

## Historical Significance of 26th January

*Balabhadra Ghadai*

The announcement of the appointment of a Statutory Commission under the Chairmanship of Sir John Simon on 8th November 1927 for the purpose of enquiry into the working of the Government of India Act, 1919 and to suggest further reforms in the system of administration came as a rude shock to the Indian people and sparked off a wave of protest all over the country. The committee arrived in India on 3rd February 1928. On that day, the entire country observed a hartal. In the afternoon on that day, meetings were held all over the country to condemn the appointment of the Commission and to declare that the people of India would have nothing to do with it.

There was firing and demonstrations in Madras and Lathi charges at many places. The Commission faced massive protest demonstrations and hartals wherever it went. The Central Legislative Assembly decided by a majority that it would have nothing to do with the commission. All over the country the cry of "Simon, go back" was raised. The Police resorted to repressive measures. Thousands of people were beaten up. It was during these demonstrations that the great nationalist leader Lala Lajpat Rai was severely assaulted by the Police. He succumbed to the injuries inflicted on him. In Lucknow, Jawaharlal Nehru and Govind Ballabh Pant were

among those who suffered blows of police lathis. The lathi blows crippled G.B. Pant for life.

The Congress session at Madras, which was presided over by Dr M.A. Ansari, had passed a resolution which declared the attainment of complete independence as the goal of the Indian people. The resolution was moved by Jawaharlal Nehru and supported by S. Satyamurty.

Meanwhile, an organisation called the Indian Independence league had been formed to press the demand for complete independence. In December 1928, the congress met at Calcutta under the presidentship of Motilal Nehru. At this session, Jawaharlal Nehru, Subhas Chandra Bose and many others pressed the congress to demand complete Independence. The Congress, however, passed a resolution demanding Dominion Status. This meant less than complete independence. But it was declared that if the Dominion status was not granted within one year, the Congress would demand for complete independence and would launch a mass movement to achieve it. The Indian Independence league continued to rally the people behind the demand for complete independence throughout 1929. The mood of the people throughout the country had changed by the time the Congress held its next Annual session.

The President of the session was Jawaharlal Nehru. This was an evidence of the influence on the congress of the new leaders who had been demanding a more intense struggle against the British Rule.

As the one year ultimatum given to the British Government to grant Dominion status to India ended, Gandhiji's resolution on 31st December 1929 declared that the word "Swarajya" in Article-I of the Congress constitution shall mean complete independence. It was passed. It asked all Congress men and nationalists not to participate in election to the legislatures and to resign from legislatures. To achieve this aim, it was decided to launch a Civil Disobedience Movement. The congress also decided that 26th January would be observed as the Independence Day all over the country every year.

On 20th January 1930, Independence Day was observed all over the country and in thousands of meetings, people took a pledge which said, "We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have necessities of life, so that they may have full opportunities of growth. We believe also

that if any Government deprives a people of these rights and oppress them, the people have a further right to altar it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe therefore that India must sever the British connection and attain purna Swaraj or complete Independence. They declared that it was "a crime against man and God to submit any longer to a rule that has caused this fourfold disaster to our country ....."

It is significant to mention here that this day was observed as the Independence Day every year as long as the British ruled India. Later, in order to perpetuate the memory of the great pledge to the "PURNA SWARAJ DAY" 26th January 1950 was chosen to be the day of the commencement of our constitution and was declared as Republic Day with Dr. Rajendra Prasad as its first President.

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### **33 OBSERVERS APPOINTED FOR PANCHAYAT POLLS**

The State Election Commission has appointed 33 expenditure observers for the three-tier Panchayat polls. Out the these, two have been kept reserve and the rest 31 have been allotted to different districts.

As, for the first time, the SEC has imposed restrictions on expenditures of the candidates by fixing ceilings, it was necessary to appoint separate expenditure observers.

## First Historical Session of Indian Constituent Assembly

*Braja Paikray*

The first historical session of Indian Constituent Assembly commenced on the 9th December 1946, Monday, in the Constitution hall of New-Delhi. Though the Constituent Assembly consisted of 296 members, the first historical session was attended by only 210 members. Attending this session, Mr. K.M. Munshi, a prominent intellectual of the then India, remarked, "A great day for India has dawned. Indians are going to frame their own constitution, but there is unhappiness everywhere." Observing the discouraging political scenario of the country Mr. K.M. Munshi had expressed such views as because the Muslim league had decided not to attend the aforesaid historical session of the Constituent Assembly. The rulers of different princely states were also not co-operating with the Congress leaders and the British Govt. had no particular message regarding this historical session. The British Prime Minister Mr. Churchill added fuel to the fire by his self-styled views in connection with this historical session that "The Constituent Assembly represented only one major community of India." Mr. Viscount Simon had also expressed his negative remarks by saying that "The Constituent Assembly of India was a body of Hindus.

In fact, the aforesaid views were after all wrong, unjust and politically motivated. Because,

the first historical session of Constituent Assembly was attended by the representatives of all castes, communities and religions of India. Amongst the 210 members who attended the first historical session of the Constituent Assembly, there were 155 high caste Hindus, 30 Schedule Caste representatives, 5 Tribals, 5 Sikhs, 5 Indian Christians, 3 Anglo-Indians, 3 Parsis and 4 Muslim members. Though the Constituent Assembly had 80 Muslim members out of total 296 members their attendance was very poor as because the Muslim League had called upon the Muslim members to boycott the first historical session of constituent Assembly.

The main duty and responsibility of the makers of Indian Constitution was to reflect and represent the hopes, aspirations and dreams of each caste, class and community of the country. Some people had opposed the method of nomination of members to the Constituent Assembly and apprehended that as the nominated members were not the elected representatives of the common people they would fail to reflect the hopes, aspirations and dreams of Indians while framing the Constitution. Reacting to the aforesaid apprehension of the opposing people, Dr. B.R. Ambedkar remarked "The Constituent Assembly in making a Constitution has no partisan motive. Beyond securing a good and workable

Constitution it has no axe to grind. In considering the articles of the Constitution it has no eye on getting through a particular measure. The future parliament if it met as a Constituent Assembly.

Its members will be acting as partisans seeking to carry amendments to the Constitution to facilitate the passing of party measures which they have failed to get through Parliament by reason of some articles of the Constitution which has acted as an obstacle in their way. Parliament have an axe to grind when the Constituent Assembly has none."

As per the opinion of Mahatma Gandhi, the Constituent Assembly should reflect and represent the national life of Indians. Gandhi's vision was going to become a reality as because towering personalities like Sarbapalli Dr. Radhakrishnan, Dr. B.R. Ambedkar, Mr. K.M. Munshi, Alladi Krishna Swami Aiyar, Prof. K.T. Sah, N. Gopalswamy Ayengar and Hrudayanath Kunjur were the members of Indian Constituent Assembly.

The agenda of the first historical session of Indian Constituent Assembly was :-

1. The selection of Interim Chairman.
2. The oath taking ceremony of members.

In the beginning of the Session, Acharya Krupalini proposed the name of Mr. Sachidananda Sinha, a prominent Congress Leader of the country, to adorn the post of interim chairman of Constituent Assembly and after assuming the chairmanship, Mr. Sinha in his inaugural speech stated briefly regarding the Constitution of different Countries of the world and advised the members to study and go deep through the American Constitution. Mr. Sinha further opined that-while framing the constitution, the makers of Constitution must study and observe the socio-economic and political situation of the

country in order to meet the needs of all classes of people.

Quoting the noteworthy sayings of famous American jurist Mr. Joseph story, Mr. Sachidanand Sinha addressed the dignitaries present at the first historical session of Indian Constituent Assembly as follows,

"Republics are created by virtue of public spirit and intelligence of citizens. They fall, when the wise are banished from the public councils because they dare to be honest and the profligates are rewarded because they flatter the people, in order to betray them." Reciting some verses of Poet Iqbal and predicting the bright future of India Mr. Sinha concluded his speech quoting the famous stanza from Bible "where there is no vision, the people perish."

After the concluding speech of Mr. Sinha, the oath taking ceremony of members was commenced. The secretary of Constituent Assembly Mr. H.V.R. Ayengar called the names of each member to participate in oath taking ceremony. Each member was going to the secretary when called by name and was returning to his concerned seat after taking the oath and putting his signature on a register.

Before declaring the conclusion of the first historical session of Indian Constituent Assembly Mr. K.M. Munshi, one of the greatest intellectual of India, remarked : "For the moment, the spirit of triumph is in the air, but the smell of coming danger persists. Thus began the first hour of our freedom."

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## Constitutional Remedies

*Om Prakash*

Any provision in any Constitution for Fundamental Rights is meaningless unless there are adequate safeguards to ensure enforcement of such provisions. Since the reality of such rights is tested only through the judiciary, the safeguards assume even more importance. In addition, enforcement also depends upon the degree of independence of the Judiciary and the availability of relevant instruments with the executive authority. Indian Constitution, like most of Western Constitutions, lays down certain provisions to ensure the enforcement of Fundamental Rights. These are as under:

(a) The Fundamental Rights provided in the Indian Constitution are guaranteed against any executive and legislative actions. Any executive or legislative action, which infringes upon the Fundamental Rights of any person or any group of persons, can be declared as void by the Courts under Article 13 of the Constitution.

(b) In addition, the Judiciary has the power to issue the prerogative writs. These are the extraordinary remedies provided to the citizens to get their rights enforced against any authority in the State. These writs are - Habeas corpus, Mandamus, Prohibition, Certiorari and Quo-warranto. Both, High Courts as well as the Supreme Court may issue the writs.

(c) The Fundamental Rights provided to the citizens by the Constitution cannot be suspended by the State, except during the period of emergency, as laid down in Article 359 of the Constitution.

A Fundamental Right may also be enforced by way of normal legal procedures including a declaratory suit or by way of defence to legal proceedings. However, Article 32 is referred to as the "Constitutional Remedy" for enforcement of Fundamental Rights. This provision itself has been included in the Fundamental Rights and hence it cannot be denied to any person. Dr. B.R. Ambedkar described Article 32 as the most important one, without which the Constitution would be reduced to nullity. It is also referred to as the heart and soul of the Constitution. By including Article 32 in the Fundamental Rights, the Supreme Court has been made the protector and guarantor of these Rights. An application made under Article 32 of the Constitution before the Supreme Court, cannot be refused on technical grounds. In addition to the prescribed five types of writs, the Supreme Court may pass any other appropriate order. Moreover, only the questions pertaining to the Fundamental Rights can be determined in proceedings against Article 32.

Under Article 32, the Supreme Court may issue a writ against any person or government within the territory of India. Where the infringement of a Fundamental Right has been established, the Supreme Court cannot refuse relief on the ground that the aggrieved person may have remedy before some other court or under the ordinary law. The relief can also not be denied on the ground that the disputed facts have to be investigated or some evidence has to be collected. Even if an aggrieved person has not asked for a particular writ, the Supreme Court, after considering the facts and circumstances, may grant the appropriate writ and may even modify it to suit the exigencies of the case. Normally, only the aggrieved person is allowed to move the Court. But it has been held by the Supreme Court that in social or public interest matters, any one may move the Court.

Any piece of legislation or law, which tends to interfere with the power of Supreme Court under Article 32 shall be declared as void. Hence, there is no way that the legislative or the executive authority can by-pass the power and responsibility entrusted to the Supreme Court by the Constitution. In a famous case titled as "Gopalan Vs State of Madras", the Supreme Court declared Section 14 of the Preventive Detention Act of 1950 as void, because as per the Supreme Court, the said Section acted as an iron curtain around the acts of the executive authority making the order of preventive detention.

## WRITS

### 1. Writ of Habeas corpus :

It is the most valuable writ for personal liberty. Habeas Corpus means, "*Let us have the body.*" A person, when arrested, can move the Court for the issue of Habeas Corpus. It is an order by a Court to the detaining authority to produce the arrested person before it so that it may examine whether the person has been

detained lawfully or otherwise. If the Court is convinced that the person is illegally detained, it can issue orders for his release.

### 2. The Writ of Mandamus :

Mandamus is a Latin word, which means "We Command". Mandamus is an order from a superior court to a lower court or tribunal or public authority to perform an act, which falls within its duty. It is issued to secure the performance of public duties and to enforce private rights withheld by the public authorities. Simply, it is a writ issued to a public official to do a thing which is a part of his official duty, but, which, he has failed to do, so far. This writ cannot be claimed as a matter of right. It is the discretionary power of a court to issue such writs.

### 3. The Writ of Quo-Warranto :

The word Quo-Warranto literally means "by what warrants?" It is a writ issued with a view to restraining a person from acting in a public office to which he is not entitled. The writ of quo-warranto is used to prevent illegal assumption of any public office or usurpation of any public office by anybody. For example, a person of 62 years has been appointed to fill a public office whereas the retirement age is 60 years. Now, the appropriate High Court has a right to issue a writ of quo-warranto against the person and declare the office vacant.

### 4. The Writ of Prohibition :

Writ of prohibition means to forbid or to stop and it is popularly known as 'Stay Order'. This writ is issued when a lower court or a body tries to transgress the limits or powers vested in it. It is a writ issued by a superior court to lower court or a tribunal forbidding it to perform an act outside its jurisdiction. After the issue of this writ, proceedings in the lower court etc. come to a stop.

### 5. The Writ of Certiorari :

Literally, Certiorari means to be certified. The writ of certiorari is issued by the Supreme Court to some inferior court or tribunal to transfer the matter to it or to some other superior authority for proper consideration.

#### Writs of Prohibition and Certiorari

The writ of prohibition is issued by any High Court or the Supreme Court to any inferior court, prohibiting the latter to continue proceedings in a particular case, where it has no legal jurisdiction of trial. While the writ of mandamus commands doing of particular thing, the writ of prohibition is essentially addressed to a subordinate court commanding inactivity. Writ of prohibition is, thus, not available against a public officer not vested with judicial or quasi-judicial powers. The Supreme Court can issue this writ only where a fundamental right is affected.

The writ of certiorari can be issued by the Supreme Court or any High Court for quashing the order already passed by an inferior court. In other words, while the prohibition is available at the earlier stage, certiorari is available on similar

grounds at a later stage. It can also be said that the writ of prohibition is available during the tendency of proceedings before a sub-ordinate court, certiorari can be resorted to only after the order or decision has been announced. There are several conditions necessary for the issue of writ of certiorari, which are as under:

- (a) There should be court, tribunal or an officer having legal authority to determine the question of deciding fundamental rights with a duty to act judicially.
- (b) Such a court, tribunal or officer must have passed an order acting without jurisdiction or in excess of the judicial authority vested by law in such court, tribunal or law. The order could also be against the principle of natural justice or it could contain an error of judgment in appreciating the facts of the case.

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## French Balasore and Gandhiji's Salt Satyagraha

K.J.S. Chatrath

Nothing exemplifies India's struggle for freedom from the British colonial yoke more vividly than Gandhiji. His chief weapon was 'satyagraha' and the Salt March to Dandi as a part of it, became one of the notable examples of the enormous power and potential of 'satyagraha' as a tool for achieving independence. However the general impression is that the salt 'satyagraha' was performed by Gandhiji and his followers on the completion of a peaceful but very spirited march to Dandi. Unfortunately not many of us know about the part played by the people of Orissa, especially the ladies, in Salt Satyagraha. The centre of this 'satyagraha' in Orissa was Inchudi.

Inchudi is a village, situated 19 km. from Balasore town. It is famous for the historic Salt 'Satyagraha' of 1930. It is said that here the success of mass civil disobedience against Salt Laws occupied the second place in India after Dandi in Gujarat where Mahatma Gandhi himself led the movement. Gandhiji had visited Balasore district from 14th to 17th December 1927. The Salt 'Satyagraha' at Inchudi was headed by Surendra Nath Das.<sup>1</sup> The participation of several women in the Inchudi campaign and the spread of the campaign to other places in the coastal belt of Orissa were regarded as one of the highlights of the movement. As soon as the 'Satyagraha' started at Inchudi, Rama Devi, accompanied by Malati Devi, Annapurna Devi and Kiran Bala Sen and other ladies reached the 'Satyagraha' Camp at Balasore.<sup>2</sup>

Following is an eye-witness account<sup>3</sup> of the Salt 'Satyagraha' in the village Inchudi of Balasore district of Orissa:

*"When volunteers were bringing 'salt-earth' to make salt, policemen fell on them and started beating and kicking them. Their patient suffering drew tears from the eyes of spectators. At last, tired of beating and kicking them, the policemen stood beside the volunteers as they made a pile of the "salt-earth" and kicked and leveled the pile. In spite of this, the volunteers worked from early morning to noon and again from three to six in the afternoon. Many succeeded in taking the 'salt-earth' to their camp and made salt from it. This salt was publicly sold in Balasore town."*

While Balasore district was a part of the British empire, a minuscule area in Balasore town was under the possession of the French Government and was known as the French Balasore. There is an interesting correspondence between the British and the French authorities concerning the part played by Balasore in the non-cooperation movement started by the Congress. The British saw it, not only as a movement which in principle wanted to change the government but also as a menace to the entire social edifice. The agents of Congress set up 'Ashrams' at various locations in the district of Balasore for involving people in "defeating the law". The British authorities felt that to start with they began with the salt campaign but then changed their attitude of



nonviolence to that of violence and started engaging in picketing of shops selling European products and in advocating non-payment of taxes. Sanctions were imposed by the British authorities and several 'ashrams' in Balasore district were raided by the police and members of "these illegal associations arrested, put to justice and punished".

The senior government officials and the experts of the Government of India did not take the breach of salt tax seriously. They did not expect any kind of result damaging to the working of the British Government. George Richard Frederick Tottenham, a member of the Central Board of Revenue, described it as Mr. Gandhi's somewhat fantastic project.<sup>4</sup>

In July 1930, the British authorities received information that these members of Congress had procured a house in the limits of the French Loge in Balasore in order to make good their escape from chase, arrests and imprisonments. The District Magistrate of Balasore Khan Bahadur Shamsuddui Haider wrote a letter to the French Administrator at Chandernagore on 25th July, 1930<sup>5</sup> requesting him to accord a special sanction in this case permitting the British police to enter the French Loge and to arrest the delinquents and the persons who could assemble there with the common objective of inciting the people of the English territory flout and resist the law.

On the same day the District Magistrate wrote a confidential letter to the Commissioner of the Cuttack Division<sup>6</sup> informing him that 'satyagrahis' and volunteers who were staying in the 'Prajatantra' (a well known Oriya newspaper) office and in the "Photo Cabin" in Balasore town were arranging to have a house within the area of the French Loge, Purana Balasore to evade arrest and prosecution. He also informed the Commissioner that he had addressed a letter to the Administrator of Chandernagore today requesting him to see that these people are prevented from establishing any

'ashram' within the French territory. The District Magistrate requested the Commissioner to move the local Government to address a letter to the Administrator of Chandernagore or to write a letter himself in support of D.M's request. The best recourse, according to the District Magistrate, would be if the Administrator of Chandernagore permitted the British Police to go into the French loge to arrest these people in case they established an 'ashram' in Purana Balasore and kept an assembly of persons there for unlawful purposes.

The Commissioner of Orissa, Cuttack, in his turn addressed a letter to M.G. Hallett, Chief Secretary, Government of Bihar and Orissa, Ranchi,<sup>7</sup> informing him that the Satyagrahis and volunteers staying in Balasore town were arranging to take a house within the area of the French loge at Balasore to evade arrest and prosecution. And that there was likelihood of 'Satyagrahis' establishing an 'Ashram' in French Balasore.

He, however, referred to the provisions of the existing Agreement and was of the opinion that under the terms of agreement between the British Government and French Administrator, a request as suggested by the District Magistrate, could not be made to the French authorities. Quoting article 6 of the Agreement, he felt that the British police could enter the French territory to arrest persons who had committed crime in British territory and taken refuge in French Balasore. This had to be followed by an application then being made for extradition. But an unlawful assembly in French territory was not an offence committed in British India. He, however, suggested that the French Administrator at Chandernagar could be informed of the probability of these 'Satyagrahis' establishing a headquarters in French Balasore and asked to take such measures as he deemed proper to prevent this happening.

However, the Provincial Government did not seem very enthusiastic in taking up the issue with

the French authorities. It made routine queries like what reply if any had been received from the Chief Administrator Chandernagore to the District Magistrate's request and the present status of the 'Ashram'. Government was informed by the Commissioner that no reply had been received and that only 10 or 12 unimportant Satyagrahis were living in this Ashram, and they were arrested when they came into Balasore if they break any of the Ordinances. The Commissioner and the District Magistrate felt<sup>8</sup> that it was best to leave the matter alone at present. The District Magistrate was keeping an eye on the doings of the 'Satyagrahis' at the 'Ashram', and if, at any future time, he found it necessary to ask Government to address the Administrator on the matter he would do so.

In this connection, the Commissioner of Orissa also informed the Chief Secretary that he found the general administration of this French Loge to be extremely unsatisfactory, and that as far as he could ascertain, no attempt had been made, since the first Convention was drawn up in 1917, to exercise any of the rights which the Convention gave to the British. He further stated that he was looking into this and would endeavour to get the British rights under the Convention put on some working basis.

In a subsequent letter<sup>9</sup> written in February 1932 by the Collector Balasore to the Commissioner Orissa Division Cuttack one again finds the echo of the 'Ashram'. The Collector informed that since the Congress Ashram had been opened at French Balasore, the tenants there had become more refractory. They were not paying the arrear rents amounting to Rs.5916/-, which was outstanding since September last.

The French chose not to give any specific response to these exhortations from the British government. In fact the French already knew what the British had still to learn - the power of common salt. In fact 'gabelle' or the salt tax in France is known to be one of the important causes of

dissatisfaction that led to the French Revolution of 1789.<sup>10</sup>

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## Gandhi Mahatmya : A Critical Analysis

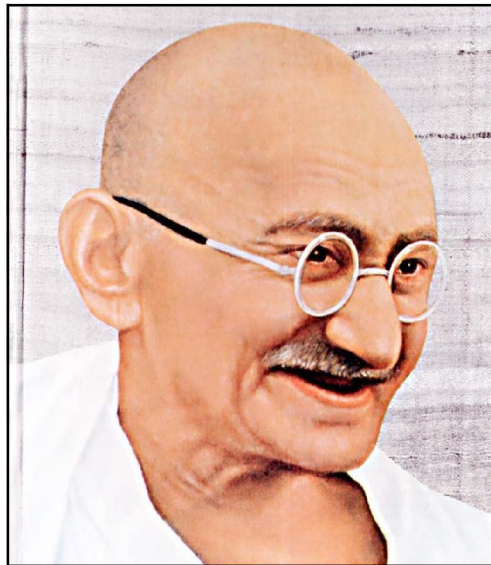
*Kailash Chandra Dash*

After the spread of the message of Non-cooperation Movement in India by Mahatma Gandhi in 1920-21, Orissa witnessed the flow of Gandhian ideas and the application of Gandhian strategy by the nationalists. The Oriya newspapers like Utkala Dipika and Asha articulated the message of Mahatma Gandhi and sought to project Congress politics in Orissa. A number of books in Oriya were published in 1921 and 1922 describing the glory and greatness of Mahatma Gandhi.

As an inmate of Gandhiji's Sabaramati Ashram in the second decade of 20th century, Gobinda Mishra of Daspalla had written the life history of Mahatma Gandhi upto his entry into Indian politics. This book in Oriya (*Mahatma Gandhinka Jibana Charita*) was followed by other writings on Mahatma. Padma Charan Patnaik of Puri had written in 1921 the life of Mahatma Gandhi in thirteen chapters describing the extra-ordinary character of Mahatma Gandhi. *Gandhinka Swarajya* (The Swaraj of Mahatma Gandhi) was written by Chintamani Acharya in 1921. In that

book, he had intimated the Oriyas about the necessity to understand Mahatma's message and strategy for non-cooperation. It was completed in five chapters excluding the introduction and conclusion.

A significant booklet published in 1921 was written by Jagabandhu Singh, a great advocate



of Gandhian thought in Orissa and an associate of Gopabandhu Das. It was *Gandhi Mahatmya*. It was composed in the popular form of Bhagabata of Jagannath Das which was well known and read in the villages (in the Bhagabata Ghara). Jagabandhu, an ardent nationalist in Orissa, followed the *Bhagabata* style of composition in order to spread quickly the Gandhian ideas in the rural Orissa. It was printed by

Radhanath Rath in Satyabadi Press at Sakhigopal. It was based on the text of Pollock. The Deputy Inspector General of Police, Bihar and Orissa, R.S. F Macree had great difficulty in obtaining a translation of this booklet. The Oriya text was first received by the colonial authority from

Manbhum on the 28th June 1921 (as reported in the confidential report of Bihar and Orissa, General Police, No. 10-300-23-11-1921, now preserved in Orissa State Archives, Bhubaneswar in the Secretariat Section). It was sent to the publicity officer for translation. He failed to have it translated and it was returned by him on the 7th August 1921 and sent to the Government translator, Cuttack on the 8th August 1921. The translation was completed on the 25th November 1921. The text was proscribed by the colonial Government. The authority made a thorough search in the Samaj office at Sakhigopal where it got forty printed copies of *Gandhi Mahatmya* and the original manuscript.

Gandhi Mahatmya contained interesting verses on Mahatma's early life till 1921 and its aim was to articulate Gandhian ideas before the rural uneducated Oriyas. The elitist view on Mahatma Gandhi was presented in the newspapers in Oriya, but Jagabandhu followed a simple style by which rural Oriya world knew Mahatma Gandhi and his message.

It starts with the birth of Mohan Das and his early life in a simple language. It gives an account of his activities in South Africa. A summary of Gandhi Mahatmya from his days in South Africa till 1921 is presented below on the basis of the translation of the colonial authority.

"All the English people in Natal formed a party among themselves and got an Act passed in the Natal parliament to the effect that no Indian could remain there and that Indians would have no right in Natal. Gandhi thought it unbearable. He set various agitations a foot and made several petitions. In consequence of this the Act was repealed but the obstinate Englishmen never admitted this and said that no Indian should give his note and that he should have no right in the administrative work. The Indians in Natal have

suffered very much. The Englishmen in Natal commit severe oppressions. The Indians there are less than brutes. Some newspapers advise institution of enquiries.

Gandhi proceeded to Natal but he was caught in the way. Some of the English people in Natal surrounded him and beat him and made him half dead. Upon this, the wife of the Police Superintendent came running to him. She recognised Gandhi and saved him under an umbrella. She drove away the people and took him with her and left him in the house of an Indian friend. On reaching there, he thought within himself 'test those people would come again to this place and would commit oppression on my friend.' Thinking this within himself, he was compelled to flee secretly in the disguise of a constable. In this way, some days passed away when the minds of the people were pacified. Newspapers of that country were found many times to ask for excuse.

From this, you will understand the dealings of the English people who do not like the Indians in Natal. They think that Indians are mean and that they alone are noble. They hate the Indians very much whom they consider to be like worms and insects.

Politics is full of Swadeshi spirit. If politics be without religious spirit then it will do mischief. If politics be separated from religious spirit then it is sure to be moribund. In our country, politics was always the companion of religion. Now they are separated, so politics has become worse and therefore all men are dissatisfied at present. The principles of republicanism were in vogue in India. In every village there was the panchayat system. There was, and in some places there is still common property. There was division of caste and the work was managed easily. Each caste used to do its work and to live happily in the

society. If a member of any caste committed several faults, then he was tried and punished by that caste. If the Raja or his officers were oppressive, the matter was considered and decided by the caste people. Methods of work were good and the rules and regulations were wonderful. Who will deny that those people were intelligent? Gradually this system broke up and it happened in this age. People learnt the English language and some of them thought themselves great and did not mix with the ordinary people and formed themselves into a separate class. Ordinary people thought the English educated men to be Sahebs and became afraid when they saw Government officers. Again the educated men did not know the minds of the ordinary people to whom the ideas of the English educated men were incomprehensible. The Babus read the English language and ordinary people did not understand that language. The ideas of the Babus remained with them within chests. Had the education been imparted through the vernaculars of the country, the people would have understood the ideas of the educated men just as the people read and hear the Mahabharata and the Ramayana. The educated men read and wrote in English and the people remained in darkness and knew nothing about the discoveries of the educated men. The ideas of the Swadeshi disappeared and the educated men became incarnation of the foreigners. The rules and regulations of the village became extinct. The village panchayat system, the foundation of self government disappeared in course of time and each man thought of himself very highly. Unless all these are recovered, India will be ruined. If all educated people try unitedly the above stated old customs of India will be recovered easily.

In the country, plague and famine ruined the people. India has become the playground of famine. India yields gold, but her sons do not get

rice and die of starvation and some of them became beggars. The trade of the country was neglected. Foreign goods came and charmed the minds of the people. The industries of the country disappeared and cloth came from foreign countries. Foreign goods drained all money that Indians had. Outwardly Indians are called Babus and in fact they became dependent. By enchanting Indians with outward charm, the foreigners took away valuable objects from this country. The country became devoid of all the valuable objects that were within it and it was degraded. Still we do not come to our senses; what illusion has surrounded us. You have given up your love for your country and now you are in trouble. All the nations of world came to India market. They brought innumerable machine made things and sold them at cheap price and thus ruined the industries of India.

Hand-made articles were not cheap and so they disappeared. Weavers of India were defeated and laboured in fields for getting wages. In its stead, foreign cloths were widely used in India. The strong English nation took no steps against this and remained with their eyes shut for the profits of their own country. Now Indians, hear attentively and patiently, be your own protectors and think how to save yourselves. Your religion is very strong. Where is that religious knowledge gone? You would rather die of thirst than drink water from another. Such was your religion, has it now become extinct? Is it not always irreligious to use foreign articles? As you gave up that religion you became helpless and so were ruined. Now I request you again and again, by administering the oath of religion to you, to take a vow that you should always use the things of your country, whatever is available in which ever place. If you can keep up this vow, you will live happily. If the things you require is not made in India, then think of how to prepare that thing

here. The people of other countries are surely like you. The things which they can make by force of their intelligence can, if you try be made by you. You can surely do this if you put faith in yourselves. It is not proper to use foreign food, cloths, ornaments etc; it is irreligious to use them, cherish Swadeshi spirit in your mind and always repeat Swadeshi mantra. If this is not done you will not be saved and India will not be delivered (liberated).

The English nation, by using compulsion, enforced rules. Rules of free trade are good for their country. They are poisonous for India, so India is ruined. When foreign goods were not in India, our forefathers lived happily. There were sufficient food and clothing and the people were healthy and strong and of all the nations they were the most advanced in learning. They with the articles of their country became great in the world. Their descendents are proud of English civilisation and come out in foreign dress. They are glad to decorate their houses with foreign objects. They eat and drink foreign things and put Bilati (English) cloths and use Bilati ornaments and yawn in happiness. They think very highly of themselves when they look at their faces through a mirror. They dress their wives after the fashion of European ladies and go to walk in carriages. Sahebs mentally laugh at them when they see them in European dress and hate them. The educated babus are like crows in peacock's plumage. They indulge in luxury. They acquired western civilisation and gave up Swadeshi spirit.

India is always crushed under the British administration. The condition of the people is becoming worse and worse from day to day. The Indians have no right in the administration of the country. Slavery prevails and the people became weak. The Indians who have got English education serve in low posts. All the high posts remain in

the hands of the white people. The administration is for the white people and the black people have no place in it. It is true that there are many advantages and we have derived great benefit from colonial rule. But still if we direct our sight inward we easily see a hollow. All this is trade and business from which the English people only get the profits. The rules of free trade drain the wealth of India.

The Indians are black people and they are nowhere respected. They take fright and walk aside when they see white people. Still the white people consider them to be less than worms and insects. Those who serve under white Government are always in fear. By reading in schools, boys forget their religion. They walk after the manner of Sahebs and put on the dress of Sahebs. They are fond of the food of Sahebs and they do not treat their fathers and brothers as their relatives. They always read that the Sahebs are great heroes. The people forget the virtue of unity. Various oppressions are committed under the British administration. People of India submit various petitions for considering the grievances of the people and for giving same rights to the people. For a long time past such prayers are being made. Why will the Government hear all these ? What will be their profits ? If they give their rights to the people, their powers will be reduced.

The colonial Sarkar can give only such rights which will not put them to loss and which will preserve their prestige. They satisfy the people by giving some posts to them. After sometime passed in this way, people became dissatisfied and set a foot various agitations and put forth their grievances. They held meetings at various places and represented their case unitedly. They wrote in newspapers and they rent the air with their cries. The Indian National Congress also made several

entreaties. The Congress has been holding its sittings for the last thirty five years. Men from all the provinces come and sit in this Congress to discuss matters. They unanimously think of various matters. Seeing the people unanimous the Government was moved and thought that if the people would not hear at all, then some mischief might be done. They thought of giving some rights. It was announced that the administration would be reformed. It was decided that India would get self-government. The minister (Secretary of State for India) came from England and held consultations in India. In several consultations many months passed away. The people in India became glad and their minds were puffed off. They became glad at heart as if they got the moon in their hands.

News reached at Punjab that Mahatma Gandhi had been arrested. The people were very much excited at heart to hear of the arrest of Mahatma. They thought that the arrest of their guardian was not good for them. They found no further means of their protection. Thinking in this way they assembled at one place. They looked at one another and were extremely sorry. Many people assembled and became sorry. The Government thought that these people would rise in rebellion and drive them away from the country. General Dyer of that place came out and gave orders for killing all those people. He killed many people by firing cannon and guns. Many villages were set on fire and many people were made captives. Cloth was taken off from their hips on which they were caned till flesh and blood came out of them. Cages were prepared in which people were shut up and which were placed on the road to be seen by other people. Another order was issued that people should go and come back two miles by crawling. They should rub their noses on the ground and stand on one leg. The school boys were most cruelly ordered to run,

and to come back by running sixteen miles in the fierce midday Sun. Women were also very cruelly oppressed, cloth was taken off from their private parts and cane sticks were thrust into them. Various such oppressions were committed in Punjab. Innumerable men were killed. What more shall I speak ? The Punjab oppressions were worse than brutal. There was a sensation throughout India about what happened in Punjab. The news of these affairs reached England and they were discussed in the Parliament. What had been spoken by the people was declared to be false and the offenders were not punished. This is great insult. Nobody on the earth with flesh and blood can endure this. During the great German War, the Indian Muslims joined the war. The result at the end of the war was that their religious places were gone. It was at first promised that these places would not be taken easily. The Muslims became angry for this treatment. This is called Khilafat. Mahatma Gandhi became very sorry at this affair. At this time, the Reforms Act came into force. Nothing special was obtained, only the name was great. The number of members in the Governor's Council increased to a certain extent and some natives of India became Ministers in those Councils. The result was the increase of expenditure only. The salaries of Native Ministers were very high. Every Minister will get sixty four thousand rupees per annum. The people will bear the burden of all this expenditure. They are dying from scarcity of food and these burdens are placed on their heads. The poor people are proud of giving votes. The Babus secured votes of the people by various tricks. They will earn reputation in the Sarkar and will serve as Ministers. They will grow fat with the people's blood and will not speak to them when they see them. The income of the province will be insufficient for its expenditure. What further improvement will they effect ? The people have no power to pay more

tax. The Sarkar kept all the important rights to itself. The important secret is in its hands and it will never give that. Mahatma Gandhi thought over the matter very closely. The Reform Act is useless. It is merely a bimba fruit (the fruit looks beautifully red on the surface, but there is nothing useful inside it) The Reform Act has been passed only to wheedle away the people. We were deceived and our objections were not heard. The oppression committed in Punjab was not taken into consideration. After inspiring confidence, they took away the Muslim religious places. The oppression in Punjab will be repeated again and again. Respect and dignity were all gone. Nobody considered it. If no remedial steps were taken it would be difficult to live in India. Are the Indians so mean that they will endure such insult ? The Sarkar did not in the least care for what the people said. Thirtythree crores of people explained the situation as much as they could and all the petitions were not taken into consideration. The matter was discussed in England and there also nobody took it very seriously. What shall be done for this ? The Hindus and Muslims are both children of India. Both were insulted and the conditions of both were miserable. Gandhi took up the causes of both and came to the forefront. If both were of one mind, their miserable condition would be removed. So long the Sarkar kept both separate. It keeps one of them in its hand and suppresses the other by force. It rules India by resorting to this policy of separation. Now these two have united and have forgotten their domestic disputes. Mahatma Gandhi thought of a device for this and found out that non-cooperation was the best means to achieve that end. Nobody should co-operate with the Sarkar in its work. Not a single person should go as a member to the Governor's Council and not a single voter should give his vote. Let the pleaders give up their profession at once and let not the

people go to the law courts to institute cases and let them establish Panchayats to decide their disputes. Boys should not read in schools.

The people should use Swadeshi things and they should not touch foreign things. Let people cultivate cotton and let them make many *arats* and *charkhas*. Spin thread in your own house and all of you work the Arat. You should obey this and you should not be actuated by malice and hatred. You should not speak anything to anybody and you should do everything without any quarrel. Whatever be the consequence, you should not be violent. You should do your duty and endure everything if necessary. You can be easily victorious if you act upto this advice. However powerful a king may be, he will be easily humbled down. The king manages the work of administration with the co-operation of people. There will be no clapping if two hands are not joined together. The king and the people are the two hands. If they were not joined together this administration would not be managed and it would be paralysed at once. If we would co-operate with injustice, we would be partners in it. The King is committing oppressions thoughtlessly. If we would co-operate with that we would be partners in sin. Therefore the policy of non-cooperation is approved by the religious Sastras. Duryodhan did wrong and did no justice. Srikrishna gave up his company and remained with Arjuna. Ravana committed oppressions and Bibhisana went away from him. Hiranya thought of doing wrong and Prahlad left him and suffered various oppressions and disobeyed his father's orders. Those things are in the Sastras and right and wrong have been distinguished. They are in the Hindu Sastras and in the Koran. We have no strength of arms. The Sarkar has taken them out. We have no strength to fight and there will be bloodshed in fighting. So it is not proper to fight. Non-cooperation is very powerful and it is the



best of all the nonviolent weapons. If we would be patient, the Sarkar is sure to be defeated. So long as this Government exists, there is no salvation for us. Our sufferings will not disappear until Swaraj is established. The Mahatma gives such advice. This matter was discussed in a meeting of the Congress held in Calcutta. Majority of the people voted that this should be done. The Mahatma went from place to place and made the matter clear. Hearing his great mantra, the people were convinced. Some people did not go to the Council and some people did not give votes. Some pleaders gave up their practice and meetings were held in some places. Some title-holders gave up their titles. Some school boys left their schools cheerfully. In this way three months passed and good results were noticed. Again this matter was discussed in the Nagpur (Congress) meeting in which men from all provinces were present. They approved of this matter. Some English people also came to that meeting of the Congress. After hearing everything they approved Gandhi's proposals.

They admitted that the claims of India are justified. Moreover, the order of the meeting of the Congress must be carried out. The elephant is not equal to the nation in strength and how will it be disobeyed? What is decided by the nation must be carried out. It will do good if we act according to the advice of the majority of the people. Mahatma Gandhi speaks aloud this - the powerful Sarkar may oppress the people more. He who will speak out the true secret may be imprisoned. Do not be afraid of that. Have strength of mind and courage. It is better to be imprisoned than to suffer in this way. You will unanimously speak out what is true. If we go to jail for speaking the truth there is God to see to that. If all go to jail what is the sorrow in that? The greater the number of men who go to jail the sooner will they be released. There is no room in

the jails to keep so many persons. Do not create any disturbance, and non-co-operate firmly. There are thirtythree crores of people. If they take to non-cooperation enthusiastically the Sarkar will surely be moved and Swaraj will be established within one year and it will not be otherwise. If this will not suffice, the payment of rent will be stopped. If the lands were to put to auction sale no one would buy them. All the Government officers should give up their service. It is inevitable that at that time the policy of non-cooperation will be fully adopted. We shall get our rights by our strength. If we ask for them we shall be insulted in various ways.

We may lose all but let our national self respect be preserved. If we lose that self respect, it will not be recovered easily. So long as Swaraj is not established, there will occur the Punjab oppressions everywhere. If we do not undergo sufferings where shall we get happiness? Will you ever become independent, if you sleep without anxiety? Egypt adopted the policy of non-cooperation and underwent sufferings in consequence of which it will become independent and powerful by its own strength. Now Ireland is fighting and is in great disorder and it says that it will become independent. Those who have such firmness will surely become independent. India is no less firm. Why should we be contemptible. We have remained under British rule for a longtime. Our manhood has been certainly destroyed. Independent thought has disappeared and the spirit of slavery has increased. By reading English, the spirit of slavery goes on increasing. We always think that we are mean and that the English people are noble. There are no more powerful men than the English people and they alone are able to rule a country. The English are brave people and they will never become slaves of anybody. Such lessons are read everywhere in schools. If such ideas grow in the minds of boys

from their boyhood, they are sure to stick to them when they grow up. From the very beginning their object is to take up service.

They always think of service, when will independence come? They became defeated in spirit. There will be the national schools and the children will be taught there. The Sarkar will have no control over them. If boys will study there independently they will become good men with Swadeshi ideas in their minds.

There are various defects in the law courts. In them, there is no justice but only falsehood. People have given up village panchayats, taken shelter in British law courts and ruined their wealth and religion. They should give up British law Courts and establish Panchyats in villages. Let the pleaders give up their practice and engage themselves in this work. The country will be benefited and wealth and religion will be united, This is Mahatma Gandhi's advice which must be obeyed."

"Gandhi Mahatmya" of Jagabandhu Singh is a very important text to contain the message of Mahatma Gandhi upto his beginning of Non-co-operation Movement. Jagabandhu, a great Gandhian and a pleader, followed *Bhagabat* style of writing to articulate Gandhian ideas among the rural people of Orissa. Pandit Gopabandhu Das, a great Gandhian, wanted to use *Bhagabat Ghara* (Centre of Bhagabata study in rural

Orissa) for popular protest against colonialism. This text of Jagabandhu, a close follower of Gopabandhu, was intended to supplement the agitational activities in the *Bhagabata Gharas* by its circulation for study. Jagabandhu had written an essay in Oriya on the merit of *Bhagabata Tungis* in Orissa and its utility in the Gandhian phase of Non-Co-operation Movement. The composition of Gandhi Mahatmya by him on the style of Bhagabata is an unmistakable indication of the articulation of popular protest against colonialism in Orissa.

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## Netaji - An Indomitable Revolutionist

*Dinabandhu Dehury*

"Blood is calling to blood. Arise, we have no time to lose. Take up your arms. There, in front of you, is the road our pioneers have built. We shall march on that road. We should carve our way through the enemy's ranks, or, if God wills, we shall die a martyr's death. And in our last sleep, we shall kiss the road which will bring our army to Delhi. The road to Delhi is the road to freedom. On to Delhi."

(Netaji)

Subhas Chandra Bose, popularly known as Netaji, was born on January 23, 1897 in Cuttack, Orissa, then a part of the Bengal Presidency. He was the sixth son and ninth child of his parents, Janki Nath and Prabhavati Bose. His father, a renowned lawyer, imbued his children with the ideals of simple living and high thinking. His mother, a pious woman, gave her children a strong religious background without the element of bigotry.



At the age of 12, Subhas moved to the Ravenshaw Collegiate School, in Cuttack. This was a School only for Indian boys. He studied Bengali and Sanskrit.

The Principal Beni Madhav Das, who felt Subhas was totally different from the other boys, took a keen interest in him. Through him, Subhas was made aware of the new cultural, religious and political renaissance sweeping over Bengal. At home, Politics was taboo; so Beni Madhav Das made up for this deficiency. He enlightened Subhas on the cultural traditions of India. He taught him the Vedas, epics and Upanishads. Subhas continued with his English education so that, even after long visits to England and Europe later, he was able to achieve a dynamic synthesis of Indian and Western thoughts.

In the regime of revolutionary saga of the Indian Freedom Movement the contribution of Netaji was indeed remarkable. He enriched himself immensely being inspired by the lives of the eminent Swami Vivekananda, Aurobindo Ghosh, C.R. Das, Lenin, Mustaph Kemalpasha and Garibaldi. He was a savage to the Britishers who disliked

Gandhiji, wanted to put pressure on the British Government in the light of the Italian struggle for liberation and unification and Irish struggle for freedom. He was a luminary who dreamed of a

free and resurgent India by organizing a National Army namely *Azad Hind Fauz*, later on renamed as *Indian National Army* (INA). These officers and Army forming part of the INA were deployed in the north eastern front to give a valiant fight to the British Army.

"I have said that today is the proudest day of my life. For an enslaved people, there can be no greater pride, no higher honour than to be the first soldier in the army of liberation. But this honour carries with it a corresponding responsibility and I am deeply conscious of it. I assure you that I shall be with you in darkness and in sunshine, in sorrows and in joy, in suffering and in victory. For the present, I can offer you nothing except hunger, thirst, privation, forced marches and deaths. But if you follow me, both in life and in death-as I am confident you will - I shall lead you to Victory and Freedom. It does not matter who among us will live to see India free. It is enough that she shall be free and that we shall give our all to make her free. May God now bless our army and grant us victory in the coming fight. Inquilab Zindabad ! Azad Hind Zindabad !"<sup>1</sup>

This was the concluding remark of Netaji Subhas Chandra Bose on the 5th July, 1943 at Singapore after taking over the charge of President of Indian Independence League from Rash Behari Bose on July 4, the previous day. The speech he delivered that day was in fact one of his greatest speeches which overwhelmed the entire contingents of Indian National Army (INA) gathered there under the scorching tropical sun of Singapore. There was a rally of 13,000 men drawn from the South East Asian countries. Then, Netaji toured in Thailand, Malay, Burma, Indo-China and some other countries and inspired the civilians to join the army and mobilized public opinion for recruitment of Scholars, augmenting

resources and establishing new batches of INA. He promised the people that he would open the second war of Independence and set up a provisional Government of Free India under whose banner three million Indians of South East Asia would fight the enemy. He made a clarion call to all Indians-*Karo Sab nichhabar bano sab fakir*-sacrifice all and be penniless mendicants for the sake of the motherland.

Under blazing sun and heavy rains Netajee used to deliver his fiery speeches and appeal the masses to make donations, join the INA and give arms whatever they had. After the speech, his garlands were put to auction; each garland, fetching such a fabulous amount as ten or twenty thousand dollars at that time and this money was earmarked as the fund of the provisional Government. People also vied with one another to hand over donations to Netajee personally.<sup>2</sup>

Netaji favourably influenced the Governments of Germany and Japan and enlisted their support for the light for freedom of India. During World War II Burma was captured by Japan and British armies were fully defeated and INA marched upto Imphal of Manipur through dense forests and hills, incessant rains and inclement weather. The patriotic slogan "*Delhi chalo*" (March to Delhi) reverberated the vast areas once occupied by the British.

The tide of the Second World War turned against Japan and Allies tried to recover Burma. Tokyo felt the need to appease the Burmese people in order that they might help in the country's defence against the Allied invasion. On August 1, 1943, power was transferred to Burmese hands and independence, though doubted to be short lived, was celebrated in Burma. As the Guest of Honour of the ceremony, Netajee praised Japan profusely and eulogized Burmese and Indian people living there. He said, "The Independence

of Burma in this momentous crisis has a two fold significance for us. It shows in the first place, what a nation can achieve if it knows how to seize an opportunity which history has offered. Secondly, just as the conquest of India supplied the British with jumping off the ground for their attack on Burma in the nineteenth century, similarly, the emancipation of Burma has supplied the Indian Independence Movement in East Asia with a spring-board for its attack on Britain's Army of occupation in India during the twentieth century".<sup>3</sup>

Dr. Ba Maw became the head of Independent Burma and declared war against British and the U.S.A. Netajee required his help in providing bases of military operation against the occupying force in India and getting seat for his military target. But Japanese historians have written that Dr. Ba Maw was unwilling to oblige him on two grounds : (i) there was a feeling of animosity among the Burmese towards the Indians because the latter were occupying a predominant position in Burma everywhere and (ii) the Azad Hind Movement which was being backed by affluent Indians in South-East Asia might influence the economy of Burma greatly. But Ba Maw mentioned in his memoirs, interalia, "I openly welcomed him (Netaji);" and so on January 6, 1944 and the days following, Netaji Bose and his army arrived in Burma and remained there till the final defeat of the Japanese in 1945."<sup>4</sup>

It was, however, the fact that Netaji, after months of negotiations with Japanese support, could get the concessions with the assurance that the Provisional Government or its army would never interfere in the internal affairs of Burma. He then moved to Bangkok on August 4 to meet the Thai Prime Minister and succeeded to secure his consent to the passing of the INA troops to Burma through Thailand. Then he ran to Saigon for meeting the Japanese army officers for discussing

some strategic military issues. Netaji then returned to Singapore on August 14 and spoke at giant rally of Indians about the "Quit India" movement and renamed INA as Azad Hind Fauj or the Army of Free India. The number of soldiers rose to 30,000 and arranged to recruit 20,000 more with Japanese support, particularly from among the British Army who were taken as prisoners of war by the Japanese. Netaji also raised a women's regiment well known as Rani of Jhansi Regiment as a part of the Azad Hind Fauj' who will wield the sword as the Valiant Queen of Jhansi wielded in India's First War of Independence in 1857.

Netaji declared the formation of the Provisional Government of Azad Hind and the names of the Cabinet members who signed the proclamation. Subhas Bose was the Head of the State, Prime Minister and Minister for War, Foreign Affairs and Supreme Commander of the INA. Others were Capt. Miss Lakshmi, Women's Organisation; S. A. Ayer, Publicity and Propaganda; Lt. Col. A.C. Chatterjee, Finance; Lt. Col. Aziz Ahmed, Lt. Col. N.S. Bhagat, Lt. Col. Shah Nawaz and so on. The proclamation of the Provisional Government of Azad Hind 1943 provided fillip to the freedom struggle and it claimed the allegiance of every Indian irrespective of caste, creed and class. It ended with a stirring appeal.

"In the name of God, in the name of bygone generations who have welded the Indian people into one nation and in the name of the dead heroes who have bequeathed to us a tradition of heroism and self sacrifice we call upon the Indian people to rally round our banner and strike for India's Freedom. We call upon them to launch the final struggle against the British and all their allies in India and to prosecute that struggle with valour and perseverance and with full in faith in final victory until the enemy is expelled from Indian

soil and the Indian people are once again a Free Nation."<sup>5</sup>

Then the ceremony of taking the oath of Allegiance took place in an emotionally charged atmosphere. Amidst cheers, Netaji read out the oath, "In the name of God I take this sacred oath that to liberate India and 38 crores of my countrymen, I, Subhas Chandra Bose, will continue the sacred war of freedom till the last breath of my life." His voice failed and he wiped his eyes with his handkerchief. He tried to overcome his emotions and with difficulty resumed in a steady voice "I shall always remain a servant of India and look after the welfare of 38 crores of Indian brothers and sisters. This shall be for me my highest duty. Even after winning freedom, I will always be prepared to shed the last drop of my blood for the preservation of India's freedom."<sup>6</sup>

Then other members of the Provisional Government took holy oath to liberate India and

to remain absolutely faithful to their leader Netaji. Actually, these martyrs remained committed to this oath till the end of their life and their immortal life will remain an eternal source of inspiration and enlightenment to all.

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## Jayee Rajguru : Martyrdom Personified

*Prof. Nihar Ranjan Patnaik*

Hardly, a year after the conquest of Orissa, the people of Khurda launched a rebellion against the British authorities. The celebrated hero of this rebellion was Jayakrushna Rajguru, popularly known as Jayee Rajguru.

On 3rd November 1739 in the village of Bira Harekrushnapur near Puri town, he was born to Chand Rajguru and Haramani Devi. Jayee Rajguru was a learned scholar in Sanskrit like his grand father Gadadhar Rajguru.

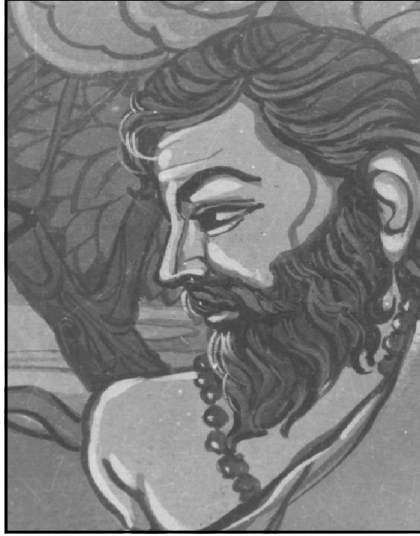
Divyasingh Dev II, the Raja of Khurda died in 1798. After him Mukunda Dev-II became the Raja of Khurda. Mukunda Dev-II, at the time of his accession to the Khurda throne, was a minor. So the administration was entrusted to Jayakrishna Rajguru. He was appointed as the Diwan and as such he worked as the Regent, the guardian of the minor Raja.

British Commander Col. George Harcourt, during his occupation of Orissa, sought the cooperation of Raja Mukunda Dev-II for the safe transportation of their luggage and artillery through his territory.

For this help, Col. George Harcourt promised to pay the Raja one lakh of rupees and give back four valuable parganas viz. Rahang, Serai, Chabiskud and Lembai taken over by the Marathas. But Jayee Rajguru, as the guardian and Diwan of Mukunda Dev-II, did not want that the Raja should agree to this proposal as he could see the sinister motive behind it and the danger it was likely to bring for the estate. So he warned the Raja against forming an alliance with the British. But Mukunda Dev-II ignored this warning.

After the British occupation of Orissa, Col. Harcourt did not fulfil his promise. So Jayekrushna Rajguru met Col. Harcourt at Cuttack and submitted a petition reminding him of his promise to pay one lakh of rupees, restore the four parganas in question and reduce the annual peshkash.

But, Col. Harcourt rejected all the demands. However, he paid him rupees forty thousand and the remaining amount was promised to be paid subsequently.



The promises being rejected, Rajguru returned to Khurda disappointed and dejected. While intimating all that happened, he further reported to the Raja that it was the ultimate desire of Col. Harcourt to confiscate his hereditary possessions. The Raja was profoundly shocked to know about the breach of faith and decided to resist the British authority openly with all his might.

The Raja at the instance of Jayee Rajguru went on violating the orders of the British Government. So the Raja was warned that if he did not comply with the orders, he would incur the displeasure of the British Government. But Mukunda Dev-II still remained firm. The British authorities indirectly put pressure on Mukunda Dev-II to dismiss Jayee Rajguru from service. But Jayee Rajguru was so influential a person and the Raja was so firmly under his influence that no threat proved effective. Rather, their persistent efforts for the removal shifted the attitude of Jayee Rajguru.

Meanwhile, having seen Mukunda Dev still remaining indifferent, the Commissioners once more with regret directed him through a letter to send Rajguru to meet them at Cuttack. He was assured that good treatment would be accorded to him. But no heed was paid to such a letter.

The Raja then made a move to establish his right by force. Thus the relation between the British Government and Mukunda Dev-II grew strained. An open fight became inevitable.

Jayee Rajguru made elaborate preparation for a fight against the British. First, he tried to secure the help of the Gadjat Rajas and of the Marathas, if possible. He employed one Sambhu Bharati, an influential religious mendicant, for mobilising public opinion. Maratha Sardars were employed to organise the army. Troops were stationed at strategic places like Banpur,

Dompara, Delang and Gongpara. Yet, Lord Wellesley was not willing to take any military action as he suspected Raja's alliance with the Marathas. Hence, Col. Harcourt was instructed to settle all disputes with the Raja of Khurda without the use of force. But, the Raja and specially Jayee Rajguru resorted to hostile action against the British. In this circumstance, Col. Harcourt was not prepared to tolerate the hostile actions of the Raja and determined to chastise him.

Meanwhile, Col. Harcourt waited for an opportunity to strike Raja at once so that the danger might not assume formidable proportions. And soon the opportunity unfolded itself. It was on November 15, 1804, at the instance of the Raja, 250 cavalry and nine hundred Paiks proceeded to and plundered the disputed four Parganas. There they disarmed a small detachment in the service of the company. So the Collector of Puri J. Hunter and Col. Harcourt marched from Cuttack and proceeded to Khurda. A severe fight ensued at Pipili. Thereafter, Major Fletcher, an officer of the Madras army, was entrusted to take the Raja's fort. Another detachment was sent to Gangpara under captain stoney. His advance was stoutly opposed by the Raja's Commander Baishnava Bharati. In spite of its courage and determination, the Raja's army met a deplorable reverse. The Raja along with his queen and other members of the family took up position in his fort situated on Barunai hill. With Major Fletcher as the supreme commander, the fort was assaulted on all sides. He was stoutly opposed by Raja's army commanded by the Diwan, Bakshi and Sardars of the Paiks. A vigorous fight continued for three days during which the nephew of Major Fletcher was killed. Meanwhile, Major Fletcher with the help of a ladder succeeded in climbing the wall of



the fort and he was soon followed by his party. The fort was thus stormed and seized on December 4, 1804 after three weeks of clashes. On the same day, Mukunda Dev-II having set fire to one of the doors of the fort escaped with his family including Jayee Rajguru and a few of his trusted followers. Then the Commissioner Col. Harcourt in a proclamation of December 7, 1804 deposed Mukunda Dev-II with effect from December 5, 1804.

Having fled from Khurda, Rja Kukunda Dev-II and Jayee Rajguru took shelter in a jungle. Jayee Rajguru was first captured by British forces and brought before Colo. Harcourt. He then asked Jayee Rajguru whether he caused the disturbance himself or at the instigation of the Raja. He replied that he himself had caused the disturbances being the guardian and Diwan. Raja did not know about that matter. He was then sent to Midnapur as a prisoner. But the Raja still remained at large. Many efforts to catch him went in vain. Finally one Fete Muhammad got him treacherously arrested on January 3, 1805 in a jungle about 40 kilometres from Khurda. While he was taken to the British camp, the inhabitants of adjacent areas came forth and prostrated themselves in humble adoration. He was then placed in close confinement in the Barabati Fort at Cuttack along with his family and attendants. The management of the estate was placed in charge of Major Fletcher in January 1805 for two years. Then the Raja was shifted from Cuttack to Midnapur in 12 palanquins borne by forty coolies. There he was put inside the prison.

It was during his imprisonment at Midnapur that Mukunda Dev-II submitted a petition to the

Government stating all the facts relating to the rebellion of 1804 and requesting for his release and restoration of his estate in view of his innocence. He put the entire blame on Jayee Rajguru. The first prayer of his petition was however favourably considered and by the order of the Governor General on March 5, 1807 he was released. The Raja was granted a pension. But his second prayer was not conceded. He was allowed to live in Puri in his palace of Balisahi. Subsequently by the Regulations of 1809 and 1810 he was made the Superintendent of Lord Jagannath's temple.

In Midnapur, the trial of Jayee Rajguru for his alleged offence was held at a place called Bajhitota. On the basis of his own confession, he was declared guilty of waging a rebellion against the lawfully established British Government. So he was hanged on 6th December 1806.

With the execution of Jayee Rajguru, there disappeared the real brain behind the rising. Courageous and self confident in disposition, he had never stepped back from his determination of fighting out the case of his master, although he knew that he was running a great risk of his own fall. He was satisfied upto his last that what he had done, it was for the glory of the Gajapati dynasty of Khurda.

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## Oriya Women in Gandhian Movement

*Dr. Janmejy Choudhury*

Orissa has enriched and glorified the history of India by playing a very important role in the freedom struggle of the country. Thousands of people and leaders made tremendous sacrifices in their heroic confrontations against the British empire. Like other parts of India, various phases of the freedom struggle were launched in Orissa under the able leadership of Madhusudan Das, Pandit Gopabandhu Das, Nilakantha Das, H.K. Mahatab and Bhagirathi Mahapatra. But the participation of women in the freedom struggle forms an important and interesting aspect of the history of modern Orissa. It is of great significance in the history of Orissa in the sense that this mass participation brought political independence as well as socio-cultural regeneration for the state as desired by Bapuji.

By the clarion call of Mahatma Gandhi, the Indian National Congress held in Calcutta in September 1920. Here, Gandhi advocated for manifold non-cooperation with British Government. Which included boycott of impending elections under the Government of India Act of 1919, boycott of schools, colleges, offices and Law Courts etc., by Indians with a view to speeding up the process of achieving National Independence.<sup>1</sup> Gandhi's visit to Orissa in 1921, the last week of March gave rise to great enthusiasm and fervour among the people,

particularly among the women folk.<sup>2</sup> On his arrival in Puri, he was greeted by a large crowd of men and women amidst the sounds of conch-shells and of *Hulahuli* by women. The non-cooperation movement became widespread in Orissa in 1921. Picketing before the shops selling foreign cloths was mainly done by women. The use of *Charakha* also became very popular with women. Picketing before liquor shops was mainly resorted by women who were more enthusiastic and active in the non-cooperation movement. They used hand woven cloths, gifted their jwelleries and ornaments to the Swaraj Fund under the leadership of Rama Devi for the cause of the motherland. In addition to Rama Devi, the other women leaders included Sarala Devi, Godabari Devi, Haimavati Devi and host of others, mostly hailing from advanced and well-to-do families imbued with the feelings of patriotic nationalism.<sup>3</sup> The women of Cuttack organised public burning of foreign goods at the call of Gandhiji. The women Satyagrahis called upon the general public to boycott schools, colleges, Law Courts and to non-cooperate with British administration in all possible manners. The women in Orissa immediately responded to this call of Gandhi and they resorted to different kinds of non-cooperative Satyagraha and courted arrest in large numbers and filled the jails. Gradually the number of female Satyagrahi activists swelled all

over the state to the surprise of the Britishers and to the astonishment of male non-cooperators. Several *Ashrams* were founded to provide training and orientation to female Satyagrahis at different places. The Oriya women Satyagrahis donned swadeshi robes and travelled from place to place by bullock carts and on foot and spread the message of non-cooperation braving all the odds and hazards on their ways. In the town of Jharsuguda, one women Satyagrahi, Tulasi Devi was caught by the police and arrested while influencing the women of some neighbouring villages to join the National movement.<sup>4</sup> And, thus, Orissa women remained at the forefront of Non-cooperation movement till such time it was withdrawn by Gandhiji as a protest against Chauri Chaura incident.

The next National movement launched by Gandhiji on 12th March 1930 is called Civil Disobedience movement. It started with breaking the Salt Law at Dandi.<sup>5</sup> On the day of 6 April 1930, the first batch of 21 Oriya Satyagrahis, left the Swaraj Ashrama in Cuttack, and marched towards Inchudi under leadership of Gopabandhu Choudhury. They were ceremoniously garlanded by a band of gallant women satyagrahis headed by Rama Devi and Malati Choudhury.<sup>6</sup> With this the Salt Satyagraha started in Orissa. The Salt Satyagraha in Baleswar district included Rasulpur, Srijang, Bhimpur, Tundra, Kuanpur, Ratai, Parikhi, Kheranga, Gudi, Rajabula, Salgaon, Athalaped, Boitar, Berhampur, Mandari and Eram. Hundreds of women Satyagrahis violated Salt Law there and courted arrests.<sup>7</sup> On 21 April, 1930, about 30 women led by Rama Devi, Malati Devi and Annapurna Devi violated Salt Law at Srijang and courted arrest.<sup>8</sup> Kujanga was another prominent centre of violation of Salt Law. A public meeting of women was held in Cuttack on April 1930 under the presidentship of Kumudini Dasgupta for the purpose of recruiting women in

the Salt Satyagraha. On May, 8, 1930 a large number of women including Rama Devi, Malati Devi, Prafulla Kumari Hota gathered in Kunjanga and violated the Salt Law. The movement received added vigour with the joining of Rani Bhagabati in it. Rani Patamahadevi, Rama Devi and many other women Satyagrahis prepared the contraband Salt there. In Ganjam district, the Salt Satyagraha by women took place at different places like Ganjam, Rambha, Huma and Gopalpur. Among the prominent women Satyagrahis included J.V. Narayana, Kishoremani Devi, kundalata Devi, Sarala Devi, Malati Devi and Rama Devi who participated in the Salt Satyagraha movement there and courted arrest and imprisonment.<sup>9</sup>

On 10 May, 1931 a convention of women was held in Cuttack under the presidentship of Janhabi Devi. Women from all over Orissa attended it. Rama Devi, Kiranabala Sen, Sundarmani Devi from Cuttack, Janhabi Devi and Kumudini Devi from Balesore, Chanchala Bala Jena, Radhamani Devi, Gouri Devi, and Rohini Devi from Satyabadi and Sabitri Devi, Kumudalata Devi from Nimapara in Puri district attended. Matters regarding the national movement, social reforms, education, etc. were discussed. Gandhiji returned being frustrated from London after attending the Second Round Table conference in September 1931. He resumed the civil disobedience movement in December, 1931. The Orissa Congress men and women readily responded to Gandhiji's call and jumped again into the second civil disobedience movement. Thus women played a glorious role in the Civil Disobedience movement at par with their male counterparts. Their greater involvement in the movement provided them special place of honour and renown in the annals of the National Movement. Their rich experience of struggle in the civil disobedience movement subsequently

enabled them to play equally glorious role also in public life of the state after 1936 and onwards in manifold ways.<sup>10</sup>

From Salt Satyagraha to the Individual Civil Disobedience movement the participation of women in the Freedom Struggle was not appreciable barring a few like Rama Devi, Sarala Devi, Malati Choudhury, A. Laxmibai and Godabari Devi. The undying impulses of women to participate in the movement was found largely in the Individual Civil Disobedience Movement of 1940 thus culminating in the Quit India Movement in 1942.<sup>11</sup>

After the failure of the Cripps Mission, Gandhiji got his famous "Quit India Resolution" passed in the Wardha Session of Indian National Congress, which was finally approved by the All India Congress Committee in Bombay on 8th Aug., 1942, that gave authority to Gandhiji to start a non-violent mass movement asking the British to Quit India forthwith. In the mean time, the movement spread like wild fire in every nook and corner of the country, including in those of Orissa. On 8th August, 1942, Indian National Congress held its session at Gwalior Tank Field in Bombay which was attended by 250 representatives from states. Malati Choudhury was one among five representatives from Orissa. They returned with Gandhiji's message that "Our country is independent from today, follow the peaceful method, paralyse the Government. You yourself become a leader. This is the last struggle. In it there is no compromise." While spreading this "Do or Die" message among the people in Orissa, 24 Congress leaders including the gallant Rama Devi were arrested who exercised effective control over the public in the State.<sup>12</sup> Malati Choudhury took an outstanding role in the underground activities in the 1942 Revolution. As an underground leader she guided the progress of

the movement at different parts of Orissa. She remained a leading woman stalwart in the movement. Like her, Sarala Devi, Rama Devi and Annapurna Maharana remained leading figures in the revolution of August, 1942. In addition to them, a host other women figures who also led the movement were Sunamani Devi, Susila Kanungo, Bela Devi, Nisamani Devi, Bilasi Devi, Usha Devi, Sakuntala Devi, Kshetramani Devi, Uttara Choudhury, Godavari Devi, Mangala Devi, Sobharani Panda, Prabhavati Devi, Bimala Devi, Parbati Guru, Susila Devi, Sobhabati Panda, Champa Devi, Baralaxmi Devi, Hemalata Sumanta, Apurba Devi, Suryamma and Timulu Arhalu. Their dedications, sacrifices and sufferings for motherland have no parallel in the history of our freedom movement.<sup>13</sup>

And, thus, the women of Orissa played their most glorious and heroic role in all phases of freedom movement such as Non-cooperation Movement, Civil Disobedience Movement, Individual Civil Disobedience Movement and in the Quit India Movement, the parallel of which are hardly to be seen elsewhere, which finally seeded the process of attachment of freedom on the 15th August, 1947.<sup>14</sup> Women of Orissa, though illiterate and backward, made valuable contribution for the success of the movement. It is a saga of bravery and dedication.

To conclude, the most important factors responsible for political awakening among women masses in Orissa was the first visit of Gandhiji to the state beginning in 1921. In fact, his visits to Orissa had created consciousness among elite female leaders to join the mainstream of the freedom struggle as well as to work for the cause of socio-economic upliftment and emancipation of women. Further, due to his visits, a large number of women folks in Orissa had decided to plunge themselves into the national movement

under the leadership of some prominent female freedom fighters. Analysing the mode of response and participation of women in the freedom struggle, it is evident that the force which was away from the National Struggle added strength and vitality to it. The advantage of women participation was specially marked by the wave of sympathy and appreciation aroused among the common people. This inspired male compatriots to make the Movement more intensive and vigorous.

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### Abbreviation

- INC - Indian National Congress  
GM - Gandhian Movement  
Pt. - Pandit  
INA - Indian National Army  
OR - Orissa Review  
O - Oriya.

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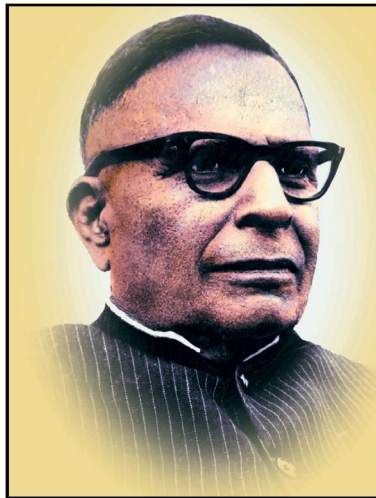
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## Role of H.K. Mahatab in the Integration of Princely States

*Pabitra Mohan Barik*

Hare Krushna Mahatab is a great freedom fighter and an eminent statesman. He is remembered forever for his tremendous contribution towards the freedom struggle. He occupies a high position, not only in the history of Orissa, but also in the history of India. As a great patriot, he sacrificed his life for the sake of motherland. He fought bravely against the might of British imperialism. His role in the time of great uprising was significant. As the founder of modern Orissa, Hare Krushna Mahatab occupied a permanent place in the annals of History. As a true freedom fighter, and the lover of motherland Hare Krushna Mahatab played a significant role during the national struggle. He strongly voiced against the misrule, corruption, tyranny and exploitation of Britishers.



Hare Krushna Mahatab actively participated in All National Movement of the feudatory states of Orissa. He heartily supported the exploited people and also encouraged them to continue their rebel against the feudatory chiefs unitedly and achieve the goal. The Praja Mandal movement started in the Gadjats of Orissa. The kings suppressed the popular movement by the

way of police force. At that time, there were 26 Gadjat states in Orissa. The people of these states were exploited by native rulers in many ways. The people of the states were bound to pay the illegal tax like Rasad, Magan, Bethi, and Beggars etc. The common people had no fundamental right to speak anything about the misrule of native kings.

When Harekrushna Mahatab became the new congress premier in the Orissa Province took some steps to solve the problems of the native states. He seriously thought about the complete merger and integration of the princely states with the province of Orissa. Firstly, Harekrushna Mahatab met the members of the Cabinet Mission on 6th April 1946. He presented a memorandum before the cabinet mission and strongly demanded for integration of native states with the province. The cabinet mission did not give any interest to the demands of Mahatab. Mahatab wrote letters to all feudatory chiefs on 10th May 1946 and again on 29th June 1946 in order to know their opinion regarding integration of states and to convince them about benefits of mutual co-operation. Mahatab also requested all the

ruling chiefs for integration of states with Orissa Province for the interest of the both. The rulers of Garjat states did not show any respect to the request of Mahatab. They did not want to join with the province. Mahatab also gave a proposal for discussion with the rulers on the question of co-operation between the province and states. Mahatab's proposal was turned down by the British authorities as well as feudatory chiefs.

In July 1946, the rulers of all native states met in a conference held at Alipore. They decided to form a federal union of Chhatisgarh and Orissa States. The British Resident of the Eastern State Agency who was present in the conference and encouraged the rulers for the formation of federal union. A special committee was formed for the purpose. These political activities discouraged Mahatab for some time but he never lost his faith. On 16th October 1946 Mahatab met the rulers at Sambalpur in a conference. In this conference Mahatab emphasised the necessity of one administration for both states and province. But the rulers did not agree to Mahatab's proposal. Mahatab did not give up the hope. He approached the Nawab of Bhopal, the chairman of the chamber of princes to solve the problem of the feudal chiefs. This attempt of Mahatab also failed without result.

In the mean time the Praja Mandal leaders of Orissa and Chhatisgarh states prepared a Plan to fight against the rulers more effectively. The rulers of Orissa and Chhatisgarh planned to form a union to counteract the activities of Praja Mandal agitators. The first session of the Orissa and C.P. Regional Council of All India State's people's conference was held at Cuttack on 1st March 1947. The conference passed the resolution that the rulers of Eastern State Agency not to go ahead with their plan of union. The Regional Council constituted a working committee

under the chairmanship of Sarangadhar Das to direct the Praja Mandal Movement in different states. Meanwhile the rulers of Chhatisgarh and Orissa met at Puri. The rulers prepared their course of action at Puri to create problems for the merger of princely states in Orissa Province. After some days, 39 States of Orissa and Chhatisgarh formed Eastern State Union on 1st August 1947. They also adopted a constitution and maintained a police force for suppressing the agitation of the Praja Mandal. The tenants of Orissa and Chhatisgarh Regional Council met at Cuttack on 10th August 1947. A resolution passed in this council for integration of native states with the Orissa Province. Meanwhile, after long struggle India achieved the independence. Before leaving India, Britishers gave full freedom to all native states throughout India either to join Government of India or remain independent. All the rulers of princely states of Orissa in this critical political situation met at Bhawanipatna to consider the question of introducing responsible Government in State. Some feudatory chiefs supported the idea of introduction of responsible Government. In this meeting, the rulers decided to strengthen their joint police force. With the dawn of independence the situation so rapidly changed.

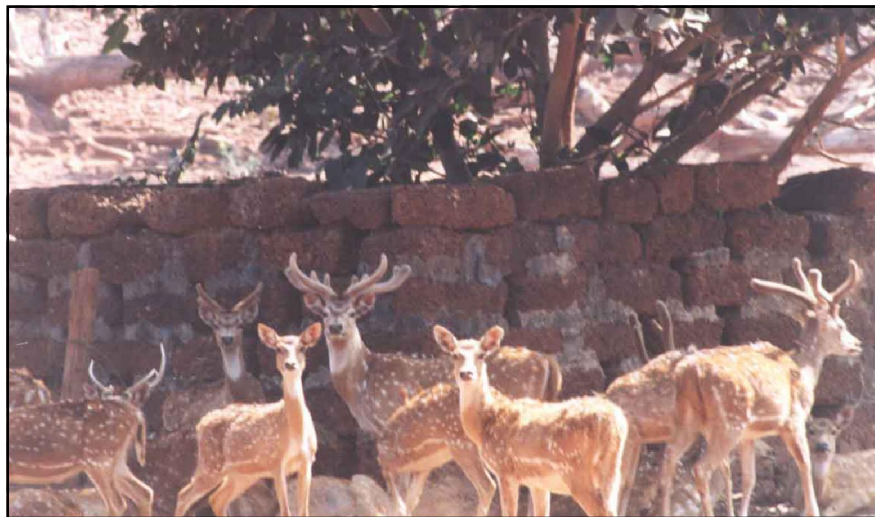
After India got independence, Mahatab played a notable role for unification of princely states with the province of Orissa. After independence, political unrest started in the princely states. In Bolangir-patna, princely state people's organisation named "Krushak Party" held a conference. More than 10,000 people who participated in this conference did not accept the proposal of a responsible government by Maharaja and also refused to recognise the Eastern States Union. H.K. Mahatab took a courageous step by taking charge of the Nilgiri state on 14th November 1947 with the permission

of the Home Minister of the Government of India. The ruler of Nilagiri created violence and lawless situation by encouraging tribals against Praja Mandal workers. After taking over the charge of administration of Nilagiri, a meeting of the State Ministry was held on 20th November 1947. In this high level meeting, it was decided not to recognise the Eastern States Union of Orissa and Chhatisgarh State. It was finally decided to meet the rulers in a conference in Orissa as soon as possible. Accordingly, Sardar Patel, V. K. Menon and the Ministry reached at Cuttack on 13th December 1947. In this period, H.K. Mahatab played a very crucial role. The historic conference started in Rajbhawan at Cuttack in the morning of 14th December 1947. Sardar Patel first met the rulers of 'B' and 'C' class states. Twelves rulers of that category were present. Same day in the afternoon Sardar Patel met 'A' category states. Patel advised the princely states'

rulers to accede to the merger of their states in Orissa Province. After some pressure and persuasion, the rulers agreed to accept the plan of merger and signed in the documents on 15th December 1947. The merger of princely states became effective from 1st January 1948. Due to some problem the State Mayurbhanja merged on 1st January 1949. It was a dramatic climax to the history of the Garjats who enjoyed separate indenties throughout the British rule. Unfortunately, the state of Seraikala and Kharsuan were handed over to Bihar on 18th May 1948. The emergence of a greater Orissa was possible for the lifelong struggle of H.K. Mahatab.

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## Life and Contribution of Raja Bahadur Ramachandra Mardaraj Deo

*Gourisankar Misra*

In 1568, Gajapati Mukunda Harichandan lost his life in a battle at Gohira Tikiri and the Muslims of Bengal captured the hitherto invincible fort of Barabati. Their conquest of Orissa was complete.

In the kind of turmoil, as this, Ramachandra Deb of the Bhoi dynasty could manage to come from *Veeragotamu* in the south with the help of his supporters and took over as the Gajapati with his capital at Khurda. He could not free Barabati across the River Kathjori.

Misfortune never comes alone. Rufus Khan, the General of Sultan Ibrahim Kutub Sahi of Golkonda, dashed into South Orissa in 1571 and occupied the land upto Chilika Lake. During the next decade, Golkonda Generals Habib Mansoor and Saha Sukuruli established their hold on the whole of South Orissa. The Muslims of Golkonda built a fort and high wall at Chatragada on the Bhaleri pass separating South from the North.

Such was the condition of Orissa, which, during the reign of Gajapati Kapilendra Dev, was extended from Ganges in the north to Rameswaram in the south. During the close of

the 16th century, the country was divided into three separate parts. The Muslims of Bengal occupied the north of River Kathjori, the Bhois ruled over the small strip of land from Banapur to Khurda and the Shais of Golkonda snatched away the southern part from Khallikote to R. Godavari and beyond. There perhaps was a treaty which

recognised the influence of the Khurda Raja over the Ganjam Zamindars. But that treaty was never faithfully respected and the Rajas of South Orissa virtually acted as independent rulers after paying the *peskash* to Golkonda.

Although, Orissa was politically divided into small units, the fabric of Oriya nationalism was never lost. The Orissan soul was one, and alone with Lord Jagannath as the supreme ruler.

The flag at the top of the great Temple at Puri was and ever is the red thread of honour to bind Orissa into one from Ganges to Godavari. With the Lord seated in Sri Mandira, the people of Orissa take pride in asserting their close fraternity and solidarity.

The British entered Ganjam in July 1768 and occupied Orissa in September 1803. Ganjam remained under the Madras council and North of



Orissa under Fort Williams. The Western Orissa was attached to Central Provinces. Still, they could not vitiate the coherent cultural tie of the Oriya People. In the later part of the 19th century, Education and different Resistance Movements brought about the emergence of a purposeful and organised national consciousness among themselves.

The Rajas of Ganjam could never accept the British Raj. Edward Cotsford, the first resident of Ganjam had to encounter resistance offered by all the zemindars, big and small. He had to face the brave resistance of Khallikote, Athgarh and Khemundi before they could be subdued. The Rajas never reconciled themselves with the British and such a state of affairs made the early Residents to depend upon Officers brought with them from South India. Not only that, cultivators from Godavari districts were offered prime landed property and planted at different villages in Ganjam for earning support for the administration.

In 1803, the British introduced permanent Settlement in Ganjam district which, at the time, was comprised of all the territory north of R. Nagavali and extended from Mofazbunder on the sea coast in the south to Prayagi on the Chilka in Khallikote. It included four district Havelis and 21 zamindaris including Paralakhemundi.

The Oriya peasants and princes were very much dissatisfied and apprehensive of the British Rule. There was no justice for the common people. The collectors and other high officers remained surrounded with their clerks who invariably came from the south. In such an array of disorder, the Oriya people led by some elites wanted to assert themselves and out of this grew the Oriya nationalism, strong and stable.

The first to feel the pulse of the people and ignite their spirit was the pioneering soul of Raja Harihara Mardraj, the Rajasahib of Khallikote.

He was generosity of heart and rectitude of liberal ideals. The advantages of modern education and high principles have rendered him the friend of the people, the pride of Orissa and the glory of the age. He was above the average run of all the ruling Chiefs of that time.

He was married to Rani Kanakamanjari Devi, a princess of the House of Bhanjas of Mayurbhanja of which the illustrious Sriramchandra Bhanja Deo shone as a great and bright Ruler. Rani Kanakmanjari was an accomplished lady with liberal ideas and was in touch with the spirit of the times. To this celebrated couple was born Ramachandra Mardaraj Deo on 13th January 1900 endowed with all the virtues of his parents. In the days that came, this Prince was destined to sufficiently contribute to shape the fate of Orissa which he loved more than anything else in this world.

As a child, the prince was nick named Eric and was in the best of health and spirits. He was brought up under the care and guidance of Governess Mrs. F. Harvey Dunn.

On the second birth anniversary of the prince, Raja Harihara Mardaraj, with the sound counselling of Pandit Neelamani Vidyaratna, who was then at Khallikote and editing the paper Prajabandhu, invited some distinguished nationalists from all over Orissa to a conference at Snodgrass House, Rambha. They included Mr. Madhusudan Das, Sriramchandra Bhanja Deo, Fakirmohan Senapati, Gopalchandra Praharaj, Gopabandhu Das and many others who were at the time in the forefront of national and cultural life of Orissa.

It was in this conference and under the auspices of an occasion as this that the assembled leaders decided to give unto themselves an Oriya national body and work unitedly for formation of Orissa State. This grand move took a concrete

shape in the Ganjam National Conference which held its first session in April 1903 at Berhampur under the Presidentship of the great nationalist Syamasundar Rajguru. This conference paved the way for formation of Utkal Sammilani under the able leadership of Mr. Madhusudan Das which held its first session at Cuttack on 30th December 1903. Maharaja Sriramchandra Bhanja Deo presided over the Utkal Union Conference.

When the Oriya nationalist Movement was getting a boost, Raja Harihara Mardraj met with an untimely death on 20th July 1909 bereaving the people and the young prince of precious parental care and upbringing. The Prince being minor, the Estate of Khallikote was kept under the Madras Court of Wards.

Prince Ramachandra was sent for schooling at Newington, Madras. He studied at Christian College up to the age of his eligibility to take charge of his won Estate.

On 14th January 1921, Raja Ramachandra Mardraj Deo came to the throne with entry, gentry and poor peasantry. He was loved by the elites in all corners of Orissa and admired by the British at the helm of state affairs. The poor peasants knew him as their saviour. In the famine of 1919, the Prince moved around in the villages of his estate, met with stricken people, stood at their door steps as one of their own and worked hard in organising relief and other assistance. He worked for spread of education and joined with his mother for encouraging Girls' Education. He laid the foundation of the Secondary School at Khallikote. His experience was wide and deep. His benevolent activities created a niche for himself in the hearts of people in Khallikote and beyond.

He was married to Rani Chandrapriya Devi of Saraikala Raj family in 1918. The new Queen was pious and was a true partner in the

life of Raja Sahib during all the dilemmas and deliberations of his life. Their only child Sri Purnachandra Mardaraj was born in 1930.

In 1922, he was nominated as president of the Ganjam District Board. In the succeeding terms when elections for the post came up he won uncontested till the year 1937.

He was elected a Member of Madras Legislative Council in 1923 and continued there till 1936. He was nominated as a member of the National Defence Council of India in 1939 when the security of the country was at the top of the agenda and the world was amidst the horrors of the second World War. His services in the National Defence Council were highly commendable.

As President of Ganjam District Board, he laid stress on two very important items : the Communication and Education. Under his leadership, Bridges over all the Rivers and Rivulets of the district were constructed, Roads were upgraded. Ganjam was the only district where communication became smooth and remote corners became accessible. The District Board opened Primary, M.E., M.V. and High Schools in all corners for the education of the rural poor.

Hardly had he girded his loins, when came the challenge to meet with and convince the Philip-Duff Committee which was set up in 1924 to ascertain the attitude of the Oriyas under the Madras Presidency towards merger with Orissa. The appointment of the committee brought a ray of hope and Raja Ramachandra was sincerely seized with the work of organising people for meeting with the committee and registering their positive consent. Mr. C.L. Philip and Mr. A.C. Duff came to Rambha, stayed in the palace from 17th to 21st December 1924 as guests of the Rajasahib. A well attended public meeting was organised at Khallikotegarh and the Committee

was greatly impressed to observe the eagerness of the people for merger of Ganjam with Orissa.

The report of the Committee was in favour of amalgamation. In a significant opinion, the committee stated that Oriya influence prevailed to the north of Narsanpeta and Ganjam, and from Tekkali to Khallikote should go to Orissa. Before that, Mr. Lassen in his *Indische Alterthumschinde* had placed the linguistic boundary of Orissa at Chicacole while W.W. Hunter fixed the Oriya boundary line at Ichapur.

The movement for unification of Orissa was relentlessly carried on. Stalwarts like Sri Krishnachandra Gajapati, Raja Gourachandra Deb, Sashibhusan Rath, Niranjan Patnaik were at the fore front. In such an august galaxy, Raja Ramachandra Mardraj carved out a special place for him and was immediately recognised as the most resourceful leader.

The Simon Commission was appointed to review the functioning of India Act 1919. Sir John Simon came to India with an open mind. But the Congress decided to boycott the Royal Commission. The leaders of Utkal Union Conference saw in the Commission a golden opportunity. A high delegation of the body welcomed the Commission at Patna Railway Station when others were showing black flags. The delegation met the Commission and placed before them the just demands of the Oriyas. The Members of the Commission were well pleased and fully convinced and expressed favourable opinion for the formation of the new state of Orissa. As recommended by them a Boundary Commission under the Chairmanship of S.P.O' Donnel was constituted with T.R. Phukan of Assam and H.P. Meheta of Bombay as its Members. The Commission visited different places and came to Gopalpur on 15th December 1931. Raja Mardraj helped the Commission with

full support. But perhaps due to contrivance of forces at Madras, there came unfortunately a dismal report for the Oriyas. They, most unjudiciously, recommended for exclusion of areas south to Berhampur, Parlakhemundy and Jeypore Estates from the proposed Orissa State. At this, the hopes of the Oriyas were greatly shattered. The Maharaja of Paralakhemundy and Raja Ramachandra Mardraj were taken aback. There arose a strong public opinion against this senseless report throughout Orissa.

The Commission fixed the boundary in such a strange and impractical manner that the line passed through villages dividing streets, houses and water sources and even to-day, disputes over the boundary problem in 63 border villages are waiting disposal in the Supreme Court of India. The decisions of the Commission were so partial and superfluous and unwanted that one can never dream of.

When the O'Donnel Commission report was debated in the Madras Legislative Council, Raja Ramachandra Mardraj as a prominent member of the body strongly opposed to its recommendations placing figures and evidences. But nothing just was to be expected from the Government at Madras as they were known to be standing tooth and nail against the formation of Orissa from the days of Rishley.

On 21st August 1932 a Special meeting of Utkal Sammilani was held at Berhampur for discussion of the O'Donnel Report. Raja Ramachandra Mardraj while inaugurating the Conference forcefully emphasized on the merger of entire Oriya tracts in Madras Presidency with Orissa.

Earlier Maharaja Krishnachandra Gajapati gave a marked philip to the Oriya cause in the Round Table Conference at London and was able

enough to get the announcement for creation of a separate province for the Oriyas.

Raja Ramachandra Mardraj always held that the new province was to be formed as per the recommendations of Philip-Duff Committee and anything less was unacceptable. In December 1932 Raja Ramachandra Mardraj was invited to London as a representative of the zamindars of south India for the 3rd Round Table Conference. He snatched this opportunity and appropriated everything out of the same. In the Round Table Conference, his arguments were forceful, to the point and data based. He was listened to with attention and concern. To augment his approach for earning the sympathy of British Government he hosted the famous Orissa Banquet on 12th January 1933 and invited Sir Samuel Hoare, the Secretary of State for India to grace the same.

Sir Samuel Hoare, giving full support for the separate Orissa province, had declared in the Round Table Conference on 24th December 1932 "Basing our views upon the reports of those enquiries on what appears to be a very general agreement both in India and Britain, we have come definitely to the conclusion that Sindh and Orissa should both be separate provinces."

Sir Samuel was well pleased to be at the Banquet and there was all indication of his full support for Orissa in his short speech before the dignitaries and august participants. On receiving this grand news, the great Maharaja Krishnachandra Gajapati was overjoyed and cabled to Raja Ramachandra Mardraj from Orissa : "My dear Khallikote, Hearty congratulations on your most wonderful and historical achievements for the Oriyas."

After the deliberations in the Round Table Conferences, the British Government constituted the Joint Parliamentary Committee to initiate further

steps in the matter. Raja Ramachandra Mardraj appeared before the J.P.C. in 1933 and again placed the just cause before them.

The Government of India Act 1935 was adopted, in Clause 289 of which the formation of Orissa as a separate province was provided for.

The much awaited Orissa of our dreams was born on 1st April 1936 with six districts of Cuttack, Puri, Balesore, Sambalpur, Ganjam and Koraput. In the hall of Ravenshaw College, Sir Courtney Terrel, the Chief Justice of Patna High Court administered the oath of Office to Sir John Austin Hubback as the first Governor.

In spite of vigorous attempts at all levels and consistent movements, Oriya tracts like Takkali, Tarala, Manjusha, Jalantar, Budharsingi, Ichapur Udyan and 2/3rd of Paralakhemundy Zamindary could not come to Orissa. About six lakh disappointed Oriyas remained in the Madras Presidency. Their hopes and aspirations are still not understood and taken care of.

In the year 1937, the first Orissa Legislative Assembly was formed to which Raja Mardraj was elected as a member. He became a Member of Indian Central Legislature from 1945-51. He was elected to Orissa Assembly from Khallikote Constituency in 1951 and from Kodala in 1957. He was a member of the Orissa cabinet from 1957-61.

He earned the title of Raja in 1934, Raja Bahadur in 1937 and Sir in 1945 as a mark of distinction from the British Government.

The Raja Sahib was a very good host. The Grand Rambha Palace had the privilege of having Mahatma Gandhi in December, 1927; Pandit Jawaharlal Nehru, U.N. Dhebar, Lalbahadur Sastri in May 1955 and Dr. Radhakrishnan in 1958. The British Governor Generals and Governors also paid visit to this palace. Here was

born the Utkal Sammilani which worked for formation of Orissa. The Snodgrass House is definitely a National Monument and a Centre of Pilgrimage for all Orissans.

The great Raja Sahib breathed his last on 23rd January 1963. His sad demise brought tears in the eyes of the people of Orissa. The loss has been irreparable -

To-day, he is no longer with us.  
But, He shall always be amongst us,  
In our hearts, in our thoughts  
And in the legacies of the smiles of our children  
For whom his love and care was unbounded.

Rajabhadur Ramachandra Mardaraj had significant contribution for the development of Education in Orissa. He was instrumental in the development of Khallikota College and in the establishment of Hinjilicut, R.C. M. College and

the College of Fine Arts. He was a dynamic leader with full of creative energy. His wide administrative and political experience and competence was a source of strength and inspiration for people who worked with him. He dedicated his life fully for the people of Orissa and worked for their welfare. It is for all of us to consecrate ourselves for the idea and ideal he stood for.

And where shall we find his likes; in faith, in patriotism, in trust, in paitence, in honour and in resolute courage -- ???

Did such one once walk this Earth,  
And did he in our land take birth ?  
With pride the answer rings out loud,  
But would he of us be as proud ?

---

Gourisankar Misra lives at Vanivihar (Aska).

### STATE GOES TO PANCHAYAT POLLS

The State Election Commission (SEC) has issued notification on the election schedule to the three-tier Panchayati Raj Institutions on December 26. As per the schedule, all direct elections will be held in five phases on February 13, 15, 17, 19 and 21. A total of 2.36 crore voters of the rural areas will elect as many as 87,542 ward members, 6234 Sarpanchs, 6233 Panchayat Samiti members and 854 Zilla Parishad members. After the declaration of results of the direct elections, indirect elections for the post of Naib Sarpanch, Chairperson of Panchayat Samiti and President of Zilla Parishad will be held. With this notification, the model code of conduct came into force in the state from December 26 and will be in force till February 21.

For the first time, the SEC has imposed ceiling on election expenditures of the candidates fixing at Rs.75,000 for each Zilla Parishad member. As for Sarpanch and member of Panchayat Samiti, the ceiling is maximum Rs.30,000. The observers appointed by the SEC would look into the expenditures of the candidates.

The SEC has also imposed restrictions on the use of vehicle for campaign purposes. The Zilla Parishad candidates can use maximum two jeeps or cars and four two-wheelers, where as the panchayat samiti member and sarpanch can make use of maximum one jeep or car and two two-wheelers. The candidates have to inform about the type of vehicle, registration numbers, name of the owners in written to sub-collector or B.D.O, as the case may be, before using them.

## Bagha Jatin : An Unsung Hero

*Dr. Rup Narayan Das*

It is an irony of history that the supreme sacrifice made by Jatin Mukherjee or Bagha Jatin, as he is popularly known, is little known outside Bengal and Orissa, although there is no dearth of well documented historical record in this regard. Much before India achieved Independence in 1947, there was an attempt under the leadership of Jatin Mukherjee, M.N. Roy, et al, in 1915 during the First World War to attain Independence through armed insurrection in cooperation with Germany. Although, the initiative did not fructify, the efforts deserve to be recalled and given due importance in the pages of history. In fact, the incident can be considered as a precursor to the later attempt by Subash Chandra Bose in 1945 under the aegis of the Indian National Army (INA) during the Second World War with the help of Japan.

Born in 1879 in a village called Koya in Kushtia district of undivided Bengal (presently Bangladesh), Jatin Mukherjee joined the Central College in Calcutta in 1895 after completion of his school education. His bravery, valour and dare devil spirit can be gauged from the fact that in 1904, while he was working in the hill station Darjeeling in West Bengal, he killed a tiger which attacked one of his friends with the help of a dagger after struggling for over three hours. The incident earned him the epithet Bagha (Tiger) Jatin.

The ideas and ideals of religious nationalism of leaders like Swami Vivekananda and Aurobindo Ghosh had significant bearing on his mental disposition and his approach to the liberation of the motherland from the yoke of British colonialism. In fact, the seeds of his militant nationalism, to a great extent, can be attributed to the ideas of both Vivekananda and Shri Aurovindo, although both of them afterwards retreated to spiritual pursuit and became recluse. Nevertheless Aurovindo was believed to have described Jatin Mukherjee as his right-hand man. Sister Nivedita, the disciple of Vivekananda, had introduced Jatin Mukherjee to Vivekananda.

The ideas of *Bhagvat Geeta* and the writings of Bankim Chandra, Aurobindo Ghosh's *Bhavani Mandir* and Vivekananda's *Present India* ignited the fire of nationalism sweeping across the length and breadth of the country and particularly in Bengal. The clarion call of militant nationalism forged a bonding among the restless youth of the country who were disillusioned with the slow and piecemeal pace of progress towards independence and were losing faith in the efficacy of constitutional agitation in the form of protest and petition. The partition of Bengal in 1905 had also cast its impact on the revolutionary movement brewing in country and particularly in Bengal. The organization that galvanised the spirit of strident

nationalism was Jugantar and its icon was Jatin Mukherjee.

Although Jatin Mukherjee was a government employee working as a short-hand clerk in the office of the Financial Secretary to the Government of Bengal, he was actively involved in the revolutionary movement taking place in Bengal. Near about 1905, he organized Chhatra Bhandar. Although ostensibly it was established as Student's Co-operative Store Association, practically it was the revolutionaries of Bengal. He gathered around him a large group of young revolutionaries. M.N. Roy of cominten fame came to know him in the later part of 1906 and accepted him as his leader. Both worked together in tandem. What attracted Roy in Jatin Mukherjee was his indomitable sprit and dynamic leadership.

By early 1914, the country was seething with discontentment against British rule and what added fuel to the fire was the promise of moral and material support to the revolutionaries in India from revolutionaries fighting for the cause of independence from abroad such as Ghadr movement in Canada and the USA. This provided an impetus to the revolutionary activities taking place in India particularly in Bengal.

It was in this context that Jatin Mukherjee was involved and implicated in a number of murder and dacoity cases which were primarily aimed at raising funds required to launch the armed insurrection to end the British rule in India. Such activities of Jatin Mukherjee and his associates are mentioned in the Sedition Committee Report or Rowlatt Report of 1918 which the British Government in India had constituted to investigate and report on the nature and extent of the criminal conspiracies connected with revolutionary movement in India.

In this connection, the Garden Reach dacoity committed on 12th February 1915 is worth mentioning. The Report mentions that the dacoity was committed under the direction of notable leaders like Jatin Mukherjee and Bepin Ganguli. It was carefully planned so as to intercept the servant of Bird & Co., carrying a weekly sum of Rs.20,000 from the Chartered Bank in Calcutta to Bird & Co's mill at Garden Reach, a little way down the Hoogly."<sup>3</sup>

The Garden Reach incident was followed by yet another such incident at Beliaghata in Calcutta where an attempt was made under the direction of Jatin Mukherjee to extort from the cashier of the rice merchant Rs.20,000 in cash and currency notes. The Report further mentions that "two days later occurred the murder of Nirod Haldar in Pathuriaghata Street. There was ample evidence of a convincing nature that he was murdered because he unexpectedly came into a room where Jatin Mukherjee with others was seated and recognized Jatin and addressed him by name." The Report makes a mention of yet another such incident. It mentions that "four days later in Cornwallis street in Calcutta, inspector Suresh Chandra Mukherjee, while on duty with an orderly supervising arrangements in connection with a ceremony at Calcutta University at which the Viceroy was to attend, noticed an absconding anarchist in the street and approached to arrest him, when he was fired at by the anarchist and four others. The inspector was killed and orderly wounded. There is very good reason for believing that the murder of this officer was planned by Jatin Mukherjee."<sup>4</sup>

It was against this backdrop that the outbreak of First World War in 1914, provided fuel to the fire of militant nationalism in the country. The Indian Revolutionaries in exile looked towards Germany as the land of hope. M.N. Roy



wrote in his celebrated memoir that by the end of the year the news reached that Indian Revolutionary Committee in Berlin had obtained from the German Government the promise of arms and money required to declare the war of independence. Clandestine conferences led to the formation of the General Staff of the coming revolution, with Jatin Mukherjee as the Commander-in-Chief. The job of finding money for initial expenditure was entrusted to Jatin Mukherjee.

Roy left India in April, 1915 and proceeded to Batavia (Djarkarta) in Indonesia where he adopted the name C.A. Martin. What happened in Batavia is mentioned in detail in the Sedition Committee Report. According to the Report, on his arrival in Batavia 'Roy' was introduced by the German Consul to Theodor Halfferich, who stated that a cargo of arms and ammunitions was on its way to Karachi to assist the Indians in the revolution. Roy then urged that the ship should be diverted to Bengal. This was eventually agreed to after reference to the German Consul-General in Shanghai. Roy then returned to make arrangements to receive the cargo of the Maverick, as the ship was called, at Rai Mangal on the Sunderbans. The cargo was said to have consisted of 30,000 rifles with 400 rounds of ammunitions each and 2 lakhs of rupees.

Roy returned to India in the middle of June to execute the plan. The mastermind behind the plan were Jatin Mukherjee, Jadugopal Mukherjee, Bholanath Chatterjee, Atul Chandra Ghosh and Roy himself. According to the Sedition Committee Report, revolutionaries decided to divide the arms into three parts, to be sent respectively to Hatia, for the Eastern Bengal district to be worked by the member of Barisal Party, Calcutta and Balasore in Orissa. It was planned to hold up the three main railways into

Bengal by blowing up the principal bridges. Jatin Mukherjee was to deal with the Madras Railway from Balasore.

In the meantime, the work of taking delivery of the cargo of the Maverick was apparently arranged by Jadu Gopal Mukherjee who was in touch with a Zamindar in the vicinity of Rai Mangal who had promised to provide men, lighters etc. for the unloading of the vessel.

James Campbell Ker, who was one of the senior officers of the British Indian Government and who worked as Personal Assistant to the Director of Criminal Intelligence from 1907 to 1913 in his significant book Political Trouble in India, 1007-1917, mentions about the way it was envisaged to transport arms to India from Germany. Ker mentions, that the most remarkable was the voyage of the S.S. Maverick, which was intended to bring arms from the West Coast of Mexico to Java to be carried to India later on.

Jatin Mukherjee in the meanwhile anticipating the arrival of the arms and ammunitions and in order to avoid being caught by the police, especially after the Garden Reach dacoity, had left for Balasore, not very far from Calcutta, in the company of a few select followers some time in April, 1915 before Roy left for Batavia. There Jatin Mukherjee and his loyal followers sheltered themselves in a place called Kaptipada some 22 miles from Balasore under the then Mayurbhanj State in Orissa adjoining Balasore. Earlier at Balasore, Saileswar Bose, an associate of Jatin Mukherjee had set up in April 1915 a business called the "Universal Emporium which ostensibly consisted of the repair of bicycles and the sale of gramophones and records.

Roy returned to India in June and probably arrived at Negapatam on 14 of June and next day

he reached Madras. On the same day, he sent a telegram to Jadu Gopal Mukherjee in Calcutta. The telegram mentioned, "arrived here, starting tonight for Balasore, expect to meet some one there."<sup>11</sup> The sending of the telegram and the nexus between Hary & Sons of Calcutta and the Universal Emporium at Balasore led to enquiry at Balasore by the British police. The enquiry in turn led to the search of Universal Emporium and its mysterious doings at Balasore. After interrogating Saileswar Bose it was found that he had visited Kaptitada on different occasions. This was a curious place for a Bengali of his class to go to without any apparent object, and accordingly on 6th September 1915, the District Magistrate of Balasore, accompanied by several police officers engaged in the enquiry, went to Kaptipada and learnt that several Bengalis were living in a house in the jungle about a mile and half away. Next morning, after necessary sanction had been obtained from the Sub-Divisional Officer of Udala, they searched the house and found that the Bengalis had left. The search party, however, could find some interesting documents, among which were a map of the Sundarbans and a cutting from a Penang paper about the Maverick, and it was clear that they had firearms in their possession as a tree in the compound showed marks of bullets.<sup>9</sup>

The British administration and the police cordoned off the area so as to prevent the escape of Jatin Mukherjee and his associates.

The District Magistrates of Balasore received information on 9th September that the revolutionaries had been located and had shot one villager dead and wounded another. The Magistrate with a Sergeant of the Proof Department (presently the missile testing centre of DRDO) and a party of armed police went to the spot in motor cars and found that the

revolutionaries had escaped to a small island of jungle in the middle a paddy field. With occasional skirmishes, the revolutionaries, running through thorny jungles and marshy lands, tired and exhausted for days, at last took up position on 9 September 1915 behind an improvised trench in a bush at Chashakhand in Balasore. The police party surrounded them. An unequal battle of 75 minutes between the five revolutionaries with Mauser pistols and an overwhelming number of police and army men with rifles ended with unrecorded number of casualties on the both sides. One of the revolutionaries named Chittapriya Roy Choudhury succumbed to injury. Manoranjan Sen Gupta and Niren Das Gupta, two other accomplices of Jatin Mukherjee, were captured after their ammunitions ran out. Jatin Mukherjee and Jatish Pal were seriously wounded. Manoranjan and Niren were executed and Jatin was transported to the government hospital at Barabati in Balasore for life where he also died. During the trial, the prosecuting British Official advised the Defence lawyer to read a manuscript by Jatin Mukherjee and remarked: "were this man living, he might lead the world."<sup>10</sup>

Referring to the martyrdom of Jatin Mukherjee, what M.N. Roy, his comrade in arm, wrote in 1949 merits mention. Roy wrote, "the time has changed; the man who earned fame as a great conspirator against the imperialist state and extraordinarily bold terrorist, is now to be memorialized as a great man in the history of modern India. His birthday is celebrated, and biographies written. But since his time, the political stage of India has been crowded with people claiming niches in history, if not places of honour in the pantheon of the great. Judged by his actual feats, minus the legends woven around them, Jatinda's name may be crowded out of the list of the national heroes...". Mentioning about his heroic

fight at Balasore, Roy wrote, "there is no doubt that the story of Balasore Jungle can be dramatized, and done by a master artist, it may attain the grandeur of an epic poem...". He wrote further, "by way of expressing admiration and respect, the imperialist policeman who had the party to surround Jatinda's hiding place, said', 'He was the first Indian to die fighting, arm in hand'.

Highlighting the importance of the fight, the renowned author Hirendranath Mukherjee writes, "the Balasore battle where Jatin, with select comrades, laid down his life, remains a luminous land mark in India's struggle for freedom from British imperialist subjugations."<sup>2</sup> Yet another distinguished person Ajoy Chandra Benerjee emphasizing the vision and gut determination of Jatin Mukherjee writes, "he represented the zenith of militant nationalism culminating in the concept of a revolutionary war of international dimensions... At a time when conventional Indian nationalism could not even contemplate India's independence Jatin was a believer in total freedom... While earlier militants had not given much thought to the utilization of the international situation. Jatin's vision transcended the frontiers of India. He sought to utilise the situation caused by the first world war. With Germany's help he intended to place the British in India in trouble."<sup>13</sup>

### Footnotes

1. The name of Jatin Mukherjee is variously written and spelt. While the Sedition Committee Report, 1918 mentions his name as Jatin, some write his

name as Jatindranath while others write Jyotindra. In the article his name is uniformly mentioned as Jatin Mukherjee for convenience.

2. V.B. Karnik, M.N. Roy Political Biography, Nay Jagriti Samaj, Bombay, 1978, p.9
3. Sedition Committee Report, 1918, Superintendent Government Printing, Calcutta, 1918, p.70
4. Ibid
5. M.N. Roy's Memoirs, Allied Publishers Private Limited, Bombay, 1964, p.3
6. Sedition Committee Report, op cit, pp.121, 122
7. James Campbell Ker, Political Trouble in India, 1907-1917, Orient Publishers, 1973, pp 272-273
8. Sedition Committee Report, op cit, p.123-124
9. Ker op cit, p.278, 79
10. Bhupendra Kumar Daft, in Dictionary of National Biography, Editor S.P. Sen Institute of Historical Studies, Calcutta 1979, pp.83-165.
11. M.N. Roy, Men I Met Lalvani Publishing House, Debra Dun, 1968, p.3-4
12. Prithwindra Mukherjee, Undying Courage: The story of Bagha Jatin (foreward), Academic Publishers, Calcutta, 1992, p.VIII
13. Ibid, p. XIII-XIV

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## Jaugada : An Early Historical Fort Town of Orissa

*Dr. Benudhar Patra*

The purport of the present paper is to trace out the antiquity of Jaugada in historical perspective. Jaugada is an important urban center of ancient Orissa. It is situated (Lat. 19°33' N and Long. 84°50'E) near village Pandia on the northern bank of the Rushikulya river. It is at a distance of about 30 km from Berhampur and 5 km from Purushottampur, the nearby town. The place is of great historical importance as one of the famous rock edicts of Ashoka, the great Maurya is located here. Jaugada stands as the symbol of all the historical heritage connected with the Rushikulya Valley Civilization.<sup>1</sup>

The etymology of the word Jaugada connotes the composition of two words i.e. Jau for lac and gada implies fort or fort town. Hence, Jaugada denotes Lac fort. The antiquity of Jaugada, however, is not an easy task to ascertain. Divergent opinions are there about the determination of the antiquity of this historic fort town. Tradition ascribes that Jaugada or the lac fort was constructed by Duryodhana, the eldest of the Kaurava brothers of the Mahabharata with an ill intention to kill the Pandava brothers. It is pertinent to mention that the five stone images worshipped as five Pandava brothers in the Guptesvara temple near Jaugada suggest to the fact that the lac fort was built for pancha Pandavas.<sup>2</sup> But in the lack of historical evidence, and without any authentic corroboration it is very

difficult, rather injudicious to assign the antiquity of Jaugada to the time of the Mahabharata. J.D. Beglar,<sup>3</sup> the famous archaeologist who visited Jaugada in 1874 AD has said that the original name of the place was 'Jagata' from which it was known as Jaugada or the lac fort.

The antiquity and historicity of Jaugada, however, with recorded evidence can be traced back to the Mauryan period, particularly to the time of Ashoka, the great. Ashoka, after his victory in the catastrophic Kalinga war of C.261 B.C. annexed Kalinga which became the fifth province of the Mauryan empire. Regarding the casualties of the Kalinga war, the XIII Major Rock Edict<sup>4</sup> found at Shahbazgarhi near Mardan in the Yusufzai area of Peshawar (Pakistan), inscribed in Kharosthi mentions, "A hundred and fifty thousand people were deported, a hundred thousand were killed and many times that number perished." The slaughter, death and devastation of the Kalinga war filled the heart of Ashoka with remorse and regret so much so that he became a pacifist and ultimately converted to Buddhism. Henceforth, Dharmaghosha replaced Bherighosha in his empire. Tosali near Bhubaneswar and Samapa in the Ganjam district respectively became the provincial capital and subsidiary headquarters of Kalinga province under Ashoka. At Jaugada like Dhauri we find a Major Rock Edict of emperor Ashoka. The Major Rock

Inscriptions of Ashoka contain a series of fourteen Edicts. But Edict No. XI, XII and XIII of the regular series found in all other inscriptions have been omitted from the Dhauli and Jaugada inscriptions and in their places two special edicts known as the separate Kalinga Edicts (or Separate Rock Edict I and Separate Rock Edict II) have been inserted.<sup>5</sup> It seems that Ashoka perhaps has deliberately done this in order not to further hurt the grief-stricken sentiment of the people of Kalinga as stated earlier in the Major Rock Edict XIII which refers to the horrifying casualties of the Kalinga war.

The Jaugada inscription is engraved on three different tablets on three vertical face of a picturesque granite rock of the Khapingala hills. It is inscribed in Prakrit language and Brahmi script. The two special Rock Edicts were inscribed in the form of instructions to the Mahamatras to be impartial and conciliatory to the people, and promulgated the principles on which Ashoka sought to base the administration of Kalinga and its bordering tribes. The separate Kalinga Edicts, in fact, are meant for the people of Kalinga and are not found elsewhere. In the separate Kalinga Edicts<sup>6</sup> Ashoka also enunciated his famous doctrine of administration i.e. "All men are my children. As I desire for my children that they all should enjoy bliss and happiness in this world and next, the same I desire also for all my men". The separate Rock Edicts added to the Jaugada inscription are specifically addressed to the Mahamatras of Samapa. Samapa probably was a city during 3rd century B.C. and has been identified by scholars with modern Samma near Jaugada.<sup>7</sup> Some scholars, however, are of the opinion that Samapa and Jaugada are not two different places but two names of the same place. It is plausible that Samapa was the city and the fort of Jaugada, very much adjacent to it was an integral part of that city. According to B.M. Barua<sup>8</sup> "the rock (on which Ashoka engraved his

Rock Edicts at Jaugada) was evidently situated close to the town of Samapa, the official headquarters of the southern division of the province of Kalinga." It is a well known fact that the Kalinga war of 261 BC was fought near Dhauli on the bank of the river Daya and the inclusion of two separate Kalinga Edicts in the Dhauli Rock Edict thus, seems to be logical. But question comes in mind as to why Ashoka inserted the two special Edicts at Jaugada, a place far away from the actual scene of the Kalinga war. On the basis of the inclusion of two separate Edicts among the Jaugada series R.Thaper,<sup>9</sup> however, point to its being within Kalinga. Further, emphasizing the importance of Jaugada R.Thaper<sup>10</sup> says "the area covered by the ruins would suggest that the town must have been a fairly large one and the presence of the fort might point to its having been a military center. Its proximity to the sea may have given it the added advantage of trade and maritime activities". The Jaugada inscription has been declared as a protected monument by the Archaeological Survey of India(ASI). The ASI has constructed a concrete roof and grilled the inscription to protect it from further decay.

Jaugada was an old fort. Though the fort is in ruins, on the basis of archaeological evidences its period can tentatively be assigned from c.3rd century B.C to C.6th/ 7th century A.D. It is presumed that by the time Ashoka engraved his Rock Edict at Jaugada township already was there. Otherwise how could Ashoka select that place to be his subsidiary headquarters in Kalinga. Walter Elliot, a European official of Chhatrapur (presently headquarters of the Ganjam district) have discovered a large number of copper coins at the foot of the aforementioned Sati pillar in 1858 A.D.<sup>11</sup> Cunningham had identified these coins with the Kushana coins and assigned them to Ist century A.D.<sup>12</sup> The discovery of similar coins, called the Puri-Kushana coins from a number of

other places of Puri, Cuttack, Balasore, Mayurbhanj and Keonjhar districts would suggest that Ganjam too was under the Kushana rule in the 1st century A.D. According to D.K. Chakrabarti<sup>13</sup> "the chronology is still tentative but it should go back at least to the third century B.C. and it continued upto the middle of the fourth century AD or thereabouts." On the basis of the discovery of one copper plate grant of Madhavaraja from Purushottampur, a place about 5 km distant from Jaugada S.C. Behera<sup>14</sup> assign "Jaugada to be a fort of the Sailodbhavas". From the above analysis it is evident that Jaugada was an important urban center of early historic Orissa.

Jaugada was excavated by the ASI under the supervision of Debala Mitra in 1956-57.<sup>15</sup> The excavation though in a small scale, brought to light a number of materials such as plain pottery, painted pottery, knobbed vessels, iron implements and beads of shell, bone, agate, crystal, carnelian, quartz etc. of remarkable workmanship. The punch-marked coins of the Mauryan age and Puri-Kushana coins were also collected from here. The archaeological excavations conducted here reveal that Jaugada was a quadrangular earthen fort surrounded by a deep and wide moat. The fortification round the town consisted of an earthen rampart reaching to an average height of 25 ft and breadth of 70 ft. It was roughly square in plan, each side tiered by two gate-ways approximately half a mile in length. F.R. Allchin<sup>16</sup> who graded ancient Indian cities (the Mauryan period) according to size in six categories placed Jaugada in the 4th category. According to him the enclosed area estimated to be c. 61-120 ha in toto can be categorized as the fourth grade city. Ujjain, Pratisthana and Anuradhapura (Ceylon) as per this criteria can belong to this grade. According to his categorization Tosali or Shishupalagarh belongs to the 3rd grade city (121-180 ha). There were two tanks inside the Jaugada fort, one of which had good masonry

work at its bathing ghats (place). In the center of this tank there was a small temple. The excavated artifacts give the impression that the occupation of the fort area started during the reign of Ashoka in 3rd century B.C. and continued till about 4th century A.D. though the occupation of the area prior to 3rd century B.C. and after 4th century A.D. is not ruled out. The appearance of Punch-marked coins can trace the history of the fort to the pre-Mauryan/Mauryan period and the discovery of a copper plate grant of Madhavaraja from Purushottampur even corroborate to its existence during the Sailodbhava rule (c. 550 AD to c. 736 AD). It may be pointed out that the discovery of Neolithic implements of stone celts of oblong section (comprising good and polished tools like stone celts) above the natural soil associated with black and red ware potteries suggests to flourish Neolithic culture here long before the historic culture.<sup>17</sup>

To sum up we can say that Jaugada was an important flourishing fort town of ancient Orissa. It stands as a mute witness to the life and culture of the people connected with the Rushikulya Valley civilization. Due to its strategic location and importance Ashoka might have constructed this for better administration of the southern part of Kalinga. Apart from political activities, the fort, being located on the bank of the Rushikulya and because of its proximity to Palur, one of the international ports of the ancient period must have played a key role in the economic prosperity of the region. As such the possibility of Samapa or Jaugada being a trade and commercial center cannot be ruled out. Here it may be pointed out that one of the reasons which tempted Ashoka to invade Kalinga was his insatiable desire to acquire the flourishing ports of Kalinga. The special Rock Edicts engraved at Jaugada, the other two being at Dhauli near Bhubaneswar which contains the famous principle 'All men are my children' reflect the benevolent

nature and paternal attitude of Ashoka's administration in Kalinga. Today, the Jaugada fort is in a ruined condition. The inscription almost is neglected and a deserted one. There is no proper communication network to the spot; no provision is also available to provide shelter and accommodate the visitors and tourists coming here to see the historical inscription and the fort. The ASI in spite of declaring it as a protected monument, has not taken proper step for the preservation and protection of the area. Archaeological excavation work too conducted in a limited scale. At present the most pertinent thing is that the government as well as the ASI should take adequate steps for the preservation and protection of this precious monument and the historic site. Extensive archaeological spade work should be conducted to surface the much awaited glorious past and rich cultural heritage of the area. There should be proper road, electricity, water and accommodation facilities to attract the tourists throughout the year and locate Jaugada in the tourist map of India. Otherwise the posterity may read Jaugada only as a thing of the past in the pages of history.

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## Backyard Poultry in Orissa

*Bishnupada Sethi*

There does not appear to be any problem in marketing of local poultry. Most of the households dispose off their produce like eggs or chickens in nearby markets, whereas, those away from the towns sell at their door steps. Although it may vary from family to family, half of the chicken raised are consumed by the owners at the time of festivals or during the visit of their guests. Poultry birds are also given as gifts in marriages and other functions and used in religious ceremony.

The chickens are usually sold either for table purpose or as game birds for fighting. The fighting cocks fetch a premium price usually 2 to 3 times higher than those which are sold for table purpose. The requirement of fighting cocks, however, is limited and that too at festive occasions. People of Laxmipur and Koraput blocks get comparatively less money for their produce compared to Jeypore and Kundra blocks due to lack of suitable marketing infrastructure. Same situation more or less is encountered in other districts.

Almost all the eggs produced are used for hatching and not a single one is consumed in Koraput district except in summer months when hatching is a problem. The situation, however, is different in Kalahandi, Nawapada, Mayurbhanj, Phulbani and Boudh districts where more than

50 percent of the eggs are either consumed or sold.

Great variation is observed among the villages for scavenging area and those with higher scavenging areas realize more money from the sale of their birds which are healthy.

Predation by wild cats and other wild animals is a problem in most of the villages situated either near or within the forest area.

Although no definite evidence is available about the origin of different populations/local breeds, ethnic tribal groups seem to have played a significant role for development and maintaining the uniqueness of the breeds nurtured by them for years without any introgression from outside. Koya, Matia, Dhulia and Bhumia tribes and Dom community of Koraput have primarily been responsible for the development of Veaguda fowls; Telugu speaking farmers of Koraput district for development of Dhinki fowls; Shantala, Bhumij and Mahanta community of Mayurbhanj for development of Kansli fowls; Kondh tribes of Phulbani and Boudh districts for development of Phulbani fowls; and Kondh and Sabar tribes of Kalahandi for Kahandi fowls; Bhatra and Bhumia tribes of Koraput; Kandha & Abar communities of Kalahandi and Nawapada for maintaining Moti Hansa.



For ethnic tribal groups and communities indigenous poultry are of special interest because of their socio-religious use. Plumage colour and sex of the bird differ from one purpose to another.

Raising of local poultry breeds in backyard is an important source of livelihood for the rural people of Orissa. 63% of the owners of the backyard poultry are Scheduled Tribes, 17% Scheduled Castes and rest 20% owned by OBCs and other communities. Small holdings containing 1-3 hens per unit were found to be more efficient producer of eggs compared to those with 4 or more hens per unit. Main interest of the poultry farmers having backyard poultry is not production of eggs as returns are very low from sale of eggs. They hatch all their eggs and sale them as birds. Data suggest a negative association between size of holding and productivity, whereas, literacy has a positive impact on the productivity of birds. There is no evidence to show that the Scheduled Tribe small-scale poultry operators are less efficient managers of poultry compared to other communities. The major problem of the backyard poultry sector is high mortality. Average annual income from backyard poultry is Rs.2200 per household although the variation across households is very large. When mortality is reduced, income per household increases by 18.1 per cent.

Poultry keeping in backyard gives very high return as the investment is very low. The local breeds of poultry / indigenous poultry genetic resources are held in high esteem even after 50 years of industrial poultry production because of the following reasons.

a) Local poultry breeds exhibit superior adaptability in their habitat and possess the ability to survive, produce and reproduce on low plane of nutrition and sub-optimal management.

b) The inputs required are very small as they scavenge their feed requirements and are raised with little veterinary care.

c) They possess the ability to protect themselves from predators.

d) All the local breeds show broodiness and hatch their own chicks making the system auto-generating.

e) People have a preference for eggs and meat of indigenous poultry compared to those realized from farm-bred chickens consequently eggs and meat from local breeds are sold at a premium price.

f) Cock fighting is a popular sport for the ethnic tribes and the local breeds are superior to exotic breeds in fighting.

g) Use of coloured bird for socio-religious use.

Livestock output at present accounts for more than half of agricultural production in developed countries and one-third in developing countries. The growing number of urban and more affluent population in the developing world including India, most likely will demand a richer, more diverse diet with more of meat and milk products. As a result, global demand will increase from 209 million tones in 1997 to 327 million tones in 2020 for meat to a strong livestock revolution. Industrial poultry production could be fastest growing sector with an expected increase in output of about 80 per cent until 2020 due to its high rate of reproduction, superior FCR and universal production technology. The other Livestock commodities are expected to grow @ 50 percent per year during the same period.

Other factors which will contribute to growth of poultry industry in India subcontinent include; increase in growth of human population;

geographical shifting of production centers to developing countries like China, India, Brazil and Mexico due to stringent animal welfare measures adopted in the industrial west; improvement in poultry production technologies; policies and initiatives recently undertaken by the Government of India to promote rural backyard poultry production through venture capital fund etc. The demand for organic egg and meat is increasing over the years especially in the industrially developed Western countries even though they cost more and cut through the wallet. Small holder backyard poultry production utilizing local breeds therefore is expected to increase the profitability of this system of production, but the super markets will benefit.

Smallholder backyard poultry production utilizing local breeds sooner or later is expected to come under serious competition with the commercial poultry sector and if not well planned the genetic resources of local poultry shall be lost, as it has already happened in most of the developed countries. Conservation of local poultry breeds along with improvement for traits like meat and eggs will increase competitiveness to survive in the market. The socio-religious use of local poultry breeds, superior adaptability in their habitat, ability to perform in low input production system and the production system which is similar to organic production will be the competitive advantages of backyard system over commercial poultry production. The government, however, should extend all support to this system of production since this is a means of livelihood of poorer sections of the society and will help in food production, food security, gender equity and providing employment to women. Improvement of local breeds and their conservation for future use also should be the joint responsibility of the Government and farming community.

### Recommendations

- In order to improve egg production there is a need to record the performance of individual hens for egg production. It is not a problem to obtain this information since each hen lays her egg in a separate nest regularly. This will provide information on laying capacity and hatching performance for each hen. Those hens with higher egg production and hatchability should be selected to reproduce next generation.
- Since most of the small holder poultry farmers are poor, government should extend assistance to improve the poultry farming system. In such cases, limited Government poultry farms are to be used for selective breeding of local poultry breeds and their multiplication for supply to the villagers. Within a time frame the skills are to be transferred to farmers at village level. Attempt, however, should be made to retain broodiness in the local stocks since it makes the system auto generating.
- Through regular exhibition of local poultry breeds, the local breeders / associations should be recognized and encouraged for their work.
- All the poultry stocks should be vaccinated against the most common killer diseases like Ranikhet Disease (RD) and Fowl Pox.
- Poultry farmers should be given training on basics of poultry production and selection of breeds,
- Extension support for health care, input supply, market linkages and other aspects should be readily available at village level. The people should participate in the health care and breed development programme.
- Small packs of R.D. vaccine containing preferably 50 or less doses of the vaccine to be made available to reduce wastage and make it economical for farmers.

- Most tribals and people in Koraput, Bolangir and Kalahandi districts of Orissa have special affinity for duck meat preferably Muscovy ducks, therefore, the breeds need conservation, development and promotion through farming community.

### Suggested Research

Although more than two-third of the total poultry available in the state are raised in backyard in smallholder production system, research and development efforts have been either negligible or nonexistent. In view of the importance of backyard poultry for economic upliftment of rural poor, it is suggested that this should receive priority in planning process as well as in research and development. The research and development areas should include

- To identify 'risk factors' in development and conservation of indigenous poultry breeds/populations and the technologies that are giving adverse and unfavourable cost and return structure in smallholders indigenous poultry need reevaluation.
- To develop an extended inventory of feed resources available locally for formulation of least cost poultry rations.
- To develop / update and standardise husbandry practices for low input backyard poultry production.
- Development of simple breeding techniques to bring about improvement of the local breeds.
- Socio-economic evaluation of available technologies and development of new technologies to promote rural poultry production.
- To develop a thermostable Ranikhet disease (RD) vaccine which can be used by oral / nasal routes. The Lentogenic R.D. virus thermo stable vaccine production is a challenge. It shall

eliminate the cold chain dependency; especially to reach inaccessible rural villages where mostly poor live.

- Development of a Fowl-pox vaccine, which can be used and the effective to below 8 weeks chicks.
- Development of a dual type of bird, which can withstand rural conditions of management and feeding regimes.
- The course curriculum for Veterinary Science students should contain a chapter on rural and backyard poultry production.
- Measures to protect small holder backyard native germplasm farmer's interest in the wake of commercial poultry production.
- Farming of local duck breeds should be promoted in the coastal belt of the state to exploit its otherwise unutilized vast feed resources.
- In some parts of western Orissa especially in Kalahandi and Nuapada districts women do not eat chicken after attaining puberty but there is no such taboo for eating of duck meat and eggs. Therefore there is a need to promote duck farming specially of Mot Hansa, in this part of the State to improve nutrition of the women.

### Indigenous Knowledge

1. Elongated eggs with point ends hatch to male chicks whereas eggs with rounded ends hatch to female chicks. This belief is prevalent almost in all districts of Orissa.
2. They separate the spoiled eggs from good eggs by emerging them in a bowl of water. It is believed that the spoiled eggs are those which float whereas good eggs sink into the water. This practice is also followed in the rural areas.
3. In Nawapara district of Orissa, the girls after attaining puberty are not allowed to consume

chicken egg or meat whereas there is no such restriction for consumption of duck egg and meat. Duck egg and meat are permitted.

4. In Koraput district, certain communities / ethnic tribes over the year of personal experience have developed an indigenous method of treating birds against Marudi disease, which in English is known as RD. According to them 100 gram of green haldi, 25 gram of ripened chilli, 15 gram of garlic and 50 gram of root of Apamaranga are mixed together after grinding and mixed with 2 kg of rice kani. One gram of this mixture given to each bird for a period of five days. It has been said that this cures the marudi disease; also prevents it in those birds who were not affected.

5. 100 gram of roots of Bhairamal is cut into tiny pieces and boiled in one litre water. The boiling process continues in mild heat till the water is reduced to half. This aliquot is separated from the roots. This aliquot is applied to body of birds to prevent tick and lice infestation.

6. Most of the tribes believe that most of the diseases either in man or animals or birds are caused only when the supernatural power is

unhappy. Therefore, in all calamities including diseases of poultry sacrifice of animals and chickens is a routine practice and even continues in recent years.

7. Koya tribe dub the single comb by indigenous surgery in fighting cocks.

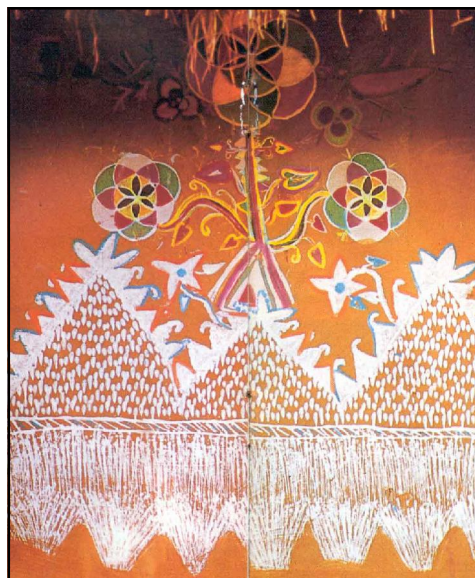
8. Caponization of cockerels is a practice by Kondh tribes.

9. Muscovy ducks are mated to local ducks to produce heavy but infertile progeny by Kondh tribe and some other communities in Western Orissa. They are called 'Bodhia' or mule ducks and yield more meat.

10. In order to reduce broodiness and bring the hen back to lay eggs, broody hens are repeatedly dipped in cold water and in some cases, the farmers insert one of her wing feather into hen's nostril that remains intact for one to two days.

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## A Review on Genesis and Taxonomic Classification of Soils of Orissa

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As per Soil Taxonomy, the soils of Orissa are divided into four orders namely Alfisols, Inceptisols, Entisols and Vertisols. Inceptisols are most extensive occupying 49% area followed by Alfisols(35%), Entisols(10%) and Vertisols (6%) (Sahu and Mishra, 2005)

Black soils of Bhawanipatna are derived from basic granulites, pyroxenes and charnokite rocks; soils of Luisinga (Bolangir) are derived from calcic-plasioclases with biotite, gneisses and schists. Red soils of Phulbani are formed over khandolite rocks with gneisses and schists. Semiliguda (Koraput) soils are derived from charnokites and khandolites. Lateritic soils of Khurda and Bhubaneswar are derived from Athgarh sand stones. Alluvial soils of Kendrapada are formed on the sediments transported by the branch rivers of Mahanadi. Saline soils of Kespur are derived from Khandolites and basic igneous rocks over which there is deposition of marine sediments from the Chilika lake. The soils of Motto (Bhadrak) have been formed by the depositions of rivers from Singhbhum granites and iron ore series. The mixed red and black soils of Aska and Nayagarh have been formed from khandolites and charnokite rocks. The soils of Bhawanipatna and Luisinga (Bolangir) are classified under Vertisols (Ustalfic Pallusterts); the soils of Khurda, Bhubaneswar, Phulbani and Aska

under Alfisols(Ferric Plinthustalfs, Ultic Paleustalfs, Aquic Paleustalfs and Psammentic Haplustalfs respectively); the soils of Kendrapara, Motto and Keshpur under Entisols(Typic Ustorthents, Natric Solorthents and Salic Udifluvents respectively) and the soils of Nayagarh under Inceptisols(Vertic Ustochrepts) (Sahu,1978).

The soils of Semiliguda (Koraput) are classified under Entisols (Typic Ustorthent and Typic Ustifluent); Inceptisols (Dystric Ustochrept and Typic Haplaquept) and Alfisols (Udic Paleustalf) (Ray, 1979).

The soils of Bolani ore mines area (Keonjhar) have been formed on the rocks which are of Mesoproterozoic age and the underlying Singhbhom Bonai granite has the inclusions of Iron- ore group rocks. These soils are classified under Alfisols (Kandic Rhodustalfs; Typic Haplustalfs and Kanhaplic Haplustalfs); Inceptisols (Fluventic Ustochrept) and Entisols (Typic Ustorthent and Mollic Ustifluent) (Das,1988).

Soils of Muktapur(Khurda) have been formed from coarse sandstones, conglomerates and laterites under upper Gondwana Rock system. The soils of Nayagarh have been formed from gneisses, ferruginous sandstones and shales

under Archaean(Precambrian) Rock systems. The soils of Muktapur are classified as Lithic Plinthustalfs, Typic Haplustalfs, Typic Eutrochrepts where as the soils of Nayagarh are put under Rhodic Kandustalfs, Lithic Ultic Haplustalfs and Typic Eutrochrepts (Panigrahi,1991).

The soils of Nedisahi Nala mini-watershed in Khajuriapada block of Phulbani district have been formed on sedentary material and come under Eastern Ghat hill tract. The soils of the foothills, upper ridges, mid-upland and mid-medium land are classified as Arenic Kanhaplic Haplustalfs and Adidic Kanhaplustalfs, where as the soils of medium valley land are classified as Aridic Ustochrepts.(Das,1994).

The soils of Malipada-Paikarapur watershed in Khurda district have been formed on laterite parent material originated from Athagarh sandstone series of rocks belonging to Gondwana rock system. The soils are classified as Kanhaplic Haplustalfs (medium land) and Dystric Eutrochrepts (valley slope land) (Pani, 1994).

The soils of Hirakud command area, which is one of the largest irrigation projects of the country covering parts of the districts of Sambalpur, Bargarh, Bolangir and Sonepur have been derived from Gondwana Shield rock system. The landforms are hill, ridge, valley, levee and stream terraces. Biotite- gneiss is the dominant rock of the area(Mishra,1981). Besides this the lithology of the area also comprises of alluvium found in the river sides. The soils are classified into four orders-Alfisol(70.8%), Inceptisol(14.0%), Vertisol(9.3%) and Entisol(5.9%). In the sub-order level Ustalfs (60.2%), great-group level Haplustalfs (59.2%) and sub-group level Udic-Haplustalfs (37.2%) are most prevalent. Elluviation, illuviation, leaching and

brownification are the predominant pedogenic processes of upland, mid-upland and midlowland soils where as enrichment and gleization are the dominant pedogenic process of lowland soils (Mishra, 1987; Mishra, 2005).

The soils of Ranital (Bhadrak) have been formed from river alluvium and are classified as Typic Haplaquepts and Aeric Haplaquepts (Mishra, 1993; Sahu and Mishra, 1997). The soils of north eastern ghat zone (G. Udayagiri in Phulbani) have been formed from khandolites, sandstones with granite intrusions and come under Eastern Ghat region of Indian Peninsula. Quartz, goethite, olivine and orthoclase are the dominant soil forming minerals. The soils of hill slopes have been classified as Typic Ustifluvents and those of mediumland and foothills as Kandic Palleustalfs, Typic Haplustalfs and Kandic Haplustalfs (Moharana, 1995).

Soils of Brahmagiri block of Puri district in the north eastern side of Chilika lake under east and south eastern coastal plain agroclimatic zone formed from lacustrine material have been classified as Typic Ustorthents, Aquic Ustorthents, Vertic Haplaquepts and Vertic Endoaquepts (Mallick,1996).

The soils of Bhabanipatna under western undulating agroclimatic zone formed from granite gneiss parent material have been classified as Typic Haplusterts, Vertic Haplusterts and Chromic Haplusterts (Parida, 2000).

The soils of central research station,Bhubaneswar developed on laterite parent material have been classified as Arenic, Kandic and Ultic Haplustalfs (Uplands), Fluventic and Vertic Ustochrepts (Medium lands) and Typic Fluvaquents and Aquic Udort- hents(Low lands). (Nayak, 1998).

A procedure for soil and land irrigability classification suitable for monsoonic humid subtropical region have been developed (Mishra, 1981; Mishra and Nanda, 1984). Three major factors-soil, topography and drainage have been taken into consideration. The factor soil includes nine characteristics (texture, particle size class, coarse fragments, effective soil depth, permeability, salinity, exchangeable sodium percentage (ESP), soil reaction and AWHC); topography includes two characteristics (slope and landshaping) and drainage includes four characteristics (water table, impermeable substratum, submergence due to flood and soil drainage). Depending on the degree of limitations six soil and land irrigability classes have been made-the first four are irrigable; the fifth provisionally non-irrigable and the sixth unsuitable for irrigation.

A procedure for land suitability classification for sisal (*Agave sisalana*) has been developed (Mishra, 1987; Mishra and Sahu, 1991; Sahu and Mishra, 1994) taking nine characteristics into consideration including five soil characteristics (texture, depth, soil reaction, AWHC and erosion); two topographic characteristics (slope and relief) and two drainage characteristics (water table and soil drainage). According to their suitability for sisal basing on the effects of these nine characteristics, the lands are marked into four classes-suitable, moderately suitable, poorly suitable and unsuitable for sisal.

The fertility capability classification system (FCC) has been adopted for productivity evaluation of rice in the ayacut of Subarnarekha irrigation project (Moharana and Nanda, 1988). The system consists of three categorical levels-types (top soil texture), sub-strata type (sub soil texture) and 15 modifiers. The FCC units list the type and sub-strata type (if present) in capital

letters and modifiers in lower case letters, the gravel modifier as prime (,) and the slope in parentheses.

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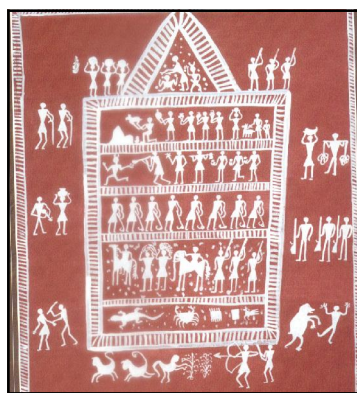
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## Cuttack : Carrying the Heritage of Orissa

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Etymologically, the word Kataka (Cuttack is the anglicised version) means a cantonment / capital city. The history of Cuttack justifies that name. From an uncertain and humble fort township, it has come to occupy centrestage of politico-economic and socio-cultural life of Orissa as its capital city during the course of its long chequered history. The city remained the capital of Orissa under different political regimes such as the Gangas, Suryavamsis, Afghans, Mughals, Marathas, British and lastly that of the State of Orissa, before the capital was shifted to Bhubaneswar during the early fifties of twentieth century.

Thus, the history of Cuttack is almost synonymous with the history of Orissa. It has been central to Orissa's politics, society, economy and culture. In fact, Cuttack, in association with Puri, has been the nodal centres around which evolved and resolved the regional tradition of Orissa. Cuttack was the core of ring of forts, which were the sentinels of Orissan empire and its culture. In economic terms, the city commanded its position as the commercial and trading capital of Orissa—a position it commands as of yet. Thus, the prominence of Cuttack was rooted on the convergence of forces and factors such as its strategic geographical location at the centre of Orissan Empire, junction of passenger and merchandise routes, conglomeration of ruling and

the mercantile classes etc. Each regime has left its imprints on the city during the long course of its growth and progress. Like Rome it was not built in a day.

Historians hotly debate on the city's actual date of foundation. There are an array of sources like literary, folkloristic, mythological, inscriptional and archaeological. But they do not exactly pinpoint the date and time of its foundation. Although several scholars have tried to attribute its foundation to rulers of Kesari dynasty during the 10th century A.D., based on literary, folkloristic and archaeological sources; yet the earliest archaeological evidences of the city structure excavated so far do not go beyond the first quarter of 13th century A.D.—the time of Ganga king Anangabhimadeva-III. Thus, the authentic history of Cuttack starts from the Ganga rulers who ruled between 1112 to 1435 A.D, and made the city their capital. It believed that the first Imperial Ganga ruler Chodagangadeva made the city his capital owing to centrality of its location during the 12th century. The city was known by different names such as Varanasi/ Abhinava Varanasi Kataka. It continued to maintain its position as the Rajadhani city during the rule of more illustrious Suryavamsi dynasty, which ruled between 1435 to 1542 A.D. It also remained the capital during the rule of minor dynasties such as Bhoi and the Chalukya ruling

over Orissa between 1542 to 1568 A.D. During the rule of Imperial Gangas and the Suryavamsis, the city reached dizzy heights as there were proliferation of human activities in myriads of fora. It came to acquire an aura of its own as the centre of organised polity and bureaucracy, residence of the ruling and commercial magnets, rich centre of trade and commerce, arts and crafts, culture and religion. Socially, it became heterogeneous. It became an epicentre of cultural and religious efflorescence as manifested in the literary works of poets and writers in the imperial courts of Gangas and Suryavamsis, their grandiose temple building activities, the munificence of its wealthy inhabitants and their religious preferences. The culture and material elements of the period combined to give birth to the regional tradition of Orissa with Cuttack as its focal point.

During the entire pre-Muslim stretch of its history, Cuttack remained basically a feudal capital town serving as a centre of administration, crafts and the market for the countryside. It also performed useful cultural functions as shaping the fashion, taste, artistic and architectural designs, and literary creations; thereby playing the civilisational role as determinant of the contours, direction and the texture of regional tradition of Orissa, of course within the parameters of feudalistic system. In other words, Cuttack remained true representative of a feudal economy of Orissa that reached its mature phase during the subsequent Mughal times.

Cuttack came under long Muslim rule during 1568--1751 A.D. It is divided into three periods: the Afghans (1568-92 A.D), the Mughals (1592-1713 A.D), and the Nazims of Bengal (1713-51 A.D). The Mughal and the Nazims have been clubbed under one period: that of the Mughals, as the Nazims were legally the Mughal Governors of Bengal Province/ Suba and they never openly defied the de jure Mughal authority.

But the Nazims exercised de facto power. The two decades of Afghan rule was a period of pillage and plunder. Nothing significant happened to Cuttack, except losing its sovereign status and the introduction of Muslim elements to its social demography. Likewise, the Nazim era was characterised by incessant warfare between the Nazims and the Marathas for the control of Orissa, thus was hardly significant for Cuttack city. Mughal rule, however, turned out to be quite eventful for the city. Power structure of the Mughals set the pattern for uniform administration for the urban centres and brought Cuttack city into the mainstream of pan-Indian political-economic process. The city lost its earlier sovereign political status and was relegated to headquarters of a peripheral province. In economic terms, the period turned out to be gloomy in comparison to the earlier times; as it witnessed the maturation of the feudal economy and a substantial part of the resources being siphoned off Orissa. Endemic medieval conditions retarded its economic growth. Monopoly of Orissa's coastal trade by the Europeans and their merchant associates such as the Marwaris and the Gujaratis had the ramifying effect of squeezing the natives out of the lucrative trade. All these told on the state of Cuttack town. It manifested moribundity in its growth and expansion. The city, however, fared better than the subsequent Maratha and the British times. Socially, the city became more heterogeneous by accommodating more non-Oriya and Muslim elements to its population. Cultural experiences of the city and its inhabitants became more enriching and creative, barring short spells of 'Islamic bigotry' foisted upon the city by a few fanatic rulers. Many new vistas in socio-cultural experiences of the people were explored. Significant in this connection was the syncretic culture hammered out by its heterogeneous denizens as manifested in the art, craft (the famous silver filigree works),

literature and the architectural achievements (Lalbag palace, Jama Masjids etc.) of the period.

The period of Maratha rule from 1751 to 1803 A.D., proved quite eventful for the city. As before the city was given its legitimate status as the headquarters of Maratha Province of Orissa, and the residence of the Maratha Subedars and their administration. Many significant developments happened at the place; which greatly affected the city in its political, techno-economic, socio-cultural dimensions. Maratha polity, in aspects of city administration, showed considerable continuities with that of the Mughals. The designations and hierarchy of the officials associated with the administration such as subedar, qiladar, faujdar, kotwal, piyadas/chowkidars in descending order remained the same. The protection and patronage offered by the Marathas, and a tedious communication by the medieval standard enabled the city to make its mark as centre of crafts, trade and commerce. Morphologically, the city extended in north and north-easterly directions. Technically, the city remained dependent on animal sources of energy. Industry of the period mainly constituted the handicrafts. Occupationally, the work force in the city presented a mix bag, with continuity of significant sections of peasantry as true representative of an oriental pre-colonial city primarily directed towards politico-administrative and strategic functions. Its prime economic function constituted pooling revenue of the country and sending them off to Nagpur---the capital city of Bhonsles, the overlords of Orissa. Its market role remained secondary. It was piped to second position commercially to Balasore, which surged ahead as an important centre of trade and industry in Orissa owing to its association with the European commerce during the period. Socially, the city became more heterogeneous with the influx of new elements to its population such as the Maratha, Marwari, Berari, Bengali, European etc.

Its material base (as the surplus flew into the city from the countryside) enabled it to be a centre of culture and excellence. Marathas promoted the syncretic tradition of the city by patronising Hinduism, showing catholicity to Islam, donating grants (including land) to bramins and fakirs, recognising and rewarding litterateurs and artists. Catholic religious policy of the Marathas made the city a beehive of religious activities of many hues as evident in building of temples, maths and masjids by the followers of different religions and sects such as Saivaites, Vaisnavites, Saktas and the Muslims, who constituted a sizable section of its population. The city continued its march, albeit in an attenuated way, as the centre of Orissan polity, economy, society and culture.

Thus, with a rich heritage Cuttack entered the next phase of its history: the colonial phase, which spanned from 1803 to 1947. The said period turned out to be the most stormy and eventful in the entire span of its history. The history of colonial Cuttack became integrated with the history of India and the British empire, as entire subcontinent was brought under single administration and its economy got integrated with the British metropolitan political-economy, with epicentre at London. Cuttack became the centre of high intensity culture contact between the colonial and the colonised cultures at the regional level. The changing power-equations, economic relations and the cultural policies concomitant to the colonial rule brought profound political, socio-economic and cultural changes in the city. In some spheres the changes were rapid; in others they came at snails pace with dogged persistence depending on the situational contexts, and the specific forces and the processes of encounters involved. The colonial rule affected physical forms of the city in slow but a unique way, as planning the morphology of an age old city constituted a complicated and different exercise than those where the colonisers started

on a clean slate like Calcutta, Bombay etc. The colonial impact on the city's morphology was conspicuous in the form of residential enclaves and security enclaves called civil lines and cantonments, which came up away from and flanking the city in its three directions: north, north-east and north west for the reasons of health, privacy, racial purity in neighbourhood, administrative convenience etc. Such developments gave its morphology a form called in colonial parlance as dualistic structure: the anglicised part juxtaposing with the indigenous part. The subsequent urban sprawl during the post-independent period and the resultant smudginess notwithstanding; the present day Cuttack does carry the morphological vestiges of that dualistic panorama. The persistence of rural and traditional forms glaring in the remains of pre-existing villages in the form of sahis/ patanas (neighbourhood settlements) and the presence of agriculturists earned for the city the sobriquet of an 'overgrown village'/ 'rurban' township--- a special feature of its urban morphology and urban culture. The broad configuration that the morphology of colonial Cuttack took was that of combination, co-existence, integration and hybridization on many forms: pre-colonial and colonial, traditional and modern, east and west, rural and urban etc.

Compared to slow changes in the sphere Urban Morphology, the transformations in the realm of Urban Polity during the colonial period were faster and sweeping. They came at differential rates. Thus, the changes in the upper echelons of bureaucracy were more swift than those in lower down the ladder. Likewise, the emergence of nationalist politics took time to emerge. The characteristic forms of colonial Urban Polity of Cuttack city evolved in response to different factors such as specifics of the geographical situation, prevailing philosophy and ideology of the ruling class, ingenuity of the actors

involved: colonisers and the colonised, the British emphasis on exploitation of the colony in the interests of the metropole and their obsession with security in an alien land. The city, as before, became headquarters of the British administration in Orissa. It was the hub of political activities in the province as abode of colonial bureaucracy and the native leadership during the period. To the city flocked the traditional gentry (the allies of the colonists) of different hues such as the princely class of native states, the zamindars etc., for power and patronage. There emerged the middle class intelligentsia and the modern mercantile classes who took leadership in several spheres such as socio-economic and political reforms, education, modern Oriya literature, mass communication, drama, music, painting, theatre etc. The notable figures in this context were Gaurisankar Roy, Radhanath Roy, Madhusudan Das, Gopabandhu Das and several others. They organised modern forms of political, socio-cultural and economic associations, and agitational politics to ventilate their grievances and to realise their dreams so on and so forth. To tap the local resources and to associate the natives in some ways with the governance of Local-Selfbodies such as Town Committee in 1869 and Municipality in 1876 were established by the Colonial authorities in the city. As the capital city of British province, Cuttack stood up to its civilisational stature and role as the prime determinant of the regional culture and tradition of modern Orissa, as it did in the historical past.

As in other spheres, economy of the colonial Cuttack was characterised by both change and continuity. In some spheres there were dogged persistence of the pre-colonial forms, in others the changes came but slowly, and in the rest they came with relative rapidity. Influenced by a complex of forces and factors such as the evolving stages of capitalism and the corresponding shifts in technology, ideology and

the praxis of capitalism; incorporation of the city into the metropolitan capitalism through the satellistic primate Calcutta and the consequent double subjection (to metropole: London and its satellistic primate: Calcutta) etc.; the colonial economy of Cuttack acquired a characteristic form of its own with lasting effects (negative and positive) for the posterity.

Cuttack city was subjected to high intensity economic changes as the headquarters of the province and the nodal centre of colonial economic operations in this region. Siphoning off the resources of the state assumed more vigorous and subtle forms. Gradually, fundamentals of the colonial economy started evolving after subverting the traditional economic forms. Economy of the city came to acquire the forms of a colonial city with several distinctive characteristics of its own. Broadly, the city during the period was like a 'rurban' township manifesting many pre-colonial and pre-industrial features of such as industry of craft types, the animal sources of energy etc. The economy of colonial Cuttack was a congeries of agrarian -mercantile-craft based industry with modern trappings in the forms of growth of modern trades, a handful of modern factories of small-scale type, a small number of modern mercantile class and the professional class etc. Occupational structure of the city manifested a

dilated growth of tertiary sector, a noticeable presence of primary sector and an atrophied secondary sector; thereby reflecting its true colonial character. The present day Cuttack city; be in aspects of morphology, polity, society economy and culture; draws significantly from its colonial past and bears its imprints. The city, to a considerable extent, is a by-product of colonialism and its engendered process of Urbanisation. Understanding the process of urbanisation at Cuttack holds key to understanding the process of urbanisation in Orissa in its several aspects such as planning, sanitation, health, neighbourhood, civic laws, local-self governance etc.

The city has undergone radical transformation during the post independent phase of its history. Although the city has been piped to second position, of late, due to significant growth of Bhubaneswar--- the capital city; yet it holds its position as the commercial and the cultural capital of Orissa.

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## The Doyen of Police Administration in Orissa - A Tribute to R.K. Padhi

*Anirudha Choudhury*

*"When the going gets tough, the tough gets going"*

*Anonymous*

Human spirit by nature is unflappable and determined to succeed at all costs. For it, the life is an adventure which has to be lived to its hilt, even in face of all trials, tribulations and annihilations and come out victorious by proudly raising the silhouette of victory. One such person was Ramakrushna Padhi or simply 'Raghav' as his parents fondly called him. He was one person who rose, like the proverbial Sphinx, from a nondescript background to a position of great power and prestige and yet remained the most humble of persons, one could come around.

R.K Padhi was born on 25th January 1919 in Chhatrapur, the then district headquarters of Ganjam District in Madras Presidency (Now both Chhatrapur and Ganjam are a part of the Orissa state). Eldest among the eight sons and two daughters of Shri Binayak Padhi and Smt. Annapurna Padhi, his early childhood was spent in the lanes and by-lanes of Chhatrapur; where at a very young age, he showed signs of his impending brilliance. He had a voracious aptitude for learning and had a very sharp memory and an exquisite vocabulary. He was a brilliant student right from his childhood and always stood first in his class, yet he remained levelheaded and extremely amiable and affable, polite and kind hearted.

He passed his SSLC, i.e. his Matriculation in Telugu Medium and secured very high marks

and stood first while passing with distinction. He enrolled for his I.Sc in Mrs. A.V.N College in Vishakapatnam. In his final exams he secured first position again, while securing the Gold Medal with his subjects being Physics, Chemistry and Maths. He then turned his attention towards Arts subjects and joined BA English (Hons.) in Ravenshaw College in Cuttack in 1939 in which he again secured Gold Medal. He then enrolled for MA (English Hons.) at Patna but had to drop out due to domestic compulsions.

In 1940, Shri. R.K Padhi went to meet Shri. L.P Singh, ICS, and the then Collector and District Magistrate of Cuttack. Shri. Singh was so much impressed by the 20-year-old boy and his academic credentials, that he immediately appointed him as the Deputy Collector of Bhadrak. He joined his duty and worked hard to justify the faith, which had been imposed on him. After exactly a year of joining, he appeared for the IP (Imperial Police) Service, and passed it with distinction. In his English Literature paper he secured 87%, a record of sorts at that time for an Indian. In his Interview he secured 400/400, another record, which probably stands to this day. He was assigned to the Bihar-Orissa combined cadre of the coveted Imperial Police (IP).

His first stint was at Hazaribagh, Bihar under training as the ASP (Assistant Superintendent of Police). He was then made the ASP of Jamalpur, Bihar, followed by his posting again as the ASP of Russelkonda ( present day Bhanjanagar in Orissa). In all his postings, he

impressed one and all by his sincere work and dedicated efforts towards his job and duty and quickly climbed the popularity charts in the police force. Therefore, it came as no surprise when he was appointed as the ADC to the Governors of Orissa, Namely, Shri. Chandulal Trivedi, Dr. Kailash Nath Katju and Shri. M. Asaf Ali. He was so popular among the Governors for his hard work, discipline, simplicity and tenacity, that Shri. Trivedi took him as his ADC when he was made the Governor of Punjab. After his stint in Punjab, he returned to Orissa as ADC to the two subsequent Governors and then posted as the SP of Puri District. Subsequently, he was posted in the Govt. of India as the Assistant Director of Intelligence Bureau in New Delhi. It was during this time that a personal tragedy struck the family, when his wife Smt. Sarojini died of fire burns while praying in the puja room. It was a big blow to the family and to Shri. Padhi himself who was shattered. Worried about the future of his three children, and feeling that they needed the love and care of a mother, he subsequently married for a second time in 1954 to Smt. Rekha who was a very loving and compassionate lady and mother.

After his stint at the Centre, he returned back to Orissa as the Central Intelligence Officer for the State of Orissa. He was subsequently promoted to the post of DIG. He was a strict taskmaster and an honest officer at this level, and for which he commanded utmost respect from his colleagues and sub-ordinates. Because of this, his next posting was as the Transport Controller of the State of Orissa, followed by his appointment as the Additional IG of Police, Vigilance and subsequently at the age of 45 years, the IG of Police, the highest rank at that time in Police Service. He still had 4 years of his service, when at the age of 54, he suddenly passed away while in his sleep at Berhampur from a heart attack on 20th January, 1974, five days short of his 55th birthday. He was laid to rest at the banks of Mahendratanaya River in Parlakhemundi with full State honours and proper Vedic rites and rituals.

His loss was a big loss to the Police Force, for having lost such a dynamic, exuberant and honest officer. His death was certainly untimely and which left a huge void in the lives of his near and dear ones, and no one could dispute this fact.

Throughout his life, he had won many honours and awards. During his school and College days he was a voracious reader and a debater par excellence. He was awarded as the best debater in his School and College level many times. In 1937, he was adjudged as the best debater in Eastern India and of Ravenshaw College as well. Later on, he was also the President of Toast Master Club, Cuttack, an International Debating Society. It certainly spoke volumes of his extraordinary talent and academic acumen.

During his service days, he won the Police Medal, the Distinguished Services Medal and the President's Medal for meritorious service. Apart from all these awards and recognition, he was also decorated as the ADC to the President of India. He was probably the only Oriya officer to have been bestowed with this honour. Apart from all this, he played a very prominent social life and was a very highly respected Samaritan in this aspect. He was the President of the Rotary Club of Cuttack for two consecutive terms in 1969 and 1970. In spite of so many awards, he remained always simple, kind-hearted and unassuming which made him an outstanding personality, who was highly revered and liked and admired by one and all. Such people are rarely found and Shri. Padhi definitely serves as an ideal role model for today's youth and remains an icon to the people of Orissa in general, and the police force in particular. Such was his impact on the society and people that his memory lives in the minds of all persons whom he knew and who knew him and who can truly never forget this "Son of the Soil", for all times to come.

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## Madri Kalo and the First Tribal Uprising in the State of Gangpur

*Dr. Pravat K. Mallick*

The second half of 19th century was one of the most eventful periods in the history of modern Orissa and things were moving fastly for crystallizing movements of two distinct characters. While on one hand the movement for Oriya identity was taking a definite shape as a mark of protest against the high handedness of some domiciled non-oriya elites and their invasion on oriya language and culture, on the other hand, discontents smouldering among the people against the oppressive Garhjat administration was heading towards a conflagration. This discontent gradually flared up in the form of popular protest and the period witnessed a series of peasant and tribal uprisings against their native rulers who were protected by their colonial masters. In this connection, mention may be made of the Kondh uprisings of Boudh, 1862, the Chasa (Peasant) uprising of Athmallick, 1863, the Santhal insurrection of Bamanghaty, 1866, the Keonjhar Bhuyan rebellion of 1868 and the Bonai Bhuyan uprising of 1871.

So, also Gangpur, which was the fourth biggest of the eleven, 'A' class states of Orissa, experienced a violent uprising of the tribal peasants in the year 1897. It may be noted here that in the process of the integration of princely states, the present district of Sundargarh was formed with the merger of two states namely Bonai and

Gangpur Garhjat States. The exploitation of the subjects in the erstwhile Gangpur Garhjat were rooted in various types of feudal extractions like Bethi, Bethi, Magan, Rasad, Karchawl, in addition to the land revenue collected at exorbitant rates. But we know that revolution is a product of social, cultural and economic disparities of the people. Perpetuated by geopolitical reasons, the momentum of an agitation is considerably determined by the degree of people's involvement to a cause. Besides feudal exploitation, the economic disparities between the denizens and domiciled sponsored by the ruling chief Raghunath Sekhar Deo, triggered up an agitation in the year 1897. The torch bearer of this rebellion, behind whose leadership, the denizen rebels rallied was one Madri Kalo a tribal Gaontia or village headman of Bhuyan community. This was the first awakening of the soils from their dormant slumber. But attempts have been made in the administrative records of the colonial government to marginalize the scope of this movement by branding it as a mere "Gaontia Meli" or uprising of some disgruntled intermediaries. It is equally unfortunate that no work has yet been done to project the leadership profile of this great tribal leader who is faintly remembered by some local people. Madri Kalo will chiefly be remembered as one who through his selfless sacrifices prepared a solid



frame work for a future tribal peasant agitation on massive scale led by Nirmal Munda, nearly two and half decades after his death.

In the administrative set up of the Gangpur State, the revenue village, under the direct control of the ruling chief was known as Khalsa village and the headman of such village was designated as Gaontia.<sup>1</sup> The rights and duties of a Gaontia as envisaged in the record was to collect Malguzari (rent) from the tenants and to maintain law and order in this Gaontia villages for which he enjoyed large chunks of Bhogra i.e. rent free service land and 25% of the revenue collected by him as commission.<sup>2</sup>

Gaontia as a sort of temporary lease, and a Gaontia before the year 1900 was required to renew his lease year every five year after expiry of the term. At the time of each renewal, the Gaontia had to pay a lumpsum amount to the chief, known as Nazrana which was highly competitive. In the neighboring district of Sambalpur, a Gaontia could not hold more than 20% of the total cultivable land of his Gaontia. But in Gangpur, a Gaontia could hold far more than this and therefore a Gaontia was treated as a rich and influential person in the village.<sup>3</sup> This prevailing practice, encouraged the Agharias and Telis of Sambalpur and other neighboring states to seek their fortune in Gangpur state. They found the original Gaontias too primitive in their outlook and very easy to put aside by offering double the Nazrana paid by them to the chief. Gaontia in Gangpur was so lucrative that even the Brahmans and Goalas felt tempted to infiltrate into Gangpur to secure Gaontia by gratifying the ruler.

Raja Raghunath Sekhar Deo, the XVIII ruler of the Paramara Sekhar line of Gangpur (1871-1917) was by nature a man having tremendous lust for wealth. He came from the co-lateral Kharposhdar family of Birbira and

putting aside the claim of his paternal uncle Gajraj Sekhar Deo, became the king of Gangpur after the death of its XVIIth ruler Chandrabhanu Sekhar Deo who died issueless in 1871. Having come from a rural area like Birbira, Raja Raghunath turned to be a luxury loving and power hungry man.<sup>4</sup> He needed a new place and a new court, for which lumpsum amount was required. To translate his dream into action, he introduced Nazar Kut settlement in some villages in 1874 AD to raise the revenue of the State.<sup>5</sup> Though this was a system of assessment by eye estimate and purely defective as guess work, yet it enhanced the revenue position of the State to a considerable extent. While the revenue of the state according to the Zamabandi prepared by his uncle Gajraj Sekhar Deo in 1865, during his minority was Rs.5200/- and a number of asbwabs, the Nazarkut settlement increased it to Rs. 15,000 per annum, which was three times more in addition to supplies of rice and pulses. Most probably, he required this money for the construction of an imposing palace for his residence, which according to Hunter was a collection of low thatched Building.<sup>6</sup>

Raja Raghunath came to know that the Agarias, Telis, Brahmans and Goalas of Sambalpur could be highest bidder as compared to the aboriginal Gaontias. In anticipation of getting lumpsum amount as Nazarana, he betook himself to excessive enhancement of Nazrana. Instead of renewing leases on fair payment, he ousted the tribal leasees openly in favour of rich bidders from 1895 onwards. This generated great discontentment and raised a rebellion under the leadership of a Bhuyan Sardar named Madri Kalo in 1897. However, details of this armed agitation against the Durbar administration is not available.

Madri Kalo belonged to tribal community and was the resident of village Kuribaga now

coming under Bargaon Block of the Sundargarh district. He was the Gaonita of six revenue villages namely Kureibaga, Gudhiali, Jampalli, Liploi, Sialjor and Lamloi and for his Gaonitiari service, he enjoyed large chunks of Bhogra land in twenty villages.<sup>7</sup> As the Bhuyans like gonds were the local militia in the state of Bonai and Gangpur, serving under the king's army, Madri Kalo had expertise in the traditional art of warfare. The local sources reveal that he too had mastery over some tantra esoteric art, through which he could utilise the honey bees against the enemy. All these may sound something mythical or skeptical brain work of his followers to extol and elevate the leadership profile of Madri Kalo, but we may deduce from these above facts that he was a very popular leader and powerful organizer.

Like Dombari hill in the career of Birsa Munda, Mahabir hill of Bargaon was the seat of Madri Kalo's tantrik practice and in future it became the nerve center of his rebellious activities. The local sources reveal that as he had administered into his body an Ayurvedic Medicine called pather lasa, he was strong like a huge block of stone and it was difficult to overpower him in wrestling. Though an affluent Gauntia, resourceful both socially and economically, Madri was not an oppressive intermediary and popular among the tenants both tribal and non tribal for his helpful nature.<sup>8</sup>

In 1895, when Gaontia tenures in its usual convention were renewed, like many other original tribal Gaontias, Madri Kalo was dislodged and his Gaontia was transferred to a new bidder named bhagabatia Teli by the durbar administration. Misfortune did not come alone for Madri Kalo. Adding more disgrace to his humiliation one Ghasinummu, a royal protegee belonging to collateral branch of Paramara Sikhar family encroached some of the Zagir lands of

Madri kalo. Under this circumstance, Madri kalo had no way out but to rise in arms with his friends and followers in 1897. Mahavir hill, the seat of his tantrik Sadhana now became the nerve center of this rebellion where from Madri directed the course of his operations.<sup>9</sup> Despite best efforts, it became difficult on the part of the Durbar administration to nab the rebels who were sheltered in the inhospitable hills and forests of the region.

It is a rare co-incident that the rebellion of Birsa Munda at this point of time had greatly challenged the British authorities in Chhotnagpur region of Bihar. Gangpur and Chhotnagpur being two contiguous region, what the Government feared was that, in case, any link was established between these two group of rebels, the situation would go out of control. Hence the Government thought of deputing a contingent of troops under the command of the Deputy Commissioner of Singhbhum to assist the state's police of Gangpur in suppressing this rebellion.<sup>10</sup> But even after the arrival of the British troops, it was difficult to apprehend Madri Kalo and his followers who continued depredatory operations from their hideouts in the inaccessible hills and forest. Hence the state administration resorted to diplomacy and with the assistance of his reliable friend the Gaontia of Kuranga succeeded in arresting Madri Kalo in 1900 A.D.<sup>11</sup>

Madri Kalo was sentenced for ten years of imprisonment of which he spent six years in Sundargarh jail and the rest four years at Ranchi. He was released from the jail in 1910.<sup>12</sup>

The last part of his life was miserable. Being apprehensive of the renewal of the rebellion after his release from the jail, the Gangpur state authority had virtually rendered him paralytic by amputating the femoral artery of his leg. Four years after his release from the jail, in this deplorable paralytic

condition he breathed his last in 1914 in the village Lamloi near Rajganpur.<sup>13</sup> But, he left behind for the tribal tenants of Gangpur a rich tradition of popular resistance against hegemonic oppression of the state's administration. As the torch bearer of the first insurrection against the oppressive Durbar administration, Madri gave a timid generation, a sense of courage and moral strength to fight out for justice which expressed itself in a violent form, in terms of the Munda rebellion of 1939 nearly a quarter century after his death. Another resultant change that came after Madri Kalo's rebellion was that the rebellion exposed the evils of age old Durbar administration in traditional line. Hence, in 1900 AD the Government appointed a Durbar as chief executive with judicial and executive powers. Madri Kalo, in this way, has become a living legend in the history of peasants movement in the state of Gangpur. It was a spontaneous reaction of the denizen tribals against Durbar administration and domiciled opportunists. Madri Kalo, therefore, occupies a significant place in the history of popular resistance movement in the Garhjat states of Orissa.

**Foot Notes :**

1. I.E.B. Cobden Ramsay. Feudatory states of Orissa. P-184
2. Ibid
3. Idid
4. Mallick Pravat, Gangpur Rajyare Prathama Gana Jagarana O Melia Sardar Madri Kalo. The Sambad - 15th August 1999 also Navapatra-May/June - 1999 PP. 18-22 ff
5. O.D.G. - Sundargarh - P.72 also in p.292
6. W.W.Hunter. A Statistical Account of Bengal - Vol-XVII p.1905
7. Mallick Pravat Op cit.
8. Mahapatra Dr. K.N. Biplaba ra Sikhara Mahabira O Dombari The Ulugulan (Souvenir of Birsa Munda statue committee-Rourkela-1998)
9. Ibid
10. O.D.G. - Sundargarh P. 76
11. Mallick Pravat - Op cit.
12. Op cit
13. Op cit

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## Prelude.....



*Indian democracy has been regarded as the most effective and largest democracy in the whole world. The Indian Constitution has also been an exemplary force in accelerating the process of democracy . This Constitution converging within both the trends of rigidity and flexibility seeks always to maintain an equilibrium. The rights of the citizens being fundamental, regulate every step of governance. The values enshrined in the Constitution intend for a self regulatory mechanism ensuring "Justice, social, economic and political; Liberty of thought, expression, belief, faith and worship; Equality of status and of opportunity; and to promote among them all, Fraternity assuring the dignity of the individual and the unity and integrity of the nation ; ..". The Republic Day provides us a chance for introspection and more particularly it is an appropriate occasion to take stock of things. Over a period of six decades, the secular and democratic traditions have taken strong roots and have been firmly established. The Indian democracy today can legitimately be proud of free and transparent electoral process, fair and objective judiciary, free press and media and other democratic institutions, which are foundation of a sovereign democratic and secular Republic. On this auspicious occasion of the Republic Day, we fondly remember those great sons and daughters of India, who consistently endeavoured to achieve independence and frame this great Indian Constitution. We also pay our respectable homage to those eminent personalities of Orissa, who contributed substantially to the struggle of Indian Independence. Articles of Orissa Review in this present issue attempt to retrospect some of these rare national events for reference of our esteemed readers.*

A handwritten signature in black ink, appearing to read 'DM' followed by a long horizontal stroke.

(Digambar Mohanty)  
Commissioner-Cum-Secretary



*MESSAGE OF*  
**SHRI RAMESHWAR THAKUR**  
**HIS EXCELLENCY THE GOVERNOR OF**  
**ORISSA ON THE OCCASION**  
**OF THE REPUBLIC DAY, 2007**

I extend my hearty and warm greetings to my sisters and brothers of Orissa on the occasion of the Republic Day of India.

2. On this historic occasion, we gave unto ourselves a Constitution proclaiming India as a Sovereign Democratic Republic. The lofty ideals of democracy, secularism and a society free from hunger, illiteracy and inequality are enshrined in our Constitution. There have been consistent endeavours by the Union as well as the State Governments to pursue these goals over a period of five decades.

3. On this august occasion, we remember with gratitude the greatest contribution of the founding fathers of our Constitution, which provided us with a durable framework of democratic governance. We also salute our valiant freedom fighters like Mahatma Gandhi, Pandit Jawaharlal Nehru, Dr. Rajendra Prasad, Sardar Patel, Netaji Subas Chandra Bose, Lokamanya Balgangadhar Tilak, Maulana Abul Kalam Azad and many others, who made the supreme sacrifice for the cause of the motherland and whose vision of India was beyond achieving independence.

4. The freedom fighters of Orissa also made substantial contributions to the historic struggle of Indian Independence. In the annals of history, their relentless struggle for freedom has been inscribed in golden letters. On this memorable occasion, we fondly remember the contributions made by Utkal Gourav Madhusudan Das, Utkalmani Gopabandhu Das, Maharaja Krushna Chandra Gajapati Narayan Deo, Raja Harihar Mardraj, Pandit Nilakantha Dash, Pandit Godabarisha Mishra, Acharya Harihar Das, Saheed Laxman Naik, Dr. Harekrushna Mahatab, Nabakrushna Choudhury and many illustrious sons and daughters of Orissa. In the post-independence era many brave soldiers from Orissa have laid down their lives defending the borders of our motherland and fighting against terrorism. Today, while paying our humble tribute to those great leaders and warriors, we remember their contributions at great personal sacrifice and continue to be inspired by the values they stood for.

5. In the words of Pandit Jawaharlal Nehru, 'Republic' meant not only political freedom but social and economic democracy for India. It is a matter of pride for all of us that today's India has been acknowledged as the largest democracy in the world. The Indian Constitution has also been acclaimed as the embodiment of the political, social and economic rights of the people. The real strength of our democracy lies in the universal adult suffrage. It is the right for which the countries of the West had to struggle for centuries.

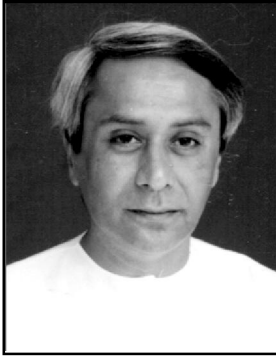
6. With a glorious past and rich heritage, Orissa is the land of many splendours. In early days, sea-faring merchants of this great land sailed across the seas to the distant lands of Java, Sumatra, Bali, Borneo and China. They not only brought wealth and prosperity to homeland but also left lasting impressions of our great culture, art and architecture. The vestiges of Orissan Cultures are still found today in those countries.

7. The concept of world peace that the ancient Orissan kingdom of Kalinga promoted in the aftermath of great Kalinga war, is the rarest contribution of Orissa to world pacifism. The indelible imprints of Orissan glory during the period of Emperor Kharvela are also found today in the inscriptions of Khandagiri and Udayagiri. These inscriptions bear testimony to a prosperous period when Orissa excelled in war-fare, state craft, music, dance and sculpture.

8. Orissa has a rich cultural heritage. The saint poet Jayadev's immortal lyric 'Geeta Govinda' still remains as a monument in the history of literature of the whole world. The dances like Oddissi and Chhau have earned international acclaim. The vivid expressions of art and sculpture in the temples stand as witnesses to the consummate skill of Oriyas in designing temple structures like the Jagannath Temple of Puri, 'Black Pagoda' of Konark, Lingaraj and Rajarani Temples of Bhubaneswar.

9. Observance of the Republic Day evokes a unique sense of duties and responsibilities in us. We have to work hard to achieve the goals of progress keeping pace with the technological changes occurring all over the globe. On this auspicious occasion, let us join hands to trigger a transformation, which will usher in new frontiers of happiness and prosperity.

*Jai Hind*



*MESSAGE OF*  
**HON'BLE CHIEF MINISTER**  
**SHRI NAVEEN PATNAIK**  
**ON THE OCCASION OF**  
**REPUBLIC DAY - 2007**

Dear sisters & brothers,

On the auspicious occasion of Republic Day, I extend my heartiest greetings to all of you.

Republic Day is a momentous occasion for all of us. On this day, our Constitution came into effect. Our Constitution envisages the way of democratic governance. It has accorded priority to 'Justice for all' and 'equitable development of all the regions.' It is one of the most ideal Constitutions of the world. The makers of Indian Constitution are no more amongst us. I offer my tribute to them.

I also pay my respectful homage to those freedom fighters who participated actively in the struggle for freedom.

Today, India is credited as a powerful democratic nation in the world. The essence of democratic values have taken strong roots in the minds of the people. The people of India have relied on our democratic system with increasing conviction.

Unprecedented progress in various sectors has enabled India to carve a niche for itself in the international arena. We have been greatly acclaimed for our success in the fields of economy, science and technology alongwith research and development. Efforts are on to accelerate the pace of development with application of science and technology.

On this auspicious day, let us all take a pledge to carry India as well as Orissa to newer heights.

Jai Hind



*MESSAGE OF*  
**SHRI DEBASIS NAYAK**  
HON'BLE MINISTER  
INFORMATION & PUBLIC RELATIONS,  
SPORTS & YOUTH SERVICES, ORISSA  
ON THE OCCASION OF  
REPUBLIC DAY - 2007

I extend my warm greetings and good wishes on the occasion of the Republic Day.

26th of January carries much significance for our country. On this day, the Constitution of India came into being. It is quite appropriate to fondly remember our freedom fighters and framers of the Constitution on this sacred occasion. More particularly, the relentless efforts put by great leaders, patriots, revolutionaries, poets, novelists, artists, yogies and media movers brought us independence.

The dream of the father of the nation, Mahatma Gandhi was to put in place an appropriate governance system in the post-independent India. In order to protect the fundamental rights of the citizens through a democratic system, the Constituent Assembly was held in our country. During that period Pandit Jawaharlal Nehru, the first Prime Minister of our country, visualised this concept. Dr. Bhimrao Ambedkar made substantial contribution to the drafting of the Constitution.

The Indian Democracy governed by our constitution has earned international acclaim as the best form of Government in the whole world. Political freedom, social justice, democratic values, respect for Human Rights, secularism and respect for all are the hallmarks of our Constitution.

The contribution of Orissa to the Indian Freedom Struggle is quite significant. Many freedom fighters of Orissa have made supreme sacrifice while fighting against the British Government. The incident at Iram in Orissa has been regarded as the second Jalianawalabag tragedy. The salt satyagraha at Inchudi is an unforgettable chapter in the history of the freedom struggle. On this auspicious occasion, we offer respectful homage to these Oriya freedom fighters.

In the present context, there is an imperative need to hold all democratic values high. We have to consistently endeavour for the greater cause of nation building. On this memorable occasion, let us redeem our faith on our democratic traditions and also resolve ourselves to transform Orissa into a prosperous state.

Jai Hind