

Azad Hind Fauj and Provisional Government : A Saga of Netaji

Prof. Jagannath Mohanty

"I have said that today is the proudest day of my life. For 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 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 India 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 !"

This was the concluding remarks 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 people of 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 mobilised public opinion for recruitment of soldiers, augmenting resources and establishing new branches of Indian National Army. 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 Mother land.

Under blazing sun and heavy rains Netajee used to deliver his fiery speeches and to appeal the masses to make donations, join the INA and to give arms whatever they had. After the speech, his garlands were put to



auction, each garland fetching such a fabulous amounts 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.²

Netajee favourably influenced the Governments of Germany and Japan and enlisted their support for the fight for freedom of India. During World War II Burma was captured by Japan and British armies were defeated and Indian National Army 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 shortlived, was celebrated in Burma. As the Guest of Honour of the ceremony, Netajee praised Japan profusely and eulogised 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"³

Dr. Ba Maw became the head of Independent Burma and declared war against Britain and the USA. Netajee required his help in providing bases of military operation against the occupying force in India and getting seat for his provisional Government of Free India then under contemplation in Rangoon so as to be close to 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, inter alia, "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".⁴

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 national affairs of Burma. He then moved to Bangkok on August 4 to meet the Thais 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 to discuss some strategic military issues. Netaji then returned to Singapore on August 14 and spoke at a giant rally of Indians about the "Quit India" movement and renamed Indian National Army 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 as a part of the Azad Hind Fauj" who will wield the sword as the brave Rani 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. 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. NS 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 or creed and all were to be treated as equals with equal rights in all respects. 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 Indian and to prosecute that struggle with valour and perseverance and with full faith in Final Victory - until the enemy is expelled from Indian soil and the Indian people are once again a Free Nation."⁵

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".⁶ 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.

References :

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Harijan Upliftment Movement in Orissa During National Freedom Struggle

Dr. Janmejay Choudhury

The 'Fast Unto Death' of Mahatma Gandhi in protest against 'Communal Award of August 1932' was one of the most significant attempts of his career. His attempt aroused great anxiety in the hearts of millions in India and they breathed a sign of relief when his fast ended. The week following the end of his 'Fast unto Death' was celebrated throughout India as Untouchability Abolition Week for 'Self-Purification' on Harijan cause. His fight against untouchability was a fight against the 'impurity in humanity'. Gandhiji's total emphasis was for removal of all social disabilities of the Harijans.



In the meantime All India Harijan Sevak Sangha was instituted with G.D. Birla as its President and A.V. Thakkar as Secretary. A branch of 'Harijan Sevak Sangha' was organised in Orissa also at Cuttack under the Chairmanship of Balunkeswar Acharya. Smt. Rama Devi, Laxmi Narayan Misra and Satyanarayan Sengupta were chosen as its Secretaries. Acharya Harihar Das, H.K. Mahtab, Bichitrananda Das, Radhanath Rath and Gunanidhi Mohanty became its active members. When the Civil Disobedience

Movement began to fritter away, most of the leaders including Gopabandhu Choudhury, Rama Devi and many Congress leaders devoted themselves enthusiastically to the cause of the Harijan Welfare Movement in Orissa. Mukunda Prasad Das and Bhagaban Mahapatra guided the movement in Balasore and Bhadrak respectively. Pandit Nilakanth Das and

Lokanath Mishra guided the Harijan Movement in Puri. Harijan Sevak Sangh of Sambalpur was functioning under Nrusingha Guru. Jagannath Das, Fanindra Nath Samal and Narayan Chandra Ghose were members of Harijan Sevak Sangh at Jajpur. The visit

of A.V. Thakkar spread the Harijan Movement in Orissa. For the promotion of education among the Harijans, Thakkar promised here special sanction for 'Utkal Harijan Sevak Sangh.' The revolutionary literature which grew so abundantly during this epoch generated a new sense of unity and political awareness among the people of Orissa.

On behalf of the 'Utkal Harijan Sevak Sangh', programmes like allowing the untouchables free access to the temples, public

tanks and wells, opening of schools and hostels for their children, and teaching them the simple rules of health and hygiene were undertaken with great zeal. The programme of Gopabandhu Choudhury, Satyanarayan Sengupta, Radhanath Rath, Raj Krushna Bose and A.B. Acharya to enable the untouchables' enter into the temples of Cuttack was opposed by Parikshit Dash Sarma, the Secretary of 'Utkal Sanatan Dharma Rakshini Sabha.' Sarma asserted that the removal of untouchability would destroy the *Sanatan* religion. The move of Pandit Nilakantha Das, Lokanath Mishra and Raghunath Mishra for opening the doors of the Jagannath Temple at Puri for the people of all castes was opposed by members of Sanatana Dharma Rakhini Sabha. But in different places of Orissa, gradually more and more temples were made open to the Harijans. Subsequently, the Caste Hindus employed the Harijans, accepted food and water from them; wells and bathing ghats were opened for them and they were encouraged to participate in the public dinners. This process of socialisation and interaction made a great impact on both rural and urban people of Orissa.

Few steps were taken by Rama Devi and Haimavati Devi for the promotion of education among Harijan children. On behalf of Anti-Untouchability Board, Rama Devi and her associates like Mangala Sengupta, Godavari Das, Sobha Panda, Annapurna Choudhury, Tulasi Mohanty, Manik Devi and Sushila Devi worked with great enthusiasm to promote social well-being of the Harijans. To encourage learning and social awakening among the Harijans many schools were opened all over Orissa. However, the Congress workers and social reformers rendered commendable service in generating awareness among the Harijans before Gandhiji's eventful 5th visit

to Orissa on 5th May, 1934. Gandhiji addressed huge gatherings at Jharsuguda and Sambalpur, collected a good amount of money for Harijan Fund and enroute to Puri he addressed a mammoth gathering at Angul, where he pointed out that untouchability has no place in the *Shashtra* and urged the people to dispel the idea of untouchability from their minds. Larger and larger crowd followed Gandhiji as he marched on Cuttack-Puri road. At some places he visited Harijan inhabitants advising them to discard intoxicants and follow simple rules of health and hygiene. While addressing the public meetings, he urged the Caste Hindus to treat the Harijans as their brothers and to give up the curse of untouchability, and warned that 'Hinduism will be effected altogether' if this evil is not resisted. He visited 'Gopabandhu Sevasadan' or 'Kadua Ashram', stayed in its Harijan boarding and addressed the Brahmins of Birapurushottampur who were in favour of the removal of Untouchability. At Satyabhamapur, the Harijans were invited to dine with the team of *Padayatris* of Gandhiji's march. At Baliana, Gandhi performed the ceremony of opening the Conga Behari Temple to all Hindus, including Harijans. Then in a mammoth gathering on the river bed of Kathjori at Cuttack, Gandhiji appealed to give up caste prejudices, intoxicants, abolish *pardah*, use the homespun Khadi and throw open temples, wells and schools to the Harijan.

Gandhiji's second phase of *Padayatra* started from Baree. In this *yatra* he visited few places like Champapur, Bheda, Lekhanpur, Bahukud, Patpur, Nischintakoili, Jajpur, Manjuri, Bhandaripokhari, Todang and Garadpur. Gandhiji was impressed by the devotion and enthusiasm of Rama Devi, Subhadra Devi and other eminent women like

Sunamoni Devi, Radhamoni Devi, Godavari Devi, Sobha Devi, Annapurna Maharana, Mangala Sengupta and Manika Devi for promoting Khadi and Harijan Welfare. At Bhadrak, Gandhiji associated himself with Harijan workers for flood relief and spinning of *Charkha*.

The visit of Gandhiji to Orissa for Harijan Welfare had a tremendous impact on national life. Despite the formidable resistance of the Sanatanists, the pilgrimage of Gandhiji gave a momentum to the programmes like Rural Reconstruction, Harijan Welfare and Promotion of Khadi throughout Orissa and heralded a new era of social emancipation. Most of the socio-religious activists who became constructive workers, devoted themselves whole-heartedly for the socio-economic upliftment of the people of Orissa. Some of the centres like 'Karma Mandir' of Agarpada and Balasore guided by H.K. Mahtab; 'Bhadrak Ashram' of Bhadrak managed by Jivaramji Kalyanji, Iswarlal Vyas and Puru Bai; and 'Bari Ashram' of Bari and Cuttack guided by Gopabandhu Choudhury with the assistance of Rama Devi, Annapurna Devi, Surendra Nath Patnaik, Binod Kanungo and others emerged conspicuous for their common service in organising Rural Reconstruction Programme and promoting Harijan Welfare.

Hon'ble Chief Minister Shree Naveen Patnaik addressing the Orientation Programme for newly elected Hon'ble Members of Orissa Legislative Assembly on 31st July, 2004



In order to promote the Harijan cause Gandhiji covered many areas in his all-India tour including Orissa. Radical nationalists were not happy as Gandhiji shifted his attention from the main issue like Anti-imperialist Struggle to Harijan Welfare. Orthodox Hindus within the Congress also did not like his utmost concern for the Harijans. Many Congress men, of course, were critical of Gandhiji for his new emphasis on Harijan Welfare, but eventually his mission proved to be remarkably successful in creating a new identify of the Harijans *vis-a-vis* the National Congress. Gandhiji's programme of Harijan Upliftment consolidated the socio-political solidarity which also created a broader base of popular response to the future nationalist cause. The nationalist struggle against the alien British Government became more vigorous and purposeful hereafter. All over the country this movement gradually petered out, but in Orissa the sparks and flashes of the movement remained alive due to Gandhiji's famous visit for Harijan Welfare work. It helped indirectly to mobilise the lowest and most oppressed sections of the rural Orissa for the cause of freedom struggle.

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Buxi Jagabandhu : The Chief Architect of Khurda Paik Rebellion of 1817

Braja Paikaray

Before occupying Orissa, the whole of Bengal in the north and the Oriya district of Ganjam in the south was already under the British suzerainty. So it became easier for the Britishers to attack Orissa from three sides.

On 8th September 1803 the Britishers started from Madras and arrived at Puri on 16th September en-route Manik Patna. With the active aid and co-operation of traitor Fate Mahammed of Malud, Colonel Harcourt reached Narasingha Patna, crossing the Chilka lake. To their great astonishment the Britishers faced no obstacles and hindrances while capturing

Puri, the holy city of Orissa. After occupying Puri, Colonel Harcourt marched to Cuttack with his military detachment. Though the British soldiers had to face weak resistance from Marathas near the Atharnala and Jagannath Sadak, they marched ahead towards Cuttack, after defeating the Marathas, who fled away to the jungles of Khurda.

A small detachment of British soldiers under the able leadership of Captain Morgan got down from the ship at Jamapada near Balasore sea shore and occupied the forts of

Marathas and the Balasore town. Another detachment of British soldiers under able leadership of Colonel Forgysson marched towards Balasore via Medinapur and joined the Britishers previously stationed at Balasore.



The united British force marched from Balasore to Cuttack and with the help of soldiers of Colonel Harcourt occupied the Barabati fort, after defeating the Marathas. In this manner the Englishmen occupied Orissa in the year 1803. Colonel Harcourt and Mr. Melvil became the new Administrators of Orissa.

In 1804 the British soldiers attacked the Barunei fort of Khurda and razed it to the ground by cannon firing. The Britishers dethroned Mukunda Dev II, the king of Khurda and arrested him alongwith his chief political advisor Jayi Rajaguru. After a fake trial, the Britishers hanged Jayi Rajaguru at Bagitota of Medinapur and released king Mukund Dev II, who was ordered to stay at Puri instead of Khurda and was entrusted with the responsibility of Jagannath temple management.

Due to the arbitrary fixation of rent on the "Niskar Jagir, lands of the Paiks, increasing

of land rents indiscriminately and accepting the land revenue in cash in stead of "Kaudi" and the exclusive British right of procuring salt from the sea and Chilika lake and due to the oppression and harrasment both by the English rulers and Bengalee Amalas, the Paiks (warrior community of Orissa) of Khurda revolted against the Britishers in the fateful year of 1817 under the able leadership of Buxi Jagabandhu Bidyadhar Mahapatra Bharamarbar Ray, a Military General of Gajapati Mukund Dev-II of Khurda. The British Govt. had taken away illegally the valuable estate of Rodanga from the possession of Buxi Jagabandhu through a calculative conspiracy.

Krushna Chandra Singh, a Bengalee official serving under Charles Grome the then Collector of Cuttack was staying at Cuttack after purchasing the Rahanga Estate. He conspired with his brother Gourhari Singh and a close relative Chandra Prasad Singh to grab the landed property of Rodanga Estate.

Buxi Jagabandhu was depositing the rent of his Rodanga Estate at the treasury of Cuttack Collectorate. But he later on started depositing the rent of Rodanga Estate at Puri in stead of Cuttack as per the proposal of Krushna Chandra Singh as because Puri was nearer for Buxi.

While depositing the rent of his Rodanga Estate it was willfully recorded in the Govt. Records as "Rahanga Ogher". In the year 1809 it was notified by the Govt. for sale of the Estate, "Rahanga Ogher." Krushna Chandra Singh purchased the aforesaid property in the way of lease and sent his men to possess the Rodanga Estate forcibly. But due to the strong resistance of Buxi, Krushna Chandra Singh failed in his attempt to take possession of Rodanga Killa. In the year 1813 Rodanga Estate was again leased out in favour of

Krushna Chandra Singh. In this connection Buxi sent a petition to the then Settlement Commissioner Mr. Richardson seeking justice from him. But the British authority remained callous in this matter. In order to fight against injustice and wrong of the British rulers Buxi Jagabandhu united the Paiks, Daleis, Dalabeheras and Paik Sardars of Khurda, who were also deprived of their "Niskar Jagirs" (Rent-free landed properties given to them by the king of Khurda).

In the year 1817, about 400 armed and loyal tribal subjects of Ghumusar King Srikar Bhanja rose into rebellion against the Britishers and forcibly entered into Banapur area as because the king had been detained in the prison by the British rulers. It was a golden opportunity for Buxi Jagabandhu who marched towards Banapur alongwith the Paik army. All the Daleis, Dalbeheras and Paik Sardars of Khurda joined with Buxi to fight against the Britishers and to drive them out from Khurda soil. The Paiks set fire Banapur police station and other Government buildings and killed the police and British supporters and looted the Govt. treasury. The British salt agent Mr. Betcher, stationed at Banapur managed to flee from the spot leaving behind his commercial ship at Chilika, which was also looted by the Paiks. The Englishmen who were at Khurda left for Cuttack out of fear for their lives, being informed about the marching of Paik army towards Khurda from Banapur. The rebel Paik army proceeded towards Khurda from Banapur. The rebel Paik leaders mercilessly killed the British supporter and traitor Charan Patnaik of Rathipur village under Khurda. The rebellion spread like wild fire to all parts of Khurda including Panchagada and Bolagada. Getting secret news from intelligence the English Magistrate Mr. Impey sent Leiuant

Pridox to Khurda and Lieutenant Faris to Pipli to crush the rebellion. On 1st April 1817 Mr. Impey arrived at Gangapada near Khurda alongwith Lieutenant Travis and some English soldiers and returned back to Cuttack out of fear, seeing the elaborate military preparation of the rebellious Paiks and reported to his immediate authority as follows.

"This instant I returned after a most fatiguing march of a day and night from Khurda. I can only write for the information of his Lordship in Council that my retreat was forced and that the whole of Khurda territory is in a complete state of insurrection."

Leitnant Faris was killed at Gangapada by the rebellious Paiks and Leitnant Pridox left Khurda for Cuttack panic-stricken when he was attacked by the Paiks under the able leadership of Buxi Jagabandhu.

Balabhadra Chhotray, the king of Gadapadmapur, joined the rebellion on 7th April 1817 after Pipli was occupied by the revolutionaries. Captain Willington was deputed to protect Puri town from the occupation of the revolutionaries and to know the activities of king Mukunda Dev II. On 9th April 1817, Captain Le Fevre marched alongwith 550 Sepoys and reoccupied Khurda without any resistance. On that particular day large number of Paiks entered into Puri under the leadership of Buxi Jagabandhu and set fire to Government and Court buildings etc. The Englishmen left Puri out of fear and proceeded to Cuttack. The Sebayats and Pandas of Jagannath temple proclaimed in public that Orissa became free from British rule. In order to reinstall king Mukunda Dev II as the ruler of Khurda, Buxi Jagabandhu alongwith large number of Paiks met the king at Srinahar, Puri. But in stead of agreeing with the proposal of

Buxi Jagabandhu, the disturbed king sought military help from the British rulers through a secret letter.

In order to crush the rebellion, military law was promulgated in Khurda, Lembai Pragana and Kothadesh area by the British rulers. Major General Gabriel Matrindel was appointed as the Military Commissioner on 16th April 1817. Captain Le Fevre went to Puri from Khurda and arrested king Mukunda Dev-II and made him captive on 28th April 1817. Major Hamilton imprisoned Mukunda Dev II and his son in the fort of Barabati.

The rebellion took gigantic form and spread to Gop, Tiran, Kujanga, Pattamundai and Asureswar area inspite of strong measures adopted by the Britishers. Under the able leadership of Buxi Jagabandhu the Paiks looted the properties of British supporters and killed them mercilessly. In Gop area under the leadership of Karunakar Sardar, the Paiks attacked and drove out the police. Captain Faithfull was to crush the rebellion there.

In Kujanga area king Madhusudan Sendha had secretly helped the Paiks. There Madhusudan Mangarj, Bamadev Pattajoshi and Narayan Paramguru had taken the leadership of Paiks. On 13th September 1817 Captain Kenet marched to Kujanga alongwith two thousand British soldiers and crushed the rebellion with the help of traitors like Balunkeswar Das and Krupasindhu Chhamu Karan.

For trial of war captives and rebel Paik leaders a committee was formed with W. Ewer and Gabriel Matrindel as members. They were ordered to prepare a report depicting the reasons of Paik Rebellion and to suggest necessary measures in order to prevent the out break of any future rebellion.



on 30th November 1817 king Mukunda Dev II died inside the prison. The king of Kujanga was set free by the Britishers as he surrendered himself before them and helped the British Govt. in nabbing the rebel leaders. Though many rebel leaders were granted royal pardon, Buxi Jagabandhu, Krushna Chandra Bidyadhar, Gopal Chhotray, Pitabas Mangaraj, Padmanav Chhotray, Bishnu Paikaray and Pindaki Bahubalendra were excluded from it. Rewards were declared in their names in order to nab them either dead or alive. As many as 123 Paik leaders were deported to remote islands. Bamadev Pattajoshi and Narayan Paramguru of Kujanga were awarded with 14 years of rigorous imprisonment and Parsuram Routray, the killer of traitor Charan Pattanaik was awarded death sentence.

Buxi Jagabandhu, the chief architect of Paik Rebellion left Khurda and entered into the dense forest of Ghumusar. Later on he went to his father-in-law's house at Shergad, and again hide himself in the deep jungle of Boud and Daspalla. The British Govt. proclaimed rewards to nab Buxi Jagabandhu either dead or living, Major Roughsedge made contacts with the king of Boudh for arresting Buxi Jagabandhu and hearing the news of preparation for his arrest Buxi returned to the Ghumsar jungle leaving Boudh territory immediately.

Brigadier General Thomas, after receiving secret information of Buxi Jagabandhu's presence in a Kandha tribal village of Ghumusar, made a sudden combing operation and gheraoed the area but failed in his attempt to arrest Buxi. Due to the continuous failure of British Govt. in arresting Buxi Jagabandhu, the British Commissioner was compelled to made an official proclamation that, no harm would be done from any quarter

including the Govt. in case Buxi desired to surrender. But the proclamation yielded no result as Buxi Jagabandhu had little trust on the words and activities of Britishers.

In order to compel the surrender of Buxi, the British rulers in the year 1819, imprisoned the two wives of Buxi Jagabandhu, his minor son, his Gumasta and personal home servant in Barabati fort. But such tactics of the British rulers became futile. So in 1820, the British Govt. released the family members of Buxi from the prison of Barabati fort. Lastly the British Commissioner T. Pakenham sent a letter to the king of Nayagada for convincing Buxi Jagabandhu to surrender. The British Govt. made out some conditions for the surrender of Buxi. In case of his surrender the Govt. was obliged to grant a monthly pension of Rs.150/- for his maintenance and he would stay at Cuttack with his family members. In case of his going outside of Cuttack. Buxi would have the prior permission of the British Commissioner.

As there was nothing offending in the aforesaid conditions, the king of Nayagarh advised Buxi Jagabandhu to surrender himself before the British authority. On 25th May 1825, Buxi Jagabandhu surrendered himself before the British rulers and stayed at Cuttack alongwith his family members. On 24th January, 1829 Buxi Jagabandhu left the mortal world for the heavenly abode and after his demise the monthly pension granted for his maintenance was cancelled as per the terms and conditions of the British Govt.

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Gandhiji's Visit to Indupur - Dhumat

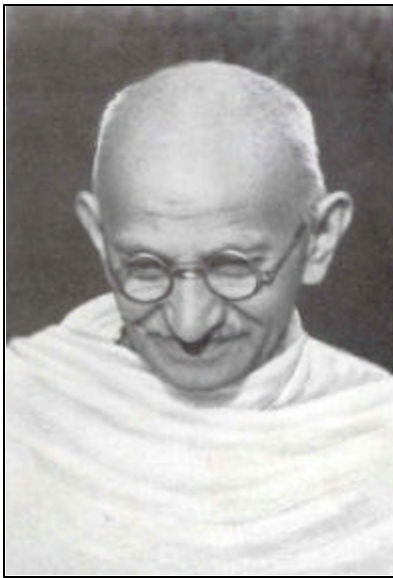
Sukadev Sahu

Translated by Marina Priyadarshinee Mohapatra

In 1933, the British Administration in India tried for a complete division of the Hindu society by according special voting rights to the untouchables. Gandhiji started hunger strike in Yaraveda jail opposing this dangerous move of the British Administration and their anti-Indian attitude. He came out successful in this attempt. Then started the movement against untouchability all over India. This was the first of its kind in India as prior to that there was no such movement against untouchability.

Orissa was fortunate enough to become the centre-stage of this movement. In 1934 Gandhiji started his long journey on foot from Puri, the abode of Lord Jagannath. During his journey on foot Gandhiji went to Patna for a few days after covering some places in Cuttack District. Again he resumed his journey from Bairi after his return from Patna.

From Bairi to Champapur, Gandhiji started his journey on foot, and reached at Dhumat via-Indupur at about 9 O'clock in the morning. He covered Champapur hat to reach,



Veda, from Veda to Laksmampur, Laksmampur to Gopinathpur, Bahukuda - Siswa - Patapur - Nischinta Koili-Kalatia-Salar-Bhagawatipur-Kendrapada-Barimula-Indupur. Amidst many people Jadumani Mangaraj, Gopabandhu Chaudhury, Narayan Birbar Samanta, Rajkrishna Bose, Rama Devi, Binod Kanungo, Annapurna Maharana and others accompanied him. The people of Dhumat-Indupur including the untouchables covered a distance of three miles to welcome Gandhiji. Being overwhelmed by hearing the Bhajans sung by the untouchables Gandhiji told that all his fatigue went away listening to such melodious

songs, the recital of Harinam-Kirtan by his Harijan brethren. That was 31st of May, 1934. A wonderful commotion was in the air of the entire village. The heartfelt slogan "Victory to Mahatma Gandhi" filled the air. Waves of the blowing of conchshells mingling with 'Hulahuli' were coming from the adjacent villages. The calm and dazzling light of the morning greeted the new guests. In the midst of graceful singing of birds came a vibrant tone

of silent mutiny. What a nice scenery of Gandhiji's wayfare for the social upliftment of the downtrodden that had been becoming grand and graceful. All sections of people from the nearby villages assembled in many places to have a glimpse of this greatman. The unfathomable urge and excitement in them to see this heroic personality was beggar's description.

The movement of the Congress volunteers to set free the villages from the shackles of the *Sanatanis* (Puritans) was in full force. The musings of the upheaval was heard in the home-stead, in the field, in the sky and above all in the air, everywhere. At this very moment the arrival of Gandhiji in Dhumat consolidated this *Apalak* Movement against injustice and suppression and lighted the lamp of freedom.

The *Bhaktavilas* matt was earmarked for Gandhiji's rest. After returning from Barimula Gandhiji took his bath sitting on a stone which has been preserved till to-day as a mark of respect to the Greatman.

Some *Sanatanis* (Puritans) there arrived by the time when Gandhiji was engaging himself with the *Charkha* after finishing his lunch.

Narayan Ch. Dash, Natabar Jasdev, Jagmohan Routray, Jadumani Mangaraj, Vinod Kanungo and other Congress volunteers and *Samskar*-loving people were present with Gandhiji. The *Sanatanis* raised many questions regarding untouchability. Gandhiji, on the other hand, replied the queries accordingly. When the *Sanatanis* were defeated in the logical arguments, they were forced to reconcile and told that they did agree with Gandhiji that there is no sin in touching the untouchables. But the Congress volunteers did not agree to the

process of *Suddhi* and asked as to who would do the rituals ? Gandhiji told firmly that the *Suddhi* does not mean somebody to tonsure his head or shave his face or the washerman completing the washing job. When somebody cleans his internal being, it is the right kind of *Suddhi*. So, if somebody does not shave his head it means nothing. Without asking any other question the *Sanatanis* returned.

Then Gandhiji asked both the *Sanatanis* and the Congress volunteers to mend themselves, but in vain. The *Sanatanis* refused to have a compromise.

There was a vast congregation of people in the *Melan* ground with a *Bhaktavilas* matt to welcome Gandhiji. The meeting was held with more than five thousand people assembled there. At the outset, a welcome paper was read out and presented to him on behalf of the people of Dhumat-Indupur. Birakishore Behera had written and read out the same in the meeting. The congratulatory letter was almost as follows :

Universally Respected Mahatmaji !

When four crores of untouchables who are the backbone of this country were segregated from the Hindu social mainstream and the Hindu society was about to disintegrate, you appeared as a saviour, a *Dadhichi* of this era who started the movement against untouchability and thereby gave a new lease of life to Hinduism. Therefore, you are not the saviour of Hinduism alone, rather the entire humanity is grateful to you. We, therefore, salute you. Every year the river Birupa inundate our cornfields and homestead land and within next five years it may devour our houses land. Amidst this horrifying natural calamity we are also fighting against untouchability while the villagers of our surroundings outcaste us in our

marriage ceremonies and in other social festive occasions. Still, we accost you that hereafter we will fight against untouchability and for the development of Harijans with renewed vigour and patience. May God let you live long. May this pious journey of yours become successful. Your drive against untouchability and development of Harijans may come out successful ! We pray God for your wishes to come true !

In the meeting Gandhiji voiced his opinion about the social enigma and eradication of untouchability. Shri Rajkrishna Bose translated Gandhiji's speech into Oriya. In order to collect funds all the presentations made to Gandhiji were auctioned. People took part in the auction to possess them. Pravabati Devi, wife of Natabar Jagdev of Indupur presented Gandhiji with her golden bangles. In total Rs.93 7½ ana (Rupees ninetythree and seven ana & a half) were collected. Gandhiji also gladly accepted a copy of Odiya *Barnabodha*.

After the meeting Gandhiji went to Angeishpur and then to Bari - Sahaspur - Purusottampur - Budhaghat and after Jajpur he crossed Cuttack District.

There was a kind of victory celebration in the village after Gandhiji's visit and exit. Innumerable new volunteers came forward to consolidate the village committee. They were bereft of sleep in the night. The movement against untouchability gathered momentum. For *Khadi* and *Charkha* there were ceremonies observed in many places.

A theatre group was organised in the village with the help of some zealous youth.

The volunteers come together and assembled in a place as soon as they hear the sound of *Begul* and drum. It was needless to say that Gandhiji's *Ram Rajya* was not a distant dream as felt from the craze and new upheaval among the people.

Bapu's dream had taken a concrete shape after innumerable heroes made supreme sacrifices. The country is independent to-day. But Gandhiji is no more with us. The undying words of Mahatma Gandhi is still reverberating in the hearts of the villagers for what he told here some fortyfour years ago. This Melan ground surrounded with Ashoka & Bakul groves became a holy place after getting the pious touch of the Greatman.

Villagers had built a pillar of reminiscence to remind that auspicious occasion in this graceful surroundings. A replica of Gandhiji has been made at the top of a pillar. Below the pillar the *Snana Pathar* (Bathing stone) has been placed. Shri Biraja Roy, a noted Gandhian and social worker donated this stone statue of Gandhiji.

The statue of Gandhiji amidst the floral decorations of *Kadamba* and *Bakula* offers new lease of life almost like the wafts of the morning breeze.

This is the English rendering of "Agni Jugar Kahani" by Sukadev Sahu, p.31 to 35.

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Birsa Munda - The Great Hero of the Tribals

Satyanarayan Mohapatra

The life history of Birsa Munda will go down in the history of the tribals as a story of emancipation of his own people, who were subjected to prolonged suppression by the Britishers. He was a visionary. He realised that the Britishers have come to this land to torture the masses and carry wealth abroad. He is reckoned as a freedom fighter who led the tribals essentially to prevent land grabbing by the non-tribals ending them up as bonded labourers in their own land. He had organised his first protest march for remission of forest dues. It was at this time the great famine of 1895 broke out. Birsa Munda presently is being worshipped as 'Bhagaban' in the newly created State of Jharkhand.

Birsa was born in the year 1874. Though lived a very short span of 25 years, he aroused the tribal mind-set and mobilised them in a little town of Chhotnagpur and was a terror for the British Rulers. True to his greatness and achievements to free the tribals, he was called 'Dharti Abba'. A visitor is overwhelmed to see



his statue erected in the steel city of Rourkela as a befitting tribute to this great tribal leader who had fulfilled his mission by compelling the Britishers for the promulgation of the Chhotnagpur Tenancy Act, 1908. This legislation being an offshoot of his struggle prohibited alienation of tribal land and also provision for restoration of the alienated land. He invoked the tribals to take pride of their ancestor's patriotism and to maintain their cultural ethos.

The tribals were suppressed for long by the Dikus (non-tribals) and the intermediaries like Thikadars and money lenders including Zamindars tried to exploit the tribals constantly. The tribals who were for centuries the owners of the land and engaged in cultivation could not stand the trials before the British Court and the primitive practice of verbal agreement on land ownership could not be recognised by law. Finally the tribals ended themselves up as bonded labourers in their own land of origin.

The level of discontentment which grew out of sustained discontentment struck at the

very root of their age-old customs and practices and against this background Birsa organised his struggle to free the tribal folk from the brink of survival and he commenced his protest march on 1st October 1894 for remission of forest dues. He gave his clarion call to the tribals in his own language '*Maharani raj tundu jana oro abua raj ete Jana*'. In other words he wanted the tribals to end the rule of the queen and re-establish their own kingdom.

Birsa accordingly spearheaded the tribal movement in the region of Chhotanagpur and brought the tribal community under a single umbrella. He instigated the masses by putting examples of their ancestors and their burning patriotism which now spread like wild fire. Birsa saw to it that a gallant struggle was to be fought reawakening patriotism among his masses, which was almost at the waning state. His organisational skill, motivating the masses to regain freedom from the power grabbers like the Thikadars, Zamindars and money-lenders and restoration of full ownership rights as tillers of the soil are exemplary in the history of the tribals.

After our Constitution coming into force a lot of safeguards have been bestowed upon the tribals to save them from exploitation from the affluent class. Many a legislations have been passed both by the Parliament and the State Legislatures to protect them from the land grabbing by the non-tribals. Their inherent indebtedness and alcoholism which continued

to be endemic, and of late considerable tribal land has been acquired for various development projects for industrial, power and irrigation purposes leading to large scale displacement and alienation of their tenancy rights. In return the little that is given to the tribals as compensation package is grossly inadequate. This has given rise to discontentment.

Birsa Munda's dream can be realised only if the tribals are restored with their land within a limited time frame by suitable enactment. It is high time that the oppression of the private money lenders should be stopped. Govt. plans such as tribal sub-plan and Integrated Tribal Development Projects (ITDP) and Modified Area Development Approach (MADA) should be implemented in right earnest under single window administration.

In the words of Pandit Jawaharlal Nehru Tribal people should develop along the lines of their own genius and we should avoid imposing anything on them forcibly. We should try to encourage in every way their traditional arts and culture." Then only Birsa Munda's revolt to save the tribals from the age-long repression by awakening them from the deep slumber both as a prophet and saviour can be fully realised. Birsa died Jail in 1900 at the budding age of twentyfive.

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Participation of Oriya Women in the Indian Freedom Movement

Balabhadra Ghadai

The Participation of Oriya women in India's freedom struggle is a sensational event. Their fiery patriotism, supreme valour and gifted organisational abilities are written in letters of gold in the annals of the Indian Freedom Movement.

Labanya Devi, the wife of Advocate Loknath Bahadur of Puri founded a women's association at Puri called Mahila Bandhu Samiti. It had the primary membership of a few prominent ladies from the elite classes. Involved exclusively in the literary activities of women, this association gave recognition to women's talent and creativity. In March 1921, Mahatma Gandhi addressed various public meetings in Orissa. He also addressed a small gathering of women at Vinod Vihari, Cuttack. Towards the end of 1921 Sarada Devi, with her husband visited Kanika, where the tenants were agitating against their pro-British Raja as well as the British authorities. Rama Devi (wife of Gopabandhu Chowdhury) and Hiramani Devi attended the Gaya Session of the Indian National Congress held in 1922. The Calcutta Session of the Indian National Congress held in December, 1928 was attended by Rama Devi, Sarala Devi, Sarojini Choudhury (daughter of Fakir Mohan Senapati), Janhavi Devi and Kokila Devi.

The famous Salt Satyagraha of 1930 involved hundreds of women activists like Sarala Devi, Kishorimani Devi and Malati

Devi who came out from the seclusion of their homes to join Congress demonstrations for the manufacture of salt. A few weeks after the Dandi March began, Gandhiji said, "The impatience of some sisters to join the good fight is to me a healthy sign. In this nonviolent movement, their contribution should be much greater than of any man. Woman is immeasurably superior to man. The awakening of women redoubled the energy and activities of the *Satyagrahis*. As soon as the *Satyagraha* started at Inchudi, Rama Devi, accompanied by Malati Devi, Annapurna Devi and Kiran Bala Sen reached the *Satyagraha* Camp at Balasore. Hundreds of women came under the spell of their amazing enthusiasm and leadership. On 20 April, 1930 they led a long procession of women to the *Satyagraha* centre and violated the Salt Law. It infused new life and lustre to the mass upsurge. Rama Devi, Annapurna Devi, Malati Devi and other women volunteers visited Srijang and encouraged the women folk of that area for violating Salt Law. Many Oriya ladies also took active part in preparing salt at different centres like Tundra, Boita, Inchudi, Kuanpur, Keligaon, Rasulpur and Kasha. Huge quantity of salt manufactured at different centres were brought to Balasore for sale.

The involvement of Rani Bhagyabati Patamahadei of Kujang in the Salt Satyagraha drew special attention. Thwarting the vigilance of a magistrate and the police party, Rani

Patamahadei, Rama Devi and many other volunteers crossed to Kaliapata in a boat in the cover of the night. Hundreds of women following the ideal of their patriotic Rani came forward to prepare contraband salt.

In the district of Ganjam, under the leadership of Sarala Devi, Malati Devi and others the salt campaign took the shape of a mass upsurge. Sarala Devi and Malati Devi made extensive tours and infused the ideals of *Satyagraha* into the minds of the women-folk of entire Ganjam area. About one-fourth of the participants were women who willingly joined the struggle.

Through women's participation in Salt Satyagraha, Gandhiji continued to exhort women to channel their political energies into constructive work. Sarala Devi, Rama Devi and Malati Choudhury were the first among hundreds of women arrested along with the male leaders. During their time Kuntala Kumari Sabat, a patriotic poetess infused a spirit of revolution into hearts of the people through her writings like *Ahwana* (calling) and *Sphulinga* (particles of fire).

Gandhiji's *Padayatra* in May, 1934 had a profound impact on the women of Orissa, as they were called upon to fight the evils of liquor, boycott of foreign clothes and to discard untouchability. Inspired by Gandhiji's teachings, Rama Devi and her associates participated in the development of Khadi and Village Industries. They organised besetting of foreign clothes and picketing before liquor shops. Meanwhile Malati Devi carried on the Congress Socialist Movement with her husband. Sarala Devi became a member of the first Legislative Assembly of Orissa from 1937 to 1944. In 1946 Malati Devi was elected to the Constituent Assembly of India.

The political activities of the Oriya women reached its zenith during the period of

Quit India Movement. On the 8th August, 1942 the All India Movement attempted to cast a final blow against British Imperialists. Many Congress workers including Malati Chowdhury represented Orissa in this movement. The following day all the Congress leaders from various parts of India who had assembled at Bombay were arrested. Malati Choudhury along with Surendra Nath Dwivedy escaped the police dragnet and went into hiding in order to keep up the movement active and energetic.

On the same day in Cuttack and some other places of Orissa, 24 leaders including Rama Devi were arrested. The Government through Notification Nos.137 and 147, dated 9th August, 1942 declared all Congress institutions in Orissa as illegal. With much difficulties Malati Chowdhury arrived at Cuttack on 12th August, 1942 and laid the foundation of the August Revolution in Orissa. On account of the revolutionary activities and tireless efforts of women the August Revolution gathered momentum. Eminent women like Malati Choudhury, Rama Devi, Sarala Devi, Annapurna Maharana, Mangala Devi, Suryamani Devi, Gunamanjari Devi, Champa Devi, Pravabati Devi, Sita Devi, Laxmibai and many other contributed immensely in making the Quit India Movement a grand success.

After the attainment of Independence on 15th August, 1947 women like Rama Devi, Malati Devi, Sunamani Devi and Annapurna Maharana joined the Sarvodaya Movement started by Vinoba Bhave. The contributions of Rama Devi as a social worker and Malati Devi as a saviour of the tribal people is an unforgotten chapter in history.

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August Kranti and Jatiya Sarkars in Orissa

Dr. Soma Chand

After the failure of the Cripps Mission a popular sentiment for a determined assault upon British imperialism ran extremely high. The hopes of understanding and co-operation between the British and Congress disappeared. Gandhi now began to inaugurate his systematic campaign for "orderly British withdrawal" from India. The campaign started late in April, 1942. In his views, "whatever the consequences to India her real safety and Britain's too lie in an orderly and timely withdrawal from India". The phrase 'Quit India' in a spirit of 'Do or Die' came into vogue. The Summer of 1942 found Gandhi in a strange and unique militant mood in the reflection of which he wrote in the Harijan on 10th May, 1942 - "The presence of the British in India is an invitation to Japan to invade India. Their withdrawal removes that bait". A fortnight later he again wrote, "Leave India in God's hands or in modern parlance to anarchy. Then all parties will fight one another like dogs or will, when real responsibility faces them, come to a reasonable agreement." He repeatedly urged the British "This orderly disciplined anarchy should go and if as a result there is complete lawlessness I would risk it".¹

The famous 'Quit India' resolution was passed by Bombay Session of the All India Congress Committee on the 8th of August 1942

followed by a call for 'mass struggle on non-violent lines on the widest possible scale.' From 9th August onwards what Linlithgon privately described on 31st August as "by far the most serious rebellion since that of 1857 and the extent of which we have so far concealed from the world of military security."²

The rout of British hegemony in South East Asia by the victory of an Asian power totally shattered the white prestige. It again revealed the gross racialism of the rulers of India. The Europeans in Malaya, Singapore and Burma ordered all forms of transport of their escape flight. At the same time they left the Indian immigrants there to make their own way by trekking in atrocious conditions through the dense forests and dangerous mountain range. Eastern U.P. Northern and Western Bihar regions were traditionally the main catchment areas for Indian migrant labour to South East Asia and other parts of the world. Coincidentally the 1942 rebellion attained maximum popular intensity in these regions with its influence spreading over to the neighbouring states and adjoining areas.

The arrest of the Congress leaders triggered off a massive popular upsurge throughout India. In all the metropolitan cities, provincial capitals and district towns it sprung up. Unlike the civil disobedience movement,

this rebellion was mostly confined to students, peasants and the lower-middle class population. August Kranti became a formidable phase of National movement for the mass upsurge of peasantry and common people. For the space a few weeks or months or years, the British rule ceased to exist. Intensity was manifested in the establishment of Parallel governments or Jatiya Sarkars and the British government seemed to be in real danger of being overthrown.

This paper aims at these Jatiya Sarkars with a specific study of Orissa vis-a-vis India. At Bhagalpur in Bihar and Balia in Uttar Pradesh, the peasant discontentment manifested in the parallel governments. The wrong economic policy and relief scares served the basis of Jatiya Sarkar in Midnapore. In case of Satara, it was the Maratha lineage and Satara heritage that were the key factors. But in case of Orissa there were reflections both in Garhjat and Mughalbandi areas. Even in the absence of proper leadership and able guidance, the mass national upsurge ran high. In case of Garhjats the oppression by the rulers and elite Prajamandal leaders set the high national ideals to be echoed in popular hearts. In the Coastal British belt commoners embarked upon the process of political experimentation with future dreams. Even though they failed, these Sarkars of 42 days bear the testimony of Oriya Nationalism which still stand unrecognised. In the remote state corners also the inhabitants of the province do not pay any heed to this glorious trend. The objective of this paper is to highlight this feature of Orissan Freedom struggle in the Indian context. It deals with the study of Bhagalpur in Bihar Balia in U.P., Satara in Maharastra, Midnapore in Bengal with specific reference to Basudevpur in Balasore , Talcher and Dhenkanal in Orissa. These storm centres, as a matter of fact,

reflected the real mass rebellion at the grass root level.

Bhagalpur

The idea of August Kranti flew fast over the Bhojpuri speaking tract of Bihar. Both in intensity and extent Bhagalpur since 1930's had served as an important base of Kisan Sabha. The people declared the establishment of a National Government or Jatiya Sarkar in North Bhagalpur.

Under the guidance of indomitable revolutionary Siaram Singh (the pivot of Bhagalpur people's movement) a parallel government sprang up at Sultanpur and this government appointed its own Daroga. In the constituent element of Bhagalpur such as Madhipur, all government offices came under people's possession who virtually ran them for few days. A police Sub-inspector fired indiscriminately on a gathering of 12,000 through the barred windows of a specially constructed quarter of iron frame with asbestos roof. Immediately as a counter attack, the Assistant Sub-inspector and three others were overpowered and burnt alive. At Karabara, five British and one Anglo-Indian soldiers who had fired on a meeting were disarmed and finally killed.³ The leader of the insurgency Jaglal Choudhury was later sentenced to ten years rigorous imprisonment on the charge that he had urged the crowd to tie up a Sub-inspector in a sack and throw him into the river. According to official version of course he had made plans to resist troops with spears, lighted torches and boiling oils. In Manjhi, Daravli, Parsa, Siswan, Baikunthapur, Ekama, Dighwara, Raghunathpur and Garkha the British Machinery was almost paralysed. An efficient administrative system was set up by the people in the areas. Swatantra Mandal was the highest body which worked through village

Panchayats. Above it were thana Panchayats. There were four main departments under Swatantra Mandal - Department of Dislocators, Publicity Department, Village Defence Department and Volunteers Department or Sevak Dal.

The head of each of the Department was known as *Adliyaksha* whose orders were carried out by the Sevak Dals under him.

The two revolutionary groups Siaram Dal and Parasuram Dal were active in Bihar. With a band of 150 young followers Siaram Singh, founder of Siaram Dal carried on guerilla activities in Bhagalpur and adjoining districts to paralyse the government. A Region of terror by police and military raj were let loose. Loot, arson and assaults were unrestrained for a number of days. Even women were stripped of their ornaments. From a Congress source the estimated number of tribal killing in Bhagalpur was 447.⁴

Ballia :

The movement took a very serious turn in U.P. especially in the eastern District of Ballia. To quote the official report "in these areas the trouble soon spread from the big towns to the outlying areas, thousands of rioters gave them up to an orgy of destruction of government property, while districts were isolated for days on end, a large part of the East India and practically the whole of B & N.W. Railway systems were put out of action."⁵

The government report also refers to a typical type of mass attacks on government buildings at a Tahasil in Ballia district which was one of the citadels of national government. The Mob led by a local Congress Man (Chitu Pande) according to government version had installed himself as Swaraj Tahasildar broke

down the wall, destroyed official records, broke the treasury and looted Rs.15,000/-. In the connecting part of Bairia, a huge procession of over 20,000/- marched to the Kotwali and demanded its surrender. Eight police stations were set ablaze by the rowdy mob who were in total control of the district by 19th August.⁶

Each and every organisation in Ballia was destroyed and the roiters took possession of treasury, armoury and everything else. One person took charge of the office as one administrator and another assumed the office of another officer and they attempted to carry on the administration in their own way.⁷

The arrested leaders were made free and National Government was established under Chitu Pandey. The people were asked to return the looted public property. To quote Nehru "In Ballia the British rule ceased to exist. The whole structure of the British government collapsed from top to bottom though not for long".⁸ The military arrived on the scene within three days and a wave of repression flooded in.

Midnapore

The best account of a rebel 'National Government' is found from Tamluk sub-division of Midnapore district in Bengal. In comparison with Ballia and Bhagalpur flare-up it was less violent but better organised and more sustained. The inhabitants of the region started slogans of resistance to British policy and stopped grain exports from the region. Well-planned attacks were made on the police stations of Tamluk, Mahishadal, Sutahat and Naudigrah. On 16th October, 1942 a terrible cyclone destroyed half of the crops, 70,000 herds.

In Satara, the people threw up the foreign yoke and set up a parallel government known

as 'Satara Prati Sarkar'. Nana Patil was at the head of this government which ran its course for a number of months Patels of about so villages tendered their resignations.¹⁰ As per the plan of Anna Master of army created was known as 'Tufan Sen' with the task of maintaining peace and discipline. Nathlal was the founding father of the village Raj and co-ordinated the works of Prati Sarkar.

The Satara movement was closely related to the peasant based Non-Brahmin Bahujan Samaj tradition which was strong in this region. The parallel government developed bit late from mid 1943 and maintained its existence as late as 1945-46. It managed to run people's courts (Nyayadan Mandals). Apart from carrying guerilla war it took constructive works on Gandhian lints. Mortgaged land was returned to poor peasants and exploitation of women by village big wigs were severely tackled. It reminds us the peasant mobilisation in French Revolution of 1789 which had directed itself against the so called aristocratic plot and brigands.

Basudevpur

August Kranti in the province of Orissa was sporadic by nature and could not be a sustained one for the arrest of almost all top-ranking leaders. The congress organised plunder of salt depots, disruption of communication. Swaraj Panchayats were held to stock food. The most spectacular was the formation of a parallel government on 17th December, 1942 in Eran-Basudevpur. It was handed as Swadhina Banchhanidhi chakla (in the name of native Oriya Nationalist poet Banchhanidhi Mohanty) comprising 6 Panchayats and 24 villages within a radius of 19 sq. miles.¹¹

For the smooth functioning of the government a five member apex committee was

formed with Gouranga Chandra Mohanty as its Prime Minister and Ramala Prasad Kar as its Director-cum-Commander-in-chief. Anirudha Mohanty, Pravakar Tripathy and Shyam Sundar Panigrahi were the three members. The house of Arjuna Biswal was made the office with Congress flag hoisted everyday and lowered after sunset. They too had their own jails for offenders. Bhagi Singh and his son Ram Singh of Eram were detained in their jail for defiance of Congress activities. The government had three departments : Intelligence Department, Food Department, Army Department with two wings, i.e.

A. Death squad B. Peace Squad

A letter from B.O. to C.O. dt. 29th Sept. 1942 reported the formation of Swaraj Panchayats in 12 villages and 250 soldiers of Marana Sena (Death-squad) had been enrolled." Attempts were made to destroy rural police stations.

As a counter balance 29 persons were killed in mass attack on Eram - Basudevpur police station on 28th September. Cases of extortion of Paddy under threat from the rich were there. The official inquiry report on Eram-Basudevpur firing stated that rumours had spread "Swaraj would be attained within a week... that under a Swaraj government no taxes would be paid and the paddy of the rich will be available to the poor."

Talcher :

Kranti had its flame in the princely state of Talcher. It had already witnessed struggle against forced labour (Bethi) forest laws and autocratic rule in September 1938. The immediate cause of the popular upsurge was a rumour that Pabitra Mohan Pradhan, President of Talcher state Prajamandal had been murdered.¹³ For all practical purposes the

ruler's administration had collapsed from 31st August 1942.¹⁴

The Jatiya Sarkar was called as 'Chasi-Maulia' or 'Mazdoor Raj'. It was to be set up on the basis of adult franchise in each village, block, circle, pargana and sub-division. The Central Government was accordingly constituted on the same line. Some government servants voluntarily resigned, burnt their European Dress and uniforms, set fire to the official records and swore allegiance to the New Raj. People had their Raj almost in the whole of Talcher except Talcher town where the ruler and his entourage were under British protection.

A National Militia was formed by the rebels. They were well equipped with crude implements and made an organised march in Talcher principality. They requested the ruler to relinquish British authority and to hand over the government of Kisan Mazdoor Raj - the ruler might act as the constitutional head.¹⁵

The counter move started with the machine - gunning the mob from the air. The firing of the British troops below resulted in may casualties. Thus Talcher was one of the five places in India where in 1942 the masses were machine-gunned from air because of the intensity of the movement.¹⁶

Gurpal :

Jatiya Sarkar bloomed with its multifarious petals in the Gurpal area of Balasore district in September 1942.¹⁷ The residents of the locality being influenced by Tamralipta Jatiya Sarkar in the East and Swadhina Banchhanidhi Chakla in the west resolved to have their own National Government. A strong determined public in the open meetings vowed to paralyse the Government machinery. Payment of taxes were

stopped. Government servants were socially boycotted. Rural police force was compelled to resign. Post offices, police station and the government offices were demolished. In a parallel judicial system the criminal cases were settled by local Panchayat courts rather than by government institutions.¹⁸

Madhi (Kamakshya Nagar)

The Quit India movement in the state of Dhenkanal bore a violent look on 26th August, 1942. Baishnab Charan Patnaik led a group of 19 persons at Madhi and created a serious problems of law and order for the authorities.¹⁹ Burning of Madhi Police Station and its capture were the most sensational events. The guerilla squad of 19 members including Musa Mallick, Ananda Charan Swain, Baidhar Sahu and others looted the armoury, captured all armaments, burnt the police station and quarters of all police personnel, Tahasil and forest offices. Then they proceeded to Malapur and looted the grannery of the Raja. After the success of the operation the rebels established an independent government at Madhi.

The headquarter of the state being 22 miles away from Madhi was having no easy communication in rainy season. The river Brahmani in between was in spate. So nothing could be done immediately. State administration became thoroughly demoralised. The political Agent also asked the neighbouring state of Keonjhar Pallahara, Talcher, Hindol and Tigiria to co-operate with Dhenkanal in capturing the so called miscreants.²⁰

For a short spell confusion engulfed the state. It was Baishnab Charan Patnaik who mooted the idea and mobilised the people into action. Gandhian call of 'Do or Die' and the torrent of repression unleashed by the government engendered in him the spirit. State

administration vanished for few days and parallel government worked at his initiative.

The mass participation during this period of August Kranti surpassed all the previous records. Rightly Nehru remarks in Discovery of India -

"The sudden unorganised demonstrations and outbreaks on the part of the people culminating in violent conflicts and destruction of powerful armed forces were a measure of the intensity of their feelings."

These intense attitudes manifested in the establishment of Jatiya Sarkars in different parts of the country. While volumes have been brought to lime light about these Jatiya Sarkars or parallel governments of outside states in Orissa still more facts are to be explored for their gallant contributions to August Kranti. Orissa was no less. It stands in equal rank with that of Satara, Ballia, Tauluk or Bhagalpur. Both in Garhjat and Mughalbandi areas of Orissa Jatiya Sarkars made their benign presence to be felt. These unrecognised heroes and martyrs and their unsung activities still remind the modern generations to fix them at their proper places in the annals of August Kranti.

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Krutibas Patsani : A Beacon Light of Freedom

Pabitra Mohan Barik

Krutibas Patsani, a real ball of fire was associated with the first war of independence of the Oriyas which was known as Khurda Paik Rebellion of 1805. Gajapati Mukunda Dev II and his regent Jai Rajaguru declared war against the mighty Britishers. Krutibas Patsani, a great hero of the time emerged as leader of this rebellion from Banapur region. He was a real Napoleon from his childhood. Like morning shows the day his bravery bloomed at a very early age. He was a great lover of patriot. As a true son of the soil he could not tolerate the presence of the Britisher any more in the land of Lord Jagannath. His Himalayan promise to drive out Britishers from the soil of Orissa was outstanding. Like a hungry lion he jumped to the battle field.

When Orissa was occupied by the Marathas, Krutibas decided to start rebellion against them. Also at that time *Thagas* (Robbers of a kind) created havoc by plundering wealth of ordinary people. Like a real hero, only at the age of fifteen Krutibas could organise young mates to confront them. He was wandering in the forest to hound them out. Even once he murdered a man suspecting him to be a *Thaga*. preparation of salt and fishing in Chilika were prohibited by the British Government from February 1804. Krutibas instantly protested against these illegal rules and appealed people to join the rebellion to protest against this illegal act of the Britishers. He captured the British Office at Banapur and plundered it. He also set on fire their Salt Preparation Centre. He also took away their boats used for ferrying of salt. With the help of Paiks

of Mukunda Dev he plundered a village near Pipil which was under British. He alongwith the Khurda Paiks brought massive destruction in British area of Pipil. East India Company made army movement from Ganjam to suppress the rebellion. He was defeated by the Britishers and hid in Khurda Barunai Fort. A cat and mouse game was played between him and the Britishers. Lastly he was a victim of betrayal. Fate Mahammad - a general of Mukunda Dev revealed the secret entrance of the Fort to the Britishers. In no time Barunai Fort of Khurda was smashed. Mukunda Dev, Jai Rajguru, Krutibas Patsani and some other rebels were caught. For this Fate Mahammad was rewarded with Rs.3000/- by the Britishers. In 1807 Khurda came under direct British rule. There after Mukunda Dev was released but Jai Rajguru was taken to Midnapore and hanged. Krutibas Patsani alongwith 34 rebels were sent to Kalapani. It is said that his father-in-law helped Britishers to capture him. He had to suffer life time confinement. However, as he saved the life of a British officer, some of the British officers requested the Govt. to reduce his punishment. But he refused such noble gesture very kindly and in Andaman jail breathed his last. He was a great patriot and true freedom fighter. He sacrificed his life for the sake of his Motherland. He has become a remarkable figure in the history of Orissa. He would always be remembered for his outstanding contribution in the Paik rebellion.

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Peace, Prosperity and Civilisation

O.P. Mohapatra

Peace is that harmony in the community of humanity as the health is to our bodies. Neither anger, nor profit, can make us happy, if we are sick with a fever in our blood and pain in our joints or our head. Likewise, no kingdom can flourish or put at ease in which there is no peace. There is nothing worthier of an honest man than to have contention or quarrel with no one. The greatest punishment of wickeds is that he does not know peace. The greatest revenge therefore is to help our enemies, if it is followed religiously, you will have tranquil mood and greater freedom to move around and a sound sleep in the night. The most important business of our life then is the issues of peace. The truth is inevitably applicable for life in isolation, in family, among friends and above all in the society. The international peace convention is a need. Conflict is the very basis of our life. Heglian tried. The principle of Thesis, Antithesis and Synthesis is operating everywhere in mind, body and action. It is never static. No interregnum. A continuous process. Each win begets its opponent. The conflict starts again in a different improved form. Stone and dagger are replaced by pistol or poison. It is the real problem in a materialistic society to determine the connotation of peace. Even in religious sphere, there exists little peace. We are relatively peaceful in comparison to other disturbed areas

of our country. Absolute peace is a misnomer. An ideal state of peace, one should aim at, so that we can rank ourselves among the names to be counted in the kingdom of peace. Hence there is talk of propagation, motivation, nobel peace award so on and so forth.

Conventions after conventions have been held. The conflicts continues to exist and this process will go on. Beauty is attractive to eyes, music of Bethovan still catches our ears. Likewise, peace and tranquility of heaven is the desire of mankind. Beauty is peace, peace is beauty. Truth only prevails in peace, love and tranquility. These are the blessed effects and legacy of world peace.

The whole beauty of law is that it has provided a secured umbrella to all of us. It is entirely the work of laws; no law, no security, no subsistence, and thus mere anarchy. In the world of savages, equality of misery within. Man pursue man to prey one another, a horrible calamity sets in and drags the old aged, weak, innocents to death. In a war, laws giving security are in part suspended. The existing mass of riches, the foundation of abundance, and subsistence is decreased and even disappears. The fate of the dwarf, lowly cottages and the lofty houses are alike prone to destruction, the process of production including human family breeding slows down.

Human labour creates property. Property expands under canopy of laws. Economy has many enemies. The spendthrifts do not take any pains to produce, the idles and the injustice conspire to grab the property, the fruits, the flowers of the individual and the society. Likewise, insolence and audacity plot to seize them by sheer force. The condition of the society keeps tottering, threatened; never at rest, not conducive to production. Law never says you to work and he will reward you, instead it assures, ensures the fruits of your labour. A harmonious nexus of law, labour property, prosperity and civilization. The

legislatures are required to be vigilant continuously against the law breakers and harbingers of anarchy and chaos.

The love, the world that we see today is ours. It is today, tomorrow and yesterday, syntheicised. A chain that binds past, present and the future and passes beyond ourselves to generations from generation.

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Hon'ble Chief Minister Shri Naveen Patnaik offering floral tribute to Pandit Nilakantha Das on his 120th birth anniversary at Orissa Legislative Assembly Premises on 5.8.2004.

Transparency and Accountability in Administration

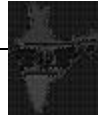
A.N. Tiwari

Administration has a vital bearing on a country and its people. In ancient India right from Vedic Days, it has been avowed objective of administration to be responsive, transparent, accountable and citizen friendly. These factors could be regarded as the touchstone of any administrative set up. The administration of Koutilya during the Mouryan period was more or less centralised with an effective system of intelligence gathering. During Mogul period the concept of centralised administration continued with greater vigour. Accountability and transparency in this centralised administration were conspicuous by their absence. Then came the colonial administration of British. Here again the basic format was of a centralised administration. There was a vertically controlled administrative set up with a District Magistrate and Collector as the key figure. The Collector in the eyes of the people was "Mai-Bap" whose job was to maintain law and order and collect revenue. While the administration was efficient, it had hardly any room for being responsive, accountable and transparent. It was not responsive and not citizen-friendly. These concepts however underwent a sea change in later years with a token participation of people at various levels. Many administrative innovations were no doubt brought about in various fields like social, economic and technological, but these were mere cosmetic changes and primarily intended to suit the colonial requirements.

The primary concern of the citizens in a good civil society is that their government must be fair and good. For a Government to be good it is essential that their systems and sub-systems of Governance are efficient, economic, ethical and equitable. In addition the governing process must also be just, reasonable, fair and citizen friendly. For these and other qualities and good governance, the administrative system must also be accountable and responsive, besides promoting transparency and people's participation.

The test of good governance lies in the goals and objectives of the government, in its policies and programmes, in the manner of their execution, in the result achieved and above all in the general perception of the people about quality of functioning of various agencies, their attitude and behaviour towards the people, their sincerity, honesty and their commitment towards the public duties. Good governance implies accountability to the citizens of a democratic polity and their involvement in decision making, implementation and evaluation of projects, programmes and public policies. In this perspective, transparency and accountability become invaluable components of good governance as well as of good administration.

Transparency makes sure that people know exactly what is going on and what is the rationale of the decisions taken by the Government or its functionaries at different



levels. Accountability makes sure that for every action and inaction in government and its consequences there is a civil servant responsible and accountable to the government, the society and the people.

World Banks Conceptualisation of a Good Administration

In this context, it is relevant to recall the conceptualisation of a good administration by World Bank. It has identified a number of aspects of a good administration which has assumed significance for the developed and developing countries. These aspects of good administration are as follows :

- i. Political accountability.
- ii. An established legal framework based on the rule of law and independence of judiciary to protect human rights, secure social justice and guard against exploitation and abuse of power.
- iii. Bureaucratic accountability ensuring a system to monitor and control the performance of government offices and officials in relation to quality of service, inefficiency and abuse of discretionary powers. The related determinants include openness and transparency in administration.
- iv. Freedom of information and expression needed for formulation of public policies, decision making, monitoring and evaluation of government performance. It also includes independent analysis of information by the professional bodies, including the universities and others vital for establishment of a civil society.
- v. Cooperation between administration and civil society organisations, is also essential.

Transparency and accountability are often talked about in the context of administration in general and civil services reforms in particular.

Different Dimensions of Transparency

Transparency is to be ensured in different dimensions namely,

- i. Openness in public dealings.
- ii. Right to information relating to service delivery process.
- iii. Right to information relating to criteria and their applications.
- iv. Right to information to public expenditure / contracts.
- v. Enactment relating to Right to information.
- vi. Code relating to access to information
- vii. Openness in the cost of the project, quality standard etc.

Working Group on Right to Information

In the context of national debate on effective and responsive administration initiated in November' 1996 by the Govt. of India, it was decided to formulate specific measures for introduction of greater transparency in the functioning of government and public bodies, with reference to both their own employees and public. It was also considered necessary to provide easy access of citizens to information relating to operation of government and public agencies subject to specified exceptions. Accordingly a working group of right to information and promotion of open and transparent government was set up in January'1997 by the Ministry of Personnel to examine the feasibility and need of a full fledged Right to Information Act and its introduction in a phased manner to meet the needs of open and responsive government. The

working group submitted its report in May'1997 and circulated in the Conference of the Chief Ministers held on May 25, 1997. There was a broad consensus in support of legislation for freedom of information. The decision taken in the conference in enter alia, includes following :

"The Government of India would take immediate necessary steps in consultation with the State Governments for examining the report of the working group on Right to Information and for introduction in Parliament before the end of 1997 a legislation for freedom of information and amendments to the relevant provisions of the officials secrets Act 1923 and the Indian Evidence Act."

Need to Review the Archaic Acts

In the preceding context, there is imperative need to review the archaic acts which impinge on Right to Information. There is urgent need for amendment of the archaic laws such as Official Secrets Act 1923, Indian Evidence Act 1872 and Criminal Procedure Code 1908 which were obviously drafted with a view to subserve the interest of the colonial foreign government. The perpetuations of these laws in the 50 years after independence and their reinforcement through conduct rules has only throttled the free flow of information relating to matters of public interest and thus helping the unscrupulous and undesirable political masters and bureaucrats in covering up their nefarious activities, behind the protective shield of these archaic laws and rules. Therefore in the changed context the sooner these laws are amended the better it will be in the interest of the nation. In fact this is the simplest and the best way in which the present government could demonstrate it's seriousness to the cause of probity in public life and thus fulfil it's commitment to cleanse it by providing an open and transparent

government. The attempt by the Central Govt., to formulate Right to Information Bill is a step in the right direction.

Technological Opportunities for Ensuring Transparency

The growing power of Information Technology has opened up possibilities which did not exist previously. The rapid processing and dissemination of information is allowing closer scrutiny of administrative action, thus affecting the opaqueness perpetrated by colonial administrative structure. Computerised network of information at various levels of administration and it's agencies could facilitate services and administrative actions with transparency e.g. issue of revenue records and certificates simplified and speedy system of securing approval and permits and redressal of grievances.

Progressive States and Transparency

There is a distinct tendency for administration in some of the progressive states to encourage transparency. In Kerala Government has made it mandatory for administrative agencies to display on bill boards the details about the project and contract for the people's appraisal. In Andhra Pradesh the decision of Government taken at different levels including the cabinet are put on the internet and the media.

Concomitants of Transparent Administration

In the preceding context the question arises as to what are the concomitants of a transparent administration. These could be :

- i. Accountability
- ii. Effective and speedy public grievances redressal system.

- iii. Empowering elected local bodies in rural and urban areas and decentralised delivery of services.
- iv. Review of laws, regulations and procedures.
- v. Right to information.
- vi. Access of the public to information from public offices and creation of facilitation counters.
- vii. Code of ethics for public service.
- viii. Tracking corruption and cleaning the administration.

Need for Facilitation Centres to Promote Transparency

To have transparency and accountability in administration it is essential to have facilitation centres. Such centres shall be effective instruments for securing transparency. These centres shall perform following functions :

- i. Provide information regarding services and procedures through brochures, booklets, reports etc.
- ii. Provide information regarding position of waiting list and applications through computer screens updated everyday and through computerised query to departmental data base.
- iii. Provide information regarding matters, such as bills payment, registration, land house allotment etc.
- iv. Forms which are to be utilised for various procedures should be available at the processing centres.
- v. Receive complaints, issue acknowledgement slips etc.
- vi. Time limits and other details to be notified by it through display boards for disposal of different cases.

- vii. Utilising interactive voice system wherever feasible for enquiry and response.

Administration and Rule of Law

It is imperative that administration is subject to the rule of law with an inbuilt system of accountability. During the British days, the Indian Civil Service was described as the steel frame. But in post independent India, Bureaucrats were required not only to be efficient but responsive with a high sense of integrity. Bureaucracy is an instrument of Govt., designed to fulfil the broad objectives of good governance and to be citizen friendly. It is also imperative that qualities of leadership are developed in administration for the good of the poor and down-trodden.

Let us go back to our constitution. The Preamble of the Indian Constitution stipulates the goal of administration. The most important goal is to 'Secure for all citizens, justice, social, economic and political'. Ironically, administration has not succeeded in translating the philosophy of welfare state and good governance embodied in the constitution. Administration is increasingly viewed as an outdated, self-seeking and secretive agency which is responsible for stalling the welfare of the citizens. There is considerable frustration particularly among the weaker sections of the society about apathy, irresponsive and lack of accountability of public servants. Growing corruption in administration with a strong nexus with vested interests like politicians, Criminals, Business class and some bureaucrats has weakened the body structure of our administration.

Effective administration is vital for delivering good governance to our people. The avowed objective of good governance is to ensure that the people get a stable, honest,

transparent and efficient government capable of accomplishing allround development. Implementation of progress within a stipulated time frame is also essential for saving cost and making it effective. Our Prime Minister in a recent talk has observed that the system of administration in the country is ill-equipped to fulfil our national objectives and the aspirations of the common man. In this context the need for administrative reforms assumes prime importance.

The objectives of administrative reforms which could support the goal of good governance are clear. We need an administrative system that will be responsive, transparent, efficient and accountable. The functioning of the administration should be open and accountable. How true is the saying that honesty and ability to decide between the right and wrong are qualities as important as professional competence.

I have already mentioned about the need for an effective delivery system at economic cost so that the fruits of development can reach the common man within the shortest possible time at competitive cost. In the context of our country where majority of the people are victims of poverty and neglect, we have to have an administrative system that will have a heart that feels for the poor and a mind that cares for their needs. The civil service in India has been recognised as a formidable human resource and is capable of achieving the objectives of building a strong, prosperous and self confident India. Often lapses in the administration are attributed to poor political leadership. Political interference in day to day work often affects the working of administrative system. Instances are not infrequent when honest officers are penalised by way of transfers. It is time that the officers stand up to such political vilification and ensure justice to all free of fear and intimidation.

Let us not forget that administration can not deliver public good unless the political leadership firmly upholds people's interests and national interest as supreme. It is therefore necessary that implementation of schemes and monitoring are given priority. Delays and slippages in implementation must not be allowed at any cost. It is essential to close the gap between people's aspirations and Government's performance.

There is an urgent need for ensuring transparency and accountability in administration so that the objective of socio-economic development of our country can be achieved. A good and transparent administration is vital for citizens and require an effective delivery system as an instrument of good governance.

Governments are in the business of politics and power and some times in the business of diplomacy. The primary responsibility however for securing transparency in administration lies and will continue to lie on the people themselves. A vigilant and well informed public opinion, people's participation in administration and development, an honest media are essential for promoting a transparent and efficient administrative system.

Let us hope that with the advent of Panchayati Raj and increasing participation of people in administration at grassroots, we would succeed in giving a transparent, responsive, efficient and accountable government which will help in building a politically strong and economically vibrant India.

The author is a retired bureaucrat and now he lives at Forest Park, Bhubaneswar.



Food Habits of the Tribal People During Scarcity Season

Dr. Saswati Parichha

To meet the daily requirement of food people belonging to tribal groups of Ganjam district consume cheaply available food during scarcity season for their livelihood. Tapioca and sweet potato, usually harvested in the months of November and December are available in the hilly areas. The scientific name of Tapioca is *Manihot esculenta* and Sweet Potato is *Ipomoea batatas*.

Sweet Potato

Scientific name - *Ipomoea batatas*

Local name - Kandamula

It is an important root and tuber, often eaten raw and also by boiling for 15-20 minutes in water and is consumed with salt. Some times raw tubers are baked and roasted in fire for five minutes until brown colour is obtained and consumed after peeling. For

domestic consumption it can also be used in curry or in preparation of Chutney and sweet dish.

Cassava Root or Tapioca

Scientific name - *Manihot esculenta*

Local name - Kathakanda

Cassava roots are some times eaten raw usually in the first year of harvest. Freshly harvested after 8-10 months, these nature root is soaked and boiled for 15 to 20 minutes and peeled and eaten with salt or sugar. Also soaked, the raw roots may be roasted by baking them in fire for a few minutes till it gets the brown colour. It may be eaten also with little salt. For domestic consumption it can also be used in the preparation of curry. It can be harvested after eight months of planting and stored for several weeks in a cool dry place.

NUTRITIVE VALUE OF FOOD ITEMS PER 100 GMS OF WEIGHT (INDIAN COUNCIL OF MEDICAL RESEARCH PUBLICATION)

Name of the food	Carbohydrate (Gms.)	Protein (Gms.)	Fat (Gms.)	Vitamins & Minerals (Mg.)	Energy (K.Cal)
1. Sweet Potato 100 Gms.	28.2	1.2	0.3	6 mg. Carotene 0.08 Thiamine 0.04 Riboflavine 0.07 Niacin 24 mg. Vitamin C 46 mg. Calcium 50 Mg. Phosphorus 0.8 Mg. Iron	120
2. Tapioca 100 gms.	38.1	0.7	0.2	0.05 Thiamine 0.10 Riboflavine 0.3 Niacin 25 mg. Vitamin-C 50 mg. Calcium 40 mg. Phosphorus 0.9 mg. Iron	157

Both the roots and tubers possess a large quantity of starch, least amount of protein, fat and sparing amount of Vitamin-C and minerals. These can be considered as a poor quality of food. The root of Tapioca if kept unharvested for more than a year, it contains a poisonous substance. It is found in the outer peels of the root which is normally peeled off while cooking. The poisonous substance is bitter to taste and can be easily known. It should not be consumed as raw.

Villagers of Ganjam district belonging to tribal groups consume dried seeds during lean period. Mango seed kernel, jack fruit seeds and ragi also serve their staple food.

Jack Fruit Seeds

After eating the juicy pulps of jack fruit they collect the seeds, wash and dry them under sunlight by indigeneous method and store it for future use. During scarcity season, they boil it

in hot water, chop and mash it. Then they salt to taste and consume it as their staple food.

Ragi Porridge

After collecting the ragi husk they clean it, wash it and dry it in a wooden tray, under sunlight for 3 days. Then they grind it and keep it in power form for future use. They make a porridge by putting powdered ragi to boiling water and storing constantly for 20 minutes. They add a little salt to taste. Some time they also consume it with *Pakhala* (fermented rice water) and eat it after 12 hours (over night).

Ragi Cake

To boiling water they add grinded power of ragi in proportion alongwith conconut grantes, ground nut pieces and jaggery and a little water. Then they boil it in slow heat until it sets in a flat container, put a little oil or ghee at the bottom and top of the cake. After cutrting it into small pieces with a knife, they eat it on festivals.

NUTRITIVE VALUE OF THE FOODS PER 100 GMS OF DRY WEIGHT
(SOURCE : INDIAN COUNCIL OF MEDICAL RESEARCH PUBLICATIONS)

Name of the food	Carbohydrate (Gms.)	Protein (Gms)	Fat (Gms)	Vitamins & Minerals (Mg.)	Energy (K.Cal)
2. Jack Fruit Seeds	26	6.5	0.4	Calcium - 50 mg Phosphorus - 97 mg. Vitamin C- 11 mg.	133
3. Ragi	72	7.3	1.0	Calcium 0. 344 mg Phosphorus - 283 mg. Iron - 6.4 mg.	328

All the food stuffs are good source of Carbohydrate.

But Ragi and Jack Fruits contain good source of protein. Ragi is a rich source of Calcium, Phosphorus and iron minerals, which

keeps the body of pregnant, lactating women and young children healthy.

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Trends of Population Growth in Orissa

S.N. Mahapatra

To study the population growth if 1901 is taken as the base year, the population of Orissa grew about 113 folds during the first 70 years of the 20th century, whereas in the next 30 years it swelled about 153 percent of the base population. Thus speaking precisely, the 10 million people of Orissa in 1901 has become nearly 36 million at the time of 2001 census, increasing at a faster rate of about 256 per cent in a span of 100 years.

Viewing the growth of population in the country as a whole vis-a-vis the state of Orissa during the same period under reference, the mega problem facing the nation today is found more tense in the country rather than in this state. 238 million people of India as per 1901 census counting, rolled with many multiplications with the passage of time to become 1027 million now. To put it in absolute terms 238,396,327 Indian populace in the beginning of the 20th century has become 1027,015,247 in 2001 census as per the provisional release.

Thus, the percentage increases in population in the previous ten censuses in the country divulge figures that run proportionately more compared to the state with few exceptions particularly in the initial decades. Till 1931 the percentage increase is recorded higher in

case of the state than that of the nation. And after independence one such decadal figure (1971 census) exhibits that trend though the difference is marginal.

But if the decadal variations are re-grouped, the progressive growth rate of the country during the first seventy years is calculated to be about 130 percent of the population of the base year. This is more than the state figure of 113 percent. And the rate of growth during the last three decades of the 20th century is definitely more alarming for the nation with a growth of population of about 200 percent of the base year. This in *toto*, indicates a difference of about 74 percentage points in the cumulative growth rates of the state and the country during the period under reference.

Recapitulating the aggregated figures for the last century as a whole, the growth rate of population of Orissa with 256.28 percent is at a lower level than that for the nation with 330.80 percent. This is definitely a consoling situation for the state. But still, from the national back ground, un-hindered vigilance is a must for the administrators and the common people as well to see that the growth rate of population is not only checked but also reduced to the extent possible.

The population for each decennial census starting from 1901-2001 for the State of Orissa is presented in the table below along with the decadal variation in percentage. Progressive growth rates for the last 100 years is also reflected in the table for an easy access of the readers to the problem of rapid population increase. Further, for getting a comparative picture of the trends of the growth of population in the country as a whole vis-a-vis Orissa, the decadal variation and the progressive growth rates for the Nation is given brackets along side the corresponding figures of the State.

But, the rate of decline is calculated much more for the state vis-a-vis the nation. Whereas the negative growth rate for the nation is mainly attributed to the resultant outcome of the Second World War (1914-19), that for the state is multi numbered. Besides the global war, the devastating floods, famines and epidemics in different parts of the State brought down the number of people in Orissa as a chain event compared with the previous decadal counting.

In absolute terms the 11,378,875 people in Orissa in 1911 was reduced to 11,158,586 in 1921 downsizing by about two lakh 20 thousands people in 10 years time. This decade

The Growth of Population of Orissa

Year	Population	Decadal Variation in Orissa / (India)	Progressive growth rate over 1901 in Orissa / (India)
1901	10,302,917	-	-
1911	11,378,875	10.44 (5.75)	10.44 (5.75)
1921	11,158,586	-1.94 (-0.31)	8.31 (5.42)
1931	12,491,056	11.94 (11.00)	21.24 (17.02)
1941	13,767,988	10.22 (14.22)	33.63 (33.67)
1951	14,645,946	6.38 (13.31)	42.15 (51.47)
1961	17,548,846	19.82 (21.51)	70.33 (84.25)
1971	21,944,615	25.05 (24.80)	112.99 (129.94)
1981	26,370,271	20.17 (24.66)	155.95 (186.64)
1991	31,659,736	20.06 (23.86)	207.29 (255.03)
2001	36,706,970	15.94 (21.34)	256.28 (330.80)

It comes to sight from the tabulated data on the decadal variation in population during last 10 decades is that the growth rate of population is on the rise constantly except in the lone decade 1911-1921 where it is found negative in the State and the Country as well.

shook hands with a number of un-warranted incidents which created a devastating socio-economic situation in Orissa. Some inauspicious years starting from 1915 owned the responsibility of a number of unnatural deaths due to emergence of a large number of killer

epidemics like small pox, cholera and dysentery. Misery and misfortune never came alone - it is said. Another disastrous epidemic overclouded the sky of Orissa was the influenza in 1917 which spread its tentacles up to the year 1919. It took away a lot of precious lives putting the rates of morality at a higher level. Besides that ravaging flood of 1917, the drought of 1918 worsened the living conditions of the people to a large extent. Coupled with bad harvest for some years, these vagaries of nature also demanded their share and created a condition of scarcity of food-stuff resulting in high market prices which led to starvation deaths. That was the decade singled out in the last century as the worst one which not only affected the economy but also reduced the population size of the State.

Going a bit further, it can be seen that the population in almost throughout Orissa were affected severely during that decade and in majority districts, the population was found less compared to the previous census counting of 1921. In seven out of 13 undivided districts of the present Orissa, a reduction of population was clearly picturised in absolute terms. The highest reductions were recorded in Dhenkanal (12.81 per cent) followed by Puri, (10.04 per cent) and Balasore (6.99 per cent). The other affected districts that follow them are Ganjam (3.25 per cent), Koraput (3.12 per cent), Cuttack (2.81 per cent) and Phulbani (0.45 per cent). In other six districts there was a growth of population, but in five of them it is less than only five percent and only in Kalahandi there was 15.50 per cent increment than the previous decade. Whether the decadal happenings are in support of the Malthusian theory of population or not is a separate question, but that inauspicious scenario is not repeated in Orissa once again. Ever since, the

growth rate of population in this state is increasing alarmingly - particularly after independence. This is a point of much concern.

This history of decadal growth of population in the state during the last century reveals that disregarding the negative figures of 1921, the ever lowest rate of growth of population was recorded in the decade 1941-1951 - the first decadal census after independence. But such a situation was encountered for the nation as a whole in 1911. And thereafter, there was a steady growth recorded in the decadal variation in population till 1971 in the country except in two intermillitant periods. In 1921 there was a negative growth as in case of Orissa and in 1951 there was a little fall in the growth rate compared to the previous decade. That besides, it may also be stated here that this was the year when the growth rate was lowest for Orissa encountered in this entire century.

But, so to say, a regular trend not found in these figures for the state. Although, there was a trend of growth in population ever since 1901 (excepting in one decade) in the state, it can be found from the table that the rate of growth is not in a systematic manner in consonance with the somewhat regular rising trend of the nation as a whole. However, the highest rate of the growth of population in this state was noticed in 1971 and situation was also the same for India as well. At both levels the rate of growth was hovering round 25 percent over the previous figures. But however the rate of decadal growth in the state is at a little higher level than that for the country.

And thereafter, for the next part of the last century i.e. for the last 30 years, the trend of growth noticed for the state of Orissa and for the country is on similar lines. There is a

constant fall in the rates of growth marked in decadal variations of population figures. Though the fall is very remarkable in case of Orissa for 1981 and for 2001 figures which speaks of a reduction of about five and four percentage points respectively, at the national level it is not that remarkable. In the country during this entire period of constant fall of about 30 years, the decadal growth rate of population has come down to 21.34 per cent in 2001 from 24.80 per cent in 1971. This tenure of 30 years brought down the figure of about 3.46 percentage points in the country. But that for the state of Orissa is a bit encouraging. The rates of decadal fall is much faster here. In terms of figures a substantial 9.11 percentage points have been reduced from the 1971 decadal growth rate of 25.05 percent to become 15.94 per cent in 2001.

Thus from the point of view of the decadal population growth, the entire last century may be divided into two groups. The

first seven decades may be termed as the "period of rise" and the rest about 30 years i.e. the last three decades as the "period of fall". The fall in growth rates of population is of course, a good indicator of a healthy society in the notational context-particularly at present. Hence it is worth mentioning here that the beginning of the new Millennium has indicated a good signal in the population scenario. The situation seems to be somewhat favourable in resolving population problems in the country. The more is the reduction of the decadal growth rate - More favourable situation for the area concerned. From that background Orissa enjoys a better position compared to the nation. Every attempt should be made not only by the Central and State Governments but also by the non-governmental organisations and the people of the country as a whole to maintain this falling trend in the years to come.

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GOVERNMENT OF INDIA SANCTIONS RS.47 CRORE GRANT-IN-AID FOR UPGRADATION OF INDUSTRIAL INFRASTRUCTURE IN THE STEEL & METALLURGICAL CLUSTER AT JAJPUR

The Apex Committee on Industrial Infrastructure Upgradation Scheme (IIUS) at its meeting held on 2.7.2004 approved the proposal of the State Government for strengthening industrial infrastructure in the Jajpur Steel and Metallurgical Cluster at a total cost of Rs.62.50 crore. Government of India will provide Grand-in-Aid amounting to Rs.47 crore and the balance amount of Rs.15.50 crore will be raised from the user industries as promoters' contribution.

The Project will benefit the steel complex near Dubri as well as the mining industries operating in Daitari. The main components of the project include augmentation of water supply, upgradation of roads, development of utility corridors, upgradation of power distribution infrastructure and development of a Common Facility Centre.

The project would be implemented by a Special purpose Vehicle (SPV), which has been set up for this purpose. 51% of equity in the SPV will be held by the user industries, including small scale industries. The balance 49% will be held by IDCO on behalf of the State Government. The project is expected to benefit both large / medium and small scale industries operating in the area. The State Government is in the process of developing more proposals for receiving Central assistance under the Industrial Infrastructure Upgradation Scheme.



Rain Water Harvesting - A Ray of Hope

Dr. Pranab Kumar Ghosh

Water is life. For every living animal, water is precious for continuing their lives. Everybody is aware of the importance of water.

In India, the groundwater is mainly used for drinking purpose. About 85% of drinking water is available through dug well, bore well, filter point and tube well etc. Besides, the Indian farmers have the age-old tradition of ground water irrigation. In 1950-51, about 65 lakhs hect. of land were used for irrigation in India which has crossed 400 lakhs hect. by now.

Over Exploitation of Ground Water Resource Effects

- Drastic fall of groundwater levels.
- Drying up of wells/bore wells.
- Enhanced use of energy.
- Ingress of sea water in coastal areas.

Therefore, there is need of rain water harvesting in order to artificially recharge the ground water and also for use of domestic or community purposes.

The Concept- 'Catch Water Where It Falls'

In the Estate of President of India, 2.5 million liters of water is used everyday. Shri K.R. Narayanan, the former President of India

has decided to set an example. Centre for Science and Environment, New Delhi was invited by him to make a plan for water harvesting in the President's Estate.

What is Rain Water Harvesting ?

Rain water harvesting is the principle of collecting and using precipitation from a catchment surface.

Rain water harvesting is a well known and extensive traditional system in India. Rain water was collected in large earthen pitchers for consumption in the households by people and animal. Village ponds are also dug for the community purposes.

Why Rain Water Harvesting ?

Rain water harvesting is essential because :

1. Surface water is inadequate to meet our demand and we have to depend on groundwater.
2. Due to rapid urbanisation, infiltration of rain water into the sub-soil has decreased drastically and recharging of groundwater has diminished.
3. Over exploitation of groundwater resource has resulted in decline in water levels in most part of the country.

4. To enhance availability of groundwater at specific place and time.
5. To arrest sea water ingress.
6. To improve the water quality in aquifers.
7. To improve the vegetation cover.
8. To raise the water levels in well and borewell.
9. To reduce power consumption.
8. Control of evaporation from surface water bodies.
9. Prevention of seepage losses in appropriate situations.
10. Soil and water conservation practices comprising contour and terrace bunding.

Recharge of groundwater is a new concept of rainwater harvesting and the structure generally used are :

In Orissa, average annual rainfall is around 1500 mm. which is quite higher in comparison to world's average rainfall (i.e. 800 mm.). But this rainfall occurs for a very short period. As a result, maximum amount of rain water flows away very rapidly on earth surface - consequencing poor recharge of ground water. So, scarcity of water for domestic purpose is a common phenomenon in most parts of Orissa.

Rain Water Harvesting Techniques

There are two main techniques of rain water harvesting.

- (a) Storage of rain water on surface for future use.
- (b) Recharge to groundwater.

The storage of rainwater on surface in traditional techniques and different aspects can be made by :

1. Construction of ponds/tanks.
2. Underground tanks.
3. Check dams.
4. Percolation tanks
5. Weir
6. Roof-top water harvesting structure.
7. Reclamation and revitalisation of traditional water arresting structure.

1. Pits
2. Trenches
3. Dug wells
4. Hand pumps for recycling of discharge
5. Recharge wells
6. Recharge shafts
7. Lateral shafts with bore wells
8. Spreading Techniques
9. Sub surface dams to arrest baseflow of groundwater.
10. Control of transpiration without affecting normal plant growth.

Expected Benefits

1. Find a better solution for water problems in areas having inadequate water resources.
2. Rise in ground water levels.
3. Increase availability of water from well.
4. Reduction in the use of energy for pumping water and consequently the cost - a one metre rise in water level saves about 0.49 KWH of electricity.
5. Reduction in flood hazard and soil erosion.
6. Improvement of the water quality.



7. Mitigate the drought effect and achieve drought proofing.
8. Upgrade the soil and environment status.

A multi-pronged strategy has to be evolved to implement the system of rain water harvesting. The approaches, inter alia, should be designed to :

1. Revive / rehabilitate all village ponds.
2. Provide all drinking water wells with a recharge structure.
3. Subject to technical feasibility, provide at least one check dam/weir in each streamlet with a catchment of 1-3 sq.km.
4. Provide at least a roof top rain water harvesting structure for every 200 sq.mt. plot in urban areas (Please see figure).
5. Ban construction of irrigation wells/tube wells within a distance of 200 m or less of the drinking water supply well.

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INSTALLATION CEREMONY OF ROTARY MID-TOWN, BHUBANESWAR

The Rotarians could play a major role in providing help to the needy families living in the remote parts of the State, said Mr. Debasis Nayak, Minister of Information and Public Relations, Sports and Youth Services. Speaking as Chief Guest at the Installation Ceremony of the Rotary Club of Bhubaneswar Mid-Town, Mr. Nayak appreciated the good work being done by various Rotary clubs and expressed hope that Rotarians will reach the far-flung areas of the State to extend help and succour to the under privileged and deprived class of the society.

On this occasion, Mr. Nayak was inducted to the Rotary movement as an honorary member of the Rotary Club of Bhubaneswar Mid-Town.

The Hon'ble Minister, narrating an incident about his chance encounter with a poor family during one of his official visit to Berhampur. Mr. Nayak said that when he got down from his car to have a glass of water he found that the family he met was not able to provide him a glass of water because of non available of utensils to store water at his residence. To his surprise, he found that the family was not able to send their children to school due to shortage of money. Later, he discussed the matter with Chief Minister and arranged to send the children to school of that family.

The installation ceremony marked the formal taking over of the new office bearers of the club. The newly elected President Rotarian Nanda Kishore Agarwalla took over the charges from the out going President Rotarian Binapani Sahu. Similarly the out going Secretary Rotarian S. Prasad Rao handed over the charge to newly elected Secretary Rtn. L.C. Mahapatra.

Monumental Efflorescence of Ranipur-Jharial



Dr. C.B. Patel

The twin hamlets Ranipur and Jharial are located in Bangomunda Block in the Titilagarh subdivision of Balangir district of Orissa on the Titilagarh - Kantabanji road. This site is approached through a *kacha* road of 8 km. from Mundpadar. The ancient archaeological complex is found to be situated on the ancient trade route that connected Titilagarh, ancient *Taitalya Janapada* referred to by Panini in fifth century B.C. with *Madhya Bharat* and *Dakshinapatha*. The river Tong or Tong Jor, a tributary of Tel flows nearby. The Tel valley is archaeologically very rich and Ranipur-Jharial occupies a central position, being surrounded by a chain of historical sites like Narisinghnath, Maraguda, Podagarh, Asurgarh, Belkhandi, Saintala and Patnagarh all around. At present the archaeological complex is found spread on a vast flat rocky surface. The one near Ranipur may be called Ranipur complex and the other one near village Jharial may be called the Jharial temple complex. The rock surface seems to have been exposed fully by erosion in remote antiquity. Taking advantage of the sedimentary rock deposit, the builders of the monuments, palpably have removed the stone pieces layer wise to use in the monuments. In the south-west, there is the famous Someswar Sagar locally called

Jogibandh and in the north-east, we see a deep nala. Temples of varied dimension, deserted and forlorn, stand in isolated splendour on the rocky outcrop, giving an impression of divine solemnity.

Brief History

Archaeologists like Kedar Nath Mahapatra, Prof. Dr. N. K. Sahu and J. D. Beglar assigned the monuments to early medieval period. However, from personal observation we assign an anterior date to Ranipur-Jharial. From the epigraph inscribed on the lintel of the Someswar temple, we know that one Saiva Archarya "Gagana Siva" was the donor and in the inscription the site has been described as *Somatirtha*, which finds mention in the Puranas of 3rd/4th century A.D. Thus it is evident that since 3rd/4th century Ranipur-Jharial has assumed the reputation of a Saiva Tirtha. More over, Saivism was popular in ancient Kosala and Kantara region since the days of the Nalas who ruled over this region from the middle of the fourth century A.D. This is corroborated by the recent excavation at Maraguda in Nawapara district where a Saiva Vihar of circa 4th/5th century A.D. has been excavated. Archaeological probe of Maraguda valley excavations have indicated that many Saiva Vihars had been destroyed

ruthlessly by the invaders, probably the Vakatakas or the Sarabhapuriyas, who were staunch Vaisnavites. After the destruction of the Maraguda Saiva Vihar, the *Saivacharyas* seemed to have proceeded to the north-western direction and established the Saiva establishment at the ancient *Somatirtha* referred to in the *Puranas*. The kernel of Tantricism that originated at Maraguda had fuller efflorescence at Ranipur-Jhariel. The Tantric Vajrayana and Sahajayana which Indrabhuti and Laxmikara of ancient Sambala (modern Sambalpur) propounded, were very much popular in this region. However, Ranipur-Jhariel witnessed great religious development during the time of the Somavansis who ruled over this tract in 8th/9th century A.D. Most of the existing monuments can be assigned to this period. When exactly, this place was deserted is difficult to say due to want of evidence. The Muslim invasion in the 15th century might be a factor for its downfall. We believe systematic exploration and excavations in this locality will throw new light on the history and culture of this place. From surface observation, it appears that the site might have still greater remote antiquity. We noticed here foot print emblem, the reminiscent of early Buddhist worship of anoconic diction. Thus prior to 3rd century A.D. probably Ranipur-Jhariel had Buddhist association.

Important Monuments

Hypaethral 64 Yogini Temple

This circular roofless temple dedicated to the 64 Yoginis is a monument of the Somavansis who ruled over this territory in 8th/9th century A.D. It is built of sand stone of the local variety. The temple is in good condition. At the centre there is a



Somesvara Temple, Ranipur Jhariel

roofed porch enshrining a six-handed dancing Siva. All around in the niches we find Yogini images. Beglar who visited the place in 1874-75 has also noted them. We count now 62. There might had been two more on both sides of the southern entrance. The niches measures 100 x 50 cm. The wall measures from 2.60 to 2.65 m. The niches begins in the third course of stone slab. The wall is covered with a coping stone.

Leharigudi

Originally this temple was in *Khakhara* order. It is in a dilapidated condition. The name of the temple is perhaps derived from *Luipa* a tantric *Siddha*. It is located on the bank of the Someswar Sagar. This temple seems to be a prelude to the Vaital temple of Bhubaneswar on stylistic consideration.

The 'Leharigudi temple' now in utter deplorable condition, with its semicylindrical roof like the Vaital temple of Bhubaneswar of the Dravidian *Salasikhara* order (*Kalingan Khakhara* order) furnishes an anterior datum line of the building activities of this place. The Vaital temple of Bhubaneswar with its developed architectonic and artistic characteristics is being dated to the 6th century A.D. A similar date or even an anterior date,

atleast by half of century for the 'Leharigudi' of Ranipur-Jharial is not wide of the mark in



Chousathi Yogini Temple, Ranipur Jharial

view of the obvious archaic and early tectonic characteristics of the temple. Sculptural representation is conspicuous by its absence in this temple which in our opinion appears to be a marked feature of the early temple architecture of this type of *Sakta* shrine, and so we are tempted to suggest a date by the close of the 5th or beginning of 6th century A.D. for Leharigudi. The antiquity of temple building activities of this place thus, could be convincingly taken back at least to 5th century A.D. to the days of the Nalas, who were having undisputed sway in this tract as late as 7th century A.D. During 6th/7th and 7th/8th century A.D. the movement appeared to have continued unabated and the literally hundreds of extant temples of varied dimensions at various stages of preservation and the similar number of already vanished ones amply speak of the glorious epoch of the area.

Someswar Temple

It is comparatively in a good state of preservation. Here we find the inscription of Gangana Siva which reads

“*Somasvami Siddhesvara*
Laxminama Chaturthanam”

We noticed here an image of Durga, a Vrisabha, a Nagi and a Dwarapala. On the lintel of the entrance to the *Garbhagriha* Gajalaxmi is seen. On the entrance wall a deity possibly a Buddha or a Siddha in *dhyana-mudra* and in the *sanctum* proper a *linga* palpably Someswar is seen. Near this Siva-Parvati or a worshipper couple has been placed in recent time. In the Jagamohana, the *Kakshasana* design like that of Khajuraho temple is noticed. The railing in the *Kakshasana* is made of burnt bricks and stones.

Ranipur Mound

Ranigudi

The name of the site is perhaps derived from the term Ranigudi or Ranipur (Queen's Palace). This temple seems to have derived its name from this. Somewhere near the temple, probably the place of residence of the Queen was there. This was a Siva temple and is in utter ruin. It gives the impression of a four chambered temple and may be of a little later in date. In the Ranod Inscription of Madhya Pradesh we find reference to Ranipadra, which may be identified with present Ranipur.

Indralath Brick Temple

It is a unique brick temple, variously described as a Siva or Vishnu temple. The *sikhara* is more than 60 feet high. It is standing on a high platform of sand stone. Some scholars opine that originally it was a Vaisnava temple. Later on it was converted into a Siva temple. However, after careful observation we think that it was a Siva temple. In the temple we notice images of Siva-Parvati, Ganesh etc. The water channel traced out from the *linga* seems to be the original one.

The builders of the famous Indralath brick temple as well as the hypaethral temple of 64 Yoginis are not known for certain. Beglar and Williams suggest a 7th century date for Sirpur temple, and therefore, Ranipur Indralath temple being a phototype of the former can be dated in the same epoch as well. The Nala rulers of the 7th century A.D. were pre-eminently Vaisnavites and their political and cultural activities were mostly confined in Rajim, Kalahandi and Balangir region and so the possibility of their association with the construction of this temple may not be ruled out altogether. Beglar is also inclined to take back the antiquity of 64 Yogini as well as the Somesvara Siva temple to the 8th century A.D. In the present state of our knowledge, we cannot say with certainty the precise time and the regime, when and by whom these temples were built. This much we can say here that the accumulated artistic and architectonic accumen of the post-Gupta age seemed to have had significant contribution to the building activities of this centre.

We believe that our comprehensive survey of art and architecture of South Kosala with special reference to Ranipur-Jharial during the period under discussion reveals that there was unprecedented outburst of artistic activities. Keeping pace with the theoretical concept of the multiplication of gods and goddesses of the various pantheons, the rulers of this region sincerely attempted to reflect them through the medium of stone. The economic prosperity of the kingdom combined with the benign patronage and zeal of the rulers seem to have offered a most conducive atmosphere for prolific attainment of the artistic excellence of this age. In fact, with numerous monuments Ranipur-Jharial can well be designated as a temple town of an estimable importance in the remote past.

Somatirtha

Somatirtha is identified with the present twin hamlets of Ranipur-Jharial in Balangir district of Orissa. Beglar who visited the temple town in 1874- 75 counted 57 temples of varied shape and size at various stages of decay and preservation and noted about the existence of about 120 temples in early times. We made a systematic survey of the temple complex and traced out the outline of the foundation of twenty temples and we believe that not less than 200 temples of various dimensions existed here in the heyday of the sacred place over an area of 2 x 1 km. Beglar further writes “the occurrence of so many temples at this spot is sufficiently account for by the inscription which records the existence here of a *tirth* or place of pilgrimage”. He assigns the latest date of the structures to 8th century A.D. and noted historian K.N. Mahapatra between 650 to 950 A.D. Now so far the antiquity of the place as a *tirtha* is concerned, we are inclined to date back as early as 3rd/4th century A.D. Our contention is based on the fact that *Somatirtha* apparently, named after the presiding deity of this sacred centre Somesvara Siva, finds mention in the *Vamana Purana*. According to Pargiter the *Puranas* are compiled in the 3rd century A.D. and hence we can safely assign the existence of this place as a *tirtha* in the same age. A careful study of the monuments also suggests an anterior date of a few structures. The same *Purana* states that in *Somatirtha*, Siva named as Somasitala, and Gopal are worshipped together. The existence of Somasagara, Somesvara Siva temple and a Visnu temple at Ranipur-Jharial further corroborates this contention.

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Surya, Bhuliasikuan
Dist. Nuapada

Minor Gods in Sculptural Art of West Orissa

Sasanka Sekhar Panda



Surya, Kamsara-Majhipali
Dist. Sonepur

One of the earliest iconographic description of Brahma is found in *Brhatsamhita*, in which he has been described as a four-faced god holding a ritual water-vessel *Kamandalu* in one of his hands (*Brahma kamandalukaras'-caturmukhah*). In the last part of the Utpala's commentary from Kasyapa, Brahma is described as four-faced having a staff (*Danda*), the hide of a black antelope and a ritual water vessel (*Brahma caturmukho dandi krsnajinakamandali*). The iconographic details of Brahma image have been found in the texts like *Amsumadbhedagama*, *Suprabhedagama*, *Silparatna*, *Visnupurana* and *Rupamandana* also. His hands are invariably four in number, the attributes in them being *Aksamala*, *Sruk*, *Sruva* and the *Vedas* etc. In early images, he is invariably shown without beard.

Although Brahma is assigned with the act of creation in the Hindu mythology and has been taken as the first member of the Brahmanical triad, his position in the Hindu pantheon is even inferior to that of any of the principal cult deities like Visnu, Surya, Siva, Durga and Ganesa. Therefore, the images of Brahma, found in very few places are of a subsidiary in character. In most of the Sasasayi Visnu images of the upper Mahanadi valley of Orissa, Brahma is depicted to be seated on a full-blown lotus, the stalk of which issues from

the navel of the god Visnu, sleeping on the body of the serpent Sesa. in the center of the uppermost portion of the back-slab of a Uma-Mahesvara image, at present kept in the vestibule (*Antarala*) of the Indralath brick temple at Ranipur Jharial, the Hindu Trinity of Brahma, Visnu and Siva in a sequence from left to right are carved, sitting on their respective mounts (*Vahanas*) Hamsa, Garuda and Nandi bull. A detached image of *Caturmukha* (four-faced) Brahma is found inside the premises of the Ramesvara Group of temples at Baud. It is a four-handed figure of Brahma, standing in the *Samabhanga* posture. In his uplifted proper left and right hands are *Pustaka* and *Sruk* respectively, while in his lower left and right hands are *Kamandalu* and *Aksamala*. A long garland, made of rosary beads is hanging from his neck upto the knee-level. He is wearing a broad band of necklace on his chest and also a *Yajnopavita* around his body. A *Dhoti*-type garment is covering his body-portion from the waist to the feet-level. Another *Uttariya*-type garment is strongly tied around his waist. A beautiful conical *Mukuta* fitted with many strings of beads in round and vertical arrangements is adorning his head. The central stripe of the *Dhoti* is decorated with floral motifs and the many-folded *Dhoti* make this garment very beautiful. His fourth face, which is on the back side is not visible in the



Sarasvati, Narla, Dist. Kalahandi

image. He is clean-shaven. This image is of the size of around two feet in height and one foot in breadth, and can be dated to circa 10th century A.D. iconographically.

The Vedic aspect of Sarasvati, the goddess of learning and music is described in texts like *Visnudharmottara*, *Amsumabhedagama*, *Purvakaranagama* and *Rupamandana* etc. Like Brahma, the image of his consort west Sarasvati is even rarely found in Orissa. An image of Sarasvati is found in a *Parsvadevata* niche of the Siva temple at Narla in Kalahandi district. As the stone inscription of this temple records the name of the Ganga king Madana Mahadeva, who was ruling in the last part of the 12th century A.D., this image can be dated to that period also.

Although, usually in Siva temples, Parvati figure is housed in the northern *Parsvadevata* niche, here at Narla, Sarasvati is housed. It is a sculpture of the height of nearly eight inches and breadth of four inches. Goddess Sarasvati is seated in *Lalitasana* on a Visvapadma pedestal. Below her left folded leg, her *Vahana*, the Swan (*Hamsa*) is carved. She is two-handed, her right hand being in *Abhayamudra*, while in her left hand, she is holding a *Vina*.

In the two stone panels containing the figure of the Uma-Mahesvara, which were originally fitted to the *Dvaralalatavimba* of

the Kosalesvara temples, both at Patnagarh of Balangir district and Vaidyanath of Sonepur district, a seated lady holding a *Vina* in her hands is carved inside two pilaster designs.

In the both figures of the stone panels of Patnagarh and Vaidyanath, *Hamsa* (swan), the *Vahana* (vehicle) of goddess Sarasvati is absent, which might have occurred due to the callousness of the sculptor in depicting her image.

Another minor god with whom much importance is attached in the Hindu pantheon is Surya, who was either worshipped as an independent god or in a subsidiary shrine as one of the *Panchadevata* in a subsidiary shrine of the *Panchayatana* temple complex.

Surya, the visible celestial luminary, was being worshipped in India from very early times. The Vedas refer to him and his various aspects as *Savitra*, *Pusan*, *Bhaga*, *Vivasvat*, *Mitra*, *Aryaman* and *Visnu*. Surya was the most concrete of the solar deities, and Savitra, 'the stimulator of everything' (*Sarvasya Prasavita* - *Nirukta*, 10, 31) denoted his abstract qualities.

Mitra was an Indo-Iranian god. Aryaman was also an Indo-Iranian deity.



Varuna, Kosalesvara Temple, Patnagarh, Dist. Balangir



Surya, Siva Temple,
Kapilapur, Dist. Jharsuguda

Therefore in the Surya images, the god is depicted as wearing high boots upto the knee-level like the Iranian gods. Very peculiarly enough the *Sthanaka Yoga Narasimha* image of Narasinghna standing in a *Samabhanga* posture

is seen wearing high boots of the Iranian origin like that of Surya. Surya's connection with Visnu is well-known. But this might be the only Narasimha image in entire India wearing the high Iranian boots of Surya. It can be called Surya Narasimha. An exquisitely carved Viranchi Narayana image has been collected from village Salebhata in Balangir district by the Sambalpur University Museum authority also.

Independent standing Surya images are found in the Durga temple at Manomunda in Baud district, in the Siva temple at Panchgaon in Jharsuguda district, amidst temple ruins at Bhuliasikuan in Nuapada district and carved in one side of a square-shaped temple pillar, presently kept inside the *Jagamohana* of the Svapnesvara temple at Kamsara-Majhipali in Sonepur district. Another standing Surya image was found during excavation amidst temple ruins at Sauntpur in Balangir district during the State period in 1946, which has been shifted to the Sambalpur University Museum subsequently. The pedestal portion of the broken Surya image are found at Narsinghna in Bargarh district, Gandharadi in Baud district and Lalei in Sundargarh district. The only Surya image, seated in *Padmasana* is found as a loose sculpture, and at present kept inside the *Jagamohana* of the Siva temple at

Kapilapur in Jharsuguda district. In the pedestal portion of the standing Surya figures of Manomunda, Kamsara-Majhipali, Sauntpur and Panchgaon, as well as in the broken pedestals seven galloping horses pulling the chariot with Aruna as the charioteer are depicted, whereas in the cases of the Surya images at Bhulia Sikuan and Kapilapur, there are three and four horses on the pedestal respectively. Surya is also depicted as sitting in *Padmasana* in the first position on all the *Navagraha* slabs found fitted on the door lintels of many early temples.

The image of Surya (sun-god) enshrined in the Durga temple at Manomunda is worshipped as goddess Durga by the local villagers. It is a standing image of Surya (3'x1-1/2'). In both his raised hands he is holding stalks of lotus and has a *Kirita Mukuta* on his head. In both sides above his head are flying *Vidyadhara* couple with garland in hands. In his left and right sides are two standing female figures representing his wives, Rajni and Nikshubha. Seven front-faced horses in the galloping position are depicted on the pedestal. His charioteer Aruna with a whip in his right hand and the reins of the horses in his left hand is seen in between both legs of Surya, on the pedestal. Manomunda being a village just across the river Tel and situated on the opposite bank of Sonepur, it is presumed that this unique image of Surya might have been taken away by the villagers of Manomunda from Sonepur in the remote past.

From the Sonepur copper-plate charter of the mighty Somavamsi



Indra, Bahari Gopalji
Temple, Sonepur



Brahma, Ramesvara Temple Complex, Baud

king Mahabhavagupta Janmejaya, which was issued from Arama in his seventeenth regnal year, it is that the king donated Gettaikela village to the illustrious *Kamalavana Vanika Sangha*, who in turn bestowed the same village on the temples of Lord Kesava (Visnu) and Lord Aditya (Surya) for charity, oblation and offerings as well as for repairing wear and tear in the temples.

Now we get ample evidence of the existence of an early temple of Visnu at Sonepur from the loose sculptures of the Narasimha and Trivikrama incarnations of Visnu, at present kept in the *Jagamohana* of the Suvarnameru temple. The Surya image of the early temple is not found anywhere at Sonepur. Therefore, the Surya image of Manomunda might be the Surya image which was worshipped as the central deity in the temple of Aditya, of the Sonepur plates of Mahabhavagupta Janmejaya.

Inside the *Jagamohana* of the Siva temple at Kamsara - Majhipali, the broken base portion of one square-sized pillar is kept to the proper left of the *Sanctum* doorway. Four figures, namely those of a standing Nayika, Surya, dancing Ganesa and Uma-Mahesvara in *Sukhasana* are carved in all four sides of this pillar. The Nayika is standing in tribhanga with her right hand raised up and the left hand hanging in the *Katyavalambita* posture. A Ratikera scroll-work is carved as borders of this figure in all four sides. Surya is seen to

be standing in *Samabhanga*, holding the stems of two full-blown lotuses in both his raised hands. He is seen wearing a *Kiritamukuta* on his head and *Makarakundalas* in his ears. In both sides are two profiled female figures seen to be standing near his legs. They can be taken as his wives Rajni and Niskhubha. In the pedestal portion are carved seven horses with the diminutive figure of Aruna, the legless charioteer.

Another Surya image of utmost importance is kept near the Jagannath temple of the village Bhulia Sikuan, who is standing in *Samabhanga* holding two round lotus flowers in both his hands. He has a smiling countenance. A beautiful *Mukuta* is adorning his head. He is wearing long boots up to his knee-level. Two female figures are standing in both sides of his legs. Four horses instead of seven horses are depicted on the pedestal, which might be denoting four directions; east, west, north and south. In the central portion of the pedestal is his charioteer, the legless Aruna, who is depicted as front-faced, with both of his hands folded in obeisance. This sculpture is of the height of 30" and breadth of 18".

The Surya image is of the height of 18" and breadth of 15" approximately and depicts the two-handed Sun god standing in *Samabhanga* posture holding two full-blown lotus flowers in



Surya, Siva Temple, Panchgaon, Dist. Jharsuguda



Surya, Durga Temple,
Manomunda, Dist. Baud

both hands. Dandi (Yama) and Pingala (Agni), who are the door-keepers of Surya are sitting in both sides of the pedestal, while his charioteer the legless Aruna is sitting in the centre and seven running horses are carved on the pedestal.

Another important sculpture found here is the four-handed Surya, sitting in *Padmasana* and holding two full-bloomed lotus flowers in both of his lower hands while in the upper left and right hands are *Cakra* and *Kaumodaki Gada* (a kind of mace) respectively. As per iconography, it is the image of Aryaman, who is taken as one of the twelve forms of Surya (Adityas).

Besides Surya images, independent images of *Astha Dikpalas*, the guardians of eight directions like Indra, Agni, Yama, Nirriti, Varuna, Vayu, Kuvera and Isana are found in various temples.

Not a single Indra image has been discovered so far amidst loose sculptures or *Parsvadevatas* / *Avaranadevatas* of any of the early temple *in situ* or ruins. But in temples belonging to the later period images of Indra are found fitted in the *Parsvadevata* niches. In the southern side, in the truncated *Pidhamundi* design near the *Anuratha* portion of the *Uparajangha* in the vestibale (*Antarala*) corner of the Nilakanthesvara temple at Papadahandi, there are figures of Indra seated on the elephant and a goddess (most probably Indrani), also seated on the elephant. The

Nilakanthesvara temple belongs to the fourteenth century A.D.

Another four-handed Indra image, seated on the back of a profiled figure of his *Vahana* elephant is housed in a *Parsvadevata* niche of the Bahari Gopalji temple at Sonapur town. A broken image of Agni, of the height of around fifteen inches and breadth of eight inches, is found in the temple precinct of the Kapilesvaratemple at Charda in the Sonapur district. Flames of fire are carved behind his head. This four-handed image is standing in a *Tribhanga* posture.

A beautiful image of Varuna has been wrongly identified as *Dvarapala* by noted art historian Prof. Thomas E. Donaldson. It is a beautiful image, with an exquisitely carved head-gear having a *Kirtimukha* head in the centre of it. A semi-oval *Prabhavali* is behind his head. His right leg is broken, while the left one is firmly placed on the ground. He is wearing *Haras*, *Keyuras*, *Kankanas Katisutra* and *Yajnopavita* etc. His *Vahana Makara* (crocodile) is carved very distinctly in the proper right side, being depicted as descending to the pedestal. A youthful male, whose head is adorned by a *Mukuta* is sitting in *Lalitasana* on a high platform besides the left leg of Varuna on the pedestal. This image of Varuna is having the iconographic features of the sculptures of the Panduvamsi period, i.e. circa 8th century A.D.



Surya, Sauntpur. Now in
Sambalpur University
Museum

In the *Dharma* section of the Teresingha copper-plate grant of king Tustikara, belonging to the 5th-6th century A.D.



Agni, Kapilesvara Temple,
Charada, Dist. Sonepur

gods like Aditya (Surya), Hutasana (Agni) and Sulapani (Siva) have been prayed - *Adityo H u t a s a n a Purogamah / Sulapanisca Bhagavanabhinandati Bhumidam //*

Similarly in the copper-plate charters of the Bhanjas of Khinjali

Mandala and Somavamsis of Suvarnapura-Yayatinagara fame, belonging to the 8th-9th and 9th-11th centuries A.D. respectively, gods like Aditya (Surya), Varuna, Visnu, Brahma, Soma (Moon), Hutasana (Agni or fire) and Sulapani (Siva) have been prayed in the *Dharma* Section. - *Adityo Varuno Visnu Brahma Soma Hutasanah / Sulapanisca Bhagavan Abhinandati Bhumidam //*

It is proved from the mention of names of minor gods like Surya, Brahma, Candra, Varuna and Agni in the copper-plate charters belonging to the period from 8th to 11th centuries A.D. that their worship was extremely popular among the common populace. Even from the 5th-6th centuries A.D. the worship of Aditya (Sun) and Agni (Fire) gods was prevailing in the upper Mahanadi valley from the ruling period of the Parvatadvaraka dynasty. Solar eclipse was so auspicious that many land grants were given to the Brahmins to earn religious merits of king's parents as well as for himself and his family members by the kings of the Somavamsa who were ruling west Orissa in the 9th-10th centuries A.D. These are the reasons that images of minor gods are found amidst sculptures in the upper Mahanadi valley of Orissa.

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Year of Scientific Awareness - 2004

Dr Prafulla Kumar Mohanty

The term science appears to be very complicated and critical for the common man but the meaning of this word is simple. This term is derived from Latin word *Scientia*, the meaning of which is 'to know'. The broad definition of science is 'the knowledge ascertained by observation and experiment, critically tested, systematised and brought under general principles.' Precisely speaking, science is systematic knowledge with reasoning. Further it is the knowledge obtained by putting questions through five words such as why, what, when, where and how. In general the answers of "WHY" through observation, experiment and logic is science.

In our day to day life many things happen, the reason of which is sometime not known or may be difficult to findout. There are certain aspects which are just believed blindly without any justification. Many misconceptions propagate in our society which drags us back. To March forward, we have to look at the proper or exact causes of the happenings or occurrences. That in fact, broadens our ideas, knowledge and thought. Many preconceived wrong ideas and beliefs are there in our mind irrespective of caste, creed, sex, tribe and religion. For example, discussions or rumours are heard that "Lord Ganesh drinks milk", "Diabetes is caused due to intake of sugars or

sweets", "Ghosts are there in crematorium and produce light", "Eclipses are caused due to giants like Rahu and Ketu", "Snakes can hear through their eyes" and many more. Are these all true ? Certainly not. These are all false having no scientific justification. People have created these without finding any reason for them but science reveals the truth and finds out the reasons and causes of everything that happens in and around us. We should not believe or accept anything without knowing the reasons. Science is such a branch which spells out the solution of all queries and problems.

YSA - 2004 : A Vision

There is hardly an aspect of our lives which is not affected or imparted upon by science. It is therefore, imperative to inculcate in the people a habit of being scientific in their approach, attitude, aptitude and to make them able to participate in decision making process on issues which concern them. National Council for Science and technology (NCSTC) or Rashtriya Vigyan Evam Pradyogiki Sanchar Parishad (RVPS), Department of Science and Technology, Government of India has been communicating science to masses since its inception in 1982. The NCSTC (RVPS) has, in the past, executed successful and highly acclaimed campaigns such as the Bharat Jan

Gyan Vigyan Jatha (BJGVJ) in 1992. These projects had short, long and very long - term impacts on the science communications scene in India. The insights and experience gained during these two large projects would be brought to bear on the "Year of Scientific Awareness" (YSA), 2004." The intent of this is clearly to focus attention on and to spread scientific awareness far and wide in the country and much wider than what is, or has been possible ordinarily through the efforts being made in the normal course by organisation, partly or fully made in the mandated to do so. Accordingly, keeping this in view, Government of India have designated 2004 as the Year of Scientific Awareness (YSA).

Objective of YSA - 2004

YSA-2004 was formally launched during inaugural session of the Indian Science Congress Association (ISCA), held from January 3-7, 2004. To generate scientific awareness among people, students and mass in general, all its associated activities and programmes have been proposed to continue throughout the Year 2004 for which the term YSA 2004 is coined. YSA 2004 basically has been conceived as a campaign of one full year of multiple level activities to be organised both horizontally and vertically across the country. However, the important objectives are stated below.

- (i) To make as many people and students scientifically aware as possible.
- (ii) To satisfy people through answers to their queries, questions and certain beliefs.
- (iii) To help create a congenial environment for a better living.

(iv) To make people conscious regarding the contribution of forest, plants, animals, hills, falls and other natural surroundings.

(v) To eradicate blind beliefs, superstitions or wrong ideas through various programmes, discussion, audio visual aids, jathas etc.

(vi) To create awareness as to proper hygienic food and drinks for a better health.

(vii) To help the people in understanding various types of pollutions (land, air, water, thermal and noise).

Activities and Programmes

It is seriously felt that all self-respecting citizens of our country ought to become scientifically literate. The country-wide coverage is sought to be given effect as per a construct which divides the country into eight regions. These are - Eastern Coastal Region, Western Coastal Region, Eastern Himalayan Region, Western Himalayan Region, Arid Zone Region, North Central Region, South Central Region and Central Region.

A large number of central Government Ministries and Department, many State Council and Department of Science and Technology, Academic and Research Institutions all over the country will carry out activities. Activities would be based on themes and core issues of relevant local, regional and national concern. It may be precisely as follows :

1. Discussion, Public Debates on burning and controversial issues,
2. Theme-based exhibitions,
3. Radio and television programmes, multimedia CDs, publications, posters and wall-charts,
4. Awareness campaign on specific issues or themes,
5. Puppet shows, folk-performances and popular lectures,
6. Features and articles in

newspapers, 7. Contests and competitions, 8. Activities and experiment- corners for children, 9. Group discussion and question answer programme on specific scientific topics and 10. Website to report on and inform about the project, its progress and for exchange of ideas, expression of views on ongoing activities.

Broad Identified Fields

The major and broad issues of concern have been identified and all activities would be built around them keeping in mind the local and region specific contexts. These are as follows :

1. Water and Sanitations

This will explain water management, its testing and hazards polluted water can cause, general meaning of cleanliness and sanitation as well as the use of safe drinking water.

2. Health and Nutrition

This will create insight into health hazards, their forms and causes, possible solutions through integration of traditional with modern scientific knowledge, focusing on conditions and periods of the year when these health hazards are likely to assume threatening proportions, creating awareness on nutritious and hygienic food practices.

3. Conservation of Environment and Biodiversity

By this people will be motivated to look for alternatives to the practices that lead to environmental degradation to give insight into the threats to biodiversity and the ways to conserve it.

4. Disaster Preparedness

Many regions in India are prone to same form of natural or man-made disasters.

Thorough awareness may be created as to what are these and what preparation can be made to minimize the damage to life and property and for better post-disaster management.

5. Soil Management

The objective is to create an insight into top soil quality and its possible pollutants, ways of maintaining soil moistures and fertility, guarding against erosion or soil degradation.

6. Empowerment of People Through Information Technology

This will focus on information technology (IT) as a means of access to the problem - solving and decision making capabilities.

Target Group (Beneficiaries)

Since the objective of the programme is to create awareness amongst people in general, the target groups to be benefitted by this programme are all individuals of our country. School children, teachers, house wives, organised labourers, farmers sector specific workers such as those in the armed forces, steel and coal sectors, construction workers, railway men, those in NSS, Nehru Yuva Kendras and so on. Some likely ones may be mentioned here.

(i) School science clubs, (ii) College student union, (iii) Community Groups (Lions, Rotary, RWA, Ladies clubs), (iv) Youth Clubs (NYKs, Adventure Clubs etc.) (v) Labour Unions (Industrial and Service Sectors), (vi) Employees' Association (Teachers, Supervisors etc.) (vii) Industrial Associations (Small, medium, large, MNCs), (viii) Professional Societies, Scientists and Engineers (ix) Science and Technology (S & T) - Based Voluntary Organisation and (x) Academic and Research Institution and organisations.



Follow Up YSA 2004

A whole lot of non-government and voluntary organisations spread throughout India are participating in this noble endeavour. There will be Regional Co-ordinating Agencies, State Co-ordinating Agencies, District Co-ordinating Agencies and Local co-ordinating Agencies. At the national level there is the national organising committee at New Delhi. Year of Scientific Awareness is not just a programme taken up to fulfil certain physical targets. It is a larger and continuous process started to make people participate in a continuous endeavour of scientific realisation to build a modern, sustainable and developed India. YSA 2004 is a platform for the people of India. YSA

2004 is a platform for the people of India to come forward, work and move together and make the dream of modern India come true scientifically. It is hoped that the inculcation of scientific spirit and bent of mind would metamorphose developing India into a developed one. The scientific approach is believed to be reflected in the entire cross section of people of our country by which the dream would be fruitful.

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CHIEF MINISTER SEEKS SPECIAL ECONOMIC PACKAGE FROM CENTRE

Chief Minister, Shri Naveen Patnaik in a letter to Prime Minister, Dr. Manmohan Singh has sought a Special Economic Package of Rs. 13,096 crore from Government of India over a period of 5 years. The proposed Special Economic Package consists of three distinct components. The first component is aimed at addressing fiscal distress and consolidating and restructuring finances of the state so that desired fiscal space is created for undertaking development interventions. This component consists of Rs. 3,778 crore towards debt write off, Rs. 400 crore towards interest relief for debt and Rs. 830 crore for compensation for loss in royalty for coal and other major minerals due to delay in revision of royalty rate, thus totaling Rs. 5,008 crore. The second component is for Special Central Assistance worth Rs. 7,869 crore for intensive sectoral interventions in identified thrust areas (i.e. horticulture (Rs. 200 crore), fisheries (Rs. 135 crore), forestry sectors (Rs. 600 crore), irrigation (Rs. 2408 crore), road connectivity (Rs. 4276 crore) and tourism infrastructure (Rs. 250 crore) so that the objectives of equity-oriented economic growth, poverty reduction and Millennium Development Goals are achieved. The third component focuses on financial support worth Rs. 219 crore for massive self-employment programme so that the problem of unemployment is effectively addressed.

The State, with around 86% rural, 22.21% ST and 16.20% SC population, has had the highest incidence of poverty among all India States. Orissa is also in a serious debt trap, the debt burden being 63% of GSDP and 329% of the State's total revenue in 2003-04. Thus, it is facing a serious financial crisis in view of the unsustainable burden of debt services. The assistance provided by Government of India in various shapes is inadequate to meet the huge requirement of the State that is deficient in infrastructure and is visited by various natural calamities such as droughts, floods and cyclones very frequently.

The present State Government has taken several reform measures including expenditure compression, revenue augmentation and good governance. A number of development initiatives including improvements in road, irrigation and other productive infrastructure have been taken during last five years. Some positive impacts of these measures have already become manifest. However, the State Government on its own can not achieve fiscal consolidation. With all its rich natural resources and reform efforts, Orissa still faces serious handicaps in attracting much needed private investment because of its weak infrastructural linkages. Thus, without a structural change in the nature of financial assistance to the State, it would be not possible to break the vicious circle of poverty.

The State's own efforts need to be supplemented with substantial support from Government of India in order to accelerate the pace of the reform and development process in order to alleviate poverty and bring the State at par with developed state within a compressed timeline. It is against this background that the State Government has sought a Special Economic Package of Rs. 13,096 crore for Orissa from Government of India over a period of 5 years.

A New Era of Progress & Prosperity

- * A total number of 58,996 IAY houses have been constructed with an expenditure of Rs.126.36 lakhs. After super cyclone of 1999, 6,65,297 additional IAY houses have been constructed till April, 2004.
- * A number of programmes and projects have been implemented under Revised Long Term Action Plan (RLTAP) with an outlay of Rs.569.03 crore for allround development of KBK districts.
- * A sum of Rs.50 crore are being provided every year to Western Orissa Development Council (WODC) constituted for speedy development of Western Orissa.
- * Development of the Micro Watersheds in drought prone areas of the state for drought proofing and improving the moisture regime has been taken up. 1,712 watersheds with a total treatable area of 9.52 lakh hectares are being developed for this purpose.
- * To tackle the problem of distress sale of paddy it has been decided in principle to open up paddy procurement centre in different districts.
- * 10,600 Pani Panchayats have been formed all over the State to promote farmers' participation in the system of Water management covering an area of 8.79 lakh hectares.
- * Under Biju Krushak Vikash Yojana, Rs.47.96 crores have been released for 785 lift Irrigation Projects in the KBK area and Rs.14.12 crore in non-KBK area for 257 LIPs.
- * Due to the emphasis laid on the constitution of Vana Samrakshyana Samities (VSSs) to involve people in the protection and management of forests, more than 7002 VSSs have been formed in the state bringing 6,68,894 hectares of forests under their protection.
- * A Welfare scheme has been launched to provide financial assistance to Kendu leaf workers in the event of Sickness and death. The next of kin of a worker will be entitled to a compassionate grant amounting to Rs.10,000 in case of death and Rs.1,500 in case of illness.
- * During last 4 years, 52 bridges have been completed and 800 km. of State roads have been improved under Rural



- Infrastructure Development Fund (RIDF), Central Road Fund (CRF), Revised Long-Term Action Plan (RLTAP) and other State Plan Schemes.
- * Under Pradhan Mantri Gram Sadaka Yojana (PMGSY), 2055 km. of all-weather-roads have already been constructed to provide connectivity to unconnected habitations. With NABARD assistance, 107 bridges have been completed on rural roads.
 - * Government has provided 54,809 tube wells, 2,250 sanitary wells and 395 piped water supply projects to ensure safe drinking water in rural areas. Besides this, 700 drinking water projects are under execution under "Swajaladhara".
 - * To meet requirement of primary school teachers 17,000 Swechhasevi Sikhya Sahayak (SSS) have been employed so far. The Government has provided contractual appointment in 1,078 vacancies in the High Schools.
 - * Eight Regional Diagnostic Centres are going to be completed and would be operational soon, under the Eleventh Financial Commission award at a cost of Rs.24 Crore.
 - * 5,05,500 poorest of the poor families have been covered under Antyodaya Anna Yojana by giving rice @ 35 kg. per family per month.
 - * 64,800 senior citizens, who have not been covered under the Old Age Pension Schemes are being provided 10 kg. rice per beneficiary per month under Annapurna Scheme.
 - * 18.21 lakh Kissan Credit Cards, 59,077 Kalinga Kissan Gold Cards and 67,798 Kaling Kissan Silver Cards have been distributed to farmers through Co-operative Banks.
 - * 1000 Information Kiosks in urban and semi-urban areas are being opened to promote self employment in IT sector.



Hon'ble Chief Minister Shri Naveen Patnaik reviewing the work of State Medicinal Plant Board at Secretariat on 3.8.2004.

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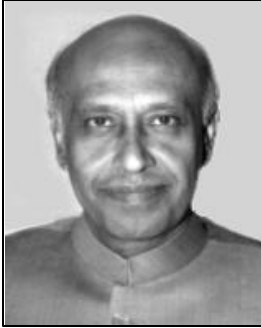
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EDITORIAL



Participation of Oriyas in the Indian Freedom Struggle is an unforgotten chapter in the history of our country. The fight against Britishers was the altar where innumerable men and women sacrificed themselves paying no heed to personal comfort and family front. The echoes of Indian War of Independence vibrated Oriyas to such an extent that even tribals in remotest corners of the state came forward to join the War of Independence and their leadership effected a considerable change in the whole course of the struggle.

Their voices in the periphery still remain unrecorded and deeper research on this angle becomes imperative. Realising such academic need we are endeavouring consistently to encourage writers to cast new lights in terms of historical facts and events. Oral traditions, age-old tales and relevant remains provide enough clues to add varied information to authenticate history of a nation. We hope, our contributors of articles will continue to support us in fulfilling this august work. Many articles in this issue convey such meanings to a greater extent.



MESSAGE OF
SHRI M.M. RAJENDRAN
HIS EXCELLENCY
THE GOVERNOR OF ORISSA
ON THE OCCASION OF
THE 58th INDEPENDENCE DAY - 2004

Dear Sisters and Brothers,

On the auspicious occasion of the Nation's 58th Independence Day I extend my warm greetings and good wishes to you all.

2. This is an opportunity to pay our respectful homage to all those patriots, freedom fighters and unsung heroes, who have sacrificed their lives to give us our present identity. This is a day of rejoicing as well as introspection. As we commemorate this momentous occasion, let us also rededicate ourselves to the task of nation building to translate the dreams of our forefathers into reality.

3. India's struggle for freedom is a unique phenomenon in world history to demonstrate that the path of non-violence shown by Mahatma Gandhi could indeed be successful in winning independence. In Orissa, history bears witness to the sacrifices and contributions made by great sons of Orissa like Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Birsa Munda, Laxman Naik, Utkal Gaurav Madhusudan Das, Utkalmani Gopabandhu Das and many others.

4. During the last few years we have suffered frequent visitations of terrible calamities but have overcome them emerging stronger than before through people's determination to meet those challenges with courage.

5. The State is blessed with rich mineral, water, forest and marine resources, but as we have not harnessed them to the extent possible, our standing in socio-economic development is low with our high poverty and infant mortality levels. We need to redouble our efforts in our core competence areas like agriculture, mineral based industries and tourism. Agriculture is the mainstay of our economy, with about 80% of the population depending on it for direct and indirect employment, but our agricultural productivity and land utilization give enormous scope for further growth. Our production of rice per hectare is much below the national average and only half of what Punjab produces. Our performance in cash crops and horticulture is also not encouraging. Now what compounds the problem is the steady increase in population and constant decrease in farmland availability for a family. This is like a silent time bomb ticking away and waiting to explode; and explode it will, one day, unless we make significant progress in adopting modern methods to increase our agricultural productivity. There could be many reasons for this, but the

first is proper water management. We cannot go on letting 80% of the rainwater flow into the sea. Our average use of fertilizers per hectare is much below the national average. So also our plant protection measures. And it is only lack of awareness among farmers in remote and tribal areas that they go on cultivating rice in upland areas that are entirely rain dependant, instead of going in for cash crops which are less dependant on water. Our mindset in agriculture has to change and we must make all out efforts through long-term and farsighted planning to increase our productivity. Pani-Panchayat and watershed mission programmes are right and positive steps in that direction, yet it demands wholehearted cooperation and support from the people coupled with dedicated efforts at the Block and Gram Panchayat level. Water conservation measures in the uplands of Western Orissa should have high priority.

6. This brings me to two other areas where Orissa can reap rich dividends : Crop diversification and herbal and medicinal plant cultivation. We cannot go on forever having a paradoxical scenario where distress sale of rice is reported from some parts of the state despite favourable conditions existing for crop diversification in those parts. Our extension staff and Panchayats should take steps to encourage cultivation of pulses, oil seeds and high yielding vegetables and fruits, to suit land and water availability. Orissa is home to almost 250 varieties of herbal plants. Our Rashtrapatiji lays great emphasis on this and recently when he came for Sambalpur University's convocation, inaugurated a herbal garden. This symbolic gesture, I am sure, should awaken the people of Orissa - including policy makers, bureaucrats and entrepreneurs to open their eyes to the enormous potential this sector offers. India's share is just about 2% compared to China's 40% of the world market in herbs and aromatic plants. It is high time all of us realized its importance and put in synergised efforts to make Orissa a number one state in herbs production. This will not only open up employment opportunities, it will definitely improve the economic standard of our tribal brethren who have been for centuries the unofficial custodians and preservers of these rare plant species.

7. Another area to pay attention is animal husbandry and dairying. Livestock rearing is an integral part of crop farming and the progress in this sector will result in a balanced development of the rural economy. We have plenty of water and greenery. In spite of this, I am pained to find that the state imports fish, eggs, poultry and goats, from other states. Efforts to encourage private entrepreneurs, both big and small, to take to these in big way will provide employment to the vulnerable sections of our population in rural, remote and inaccessible areas.

8. Orissa is fortunate to have national organizations like Central Institute of Fresh Water Aquaculture, Central Rice Research Institute, Central Horticultural Experiment Station, Coconut Development Board and Central Poultry Development organisation besides others. We should make use of these organisations in formulating policy for improving our production and productivity in Agriculture, Horticulture, Fishery and Animal Husbandry, which will surely yield positive result.

9. We should also not lag in promoting and attracting investment in sunrise industries like Information Technology and Bio-Technology, which have potential to create good employment opportunities for educated unemployed. The State Government has taken steps to attract Information

Technology entrepreneurs by highlighting available strengths and opportunities of the State like quality working space, Information Technology manpower, electricity, communication etc. Computer education in schools needs to be streamlined and made more attractive to the rural students. State Government's programme to set up information kiosks should be utilized for dissemination of important development information to the people, besides providing employment to youth. Further there is very good scope for development of biotechnology in agri, marine and herbal sectors.

10. Women who constitute half our population cannot move forward, unless given full participation on the basis of equality in all spheres of activity. Formation of Self Help Groups is an initiative in this direction. 83,939 new SHGs for women have been formed in the State to mobilise savings amongst the rural poor with some of them getting credit linkage and a small number taking to economic activities. These SHGs can be put on a sound footing, if more of them are enabled to take to economic activities and support provided for marketing their products.

11. The changing pace of rural development and the growing requirements of the rural people require revitalizing the Panchayati Raj Institutions (PRIs). Even after 57 years of independence, the relevance of Gandhiji's clarion call for rural development has not ceased. It is not that no progress has been made, but the pace and the extent of achievement have not been up to expectations. To achieve Gandhiji's vision of Gram Swaraj, it is essential that we develop panchayat as an autonomous domain of self-Governance to ensure true decentralization of power.

12. Education is perhaps the most important development tool available in our armoury. While we have made some progress in this, the literacy levels particularly among women in remote and tribal areas are abysmally low. Reorientation of school syllabus for tribal people giving due importance to their culture, making education relevant to their needs and requirements, reachability of the schools in remote and inaccessible areas, rescheduling of school timings so that tribal children can attend to some of their domestic activities that augment their family income, ensuring presence of teachers through recruitment of teachers at the local level, are some of the aspects that deserve immediate attention.

13. We now have a global economy in which we have to compete with the best available in the world, just as it opens up opportunities for the best among us to compete with others in the rest of the world. This is possible only if we maintain very high quality in all stages of education, especially higher education. After my more than four and half years in Orissa and after many regular visits to schools and colleges in different parts of the state including KBK districts, I must admit that the quality of higher educations, particularly science education is not on par with other parts of the country. We have to drastically improve the quality of higher education which can have a percolation effect on other levels of education also. To achieve that, we need to constantly upgrade our syllabus and equip teachers with state-of-the-art knowledge.

14. The health scenario in the state is a cause for serious concern. Infant Mortality Rate and Maternity Mortality Rate have to be reduced and the efforts already launched have to be accelerated. What is standing in the way for reaching an efficient health care and education system to rural and tribal areas is the unwillingness and hesitancy of Government employees especially teachers and

doctors to serve in KBK districts and other remote areas. My suggestion is to evolve a mechanism with a cadre of doctors, teachers and other employees who are willing to work in these areas, and have incentives like quick promotion, extra increments, scope for higher education and most importantly, ensuring their return to the place of their choice after five to six years.

15. The State is rich in its handicrafts, handlooms and various forms of arts. But majority of the artisans and craftsmen continue to persist with traditional tools and practices with adverse consequences for themselves as well as for the rural economy. As a result they fail to compete with machine made counterparts. So, while our artists and craftsmen need to be exposed to new technologies and training, proper marketing facilities should also be provided for their products. Steps should also be taken to preserve and enhance the skills evolved over thousands of years from extinction. IT can be of immense help for projecting and vigorous positioning of these products in the market.

16. Tourism in Orissa has tremendous potential for growth and development. That people fail to understand its potential continues to baffle me. Tiny countries like Thailand and Malaysia depend mainly on tourism for the survival of their economy; yet we have every thing but have failed to capitalise on it. Orissa with rich bio-diversity can be a sound base to start eco-tourism ventures. Places rich in Buddhist and Jain relics and our architectural masterpieces can attract tourists from many countries. With advances in Information Technology and communication facilities, the beautiful tourist spots in remote areas can easily be projected to the prospective tourists. Expansion of the runway at Bhubaneswar Airport will give a fillip to the growth of tourism and attract international tourists.

17. Implementation of Government's policies and programmes is in the hands of its employees who come into contact with the people at the cutting edge. My appeal to all my colleagues in the government at all levels is that please remember people are our masters and we are in our positions only to serve them sincerely and with integrity. If this work culture is developed, I am confident Orissa will certainly see a better tomorrow.

18. This leads me to finally say a few words on industries in Orissa. No wonder, India missed the bus when the waves of industries revolution swept Europe and America, because India of that time was under colonial rule. But it seems Orissa will similarly miss the enormous opportunities in value addition of our minerals and utilisation of our rich water and coal resources. And it still is a conundrum why such a state having abundant and varied mineral resources finds it difficult to woo investors ! We have iron ore, bauxite, chrome, manganese and coal - yet investors moved away from us. What really is the reason ? This is not an occasion to point fingers at anybody, but I must say Orissa has not made use of the opportunities and other states with less mineral resources have moved ahead. Yet all is not lost. My sincere appeal to all on this auspicious occasion is, let us join hands and work together and create a conducive atmosphere to investors, to make Orissa an industrially vibrant state. I have always been an optimist and I firmly believe, if the people of this state are determined, they will make Orissa a developed state by 2020. Let that be our pledge on this day.

Jai Hind



Message of
SHRI NAVEEN PATNAIK
HON'BLE CHIEF MINISTER OF ORISSA
ON THE OCCASION OF
THE 58th INDEPENDENCE DAY - 2004

Dear Sisters and Brothers,

On the auspicious occasion of Independence Day, I convey my heartiest greetings and congratulations to you all. For all of us Independence Day is a great day. Our country was freed from the British Rule on this day. Many patriots have sacrificed their lives to achieve this Independence. I express my deepest homage to them.

After Independence democracy of our country has been strengthened. Our country has made progress in many spheres. Attempt is on to develop Orissa.

My Government have served the people of Orissa for four years by your blessings. You have again given us a chance to serve. For this we are grateful to you.

The development of Orissa is my sole aim. We have undertaken many programmes for the uplift of the poor, cultivators, wage-earners, tribals, harijans and women. Through new programmes in various sectors like Agriculture, Industry, Rural Development, Irrigation, Health and Education, the development process is on.

Orissa has vast resources. We are trying to create employment and increase per capita income by utilising these resources. Many new projects are going to be set up in different sectors like steel, aluminium and energy. Opportunities have been created for private investments of more than Rs.45,000 crores in our State. Orissa has been made a centre of industrial development as a result of which the scope of resource development and employment opportunities have been created in the State.

Blocks, Tahsils, and Police Stations will be made more active and people-oriented. To improve the working pattern in these offices, an established institution will study their functioning.

Agriculture is the mainstay of our people. We are according priority to the development of agriculture and irrigation. During the coming days we will put more emphasis on the development of agriculture, irrigation as well as farmers. I have always given top-priority to provide employment to the educated youth of our State. We have therefore launched self-employment schemes. Enough employment opportunities will be created by extending these programmes.

Let us resolve on this auspicious occasion to make Orissa prosperous.

Jai Hind



Message of
SHRI DEBASIS NAYAK
HON'BLE MINISTER
INFORMATION & PUBLIC RELATIONS
ON THE OCCASION OF
THE 58th INDEPENDENCE DAY - 2004

I convey my heartiest greetings and good wishes to all my dearest brothers and sisters of Orissa on the occasion of 58th Independence Day.

As a free nation, India took birth on 15th August. It is a memorable day not only for the people of India but for the entire world. After a long period of subjugation, our country attained Independence on this auspicious day in 1947 by braking the shackles of alien rule. Attainment of this Independence was possible only due to endless sacrifice, relentless endeavour and firm determination of our countrymen. Mahatma Gandhi, the Father of the Nation and forerunner of the Indian Freedom Struggle inspired us to pursue the path of truth and non-violence. We will continue to pay respectful homage to him. The great contribution of leaders of Orissa like Utkalamani Gopabandhu Das, Acharya Harihar Das, Smt. Rama Devi, Saheed Laxman Naik and many others will continue to inspire us to march ahead with enlightenment and ecstasy. We offer our glowing tribute to those great souls. We will remain filled with gratitude for those great leaders of freedom struggle.

India is a prosperous land. It's great heritage and tradition have always inspired the Indian people. Every particle of this land is sacred. Each and every citizen of India are quite blessed having born on this august land.

On this auspicious occasion of the Independence Day, I request all my brothers and sisters of the State to join themselves in the enormous task of making Orissa a developed and prosperous State under the leadership of our Hon'ble Chief Minister Shri Naveen Patnaik.

Jai Hind