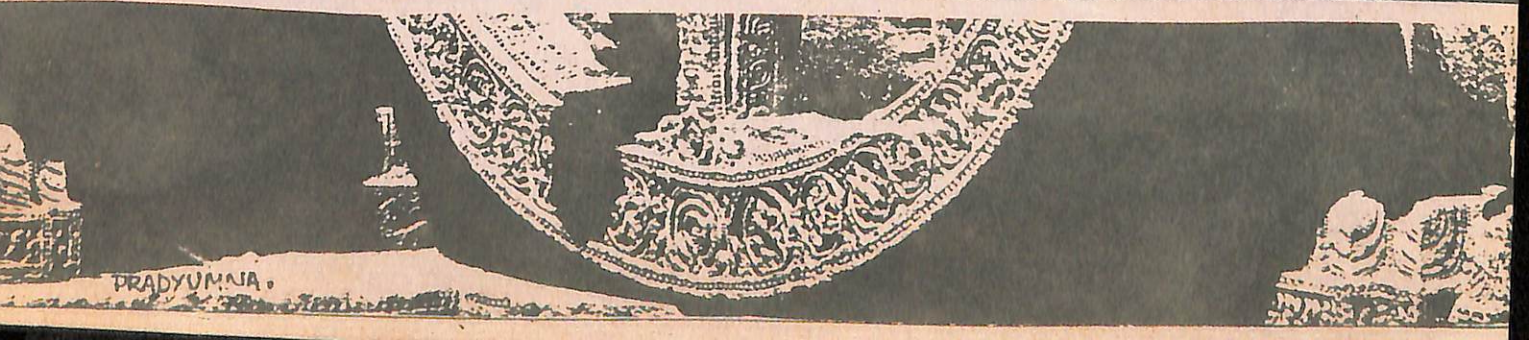


ORISSA REVIEW

MARCH 1988



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NEWS REEL

CALENDER OF EVENTS

FEBRUARY, 1988

1.2.88 Shri J.B. Patnaik, Chief Minister of Orissa addressed the All India National Integration Camp organised by Nehru Yuvak Kendra at Kukuda Khandi in Ganjam district.

2.2.88 Milk week inaugurated by the Chief Minister at O.M.F.E.D.

A seminar on use of Oriya language in government work inaugurated by the Chief Minister at Soochana Bhawan.



8.2.88 A Loan Mela held at Bhatli in Sambalpur district, graced by the presence of Sri J.B. Patnaik, Chief Minister.

9.2.88 Smt. Ramadulari Sinha, Union Minister of state for Mines, visited Orissa.



10.2.88 Shri J.B. Patnaik, Chief Minister of Orissa laid the foundation stone of Railways Over-bridge at Sambalpur.



The Lilari Open cast coal mines of South Eastern Coal fields Ltd. in Sambalpur district inaugurated by the Chief Minister.

12.2.88 Shri T.H. Debendra Singh, Minister Public Health and Engineering and Law of Manipur visited Orissa.

13.2.88 Shri Giridhari Gomango, Union Deputy Minister of State for Social Welfare visited Orissa.



17.2.88 Foundation stone of the proposed Housing complex of State Housing Board at Jajpur Road laid by Chief Minister Sri J.B. Patnaik.



20.2.88 Indo-Japan Friendship Festival dedicated to the children of Hiroshima and Nagasaki held at Cuttack. Mr. Toshikazu Kato, Consul-General of Japan, attended the festival.

18.2.88 Foundation Stone of the Kharsuan Bridge at Rajghat laid by Sri J.B. Patnaik, Chief Minister.

Goa Day was inaugurated by Chief Minister, Sri J.B. Patnaik at Hotel Kalinga Ashok. Sri Giridhari Gomango, Union Minister of State for Tourism also attended the function.

19.2.88 Shri Sivaraj Patil, Union Minister of State for Defence visited Orissa.

21.2.88 Shri B.N. Pande, Governor of Orissa, inaugurated the State Level Birth Centenary celebrations of Sri Thakur Ankul Chandra. Chief Minister, Sri J.B. Patnaik also addressed the conference.

Chief Minister, Sri J.B. Patnaik laid the foundation stone of the Kharianta Bridge near Pattamundai.



23.2.88 Shri N.K. Swami, a veteran journalist and former staff correspondent of The Times of India passed away.

24.2.88 Shri B.N. Pande, Governor of Orissa inaugurated the Seventh Session of Orissa Assembly.



26.2.88 Shri J.B. Patnaik, Chief Minister of Orissa inaugurated the 4th Book Fair at Soochana Bhawan, Bhubaneswar. Sri Samaresh Babu, eminent Bengali novelist, was the Chief Guest.

Chief Minister, Sri J.B. Patnaik inaugurated the Karnatak Cultural Festival & Exhibition at Bhubaneswar.



27.2.88 Sixth All India Workshop of State Councils, on the Role of State Councils in Rural Development through application of Science and Technology, inaugurated at Bhubaneswar by Sri J.B. Patnaik, Chief Minister, Orissa.

Sri R.K. Hegde, Chief Minister of Karnataka visited Orissa.

RECORD NUMBER OF SMALL SCALE AND ARTISAN BASED INDUSTRIES IN ORISSA

The sixth plan target of establishing 13,980 SSI units and 2,33,500 artisan based industries in Orissa has been exceeded. According to an assessment made by the D.C., SSI this State is at the top of the list of States for consecutive three years as far as promotion of maximum number of small and artisan based units per DIC is concerned. 14,313 SSI units could be established during the 6th plan period with an investment of Rs. 13352.11 lakhs providing employment to 1,06,293 persons. Similarly 3,65,916 artisan based industries could be established with an investment of Rs. 6,583.34 lakhs providing employment to 5,77,876 persons during the period.

It is proposed to further accelerate the growth in order to take advantage of the prevailing atmosphere of rapid industrialisation in the State. It has been decided to promote 16,500 SSI units with an investment of Rs. 27,100.00 lakhs which will create employment opportunity for 1,32,000 persons and 3,75,000 artisan based units with an investment of Rs. 18750.00 lakhs creating employment potential for 7,50,000 persons.

The achievement during the first two years of the 7th plan period is encouraging. Target in both SSI sector and artisan based sector have exceeded with a good margin. During 1985-86, the first year of 7th plan 94,568 artisan based industries could be established exceeding the target of 69000, and 3,482 SSI units could be established exceeding the target

of 3300. During 1986-87, 1,33,345 artisan based industries could be established exceeding the target of 72000 and 2504 SSI units established as against the target of 2500. The employment potential created through artisan and S.S.I sectors was of the order of 181780 during 1985-86 and 2,39,495 in 1986-87.

WORKSHOP ON COMMUNICATION FOR TRIBAL DEVELOPMENT

The Experts of Agriculture, Soil Conservation, Horticulture and Co-operation Departments participating in the Communication Workshop for tribal development held at Bhubaneswar on January, 27, 1988, have recommended cultivation of Black pepper in Kashipore area of Koraput District, in view of suitability of land and climate.

The tribal delegates recommended for timely supply of high yielding and quality seeds of potato and turmeric by the Agriculture Department. Another recommendation has been made for having a co-ordinated body consisting of officials of Agriculture, Co-operation and Irrigation Departments at Block level to plan out in advance about crop cultivation including availability of seeds, fertiliser and irrigation facilities to farmers. Water harvesting structures would be constructed by Government and financial assistance with fifty percent subsidy would be provided to tribal farmers for development of their land close to such projects.

Director, Harijan & Tribal Welfare Mr. F.B. Das discussed about Governments decision to waive out loans to the extent of Rs.250/- of poor defaulting tribals to enable them to get loan assistance for second time for their economic rehabilitation.

The experts and experienced Officers who joined as speakers in the Work shop, were Mr. G.C. Das, Deputy Director, Agriculture, Mr. B. Satpathy, Joint Director, Soil Conservation Mr. S. Prusti, Chemist and Mr. J. Das, Joint Registrar, Co-operation.



**Chief Minister Shri J.B.Patnaik
inaugurated a Polyvastra Unit at
G. Udayagiri in Phulbani district
on 3.1.88.**

BANK HELPS SMALL BUSINESSMAN

Shri Anand Rao Achary of village Girisola in Chikiti Block of Ganjam district was a poor man. He opened a tea stall near the border check gate at Girisola in a rented house to maintain his family consisting of 7 members. But he was hardly earning Rs.10/- a day. It was very difficult to provide two meals a day to his family with this amount. He was at his wit's end to think as to how to make both ends meet. Then he thought of a plan. He approached the Branch Manager, Andhra Bank, Girisola for help. As good luck would have it, the bank readily agreed to assist him and sanctioned a loan of Rs.3000/- with 1/3 subsidy at 10% rate of interest on 10.6.1982 for hotel business under the Integrated Rural Development Programme. This worked well. He could repay the loan to the bank by 2.9.1985. Being satisfied with his business skill and mode of repayment, the bank again advanced him a loan to the tune of Rs.4000/- on 4.10.1986 with 1/3 subsidy at 10% rate of interest to improve his business. He purchased some tables, chairs, utensils and other necessary articles for his hotel with this amount. His business ran well. His income increased. He has already repaid Rs.332/- to the bank towards his dues by 31.1.88. He has engaged three persons in his hotel. He is no more paying any house rent. He has constructed a house in his own land for the hotel and shifted it from the rented house. His average daily income now comes to Rs. 50/- excluding all expenses.

He is now living happily. He is thankful to the bank for their timely help.

INTEGRATED DEVELOPMENT OF RURAL POOR.

Shri Rajendra Raulo of village Girisola in Chikiti Block of Ganjam district was a poor brahmin. His father being mad the responsibility of maintaining the family consisting of five members fell on his shoulders. He was worshiping the village deity and getting very little to maintain the family. He thought of starting a business. He requested the Branch Manager, Andhra Bank, Girisola for help. Thanks to bank nationalisation, the bank came to his rescue. He was advanced a loan of Rs.3000/- on 12.12.1983 with 1/3 subsidy at the differential rate of interest of 4% under the Integrated Rural Development Programme, for Sound and light service. He used to make mike and light arrangements on marriage and other festive occasions. This business ran well. He could repay the loan to the bank by 18.2.87. The bank further advanced him loan of Rs.6500/- with 1/3 subsidy on 4.10.86 at 10% rate of interest to purchase a deck machine. His business improved. He has already repaid Rs.1800/- towards bank dues by the end of January, 1988. His average income now comes to Rs.50/- per day and he is maintaining his family well. He has purchased a land out of his income and constructed a house with three rooms with fire proof roof. He is also meeting the study expenses of his two brothers. He is grateful to the bank for their help.

BANK HELPS ALLEVIATE RURAL POVERTY

Shri Abhimanyu Raulo of village Girisola of Chikiti Block in Ganjam district was doing temple service in the village to maintain his family consisting of four members. But it was very difficult to maintain the family with the little income from the temple. One day an idea struck to his mind. He thought of opening a grocery shop in his village. But money stood in his way. He ran to the Girisola branch of the Andhra Bank for assistance. The bank came forward to help him in his distress. He was sanctioned a loan of Rs.2000/- with 1/3 subsidy at 10% rate of interest for the same purpose under the Integrated Rural Development Programme. His endeavour succeeded and his business ran well. He repaid the loan to the bank by 14.10.86. Being satisfied with his repayment, the bank further advanced him a loan to the tune of Rs.3150/- with Rs.666/- as subsidy at 10% rate of interest on 4.10.86 to improve his business. His average income now varies from Rs.30/- to Rs.35/- per day. He is now maintaining his family happily and has already repaid Rs.800/- towards his bank dues.

ECONOMIC REHABILITATION OF RURAL POOR

Shri Madan Mohan Sahoo of village Girisola in Chikiti Block of Ganjam district was very poor a few years ago. As landless he was, he opened a tea stall in his village to maintain his family consisting of four members. But it was not possible to maintain the family with the little income from the tea stall during these hard days. Thanks to bank nationalisation, he got a loan of Rs.3000/- on 29.4.83 from the Andhra Bank, Girisola with 75% subsidy at the differential rate of interest of 4% to start a hotel in the village under the Scheme of Economic Rehabilitation of Rural Poor. He utilised the amount properly and soon his income increased. He repaid the loan to the bank by 10.12.84. Being satisfied with his quick repayment, the bank further advanced him loan to the tune of Rs.4000/- with 1/3 subsidy at 10% rate of interest to improve his hotel on 4.10.86. His business prospered. His average daily income now comes to Rs.50/- He demolished the old thatched house and has constructed a fire proof house to live in out of his income. He is now living happily with his wife and children. He is thankful to the bank for their help.

WE REMEMBER

ROLE OF SHASIBHUSAN RATH IN THE UTKAL UNION MOVEMENT.

The founder of the first Oriya daily, the first journalist of Ganjam, the first Oriya member of the Madras Legislative Council, a foremost social worker, writer, critic and revolutionary, Sri Shasibhusan Rath played a very significant role in the Utkal Union movement. Like Maharaja Sri Krishna Chandra Gajapati Dev of Parlakhemundi, Madhu Sudan Das of Cuttack, Maharaja Sriram Chandra Bhanja Deo of Mayurbhanj and Khallikote Raja Saheb Ram Chandra Mardaraj Deo, he dedicated his life for the unification of Oriya speaking areas.

Shasibhusan Rath was born on 1st January 1885 as the third son of Lambodar Mahapatro of Brahmin street of Sorada in Ganjam district. But he was adopted by his maternal uncle Digambar Rath of Mahulia. Remaining under the strict care of Digambar Rath, he completed his primary education at Mahulia at the age of nine. Then he started his middle education at Rassulkonda. Afterwards he joined in the Maharaja's High School, Parlakhemundi where he studied upto matriculation.

After his departure from Parlakhemundi, he first landed at Bombay in 1905. By then he was penniless. While moving from place to place like a beggar for employment at Bombay, an Anglo-Indian lady came to his rescue and appointed him in a shoe factory. Within a short time he gained enough experience and learnt some secret techniques of leather tanning. Knowing this,

the owner of the shoe factory tried to murder him, because he might disclose the technique which was a trade secret. But due to his presence of mind and intelligence, Rath could save his life. After this incident, he resigned from the job and started another shoe factory at Bombay popularly known as "Rath & Co." to exhibit the honesty and skill of the Oriyas. Attacked by jaundice repeatedly, he returned to his village in the year 1908. After that he worked as the Manager of Utkal Tannery of Madhu Sudan Das at Cuttack for some months.

Towards the fag-end of 1908, he left that job and became the supervisor of "Young and Company" at Calcutta. From 1908 to 1912, apart from working as the supervisor of the company, he tried his level best to unite the Oriyas residing at Calcutta.

In 1912 he returned to Berhampur. At that time the Oriyas of Ganjam were utterly neglected. Although the Telugus in Ganjam district formed 6 percent of the population, they occupied almost all the posts in Government offices. The language of the courts, offices and schools was Telugu. By that time there were no intellectuals in Berhampur to write articles for evoking nationalistic feeling among the Oriyas. Among the well-known intellectuals, Sribatsha Panda was working as the sub-Registrar at Badakhemundi and Nilamani Bidyaratna was working as a court pandit of the Raja of Badakhemundi.

A few other intellectuals who wrote articles for creating Oriya nationalism were in need of an active commander. At this critical juncture of Oriyas in Ganjam, Shashibhusan came forward and gave the needed leadership.

Considering the need of a newspaper which would expose the sorry plight of Oriyas to the Government, Shashibhusan was in search of money for establishing a press. It was with the help of Nilamani Bidyaratna, Shashibhusan was introduced before Raja Saheb Krupamaya Dev of Badakhemundi for some financial aid. Consequently, the Raja granted him Rs.500/-. With this amount Shashibhusan purchased an old hand press from Pallibasi press of Bell-Guntha for Rs.100 and collected lead letters from a Madras Press. After financial and machinery arrangements the first issue of weekly Asha was published from Berhampur on 13 April 1913. This weekly paper was named after the name of his daughter Asha.

Asha which made its maiden appearance in 1913, was the most important weekly after Utkal Dipika. Published from Berhampur it acted as a successful communication link between southern Orissa and the mainland. Before the publication of Asha, different journals like Ganjam News from Parlakhemundi, Oriya Sahitya Bahini from Badakhemundi were publishing wishing on the interests of the Oriyas but could not ventilate the public opinion properly. Asha fulfilled the long cherished desires of the people.

Different problems of the people reached the Asha office through the journalists, and Shashibhusan was the Chief News Editor to scrutinise them. His standard of writing revolutionised Oriya literature and language and brought a sense of renaissance among the Oriyas.

As the editor and publisher of Asha, he became very popular in Orissa. In 1920 Shashibhusan Rath was elected to the Madras Legislative Council on behalf of the Oriyas of Ganjam. In 1921, when Mahatma Gandhi came to Berhampur, Rath convinced him about the problems of Oriyas. After becoming the member of the Madras Legislative Council, he justified his position through active discussion inside the house on welfare activities in his constituency. His activities and achievements won him another term as member of the Madras Legislative Council. During his membership in the Council the demand for the formation of a separate Orissa Province was very strong.

Till the emergence of Shashibhusan Rath in the political scene of Orissa in 1912, the Oriyas of Ganjam only submitted memorials to the government demanding for the union of scattered Oriya speaking areas under one administration. After 1912 they no more maintained a submissive attitude towards the government and their nationalism turned more aggressive under the leadership of Rath. Big demonstrations and frequent meetings took place demanding the union of Ganjam with Orissa. The Oriyas in Ganjam believed that the Telugu teachers in the Oriya schools were responsible for stifling the growth of Oriya nationalism. They also urged that Oriya be accepted as one of the languages of courts and offices.

There was a Ganjam District Conference in existence which included both Telugus and Oriyas. The same issues concerning the interests of the Oriyas were to be resolved in a sitting of this conference on 26 May, 1917. But the subject committee of the said conference did not allow the issues to be discussed. So all the Oriya members resigned.

The Oriyas of Ganjam then formed a separate Ganjam Oriya District Association under the leadership of Shasibhusan Rath which met frequently. They requested the Government to introduce measures for safeguarding the interests of the Oriyas.¹³ On 13 April 1920 the association met again to work out details of the movement to achieve the union of Ganjam with Orissa. Representatives came from Rassulkonda, Aska, Khallikote and Paralakhemundi and eminent Oriyas from outside Ganjam like madhusudan Das, Gopabandhu Das, Jagabandhu Singh and Bichitranand¹⁴ Das took part in the deliberations.

On 8 May 1922, Sashibhusan Rath convened a special session of the Association at Berhampur where the Raja of Tekali was the president and Shasibhusan Rath acted as the secretary. A resolution was passed making plans for the union of Oriya speaking tracts and an appeal was sent to the Utkal Union Conference to hold a special session in Ganjam for this purpose.¹⁵

On 27 November 1922 the Ganjam Oriya District Association representatives including Shasibhusan Rath, Biswanath Das, Lakshmi Narayan Deo met the Governor of Madras and requested him to recommend the constitution of separate Orissa under a Governor.¹⁶ When the Utkal Union Conference (Utkal Sammillani) became defunct by the tidal waves of Mahatma Gandhi's non-co-operation movement, Shashibhusan Rath injected a new life to it by convening its revived session at Berhampur in 1923 to motilize strong public opinion for the creation of Orissa province. Oriya representatives were deputed by him to meet the Governors of Bihar and Orissa and Madras to expedite the formation of a separate province.

When their demand became very strong, Government of India appointed Phillip-Duff Committee in 1924 to make detailed enquiry on the spot regarding the attitude of the Oriya inhabitants of Madras Presidency towards their union with Orissa.¹⁷

The appointment of Phillif-Duff enquiry Committee generated excitement all over Orissa.¹⁸ Before the Committee accepted evidences from the people regarding the question of amalgamation, it was Shasibhusan who started propoganda work in the interior area so as to acquaint the illigerate people with the nature of the interview of this enquiry Committee. He also tried to explain the people regarding the mode of answering questions boldly before the committee. At last the committee got the actual evidences from the people and wrote in their report about the willingness of the people of Ganjam to unite with Orissa. This was possible due to¹⁹ the restless efforts of Shashibhusan.

In 1928, Shasibhusan invited the Simon Commission to study the political atmosphere of Orissa. Though the Commission was boycotted by the different parts of India and the Congress leaders of Orissa, yet the natives of Berhampur under the leadership of Shasibhusan welcomed it. This attitude of the Ganjam people was appreciated by the members of this commission for which they recommended in their report to create a separate province of Orissa.²⁰

To fulfil the demand of the formation of a sepearte province of Orissa, Shasibhusan converted his weekly Asha into a daily in the Year 1928. Its first issue was released from Berhampur on 13 April 1928. Asha

was the first Oriya daily published in Orissa.²¹ After the publication of Asha, the attitude of the Government was changed in favour of the Oriyas. So to scrutinize and examine the authenticity of the demands of Oriyas, the Government appointed a Boundary Commission for Orissa, with S.P.O' Donnell as the Chairman, in 1931. To help this Committee, the government appointed Krishna Chandra Gajapati Dev and C.V.S. Narasingh Raju as associate members on behalf of the Oriyas and Telugus respectively.²² Although the people of Orissa demanstrated black flags before the committee, lakhs of people of Ganjam welcomed it at Berhampur cordially. The leadership of Ganjam people was taken by Shashibhusan Rath and Raja Goura Chandra Dev of Chikiti. Evidences about the willingness of people to devlare Orissa as a seperate province were²³ taken at Gopalpur on 15.12.1931²³. On the request of Shashibhusan Rath, Raja of Chikiti arranged a dinner in his palace for the committee. O'Donnell Committee strongly recommended for the formation of the seperate Orissa Province. Most probably the heartfelt reception given to the O'Donnell Committee was the root cause of declaring Orissa as a seperate province.²⁴

Shashibhusan very well knew that the creation of the seperate province of Orissa was impossible without the help and sympathy of the British Officers. So he maintained a conciliatory policy towards the British Government and co-operated with the Philip-Duff Committee, Simon Commission and O' Donnell Committee.

Though O' Donnell Committee recommended the formation of a seperate province of Orissa, yet the fixation of boundary of Orissa was not favourable to the Oriyas²⁵.

Many Oriya-inhabited areas like Manjusa, Jalantara, Tekkali, Ichhapur, Udyana, Tarala etc. were not included in seperate province of Orissa recommended by O'Donnell Committee. So to create public opinion in favour of the amalgamation of all the Oriya speaking areas in different provinces Shashibhusan published an English daily newspaper New Orissa from 5 May 1933 from Berhampur²⁶.

Seperate province of Orissa was created on 1 April 1936. If the new province of Orissa was formed in 1936, it was surely due it the restless efforts and enormous sacrifices of three men - Madhu Sudan Das, who laid the foundation in 1903 in the form of Utkal Union Conference (Utkal Sammilani), Shashibhusan Rath, who brought a sense of renaissance and national awakening, created a strong public opinion and kept the flame alive, and Maharaja Krishna Chandra Gajapati Dev who as a member of the Round Table Conference pleaded and gave the final shape to it.

Seven years after formation of the Seperate Province of Orissa, Shashibhusan Rath breathed his last on 20 March 1943 at the age of fifty-eight.

FOOT-NOTES

1. S.N. Mahapatra, Sambadik Shashibhusan (Oriya) Cuttack, 1979, P. 7.
2. Ibid., PP. 12-14.
3. The Dainik Asha, 1.1.1985.
4. S.N. Mohapatra, op. cit., P.15.
5. Ibid., P.16.

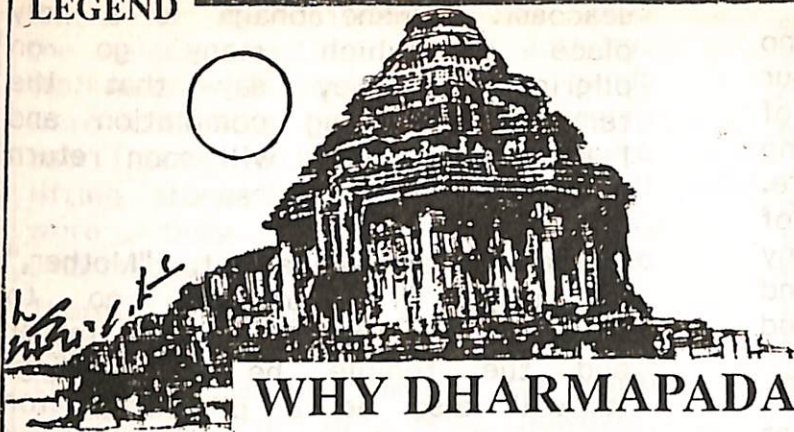
6. Nibedita Mohanty, Oriya Nationalism, New Delhi, 1982, P 68.
7. S.N. Mahapatra, op. cit., P.16.
8. Ibid., PP. 20 - 22.
9. Ibid., pp. 27 -28.
10. Utkal Dipika, 20 January 1912.
11. Asha, 7 June 1915.
12. Utkal Dipika, 26 May 1917.
13. Asha, (Weekly) 2 February 1920.
14. Ibid., 10 May 1920.
15. Ibid., 15 May 1920.
16. Ibid., 4 December 1922.
17. Report of Indian Statutory Commission, Vol. IV, pp. 546-47.
18. Utkal Dipika, 8 November 1924, op. Cit., p. 30.
19. S.N. Mahapatra, op. Cit., P.30.
20. Ibid.
21. S.N. Mahapatra, Op. Cit., p. 32.
22. O' Donnell Committee Report, Vol. II, P.1
23. Asha, 21 December 1931.
24. S.N. Mahapatro, Op. Cit., p. 31.
25. S.C. Patro, Formation of the Province of Orissa, Calcutta, 1979, p. 184.
26. S.N. Mahapatro, Op. Cit., p. 41.

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Sri Giridhar Gomango, Union Minister of State for Tourism called on Chief Minister Sri J.B. Patanaik on 20.2.88 at Bhubaneswar. Sri Sarat Rout, Minister of State for Culture and Tourism and Sri Nilamadhab Mohanty IAS, Commissioner and Secretary to Government are also seen in the picture.

LEGEND



WHY DHARMAPADA SACRIFICED HIS LIFE

ORISSA is a land of many splendid and gracious temples. The finest of the temples is that of Konarka. This temple was built by Narasimha Deva, a great king who ruled in Utkal hundreds of years ago. It took twelve hundred artisans twelve long years to build this temple. The king had chosen the best artisans of the land for this work. He had ordered that none of the builders would be allowed to visit his home until the temple was completed.

The chief architect of the temple was Bisu Maharana. When Bisu left home to work on the temple, his wife was expecting a child. Some months later a son was born, but the father was not allowed to leave his work and go home to see his new-born son.

Twelve years rolled by, yet Bisu could not see his son. In the meantime, the lovely baby grew up into a handsome boy. His mother adored him and bestowed great care on his upbringing. She named him Dharmapada and sometimes, lovingly called him Dharma. She took care to see that her son learned the craft of his forefathers. She taught him the art of temple-building. Even as a child, Dharmapada showed keen interest in this art. He spent hours building toy temples and forts in stone or wood. Those who saw his handiwork, wondered at his skill. They said that Dharma would one day become a great architect.

When he was five years old, he was sent to the village school. The boy had a keen intellect and quickly learnt his lessons. His teachers liked him, his friends loved him, but there were some boys who were jealous of him.

One day, in the school, as the boys were writing, Dharma's chalk slipped from his fingers and rolled away from him. He asked one of his classmates to pick it up for him. The boy not only refused to pick it up but also insulted Dharma. "Who are you to order me? Whose son do you think you are?" he asked rudely. A few other boys joined together and said, "Yes, yes. Tell us your father's name. Have you ever seen him?" Dharma was confused. He did not know what to say. The boys teased him, "Oh, no, you have no father," and they laughed at him. Poor Dharmapada felt insulted and returned home sad.

His mother was worried to find her son in a sorrowful mood. "Why are you so sad, my child?" she asked. "Ever since your father left home to build the temple at Chandrabhaga you have been the only joy in my life. Tell me truly, what grieves you?"

"Mother, I have never seen my father. Why does he not come home? Today my class-mates insulted me by saying I have no father," replied Dharmapada in anguish.

"What ! You have no father ! Who dares say so ? Believe me, your father is the chief architect of the finest temple that is being built. I have told you this before. You belong to a noted family of builders. They have built many temples and fortresses in this land of Utkal. Anyone should be proud of such ancestry," said his mother.

"Oh mother, I know the boys at school are jealous of me. Now I understand. But please tell me more about my forefathers."

"Listen, my child, your forefathers helped in the building of the great temple of Jagannath at 'Srikhetra'.³ When the temple was completed, they were rewarded by King Indradyumna. Years later, when Emperor Kharavela had the beautiful caves at Khandagiri carved out of rocks, it was your forefathers who did the work. Again, King Lalatendu Deva engaged your ancestors to build the great temple of Shiva at 'Ekamrakanana'.⁴ Years later, your grandfather went to repair the 'Barabati'⁵ fortress at 'Katak'. He died there before the work was completed and he never returned home. You belong to the family of such famous builders, who have left their mark on all the beautiful temples and forts of Utkal."

"Oh mother, I wish to prove worthy of my ancestors," said Dharma, glowing with pride. "Now, tell me about my father and the work he is doing."

"Your father has been engaged by our great King Narasimha Deva. He is the chief among the artisans. The King has ordered that none of the builders should leave the temple area and visit their homes until the temple is built. Your father, therefore, has not been able to see you. He is building a great temple dedicated to the Sun God at Chandrabhaga on the

seacoast. Chandrabhaga is a holy place to which many go on pilgrimage. They say that the temple is nearing completion and I hope your father will soon return home."

Dharma became impatient. "Mother," he said, "I want to go to Chandrabhaga to see my father and the temple he is building. It will also be a pilgrimage for me to the holy place. I shall not stay there long. I shall bring news of father to you. Mother won't you let me go?"

She, at first, would not consent to this. But when she found that he had set his heart on going, she could not refuse him. Before Dharma set out on his journey, his mother blessed him and said. "May the Gods protect you from all danger and enable you to meet your father." She added, "Take these berries from our garden. Your father likes them. This will also be a token by which your father will know you. These berries are grown only in our garden."

With his mother's blessings, Dharma set out on the journey towards Chandrabhaga. Though he was young and the way was unknown to him, he travelled on bravely. As he neared the seacoast, his heart thrilled with joy at the sight of the sand-dunes and the tall casurina trees. When the wind blew, the leaves seemed to whisper to him words of welcome. He heard the roar of the breakers as they unloading the day's catch. The sea-gulls hovered over the boats and the air was filled with the shrill cries of the birds and shouts of the fishermen. As he walked further, he got a glimpse of the magnificent temple from a distance. The blue sea with its mighty waves and the beautiful temple by its side filled him with wonder.

When he came nearer, he found the place bustling with activity. Workmen with tools in their hands were chiselling huge stones, carving out figures on them, others were lifting stones and fixing them; all were busy with their work. Dharmapada did not know anyone there. He was at a loss how to find his father in that crowd. He went about asking for Bisu Maharana. It did not, however, take him long to find his father. He made himself known to his father, gave him the berries and gave him news of home.

Bisu was delighted to meet his son whom he had longed to see in those many years. He took Dharma by his hand and showed him around the temple, describing to him the many details of the work. Dharma saw the magnificent temple built in the shape of a chariot. The mighty wheels of the chariot were artistically carved with designs. The stone horses drawing the chariot looked so real. Every stone was adorned with beautiful carvings. The sculptured figures of men and women, of elephants and horses, of musicians and dancing girls, looked so life-like to Dharmapada that he gaped at them with wonder.

His father explained to him. "This temple has been built to the Sun God. The King wants to make it a wonder of the world, so that many would come from far and near to offer worship to the Sun God and admire its beauty." Bisu continued, "The building work has already taken twelve years and the temple is not yet complete. The King is anxious to have it finished soon. His dream has come true except for the crown stone which remains to be fixed on the temple. We have been working hard to fix it, but all our efforts have failed. Every time it is placed on the top, it has fallen down.

There must be some mistake somewhere. Yesterday, the King in his impatience and anger commanded that the temple should be completed within three days, or else, all the artisans would be put to death. Today after sunset, the artisans are meeting together to discuss what should be done. I don't see much hope and the time is very short. We are at our wit's end."

Dharmapada felt sad to see his father and his kinsmen in distress. He begged his father for permission to be present at the meeting.

In the meeting various opinions were put forth. They were discussed, but none seemed workable. At last, Dharmapada stood up and with folded hands addressed the gathering. "Sirs, I have something to say if you will hear me. I think I can be of service. Please do not spurn me for my young age. I hope to set aright the crown stone on the temple top. I only beg you to give me a chance."

They were all amazed to hear the lad speak thus. Some said, "What! Where we with all our skill and experience have failed, how can a mere lad succeed? He is boasting."

Some others said, "Let us not stand on our pride, but give the boy a chance. As it is, we have failed. We have nothing to lose by giving him a chance."

To this some others replied, "Why? We have everything to lose. When it is known that twelve hundred artisans failed to fix the crown stone, and a lad from nowhere came along and did the job, what will people say of us? Where will our dignity be? When this reaches the King's ears, do you think he will spare our lives?"

At last an old artisan said, "In either case, we stand in danger of our lives. Even if a boy from among us succeeds, our caste will still be held in esteem. But, if the temple remains incomplete, remember, this race of builders will forever remain in disgrace. Let us put aside our pride and leave the work in his hands." The old artisan's words appealed to all and they decided to let Dharmapada try.

Early the next day, Dharma went round the temple looking closely into the details of its structure. He spent hours studying the different parts of the temple. After a while, he climbed up to the temple top and worked on the capital far into the night. The twelve hundred artisans had no sleep that night. They were anxiously waiting for the result. At the first peep of day, to the amazement of all, the crown top became visible from its height. Dharmapada came down with his face beaming with joy. His father ran towards him and embraced him. The artisans soon surrounded him and showered blessings on him. Although they were happy to see the temple completed, their joy was not unmixed with sorrow. Sensing this, Dharmapada enquired why they still looked sad.

"May you live long, and may your deed be ever remembered. But your achievement will not remain a secret. The King will surely hear of it. You will be rewarded, but our fate is sealed," they replied.

Dharmapada was sad to hear this. "How does it profit me", he said, "when I am rewarded and my kinsmen suffer death? This wonderful temple is your creation. I only fixed the top stone at the very end. I am not worthy of any reward." So saying Dharmapada left their presence.

He thought, "Of what use is my life when my kinsmen suffer on my account? So let a single life be sacrificed for the good of many." Before the first rays of the sun fell on the temple top and from there jumped to his death.

Dharmapada is no more. The famous temple is still there, in ruins. The children of Orissa love to hear his story and cherish his memory. Dharmapada has become immortal by sacrificing his life.

(From Folk Tales of Orissa by Shanti Mohanty)

National Technology Mission

The National Technology Mission is an innovative methodology for achieving a higher degree of success, with the help of better technology and according to a time bound programme, in 5 selected areas, namely,

- a) Drinking water
- b) Immunisation
- c) Adult literacy
- d) Oil seeds
- e) Tele-communications.

In order to make a break through in these areas, a Mission approach in contrast to the conventional approach is deemed essential.

NATIONAL TECHNOLOGY MISSION ON DRINKING WATER.

The board objective of the National Technology Mission of Drinking Water are -

- i) To cover 0.99 lakh residual problem villages (including partially covered villages) by 1990.
- ii) To supply 40 litres per capita per day in all areas for human beings and in addition 30 litres per capita per day in desert areas for cattle.
- iii) To evolve cost-effective technology to achieve these objectives within the constraint of plan allocation.
- iv) To improve the performances and cost effectiveness of the ongoing programmes.

The methodology for achieving the target of the Mission would include-

- 1) Scientific source finding
- 2) Improvement of traditional methods.
- 3) Purification of water
- 4) Improvement of materials & designs
- 5) Improvement of operation and maintenance.
- 6) Computerised management of information system
- 7) Continuous monitoring and evaluation
- 8) Community involvement
- 9) Awareness campaign

NATIONAL MISSION ON IMMUNISATION

The objectives of the National Mission on Immunisation include-

- i) Achieving self-reliance in vaccine production
- ii) Ensuring supply of full requirement of vaccines
- iii) Ensuring supply of required equipment like needles, syringes, sterilisation equipment ;
- iv) Ensuring proper transportation and storage of vaccine
- v) Strengthening infrastructure at field level
- vi) Training staff in adequate numbers.

The Immunisation Mission aims at reducing mortality among infants due to Diphtheria, Tetanus, Tuberculosis and measles etc., reducing

mortality due to tetanus among pregnant women and achieving self-sufficiency in vaccine production. The Immunisation Mission hopes to achieve a coverage of 85% of infants (0-12 months) with DPT, Polio, BCG and Measles by 1990.

NATIONAL LITERACY MISSION

The objective of the National Literacy Mission is to impart functional literacy to 80 million by 1990 and additional 50 million by 1995. Functional literacy implies-

- i) Achieving self-reliance in literacy and numeracy
- ii) Becoming aware of the cause of deprivation and moving towards amelioration through organisation participation in the process of development.
- iii) Acquiring skills to improve the economic status and general well-being.
- iv) Imbibing the values of national integration, conservation of environment, women's equality, observance of small family norm etc..

With a view to deriving optimum results from reduction of illiteracy, a national-wide network of continuing education would be established through new institutional structure, better utilisation of the existing infrastructure, opening and distance learning etc.. It is hoped that the input of science and technology and pedagogic research can greatly improve the quality of the instructional programme. The technopedagogy would include improved black boards and roller boards, new types of slates made of plastic and paper materials, computer-aided learning etc..

NATIONAL MISSION ON OIL-SEEDS.

The objective of the National Mission on Oil-seeds is accelerating self-

reliance in edible oils. It is proposed to increase the production of oil-seeds from 11.4 million tonnes (average of 1980-85) to about 18 million tonnes by 1990 and 26 million tonnes by 2000 A.D. The target for edible oil is about 5 million tonnes in 1990 against 3.2 million tonnes, and 8 million tonnes by 2000 A.D. These targets would be achieved through

- 1) Additional irrigated area
- 2) Crop substitution
- 3) Modern crop technology
- 4) Better extraction
- 5) Tapping non-conventional oil.

The farmers would be motivated to use improved crop technology and learn post-harvest technology for better processing and storage. A strong support system for the farmers would be built in terms of extension inputs, remunerative prices and demonstration ? The National Mission on Oilseeds recognises the crucial role of 30 million farmers and envisages evolution of profitable crop production technology in a specified time through research and development organisations

TELECOMMUNICATIONS

The National Mission on Telecommunications would focus its attention on six major areas to achieve improved telecommunication services by March, 1990. The focus would be on

- i) Improving quality of service
- ii) Increasing urban P.C.Os
- iii) Improving delivery of telegrams
- iv) Providing telex demands
- v) Improving rural communications
- vi) Building of national digital net-work

Each of these six mini-missions has been further divided into micro-missions with time-bound programmes. The major thrust of the National Mission on telecommunications is on increasing availability of the public telephones, improving directory enquiry services, improving billing

credibility, improving availability of Urban P.C.Os, delivery of 99% of the telegrams within 12 hours, improving rural communications by providing long distance public telephone and rural automatic exchanges and building up a national digital net-work down to the district headquarters.



Shri B.N.Pandey, Governor of Orissa visited Anganbadi Centre at Meenajholha of Koraput District on 7.1.88 in the picture, Smt. Shanta Pande is seen distributing food to the children.

IMPACT OF OIL ORISSA ON
ADOPTION OF OILSEED CROPS
BY FARMERS OF PURI DISTRICT:

Oilseed crops occupy a significant position in our farming system not only because it is a major cash crop but also because oil forms an important constituent of our diet chart. As a medium of cooking, oil gets into every kitchen, be it of a rich or of a poor household. With increasing population and the phenomenal innovations in the culinary art, demand for edible oil has considerably increased, but the production of oilseed has fallen far short of the every-increasing demand. To achieve the twin objective of bridging the ever-widening gap between the demand and supply and improving the economic content of farm activities which provide sustenance to about 80% of the population, increasing the oilseed production has, of late, been engaging the attention of planners and administrators, scientists and extension workers all over the country. A time-bound programme for increasing productivity and production of oilseed has been a necessary corollary of this situation. Accordingly, therefore, oilseed production has been included in the 20-point programme as item number two.

Although field demonstrations show that productivity of Orissa in respect of Groundnut is the highest in the country may be, even in whole of Asia, productivity of oilseeds as a whole hovers around a bare 7.44 Qntl/hec. This serious

imbalance in the potential and the real realisation needs to be corrected in a systematic yet time-bound manner.

National Dairy Development Board (NDDDB) has taken up the responsibility of improving oilseed production, procurement, processing and marketing in seven states which thankfully include Orissa, the other states being Maharashtra, Gujrat, Madhya Pradesh, Andhra Pradesh, Tamil Nadu and Marnatak. The programme under the care of the NDDDB is being assisted by Cooperative leagues of the U.S.A. and the Cooperative Union of Canada.

The success story of Anand pattern of cooperative movement for dairy development has heightened the credibility of NDDDB whom the Central Government has decidedly entrusted the oilseed programme in seven aforementioned states.

According to the strategy decided in this regard, the Orissa State Cooperative Oilseeds Growers' Federation Limited (Oil Orissa) has been established with project areas limiting to districts like Cuttack, Puri, Ganjam and Dhenkanal for the time being.

The present study was undertaken with an objective to find out the extent of adoption of oilseed crops by the farmers owing to the impact of "Oil Orissa".

REVIEW OF LITERATURE

Tripathy and Rout (1982) found that improved varieties of oilseeds have been adopted by 51 percent of beneficiary farmers under lab-to-lab programme.

Kar and Rath (1983) found that average of Kharif Groundnut could not increase to any remarkable extent, but in Rabi, farmers preferred Groundnut as it was more remunerative to cultivate Groundnut with the help of residual moisture.

Srivastava and Prasad (1984) reported that adoption achievement with regard to coverage was 100% in Madhuban district of Bihar but with regard to production, it was only 61.54%, indicating that farmers have grown oilseeds in larger area but have not used improved seeds and technology. Similar results were found in case of Bhagalpur district where the achievement of coverage was 111% and the production was 92%.

Rao (1985) reported that dry crops like oilseed are subjected to weather uncertainties and their performance fluctuates widely. Thus, higher proportion of irrigated area under a crop might induce a higher level of adoption of high yielding varieties.

Mandal (1986) suggested that in the interest of farmers and of the national economy, the support price needs to be suitably raised for rape-seed and mustard and should be announced before the sowing of the crop in order that the area under cultivation can increase.

LOCALE OF THE STUDY AND METHODOLOGY :

The study was conducted in two different blocks namely Bhubaneswar and Pipili of Puri district in Orissa.

Four oilseed growers' co-operative societies namely Bilipada, Poporanga and Aruha from Pipili Block, and Nakhaur from Bhubaneswar Block were selected for investigation.

A list was prepared of all the members and non-members of the selected villages under the four societies, out of which 80 members and 20 non-members were selected and random at the rate of 20 members and 5 non-members from each society.

Multistage sampling procedure was followed to select the sample for study. The district, blocks and cooperative societies were selected purposively. Statistical measures like percentage, meanscore, critical ratio test etc. were adopted to arrive at relevant findings.

FINDINGS AND DISCUSSIONS :

With the purview of the investigation, extent of adoption of oilseeds namely Groundnut, Sesamum and Mustard were studied with respect to area under coverage, production, productivity, consumption of fertilizers, pesticides and net return per acre. It was hypothesised that adoption of oilseeds in respect of area mentioned would increase in case of members than that of non-members. An attempt was made to determine the area under oilseeds of the respondents by both members and non-members.

I. AREA UNDER OILSEED CROPS:

Till the recent past, oilseeds were the neglected crops in respect of management and application of recommended package of practices. The farmers normally grow these crops in marginal and submarginal land without recommended practices. The other reasons for its negligence account for home consumption only. Many of the farmers of Orissa do not grow this crop from

commercial point of view. With the establishment of Oil Orissa, the area under oilseeds has increased as shown in table-I.

Table - I
Increase in Average Area under different oilseed crops.

OIL SEED CROPS	Members(N=80)			+/- %	Non-members(N=20)			C.R. Value
	Before	After			Before	After	+/- %	
1.	2.	3.	4.	5.	6.	7.	8.	
Groundnut	0.51 Ac.	1.74 Ac.	241.17	0.44 Ac.	1.02 Ac.	131.81	2.71	
Sesamum	0.18 Ac.	0.14 Ac.	-27.77	0.08 Ac.	0.06 Ac.	-25.00	0.25	
Mustard	0.13 Ac.	0.10 Ac.	-23.07	0.06 Ac.	0.04 Ac.	-20.00	0.28	

* Significant at 5% level of probability.

A reference to the table above indicates that the area under Groundnut, Sesamum, Mustard on an average per farmer was 0.51, 0.18 and 0.13 acres respectively before the establishment of Oil Orissa whereas a substantial increase has been recorded in case of Groundnut after the operation of Oil Orissa. The increase in percentage of area is quite appreciable i.e. 131.81%, the difference under 't' test is found to be significant (2.71). It indicates that Oil Orissa has contributed much to put more area under Groundnut in the case of members. The area under Sesamum and Mustard appear to be in declining trend although 't' test failed to indicate significant difference. It is, therefore, concluded that Sesamum and Mustard have not registered considerable impact for expansion of area as compared to Groundnut.

II. PRODUCTION LEVEL OF OIL SEEDS :

The average production of oilseeds per respondent was also taken into consideration. The total production per individual before and after establishment of Oil Orissa was taken into account. On analysing the production level of members and non-members, the results obtained are as indicated in Table-2.

Table - 2

Increase in average production of different oilseed crops.

OIL SEED CROPS	Members(N=80)		+/- %	Non-Members(N=20)		+/- %	C.R. Value
	Before	After		Before	After		
	(Qntl)	(Qntl)		(Qntl)	(Qntl)		
Groundnut	2.9	11.86	308.96	2.40	6.24	172.9	2.42
Sesamum	0.28	0.27	- 3.57	0.11	0.09	- 9.09	1.05
Mustard	0.18	0.16	-11.11	0.07	0.06	-14.28	0.31

* Significant at 5% level of probability.

As seen from the table-2, the total production level per member in Groundnut was 308.96% as against 172.9% per non-members. The difference was found to be significant which indicates a marked difference between members and non-members so far as production of Groundnut was concerned but in case of Sesamum and Mustard, the production per family was found to be on a decreasing trend. The difference of change was not found to be significant. It can be stated that only oilseed crop i.e. Groundnut

has been given greater importance by Oil Orissa ignoring importance of Sesamum and Mustard.

III. PRODUCTIVITY OF OILSEED CROPS :

The national interest lies with the increase in the productivity of oilseeds in the country. The productivity as such refers to total production per unit area per season. On analysing the average production per acre of three important oilseed crops, the result obtained are as indicated in table-3.

Table - 3

Increase in Average Productivity of Oilseed crops.

OIL SEED CROPS	Members(N=80)		+/- %	Non-Members(N=20)		+/- %	C.R. Value
	Before	After		Before	After		
	1.	2.	4.	5.	6.	7.	8.
		Qntl/Acre		Qntl/Ac.	Qntl/Ac.		
Groundnut	5.89	6.82	31.40	5.47	6.16	17.55	1.22
Sesamus	1.55	1.82	17.41	1.37	1.50	9.48	0.87
Mustard	1.38	1.60	15.94	1.16	1.25	7.75	0.9

Findings reveal that the productivity of Groundnut has increased up to 31.40% in case of members as against 17.55% in case of non-members. Like-wise the percentage increase of productivity level of Sesamum is found to be 17.41%

in case of members as against 9.48% in case of non-members. Similarly, Mustard is found to be up to 15.94% in case of members as against 7.75% in case of non-members. Although the difference appear to be quite

visible, comparing both the members and non-members, the 't' test failed to reveal any significant difference in change. However, the Table as a whole indicates that members of Oil Orissa obtain higher yield per acre in comparison to non-members to whom the facilities of the organisation are less available.

IV. FERTILIZER CONSUMPTION:

Use of fertilizer in oilseed crops has been the focal point of extension workers for long. There has been constant efforts to educate farmers for use of fertilizer in oilseed crops. On determining the extent of change in adoption of fertilizer in oilseed crops, information obtained are as indicated in Table-4.

Table - 4
Fertilizer consumption per acre.

TYPE OF FERTILIZER	Members(N=80)		+/- %	Non-Members(N=20)		+/- %	C.R. Value
	Before	After		Before	After		
1.	2.	3.	4.	5.	6.	7.	8.
	(Kg/Acre)	(Kg/Acre)		(Kg/Acre)	(Kg/Acre)		
NITROGENOUS	2.23	4.75	113.00	1.72	3.35	94.76	2.29
PHOSPHATIC	3.16	8.93	180.81	2.29	5.21	127.51	2.13
POTASSIC	3.27	8.98	174.61	2.33	5.29	127.03	2.09

* Significant at 5% level of probability.

As indicated in table above, on an average, members used 2.23, 3.16 and 3.27 Kg. of Nitrogen, Phosphorus and Potassic fertilizers per acre of oilseed crops respectively corresponding to 4.75, 8.93 and 8.98 Kg. after being to Oil Orissa. In the case of non-members, the use of N, P & K was recorded to be 1.72, 2.29, 2.33 Kgs. per acre of Oilseeds which went upto 3.35, 5.21 and 5.29 Kgs. respectively after Oil Orissa. The differential change in case of members and non-members in use of fertilizer was found to be significant under C.R. test. It indicates that Oil Orissa has motivated its members to make greater use of fertilizer

in oilseed crops and also has influenced non-members to a considerable extent.

CONCLUSION

In short, the findings under adoption of oilseed technology reveals that average area per crop for members, average production and productivity along with the use of fertilizer and pesticides have been significantly increased in case of members than is the case with non-members. In other words, Oil Orissa has registered considerable impact on the farmers for adoption of oilseed technology in the area under investigation.

TWO FORGOTTEN REBEL LEADERS OF ORISSA

DORA BISOYEE AND CHAKRA BISOYEE

Rebellions of aboriginal tribes of Orissa, as elsewhere in India, against the authority of British Government in the 19th century are among the most tragic conflicts between rulers and the ruled, between intelligence and ignorance, cunning and gullibility, duplicity and simplicity, vice and virtue and ambition and unambition. The struggle of the weak against the strong, the simpleminded and uninformed against the well-organised sophisticated and powerful Government machinery, has always been most hopeless resulting in loss of men and money on both sides and finally in the loss of long-enjoyed freedom of the aboriginals.

When we glance through the history of tribal resistance movement, we find that the tribal rebellions were mostly in the nature of resistance of the establishment of foreign Government in place of their traditional feudal authorities, coupled with economic distress caused by the Government in the course of reservation of forest and exploitation by the moneylenders, traders, contractors and by Government officials. All these rebellions were defensive movements : they were the last resort of tribesmen driven to despair by the encroachments of outsiders on their land or economic resources. As such they could have all been avoided had the authorities recognised the aboriginals grievances and taken steps to remedy them out..... but before the pressure on the tribesmen had made an outbreak unavoidable. Indeed, anyone with first hand experience of condition

in the backward areas.....must be surprised, not by the occurrence of risings, but by the infrequency of violent reaction on the part of the aboriginals to the loss of their ancestral lands and to their economic enslavement. Dr. Hutton, while dealing with the effects of British rule on the primitive tribes, remarked : Far from being of immediate benefit to the primitive tribes, the establishment of British rule in India did most of them such more harm than good.....It may be said that the early days of British administration did very great detriment to the economic position of tribes through ignorance and neglect of their rights and customs.

The Ghumsar rising is the first in the series of 19th century revolts. Ghumsar was a small estate in the district of Ganjam ruled by the Bhanja dynasty. The British interfered in the affairs of Ghumsar at the beginning of the 19th century due to default in payment of revenue. Srikar Bhanja, the ruler of Ghumsar, was deposed in 1800 A.D. and his son Dhananjaya was recognised as the ruler. Dhananjaya was not capable enough to act as a zamindar. Since he was a man of violent character he involved himself in nefarious activities including the murder of his own mother. In 1812 he was accused of murders and the British Government decided to dethrone him. A British force was sent against him. He was arrested and the zamindari was forfeited. Dora Bisoyee, a patriarch

of the Khons, who was awarded with the title of Birabar Patra, appeared on the political scene of Ghumsar. He had managed the affairs of the zamindari for three years (1815-1818). He held the highest hereditary military title of Dora (chief), Patriarch of the Khonds and the Chief of the Bisoyees. He was born in Binjigiri, a village in the vicinity of Kullada. He was a Benia Khond and was well-adept in the art of sword-play, athletics and archery. His handsome appearance, well-built body endowed with physical and mental strength attracted the attention to Dhananjay Bhanja, the king of Ghumsar. He was made commander-in-chief of Ghumsar army. He was a shrewd politician and in charge of management of the state of affairs. Extremely loyal to the Bhanja, the son of Dhananjaya Bhanja on the throne. His view was endorsed by all the Khond chiefs, the members of the royal family and the common people. Accordingly, the people proposed before the Collector of Ganjam to place Balabhadra Bhanja on the throne. The most interesting part of the story is that Balabhadra Bhanja, twelve years old son of Dhananjaya, was then not living and hence a girl of that age in the disguise of Balabhadra was brought to the notice of the Collector. The Collector was pleased to see the disguised Balabhadra and accepted him (:) as the real successor of Dhananjaya. Since the successor was a minor the real administration was carried on by Dora Bisoyee and Jagannath Bhanja. Three years passed peacefully : Srikar Bhanja, who was in the wilderness, came back to Ghumsar and having been apprised of the plot created by Dora Bisoyee and others, disclosed the fact to the Collector of Ganjam. The Collector was pleased with the expression of truth by Srikar Bhanja and helped him with troops to arrest Dora Bisoyee, Jagannath Bhanja and others.

But Dora Bisoyee managed to escape and spent his time in Torabadi at Soroda.

Srikar Bhanja was again placed on the throne of Ghumsar in 1821. As the zamindar of Ghumsar he paid the revenue to the British Government for some years and later fell in heavy arrears. As a result he was deposed and Dhananjaya was restored in 1832 on condition that he would regularly pay the revenue failing which he would face the same fate of his predecessor. Dhananjaya Bhanja made payment regularly for two years and then fell in arrears. Consequently, the British force under Sir Henry Taylor Occupied Ghumsar in 1834. Dhananjaya sought the help of Khond Chief to fight against the British. The Raja's summon to his tribes of Khonds was readily responded to. Their greatest Chief and the foremost supporter of Raja was at that time Dora Bisoyee who was regarded as the leader of the rebellion on the hills. By his able and wily counsels, the Raja was guided and it must be admitted that he gave the British troops very great annoyance.

The people of Ghumsar and particularly the Khonds responded to the clarion call of the Raja and Dora Bisoyee. The whole state rose in rebellion against the British whose authority was confined to low lying plains. Dhananjaya Bhanja offered Rs. 7,000/- readily to Dora to bear the war expenditure and collected money from the people of Ghumsar and the neighbouring kings. Dora Bisoyee collected a large contingent and launched a guerilla warfare killing British soldiers and burning British camps. At last a reward of Rs. 5,000/- was declared to capture Dora. George Russell's first attempt was to capture the Raja but before

that he died at the hill fort of Bodiagheri. But the Khonds and the members of the royal family continued to fight against the British. The tragic death of the Raja further emboldened them to be more serious in their operation. On his death (they) pledged their word for the safety of the family. At first they showed a friendly disposition towards the British advancing troops, but when they learnt the terms of Government they preferred devastation and death..... The active advisers and exponents of the rebellion were conducted by Jagannath Bhanja, Dora Bisoyee and others in favour of Erundaban Bhanja, an illegitimate son of Srikar Bhanja. The Government decided to capture the rebel leaders and bring them to justice. The strongholds of Kollada, Galeri and Durgaprasad were captured. The rebel leaders sought shelter on the mountains bordering Daspalla and Nayagarah. The English troops came in opposition to the Khonds and ultimately made friendship with them. But they refused to deliver the refugees. While negotiations were still pending, some men of the detachment misconducted themselves, by forcibly seizing powers in the villages of the Khonds, and this produced a quarrel with the inhabitants, which led to the sepoys losing their lives. Instigated by Dora Bisoyee, the Maliah Chief appointed by the zamindar, the Khonds of Ghumsar first began by cutting off all small escorts, and at last ventured to attack strangers detachments under European officers.

This event caused havoc in the Khond territory. Chakra Bisoyee took all possible attempts to attack the British forces here and there. Mr. Russell, the Special Commissioner, induced the Khonds to hand over Dora Bisoyee, but Dora escaped to Baudh. A reward of Rs. 5000/- was declared for his apprehension.

Many rebel leaders were captured, hanged or transported. Dora Bisoyee escaped to Patna state where he could not stay peacefully and escaped to Angul state. The Raja of Angul handed him over to the Government and received the stipulated reward of Rs. 5000/-. The first phase of Ghumsar rebellion came to an end, devastating the state and bringing down the Khonds to a destitution.

Dora Bisoyee died pathetically as a state prisoner at Gooty near Madras. His death kindled the Khonds and other tribes to rise in revolts in the subsequent years. The place of Dora Bisoyee was taken by another famous hero, Chakra Bisoyee. They yielded when overwhelmed by superior force only to rise and resist at the next available opportunity. Despite all hazards, they never gave up the spirit of resistance. Almost continuous resistance to British power for about half a century from 1766 to 1818 by the zamindars and Bisoyee of Ganjam prove their mettle. But unfortunately their resources were too meagre to give them even the least chance of a sustained stand against the British forces. What they achieved was mainly due to their courageous disposition, strong determination and the help rendered by the difficult nature of the region that afforded little scope for easy manoeuvre for a modern force.

The superstition of Mariah sacrifice of the Khonds, a barbarous ceremony

human sacrifice, became a major cause of the tribal rebellion in Ghumsar and Khandamal. The British, when informed of such peculiar rites, tried to abolish the practice. Russell took steps to induce the Khonds to stop the practice as he was sure that in the event of coercion the Khonds would retaliate. He, therefore, suggested the promotion of goodwill. Captain Campbell came to Ghumsar in 1837

to stop such practice. In 1844 Captain Hicks was appointed Assistant Superintendent of the tributary Mahals to enforce the suppression of human sacrifice. He came to Khandamal to rescue the Mariah victims, but the Khonds did not part with them as they were afraid of the earth Goddess to whom the sacrifices were offered.

The area wherein the human sacrifice and female infanticide continued was declared as Mariah Agency. Capt. Macpherson was appointed as the Agent with his headquarters at Russelkhand. Through his personal contact with the Khonds he could recover 170 victims from the Khonds. At this critical juncture Chakra Bisoyee appeared as the leader to support the Khonds in favour of the retention of the Mariah sacrifices. He openly declared that if they handed over the Mariahs they would incur the wrath of the earth Goddess and Baudh would be taken over by the British Government, subjecting them to heavy taxation and forced labour. A large number of Khond rebels demands the return of victims who would be sacrificed before the earth Goddess. Macpherson was forced to make over the Mariahs to the Raja of Baudh. Inspired by their success, the Khonds burnt the camp of the Agent and forced the Raja to be sent back with them to Baudh. Soon after the rainy season of 1846, Macpherson marched with a force to Khandamal to recover his lost prestige. He burnt the Khonds villages and captured some rebel leaders. At that critical moment Chakra Bisoyee appeared with a large number of followers, plundering in every direction apparently in retaliation of what had been done in Baudh by the Captain's detachment. The British force further burnt the rebel villages and crops. The revolt now became widespread.

As a result the Madras Government sent an army under the command of General Dyee who during his march enquired into the matter and held Macpherson responsible for revolt. His report indicates that the rebellion could have been quelled by conciliatory methods. He was thus empowered by the Government of Bengal to take up the issue in the hill tract of Orissa.

According to his report, Macpherson was transferred and Sundar Singh and Behu Khan, his principal native assistants lost their jobs for gross corruption and many Mariah victims were recovered. The rebellion was put down but Chakra Bisoyee's activities continued. His close associate Nabaghan Kahnroo of Baudh moved from place to place. The Government finally announced pardon if Nabaghan and Chakra Bisoyee would surrender. Nabaghan responded to the call but Chakra Bisoyee did not. He fled to Angul with his family where he was given support by the Raja of Angul. His stay in the state of Angul was not safe. He moved to Sonepur and again to Baudh traversing hills and valleys in the wild tracts. A reward of Rs. 3,000/- was declared to apprehend him. When he was hiding in the Sonepur state, the British force marched into capture him but the Rani of Sonepur saved him. Negotiations were made with the Rani of Sonepur to induce Chakra Bisoyee to surrender, but the latter did not agree. When he was staying in Khandamal, the Raja of Baudh was asked to apprehend him. For his inability to control Chakra Bisoyee he had to cede Khandamal to the British Government. He then moved from Khandamal to Ghumsar where he staged a revolt in favour of the Raja. But his quarrel with the Raja endangered his life in his native state. As a result he slipped away to Kalahandi for performance of sacrifices. The Khonds rose in

revolt demanding the release of their chief. The most warlike Kutia Khonds joined hands with the Borikiyas and made a serious attack on the British camps. The Government held Chakra Bisoyee responsible for the outbreak of rebellion. The zamindar of Madanpur in the district of Kalahandi was removed from the management of his estate. Meanwhile a vigorous attempt was made to arrest Chakra Bisoyee, but again he escaped to Ganjam where he joined hands with the Saoras to rise in rebellion under Bisoyee Radhakrushna Dandasena. The British force ruthlessly suppressed the revolt, burnt villages, arrested Dandasena and hanged him, but failed to apprehend Chakra Bisoyee.

In 1856 vigorous attempts were made by the British Government for apprehension of Chakra Bisoyee all over the Kandhamala. But the rebel leader slipped away unnoticed. The rebel chief was reported to have received assistance from the Raja and Kandh chiefs of Boudh, who were summoned to Ruselkonda, the headquarters of the Agent and were instructed to cooperate with the Government to capture Chakra Bisoyee. For fear of forfeiture of the throne the Raja of Boudh agreed to render assistance to the Government in the mission. But nothing is known about the great leader after October 1856 though some of his assistants were captured and hanged or imprisoned.

On the disappearance of Chakra Bisoyee from the political scene of Ghumsar, Cockburn, the Commissioner of Orissa rightly remarked "My impression is that he has abandoned this part of the country and sought refuge in the more central parts of India, where he is comparatively unknown and without influence".

It is certain that the rebel chief who was a terror to the British Government must have died before the outbreak of the Sepoy Mutiny in 1857, as he was not present either in Ghumsar or in Kandhamala during the rebellion. Had he lived he could certainly have championed the cause of the nation like Surendra Sai and Raja of Porahat. While assessing the character of the leader P. Mukherjee, an eminent historian, rightly observes that he was ignored because of his obscure birth though he deserves to be ranked with Buxi Jagabandhu and Surendra Sai. He further remarks, "Chakra Bisoyee had no personal motive. He rose for the restoration of the Ghumsar family to fulfil the pledge given by his uncle Dora Bissoi to the last Raja. He fought for the vindication of the family honour, as the Bissoi family was driven out of the Ghumsar Maliahs and his uncle languished in a prison at a distant place. For more than ten years he carried on intermittent struggle against the British power". Such a great rebel hero who enkindled fire of freedom struggle to complete the mission of his uncle Dora Bissoi not only confined his brave adventures within Ghumsar but spread to the whole of Gadjat regions of Orissa. His unflinching courage, indomitable spirit of adventure against all odds, unstinted love for the motherland, unspeakable hatred towards the foreigners in his own soil and many other qualities made him an unparallel rebel leader of his time. He was such a towering leader that he could elope himself from the battle fields and elude capture despite sustained attempts of the Commissioners of Cuttack, Chotnagpur and Nagpur.

Dr. H.C. Das
Superintendent of Museums,
Orissa, Bhubaneswar

SACHIDANANDA RAUTROY

Imprisoned in his dream of Mankind.

The late afternoon sun threw long fingers of mellow light into the room. From the lane beyond drifted down the sounds of bicycle bells and the shouts of children at play. A quietness seemed to pervade the room, a quietness broken only by the voice of the man sitting in front of us, reciting his poems with an almost painful awareness of things and of himself, but with a strange power which communicated itself to each one who was there.

I looked up again at the poet reading

seems a calm intimation of silences. And as I watched, the words formed on his mouth, and his halting voice caught the phantom images of his world :

The room
 where I have not known
 the deep pangs of pain,
 from whose mid-window can
 be seen
 the hewn path mid the forest green
 and the bald dome of the hill,
 the early birds that rise off
 to fly back later to the hill,
 and from where the bathed
 crystal dawn

POET, NOVELIST AND ESSAYIST, SATCHIDANANDA RAUTROY IS WIDELY RECOGNISED AS A POWERFUL FORCE IN ORIYA LITERATURE, WHO HAS OVER THE YEARS MADE CONSCIOUS USE OF TECHNIQUES AND THEMES WHICH COULD BE CALLED 'MODERN'. JAYANTA MAHAPATRA, HIMSELF A RENOWNED POET, PAYS TRIBUTE TO THE 71-YEAR-OLD LITTERATEUR WHO WAS RECENTLY, AND MANY FEEL BELATEDLY, HONOURED WITH THE JANAPITH AWARD IN RECOGNITION OF A LIFETIME OF POETRY. RAUTROY HAS, IN HIS OWN WAY, TRIED TO BRING ABOUT A CHANGE IN THE PRESENT SOCIAL ORDER. HE WOULD LIKE TO SEE POETS TALK FROM THEIR OWN EXPERIENCES RATHER THAN 'BUILD' THEIR POEMS FROM THEIR AFFLUENT LIVING ROOMS.

his work. Short and of medium build, he was almost bald then, and I am speaking of an evening we spent at his home in Cuttack about 15 years ago. The paucity of his hair accentuated the haunted expression in his eyes: they were dark and eager, full of a latent power which is there in a mass of water before it drops steeply down a mountain's side; and yet, when I watched him again, I could not but feel the swirl of pain in those depths, a sort of endurance that had perhaps drawn him into another world of grey mists and

And I looked up at the face of Satchidananda Rautroy and asked myself : was it in this very room that he had composed this poem? Or was it somewhere else? Was it in some other country of the mind that he had given vent to the cry of his pain? Once again, my eyes wandered around the room, unthinkingly, searching-and rested on those exquisite sculptures (reminding one of the Orissan temples of Rajarani and Konark) that adorned the interior. Yes, undoubtedly it was the house of sensitive artist, a poet's realm

and instants of time were held there, frozen in those stone figures that seemed to imprison the poet in his dream of mankind.

Satchi Rautroy, as he is generally known, was born in the village of Gurujang in the district of Puri in the year 1916. He was alert to his surroundings even as a youth, and became deeply involved in the country's freedom struggle from his early days.

His poetry, too, flowered early and he published his first poem in magazine, Panchamruta, when he was merely eleven. Thereafter, he began writing regularly, and his poems started to appear in a weekly called Nabina (The new) and in the daily, Prabhata (Morning). His literary career is consequently a prodigious one, spanning a course of six decades.

Known all over Orissa as the poet of the masses, Rautroy still feels aggrieved about the fate of two books of his verse which were proscribed by the British government for their patriotic sentiments. Those were agonizing days for him, he recalls. He was fined Rs. 250 and sentenced to two months of rigorous imprisonment for his writings. Subsequently he spent an excruciating two weeks in the Cuttack Jail. These experiences left their scars on him although he does not admit it.

It is now widely recognised that the modern movement in Oriya poetry began with Satchi Rautroy. Poet, fiction writer and essayist, Rautroy became a powerful force in Oriya literature. He made conscious use of techniques and themes which could certainly be called 'modern' and involved the reader with deeper, more passionate and more intimate aspects of the poet's experience.

He broke away from the traditional poetry that had stagnated the scene of Oriya writing for decades, forsaking the usual revivalistic trends. Gone were rhyme and form and ornamentation; in their place appeared a freer verse, coupled with an innate lyricism and its creator was Rautroy.

Satchi Rautroy began, gradually, to change his poetry with the years. According to him, the progress in his poetry could be attributed to a reflection of the unceasing process of change in his life. A long 50-odd years have passed since the publication of his first book of poems 1932, when he was 16. Book after book of verse followed, and it is interesting to note the titles of his more significant collections: Kavita 1962, Kavita 1971, Kavita 1983 and Kavita 1985. He insists that such a titling of the volumes helps readers follow the chronological progress of his poetry.

Rautroy has 20 books of poetry to his credit. Five volumes of short stories, a novel, titled Chitragriha and collections of literary essays and translations make up the total number of 38 books he has authored so far. In a poem he wrote some years ago, he said:
I am the poet of labour
With my pen for a weapon
I stand and dream of the day
to come
When Man shall rise out of
martyrdom.

Surely these are the words of self-admitted marxist. Rautroy has, in his own way, tried to bring about a change in the present social order, although how far he has been able to do this through his writings remains to be seen. He would like to see poets talk from their own experiences rather than 'build'

their poems from their affluent living rooms.

Satchidananda Rautroy is 71 today. Less than two months ago, we were together at a meeting at a local college. He spoke on modernism in poetry with the same enthusiasm that marks his poetry. He was attired in his usual dhoti and kurta, and his features had not changed during the years. Today, the award of the Hnanpith has not affected his. Perhaps he seems somewhat happier today, more at peace with himself for this recognition he has received for a lifetime of poetry.

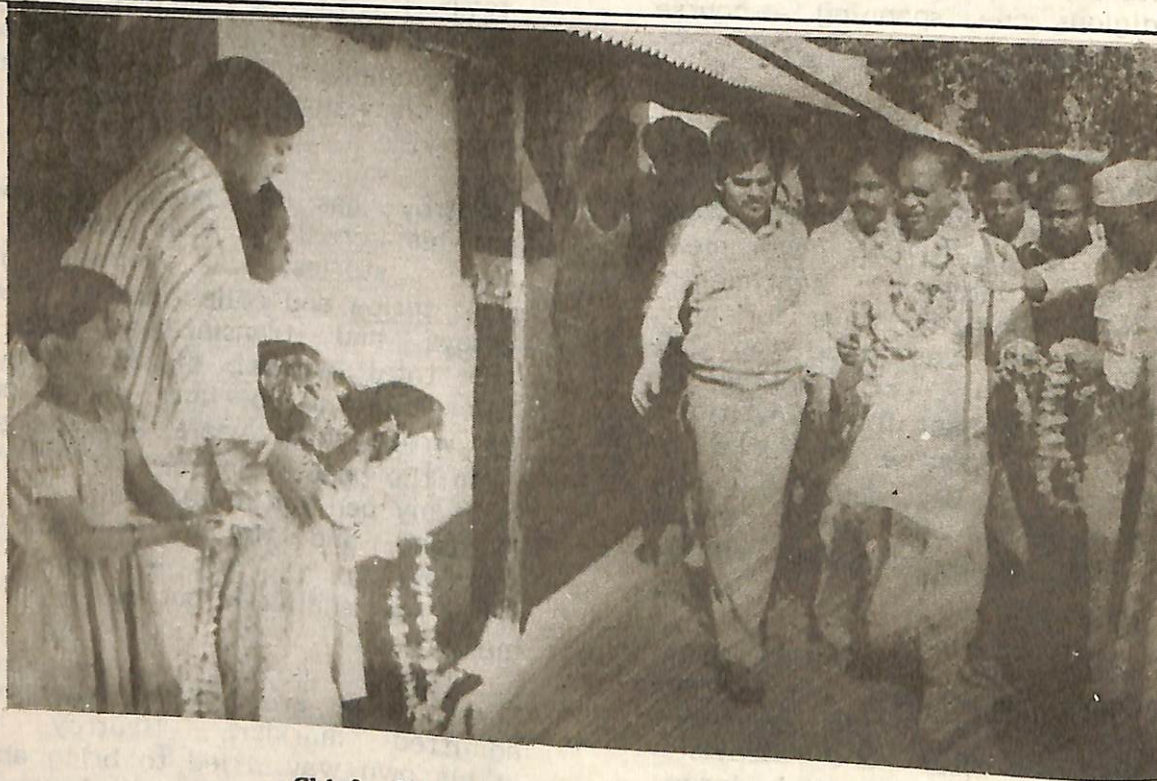
There is something about Rautroy's work has always disturbed me. Easy-flowing, lyrical and intense, it contains a quality akin to that of sublight spreading across the

land of his dreams, dressing the fields and mountain slopes in green. May be a spiritual quality that makes him ask at the end of the same poem quoted above (translations mine) :

And the river? Is there no river?
For it seems the river is but
the reverse
or just a shadow of home-
bound time,
that unites me over and over
to the very same icon-centre.
Perhaps the Jnanpith should have
been awarded to his years ago.

Sri Jayanta Mahapatra

Tinkonia Bagicha
Cuttack 753 001.



Chief Minister, Shri J.B. Patnaik
inaugurated the Indira Awas Housing
Colony at Dangulu in Phulbani
District on 3.1.88

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