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National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyotsna pulakitayaminim,

Phullakusumita drumadala shobhinim,

Suhasinim sumadhura bhashinim,

Sukhadam varadam, Mataram !

The song, Vande Mataram, composed in Sanskrit by Bankimchandra Chatterji, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress.

National Anthem

Jana-gana-mana-adhinayaka, jaya he,

Bharata-bhagya-vidhata.

Punjab-Sindhu-Gujarat-Maratha,

Dravida-Utkala-Banga,

Vindhya-Himachala-Yamuna-Ganga Uchchala-Jaladhi-taranga.

Tava shubha name jage, Tava shubha asisa mage,

Gahe tava jaya gatha,

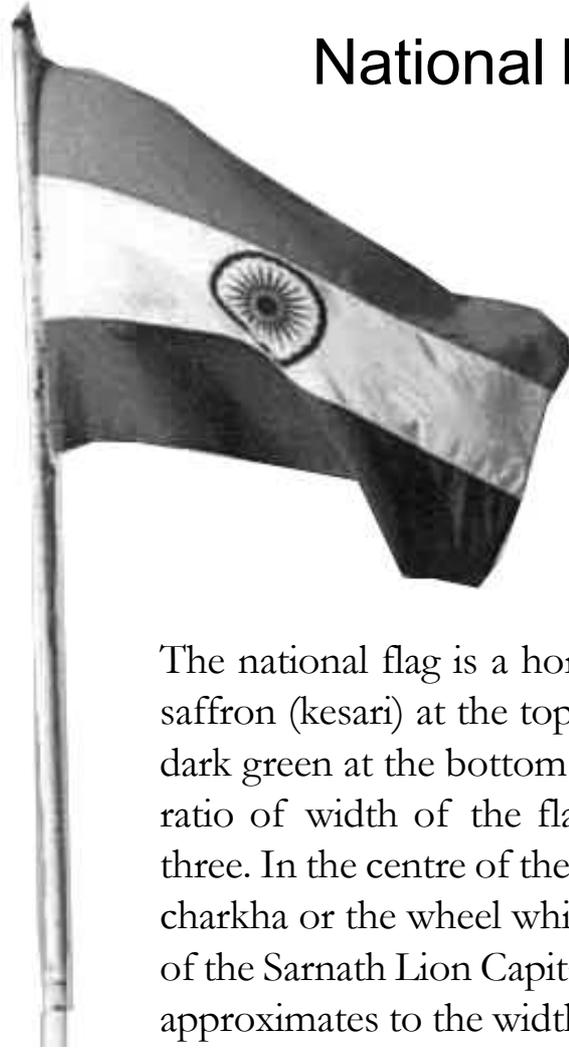
Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.

Jaya he, jaya he, jaya he, Jaya jaya jaya, jaya he!

The playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

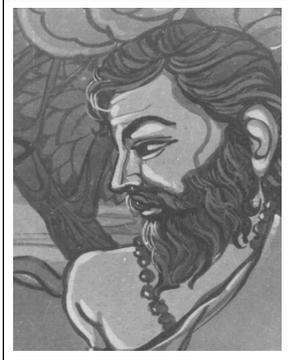
The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas.

National Flag

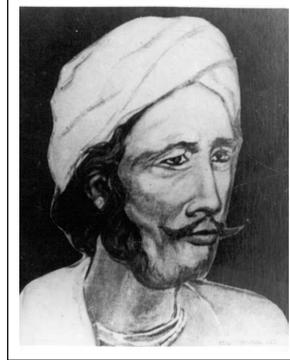


The national flag is a horizontal tricolour of deep saffron (kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy blue charkha or the wheel which appears on the abacus of the Sarnath Lion Capital of Ashoka. Its diameter approximates to the width of the white band and it has 24 spokes. The design of the national flag was adopted by the Constituent Assembly of India on July 22, 1947. Its use and display are regulated by the Indian Flag Code.

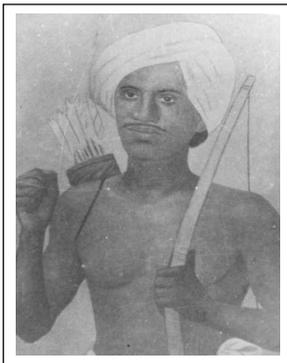
MARTYRS OF ODISHA



Jayee Rajguru
(1739-1805)



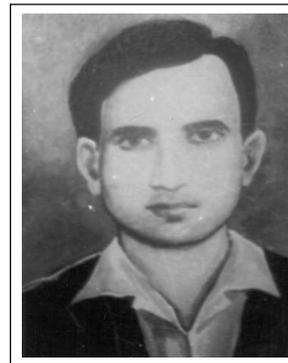
Veer Surendra Sai
(23.01.1809 - 28.02.1884)



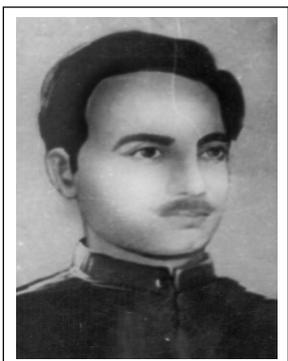
Birsa Munda
(Died in Ranchi jail in June 1900)



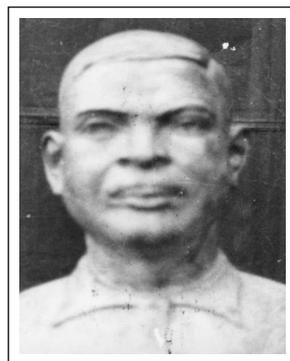
Baji Rout
(Shot dead on 11.10.1938)



Raghunath Mohanty
(18.07.1910 - 04.04.1941 hanged)



Dibakara Parida
(30.11.1911 - 04.04.1941 hanged)



Laxman Naik
(22.11.1899-29.03.1943 hanged)

Message of
Dr. S.C. Jamir
Hon'ble Governor of Odisha
On the Occasion of the
71st Independence Day - 2017



Dear Sisters and Brothers,

On the 71st Independence Day, I convey my heartfelt greetings to all of you.

This is an occasion to recall with pride the valiant struggle and endless challenges faced by our Freedom Fighters. Under the dynamic leadership of the Father of our Nation Mahatma Gandhiji, people from every nook and corner of India participated in the struggle for the independence of our Motherland.

On this historic day, we pay our humble tributes to the Great Leaders of India like Pandit Jawaharlal Nehru, Sardar Ballav Bhai Patel, Maulana Abul Kalam Azad, Netaji Subhas Chandra Bose, Saheed Bhagat Singh and all our patriots for their sacrifice in liberating our country from the foreign rule. We must not forget the eminent daughters and sons of our State whose selfless sacrifice and invaluable contributions to our freedom struggle will inspire generations to come. Great Patriots like Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Saheed Laxman Naik, Raghu-Dibakar, and Nationalist leaders like Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Pandit Nilakantha Das, Acharya Harihar, Maa Ramadevi, Dr. Harekrushna Mahtab, Biju Patnaik and many others rendered their invaluable services for the cause of the country.

Let us pay our humble tribute to our brave soldiers who have laid down their lives while defending the borders of our country and preserving its territorial integrity. Our hearts go out to the bereaved families in their hour of grief and sorrow. The Nation stands by them.

Odisha was at the forefront of India's struggle for Independence. Under the leadership of Buxi Jagabandhu of Khurda a fierce battle was fought 40 years before the 1857 revolt. This valiant uprising, otherwise popularly known as the Paika Rebellion was essentially a pluralistic people's movement at the grassroots level aimed at upholding the rights and sovereignty of the people.

To befittingly commemorate the completion of 200 years of this momentous event, the State Government has recommended to declare the Paika Rebellion as the first war of Indian Independence to the Union Government.

In this new millennium, Odisha's growth is a story of resurgence and resilience.

Known as a State for natural disasters leading to loss of thousands of precious lives, Odisha now has been transformed to a State that has set global benchmarks in disaster management.

Known as a State with subsistence agriculture, Odisha has now emerged as an agriculturally progressive State being awarded with the Krishi Karman Award for a record four times over a period of five years, and it being the only State to have doubled farmers' income in real terms in the last decade.

From a foodgrain deficit State totally dependent on Railway rakes from Punjab and Haryana to feed its own people, Odisha is now the third largest contributor to the Public Distribution System and has been playing a major role in the food security of the country.

From a State known for its abysmal record in IMR and MMR being at the bottom of the list, Odisha had the sharpest decline in the IMR surpassing the national average.

From being a financially bankrupt State not being able to pay the salaries of the employees, Odisha today is known as a State for its excellent financial administration.

From a State known for acute poverty, Odisha is widely acclaimed for bringing about the highest poverty reduction in the country. There has been 24.61% decline in poverty level, with nearly 80 lakh persons coming out of poverty over the last decade.

Once a State without connectivity Odisha now has one of the best road networks in the country spread into its far flung areas. Odisha at a point of time had more than a million children out of school. Now its dropout rate is less than 5%.

Odisha as a State was not known much for its industrialization. Now it has achieved one of the highest industrial growth rates in the country while keeping people as its primary focus.

Today Odisha is known in the whole country for its transparency and anti-corruption measures.

An era of transparency, accountability and responsive governance has ushered in where the Government is all set to address the basic needs of the people through the use of 3Ts- Technology, Transparency and Teamwork which will lead to Transformation of the Society by taking development, progress and welfare to the next level.

Along with completion of more than a million pucca houses for the rural poor and creation of more than four lakh hectares of additional irrigated area, the Government has now taken a historic decision to provide crop loans at 1% interest to the farmers. Coverage of more than 25 lakh mothers under MAMATA Yojana which has become a model for the country, providing loans to women SHGs at 1% interest rate to improve financial viability of the income generating activities, covering more than 1.3 crore people under the free medicine scheme NIRAMAYA, providing Cancer treatment facilities in all District Headquarter Hospitals, sanction of nine Government Medical Colleges which are at different stages of completion, establishment of 160 Adarsha Vidyalayas in the State, making hostel provision for half a million tribal girls being the highest in the country, covering about 19 lakh SC/ST students with scholarships amounting to Rs.1000 crores, providing education loans to students for higher studies at 1% interest to reduce the pressure on parents have been some of the major interventions in the areas of education, healthcare and women empowerment.

In the social security sector, the Government has done commendable work by covering 43 lakh beneficiaries under the Madhubabu Pension Yojana, registration of nearly 19 lakh construction workers and distribution of Rs.400 crores worth of benefits to around 10 lakh workers, distribution of about 4 lakh titles under the Forest Rights Act being a pioneering State in this field, and providing 100% bonus and insurance coverage to 8 lakh Kendu Leaf Pluckers.

500 crucial bridges have been completed under Biju Setu Yojana and construction of Biju Express Way connecting Western and KBK districts is in full swing. Providing more

than 25 lakh houses with electricity connection and electrifying more than 7000 villages along with taking up construction of five hundred 33/11 KV Sub-Stations, converting more than 1000 Kms of kutcha roads in urban areas to pucca roads, laying 1300 Kms of new pipelines to provide drinking water benefitting 10 lakh people, construction of 60,000 houses for the urban poor by the Odisha Urban Housing Mission are some of the major achievements in the connectivity, electrification and urban housing and drinking water sectors.

Odisha has been rated as the number one State for attracting live manufacturing investment in the country by ASSOCHAM and a Leader in implementation of business reforms by the World Bank. Creation of the Odisha Skill Development Authority which aims at making “Skilled in Odisha” a brand and by covering nearly 5 lakh youth under our Skill Development Initiatives and providing placement linked skill development to more than 1.5 lakh youth, the State has been making strides in the areas of skill development and employment generation.

The State Government has successfully organized the 22nd Asian Athletics Championships-2017 at Kalinga Stadium, Bhubaneswar, within a record 90 days time, which has been acclaimed globally. The success of this international event is attributed to the teamwork and wholehearted support of the people of Odisha. The State Government’s vision of transforming Odisha into a global sports hub will be realized soon with the establishment of Odisha-AFI-IAAF High Performance Academy, Kalinga International Sports City in Bhubaneswar, and satellite stadiums at Cuttack, Sambalpur, Berhampur and Rourkela.

Recently, the State has taken some historic decisions. The Government has decided to constitute Special Development Councils in 9 tribal dominated districts of the State for holistic and inclusive development of these districts. As a landmark step, the State Government has decided to grant land rights to the slum dwellers living in Municipal Council and Notified Area Council areas and property rights to those living in the Municipal Corporation areas.

Today, on this auspicious occasion, let us take a pledge to embark on the journey of making a vibrant Odisha of tomorrow which will strengthen the nation as well.

Jai Hind.

Message of
Shri Naveen Patnaik,
Hon'ble Chief Minister of Odisha
on the occasion of the
Independence Day-2017



On the auspicious occasion of the Independence Day, I convey my best wishes to all of you.

We achieved our Independence through truth and non-violence under the leadership of Mahatma Gandhi. On this sacred occasion, I offer my utmost tributes to great patriots like Mahatma Gandhi, Pandit Nehru, Maulana Azad, Dr. Ambedkar, Utkalamani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Naba Krushna Choudhury, Gopabandhu Choudhury, Veer Surendra Sai, Saheed Laxman Naik, Maa Rama Devi, Malati Choudhury, Dr. Harekrushna Mahtab, Biju Patnaik and Parbati Giri. I also pay my reverence to the soldiers who have sacrificed their lives for the sake of the country.

This year we are celebrating the completion of 200 years of the Paika Rebellion. This can also be termed as the first freedom struggle in India against the Britishers. On this occasion, I extend my heartfelt gratitude towards Buxi Jagabandhu and our valiant Paikas.

It has been 70 years since we have achieved our independence. Within this time, India has emerged as a democratic and progressive country and has created a special identity for its own self all over the world. In the history of development of the country, Odisha has strengthened its position.

Through various inclusive and pro-poor programmes of our State Government, poverty has been reduced by 25%. As per the reports of Niti Ayoga of Government of India, Odisha ranks high in the country so far as poverty reduction is concerned. Through implementation of different anti-poverty programmes by our Government, poverty will come down significantly during the coming 5 years. I hope that poverty will be wiped out completely by 2036 as Odisha would be celebrating the completion of 100 years of its formation as a separate State.

Agriculture is the backbone of our economy. In order to empower the farmers, our government is always with the farmers and shall remain so forever.

Our success in different social indicators like infant mortality, maternal mortality, nutrition and immunization are quite encouraging. We are in a good position in all these sectors in comparison to the national average. Through Mission Shakti programme, our State has developed entrepreneurship and leadership quality amongst the women. Odisha is a model state in the fields of disaster management and social security. Similarly, investment is on the rise due to the infrastructural development and various policy initiatives.

Skill development and expansion of employment opportunity have always been our focus area. During last 2 years, at the Government level only, more than 50,000 people have been appointed. The success of Asian Athletics Championships held in July has provided ample opportunities for the development of sports in the State.

The welfare of tribal people is most important programme for us. Decision has been taken to constitute Special Development Councils in 9 tribal- dominated districts with a view to provide opportunity to the S.T. community for actively participating in the process of their development. This will help to carry forward the S.T. development programme. The welfare of poor people is our priority. The State Government has decided to accord land rights and property rights to the slum dwellers of the cities.

The State Government has opened new medical colleges at Koraput and Baripada for development in the health sector. Steps have been taken to open government medical colleges at Balasore and Bolangir next year. Ashakarmee Sumitra Karkeria of Rayagada is a bright example for others in health services. By donating Blood herself, she saved a mother's life and became a role model for others. I congratulate her for such a noble endeavour. The most remarkable policy of our Government is zero tolerance against corruption. We have gained public support for this endeavour and this struggle against corruption will be decisive with their continued support.

My Government is committed for the protection of rights of the poor people and is working for it sincerely. Empowerment of the common men is the substantial success of Independence and this has strengthened the prospects of development. Let us come forward to revitalize our efforts for the social, political and economic empowerment of the general public.

Jai Hind.

Message of
Shri Bikram Keshari Arukha
Hon'ble Minister, Rural Development,
Parliamentary Affairs, Information &
Public Relations, Odisha on the occasion of
Independence Day – 2017



My Dear Sisters and Brothers,

On the eve of our 71st Independence Day, I extend my warmest greetings to all of you. It is a historic and auspicious occasion of great pride and joy for every Indian. Every year, we celebrate our Independence Day with great fervour as well as joy and justifiably so, as it commemorates that day, when after many years of subjugation, our country gained its freedom. Indeed, in the annals of history, 15th of August 1947 will always be remembered as a day of an extraordinary accomplishment, of when India won its freedom with unparalleled fortitude and unique means. Under the leadership of Mahatma Gandhi, our movement for attaining freedom through Ahimsa and Satyagraha spread throughout the country, inspiring people in a manner rarely seen. Millions and millions of our men and women, willingly and enthusiastically responded to his call. They united to become an immense force that defeated the mightiest colonial power. Free India, was thus born.

Today, we extend our reverence to the contributions of all those leaders of our freedom struggle like Gopal Krishna Gokhale, Bal Gangadhar Tilak, Lala Lajpat Rai, Chandra Shekhar Azad, Pandit Jawaharlal Nehru, Sardar Patel, Nataji Subhas Chandra Bose, and Maulana Abul Kalam Azad, who fought for independence of our country through their indomitable spirit, unflinching commitment and strong courage.

We also recall on this occasion the extreme sacrifices made by the brave sons of Odisha like Jayee Rajguru, Buxi Jagabandhu, Raghu-Dibakar, Birsa Munda, Bira Surendra Sai, Kunjal Singh, Madho Singh, Chakhi Khuntia, Laxman Naik, Madhusudan Das, Gopabandhu Das, Maharaja Shriram Chandra Bhanjadeo, Maharaja Krushna chandra Gajapati, Dr. Harekrushna Mahtab, Biju Pattnaik for the freedom of our great country from colonial rule.

All these great leaders had dreamt of and worked for an independent, equitable, inclusive, and prosperous India and today we dedicate ourselves to the task of transforming their vision into reality. It is also appropriate to remember the hard work and dedication of all those who have toiled hard to uphold our reputation as the most vibrant Nation in the world and build a modern India.

The day provides us an opportunity to introspect on what we have achieved and what more we have to do to further strengthen our unity and integrity.

Odisha is marching ahead in different spheres under the dynamic leadership of the beloved Chief Minister Shri Naveen Patnaik. Our Government is determined to ensure that the basic needs of the people are met. The focus of policies and schemes of our Government today is the all round development of the people of the State, specially the poor people of the State, the BPL population, the Primitive Tribal Groups, the old, aged persons, disabled persons, widows, the unemployed and so on. Sincere endeavors are being made to ensure that they have sustainable means of livelihood and there is food security, opportunities for quality education, access to health services and their basic needs. Development and progress in the spheres of agriculture, rural development, urban development, women empowerment have made our State earn accolades and set an example for other states in the country.

I once again take this opportunity to greet you all on this proud occasion of our 71st Independence Day and call upon you to act united in the quest to fulfil the dreams of our great ancestors and freedom fighters. Let us leave no stone unturned to take our State and Country to the pinnacle of glory and utilize our positive and creative energies to ensure an all-round development of Odisha and India.

Vande Utkal Janani.

Jai Hind.

Editor's Note



Commemoration of national events of importance like the Independence Day provides us the occasion to look back into the past and look ahead into the future. On this auspicious day we are reminded about those before us who went through sufferings and sacrifices for the freedom of our country. The whole country owes a lot to the sacrifices made by Mohandas Karamchand Gandhi, Dr. B.R. Ambedkar, Pandit Jawaharlal Nehru, Moulana Azad, Sarojini Naidu, Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Veer Surendra Sai, Buxi Jagabandhu, Saheed Laxman Naik, Maa Rama Devi, Malati Choudhury, Dr. Harekrushna Mahtab, Biju Patnaik, Parbati Giri and many others who had fought for the country and made it free from the bondage of foreign rulers. It is now our responsibility to consolidate this freedom in various spheres to safeguard the national interest to which we have to dedicate ourselves wholeheartedly-One more year of our being an Independent Nation has passed by and today we step into the 71st year of Indian Independence.

Odisha has made substantial progress in the last two decades. The NFHS – 4 statistics makes it clear that our State leads the country in women's economic progress. Nearly 82% of women in the State have a say in household decision and nearly 63% women own land or house either alone or jointly which is much higher than the national average of 34%. The Odisha Government has partnered with facebook to reduce the digital divide and empower women entrepreneurs and SHGs. The popular Government has fulfilled its job to empower people to aspire high with the faith that their aspiration will be turned into reality.

Our State has achieved a unique feat in rural housing programme in 2016-17. Out of the total *pucca* houses constructed under PMAY and other rural housing schemes in the country in the last fiscal year, 60% of houses are in Odisha. Odisha is now a hub of growth.

Odisha has achieved remarkable improvement in all nutritional and health indicators over the last 10 years. Significant improvement has been registered in infant mortality rate, underweight children, stunting among children, exclusive breast feeding and complementary feeding.

A historic decision has been taken by Odisha Cabinet. It is proposed that land rights would be granted to the slum dwellers living in Municipal Councils and Notified Area Councils

of the State and property rights to those living in Municipal Corporation area as well. The Government under popular Chief Minister Shri Naveen Patnaik is making persistent efforts to bring about growth that is inclusive and empowering. Decision like granting land rights to slum dwellers is in fact setting a benchmark for the entire country.

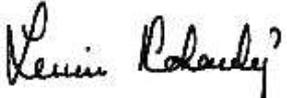
Our State Government has taken a number of steps to celebrate the Bi-centenary year of the Paika Bidroha. Hon'ble Chief Minister has rightly demanded for declaration of the Paika Rebellion as the first war of Indian Independence. The 1817 uprising under the leadership of Buxi Jagabandhu is a glorious chapter in our history. Paika Rebellion, popularly known as Paika Bidroha, took place 40 years before the Sepoy Mutiny. It was truly a broad-based, well-organized, pluralistic people's struggle against the oppressive rule of the British East India Company, which transcended the boundaries of caste, creed and class. It is time the Government of India should recognize this historic event as "The First War of Indian Independence". Such recognition would be a befitting tribute to commemorate the 200th anniversary of the Paika Rebellion.

We are also concerned when outgoing Vice President of India and Rajya Sabha Chairman Md. Hamid Ansari opines that "If free and frank criticism of Government policies was not allowed, a democracy could degenerate into tyranny. A democracy is distinguished by the protection it gives to minorities."

From the core of my heart I would like to thank Hon'ble Chief Minister for having spearheaded a super successful Asian Athletics Championships-2017. As Odias we are proud and thankful to our Chief Minister for glorifying Odisha as well as India. I am also thankful to Hon'ble Chief Minister for having decided to establish Special Development Councils for 9 tribal-dominated districts of Mayurbhanj, Keonjhar, Sundargarh, Konthmal, Gajapati, Koraput, Rayagada, Malkangiri and Nowrangpur. This historic decision will be helpful for tribal development and equitable growth.

We are faced today with complex and trying problems. This is a challenge to all of us. We must conquer our weakness by sincere cooperation and everyone must put aside all thoughts of seeking individual or group advantages and work together in a spirit of dedication with the object of all round prosperity.

*Vande Utkal Janani.
Jai Hind.*


(Editor, Odisha Review)



GOOD GOVERNANCE





ASIAN ATHLETICS CHAMPIONSHIPS – 2017

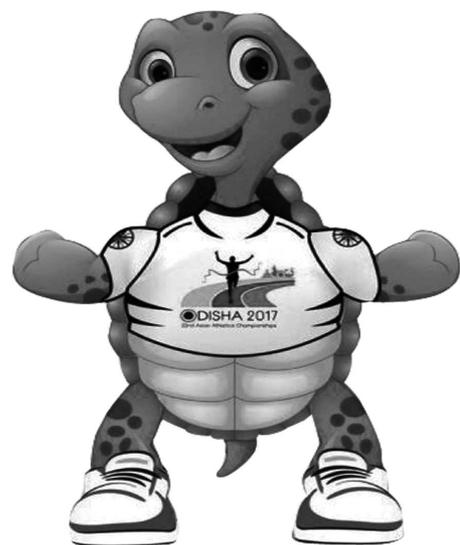
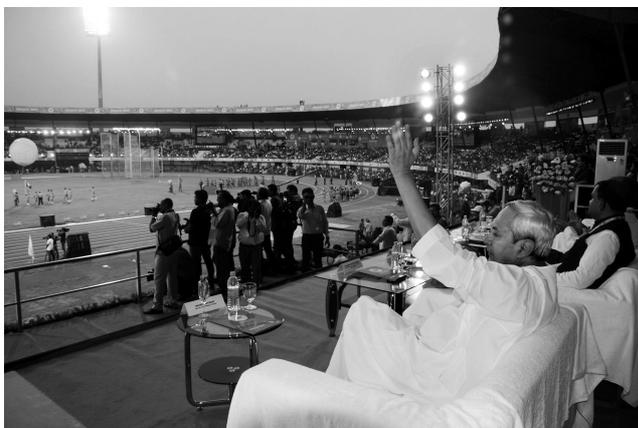
(WHEN THE ODISHA CHIEF MINISTER SHRI NAVEEN PATNAIK MADE INDIA PROUD)

In the last two decades there has been a growth of 882% in Odisha's GSDP. If we compare it with Maharashtra with its GSDP growth rate at 681% and Gujarat at 760% Odisha's GSDP is far ahead than many other states.

As we compare the GDP growth of Odisha to that of the entire country in the last three years, while Odisha's GDP growth is at 8.1% the nation's growth is at 6.1%.

While we talk about construction of rural roads in Odisha it is 41,031 kms per year while in Gujarat it is 11,345 kms and in Jharkhand it is 15,727 kms. Odisha is far ahead again in the construction of rural roads. Not only about rural roads even while we focus about rural housing across India the figure touches 22 lakhs. Out of it in Odisha there has been construction of 10 lakh rural houses. To talk about Gujarat it is meager 25873 rural houses.

Now Odisha under the leadership of popular Chief Minister Shri Naveen Patnaik is marching ahead with inclusive growth in every sector. Agricultural production has been widely acclaimed at national level and the income of farmers has been doubled. Industrial Sector being congenial has attracted many



Corporate Houses for investment in Odisha. From birth till death the State Government is providing support to the needy and poorest of the poor. Social security net has been toughened.

The story of Asian Athletics Championships 2017 is no different. It is the biggest sporting event held in Odisha since 1936. It is a pride for Odisha and Odia people that such a mega event was held in our State. The Championships were originally scheduled to be held at Ranchi, Jharkhand. After Jharkhand's inability to host



this event Bhubaneswar was selected as the venue. Bhubaneswar is the third Indian city to host Asian Athletics Championships with Delhi in 1989 being first and Pune in the year 2013 to be second Indian city. Only 90 days were left for Odisha to shoulder the onerous responsibility of organizing such a mega sporting event. Hon'ble Chief Minister Shri Naveen Patnaik gladly accepted this proposal and was determined to make it a grand success.



The rich cultural heritage, including transition of ancient Kalinga to modern-day Odisha, was the theme of the inaugural ceremony of 22nd Asian Athletics Championships at Kalinga Stadium.

City Geared up for Asian Athletics Championships-2017

The city was all decked up to welcome the athletes of the 22nd Asian Athletics Championships that was held at Kalinga Stadium between July 6th and 9th. The inauguration ceremony was held on the evening of July 5. Nearly 1,000 athletes and delegates from as many as 45 countries from all over the Asia took part in this grand event held in Odisha for the first time.

After Ranchi withdrew, Odisha had very little time. Odisha took the challenge of 90 days and the preparations were done on a war-footing basis. New synthetic tracks were laid, state-of-the-art high mast lights were installed and many other arrangements were done instantly. The beautiful temple city of Bhubaneswar seemed like a new bride. Kalinga Stadium erected as a world class facility is prepared to host many other international events in the coming days.



Stadium Preparation

The existing relay track at the main stadium has been replaced with an international-standard synthetic track. Flood light stands have been erected. Separate tracks for events like long jump, high jump, etc. have been changed. The stadium has a sitting capacity of 15,000 people and many chairs that were damaged have been changed. The State Government has spent over Rs.43 crore for this event.



City Beautification

The city was decorated keeping the event in mind. Walls were glowing with interesting graffiti showcasing city life. Besides, the walls in front of the stadium were painted with photos of eminent athletes including Sachin Tendulkar, Milkha Singh, MS Dhoni, Sania Mirza and many others. The landscape in front of the stadium had also been decorated with ornamental plants. As the players were staying in various hotels in the city, the medians were painted and new trees were planted along these routes.



Commissioner, Bhubaneswar Municipal Corporation, said, “Street lights near the stadium and on other main roads have been repaired. There was a cleanliness drive besides the regular work. The beautification drive had been carried out to give the city an appealing look through wall paintings and plantation activities.”

Cultural Extravaganza

A grand cultural programme was held to mark the inauguration ceremony. According to the officer-in-charge of ceremonies of Asian Athletics Championships, more than 500 artistes had performed in the cultural extravaganza. “The opening ceremony held on 5th evening was a spectacular one. Odissi was the main attraction and showcased the culture and traditions of Odisha. Other traditional dance forms were also showcased in the ceremony.”

Odissi dancers, under the mentorship of noted Odissi exponent Padmashree Aruna Mohanty, showcased the history of Odisha. Over 400 dancers participated in this performance. Besides, the famous Sambalpuri song, Rangbati, was also sung on stage and authorities called its original singers to perform during the ceremony. Later, Bollywood singer and composer Shankar Mahadevan performed with his troupe.



Students of KIIT and KISS – the school for tribal kids – also performed during the event which concluded with dazzling fireworks.

Traffic Diversion

Police of Bhubaneswar and Cuttack made several traffic diversions in the city keeping the event in mind. Traffic regulations went for a major overhaul for the opening ceremony as thousands of people expected to gather at the stadium.



Fireworks and Traditional Welcome to Athletes

The 22nd Asian Athletics Championships officially started at Bhubaneswar's Kalinga Stadium on 5.7.2017 evening with a vibrant celebration of Odia culture through dance, music and mind-blowing fireworks. The chock-a-block stadium welcomed over 1000 athletes from 45 Asian countries. The 95-member Indian contingent received the loudest welcome as they marched on the stadium's newly-laid world-class synthetic track.



While athlete Tintu Luka was the flag-bearer for the home squad, Odia sprinter Srabani Nanda took the championship oath on behalf of the athletes.

Grand Success After Last-Minute Preparations

Along with Chief Minister Shri Naveen Patnaik, several dignitaries from the athletic world were in attendance among the guests of the evening. IAAF Chief Sebastian Coe, the President of Asian Athletics Federation, Dahalan Al-Hamad, and other members of athletics bodies were all praise for the State Government as Odisha took the challenge of hosting the event at the last moment after Jharkhand Government showed its inability in March this year. Within 90 days, Kalinga Stadium got a thorough makeover with new turfs, floodlights, synthetic tracks other sporting supports. Athletes, participating in this event, will qualify for the London World Championship, said Coe while wishing them good luck during his speech.

And the Show Begins

The biggest attraction of the evening was the cultural programme that started with a spectacular performance by Prince — an Odissi dance group. Through their act, they showed the Kalinga War and the transformation of Emperor Ashoka from a ruthless warrior to religious and populist king. Odissi, Gotipua, Chhau and other local traditional dance forms were showcased with grandeur at the event.



Besides, a troupe from Thailand mesmerised the audience with its performance that depicted a story of Buddhism through rhythm and vibrant colours.

Meanwhile, a group of dancers — all hung from flying balloons — performed mind-blowing stunts that almost gave goosebumps to the crowd. Bollywood stars Archita Sahoo and



Sabyasachi Mishra rocked the audience with their performance to several Odia songs on the stage. However, it was Bollywood singer and composer Shankar Mahadevan who stole the show with his rendition of Sambalpuri song Rangabati. Before performing the song, he sought permission from the original singers and composers and touched their feet, getting a loud applaud for this gesture.

“It was really a beautiful evening. We have never seen anything bigger or more colourful in Bhubaneswar than this,” said Sridhi Das, a scholar who was present at the event.

Finally, the grand evening concluded with spectacular firework. The sporting events started from 6.7.2017.

Shankar’s Rangabati Tribute Earns Respect

It was a proud moment for the composer, writer and singers of the popular Sambalpuri song Rangabati when thousands of people cheered for them at the opening ceremony of the 22nd Asian Athletics Championships. In a wonderful gesture towards the folk artists, noted singer-composer Shankar Mahadevan called upon



Jitendra Haripal, Krishna Patel, music director Prabhudutta Pradhan and lyricist Mitrabhanu Gauntia on stage and sought their permission before he sang the song.

“I am really happy that the organiser selected Rangabati song for this mega event. That athletes and officials from more than 40 countries as well as people from Odisha enjoyed the song in Shankar Mahadevan’s voice is indeed a great honour,” said Haripal, the original singer of the foot-tapping number. Earlier, they had put a condition that the song has to be presented in its original form without any changes. “The song is not just limited to Odisha but is famous all over Asia. The foot-tapping number was so mesmerising that it broke the language barriers and people from different countries enjoyed the song here at this mega event,” said Mahadevan before belting out the song. Prior to that Mahadevan sought the blessings of the original creators and asked them to forgive him if he makes any mistake in rendering the song. The popular Rangabati song was composed in the 70s and has since then been a rage.

Odisha Heritage, valour and art on display at inaugural show

The rich cultural heritage, including transition of ancient Kalinga to modern-day Odisha, was the theme of the inaugural ceremony of 22nd Asian Athletics Championships at Kalinga Stadium.



The stadium opened for entry from 4 pm to 5.45 pm when the spectators witnessed a glossary of audio-visual shows and live performances by local artistes. Short video clips on Odisha tourism, heritage and lifestyle were displayed on large LED screens during the ceremony for about two hours.

Hosts India topped the medals tally for the first time in 44 years

Hosts India topped the medals tally for the first time in 44 years as the Asian Athletics Championships concluded at the Kalinga Stadium on 9th July. The hosts finished with 29 medals which included 12 gold, 5 silver and 12 bronze.

India Tops Medals Tally

The curtain came down on the 22nd Asian Athletics Championships with a spectacular cultural show and magnificent fireworks at Kalinga Stadium.

Packed to its capacity, the stadium witnessed one of the biggest congregation of athletes from 44 countries across Asia. India topping the medal tally was the best thing for the audience. The stadium gave a standing ovation to the Indian athletics team that topped the medal tally with 29 medals in the Championships. “In the history of Asian Athletics Championships, India fared the best in Bhubaneswar.” What could be more satisfying than this for all sports-lovers of the country, especially for the people of Bhubaneswar, said Sports Secretary, Vishal Dev.



The cultural programme began with a dance performance by Zenith Dance Group. It showcased the friendly relationship among the Asian countries. The over five minute long fireworks wowed the audience as it dazzled the stadium with bright and colourful lights. Short films capturing the best moments of the last five days left an lasting mark in the memory of the participants as well as the athletes.

Dutee has given us global recognition

Double bronze medal winner at the recently-concluded 22nd Asian Athletics Championships in Bhubaneswar Dutee Chand received a rapturous welcome when she returned to her roots, her village Chhaka Gopalpur in Jajpur district.

Blowing of conch shells, garlanding the athlete and her coach Nagapuri Ramesh, and showering her with flower petals at every possible juncture marked Dutee’s triumphant return to her birth place.



Dutee visited a number of important places in the village including her own residence and the village Panchayat office. School children lined up the streets and also presented bouquets to the Odia sprinter at a number of places.

Watch Out

At the last Asian Athletics Championships hosted in India in 2013, India finished sixth with just two gold. But with automatic qualification for August's World Championships in London on offer for the winners, the Indians utilized the home support and put up an improved show at the 22nd Asian Athletics Championships.

Anuradha all praise for infrastructure

“It is really world class. I am really happy to see this wonderful infrastructure. Our athletes took advantage of these facilities. But at the same time I am worried about other parts of Odisha. I hope Odisha government will gradually take measures for the development of sports infrastructure in other parts of the state as well. Now we are in a much better position. We have many good athletes now. But in our time they were only a few. Now the athletes are getting good coaching facilities, infrastructure, dieting, physiotherapy, sports science, sports psychology. Everything has improved a lot. In our time an athlete was prospering by only his individual effort. We are in a much better position now.”

Goodbye Bhubaneswar, over to Doha

After five days of mind boggling activities and free flowing of sweat and tears, curtains came down on the 22nd Asian Athletics Championships at the Kalinga Stadium. The closing ceremony was marked by a short but sweet cultural show and the jumbled marchpast where camaraderie was the order of the day.

Odisha Chief Minister Shri Naveen Patnaik declared the championships closed and handed over the baton for the next edition of the event in 2019 at Doha to Qatar Athletic Federation (QAF) Secretary Dahlan Al-Hamad.

During the closing ceremony, Hon'ble Orissa High Court Chief Justice Shri Vineet Saran presented the runners-up trophy to China with 20 medals. Our Hon'ble Chief Minister Shri Naveen Patnaik, on the other hand, presented the winners' trophy to India.

Speaking on the occasion Shri Naveen Patnaik said, “The successful hosting of the mega event will help Odisha forge a special bond with Asia for ever.” He also thanked Asian Athletics Association and the AFI for giving Odisha the chance to host the prestigious events.

After the deliberations, a dance show by Mumbai-based Zenith Dance Group followed. They were joined by KISS students. Then exciting fireworks lit up the sky to regale the spectators. As the curtains were being pulled down on the 22nd Asian Athletics Championships at Kalinga Stadium with a spectacular cultural show and magnificent fire works, the whole country seemed to shower praise on the Chief Minister of Odisha Shri Naveen Patnaik. This was the first time India surpassed neighbor China in the most successful Athletics campaign. One can not just forget the statement made by Asian Athletic



Association President Dahlan Al-Hamad during his speech at closing ceremony, “Bhubaneswar, you have raised the bar”. The compliment was perhaps directed at the flawless organization of the event by Odisha Government.

FINAL MEDAL LIST

Rank	Nation	Gold	Silver	Bronze	Total
1	India	12	5	12	29
2	China	8	9	4	21
3	Kazakhstan	4	2	2	8
4	Iran	4	0	1	5
5	Vietnam	2	2	0	4
6	South Korea	2	1	1	4
7	Kuwait	2	1	0	3
8	Kyrgyzstan	2	0	1	3
9	Sri Lanka	1	4	0	5
10	Thailand	1	2	2	5
11	Philippines	1	1	1	3
12	Chinese Taipei	1	1	1	3
13	Tajikistan	1	0	0	1
14	Uzbekistan	1	0	0	1
15	Qatar	0	6	1	7
16	Japan	0	5	9	14
17	Hong Kong	0	2	1	3
18	United Arab Emirates	0	1	1	1
19	Malaysia	0	1	0	1
20	North Korea	0	1	0	1
21	Saudi Arabia	0	0	3	3
22	Syria	0	0	1	1
23	Oman	0	0	1	1
Total		43	44	41	128



Hon'ble Chief Minister Shri Naveen Patnaik's Valedictory Address at the 22nd Asian Athletics Championships - 2017

We have all witnessed history in the making and may I start by saying

Thank you Asia.

Thank you Odisha.

Four days of packed stadium, deafening cheers and overwhelming support.

Four days of will power and grit, pouring medals amidst pouring rain.

And a life time of memories for both Asia and Odisha-a unique bond which will remain for all times.



This edition of the Asian Athletics Championships has been stupendous in more than one way.

The completion of World Class Infrastructure in 90 days which is a record in itself..... the highest number of participating athletes... the greatest medals tally that India has ever seen... but what touched me the most – was that every person in Odisha wanted to be in the Stadium to witness the history in the making... the enthusiasm of Lord Jagannath's land was unparalleled.

This unmatched enthusiasm of our people has paved the way to new beginnings, while the Championships culminates.

Ladies and gentlemen,

Odisha is the first state in the country and the only State Government in the World that have been honoured to have a direct tie up with IAAF for a high performance centre in Athletics.

We have managed to create a landmark event. We have managed to extend the event into a permanent facility that will nurture Indian athletics and Odisha athletics in particular. We have the infrastructure, the



talent, the enthusiasm of our people and the determination – Odisha is indeed India's emerging Sports Capital.

As a humble tribute to the unmatched enthusiasm of the sports loving people of Odisha... let me take the opportunity to announce-Kalinga International Sport City will be set up in Bhubaneswar- making us eligible to bid for most international competitions including Commonwealth and Asian Games.

We will also have satellite stadiums with World Class Infrastructure in the other four Corporations of our State – Cuttack, Sambalpur, Berhampur and Rourkela.

Even as we say goodbye today – Odisha is gearing up for the Men's Hockey League in December and the Men's Hockey World Cup in 2018.

To our athletes, I thank each and every one of you. I hope your stay in Odisha has been memorable. Odisha the soul of incredible India looks forward to welcoming you with your family and friends.

To all the athletes who qualify for the World Championships in London – All the best.

May you continue to do your country proud. To all the Indian athletes who participated on home soil, Jay Hind. Bande Utkal Janani. A special thanks to the Athletics Federation of India and Ministry of Sports for having faith and confidence in us.

My special thanks to Olly who brought smiles on millions of faces all across Odisha.



"Moments" : 22nd Asian Athletics Championships-2017



ACHIEVEMENTS OF THE COMMERCE AND TRANSPORT DEPARTMENT

During the last 3 years, Government in Commerce and Transport Department have initiated various schemes and programmes for the benefit of our citizens.

1. With a view to provide unhindered transport connectivity to all the Gram Panchayats, Government have started the scheme for Rural Transport Connectivity namely, **Biju Gaon Gadi Yojana** in the year 2014. The scheme has been identified as one of the priority areas and aims to fulfil the promise of Government to provide stage carriage connectivity to all the Gram Panchayats. During the last three years, 700 Gram Panchayats have been provided stage carriage connectivity and 583 Private and 95 Govt. (OSRTC) Stage Carriages are running under this programme. Government is committed to provide transport connectivity to the rest 173 Gram Panchayats, within a short span of time.

2. Though Railway is not a subject under the State Govt., still we have been pushing for unique ways to increase rail connectivity and living up to the aspirations of our people. At the time of formation of this Government, 7 districts i.e. Kendrapara, Nayagarh, Kandhamal, Boudh, Deogarh, Nabrangpur and Malkangiri had no rail connectivity.

And also Subarnapur had marginal connectivity at the periphery of the District. State Govt. has come forward with unique scheme of giving land for free or at concession rate and also directly contributing to the construction cost. Thus, new works were sanctioned by the Railways. Khurda Road - Bolangir, Haridaspur - Paradeep, Angul - Sukinda, Jeypore — Malkangiri, Jeypore — Nabarangpur and Talcher Bimalagarh Railway lines will provide connectivity to majority of the unconnected districts. Eventhough with new Act of Govt. of India, land acquisition has become a time consuming process, yet the State has taken up land acquisition on a massive scale successfully. During the last three years, 3,124 acres of private land has been acquired for different railway projects. To promote Railway works, State Government has waived 100% of Stamp duty and Registration fee on all the 18 Railway Projects, a rare achievement.

3. With a view to provide skill based employability to the youths, Government is imparting Light Motor Vehicle Driving Training in 109 empanelled Private Driver Training Institutes and one Government Driving Training School. Similarly, Heavy motor vehicle driver training is imparted at Government DTI at Chhatia, and 17 empanelled private HMV Driver Training Institutes. Under the LMV Driving Training, 6397 candidates have been trained during 2015-16; and 6038 in 2016-17. Similarly 1014 candidates have been trained under HMV Driving Training during 2015-16; and 1752 in 2016-17. Government is committed to train 20,000 youths in LMV Driving and 4000 in HMV Driving in the next two years.

4. Odisha has an extended coastline of 480 KMs. and 14 potential sites have been notified for developing the non-major ports. Apart from the major port at Paradeep, two non-major ports at Dhamara and Gopalpur are functional since 2011 and 2013 respectively. The two ports have handled 86.4 Metric



Million Tons of Cargo and have contributed direct revenue share of Rs.168.05 crore to the State Govt. in the last three years. Cargo handling capacity of these two ports is being enhanced to more than double of the present capacity in the near future. Subarnarekha mouth port is being developed with the help of a BOST partner. Similarly, Government have invited interested (RFQ) parties to set up a riverine port on the Mahanadi River mouth. Simultaneously, our Govt. is pushing Gol to include projects in GOI's Sagarmala initiative so that we get our due share of development works.

5. For effective and on-time delivery of Public Services under the Transport sector, 31 (thirty one) public services have been notified under the Odisha Right to Public Services Act, and out of them 6 (six) services have been notified to be delivered on-line. Besides, consistent and qualitative improvement in service delivery is being done by introduction of online application for various services and broad basing the online payment facility for more and more services. All seven (07) standalone Software Applications being utilized by Transport Commissioner would be integrated to ensure hassle free and convenient online services to the public in the real sense.

6. During the last three years, Government have developed one modern bus terminal at Malatipatpur, Puri on the eve of Nabakalebar, 2015. Steps are being taken for development of bus stands at Baramunda, Bhubaneswar through BDA. OSRTC has planned to develop other bus stands in the State in a phased manner. Recently, Government have provided funds to OSRTC for purchase of 75 buses, out of which 20 buses (19 A/C + 1 Non A/C) have been purchased for running in different routes.

7. Motor Vehicle revenue collection has increased consistently during the last 3 years. Compared to the revenue collection of Rs.870 crores in the year 2013-14, M.V. Revenue has increased to Rs.910 crores in 2014-15, Rs.1043 crores in 2015-16 and Rs. 1227 crores in the year 2016-17. The year-on-year growth rate has been 5.94%, 14.6% and 17.65% respectively. To ease business processes and increase the public convenience, our Govt. has abolished all the check gates and is devising new ways to enforce the Road safety measures.

ACHIEVEMENTS OF SPORTS AND YOUTH SERVICES DEPARTMENT

The State government under the leadership of Hon'ble Chief Minister S.J. Naveen Patnaik has been giving importance for promotion of Sports activities and empowering the youth towards greater achievements.

Bhubaneswar has now emerged as a major sports destination on the world map through the initiative taken by the government in the last few years.

- The 22nd Asian Athletics Championships has successfully been organised in Bhubaneswar from 5th to 9th July' 2017. More than 1200 athletes and officials from 45 countries participated in this grand sports event.
- World Class Hockey Complex at Kalinga Stadium Sports Complex has successfully hosted the Federation of International Hockey (FIH), 8-Nation Champions Trophy Hockey Tournament from 6th - 14th December 2014.



- Bhubaneswar will also host FIH world League Final (Men) from 6th-14th December'2017 and FIH World Cup'2018 from 28th November to 16th December'2018.
- The Hockey India League matches are regularly played and it is a matter of pride that “Kalinga Lancers” has won 2017 season.

The Government has been endeavouring to develop the Sports infrastructure and create champions in various sports disciplines.

The efforts towards the development of infrastructure at State level and also the district and block levels is as follows:

1. **Kalinga Sports Complex:** World Class infrastructure has been created for Hockey and Athletics.

- The up-gradation of the infrastructure is being taken up on priority.
- The Shooting range has been created in 2015 and expansion project is underway.
- Plans have already been made for construction of International Sports Hostel, Squash Court, Food Court, Galleries at Hockey Complex, Flood-Lighting of the Main Stadium, etc.
- In order to promote speed climbing which is going to be a discipline from 2020 Olympics, a Sports Climbing Complex at Kalinga Stadium with cost of Rs. 3.70 Crores has been approved confirming to IFSC (International Federation of Sports Climbing) norms to be functional by 2017.

2. **Construction of Integrated Sports Complex at Major Cities of the State :** Jeypore, Berhampur, Bhawanipatna, Balasore, Rourkela and Baripada, with facilities of Multipurpose Indoor Hall with provision for Gym, Indoor games as Badminton/TT etc., Min. Standard Size Swimming Pool, Tennis Court/Basketball and Volleyball Court, Playfield for Football and other outdoor sports, Administrative Building with Training Hall and Conference Hall.

3. Establishment centres of excellence through State level Academies including Weight Lifting Academy at Gopalpur, Archery Academy at Sundergarh, State Football Academy, etc.

4. **Regional Badminton Academy** in collaboration with SAI has started functioning at Indoor Hall, Saheed Nagar.

5. **District Level infrastructure** development including:

- Construction of Swimming Pool Complex at 30 District level, of which 2 are existing and 6 have been sanctioned.
- Swimming Pool Complex at Sambalpur with a budget of Rs.7,35,70,000/- is made functional in 2016.



- Sports Complex at Burla spread over Ac. 28.810 has been finalized with a cost of Rs. 74 Crores.
- Rs. 80.47 Crores sanctioned for construction of new sports infrastructure and renovation of existing sports infrastructure in the districts from 2013-14 to 2016-17.

6. Scheme of Mini Stadium for Blocks and ULBs

The scheme aims to cover every Block and ULB of the State with a Mini Stadium estimated at Rs.25 lakh each for field development, boundary wall, drainage system etc. Rs.20 lakhs is supported by State Government and Rs. 5 lakhs from MP/MLA LAD funds . All 314 Blocks have been covered by 2016-17. All 111 ULBs to be covered in 2017-18. Till date, Rs.77.40 Crores sanctioned for 314 (Rural) + 78 (Urban) projects. Additional facilities of Mini Indoor Hall, Toilets, Open-Gym with Rs.15 lakh planned for 100 completed project in 2017-18.

7. During 2017-18, a new initiative — Sports with Aim for International Acclaim (**SWARNA**)-will be taken up with an initial outlay of Rs.96 crores covering the development and management of sports infrastructure at the grassroot level.

To nurture the young sports talent and provide them enabling eco-system to create a culture of excellence and champions, the following initiatives have been taken up by the government.

1. Talent Scouting and Admission in Sports Hostel

16 Sports Hostels are functioning in 15 districts. Total sanctioned strength is 1250 (950-Boys + 300-Girls) in 11 Sports disciplines. Selection is done through annual talent scouting and lateral entry. The age of entry or fresh talents is below 12 years and for lateral entry is below 20 years . Based on their performance, the Sports Hostel inmates can continue upto the age of 25 years.

2. Excellence in coaching for Sports Hostels

Services of nationally and internally reputed coaches will be arranged for refresher courses for the State Sports Hostel coaches and training of Sports Hostel inmates, with an annual budget of Rs.2 Crores.

3. State-level Games

To be organized in every 2 years from 2018-19, with budget of Rs.4 Crores.

4. Tribal Games

- To identify hidden sporting talents among the tribal youth
- To be organized in two levels from ITDA/District- State Level.
- Annual Budget of Rs.4 Crores.



5. Financial Assistance for International participation, Advanced Training and Coaching

- Financial assistance will be provided both for training inside and outside the Country.
- Max. Rs.50 lakh per year per head to be assessed by a Committee of experts for training outside the country.
- The facility will also include sportspersons seeking assistance ranging from Sub-Jr. category to Sr. Category.
- Annual budget of Rs.3.80 Crore.

6. Cash Award to Sportspersons for Outstanding Performance

Highest cash prize has been enhanced to Rs. 1 Crore for winning gold medal in Olympic Games (individual event) and 50% of the said amount for Team Event. In the last three years 896 sportsperson (including PwD sportspersons) have received cash award worth Rs.4.01 Crores. During the year 2016-17, 455 sportsperson and two coaches have been awarded with cash award amounting to Rs.1,48,61,500/-.

7. Direct appointment of Sportsperson in Odisha Police

In its effort to encourage sportspersons to excel in national and international level, new rule for appointment of sportspersons directly in sportsperson in Group “A”, Group “B” and Group “C” posts of Odisha Police upto the rank of DSP depending on their achievement is notified. Till date 60 sportspersons have been appointed in various posts in Odisha Police. Shri K.Ravi Kumar, Gold Medal Winner in 2010 Commonwealth Games has been appointed as DSP.

8. Recruitment of Meritorious sportsperson in Government /State PSUs

State Government has notified for direct appointment of meritorious sportspersons in Government/ State PSUs. Two outstanding sportsperson namely Ms. Srabani Nanda and Ms. Dutee Chand have been given appointment in OHPC and OMC, respectively during 2016.

9. Grants to Sports Association

Budget of Annual Grant to Sports Association has been enhanced to Rs.1 Crore. Rs.82.5 lakh given as Grant to State and District Level Sports Association in 2016-17. Financial Assistance of Rs.21.5 lakhs given to Sports Associations for organization of International and National Level competitions. The grant is provided for normal activities and special grant is provided for purchase of sports equipments, organization of national competition and coaching camps.

10. Pension to Indigent Sportsperson

Pension to 170 indigent sportsperson is being given @ Rs.2,000/- per month.



11. Odisha Sports Development Fund

OSDF has been created to support sports activities, which are not supported under the budget provision.

Odisha State Youth Policy

Odisha State Youth Policy was released by the Hon'ble Chief Minister on 7th April 2013. The overall goal of OSYP-13 is to engage, enable and empower youth to be the partners of development process. The policy has 74 policy directives across 9 thrust areas involving 22 line departments. Many initiatives have been taken up in this regard.

1. Active Citizenship Programme

Active Citizenship Programme with an annual budget of Rs.4 Crores launched in 2014-15 as a part of Youth Policy. Audio-Visuals have been developed on themes concerning youth as Respect to women, Substance abuse, Empathy for PwD, Patriotism and Civic sense. Annually covers all the educational institutes of the state, reaching out to more than 6 Lakh students. Scheme is implemented through a TSU in partnership with UNFPA.

New Scheme for intensification of ACP through formation of Youth Brigades at Colleges to take up social action projects at community level planned from 2017-18 with an annual budget of Rs.12 Crores.

2. Scheme for Promotion of Adventure Activities

Scheme for Promotion of Adventure Activities for youth both inside and outside Odisha with a budget provision of Rs.1.80 Crore per annum launched in 2014-15 as a part of Youth Policy. Since 2014-15, more than 50 Adventure Activities were organized with participation of more than 10,000 youth. Rs.31 lakh was given as cash award to 4 mountaineers scaling Mt. Everest/Highest peak of continents in last 2 years.

3. Biju Patnaik Himalayan Expedition

To commemorate Birth Centenary Celebration of Late Biju Patnaik, Biju Patnaik Himalayan Expedition has been introduced as an annual programme in collaboration with Tata Steel Adventure Foundation headed by Ms. Bachendri Pal, the first woman to scale Mt Everest from India. The expedition aims at instilling values of adventurism, discipline, team spirit and leadership among youths. Hon'ble Chief Minister flagged off the expedition team on 15th September 2016. Out of the 15 participants, 13 participants successfully scaled Mt. Rudugaira. For 2017, planning has been made for scaling Mt. Thelu (6002 M).



NAVEEN PATNAIK
CHIEF MINISTER, ODISHA



STATE SECRETARIAT
BHUBANESWAR

D. ONOLIM-02/2017-108/CM
Dated: 19.07.2017

Dear Sri Rajivath Singh ji

Sub: Proposal for Declaration of *Paika Bidroha* (1817) as the First War of Indian Independence.

The history of Indian Freedom Struggle is unique. One of the most populous countries of the world with diverse cultural and linguistic regions and social hierarchies, coming together in unison, fighting against the might of the colonial rule, becoming a free nation, and emerging as the largest electoral democracy has no parallel in the history of the world.

The most prominent and basic character of the Indian Freedom Movement is its plural foundation and the consequential inclusiveness.

The Paika Rebellion (1817 AD) of Odisha, which took place 40 years before the "Sepoy Mutiny" (1857 AD) eminently qualifies to be called as the "First War of Indian Independence" not simply because it took place four decades prior to the Sepoy Mutiny but due to its very nature and characteristic features.

Paika Rebellion, popularly known as *Paika Bidroha*, was a broad based and well organized plural struggle against the oppressive rule of the British East India Company. It involved all sections of the people. It cannot be a mere coincidence that Paika Rebellion measured by its form as well as content provides a marvellous analogy with the subsequent freedom movement and its outcome.

Since the colonial rule of India had its origins in the East India Company, the genesis of the events that led to the Sepoy Mutiny and their further consequences need to be traced back to the earlier instances of organized rebellion against the East India Company. Of such earlier resistances and rebellions, the Paika Rebellion stands out prominently as it was essentially a broad



based people's movement. It played the role of a torchbearer and catalyst in shaping a people's movement of resistance, which ultimately led to the Indian Independence Movement.

Considering the above, my Cabinet in a special meeting held yesterday has decided to propose to the Government of India to declare the *Paika Bidroha* as the First War of Indian Independence.

I think, that would be a befitting tribute to commemorate the 200th Anniversary of the Paika Rebellion. I request the Government of India to consider this proposal positively so that the people of India appreciate, in correct perspective, the events that led to the Indian Freedom Struggle and our historic Independence from the foreign rule.

With regards,

Yours sincerely,

A handwritten signature in black ink, appearing to read 'Naveen Patnaik', is written over a horizontal line. The signature is fluid and cursive.

(NAVEEN PATNAIK)

SHRI RAJNATH SINGH,
Minister of Home Affairs,
Government of India,
North Block,
New Delhi-110 001.



The Paika Revolt was an armed revolt of the traditional Paika militia in the state of Khurda in Odisha in the year 1817. It began in the month of March and sporadically and intermittently continued for nearly a year. The revolt had been led by Jagabandhu Bidyadhar Mahapatra, who was traditionally a Buxi, military commander, under the king of Khurda. It had nearly swept away the British in Khurda, Pipili, Banapur and Puri for months before being crushed by the forces of East India Company. It was not a purely military revolt of disgruntled or demobilized soldiers but had a component that gave it a character of a civil uprising in which the Khurda

1857 and set a strong tradition of defiance to the alien Company's rule in the eastern state of Odisha. It has always been a great source of inspiration to the nationalists' struggle for independence in the late 19th and early 20th century.

Khurda as an Autonomous Kingdom:

Khurda was a principality under the Gajapati king of Puri during the 15th and 16th centuries. Taking advantage of the defeat of the Gajapati king Mukunda Deva at the hands of the Afghan rulers of Bengal in 1568 and the consequent conflict between the Mughals and the

The Paik Revolt of Khurda, 1817

Pritish Acharya

Paikas, tribesmen, peasants, the traditional rent collectors and people engaged in native salt manufacturing, an industry tottering due to the monopoly of salt trade by the Company, all had used arms against their adversary. The uprising was against the unjust Company rule. It broke out four decades earlier to the Great Revolt of

Afghans for control over the province, Ramachandra Deva, the young Zamindar of Khurda, declared himself the ruler of Odisha. His station Khurda village at the feet of Barunai Hills gave him and his men the required strategic defence in the event of military conflicts. Very soon he expanded his kingdom and declared himself

1. The modern scholar most credited with beginning the study of social memory is Maurice Halbwachs, whose notion of the 'collective memory' is best seen in his posthumous work *The Collective Memory*. The notion of collective memory was taken up mostly by psychologists concerned with social cognition and the mechanics of memory in the 1950s and 1960s. Jacques LeGoff picked up where the psychological literature left off and brought together psychological and historical perspectives of memory in a series of works published between 1977 and 1981, translated and reprinted in English in 1992 as *History and Memory*. See Maurice Halbwachs, *The Collective Memory*, translation of 1950 ed. (New York : Harper & Row, 1980); Jacques LeGoff, *History and Memory*, 2nd ed. (New York: Columbia University Press, 1992).



as the Gajapati, Chief King of the province. As the original Gajapati kings of Puri had become very weak, the Afghans and Mughals dealt with him on the matters related to Odisha. The local princes and the priestly class, especially the class in charge of Puri Jagannath temple, also sought his mediation for the solution of provincial level disputes. Finally after the Mughal occupation of Odisha in 1593, he was recognized as the Gajapati king under the Mughals. This formally elevated his position among the princes of Odisha. Since the close of the 16th century the prince or king of Khurda became the custodian of Puri and the Jagannath temple which bestowed him with legitimacy and bolstered his image further.

Puri under the Marathas

In 1751 the Marathas took over Odisha from the Mughals. However, it did not change the political situation much in Khurda until 1760, when the Khemidis of Ganjam claiming themselves to be the real Gajapati king, invaded Puri to establish control over the Jagannath temple. The Khurda prince Birakesari Deva (1739-1781) sought the help of the Marathas and promised to pay one lakh rupees to them in lieu of their military help. The Marathas intervened and the Khemidis were repelled from Puri. However, Birakesari Deva's failure to compensate the Marathas as per the agreement compelled Khurda to surrender four *mahals*, estates, to them. The *mahals* were Jagannath Chhattar (Kshetra) and Serai, Rahang, Lembai and Chabiskud. All these were highly fertile and yielded good revenue. Among this territorial loss, the loss of Puri was crucial as it involved grave loss of both material as well as spiritual legitimacy to the ruler who was unable to safeguard the abode of Lord. It was the dwelling place of

Jagannath, the 'supreme deity' of the province and fetched a good amount of money to the state treasury in the form of pilgrim tax. The prince could not reconcile to this loss and went crazy and killed four of his sons for their 'failure' to re-capture the *mahals*. The Marathas deposed him and made his grandson the king of Khurda. In 1795, Mukunda Deva II became the king and lived till 1817. It was during his life time that the Marathas were overthrown from Odisha; the East India Company took over Khurda and the rest of Odisha in 1803; the king of Khurda allowed safe passage to the Company troops through his kingdom with the hope of Puri being restored to his control after the removal of the Marathas. Now Odisha came under the British occupation; Khurda was made a *khasmahal* (brought under the Company's direct administration) in 1806 leading to regular revenue settlements and exorbitant hike in rent; the prince of Khurda was reduced to a pensioner and was confined to Puri by the British; and the Paika revolt broke out in 1817.

Who were The Paikas?

The Paika is a colloquial form of the word *padatika* or foot soldiers. Even after the inclusion of horses and elephants in the army, all the army personnel continued to be known as Paikas in the province. Besides the combatant soldiers, all other non-combatant persons involved in various battles related activities, like the drummers, suppliers of provision, grass cutters for the horses and other helpers were also called Paikas. The Paikas became a synonym of the traditional militias. However, their main concentration was in Khurda and the adjoining areas as of these enjoyed a strategic location in the province from military and political view points. The Paikas also performed



police duties and acted as protectors of the state properties. They supported the local princes and Zamindars as armed militia. As observed by the contemporary Company officials (A. Sterling and G. Toynebee), the Paikas had been divided into three ranks, distinguished by names taken from their works or the weapons they used. They were: the *praharis*, who carried the *khandas* (swords) and were stationed as guards; the *banuas* (derived from the term *bana* means crackers), who used the matchlock and were sent for distant expeditions; and the *dhenkias*, who were armed with bows and arrows and a sword and performed all sorts of duties.

The Paikas were granted land for their services and had been exempted from payment of any rent. Thus, they engaged in cultivation as peasants and formed the militia at the time of battle. Through the Paika system, forest dwellers were settled as peasants and were expected to act as the mercenaries of the state. They were known for their great devotion and loyalty to the will of their lords. Besides the *chasa* or the cultivating community, occasionally individuals of the 'lowest' caste such as *kandaras* (derived from *kanda* or stem), *panas* (from the word *parna* or leaf) and *bauri* (from *bana* or forest) (This suggests that they these people had been earlier forest dwellers before taking to settled life.) also formed the class of Paika engaged in cultivation as well as in state services. The process of formation of state, a process that had been delayed in Orissa, was now bringing these forest dwellers into sedentary life style and imposing the social hierarchy of caste on them too. Physical exercise and military drill was a requirement for the Paikas to remain fit for battle time and other internal security duties. This they regularly did in the village *akhada* (gym) under the care of the Paika veterans. They

rehearsed for noise less cat walk or sly guerrilla movement, called 'Pa' movement, which grew as a form of entertainment and became the main base of many dance forms including the 'Chhau' in Odisha. They propitiated '*mantras*,' magical spells, to 'immunize' themselves against the enemy's weapons. As stated earlier, many of the forest dwellers in search of secured sources of food came to the village settlements and were settled by the village community under the auspices of the Zamindars and the village headmen on the outskirts of the village. Many of them were given land grants for cultivation in lieu of their mercenary military and police services to the emerging regional state structure. The system of Paika sustained them in the village community and helped in the expansion of agriculture and in the process of formation of state. They always felt that their fate was tied to the prince, which made them highly loyal to the traditional chiefs. With the coming of the Company's rule, the local princes were deposed, their *jagirs* were abolished and the Paikas lost the right of rent free land that they had enjoyed under these chiefs. Consequently, the popular resentment leading to civil revolts against the Company rule was an obvious outcome. The sturdy Paikas emerged its vanguard for they held the traditional arms and had the required physical fitness for that. However, others also did not lag behind in their overt and covert support to the revolt, because due to the decline in local salt industry, replacement of cowry cells by rupee currency for transactions and denial of traditional forest rights to the tribes' men, their sufferings were no less. Thus, though the agrarian community without any modern education in the early decades of the 19th Century did not understand much about the complexities of the British rule, it led the revolt at a time, when the



Company's rule had not yet fully consolidated its position in Odisha and in elsewhere in the country.

Jayee Rajguru and the Revolt in 1804: A Precursor of Revolt of 1817

Nearly 13 years before Buxi Jagabandhu it was Jayee Rajguru, who had raised the banner of revolt in Khurda in 1804. Jayee was the royal preceptor, Rajguru, and the Dewan of the kingdom of Khurda at the time of British occupation of Odisha in October 1803. The British had sought permission of the Khurda prince for the movement of their troops through the state. In their fight against the Marathas in Odisha, the British had also asked for Paika help. In lieu they had promised to pay one lakh rupees to the prince. The prince Mukunda Deva II agreed to the proposal with the hope that the control of Puri and the other four *mahals* could be re-gained after the Marathas had been overthrown by the British. However, Jayee, an astute Brahmin and a shrewd Rajguru had advised the prince against it. Finally, the British occupation of Maratha territories did take place with the support of Khurda, but the promises made by the British were not fully kept by them. Only a part of payment promised was made to Khurda. The frustrated Rajguru made elaborate plans to conquer the pilgrim city and the other *mahals* from the Company. In March 1804 the negotiations between Khurda and the British failed and the first Paika revolt under the leadership of Jayee Rajguru broke out, barely five months after the British occupation of Odisha. The Paika militia attacked the Company's men in Pipli and wounded many British troops on 22 November

1804. The Company's retaliation was swift and ruthless. The British troops stormed the fort of Khurda; Mukunda Deva II and the Rajguru were arrested from the Barunai Hills on 3 January 1805. After their trial the pliable prince was released and was confined to Puri on an annual pension. All his royal power or privileges were withdrawn. The recalcitrant and obstinate Rajguru was executed in the Medinipur fort on 6 December 1806. With this the Paikas lost their leader and waited till 1817 to revolt against the British for the second time, for their plight and predicament had been worsening with each passing year of the Company's rule in Khurda and elsewhere in the province.

Emergence of Buxi Jagabandhu As the Leader of the Revolt of 1817

Colonialism created a social structure leading to the growth and flowering of the parasitic classes in the economy. This provided an instrumentality for the external exploitation by imperialism. The advent of the colonial rule disrupted the indigenous economy and substituted it for new social structure, characterized by de-industrialization, de-urbanization, collapse of traditional mercantile capital and pauperization of vast section of rural and urban classes in which, recurrent and intense famines became inevitable.² Tax from the land remained a primary source of revenue for the kings and emperors since time immemorial. Nevertheless, the ownership pattern of land had witnessed changes over centuries. In the pre-capitalist stage of Indian economy, the idea of absolute ownership did not exist. All classes connected with land possessed certain

2. Irfan Habib, "Colonialization of Indian Economy, 1757-1900", and "Studying a Colonial Economy Without Perceiving Colonialism", in *Essay in Indian History: Towards a Marxist Perception*, Tulika, New Delhi, 1995, pp. 296-366.



rights. Unlike, the ancient and medieval period, the British imperial rule unleashed far reaching changes in Indian agrarian structure. New land tenures, new land ownership concepts, tenancy changes and heavier demand for land revenue brought havoc changes, both in rural economy and social web. Adam Smith had said that a trader was a bad sovereign or ruler and vice versa. His opinion was coloured by his view of the British East India Company. However, the traders of the British East India Company took the business of government so seriously that they succeeded in building up a vast bureaucracy with its span of control ranging from the official on the spot through a long chain of intermediaries. They also change the relative rights, interests and privileges of various classes in the agricultural community, owning, occupying, managing or cultivating the lands and sharing in its produce.

The agrarian crises due to the Company's policies produced a leader of the people, Jagabandhu Bidyadhar Mahapatra. Popularly known as Buxi Jagabandhu, he had been the traditional Buxi, military commander, of Khurda. His position was second only to the king in rank. For generations his family held the valuable estate of Rodanga Garh in Khurda. After the conversion of Khurda into a *khasmahal* under direct administration of the Company, like the other land holders, Jagabandhu lost not only his official Buxi position, but also the right of rent free land. Now he had to pay the rent in the court. Unaware of the bureaucratic complexities he made the payment through a middle man, who for sometime worked in the court at Cuttack. This man had plans to usurp the land in his name. He appropriated the paid rent himself and got the estate belonging to the Buxi auctioned in his own name. Even the Buxi's appeal in higher court did

not yield any result. This infuriated the Buxi to raise the banner of revolt, for which the Paikas and other peasants suffering similar fate were ready. The Khond tribes of adjoining Ghumsar also joined the revolt instantly, because their plight due to the loss of their traditional rights over the forest land under the new Company regime was also impinging on their sustenance. Further, the local prince of Ghumsar gave tacit support to it. Confluence of all these factors made the ensuing rebellion very intense and ferocious.

The Narrative of Revolt of 1817

The Khurda revolt began in March 1817, when the Khonds from Ghumsar and the Paikas of Khurda jointly raided Banapur and attacked everything that symbolized the new Company's establishment there. Even the *mahajans* and *sahukars* advancing loan to the peasants with the sole motive of appropriating their land and other valuable materials were not spared. The *sarvarakars*, the traditional rent collectors, the *dalabeheras*, *bisbhoyis* and *zamindars* joined the revolt. All these were middle level officials with a relatively bigger land holding and land rights combined with some local administrative duties. They now assumed the role of the local leaders and political mobilizers. Like the ordinary peasants and tenants, their plight too suffered under the new dispensation because of the denial of remission of rent they had enjoyed earlier and the rigidity in its collection under the new rule even at the time of exigencies like drought and other natural calamities.

In March 1817, a 400 strong contingent of Khond tribesmen from Ghumsar crossed into Khurda; the Dalabeheras and Paikas joined them. The rebels attacked the Police station and other Government buildings at Banapur, took away



about Rs. 15,000 Government money and killed over 100 men. The Salt Agent of the southern division, Mr. Becher, narrowly escaped from this popular fury. However, his boat on the Chilka Lake was captured and plundered. The rebels then marched on Khurda. More crowds joined them on the way, because of their success at Banapur. The officials stationed at dared not offer any resistance and fled away for safety. All the government buildings were burnt to the ground and the treasury was sacked. A part of rebel contingent moved to Lembai, where it killed a *sarvarkar* (rent collector), Charan Patnaik, for he was suspected to be a Company loyalist. The magistrate of Cuttack moved to Khurda to control the rebellion. By the beginning of April 1817, the number of rebels had swelled to about 3000. They constantly attacked the government forces thereby forcing the Magistrate to retreat to Cuttack on 4 April 1817. However, in the ensuing encounter, Lt. Faris, who accompanied the Magistrate, was killed.

The rebels under the leadership of the Buxi also reached Puri and requested Mukunda Deva II, the former king of Khurda and a pensioner confined to Puri, to join them and to lead the revolt. The pensioner king did not join, but had his sympathy for the revolt. Taking advantage of the crises, he gathered courage to come out of the confinement and made elaborate preparations for leaving Puri. The pilgrim city, Puri came under the control of the rebels. The covert support of the prince in Puri gave strength and popular legitimacy to them. The Magistrate of Cuttack recommended that once the Company re-gained control over this most important pilgrim city, the prince should be removed to Cuttack, the Company's headquarter in Odisha. A reward of Rs. 5000 was also announced on the head of

the rebel *sirdars* on 12 April 1817 and martial law was imposed in the entire Khurda territory.

On 12 April 1817 the rebels burnt the government catchery and several other public buildings in Puri. The private houses of the Europeans were also not spared. In the resultant clash 15 rebels were killed and many more were wounded. But, very soon more people joined the rebels. The priests of the temple openly proclaimed the fall of British rule and the restoration of the king's rule in Odisha. This created a mass upsurge forcing the European officials stationed in Puri to leave for Cuttack, where they safely reached on 18 April 1817. By the second half of April, 1817 martial law had been proclaimed in Puri, Pipli, Lembai, Kotdesh, Khurda and Banapur. All communications between Cuttack and southern part of the province were completely cut off. By the end of April 1817, the British swung into action and repressive mode. An armed British contingent returned to Puri and took the prince to Cuttack as their captive. There were attempts to rescue the prince on the way. Some 2500 rebels encountered the British forces escorting the prince. But, their attempts proved futile, because the British used modern arms and scared the mass of crowd. The rebels consisting of the Paikas and the ordinary village people had only traditional arms, which were no match to the British arms. On 11 May 1817 the prince reached Cuttack as a Company prisoner and was placed in close confinement in the Barabati fort till his death on 30 November 1817. By the end of May 1817 the revolt had been effectively suppressed, although the tensions continued to prevail and repressive measures under martial law unremittingly continued till April 1818. Many rebels were arrested; summary trials were conducted and harsh punishments were given to them.



The flare-up of popular sympathies outside Khurda

It is true that most of the events related to the revolt took place in the Khurda region. It was most formidable there. The Paikas of Khurda were most active under their leader Jagabandhu Bidyadhar. The Khonds from Ghumsar had rushed to Khurda to join the revolt there. However, the Paikas all over the southern and eastern parts of the province were not reluctant in their support to Khurda. They burnt the police stations of Asareswar, Tiran, Hariharpur, Gop and committed many violent activities there. The prince of Kujang and Kanika also secretly helped the rebels. The princes of Ghumsar, Nayagarh and Ranapur were often warned for protecting the absconding rebels of Khurda. When the British troops reached Kujang to take control of the situation in September 1817, the Paikas attacked their boats in Paradip. On 19 September 1817 in a similar event some 2000 Paikas and the local people of Kujang encountered the British troops, but were over powered and routed completely. Besides the local prince of Kujang, the other prominent rebel leaders there were Narayan Paramguru and Bamdev Patjoshi.

The Paikas of Gop adjoining Khurda under their leader Karunakar Sirdar [Sardar] raised the banner of revolt in June 1817. The police station was burnt. The rebels deserted the village fearing British retaliation. It was a common practice for the British troops to burn the rebel villages to scare the rebels.

The Aftermath of Revolt

The 1817 was a major revolt in Odisha. It broke out in Khurda and extended more or less to the greater part of the province. As G.

Toynbee, who worked as Revenue Superintendent of Cuttack later, accepted in his writing, *A Sketch of the History of Orissa: From 1803-1828*, (1873), when he said, "... it doubtless appeared to many of the proprietors that our reign was at an end, and that we were about to be driven out of the country". It was an unequal battle in which the British were clearly at the upper end, but the rebels gave a tough fight, because of their determination to fight.

Even after the suppression of the revolt, the Buxi and some of his close associates like Krushna Chandra Bhramorbar Ray, Gopal Chhotrai and Pindaki Bahubalendra absconded and remained at large for a long time, despite the government efforts to nab them dead or alive.

The Government's failure was largely due to the popular support the rebels enjoyed throughout. Even the princes of Nayagarh and Ranapur were 'suspected' to have helped the rebels in their absconding. In December 1817, the rebels even regrouped themselves under the leadership of Gopal Chhotrai and took another political trajectory in the form of robbing and looting of the houses of the supporters of the Government. They dissuaded the peasants from paying revenue to the Government. In a conciliatory move, in order to pacify the situation, the Company Government offered general amnesty to all the rebels except their main leaders. It was also notified in 1818 that the balances of previous years and the interest on all revenue arrears would be remitted to those peasants, who would pay up in full for year 1817-18. This was a big concession to assuage the feelings of peasants. The Buxi was finally convinced to surrender in 1825. He was given a monthly pension of Rs. 150 and was confined to Cuttack,



where he died in 1829. His trusted Dewan, Krushna Chandra Bhramarbar Rai, also surrendered and was confined to Cuttack.

In the meanwhile, preparations were made for the conviction of the 'grave offenders' or the more active rebels. A Military Commission was set up in May 1817 and General Sir Gabriel Martindell was deputed to act as its Commissioner to oversee the trial. He reported against 268 persons and awarded punishment to them. Gopal Chhotrai and four of his associates Vishnu Paikari, Ram Singh, Nar Singh and Nath Pradhan were sentenced to death for treason. Parasuram Patnik and Sachidanand Patnik were also given death sentences for the offences of murder. Another group of prominent 103 rebels were deported for life and 55 others were given varied terms of rigorous imprisonment.

The Ewer Report

Mr. Walter Ewer was an associate of General Gabriel Martindell in the Military Commission in Khurda. Mr. Ewer also conducted a Commission of Inquiry to investigate the causes of the revolt. Its Report which came to be known as the Ewer's Report was submitted in May 1818. The report discussed the causes of the revolt in great details and concluded that the revolt was due to the ruinous effects of maladministration, abuse of power and widespread corruption in the bureaucracy. It also pointed out economic factors like the evils of the new revenue system, the replacement of the cowry cells by rupee currency and the decline of local salt manufacturing and salt trade leaving a large section of the local community jobless. The Report concluded that all these economic changes had pauperized the peasants and forced them to revolt.

Conclusion

A close reading of the Ewer Report suggests that the Paika Revolt of 1817 was essentially a peasant movement. The Paikas played an instrumental role in it, because besides being peasants, they had been the armed militia with traditional arms in their possession. The dispossessed Sirdars, military commanders, Zamindars and rent collectors emerged as the main leaders. However, all the classes had extended their overt and covert support to the rebels. It was, because of such support, the rebel leaders could not be apprehended for quite some time even after the suppression of the revolt. This became feasible because the Company transformed indigenous agrarian social hierarchy and became the major claimant of agrarian social surplus in comparison to all other previous claimants.

The Khurda revolt of 1817 was a remarkable chapter not only in the history of modern Odisha, but also in the history of the anti-colonial struggle in India. It occurred soon after the British occupation of the province in 1803 and set the great tradition of defiance and resistance to the colonial rule in India. If the Great Revolt of 1857 was the culmination of a century long tradition of civil revolts, the Khurda revolt of 1817 was a precursor to that. It could be seen as a minuscule of the Revolt of 1857. Even after its suppression, Khurda rose in revolt in 1827. During the Non-cooperation movement of 1920s, it remained a nationalist stronghold and had prepared for a no-rent campaign in Khurda's Pichukoli village on the pattern of Bardoli campaign, which Gandhi suspended due to the Chauri Chaura incident in February 1922. This suggests that the tradition of defiance to the



colonial rule persisted in Khurda throughout the period.

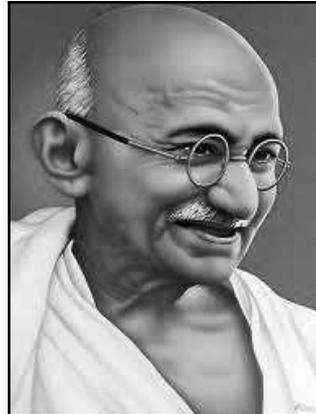
Whether it was the revolt of Jayee Raj guru (1804) or the revolt of Buxi Jagabandhu (1817), the Paika uprising in Khurda has to be seen in the social setting of the early 19th century. It was one of the numerous civil uprisings against the British in the country. The sudden changes brought by the East India Company in the local economy and polity upset the traditional social fabric. The changes worsened the situation, which resulted in such civil revolts. The people's deep sense of pride and respect for the locality, religion, social customs and traditions played a pivotal role in their coming into the revolts. Because of the pressure, at times some of the rebels even surrendered and accepted to be the pensioners of the Government. However, each one of the cases has to be understood in their specific contexts. We should neither eulogize them as 'nationalists' in a spiritual biography of nation, nor drub them as 'betrayers' in an equally fallacious and a-historical manner. A more nuanced approach would be not to make any gradation or ranking of such revolts in hierarchical 'greater' or 'lesser'. These political episodes of history were largely a product of their times and need to be evaluated for their historical significance in their

interface with the British rule. Locating the Buxi or the Paikas at a higher historical pedestal than the other anti-British rebels would be, probably, an injustice to the great and long tradition of struggle against the alien colonial rule in the country. Their analysis in an objective, rational and scientific basis without any bias and imposition of the present on these early 19th century revolts would only make their study lively and relevant today. The leaders of such revolt were often the superior claimants in agricultural production in the indigenous social hierarchy and they were driven to revolt when alien rule interfered with this social hierarchy and reduced their position while claiming major share of agrarian social surplus for itself. If commemorating the 200th year of the Khurda Revolt in 2017 does not become a window to the new generation to peep into the various facets of the anti-colonial nationalist struggle of the nation, the objective may not be realized.

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The basic concern of politics in pre-independent India centered round the goal of achieving India's freedom from the stronghold of British imperialism. 'The Quit India Movement of 1942 is a landmark in India's struggle for freedom. It was the last and undoubtedly the bitterest fight for freedom ever waged against the British in India. This revolutionary movement came after the passing of the Quit India Resolution by the All India Congress Committee at Bombay on 8 August 1942. It was on this historic day, Mahatmaji gave his *mantra* of "Do or Die" calling upon the people to 'either free India or die in the attempt'. It was here that he talked with the tone



beset by danger - entangled in a life and death struggle in the Second World War. Over and above, Gandhi also came out like an angry lion calling upon the people to 'Do or Die' for the cause of India's independence.

This change in Gandhiji's mind-set provides an interesting field of study to historians

Mahatma Gandhi and the Quit India Movement - A Study of Gandhian Strategy and Dynamics

Dr. Shridhar Charan Sahoo

and temper of an uncompromising nationalist almost with a revolutionary elan.

When the Second World War began on 3rd September 1939, Britain got entangled in a life and death struggle. Gandhiji expressed his sympathies with England and France and blamed Hitler for the war. He pledged publicly that he would not embarrass the British Government and was opposed in the beginning to any movement or struggle against the British during the war. To him, "it was against the tenet of non-violence to create difficulties for one's opponents when he is beset by dangers". But the Quit India Resolution was passed by Congress when Britain was still

and political scientists concerned with Gandhian political strategy and dynamics.

This article is an attempt to understand Gandhiji's mind as a nationalist which primarily accounted for the Quit India Resolution and for his death defying call of "Do or Die" calling upon the people 'either to Free India or die in the attempt'.

This article has three parts. The first part briefly highlights the AICC Resolution of 8 August 1942 passed under Gandhiji's leadership and his "Do or Die" speech on the occasion where he talked like an uncompromising nationalist with almost a revolutionary elan. That apart, the nature



and character of the Quit India Movement which witnessed violent upsurge of the masses and a grim determination of an enslaved people to throw off the foreign yoke will be highlighted. The second part seeks to provide an explanation to the uncompromising and almost revolutionary passion for freedom which animated Gandhi at the time. It will be submitted that Netaji and his strategy was possibly one of the factors which shaped and moulded the mind of Gandhi to not only approve of a struggle for freedom during the war itself but to take an uncompromising stand against British imperialism. The third part reflects upon the relevance of his “Do or Die” spirit in to-day’s India.

Part-1

The All India Congress Committee which met at Bombay adopted a resolution on August 8, 1942 sanctioning “the starting of a mass struggle on non-violent lines on the widest possible scale under the leadership of Gandhiji. The Committee demanded the complete withdrawal of the British power from India. Although the Congress had not yet made any preparation for the envisaged mass struggle, this resolution popularly known as ‘Quit India’ resolution was in effect a call for an open revolt against British-Rule. Gandhiji’s address on this occasion breathed the spirit and fevour of an uncompromising nationalist with a restless passion for freedom and an inflexible determination to achieve it. He was not for any bargain or compromise with Viceroy and was to be satisfied with nothing short of complete freedom. “Here is a Mantra — that I give you — The Mantra is “Do or Die” we shall either free India or die in the attempt” - - Freedom is not for the coward or the faint hearted.”

Gandhiji’s death-defying and revolutionary call of “Do or Die” was virtually an

open challenge to British rule in India. It was an ultimatum to the British to Quit India. Mahatma Gandhi of course wished to talk to the Viceroy before commencing the actual struggle. But British Government which preferred ‘suppression to discussion’ arrested in haste Mahatma Gandhi and other members on August 9 in the early hours of the morning which enraged the Indian masses and culminated in a violent upsurge against British rule in India. In fact ‘the fury of the people burst the dykes and turned on the instruments and symbols of British rule’. Even though the Viceroy and British imperial authorities unjustly blamed Gandhi and the Congress for this upsurge of violence it is “the repression let loose by the police” which is said to have goaded the people to indulge in acts of “Violent fury”. This has been the view of Horace Alexander, a well-known British journalist who toured India during the period. May be, had Gandhi remained at liberty, he would have prevented his followers and the people to curb the general violence and disorder which characterized the Quit India Movement. But our national destiny ordained it otherwise. As has been said “By an irony of history both Gandhi and the Government had as if conspired to bring about this violent revolution”.

The countrywide response of the people, the ‘dizzy heights of revolutionary fervour’, ‘the massive avalanches of popular energy and the grim determination of the people to throw off the foreign yoke is said to have hastened the British decision to Quit India’. Even though Gandhiji did not lead this movement, the people at large lived upto his magic *mantra* of ‘Do or Die’ and actualised it in their grim determination to make India free. In a way, it is Gandhi who fathered this mass upsurge being the prime-mover of the Quit India Resolution and the ‘Do or Die’ Mantra which electrified the people to their very depths



and fight for India's freedom with reckless abandon.

Part – II

As has been said, the Quit India Resolution which was adopted under Gandhiji's leadership sanctioning a mass struggle for freedom was a departure from his earlier stand when he said: "we do not seek our independence out of Britain's Ruin. That is not the way of non-violence. Why did Gandhi change his stand? What led him to approve of a struggle against the British when it was still involved in a ruinous life and death struggle though 'it is not the way of non-violence as per his own admission? It appears that one important factor which shaped, moulded and radicalised the mind of Gandhi to adopt the strategy of a struggle was the impact of Netaji Subhas who during the Second World War often said "England's difficulty is India's opportunity and it is the time opportune to launch upon our struggle for freedom." That Gandhi in a way was influenced by Subhas in this respects is evident from what he is reported to have said to an American journalist in response to his question as to why he could not wait for Indian freedom till the end of the war. Gandhi significantly said: "Go and ask Subhas, Such a passion for freedom animates us to-day'.

From what has been said above, it appears that the Mahatma and the Indian National Congress were ultimately influenced by his constant and consistent clamour, appeal and persuasion to the effect that Congress should utilise the favourable international situation and launch upon a struggle during the war itself when Britain was in difficulty.

This view point was constantly harped upon by Subhas which needs to be summarized and linked up to the Quit India Resolution for a struggle against British Raj.

(i) Subhas's European sojourn in 1930s and his study of European politics from close quarters made him foresee the inevitability of an European war and Britain's involvement in it. In view of this impending war he as the Congress President in 1938 made an open propaganda that Indian National Congress should prepare the people for a national struggle to synchronize with the coming war in Europe. This call for struggle was of course resented by the pro-ministry group who were not prepared to be disturbed from their ministerial and parliamentary assignments.

(ii) When he was re-elected as President in 1939 he proposed at Tripuri in March 1939 that Congress should forthwith serve a 6 months ultimatum to the British demanding independence for India failing which Congress should launch upon an all-out struggle to oust the British from India. It was, however, opposed and thrown out by Gandhi wing and Nehru.

(iii) When Second World War commenced in September 1939 as per his prophetic insight and Britain got involved in a life and death struggle, Subhas considered it as a welcome opportunity to strive and struggle for India's freedom since every blow to Britain in Europe will weaken her grasp on India and facilitate the achievement of freedom.

(iv) Gandhi unlike Subhas was not interested to launch any struggle at the time. He believed that any movement when Britain was in difficulty will derogate from his doctrine of non-violence. As has been said about his mind at the time — it was against the tenet of non-violence to create difficulties for one's opponents when he is beset by dangers.

(v) It is significant that Subhas was surprisingly invited to help in the formulation of the war policy of Congress inspite of his



differences with Gandhi following his reelection as Congress President against the will of Gandhi. In the meeting he reiterated his appeal to the Congress to launch upon an immediate national struggle. It, however, could hardly cut any ice with the Congress High Command.

(vi) Though as late as the Ramgarh session of March 1940, the Indian National Congress remained indecisive as regards its war policy; Bose persisted in his efforts to radicalize, revolutionize and activate the Congress to take to the path of immediate struggle. At the Anti-Compromise Conference in March 1940, Subhas with a mind to move the Congress for a struggle criticized Congress inaction and gave a call for an immediate national struggle. Unlike Nehru who did not approve of exploiting Britain's position, Subhas as a cold blooded nationalist said "India must in this grave crisis think of herself first".

(vii) When Subhas could not move Gandhi or Congress to launch an immediate national struggle for the over-riding goal of India's freedom, he and his Forward Bloc ventured upon to launch an anti-British and anti-war campaign on 6th April 1940. At the second session of the All India Forward Bloc held at Nagpur on June 18, 1940, Subhas gave the Rallying Cry "All power to the Indian People". He sought to galvanise the masses into action. He told the people that it was high time to make an immediate demand for the transference of power to them through a provisional national Government.

(viii) Subhas who now realized that neither he nor anybody could move the masses effectively without Gandhi's blessings and leadership, met Gandhi at Sevagram in June 1940 in his final attempt to persuade Gandhi to launch some immediate mass movement.

Though Subhas, could not convince Gandhi in his view point that it was the time opportune to launch upon a mass struggle for freedom in June 1940 in his last meeting, the individual Satyagraha movement seems to have been some concession to Subhas and the radicals though of-course it was not a mass movement. However, what is more significant is the change in Gandhiji's mind towards Subhas and possibly his view point after he escaped from the country in 1941 in his quest for Indian freedom through an armed struggle. Abdul Kalam Azad in his book 'India wins Freedom' points out that Gandhiji's admiration for Bose coloured his view point about the war situation and was somewhat responsible for the failure of Cripps mission. Sri Azad who was a close confidant of Gandhiji and an active participant in the Congress drama of those days saw that Gandhiji's mind was now moving from the extreme of complete inactivity to that of organized mass effort. The process had perhaps began earlier but it became clear after Cripps left.

Abdul Kalam Azad has underlined four important things with regard to Subhas and Gandhi. Firstly, Subhas Bose's escape impressed Gandhiji greatly and after that some change was marked in the outlook of Gandhi towards Subhas. Secondly, Gandhiji's admiration for Subhas coloured his view about the war situation and he was becoming more and more doubtful about Allied Victory. Thirdly, Gandhiji's admiration towards Bose was one of the factors which clouded the discussions during the Cripps Mission. Fourthly, Gandhiji's mind was moving from the extreme of complete inactivity to that of organized / mass effort.

Subhas after his escape from the country in his quest for freedom, proclaimed time and again that the Axis powers would win the war. Here in India Gandhi's mind was moving in the



same direction. How does one explain this similarity of outlook? It calls for a deeper probe into the factors and forces which shaped and moulded his mind but then partially and to some extent, Subhas phenomenon might have interacted upon Gandhiji's mind to determine his attitude towards the outcome of the war.

Gandhiji's attitude towards the Cripps proposals of 1942 which held out the promises of dominion status after the war was absolutely stiff and uncompromising. He said to Cripps "why did you come if this is what you have to offer? If this is your entire proposal to India, I would advise you to take the next plane home"

Bose who was outside the country during the Cripps proposals negotiations, exposed the inadequacies of this plan to his countrymen in a broadcast from Azad Hind Radio, Germany on March 25, 1942. The proposals contained nothing that is fundamentally new. The essence is dominion status within the empire which is to be realized only when the war is over. Over and above, he cautioned our countrymen- that the real intention of the British Government is to split India into a number of states— "I am doubtful whether India will even look at such an offer he said. Did Gandhi listen to Bose's broadcasts from outside the country? Was he in anyway, influenced by him? The similarity of outlook appears quite significant in this connection.

The tone and temper of Gandhiji's mind during this time is very significant. He had no patience to either believe in future British promises or independence after the war. 'I want independence now' he said in no uncertain terms. Gandhi, in a way, was now stiff and uncompromising so far as the question of India's freedom was concerned. There was a clear mark of erosion of faith in the goodness of British

imperialism. In March 1940, Gandhiji had stated "compromise is in my very being". The position he had now reached was materially different. Abdul Kalam rightly observed that there was "a shift from the extreme of inactivity to that of organized effort" or as it were a shift from stagnation to mobility. No more did he seem averse to the idea a struggle as was marked in his attitude in the beginning of the war. His mind was now evolving towards an uncompromising struggle. The tone and temper was virtually revolutionary - moving in the direction of a struggle - a mass struggle quite akin to the soul and spirit of Subhas.

Gandhiji's conversation with Louis Fischer, an American journalist on June 7, June 8 and June 9 unfolds the mind of Gandhi. The way his mind was working at the moment can be put under three broad heads.

- (a) He had developed a soft corner for Subhas.
- (b) In a way he spoke the language of Subhas. His revolutionary impatience for Swaraj and his action oriented motivation breathe the spirit of Subhas.
- (c) Gandhiji's attitude towards non-violence seems to have undergone some change in his latest and new mood which is very important from the standpoint of understanding Gandhian strategy and dynamics.

Gandhiji seemed to have developed a soft corner for Subhas as was testified by Abul Kalam Azad. The same spirit now vibrates in the conversation of Louis Fischer with Mahatma Gandhi.

Louis Fischer expressed his sense of shock before Gandhiji for his telegram of condolences for Subhas's reported death and his regret for a man who went to Fascist Germany



and collaborated with it. Gandhi, however, defended Bose as “a patriot of patriots”. He was even not prepared to pay any heed to Fischer’s apprehension that Subhas might succumb to the lure of Fascism and make India free but fascist” on the other hand, he did not hesitate to condemn British rule on the same score of fascist proclivities.

Gandhiji’s mind was veering towards a struggle against British Raj which was so often harped upon by Subhas almost uninterruptedly in different forums and meetings. In a way Gandhi now represented his revolutionary impatience for Swaraj and his action oriented motivation. “Men who have held office in Congress may not rise to the occasion (Gandhiji looked pointedly to Nehru when he said this). I will go ahead nevertheless and address myself directly to people”.

Gandhiji has now lost faith in British goodness. As per his latest mood, it is action and action alone that matters to him. He affirmed: “— I say that the British will understand not while we are reasoning but when we begin to act. That is British history, they are impressed by action and it is action that we must take now”. This is virtually what Subhas tried to impress upon Gandhi in his last meeting with him in June 1940 appealing him to act and launch upon the struggle for freedom when Britain was in difficulty. It appears that Subhas finally succeeded in radicalizing the mind of Gandhi to decide for a strategy of struggle against British Raj during the war itself which got reflected in the Quit India Resolution and his “Do or Die” call.

That, there was some change in Gandhiji’s mind which did not fully conform to an absolutely rigid and doctrinal adherence to the doctrine of non-violence of yester years is evident from his answers to some seminal questions of

Louis Fischer. Louis Fischer’s questions and Gandhiji’s answers are submitted below in view of its importance from the stand point of Gandhian strategy and its dynamics.

Fischer: Q. What would be nature of the ‘impending Civil Disobedience movement?’

The Mahatma: A. In the villages, the peasant will stop paying taxes. They will make salt despite official prohibition - their next step will be to seize the land.

Fischer: Q. Whether the peasants were to seize the land “with violence”.

The Mahatma: A. “There may be violence but then the landlords may cooperate”. There may be fifteen days chaos” but “I think we could bring that under control”.

Fischer: Q. In case ‘your impending Civil Disobedience movement develops a violent phase, as it has sometimes in the past years, would you call it off ?

The Mahatma: A. In my present mood, it would be incorrect to say that no circumstances might arise in which I would call off the movement. In the past, however, I have been too cautious. That was necessary for my own training and for the training of my collaborators. But I would not behave as I have in the past’.

Those words of Gandhi are very significant. Here Gandhi appears to be more a pragmatic nationalist than an ethical absolutist with unbending, rigid and doctrinal adherence to non-violence even at the cost of India’s paramount goal of freedom. Like Subhas, Gandhi now thinks of freedom as of over-riding consideration ‘Our first problem is to get rid of British rule for me the paramount problem is the ending of British domination’.



That Gandhi at the time showed some flexibility in his attitude towards non-violence is evident from what he said further on 8th July, 1942. "I do not want rioting as a direct result but if in spite of precautions rioting does take place it cannot be helped". On 14th July, 1942, Gandhi told a group of Journalists that there was absolutely no room for compromise or negotiation unless the British recognized India's independence. "There is no question of one more chance. After all this is open rebellion.

Jawaharlal Nehru who was very close to Gandhi and was in a better position to understand the working of Gandhi's mind during those months leading upto August 1942 very significantly wrote "In the conflict between that principle of non-violence which has become his very life-blood and the meaning of existence and India's freedom, which was a dominating and consuming passion for him, the scales inclined towards the latter — the practical statesman took precedence over the uncompromising prophet".

Gandhi notwithstanding his rocklike adherence to certain principles like non-violence was also a pragmatist. As it were, he was prepared "to adapt himself to others and to changing circumstances". He also took into account the strength and weakness of others especially the mass of the people and how far they were capable of acting upto truth as he saw it'.

The Quit India Resolution was passed on 8th August 1942. Gandhiji's mindset was virtually revolutionary and uncompromising. He "suggested no compromise and his tone was inflexible". He was now for an all-out struggle against British Raj. "We shall get our freedom by fighting and it cannot fall from the skies" so said Gandhiji. He was even prepared "to fight to the finish even if he stood alone against the whole world. His last message was "we get our freedom or die"

In March, 1939 at the Tripuri session of the Congress, Subhas had proposed that the Indian National Congress should immediately send an ultimatum to the British Government demanding independence within six months and should simultaneously prepare for a national struggle. This proposal for an ultimatum was opposed by Gandhi and Nehru and was thrown out. Subhas had maintained all along that it was only when Britain was involved in war that we could fight it with the maximum chances of success and that Britain's difficulty was India's opportunity. When Britain got entangled in war with Germany, Subhas implored Gandhi and the Indian National Congress to launch upon some mass struggle for freedom. To Subhas, this was "India's golden opportunity' to fight and win Swaraj. Gandhiji, on the other hand, considered that any movement when Britain was in difficulty will derogate from his doctrine of non-violence. In fact on September 6, 1939, three days after the commencement of the Second World War, Gandhi had issued a press statement that inspite of the differences between India and Britain on Indian Independence, India should cooperate with Britain in her hour of danger. However, Congress under Gandhiji's leadership passed the famous Quit India resolution three years later on August 8, 1942 when Britain was still in the midst of a life and death struggle. As we saw, Gandhi ultimately took an absolutely uncompromising stand against British imperialism. His tone and temper clearly smacked of a revolutionary elan quite akin to the soul and spirit of Netaji. In a way, it was a vindication of Netaji's revolutionary and realistic strategy of fight against the British Raj. So, it is aptly said that the Quit India Movement brought Gandhi and Bose ideologically nearer to each other and marked the climax of Bose's attempts to radicalize the Congress Organization.



Part - III

The Quit India Resolution of August 8, 1942 and Gandhi's historic speech with his mantra of "Do or Die" provided the foundation to the unconquerable spirit and determination shown by our people in the Quit India movement to achieve India's Freedom.

This *mantra* of "Do or Die" which Gandhi gave in the contextual specificity of India's struggle for freedom does have even a relevance of its own in to-day's India. The same spirit of grim determination which our people showed to throw off the foreign yoke can now be fruitfully made use of in India's nation building. The same spirit needs to be revived to fight the demon of communalism which many a time endangers our national unity and integration. The hundreds of thousands of our common people who joined the Quit India Movement being inspired by Gandhiji dreamt of an independent India where there will be no poverty and degradation. The same spirit of determination of "Do or Die", need to be actualized to remove this sorry state of affairs so as to have nation-Building in the real sense, of the term.

The widening disparity between the affluent and deprived needs to be bridged up for a more humane and just society. It calls for determination - a "Do or Die" spirit which Gandhi generated to achieve India's freedom. We can be true heirs of Gandhi if the spirit of "Do or Die" gets actualized in these two major areas of India's nation-building. A great responsibility devolves on the powers that be and on one and all to see an India where we can wipe out every tear from eye which Gandhiji dreamt of.

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**ABSTRACT:**

A right set out in Article 10 of the (European conventions on Human Rights) and the Human Right acts 1998. In the key case Handyside vs. UK (1976) 1 EHRR737, the European court of human rights declared that : "freedom of speech and expression" constitutes one of the essential foundation of a democratic society , one of the basic conditions for its progress and for the development of every manit is applicable not only to 'information' or 'ideas' that are favourably received or regarded as inoffensive or as a matter of indifference, but also not those that offend shock or disturb.... such

equally to the non-citizens also. These fundamental rights are inviolable subject to the qualification defined in the Constitution itself. It establishes that no laws ordinance, custom usage or administration order can abridge or take away a fundamental right, these rights are binding upon both legislative and the executive and any law which violates the fundamental right, is void. A fundamental right cannot be taken away by a constitutional amendment if it forms the basic structure of the Constitution.

Article 19 (1) (a) secures to every citizens the freedom of speech and expression. The freedom of speech and expression means the right

Freedom of Speech and Expression in 21st Century

Dr. Sudarshan Behera

are the demands of that pluralism , tolerance and broadmindedness without which there is no democratic society. Convention jurisprudence gives different weight to different kinds of expression .The most important expression - Political speech-therefore is likely to be protected to a much greater extent than the least important- Commercial speech.Freedom of speech and expression is a qualified right.

The modern Indian Constitution declares certain fundamental rights for individuals under Part III, Article 12 to 35. Some of these rights are only for the citizens whereas others are available

to express once conviction and opinions freely by word of mouth, writing, printing, picture or any other mode. Freedom of speech is bulwark of a democratic government and it attaches great importance to this freedom, because without the freedom of speech appeal to reason, which is the basis of democracy, cannot be made. Freedom of speech opens the channels of free discussion of issues and plays a crucial role in public opinion on social, political and economic matters. The honourable Supreme Court has interpreted the phrase, "Speech and expression" of having a wide connotation and thus many rights not expressly found under the articles plain words has been



recognized. Thus in this paper an attempt is made to find out as to how relevant and effective has been such dynamic interpretation of the right.

KEY WORDS:-Pluralism, Jurisprudence, Ordinance, Conviction, Bulwark.

INTRODUCTION

The Right to Freedom of Speech and Expression as per the Indian Constitution- means the right to express one's own conviction and opinions freely.

- 1) The word "freely" means the freedom of a citizen to express his views and opinion in any conceivable means including by words of mouth, writing, printing, banners, and signs and even by way of silence.
- 2) The Supreme Court of India has held that the participation in sports in an expression of one's self and thus it is a form of freedom of speech.
- 3) The Supreme Court has also held that hoisting the National Flag by citizens is a form of freedom of speech and expression (see *Union of India vs Naveen Jindal & Anr* on 23 January, 2004).
- 4) Freedom of Press is an inferred right implicit under Article 19(1)(a).
- 5) The Right to Information (RTI) emerges as a fundamental right under article 19(1)(a) as freedom of speech and expression are meaningless without access to information.
- 6) The right to political dissent.

Restrictions- under Article 19(2) of the Constitution of India, the State may make a law imposing "reasonable restriction" on the exercise

of the right freedom of speech and expression "in the interest of" the public on the following grounds:

- Security of State
- Friendly relation with foreign states
- Public Order
- Decency or morality
- Contempt of court
- Defamation
- Incitement to an offense Sovereignty and integrity of India.

As regards the point on Defamation- there have been a few cases that have tried- most recently when a group of lawyers filed a defamation suit against Shahrukh Khan (dt 20/8/2007) which was subsequently quashed by the Court). The summary of the cases are as under. Defamation cases are not easy to win (extremely tough to be precise), but still can be used as a potent weapon on those without resources (as in- we have work to do- we can't be maneuvering the courts day in and day out –unless you have resources or you are a politician)- did I just make the statement that politician have resources ad no work to do ? Therefore in my opinion- this particular curtailment is actually against the poor /the common man and aptly suitable for a public interest litigation suit.

HISTORICAL DEVELOPMENT

Concepts of freedom of speech can be found in early human rights documents. England's Bill of Rights 1689 granted 'freedom of speech in Parliament 'and is still in effect. The Declaration of the Rights of Man and of the citizen, adopted



during the French Revolution in 1789. Specifically affirmed freedom of speech as an unalienable right. The Declaration provides for freedom of expression in Article 11 which states that:

“The free communication of ideas and opinion is one of the most precious of the right of man. Every citizen may, accordingly speak, write and print with freedom but shall be responsible for such abuses of this freedom, as shall be defined by law”.

Article 19 of the Universal Declaration of Human Rights, adopted in 1948 states that:

“Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinion without interference and to seek receive and impart information and ideas through any media and regardless of frontiers.”

Today freedom of speech or the freedom of expression is recognized in international and regional human right law. The right is enshrined in Article 19 of the International Convent on Civil and Political Rights Article 10 of the European Convention on Human Right Article 13 of the American Convention on Human Rights and Article 9 of the African Charter on human and people’s rights. Based on John Milton’s argument, freedom of speech is understood as a multi-faceted right that includes not only the right to express, or disseminate, information and ideas, but three further distinct aspects:

1. The right seeks information and ideas;
2. The right to receive information and ideas ;
3. The right to impart information and ideas ;

International, regional and national standards also recognize that freedom of speech

and expression, includes any medium, be it orally ,in written in print ,through the Internet or through art forms .This means that the protection of freedom of speech as a right includes not only one content but also the means of expression.

AIMS AND OBJECTIVES

Freedom of speech enjoys special position as far India is concerned. The importance of freedom of expression and speech can be easily understand by the fact that preamble of constitution itself ensures to all citizens inter alia, liberty of thought, expression, belief, faith and worship. The constitutional significance of the freedom of speech consists in the Preamble of Constitution and is transformed as fundamental and human right in Article 19(1)(a) “freedom of speech and expression”. Explaining the scope of freedom of speech and expression Supreme Court has said that the words “freedom of speech and expression” must be broadly constructed to include the freedom to circulate one’s views by words of mouth or in writing or through audiovisual instrumentalities. Freedom of Speech and Expression means the right to express one’s own convictions and opinion freely by words of mouth, writing, printing, pictures, or any other mode. It thus includes the expression of one’s idea through any communicable medium or visible representation, such as gesture, signs, and the like.

Moreover, it is important to note that liberty of one must not offend the liberty of others. Patanjali Shastri, J. in A.K.Gopalan case observed, “man as a rational being desires to do many things but in a civil society his desires will have to be controlled with the exercise of similar desires by other individuals”. It therefore includes the right to propagate one’s views through the print media or through any other communication



channel e.g the radio and the television. Every citizen of this country therefore has the right to air his or their views through the printing and or the electronic media subject of course to permissible restriction imposed under Article 19(2) of the constitution. In sum the fundamental principle involved here is the people's right to know. Freedom of speech and expression should therefore receive generous support from all those who believe in the participation of the people in the administration. We can see the guarantee of freedom of speech under following heads.

FREEDOM OF SPEECH

Freedom of speech and expression is the most basic of all freedoms granted to the citizens of India. J Patanjali Shastri has said in the case of *Romesh Thapper vs State of Madras AIR 1950 SC* that freedom of speech and that of the press lay at the foundation of a democratic society, for without free political discussions, no public education is possible, which is so important for the proper functioning of the govt.

It allows us to freely express our ideas and thoughts through any medium such as print, visual and voice. One can use any communication medium of visual representation such as signs, pictures, or movies. Freedom of speech would amount to nothing if it were not possible to propagate the ideas. Thus, the freedom of publication is also covered under freedom of speech. Freedom of speech serves purposes :

- Allows an individual to attain self fulfillment.
- Assists in the discovery of truth.
- It strengthens the capacity of a person to make decisions.

- It facilitates a balance between stability and social change.

This right is not only about communicating your ideas to others but also about being able to publish and propagate other people's views as well . Thus, freedom of speech and expression is linked to the people's right to know. Freedom of speech and expression is a broad term and encompasses several things. The following are important cases that have determined the extent of this right from time to time.

RIGHT TO KNOW

Prabhu Datt vs Union of India SC AIR 1982: SC held that right to know news and information about the functioning of the govt. is included in the freedom of press.

Union of India vs Association for Democratic Reforms SC AIR 2002 : SC held that people have right to know about the candidate before voting. Thus, the law preventing the Election Commission from asking for a candidate's wealth, assets, liabilities, education and other such information, is invalid.

RIGHT TO TELL AND PROPAGATE

LIC vs Manubhai D Shah SC AIR 1992: In this case, Manubhai wrote an article in LIC's magazine about the problems with LIC that affected policy holders. LIC published a response to that but did not give a chance to public a rejoinder. SC held that LIC being a State as per Art 12, must publish his response. It also held that it does not mean everybody has a right to publish in a magazine and this right should be determined on a case by case basis.

Secretary, Ministry of I & B vs Cricket Association of Bengal SC AIR 1995 : In this



historic judgment, SC has held that one has the right to publicize his expression as well. A game of cricket is an expression and the organizers have a right to propagate it everywhere in the world. So Doordarshan must provide its uplinking facilities to cab for transmitting the signals out of country. Art 19 (2) does not allow restrictions on 19 (1) (a) on the grounds of creating monopoly of the govt.

NEW DIMENSIONS

Although Article 19 does not express provision for freedom of press but the fundamental right of the freedom of press implicit in the right to freedom of speech and expression. In the famous case *Express Newspapers (Bombay) (P) Ltd. V. Union of India* court observed the importance of press very aptly. Court held in this case that “In today’s free world freedom of press is the heart of social and political intercourse. The press has now assumed the role of the public educator making formal and non formal education possible in a large scale particularly in the developing world, where television and other kinds of modern communication are not still available for all sections of society. The purpose of the press is to advance the public interest by publishing facts and opinions without which a democratic electorate [Government] cannot make responsible judgments. Newspapers being purveyors of news and views having a bearing on public administration very often carry material which would not be palatable to Governments and other authorities.”

The above statement of the Supreme Court illustrates that the freedom of press is essential for the proper functioning of the democratic process. Democracy means Government of the people, by the people and for

the people; it is obvious that every citizen must be entitled to participate in the democratic process and in order to enable him to intelligently exercise his right of making a choice, free and general discussion of public matters is absolutely essential. This explains the constitutional viewpoint of the freedom of press in India.

CONCLUSION

Expression through speech is one of the basic guarantees provided by civil society. However in modern world Right to freedom of speech and expression is not limited to express ones’ view through words but it also includes circulating one’s views in writing or through audiovisual instrumentalities, through advertisements and through any other communication channel. It also comprises of right to information, freedom of press etc. It is a right to express and self realization. Two big democracies of world i.e. America and India have remarkably protected this right. As far as India is concerned, this important right is mentioned in Article 19(1) (a), which falls in fundamental right category. Indian courts have always placed a broad interpretation on the value and content of article 19 [1] [a], making it subjective only to the restrictions permissible under Article 19(2).

The words in the interest of public order, as used in the Article 19 include not only utterances as are directly intended to lead to disorder but also those that have the tendency to lead to disorder. There should be reasonable and proper nexus or relationship between the restriction and achievement of public order. Initially, the American constitution was not having any provisions directed to protection of freedom of speech and expression. It was inserted in the Constitution vide first amendment of the



Constitution. The first Amendment has been drafted in broad and sweeping terms, and for this reason, the text of the First Amendment does not contain any standard for determining permissible restrictions on freedom of speech. The restrictions that are permissible now are those that have been developed by the Supreme Court in its interpretation of the First Amendment.

The United States has a complex First Amendment jurisprudence that varies the protection offered free speech according to form. Similarly, India developed its own free speech jurisprudence that applies a “reasonable restrictions” test based on eight mentioned restrictions. The real difference in freedom of speech enjoyed in the United States and India is

a question of degree. This difference in degree is attributable to the reasonable restrictions provision and the moral standard of the communities.

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The ideology, thought and writings of great men of letters shaped the great freedom movement of India. During the days of freedom struggle several men of letters produced creative works which inspired nationalism and patriotism among people. The paper aims to examine the vision of Tagore, impact of Mahatma Gandhi and anti-colonialism in Indian English writings before and after Independence.

The powerful patriotic spirit of Tagore's literary works brought him in the mainstream of the freedom struggle and earned him national wisdom. He not only gave importance on political

Tagore suggested the people of country to get freedom on humanitarian grounds. "It is my conviction that my countrymen will truly gain their India by fighting against the education which teaches them that a country is greater than the ideals of humanity". He opposed the ideas of nationalism initiated from West.

Tagore gifted to India her national anthem. The song generated a sense of national unity during the days of freedom struggle which made India stronger than before. He was a seer and national builder and his contribution of his songs to the national freedom was immense.

Study of English Writings in the Freedom Movement in India with Reference to Spiritualism, Gandhism, Anti-Colonialism

Natabar Jena

freedom but also spiritual freedom. Tagore in his poem, "where the mind is without fear" writes:-

Where the mind is led by thee into ever-widening
Thought and action into that heaven of freedom
My father, let my country awake.

His works generated a spirit of liberating India from colonialism. He was on a poetic mission to save India from slavery. His works ignited passion and united people to dedicate them to the national struggle. He opposed the partition of Bengal along communal lines and hated the idea of division of his beloved state. He advocated for Swadeshi, composed soul – stirring songs, addressed meetings and led protest marches.

Gandhism :

Mahatma Gandhi is such a socio-political figure who is barely impossible for someone to forget or ignore. He influenced every aspect of human consciousness and became a source of writing in different fields like history, politics, philosophy, literature, sociology and so on. Indian English Literature echoes 'Gandhian Consciousness' both in pre-independence and post-independence period. M.K. Naik comments, Indian writing in English Literature of the Gandhian age was inevitably influenced by these (the then political and social) epoch-making developments in Indian life.



The novelists like Mulk Raj Anand, Raja Rao, R.K. Narayan, K.S. Venkatramani, K.A. Abbas portrayed Gandhi's ideals and influence of Gandhi on Indian villages and towns. Their writings were immensely burdened with Gandhian idealism, life style, his teachings and anti-colonial stands. Gandhi was represented as a sage by the Indian Congress in its political campaigns. He was considered as a saintly preacher and sincere freedom worker.

Gandhiji appeared to be a part and form of literary genre and he appeared in many dramas, novels stories and poems. His social activities and idealism were democratic, rural and homogeneous in nature. He insisted on high thinking and simple living which was also reflected and highlighted by the literary English authors of the time.

R.K. Narayan's *Waiting for the Mahatma* reflects Gandhian ideology and influence on the people of country. The hero Sriram in the novel is a blind follower of Gandhiji. He joins the freedom movement but without understanding it. Narayan goes further with Gandhi's concept of Non-violence.

"Before you aspire to drive the British from the country, you must drive every vestige of violence from your system... you must train yourself to become a hundred percent *ahimsa* soldier." (52)

Gandhi in the novel asked Sriram to become a non-violent soldier. He considers 'English as the language of our rulers. It has enslaved us' (16). He further says,

"I see before me a vast army. Every one of you has certain good points and certain defects and you must all strive to discipline yourselves before you can hope to attain freedom of

our country. An army is always in training and keeps itself in good shape by regular drill and discipline. We, the citizens of this country, are all soldiers of a non-violent army, but even such an army has to practice a few things daily in order to keep itself in proper condition. We have a system of our own to follow: that's "Ram Dhun", spinning of the "Charakha" and the practice of absolute truth and non-violence (17)

Jagan, the hero of R.K. Narayan's *Vendor of Sweets* considers himself as a staunch Satyagrahi, spins the Charakha regularly, and identifies himself with achieving Nirvana like Buddha by following the principles of Gandhism.

Mulk Raj Anand came under the influence of Mahatma Gandhi and that's why he shifted himself from Blooms-bury to Sabarmati. Bakha in Anand's *Untouchable* is introduced before Gandhism in the end as redemptions from the social evils of untouchability and casteism. His life becomes tolerable after listening to the speech of Gandhiji.

Raja Rao's novel *Kanthapura* echoes Gandhiji's Swadeshi, anti-colonial protests, and need of eradication of social evils like untouchability, casteism, women backwardness and wine drinking. The coolies cry out; "Mahatma Gandhi Ki Jai" And further "Gandhi Mahatma Ki Jai" as a source of inspiration, strength and will power. Moorthy, the central character echoes Gandhian mission.

So Moorthy goes from house to house, and from younger brother to elder brother, and from elder brother to the grand father himself, and what do you think? He even goes to potter's quarter and the weavers' quarters and the Sudra



quarter We said to ourselves, he is one of these Gandhi men who say there is neither caste nor clan nor family, and yet they pray like us and they live like us. Only they say too, one should not marry early, one should allow widow to take husbands and a Brahmin might marry a *pariah* and a *pariah* a Brahmin. (15)

Gandhiji is portrayed as Lord Krishna in the novel. He is considered to be 'a saint, the Mahatma, a wise man and a soft man'. All the village folk irrespective of their class distinction came upto the temple and swore the oath unanimously to serve the country "My master, I shall spin a hundred yards of yarn per day, and shall practice *ahimsa*, and I shall seek for the blessings of the Mahatma and the gods, and they rose and crawled back to their seats" (81).

K.S. Venkatramani (1891-1957) well known for the Gandhian theme in his novel *Murugan, The Tiller* (1927) is in favour of Gandhian economic policies. His second novel *Kandan, The patriot: A novel of New India in the Making* (1932) is about the Civil Disobedience Movement of 1930s.

K.A Abbas's novel *Tomorrow is ours: A Novel of the India of Today* (1943) describes the issues of nationalism and untouchability through a female protagonist. Bhabani Bhattacharya's *So Many Hungers* (1947) sets in the context of Bengal famine and Quit India movement of 1942. His characters are deeply influenced by Gandhian philosophy.

It can be unmistakably said that Gandhiji introduced the national consciousness among people irrespective of class, caste and religion, not only through religious coated speeches or political campaigns but also bringing realization of the need of unity against the British to fight back

freedom by observing certain social, civic, psychological and behavioural changes in society.

Anti-colonialism:

Anti-colonial nationalism is another important trend that greatly influenced literature, thought and psychology of Indian minds. The term 'anti-colonialism' is defined as the politics or an ideology aimed at ending European colonial rule in the nineteenth and twentieth century in Asian and African countries. The colonizers wanted to create a class of persons Indian in blood and colour, but English in taste, in opinion, in morals and in intellect in the later part of the 19th century. The class of interpreters who initiated and supported the nationalistic movement attempted to control the state bureaucracy.

The major Indian writers in English like Tagore, Mulk Raj Anand, Raja Rao, R.K. Narayan, Soshee Chandra Dutt and many others depicted the dominant themes of nationalist struggle apart from their civilizational, cultural and historical antecedents.

The anti-colonial nationalism openly came out in 1857 in the struggle against colonial East India Company. However after struggle, the contemporary Indian writers in English did not represent the 1857 struggle from Indian perspective in their fiction because after the rebellion, India was directly under the control of British regime.

The theme of anti-colonial nationalism is represented in Tagore's *Gora* (1909). Tagore's concept of nationalism doesn't ignore human quality in day-to-day social life. He believes that every Hindu should sacrifice his life for the attainment of freedom. In other writings Tagore was highly critical to those who are eager and hungry to gain political power without taking the masses together. His another book *The Home*



and the World set on the same frame of ideas expresses the various facets of the anti-colonial nationalist struggle in India against the colonial regime. He suggested of nationalism on humanitarian ground instead of nation. "It is my conviction that my countrymen will truly gain their India by fighting against the education which teaches them that a country is greater than the ideals of humanity". He opposed the ideas of the nationalism imitated from west.

Soshee Chunder Dutt (1824-86) was an early Indian writer in English and a radical anti-colonialist in his writings. His work *Shunkur* is the fictional representation of the resistance of 1857 struggle against colonial power. He has denounced the British occupation of India and in this novel he has provided an alternative myth to justify Indians' rebellion against the British imperial govt. His another novel *The Young Zamindar* (1883) also depicts the anti-colonial feelings in various parts of India.

Bankim Chandra Chattopadhyaya (1838-94) also influenced the idea of Indian religious and secular nationalism through his writings. He uses religion as a powerful tool to raise the people against colonial rulers. He asserted that the idea of western nationalism reinforced the spiritual values of Indian nationalism. His novel *Anandmath* inspired many people to sacrifice their lives for the struggle of Independence which was banned by the British regime.

Tagore's broader idea of nationalism in term of spiritualism and anti-colonialism, Mahatma Gandhi's non-violence, truth, Satyagraha and ideologies and the note of anti-colonialism are the central themes that get focused in the Indian writing in English during pre-independence and post-independence period. These ideas are chiefly related to freedom in Indian context.

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Odisha had a fair share of agitation activities in the pre-independent period leading to unprecedented level of mass mobilization against the British in the eastern parts and Prajamandal activities in the Garjat areas. What is commonly not known is that the women played a significant role in these troubled times. The awakening of the Odia Women was the manifestation of the growth of national sentiment and democratic urges for national and individual liberty. Initially when Gandhi launched his political movement, he rightly realized that the social and religious conventions, customs, traditions and the lack of training, discipline and motivation among women had

number. This historical emergence of Odia women into political limelight coincided with the Non Co-operation Movement in 1921. At this critical situation Kuntala Kumari Sabat rose to the occasion and challenged the authority in these words, "Nations is our religion, Charakha is our life. We will hold Charakha in our hand and we will destroy all the conspiracy of the enemy." Like Rani Laxmi Bai of Jhansi she plunged into the national movement with her strong pen and appealed to the womanhood not to use the foreign goods and to destroy the administrative machinery of the British Empire.

The Role of Women and Women Organisations in Odisha in Indian Freedom Struggle

Dr. Krushna Chandra Das

limited their participation in politics. Therefore, Gandhi wanted to train and educate women in the fundamentals of organized activity and propaganda at the local level firstly through his constructive programme. In fact, Gapabandhu Das had great faith on the Odia women. Encouraging the women to join their hands with him he several times appealed to the women to do their full share in the struggle. He had strong faith on them because he respected and women as living embodiment of Shakti. It was Gandhi's clarion call for women's emancipation that helped women to leave the strategy of an indoor life and participate in the political movement in large

In Odisha, Gandhi mobilized the wives and daughters of Congress men first to promote the programme. At Cuttack, Rama Devi and Sarala Devi worked actively along with other ladies to popularize the Khadi and Charakha programme. They took to spinning in Charakha and fought tooth and nail against social evils which had been eating into the vitals of our society. The Non Co-operation Movement of Gandhiji roused the national spirit of women of Odisha as in other parts of India. His concept of truth and non-violence, his austere, simple and godly life had a great impact on women. When the Non co-operation movement was coming to an end, a



group of women namely Rasamani Devi and Swarnalata Devi met at Swaraj Ashram in Berhampur founded the Utkal Women's Conference', which was to hold first session in June, 1924.¹ In the midst of tremendous enthusiasm women from all over Odisha met in the Swaraj Ashram at Berhampur on 30th June, 1924.² This occasion stirred the patriotic spirit of women belonging to different classes. Kuntala Kumari Sabat, the famous poetess, who stayed in Delhi, with her husband organized one 'Bharati Tapavana Sangha' at her residence where Odia often met and carried on various discussions.³ In 1928 an Odisha Women's Education Reform Conference was held under the leadership of Sailabala Das for encouragement of women education. Gandhi was a source of inspiration for the women workers. He expressed the position of women in 'Young India' on 17th Oct 1929 that ".....Women is the embodiment of sacrifice and suffering and her advent to public life should therefore result in purifying it..... It is a serious problem the enlightened daughters of Bharat Mata are called upon to solve..... They must apply methods suited to the Indian genius and Indian environment. They must be strong, controlling, purifying, steady hand, conserving what is best in our culture and unhesitatingly rejected what is base and degrading....."⁴

In a speech at Women's meeting on 10th Feb 1929, Gandhiji pointed out: "If want to establish Swaraj in India, which for you and we can only mean Ramayan., You must become pure in mind and body like Sita, for then alone you will become the mothers of heroes. And as a first step towards attaining bodily purity you must emancipate yourselves and your daughters from the thralldom of the various social abuses and tyrannies that are prevalent in your midst at

present."⁵ Inspired by Gandhiji's message, the women workers in Odisha had devoted their valuable time to the spread of Khadi and village industries. The boycotting of foreign goods and picketing before liquor, opium and Ganja shops were vigorously launched. This shows their spirit of self-less sacrifice and concern for the society. Some of the women workers had to go back to the villages in order to indulge themselves in the constructive works as desired by Gandhiji. The names of some women workers were Sunamani Devi – Beraboi (Delang), Laxmi Devi – Sarangajodi, Bela Devi – Ganeswarpur, Kshetramani Devi – Bagalpur, Subharani Panda – Subarnapur, Godavari Devi – Ratnagiri, Mangala Devi – Brahmagiri, Arnapurna Choudhury – Bari and Bira Narasinghpur, Haramani Devi – Dharapur, Bimala Devi – Kakatpur, Kanakalata Devi – Kumbharia, Sarat Kumari Devi – Aruala, Ketaki Devi – Jatra, Amruta Devi – Samaliapada, Prabhavati Devi – Barangaon, Kiranlekha Ray – Bari and Angul, Sakuntala Devi – Bari and Sora, Rama Devi – Bari and Malati Choudhury – Angul.⁶

The year 1930 is of tremendous significance in the annals of the freedom struggle. It was in this year the famous Salt – Satyagraha took place in Odisha. Hundreds of women workers had joined in this Civil Disobedience Movement.⁷ The women all over Odisha extended their whole – hearted support to this historic movement. By 1930, there were a large number of women workers in the Congress Ashrams of Kadua and Alaka at Puri and Cuttack respectively. Sunamani Devi and Annapurna Devi, the inmates of Kadua Ashram had stayed for sometime in the Sabarmati Ashrama of Mahatma Gandhiji to receive training.⁸ Saraswati Devi of Cuttack received her training in the Sevalal Training Camp as one on the delegates from



Odisha for the All India Congress Session at Bombay and Kalyani. Similarly Rasamani Devi of Puri District served as a volunteer in the Congress session at Calcutta. Bimala Devi from Puri District and Amrit Devi from Sambalpur District received their training at the Bari Ashram for Congress work. Bhargavi Devi from Sambalpur district received her training in Basic Education at Wardha. It is to be noted here that the Non-Co-operation Movement was responsible for the establishment of a number of Ashramas modelled on the Sabarmati Ashram of Gandhiji. One of the earliest and best known among them was the Alaka Ashram at Cuttack. Smt. Rama Devi and Malati Devi worked hard for the development of the Ashram. Kishoremani Devi of Ganjam set up a 'Pragati Ashram' at Berhampur for the purpose of providing training and Orientation to the Young Satyagrahis.⁹ Gandhi wanted the women to participate in what he regarded as the vital task of constructive work, namely picketing before liquor shops and the shops which sold foreign clothes. He was convinced what women could make an effected appeal to those engaged in the sale of liquor and foreign cloths. As a matter of fact, picketing was organized at Cuttack in front of the opium and Ganja shops, liquor shops and shops of foreign goods by Binapani Devi, Anjali Devi, Sundarmani Devi, Gopal Sundari Devi, Kiranbala Sen, Motirani Panda and others.¹⁰ They also involve themselves in circulating bulletins among the people. The superb organizing ability, courage and conviction of these women leaders in Odisha unnerved the British officials. Kuntala Kumari Sabat stirred the conscience of the people through her writings such as 'Ahwan' and 'Sphulinga'. Her poems kindled a new spirit in the hearts of the people and inspired them to fight relentlessly against the Britishers.

In 1930, as the Congress session was scheduled to be held in Puri, training camps for the volunteers were opened by the Hindustani Seva Dal. In the first camp 33 women workers received training and in the second camp 55 workers joined including Rama Devi, Malati Devi, Padma Devi, Annapurna Rath, Sashibala Devi, Bishnupriya Devi, Apupama Devi, Priyambada Devi, Malati Panda, Susila Ghosh, Sobharani Panda, Kamala Sengupta, Annapurna Choudhury, Nirupama Jena, Kandhamali Devi, Iramani Devi, Saramayee Devi, Hiranmaya Devi, Savitri Devi, Subasini Devi, Sunamani Devi, Gunamanjari Devi, Sundarmani Chau Pattanaik, Hemalata Devi, Kausalya Devi, Candraprava Devi, Asalata Acharya, Mangala Sengupta, Haramani Behera, Kokila Devi, Pramila Devi, Saraswati Devi, Sucharu Devi, Tilattama Devi, Malati Devi, Krushna Kumari Devi, Godabari Devi and Bamapani Chakravarty. This training camp opened up a new vista in the domain of women emancipation. When Satyagraha was started afresh in January 1932 a large band of women workers underwent imprisonment for various periods. Some of them were Kiranabala Sen, Jahnabi Devi, Radhamani Devi, Kshetramani Devi, Kausalya Devi, Chhaya Devi, Priyambada Devi, Haripriya Devi, Adharamani Devi, Haramani Devi, Ashalata Acharya, Rama Devi, Malati Devi, Annapurna Choudhury, Karuna Devi, Sarala Devi, Sobharani Panda, Gyanamanjari Devi, Malati Panda, Kusumakumari Devi, Malati Devi, Sushila Ghosh, Kumuda Devi, Susila Devi, Bimala Dutta, Hemalata Devi, Kadambini Devi, Nisamani Devi, Haramani Behera, Manika Devi, Ahalya Devi, Sakti Devi, Tulasi Devi, Ambika Devi, Suka Devi, Nirupama Devi, Mangala Sen, Jhumpa Bewa and Laxmi Bai Giri.¹¹



During the Civil Disobedience Movement, Women in large number from different strata of life came forward to join various campaigns and programmes of the movement. At the same time the participation of women of non-political and lower class families was also very encouraging. In fact, it is gratifying to note that women of remote rural areas also played important role in the freedom movement. In Sambalpur some prominent women spearheaded the Civil Disobedience Movement and observed the 'Dandi Day', on 12th March 1931.¹² Smt. P. Tamma, Suryamma, T. Arahulu, Baralaxmi and A. Laxmibai were the leading women from Ganjam district who joined the first batch of Telegu Satyagrahis from Berhampur to Kotabambillam to manufacture salt on 20th April, 1930. Smt. J.V. Narayan led massive women's procession and addressed the public meetings during the time of Salt Satyagraha. As per the Utkal Pradesh Congress Committee decision, women took important role also in the non-payment of *Choukidari* tax campaign. Being inspired by the appeals of women, thirteen villages adjoining *Inchudi* in the Balasore district plunged into this programme and refused to pay tax to the Governor officials.¹³ Apart from this entire programme, even teenage girls in the *Banara Sena* (The Monkey Brigade) i.e. the children's Voluntary army played an important role in the Civil Disobedience Movement.¹⁴

Gandhiji declared "fast unto death" on Communal Award issue in September 1932. It had its impact in Odisha. The anti untouchability work gained a new momentum in Odisha with the participation of women workers including Kokila Devi, Sushila Devi, Godabari Devi, Tulasi Devi, Manika Devi, Chandramani Devi, Annapurna Choudhury, Sobharani Panda,

Ansumali Ray, Amiya Ghose, Rama Devi, Malati Choudhury, Purabai and Nathibai. Rama Devi became the Secretary of "Pradesika Harijan Sevak Sangha".¹⁵ The historic Harijan Padayatra of Gandhiji began on 6th May, 1934. Gandhi called upon the women folk to fight the evils of liquor, boycott foreign cloth and oppose untouchability. Some of the contemporary women workers who participated in this Padayatera were Sushila Devi, Godabari Devi, Sobharani Devi, Tulasi Devi, Mangala Devi, Rama Devi, Malati Devi, Ansumali Ray, Sunamoni Devi, Annapurna Choudhury, Manika Devi and Puru Bai. These women workers had also campaigned for the propagation of Hindi as national language. At the farewell meeting, Gandhiji eulogized the work of the women folk in Odisha in the following words: "I have marvelled at the manner in which Rama Devi and her girls have discharged themselves during the tour, which however pleasant and easy it was, had undoubtedly its trials. But these women have not known what fatigue is..... I have had the privilege of mixing with tens of thousands of Indian's women. I have seen them at work. But now here have I seen anything quite like what Rama Devi and her little band have been found able to do so gracefully and so naturally. They have never needed any special privilege."¹⁶

The Quit India call given by Gandhi on 9th August 1942 drew a large section of women worker's into the mainstream of national movement. The women workers in Odisha tried their best to fulfill the cherished dream of Gandhiji. On 6th May, 1944 'Kasturaba Nidhi' was formed for the all the round development of the children and the women. Due to the initiative of Rama Devi and others a number of centres were opened at different places like Bari, Ramachandrapur, Satyabhamapur, Narendrapur, Phulgadia, Soro,



Kantiapada, Borangan, Rugudibai, Khamesi, Sunamudi, Beraboi, etc. and in course of time various welfare schemes were taken up by these centres'.¹⁷

Thus, the women of Odisha played their important role in the British period especially during Gandhian era. They did in such a manner the parallel of which is yet to be seen elsewhere, till the attainment of Indian freedom on the 15th August 1947. They provided their worth and genius as good social reformers.

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It was in the year 1803 A.D. that the Maratha rule came to an end in Odisha after the British occupation and Odisha happened to be one of the last States to be occupied by them. During the first decade of the British rule in Odisha, an explosive situation was created to the imposition of Bengal Revenue Regulation, steady replacement of Odia Zamindars by Non-Odias, rapid deterioration of the economic condition of the Odia Zamindars and the peasants, tyranny and exploitation of the clerical staff, the soaring prices of essential commodities, non-availability of the approved Legal Tender- the coins and the widening gap between the people and the alien

written about the Paiks who combine with “the blindest devotion to the will of their Chiefs, a ferocity and unquietness of disposition which have ever rendered them an important and formidable class of population of the Province.” The Paiks were organized into three ranks, distinguished by names taken from their occupation or the weapons which they chiefly used. These were the *Paharis*, the bearers of shields and the *Khanda* or Sword, the *Banuas* who led distant expeditions and used matchlocks and the *Dhenkiyas*- archers who had performed different duties in Odishan armies.

The Paik Rebellion of Khurda

Balabhadra Ghadai

rulers. A combination of these factors precipitated an unprecedented crisis in 1817 which found expression in the rebellion of the Paiks (People of militia caste) of Khurda under the leadership of Bakshi Jagabandhu Vidyadhar Bhramarbar Ray Mohapatra, the Commander of troops of the Raja of Khurda.

The important cause for rebellion in Khurda in 1817 was the land revenue policy of the Britishers. After Khurda came under the British rule in 1805 A.D., a number of short-term revenue settlements were effected between 1805 and 1817. The sufferings of the Paiks contributed substantially to the great rebellion. Stirling has

During the rule of the Hindu Chiefs, the Muslims and the Marathas, the Paiks were allowed to enjoy rent free service lands called *Paikan Jagir*. But without proper study of the past tradition Major Fletcher cancelled all the *Paikan Jagirs* and regularly assessed such rent-free lands as ordinary lands at the same rate fixed for the ryots. The Paiks considered this measure as a serious encroachment on their traditional rights and privileges. Major Fletcher added insult to injury by placing them under the control of *Sarbarakars* who began to oppress them in many ways without any mercy or their paying capacity.



The personal grievances of Bakshi Jagabandhu provided the spark to the explosive situation and served as the immediate cause of the Rebellion of 1817. Bakshi Jagabandhu was the Commander-in-Chief of the armed forces of the Raja of Khurda and as such he was second to him in rank. For the maintenance of the Bakshi, the Raja had assigned large Jagir land called *Bakshi Bar*. He was also given other perquisites and the valuable estate 'Killa Rarung' near Puri at a very low rent. But the way Bakshi was dispossessed of the Killa Rorung was an unfortunate and intriguing story. After Khurda became a Government estate in 1805-06, Bakshi Jagabandhu entered into a triennial settlement with the British authorities on the estate. He regularly paid revenue for the estate, but the revenue was misappropriated, and the estate was sold on the ground of non-payment of revenue to Lukni Narayan in 1807-08 as a part of the plan of the ultimate acquisition of the estate by Krushna Chandra Singh. Krushna Chandra Singh purchased the Rarung estate from Lukni Narayan. Bakshi Jagabandhu violently resisted the efforts of Krushna Chandra Singh to take possession of the estate and in 1813 presented a petition to Richardson, the Commissioner of Cuttack to get his legitimate right over the estate enforced. Though the British officials were convinced about the legitimacy of Bakshi Jagabandhu's claim over Rarung, yet Government wanted him to prove his claim in the regular course of law.

"When the final orders of the Government were known on the subject," wrote Walter Ewer, "the complaints of Bakshi Jagabandhu were loud and vehement." His language had become almost threatening. Bakshi Jagabandhu, being deprived of his estate, managed for two long years with the voluntary contributions made by the people

of Khurda for his support. He himself had painfully described that "he was reduced to a state of beggary and compelled to depend for his subsistence upon the charities and bounties of certain Zamindars".

Bakshi Jagabandhu was aware of the discontent of the ryots and the Paiks of Khurda for the injustice done to them. So he gave a call of rebellion, and they all came forward in utter desperation to boldly challenge their oppressors and face all consequences rather than not in utter misery. The Dalais and Dalbeheras too, being hard hit, were charged with discontent. They all responded to the call of rebellion under the banner of Bakshi Jagabandhu.

The Paik rebellion was heralded in the last week of March, 1817 by the march of a body of 400 Khonds from Ghumsur into Banapur area. They marched against the British Government as the fate of both Ghumsur and Khurda was identical. Like the Raja Mukunda Dev II of Khurda, the Raja Srikar Bhanja of Ghumsur was imprisoned after the forfeiture of the estates. Judging it was the golden opportunity for rebellion, Bakshi Jagabandhu proceeded towards Banpur with his Paik troops. The Paiks, Paik Sardars, Dalei, Dalbeheras from all parts of Khurda joined the rebellion. The rebels attacked the Government buildings and Police Stations. They killed the British officials and looted the British, properties and Government Treasuries. Becher, the Salt Agent of the Southern Division narrowly escaped from the hands of the rebels. However, his boat on the Chilika Lake was captured and plundered. From Banpur the rebels



marched to Khurda. Being emboldened by their success, hundreds of other Paiks joined them on the way. At Khurda, they sacked the treasury and burnt down the Government buildings. Being helpless the Government Officers stationed at Khurda fled in panic. Thereafter another body of rebels entered a Pargana named Limbai and killed the notorious Charan Pattnaik at his village Rathipur.

On 12th April, 1817 Martial Law was proclaimed in Khurda area. But the same day the Paiks in Puri resorted to utter violence of arson, plunder and bloodshed. Their number swelled on 14 April when about 5,000 to 10,000 Khonds from Ghumusur and the Paiks under Bakshi Jagabandhu entered into Puri. There was a confrontation between the insurgents and the British troops. Under mounting pressure from the Paiks and realizing their numerical superiority, Captain Willington and other British Officers decided to retreat promptly. Puri was occupied by Bakshi Jagabandhu. His aim was to declare the Raja of Khurda as the leader of the rebellion. But out of fear, the Raja declined to be the head of rebels.

The rebellion spread to new areas like Gop, Kujang, Tiran, Pattamundai and Asureswar and 500 Paiks under the leadership of two adherents of Bakshi Jagabandhu were sent to those areas to instigate the people for insurrection. In those areas the rebels plundered the villages, captured the Amlas and Zamindars and seized their properties. In the meanwhile Martial Law was extended to Puri, Pipili, Lembai, Kothdes and other neighboring areas. Captain Le Fever in frantic search of Bakshi Jagabandhu reached Puri via Khurda on 18 April. He immediately took the Raja of Khurda into his custody. Instructions had

been received from the Governor General to remove the Raja to Calcutta, so that, the insurgents would not be able to make use of him as the leader. Efforts were initiated to recapture Puri town by Major Hamilton. On his arrival at Puri, Captain Le Fever started for Cuttack with Raja and his son and not to Calcutta. They were then placed in close confinement inside a hut erected for the purpose in the fort of Barabati.

So grave was situation that the British authorities had to resort to a large scale military operation. The Government appointed Major General G. Martindell as the Military Commissioner of Cuttack to suppress the rebellion. He arrived at Khurda on 15 May and took pains to prevent the spread of the rebellion towards the Garjats. He brought the situation under control by dispersing the insurgents and deployed troops in all directions leaving nothing to chance. By the end of May, peace in Khurda and the neighbouring region was restored. On account of rains effective action against the rebels operating the Gop, Kujang and Paradeep areas was delayed. It was after the rainy season that one captain Kennet was deputed to Kujang on 13 Sept., 1817 with a force of 2000 men to stem to the rising tide of rebellion. The Raja of Kujang voluntarily surrendered and with his assistance Bamadev Patjoshi and Narayana Paramguru were captured. Then all the three were brought to Cuttack. While Bamadev Patajoshi and Narayana Paramguru were confined in the fort of Barabati, the Raja was allowed to reside in a private house under strict vigilance of British Police. Then Martial law was withdrawn from Kujang. Though the rebellion was suppressed, yet Jagabandhu and his main followers could not be captured. They fled to jungle. Jagabandhu could evade arrest for seven years because of



the secret help received from the people of Khurda and the Rajas of Ghumsur and Nayagarh.

Though the open rebellion was suppressed, yet the spirit of the rebels manifested itself in other ways. By April, 1818 they started dacoity, arson and murders and opposed revenue collection. Many rebels were still hiding, leaving their homes and families. The Commissioner of Cuttack Robert Ker, realized the best way to restore the law and order was to grant general pardon to the common rebels so as to render the rebel leaders helpless. The Government issued a proclamation offering amnesty to all the rebels for offences committed between 1 April, 1817 and 1 March 1819, if the rebels surrendered within two months of the issue of proclamation. But the amnesty was not applicable to Jagabandhu and his major followers. Rewards were announced to be given to person helping in their arrest.

The amnesty produced the desired effect. Many rebels returned home. In the meantime to force Bakshi Jagabandhu and his principal followers to surrender, the Government confiscated their landed properties and imprisoned Bakshi Jagabandhu's family members. But still Bakshi Jagabandhu carried on his underground rebellious activities. He finally surrendered in 1825, when the Government decided to grant him pardon on the condition that he would live at Cuttack on monthly pension from the Government and would renounce his title of Bakshi and claim over the Rorong estate. With the surrender of Bakshi Jagabandhu the Government felt greatly relieved and the resistance movement which had begun in 1817 came to an

end. Bakshi Jagabandhu breathed his last at Cuttack on Sunday, January 24th, 1829.

The nature of the Paik Rebellion of 1817 in Khurda is a controversial and debatable issue which has been variously interpreted. While a group of scholars hold the view that it was the Paik Rebellion, some others describe it to be the First Independence War of India. It is termed as the Paik Rebellion on the ground that the Paiks of Khurda all along took a leading part in the rebellion. But this does not mean that it was confined to the class of people alone. Of course, the Paiks of Khurda were in forefront, but the entire civil population was reported to have participated in it. In any case, their ultimate aim was the expulsion of the British and restoration of the Raja to the *Gadi* of Khurda. Truth is truth and truth must prevail. In such circumstances it would be incorrect to say that the revolt was a mere Paik Rebellion; it was one of the first armed anti-colonial uprisings on the sub-continent. While celebrating the bicentenary of the Paik Rebellion, the scholars and historians should come forward to showcase the historical significance of the rebellion for its rightful place in the pages of history. The chivalrous Odia heroes of the rebellion are to be remembered and honoured for their undaunted valour and yeomen service for the cause of freedom of the masses.

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Forty years before the occurrence of the great revolt of 1857, the Paik rebellion took place in Odisha in 1817. It was an outbreak in which mostly the Paikas and the Ryots of Khurda participated. Though it originated in Khurda, spread to different parts of Odisha. Bakshi Jagabandhu who inspired the movement became its leader.

The rebellion which originated from Khurda and Banpur later spread to Pipli,



Ewer in his report has mentioned that the rising was promoted by the “misery beyond endurance under which the people of Khurda were sinking.” So the rebellion had definite connection with the people’s grievances. Though the personal suffering of Jagabandhu was immense and he spearheaded the movement, the people’s grievances can never be avoided.

Ewer has also remarked that the rebellion was not pre-planned

Paika Rebellion of 1817 : Was it the First War of Independence ?

Dr. Saroj Kumar Panda

Gop, Tiran, Harishpur, Marichpur, Kujanga, Kanika, Paradip, Nuagarh and Pattamundai. In March 1817, about 400 Kandha tribals of Ghumsar came marching towards Khurda. They were joined by the Paikas and attacked the police station at Banpur and burnt all Government quarters. There they killed 100 men and looted 15,000 rupees from the Government treasury. When the Kandhas were marching towards Khurda, people from adjoining villages joined with them in large number. This event proves that the tribal as well as common people participated in the movement. Their aim was to throw out British rule from Odisha.

and it was sudden upsurge of the spirit of revenge smouldering in Jagabandhu.¹ But facts don’t substantiate this view. Jagabandhu had conceived of plans long before to restore Mukunda Dev II to the *gadi* of Khurda. Further he had induced the Garhjat Rajas to join him. The Rajas of Ghumsur, Kujang and Nayagarh were in direct league with him.²

A contemporary British officer named W.Ker characterised the rebellion of 1817 as a freedom movement in the following words, “Jagabandhu has given a lead in organising a movement, no matter in how haphazard manner for ousting the newly established English from



Odisha; he expected that other people who (were) also hit hard by the mal-administration under the English and the Odisha chiefs, who had been deprived of all their freedom would follow up the lead to make a common cause with him for the purpose of liberating their motherland from foreign yoke.”(3) Trower, the then collector of Cuttack stated that, “the rebellion was a crusade, the objective of which was to expel the English from all interference with the land of Purusottam Khetra.”⁴

Whether freedom movement or resistance movement, the rebellion of 1817 became a source of inspiration for the nationalist leaders, intellectuals and poets to create awareness against foreign dominance and its repercussion on common people. The leftist politician Pranath Pattnaik infused new life into the Paikas by giving a clarion call in the spirit of late Godavarisha Mohapatra’s *Utha Kankala*

(oh, skeleton; arise) invocation. Eight years after this rebellion Madhusudan Bipra, an eye-witness wrote a kavya, entitled *Firingi Kali Bharata* which gives an account of conflicts of the Khurda people with the British, particularly the rebellion of Tapanga.⁵

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"Moments" : 22nd Asian Athletics Championships-2017



While the nation observes the bi-centenary of the famous Paik Rebellion of Odisha this year, with pump and valour, the name of an Indian English writer of 19th century comes to fore. He was no other than Shushee Chunder Dutt (1824-1885). Shushee (Shashi), one of the first generation English educated young Indian, though served as a clerk under the East India Company at Kolkata, was a versatile writer who wrote on a variety of subjects in various genres viz. poems, fictions, essays in the Queens's English from a nationalistic point of view. With a pseudonym of Horatio Bickerstaffe Rowney, he penned a novel named 'The Young Zamindar : His Erratic Wanderings and Eventual Return.' It was a long

Company administration under the leadership of Krutibas Pattasani, Dalabehera of Arang. It was the last week of March 1836. The novelist depicted the whole episode and the main characters with great admire in a full chapter of the book, i.e. Chapter VI, titled as The New Rebellion. The author insisted the reader that it was the new or the later rebellion. But the previous rebellion eventuated in 1817 in the same area by Buxi Jagabandhu, Shyam Sundar Pattasani (father of Krutibas Pattasani), Dalabehera of Arang, and many others. In association with Buxi, Shyam Sundar Pattasani, fought vigorously against the foreign rule. It was a famous pre-nationalistic freedom struggle of India after which the great

Krutibas Pattasani, The Hero of Paik Revolt as Depicted by Shushree Chunder Dutt

Dr. Satya Sarangi

narrative published by London's famous Remington & Co. in three volumes in the year 1885. The protagonist of the fiction an young educated Zamindar set out for a long tour and accidentally have accompanied by a young chap Monohar and a wise and experienced *sanyasi*. In the second volume of the book, the author narrated that the team visited Odisha to have a *darshan* of Lord Jagannath at Puri and then enjoyed the sublime serenity of Chilika Lake. During their stay at Barkul, by the west bank of Chilika under the police station of Banpur, the border of Bengal Presidency, all of a sudden they have witnessed the armed revolt against the

Krutibas, following the footprints of his brave father, within a gap of 18 years, was succeeded to organise The New Rebellion.

THE NEW REBELLION

BANPORE is the extremest southern Pergunnah of Pooree, and is situated on the western side of the Chilka lake. It consists of two large fertile valleys, and is bounded on three sides by hills and jungle, and on the fourth by the lake, and forms part of the estate of Koordah, the Zamindar of which is the hereditary custodian of Jagannath. The Pergunnah was divided in the past into *seemas* or *mehals*, to which were attached



Dalbeheras or paik leaders, holding from sixty to one hundred *beeghas* of *gyghere* land; *bissoees*, or sub-leaders, holding from forty to eighty *beegahs* of land; *naiks*, or village headmen, holding from ten to twenty *beegahs* of land; and *paik*, who held smaller *gyghere* at one time, but to whom such allotments came afterwards to be refused, which made them disaffected. The people throughout this part of the country and the contiguous districts had at all times been unfriendly to the British Raj, and there had been several previous risings in Goomsur and Khoordah, of which one in 1817 was the most violent.

The chief concocters of the rebellion of 1836, to which we now refer, were three persons, named Lochan Bissoee, the son of a rebel pardoned in 1817; Panchoo Naik, a wealthy middleman of Rorong; and Kirtibas Patsahanee, the Dala Behera of a decayed castle named Gurh Arung, who was persuaded by the first and the second to join their cause. Besides these there were some fractious Zamindars and their hirelings from Bengal, who had come over especially to plan the revolt; and it was by their advice that the wild Ooryah races were mainly guided.

The castle of Arung stood in the centre of a cluster of cliffs, at a short distance inland from the borders of the Chilka lake. It had a half-ruined and singular appearance, the singularity being principally attributable to the construction of the building in parts and at different periods, without any attention to architectural uniformity. At the foot of the castle was a large table-rock which was selected as the site for a general meeting just before the revolt broke out. All the disaffected Khonds and Paiks of Arung and the surrounding country were summoned to muster here with their arms, and did so with alacrity; and the chiefs we have named moved backwards and forwards

among them to incite them to action, encouraging the impassive and extolling the bold.

“The men are all in excellent spirits,” said Kirtibas, speaking to Panchoo, who was distinguished by a bow in his hand decked with rattles of gold. “You had better take advantage of their temper and get yourself proclaimed as their king.”

“That is a post of honour indeed,” replied Panchoo, “but of danger also, and might well make one pause before committing himself.”

“You must not shrink from the danger though,” said Lochan. “We are playing for a high stake, and must play out the game as bravely as we may.”

“Why should not Kirtibas or you then accept the royal post?” asked Panchoo. “Because the people will not have us, and we have no money to support the dignity of the office.”

“There must be no hesitation now,” observed the Narail Baboo, “or the expedition will come to an end before it has started.” “There is no hesitation, Sir,” answered Panchoo proudly. “Deliberation is not hesitation, and it is always right to appreciate the danger we embrace. I have made up my mind now, and you may announce to the people that I have assumed the Raj of Banpore under the royal name of Sum Sing, and that I require their assistance to put down the British power.”

The announcement was made, and was received with tremendous cheerings; and a rebel force of about four hundred men was mustered at once on the spot, and began to increase hourly, till by the evening of the second day it was nearly doubled. Among the chiefs who came forward



were several of the old Goomsur rebels, and at their suggestion the insurgents proceeded at once to Banpore to take possession of the place.

“Wherefore to Banpore?” asked a Dalbehera named Pritha. “Is not the British power rather strongly posted there at this moment?”

“O, no” said the Narail Baboo. “The sepoy and burkundauzes there, taken together, do not exceed some eighty or a hundred men. But they have firearms with them.”

“So have we,” said Lochun. “Let us go and attack the Police *thannah* to commence with.”

“Forward then to Banpore!” cried Panchoo; and they marched pell-mell, uphill and downhill, and through cane-brakes and jungle to get to it.

The *thannah* at Banpore was a little fortified place, rather well situated on a rocky platform. Its walls were of no strength to speak of, but there was a broad and deep ditch beyond them, which had to be crossed, and the crossing was disputed by the *thannah* guard, who turned out in numbers to receive their assailants.

“Bring out your muskets,” said the Darogah to his men, “and shoot at the knaves bravely;” and three shots were fired by the Darogah himself, which forced the Khonds and Paiks to fall back at first in some confusion.

The repulse, however, was only a momentary one. The sepoy, under the Darogah, were raw recruits merely, and utterly unskilled in the use of the muskets they held in their hands; and their firing was so badly aimed that the insurgents were easily reassured by their chiefs to return to the charge.

“Now, or never!” shouted Kirtibas, rushing into the thickest of the fight, and dealing lusty strokes with his battle-axe on every side; and Panchoo and Lochun bringing up their best trained soldiers to his support, the ditch was soon crossed, and the *thannah* captured, the guard, with the Darogah at their head, betaking to their heels.

“The day is ours, friends,” cried Panchoo, exultingly. “Shoot at the mean spirited hirelings while they are running for their lives.”

“Let us rather push up our success in other directions,” said Lochun, “that the whole country may submit to us simultaneously;” and they followed up their advantage accordingly for two whole days and nights. As there were no opponents, however, to fight with, their strength was mainly exercised in the destruction of houses and other property; and, after the *thannah* and salt-chowkey premises were burnt down, they fell on the houses of the people and of the foreign residents of the place, and destroyed them without pity or remorse. They also extorted large sums of money from the merchants to make up the funds required for pushing on the war; and their physical strength was at the same time largely augmented by the *budmashes* of the country joining them in hopes of plunder.

“We had better proceed to Burkowl now,” said Panchoo, “which will place a wider extent of country under our command;” and this being generally agreed to they went thither in state, the Rajah being conveyed in a *palkee* which had been procured for him, while Kirtibas and Lochun accompanied him on horseback, and the rest of the chieftains on foot. The bustle and excitement throughout the march was great, and the reception at Burkowl was as warm as could have been



anticipated. A large additional force of Paiks joined them at this place; and, flush of money and men, the insurgent cause was looking very hopeful at this time.

“Well, Sanyasi, give us your *asirvad*,” said Panchoo, the moment he saw him. “You have come very late to join us.”

“Don’t say that Rajah, or you will make us truly sorrowful. The enterprise has only just commenced; nor have we been idle here either, for all the men who are joining you at this moment are of our raising.”

“O, we knew of your arrival betimes,” remarked the Rajah, “and were watching what you were doing. Kharga Bahadoor’s reputation as a soldier has travelled before him, and he should have the lead of the troops you have raised.”

This was cheerfully agreed to, and very great was the assistance rendered to the general cause both by Kharga Bahadoor and his companion. But their efforts were spent in petty skirmishes only. No real opposition on behalf of the Government was ever attempted at Burkowl and the surrounding country; and it was torture alike to Kharga Bahadoor and the Sanyasi to see the strength of their little army wasted in acts of mischief and oppression. All the bungalows of the Salt Department were burnt to the ground, to which the Sunyasi did not especially object, his antipathy against the Government being deep-rooted; but, when the village non-combatants in Burkowl, Munrajapore, Charpadan, and other places were wantonly attacked, he strongly protested against the outrage, and was warmly backed up by Kharga Bahadoor.

“This will never do,” said both of them together. “If we act like vultures and jackals, swooping down upon everyone indiscriminately, the whole country will be rising up against us to befriend the English power.”

“Let them do so then,” said Kirtibas “and we shall put down the country and the English power together. Woe be to him who attempts to quench our ardour or to misdirect its operation at this moment.”

“Would I had understood these savages aright,” murmured the Sunycisi, regretfully; “they do not seem to be fit for the work they have undertaken. This is a mere renewal of the Ferazee game played out from Narkelberiah, and every outrage thus committed is sure to hurry on the day of retribution.”

There was, however, no time now for reproaches and regrets. The fighting went on as the Paik chiefs wished it, and opposition, where offered, was effectually put down. The despoiled inhabitants of the country saw the destruction of their effects in blank dismay, and for some time sought only for any possible means of escape. Despairing of this they began to become venturesome; but they still relied more on their brains than on their arms for relief.

“O, Rajah, you have become the ruler of our country, and should not hunt down your own subjects in this fashion,” said a village spokesman, addressing Panchoo. “We can help you both with men and money if you will only spare us our homesteads.”

“Where be your men and money then?” said Lochun, speaking on behalf of Panchoo.

“Why are they not forthcoming at once?”



“They are not here, chiefs, but at Bheempore. We thought you would wish to risk an attack on Pooree, which alone can give you a decisive advantage over the English, and have sent forward our warriors to wait for you on the road, to join you promptly as you march up.”

“Let us press on to Pooree then,” said Lochun. “There is no need for trifling away our time in this place further.”

“You must not be so eager as that, though,” said the Sunyasi. “The Government forces are now assembling at Tanghy, and we should not go forward to meet them till we are sure of our allies.”

“We are perfectly sure of them,” said Panchoo. “There is no reason whatever to doubt that they are well attached to the good cause.” “But I do suspect them,” said the Sunyasi, “and will be so bold as to say so. It looks as if they have lain a trap for us, to ensnare us.”

“Ha! Art thou afeared, Sunyasi?” cried Lochun grimly, looking him straight in the face. “If not, why this unseemly agitation when there is so little occasion for it?”

“I have fought before, chief,” replied the Sunyasi, “and boldly too, though I am so much older and weaker than you are; and I hope to fight again, even where you will fight yourself. But this I will say, for the occasion demands of me to do so, that that chief is not worthy of command who thinks counsel a proof of cowardice.”

“No quarrel among friends and brethren here,” shouted Kirtibas; “no excitement of any sort till we are baited against the enemy. Forward! Forward! The Rajah desires every warrior to push on.” “But we are at the crisis of our fate,” said

Kharga Bahadoor, “and if we are betrayed by this hurried movement we shall be hopelessly undone.” “No, no,” said Kirtibas, “both you and the Sunyasi are much too suspicious, as all Bengalis are. Let us press on to Bheempore, and, with the additional men awaiting us there, we shall have but to stretch forth our arms to secure the possession of Pooree.”

They did move on to Bheempore, and, as had been feared by the Sunyasi, fell into the snare laid for them, being enclosed all at once by a large body of men who had been lying in wait for them there. Panchoo and Kirtibas were the first to be captured; but Lochun fell fighting bravely, resisting his assailants to the last.

“Down with them I’ cried he. “Down with the fiends incarnate who have betrayed us! I at least shall kill as many of the cowards as I can. Let those who wish to do likewise follow me.”

Saying this he bounded forward to attack the human girdle that encompassed them, for he was a bold man and true, and had never known a fear; and he was closely followed by the Sunyasi and Kharga Bahadoor.

“Strike, and strike deep, Kharga Bahadoor. I am wounded and dying and can do no more. O, Sunyasi, excuse me my intemperate words, and avenge my death if you can.”

The struggle was now hopeless, from the mass of fresh enemies that came against them from all sides; and, seeing that it was useless to prolong it, the Sunyasi broke through the multitude around him, dragging Kharga Bahadoor with him.

“Come away Kharga Bahadoor, come away. We can be of no further service here, and have really not a moment now to lose;” and they



had barely time to escape from the spot, while most of the other chiefs who lingered there were captured, at the same time that word was sent to the British authorities to come over and take charge of the prisoners.

“This game too is lost,” said the Sunyasi to his companion in flight,” and the avengers of blood will be after us once more. We had better resume our old names again, and fly.”

“Is there any way out of this untoward place?”

“We must find one, my son, and may as well start for the forest country through Nyagurh.”

When the English forces came down to Bheempore the principal rebels had all been arrested by the people, and no difficulty was

experienced in tracing up and capturing their aiders and abettors. In all ninety-two persons were brought to trial and punished, the Rajah and Kirtibas, with some old Goomsur rebels, being transported for life, while the subordinate chiefs were sentenced to various terms of imprisonment. The Paiks, or ryots, were allowed to settle down as peaceful inhabitants, which put out the last embers of the rebellion; and the people of Bheempore were handsomely rewarded for the loyalty they had displayed.

(Excerpt from the Book ‘The Young Zamindar : His Erratic Wanderings and Eventual Return’, 1985, p.80 — 89)

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"Moments" : 22nd Asian Athletics Championships-2017



Me like many others were listening with rapt attention to the lecture delivered by activist, poet and actor Jeeja Ghosh, delivering the Ashok Hans memorial lecture inside the conference hall of Press Club of Odisha. The celebrated disability activist was born with cerebral palsy but she overcame her disability to do her MSW from the Delhi School of Social Work, Delhi University. In 2006 she completed her 2nd masters degree in disability studies from Leeds University, UK. She was speaking on “Gender and Disability: Discourse and Discussions”. She elaborated that if we take a look at the concept of disability and gender, we find both of them are social constructs. Gender, as most of us know, have emerged from the stereotypical roles attributed to males and females

According to definition impairment is a limitation caused due to the lack of a limb or having a defective limb, organ or mechanism of the body. Thus impairment is the limitations or deficiencies in the body.

What then is disability and why is it a social construct? The Independent Living Movement with its origin in the United Kingdom during the nineteen seventies, defined disability as barriers in infrastructure and attitude that imposes limitations on already existing impairment causes disability. Thus disability is the origin of disparity in the same way gender divides male and female roles on the basis of their physiological differences. This brings us to the intersection between gender and disability. Often from the view point of the

Gender and Disability : Discourse and Discussions

*Jeeja Ghosh
Dr. Lenin Mohanty*

in a given society. Hence broadly speaking, males in most societies are viewed as the bread winners for the family, while women are seen as the homemakers. One can rightly argue that women have been stepping out of their homes to join the labour market. Their roles as homemakers seldom undergo any change. In most situations they are expected to fulfill both the tasks with equal competence.

Disability on the other hand has a similar origin in the social system. One is rarely aware between the distinction between impairment and disability. These two words are commonly used interchangeably.

society, persons with disabilities fail to live up to the expected gender roles according to the society’s classification. Thus both men and women with disabilities are deemed genderless- objects rather than subjects.

How does gender stereotype impact on the lived experiences of persons with disabilities — both men and women. The gender constructs influences representation of men and women as well as the roles and responsibilities earmarked for them. In societies where the notion of beauty and masculinity are constantly being perpetuated by the consumerist market, very often men and women with disabilities with their disfigured bodies are secluded. This is likely to have an effect on

(Extracts of Ashok Hans Memorial Lecture)



their self-esteem and in certain instances give rise to negative self-image due to internalized oppression.

Roles based on gendered identity are another area of social discrimination for persons with disabilities. Women are traditionally framed as homemaker, wife and mother. However by the society's standards, women with disabilities are not considered eligible to perform these roles. Levelled as asexual, they are seen as unattractive and incompetent.

By the same social norms, men are expected to strong, masculine and symbol of autonomy. Most disabled men fail to measure up to the societal expectations. Thus gender creates a great divide and secludes persons with disabilities from social participation.

The disparity however is not the same for men and women with disabilities. Women with disabilities by the virtue of their membership to the "lesser gender" become vulnerable to multiple layers of discriminations. This is a global phenomenon and can be evident from the comparative data. According to the Census of 2011, the percentage of literate population among persons with disabilities in India ranged at 62% for males and 45% for females.

The same data reveal that at the all India level 47% men are employed while the figure is 23% for females. Moreover women with disabilities by the virtue of their asexual status are obliterated from the schemes related to reproductive child health, thus reinstating their genderless status. Incidence of violence including sexual violence is prevalent in case of women with disabilities. Although in my opinion sexual violence on disabled men have remained an unexplored area so far.

Thus gender and disability both being a product of social constructs are responsible for engaging in a discourse with the ambit of disability studies. The divide between gender and disability can be minimized by adopting the rights-based approach to disability. Law and policy certainly play an important role in changing the social

scenario. Change in attitude towards persons with disabilities is however pivotal for accepting and acknowledging our gendered identity and not be treated as mere objects of charity.

All these while I was wondering that as an individual it is one's own responsibility to bring out a tremendous change in the world. We are responsible because we are part of every thing. I was reminded of my hero the late Ashok Hans the founder of SMRC. At the age of 24 in 1974 he met with an accident which changed his life path, paralyzed him completely but unable to stop his passion to lead from the front and create a world of dignity and participation for persons with disability. After a decade of struggle in 1985 he founded SMRC and dedicated the rest of life to work in the field of disability till his death in 2008. To keep alive the ideals and dreams of Ashok a memorial lecture was instituted in his name in 2010. Today the eminent disability activist of the nation Jeeja Ghosh was delivering the memorial lecture. The Principal Secretary of SSEPD Department was very happy to be a part of such an event as it helped people to understand that persons with disabilities are equally capable, if they are given equal opportunities and scope. He also said that Jeeja Ghosh is an inspiration for many as she has overcome the challenges and difficulties with a steady, calm and un-breaking persistence. This year 20 persons with disabilities qualified in the Odisha Civil Service Examination and Government has played a crucial role in it. It is momentous achievement for the Government of Odisha which has been highlighted at the Government of India meetings. It sets a standard for central as well as other State Government.

Around me were Prof. Renu Addlakha, Prof. Sandhyalimaye, Nidhi Goel, Prof. Nandin Ghosh and Prof. Dr. Asha Hans. Each one of them have made significant contributions to the society. That makes me convinced that it is always the individual who brings about a radical change in the world and this again is historical. The first thing is to realize that the worlds problem is your problem.



Our federal polity is now constantly under stress due to menace caused by Maoists / Naxalites inside the country and frequent aggression by Pakistani army across the LOC in J&K. To meet this constant threat to our sovereignty and territorial integrity, an aggressive strategic policy is the need of the hour.

For past some years across Jammu-Kashmir border Pakistani trained terrorists and militants have let loose their ugly tentacles by their acts of terrorism, violence, killing our security personnel in most brutal and inhuman way. Pakistani Army and Border Security Force are

Lieutenant of Rajputana Rifles and killed him in cold blood by firing at a close range, threw his dead body in Rehman area of Sophian District. Now it has become an established fact that Pakistan is not amenable to any kind of sanity. Pakistan is encouraging cross border terrorism and different kinds of terrorist attack, killings by its security personnel / intelligence agency on J&K border frequently creating instability in the valley and paralyzing normal life of the people.

To add to this menace by Pakistani terrorists, the Naxalites and Maoists in states like Odisha, West Bengal, Bihar, Madhya Pradesh, Jharkhand, Chhatisgarh, Telengana and Andhra

Terrorism Affects State Sovereignty

Prof. Hrudaya Ballav Das

guilty of cross border terrorism, violating International Line of Control (LOC) cease-fire zone on J&K border. It is unfortunate and most tragic that recently Pakistani BSF men in Kashmir Valley killed our two Jawans and mutilated their bodies in most inhuman and brutal manner which has shocked the whole nation. Exactly two years back Pakistani soldiers killed two of our security men, beheaded them and took away their heads which created a flutter in the International sphere. This dastardly and gruesome act was condemned in strongest possible terms by USA and the civilized nations across the world. Few days back the terrorists kidnapped a young unarmed

Pradesh, have been attacking our police and security men by their sporadic attacks in ambush and sometimes by way of direct confrontation. Very recently, on the border of Odisha-Chhatisgarh at Sukama, the Maoists attacked the Central Reserve Police force on patrol duty by their pre-planned conspiracy and killed at the spot 25 security personnel leaving a good number injured. Besides security men, there is also loss of life of civilians and destruction of property. So far as the enormity of the problem, as many as 12,000 civilians have had lost their lives in Maoist violence and aggression over the last two decades. Of these 2,700 were Jawans of security forces



and 9,300 were innocent common people. Very recently in a high level conference at New Delhi to deal with the Maoists / Naxal menace, the Home Minister Sri Rajnath Singh said there are no shortcuts-to-success, underscoring the need for short term, medium-term and long-term policies at different levels. There is a need to find a solution to this problem and the strategy is available and encompassed in the word 'SAMADHAN'. It means S-Smart Leadership, A-Aggressive strategy, M-Motivation and Training, A-Actionable Intelligence, D-Dashboard Based KPIs (Key Performance Indicators) and KRAs (Key Result Areas), H-Harnessing Technology, A-Action plan for each Theater, N-No access to Financing.

Referring to the 9/11 terror attack on World Trade Centre in USA, the Home Minister said the US Govt. had taken the challenge to ensure that there was no repeat. The 9/11 incident was not failure of intelligence but the failure of imagination, the Home Minister said. In this backdrop, the Chief Minister of Odisha Sri Naveen Patnaik in the conference pointed the ground realities of increasing Maoist Militancy and requested the centre for more force to fight Naxales and to counter the extremism. After Sukama incident in Odisha-Chhatisgarh border, now focus is on better counter attack training of our security men. The Chief Minister also pleaded for replacing mobile towers in Left Wing Extremist (LWE) areas of the state with regular trans-receiver units with higher band width. Due to confidence – building measures in the state, this has helped in the surrender of 203 Naxales in the past three years.

In the high level meeting, this is for the first time that the Central Govt. with the assistance

and all logistic support of the Maoists infested states, has taken a tough attitude to deal with Maoist-Naxal attack by an iron hand. There should not be any laxity, security lapses and intelligence failure and accordingly our forces have to be instructed to meet with any eventuality. They should remain in all preparedness to launch counter offensive. The socio-economic measures for tribals always pleaded by the Maoists, is a welcome step and it should be given priority in the Agenda of the Govt. They should be informed, first of all, that they must shun violence and participate in dialogue and discussion to improve the life and condition of tribal population where they operate. Secondly they should be informed that after laying down arms, they should come back from jungles to be part of the main-stream of national life. Alternatively, if the Maoists inside the country and the terrorists from across the J&K border do not give up their belligerent attitude and war path, come to their senses, the state has to adapt a 'tit for tat' attitude. There may not be occasions for other nations of the International community to say that 'India is a soft state'. The need of the hour is not complacency but a time bound aggressive strategic policy. Another vital aspect worthy of mention is to chock economic resources to the Maoists / Naxales in the tribal areas of Maoists infested districts. That would paralyze and foil their planned attack, instill fear in them because without money, munitions and food which they are getting from villagers, businessmen and contractors giving threats, nothing can be done by Maoists.

It can be well-said that after 26/11 terrorist attack at Mumbai, killing Indians and foreigners there was a news item dated 27.2.13 published in English daily 'The Hindu' that five years after 26/11, India faces intelligence famine.



This prompted the Congress led UPA Govt. to establish National Counter Terrorist Centre (NCTC) at a contemplated cost of Rs.3,400 crore. The NCTC proposal was kept in cold storage as ten non-congress states including Odisha opposed the move of the Central Govt. during that time as they were not consulted and such a move of the centre would defeat the purpose of the state autonomy. The need of the hour is to strengthen our intelligence gathering apparatus and to fortify the central organizations like CBI, IB, NIA and RAW. After Mumbai terrorist attack, in the IB, the super secret National Technical Research Organization (NTRO) was strengthened by the Central Govt. Now NTRO is in a position to collect intelligence well in advance of any terrorist attack and can keep surveillance on the movement of terrorists / militants in the dense forest and in the inaccessible hilly regions.

Concluding, our federal polity is now under stress constantly due to menace caused by

Maoists / Naxalites and frequent aggression by Pakistani army across the LOC in J&K. To meet this constant threat to our sovereignty and territorial integrity, an aggressive strategic policy has to be evolved. Ours is a quasi-federation unlike USA which is a full-fledged federation. In our constitutional system, we have adopted a federal structure but 'India is federal in form but unitary in spirit'. The founding fathers of our Constitution were imbued with the idea of a STRONG CENTRE. Therefore even if there is state autonomy and there is distribution of powers between the centre and states, it is the foremost duty of the Central Govt. to protect the states from any acts of terrorism, aggression or militancy by counter offensive measures. In the fitness of circumstances the present govt. at the centre should have a re-thinking regarding formation of NCTC for the sake of national security.

Prof. Hrudaya Ballav Das, Former Special Judge, CBI.



"Moments" : 22nd Asian Athletics Championships-2017

**Abstract**

History is written past as well as hidden future - a formula which I have applied in exploring the untried saga of Kolabira, not so popular among community, known as 'agnititha' on pages of history and dynamic association of its third successor Karunakar Singh with the great freedom fighter Surendra Sai, who had fought vigorously during the sepoy mutiny from Sambalpur region of Odisha. Situated at the bank of Telen River in Jharsuguda district of above state, the administrated area of the Kolabira fort was 278 square miles. Association of Kolabira fort in the Sambalpur freedom struggle of 1857 is neglected by most of the researchers, which if explored scientifically, tell us about the glorious past of zamindars of Kolabira. However contradictory interpretations on surrender, arrest, execution and death of Karunakar Singh by different scholars leads to confusion among readers. Even some writers do not hesitate to write Karunakar Singh as three different persons with three different names such as Karunakar Nayak, Karunakar Garottea and locally, as Karna. However, to preserve uniformity, the writer has always described him as Karunakar Singh. This paper attempts to discover the glorious association of zamindars of Kolabira with Surendra Sai- the leader of 1857 freedom struggle of Sambalpur as well as creation of Kolabira village and contribution of Gonds tribes in the freedom movement of Sambalpur.

Key Words: *Kolabira Fort, Zamindars of Kolabira, Surendra Sai, Gonds Movement, Agnitirtha, Sambalpur Gadjat*

Role of Kolabira Fort in Freedom Struggle of Sambalpur in Odisha

Dr. Dharmendra Kumar Mishra

Introduction:

Not far away from the Jharsuguda town, headquarter of the same district and on the riverbank of the *telen*, there is an old, bare and semi ruined citadel, called Kolabira fort, named after its original village where it is situated, often remain away from the gaze of politicians, tourists, historians, researchers, media and academicians. Even today descendants of this fort reside there, which require to be preserved and necessary maintenance works to be undertaken by the government, so that this historical monument will not lose its identity and tell the stories of its glorious

past to future generation. The estate created in 1785 during the reign of Jayat Singh (1781-1818), the tenth Raja of Sambalpur was second biggest estate with 278 square miles of administrated area, after the Borasambar estate with 841 square miles.¹ As per the land and revenue administration of Sambalpur - the western most region of Odisha division, the district was divided into two tracts, zamindaris and khalsa. Khalsa area was 1570 square miles, distributed among two tehsils of Sambalpur and Bargarh in proportion of 743 and 827 square miles respectively. However zamindari area comprised of sixteen feudal tenures called zamindaris or estates of whom, by caste ten were



Gonds, two were Binjhals, two were Chauhans Rajput, one Kulta and another one of other caste, with an estimated area of 1791 square miles, which includes 1416 square miles of surveyed village lands and 375 sq. miles of un-surveyed forest. Nine estates such as Borasambar, Barpali, Bijepur, Ghans, Bheran, Kharsal, Patkulunda, Paharsirgira and Mandomahal were under Bargarh tehsils and rest seven estates were under Sambalpur tehsils. Property of nine out of above sixteen estates named, Kolabira, Kodabaga, Ghans, Paharsirgira, Patkulunda, Rampur, Bheran, Kharsal and Mandomahal having proximity to Surendra Sai were confiscated due to their active involvement in freedom movement. Six estates, except Ghans, Paharsirgira and Mandomahal were restored to their owners as recommended by Colonel Foster, Deputy Commissioner of Sambalpur in his letter no-179 of 4th August, 1858, vide Government of Bengal's letter no- 2149 of 29th September, 1858.² It was further reaffirmed by the proclamation of amnesty in 1859. However Sahu (1998) describes number of confiscated estates as thirteen and it was prepared by Lieutenant Cockburn, out of which, above six restored estates including Kolabira were described as six native villages before government by Colonel Foster and awarded to one chap very devoted to him, named Ray Rup Singh Bahadur for his loyal service to British. After that Maj. Impey had taken back these estates from Ray Rup Singh Bahadur and bestowed to its real owners.³ Chauhans Rajput rulers of Rajpur and Barpali are offshoots of Raja of Sambalpur, while the smallest estate, Patkulunda had been created as an assignment of a part of Bheran to one younger brother. Bijepur was created in 1841 by Raja of Sambalpur in favor of one Gopi Kulta for loyal service to the Raja. It is said that before granting it to Gopi Kulta, Bijepur (also called as

Uttal-Baisi) was ruled by two Gonds zamindars, one of whom was Uttal, residing at Uttal fort situated at Talpadar village under Bijepur while other was called Baisi, having ownership over twenty two villages with headquarter at Bijepur. Kharsal was awarded to one Gond named Uddyan Singh, who later changed their surname as Sardar.⁴ Table no 1 depicts a detail picture of above zamindaris. But majority of rulers of Sambalpur district belonged to Gonds tribe - a martial race, expert in use of bow and arrows, comfortably accustomed with forest life and easily negotiated the jungle and hilly terrain.⁵ Ancestors of these Gonds belonged to Gondwana area of central providence (present Madhya Pradesh and Chhattisgarh), migrated to Sambalpur district after disintegration of their estates during fourteenth century. Present inheritor and tenth zamindar of Kolabira estate, Sri Veer Amarendra Pratap Singh told that, his forefathers immigrated from their native, a place known as Sarangarh, presently in Chhattisgarh.⁶ Loyalty, arduous, bravery and expertise in war techniques are few best qualities they had, which has attracted the attentions of Rajas of Sambalpur.

This writer has made an attempt to prepare the complete and untested genealogy of successors of Kolabira fort, which is yet to be verified by their heirs, however had made a correct and confirmed incumbency chart of zamindars of Kolabira in a chronological manner as reflected in table no 2.

Surendra Sai - the real inheritor to the throne of Sambalpur was born on 23rd January, 1809 and died on 28th February, 1884 lived up to 73 years, one month and five days and spent more than half of his life (approximately 38 years) in jail in two phase, first during 1840 to 1857 at Hazaribag jail and second from 23rd January, 1863



up to his death as a prisoner at Ashirgarh fort. Gallantry shown by the third zamindar of Kolabira, Karunakar Singh was well known among all close associates of Surendra Sai as he had taken leadership among the rebels in absence of Surendra Sai, who was almost a second line leader in team Surendra Sai. O'Malley (1909) in page thirty one describes Karunakar Singh as *'the chief of Kolabira or Jaypur was one of the most powerful of these zamindars, and on his taking up the rebel cause, many of the others followed from the force of example, or were compelled to join by the more influential'*. In the language of Mishra (1986) *'the Kolabira zamindar, Karunakar Singh, was the chief of all rebel zamindar'*. But till today the writer is unable to get any evidence of his association with Surendra Sai during his first phase of freedom struggle (1827-1840) while there are enough reliable facts and huge undisputed evidences available at different archives of Sambalpur, Bhubaneswar, Nagpur, Patna and London, which not only tale us the glorious association of Karunakar Singh with Surendra Sai during his second phase of struggle (1857-1863) but also confirmed his dynamic leadership, that he had taken in absence of Surendra Sai. Misra (2002) in page 113 described him as a 'leading activist' among all followers of Surendra Sai.

Surendra Sai breathed his whole life either as a mutineer spending years at dense forest or as a prisoner at different jails located along the length and breadth of India. In this paper an attempt has been made to reveal some original and distinct episode of Indian freedom struggle fought from Sambalpur area under the control of a superhuman called Surendra Sai and contribution of Kolabira fort to this war of independence. This paper has also argued to establish the active partaking of Karunakar Singh

in Sambalpur freedom movement. Gonds - a tribal community frequently described as master for their *modus operandi* in forest war and their contribution in the above freedom movement is also an integral part of this paper. The paper also ascertains systematic estate administration of zamindars of Kolabira.

Kolabira Fort: The Genesis

The then Kolabira - a big village as described by Capt. Misra, is also known as Jaypur estate had taken a prominent and active role in the Indian freedom struggle from Odisha province in general and Sambalpur region in particular, under the legendary and vibrant leadership of Surendra Sai, the landlord of Khinda and chief pretender to the crown of Sambalpur. Not so much accepted in the pages of history, the era of Kolabira fort is known as *Agnititha*. Fortified with several layers of prickly bamboo bushes, dense and indiscernible, further bordered with ring like deep water, wherein dangerous wild reptiles such as toxic snakes and crocodiles having expertise in attacking enemy not only guard the fort from bullets and fire cannons but also makes every entry impossible for an intruder. Janmajaya Bohidar, a senior resident of this village described this in his local language as; *'even an elephant cannot come out from the fort in six months due to thorny bamboo bushes and deep water'*.⁷ He further blamed illiteracy as one and only reason for which history of Kolabira remained unexplored, undocumented and unrecognized for more than a century, after which one lower primary school was started by the zamindars of Kolabira in this village to make villagers educated and aware. Tripathy(2012), a historian by choice residing at Jharsuguda avowed that the name Kolabira is derived from the primitive inhabitants of this village, belongs to Kolh



tribes - an ancient tribal community migrated from Kolabira, a village near Chapra (headquarter of Saran district in Bihar) during twelfth century. Kolabira is derived from the word 'Kolh' - a primordial Indian tribe. They first reside at a place, presently known as Kolabira in Lephripada block of Sundargarh district (early Gangpur estate). Later on one sect get separated from main stem and migrated in search of livelihood and inhabited at a place, somewhere in between Ib and Bhaden river of Jharsuguda district, known as Bhogragarh(also known as Bhograpali), where they erect their fort at the bank of river Bhaden. During the thirteenth century, due to huge relocation/migration of Gonds to Sambalpur kingdom as a result of breakdown of Gondwana kingdom in modern Chhattisgarh and Madhya Pradesh, war broke out between Gonds and Kolh tribes. This leads to establishment of Gonds raj at Bhogragarh and Kolh rule come to an end. Later on these Gonds established their fort at present Kolabira in Jharsuguda district during reign of Jayat Singh. However this writer has made an intensive search of villages in India at different websites but does not found any Kolabira village near Chapra, headquarter of Saran district in Bihar. But surprisingly there are several villages named Kolabira are found in different blocks/sub-districts of West Singhbhum district of Jharkhand with headquarter at Chaibasa in present Jharkhand state. Further south of this district is surrounded by Keonjhar, Mayurbhanj and Sundargarh districts of Odisha, which again confirm our belief that predecessors of people of present Kolabira must have migrated from different villages of West Singhbhum district. Table no 3 gives a portrait of different villages named as Kolabira situated at different district of Odisha and Jharkhand. Tripathy further says, before the above incidence one Biswanath Dev of Kalachuri dynasty, without any

issue, ruled in the above area, whose kingdom was surrounded by princely Bamanda, Surguja and Gangpur estate. Inhabitants of this state were mainly Bhuyans, Kumuras and Gonds. Absence of their heirs causes lack of leadership which leads to political uncertainty in the region and thus jointly attacked by Rudranarayan Dev of Bamanda and king of Gangpur, leading to death of Biswanath Dev and his realm was shared by conquerors. Division of empire of Biswanath Dev once more leads to disturbance in the area. Mighty and daring Gonds suppressing other tribes in the community takes administration into their control and thus eight brave Gonds ruled the state in phase manner, with a symbolic lemon on the throne, known as '*asthamalla rule*'.⁸

But as per Siba Prasad Dash (1962), writer of Sambalpur Itihash, there was a terrific war between Balaram Dev (1540-1556), first and founder king of Sambalpur territory and king of Surguja at Bhogragarh fort sited at the bank of Bhaden.⁹ Tripathy told that it was fought in 1514 and Lalit Singh, the king of Surguja run away from battle and his state was annexed to Sambalpur realm. Demolition of Bhogragarh fort leads to migration of its population to modern Kolabira, where they rebuild their village and fort, as well as re-established their tutelary deities Bhubaneswari inside a shapeless temple as Maa Samaleswari. Later on zamindars of Kolabira build an earthen temple for Maa Samaleswari near their fort, which passed through test of times and even today existed at the fort premises. Above edition of the Samaja newspaper from an unknown source further claimed that on her ways to modern Kolabira from Bhogragarh, scarifies killing of 300 goats was performed before deity Bhubaneswari, one at each steps. In the entire Sambalpur monarchy there are also huge instances of worship of tribal goddesses like Samaleswari,



Khambeswari, Pateneswari, Ranjeeta, Budha Raja and Mauli by the Chauhans kings of Sambalpur and erected good numbers of temples or shakti shrines throughout the Sambalpur kingdom. However non tribal populaces in the community were also found to worship tribal gods like Linga, Budha Deo, Jangha Linga of Gonds.¹⁰

Role of Kolabira Fort in Sambalpur Freedom Struggle:

It was diamond that attracted Robert Clive to Sambalpur, which he felt was the best way to transport wealth from India to England for which he send Mr. T. Motte in 1766 as his emissary.¹¹ It was the first visit of any European to Sambalpur. Further in different official reports, Sambalpur was described as 'Garden of Eden' and 'Land of Promise', as said by O' Malley; the district was also immune to famine until 1900.¹² Since the district was one of the most backward in education among other district under Bengal, intervention of British in day to day administration of Sambalpur continued till death of Maharaja Sai in 1827, after which they installed his widow, Rani Mohan Kumari as proxy head on the throne, leading to broke out of revolt by Surendra Sai, the prime contestant to throne of Sambalpur. Gonds and Binjhals were the two main tribes in the district supported Surendra Sai in this revolt.

Freedom movement of 1857 in the entire Sambalpur district was an indication of deposited angers and revenge feelings dumped since years against foreign rule among the large number of zamindars, garohotteas, gountias, landlords or village headmen and establishment of indigenus command under Surendra Sai. Excessive levies and control of land/civil administration by British rule has act as a catalyst on these scattered estate owners, segregated by castes and tribes. Kolabira or Jaypur estate was ruled by brave and

audacious Gonds tribes, who had taken a foremost role in 1857 freedom movement from Sambalpur. Kolabira, Ghans and some others zamindari were granted special autonomy by kings of Sambalpur and having their own armed forces and allowed to guard the confederacy as well as to confirm loyalty to Sambalpur raj.¹³ Second phase freedom movement of Sambalpur started when two companies of 8th battalion mutinied at Hazaribag and freed all prisoners, including Surendra Sai and his brother Uddant. People from all castes and sections, zamindars, garohotteas and gountias gave a warm reception to both the brothers. People were impulsively attracted towards them and revealed their love and admiration. Misra (2002) describes it as 'magnetic personality' of these two brothers. On their way from Hazaribag to Sambalpur on foot, at Kolabira they were given a red carpet welcome by the villagers and zamindar as per prevailing social traditions, when one unknown person told that '*it is just like return of mythological hero, lord Krishna and Balaram to Mathura to kill Kansa, the demon king*'.¹⁴ This message spread through the entire Sambalpur raj at an electronic speed, which has helped to unite large mass of scattered people throughout Sambalpur and strengthen freedom movement. In every village, under every gountias, garohotteas or zamindars the followers of Surendra were active and guarding against quisling. Finally in the middle of September, 1857, Surendra Sai entered Sambalpur in a procession of 1400 or 1600 people and held a meeting at old fort peacefully with slogans against British and in praise of Surendra. Following two resolutions were passed in the meeting. First demand was withdrawal of life sentence over Surendra and his brother Uddant and second was restoration of native rule at Sambalpur with Surendra Sai as new king.



The house of Kolabira zamindar was not only destroyed completely but also houses of all innocent villagers were burnt up, who were already, vacated it and left the village with rations for short period of stay at jungle. After this incident villagers felt unsafe to reside inside the fort and prefer to stay at a little bit safe and high land outside the fort and built a new colony which is now called as *nua pada* (new habitat). On their return journey they again visited Khinda on 8th November, 1857 and followed the same courses like Kolabira. However Klocker claimed that 'Operation Kolabira' was just like a flag march, aimed to inject a sense of fear and terrorise the enemy with a view to effect the dispersal of any combination.¹⁵ On the other hand Bohidar opined (as he heard from his father and forefathers) that British army being unable to enter the fort due to bulky and thorny bamboo trees defending the fort, they burnt houses of all villagers which was then situated at present *demul* (place of village deity) and claimed that they have destroyed the Kolabira fort and village. Later on these villagers established a new camp near to *demul* called as *nua pada*.¹⁶ Even today people of Kolabira trust that their village deity was at *demul* and village *Jhankar* worship there every year for god health and harvest. Prior to this a less successful raid was carried out with scanty of arm forces at Kolabira by Captain Leigh but unable to displace the rebel numbering about 1500.¹⁷ On the other hand Dash (1962) narrates it as, 'on 5th November 1857, Klocker jointly with Hadow attacked Kolabira, burnt the village and its old zamindar was arrested'. Tripathy further declare that on 30th December, 1857 when Surendra Sai was at Panchpada, a village near Jharsuguda town for collecting forces, war broke out at Kudopali where Karunakar Singh had taken leadership among the rebel. Chabila Sai, brother of Surendra becomes martyr in this war.¹⁸

But Panda says that Surendra Sai was present at there on that day and led the activists at Kudopali and it was the very auspicious day of Pousa Purnima or *pushpuni*.¹⁹ Dash again opined that from Kudopali the troop moves towards Kolabira, burnt the village and its zamindar along with 13 followers surrendered before the force, zamindar's property was confiscated and he was hanged. According to him Captain Wood after reaching at Sambalpur on 29/12/1857 attacked Kudopali on 30/12/1857 leading to death of fifty three and arrest of eleven revolutionaries, from whom six were hanged. Fifty three died which includes Chabila Sai, the 5th brother of Surendra Sai, who was shot in his back while running away to catch his horse. Pasayat (2009) described the Kudopali massacre as one and only incident in Odisha during that period where maximum number of rebel died at a single action.²⁰

Intelligence network of Karunakar Singh, as described by his heir Sri V.A.P. Singh was very logical and planned. He told that there was a place adjacent to boundary of Kolabira estate called as *Denga Bar*, named so due to presence of a big, tall and old Banyan tree, whose peak is used as a watching tower by spy, who manage to walk aside the telen river to reach Kolabira fort to share secret information with Karunakar Singh, the zamindar of Kolabira.²¹ He told that there was also an iron smelting shop under the Banyan tree where war weapons is made from iron ore by smelting process by one or two families from lohar community, appointed by Karunakar Singh.

Dilemma over Death:

It is truth as well as trustworthy that Kolabira fort has witnessed the armed and brutal battle of its three heirs who lost their lives as well as their assets in the Sambalpur freedom movement. Two out of these three legatees of



Kolabira zamindars were Karunakar Singh and his brother Khageswar Naik (also known as Khaga Naik). As per the list of 26 self-motivated leaders, who played a pivotal and dynamic role in fighting against the Britishers in support of Surendra Sai as supplied by Deputy Commissioner, Sambalpur to Dalton, the Officiating Commissioner, Chhattisgarh vide letter No.113, dated 9th February, 1958, names of Karunakar Singh and Khaga Naik placed at serial number nine and ten.²² Some researchers/scholars of history claimed that a third person named as Kanehai Naik, son of Khaga Naik was also hanged or killed at an outlaw during freedom struggle in the above area.

Misra (2002) says that Maj. Bates as Commander of troops sieged Jharghati, which was an iron grip of insurgents and restored road connection in between Sambalpur and Ranchi and according to Panda it was on 04/01/1857. Karunakar Singh, zamindar of Kolabira was a loyal supporter of Surendra Sai from very beginning and had keen interest in restoration of Chauhans rule at Sambalpur. Maj. Bates along with Capt. Wood jointly attacked Kolabira, crushed the insurgents mercilessly and imprisoned Karunakar Singh along with other influential leaders and in the early fortnight of December, 1861, Karunakar Singh along with Dayal Singh and Jagabandhu were hanged. He further says, in absence of Maj. Bates, Lieutenant Robinson, who remain in charge of command, sent Karunakar to Sambalpur, where he was trialed by Lieutenant Cockburn and executed, being unknown about his surrender on condition that his life be spared. He also confirmed the surrender of Khaga Naik and Kanehai Naik before new British force commanded by Dyer, who was kind towards people, criticized execution of Karunakar

Singh and due to his concern 30 supporters of Kolabira zamindar were retried and freed. This episode was described by O'Malley (1909) in similar manner but he speaks that Capt. Wood arrived Sambalpur from Nagpur on 30th December, 1857 to take part in Kudopali expedition and he killed three of his enemy in his own hand but injured by an arrow. In early January of 1958, after Maj. Bates arrive Sambalpur, they jointly attacked Kolabira, leading to Surrender of Karunakar Singh along with his 13 supporters. His estate was confiscated and Karunakar Singh convicted of treason and hanged.

However, Panda (2012) affirmed that Karunakar Singh was arrested on 7th January, 1858 while he was taking rest at his house along with his eleven followers and he was hanged on 11th February, 1858.²³

Gonds Movement in Sambalpur and Role of Kolabira Fort:

Gonds were the fighting forces of western Odisha. Gonds and Binjhals have played an important role in the history of Sambalpur. As per the census of 1901, they constitute 63,248 and 39,225, second and third among others castes in the district.²⁴ Out of sixteen, ten estates were ruled by Gonds and two were by Binjhals, which is prime cause, that Gonds have taken leading role in the freedom movement. In most of the villages Gonds filled the post of *Jhankar* or principal watchmen- an honorable post and a secondary village priest, responsible to propitiate the local earth god (*gram debata*) and there by ensure good harvest.²⁵ Gonds were usually agriculturist by occupation but appointed as zamindars under the Chauhans of Sambalpur. Mishra (2012) describes that Gond zamindar of Sarangarh and Raigarh helped Baliara Singh (1617-1657), the fifth raja of Sambalpur in carving out the vast



dominion over eighteen garh.²⁶ In social hierarchy they were divided into, Raja Gonds - the noble class and Dhur or Dust Gonds- represented in the lower stratum. The Raj Gonds generally wore a sacred thread like that worn by Brahman as they believed that the Brahman had stolen their sacred thread, claimed themselves as the son of soil. Being a prime caste in the district, blind and absolute support of all the ten Gonds zamindars as mentioned in the table no 5 had arisen Sambalpur movement to its peak, known by the common man as '*Gondmaru*'. During Maharattha rule and in their line, people of Gonds community created a terror among villagers and snatching, mainly from wealthy class, which even continues during British rule is popularly called as first and second phase of '*Gondmaru*' respectively.²⁷

The rebellion of Sambalpur in 1857 was mainly a tribal rebellion where Gonds zamindars of Kolabira, Paharsirgira, Bheren, Kharsal, Kodabaga, Laida, Loisingha, Machida, Mandomahal, Patkulunda etc, have taken a key role to support Surendra Sai. They give up their every comfort, left their families as well as homes and resorted to jungle life. They were noted for their bravery, scarifies and heroism. They were arrested in mass, imprisoned at different jails, trailed at fast track courts and hanged (even some time illegally executed), killed at various military operations and lost their entire estates/property. With espouse of these people Surendra Sai was able to organise rebels in groups at different locations.²⁸ Bhalabhadra Singh, the zamindar of Lakhanpur was first and prominent among all Gonds zamindar, who organized them to fight against foreign rule in 1827, however was killed in 1837 as a traitor showed way to the forces of raja of Sambalpur to his resting place for which the Gonds got more incensed to fight. Also

increased revenue from Rs.8800 in 1849 to Rs.74,000 in 1854 caused anger among Gonds and Binjhals zamindars was another reason for which they become more united against Britishers.²⁹

The Gonds ruled in Bheren estate (also called as Besaikela) before coming of the Rajput Chouhan to Sambalpur and its fearless zamindar Abdhut Singh turned himself into rebel when insulted by Britishers for delay in payment of revenue to government and joined hands with Surendra Sai during his first phase of freedom struggle (1827-1840), responsible for grabbing government food storage of Padampur, located near Kapilapur on Belphar-Kanaktura highway, now submerged at Hirakud basin, twice on 23/07/1830 and 23/07/1832. He also made a quick and close escape from Captain Thomas Wilkinson on 16/12/1830 after which he was sheltered by Bhalabhadra Singh, the zamindar of Lakhanpur at Debrigarh fort, located at Baraphar hilltop, where he was attacked from three sides of hill by Lieutenant Higgins led Ramgarh battalion, Subedar Gurudayal Tiwari and forces of queen of Sambalpur and Britishers led by Jay Bohidar respectively, which he successfully tackled with continuous flow of arrows from hilltop. Zamindar of Kodabaga and Paharsirgira also helped Abdhut Singh and Bhalabhadra Singh. Debrigarh mountain peak was situated at a height of 2267 feet (691 meter) used to be a strong hold of rajas of Sambalpur, where Bhalabhadra Singh was killed. Vindictive British force commanded by Foster started attack and arrest of rebels with a missionary zeal and arrested another close associates of Surendra Sai, the Gond zamindar of Kharsal, Sri Dayal Sing during last week of February, 1858 and trailed his case at fast track court and finally executed on 03/03/1858. However Mahalik (2007) described that Kharsal



fort was attacked by Britishers in 1860 and its zamindar was hanged by Britishers for taking active part in the revolt of Surendra Sai.³⁰ Meanwhile, one Chandra Gountia, the Gond zamindar of Loisingha makes up his mind to give up rebel and live in rest. His wish to surrender before Britishers was suspected and hence debarred from surrender on 20/03/1858 and told to stay at Sambalpur.³¹ Zamindar of Kodabaga was also arrested during same period and sentenced life time imprisonment. Kharsal was formed during the regime of Baliara Singh (1617-1657), the 5th raja of Sambalpur by grant of a village to one Gond, named Uddyan Singh, for his loyal service to raja and it's headquarter was at Kanakbira.

Zamindars of Kolabira were pioneer in organizing the Gonds community in the entire Sambalpur district and always tried for their betterment. For removal of social evils among Gonds community, Lal Rajendra Singh, the ninth zamindar of Kolabira and member of Odisha assembly has taken several steps through regular follow up in their community or *jati* meeting/convention called as 'Sadbansi (Gonds) Keshatriya Mahasabha'. He was also president of Jaypur Gonds Samaj. However, the first Gonds convention or *mahasabha* was held on 19/05/1940 at Sanua village (a station in between Nagpur- Howrah railway line) in Jharkhand under the chairmanship of Sri Nrupalal Singh, the seventh zamindar of Kolabira estate who was also nominated member of first pre-independence Odisha assembly.³²

Estate Administration of Kolabira Fort:

Kolabira was the largest Gond ruled estate in the district and its proximity to railway line and road link between Nagpur and Ranchi induced foreign rule to annex this estate under

their control. Only nine estates with 375 sq. miles zamindari forest in the district including Kolabira estate, yielded forest revenue to British exchequers. Since it was close to Jharsuguda railway junction, export of large timber was also possible from here, which was very difficult from Borasambar, which constitute lion share of forest revenue.³³ Iron ore was also found in some area of Kolabira estate, locally smelted and manufacturing of iron articles were done by local *lohar* community.³⁴

Administration of Kolabira estate could not be traced from Sansadhar Singh (first zamindar) to Krushna Chandra Naik (fourth zamindar) as the records of the above period were either lost somewhere in the Kolabira fort when it was destroyed and set fire by Britishers or damaged/lost during the freedom movement. Zamindars of Kolabira during above period also might not have been able to document evidence on their estate management due to their active involvement in the freedom war. However it can be only outlined from the tenure of Ghanashyam Singh, the fifth zamindar of Kolabira, who was given the right of Kolabira estate at the settlement court held at Kolabira on 9th April, 1872.³⁵ After the sad demise of Sri Chintamoni Singh, 6th zamindar of Kolabira on 21st, December, 1903, being a minor, his son Sri Nrupalal Singh (17 years old) was not allowed to act as zamindar of Kolabira and thus administration of Kolabira estate was taken by Britishers (Court of Wards).³⁶ On attaining majority, Sri Nrupalal Singh was appointed as zamindar on 15th January, 1910. From 21st December, 1903 to 15th January, 1910, Kolabira estate was under Court of Wards and in this period education and training on estate administration was imparted to Sri Nrupalal under direct supervision of Britishers. After taking over charge as zamindar of Kolabira, Sri Nrupalal



Singh initiated reforms in administration by dividing the administration of Kolabira zamindari into different departments like, Revenue, Forest, Taxes etc and appointed person to his faith, having knowledge and experience on the above subjects. He was the only recipient of Kolabira fort who had undergone training on estate administration as per the British system and ruled as zamindar of Kolabira for more than forty five years, the longest period in the history of Kolabira zamindars. During his tenure 30-40 employee were found to be working at the Kolabira estate at his fort. Nrupalal has introduced cash book system for smooth and scientific financial management of the zamindari account and use to counter signed in every entry. Chintamoni Singh had established a hospital from his own fund at Kolabira in 1890 which used to provide health service to people of present Kolabira, Kirmira and Laikera blocks, consequently converted in 1918 to Chintamoni Charitable Hospital by Nrupalal Singh and later on taken over by Government of Odisha and recognized as primary health center in 1994. To eradicate illiteracy among community and impart English education in Kolabira village and its surrounding villages, he established Nrupalal Middle English School in 1939, before to which his predecessors already established Kolabira Primary School.³⁷ Born in between 1884 and 1886, he was also nominated member to first pre-independence Odisha assembly from 023-Sambalpur Sadar seat under United Party ticket from 3rd February, 1937 to 14th September, 1945. In spite of his paralyzed left limbs, he used to look after the affairs of estate up to 1956 and breathe his last in 1958. Afterward his son Lal Bir Mahendra Singh was appointed as zamindar of Kolabira estate for a short period and he died in 1963 when his son Lal Rajendra Singh became zamindar but from

November, 1952, zamindari system was already abolished from the state by the Zamindar System (Abolition) Act 1951. Lal Rajendra Singh joined a political party, named 'Ganatantra Party' which later on merged with the 'Swatantra Party' led by Rajendra Narayana Singhdeo, former Chief Minister of Odisha. Lal Rajendra Singh was elected to fourth Orissa Legislative Assembly (1967-1971) from Laikera reserved seat. He was also member of Panchyat Samati High School, Kolabira, President of NLME School, Kolabira. As president of Orissa Gond Samaj, he tried his best to eradicate social evils from the community.

To trace out the date of construction of present fort of Kolabira, the writer has referred several literatures which reveal that it was erected officially by Britishers during the regime of Sri Ghanashyam Singh; when he was minor and their earlier confiscated estate was restored to him as per the proclamation of amnesty in 1859 to which Bohidar strongly disagreed. He argues that it was erected in 1910 during the regime of Nrupalal Singh, because in the door of the main entrance, it was written that one carpenter, named Damador Moharana from Sanakhemundi of Ganjam district in Odisha had made the door in 1910. Name of Nrupalal Singh, Zamindar, Kolabira, was also written on the door, which the writer has observed during his visit to fort. Further he says that Damador Moharana was officially accommodated at a house at *nua pada*, later on Nrupalal Singh conferred its title to one Brahmin, who was a priest by occupation named Nanda Kishore Dash, whose heirs presently lives in that house. If it is true, then the fort must be completed after 15/01/1910, the date on which adult Nrupalal Singh assumes office. So the construction work must be initiated before one or two years when estate was under court of wards (Britishers) from 21st December, 1903 to



15th January, 1910. So we may conclude that the present fort may be constructed by Britishers after 1859 during the tenure of Sri Ghanashyam Singh or by court of wards during 21st December, 1903 to 15th January, 1910 which finished just few months after Nrupalal Singh assumed his office.

Conclusion:

Vigorous participation of Karunakar Singh, the third zamindar of Kolabira estate in Sambalpur freedom struggle of 1857 was neglected by researchers. In the war of 1857 the zamindar family of Kolabira lost their three brave successors, their property was confiscated and whole family underwent a frightened life. Bohidar told that relatives of zamindar with support of Gonds people kept minor Ghanashyam Singh underground at different villages and changing their hideouts frequently as Britishers wanted to kill him so that the entire dynasty of Kolabira zamindar will come to an end. After the proclamation of amnesty in 1859, British authorities had made an intensive search of Ghanashyam Singh at different places so that right of their confiscated property will be handed over to him, after which he was recovered from a village named Duandihi (near

Kolabira) and right of their property was granted to him followed by his coronation as fifth zamindar of Kolabira.³⁷ In the pages of Indian history, this episode of Kolabira fort known as *agnititha* is not so popular. Necessary steps must be initiated by the people of this area so as to keep the name and fame of these freedom fighters and advance research must be undertaken to explore the correct dates of these departed supermen. Kolabira fort is also losing its strength and neglected by its owner as they are unable to meet the huge maintenance cost. Due to lack of repairs the fort is ruined, which if not protected in time will lead to its complete demolition. State as well as people of this locality must find some ways so that this historical monument is preserved. It is also advisable that a complete search shall be made in and around the Kolabira fort, which will reveal some new and unknown episode of this fort. Necessary excavation work must be carried out at some selected places of Kolabira fort on the bank of Telen River and Bhogragarh village on the bank of Bhaden River. My hopes assure me that this will further expose some thought provoking facts about glorious past of people of Kolabira and Bhogragarh war.

Table 1: Feudatory Estates of Sambalpur District in 1857

Name of Zamindaris	Social Group/ Caste/Race	Area(in Square Miles)	Name of Zamindaris	Social Group/ Caste/Race	Area(in Square Miles)
1. Borasambar	Binjhals	841	9. Patkulunda	Gonds	06
2. Barpali	Chauhan Rajput	98	10. Kolabira	Gonds	278
3. Bijepur	Kulta	83	11. Rampur	Others	149
4. Ghans	Binjhals	40	12. Rajpur	Chauhan Rajput	36
5. Bheran	Gonds	33	13. Kodabaga	Gonds	29
6. Kharsal	Gonds	28	14. Machida	Gonds	10



7. Paharsirgira	Gonds	17	15. Laida	Gonds	41
8. Mandomahal	Gonds	07	16. Loisingha	Gonds	95

Source: Bengal District Gazetteers-Sambalpur (1909)

Table 2: List of Incumbency of Zamindars/Landlords of Kolabira Estate since 1785

1. Sansadhar Singh	Founder of Kolabira fort and 1 st Zamindar of Kolabira fort
2. Banmali Singh	2 nd Zamindar
3. Karunakar Singh	3 rd Zamindar & leading associates of Surendra Sai, Freedom Fighter of Sambalpur
4. Krushna Chandra Nayak #	4 th Zamindar
5. Ghanashyam Singh	5 th Zamindar
6. Chintamani Singh (death- 21/12/1903)	6 th Zamindar
7. Nrupalal Singh (birth in between 1884 to 1886, died in 1958)	7 th Zamindar and nominated Member to 1 st Pre-Independence Odisha Assembly from 023-Sambalpur Sadar Seat (United Party) (03/02/1937 to 14/09/1945)
8. Lal Veer Mahendra Singh, (death-1963)	8 th Zamindar
9. Lal Rajendra Singh (birth-29/02/1936, death-20/12/1996)	9 th Zamindar and elected Member to 4 th Odisha Assembly, 117- Laikera (ST) Seat (Swatantra Party) from 01/03/1967 to 23/01/1971
10. Veer Amarendra Pratap Singh, birth 26/06/1965	10 th Zamindar (Coronation is not solemnized)
11. Venkataswami Pratap Singh, birth 12/09/1997	11 th Generation

Different surnames are used by different zamindars of Kolabira. Original surname was Singh, being the leader (Nayak) of the struggle; Nayak surname was conferred by Surendra Sai during freedom struggle and being head of Kolabira garh/fort, locally called as Garohotteas.

Sources: 1. Personal Diary of Sri Veer Amarendra Pratap Singh, 10th Zamindar of Jaypur Estate, Pages 25-27, January, 2000, entered on 8th September, 2006,
2. Personnel discussion with Sri Veer Amarendra Pratap Singh on 25th February, 2013.



3. Unpublished documents collected/compiled by Sri Rameswar Singh Naik, Former Member, Odisha Legislative Assembly from Laikera)
4. Judgment of Orissa High Court, Bishnu Priya Dei. V/s Brusabhanu Mohapatra, dated-10/12/1975

Table 3: Kolabira Villages at Odisha & Jharkhand

Sl. No. of the Village	Name of Village & Code No	Name of Block/ Sub-District	District & State
2773	Kolabiria(02953000)	Govindpur(Rajnagar)	West Singhbhum(Jharkhand)
2774	Kolabira(02923000)	Adityapur(Gamharia)	West Singhbhum(Jharkhand)
3294	Kulabira(02719300)	Gumla	Gumla(Jharkhand)
3295	Kulaburu(03076600)	Kumardungi	West Singhbhum(Jharkhand)
3296	Kulaburu(03042100)	Tatanagar	West Singhbhum(Jharkhand)
3297	Kulaiburu(03004800)	Manoharpur	West Singhbhum(Jharkhand)
5172	Kolabira(00153000)	Kolabira	Jharsuguda(Odisha)
6001	Kulabira(00398800)	Lephripada	Sundargarh(Odisha)

Source: Registrar General & Census Commissioner of India, New Delhi.

Table 4: Opinions on Arrest/Surrender and Death of Karunakar Singh, Khaga Naik and Kanehai Naik

Source of Information	Remarks/Opinions
Panda(2012)	Karunakar Singh arrested on 07/01/1858 by Capt. John Bates while taking rest from his house at Kolabira along with eleven other. Hanged on 11/02/1858 at Sambalpur. After Proclamation of Maj. Impey, Khaga Naik, Kanehai Naik and 36 others surrendered. Lieutenant Robinson sent them to Sambalpur, trailed by Lieutenant Cockburn and both Khaga Naik and Kanehai Naik were hanged illegally on 22/12/1861 and other 36 were freed by R. N. Shore, Commissioner, Cuttack. ³⁸
Misra (2002)	Karunakar Singh executed in the early fortnight of December, 1861 along with Dayal Singh and Jagabandhu. Khaga Naik & Kanehai Nail surrendered before newly arrived British force commanded by Dyer. Dyer had a sympathetic attitude towards people as due to his intervention thirty supporters of Karunakar Naik, condemned to execution were retried and freed. ³⁹
Tripathy (2012)	Karunakar Singh surrendered executed on 22/12/1861 along with thirteen followers at jail premises, Sambalpur. ⁴⁰



- Mishra(2013) Karunakar Singh, Khaga Naik, Kanehai Naik surrendered after Maj. Impey 'proclamation and Karunakar Singh hanged at jail premises, Sambalpur on 22/12/1861.⁴¹
- Mishra. C.(1986) Karunakar Singh surrendered on guarantee of life along with his brother Khaga Naik and nephew Kanehai Naik as a result of proclamation by Maj. Impey.⁴²
- Dash ,K.(1998) In a list of twelve freedom fighters hanged/killed by Britishers, Kolabira zamindar along with his fourteen freedom fighters hanged on 11/02/1858 is place first, Karunakar Singh's name is place at ninth and zamindar, Kolabira is again place at tenth.⁴³
- Mahapatra, S.(1983) Karunakar Singh along with his brother Khaga Naik and Kanehai Naik surrendered before British force on 22/12/1861.⁴⁴
- Sahu, J.K.,(1998) Brother of Kolabira zamindar, Khaga Naik along with his nephew surrendered after Impey's proclamation.⁴⁵
- Dash, S.P.(1962) Old zamindar of Kolabira arrested.⁴⁶ Zamindar of Kolabira and thirteen others surrendered and zamindar was hanged.⁴⁷
- Mohapatra, R.(2008) Maj. Bates arrive Sambalpur on 07/01/1858. He also destroyed Kolabira village, the gountia of which was a rebel leader. The gountia was arrested and hanged afterwards.⁴⁸
- Patel, C.B.(2007) Karunakar Gartia with thirteen rebel chiefs surrendered and Gartia was hanged on 11/02/1858 and his zamindari was confiscated.⁴⁹
- Pati, B.(2010) Some people including goantia of Kolabira and thirteen influential men surrendered and the goantia was hanged.⁵⁰
- Mahalik, N(2007) Kolabira zamindar was hanged.⁵¹
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- www.jharsugudazp.odishapr.gov.in Rebel zamindar of Kolabira alternately surrendered and illegally and treacherously hanged in jail premises of Sambalpur on 11/02/1958.
- www.prasanna2000.hpage.co.in Rebel zamindar of Kolabira alternately surrendered and illegally and treacherously hanged in jail premises of Sambalpur on 11/02/1958.
- www.odisharajputs.blogspot.in Rebel zamindar of Kolabira alternately surrendered and illegally and treacherously hanged in jail premises of Sambalpur on 11/02/1958.
- www.falguniodisha.com Karunakar Singh surrendered before British army. Illegally & treacherously hanged on 11/02/1958 in the jail premises, Sambalpur.

**Table 5: List of Gond Estates and their Chiefs under Sambalpur District**

Sl. No.	Name of Gond Estates	Name of the Gond Freedom Fighters
1.	Bheran(Besaikela)	Abdhut Singh (died in war) and his son Monahar Singh
2.	Kharsal	Dayal Sardar. He was hanged on 03/03/1858
3.	Kolabira	Karunakar Singh and his brother Khaga Naik and nephew Kanchai Naik
4.	Kodabaga	Anjari Singh (some writer called him as Abhari Singh). He got life imprisonment
5.	Laida	Jai Singh
6.	Loisingha	Arjun Singh and his son Chandra Singh, Madhu Singh
7.	Machida	Dhaneswar Singh. (also called as Dhanu Singh)
8.	Mandomahal	Annanta Sai, Arakhita Gountia
9.	Paharsirgira	Janardan Singh and his brother Khageswar Singh (Nannha Dewan) and Fathe Singh
10.	Patkulunda	Pitamber Singh

References:

- O'Malley, 'Bengal District Gazetteers-Sambalpur', p.164
- Mishra, 'Kolabira Ra Sangram Katha O Sasana Byabastha', p.59
- Sahu, J.K., 'Veer Surendra Sai', pp.74-75
- Dash, S.P., 'Sambalpur Itihash', p.257
- Misra, 'Surendra Sai- Pioneer of a Complete Revolution(1857), p.106
- Personal Discussion with Sri Veer Amarendra Pratap Singh on 28, February, 2013 and 28, January, 2014 at Jharsuguda and Kolabira respectively
- Personal Discussion with Sri Janmajaya Bohidar on 28, January, 2014 at Kolabira
- Asthamalla Rule*: Ruling the empire proportionately by eight strongest men with specific tenure with a symbolic lemon on the throne
- Dash, S.P., 'Sambalpur Itihash', p.234
- Linga, Budha Deo and Jangha Linga are different form/parts of Lord Siva.
- Hassan, K., 'Sambalpur Re Swadhinata Sangram', p.76
- O'Malley, 'Bengal District Gazetteers-Sambalpur', p.122
- Ibid, p.66
- Misra, ' Surendra Sai- Pioneer of a Complete Revolution(1857), p.98
- Ibid, p.113
- Personal Discussion with Sri Janmajaya Bohidar on 28, January, 2014 at Kolabira
- O'Malley, 'Bengal District Gazetteers-Sambalpur', p.33
- Tripathy, 'Agnitirtha: Kolabira Ra Kranti Katha', p.16
- Panda, D.K., 'Veer Surendra Sai', p.33
- Pasayat, C., " Rebel Colleagues of Surendra Sai as depicted in Folk Songs of Sambalpur Region", p.26



21. Denga Bar consists of two words, Denga means tall and Bar means Banyan tree. The place is called as Denga Bag due to presence of a tall banyan tree.
22. Ibid, p.107
23. Panda, D.K., 'Veer Surendra Sai', pp.35,36
24. O'Malley, 'Bengal District Gazetteers-Sambalpur', p.65
25. Ibid, p.66
26. Mishra, B. 'Social Structure of Western Orissa under Chouhan of Sambalpur'
27. Dash, S.P., 'Sambalpur Itihash', pp.330,331
28. Ibid, pp.4-9
29. Pasayat, C., 'Rebel Colleagues of Surendra Sai as depicted in Folk Songs of Sambalpur Region' pp.23-29
30. Mahalik, N., 'Freedom Struggle in Ghans (Bargarh)', p. 71.
31. Panda, D.K., 'Veer Surendra Sai', pp.39,40
32. O'Malley, 'Bengal District Gazetteers-Sambalpur', p.102
33. Ibid, p.152
34. Tripathy, G., 'Agnitirtha: Kolabira Ra Kranti Katha', p.15
35. Judgment of Orissa High Court, Bishnu Priya Dei v/s Brusabhanu Mohapatra, dated-10/12/1975
36. Personal Discussion with Sri Janmajaya Bohidar on 28, January, 2014 at Kolabira
37. Unpublished text written by Janmajaya Bohidar on 'Kolabira Freedom Struggle by Karunakar Naik and Kolabira fort' dated- 11/02/ 2006
38. Panda, D.K., 'Veer Surendra Sai', pp.36,54
39. Misra, 'Surendra Sai- Pioneer of a Complete Revolution(1857), pp.137-138
40. Tripathy, 'Agnitirtha: Kolabira Ra Kranti Katha', pp.17
41. Mishra, 'Kolabira Ra Sangram Katha O Sasana Byabastha', pp.62
42. Mishra, C., Freedom Movement in Sambalpur (1827 -1947), pp.107
43. Dash, K., 'Odisha Ra Sashtra Mukti Sangram', pp. 67, 68
44. Mahapatra, S., 'Sangrami Surendra Sai- a Biography, pp.67
45. Sahu, J.K., 'Veer Surendra Sai', pp.83
46. Dash, S.P., 'Sambalpur Itihash', pp.361
47. Ibid, pp- 365
48. Mohapatra, R., 'Role of Veer Surendra Sai against the British Colonialism in Sambalpur' p.7
49. Patel, C.B., 'Associates of Veer Surendra Sai' p.
50. Pati, B., 'The Great Rebellion of 1857 in India: exploring Transgressions, contests and Diversities', p.53
51. Mahalik, N., 'Freedom Struggle in Ghans (Bargarh)', p. 71.

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In a list of the top 20 strongest armed forces in the world, India ranks fifth (Source: Credit Suisse). India has approximately 4.7 million; military personnel. However, the US, which leads the list, has only around 2.3 million military personnel. The report ranks the strength of 20 countries according to weaponry, including tanks, aircraft, helicopters and submarines, each country represents. According to the report the US is supremely powerful due to its fleet of 13,900 aircraft, 920 attack helicopters, and submarines.

Interestingly, India has the third largest armed forces in the world in terms of active personnel. To celebrate these brave soldiers army,

To provide these forces with technologically advanced equipments, India spends a huge budget on arms imports. It ranks eighth in military spending and is the world's largest importer of arms. It is expected that India's defence expenditure will reach \$65.4 billion by 2020.

Recently, the Defence Ministry cleared mega military modernisation projects worth over Rs.20,000 crore with focus on 'Make in India'. India's bid to buy 145 M-777 howitzer artillery guns from the United States was cleared. The guns will be made in India under licensed production.

The Indian Force

Girija Sankar Das

air-force and navy, India celebrates Armed forces Flag Day every year on 7 December. On this day, funds are collected from people across the country for the well being of Indian Armed Forces staff. This day was first celebrated in India on 7th of December, 1949. The funds collected on this day are also used for the resettlement and welfare of the exservicemen personnel and their families.

Today, the Indian Armed Forces perform their duties promptly and resolutely. Be it in difficult terrains or during any natural and manmade calamities, those forces work relentlessly to protect sovereignty and unity of the nation.

The M-777 artillery guns are essentially used in the mountains.

Several Indian and foreign firms are; leveraging the Make in India opportunity to participate in defence manufacturing.

Recently, a joint venture was signed between Boeing Co. and Tata Advanced Systems Ltd in November. Both the firms will collaborate to manufacture aerostructures for aircraft and work together on integrated systems development opportunities in India, in order to tap a military hardware market estimated to be worth \$41 billion per annum in seven years.



THE GOVERNMENT HAS INCREASED THE FDI CAP TO 49 PER CENT

The joint venture will initially create a facility to produce aero structures for the AH-64 Apache helicopter and compete for additional manufacturing work packages across Boeing platforms, both commercial and defence. India will also acquire 200 Kamov 228 choppers for the Army and Two Boeing 777-300 aircrafts for VVTP transport and six Brahmos missile system for the Navy.

Today, the government mandates original equipment manufacturers to source a minimum of 30 percent of inputs locally. Besides, favourable regulatory changes have accelerated investment flow into the sector.

According to Citi Research, defence manufacturing in India is at an inflection point, with a capital expenditure opportunity of \$245 billion through the next decade. Optimistic regulatory changes in the sector are expected to boost sourcing of equipment from Indian companies. This will further initiate investment in the manufacturing, heavy engineering and design segments. Make in India campaign is positively driving investments to this sector where the government is already focussing for a major part of manufacturing and sourcing to be done within India.

The Defence Acquisition Council, the apex body for capital expenditure, has approved projects worth \$28 billion to set in motion the programme to modernise armed forces, says Citi. Between 1999-2000 and 2014-15. Indian defence budget has grown at a compounded annual rate of 10 percent.

Experts, believe that capital expenditure on defence is expected to be in the range of \$15 billion in FY 16. It is expected that defence sector will see large and sustained investments.

Among the big opportunities for domestic and foreign companies in this sector are artillery, aircraft, helicopters, warships and submarines. Large companies such as the Kalyani Group and L&T have already built capabilities in warships and field guns. The Indian Navy has a budget of \$18 billion (Rs. 1,14,452 crore) for fleet offers ample opportunities for companies. Artillery expected to be the next big opportunity for domestic companies.

With indigenisation being the primary government's thrust, the offset policy could prove significant as more than half of India's defence equipment is obsolete and needs to be modernised.

Bids for some programmes are already in place. For instance, L&T has participated in two artillery (155 mm Howitzer) programmes - towed guns and self-propelled tracked guns. Simultaneously, L&T has two other large bids in place for landing platform docks and antisubmarine warfare crafts. The company is already in the process of implementing orders for missile and rocket launchers, missile canisters and sub-assemblies, avionics, fire-control systems, radars and military bridges.

Through the past year raffle government has announced several regulatory changes, which will result in accelerated investments. For starters, it has increased the foreign direct investment (FDI) cap to 49 per cent, which could include portfolio and private equity investments of up to 25 per cent. This is expected to fuel joint ventures and partnerships.



Several joint ventures are already place - while Thales entered into a joint venture with Bharat Electronics to manufacture entire radar systems in India, Tata Advanced L&T entered into a partnership with Pratt & Whitney to set up a facility for maintenance repair and overhaul and manufacture of aircraft engine components. Previously this year, Cyient acquired Rangsons Electronics in an all-cash deal. Rangsons, an electronics system design and manufacturing company is a qualified supplier to major defence and aerospace OEMs.

Earlier year, Safran, a leading manufacturer of aircraft engines and Hindustan Aeronautics Ltd. (HAL) a leading aerospace manufacturer, signed a Memorandum of Understanding (MoU) to explore establishing a joint venture in India for the production of aeroengine parts. To begin with, the initial focus

will be to manufacture high-tech parts for the Dassault Rafale Snecma M88 engine, then subsequently contribute to other major aerospace projects of HAL and Safran, in India and worldwide.

The Indian Armed Forces, consisting of the Indian Army, the Indian Air Force, the Indian Navy and the Indian Coast Guard are India's glory. They protect the nations from enemies and keep the people of the country secure and safe. Their triumphs and grandeur contributions are respected by every citizen of India.

Girija Sankar Das, Qrs. No.2RA(F)-6/1, Unit-9, Bhubaneswar-22.



"Moments" : 22nd Asian Athletics Championships-2017



Fifteenth August

Er. Raghunath Patra



Fifteenth August, Fifteenth August !
You gave us emancipation
from clutches of imperialism
saved miraculously millions, billion.

August occasion of Independence day
Commemorates, events of importance
when we look back, memories crowd in
pay tribute to martyrs, a chance !

From bondage of foreign rule
got freedom of our nation
Our struggle based on non-violence
The world experienced new dimension.

Remain grateful to patriots
for unyielding courage shown
History of mankind memorize stance
and conspicuous deeds often.

Proud cultural heritage around
provokes to achieve our target

with sincere co-operation, dedication
the commendable progress, to the best.

We should improve our standard
nation wise, from rural to urban
Consolidate freedom in vital way
and safeguard interests of our own.

Face disasters caused by calamities
rise above personal, sectarian interest
achieve objectives with human rights
work hard to meet destiny, to the best.

The poet commemorates national events
We should remove chains when born free
Non-violent soldier covets nothing
but fights for the freedom, all see.

Er. Raghunath Patra, Brundaban Dham, Lokanath Road,
Patna Hata Sahi Chhaka, Puri-752001.



One might wonder ‘what is the significance of this weather-beaten statue of an elephant which also appears to be unfinished!’ This 4’ tall elephant stands desolate, though majestically, in the rugged hill of Dhauli (Dhauligiri) some 11 kms. off Bhubaneswar, capital of Odisha.

This elephant statue of Dhauli is indeed significant in many ways; culturally, it is believed to be the earliest sculpture of Odisha and even India! Historically, it signifies the spot where ‘Chandasoka’ (the cruel Asoka) won the Kalinga war, the cruelest war of India. Religiously, it is the spot where he embraced Buddhism and took the

thousand were killed, another hundred and fifty thousand were taken captive, while an equal number died in the aftermath of the war. Of course, I was not a witness; anyhow, I would have swooned at the first sight of blood oozing out. Struck by the ravage and misery the war had caused, a sorrowful Ashoka embraced Buddhism. All these happened near Dhauligiri where Sishupalgarh, the capital of Kalinga, was situated. It is said that the Daya River that flows nearby had turned red with the blood of the victims of the war – both men and war animals!

Now, more than 2277 years later, there is just no trace of Sisupalgarh except dilapidated

The 'Buddha' Elephant

S. Balakrishnan

avatar of Dhammashoka (Ashoka, the follower of Dharma).

And we all know, if only we had not slept in the boringly-conducted history classes, how Buddhism spread far and wide during Emperor Ashoka’s rule. History classes could be really interesting but for the way they are handled and for the reason that we have to mug up names of umpteen kings, the period they ruled, the wars they fought, the nations they annexed, etc., etc. Well, to get back, the gruesome Kalinga war was launched by the Mauryan emperor Ashoka around 260 B.C. In that bloodiest carnage, a hundred

and strewn rock slabs that once formed ramparts, royal households, towering buildings, temples and water tanks! Dhauligiri hill stands even to this day as a mute witness to the happenings – past, present and future. And river Daya continues to run calm and quite. Standing there, when I closed my eyes, the serenity there transported me back to the yore, the Kalinga era. I could visualise the gory war (of course, my mind is notorious for wild and negative thoughts), the deathly silence thereafter, and the chanting of “Buddham Sharanam Gachami, Dhammam Sharanam Gachami, Sangam Sharanam Gachami.”



The hillock is set some distance off from the Bhubaneswar-Puri highway. As one starts climbing up the hill, the 4-ft.-high elephant sculpture appears emerging from the rock. It is believed that Lord Buddha entered His mother Maya's womb in the form of a white elephant; she had such a dream or vision. It could also represent Lord Buddha's previous incarnation or merely as a sacred symbol of Buddhism.

We learn much about the past through inscriptions and Ashokan edicts are very relevant and important in this respect. Generally, Ashoka's edicts comprise 14 numbers but in Dhauli edicts XI, XII and XIII have been left out and replaced by two special edicts – known as Special Kalinga Edicts I & II. Discovered in 1838, they are written in Prakrit language with Brahmi script. It has Ashoka's famous saying "All men are my children"; he also asks his officials in Tosahli to work for the welfare of Kalinga people. There is an opinion that Toshali, the famous city of Ashokan times is the same as Sisupalgarh.

The Kalinga edicts, consisting of two special edicts not found elsewhere, are essentially public injunctions to the empire's administrators in the area, enjoining them to rule with gentleness and justice:

'...these are my instructions to you. You are in charge of many thousands of living beings. You should gain the affection of men. All men are my children, and as I desire for my children that they should obtain welfare and happiness both in this world and the next, the same do I desire for all men...' What a noble thought!

That is history, the past. In the present, a Shanti Stupa has been erected atop the hill. The serenity of the place and the legacy of Buddhism motivated the Kalinga Nippon Buddha Sangha,

under the guidance of Guruji Fujii, Founder President of Nipponzan Myohoji of Japan, to establish a Peace Pagoda or Shanti Stupa at Dhauli along with the construction of the monastery called Saddharma Vihar in 1971-72. As one passes through Bhubaneswar on Chennai-Kolkata rail line, this white pagoda can be seen glistening in the sun, radiating peace.

Along with the Emerging Elephant, the Ashokan Edicts, the Peace Pagoda and modern Buddhist Monastery, Dhauli also offers the visitors small-rock cut caves which began in 829 A.D., Baira(va)geshwara / Bahirangesvar Siva temple and a dilapidated Ganesh shrine are at the foothill; and atop the hill is a Siva temple known as Dhavalesvara of early medieval period but renovated later.

I was fortunate to visit the historical sites of Sishupalgarh and Dhauli where, respectively, the infamous Kalinga war was fought in 261 B.C. and where Emperor Ashoka became a pious human being by embracing Buddhism. Epoch-making war and equally epoch-making peace at one and the same spot!

It was end of the year 1982 and time to use up the unutilised casual leave at one's credit. Those days, central govt. staff was given 12 days of CL @ one per month because we slogged (really?) for six days in a week, including Saturdays, except 2nd Saturday; now, it is only 8 days CL every year but five working days a week. Believe me, we still slog for extra hours daily to compensate the Saturday off! Generally in December there would be scramble among the staff to avail the unutilised CL. As a bachelor I had some credit in my CL account, though the bank credit was always dry. This I decided to utilise to visit the temples in and around Bhubaneswar, more for sight-seeing than for



worshipping. A dream unfulfilled for almost 2 ½ years, you can't accuse me of being an atheist or praise me for being a believer; I am neither here nor there, but I am also here and also there. Is it omnipresence or escapism?

It was a half a day visit to Dhauligiri on Sunday the 26th Dec. of 1982. I left my YMCA room in Cuttack at 8.30 AM by bicycle with shorts and a Tee on and reached Bhubaneswar by 9.30 AM (30 kms±). After 35 years, I am unable to believe this feat of mine – 30 kms. in just 1 hour! I ought to have participated in the Olympics! I suppose the extremely pleasant December weather must have helped me in this feat. From Bhubaneswar, again I continued cycling to Dhauligiri and reached the hill top by 11 AM (the distance being around 11 kms., involving uphill puffing and cycle pushing). From my room in Cuttack to the hill top, it was a solid 40 kms.!

Atop the hillock is a white stupa built by Japanese Monks. The Pagoda has mesmerising statues of Buddha on all the four directions, besides panels depicting His life journey. The Sayana (Sleeping) Buddha on the northern side was so captivating with an enticing smile that I felt like kissing it and I did kiss His feet when no one was around. The question again crops up – a believer or atheist? Dhayana Buddha adorns the Western side in *Abhaya mudra* while the Southern Buddha is *Bhumi sparisa Buddha*. Among the panels, there is one on the Southern wall depicting Ashoka surrendering to Buddha, symbolising Ashoka embracing Buddhism after Kalinga war at that spot.

It was so peaceful and lovely with a good view! Added to this was the rhythmic drum beating by a boy which reverberated all over in a mesmerising manner. The Daya River and the vast planes presented a panoramic picture. I gulped

down four glasses of sugarcane juice at the hill top for a total Rs. 2.40. Having dragged the cycle up the slope, must have been terribly thirsty.

Atop the hillock is also Dhalueshwar Siva Temple; I have noted down as 'nothing artistic about it', as it is a renovated temple. Admired the elephant statue but could not decipher the edicts of Emperor Ashoka. Went around the temple at the foothill; nothing so particular about it either but for a beautiful Ganesh statue on the southern niche (*parsva devata*) of Baira(va)geshwsara Shiva temple. Climbed up and saw the caves on the face of the hill. And there I found a stone looking like the head of Buddha; hence surreptitiously pocketed it.

The descending was so terrific; the cycle sped like a jet plane. From the Bhubaneswar-Pipli-Konark/Puri road, Dhauligiri is set 3.5 kms. inside. From this junction, Bhubaneswar is 7 kms. and Cuttack 35 kms. At this junction I had my simple lunch of bread, etc. With energy gained, I pedalled to State Museum in Bhubaneswar and took the guide to the Museum for Rs.8.70. Then I visited Mukteshwara and Siddeshwara temples but could not take photos as the film speed was only ASA 100 (Fuji, Rs.28/-). So I leisurely cycled back to Cuttack from 4 PM to 6.30 PM. I was damn tired but equally happy also. The black and white 35 mm Fuji film roll was purchased some four months earlier in Madras (Chennai) for Rs.28 each. I could not afford printing the negatives; so, just processed the roll for Rs.6 at PKS Naidu Studio, Cuttack, where I lived and worked; or is it the other way around - 'worked for a living'? Unable to afford printing all the negatives till now, just a year back I got them all scanned and stored in digital form! The B & W negatives are still in good condition even after 35 years, though the colour negatives started fading.



The visit to Sishupalgarh was a few days later, on Wednesday the 29th Dec. of 1982. It was a holiday on account of Miladi Nabi (Prophet Mohammad's Birthday). On Monday and Tuesday, I had availed Casual Leave to visit Temples in Bhubaneswar. I had left the cycle at the Bhubaneswar bus stand for local sightseeing and was shuttling from Cuttack by bus. I was shocked that I had to pay 60 P. for the cycle stand. I was explained that it was 30 P. up to 12 midnight and another 30 P. after that. I must have felt atrocious. It seemed he had let me go by oversight the previous morning with just 30 P.

Agitated yet secretively happy that I had saved 30 P. the previous day, I pedalled my way to Sisupalgarh, the then capital of Kalinga. Took snaps and collected some stones of that period, showing the artistic skill of work on stone. It is my bad habit to scout for some collectibles, be it rock or sand. But do I remember which is what ! I was rather shocked to see agricultural activities near the ruins of Sishupalgarh (considered as the famous 'Toshali' of that era). Sisupalgarh lies across Dhauligiri on the other side of the Bhubaneswar-Puri highway. Hope things have improved and the place and ruins are preserved for posterity. India has so much of heritage sites that we fail to realise their value and preserve them for posterity.

After a short survey in Sishupalgarh, I rode my cycle straight to the Mukteshwara temple known for its artistic 'toran' archway. Changed film – Agfa 200 ASA – for better result. After seeing Siddeshwara and Parameswara temples, went to the Lingaraja Temple area but did not visit the temple that day. Ate 2 masala dosas and drank a cup of special tea, totalling Rs.2.10. Took some shots at Chitrakarini temple but did not visit Mitreswara, Makareswara and other nearby temples as nothing special about them. You know, Bhubaneswar, with countless temples, is famed as the Cathedral City of the East! After a few shots of Vaital Deul (temple), I kept the cycle at the stand attached to Bhubaneswar bus terminus, boarded a bus for Cuttack. And from Cuttack's Badambadi bus terminus I paid Rs.2/- for cycle rickshaw ride to reach my YMCA room.

The 'Buddha' elephant statue can also be called the 'budha' (old in Hindi) elephant, being the oldest / earliest elephant sculpture of India / Odisha!

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Odisha is an agrarian state having landmass covering of 1,55,707 sq.kms. The state has a coastline of 480 kms with its eastern border fronting the Bay of Bengal. Water Resources Development in the state was taken up in the late 19th century to curb the destruction effects of water, particularly the divastating floods of river Mahanadi. Large parts of the state continued to remain in the grip of flood and famine in the pre independence period. After independence water resources development was top priority in national agenda. Water being the state subject, state government was encouraged to invest heavily in

Department. Now Major and Medium Irrigation, Minor Irrigation (Flow and Lift) and Odisha Lift Irrigation Corporation etc. are working under one umbrella DoWR. To optimise the utilisation of water by farmers for improving agricultural production and to involve the farmer's organisations for smooth management of self-owned responsibility for the maintenance of irrigation system, the **Pani Panchayat (PP)** concept was evolved.

History of PP

In 1972-73 there was severe drought in western Maharashtra. **Shri Vikram Vilasrao**

Pani Panchayat : A Platform for Rural Development

Dr. Debendra Nath Biswal

hydraulic infrastructure in order to promote growth, mitigate risks and poverty. To face the challenge, first National Water Policy (NWP) was framed in 1987. Following the principles of NWP, the state water policy was framed in 1994, which underscores the need of coordinated approach to the state water resources development. Administrative initiatives were taken to bring all water related subjects under one umbrella in 1994. Irrigation department was restructured as Department of Water Resources (DoWR). In 1996 all irrigation related work departments were transferred to DoWR like-Minor Irrigation(MI) under Rural Development, command area development work by Agriculture

Salunke, a social activist having Electrical Engineering degree, suggested the Government of Maharashtra to take up water resources development activities, instead of other infrastructure work for employment generation. He organised to establish a charitable trust 'Gram Gaurav Pratisthan' with the help of Naigaon villagers of Purandhan Taluk of Maharashtra. He experimented the equitable water distribution with active involvement and participation of local communities. Through this community organisation the movement of equitable water rights, which was popularly termed as **Pani Panchayat**, spread over Maharashtra. Acknowledging the success of Naigaon.



Government carried the concept as Naigaon pattern Vilas Rao Salunke's concept. The dream of Mr. Salunke transformed the village completely, where once there was poverty, despair and barren lands, there now stands prosperous and plentiful village. His intense study and research work revealed to him that conservation of water and right use of water are required for cultivation of land. It should become the main source of employment generation in the village. He was also confident that his experiment could serve as 'role model' for replication throughout the region. For the above, Shri Vikram Vilas Rao Salunke was known as '**Pani Baba**'.

Pani Panchayat (PP) concept Odisha

In Odisha, participatory irrigation management by water user group or PP has been strongly expanded with PP Act 2002, and the Odisha PP rule 2003. By the end of 2008, 15500 PPs have been formed, representing an area of more than 1.5 million hectare. Experience from their operation is clearly positive. The PPs are excellent platform for increasing agricultural production and for improved economic condition of the farmers. In Odisha PP status as on 31.03.2015 was as follows-

- Pani Panhayat Act-2002
- PP Amendment Act -2008
- PP Amendment Act -2014
- The R&R Amendment Act -2013

Rules

- Odisha Irrigation Rule-1961
- Odisha Irrigation Amendment Rule-1961
- Odisha PP Rule-2003(Odia)
- Odisha PP Rule-2003(English)
- Odisha Irrigation Amendment Rule-2010

Plan

- State Water plan-2004
- Disaster management Plan-2013

Policies

- National Water Policy-2002
- National Water Policy-2006
- National Water Policy-2007
- R & R Policy-2002
- National Water Policy-2012

Sl.No.	Sector	No.PPs formed	Area in Lakh Ha.
1	Major and medium irrigation	2563	11.25
2	Minor Irrigation	2650	3.65
3	Lift Irrigation	19011	4.22
Total		24224	19.12

The different acts, rules, plan, policies, guidelines and resolutions are follows-

Acts-

- Odisha Irrigation Act-1959

The functions of Pani Panchayats have been defined in the Odisha PaniPanchatyat Act-2002 and the Odisha Pani Panchayat Rules-2003.



Some of the important functions of PP are given below:

- To prepare cropping programme considering the soil and agro climatic condition with due regards to crop diversification.
- To prepare a plan for the maintenance of irrigation system in the area of its operation at the end of each crop season and carry out the maintenance works with the funds of the Pani Panchayats from time to time.
- To regulate the use of water among the various pipe outlets under its area of its operation.
- To promote economy in the use of water allocated.
- To assist the Revenue and Disaster Management Department in the preparation of demand and collection of water rates except EC aided projects and L.I projects where the farmers collect water tax among themselves.
- To resolve the disputes, if any, between the members and water users in its area of operation and to raise resources.
- Under World Bank assisted Odisha Community Tank Management Project (OCTMP) Pani Panchayats have been

empowered to collect water rate and retention of the same for O&M and take up the O&M of Head works including the distributary system.

Odisha Community Tank Management Project (OCTMP) PPs

Government of Odisha in partnership with Government of India and World Bank has undertaken OCTMP in the state has worked for rehabilitation of Minor Irrigation Projects (MIP) and livelihoods of the stakeholders dependent on the irrigation system. The key principles of the project –



- A decentralised setting where the main tank beneficiaries play a proactive role in planning, implementing and sustaining project intervention.
- The tank system rehabilitation work meets technical quality and safety standards and pays adequate attention to social, environment and fiduciary considerations.
- To improve agricultural productivity and farmer incomes, access to improved agricultural technologies and practices and facilitation of market linkages for agricultural producers, are as important as improving access to water.



In OCTMP, the livelihoods activities broadly include improvement in agriculture, horticulture, livestock, fisheries, foreshore plantation and agri-marketing. The indicative activities are- Agriculture –Augmentation of productivity by technology interventions, introduction of high value cash crops and improving cropping intensity by conjunctive use of water.

- Horticulture-technology interventions on vegetables and fruit crops with focus on market-led production.
- Livestock-breed improvement, nutrition management and health management of large and small ruminants with priority on service delivery.
- Fisheries- technology interventions on short, long and perennial pisciculture with improvement in productivity of water bodies and ensuring availability of quality fish seed.
- Foreshore treatment- regeneration of natural resources coupled with incremental income through fuel, fodder and other inter crops in foreshore areas.

- Agri-marketing- collective input procurement and marketing, establishment of *mandi* on pilot basis, development of farmers' organisation(Producers group), infrastructure and capacity building support on selected agri-commodities, ensuring marketing information network etc.

Outcome of livelihoods development through PPs(case study)

1. Olgadijhar PP, Karakachia GP, Khunta block, Mayurbhanj district under diversion weir Olgadijhar Minor Irrigation Project (MIP). Before intervention it had 33 ha irrigation facility in kharif only. After renovation and motivation of farmers for agriculture, the farmers have cultivated with irrigation facility in 80ha in kharif and 20 ha in rabi. They have cultivated maize, ground nut, tomato, brinjal, ladies finger. Previously they were harvesting only one quintal maize per acre, but after intervention they are getting 16 quintal per acre. Now the waterbody is having perennial water sources.
2. Sri Lalmohan Mohanta, village-Dalki, under Haridabahali MIP, Block- Sukinda, District



Jajpur, Odisha having Rs.7000.00 income per year, now he is cultivating paddy-5ac in line transplanting, vegetable-1ac., Goatery-12 no. and backyard poultry 15 no Banaraj variety through the help of OCTMP. He has received the certified paddy seeds (*swarna* and *Khandagiri*), 50 kg of urea, 35 kg of DAP, 40kg of potash. The yield Paddy -22 quintal/ac, vegetable-40 quintal /ac. The income increased to 1,60,000 per year (30 quintal paddy-Rs.40000,vegetable-Rs.80,000, goat-Rs.40,000).

Conclusion

PPs are developed desirable synergy through the support of OCTMP and line departments like, Agriculture, Horticulture, Fisheries and Animal Resources departments

along with market linkages for increasing their income through high production with utilising minimal water. The institutional framework of PP was developed in such a way where a common problem on rural development activities can be addressed amicably. PP is the common platform for agri -allied sector integrated approach in future. The holistic sustainability of rural institutions needs meaningful collaboration and convergence of initiatives taken by government for rural development.

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Horticulture on a commercial scale requires quality produce for the increasingly aware consumers of India. With increased purchasing power, the demand for pesticide free produce is much sought after in recent years. However, pest management is an essential component of crop husbandry which not only accounts for a major portion of total cost of cultivation, but also renders it comparatively undesirable by the aware consumer. High input costs and devastating effects of pesticides on environment have instigated scientists world over to explore eco-friendly, economic and sustainable technologies. The soil borne diseases are particularly difficult to manage

environmental risks. Soil solarisation is a process of hydrothermal heating of soil with solar radiation to the extent which is fatal to major soil borne pathogens. The process of soil solarisation by covering the soil surface with a film of transparent polyethylene during sunny days heats up the soil to a depth of about 10 to 20 cm. The temperature of the soil layer below the polythene may rise up to 38°C to 50°C depending upon the prevailing ambient temperature. It is an eco-friendly non-chemical alternative to chemical disinfection of soil usually carried out with toxic chemical fumigants like methyl bromide, those indiscriminately destroys all forms of life in the

Soil Solarization : An Eco-Friendly Option for Management of Soilborne Plant Pathogens in Odisha

Deepa Khulbe, P. Srinivas and Samant P.K.

due to the obvious ecological reasons. Plant pathogens inhabiting in soil are the first bio-hostile entities of the ecosystem that plants encounter after sowing and continue to struggle with them through various stages of growth and development. The gradual build up of inoculum in the soil is not even difficult to quantify but also is beyond reach of traditional chemical pest management strategies.

Harnessing solar energy for managing soil borne diseases through soil solarisation has now been widely recognised as eco-friendly alternative for soil borne diseases without adverse

soil. Though described by various terms like 'solar heating', 'polyethylene tarping', 'polythene mulching', 'solar pasteurization', the term 'soil solarization' is considered as the most appropriate one, since it signifies the physical, chemical and biological changes in the soil subjected to solar radiation.

Significance and Application of Soil Solarisation in Agriculture:

1. Soil solarization leads to direct killing of many soil-borne pathogens with no toxic residues in the soil. World over infestation of predominant soil borne pathogenic genera



viz., *Sclerotium*, *Rhizoctonia*, *Fusarium*, *Pythium*, *Phytophthora*, *Erwinia*, *Ralstonia*, *Rhizomonas*, *Streptomyces* etc., has been reported to be reduced by soil solarization.

2. It helps to reduce the incidence of diseases like fungal wilt, root rot, bacterial wilt in solanaceous crops, tomato canker, potato scab etc. It is also effective managing many plant parasitic nematodes specially *Meloidogyne* species (root-knot nematode) and *Pratylenchus penetrans* (lesion nematode). Solarization process also reduces many annual weeds present in the field, except a few weeds with deeply buried underground vegetative structures.
3. Soil solarisation can easily be used on small scale to solarize nursery beds of vegetables and ornamentals for growing disease-free seedlings with high seedling vigour.
4. It also speeds up the breakdown/ decomposition of the organic materials in the soil and increases the amount of soluble nutrients such as nitrate, ammonium, calcium, magnesium and potassium in the soil which are essential for the growth of the plants.
5. The use of soil solarization in greenhouses and protected cultivation appears to be most appropriate to manage soilborne inoculum of various diseases. In Japan and Mediterranean and Near-Eastern locations, vast areas under greenhouses undergo regular solarization treatment.
6. The soil solarization technology can suitably be applied for disinfestation of seedbeds, containerized planting media, cold-frames and in open production fields by the growers who are environmentally conscious and

condemn the use of chemical fumigants or chemical soil disinfestants, either because of their close proximity to urban or residential areas, personal preference, or because they are growing for organic markets.

7. Soil solarization can be practiced in integration with lowered sub-lethal dosage of different chemical disinfectants for integrated management of soil borne pathogens and other pests.
8. It improves soil structure or tilth while increasing the availability of the soluble mineral substances for plant and microbial growth. This increase in natural or induced diverse microbial growth stimulates biological control and reduces further built up of pathogen inoculum in soil.
9. Additionally, physical, chemical and microbial changes in soil contribute to improve plant growth response as frequently observed in plants growing in solarized soil.

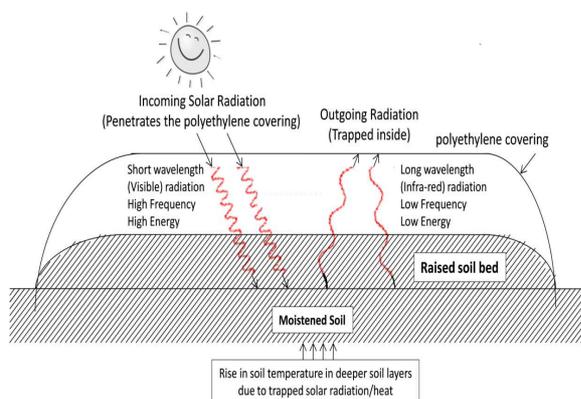
Significance of Soil Solarization in Indian Agriculture

Soil solarization has emerged as a promising alternative to chemical soil disinfestation for the eco-friendly management of soilborne pathogens and pests in last few decades. With extensive research carried out, this technology has now been established in warm geographical areas for both, agricultural and horticultural applications for effective soil disinfestation and is being applied practically in several countries worldwide. In the context of India and Odisha in particular, this technology needs to be adopted extensively in the vegetable growing regions.

Farmers in Odisha are turning to more profitable vegetable cultivation as an alternate to the traditional cultivation of paddy, mainly because



of the increasing urban health conscious population and the supportive State government programmes. The promotion of protected cultivation practices is also on rise across the state. Being cost effective, environmentally safer and efficient technology soil solarisation has lot of scope for adopting among the vegetable growers of Odisha. Besides, this technology can be effectively adopted for the essential soil disinfestation procedure in protected cultivation of high value crops in Odisha.



Principle of Soil Solarization:

Figure 1: The Basic Principle of Soil Solarization

Soil solarization involves trapping of solar heat/radiation/energy into the soil layers through transparent polyethylene covering, to raise the soil temperature to the levels where it becomes lethal to temperature-sensitive or mesophilic soil microorganisms, to which category, most of the plant pathogenic fungi, bacteria, nematode etc. belong. Polyethylene covering of soil produces greenhouse effect leading to rise in soil temperatures commonly to 48-52°C up to 5 cm soil depth during hot months (May- June), as the polyethylene cover reduces heat convection and

water evaporation from the soil to the atmosphere. Crop pests are either killed by lethal heat (>40°C) or weakened by sub-lethal heat (<38-40°C) to the extent that they are unable to cause damage to plants/or they are more susceptible to degradation/decomposition by chemical toxicants or direct antagonistic action of decomposers or/ and antagonists. Appropriate time for soil solarization is summer (May-June) when the sun is most intense. It is not only effective for small cultivation areas like nursery beds, protected cultivation area etc., but also for larger fields.

Procedure:

1. After ploughing the soil, raised beds are prepared with soil worked to fine texture. Clods are crushed and gravels removed to avoid any damage to the polyethylene film.
2. Proper soil moisture up to deep soil layers must be ensured by irrigating the nursery beds. It allows proper heat convection into the deep soil layers.
3. Thin and clear transparent polyethylene sheet is then stretched over the pulverized nursery beds and edges of the polyethylene sheet are

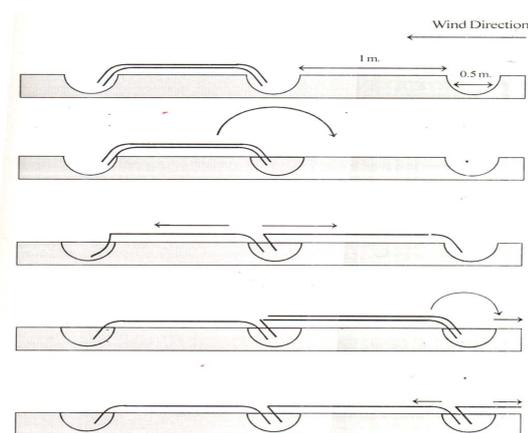


Figure 2: Method of placing polythene sheet on nursery beds for soil-solarization



tightly buried under the soil to ensure air tight condition and to prevent any leakage of heated air, gases, moisture etc. from the covered nursery beds. Damage to the plastic sheet, if observed any, it must be sealed with cellophane tape immediately.

4. The nursery beds covered with clear transparent polyethylene sheet are left for a month under sun for solarisation. The period of solarisation may be extended if the period is interrupted by rains or cloudy weather. Temperatures under the plastic/ polyethylene sheet on a hot day rise to the extent of 50°C to 52°C which is hot enough to kill several species of bacteria, nematodes and lesser resilient weed seeds.

5. The polyethylene sheet is removed after prescribed period and the planting may be done without much disturbing the entire soil bed. Application of manure or compost impregnated with microbial biocontrol formulations like *Pseudomonas* sp. or *Trichoderma* sp. can be taken up for added benefit. These biocontrol agents readily occupy the rhizosphere niches emptied by microbes kill due to solarisation.

6. Soil solarisation can also be practiced in areas with less suitable / temperate climates, with adoption of either double layer solarization and/ or amendment of organic manures for extra heat generation under the plastic film.

Factors Affecting the Efficacy of Soil Solarisation:

1. Thinnest possible transparent polyethylene sheets should be used for solarization as it allows most of the solar radiation through it and increases the temperature inside.

2. Organic amendments applied before covering the soil, may further aid to solar heating

as the anaerobic degradation process too releases heat.

3. Soil moisture level is crucial factor for better heat conduction into deeper soil layers, therefore, proper moistening of soil is a must for maximum rise in soil temperature and to increase thermal sensitivity of resting structures of soil microorganisms.

4. Solarization period should be sufficient enough to increase its efficacy in deeper soil depths.

5. Efficacy of soil solarization also depends on colour, thermal capacity, texture, and heat conductivity of the soil.

Mechanisms Involved in Soil Solarisation

Soil solarization is a complex soil heating process involving direct thermal inactivation/ destruction of pathogen propagules, shift in microbial populations and activity towards creating soil suppressiveness with simultaneous changes in physico-chemical properties of the soil and increased plant growth response. The mechanisms of beneficial attributes of soil solarisation are as follows:

1. Thermal Inactivation: Direct hydrothermal inactivation of pathogen propagules as a consequence of raised soil temperatures has the most pronounced lethal effects on a broad spectrum of soil organisms. Accumulation of heat affect over a period of time under the polyethylene covering is lethal to many microorganisms. The microorganisms are killed or inactivated by direct physical effect of solar heat.

2. Biological Control through Enhanced Antagonism: The populations of native and introduced antagonistic microorganisms increase in solarized soil as these species occupy the



ecological niche immediately after solarization due to the biological vacuum created immediately after solarization in which antagonistic microorganism flourish well and increase their populations.

3. Induction of Suppressiveness: Enhanced biological control in solarized soils makes the suppressive to various soilborne pathogens, weeds and other pests. In addition to thermal killing of pathogens and increased antagonistic microbial activity, integration of solarization with organic amendments, generates biotoxic volatile compounds and leads to enhanced disease suppressiveness that reflects re-colonization of soil by aggressive and rhizosphere-competent antagonists/ mycoparasites. The suppressiveness or residual effect of solarization may last for 1-3 years following single solarization event.

4. Increased Growth Response: Increased growth response has been well documented in crops grown in solarized soils. It is attributed to altered/ increased concentrations and availability of macro- and micronutrients in soil environment following solarization. Concentration of nitrate nitrogen and ammonium nitrogen has been reported to increase to various extents in solarized soils. Complex changes in physico-chemical properties of the soil, increase availability of nutrients directly. Therefore, crops thrive well in solarized soil due to absence of pathogens and increased nutrient availability.

Suitability of Soil Solarization in IPM System

An IPM system entails simultaneous or sequential use of several ecofriendly nonchemical methods for managing the diseases and pests. In a subtropical country like India, control of soilborne disease by solarization approach is of particular interest as a component of IPM. Combining solarization with host/ location specific

biocontrol agents may exert a strong lethal effect on pathogen population. The integration of biocontrol agent with solarization is most rational in seedling nurseries where seedlings are grown repeatedly. Its lethal heat-stress on pathogen propagules induces loss of viability and increased mortality. The inoculum with reduced viability can further be killed by action of the antagonistic bioagents.

Conclusion:

Soil borne plant pathogens are very difficult to manage and are a major obstacle in attaining the yield potential of improved cultivars in a number of crops. They constantly threaten the crop right from very early stage by hampering germination either through seed rot, seedling rot or pre/post emergence damping off of seedlings to the later stages causing foot rot /collar rot etc. Soil solarization being an easy, cost-effective, eco-friendly alternative has aided in management of soilborne plant pathogens. It fits well in various agricultural system including integrated pest management systems, protected cultivation organic agriculture, biodynamic systems, etc. for the management of soilborne plant pathogens. In Odisha, this process should be made an essential step in the commercial vegetable nurseries for getting healthy seedlings. The technology should invariably be adopted for soil disinfestations requirements in protected cultivation farms, which are being actively promoted by the government of Odisha.

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In course of time, so many religions had played vital role far and wide in the ancient Odishan Soil. These religions are Buddhism, Jainism, Savism, Vaisnavism, Saktism and Nathism etc. Once upon a time Nathism was very much popular in Odishan soil. Let us discuss the meaning of Natha.

Derivation of the Word Natha

The word “Natha” has a great philosophical significance. According to Natha religion Natha is one of the Paramarthikaguru. About the meaning (Lakshana) of Natha Rajaguhya states that ‘**Na-Karoanadirupam Tha- Karah Stapyate Sada**’. “Na”- Kara indicates Anadirupa of Paramatattva and ‘Tha’

of Nathism was Goraksa Natha. Who flourished in the 12th century A.D. before the Turko Afghan invasion of India. Mr. S.C. Das thus writes of him, Gauraksha a cowherd who being initiated into tantric Buddhism became the well-known sage Gauraksa, whose religious school survives in the yogic sect who go under the designation of Natha.⁵

But Goraksa is looked upon as a heretic by the Buddhists probably because he gave a Saivite turn to the Natha cult deviating from Tantric Buddhism⁶ and his religious conflict with the Buddhists is referred to in the pag sam Jon Zang where from we know that he converted a large section of them into his cult that grew with a

Evolution of Nathism in Odisha

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Kara indicates the establishment of Tribhubana (Three World). Actually the meaning of Natha is Svami or, Prabhu, and Brahma.¹

According to Panini- “*Nadhru Nathru Yacnyopatavayashisu*” *iti Paninih*.² This Natha religion is divided two parts Nadarupa and Bindurupa. *Nathat Dviprakara Srustirjata Nadarupa Bindurupa ca. Na Rupa sisyakramena, Bindurupa Putrakramena*.³

Impact of Nathism on Odisha

In connection with the later phase of Buddhism comes Nathism, which probably started as a reactionary movement against the erotic practices of Tantric Buddhism.⁴ The great apostle

general air of saivism.⁷ The origin of the Natha cult is attributed to Luipa- Matsyendra Natha who is known as the first *siddha* in the Tibetan text and Goraksa Natha is generally believed to be his spiritual disciple although the dates of these two *siddhas* cannot be satisfactorily reconciled.⁸

Dr. S.B. Dasgupta, on the other hand, is of opinion that the Natha cult originated independently of Tantric Buddhism and that its history may be traced back to a period prior to Patanjali. He therefore, states that “any hypothesis about the possibility of the Natha cult being originally an esoteric Buddhist cult and seceding from Buddhism in course of time to assume a



Saivite air is based purely on a misconception of the fundamental nature of the cult.⁹

The yoginikula Tantra, which is said to have been introduced by Matsyendra Natha¹⁰ appears to be closely connected with Hatha Yoga is expressly named after Matsyendra while its traditions claim him as the first teacher of Yoga after Adinatha Siva.

According to the Kaulajñana Nirnaya¹¹ a work attributed to him, Matsyendra Natha is regarded as belonging to the *siddha* or *siddhamrta* sect primarily connected with the Yoginikula and it may be pointed out that the word *kula* which is often synonymous with Shakti, is undoubtedly associated with the five kulas of the Vajrayana Tantra representing the five *dhyani* Buddha. Thus the *yogini kula*, which is probably the precursor of the Natha cult developed out of Tantric Buddhism and Natha cult which transformed itself, into Tantric Saivism appropriated its own Gurus to famous Vajrayanist teachers on the one hand, and to Siva and the saivite Acharyas on the other.¹²

In the Goraksa Samhita a work attributed to Goraksa, Sahaja is likened with the boundless sky and is characterised as the absolute truth,¹³ and although this work is regarded by some scholars as a late quasi-Hindu origin,¹⁴ it may be said to have embodied the teachings of Goraksa.

Even in the Hatha yoga Pradipika we find the theory of four kinds of Sunya-Sunya, Atisunya, Mahasunya and Sahaja Sunya associated with four stages of sounds produced in Yoga,¹⁵ and so it is not difficult to see that the conceptions of Sahaja and of sunya in Nathist literature are exactly the same as we meet in the Buddhist Tantra texts, Dohas and charya songs.

Moreover, Charpati Natha,¹⁶ another great teacher of Nathism is regarded in the Tibetan tradition as one of the 84 Siddhas, and the 'Devamanusya stotra' supposed to be written by him¹⁷ is beautiful hymn to Avalokitesvara, which is in circulation even at present among the Buddhist community of Nepal. Matsyendra Natha, the first exponent of the Natha cult is even now worshipped as Avalokitesvara in Nepal, although he is apotheosised as Siva in India.¹⁸

While in Odisha its influence as an essentially yogic cult was also felt in a remarkable degree. In the Tantra Maharnava quoted in the Goraksa-Siddhanta Samgraha, Goraksa Natha is described as residing in forest of Jagannath (Odisha).¹⁹ In the sunya Samhita of Achyutananda it is stated that a young Vaisnava, Madhuri Dasa, who visited the forest of the Prachi valley in Puri District was led by an ascetic of the forest to the cave of Goraksa, where the great Siddha had practised the yoga and Niradhara (supportless yoga)²⁰.

Madhuri Dasa is also stated to have seen in the same forest the cave of Mallika Natha, a disciple of Goraksa Natha²¹ as well as the hermitage of Loi Dasa, who is identified by Mr. Prabhat Mukherji with the Siddhacharya Luipa.²² As to the residence of Goraksa and Mallika Natha on the bank of the river Prachi in Odisha, we require some more reliable evidence to come to a definite conclusion, but there can be no doubt that their teachings inspired a powerful yogic movement in Odisha which very greatly influenced the religion, philosophy and the yoga system of the Jagannatha cult which developed as a Buddhist Vaisnava cult in the 15th and 16th century A.D. Early in the 15th century Goraksa is found deified in Odisha and even his name was then regarded as the great source of occult powers.



Sarala Dasa, the famous writer of the Odia Mahabharata (1st half of the 15th century) puts the name Goraksa (Gorekha) on the lips of Sakuni the dice player, indicating that his success in the dice game was owing to the magical efficacy of that name.²³ Sarala Dasa also takes Nakula to the “Kudali forest;” where he meets Goraksa Natha and Learns from him the art of “Stambhana” (Paralysing), as well as the yogic process of inhaling the motionless air and of taking the internal air upward.²⁴

The great yogic philosophers like Achyuta, Ananta, Yasobanta, Baranga and others, who flourished in Odisha in the 16th century A.D. based their yoga system on the Hatha yoga of the Natha cult and drew inspiration from its great *siddhas* Viz-Matsyendra Natha, Hadipa, Goraksa, and Mallika Natha. The popular story of Raja Govinda Chandra (Gopi Chand) who is said to have renounced the world at the teachings of Hadipa. Jalandharipada was given a thrilling exposition by writers like Yasovanta Dasa and Uddhava Dasa²⁵ and the Natha Yogis of Odisha spread it all over the territory through their inspired songs that they used to sing playing on the Kendara, a local musical instrument.

The great Satya Natha yogi was a man of Utkal and he settled in Patalimatha at Bhubaneswar.²⁶

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4. For discussion on this, see, Ind. Cul, vol-1, No.2, PP-292-94.
5. S.C.Das, pag Sam Jon Zang, Index, P. IX on Goraksa Natha as a deified protector of cattle, See. J.L. XIX. 16 ff.
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17. The authorship of charpati is known from the following references in verse 16 maya carpatina and in verse 22 Mayi carpaitau see J.A.S.B. XXIV 1930. P.137.
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Swapnananda Panigrahi, a well known freedom fighter had dedicated his whole life for the sake of motherland. He was not only a freedom fighter but also a renowned social worker, noble lawyer, true follower of Gandhian Philosophy and a great lover of Gandhian principle of truth and non-violence. His activities in the Indian freedom struggle is remarkable. He fought bravely for the common people when they were oppressed and depressed by British authority as well as feudatary chiefs. He played a very prominent role in Bolangir-Patna Gadajat Prajamandal movement. His life long struggle for the cause of motherland and common masses was noteworthy. As a man

was attracted by the activities of Indian National Congress and the leaders of Krushak Dal of Bolangir Patna State. During his student days he organized the youth students of Bolangir-Patna and formed Patna student conference. He was also the founder president of the Patna students congress. He started conference, rally and agitation with the help of students of schools and colleges of Patna state against the misrule of native rulers. Active members of the student congress were Sudarshna Tripathy, Lokanath Tripathy, Bimbadhar Mishra, Rajanikanta Bhoi, Shyam Sundar Das, Balaram Das and others. Above mentioned student leaders of Patna state had

Swapnananda Panigrahi : An Untold Hero

Pabitra Mohan Barik

he was simple, helpful and soft spoken. Swapnananda Panigrahi was born in Deogaon, a village of Patna state on December 3, 1923. He was born to Achyutananda Panigrahi and Sebati Devi. After passing matriculation from famous P.R. High School, Bolangir he went to Cuttack for higher education. He took admission in Ravenshaw College of Cuttack and then Rajendra College of Bolangir for higher study. He also became a law graduate from Madhu Sudan Law College of Cuttack and this degree helped him in later period to become a successful lawyer. He had joined as a teacher at Dhama of Sambalpur District and Muslim Seminary school in Cuttack where he taught science. Swapnananda Panigrahi

provided their full support and cooperation to Swapnananda Panigrahi in various political programmes. He set up number of branches of Students' Congress in schools and colleges of Patna, Boudh and Sonepur. He was a dynamic youth leader. The royal court of Bolangir Patna decided to impose fine upon students those who had participated the political meeting of Krushak Dal. To oppose it Patna students Congress had started agitation against the illegal decision of royal authority. In the students movement Rajendra College, Sanskrit School, P.R. High School and other educational institutions of Bolangir town had taken active role to achieve the goal. The rural workers of the Krushaka Dal gave their full support



to the students movement and came to Bolangir town. Judhithira Mishra, vice president of Krushak Dal, Narasingh Prasad Nanda, the leader of student congress had provided their full support to the students in that crucial time. Lala Rajkanbar the chief authority of royal administration of Bolangir Patna state realized the critical situation of that time and was bound to compromise with students leaders. It was a tremendous victory of Patna students' conference. This was a great achievement for Swapnananda Panigrahi. He handled that movement in such a way that he became very popular and under his guidance the annual session of students conference was held at Bolangir town. As the president of the students' conference of Patna he faced a lot of problems to organize such a great conference. The representatives of students from various places like Bolangir, Sonapur, Boudh, Khariar, Barapali, Baragarh and Sambalpur had participated in that movement. In that conference the state congress socialist leader Surendra Nath Dwibedi had joined as a honourable guest. In Nayagarh state a Prajamandal meeting was held under the leadership of its president Sridhar Das. Renowned fighters of Prajamandal of Odisha reached Nayagarh. Swapnananda Panigrahi also joined in Nayagarh Prajamandal meeting. As a fighter Swapnananda Panigrahi's active role in the mass movement was remarkable. Swapnananda Panigrahi along with Narasingh Prasad Nanda, Bighnaraj Patel and other student leaders started their historic march towards Kalahandi state from Bolangir to create awareness of the freedom movement among the people of Kalahandi. The state Kalahandi police force strictly ordered not to touch the boundary line of their state. Kalahandi royal police authority also directed the students to immediately leave the place. Swapnananda Panigrahi and his friends Bighnaraj Patel were in

the first line with national flag in their hand. The police force snatched away the flags from the hands of the fighters. Swapnananda Panigrahi and others were injured when police charged lathi. Swapnananda Panigrahi and Narasingh Prasad Nanda were forcibly taken away and kept in police van. Swapnananda Panigrahi, Narasingh Prasad Nanda and Bighnaraj Patel were expelled from Kalahandi state and were also banned from entry to the state. The three student leaders were sent to Kesinga by police van. From there, they were also sent by train to Bolangir. The incident which happened in Kalahandi created massive awareness among the public. A meeting was organized in social and literary club of Bolangir where the students of Kalahandi who were studying in Rajendra College, Bolangir took part in that meeting. Swapna Nanda Panigrahi had described the aggressive attitude of Kalahandi police.

The 2nd general conference of Krushak Dal began. The workers and leaders of various Prajamandal movements were invited. The top leaders of Utkal Congress also were present in that conference. For the smooth conduct of the historic conference a volunteers team was formed. In this field Swapnananda Panigrahi provided his help and cooperation to the Krushak Dal. About 50,000 workers of Prajamandal had gone to Bolangir town in a great procession. The workers were giving slogans and sang patriotic song. That day the workers had sung the patriotic song which had written by Swapnananda Panigrahi. After long struggle India achieved her Independence on 15th August 1947. Independence day was observed in Bolangir with happiness and joy. Students conference president Swapna Nanda Panigrahi hoisted National Flag in P.R. High School field. A drama written by



Swapnananda Panigrahi named “Swadhinatar Samara Taranga” was played on the stage of Kosal Kala Mandal of Bolangir. After Independence and integration of native states with Odisha province Swapnananda Panigrahi’s struggle life did not come to an end. He continued his work in the field of human service and social welfare. His contribution in the field of education, reformation and social service are notable. A book titled “Swadhinata Sangramara Itikatha” was published in year 2002 written by Swapnananda Panigrahi. Major events of Prajamandal movement and freedom struggle were written in the book. Scholars follow this valuable book for reference. His contribution in the cooperative movement was exceptional. He was the vice-president of Bolangir Co-operative Bank for a

long time by which he had served small farmers, labourers and poor people of Bolangir. He was the member of Rajya Sabha from 1954 to 1960. He was the man of humanity and simplicity. He passed away at the age of 85 in his residence Rugudipara, Bolangir on 7th November 2007. If the younger generation follows his ideals and eventful life it will be great tribute to this immortal soul.

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"Moments" : 22nd Asian Athletics Championships-2017



Odia printing Press and Papers played a very significant role in the socio-religious, political firmament in Odisha in the second half of the 19th century even if it faced severe attack from some Englishmen and non-Odias. The nineteenth century Odia press and journalism suffered from serious drawbacks, such as, (1) improper management, (2) financial difficulties, (3) inefficient editorship, (4) lack of able and responsible writers, and (5) want of subscribers. Yet press, being the main medium of communication, served as the major agency of socio-political awakening.

Soon after the British conquests of Odisha, the Christian Missionaries started their activities

province. It was known as the **Cuttack Printing Press**. The third printing press in Odisha was established at Balasore in 1868 by the untiring efforts of Fakir Mohan Senapati with the help of a few local men and zimindars. After five years, the fourth press was established also at Balasore by a local Zamindar. The most important other presses were as follows: (a) Utkal Hitabadini Press, Cuttack, 1873, (b) Victoria Press, Cuttack, 1885, (c) Bamanda Press, 1885, (d) Ganjam Nisha Nasedhini Samaj Press, 1875, (e) Puri Printing Corporation Press, 1890, (f) Arundoya Press, 1893, (g) Roy Press, Cuttack, 1894, (h) Darpanraj Press, Cuttack, 1899, (i) Binod Press, Balasore, 1899, (j) Utkal Sahitya Press,

Rise and Role of Odia Printing Press, Papers and Pratisthan on the Eve of National Movement

Dr. Janmejay Choudhury

in this province. Their primary purpose was to preach Christianity in the province, yet they turned out to be the pioneers of westernization and modernization. They established schools for imparting knowledge of Christianity through the vernacular language. In 1837 they established a press, the **Cuttack Mission Press**. Which was the first press in the province and earliest journals in Odia were also published by them. They were also pioneers in the field of vernacular journalism. They brought out the earliest journals of Odisha such as **Jnanaruna** (1849), **Probodh Chandrika** (1856), and **Arunoday** (1861). After long thirty years, in 1866, the second press was established by the initiative of the people of the

Cuttack. The following other presses established in the 19th century – (a) Cuttack Printing Company, Cuttack 1866 started by Gauri Sankar Ray; (b) P.M. Company and Co., Balasore, 1868 started by Fakir Mohan Senapati; (c) Dey press, Balasore, 1873 by proprietor Zamindar Baikuntha Nath Dey; (d) Utkal Hitabadini Press, Cuttack, 1873 by proprietor Zamindar Kalipad Banerji; (e) Victoria Press, Cuttack, 1885 by Proprietor Jagannath Rao; (f) Bamanda Press, Cuttack borrowed by Sri Chaturbhujia Pattanayak from the Maharaja of Bamanda, Sudhal Deb and installed at Cuttack in 1885; (g) Bhakti Pradayini Press, Puri, 1874 by proprietor Gopal Chandra Chatterji; (h) A press established in Ganjam in 1875 by the Nisha Nasedhini Samaj;



(i) Mayurbhanja Press, founded in 1879; (j) Roy Press, founded in 1894 by proprietor Sitanath Roy.

The establishment of printing presses served primarily three purposes, such as, printing of journals, preparation of text books and development of literature. The missionaries first published a periodical named Jnanaruna in 1849 for propagating their religious ideas. Prabodha Chandrika and Arundaya were two other short-lived early Odia periodicals circulated by the missionaries. The most important journal of Odisha in the second half of the 19th century, which moulded the public opinion and ventilated their feeling on all matters, was Utkal Dipika edited by Gauri Sankar Ray, the pioneer of journalism in modern Odisha. On 4th August 1866, the first issue of Utkal Dipika came out from the press as a weekly journal. Of all the journals, Utkal Dipika, which was a weekly journal, lasted for the longest period. Its publication continued upto 1936. Gauri Sankar Ray was its editor from its inception till his death in 1917. Under his able editorship Utkal Dipika became the beacon light of the social, cultural and intellectual life of Odisha. He may be regarded as the father of journalism in Odia language. Gauri Sankar Ray took the initiative in establishing the Cuttack Printing Press, patronized by the Commissioner, T.E. Ravenshaw, and subscribed by the Rajas of Talcher, Badamba, Nayagarh, Dhenkanal, Athagarh and Narsingpur etc. Gauri Sankar Ray and his friends, Bichitrnanda Das, Jagamohan Ray etc. established the Cuttack Printing Company and brought a lithograph press. The other Odia journals which were brought out in the 19th century called Bodhadayini O Balasore Sambadbahika, 1969; Utkal Putra, 1873; Utkal Darpan, 1873; Sevak, 1883; Sanskaraka, 1883; Sambalpur Hitaisini, 1889; Utkal Prabha, 1891; and Utkal Sahitya, 1893, Cuttack Argu, 1869; Cuttack

star, 1869; Utkal Hitaisini, 1869; Cuttack Standard, 1869; Purushottama Chandrika, Puri, 1874; Swadeshi, Berhampur, 1876; Utkal Madhupa, 1878; Kohinur, Cuttack, 1880; Prajabandhu, Balasore, 1882; Odia O Navasambad, Balasore, 1886; Odisha Patriot, Cuttack, 1886; Ganjam News, Berhampur, 1896.

With the growth of education, establishment of printing presses and development of journalism, several socio-political, religious and educational organisations were founded in Odisha. The first such organization was the Mutual Improvement Society at Cuttack established in 1859. After the famine of 1866-67, the number of organizations in different parts of Odisha increased rapidly. Some prominent organizations were as follows: Cuttack Debating Club, Cuttack, 1869; Cuttack Young Men's Association, 1869; Utkal Brahmo Samaj, Cuttack, 1869; Puri Society, Puri, 1870; Ganjam Utkal Hitabadini Sabha, Berhampur, 1872; Utkal Bhasa Uddipani Sabha, Cuttack, 1873; Bhadrak Desh Hitaisini Sabha, 1874; Ganjam Nisha Nishadhini Sabha, 1875; Odisha Islam Association 1875; Balasore National Society, 1878; Madak Seban Nibarini Sabha, 1879; Siskha Bidhyini Sabha, 1881; Utkal Sabha, 1882; Odisha People's Association, 1882; Anti-Corruption and Prohibition Sabha, Cuttack, 1884; Odisha Graduate and Under-Graduate Association, 1888; B. Dey's Social Club, Balasore 1895; Odisha Christian Association, 1896 and Utkal Hitaishini Sabha, Parlakhemundi. All such organizations fostered a sense of unity in the minds of the Odia-speaking people against British rule.

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After a series of revolution, rebellion, war, fight and movement we were able to defeat the Britishers and became free from the cage of non-independence. The East India Company decided to leave India and handover the power to Indians. But many amongst us are quite unknown about the reasons and facts behind why was the midnight of 15th of August 1947 being chosen as the date & time for Indian Independence?

Thousands of our freedom fighters sacrificed their lives and millions of them struggled in order to drive away British rulers and constitute a system of Democracy. So that we have a say in the Govt. How our nation has fared over the last

Lord Wavell initiated talks with Indian leaders for Indian Independence and despite several disagreements and disruptions, it was gaining momentum. In Feb 1947, Lord Mountbatten was appointed as the last viceroy of India to oversee the transfer of power.

The plan initially was to transfer power from Britain to India by June 1948. Immediately after assuming power in Feb 1947, Lord Mountbatten had begun series of talks with Indian leaders for a consensus. But things were not so simple especially due to conflicts between Jinnah and Nehru on the matter of partition. Jinnah's demand for a separate nation had instigated large scale communal disturbances across India and

Behind the Page : Our Independence Day

Prados Kumar Mishraa

70 years is something we cannot change but the future is in our hands. Let us ensure that we exercise our rights and proudly participate in our democracy so that our nation heads in the right direction.

The World War II had come to an end in 1945, the British were financially weak and were struggling to rule their own country. The victory of Labour Party in the Britain elections of 1945 was received very well by our freedom fighters because the Labour Party had promised to work on granting independence to English colonies including India.

upon passing of each day; situation was going out of control. This was certainly not something expected by Mountbatten and hence such circumstances forced him to propose the date of independence by almost an year, from 1948 to 1947. It was decided in the meeting (related to independence and partition) on June 3, 1947 which was aptly titled "June 3 Mountbatten plan".

It was Lord Mountbatten who had personally decided the date of Aug 15 because he had considered that date to be "very lucky" for his career. During the World War II, it was on Aug 15, 1945 the Japanese Army had surrendered before him (Lord Mountbatten was the commander of the allied forces).



When the date of independence was decided in “June 3 plan” and announced to public, there was an outrage among astrologers across the country because 15-Aug-1947 was an “unfortunate & unholy” date according to astrological calculations. Alternative dates were suggested but Lord Mountbatten was adamant on Aug 15 (since it was his lucky date).

As a work-around, the astrologers suggested the midnight hour between Aug 14 and 15 due to the simple reason that the day according to English starts at 12 AM, but according to Hindu calendar days starts at Sunrise. Detailed reasons can be found in the astrological analysis.

The astrologers had insisted that the speech of acknowledgement of transfer of power be done within the 48 minutes which is known as “Abhijeet Muhurta” which lasted between 24 minutes before and after 12:15am i.e. between 11:51pm & 12:39am. Nehru had to deliver a speech only within that timeframe and an additional constraint was that the speech had to end by 12 AM, so that the holy conch (Sankha) be blown to herald the birth of a new nation at the stroke of midnight hour, and the rest is history.

Prados Kumar Mishraa, E/2- BJB Nagar, Bhubaneswar.

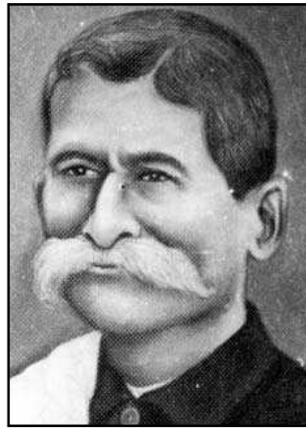


"Moments" : 22nd Asian Athletics Championships-2017



A Tribute to Gangadhar

Dr. Bhubaneswar Pradhan



I would like to speak
some lines for Gangadhar,
He happened to be a
Very brave energetic fighter.

In the field of fighting
to safeguard Odia literature,
He could fix his aims and
objective always together.

Being a worthy son of soil
and an advocate of nobility,
He sacrificed his life
having his pen very mighty.

Born in a family and
facing the need of bare necessity,
He could save the country
by establishing lingual integrity.

He was of the view to
see the women as "Sita",
His "Sakuntala" is better
to teach conjugal bio-data.

As a spokeman of nature
and describer of it's beauty
He could serve as torch bearer
and performed the best of duty.

Assimilation of Odia Speaking
area to make the statewide,
His writings manifest
the best art of mankind.

Weaving was his occupation
but writing poems was habit,
I do salute his work
a unique of its kind indeed.

Gangadhar Meher the poet
of Odisha's emotional unity,
May bless us in heaven to
fulfill your rest work of purity.

Dr. Bhubaneswar Pradhan, Teacher, Kangaon High
School, Bargarh-768033.