

**DDCE/History (M.A)/SLM/Paper-18**

**HISTORY OF ODISHA  
(FROM 1803 TO 1948 A.D.)**

**By**

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**UNIT-1**  
**Chapter-I**

**British Occupation of Odisha**

**Structure**

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**1.1.3. Conclusion**

**1.1.4. Summary**

**1.1.5. Exercise**

**1.1.6. Further Reading**

### **1.1.0.Objectives**

*This chapter will discuss the British Occupation of Odisha. After studying this lesson the students will be able to:*

- *know the causes of the British occupation of Odisha*
- *understand the British occupation of Puri*
- *know about capture of Cuttack by the British*
- *evaluate the occupation of Sambalpur and Balasore*

### **1.1.1. Introduction**

The foundation of British Empire in India with the victory over battle of Plassey and its subsequent confirmation in the battle of Buxar, encouraged them to occupy other parts of India. Orissa (now Odisha) as a part of India and a neighbor of Bengal had attracted the British to occupy it. The mal-administration of the Maratha rulers, their atrocities and exploitation had made the Maratha rule quite unacceptable to the Oriyas (now Odias). Right from the days of the grant of Diwani of Bengal, Bihar and Odisha to the East India Company, the British wanted to establish their supremacy on the soil of Odisha. However, the fragile and weak Maratha administration gave the British a good opportunity to fulfill their dream of establishing their authority over Odisha. In this regard, steps were taken to occupy Odisha and finally in 1803 it was occupied by the British.

### **1.1.2. British occupation of Odisha**

The following causes were responsible for the British occupation of Odisha

#### **1.1.2.1. Weakness of the Maratha rulers**

The internal conflict among the Bhonsles of Nagpur after the death of Januji created weakness among the Marathas which had an impact on the Maratha rulers of Odisha. As the decline had started among the Marathas, their powers gradually declined away and for which they could not get sufficient help from Nagpur. Even for suppressing the unruly land lords, they had to look for the British help.

#### **1.1.2.2. Oppression of the land lords**

Taking the mileage of the weak administration of the Marathas in Odisha, the regional land lords became irresponsible and oppressive. They involved themselves in various lawless activities and their oppression over the subjects knew no bound. The political condition of Odisha was full of chaos and confusion. The zamindars exploited the poor common man of Odisha according to their whims and fancies. Their miserable plights aggravated and they drank

tea cup of misery. So, the people were in need of ousting those oppressive Marathas as well as the zamindars.

### **1.1.2.3. Establishment of British factories**

The British in order to establish a strong economic and military base in Odisha, established factories in different parts of Odisha. With the grant of *Dewan*, of Bengal, Bihar and Odisha to the East India Company in 1765, the British realised the importance of Odisha from the economic point of view. When the British built up their factories at Hariharpur, Pipli and Balasore, they felt the necessity of this province from the commercial point of view. The Britishers also obtained permission from the Marathas to have their monopoly over the manufacturing of salt in Odisha. The trade-routes, which passed from Cuttack to Bengal, Madras and Nagpur, facilitated their business to a greater extent.

### **1.1.2.4. Military importance of Odisha**

The British authorities felt the importance of Odisha from the military point of view. As stated earlier, Warren Hastings had to give *Chauth* and loan in advance to the Maratha governors for the passage of British army from Calcutta to Madras through Odisha. With the coming of Lord Wellesley as the Governor-General of India in 1768, the cold touch of the British imperialism was greatly felt by the Indian powers. He took no time to annex Odisha and included it in the British Empire.

### **1.1.2.5. Capture of Ganjam**

With the grant of Dewani in 1765, Lord Clive obtained from Emperor Shah Alam the Northern Circars consisting of Chicacole, Rajahmudry, Ellore and Guntur as free gift in which the present undivided Ganjam district was included. The British East India Company also got Midnapur which was a part of Odisha. Thus, the British authorities acquired Oriya speaking tracts, both in South and in the North. This facilitated them to conquer Odisha with ease.

### **1.1.2.6. The contract of 1765**

The *firman* issued to the British East India Company on 12 August, 1765, was put into practice on 12 November, 1766 when another treaty was concluded between Nizam Ali, the ruler of Hyderabad and Colonel Forde. Accordingly, letters were issued to all zamindars of Northern Circars suggesting them to regard the British East India Company as their sovereign in future. Henceforth, they should pay their rents and show respect to the British authorities.

### **1.1.2.7. Inquiry of Cotsford**

In this way, the Northern Circars consisting of the Chicacole circar of which the undivided Ganjam district then formed a part, *came* under the British occupation. The English administrative officers moved from Madras immediately to secure Ganjam and Icchapur. Cotsford, an English engineer, was appointed as the Resident of Ganjam by an order in the council passed on 2 December, 1766. Cotsford viewed the political situation of the area and found that territories lying north of Visakhapatnam, were in a state of turmoil on account of the grand design of Narayanadeva of Paralakhemundi. He intimated this fact to Madras.

### **1.1.2.8. Contract with Narayanadeva**

The Madras Government now wanted to deal with Narayanadeva scorn and contempt. Colonel Peach was sent from Masulipatam to deal with that refractory chief. At this arrival, Narayanadeva became panic-stricken and fled away from Paralakhemundi, after being defeated at the hands of the British troops at Jalmur in May 1768. He then went to Maliahs and was forced to take shelter there. The administration of Paralakhemundi was entrusted upon his Dewan. Cotsford safely arrived and took over his charge as the Resident in July 1768. In this way, Ganjam was annexed to Madras province and came under the sway of the British administration.

### **1.1.2.9. Occupation of Puri**

The British then occupied Puri. For that they adopted the following steps.

### **1.1.2.10. Diplomacy of Lord Wellesley on Jagannath**

Lord Wellesley wanted to capture Puri and Cuttack by sheer display of his diplomacy. Letters were dispatched to the feudatories of Odisha, conveying them that it was the desire of Lord Jagannath to oust the Marathas from the land by the Britishers who would rule there. The desire of the Governor-General was conveyed to the people that it was the time to free the land from the oppression and tyranny of the Marathas. The priests of the Puri Jagannath temple were also assured that they would be respected by the Britishers and the British authorities would follow the policy of non-intervention so far as the temple administration was concerned.

### **1.1.2.11. Bribe to the Marathas**

When the people of Odisha were psychologically won over, it was not a great task for the British authorities to occupy the land. In the next turn, Wellesley resorted to a filthy practice like bribing the Maratha officers handsomely. Letters of commitment regarding the payment of high amount

as bribe were sent to Bhanuji Pandit, the *Naib* of Cuttack, Haribansa Ray, the *Dewan*, Balaji Kuanr, the Commander-in-Chief and Moro Pandit, the *Faujdar* for their help to the British force. Being confident of their support, Wellesley entrusted the task of conquering Puri and Cuttack to Lt. Colonel Campbell of 74 Regiment of the Northern division of the army under the Madras Government.

#### **1.1.2.12. Strategy of Campbell**

As per the strategy, Campbell had to proceed to Puri from Ganjam. After the occupation of Puri, the fort of Barabati, a stronghold of the Marathas in Odisha was to be brought under the British control. Suddenly, after the conquest of the Barabati fort, a detachment was to be sent to Baramul Pass (near Baud) to remain alert for checking the advancement of the Maratha troops from Nagpur. The serious illness of Campbell, before the strategic operation, led Colonel Harcourt of the 12th Regiment to command the army again. .st ~uri and Cuttack. .

#### **1.1.2.13. Operation of Harcourt**

After assuming the responsibility on 11 September, 1803, Harcourt started his operation. He was accompanied by a civil officer named John Melville for organising civil administration, immediately after the occupation of the province. When the British troops left Ganjam, it was very difficult on their part to cross a narrow and hazardous path near the mouth of Chilka lake for reaching the Maratha territory in Odisha. It was only because Fateh Muhammad, the Maratha *Faujdar* was keeping his vigilant eyes over this strategic position. However, he was won over to the side of the British by heavy bribe. Now, the British troop crossed the narrow passage by the help of Fateh Muhammad and occupied Manikpatna. From Manikpatna, Harcourt sent message to the priests of Puri for full protection of the temple of Lord Jagannath and not to infringe the facilities of the priests. The king of Khurda was also persuaded for rendering his help to Harcourt on payment of rupees one lakh. The Raja of Khurda and the priests of the temple of God Jagannath were wanting to get rid of the Maratha rule. Unhesitatingly, they welcomed the British troops. Without any resistance, Puri was captured on 18 September, 1803. This encouraged Harcourt to a great extent

#### **1.1.2.14. Conquest of Cuttack**

The occupation of Puri encouraged the British to proceed further. They made elaborate plan to occupy Cuttack. Making necessary arrangement to check the possible advancement of the Maratha army from Nagpur, Harcourt planned about his march to Cuttack. He posted Lieutenant

Ogilvie and Major Fletcher at Manikpatna and Puri respectively to deal with the Maratha troops. On 24 September, 1803 began the march of Harcourt towards Cuttack. Of course, the Marathas resisted the advancement of the British soldiers and it became toe in Ahmadpur and Mukundapur. However, the mobilisation of Harcourt's artillery force defeated the Marathas and by 10 October, 1803, the entire Cuttack town except fort Barabati was under the British clutch.

The fort of Barabati seemed invincible. Harcourt tried to bribe Shiv Prasad, the Maratha officer in charge of the Barabati fort but that mission failed stupendously. At the night of 13 October, 1803, the British troops set up a battery with one 12-pounder, two 6-pounder and 2 howitzers at a distance of 500 yards from the outer gate of the fort. The operation for the capitulation of fort Barabati began on 14 October, 1803, early in morning with heavy bombardment from all the canons at the outer gate of the fort which cracked. A group of soldiers and artillery-men led by Lt.Colonel Clyton rushed into the fort amidst heavy fire from the side of the Marathas and occupied it.

The Marathas fled away from the fort out of fear and many of them were drowned in the ditch while trying to escape from the clutches of the British army. During the operation, only two European and three Indian soldiers were killed, sixteen European and thirteen Indian soldiers were injured. With the capitulation of the Barabati fort, ended the Maratha rule in Odisha. Major Forbes chases the Marathas was retreated to Nagpur through Baramula Pass, captured it by 2 November, 1803 and that closed the entry of the Marathas to Odisha for all time to come. After possession of the Barabati fort, Lord Wellesley appointed a commission consisting of Harcourt, Melville and Earnst (the magistrate of Midnapur) to deal with the local chiefs who were the feudatories of the Marathe chiefs of Nagpur. After due negotiation, the Rajas and zamindars of Khurda, Kujang, Kanika, Aul, Mayurbhanj, Angul, Hindol, Darpan, Sukinda, Madhupur etc. acknowledged the British suzerainty and promised to pay the annual tribute to the British authority. In this amicable manner, the British power made the solution with the local chiefs at the beginning of its administration in Odisha.

#### **1.1.2.15. Capture of Balasore**

In the meanwhile, the strategy of Captain Morgan at Balasore met with success in driving away the Marathas. A detachment under his command in seven vessels, namely, Alexander, Anne, George, Fairdie, Lizard, Scourage and a gun boat reached Balaramgarhi after crossing river Budhabalanga. Balaramgarhi was a small Maratha port. Without any resistance, the Marathas

allowed the British army to advance towards Balasore town. Although the British vessel sailed up the river with the help of local pilots, but their progress became very slow due to heavy rain. The rumour of the coming of Maratha troops to oppose the British army, prompted Morgan to proceed with two light canons and three hundred soldiers in small boats. The party, while marching inside the town, got feeble resistance from the Marathas. However, Morgan reached the British factory at night. He tried to bribe Moro Pandit, the Maratha *Faujdar* of Balasore but the Marathas got its small and imprisoned him. Captain Morgan's mobilisation of the British troops, created panic in the hearts of the Marathas who fled away from the town at night on 21 September, 1803. In the next morning i.e. 22 September, 1803. Captain Morgan occupied Balasore with ease. He stationed the British troops outside the town to face possible Maratha attack. After a week, when the British position in Balasore became stable; Morgan sent reinforcement to Soro under the leadership of Slye to drive out the Marathas. Further, troops were sent to strengthen his hand. The Marathas were defeated at Soro and fled towards Bhadrak. Now, the path was clear from Balasore to Cuttack. In the meanwhile, Colonel Ferguson marched from Jajesar and reached Balasore 4 October, 1803. After that, he went Cuttack to join with Harcourt. Then began the operation on the north-east of the river Suvarnarekha. Captain Lamb, by the order of Colonel Fenwick, occupied Pataspur, Kamarda, Bhograi, Shahbandar, Jamukunda etc. and brought the zamindars under British control by applying both conciliatory and coercive policy. However, on 17 December, 1803, by the treaty of Deogaon, Raghuji Bhonsle ceded Cuttack and Balasore to the East India Company.

#### **1.1.2.1.6 Occupation of Sambalpur**

The occupation of Baramula Pass on 2 November, 1803 by Major Forbes prompted Harcourt to write conciliatory letters to the Rajas of Baud. Sonapur and Sambalpur to acknowledge the authority of the British which they cordially reciprocated by paying annual tributes. However, Sambalpur remained an exception to it. In January, 1804, Major Broughton, conquered Sambalpur defeating Maratha Governor Tantia Pharnavis. He concluded friendly treaty with queen Ratnakumari of Sambalpur and the local chiefs of Raigarh, Gangapur, Bamara, Bonai etc. Broughton was, of course, ignorant about the treaty of Deogaon. Further, the treaty of Deogaon did not mention anything about Sambalpur. The local chiefs also never wanted to stay under the Maratha suzerainty of Nagpur. When persuasion failed in connection with the handing over of Sambalpur to the British authority, Wellesley threatened Raghuji Bhonsle for war. This acted as

tonic and the Maratha authority of Nagpur handed over Sambalpur to the British. With the departure of Lord Wellesley, Governor, General Barlow, a pacifist, restored Sambalpur to the Marathas. Again, the Maratha rule was reimposed on Sambalpur from 1806 and continued till 1817. Again, the British authority drove away the Marathas from Sambalpur in 1817. From 1818 to 1849, the Chauhans ruled over Sambalpur. It was again annexed to the British authority in 1849 with the application of the Doctrine of Lapse of Lord Dalhousie.

### **1.1.3. Conclusion**

Thus, the British occupation of Odisha opened a new era in the history of modern Odisha. It put an end to the long administration of the Marathas under whose administration the people of Odisha were suffering. With the British occupation of Odisha, the English became the sole authority to rule Odisha. It also brought many changes in the existing administrative set up when the British introduced their own system of administration

### **1.1.4. Summary**

- The mal-administration of the Maratha rulers, their atrocities and exploitation had made the Maratha rule quite unacceptable to the people of Odisha.
- Right from the days of the grant of Diwani of Bengal, Bihar and Odisha to the East India Company, the British wanted to establish their supremacy on the soil of Odisha.
- However, the fragile and weak Maratha administration gave the British a good opportunity to fulfill their dream of establishing their authority over Odisha.
- With the grant of Dewani in 1765, Lord Clive obtained from Emperor Shah Alam the Northern Circars consisting of Chicacole, Rajahmudry, Ellore and Guntur as free gift in which the present undivided Ganjam district was included.
- The British East India Company also got Midnapur which was a part of Odisha.
- Lord Wellesley wanted to capture Puri and Cuttack by sheer display of his diplomacy.
- Letters were dispatched to the feudatories of Odisha, conveying them that it was the desire of Lord Jagannath to oust the Marathas from the land by the Britishers who would rule there.
- The occupation of Puri emboldened the British to proceed further.

- They made elaborate plan to occupy Cuttack. Making necessary arrangement to check the possible advancement of the Maratha army from Nagpur, Harcourt planned about his march to Cuttack.
- In the meanwhile, the strategy of Captain Morgan at Balasore met with success in driving away the Marathas.
- On 22<sup>nd</sup> September, 1803 Captain Morgan occupied Balasore.
- In January, 1804, Major Broughton, conquered Sambalpur defeating Maratha Governor Tantia Pharnavis.
- He concluded friendly treaty with queen Ratnakumari of Sambalpur and the local chiefs of Raigarh, Gangapur, Bamara, Bonai etc.
- Thus, the British occupation of Odisha opened a new era in the history of modern Odisha. It put an end to the long administration of the Marathas under whose administration the people of Odisha were suffering.

#### 1.1.5. Exercise

- ❖ Give an account on the British occupation of Odisha.
- ❖ Discuss the causes responsible for the occupation of Odisha.
- ❖ Write a note on the occupation of Cuttack by the British.
- ❖ Make an analysis on the British occupation of Puri.
- ❖ Write a note on the British occupation of Sambalpur and Balasore.

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**UNIT-1**  
**Chapter-II**

**British Administration of Odisha:  
Land Revenue Settlements, Administration of Justice**

**Structure**

**1.2.0. Objectives**

**1.2.1. Introduction**

**1.2.2. British Administration of Odisha**

**1.2.2. 1. Land Revenue Settlement**

**1.2.2. 1. 1. Zamindari system**

**1.2.2. 1. 2. Temporary settlements**

**1.2.2. 1. 3. Zamindaries under regulation**

**1.2.2. 1. 4. Bad effects of short term settlements**

**1.2.2. 1. 5. Exploitation of Bengali zamindars**

**1.2.2. 1. 6. Ryotwari system**

**1.2.2. 1. 7. Mahalwari system**

**1.2.2. 2. Administration of justice**

**1.2.3. Conclusion**

**1.2.4. Summary**

**1.2.5. Exercise**

**1.2.6. Further Reading**

### **1.2.0. Objectives**

*This chapter will discuss the British administration of Odisha. After studying this lesson the students will be able to:*

- *know the causes of the British administration of Odisha*
- *understand the Land Revenue Settlement*
- *know about the administration of justice*

### **1.2.1. Introduction**

The British occupation of Odisha in 1803 created a new chapter in the history of Odisha. Before that, Odisha had been under an alien rule for such a long period. They introduced British administration in Odisha which brought far-reaching changes in Odisha. In fact, the British administration had changed the life of the people of Odisha to a great extent.

### **1.2.2. British Administration of Odisha**

Odisha was divided into three administrative units under British administration.' Province of Cuttack' was under Bengal Presidency, Ganjam and Koraput were under Madras Presidency and Sambalpur was under Central Provinces. Besides, there were princely states. The administration under such conditions naturally could not become uniform. Further 'Province of Cuttack' was divided into two divisions viz., Northern and Southern with head quarters at Balasore and Jagannath (Puri) respectively in 1804. Subsequently for administrative reasons, head quarter at Puri was shifted to Cuttack in 1816. Cuttack also became the seat of the Commissioner, the Board of Revenue and the Provincial Appeal Court in 1818. The Commissioner became the Superintendent of Feudatory States. Cuttack Province was divided into Balasore, Cuttack and Puri districts in 1828.

#### **1.2.2. 1. Land Revenue Settlement**

In the administration, revenue aspects were considered most important. All the three kinds of land settlement, viz., Zamindari, Ryotwari and Mahalwari were implemented in different parts to assess and collect land revenue.

##### **1.2.2. 1. 1. Zamindari system**

The British occupied Odisha in 1803. At that time permanent Settlement had been in force in Bengal for a decade. The Permanent Settlement recognized the zamindars as the hereditary proprietors of the soil in perpetuity, provided they paid to the government, the latter's share of the revenue, collected from the cultivators. The same system was not introduced in entirety in Odisha.

#### **1.2.2. 1. 2. Temporary settlements**

The English introduced temporary settlements in most areas and extended Permanent Settlement to some zamindaries of the Maratha period. Under the Regulation XII of 1805, short term settlements were introduced for eleven years in the following order - one year settlement of 1804-5, three years' settlement from 1805-6 to 1807- 8, four years' settlement from 1808-9 to 1811-12 and three years' settlement from 1812-13 to 1814-15. At the end of these short term experiments, Permanent Settlement was proposed to be introduced in such lands which were "in a sufficiently improved state of cultivation to warrant the measure on such terms as the government shall deem fair and equitable".

#### **1.2.2. 1. 3. Zamindaries under regulation**

Under the above regulation, settlement of land revenue was made with the following zamindaries at a fixed *jama* in perpetuity - Darpan, Sukinda, Madhupur, Aul, Kanika, Kujang, Harishpur, Marichpur, Bishnupur, Dampara, Patia, Kalkalla, Chhedra and Parikud. East India Company wanted to treat the raja of Khurda as a zamindar on the basis of Permanent Settlement like the zamindars of the above-mentioned estates but due to the rebellion of the raja in 1804 his estate was converted into a government estate.

In 1805 the Government promised that Permanent Settlement would be introduced in the temporarily settled areas at the end of eleven years' experimental short term settlements. But the promise could not be actually fulfilled because in 1811 and 1812 the Court of Directors of East India Company, in their despatches to the Government in India, disapproved of the introduction of Permanent Settlement in 'ceded and conquered territories' including Odisha.

#### **1.2.2. 1. 4. Bad effects of short term settlements**

The short term settlements proved ruinous to the Oriya tenants as well as zamindars. While the tenures of proprietors of land were frequently changed, no method was devised to protect the rights of the peasants over tile land. Revenue was often fixed and increased without taking into proper consideration the real value and capability of estate. Subsequently S.L. Maddox held that the early revenue settlement in Odisha was an "unfortunate record of assessment on insufficient enquiry and of the enforcement of inelastic rules for the realization of inequitable revenues."

The British allowed no reduction or remission of revenue, in the event of the peasants' inability to pay since 1804, there were numerous floods and droughts, causing famine or scarcity of food, but collection of revenue went on as per the Bengal Regulations. The early land revenue policy of the British was considered more repressive than that of the Marathas, because the latter allowed remission or reduction of revenue, when there was loss of crops caused by the natural calamities.

Because of heavy assessment and failure of crops, the landlords could not pay revenue to the Government for their estates. The arrears of revenue led to sale of estates. In 1807, 266 estates with a total *jama* of more than 3 lakhs were sold. Estates with a higher *jama* of Rs. 5,000/- or more were sold at Fort William, Calcutta. Consequently many Odia zamindars lost their estates and those estates were purchased by the Bengali speculators. Since Permanent Settlement was not introduced, many zamindars gave up their estates in 1816-17 to get rid of the troubles, caused by the short term settlements.

#### **1.2.2. 1. 5. Exploitation of Bengali zamindars**

The Bengali zamindars who purchased estates stayed away from the estates and appointed *amlas* to collect revenue. Those *amlas* took advantage of the peasants' ignorance of Regulations and collected more than the legal rent. About their oppression Trower the Collector of Cuttack observed: "This system must have been most ruinous to the country destructive to the prosperity of the *ryots*, and one of the greatest evils which the foreign *amlas* have entailed on the district since it came under the British Government.

The short term settlement did not end in 1814-15 as had been originally proposed. There were ten more short term settlements which ended in 1837. A thirty years settlement was

introduced in 1837 and the question of Permanent Settlement was finally rejected. This long term settlement was made on the basis of careful field survey and investigation into the individual rights of each landholder and under-tenant but the people had already been subjected to much hardship due to the short term settlement of preceding thirty three years.

#### **1.2.2. 1. 6. Ryotwari system**

The Ryotwari system was introduced in place of Zamindari in 'Ganjam plains' of Chhatrapur, Berhampur and Ghumsar in early part of 19<sup>th</sup> century. Under the system, revenue collection was made by officials appointed by the Company. It ensured the tenants of their rights over land on condition of a fixed amount of rent annually. The rent was fixed at half of net production on the basis of assessment. The ryot (peasant-cultivator) felt secured about his possession. He was given a document called 'Patta' containing amount and kind of land and the rent he had to pay. He could deal with his land in any manner without putting any liability on the state.

#### **1.2.2. 1. 7. Mahalwari system**

The System was introduced in Sambalpur district. It was a modified version of the Zamindari System. Both the Zamindars and the village headmen played an important role in the System. They were standing mid-way between the chiefs of a feudatory state and proprietor of the Mughalbandi area. Sambaipur district was divided into two tracts-Khalsa and Zamindari. Whereas the former refers to such land held by village headmen directly from government, the latter was a feudal organization headed by Zamindars. Khalsa consisted of 119 Malguzari, 870 Gauntia and 16 Ryotwari villages comprising of an area of 1657 sq miles. Whereas Zamindars were 17 in number with 3,248 sq miles.

The lease of land was granted to Zamindars or Gauntias or Birtias or Umra, as the ease may be, for collection of revenue. There was some tax-free land called Bhogra, Devottara or Brahmottara. Bhogra was enjoyed by those Zamindars, Gauntias etc. and some classes of village servants like Jhankar (village priest) Chaukidar (watchman) and Nariha (water-carrier) etc. Brahmottara and Devottara were land granted to Brahmins and religious institutions respectively. The System had some demerits. The short term settlement of the System proved to be harassing and expensive for the tenants. Further, the Zamindars and Gauntias exploited tenants in various ways. Free labour known as Bethi- Begar was taken from them. They had to pay Nazarana (present) to secure Zamindar's consent for transfer of land. As Sambalpur district was declared to

be "a partially excluded area" under Govt. of India Act of 1935, it was difficult to amend the tenancy laws.

### **1.2.2. Administration of justice**

The judicial administration, adopted by the British government in Odisha, was efficient. One judge was appointed to look after the administration of justice. The people of Odisha could not follow the clumsy judicial procedure of the court. Sometimes, laws were tilted in favour of the culprit who bribed the *am/as* and other servants of the court and even the pleaders of the opposite party. The people of Odisha gradually lost faith from the judiciary, run by the British government in this land. The same judge also acted as magistrate. The conquered territories were divided into several *thanas* under the control of the *darogahs*.. The police, to a greater extent, was oppressive.

### **1.2.3. Conclusion**

Thus, the introduction of British administration in Odisha brought far-reaching changes in the life of the people of Odisha. Odisha got divided into three administrative units under British administration. In the administration, revenue aspects were considered most important. All the three kinds of land settlement, viz., Zamindari, Ryotwari and Mahalwari were implemented in different parts to assess and collect land revenue. The short term settlements proved ruinous to the Oriya tenants as well as zamindars. The Bengali zamindars exploited the tenants of Odisha. The people of Odisha could not follow the clumsy judicial procedure of the court. The police, to a greater extent, was oppressive in nature.

### **1.2.4. Summary**

- The British occupation of Odisha in 1803 created a new chapter in the history of Odisha.
- Introduction of British administration in Odisha brought far-reaching changes in Odisha.
- Odisha was divided into three administrative units under British administration.
- 'Province of Cuttack' was under Bengal Presidency, Ganjam and Koraput were under Madras Presidency and Sambalpur was under Central Provinces.

- Besides, there were princely states. The administration under such conditions naturally could not become uniform.
- In the administration, revenue aspects were considered most important.
- All the three kinds of land settlement, viz., Zamindari, Ryotwari and Mahalwari were implemented in different parts to assess and collect land revenue.
- The English introduced temporary settlements in most areas and extended Permanent Settlement to some zamindaries of the Maratha period.
- The short term settlements proved ruinous to the Oriya tenants as well as zamindars.
- The British allowed no reduction or remission of revenue, in the event of the peasants' inability to pay since 1804, there were numerous floods and droughts, causing famine or scarcity of food, but collection of revenue went on as per the Bengal Regulations.
- The Bengali zamindars who purchased estates stayed away from the estates and appointed *amlas* to collect revenue.
- Those *amlas* took advantage of the peasants' ignorance of Regulations and collected more than the legal rent.
- The Ryotwari system was introduced in place of Zamindari in 'Ganjam plains' of Chhatrapur, Berhampur and Ghumsar in early part of 19<sup>th</sup> century.
- The Mahalwari System was introduced in Sambalpur district.
- The judicial administration, adopted by the British government in Odisha, was efficient.
- One judge was appointed to look after the administration of justice.
- The people of Odisha could not follow the clumsy judicial procedure of the court.

- The people of Odisha could not follow the clumsy judicial procedure of the court. The police, to a greater extent, was oppressive in nature.
- Thus, the introduction of British administration in Odisha brought far-reaching changes in the life of the people of Odisha.

### 1.2.5. Exercise

- ❖ **Write a note on the British administration in Odisha.**
- ❖ **Give an account on the land revenue settlement in Odisha.**
- ❖ **Highlight the bad effects of land revenue settlement in Odisha.**
- ❖ **Write a note on the administration of justice in Odisha.**

### 1.2.6. Further Reading

- A.C. Pradhan, *A Study of History of Odisha*, 2006.
- B.C. Ray, *New Light on Maratha Odisha*, Bhubaneswar, 1963.
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➤ LEB Cobden-Ramsay, *Feudatory, States of Odisha*, Calcutta, 1910.

**UNIT-1**  
**Chapter-III**

**Economic Development- Agriculture and Industry, Trade and Commerce**

**Structure**

**13.0. Objectives**

**13.1. Introduction**

**13.2. Economic development**

**13.2.1. Agriculture and Industry**

**13.2.2. Agrarian changes**

**13.2.3. Land settlement**

**13.2.4. Introduction of commercial agriculture**

**13.2.5. Failure of commercial crops**

**13.2.6. Rent and wages**

**13.2.7. Agricultural production**

**13.2.8. Trade and Commerce**

**13.2.9. Salt Trade**

**13.2.10. Establishment of trade monopoly**

**13.2.11. Huge profit out of Salt monopoly**

**13.2.12. Sufferings of general public**

**13.2.13. End of indigenous salt factories in Odisha**

**13.2.14. Trade centers**

**13.2.15. Trade centers at Balasore and Pipili**

**13.2.16. Currency Policy**

**13.3. Conclusion**

**13.4. Summary**

**13.5. Exercise**

**13.6. Further Reading**

### **13.0.Objectives**

*This chapter will discuss the Economic Development- Agriculture and Industry, Trade and Commerce.*

*After studying this lesson the students will be able to:*

- *know the causes of the economic development during the British period*
- *understand the development of agriculture and industry during British rule*
- *know about the development of trade and commerce in Odisha under the British rule*

### **13.1. Introduction**

The British rule was a long story of the systematic exploitation by an imperialistic government of a people whom they had enslaved by their policy of divide and rule. The benefits of British rule were only accidental and incidental, if any. The main motive of all British policies was to serve the interests of England. Thus, in 1947 when the British transferred power to India, we inherited a crippled economy with a stagnant agriculture and a peasantry steeped in poverty. As Jawaharlal Nehru put it, "India was under an industrial capitalist regime, but her economy was largely that of the pre-capitalist period, minus man). Of the wealth producing elements of that pre-capitalist economy. She became a passive agent of modern industrial capitalism suffering all its ills and with hardly any of its advantages.

### **13.2. Economic development**

The British economic policy was exploitative in nature. As they had come with the sole purpose to do trade and commerce and to rule by taking the mileage of political disturbance in India, so their intention was not the economic development of the colonies rather the economic exploitation.

#### **1.3.2.1. Agriculture and Industry**

Starting from the last quarter of the eighteenth century to the end of nineteenth century, the British administration was mainly confined to the revenue administration, and augmentation of land revenue was the first target. Since the land revenue was the major source of income to the British Government, it gave early attention to the question of land ownership and its revenue settlement. Until then, the multiplicative relationships between the tenants and the landowners

and between the landowners and the Government were so complicated and confusing that the British Government took about half a century to understand the problem especially in Northern Odisha. For this reason, the problem of land revenue settlements, in their diverse manifestations, continued to be baffling till the end of the nineteenth century. All types of experiments were made and many mistakes were committed.

### **1.3.2.2. Agrarian changes**

The period 1776 to 1947 was full of many agrarian changes. There were numerous agrarian problems in which Odisha had been suffered a lot. This gives a broad historical overview of the major developments concerning land revenue administration, tenancy system, stratification of peasantry, size of holding and productivity of land, cropping pattern, irrigation, technology, agricultural credit and marketing, rate of rent and wage, etc. Such a review should apprise us of the type of agrarian structure that Odisha inherited on the eve of Independence; in particular, an inventory of the inherited historical problems should become evident from such a review so that the whole gamut of post-Independence policies and programmes could be critically analyzed in the light of historical constraints typically faced by the agrarian economy of Odisha.

### **1.3.2.3. Land settlement**

The British Government in Odisha initiated the first settlement in 1804. This was followed by a package of alternative solutions to the inherited problems of land revenue settlement. Out of these alternatives, a few stand out namely: (i) to farm out land to the zamindars under a permanent arrangement as was done earlier in Bengal; (ii) to farm out land to the Zamindars on short-term arrangement and to employ collectors to collect the land revenue and hold the land under direct (Khas) management the land revenue settlement was not less than a farce throughout the British Rule in Odisha. Some of the British experts like Edmonstone, Cecil Beadon, John Lawrence supported the permanent settlement; whereas others like Charles Wood were in a dilemma with respect to its result. Those who were in favour of such a settlement argued that the permanent settlement would create a number of middlemen, in course of time, where the profits of landlords were being distributed among them, and as a result, a large number of affluent groups including zamindars would be subjected to pay income tax and customs, and

state would be a net gainer. The argument against the permanent settlement was that the inelasticity of land revenue under such a system would bring a great loss to the government in the future.

Soon after the conquest of Odisha, the British found that the cultivated lands of the Mughalbandi areas were tilled by two classes of ryots: 'thani' or resident cultivators, and 'pahi' or non-resident cultivators. The thani ryot had a hereditary right of occupancy in their lands, whereas the pahi ryots were mere tenants-at-will. The thani ryots had many advantages over the pahi ryots. The thani ryots could possess the best land in the areas were allowed to enjoy communal rights to pasture, firewood and thatching grass. They held their homestead and garden land free of rent. They could not be ousted so long rent was paid regularly. The pahi ryots paid a much lower rent than their thani brethren, but on the other hand, they were liable to be turned out of their holding at any moment.

#### **1.3.2. 4. Introduction of commercial agriculture**

The British Raj had endeavoured to introduce commercial agriculture in Odisha. In addition to rice, sugar-cane was one of the principal food crops. But, due to unsuitable soil, lack of adequate capital investment by the private enterprise and lack of encouragement from government or from the landlords, the sugarcane cultivation remained a crop only for local requirement. For example, by 1883, in Cuttack district, a mere 2,000 acres were sown with cane, and in Sambalpur, it occupied one percent of total cropped area. Towards the end of the 19th century, there was an improvement only in Balasore district due to private initiatives. Grams, pulses and oilseeds were among the principal rabi crops of Odisha in the 19th century. It occupied around 7.0 per cent of total cropped area in Cuttack district in the year 1900.

#### **1.3.2. 5. Failure of commercial crops**

The cultivation of jute, tobacco and indigo not very popular. A muslim merchant introduced indigo cultivation in Cuttack. The cultivators in Balasore district adopted jute cultivation towards the last decade of the nineteenth century. However, jute cultivation failed to become popular as there was no jute mill to use the raw material. Tobacco cultivation, which required rich alluvial soil, was largely undertaken in Cuttack and Puri districts. In Cuttack, it occupied 200 acres in 1873, which rose to 10, 140 acres in 1891-92.<sup>17</sup> But the poor quality of tobacco discouraged

capital investment. The soil in Odisha proved unsuitable for extensive cotton cultivation, where largely inferior quality was cultivated. Moreover, with the increasing popularity of imported clothes, because of its fine yarn and cheapness, the cotton cultivation reached the lowest ebb. Besides, failure to irrigate land for commercial crops (in many cases, the zamindars did not allow the tenants to use canal water for cash crops production), it led towards monoculture instead of diversified agriculture. The absence of outside market for agricultural produce except rice and limited internal market, did not provide any incentive to peasants to produce commercial crops on a big scale.

### **1.3.2. 6. Rent and wages**

With respect to rent and wages, we notice that between 1837 and 1897, the rent enhancement by the Government was the highest in Cuttack and lowest in Puri districts. For example, the increase in the rate of rent per acre in 1897 over the year 1837 was 43.32 per cent in Cuttack district, 26.00 per cent in Puri district and was 37.00 per cent in Balasore district. <sup>18</sup> In response, the zamindars and other intermediaries enhanced the rate of rent per acre arbitrarily and it had no linkage with the Government rates. Since a majority of tenants were poor, the incidence of increased rent rates coupled with various other cesses and fines imposed by the zamindars was much higher than that in most other states. The Government rarely interfered to check the arbitrary enhancement of rent and extraction of different cesses by the zamindars. In the early years of the British rule, remission of revenue was granted to the zamindars in the years of bad harvest with instructions to discontinue collection of rent. But, in spite of Government order, the zamindars continued to collect rent from the cultivators. Not only that, the timid tenants were also compelled to pay a number of extra cesses known as 'awab' on items, such as growing grass, betelnuts, mango, cotton, and even on celebrating marriage. Then taxes like 'derivalla', 'Najaya' and 'Palatak' worked as penalty taxes imposed on the tenants. Over-burden of such penalty taxes compelled many a tenant to desert his land and migrate to other areas. The wage to the agricultural labour and rural artisans was in the form of kind or in cash. In the rural sector, the most preferred mode of wage was in kind.

### **1.3.2. 7. Agricultural production**

Agricultural production was largely based on labour-intensive technology. The farmers were using certain implements such as spade, axe, chopper, cloud breaker and harrow, etc. which were made of iron extracted out of the native charcoal furnace by the local blacksmiths. However, towards the end of the century, due to availability of imported steel, utilisation of native iron declined. During the British period, the traditional money institutions were the source of borrowing for the cultivators. The cultivators borrowed mostly for paying wages to daily labourers, reclamation of land, minor irrigation, purchasing seeds from landlords, payment of rent to the zamindars (especially, during the failure of crop), and so on. The small and marginal tenants resorted to borrowing from the village moneylenders, mahajans, big tenants etc. to defray their family expenditure on food grains and other necessities for life.

### **1.3.2. 8. Trade and Commerce**

As the basic purpose of the British was trade and commerce, so they involved themselves in trade and commerce in the colonies. In case of Orissa, they looked for the enrichment of their treasury rather looking the benefit of the people of Orissa.

### **1.3.2. 9. Salt Trade**

Like the British land revenue policy, the British policy of salt monopoly proved ruinous to the economic life of the people. It is the sad story of the systematic destruction of an indigenous industry. During the Maratha period a large quantity of salt was manufactured in the sea coast of Orissa. Salt manufacture was a private concern of the *malangis* (salt manufacturers). The merchants were purchasing salt from the *Malangis* and exporting the same to the neighbouring states.

The Maratha Government did not interfere with the manufacture of salt but collected duties from the salt merchants. The East India Company had established its monopoly over salt trade in Bengal as early as 1765. Under East India Company's monopolistic salt trade the salt price of Bengal was higher than that of Orissa. Consequently large quantity of salt was smuggled from Orissa to Bengal. So the East India Company had tried to secure control over the salt trade of Orissa by an agreement with the Marathas long before they actually occupied Orissa, but the Marathas had refused to give this concession to them.

### **1.3.2. 10. Establishment of trade monopoly**

After the occupation of Orissa the East India Company decided to establish its monopoly over the salt manufacture and trade of Orissa. According to the Regulation of 1804, the manufacture of salt became the monopoly of the Company's Government. The private manufacture of salt was allowed only under license from the Government and the sale of the commodity was made subject to the payment of a duty of twelve annas per maund. The Regulation XXII of 1814 made the manufacture and sale of the salt an exclusive monopoly of the Company's Government. In 1806, James King took charge of the salt department as tile salt agent. Under his supervision salt was manufactured in the *aurangs* of Balasore, Cuttack and Puri districts by the *malangis*. Large quantity of salt was exported from Orissa by the East India Company, resulting in securing to the Company huge revenue. At the end of East India Company's rule, the net revenue derived from local sale and export of salt was 45 lakhs of rupees, which was much higher than the income, derived from the land revenue.

### **1.3.2. 11. Huge profit out of Salt monopoly**

While the East India Company made huge profit out of monopoly in manufacture and sale of salt, the *malangis* and common consumers suffered. The *malangis* who were employed by the British Government were paid low wages, and yet they were required by the zamindars in whose land salt was manufactured to pay the latter's due as was the case before the establishment of the British monopoly. In 1808, the salt agent James proposed that the salt lands within the zamindar's jurisdiction should be transferred to that of the salt department. The proposal was worked out, subject to the payment of 1 1/2 annas per maund of the manufactured salt and certain amount of salt as *Khorakee* (dietary allowance) to the zamindars in whose estates salt was manufactured.

### **1.3.2. 12. Sufferings of general public**

The general public had to purchase salt at a much higher rate under the British monopoly than during the Maratha period because of the higher taxes imposed on salt. The price of salt, manufactured under the monopoly system, was deliberately raised to help the sale of imported salt, and ultimate replacement of indigenous salt by the imported salt.

By 1860, the fine and cheap Liverpool salt was being sold in large scale in Orissa; as by that time the native prejudice against the foreign salt had disappeared. The British Government stopped manufacture of salt and abolished monopoly over salt trade in 1863. The manufacture of

salt was hereafter allowed to be carried on through private enterprise under the excise rules of Act VII (B.C.) of 1864. Under these excise rules, a salt manufacturer was required to pay duty to the Government. The salt industry could not be revived any more, because indigenous salt could not compete with the imported salt of superior quality. The indigenous salt industry virtually ended with the abolition of the British salt monopoly and discontinuance of Government manufacture of salt resulted in depriving 26 thousands of *malangis* of the means of their livelihood.

The British Government was not even favourably inclined towards the local manufacture of salt under excise system, and was keen on suppressing illicit manufacture of salt, as it deprived the Government of excise revenue on salt. In 1889 the Government prohibited the manufacture of *Panga* salt (salt boiled out of salt earth scraped up in saliferous soil).

### **1.3.2. 13. End of indigenous salt factories in Odisha**

In 1891 the Government made an attempt to manufacture salt on a monopoly basis by establishing salt factory at Tua and Gurubai on the Chilika lake (in Puri district). The *Tua* and *Gurubai* factories were closed in 1902. The failure of these two factories was due to the lack of proper official supervision and inadequate sale. From the stoppage of Government's salt manufacture in 1863 upto the beginning of the twentieth century, Liverpool salt dominated Orissa salt market. From the beginning of the present century, due to the facilities of railway transport the Madras salt became a serious competitor for the Liverpool salt.

### **1.3.2. 14. Trade centers**

The Battle of Plassey and Buxar helped the British to establish their colony in India. Thereafter they acquired as much of Indian territories as possible, and Orissa being close to Bengal automatically came under their control. As early as 1633, the British established a trade centre at Hariharpur (present Jagatsingpur district), one of their first settlements in India.

### **1.3.2. 15. Trade centers at Balasore and Pipili**

Their subsequent trade establishment at Baleswar (or Balasore) on river Burhabalanga and at Pipili developed into flourishing centers of trade as well as of power. According to William Wilson Hunter, the English historian, it was those two Orissa harbours which became the basis of the future greatness of the British in Bengal.

Balasore district was part of the ancient Kalinga which later became a territory of Toshala or Utkal, till the death of Mukunda Dev. It was annexed by Moghuls in 1568 and remained as a part of their suzerainty up to the middle of eighteenth century (up to 1750-51). Then the Marahattas occupied this part of Odisha and it became a part of the dominion of the Marahatta Rajas of Nagpur. The East India Company ceded this part through a treaty called treaty of Deogaon in 1803 and it became a part of Bengal Presidency up to 1912. But the first English Settlement came into existence in Balasore region in 1634 while Sahajahan was the emperor at Delhi. The first of English factories was established in this region in 1640.

The English settlement of Balasore, formed in 1642, was an early trading port for British, French and Dutch ships in the early age of Enlightenment and became a colonial part of first Danish India, later British India. In 1763 Balasore became a Danish possession, governed from Tranquebar, as part of Danish India. Due to the shallowness of its bay, the trading post was abandoned, leaving behind only a small settlement in the area. Balasore as a separate district was created in October 1828 while it was in the Bengal Presidency. On 7 November 1845, all Danish India was sold to the British, who made it part of British India.

### **1.3.2. 16. Currency Policy**

British currency policy adversely affected the economic life of the people of Orissa. In Orissa *Kauri* currency was prevalent during the Maratha period. But the British Government wanted the payment of revenue in sicca rupee, the standard silver coin, then prevalent in Bengal. The British allowed payment in *Kauri* currency till the end of 1807-08. Thereafter, they depreciated *Kauri* to a considerable extent in relation to *Sicca* rupee. Consequently the price of commodities rose very high in terms of *Kauris*, causing much distress to the people. At the same time payment of revenue in silver became difficult due to the scarcity of silver which had been caused by the remittance of a huge amount of silver to the Calcutta treasury. The hardship, caused by depreciation of *Kauri* became a cause of profound mass unrest against the British rule.

### **1.3.3. Conclusion**

Thus, the British economic policy was exploitative in nature. As they had come with the sole purpose to do trade and commerce and to rule by taking the mileage of political disturbance in India, so their intention was not the economic development of the colonies rather the economic exploitation. Starting from the last quarter of the eighteenth century to the end of nineteenth

century, the British administration was mainly confined to the revenue administration, and augmentation of land revenue was the first target. Thus, British economic policy adversely affected the economic life of the people of Orissa.

#### **1.3.4. Summary**

- The British rule was a long story of the systematic exploitation by an imperialistic government of a people whom they had enslaved by their policy of divide and rule.
- The benefits of British rule were only accidental and incidental, if any.
- The British economic policy was exploitative in nature.
- Since the land revenue was the major source of income to the British Government, it gave early attention to the question of land ownership and its revenue settlement.
- The period 1776 to 1947 was full of many agrarian changes.
- There were numerous agrarian problems in which Odisha had been suffered a lot.
- This gives a broad historical overview of the major developments concerning land revenue administration, tenancy system, stratification of peasantry, size of holding and productivity of land, cropping pattern, irrigation, technology, agricultural credit and marketing, rate of rent and wage, etc.
- The British Government in Odisha initiated the first settlement in 1804.
- This was followed by a package of alternative solutions to the inherited problems of land revenue settlement.
- The British Raj had endeavoured to introduce commercial agriculture in Odisha. In addition to rice, sugar-cane was one of the principal food crops.
- But, due to unsuitable soil, lack of adequate capital investment by the private enterprise and lack of encouragement from government or from the landlords, the sugarcane cultivation remained a crop only for local requirement.

- The cultivation of jute, tobacco and indigo not very popular.
- As the basic purpose of the British was trade and commerce, so they involved themselves in trade and commerce in the colonies.
- In case of India, they looked for the enrichment of their treasury rather looking the benefit of the people of Orissa.
- Like the British land revenue policy, the British policy of salt monopoly proved ruinous to the economic life of the people.
- It is the sad story of the systematic destruction of an indigenous industry.
- The East India Company had established its monopoly over salt trade in Bengal as early as 1765.
- Under East India Company's monopolistic salt trade the salt price of Bengal was higher than that of Orissa.
- According to the Regulation of 1804, the manufacture of salt became the monopoly of the Company's Government.
- While the East India Company made huge profit out of monopoly in manufacture and sale of salt, the *malangis* and common consumers suffered.
- The general public had to purchase salt at a much higher rate under the British monopoly than during the Maratha period because of the higher taxes imposed on salt.
- By 1860, the fine and cheap Liverpool salt was being sold in large scale in Orissa; as by that time the native prejudice against the foreign salt had disappeared.
- In 1891 the Government made an attempt to manufacture salt on a monopoly basis by establishing salt factory at Tua and Gurubai on the Chilika lake (in Puri district).
- The *Tua* and Gurubai factories were closed in 1902.
- As early as 1633, the British established a trade centre at Hariharpur (present Jagatsingpur district), one of their first settlements in India.

- Their subsequent trade establishment at Baleshwar (or Balasore) on river Burhabalanga and at Pipili developed into flourishing centers of trade as well as of power.
- British currency policy adversely affected the economic life of the people of Orissa.
- Thus, the British economic policy was exploitative in nature. It adversely affected the economic life of the people of Orissa.

### 1.3.5. Exercise

- ❖ **Write a note on the economic development in Odisha during the British period.**
- ❖ **Give an account on the development of agriculture and industry in Odisha during the British period.**
- ❖ **Make an analysis on the development of trade and commerce in Odisha during the British period.**
- ❖ **Discuss how the British economic policies had adversely affected the economic life of the people of Odisha.**

### 1.3.6. Further Reading

- A.C. Pradhan, *A Study of History of Odisha*, 2006.
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**UNIT-2**  
**Chapter-I**

**Resistance Movements in the 19th century:**  
**Khurda rising of 1804-05, Paik rebellion of 1817**

**Structure**

**2.1.0. Objectives**

**2.1.1. Introduction**

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### **2.1.0. Objectives**

*This chapter will discuss the Resistance Movements in the 19th century- Khurda rising of 1804-05, Paik rebellion of 1817. After studying this lesson the students will be able to:*

- *know the causes of the resistance movement in the 19<sup>th</sup> century*
- *understand the Khurda rising of 1804-05*
- *know about Paik rebellion of 1817*
- *evaluate the causes and results of the Paik rebellion of 1817*

### **2.1.1. Introduction**

The 19th century Odisha witnessed a number of resistance movements of the common people, landholders, Zamindars and Feudatory Chiefs against the British Raj. Among those resistance movements, four were very severe and posed great threat to the British rule in Odisha. All those resistance movements occurred in Odisha due to a strong dislike for the new rule, the oppressive revenue system and high rent, threat to traditional privileges of vested landed-interests etc which had endangered the life and property of the people of Odisha.

### **2.1.2. Resistance Movements in 19<sup>th</sup> Century**

Unlike other parts of India, the British occupation of Odisha was immediately followed by sharp public reaction giving rise to resistance movement in the 19<sup>th</sup> century.

### **2.1.3. Resistance movements of Khurda**

The resistance movement started in the form of insubordination against the British authorities by Nilakantha Mangaraj, the Raja of Harispur with whom the special Commissioner for Odisha had signed treaty engagement on December 1803. He was dismissed for defying the British authorities and placed under confinement till April 1805, and released on condition of good behaviour and regular payment of tribute. From the Maratha period the relationship between the British and Raja of Kanika was strained on account of practical activities on the coast of Odisha under the latter's patronage. Very often the British traders had complained against the Raja of

Kanika for the harassment they suffered. With the change of authorities governing Odisha in 1803, the Raja entered into an engagement with the British agreeing to pay tribute. There were signs of an improvement in relationship. But in 1804 troubles started concerning the Raja of Khurda and British apprehended a secret alliance between Khurda and Kanika. Even the Raja of Kujanga was expected to join this alliance against the British.

### **2.1.3. 1. Causes of conflict with the Raja of Khurda**

There were many causes which led to the Khurda rising which can be discussed below.

### **2.1.3. 2. Deceit of the British towards the Raja of Khurda**

The Raja of Khurda had surrendered the Mahals of Lambai, Rahang and Puri to the Marathas in lieu of some military help he had received for his war against the Raja of Paralakhemundi. After the expulsion of the Marathas, the Raja expected the Mahals would be restored to him by the British. But the unwillingness of the British to oblige naturally angered the Raja. Colonel Harcourt categorically denied restoration of the Mahals.

### **2.1.3. 3. Difference between Raja of Khurda and the British**

During his march from Ganjam towards Puri in September 1803 Harcourt and availed of the good-will of the Raja of Khurda for provision of troops and movement of convoys. He had assured the payment of Rupees one lakh to the Raja for allowing him smooth passage. The Raja received Rupees seventy thousand in two installments, but the payment of the balance of Rs. 30,000 was deferred indefinitely.

### **2.1.3. 4. Attempt of Jayi Rajguru to restore the Parganas**

Mukundadeva-II, the Raja of Khurdha (1795-1817) welcomed the British after their conquest of Orissa in 1803. He hoped that the four Parganas (Rahang, Serain, Chaubiskud and Lambai) lost to the Marathas would be restored to him by the British. Since the king was a minor, his regent Jayakrisna Rajguru or Jayi Rajguru went to Cuttack to present his case for the restoration of the Parganas and a reduction of annual Peshkash. They refused both the demands. Instead, they pressurised the king to execute an agreement on lines dictated by them. They

wanted the king to dismiss Rajguru. Jayi Rajguru read the evil designs of the British. He made an alliance among the Chiefs of Khurdha, Kujanaga and Kanika states. The king of Khurdha made all preparations for confrontation with the British. The personal approach of Jayi Rajguru, the Dewan of Khurda proved unavailing. Rajguru's request for a reduction of the amount of annual tribute was also summararily, rejected by Harcourt.

### **2.1.3. 5. Efforts made by the King of Khurda and his associates**

The above factors were responsible in compelling the Raja of Khurda to adopt a hostile attitude against the British in 1804. He felt reluctant to sign the treaty engagement with the Commissioners and did not hesitate to vent his feelings. In a bid to recover the Mahals from British possession. He even sought the help of the Marathas. He engaged Sambhu Bharati, a mendicant to go round the Odia zamindars persuading them to make a, common cause against the foreign Government. The Rajas of Kujang and Kanika responded to the call. The Raja of Kanika violating the agreement on the production and sale of salt seized the British Store houses and funds and declined to attend the Commissioners Cuttack as a tributary. He even raised a large army under a Maratha Commander for self defence.

### **2.1.3. 6. British measures to suppress the resistance movement**

Harcourt was naturally worried lest such disaffection might spread among other tributaries and sought the Governor General's permission for a stern exemplary action against the Raja of Khurda so as to dissuade others turning hostile to the British. Under pressure, of the Home Government Lord Wellesley did not agree to escalate a conflict in Odisha. His war against the Maratha Confederacy was not yet over. He, therefore, suggested Harcourt to adopt conciliatory measures. Sambhu Bharati, the Agent provocateur was seized. An attempt to negotiate through Captain Blunt with the Raja of Khurda proved futile on account of the intervention of Jayi Rajguru. A contingent of 250 cavalry soldiers and 900 Barkandazes from Khurda entered into Lembai, Rahang and Puri. On hearing this news Captain Hickland, who was stationed at Pipili marched with an army of 120 Sepoys and defeated the Raja's force on 22 November 1804. Harcourt also proceeded from Cuttack against the Raja of Khurda. The fort of the Raja was besieged by Capt. Storey. Harcourt engaged Shaikh Waz Muhmmad, a native of Cuttack to reduce the fort of Banpur and through him captured the Raja's brothers and son.

Subsequently, the Raja was also captured on 3 January 1805 and taken to Cuttack. After subduing Khurda, Harcourt despatched a small contingent towards Nayagarh to capture Antaji and Kannoji. Two Maratha agents of Nagpur through whom the Raja of Khurda sought help and himself proceeded towards Kujang and Kanika via Gop.

### **2.1.3. 7. Support of the people and the chiefs to the Raja of Khurda**

The Zamindars of Marichpur and Harispur were sympathetic to the cause of Khurda; they were even preparing to render help. But the arrival of Harcourt with army dissuaded them from such a course of action. Chandradhwaja Sendh, Raja of Kujang took to flight on hearing the approach of the Commissioner. He was arrested in May 1805. His brother Madhusudan Sendh was installed on the Guddi on condition that the Raja would account for all properties collected from wrecks of ships on the coast and would remain loyal to the British.

Thereafter, Harcourt moved towards Kanika. Robert Ker, the Collector of Balasore was also asked to proceed with a force and arrest the Raja on grounds of mere, suspicion. Harcourt asked, to take over the charge of Kanika estate for direct administration. Major Andrew and Captain Blunt were detailed to assist Ker in settling the affairs in Kanika. The Raja was taken a prisoner and shifted to Balasore. He was kept there till September 1805 and subsequently removed to Midnapure.

The removal of the Raja of Kanika, apparently for no reason, provoked the people of the estate to rebel. The uprising was led by the Diwan. But it could be suppressed by the British through Subadar Shib Prasad who seized all the weapons of the rebels. It is difficult to justify the military action against Kanika. The Chief and his people were taken to task for resisting the British who considered the Raja as notorious for his earlier non-cooperation in trading activities and hostile antecedents. They suspected his connivance with the Rajas of Kujang and Khurda and were not prepared to leave anything to chance.

### **2.1.3. 8. Results of the Khurda rising**

- ✚ As a result of which the British captured the fort of Khurdha in December 1804.
- ✚ The fugitive king was arrested by the treachery of one Fateh Muhammad in January 1805.

- ✚ The Raja of Kanika, Balabhadra Bhanja was made a prisoner.
- ✚ The Raja of Kujang was replaced by his elder brother.
- ✚ The regent of the king of Khurda, Jayakrisna Rajguru or Jayi Rajguru was hanged.
- ✚ Khurdha was confiscated and brought under the direct (khas) management of the British.
- ✚ The Raja was given an allowance for the administration of Jagannath temple.
- ✚ His headquarters was fixed at Puri.
- ✚ He retained the title of Maharaja without any kingdom.

## **Conclusion**

Thus, resistance movement of Khurda was a significant event in the history of modern Odisha. This was the first resistance movement in the country and Jai Rajguru was the first martyr of India. Although the movement was suppressed by the British Raj but it provided fuel to the future movements happened in the country.

### **2.1.4. Paik rebellion in 1817**

The Paik rebellion of 1817 was one of the significant event in the history of modern Odisha. The people of Odisha had welcomed the British Government in order to get relief from the exploitation of the Marathas. However, their hopes and aspirations were shattered on the rock of frustration when they experienced the administrative structure and economic exploitation, the two tentacles of the British imperialism. Added to these miseries were the faulty land revenue policy, salt monopoly, deprivation of the local servants from the British administration, the unsympathetic attitude of the rulers towards the ruled etc. which discharged poison in the mind of the people of Odisha. The British rule reached the nadir point of its degeneration when Jayi Rajaguru, the indomitable minister of Raja Mukundadeva II of Khurda was hanged and the estate of Khurda was confiscated permanently. The direct management of Khurda from 1805 by the British authority, not only flared up the anger of the native people but prepared the ground for an armed rebellion by the Paiks that took place in 1817 under the leadership of the commander of the Raja of Khurda, Buxi Jagabandhu Bidyadhar Mahapatra Bhramarabara Ray. This rebellion is famous as the Paik rebellion.

#### **2.1.4. 1. Causes of the Paik rebellion**

There were many causes which led to the outbreak of the Paik Rebellion of 1817 which can be discussed as follows.

#### **2.1.4. 2. British exploitative policies**

With the removal of the Raja of Khurda, Major Fletcher took over the charge of the entire administration of the estate. Thus started the exploitative policies of the British administration which became increasingly intolerable for the people of Odisha. They failed to understand the British regulations because those were translated into Bengali and Persi and were not available in Odia. Their ignorance was exploited by the clerks who were not native people rather Bengalis who crowded the offices in Odisha. In various important matters like payment of revenue, court cases etc. the local people were very much dependent upon the Bengali clerks who collected much money from them. Still then, to get fair judgement from the court became a dream for the local people. They could not ventilate their grievances before the British authority due to the gulf between the general mass and the British government.

#### **2.1.4. 3. Faulty revenue policy**

The faulty revenue policy of the British government adversely affected the local zamindars and the royats. The short term land revenue settlements hit the zamindars who failed to pay their due to the British authority. The Britishers never allowed remission or time to the local zamindars for the payment of revenue. The zamindars who failed to pay revenue to the British government at Calcutta in proper time, lost their zamindari due to several reasons like failure of crops, draught, flood and other natural calamities. The assessments and over assessments of the short-term settlements added misery to the already miserable life of the peasants. This faulty land revenue policy of the British government disappointed not only the zamindars but also the royats.

#### **2.1.4. 4. British salt policy**

The British salt monopoly was another cause of the rebellion. It had caused immense hardship to the common people of Odisha. The long sea coast of Odisha produced a huge quantity of salt which was used by the people of this land freely. However, the British authority deprived the

zamindars and the local people of coastal region of their traditional rights to manufacture salt. The rise in the price of salt was generally felt by every house of this land due to the heavy import of Liverpool salt.

#### **2.1.4. 5. Difficulties of the Khurda people**

The *amlas* involved in the administration smuggled out vast quantity of salt and got huge profit. The common people of Khurda, who depended on smuggled salt, found themselves in utter hardship. They violated the British salt laws and manufactured salt. For this breach of laws, they had to suffer imprisonment which was a social stigma at that time. The persons who were imprisoned, were excommunicated from the society after their release from the jail. People tried to attract the attention of the British government against the oppressive nature of the salt laws which fell in deaf ears which enraged the people of Odisha.

#### **2.1.4. 6. The new currency system**

The introduction of new currency- system of the British authority in Odisha was another factor for the Paik rebellion. During the Maratha period, cowrie formed the chief medium of exchange in Odisha. It had its rate of exchange with the silver coins. Scarcity of cowrie currency was greatly felt during the early stage of British administration in Odisha. As a result, it became very much difficult on the part of the British troops to procure small articles of daily consumption from the local market. So, in November 1804, the British government introduced *sicca* rupees in Odisha. The zamindars, the peasants, the Talukdars etc. felt difficulty for paying revenue in cowrie currency. The villagers faced a lot of problems in handling the new currency and they were grossly exploited by the local *mahajanas*.

#### **2.1.4. 7. Contemporary political condition of Khurda**

The then political condition of Khurda, made its people rebellious. The hanging of Jayi Rajaguru, the deposition of Raja Mukundadeva II and the reorganization of administration in Khurda by Major Fletcher, enraged the people of Khurda a lot. They wanted to oppose the British rule in Khurda at any cost.

#### **2.1.4. 8. Displeasure of Buxi Jagabandhu**

The displeasure of Buxi Jagabandhu was the immediate cause for the outbreak of the Paik rebellion. He was the Commander of the Raja of Khurda and his office was hereditary. He commanded respect next to the king from the people. For his service he got *jagir* lands from the Raja which was known as *Buxibari*, consisting of the quilla of Rorung and four *paraganas* viz- Rahang, Lembai, Sarai and Chabiskud. When Major Fletcher organised new administration in Khurda, he dispossessed Buxi of the quilla Rorung. Further, by the mischievous role of Chandra Prasad Singh, the above mentioned four *paraganas* of Buxi were sold to Lakshmi Narayan who ultimately gave it to Krishna Chandra Singh, a relation of Chandra Prasad Singh. When the fact was revealed, Buxi represented to Richardson, the Commissioner, regarding this clandestine deal. The challenge of Krishna Chandra in the court against Jagabandhu's right over these *paraganas* and Buxi's own cousin Gadadhar Vidyadhara's claim over such property, led Richardson to dispossess Jagabandhu of his right over these *paraganas* and as such, over all sources of income. This made Buxi a beggar. Added to this misfortune, the *Daroga* of Khurda tried to take Buxi into custody on a false information supplied to him by Charan Patnaik, the *Sarbarakar* of Khurda who reported the *Daroga* about Buxi's secret link with the Pindaris. This led Buxi Jagabandhu to be rebellious.

#### **2.1.4. 9. The beginning of the Rebellion of 1817**

The above factors prompted the Paikas to declare rebellion against the British. On 29 March, 1817, began the Paik rebellion in Khurda. On that day a group of 400 men, denominated Kandhs of Ghumsur in Ganjam, had entered the district of Cuttack, where they have been joined by the Paiks and Dulbeheras of Pergunnah Khurda under the guidance of a person named Jagabandhu and had committed various acts of rebellion. The insurgents attacked the police station and government buildings at Banapur and killed more than 100 men and looted government money amounting to Rs. 15,000. They attacked Charles Becher, the Salt Agent of Southern Division and plundered his boats on the Chilka lake.

#### **2.1.4. 10. Rebellion in Khurda**

The Paiks of Khurda under the leadership of Buxi Jagabandhu joined the Chuhars Kandhs of Ghumsur. They burnt the government buildings and sacked the government treasury of Khurda. The insurgents proceeded towards Lembai and murdered Charan Patnaik at Rathipur. Within no

time, Khurda and the neighbouring areas were at the mercy of these rebels. Barricades were erected by them and Gangapara Pass, the main line of communication between Cuttack and Khurda, was guarded by the rebellious Paiks.

#### **2.1.4. 11. Steps of Edward Impey**

The activities of the insurgents made the British authorities aware about the alarming situation at Khurda. To meet the emergency, Edward Impey dispatched troops to Khurda and Pipli under Lieutenants Prideaux and Faris respectively. Accompanied by Lieutenant Travis, he marched with a detachment of sepoy towards Gangapara on 1 April 1817. It was impossible on the part of the British troops to cross the barricade and advance towards Khurda. On the otherhand, the hidden Paiks inside the jungle attacked the British sepoy off and on and forced them to retreat.

#### **2.1.4. 12. Assaults of the revolutionaries**

Instructed by Captain Wellington, Lieutenant Faris chased the insurgents and consequently, he was shot dead along with one Indian Subahdar. Pipli fell into the hands of the rebellious Paiks. The police stations and government offices were burnt down. On 7 April, 1817, some insurgents under the leadership of Rajballav Chhotrai attacked Hariharpur and beat the Tahasildar of Kothdes black and blue. They also drove away the new zamindars of Balarampur and Budhakera. A large number of common people of Lembai, Pipli and Kothdes joined the insurgents and penalized the zamindars who sided with the British. They also burnt the villages and destroyed the crops. The insurgents captured Rani Mukta Dei of Sambalpur who had settled in her Panehgarh Jagir under British shelter and looted her house. Further, by the instruction of Buxi, they murdered Jagabandhu Patnaik and the members of his family who were spying against Buxi.

#### **2.1.4. 13. Proclamation of Mukundadeva as the king**

Being successful in different places like Khurda, Lembai, Pipli, Gangapara, Kothdes, Hariharpur etc., the insurgents entered into Puri town. They burnt and broke down the public and private buildings as well. On 14 April, Buxi, with a large number of his followers, reached Puri. The priests of the temple welcomed him. They denounced the British authority and proclaimed Raja

Mukundadeva as their ruler who was indifferent to this sort of affair. The correspondences of Impey to the Government at Bengal reveals that the revolt gradually spread to Gope, Kujang, Pattamundai, Golra, Harishpur, Praharajpur etc.

#### **2.1.4. 14. Measures taken by Le Fevre**

Looking at this, the British government opened its Pandora's box for suppressing the rebellion. Martial law was extended to Puri, Pipli, Lembai etc. Captain Le Fevre, with strong military detachments marched towards Puri and on the way, he burnt several Paik villages. The Raja and his son Ramachandradeva were captured and brought to Cuttack by Le Fevre. This action of the British government broke down the morality of the insurgents. However, the reaction against the British government became rampant at Pattamundai, Kujang, Gope and other places. Captain Wellington now directed the troops to suppress the revolt. Captain C.R. Kennet was dispatched with a detachment to suppress the revolt at Gope, Golra and surrounding areas nearby. Captain A.Macleod proceeded to Pattamundai to control the rising tide of the insurrection at Pattamundai. At last, the Raja of Kujang surrendered and Captain Kennet was successful in capturing Narayana Paramaguru and Bamadeva Patajoshi and their followers who were other key leaders of the Paik rebellion. They were sent to the fort of Barabati. With this, normalcy was restored in Pattamundai, Asureswar, Praharajpur and other places.

#### **2.1.4. 15. New tactics of the revolutionaries**

The suppressive measures of the British authority led Buxi and his followers to take shelter at Nayagarh and Ranapur. But the combined military operation from Ganjam and Cuttack made Buxi and his followers to change places of their hiding very frequently. At last, Buxi gave a new proposal to his followers like Krushnachandra Bhramarabara Rai, Damu Subudhi, Gopal Chhotrai to go the jungles and to fight from there. The insurgents prevented the *Sarbarkars* to enter into any revenue deal with the British. The resistance to the British authority, first came from the Khonds of Banapur who ransacked the camps of the British officers. From Banapur, the fire spread to Khurda, Puri, Balakati, Gope, tiran, Bolgarh etc. The government tried to suppress this insurrections. Attempts were taken to capture Buxi Jagabandhu. Major E. Roughsedge, with the assistance of Lieutenant D. Ruddell, tried to capture Buxi and his followers who escaped from Baud by the help of the Raja of Dasapalla in September, 1818, with his faithful followers like

Biswanath Harichandan, Adikanda Bidyadhara, Dinabandhu Santara, Gopal Chhotrai, Padmanava Chhotrai and others.

#### **2.1.4. 16. Measures taken to capture Buxi**

As a precautionary measure, the British authorities threatened the Raja of Nayagarh with the warning that his estate would be confiscated, if he helped the insurgents. In the meanwhile, some followers of Buxi were captured. Rewards of Rs. 5,000 and Rs. 2,000 for capturing Buxi Jagabandhu and Krushnachandra Bhramarabara Rai respectively, were announced by the British authority but in vain. Lastly, by the suggestion of the Commissioner of Cuttack, it was proclaimed by the Governor-General-in-Council that an allowance of Rs. 200 per month would be given to Buxi, if he surrenders. Buxi responded to it by sending a representation through his adopted son to the government stating the foul ways by which he was dispossessed of his property, the whimsical rule of major Fletcher at Khurda, salt monopoly of the British government in causing widespread discontentment among the people of Khurda etc. but the government paid deaf ears to it.

#### **2.1.4. 17. Creation of circumstances for Buxi's surrender**

In the meanwhile, two wives of Buxi and many of the followers of Buxi were captured. However, Buxi did not surrender. W. Blunt, the Commissioner of Cuttack recommended to pardon Buxi and his staunch supporter Krushnachandra Bhramarabara Rai. Basing upon the report of Blunt, the Governor-General-in-Council ordered that if Buxi and his friend would surrender, they would be pardoned and their pension would be fixed at Rs. 100 and Rs. 50 respectively per month and they would live near Cuttack and could not go outside without the permission of the magistrate. Wilkinson, the magistrate of Khurda, communicated this to Buxi and his friend through the adopted son of the rebellious leader to surrender within two months with effect from 1 December, 1822. Though, the order was received by Buxi in January 1823, he did not agree to the proposal. For long two years, he maintained silence. His friend Krushnachandra deserted him. His followers were captured or surrendered with the hope to get government service. At last, Buxi decided to surrender.

#### **2.1.4. 18. Negotiation between the British Government and Buxi Jagabandhu**

During this period, W. Blunt, the Commissioner of Cuttack, sent Waz Mohammed, the *Sheristadar* of the Office Superintendent of Tributary Mahals, to negotiate with Buxi. At Nayagarh, both of them talked and Buxi surrendered with his followers at Cuttack on 27 May, 1825. Buxi was pardoned along with his followers. His monthly allowance was fixed at Rs. 150. He lived, virtually as a prisoner at Cuttack. He prayed for the restoration of his former possessions and to allow him to reside at Rorang but the prayer was not granted by the Governor-General-in-Council. Buxi breathed his last on 24 January, 1829 at Cuttack

#### **2.1.4. 19. Consequences of the Paik Rebellion**

The Paik rebellion of 1817 had far reaching consequences which are given bellow.

#### **2.1.4. 20. Administrative changes in Odisha**

Accordingly, in administrative field, changes were made. Odias were employed in the government services and entrusted with responsible works. This facilitates the local people to come closer to the British authority through these employees.

#### **2.1.4. 21. Changes in the judicial procedure**

Changes were also introduced in the field of judiciary. Since Persi was the court language, the Odias could not know a little of it and failed to understand the judicial procedure and verdict. Now, the judges were instructed to visit even the interior villages of a district accompanied by the Odia *Amlas* and receiving petitions from the people there and then, they redressed the grievances of the people.

#### **2.1.4. 22. Reduction in the price of the salt**

The price of the salt was reduced and more salt was made available for the smooth purchase of the people. This measure of the British government pacified the common people of Odisha in general and the people of Khurda, in particular.

#### **2.1.4. 23. Management of the Jagannath temple of Puri**

When Raja Mukundadeva II died on 30 November 1817, his son Ramachandradeva III was allowed to move to Puri. He was allowed an annual pension of Rs. 24,000 and to take over the charge of the management of the Jagannath temple of Puri. By this arrangement, the British government won the mind and sentiment of the people of Odisha.

#### **2.1.4. 24. Reduction in the revenue burdens of the local zamindars**

The British government reduced the revenue burdens of the local zamindars. The dealing with the properties was changed. In several cases, the government purchased the estates of the defaulters and restored them to the original proprietors. The Paiks, on the other hand, were dealt with scorn and contempt. They were forced to leave the profession of military men of the king and to adopt cultivation and other works as means to earn livelihood.

#### **2.1.4. 25. Reorganization of the British administrative structure in Odisha**

The British government took adequate step to reorganize the British administrative structure in Odisha. The commissioner was appointed and vested with special powers to implement various reformative measures. Board of Revenue, Board of trade, Provincial Court of Appeal, Circuit Courts, etc. all remained under his supervision. No military administration but amity and cooperation with the local bulk, became his motto to run the administration in Odisha smoothly.

#### **2.1.5. Conclusion**

. Thus, the Paik rebellion of 1817 opened the eyes of the British government. A committee, consisting of two members, was appointed to enquire the causes and suggest remedies of the rebellion. Impey, the Magistrate of Cuttack and his successor Waiter Ewer with General Martindell looked into the factors regarding such rebellion. The economic factors, judicial maladies and mal-administration were prominent causes, as per their suggestions, that had prompted people to be rebellious. The Paik rebellion brought many changes in the administrative, judicial, economic and religious life of the people of Odisha.

#### **2.1.6. Summary**

- The 19th century Odisha witnessed a number of resistance movements of the common people, landholders, Zamindars and Feudatory Chiefs against the British Raj. Among those resistance movements, four were very severe and posed great threat to the British rule in Odisha.
- All those resistance movements occurred in Odisha due to a strong dislike for the new rule, the oppressive revenue system and high rent, threat to traditional privileges of vested landed-interests etc which had endangered the life and property of the people of Odisha.
- With the change of authorities governing Odisha in 1803, the Raja entered into an engagement with the British agreeing to pay tribute.
- There were signs of an improvement in relationship. But in 1804 troubles started concerning the Raja of Khurda and British apprehended a secret alliance between Khurda and Kanika. Even the Raja of Kujanga was expected to join this alliance against the British.
- The Raja of Khurda had surrendered the Mahals of Lambai, Rahang and Puri to the Marathas in lieu of some military help he had received for his war against the Raja of Paralakhemundi. Mukundadeva-II, the Raja of Khurdha (1795-1817) welcomed the British after their conquest of Orissa in 1803.
- He hoped that the four Pargans (Rahang, Serain, Chaubiskud and Lambai) lost to the Marathas would be restored to him by the British. Since the king was a minor, his regent Jayakrisna Rajguru or Jayi Rajguru went to Cuttack to present his case for the restoration of the Parganas and a reduction of annual Peshkash.
- They refused both the demands. Instead, they pressurised the king to execute an agreement on lines dictated by them. They wanted the king to dismiss Rajguru.
- Jai Rajguru read the evil designs of the British. He made an alliance among the Chiefs of Khurdha, Kujanaga and Kanika states. The king of Khurdha made all preparations for confrontation with the British.

- An attempt to negotiate through Captain Blunt with the Raja of Khurda proved futile on account of the intervention of Jayi Rajguru. A contingent of 250 cavalry soldiers and 900 Barkandazes from Khurda entered into Lembai, Rahang and Puri.
- On hearing this news Captain Hickland, who was stationed at Pipili marched with an army of 120 Sepoys and defeated the Raja's force on 22 November 1804.
- Harcourt also proceeded from Cuttack against the Raja of Khurda. The fort of the Raja was besieged by Capt. Storey. Harcourt engaged Shaikh Waz Muhammad, a native of Cuttack to reduce the fort of Banpur and through him captured the Raja's brothers and son. Subsequently, the Raja was also captured on 3 January 1805 and taken to Cuttack.
- After subduing Khurda, Harcourt despatched a small contingent towards Nayagarh to capture Antaji and Kannoji. Two Maratha agents of Nagpur through whom the Raja of Khurda sought help and himself proceeded towards Kujang and Kanika via Gop.
- As a result of which the British captured the fort of Khurdha in December 1804. The fugitive king was arrested by the treachery of one Fateh Muhammad in January 1805.
- The Raja of Kanika, Balabhadra Bhanja was made a prisoner. The Raja of Kujang was replaced by his elder brother.
- The regent of the king of Khurda, Jayakrisna Rajguru or Jayi Rajguru was hanged. Khurdha was confiscated and brought under the direct (khas) management of the British.
- The Raja was given an allowance for the administration of Jagannath temple. His headquarters was fixed at Puri. He retained the title of Maharaja without any kingdom.
- Thus, resistance movement of Khurda was a significant event in the history of modern Odisha.
- The Paik rebellion of 1817 was one of the significant event in the history of modern Odisha.
- There were many causes which led to the outbreak of the Paik Rebellion of 1817.
- The exploitative policies of the British administration which became increasingly intolerable for the people of Odisha.
- The faulty revenue policy of the British government adversely affected the local zamindars and the royats. The British salt monopoly was another cause of the rebellion.

- The introduction of new currency- system of the British authority in Odisha was another factor for the Paik rebellion.
- The then political condition of Khurda, made its people rebellious.
- The displeasure of Buxi Jagabandhu was the immediate cause for the outbreak of the Paik rebellion.
- On 29 March, 1817, began the Paik rebellion in Khurda.
- At Nayagarh, Buxi surrendered with his followers at Cuttack on 27 May, 1825. Buxi was pardoned along with his followers. His monthly allowance was fixed at Rs. 150. He lived, virtually as a prisoner at Cuttack.
- The Paik rebellion of 1817 had far reaching consequences which are given bellow.
- Accordingly, in administrative field, changes were made. Odias were employed in the government services and entrusted with responsible works.
- Changes were also introduced in the field of judiciary.
- The price of the salt was reduced and more salt was made available for the smooth purchase of the people.
- The British government reduced the revenue burdens of the local zamindars.
- The British government took adequate step to reorganize the British administrative structure in Odisha.
- . Thus, the Paik rebellion of 1817 opened the eyes of the British government.
- The Paik rebellion brought many changes in the administrative, judicial, economic and religious life of the people of Odisha.

#### **2.1.7. Exercise**

- ❖ **Discuss the resistance movement of Khurda in 19<sup>th</sup> century.**
- ❖ **Make an analysis on the course of the revolt of khurda.**
- ❖ **Discuss the causes and results of the Khurda revolt.**
- ❖ **Write a note on the causes and consequences of the Paik rebellion of 1817.**

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**UNIT-2**  
**Chapter-II**  
**Odisha during the Revolt of 1857: Role of Surendra Sai**

**Structure**

**2.2.0. Objectives**

**2.2.1. Introduction**

**2.2.2. Role of Surendra Sai in the Revolt of 1817**

**2.2.2. 1. About Surendra Sai**

**2.2.2. 2. Support of Zamindars and his brothers in the revolt**

**2.2.2. 3. Application of the Doctrine of Lapse in Sambalpur**

**2.2.2. 4. Impact of the Great Revolt of 1857**

**2.2.2. 5. Negotiation between Surendra Sai and the British authority**

**2.2.2. 6. Declaration of the revolt**

**2.2.2. 7. Strategy for the revolt by Surendra and his associates**

**2.2.2. 8. Operation against Surendra Sai**

**2.2.2. 9. Measures taken by Cockburn against Surendra**

**2.2.2. 10. Attack of Captain E.G. Wood**

**2.2.2. 11. Murder of Wood bridge**

**2.2.2. 12. Measures taken by Colonel Forster**

**2.2.2. 13. Action of the rebels**

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**2.2.2. 15. Operation of Rattray**

**2.2.2. 16. Ruthless measures taken by Major A.B. Cumberledge**

**2.2.2. 17. Trial of Surendra Sai**

**2.2.2. 18. Last days of Surendra**

**2.2.2. 19. Results of the revolt of Surendra Sai**

**2.2.2. 1. Peace and stability established in Sambalpur**

**2.2.2. 20. Impositions of restrictions on the local zamindars**

**2.2.2. 21. Transfer of Sambalpur into the Central Province and Odisha**

**2.2.2. 22. British imperialism**

**2.2.2. 23. Sambalpur remained permanently under the British control**

**2.2. 3. Conclusion**

#### **2.2.4. Summary**

#### **2.2.6. Exercise**

#### **2.2.7. Further Reading**

#### **2.2.0. Objectives**

*This chapter will discuss Odisha during the Revolt of 1857- role of Surendra Sai. After studying this lesson the students will be able to:*

- *know the causes of the revolt of Surendra Sai*
- *understand the British measures to suppress the revolt*
- *know about the results of the revolt*
- *evaluate the revolt of Surendra Sai against the British Government*

#### **2.2.1. Introduction**

The Revolt of Surendra Sai was another landmark in the history of the resistance movement in Odisha. The British imperialism was visible with the arrival of Lord Delhousie as the Governor-General of India who wanted to grab as much as native states by the implementation of the 'Doctrine of Lapse'. When Narayan Singh was placed on the throne of Sambalpur after Mohan Kumari, Surendra Sai revolted. He was captured with his brother Udanta and uncle Balararna and they were sent to the Hazaribagh jail. Sambalpur was annexed to the British territory in 1849 with the implementation of the 'Doctrine of Lapse'. At this juncture, the Great Revolt of 1857 created circumstance for the release of Surendra Sai from that jail who gave a tough fight to the British authorities in order to assert his claim over-the throne of Sambalpur which shook the British administration in Odisha.

#### **2.2.2. Role of Surendra Sai in the Revolt of 1817**

Surendra Sai played the key role in the Revolt of 1817. As it is known that Balaramadeva, the scion of the Chauhan dynasty of Patnagarh, was instrumental in establishing the kingdom of Sambalpur in the second half of the sixteenth century. The Bhonsles of Nagpur imprisoned Jayanta Singh and his son Maharaj Sai of the same dynasty and established their authority over the kingdom. The British occupied the land in 1804 and after due negotiation, the Maratha rule was again re-established until 1817 when during the third Anglo-Maratha War, it was

surrendered to the British who released Jayanta Singh and his son Maharaja Sai from the Maratha clutch and placed the former on the throne of Sambalpur. After his death, Maharaja Sai was placed over the throne in 1820 because Rani Mukta Dei recommended him as the successor. Maharaja Sai died in 1827 without a son. Now the Britishers nominated, the widow of the deceased king named Rani Mohan Kumari whose claim over the throne of Sambalpur was challenged by Surendra Sai, a descendant of Raja Madhukara Sai, the fourth Raja of the Chauhan dynasty of Sambalpur.

### **2.2.2. 1. About Surendra Sai**

Under the above circumstances, the revolt was launched by Surendra Sai. His fight against the British Government shows his bravery and heroism. He gave a tough fight to British imperialism at Sambalpur. Born at village Khinda of Sambalpur town, he had six brothers namely, Udanta, Dhruva, Uliala, Chhabila, Jajjala and Medini and the only sister named Anjana. The accomplished manner of Surendra popularized him among the people including the tribals such as Gonds and Binjhals. He came to eminence in 1828 when he challenged the claim of Rani Mohan Kumari to the throne of Sambalpur. Though he had gathered the popular support behind him, his claim was rejected by the British authority. The chain of events that followed one another in the following sequence, led him to raise revolt against the British Government.

### **2.2.2. 2. Support of Zamindars and his brothers in the revolt**

Being supported by the zamindars of Khinda, Barapali, Sonepur and Gauntias and his brothers Udanta, Surendra revolted against queen Mohan Kumari. Though, Captain Wilkinson started military operation against them he was unsuccessful in quelling the rebellion. To solve the problem immediately, Wilkinson removed the queen from the throne of Sambalpur and placed one Narayan Singh, an old man of the Chauhan dynasty as king in 1833. His accession to the throne brought a great discontentment among the people of that region. In September 1837, Balabhadra Deo was killed in a skirmish at Debrigarh hills with the British sepoys and Surendra Sai escaped. Durjaya Singh, the only zamindar of Rampur was supporting Narayan Singh. Surendra attacked his house and killed his father and son. Surendra, his brother Udanta and uncle

Balarama Singh were captured in 1840. They were sent to the Hazaribag jail as political prisoners where Balarama Singh breathed his last.

### **2.2.2. 3. Application of the Doctrine of Lapse in Sambalpur**

The death of Raja Narayan Singh on 10 September, 1849 without a male successor brought Sambalpur under the direct control of the British authority by the application of the 'Doctrine of Lapse'. J.H. Crawford, the Agent to the Governor-General, assumed the charge of the administration of Sambalpur. The economic grievances of the people of that region multiplied. With new revenue settlements, the revenue levied upon the people of that area increased. Without giving preference to the natives of the locality, the British authority settled some villages in favour of the Europeans, particularly the English people who by their tyrannical measures extracted more revenue from the people of those villages. This created gross dissatisfaction among all sections of People in Sambalpur. The tribals like Gonds, Binjhals, the feudal chiefs, the business community and the common people, etc. became enemy of the British Raj.

### **2.2.2. 4. Impact of the Great Revolt of 1857**

When the sepoys of the Great Revolt of 1857 reached Hazaribag, they broke the two jails of Hazaribag open and liberated many prisoners in August 1857. Among the prisoners Surendra Sai and his brother Udanta were released from the jail and fled away towards Sambalpur which created political storm in Sambalpur. Both of them were welcomed by their relatives and the people of Sambalpur at large. Captain R.T. Leigh, the senior Assistant Commissioner of Sambalpur wanted to capture Surendra and his followers. The detachment which he had to receive from 40th Regiment, M.N.I., majority of that joined hands with the rebellious persons under the guidance of Surendra Sai.

### **2.2.2. 5. Negotiation between Surendra Sai and the British authority**

Under the above circumstances, Captain Leigh was compelled to send *Parwanas* to Surendra for negotiation with the British authority. The negotiation between the two parties took place on 7 October, 1857, Surendra promised not to revolt, if the British authority would cancel the remaining terms of imprisonment awarded to him and his brother Udanta. Secondly, he should

be recognized as the king of Sambalpur. Captain Leigh agreed to the first proposal and told Surendra to stay at Sambalpur with twenty followers for the consideration of the second proposal of the latter.

#### **2.2.2. 6. Declaration of the revolt**

In the meantime, Surendra Sai sent two petitions to the Commissioner of Chhotnagpur with the same prayer. The Commissioner rejected his prayer for the throne and suggested him to stay as a political prisoner at Sambalpur. However, Captain Leigh suggested to deport the Sai brothers to Cuttack. In the meanwhile, detachments were sent to Sambalpur under Captain J. B. Knocker and Captain Hadow. Smelling something odd, Surendra Sai declared open revolt against the British authority on 1 November, 1857.

#### **2.2.2. 7. Strategy for the revolt by Surendra and his associates**

The tribal zamindars of Ghens, Kolabira, Paharsirgira, Laida, I.olsinqa, Lakhanpur, Machida, Kodabaga, Bheden, Patkulanda etc. had joined with Surendra, supporting his cause Surendra stationed his supporters in two strategic places-Jharghati and Khinda. One such party attacked captain Knocker at Jharghati, twelve miles away from Sambalpur and killed one sepoy and wounded another. Another party stopped postal communications on the Cuttack road from Nagpur to Bombay and from Sambalpur to Burma. They brought serious dislocation in the British administration.

#### **2.2.2. 8. Operation against Surendra Sai**

Looking at this, the British authority started operation against Surendra Sai. The British troops became sick while fighting with the followers of Surendra in forests. So, G.F. Cockburn, the Commissioner of Cuttack sent two medical officers namely Dr. T. Moore and Dr. D. Hanson with a small troop to look after the health of the British sepoys at Sambalpur forest areas. On 17 November, 1857 the rebels, under the leadership of Madhu Gauntia and Srikrishna Bora, attacked the two doctors and their party near Jujumura. Dr. Moore fought with the rebels and was killed. Dr. Hanson entered into the jungle and was rescued two days later by the British troops. Of course, captain Leigh visited the spot with fifty soldiers but most of his soldiers were killed and injured by the insurgents.

### **2.2.2. 9. Measures taken by Cockburn against Surendra**

After this incident Cockburn sent military officers from Cuttack like Captains Wood, Woodbridge, Sweeny, Valiance and others to Sambalpur to help, Captain Leigh. Later on, Cockburn and Major Wyndham reached Sambalpur to carry on direct operation against the insurgents. On the other hand, the rebels took possible measures to oppose the British troops. The British authority threatened the local zamindars and Rajas to be prepared for the confiscation of their property and title if they helped the rebels. Simultaneously, they were also given the offer of several rewards to be conferred upon them, if they helped the British in suppressing the revolt. By the second week of December, 1857, 1500 rebels gathered at Sambalpur. Captain Saxton, the assistant Surveyor General was violently attacked by the rebels. On 17 December, they laced the combined attack of Lieutenant Hadow, Lieutenant Chisttlen and Hannath Singh. The insurgents fled away to jungle being unable to face the cannons of the British troops.

### **2.2.2. 10. Attack of Captain E.G. Wood**

On 30 December, 1857, Captain E.G. Wood attacked the insurgents at Kudopali. Making the detachment under him fully prepared, Wood showed his retreat. The rebels, being unable to understand the strategy of the Captain, came out from their hiding places and attacked the retreating party. Captain Wood turned back charged his cavalry and killed 53 rebels. Surendra Sai escaped but his brother Chhabila Sai was shot dead. This encouraged the British authority to deal with the rebels more vigorously. On 7 January, 1858, Major Bates besieged the Jharghati Pass and then, attacked Kolabira, a stronghold of the insurgents. Later on, he was joined by Captain Wood.

### **2.2.2. 11. Murder of Wood bridge**

The insurgents were thinking to avenge the murder of Chhabila Sai. Such a chance came on 12 February, 1858. Captain Woodbridge, on that particular day, besieged the fort of Paharasirgida hills. In the battle, Woodbridge was shot dead by the insurgents. Immediately, Captain Leigh, Captain Wood and Captain Dyre marched to the spot. The insurgents avoided fighting with the British troops and fled away to the jungles. Surendra Sai did not lose heart. He moved with his followers to the hills near Dewaree but the British troops appeared there promptly and brought

under their control the large store of arms and supplies of the rebels who had left the place with the approach of the British troops.

### **2.2.2. 12. Measures taken by Colonel Forster**

The arrival of Colonel Forster who took over the charge of Sambalpur from Captain Leigh in March 1857, changed the situation dramatically. He arrested the people at random and gave them punishment. The Raja of Patna was remitted the fine of Rs. 1,000 imposed upon him previously for giving asylum to Ujjala Sai whom he captured and surrendered to Colonel Forster. He arrested and court martialled a large number of suspected rebels. The zamindaries of Kolabira, Karkutta, Bheden, Khorsal, Patkutunda and Rampur were confiscated and offered to zamindar Rai Rup Singh Bahadur as rewards who helped the British to trace out the rebels. Surendra Sai fled to the central provinces and in 1860 encamped in the zamindari of Khurrul supported by the *Garjat* chiefs of Raipur. Colonel Forster did not leave his repressive measures in Sambalpur and nearby areas. So, the insurgents did not get any scope to enter into Sambalpur.

### **2.2.2. 13. Action of the rebels**

In spite of the efforts of Colonel Forster, the rebels under the leadership of Khageswar Deo, killed Trikait Deo of Kusumunda who acted as spy for the British. Receiving help from the *Khalsa* villages of Sambalpur, they made their camp at Barapahar. In the last week of January 1861, they attacked the village Manpura. It was only because, the people of that village had supported the British authority. The joint operation of Captain J. Smith, Lieutenant R. Dundas, Captain John Dyre and Lieutenant Cornish foiled their attempt and the rebels fled to the territory of Bamara.

### **2.2.2. 14. Proclamation of amnesty**

Major H.B. Impey succeeded to W.R. Forster as the Deputy Commissioner of Sambalpur in April, 1861. Now, he adopted a conciliatory policy towards the rebels. He restored the zamindars their confiscated zamindaries. On 24 September and 11 October, 1861, the proclamation of amnesty were issued granting pardons to all rebels who would surrender. Many rebels and their supporters like the Rajas of Bamara, Sarangagarh and Patna, now came to help the British. Persuasion was made to Surendra Sai for his surrender but he did not pay any heed to it. Since, the plans on Impey bore no fruit, R.N. Shore the Commissioner of Cuttack moved to Sambalpur

for military operation against the rebels. Impey's persuasion to Surendra for refraining from such activity, led another proclamation of amnesty in favour of the rebels. This acted like magic and many more rebels surrendered. Still then, rebels like Kartika, Sindhu, Bhuboo, Udanta, Dayal Singh and many others including Surendra Sai did not surrender. They tried to gain public sympathy for the rightful claim of Surendra to the throne of Sambalpur.

### **2.2.2. 15. Operation of Rattray**

The operation of Major Rattray against the rebels in the last week of December, broke the spirit of the rebels to a greater extent. This led Surendra Sai to write to Impey about his surrender if his claim for the *gadi* (throne) would be considered which Impey denied. On the other hand, he assured Surendra of liberal provision for his maintenance. Thus, on the historic day of 16 May, 1862, Surendra Sai with his 40 followers, surrendered before Major Impey who guaranteed him free pardon. A pension of Rs. 1,200 and an amount of Rs. 4,600 per annum were granted to Surendra Sai and his family respectively. It was decided that Surendra would stay in the village Bargaon.

Peace and tranquillity now prevailed over Sambalpur. Kunjal Singh and Kamal Singh, the two rebellious leaders did not surrender. In March 1863, the Chief Commissioner Richard Temple visited Sambalpur. The prominent persons of the district appealed Richard Temple to restore the Chauhan dynasty to the throne of Sambalpur and that prayer was outrightly rejected by the Chief Commissioner J.N. Berrill, the Superintendent of Police of Sambalpur, revealed that Surendra had link with the dacoits. It was also suggested that Surendra had instigated the people to make such representation to the Chief Commissioner for his restoration to the *gadi* of Sambalpur. Now, Impey was pressurised to imprison Surendra Sai. However, he rejected that plea and retained his full faith in the honesty and integrity of Surendra Sai.

### **2.2.2. 16. Ruthless measures taken by Major A.B. Cumberledge**

After the death of Major Impey, Major A.B. Cumberledge took over the charge of the administration of Sambalpur as the Deputy Commissioner. He had no faith on the conciliatory policy of Impey. Some British officers like Captain Stewart, the Deputy Inspector General of Police of Chhatisgarh Division and J.N. Berill, the Superintendent of Police of Sambalpur impressed Cumberledge that Surendra Sai and his followers had been planning to wage war

against Her Majesty's government. Charged with anger, a party headed by Cumberledge, surrounded the house of Surendra Sai at Bargaon in the night of 23 January, 1864. Of course, Surendra had left the house by that time only to be captured at Sambalpur by the treachery of Dayanidhi. Subsequently, Mitrabhanu Sai, the son of Surendra, Dhruba Sai, Udanta Sai, Dharanidhara Misra and others were captured and imprisoned.

### **2.2.2. 17. Trial of Surendra Sai**

The trial of Surendra Sai and others began at the Sessions Court at Raipur on 23 June, 1864. J.B: Balmain examined the reports and held Surendra Sai, Udanta, Dhruba, Khageswar Deo and many others guilty for the treason and sentenced them to transportation for life with the confiscation of their all property. The accused rebel leaders appealed to John Scarlett Campbell the judicial Commissioner of the Central Provinces against the verdict of the Sessions Court. After hearing the petition, Campbell delivered his judgement on 18 August, 1864 completely reversing the judgment of the Sessions Court. The court found the judgment of the sessions court as unacceptable.

### **2.2.2. 18. Last days of Surendra**

The order of the judicial commissioner completely exposed the malafied intention of the government officers of Sambalpur. However, Richard Temple justified the arrest of Surendra Sai and other rebels by the administrative and police action of the government officers at Sambalpur. Under Regulation III of 1818, Surendra Sai and other six prisoners like Udanta, Dhruba, Medini, Mitrabhanu, Khageswer Deo and Lokanath Panda were ordered to be detained in the Nagpur jail being transferred from Raipur. In 1866, Surendra and others appealed through Attorney M.T. Pearson to the Governor-General-in-Council against their illegal detention even after their acquittal by the Judicial Commissioner of the Central Province. The petition was rejected by the Governor-General-in-Council. Petitions were filed again in 1871 and 1876. By that time, Medini Sai and Lokanath Panda had already breathed their last. On 22 November, 1876, Dhruba Sai and Mitrabhanu Sai were released by the surety given by the king of Bonai. on 28 February, 1884, Surendra Sai died in the cell of Asirgarh. With his death, ended the Sambalpur revolt.

### **2.2.2. 19. Results of the revolt of Surendra Sai**

Although Surendra Sai got failed to get the *Gadi* , but the effects of the revolt, launched by Surendra Sai were far reaching.

### **2.2.2. 1. Peace and stability established in Sambalpur**

With the arrest of Surendra Sai and his subsequent imprisonment, peace, tranquility and political stability were restored in Sambalpur. The government officers got a fresh relief from the task of dealing with the rebels. The sleepless nights they had passed inside the jungles and the encounters they had with the rebels, now ended for them.

### **2.2.2. 20. Impositions of restrictions on the local zamindars**

The British authority imposed restrictions on the local zamindars and regulated their activities. Henceforth, they never become the undisputed masters of their localities. The system of *bethi* and *begari* was abolished. Besides, effective measures were taken in regard to a regular land revenue settlement in Sambalpur.

### **2.2.2. 21. Transfer of Sambalpur into the Central Province and Odisha Division**

In 1864, Sambalpur was transferred to the Central Province. It created a lot of problems for the administrative authority due to the ethnic and linguistic differences of Sambalpur with the districts of the Central Provinces. As a result of which, Sambalpur was again transferred to the Odisha Division of Bengal in 1905.

### **2.2.2. 22. British imperialism**

Further, the British imperialism was totally felt by the people of that region. The manner in which the claims of Surendra Sai was set aside, the way Surendra and his supporters were allegedly captured and imprisoned after the verdict of the judicial commissioner etc. exposed the British authoritative attitude towards the people of that region. Of course, by these coercive methods, the British government was successful in suppressing the revolt launched against it by Surendra Sai.

### **2.2.2. 23. Sambalpur remained permanently under the British control**

With the suppression of the revolt, Sambalpur remained permanently under the British clutch. No cry for the restoration of the Chauhan dynasty to the *gadi* of Sambalpur was heard hereafter. The revolt proved that whatever powerful might be the local rebels, they could not withstand the British power that ultimately suppressed them.

### **2.2. 3. Conclusion**

Thus, the revolt by Surendra Sai was anti-British in nature as he could not get the *Gadi*. It was rebellion against the unlawful annexation of Sambalpur under 'Doctrine of Lapse' to the British suzerainty ignoring the rightful claim of Surendra Sai. In course of time, not only the local people, zamindars, the kings but the tribal people of Sambalpur and the nearby area at large, supported the cause of Surendra Sai. Primarily, it was an uprising, a resistance movement where the tribal bulk played a dominant role. Although, the revolt of Surendra Sai got failure, but it had stirred the British administration in Odisha.

### **2.2.4. Summary**

- The Revolt of Surendra Sai was another landmark in the history of the resistance movement in Odisha.
- The British imperialism was visible with the arrival of Lord Delhousie as the Governor-General of India who wanted to grab as much as native states by the implementation of the 'Doctrine of Lapse'.
- When Narayan Singh was placed on the throne of Sambalpur after Mohan Kumari, Surendra Sai revolted.
- He was captured with his brother Udanta and uncle Balararna and they were sent to the Hazaribagh jail. Sambalpur was annexed to the British territory in 1849 with the implementation of the 'Doctrine of Lapse'.
- At this juncture, the Great Revolt of 1857 created circumstance for the release of Surendra Sai from that jail who gave a tough fight to the British authorities in order to assert his claim over-the throne of Sambalpur which shook the British administration in Odisha.

- Surendra Sai played the key role in the Revolt of 1817.
- The accomplished manner of Surendra popularized him among the people including the tribals such as Gonds and Binjhals.
- He came to eminence in 1828 when he challenged the claim of Rani Mohan Kumari to the throne of Sambalpur.
- Being supported by the zamindars of Khinda, Barapali, Sonapur and Gauntias and his brothers Udanta, Surendra revolted against queen Mohan Kumari.
- When the sepoys of the Great Revolt of 1857 reached Hazaribag, they broke the two jails of Hazaribag open and liberated many prisoners in August 1857.
- Among the prisoners Surendra Sai and his brother Udanta were released from the jail and fled away towards Sambalpur which created political storm in Sambalpur.
- The negotiation between the two parties took place on 7 October, 1857, Surendra promised not to revolt, if the British authority would cancel the remaining terms of imprisonment awarded to him and his brother Udanta.
- Surendra Sai declared open revolt against the British authority on 1 November, 1857.
- Looking at this, the British authority started operation against Surendra Sai.
- On the historic day of 16 May, 1862, Surendra Sai with his 40 followers, surrendered before Major Impey who guaranteed him free pardon.
- However, due to the effort of Major A.B. Cumberland, Surendra was arrested and after trial he was sent to Asirgarh jail.
- On 28 February, 1884, Surendra Sai died in the cell of Asirgarh jail.
- Thus, the revolt by Surendra Sai was anti-British in nature as he could not get the *Gadi*.
- It was rebellion against the unlawful annexation of Sambalpur under 'Doctrine of Lapse' to the British suzerainty ignoring the rightful claim of Surendra Sai.
- Although, the revolt of Surendra Sai got failure, but it had stirred the British administration in Odisha.

### 2.2.6. Exercise

- ❖ Write a note on the revolt of 1857 and the role of Surendra Sai in the revolt.
- ❖ Discuss the causes and results of the Revolt of Surendra Sai.
- ❖ Highlight the measures taken by the British to suppress the rebellion of Surendra Sai.
- ❖ Make an analysis on the Revolt of Surendra Sai.

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**UNIT-2**  
**Chapter-III**  
**Tribal uprising- Ghumsar Rising under Dora Bisoi, Khond Rising under Chakra Bisoi,**  
**Bhuyan Rising Under Ratna Naik and Dharani Dhar Naik**

**Structure**

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### **2.3.0. Objectives**

*This chapter will discuss Tribal uprising- Ghumsar Rising under Dora Bisoi, Khond Rising under Chakra Bisoi, Bhuyan Rising Under Ratna Naik and Dharani Dhar Naik. After studying this lesson the students will be able to:*

- *know the Ghumsar Rising under Dora Bisoi*
- *understand the Khond Rising under Chakra Bisoi*
- *know about the Bhuyan Rising Under Ratna Naik and Dharani Dhar Naik*

### **2.3.1. Introduction**

The 19<sup>th</sup> century witnessed a number of tribal rebellions against the British rule in India as well as Odisha. All those rebellions occurred due to strong dislike for the new rule, the oppressive revenue system, high rent, threat to traditional privileges of the tribal people, etc. Besides that the British policy of intervention in their religion, social reforms further aggravated the situation. The missionary activities carried on massively in different tribal area and steps taken against their ruler largely contributed to the tribal uprising. The Ghumsur rebellion under the leadership of Dora Bisoi and Chakra Bisoi, Bhuyan rising under the leadership of Ratna Naik and Dharanidhar Naik and the Munda uprising under the leadership of Birsa Munda are some of the important tribal uprisings of Odisha against the British authority.

### **2.3.2. Ghumsur rising under Dora Bisoi**

The growing discontent among the tribals of Ghumsur from the beginning of British rule under the Madras authority. The British did not pay proper attention for the administration of

Ghumsur. In due course of time, the tribals of Ghumsur led by Dora Bisoi started rebellion against the British authority.

### **2.3.2. 1. Factors responsible for the discontent of Dora Bisoi**

There were many factors which led Dora to revolt against the British. First, the suppression of *Meriah* in the Kandha dominated area of Ghumsur was a direct attack of British on the traditional religious faith of the Kandhas. Along with that the activities of the Christian missionaries, infuriated the Kandhas and made them rebellious. Secondly, the land revenue up to 50% was collected from the people through forceful method which wounded the sentiment of the tribals. So, the tribal people became irritated and wanted to take revenge against the British. Thirdly, the Bhanja rulers of Ghumsur had no friendly relation with the British. Being apprehensive to be captured by the British authority, Dhananjay Bhanja the ruler of Ghumsur fled to the jungle and sought the assistance of the Kandhas. The Kandhas wanted to help him as he was their ruler. Lastly, the dissolution of the Bhanja ruling family after the death of Dhananjay Bhanja in 1835 became the immediate cause of the rebellion. After his death, Brundaban Bhanja and Jagannath Bhanja, two members of the royal family became rebellious and got the supported by Dora Bisoi, the tribal chief of the Kandhas of Ghumsur.

### **2.3.2. 2. Revolt of Dora Bisoi**

The Kandha tribe rose in rebellion under the leadership of Kamal Lochan Dora Bisoi. He was Benniah Kandha born in the village Binjigiri, located near Kullada of the lower Ghumsur area. He was a 'Maliah Bisoi' or 'Head Agent' of the Kandhas of Ghumsur area of Odisha. He was a good sword-fighter and a wrestler of high quality. Therefore, he became the leader of the Kandhas and 'Agent of Kandha affairs' to the king of Ghumsur. He was appointed as the Commander-in-chief of the Ghumsur army. He had managed the military affairs of Ghumsur in a good manner. While fighting with the British army, he had given a top fight to the British authority at Ghumsur.

### **2.3.2. 3. British measures to stop the rebellion**

In order suppress the rebellion of Dora Bisoi, the British authorities took several measures. When the rebellion of Dora Bisoi became intolerable, the British authority under the

Madras Presidency sent George Edward Russel to suppress the rebellion under Dora. During this time, Dhananjay Bhanja who had left Ghumsur had taken shelter under the Kandhas of Ghumsur. However, it is supposed that instead of paying revenue to the British Government, he had taken much amount of money with him to continue and support the rebellion in association with the Kandhas of Ghumsur. In the mean while Russel reached Ghumsur on 11 January 1836 to suppress the rebellion. He had a grand army with him to fight with the Kandhas. In spite of that the British Government of India had ordered the superintendents of the Tributary Mahals to render habitual help to Russel to suppress the rebellion.

#### **2.3.2. 4. Preparation of Dora Bisoi for the rebellion**

During this critical time Raja Dhananjay Bhanja died on 31 December, 1835 leaving his family to the care of the Kandhas of Ghumsur. At this critical hour, persons like Brundaban Bhanja, Jagannath Bhanja, Madhu Bhanja, Baliar Singh, Sundaray Bisoi, Sangram Singh, Nanda Bisoi and many others came forward to strengthen the hands of Dora in the rebellion against the British authority. As these tribal leaders were residing in the forest, they were quite acquainted with the jungle area. They took the benefit of it and resorted to Guerrilla warfare in this rebellion. Now Dora as the leader of the rebellion planned to fight against the British by concealing themselves in the jungles and ghaties and to make sudden attacks on the British army.

#### **2.3.2. 5. The British operation**

In order to capture the family members of Dhananjay Bhanja, Captain Butler on 14<sup>th</sup> February, 1836, led the British troop to the Ghats. He had two point responsibilities to perform (1) to capture the royal members and (2) to rescue the treasury which had been taken by Dhananjay Bhanja. Dora had instigated the Kandhas to resort to aggression against the British troop. When the British troop reached the Ghats to make a head way to Udaygiri, they faced resistance from the Kandhas. When the British troops forcibly took away the fowls of the Kandha villages, they invited the hostility with the Kandhas of Ghumsur.

#### **2.3.2. 6. Resistance by the Kandhas**

In the mean time, the rebellious Kandhas attacked a British detachment between Udaygiri and Durga Prasad. In that encounter, thirteen soldiers (sepoys) and two European officers named

Lieutenant Bromly and Ensign Gibbon were killed. Prior to that the British forces had captured some Kandhas and took others as prisoners after this incident. On the other hand, the Kandhas under Dora Bisoi gave a tough resistance to the British forces. By this, the British also became cruel to suppress the rebellious Kandhas of Ghumsur.

### **2.3.2. 7. Special operation of British forces to arrest Dora Bisoi**

In order to arrest Dora, the British entered into Ambhajhara and Jiripada but they could not get success. Till that time Dora was playing as the key leader of the movement. The British searched in many places to arrest him. He moved from place to place and at last sought refuge at Angul. Being failure to capture Dora Bisoi, the British, declared a prize of 5,000 rupees who would capture him. In this connection, the Tributary Chief of Angul betrayed him. At the instruction of Henry Ricketts, the Commissioner of Odisha, Raja Somnath Singh of Angul had played a very important role in surrendering Dora Bisoi. Lastly, Raja Somanath Singh of Angul handed over Dora Bisoi to the British forces in 1837.

### **2.3.2. 8. Results of the revolt**

After the capture of their leader Dora Bisoi, other rebellious leaders were captured later. They were tried and awarded severe punishment. As a result of which Dora received life imprisonment and died inside the Ooty prison in 1846. 40 rebellious persons were awarded death sentences, 29 received confinement for life and 2 others received the same sentence for 8 years. Similarly, others got imprisonment who were involved in the rebellion of Ghumsur.

After the arrest of Dora Bisoi and other rebellious leaders, the British Government made new agreement with the Kandhas. The British appointed Sam Bisoi as the Chief of the Kandhas who had played a great role to capture of Kamal Lochan Dora. After this, the rebellion organized Dora Bisoi ended.

### **2.3.3. Kandha rebellion under Chakra Bisoi**

The Kandha rebellion did not stop after Dora's imprisonment and death. His nephew, Chakra Bisoi, took Dora's place and resolved to take revenge for his uncle's imprisonment and death. He posed a great threat to the British authority.

### **2.3.3.1. Factors responsible for the rebellion under Chakra**

The Kandhas under Chakra Bisoi were instigated to make rebellion against the British Raj. The following factors were responsible for this rebellion. (1) the death of Dora Bisoi, had left a scar in the mind of Chakra. He wanted to take revenge of the death of his uncle Dora Bisoi. (2) the actions of S.C. Macpherson, the Meriah Agent disturbed the Kandhas a lot as he had interfered in the religion of the Kandhas. He rescued *Meriahs* and threatened the Kandhas of dire consequences who violated the law regarding Meriah. Further, he punished the Kandhas mercilessly. (3) on the other hand, Captain Macpherson was humiliated in his camp at Bisipara in 1846. He was forced by the Kandha revolutionaries to surrender the Meriahs whom he had rescued from the Kandha area. Otherwise the Kandhas would have killed him. This achievement of the Kandhas under the leadership of Chakra made them courageous. Finally, the Kandhas installed Pitambar, the minor son of Dhananjay Bhanja as the king of Ghumsur. This emboldened them and being surcharged with enthusiasm, they looted the British camp. The above factors forced the British Government to plan to suppress the rebellion of the Kandhas under Chakra Bisoi.

### **2.3.3.2. British plan to capture Chakra Bisoi**

Looking into the above factors, Macpherson did not follow the policy of appeasement with the Kandhas. The British Government realized that his presence as a Meriah agent was detrimental to the smooth functioning of British administration at Ghumsur. In order to bring the situation under control, the Madras Presidency appointed Lt. Col. Campbell as the Meriah Agent who succeeded Macpherson. However, Campbell was a man of different attitude. He followed a convincing policy and tried to win over the Kandhas of Ghumsur. So, the Kandhas promised to abstain from Meriah sacrifice. In this way trial was made to persuade the Kandhas and to make unfriendly with Chakra Bisoi.

### **2.3.3.3. Role of Somnath Singh in the rebellion**

By his strategy Campbell won most of the Kandhas to his side. However, Chakra Bisoi did not come under the influence of the British authority. He organized rebellions of the Kandhas against the British forces. It was alleged that Chakra Bisoi and Nabghan Konhoro were assisted by Somnath Singh, the King of Angul. After this, the British Government followed a new policy towards the rebellion. He pardoned both Chakra and Nabghan in order to suppress the rebellion. The policy bore fruit and Nabghan surrendered. However, Dora did not surrender to the British authority. This made the British authority to become skeptic about Somnath Singh and wanted to take severe actions against Somanath Singh of Angul.

As a result of which Somnath picked up his quarrel with the British in 1846. He forcibly took possession of a village of Hindol. For that offence he was fined Rs. 3,000/-. The King tried to protest but he could not get success. On the other hand, Lt. Col. Campbell was authorized to march towards Angul to suppress Somnath Singh. In 1848, Angul was confiscated and Somnath Singh was sent as a prisoner to the Hazaribagh Jail. He had to pay heavy price for supporting Chakra Bisoi in the rebellion against the British authority.

#### **2.3.3.4. British attempt to Capture Chakra**

Then the British made many attempts to capture Chakra Bisoi. The capture of Rendo Majhi, the leader of the Borikiya Kandhas of Kalahandi and the successive attack on the camp of A.C. Mac Neill who succeeded Campbell as Meriah Agent led British to conclude that Chakra Bisoi was behind the attack. Meanwhile G.F. Cockburn who succeeded Samuells as the Superintendent of the Tributary Mahals wanted to take steps against Chakra. In the meanwhile, the Zamindar of Madanpur was accused of giving shelter to Chakra. So, he was removed from his zamindary. Although, R.M. Macdonald sent troop to capture Dharam Singh Mandhata of Athagaon who had given shelter to Chakra, was arrested.

#### **2.3.3.5. Chakra's strategy**

Looking at the strategy of the British forces, Chakra never stopped in his mission against the British. He could know that the Savaras of Parlakhemundi were rising against the British under the leadership of Dandasena of Gaiba. Taking this opportunity, Chakra united the Savaras and Kandhas and instigated them to set fire and plunder those villages which did not support Dandasena. Captain Wilson moved to suppress this rebellion and captured Dandasena who was

captured and hanged. After that Chakra moved from Parlakhemundi to the area of Tel valley. Looking at the threat of the British authority, the king of Patna could not help Chakra Bisoi. So, in order to save himself, Chakra entered into the forests of Kandhamal. The Govt. of Bengal learnt the connection of Baud and ordered for the annexation of Kandhamal into the British territory in 1855. From that time nothing was known about Chakra Bisoi. He was never captured. He died in 1856. However, in 1857 G.F. Cockburn, the Commissioner of Odisha wrote to the Government regarding Chakra that perhaps he has abandoned this country. For a decade from 1846 to 1856, the activities of Chakra became a severe headache to the British authority.

### **2.3.3.6. Conclusion**

Thus, the Kandha rebellion under Dora Bisoi and Chakra Bisoi is significant in the history of Odisha in particular and India in general. The role played by both Dora Bisoi and Chakra Bisoi in this Tribal uprising was commendable. The British failed to capture him even though efforts were made to capture Chakra Bisoi. However, it is beyond doubt that this tribal rebellion under the Kandha leaders like Dora Bisoi and Chakra Bisoi had given a tough challenge to the British authority in the early part of the British administration in Odisha. Although, the rebellion could not bring much result, but it had shaken the British authority in Odisha.

### **2.3.4. Bhuyan rising under Ratna Naik**

One of the prominent rising of the tribal in Odisha history was the Bhuyan rising of Ratna Naik of Keonjhar. Ratna Naik organized the tribal of Keonjhar to fight against the British Government.

#### **2.3.4. 1. Quarrel for succession to the throne**

After the death of Maharaja, Gadadhar Bhanja of Keonjhar, his eldest son Dhanurjay became the king in 1861. At that time he was minor. He was the son of his *phulabivahi* or concubine wife. This was taken with a pinch of salt by Pattamahadei (chief queen) Bishnupriya. She submitted a petition before T.E. Ravenshaw that before his death, the king of Keonjhar had proposed to accept Brundaban Bhanja as the legal heir to the throne of Keonjhar.

#### **2.3.4. 2. British approach towards the issue**

T.E. Ravenshaw went through the petition of queen Bishnupriya and rejected it. The queen sent a petition to the Calcutta High Court but it was also rejected. Being depressed the queen appealed to the Privy Council at London. It also went unheard. After this incident, the queen got revolted.

#### **2.3.4. 3. Queen's request to the tribal leaders**

Being disgusted, the queen appealed to Ratna Naik to do the needful. The Bhuyans and the Juangs were now ready to fight for the cause of the queen. This was a great challenge to the British authority. The queen's appeal was well responded.

#### **2.3.4. 4. Leadership of Ratna Naik**

Ratna Naik was born at Tarpur village of Keonjhar district in 1820. He was very brave from the beginning. He was quite aware about the autocratic rule of Dhanurjay. As the leader of the Bhuyans, he organized them and raised them to fight against Dhanurjay. The new king had taken away their rights and privileges. Their plights were not heard by the king. They suffered a lot under the new regime. As, T.E. Ravenshaw had performed the coronation ceremony of Dhanurjay, he had no fear to anybody. Ratna Naik emerged to put an end to the regime of Dhanurjay.

#### **2.3.4. 5. Plan of Bhuyans**

Ratna Naik organised the Bhuyans. All of them with the queen Bishnupriya wanted to have a plan. So, the queen left the palace of Keonjhar and came to Basantpur. She met Ratna Naik and other Bhuyans and Juangs. All of them took a vow to oust Dhanurjay Bhanja from the throne of Keonjhar. They became ready to have a tough fight with the king.

#### **2.3.4. 6. T.E. Ravenshaw's mediation for negotiation**

The informers gave news to T.E. Ravenshaw that a *meli* was going to take place against Dhanurjay. T.E. Ravenshaw was very clever. He wanted to settle the dispute of the royal family in a peaceful means. He persuaded the king and the queen to come to a negotiation. Accordingly, the queen came to Keonjhar palace. Dhanurjay was again coronated and the queen blessed him.

#### **2.3.4. 7. Revolt of Ratna Naik**

This activity of the queen appeared as a betrayal to Ratna Naik. He organized the Bhuyans, Juangs, Kohlas and declared that until they place King Brundaban Bhanj, they would not leave the fight. In his venture other leaders like Nanda Naik, Nanda Pradhan, Babu Naik, Dasarathi Kuanr, Padu Naik and others helped him. On 28 April 1868, he entered into the palace with his supporters and kidnapped the Dewan and many officers of the Court of Dhanurjay Bhanja.

#### **2.3.4. 8. British measures to suppress the rebellion**

The British Government took steps to put down the rebellion. Dr. W. Hayes, the Deputy Commissioner of Singhbhum visited Keonjhar on 7 May 1768 with a contingent of armed forces. The followers of Ratna Naik had killed the Dewan. Dr. Hayes shouted for the surrender of the rebels. Ratna Naik did not care for that and escaped the notice of the Deputy Commissioner. On the other hand, they captured some policemen. They cut off the postal service between Chaibasa and Cuttack. This move of the rebellious leader put the British administration in trouble. Now Colonel E.T. Dalton, the Commissioner of Chhotnagpur marched with contingent to Keonjhar palace. He was opposed on the way and it became difficult on his part to reach Keonjhar in June. Then Dalton opened the Pandora's box. The Bhuyan houses were set on fire. On the demand of the British Government, the kings of Bonai, Mayurbhanj, Pal Lahara and Dhenkanal sent their Paiks to help Dalton. The Bhuyans under the leadership of Ratna Naik fought back to the wall. T.E. Ravenshaw also reached Keonjhar. Ratna Naik and Nanda Naik surrendered and the 'Ratna meli' came to an end.

#### **2.3.4. 9. Result of Ratna's revolt**

The result of the Ratna Naik's rebellion was far reaching. It enraged the Bhuyans of Keonjhar. Queen Bishnupriya lived at Cuttack for the rest of her life. Ratna Naik was awarded capital punishment with six others. Thus, Ratna meli came to an end. Thus, the Bhuyans under Ratna Naik gave a toe challenge to the British regime. Although Ratna Naik's rebellion ended in a smoke but the Bhuyans did not stop there. They revolted against the British authority more vigorously under the leadership of Dharani Naik.

#### **2.3.5. Bhuyan rising under Dharanidhar Naik**

The revolt of Dharanidhar Naik, a Bhuyan leader of Keonjhar against Dhanurjay Bhanja constitutes another inglorious chapter during the British rule in Odisha. The Bhuyans became more organised under his leadership and challenged the king. Of course, the British Government ruthlessly suppressed it.

### **2.3.5.1. Factors responsible for the revolt of Dharani Naik**

The causes of the discontentment of the Bhuyans were many. They had to render *bethi* to the king. This was a burden which the Bhuyans had to suffer. They wanted to discard this practice. Secondly, King Dhanurjay Bhanja was a tyrannical ruler. His administration was the other name of exploitation. The tribal people were grossly exploited by the king which made them violent in later stage. Thirdly, the appointment of Fakir Mohan Senapati as a Diwan of Keonjhar was not liked by Dharanidhar Bhuyan, the leader of the Bhuyans. Somehow or other, they thought that Fakir Mohan Senapati was a stumbling block to their progress. Fourthly, the role of Bichitrananda Das, a constant adviser to King Dhanurjay precipitated the situation. For building a dam across the stream Machha Kandana, he ordered the Bhuyans and other tribes to engage themselves in the building of this dam. It was difficult on their part to do this forced labour after maintaining their family through a little earning. This gave a spark to the outbreak of the revolt. Finally, the dissatisfaction of Dharani Naik gave a final shape to the Bhuyan uprising in Keonjhar. The way he had to lose his job through treachery led him to be rebellious and they began the 'Dharani meli'.

### **2.3.5.2. Life and work of Dharanidhar Naik**

Dharanidhar Naik was born on 5 May 1864 at Kusumita village from Baigani Devi and Laichhan Naik. After receiving education in the locality, Dharanidhar was sent to Tulsipur at Cuttack to receive survey overseer training. After completion of training he returned to Keonjhar and at last he was absorbed in the service of the State of Dhanurjay Bhanja. His regards for work drew nearer to the administration. However, Bichitrananda Das could not tolerate Dharanidhar. Meanwhile, Dharanidhar was entrusted with the task of settling a dispute between Lungikud and Godhuli. He accomplished the task and sent the map and other records with a Paik to handover it to King Dhanurjay. He then went to the house of his sister at Padmapur. The clever Bichitrananda managed to get all these papers from the Paik and endorsed it from an English

officer that he had done the work. He submitted the papers to Dhanurjay who was dissatisfied with Dharanidhar and dismissed him from service. This treachery made Dharanidhar furious who wanted to settle score with Dhanurjay Bhanja and Bichitrananda.

### **2.3.5.3. Revolt of Dharanidhar**

Now Dharanidhar gathered around him the Ehuyans, Kohlas and Juangs around him and became their leader. Dharanidhar proceeded with him to Champakpur and killed Nanda Dhal, the former Diwan of the king. After receiving this news the king left the palace and went to Anandpur. Fakir Mohan Senapati, the Dewan of Keonjhar proceeded to meet G.Toynbee, the Commissioner at Cuttack, but he was captured by Dharanidhar on the way. Now H.Dowson, the Deputy Commissioner of Chaibasa marched Keonjhar to put down the rebellion. Dhanurjay went to Cuttack to meet the Commissioner. Being furious, the rebels looted the houses of the officers who did not support them. They broke the gates of the royal prison and freed the prisoners. Fakir Mohan Senapati, who was captive by Dharanidhar now by the latter's permission wrote a letter to his friend Bholanath Dey, a Court Surveyor at Anandpur to send 100 betel leaves and 200 betel nuts for the Queen's son Dharanidhar who was very fond of betel. The sugarcane field is to be irrigated by digging canal from the north. Otherwise, the sugarcane field will be destroyed. A wire was attached with the letter. Meanwhile, Dharanidhar had declared himself as the adopted son of the queen of Keonjhar who never wanted Dhanurjay to continue as the king of Keonjhar. This letter was well interpreted and instruction was given to attack the palace from northern side by bullets of the sepoys. Dharanidhar was advised by Fakir Mohan to meet Dawson Sahib to obtain his grace. Dharanidhar obeyed it and met Dawson near Ruchir village. As per the previous plan, he was captured and arrested.

### **2.3.5.4. Consequences of the revolt**

With the capitulation of Dharanidhar and other rebels, the *meli* came to an end. Dharanidhar was tried and sent to Cuttack Central Jail for 7 years. Other rebels also got imprisonment. Being released from Cuttack Jail in 1897, Dharanidhar changed the way of his life. He lived at Banki Muhana nearer to Puri in a hermitage and breathed his last in 1944. With him ended a chapter of revolt associated with Keonjhar which was aimed against the British Raj.

The result of the Dharani *meli* were far reaching. At first, the British Government realised the discontentment of the subjects of Keonjhar. So, the British agent H.P. Wylly came and took over the charge of Keonjhar. Secondly, Fakir Mohan resigned and left Keonjhar. Durga Das Mukherjee was appointed in his place. He concentrated on the developmental projects of the kingdom. Thirdly, the administration at Keonjhar now became humane. The subjects were not treated with scorn and contempt. Their grievances were heard with due justice. The revolt of Dharanidhar opened the eyes of the authority who now took keen interest to solve the problem of the subjects. Fourthly, Dhanurjay Bhanja submitted a petition to the Commissioner to restore him to the throne of Keonjhar. After much consideration his petition was accepted and he got back his throne. However, a Political Agent was to be appointed there to have a check on his authority. Accordingly, Ray Bahadur Nanda Kishore Das was appointed as the Political Agent.

Fifthly, the followers of Dharanidhar Bhuyan like Mani Mohapatra, Aguan Singh and Banamali MahaNaik were sentenced to transportation for life. Others were given sentences of imprisonment.

Finally, this rebellion opened the eye of the British Government. They wanted to make their rule by effectively implementing their administration with a touch of humanity. In this way, the Dharani *meli* of Keonjhar came to a dead end by the British intervention. Of course, the injustice done to Dharanidhar Naik was not met with justice. His effort was commendable and his name still glitters as a great son of the soils.

### **2.3.6. Conclusion**

Thus, the tribal uprisings were due to strong dislike for the new rule, the oppressive revenue system, high rent, threat to traditional privileges of the tribal people, etc. Moreover, the British policy of intervention in their religion, social reforms further aggravated the revolutionary condition among the tribal people of Odisha. The missionary activities in different tribal areas further aggravated the situation for the tribal uprising. The Ghumsur rising under the leadership of Dora Bisoi and Chakra Bisoi, Bhuyan rising under the leadership of Ratna Naik and Dharanidhar Naik against the British government were some of the burning examples of it.

### **2.3.7. Summary**

- The 19<sup>th</sup> century witnessed a number of tribal rebellions against the British rule in India as well as Odisha.
- All those rebellions occurred due to strong dislike for the new rule, the oppressive revenue system, high rent, threat to traditional privileges of the tribal people, etc.
- The Ghumsur rebellion under the leadership of Dora Bisoi and Chakra Bisoi, Keonjhar rebellion under the leadership of Ratna Naik and Dharanidhar Naik and the Munda uprising under the leadership of Birsa Munda are some of the important tribal uprisings of Odisha against the British authority.
- The Kandha tribe rose in rebellion under the leadership of Kamal Lochan Dora Bisoi. In order to suppress the rebellion of Dora Bisoi, the British authorities took several measures.
- When the rebellion of Dora Bisoi became intolerable, the British authority under the Madras Presidency sent George Edward Russel to suppress the rebellion under Dora.
- At the instruction of Henry Ricketts, the Commissioner of Odisha, Raja Somnath Singh of Angul had played a very important role in surrendering Dora Bisoi. Lastly, Raja Somanath Singh of Angul handed over Dora Bisoi to the British forces in 1837.
- The Kandha rebellion did not stop after Dora's imprisonment and death.
- His nephew, Chakra Bisoi, took Dora's place and resolved to take revenge for his uncle's imprisonment and death.
- He posed a great threat to the British authority.
- Thus, the Kandha rebellion under Dora Bisoi and Chakra Bisoi is significant in the history of Odisha in particular and India in general.
- One of the prominent rising of the tribal in Odisha history was the Bhuyan rising of Ratna Naik of Keonjhar.
- Ratna Naik organized the tribal of Keonjhar to fight against the British Government.

- After the death of Maharaja, Gadadhar Bhanja of Keonjhar, his eldest son Dhanurjay became the king in 1861.
- Pattamahadei Bishnupriya submitted a petition before T.E. Ravenshaw that before his death, the king of Keonjhar had proposed to accept Brundaban Bhanja as the legal heir to the throne of Keonjhar.
- T.E. Ravenshaw went through the petition of queen Bishnupriya and rejected it.
- Being disgusted, the queen appealed to Ratna Naik to do the needful. The Bhuyans and the Juangs were now ready to fight for the cause of the queen.
- As the leader of the Bhuyans, he organized them and raised them to fight against Dhanurjay.
- Ratna Naik organised the Bhuyans. All of them with the queen Bishnupriya wanted to have a plan. So, the queen left the palace of Keonjhargarh and came to Basantpur.
- She met Ratna Naik and other Bhuyans and Juangs. All of them took a vow to oust Dhanurjay Bhanja from the throne of Keonjhar.
- In the meanwhile T.E. Ravenshaw negotiated with the queen who came to Keonjhargarh palace to attend Dhanurjay's coronation.
- This activity of the queen appeared as a betrayal to Ratna Naik. He organized the Bhuyans, Juangs, Kohlas and declared that until they place King Brundaban Bhanj, they would not leave the fight.
- The British Government took steps to putdown the rebellion.
- When T.E. Ravenshaw reached Keonjhargarh, Ratna Naik and Nanda Naik surrendered and the Ratna meli came to an end.
- The revolt of Dharanidhar Naik, a Bhuyan leader of Keonjhar against Dhanurjay Bhanja constitutes another inglorious chapter during the British rule in Odisha.

- The Bhuyans became more organised under his leadership and challenged the king. Of course, the British Government ruthlessly suppressed it.

### 2.3.8. Exercise

- ❖ Write a note on the tribal uprising in Odisha.
- ❖ Give an account on the Ghumsur rising under Dora Bisoi.
- ❖ Discuss the role of Chakra Bisoi in the Kandh rebellion of Ghumsur.
- ❖ Make an analysis on the Bhuyan rising under Ratna Naik.
- ❖ Describe the role of Dharanidhar Naik in the Bhuyan rising of Keonjhar.

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**UNIT-3**  
**Chapter-I**

**Growth of Modern Education, Growth of Press and Journalism**

**Structure**

**3.1.0. Objectives**

**3.1.1. Introduction**

**3.1.2. Growth of modern education**

**3.1.2. 1. Education in Odisha during Pre-British Period**

**3.1.2. 2. Factors responsible for the spread of English Education**

**3.1.2. 3. Macauley's Minutes and education in Odisha**

**3.1.2. 4. Growth of education under Wood's Despatch**

**3.1.2. 5. Spread of Vernacular Education in Odisha**

**3.1.2. 6. Secondary Education in Odisha during British rule**

**3.1.2. 7. Lord Ripon and the Hunter Commission**

**3.1.2. 8. Growth of higher education in Odisha**

**3.1.2. 9. Technical Education in Odisha during the British period**

**3.1.2. 10. Approach of British Government towards Education in Odisha**

**3.1.3. Growth of Press and Journalism**

**3.1.3. 1. Beginning of Press and journalism**

**3.1.3. 2. Development of Press in Odisha**

**3.1.3. 3. Growth of vernacular Journals and Newspapers in Odisha**

**3.1.3. 4. Development of English Journals and Newspapers in Odisha**

**3.1.3. 5. Impact of press and journalism**

**3.1.4. Conclusion**

**3.1.5. Summary**

**3.1.6. Exercise**

**3.1.7. Further Reading**

**3.1.0. Objectives**

*This chapter will discuss the growth of modern education and growth of press and journalism. After studying this lesson the students will be able to:*

- *know the growth of modern education in Odisha*
- *understand the steps taken by the British administrators for the growth of education*
- *know about the growth of press in Odisha*
- *evaluate the growth of journalism in Odisha*

### **3.1.1. Introduction**

In Odisha the traditional education system was prevailed in the ancient and medieval period. But the modern education was started during the British period which led to the collapse of the traditional education system in Odisha. Under the East India Company, Christian missionaries made the beginning of modern education in Odisha by printing the Old and New Testaments in Odia. The first primary school was created in 1822 by missionaries. One of the long-term impacts of the British rule in Odisha was the introduction of English education in the land. This attempt of the British put Odisha on the path of modernization through the growth of education in Odisha

### **3.1.2. Growth of modern education**

The attempt of the British Government to introduce modern education, put Odisha on the path of modernization and progress. In a sense, it created a milestone in the history of education system in Odisha.

#### **3.1.2. 1. Education in Odisha during Pre-British Period**

Prior to 1803 (the year British occupied Odisha) education was controlled by the private initiative. The schools (*Pathasala*) ran in temples, Sanskrit *Tols* , Bhagavat Tungis and in the house of some rich men. The *Avadhanas* (teachers) put emphasis on reading, writing and working out simple mathematics or traditional knowledge. The Odia literature was taught to the pupils including the *Bhagavata* of Jagannatha Das and puranas etc. There was no Odia school managed by the Kings of Odisha by that time. Thus, education in the Pre-British period was quite annoying in Odisha.

#### **3.1.2. 2. Factors responsible for the spread of English Education**

The following factors were responsible for the growth of English education.

- In the beginning, the East India Company was much apathetic to the growth of English education in Odisha. In course of time, they realized that if the people will not be well acquainted with English, their administration and the entire system will not work properly. So they took interest for the growth of English education in Odisha.
- On the other hand, Charles Grant, the member of the British Parliament and Lord Minto, the Governor-General took keen interest for the spread of English education among the Indians who will understand the British administration and will help the officials in discharging their duties.
- The Christian missionaries wanted to uplift the Odishan people through the spread of education with the view to spread Christianity. The main aim of these missionaries was to preach the natives the words of Jesus Christ. The missionaries prepared the Odia letters and printed the first Odia Bible in 1804. The New Testament was translated in 1809 by Pandit Mrutyunjay Vidyalkar. This translation was possible due to the efforts of three missionaries namely Me. Carry, Marshman and Ward.
- The British thought that the appointment of the Odias in the Government service would be beneficial to them because they would get very less salary in comparison to others.
- The need of educated elites to help the British administration was a need at that time. It was true for all the provinces of India and Odisha was not exclusion to it. So, the British Government wanted to introduce modern education in Odisha.

### **3.1.2.3. Macauley's Minutes and education in Odisha**

It was Lord Macauley, the President of the General Committee of Public instruction and Law Member of the Governor-General's Council who prepared his Minute in 1835. After much debate between the Anglicists and the Orientalists over the issue of medium of instruction, English was accepted the medium of instruction to impart European knowledge to the people of India. As a result the British took steps to open English Schools in Odisha.

Before that the Christian missionaries had established English medium schools. The missionaries had opened a few schools and they had proved successful. The mission school in

northern Odisha was opened on 1st June 1822. And after that the government took over the responsibility of fifteen native schools.

In 1836, the British opened the first English School at Puri. Although the Cuttack English School was established in 1823-24 by the Christian missionaries, its management was transferred to the Government in 1836. That is why Cuttack Missionary School became popular and Puri English School was closed after two years of its inception. In 1853 Government founded an English School at Balasore and restored the Puri School. Subsequently, Zilla Schools were established at Balasore, Puri and Cuttack to create a class of English educated people to help in the work of the British Government in Odisha.

#### **3.1.2. 4. Growth of education under Wood's Despatch**

The Wood's Despatch was another milestone in the history of educational progress in the state of Odisha. In 1854 during the Governor-Generalship of Lord William Bentinck Sir Charles Wood, the President of the Board of Control drafted a scheme which became famous as Wood's Despatch. It became the 'Magnacarta' in the history of English system of education in India. It recommended for the opening of new schools and for retain old schools. Accordingly, another Zilla School was established at Berhampur in 1855. This despatch dated 19<sup>th</sup> July 1854 was to analyse the history and progress of education in the region. I

It offered a number of valuable suggestions and after that there were a number of changes, which brought the condition of education in this region to a higher position. In 1858-59, there were 30 schools, in 1868 the number was 63 and it rose to 95 in 1870. The period following Wood's despatch, schools started functioning in the remote areas of the province. A school had come at Kendrapara with 35 students; there was a school at Puri with students. Similarly, schools had sprung at Bhadrak, Balasore, Mahanga, Hariharapur and other places. One obstacle in the educational system was the fee structure of the schools. Even there were cases of students dropping out of schools due to the high fee structure.

#### **3.1.2. 5. Spread of Vernacular Education in Odisha**

Due to the Wood's Despatch, the Zilla School at Sambalpur assumed the status of the Anglo-Vernacular School. The policy of placing Middle English School in a vernacular basis helped the Odias for the spread of English Education. On the other hand, T. E. Ravenshaw looked after the 832 Pathasalas or indigenous village schools. Thus it galvanized the process of the growth of primary education in Odisha. Maharaja Krushna Chandra Gajapati of

Paralakhemundi gave impetus for the spread of Primary education in Odisha. By 1947 the number of primary schools increased to 6998 in Odisha.

### **3.1.2. 6. Secondary Education in Odisha during British rule**

Besides primary education, the secondary education also received a fresh impetus by the Wood's Despatch. The Middle Vernacular Schools, Middle English Schools and the High Schools were established for the growth of education in Odisha. In the Middle Vernacular School, English was not a compulsory subject. The Middle Vernacular Schools added two years of education after upper primary stage. In the Middle English School, English was a compulsory subject in the curriculum. M.E. School also had four years of courses of study. High Schools also provided four years of courses of study after the M.E. School. Accordingly, private High Schools were established at Cuttack. The Pyari Mohan Academy which began as a ME School in 1875 assumed the status of a High School in 1879. The Victoria School at Cuttack also assumed the status of a High School in 1888. By the end of Nineteenth century there were 12 High Schools and 82 M.E. Schools in North Odisha and 4 High Schools and 26 ME Schools in South Odisha.

### **3.1.2. 7. Lord Ripon and the Hunter Commission**

Lord Ripon, the Viceroy of India, appointed a commission under W.W. Hunter which famous as Hunter Commission in 1882. According to its recommendations, private schools and colleges were opened in different towns of Odisha. In the full spirit for amalgamation of Odia speaking tracts, Pandit Gopabandhu Das established Satyavadi Bakula Vanvidyalaya at Sakshigopal in 1909. The *Panchasakhas* of modern Odisha like Pandit Gopabandhu Das, Acharya Harihara, Pandit Nilakantha Das, Pandit Godavarish Mishra and Pandit Krupasindhu Mishra took over the charge of this school for the growth of education in Odisha. The creation of Odisha as a separate province created an urge in the mind of the leaders of Odisha for spreading education in Odisha. By 1947 there were 42 High Schools and 61 M.E. Schools existed in Odisha.

### **3.1.2. 8. Growth of higher education in Odisha**

After the end of the disastrous Famine of 1866, the British Government thought for giving attention for the development of higher education in Odisha. The establishment of Ravenshaw College in 1868 began a new epoch in the field of higher education in Odisha, In 1968, the Cuttack Zilla School was converted into Collegiate School with the opening of FA (First Arts) class only having facility for teaching of Intermediate standard.

After that by the recommendation of T.E. Ravenshaw, it was converted to a Degree College. In 1878 Maharaja Krushna Chandra Bhanja donated 20,000 rupees for the construction of a new college building. Till 1878, Ravenshaw College was the only college in Odisha which was giving higher education. The Berhampur Zilla School was converted into a collegiate School with the addition of FA classes in 1878. By the recommendation of Hunter Commission, privatization was encouraged and that school became Berhampur Native College and in 1893 it became Khallikote College when Raja Harihar Mardaraj Dev granted land for it. In 1896 another college was established at Parlakhernundi by Maharaja Gourachandra Dev: It was a Junior (Second Grade) college till 1936. In 1937 it was upgraded. S.B. Women's College was also established at Cuttack. There were only seven reputed colleges in Odisha- Ravenshaw College, Cuttack, Khalikote College, Berhampur; S.K.C.G. College, Parlakhemundi, S.B. Women's College, Cuttack; G.M. College, Sambalpur and S.C.S. College, Puri and F.M. College, Balasore. Besides the above colleges, one Training College had been established at Cuttack which latter on became famous as Radha Nath Training College. All these colleges were established in Odisha during the British period for providing higher education in the state.

### **3.1.2. 9. Technical Education in Odisha during the British period**

The technical education was also provided by the British in course of time in order to full fill the need of the British Government. In 1923, the Odisha School of Engineering was opened at Cuttack which at present known as the Bhubanananda Engineering School. On the other hand, the Boys' Industrial School at Balasore was started in Balasore by the American Baptist Mission and education was imparted in carpentry, book-binding, cane work, painting, cement work etc. Two weaving institutes were opened at Sambalpur and Cuttack districts. The Odisha Medical School was established in 1876 which worked with galvanizing effect from 1917 which is recognized as the S.C.B. Medical College and Hospital. The Sanskrit *tois* (schools) offered *Prathama* and *Madhyama* studies. Some special schools were established. 35 special schools for Scheduled castes and 19 schools for Scheduled tribes were established at Angul and Sambalpur in 1917. After that a training college to impart the process of teaching was established at Cuttack, which later on became Radha Nath Training College.

### **3.1.2. 10. Approach of British Government towards Education in Odisha**

Although, the British had initiated the modern education in Odisha. But it did not progress fast. There are Several reasons for the above approach of the British towards the

education in Odisha.(1) the British was quite apathetic towards the spread of higher education in Odisha. (2) although it wanted that the people of Odisha should learn English, but it never wanted to make them highly educated. It simply wanted a working knowledge of English only to create a clerical class of people as it wanted in case of India also.(3) higher education was very expensive. The British Government never wanted to spend more on education which will benefit the native people. In 1858, when the Bombay, Madras and Calcutta Universities were established, there was not a single college by that time in Odisha. (4) the number of schools and colleges was quite insufficient in Odisha. So the rise of elite class became delayed in case of Odisha. (5) the conservative ideas regarding education of the people of Odisha was exploited by the British, So, they did not encourage the English education in Odisha. Lastly, the British did not encourage the Engineering education particularly related to agriculture although Odisha was a land having agriculture as the chief profession of the people. These were factors which also hindered in the growth of education in Odisha.

### **Conclusion**

Thus, the modern education in the form of English education in Odisha started during the British period. The beginning in this regard was made by the Missionaries for the evangelical purpose. In course of time, the British government took the initiative for the introduction of modern education in the form of English education in Odisha for their administrative convenience and to keep the people of Odisha silent by giving small employments and other facilities. However, the growth of education was not as progressive as it has been seen in case of other parts of India. With the end of the British rule in India, English education grew in Odisha.

### **3.1.3. Growth of Press and Journalism**

The growth of press and journalism in Odisha created a landmark in the history of modern Odisha. The initiative was taken by the Christian missionaries who made great contribution in this field. With the establishment of printing press by them, started the story of press and journalism in Odisha. In due course of time vernacular press emerged in Odisha. It also prepared the way for the growth of journalism. The growth of press and journalism in Odisha led to the growth of socio-political consciousness among the people of Odisha.

### **3.1.3. 1. Beginning of Press and journalism**

The Baptist missionaries were the pioneers of establishing printing press in Odisha. At first, they printed religious texts in Odia for the propaganda of Christian ideas. For the first time in 1837, they established a press in Cuttack named the 'Cuttack Printing Press' and published the earlier Odia journals. They were the pioneers of press in Odisha.

### **3.1.3. 2. Development of Press in Odisha**

In 1866, the second printing press in Odisha was established which was named as the Cuttack Printing Company. Only after two years in 1868, the third printing press was established at Balasore by the efforts of Fakir Mohan Senapati with the help of local Zamindar and people. After five years of the establishment of that press by Fakir Mohan, another press was established in Balasore in 1873. Between 1873 and 1899 establishment of press in Odisha became rapid.

### **3.1.3. 3. Growth of vernacular Journals and Newspapers in Odisha**

The establishment of the press was a landmark in the history of journalism in Odisha. As stated earlier, the Missionaries had established press in 1837. In the same year the first Odia newspaper named *Kujibara Patrika* was published by a monk named Sadhu Sundar Das. Then the missionaries published the journal named *Jnanaruna* in 1849 for the propagation of their religious ideas. They also published two other journals named *Prabodha Chandrika* and *Arunodaya*.

A milestone was established in the field of Odia journals when Bichitrananda Das being inspired by T.E. Ravenshaw, the Commissioner of Odisha established the Cuttack Printing Press in 1866. From that press was published *Utkala Dipika* edited by Gauri Shankar Ray. He was the editor of this journal till his death in 1917. Fakir Mohan Senapati, the 'Father of Odia Prose' established a press at Balasore and by the inspiration of John Beams, the Collector of Balasore published two monthly journals named *Bodhadayini* and *Balasore Sambad Vahika*.

Later on *Sambad Vahika* became a weekly journal. This journal remained as an influential journal of Odisha in the last quarter of the Nineteenth century. Cuttack Mission Press launched two periodicals *Sevak* and *Samskaraka*. The *Sevak* was a monthly journal and *Samskaraka* was a weekly journal.

In 1889, *Sambalpur Hitaisini* was published under the patronage of King Sudhaladev. It reflected the news and views of the people of Western Odisha. It was edited by Nilamani Vidyaratna. It played a vital role in giving wing to the language agitation in Sambalpur.

Similarly receiving the royal patronage of Harihara Mardaraj of Khallikote *Prajabandhu* was published under the editorship of Vidyaratna. It was meant to check the dominance of the Telgus. Raja Baikuntha Nath De of Balasore set up another press at Balasore and brought out a journal *Utkala Darpana* in 1873. *Utkala Madhupa*, *Utkala Putra*, *Kohinur Utkal Sahita*, *Dainika Asha*, *Samaj etc.* were other journals and newspapers.

#### **3.1.3. 4. Development of English Journals and Newspapers in Odisha**

In due course of time, the English journals and newspapers were published in Odisha. Among the leading newspapers and journals, *Cuttack Argus* (1869), *Cuttack Star* (1869), *Cuttack Standard Odisha Patriot* (1866), *Geruem News* (1896) and *Star of Utkal* (1906-1912) were prominent.

#### **3.1.3. 5. Impact of press and journalism**

The above publications had far reaching impact upon the people of Odisha which can be discussed below:

- The language agitation at Sambalpur gained momentum due to the *Sambalpur Hitaisini*. Other Odia journals came forward to give vent to this.
- The newspapers and journals exposed the black spots of the British administration and made the people cautious. The British Government also became cautious in dealing the public of Odisha. It created the sense of nationalism among the people of Odisha. Through these newspapers and journals, the message of nationalism was spread. The idea of nationalism was injected into the body, mind and soul of the people of Odisha through these writings.
- The publication of newspaper and journals played a vital role in the amalgamation of Odia speaking tracts. The *Utha Kankala* poem of Godabarish Mohapatra was a pointer in this direction.
- The national programmes associated with different Gandhian movements, atrocities during the Salt Satyagraha and Quit India Movement *etc.* were published in the pages of the newspapers and journals. It flared up nationalism and dragged the people of Odisha to the fold of national movement.
- Sixthly, the Christian Missionaries and the Brahma Samajists propagated their religion through the journals and newspapers. These journals and newspapers helped in the spread of Christianity and Brahma movement.

- These newspapers and journals made people vigilant regarding the day-to-day happenings. They could know various programmes and information regarding many things from these newspapers and journals.

#### **3.1.4. Conclusion**

Thus, the growth of press and journalism during British period brought many changes in the life of the people of Odisha. The development of press and growth of journals and newspapers in Odisha made the people aware of different aspects of life like social, political, economic and cultural etc. It created awareness about the evil rules of British Government in Odisha. It also developed the sense of nationalism in the minds of the people of Odisha.

#### **3.1.5. Summary**

- The modern education started during the British period led to the collapse of the traditional education system in Odisha.
- Under the East India Company, Christian missionaries made the beginning of modern education in Odisha by printing the Old and New Testaments in Odia.
- The first primary school was created in 1822 by missionaries. One of the long-term impacts of the British rule in Odisha was the introduction of English education in the land.
- This attempt of the British put Odisha on the path of modernization through the growth of education in Odisha.
- Prior to 1803 (the year British occupied Odisha) education was controlled by the private initiative.
- The schools (*Pathasala*) ran in temples, Sanskrit *Tols* , Bhagavat Tungis and in the house of some rich men.
- The *Avadhanas* (teachers) put emphasis on reading, writing and working out simple mathematics or traditional knowledge.
- It was Lord Macauley's Minute in 1835 under which the British took steps to open English Schools in Odisha.
- In 1836, the British opened the first English School at Puri.

- Although the Cuttack English School was established in 1823-24 by the Christian missionaries, its management was transferred to the Government in 1836.
- The Wood's Despatch was another milestone in the history of educational progress in the state of Odisha. Due to the Wood's Despatch, the Zilla School at Sambalpur assumed the status of the Anglo-Vernacular School.
- Besides primary education, the secondary education also received a fresh impetus by the Wood's Despatch.
- Under Hunter Commission in 1882, private schools and colleges were opened in different towns of Odisha.
- The establishment of Ravenshaw College in 1868 began a new epoch in the field of higher education in Odisha.
- In 1968, the Cuttack Zilla School was converted into Collegiate School with the opening of FA (First Arts) class only having facility for teaching of Intermediate standard.
- The technical education was also provided by the British in course of time in order to full fill the need of the British Government.
- In 1923, the Odisha School of Engineering was opened at Cuttack which at present known as the Bhubanananda Engineering School.
- Thus, the modern education in the form of English education in Odisha started during the British period.
- The growth of press and journalism in Odisha created a landmark in the history of modern Odisha.
- The initiative was taken by the Christian missionaries who made great contribution in this field.
- With the establishment of printing press by them, started the story of press and journalism in Odisha.
- In due course of time vernacular press emerged in Odisha. It also prepared the way for the growth of journalism.

- The growth of press and journalism in Odisha led to the growth of socio-political consciousness among the people of Odisha.
- For the first time in 1837, they established a press in Cuttack named the 'Cuttack Printing Press' and published the earlier Odia journals.
- In 1866, the second printing press in Odisha was established which was named as the Cuttack Printing Company.
- Only after two years in 1868, the third printing press was established at Balasore by the efforts of Fakir Mohan Senapati with the help of local Zamindar and people.
- In 1837 the first Odia newspaper named *Kujibara Patrika* was published by a monk named Sadhu Sundar Das.
- Then the missionaries published the journal named *Jnanaruna* in 1849 for the propagation of their religious ideas.
- They also published two other journals named *Prabodha Chandrika* and *Arunodaya*.
- In 1889, *Sambalpur Hitaisini* was published under the patronage of King Sudhaladev.
- *Utkala Madhupa*, *Utkala Putra*, *Kohinur Utkal Sahita*, *Dainika Asha*, *Samaj* etc. were other journals and newspapers.
- Among the leading newspapers and journals, *Cuttack Argus* (1869), *Cuttack Star* (1869), *Cuttack Standard Odisha Patriot* (1866), *Geruem News* (1896) and *Star of Utkal* (1906-1912) were prominent.
- Thus, the growth of press and journalism during British period brought many changes in the life of the people of Odisha.

### 3.1.6. Exercise

- ❖ Write a note on the growth of modern education in Odisha.
- ❖ Discuss the steps taken by the British Government for the development of modern education in Odisha.
- ❖ Make an analysis on the growth of press in Odisha during the British rule.
- ❖ Describe the growth of journalism in Odisha during the British period.

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**UNIT-3**  
**Chapter-2**

**Natural Calamities in Odisha, Famine of 1866- its causes and effects**

**Structure**

**3.2.0. Objectives**

**3.2.1. Natural calamities in Odisha**

**3.2.2. The Famine of 1866**

- 3.2.2. 1. Factors responsible for the Famine of 1866**
  - 3.2.2. 2. Cease of rainfall**
  - 3.2.2. 3. Alarming shortage of food grains**
  - 3.2.2. 4. Unpleasant economic condition of the people**
  - 3.2.2. 5. No attention for the improvement of agriculture in Odisha**
  - 3.2.2. 6. Lack of communication**
  - 3.2.2. 7. No prompt action of Government machineries**
  - 3.2.2. 8. Artificial scarcity of food grains in the market**
  - 3.2.2. 9. Absence of media**
  - 3.2.2. 9. Absence of media**
  - 3.2.2. 10. Beginning of the famine of 1866**
  - 3.2.2. 11. Preliminary reports on famine**
  - 3.2.2. 12. Sir Cecil Beadon's visit of Cuttack**
  - 3.2.2. 13. Course of the Famine**
  - 3.2.2. 14. Initiatives of the Government machineries**
  - 3.2.2. 15. End of the famine**
  - 3.2.2. 16. Report of the Enquiry Commission for the Famine of 1866**
  - 3.2.2. 17. Consequences of the Famine**
  - 3.2.2. 18. 1866 Famine: A blessing in disguise**
  - 3.2.2. 19. Benevolent measures of T. E. Ravenshaw after the Famine**
- 3.2. 3. Conclusion**
- 3.2. 4. Summary**
- 3.2. 5. Exercise**
- 3.2. 6. Further Reading**

### **3.2.0. Objectives**

*This chapter will discuss Natural Calamities in Odisha, Famine of 1866- its causes and effects. After studying this lesson the students will be able to:*

- *know the natural calamities in Odisha during the British period*
- *understand the the famine of 1866 in Odisha*
- *know about the causes of the famine of 1866*
- *evaluate the effects of the famine of 1866 in Odisha*

### **3.2.1. Natural calamities in Odisha**

The occurrence of natural calamities like drought, flood, epidemics and cyclone a reoccurring phenomenon in the history of Odisha. Their frequent visitation in 19<sup>th</sup> century was the most important factor that broke the backbone of the people of Odisha. The people of Odisha have been suffering from many natural calamities. The most famous among them all was the Famine of 1866 which is famous in the history of Odisha as Na-anika famine. It had caused severe socio-economic problems for the people of Odisha for several generations to come.

### **3.2.2. The Famine of 1866**

The Famine of 1866 in Odisha was one of the worst famines of the world. The carelessness of the British administrators in charge of Odisha Division coupled with natural calamity and economic disasters brought this catastrophe. About one-third of the total population of Odisha perished by the disastrous famine. This severe famine is also known as the 'Na-Anika Famine' because it occurred in the ninth regnal year of Gajapati Divyasinghadeva. The calamity was so devastating that its tragic memory was in the mind of the people of Odisha for at least some decades.

#### **3.2.2.1. Factors responsible for the Famine of 1866**

There were several factors which were responsible for the outbreak of the famine of 1866 in Odisha which can be discussed as bellow:

#### **3.2.2.2. Cease of rainfall**

The drought of 1865 served as the potential factor for the famine of 1866. In 1865, the monsoon began early and during October-November, there was no rainfall. The lands became

dry and the crops were totally destroyed coming under the scorching sun. In that year, about one-third of the total annual produce was reaped by the cultivators. The peasants could not preserve food-stuff in that year.

### **3.2.2. 3. Alarming shortage of food grains**

Alarming shortage of food grains due to casual export of food grains was another reason for the outbreak of the famine of 1866. Export of rice from Odisha was in a massive scale every year. On an average, 20,000 tons of rice was exported annually from Odisha as the records of the last six years, preceding 1866, revealed. In 1865, 33,000 tons of rice were imported from Odisha by the wealthy *Telingah Koomtees* of Madras Presidency who sold the rice to a French company named Messers Robert and Chariol Co., thereby earning heavy profit. By this export, the entire surplus of the year 1864, was exhausted. The British government also did not import food grains in 1865 when the rain stopped suddenly.

### **3.2.2. 4. Unpleasant economic condition of the people**

Agriculture was the chief occupation of the people in Odisha. The thirty years revenue settlement which had been introduced in Odisha by the East India Company in 1837, was to end in 1866. Apprehending the enhancement of revenue, the people considerably reduced the area under cultivation from 1864. This principle was adopted with a view to show less possession of land at the time of settlement which will fix less revenue on a land-holder. The British government had studied the mind of these people well. So, it deliberately delayed the process of settlement which they would have started during the year 1864. The people of Odisha did not get a hint of it. With the decrease of cultivable land from 1864, the reduction in production became inevitable. This led to weak the economic condition of the people of Odisha.

### **3.2.2. 5. No attention for the improvement of agriculture in Odisha**

On the other hand, East India Company did not pay attention for the improvement of agriculture in Odisha after the occupation of the land. The British Government had not started irrigation facility in Odisha till 1866. The farmers of the land had to depend completely on monsoon for cultivation. In 1865, the rainfall ceased in September and by the end of October, rice became limited and costly. It not only increased the plight of the peasants but also of the

*zamindars* who thought it difficult to pay revenue-in time. On 26 October, 1865, Muspratt, the Collector of Balasore forwarded a petition of the local *zamindars* who had prayed for the postponement of revenue due to inability of the peasants to pay rent for failure of crops. However, the British higher authorities did not pay attention to this stern reality.

#### **3.2.2. 6. Lack of communication**

The lack of communication facility was another cause for the famine. There was no concrete road between Odisha and Calcutta. Further, it was intersected by a number of unbridged rivers that discouraged the traders of Odisha to have any trade link with Calcutta. At that time Odisha was inaccessible during the rainy season. Even if the government had desired to import food grains from Calcutta, it had to fail miserably due to monsoon. Had there been a good communication facility between Odisha and Calcutta, the government would have easily brought food grains from Calcutta to meet the demand of the people of Odisha during the time of famine.

#### **3.2.2. 7. No prompt action of Government machineries**

No prompt action of the Government machineries was largely responsible to worsen the situation. In fact, there was no link between the ruler and the people. The English officers had not visited the remote villages. So, they were ignorant about the condition of the people. Had they visited the villages regularly, they would have known about the sufferings of the people. Even, T. E. Ravenshaw, the then Commissioner of Odisha, could not know about the wretched condition of the people.

#### **3.2.2. 8. Artificial scarcity of food grains in the market**

The British government could not control the artificial scarcity of food grain in the market when the rice merchants joined hands during the famine and hoarded rice. So, price of rice rose up higher and higher. The government would have regulated trade and commerce by taking those traders into task and fixing a reasonable price of rice and other essential goods. So, the merchants by monopolizing the sell of rice at high price which made the condition of the common people more miserable.

### **3.2.2. 9. Absence of media**

At that time there was no proper media (print and electronic) to highlight the famine. No local daily was being published which would have reflected the pitiable condition of the people for the notice of the government. Though, G.N. Barlow, the Collector of Puri, Ramakoy Chatterjee, the Deputy Collector and some police officers had drawn the attention of the government regarding the famine and the Collector of Balasore had given hints about the famine to the Commissioner; these stray reference were not listened.

Besides the above causes the lack of education of the people of Odisha and the responsibility of T.E. Ravenshaw was also largely responsible for the outbreak of the famine of 1866. Had Ravenshaw taken serious steps, Odisha would not have come under the grip of this dreadful famine.

The above factors were mainly responsible for the outbreak of the famine which was devastative in nature.

### **3.2.2. 10. Beginning of the famine of 1866**

The famine started in October, 1865 with the acute shortage of food grains in the market of Odisha. Although, the Collector of Puri had informed T.E. Ravenshaw, the Commissioner of Odisha, regarding this alarming situation. But without taking any relief measure, T.E. Ravenshaw rather informed the Bengal' government about sufficiency of food grains in Odisha at that time.

### **3.2.2. 11. Preliminary reports on famine**

The famine is considered to have started in October 1865. Barlow's information regarding the starvation death at Parikud and Malud did not make Ravenshaw worry. Barlow had suggested to undertake public works by paying wage in terms of food grains to labourers as grains were not available in the local markets. The Bengal government sanctioned money for the construction of road but denied of paying the labourers in terms of food grain. No food grains

were imported from outside. At the early part of December 1865, Ravenshaw suggested for the formation of relief committees and went on long tours to the Tributary Mahals.

When Ravenshaw returned from tour on 31 January, 1866 and on the same day, he sent an urgent telegram to the Calcutta government to provide food grains instead of wages for the distressed people of Odisha. However, it was not listened by the Bengal authorities.

### **3.2.2. 12. Sir Cecil Beadon's visit of Cuttack**

From 13 to 19 February, 1866 Sir Cecil Beadon, the Lieutenant Governor of Bengal, visited Cuttack. Neither he carefully visualized the situation, nor the government servants projected the true picture of the famine before him out of fear. In his speech, he advised the Rajas and local *zamindars* to redress the grievances of the people by providing them relief. The condition worsened when, by the end of March, the jails were overcrowded with criminals who had committed crimes simply to get food inside the jail. The gravity of the situation was fully realised by the Commissioner himself when the hungry mob trampled him down at Balasore on his return journey from Mayurbhanj in March, 1866. Then, he immediately wrote to the Board of Revenue and his letter was uncared for. At last in May, when Ravenshaw insisted upon to provide ration to the troops at Cuttack to feed the prisoners and hungry people, the Board ordered for the import of rice.

### **3.2.2. 13. Course of the Famine**

When the government was planning to import rice and virtually sanctioned Rs. 25,00,000 for the same in the last week of June, monsoon had already been started. It was practically impossible to import food due to lack of transport and communication. Even when rice reached Cuttack after August, Odisha was in the grip of a devastating flood in September. In spite of the distribution of cooked food in 88 centers, the death toll was heavy due to epidemics like Cholera. Pyari Mohan Acharya has given a clear picture of the pitiable condition of the famine of 1866 in the following words "The towns were filled with the sorrowful shrieks of thousands of men, women, and children who had been reduced to mere skeletons. The crematory grounds near the towns and villages were full of innumerable dead bodies and upon them the vultures, and jackals feasted to their hearts' content.....".

### **3.2.2. 14. Initiatives of the Government machineries**

Taking the graveness of the situation, the government machineries were geared up to deal with this alarming situation from July to October, 1866. The Public Works Department adopted different steps in which grains were given as wage. The East India Irrigation Company also undertook 'Food for Work' programme. The government created Famine Relief Fund. Several relief committees were created under the direct supervision of a special Commissioner to look after the relief measures and sanitary conditions of the people at Puri, Cuttack and Balasore districts.

### **3.2.2. 15. End of the famine**

Further, public donations were collected by the government from the Hatas (market places), *zamindars* and wealthy persons and distributed among the poor and destitute. Some relief in cash was granted to thatch houses and for repairing the same. The orphan boys and girls were paid rupees three each per month. For the marriage of each orphan girl, rupees twenty were given. Free medical service and medicine were provided to the people. Christian missionaries rendered habitual service to the poor and destitutes. The *zamindars* were granted remission of revenues with the condition that, in retrospect, they would remit the revenue for the *royat*. An extra allowance was granted to the government servants to meet the high cost of living. By adopting such measures, the government became successful in meeting the famine-stricken people of Odisha. By December, 1867, the famine was declared as over. By that time, sufficient relief measures had been provided to the people of Odisha. The farmers had been supplied adequate seeds and food grains through the *zamindars*. The government also supplied the same to them in cheap price.

### **3.2.2. 16. Report of the Enquiry Commission for the Famine of 1866**

In December 1866, by the order of the secretary of State for India, an enquiry commission was formed to enquire into the causes, circumstances and extent of the famine. It consisted of three members-George Campbell, the President, W.E. Morton and H.L.Dampier, the

two members. On 6 April, 1867, the Odisha Famine Commission submitted its report. As per the views of the members of this commission, besides inevitable circumstances, negligence of administrative authorities and errors of certain individual officers were responsible for such a catastrophe.

### **3.2.2. 17. Consequences of the Famine**

The consequences of the *Na-Anka* famine were far reaching. (1)It exposed the failure of the administrative machineries in Odisha to look after the people.(2) The mortality was around 1,000,000, nearly one-third of the population of the province as per the calculation of the government.(3) Chaos and confusion prevailed everywhere in Odisha and epidemics followed the famine and made the life of people more miserable.

### **3.2.2. 18. 1866 Famine: A blessing in disguise**

The famine of 1866 was a blessing in disguise as it ushered a new era in the field of administration in Odisha. The authoritative attitude and carelessness of the government were relegated to the distant background. On the other hand, government adopted sympathetic attitude and policies towards the people of Odisha. Basing on the recommendation of the Famine Commission of Odisha, the Government of India framed famine relief policies for the entire country.

### **3.2.2. 19. Benevolent measures of T. E. Ravenshaw after the Famine**

After the famine T. E. Ravenshaw stimulated the government machineries for the promotion of education in Odisha. He established a number of vernacular schools in the rural areas and put emphasis on the Odia language, converted the Cuttack Zilla School into Ravenshaw College, became instrumental for the establishment of a medical school and a training school in 1866 and 1869 respectively, at Cuttack, construction and improvement of the embankment in Banki and Aul, promotion of trade and commerce in Odisha and facilitated transport and communication, railway lines passed from Bengal to distant South via Odisha,. However, the famine of 1866 proved to be a turning point in the history of modern Odisha.

### **3.2. 3. Conclusion**

Thus, the famine of 1866 was a turning point in the history of modern Odisha. In this famine, the people of Odisha had suffered a lot. It had taken away one third of its population. However, the aftermath of the famine was good for the state. The British Government brought many administrative and other facilities for the benefit of the people. The Famine of 1866, forced them to adopt benevolent and sympathetic policies towards the people of Odisha.

#### **3.2.4. Summary**

- The occurrence of natural calamities like drought, flood, epidemics and cyclone a reoccurring phenomenon in the history of Odisha.
- Their frequent visitation in 19<sup>th</sup> century was the most important factor that broke the backbone of the people of Odisha.
- The people of Odisha have been suffering from many natural calamities.
- The most famous among them all was the Famine of 1866 which is famous in the history of Odisha as Na-anka famine.
- The Famine of 1866 in Odisha was one of the worst famines of the world.
- The carelessness of the British administrators in charge of Odisha Division coupled with natural calamity and economic disasters brought this catastrophe.
- About one-third of the total population of Odisha perished by the disastrous famine.
- There were several factors which were responsible for the outbreak of the famine of 1866 in Odisha.
- The drought of 1865 served as the potential factor for the famine of 1866.
- Alarming shortage of food grains due to casual export of food grains was another reason for the outbreak of the famine of 1866.
- East India Company did not pay attention for the improvement of agriculture in Odisha after the occupation of the land.
- The lack of communication facility was another cause for the famine. No prompt action of the Government machineries was largely responsible to worsen the situation.
- The British government could not control the artificial scarcity of food grain in the market when the rice merchants joined hands during the famine and hoarded rice.
- At that time there was no proper media (print and electronic) to highlight the famine.

- The famine started in October, 1865 with the acute shortage of food grains in the market of Odisha.
- At the early part of December 1865, Ravenshaw suggested for the formation of relief committees and went on long tours to the Tributary Mahals.
- When Ravenshaw returned from tour on 31 January, 1866 and on the same day, he sent an urgent telegram to the Calcutta government to provide food grains instead of wages for the distressed people of Odisha. However, it was not listened by the Bengal authorities.
- From 13 to 19 February, 1866 Sir Cecil Beadon, the Lieutenant Governor of Bengal, visited Cuttack. Neither he carefully visualized the situation, nor the government servants projected the true picture of the famine before him out of fear.
- Taking the graveness of the situation, the government machineries were geared up to deal with this alarming situation from July to October, 1866. The Public Works Department adopted different steps in which grains were given as wage.
- . By December, 1867, the famine was declared as over. By that time, sufficient relief measures had been provided to the people of Odisha.
- In December 1866, by the order of the secretary of State for India, an enquiry commission was formed to enquire into the causes, circumstances and extent of the famine.
- It consisted of three members-George Campbell, the President, W.E. Morton and H.L.Dampier, the two members.
- As per the views of the members of this commission, besides inevitable circumstances, negligence of administrative authorities and errors of certain individual officers were responsible for such a catastrophe.
- The consequences of the *Na-Anka* famine were far reaching.
- It exposed the failure of the administrative machineries in Odisha to look after the people.
- The mortality was around 1,000,000, nearly one-third of the population of the province as per the calculation of the government.

- Chaos and confusion prevailed everywhere in Odisha and epidemics followed the famine and made the life of people more miserable.
- However, the famine of 1866 was a turning point as it ushered a new era in the field of administration in Odisha.

### 3.2.5. Exercise

- ❖ **Write a note on the natural calamities in Odisha with reference to the Famine of 1866.**
- ❖ **Highlight the causes of the famine of 1866.**
- ❖ **Discuss the course and result of the famine of 1866.**
- ❖ **Make an analysis on the causes and effects of the famine of 1866 in Odisha.**

### 3.2.6. Further Reading

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**UNIT-3**  
**Chapter-III**

**Socio-Cultural changes in 19<sup>th</sup> Century Odisha**

**Structure**

**3.3.0. Objectives**

**3.3.1. Introduction**

**3.3.2. Social and cultural changes in 19<sup>th</sup> century Odisha**

**3.3.2.1. Impact of the Christian Missionaries**

**3.3.2.2. Introduction of English education**

**3.3.2.3. Influence of the Brahmo Movement**

**3.3.2.4. Appearance of Mahima dharrna**

**3.3.2.5. Influence of literary awakening**

**3.3.3. Conclusion**

**3.3.4. Summary**

**3.3.5. Exercise**

**3.3.6. Further Reading**

### **3.3.0. Objectives**

*This chapter will discuss the Socio-Cultural changes in 19<sup>th</sup> Century Odisha. After studying this lesson the students will be able to:*

- *know the social changes in Odisha in 19<sup>th</sup> century*
- *understand the cultural changes in 19<sup>th</sup> changes in 19<sup>th</sup> century Odisha*
- *know about the factors responsible for the social and cultural changes in Odisha in 19<sup>th</sup> century*

### **3.3.1. Introduction**

The nineteenth century witnessed socio-cultural changes in Odisha. This socio-cultural awakening was basically the outcome of the impact of western civilization upon the Indian society. The English educated elite class spearheaded this movement.

### **3.3.2. Social and cultural changes in 19<sup>th</sup> century Odisha**

The factors that brought about the socio-cultural changes Social and cultural changes in 19<sup>th</sup> century Odisha were the impact of Christian missionaries, introduction of English education and growth of Press, journalism and modern literature. Besides these factors, the socio-religious reform movements, going on in other parts of the country, particularly Bengal, contributed to the socio-cultural changes in Odisha.

#### **3.3.2.1. Impact of the Christian Missionaries**

The activities of the Christian Missionaries brought socio-cultural changes in Odisha. Soon after the British conquest of Odisha, the Christian missionaries started their activities in this province. In 1809, William Carey, the Baptist Missionary of Serampore brought out the Odia version of the New Testament which was the work of a Odia scholar, named puhishottam Pandit. In 1820's a number of missionaries such as William Bampton, James Pegg, Charles Lacey and Amos Sutton came to Odisha and carried on their activities. Although, the missionaries' primary aim was proselytisation, yet in some ways they proved to be the pioneers of westernization and modernization. They established schools for imparting knowledge of Christianity through the vernacular language. By the end of 1823, they were running fifteen vernacular schools at Cuttack. The same year they established the first English School of Odisha an Anglo-Vernacular school at Cuttack.

By translating the Christian tracts and Gospels into Odia language the missionaries in a way initiated the development of modern vernacular prose literature, although their translations were defective. Some of the missionaries wrote non-Christian books in Odia language. For example, Sutton wrote Odia Grammar, History and Geography and Odia primer for the schools and compiled a dictionary in Odia language. The missionaries established the first printing press of Odisha at Cuttack in 1837. They were also pioneers in the field of vernacular journalism. They brought out the earliest journals of Odisha such as *Jnanaruna* (1849), *Prabodh Chandrika* (1856) and *Arunodaya* (1861).

In several ways, the missionaries contributed to the socio-religious reformation. They established orphanages in which they gave shelter to the destitute children and rescued Meriahs. The missionaries also took some steps for the education and uplift of the women. Some female missionaries engaged themselves in this work. The missionaries appear to have significantly interacted with the indigenous religious life even in the early stage. Sadhu Sundar Das, a reformist Hindu religious guru, who had his monastery at Kujibar near Cuttack and used to preach theism and denounce idolatry, was impressed by the preaching of missionaries. The missionaries anti-idolatrous views were similar to those of this guru. Being impressed by Christianity, some of the disciples of Sadhu Sundar Das embraced Christianity, though he himself adhered to his ancestral religion. It is presumed by some scholars that Mahima Swami, was in some ways influenced by Christianity.

### **3.3.2.2. Introduction of English education**

Due to the introduction of English education, there were socio-cultural changes in Odisha. Progress of education among women was much slower, compared to men, due to social prejudice and the compulsion of early marriage. Throughout the nineteenth century the Odia girls could not go beyond the middle vernacular standard. It is worthy to mention that towards the progress of education, some rajas and zamindars made notable contributions. Because of the donation of Rs. 20,000 by the Maharaja Krushna Chandra Bhanja of- Mayurbhanja to the Ravenshaw College, the college could be made a permanent educational institution in 1881. The Raja of Khallikote extended 'his patronage to the college, opened in the Berhampur Zilla School building in 1878. The construction of railways across the coastal Odisha in 1896 enabled the Odia students to go to Calcutta to receive higher education.

### **3.3.2.3. Influence of the Brahma Movement**

The new elite class which was a product of English education was influenced by Brahma movement of Bengal and sought to bring about social reforms like abolition of child marriage and introduction of widow marriage. The Brahma Samaj had been formed in Bengal in 1828 by Raja Rammohan Roy for propagating monotheism and abolition of idolatry and bringing about social reforms. By the middle of nineteenth century the Brahma preachers from Bengal came to Balasore. In 1869 Haranath Bhattacharya, a professor of philosophy in the Cuttack college, a follower of Keshab Chandra Sen formed Utkal Brahma Samaj at Cuttack. In 1875 Pratap Chandra Mazumdar, a prominent follower of Keshab came to Cuttack and addressed a meeting in the Cuttack High School premise on 6 July 1875.

The Brahmans built a Brahma Mandir at Cuttack and brought out a number of periodicals. Balasore and Cuttack were the two important centres of Brahma movement in Odisha. The Brahma movement not only failed to make any successful inroad into the stronghold of Brahmanical orthodoxy but also failed to have significant impact on the general public. Its influence was confined to certain persons of intelligentsia class many of whom happened to be Bengalis. The leading Odia lights who were influenced by Brahma faith included Fakir Mohan Senapati, Madhusudan Rao, Pyari Mohan Acharya, Chaturbhuji Pattanayak (who wrote a number of books, on Brahmaism), Bishwanath Kar and Nandakishor Bal. Among the rulers of princely states, Maharaja Bhagirathi Mahendra Bahadur of Dhenkanal extended patronage to Brahmaism by giving donation for the construction of Mandir at Cuttack, Maharaja Shrirama Chandra Bhanjadeo of Mayurbhanj accepted Brahma faith and Sudhaldev Basudev, the ruler of Bamanda was a staunch critic of Brahma faith. The Brahmans were able to draw students to their meetings and *sankirtans*, which was not liked by their guardians. Thus the Brahma movement played a great role in the socio-cultural changes in Odisha.

### **3.3.2.4. Appearance of Mahima dharrna**

During the last quarter of the nineteenth century an indigenous religious cult, prevalent among the lower castes and tribal of the hilly regions of central and western Odisha, called Mahima Dharrna gave an unqualified challenge to Brahmanical orthodoxy. Mahima Dharma is a religion of Hindu reform movement that turned against Jagannath worship in particular. Unlike the so-called Neo-Hindu reform movement, as for instance the Brahma Samaj which came into

being as a sequel to the encounter with Christianity and the philosophies of the west and obtained from there, i.e. from outside, the criteria of their criticism of its own tradition, non intrinsic direct western influence in the emergence of Mahima Dharma can be traced. On the contrary, this movement derives its criticism of the Hindu tradition directly. From the tradition itself; thus standing in an almost paradoxical two-fold relation to the tradition which it accepts on the one hand and rejects on the other.

### **3.3.2.5. Influence of literary awakening**

The literary awareness also brought social and cultural changes in Odisha in 19<sup>th</sup> century. The growth of education brought about a literary awakening in Odia language. Fakir Mohan Senapati and Radhanath Roy may be regarded as the pioneers of this literary awakening. Fakir Mohan Senapati (1847-1918) was born in a village, called Mallikashpur, near the Balasore town. A man of little formal education and a self-made man. Fakir Mohan by self-study could make himself an erudite scholar not only in his own language but also in other Indian languages including Sanskrit and acquired working knowledge in English language. He poured his profound erudition and experience into his writings by which he lavishly enriched the Odia language which was about to be extinguished in the mid-nineteenth century because of lack of printing press and advocacy of some Bengalis for the introduction of the Bengali medium of instruction in the schools of Odisha.

Fakir Mohan achieved spectacular success in various fields like administration, business, literature and journalism. He could rise to become the Dewan of some princely states of Odisha and win the recognition of the British officers of high rank. He was a poet, novelist, administrator, scholar, social reformer, printer, journalist, businessman and patriot. Fakir Mohan felt very much pained at the want of printed books in Odia language. He felt, as he observed in his autobiography, for this reason the Odias were being humiliated by the Bengalis who had a fairly developed press and literature in their language. He became determined to establish a press at Balasore for promoting the development of Odia language. For this purpose he formed an association. He and his associates carried on propaganda among the people so that they would be the shareholders of press. By his writings, brilliant and prolific writings, Fakir Mohan brought about a literary awakening in Odisha, which afterwards facilitated the movement for a separate political identity of the Odias.

### 3.3.3. Conclusion

Thus, the educated elite class of Odisha like the elite elsewhere in India sought to change the social and cultural life of the people of Odisha in 19<sup>th</sup> century through such measures as promotion of education and uplift and emancipation of women, etc. They were also influenced and inspired by social reform movements in other parts of India. But the slow progress of education and lack of strong intellectual elite slackened the process of social regeneration in Odisha.

### 3.3.4. Summary

- The nineteenth century witnessed socio-cultural changes in Odisha.
- This socio-cultural awakening was basically the outcome of the impact of western civilization upon the Indian society.
- The English educated elite class spearheaded this movement.
- The factors that brought about the socio-cultural changes Social and cultural changes in 19<sup>th</sup> century Odisha were the impact of Christian missionaries, introduction of English education and growth of Press, journalism and modern literature.
- The activities of the Christian Missionaries brought socio-cultural changes in Odisha.
- Soon after the British conquest of Odisha, the Christian missionaries started their activities in this province.
- In several ways, the missionaries contributed to the socio-religious reformation.
- They established orphanages in which they gave shelter to the destitute children and rescued Meriahs.
- The missionaries also took some steps for the education and uplift of the women.
- Some female missionaries engaged themselves in this work.
- The missionaries appear to have significantly interacted with the indigenous religious life even in the early stage.
- Due to the introduction of English education, there were socio-cultural changes in Odisha.
- Progress of education among women was much slower, compared to men, due to social prejudice and the compulsion of early marriage.
- Throughout the nineteenth century the Odia girls could not go beyond the middle vernacular standard.

- It is worthy to mention that towards the progress of education, some rajas and zamindars made notable contributions.
- The new elite class which was a product of English education was influenced by Brahmo movement of Bengal and sought to bring about social reforms like abolition of child marriage and introduction of widow marriage.
- During the last quarter of the nineteenth century an indigenous religious cult, prevalent among the lower castes and tribal of the hilly regions of central and western Odisha, called Mahima Dharna gave an unqualified challenge to Brahmanical orthodoxy.
- Mahima Dharma is a religion of Hindu reform movement that turned against Jagannath worship in particular.
- The literary awareness also brought social and cultural changes in Odisha in 19<sup>th</sup> century.
- The growth of education brought about a literary awakening in Odia language.
- Fakir Mohan Senapati and Radhanath Roy may be regarded as the pioneers of this literary awakening.
- Fakir Mohan brought about a literary awakening in Odisha, which afterwards facilitated the movement for a separate political identity of the Odias.
- Thus, the educated elite class of Odisha like the elite elsewhere in India sought to change the social and cultural life of the people of Odisha in 19<sup>th</sup> century through such measures as promotion of education and uplift and emancipation of women, etc.

### **3.3.5. Exercise**

- ❖ **Write a note on the social and cultural changes of 19<sup>th</sup> century Odisha.**
- ❖ **Highlight the factors responsible for the social and cultural changes in Odisha in 19<sup>th</sup> century.**
- ❖ **Discuss the role of Brahmo Samaj in the socio-cultural changes in Odisha.**
- ❖ **Highlight the impact of the activities of the Christian Missionaries in the social and cultural changes in Odisha in 19<sup>th</sup> century.**

### **3.3.6. Further Reading**

- K. C. Jena, Socio-Economic History of Odisha during British Period. Delhi. 1978.
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**UNIT-3**  
**Chapter-III**

**Mahima Dharma**

**Structure**

**3.4.0. Objectives**

**3.4.1. Introduction**

**3.4.2. Mahima Dharma**

**3.4.2.1. Founder of Mahima Dharma**

**3.4.2.2. Bhima Bhoi and Mahima Dharma**

**3.4.2.3. Doctrines of Mahima Dharma**

**3.4.2.4. Doctrine of Monotheism**

**3.4.2.5. Principle of Non-Dualism**

**3.4.2.6. Theory of Creation of the universe**

**3.4.2.7. Rejection of image worship**

**3.4.2.8. Opposition to caste system**

**3.4.2.9. Vasudhaivakutumbakam**

**3.4.2.10. Principle of *satsanga* or common meal for all**

**3.4.2.11. Rule of Bisuddhaadvaita Brahumavada**

**3.4.2.12. Importance on ethical codes for the householders**

**3.4.3. Conclusion**

**3.4.4. Summary**

**3.4.5. Exercise**

**3.4.6. Further Reading**

### **3.4.0. Objectives**

*This chapter will discuss the Mahima Dharma. After studying this lesson the students will be able to:*

- *know the Mahima Dharma*
- *understand the history of the founder of Mahima Dharma*
- *know about the teachings of Mahima Dharma*

### **3.4.1. Introduction**

The 19<sup>th</sup> century Renaissance in India had greatly influenced Odisha. On the other hand, Odisha's Renaissance was different because it bloomed from a very rural set up being uninfluenced by any western education. In thought and expression, it emerged in its own unique way in the form of Mahima Dharma. Through simple doctrines it projected many complicated theories. It raised voice against Saivism, Shaktism, Vaishnavism and other Brahmanical religious faiths.

### **3.4.2. Mahima Dharma**

Mahima Dharma appeared in the early part of 19<sup>th</sup> century A.D. as a religion in the Hindu reform movement. The founder of this *dharma* was Mahima Gosain. By the efforts of Bhima Bhoi, the blind poet, it was spread in the nook and corner of Odisha. Gradually, by the efforts of the monks of this *dharma* it found its way to Bengal, Assam, Andhra Pradesh, Bihar and Madhya Pradesh.

#### **3.4.2.1. Founder of Mahima Dharma**

Mahima Dharma was founded by Mahima Swami or Mahima Gosain. He reached Puri around 1826 from where he started *Mahimabada*. He slept on sand and so people called him '*Dhulia Gosain*'. He carried discussion on Non-Dualism with the Pandits of Mukti Mandapa inside the Jagannath temple and opposed the idol-worship. He lived at Udaygiri, Khandagiri, Dhauli and at last reached Kapilas in the Dhenkanal district. He wore the bark of Kumbhi tree. Bhagirathi Mahindra Bahadur, the king of Dhenkanal sent milk for him early in the morning.

Mahima Gosain made Govinda Das as his first disciple and gradually many disciples including the great Biswanath Baba were created. Bhima Bhoi of Rairakhol become his disciple.

Through his great literary creation like *Stuti Chintamani*, *Brahmanirupana Gita*, *Nirveda Sadhana*, *Chautisa Madhuchakra*, *Adyanta Gita*, *Astakabihari Gita* etc., he popularised the Mahima Cult. From 1862 to 1867 Mahima Dharma spread like wild fire in the nook and corner of Odisha. Mahima Gosain breathed his last in 1867. The disciples of Mahima Gosain became famous as Mahima monks *Alekha sanyasi*.

#### **3.4.2.2. Bhima Bhoi and Mahima Dharma**

The great saint Bhima Bhoi played a key role for the spread of Mahima Dharma. He was born in 1855 at Rairakhol in Kondh family. His father was Dhaneswar Bhoi and mother was Gauri. Bhima Bhoi was born-blind. However, historians differ from each other on this question. By coming in contact with Mahima Gosain, Bhima got insight or direct knowledge and was indoctrinated by him. After being an Abadhut it is not known whether Bhima Bhoi stayed in Rairakhol or came to Joranda. Still then, it is sure that he spent a long time in Joranda and tried to popularize Mahima Cult. He composed many songs which were liked by the people and they were automatically attracted towards the Mahima Cult. Of course, the rival sects spoke ill of Bhima and tried to prevent the spread of Mahima Cult. Bhima was determined to spread the Mahima cult. His immortal creations included '*Stuti Chintamani*', '*Shrutinisedha Gita*', '*Brahmaniruoana Gita*', '*Adyantagita*', '*Chautisa Madhuchakra*', '*Nirveda Sadhana*' etc. He died in 1895 at Khariapali village in Sonapur. Actually his efforts popularised the Mahima Cult in the nook and corner of Odisha.

#### **3.4.2.3. Doctrines of Mahima Dharma**

The doctrines of Mahima Dharma are given bellow.

#### **3.4.2.4. Doctrine of Monotheism**

Believing in one god was the principle of Mahima Gosain. He preached his doctrine in Odia language. His idea found expression through the writings of Bhima Bhoi, who expressed it very lucidly and placidly. The teachings of Mahima Gosain bore no influence of other religion. In its own way the Mahima cult spread its fragrance everywhere and allured the attention of the people of Odisha and outside.

#### **3.4.2.5. Principle of Non-Dualism**

The Mahima cult urges for pure Non-Dualism. According to it, God is one and next to none. He is omniscient, omnipotent and omnipresent. He is the supreme soul and the cause of the creation of the world. He is also without form (*Nirakara*), unexpressable (*Avyakta*), without body

(*Adeha*), without name (*Anama*), without any feeling (*Nirvikara*) and supreme God (*Paramesvara*). He is present starting from the insect to the man. Equality is his motto and casts equal eye on everybody. Teacher or *Guru* occupies a pivotal position in the teachings of Mahima Gosain. A teacher or *Guru* can show the path of Salvation. Without him practice of dharma is meaningless. He can show path to a disciple and guide him for attaining Salvation. Bhima Bhoi has mentioned that without the grace of Mahima Gosain, he would not have realised the God. Thus, *Guru* occupies high place among the Avadhuta monks.

#### **3.4.2.6. Theory of Creation of the universe**

About the 'Theory of Creation' Mahima Gosain has given his own view. By the mixing of atom, *Purusa* and *Prakriti*, this world is not created. It has been created by the *Alekha Prabhu*. He is pure and without any vice. He is the root of all creations and causes. Hence, he should be worshipped as the creator of the universe.

#### **3.4.2.7. Rejection of image worship**

Mahima Dharma was against idol worship. Like Buddhism and Jainism, Mahima dharma raised voice against the superstitions of Brahmanism. He prescribed only one course of worship to the *Alekha*. He denied the worship different idols and rejected it. So, only formless Brahma is to be worshipped. Without him, if one worships any idol, he resorts to falsehood.

#### **3.4.2.8. Opposition to caste system**

This Dharma was against the caste system in the society and raised voice against the caste system in Odisha. It never distinguished between men and women, higher caste and lower caste, rich and poor and so on. The wise men never differentiate among caste, creed and sex. On the other hand, they try to maintain harmony and peace among the people. So, Mahima Dharma never put any constraint for the worship of God. Only through devotion God can be attained by everybody. Everyone is competent to worship God and attain him.

#### **3.4.2.9. Vasudhaivakutumbakam**

Mahima Dharma believed in the principle of Vasudhaivakutumbakam. The Mahima doctrine conceived the whole universe as a single family and desires the welfare of all. Happiness for all and peace to all is the motto of Mahima dharma. Even, the life of one may be tinged with sorrows and sufferings but he should pray for the happiness of others. There lies the true humanity. This gospel found its fullest expression in the words of Bhima Bhoi as "Let my life go to hell but the world may be rescued."

#### **3.4.2.10. Principle of *satsanga* or common meal for all**

Another notable feature of Mahima Dharma was 'Common meal for all' or *Satsanga Gosthi*. This was started by Mahima Swami himself who started it at Kashipur in Dhenkanal to show that "all souls are equal, because they worship the one Brahman." The food for all was prepared by the household devotees under the open sky and it was taken together by all.

#### **3.4.2.11. Rule of *Bisuddhaadvaita Brahmanavada***

It was essentially a Bhakti Cult whose philosophy is *Visuddha-advaita Brahmanaveda*. It was close affinity with *Advaita Vada* of Samkaracharya which advocates exclusively *Jnana* as the only means to salvation. Thus, it is clear that there is no antagonism between *Jnana* and Bhakti in Mahima Dharma. *Bhakti* in Mahima Dharma means the attraction of the pure mind towards the ultimate truth- the *Parama Brahma*. *Bhakti* is to be guided by *Jnana*. Otherwise it is likely to miss its true object. Mahima Dharma says that lover God is pure and the lover wants to unite with God.

#### **3.4.2.12. Importance on ethical codes for the householders**

The Mahima Dharma has always given importance on the values of life. In order to get rid of these entire falsehood one should keep divine qualities in himself. It emphasized that one should cultivate qualities like love, compassion, tranquility etc. in one's mind which will bring fullness of heart. The Mahima Cult prescribed certain ethical codes for the householders. It preached about the entertainment of guests as per the best Doctrines for householder's capacity of a householder. One should leave meat and harmful goods. A householder should be simple and should leave anger, arrogance, pride and good moral character. Mahima dharma laid emphasis on *Brahma darshana*, *Trividha Sarana* and other religious performances for householders.

#### **3.4.3. Conclusion**

Thus, the Mahima Dharma had stimulated the social and religious life of the people of Odisha in 19<sup>th</sup> century. This Mahima Dharmawas quite simple. The common men were attracted towards it because it was free from the ritualistic practices of the Brahmins. Though it arose in Odisha in 19<sup>th</sup> Century Renaissance but it was never influenced by the latter. In its doctrine it was quite different from other religious sects, uninfluenced and unbiased by the prevailing currents of time. The Mahima Dharma spontaneously in the nook and corner of Odisha and outside .

#### **3.4.4. Summary**

- The 19<sup>th</sup> century Renaissance in India had greatly influenced Odisha.
- On the other hand, Odisha's Renaissance was different because it bloomed from a very rural set up being uninfluenced by any western education.
- In thought and expression, it emerged in its own unique way in the form of Mahima Dharma.
- Mahima Dharma appeared in the early part of 19<sup>th</sup> century A.D. as a religion in the Hindu reform movement.
- The founder of this *dharma* was Mahima Gosain.
- By the efforts of Bhima Bhoi, the blind poet, it was spread in the nook and corner of Odisha
- Mahima Dharma was founded by Mahima Swami or Mahima Gosain. He reached Puri around 1826 from where he started *Mahimabada*.
- Through his great literary creation like *Stuti Chintamani*, *Brahmanirupana Gita*, *Nirveda Sadhana*, *Chautisa Madhuchakra*, *Adyanta Gita*, *Astakabihari Gita* etc., he popularised the Mahima Cult.
- From 1862 to 1867 Mahima Dharma spread like wild fire in the nook and corner of Odisha.
- Mahima Gosain breathed his last in 1867. The disciples of Mahima Gosain became famous as Mahima monks *Alekha sanyasi*.
- The great saint Bhima Bhoi played a key role for the spread of Mahima Dharma.
- He was born in 1855 at Rairakhol in Kondh family. His father was Dhaneswar Bhoi and mother was Gauri. Bhima Bhoi was born-blind.
- Believing in one god was the principle of Mahima Gosain. He preached his doctrine in Odia language.
- The Mahima cult urges for pure Non-Dualism. According to it, God is one and next to none.
- He is omniscient, omnipotent and omnipresent. He is the supreme soul and the cause of the creation of the world.
- Mahima Dharma was against idol worship. Like Buddhism and Jainism, Mahima dharma raised voice against the superstitions of Brahmanism.

- This Dharma was against the caste system in the society and raised voice against the caste system in Odisha.
- Mahima Dharma believed in the principle of Vasudhaivakutumbakam.
- The Mahima doctrine conceived the whole universe as a single family and desires the welfare of all.
- Happiness for all and peace to all is the motto of Mahima dharma.
- It was essentially a Bhakti Cult whose philosophy is *Visuddha-advaita Brahmaveda*.
- The Mahima Dharma has always given importance on the values of life.
- It emphasized that one should cultivate qualities like love, compassion, tranquility etc. in one's mind which will bring fullness of heart.
- The Mahima Cult prescribed certain ethical codes for the householders.
- Thus, the Mahima Dharma had stimulated the social and religious life of the people of Odisha in 19<sup>th</sup> century.

#### **3.4.5. Exercise**

- ❖ **Write a note on Mahima Dharma.**
- ❖ **Discuss the doctrines of Mahima Dharma.**
- ❖ **Highlight the role of Mahima Swami and Bhima Bhoi in spreading Mahima Dharma in Odisha and outside.**
- ❖ **Discuss how Mahima Dharma brought social and religious changes in Odisha in 19<sup>th</sup> century.**

#### **3.4.6. Further Reading**

- K. C. Jena, Socio-Economic History of Odisha during British Period. Delhi. 1978.
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**UNIT-4**  
**Chapter-I**

**Odia Movement: Growth of Socio-Political Associations, Growth of Public Associations in the 19th Century, Role of Utkal Sammilini (1903-1920)**

**Structure**

**4.1.0. Objectives**

**4.1.1. Odia Movement**

**4.1.2. Growth of socio-political Associations and Growth of Public Associations in 19<sup>th</sup> Century**

**4.1.3. Role of Utkala Sammilani (1903-1920)**

**4.1.4. Loyalist nature of Utkal Sammilani**

**4.1.5. Conclusion**

**4.1.6. Summary**

**4.1.7. Exercise**

**3.1.8. Further Reading**

#### **4.1.0. Objectives**

*This chapter will discuss the Odia Movement: Growth of Socio-Political Associations, Growth of Public Associations in the 19th Century, Role of Utkal Sammilini (1903-1920). After studying this lesson the students will be able to:*

- *know the Odia Movement*
- *understand the Growth of Socio-Political Associations*
- *know about the Growth of Public Associations in the 19th Century*
- *evaluate the role of Utkal Sammilini (1903-1920)*

#### **4.1.1. Odia Movement**

The country (Odisha) whose territory extended from Ganga to Godavari was disintegrated in course of time. The disintegration was started from the death of Mukundadeva up to the period of 1936. Due to dismemberment, the Odia-speaking territories virtually became attached to four provinces - Bengal, Madras, Central Provinces and Bihar, and being reduced to the status of linguistic minorities in all these provinces. The Odias felt neglected and dominated by the linguistic majorities, and particularly felt distressed at the deliberate efforts to abolish Odia language. The new elite that emerged in Odisha in the latter half of the nineteenth century raised its voice for the unification of Odia-speaking areas so as to safeguard the legitimate interests of Odias and preserve and develop the Odia language and culture. It may be noted here that some British officials realized the injustice of keeping the Odias divided in different provinces. As early as 1855, Henry Ricketts, the Commissioner of Odisha Division proposed the merger of Sambalpur with the Odisha Division. In 1868, Sir Stafford Northcote, the Secretary of State for India, held the view that for the purpose of better administration, the Odia speaking areas should be grouped into a single administrative unit.

#### **4.1.2. Growth of socio-political Associations and Growth of Public Associations in 19<sup>th</sup> Century**

The 19<sup>th</sup> century witnessed the growth of socio-political associations and public associations in Odisha. The educated middle class that emerged in Odisha in the post-famine period, like its counterpart elsewhere, expressed its ideas, views and aspirations through the press, meetings, and associations. A number of socio-political associations and public associations, having different objectives such as the development of Odia language and literature, protection of the interests of Odias, social reform, promotion of education and intellectual and literary discussions

were formed in the post-famine period. The lead in this field was taken by some Englishmen who formed at Cuttack an association, called Mutual Improvement Society in 1859.

These Englishmen used to discuss social issues. Subsequently following associations were formed - Utkal Bhasa Unnati Bidhayini Sabha (Association for the development of Odia language), Balasore, 1867; Utkal Bhasa Uddipani Samaj (Association for Odia Linguistic Awakening), Cuttack, 1867; Utkalollasini Sabha (Association for awakening the Odias), Cuttack, 1868; Cuttack Debating Club, 1868; Cuttack Young men's Association, 1869; Utkal Brahmo Samaj; 1869; Puri , Society, 1870; Ganjam, Utkal Hitabadini Sabha (Ganjam Association for the promotion of welfare of Odisha), Berhampur, 1872; Bhadrak Desha Hiaishini Sabha (Bhadrak Association for the welfare of the country), 1874; Ganjam Nisha Nishedhini Sabha (Ganjam Association for prohibition), 1875; Utkal Sabha, Cuttack, 1877; Balasore National Society, 1878; Madak Seban Nibarini Sabha (Association for the prohibition of wine drinking), 1879; Shiksha Bidhayini Sabha (Association for the Promotion of Education),1881; Utkal Sabha or Odisha People's Association, 1882; Anti-Corruption and Prohibition Sabha, Cuttack, 1884; Odisha Graduate and Undergraduate Association, 1888; Utkal Sahitya Sammilani (Odia Literary Association), Cuttack, 1886; Balasore Zilla School Reading Club; 1896; and Alochana ,Sabha ,of Cuttack Secondary Training School, 1893.

There were some communal and caste-based associations, such as Karan Sabha, Odisha Islam Association, 1875 and Odisha Christian, Association, Cuttack, 1896. The educated elite of Odisha like the elite elsewhere in India, sought to reform the social life through such measures as promotion of education and uplift and emancipation of women. They were also influenced and inspired by social reform movements in other parts of India. But the slow progress of education and lack of strong intellectual elite slackened the process of social regeneration.

#### **4.1.3. Role of Utkala Sammilani (1903-1920)**

The Utkala Sammilani played the key role for the Odia movement as well as the formation of separate province of Odisha. In 1902 the Odias of Ganjam sent a memorial, signed by a large number of people, to the Viceroy Lord Curzon, suggesting the unification of Ganjam, Sambalpur and the Odisha Division of the Bengal presidency under one government and one university. Towards the end of the year, Raja Baikuntha Nath De, the zamindar of Balasore submitted a memorial to Viceroy Lord Curzon, suggesting the unification of all Odia-speaking territories under the provincial governments of Bengal, Madras or the Central provinces. Early in 1903, at

Rambha, on the shore of Chilka, some people met under the chairmanship of the raja of Khalikote, and formed the Ganjam Jatiya Samiti (Ganjam National Association).

Under the auspices of this association in April 1903, a conference was held at Berhampur under the chairmanship of Shyam Sundar Rajguru. This conference which was attended by delegates from all parts of Odisha - Cuttack, Puri, Balasore and Sambalpur resolved that the proceedings of the Odia national conferences should be recorded and that the national conferences should be held annually. In the meantime, Lord Curzon's Government drew up a plan for the addition of Sambalpur and its adjoining feudatory states, Ganjam district and the Ganjam and Vizagpatnam Agencies to the Odisha Division. Early in December, 1903, the plan was circulated among the governments of Central Provinces, Madras and Bengal for eliciting their opinions. This plan is known as Risley Circular, being circulated by Henry Risley, the Secretary to the Government of India.

In pursuance of the Berhampur resolution, the first Odia national conference was held at Cuttack on 30-31 December, 1903 through the efforts of Madhusudan Das, Rajendranarayan Bhanja Deo (the zamindar of Kanika) and Shriram Chandra Bhanjdeo (the Maharaja of Mayurbhanja). The conference met under the chairmanship of the Maharaja of Mayurbhanja and was attended by delegates from all parts of Odisha, some Europeans lawyers, zamindars, government officials and students. The conference accepted the scheme of the unification of Odia tracts as suggested in the Risley Circular. The conference laid down the foundation of a truly Odia national organisation, called Utkal Sammilani (Utkal Union Conference). Hereafter, under the leadership of Madhusudan Das, the Utkal Sammilani continued to meet year after year in different places in Odisha. The primary objective of Utkal Sammilani was the merger of Odia-speaking tracts. But the Sammilani also concerned itself with the all round development of Odias and took up such issues as industrial development, spread of education, revival of cottage industries, social reforms, establishment of separate university for Odisha, development of agriculture and development of Odia language and literature.

#### **4.1.4. Loyalist nature of Utkal Sammilani**

The Utkal Sammilani was loyalist in nature. It always began its session by paying tributes to the British Crown and Viceroy. It aimed at achieving its goal by appeal to colonial government's justice and fairness and not through active popular agitation. It was dominated by feudal elements like rajas and zamindars who, generally speaking, had denied their subjects basic

rights and benefits of an enlightened administration. Though the Utkal Sammilani was predominantly an elitist organisation, comprising the rajas, zamindars and gentry, yet its claim to represent Odias as a nation can not be denied. It is because it aimed at unifying Odia tracts and promoting the all round development of Odisha. The princes and zamindars who dominated the Sammilani were bound up with the common masses by the ties of language, religion and social custom. Some efforts were also made to give a mass base to the Utkal Sammilani]. Initially 381 branches were organised by 15 paid missionaries not only in Orissa Division but also in Midnapore, Calcutta, Ganjam, Sambalpur and princely states. In certain areas of Ganjam and Koraput districts (undivided) public involvement and participation could be roused for the Sammilani. But such public enthusiasm was temporary. On the whole the Utkal Sammilani failed to be a mass organisation; it remained confined to the elite and Madhusudan Das remained its guiding spirit from 1903 to 1920 A.D..

#### **4.1.5. Conclusion**

Thus, the Odia movement led to the growth of socio-political associations and growth of public associations in 19<sup>th</sup> century Odisha. The political consciousness of the new Odia elite manifested itself in two ways. First, it took up the cause of safeguarding the interests of Odias who were scattered in different provinces, and finally agitated for the merger of Odia-speaking areas. Secondly, it partook of national political consciousness over such matters as controversy regarding Vernacular Press Act, introduction of local self-government by Lord Ripon Government and the formation of the Indian National Congress, etc.

#### **4.1.6. Summary**

- The country (Odisha) whose territory extended from Ganga to Godavari was disintegrated in course of time.
- The disintegration was started from the death of Mukundadeva up to the period of 1936.
- Due to dismemberment, the Odia-speaking territories virtually became attached to four provinces - Bengal, Madras, Central Provinces and Bihar, and being reduced to the status of linguistic minorities in all these provinces.
- The Odias felt neglected and dominated by the linguistic majorities, and particularly felt distressed at the deliberate efforts to abolish Odia language.

- The new elite that emerged in Odisha in the latter half of the nineteenth century raised its voice for the unification of Odia-speaking areas so as to safeguard the legitimate interests of Odias and preserve and develop the Odia language and culture.
- The 19<sup>th</sup> century witnessed the growth of socio-political associations and public associations in Odisha.
- The educated middle class that emerged in Odisha in the post-famine period, like its counterpart elsewhere, expressed its ideas, views and aspirations through the press, meetings, and associations.
- A number of socio-political associations and public associations, having different objectives such as the development of Odia language and literature, protection of the interests of Odias, social reform, promotion of education and intellectual and literary discussions were formed in the post-famine period.
- The lead in this field was taken by some Englishmen who formed at Cuttack an association, called Mutual Improvement Society in 1859.
- These Englishmen used to discuss social issues.
- Subsequently following associations were formed - Utkal Bhasa Unnati Bidhayini Sabha (Association for the development of Odia language), Balasore, 1867; Utkal Bhasa Uddipani Samaj (Association for Odia Linguistic Awakening), Cuttack, 1867; Utkalollasini Sabha (Association for awakening the Odias), Cuttack, 1868; Cuttack Debating Club, 1868, etc.
- There were some communal and caste-based associations, such as Karan Sabha, Odisha Islam Association, 1875 and Odisha Christian, Association, Cuttack, 1896.
- The educated elite of Odisha like the elite elsewhere in India, sought to reform the social life through such measures as promotion of education and uplift and emancipation of women.
- The Utkala Sammilanni played the key role for the Odia movement as well as the formation of separate province of Odisha.
- In 1902 the Odias of Ganjam sent a memorial, signed by a large number of people, to the Viceroy Lord Curzon, suggesting the unification of Ganjam, Sambalpur and the Odisha Division of the Bengal presidency under one government and one university.
- In pursuance of the Berhampur resolution, the first Odia national conference was held at Cuttack on 30-31 December, 1903 through the efforts of Madhusudan Das,

Rajendranarayan Bhanja Deo (the zamindar of Kanika) and Shriram Chandra Bhanjadeo (the Maharaja of Mayurbhanja).

- The Utkal Sammilani was loyalist in nature. It always began its session by paying tributes to the British Crown and Viceroy.
- Thus, the Odia movement led to the growth of socio-political associations and growth of public associations in 19<sup>th</sup> century Odisha.

#### 4.17. Exercise

- ❖ Give an account on Odia movement in 19<sup>th</sup> century.
- ❖ Write a note on the growth of socio-political associations in Odisha in 19<sup>th</sup> century.
- ❖ Make an analysis on the growth of public associations in 19<sup>th</sup> century Odisha.
- ❖ Highlight the role of Utkal Sammilani (1903-1920) for the Odia movement.

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**UNIT-4**  
**Chapter-II**

**Nationalist movement in Odisha:  
Non-cooperation and Civil Disobedience Movements in Odisha**

**Structure**

**4.2.0. Objectives**

**4.2.1. Introduction**

**4.2.2. Nationalist movement in Odisha**

**4.2.2.1. Nationalist movement in Odisha before Gandhiji**

**4.2.2.2. Other early members of Odisha Congress**

**4.2.2.3. Impact of Swadeshi Movement on Odisha**

**4.2.2.4. Nationalist movement in Odisha during Gandhian Period**

**4.2.2.5. Impact of Khilafat Movement**

**4.2.3. Non-cooperation Movement in Odisha**

**4.2.3.1. Response towards the Non-cooperation Movement in Odisha**

**4.2.3.2. Programmes of Non-co-operation in Odisha**

**4.2.3.4. Mahatma Gandhi's first visit to Odisha**

**4.2.3.5. Kanika movement**

**4.2.4. The Civil Disobedience Movement in Odisha**

**4.2.4.1. Beginning of Civil Disobedience Movement in Odisha**

**4.2.4.2. Salt *Satyagraha* in different places of Odisha**

**4.2.4.3. End of Civil Disobedience movement in Odisha**

**4.2.4.4. Individual Civil Disobedience Movement in Odisha**

**4.2.5. Conclusion**

**4.2.6. Summary**

**4.2.7. Exercise**

**4.2.8. Further Reading**

## **4.2.0. Objectives**

*This chapter will discuss the Nationalist movement in Odisha: Non-cooperation and Civil Disobedience Movements in Odisha. After studying this lesson the students will be able to:*

- *know the Nationalist movement in Odisha*
- *understand the Non-cooperation Movements in Odisha*
- *know about the Civil Disobedience Movements in Odisha*

## **4.2.1. Introduction**

The second half of the 19th century witnessed the growth of organized nationalist movement in India. It arose to meet the challenge of foreign domination. The direct and indirect consequences of British rule provided the material, moral and intellectual conditions for the development of nationalist movement in India. In this connection, Odisha as a part of the nation also witnessed the reflections of it. In Odisha, nationalism developed in two different ways. First, the merger of all Odia-speaking regions, and secondly, in the later phase with the growth of national awakening, the people of Odisha involved themselves with the mainstream of the national movement along with the rest of the country. However, the focus of the paper will be on the nationalist movement in Odisha. In fact, the history of nationalist movement in Odisha, despite the local differences and issues, was an expression of forces that represent an integral part of the all-India freedom struggle against British Raj.

## **4.2.2. Nationalist movement in Odisha**

In true sense, the term of nationalism developed in India with the establishment of INC at Bombay, although it was limited to the elite class only. However, the political awakening of the elite class did not percolate down to the common man. The nationalist movement in Odisha can be divided into two periods (1) from the establishment of Indian National Congress i.e. 1885 to 1920 A.D., and (2) the Gandhian period from 1920 A.D. to 1947 A.D.

### **4.2.2.1. Nationalist movement in Odisha before Gandhiji**

Being influenced by the nationalist movement in India, the elite class of Odisha created political awareness in Odisha. Different organizations like the National Society at Balasore, Odisha Association also known as Utkal Sabha at Cuttack and the Utkal Hitaisini Samaj at

Paralakhimedi were some of the early socio-political organizations formed by the intellectuals of Odisha who disseminate political ideas among the Odias. Leaders like Madhusudan Das, Baikuntanath De and Shyamsunder Raiguru etc provided guidance to these elite organizations. With the establishment of INC in 1885, these leaders served as a link between the national forum and Odisha. These organizations sent delegates to the annual sessions of INC. On 3<sup>rd</sup> March, 1886 an open meeting was held in the building of the Cuttack Printing Company which unanimously approved the resolutions, passed in the first session of the Indian National Congress, held at Bombay in 1885.

In the Calcutta session of the Congress in 1886, Raja Baikunthanath attended on behalf of National Society of Balasore. In 1888, Madhusudan Das and Gouri Shankar Roy attended the Madras Session of INC as delegates from Utkal Sabha. A meeting was held at Cuttack on 16 February, 1888 which deputed Madhusudan Das to Kendrapara where he exhorted the people to join the Congress. He was the pioneer in spreading the Congress ideas in Odisha. In 1895, Shyam Sunder Raiguru, the founder of the Utkal Haitesini Samaj of Paralakhemndi had attended the Poona Session of the Congress. These delegates on their return from the Congress session apprised the other members about the programmes of the Congress.

#### **4.2.2.2. Other early members of Odisha Congress**

Besides the above members, other Odia intellectuals whom the Indian National Congress fascinated in the 19<sup>th</sup> century were Fakir Mohan Senapati, Bhagabat Prasad Mohapatra, Nanda Kishor Bal, Gopal Chandra Praharaj, Biswanath Kar, Madhusudan Rao, Gokulananda Choudhury, Prince Padmanav Narayan Deb, Jagmohan Lal, Ram Shankar Roy, Lokanath Samantaray, Md. Abdul Satar, Dharanidhar Mishra and Baikuntha Nath Pujari etc. The early Odia delegates who attended the Congress belonged to the English-educated elite class and were moderate in their political outlook. These leaders from Odisha could not raise their voice in the annual proceedings of the Congress because of the high status maintained by the great nationalist leaders from Bengal. So, the problems of Odisha could not be placed in the Congress agenda for discussion. Because of this reason, there were only a sum total of fourteen delegates from Odisha from 1885 to 1900 who had attended the annual sessions of the Congress on six occasions only.

On the other hand, Madhusudan Das, realized the uselessness of the Congress as a political forum in Odisha. He thought that the Odias needed a regional association in order to express their identity and to give political education to the people of Odisha. Apart from this a sense of unity and awareness to the problems of the people of Odisha had to be achieved. With the above convictions, he formed the Utkal Union Conference in December 1903 with the support from the intellectuals of Odisha. The moderate period of the nationalist movement in Odisha was led by Madhusudan and his associates like R.N. Bhanj Deo, Baikuntha Nath De, Harihar Panda, Brajasunder Das and Biswanath Kar, etc. having faith in the British Raj. On the other hand, the Utkal Union Conference appealed to the British sense of justice and fair play.

#### **4.2.2.3. Impact of Swadeshi Movement on Odisha**

In 1905, the Swadeshi Movement started in Bengal in protest against the partition of Bengal which had a substantial influence on the intellectuals of Odisha. In this connection, protest meetings were held at Cuttack, Puri, Balasore, Sambalpur and other places to express empathy with the movement in Bengal. The Swadeshi agitators of Bengal laid stress on boycott of foreign goods and the manufacturing of indigenous goods which made a good impact on the Odia intellectuals. At Cuttack Janaki Nath Bose, Biswanath Kar and Dhirendera Nath Choudhury spread the message of Swadeshi. A meeting was held in the Cuttack Municipal Hall under the presidentship of Babu Janakinath Bose on 20 August, 1905. Here Madhusudan Das gave a clarion call to the people of Odisha to boycott the foreign goods, particularly Manchester cloth and Liverpool salt, and to use the indigenous goods. The message of Swadeshi also reached Balasore and Puri. In September Abdus Sobhan Khan and Fakir Mohan Senapati organized large public meetings for the purpose at Balasore. At Puri, Haris Chandra Ghose and Dhanpati Banerjee led the students in a procession through the town and persuaded the business community to sell only Swadeshi goods and to boycott the foreign goods in their shops. Pandit Godabarish Mishra has mentioned that a bonfire of foreign clothes was made at Puri town. Many people in Balasore and Cuttack gave up the use of foreign clothes, salt and sugar.

The *Utkal Dipika* mentions that being inspired by the Swadeshi ideas, the weavers of Sambalpur, Banpur, Sukinda and Basudebpur started manufacturing fine hand loom textiles, and men and women of rich classes began to wear Berhampuri *pata* and Maniabandha *sari* on festive and other occasions. During the Dasserah festival the people purchased large quantity of local

made clothes. The swadeshi idea provoked Madhusudan Das to set up Utkal Tannery and an Art Ware at Cuttack. In this context, an exhibition of indigenous goods was held in the Cuttack Town hall on 7 August, 1907, on the occasion of the anniversary of the Swadeshi Sabha at Calcutta.

The Surat Split of the Congress in 1907 weakened the Moderates and brought a group of nationalists appeared under the leadership of Gopabandhu in Odisha. The advent of Gopabandhu Das in Odisha politics brought a radical change in the political scenario of the state. Gopabandhu was an ultra-nationalist. In the beginning, he was a great follower of Madhusudan Das. An ideological conflict started between Madhusudan and Gopabandhu which ultimately ended with the victory of the latter.

In the Swadeshi movement, the Bengali agitators laid stress on National Education which appealed to Gopabandhu. On 12 August, 1909, he established an ideal school on the model of the Decan Education Society, called as Satyabadi Vana Vidyalaya at Sakhigopal, Puri. The establishment of Satyabadi School was a landmark in the evolution of national consciousness in Odisha. This institution became famous as a band of devoted and talented teachers like Pandit Nilakantha Das, Pandit Lingaraj Mishra, Acharya Harihar Das, Pandit Godabarish Mishra and Pandit Krupasindhu Mishra along with Gopabandhu introduced a new pattern of education most suitable to Indian society.

In this school, the teachers concerned themselves in building up their students into ideal citizens and also devoted their time to social reforms in the surrounding villages. For about 40 years the school provided leadership in the sphere of political social and literary activities in Odisha. The teachers and alumni of this school proved themselves worthy citizens and made the people of Odisha politically aware about the national movement in India. However, the extremist phase of the national movement raised its head after the Swadeshi movement. A group of radical youths of Bengal started terrorist activities under the leadership of Jatindranath Mukherjee, popularly known as Bagha Jatin. They used Balasore and Kaptipada jungle areas as the bases to raid on British institutions. However, Bagha Jatin died in an encounter with the police while his friends Manoranjan and Hiren were hanged. In this context, 3 young men of Odisha Atal Bihari Acharya, Sasanka Mukherjee and Bairagi Tripathy were taken into police custody for having their connection with the Bengal terrorists.

#### **4.2.2.4. Nationalist movement in Odisha during Gandhian Period**

The post World War-I had brought a radical change in the political scenario of India. In the First World War, the Indians had fought at the call of Gandhiji for the British victory with the expectation that in recognition of their services during the war, the British would give the Indians substantial measure of self-government. A number of students of the Ravenshaw College, led by Jadumani Mangaraj joined the British army for rendering help to the British in the war. However, the expectations of the Indians could not fulfill.

#### **4.2.2.5. Impact of Khilafat Movement**

Soon after the First World War, the Muslims of India started the Khilafat agitation against the British Government, because in the war Britain won against the Ottoman Empire, the head of which was the Calipha, the religious head of the Islamic world. Britain now placed humiliating term against the Calipha. So, the Muslims all over the world including the Muslims of India started agitation against the British. The Muslims in Odisha also started the Khilafat agitation. They formed a Khilafat Committee at Cuttack under the presidency of Akram Rusool.

#### **4.2.3. Non-cooperation Movement in Odisha**

Three important events like passing of Rowlatt Acts, Khilafat movement and Jalianawallabagh massacre occurred just after the end of the World War I which prompted the Indian nationalists to act against the British. The Rowlatt Acts were passed to suppress the freedom of Indians, and the Government of India Act, 1919, failed to satisfy the aspirations of the Indians. Protesting against the Jalianawallabagh massacre and Khilafat Movement, the Congress under the leadership of Mahatma Gandhi decided in its special session, held at Calcutta in September, 1920, to start the Non-cooperation movement against the British Government.

In September 1920, Gopabandhu attended this special session and returned from it, being imbued with staunch nationalist ideas. Although Madhusudan Das had associated himself with the Congress in the early phase, subsequently he kept himself aloof from it being unable to get support from the Congress leaders for the merger of Odia tracts. He kept himself preoccupied with the Odia movement. Subsequently in 1920, when Gandhi started the Non-cooperation movement, there was practically no Congress organization working in Odisha.

At the clarion call of Gandhi in 1920-21, Gopabandhu Das virtually started once again the Congress movement in Odisha. The Nagpur Session of the Indian National Congress, held in December, 1920, which finally passed the Non-Cooperation resolution, was attended by a number of delegates from Odisha such as Pandit Gopabandhu Das, Bhagirathi Mahapatra, Jagabandhu Singh, Jadumani Mangaraj, Mukunda Prasad Das, Niranjana Patanaik, and Harekrushna Mahatab. This session of the Congress decided to form the Provincial Congress Committees on linguistic basis. As a result a separate Provincial Congress Committee was formed for Odisha even though Odisha was not a separate province at that time. Soon after the Nagpur Congress session, the Utkal Union Conference was held at Chakradharpur under the presidentship of Jagabandhu Singh. In this conference Gopabandhu Das suggested a modification in the outlook of the Utkal Union Conference. He held that though the merger of all Odia speaking areas was a vital issue for Odias, yet Odisha should not remain aloof from the mainstream of national consciousness, represented by the Congress. He proposed that the aims and objects of the Indian National Congress be accepted as those of the Utkal Union conference in addition to the accepted objectives of the conference. "This was passed by the Conference, even though quite a number of people including the president of the conference abstained from voting on it as a mark of dissent.

On his return from Chakradharpur, Gopabandhu held a public meeting at Cuttack on 24 January, 1921 and exhorted the students to join the Non-Cooperation Movement. Mahatma Gandhi came to Odisha in March, 1921 and in his addresses to the people at Cuttack, Puri, Bhadrak and Berhampur he appealed to them to join the Non-cooperation movement. The Utkal Provincial Congress Committee consisted of Gopabandhu as President, Ekram Rasool as Vice-President, Bhagirathi Mahapatra as Secretary and Brajabandhu Das as Joint Secretary. The Utkal Provincial Congress Committee deputed the following twelve members to represent Odisha in the A.I.C.C. like (1) Gopabandhu Das, (2) Jagabandhu Singh, (3) Nilakantha Das, (4) Gopabandhu Choudhury, (5) Niranjana Patanaik, (6) Harekrushna Mahatab, (7) Bhagirathi Mahapatra, (8) Dharanidhar Mishra Banaprastha, (9) Nilakantha Das Chaudhuri, (10) Atal Bihari Acharya, (11) Brajamohan Panda, (12) Jamini Kanta Biswas. On the other hand, District and Sub-divisional Committees were also formed in Puri, Cuttack, Balasore, Sambalpur and Ganjam under the charge of the following persons.

- I. Harekrushna Mahatab - Balasore district.
- II. Jadumani Mangaraj -Kendrapara Subdivision of Cuttack district.
- III. Rajakrushna Bose- Jajpur Subdivision of Cuttack district.
- IV. Bhagirathi Mahapatra - Cuttack Sadar Subdivision with head-quarters at  
Alakashram, Jagatsinghpur.
- V. Jagabandhu Singh and Krupasindhu Mishra - Puri District.
- VI. Nilakantha Das - Sambalpur district.
- VII. Niranjana Pattnaik - Ganjam district

#### **4.2.3.1. Response towards the Non-cooperation Movement in Odisha**

Mahatma Gandhi's call brought nationwide response including Odisha. A number of young persons left their schools, colleges and Government service in Odisha. H.K. Mahatab, N. Kanungo, Nabakrushna Choudhury and R.K. Bose left their studies at the call of Gandhiji and joined the Non-cooperation movement. Gopabandhu Choudhury resigned from his lucrative post of deputy collector. Bhagirathi Mahapatra, a prominent lawyer at that time gave up his legal job and joined the movement. Surendra Nath De, a sub-inspector of police and Muhammed Hanif, an excise sub-inspector resigned from their service and joined the Non-cooperation movement. Mahendranath Verma and Achutananda Purohit, the two promising lawyers of Sambalpur gave up their legal practice. On the other hand, Raja Krishna Bose discontinued his Medical studies and joined the movement.

The Congress workers of Odisha involved themselves whole heartedly to work out the Gandhian programmes of Non-co-operation movement in Odisha under the leadership of Gopabandhu Das. The weekly news paper Samaj started by Gopabandhu played an important role in spreading the nationalist ideas during the Non-cooperation movement in Odisha. For training the Congress volunteers and workers, two institutions like Swaraj Ashram of Cuttack and Alaka Ashram of Jagatsinghpur were established by Odisha Congress leaders. The students also established Swaraj Sevak Sangha at Cuttack for working out the programmes of Non-co-operation. Gopabandhu's efforts to include Odisha with the main stream of nationalist movement did not go in vain. Throughout Odisha, a wave of unprecedented enthusiasm for the INC was noticed.

#### **4.2.3.2. Programmes of Non-co-operation in Odisha**

Non-cooperation meant the withdrawal of cooperation from the British Government in all aspects. The programme of Non-co-operation movement had two phases of actions. The first phase of the programme consisted of (a) boycott of schools and colleges by students and teachers, (b) boycott of British goods, (c) boycott of courts by lawyers and judges, and (d) boycott of services by the Government services, etc. The second phase of actions included (a) promotion of *Khadar*, (b) Hindu-Muslim unity, (c) removal of untouchability, and (d) promotion of national education through the establishment of National schools and colleges. As a mark of protest, picketing and burning of foreign cloths was undertaken in each and every district of the state. The picketing of foreign cloth was entirely successful at Jaleswar in Balasore district. A dealer of foreign cloths was fined by the Congress workers for dealing in foreign cloth at Jaleswar. The Congress workers of Swaraj Mandir also energetically carried on picketing against the foreign cloth shops at Balasore.

#### **4.2.3.4. Mahatma Gandhi's first visit to Odisha**

Mahatma Gandhi visited Odisha for the first time in March 1921. His visit gave a tremendous fillip to the Non-Cooperation movement in Odisha. The people of Odisha extended warm welcome to him. In every railway station large crowds of people gathered to have a glimpse of their leader i.e. Mahatma Gandhi. He reached Cuttack on 23 March 1921, and in the evening he addressed a large gathering on the Kathjuri river bed at Cuttack. In his speech, he appealed to the people of Odisha to make their contribution to the Tilak Swaraj Fund for getting Swaraj. Besides the promotion of Hindu-Muslim unity in the state, he set the targets for the people of Odisha like (a) enrolment of one lakh Congress members, (b) distribution of one lakh *Charkhas* (spinning wheels) and (c) collection of three lakhs of rupees for the Tilak Swaraj fund. Some news papers like 'The Samaj' and 'Utkal Sevak' played an important role in inspiring the common mass to participate in the national movement.

His visit intensified the common man's zeal and enthusiasm for the cause of nationalist movement in Odisha. Harekrushna Mahtab emphasized Gandhi's importance on *Swaraj* as the birth right of the people. In 1921, Gopabandhu went to Calcutta for enlisting the Congress members from among the Odia labour population at Calcutta. His stimulating speech to the Odias in Calcutta made a deep impact. At the call of Gopabandhu, many Odia labourers left the shops having foreign articles. Their refusal to carry foreign cloth was so successful in the

Burrabazar area of Calcutta that business in that area came to standstill. Some national schools were established in Odisha. On the other hand, the Satyabadi School of Gopabandhu was converted into a national school. Another national school was established at Nayabazar of Cuttack town by Madhusudan-Biswal, Damodar Mohanty and Atal Bihari Acharya. The curriculum of this school included such subjects as Hindi, Ayurveda, spinning, weaving and carpentry. Another national school of education was also established at Jagatsinghpur.

#### **4.2.3.5. Kanika movement**

In 1922 a peasant's revolt in the zamindari of Kanika occurred which was closely associated with the Non-co-operation movement. The zamindari of Kanika was situated in Cuttack as well as Balasore districts of Odisha. The peasants of Kanika revolted against the Raja of Kanika who was collecting various kinds of taxes and exploiting the people in many ways. The peasant's revolt initially had no connection with Non-cooperation movement. But the raja of Kanika, convinced the Government that agitation against him was engineered by the Congress and was a part of the Non-co-operation movement. The Government in order to suppress the revolt, started harsh oppression against the peasants of Kanika. To speak against the raja of Kanika was tantamount to treason. Many people tortured and women were molested. Rich persons like Khandeita Roy and Ashwini Kumar Palei were not only lost their landed property but also expelled from the estate.

The Congress leaders protested against this unfair oppression upon the innocent peasants of Kanika. In order to protest against the repression of the raja of Kanika, Gopabandhu and Bhagirathi Mahapatra came to Bhadrak to hold a meeting. The two leaders were not allowed to hold any public meeting in the region. However, with much difficulty they held a meeting at Bhadrak. For holding this meeting both the leaders were arrested and sentenced to six months imprisonment. During this time arsons were taking place in Cuttack and Balasore. On one occasion, seized with anxiety, some people of the Cuttack town assaulted a police constable. The constable was severely wounded and rescued by Gopabandhu Das. He was brought to the Swaraj Ashram where he was given medical aid, food to eat and a *Khadar* cloth to wear. Later the constable complained in the court that Gopabandhu had assaulted him and compelled him to wear the *Khadar* cloth. On this charge Gopabandhu Das and Bhagirathi Mahapatra were

sentenced to two years imprisonment. However, most of the Congress leaders of Odisha were arrested by the end of 1922.

Despite its limitations, the Non-cooperation movement roused an unparalleled political stir in Odisha. The widespread lecture tours of Gopabandhu and his associates made the people familiar with the Congress programme and roused the political knowledge of the people of Odisha. Unlike the movement of Utkal Union Conference, the Non-cooperation movement reached the common mass. By the end of 1921, about fifty two thousand Congressmen were enrolled in Odisha. After the suspension of the Non-co-operation movement, following the Chaurichaura incident in U.P. early in 1922, the Congress party was divided into two groups; while some wanted to enter the legislatures under the Government of India Act, 1919, and some wanted to work out the constructive programme of Gandhiji while boycotting the legislatures.

The Swaraj party was formed in Odisha in 1923. It looked for the Dominion Status and adopted such method as 'obstructionism' in the legislatures and Local Boards. The Congressmen like Godavarish Mishra, Jagabandhu Singh and Radharanajan Das were elected from Odisha to the Bihar and Odisha Provincial Legislative Council and Nilakantha Das was elected for Central Legislative Assembly.

After the release from jail Gopabandhu devoted himself to the Congress movement in Odisha. On the other hand, H.K. Mahtab, after his release from jail, started to work out the Gandhian constructive programme in his home district. He also started a weekly newspaper, called *Prajatantra* at Balasore on 2 September 1923. Madhusudan Das who had distanced himself from the Congress and the Non-cooperation movement became a member of the Congress in the Utkal Pradesh Congress Conference, held at Cuttack in 1924 under the presidentship of Acharya Prafulla Chandra Roy, the eminent chemist of Bengal. A women's branch was formed by Ramadevi, Saraladevi and others to strengthen the Congress organization in Odisha. Gandhiji visited Odisha in August 1925 and again in 1927 which provided boost to the Congress workers apart from popularizing his programme. A number of Congress Ashrams were established through the initiative Mahatab in different parts of the Balasore district. Gopabandhu met Lala Lajpat Roy at Calcutta in 1926. At his request Gopabandhu became a member of the servants of the People Society. Gopabandhu founded a branch of the Servants of the People Society at Cuttack and associated his news paper *Samaj* to it. At the Lahore meeting

of the Society, Gopabandhu was elected as the vice-president of the Society in 1928. However, he met a premature death at the age of 52 on 17 June 1928 which was an irreparable loss to Odisha and Congress organization in Odisha.

#### **4.2.4. The Civil Disobedience Movement in Odisha**

The Civil Disobedience Movement formed another landmark in the nationalist movement in Odisha. The Lahore session of the INC, held in December 1929, declared complete independence as its goal to be achieved by Civil Disobedience. The 26<sup>th</sup> January 1930, was celebrated as the day of independence by the Congress men of Odisha and at Cuttack, Gopabandhu Choudhury read out the declaration of independence. During this time some Congressmen of Odisha resigned from the 'Bihar and Odisha Legislative Council and Central Legislative Assembly in order to take part in the Civil Disobedience Movement.

##### **4.2.4.1. Beginning of Civil Disobedience Movement in Odisha**

Gandhiji started his march with 78 followers from the Sabarmati Ashram towards Dandi on 12 March 1930, for manufacturing salt in violation of salt laws made by the British. The Odisha Congress leaders like Gopabandhu Choudhury and Harekrushna Mahatab planned to launch a similar agitation in Odisha for violation of salt law of the British Government . In March 1930, the Utkal Provincial Congress Committee decided to launch the Civil Disobedience Movement in Odisha by manufacturing contraband salt at Inchudi near Balasore and Gopabandhu Choudhury was given the responsibility for organizing the movement. On the other hand Harekrushna Mahtab, and Surendranath Das of Balasore mobilized the villagers in the surrounding villages of Inchudi to take part in the salt agitation. On 6 April 1930 Gopabandhu Chaudhury, Acharya Harihar Das, and twenty one Satyagrahis began their foot march from the Swarajya Ashram of Cuttack towards Inchudi in Balsore. In order to suppress the movement on 8<sup>th</sup> April 1930 Gopabandhu Choudhury was arrested at Chandol for having addressed a meeting at Cuttack on 23 March 1930. Now, Acharya Harihar became the next commander of Satyagrahis.

On 12 April, 1930, the *Satyagrahis* led by Acharya Harihar, reached at Inchudi in Balasore. Large number of *Satyagrahis* from various parts of Odisha like Puri, Ganjam, Sarnbalpur and Baripada joined them. Despite the oppression by the police, the *Satyagrahis* manufactured the contraband salt at Inchudi on 14 April 1930. After that Acharya Harihar and his associates and Surendra Nath Das were arrested. The manufacturing of salt continued there for a number of days in spite of the police oppression. On 20<sup>th</sup> April, led by Ramadevi, and Malati Devi, a number of women took part in the Salt *Satyagraha* at Inchudi, The Salt *Satyagraha* at Inchudi was highly successful. It was considered next only to Gandhi's *Satyagraha* at Dandi.

#### **4.2.4.2. Salt *Satyagraha* in different places of Odisha**

The credit for arranging this Salt *Satyagraha* goes to the local Congress leader of Balasore, Surendra Nath Das. This contraband salt was manufactured in other places of Odisha like Sartha (Balasore district), Kujang (Cuttack district), Kuhudi, Singheswari and Latra (Puri district) and Huma (Ganjam district). The *Satyagraha* at Sartha was organised by Mathura Mohan Behera, Karunakar Panigrahi and Nilamber Das. In the Puri district Nilakantha Das and Jagannath Rath organised the salt *Satyagraha*. In the Ganjam district the *Satyagraha* was led by Biswanath Das, Niranjan Patnaik and Sarala Devi. At Kujang, led by Rani Bhagyabati Devi of the Kujang royal family, 500 women took part in the manufacturing of contraband salt.

The Civil Disobedience was also carried on in other forms such as boycott of the foreign cloth, picketing before the excise shops, refusal to pay *Chowkidari* tax, and spread of *Khadi*. The school as well as college students also took active part in the Civil Disobedience Movement. The volunteers were physically harassed by the police. Yet, the manufacturing of contraband salt continued. The common people supported the *Satyagrahis*. The Government arrested and imprisoned the leaders. On 26<sup>th</sup> April 1930 H. K. Mahtab and Gopabandhy Chaudhury, the president and secretary of the U.P.C.C. were arrested at Balasore and sentenced to eighteen months rigorous imprisonment. The Congress offices and ashrams were seized in connection with Civil Disobedience Movement.

#### **4.2.4.3. End of Civil Disobedience movement in Odisha**

As an effect of the Gandhi-Irwin Pact on 5 March 1931, the Civil Disobedience movement was discontinued and Congress decided to participate in the second session of Round Table Conference at London. As a result of this agreement, many Congress leaders and volunteers of Odisha were released from the jail. They were given heroic reception in Balasore and Cuttack. Towards the end of December 1931, Gandhi returned broken hearted from the London Round Table Conference to India. After that the Civil Disobedience was resumed in Odisha as in the rest of India. The Government adopted repressive measures, such as arresting Congress leaders; seizing Congress offices in Puri, Cuttack, Sambalpur and Balasore districts. Due to repressive measures of the British Government, Congressmen like Surendra Nath Das, Nilambar Das, Binod Kanungo and Surendra Nath Patnaik, etc carried on underground movement in Odisha. However, the Civil Disobedience movement was suspended by Mahatma Gandhi on 7 April 1934 and it was cooled down in Odisha also. Thus, the Civil Disobedience movement had become active and the women leaders made this movement more popular.

From 1934 to 1940, the Utkal Pradesh Congress Committee and the Congress workers of Odisha devoted themselves to various constructive programmes of Gandhiji like *Charakha* programme, abolition of untouchability, Kisan movements, Harijan movement, etc. In May 1934 Gandhi made a Harijan tour to Odisha. He came from Jharsuguda to Puri. But he did not enter the temple of Lord Jagannath as the Harijans of Odisha had no access to it.

#### **4.2.4.4. Individual Civil Disobedience Movement in Odisha**

However, the Ramgarh session of the *Indian* National Congress, held in March 1940, decided to launch Individual Civil Disobedience Movement. It was also decided to work out with full vigour the Gandhian constructive programme and not to co-operate with the British Government in any form. The Congress volunteers were given training in Bari training camp about the civil disobedience and the *Gandhian* constructive programme. At the same time four departments were formed by the Utkal Pradesh Congress Committee for carrying out the party work in the state. The departments were (a) Programme Department, under H.K. Mahtab, (b) Harijan Department under the charge of Radhakrishna Biswas Roy, (c) Minority Department under Maulana Muhammad Atahar and (d) *Charkha* Department under a sub-committee UPCC. On 27 September 1940, the Utkal Pradesh Congress Committee appointed H.K. Mahtab as the general director of the Individual Civil Disobedience movement in Odisha and gave other

Congress leaders almost dictatorial powers to reorganize the Congress in their locality. According to the direction of the Congress high command the Congress Party of Odisha started the Individual Civil Disobedience Movement on 1<sup>st</sup> December 1940. H.K. Mahtab courted arrest after delivering an anti-war speech at Remuna on the same day. In this connection, nine others such as Bodhram Dubey, Sadasiva Tripathy, Sarala Devi, Lokanath Misra, Nityanand Kanungo, Mohan Das, Nabakrushna Chaudhury, Radhakwshria Biswas Roy and Biswanath Das were also arrested. Those who could not offer *Satyagraha* engaged themselves in the Gandhian constructive work. Towards the beginning of March 1941, the Individual Civil Disobedience had faded away.

#### **4.2.5. Conclusion**

Thus, the nationalist movement in Odisha which was started with the establishment of Indian National Congress in 1885, ended with the attainment of independence of India on 15<sup>th</sup> August 1947. The leaders and the common people of Odisha had whole heartedly supported and actively participated in all the national movements and decisions of the All India Congress Committee. All the three great movements like Non-cooperation Movement, Civil Disobedience Movement, and Quit India Movement were quite successful in Odisha.

#### **4.2.6. Summary**

- In Odisha, nationalism developed in two different ways.
- First, the merger of all Odia-speaking regions, and secondly, in the later phase with the growth of national awakening, the people of Odisha involved themselves with the mainstream of the national movement along with the rest of the country.
- The nationalist movement in Odisha can be divided into two periods (1) from the establishment of Indian National Congress i.e. 1885 to 1920 A.D., and (2) the Gandhian period from 1920A.D. to 1947 A.D.
- Being influenced by the nationalist movement in India, the elite class of Odisha created political awareness in Odisha.
- Different organizations like the National Society at Balasore, Odsha Association also known as Utkal Sabha at Cuttack and the Utkal Hitaisini Samaj at Paralakhimedi were some of the early socio-political organizations formed by the intellectuals of Odisha who disseminate political ideas among the Odias.

- Besides the above members, other Odia intellectuals whom the Indian National Congress fascinated in the 19<sup>th</sup> century were Fakir Mohan Senapati, Bhagabat Prasad Mohapatra, Nanda Kishor Bal, Gopal Chandra Praharaj, Biswanath Kar, etc.
- In 1905, the Swadeshi Movement started in Bengal in protest against the partition of Bengal which had a substantial influence on the intellectuals of Odisha.
- The post World War-I had brought a radical change in the political scenario of India.
- In the First World War, the Indians had fought at the call of Gandhiji for the British victory with the expectation that in recognition of their services during the war, the British would give the Indians substantial measure of self-government.
- Protesting against the Jalianawallabagh massacre and Khilafat Movement, the Congress under the leadership of Mahatma Gandhi decided in its special session, held at Calcutta in September, 1920, to start the Non-cooperation movement against the British Government.
- At the clarion call of Gandhi in 1920-21, Gopabandhu Das virtually started once again the Congress movement in Odisha.
- Mahatma Gandhi's call brought nationwide response including Odisha.
- A number of young persons left their schools, colleges and Government service in Odisha. H.K. Mahatab, N. Kanungo, Nabakrushna Choudhury and R.K. Bose left their studies at the call of Gandhiji and joined the Non-cooperation movement.
- Non-cooperation meant the withdrawal of cooperation from the British Government in all aspects.
- The programme of Non-co-operation movement had two phases of actions.
- Mahatma Gandhi visited Odisha for the first time in March 1921.
- His visit gave a tremendous fillip to the Non-Cooperation movement in Odisha.
- The people of Odisha extended warm welcome to him.
- In 1922 a peasant's revolt in the zamindari of Kanika occurred which was closely associated with the Non-co-operation movement.
- After the suspension of the Non-co-operation movement, following the Chaurichaura incident in U.P. early in 1922, the Congress party was divided into two groups; while some wanted to enter the legislatures under the Government of India Act, 1919, and some

wanted to work out the constructive programme of Gandhiji while boycotting the legislatures.

- The Civil Disobedience Movement formed another landmark in the nationalist movement in Odisha.
- The 26<sup>th</sup> January 1930, was celebrated as the day of independence by the Congress men of Odisha and at Cuttack, Gopabandhu Choudhury read out the declaration of independence.
- On 12 April, 1930, the *Satyagrahis* led by Acharya Harihar, reached at Inchudi in Balasore.
- Large number of *Satyagrahis* from various parts of Odisha like Puri, Ganjam, Sarnbalpur and Baripada joined them. Despite the oppression by the police, the *Satyagrahis* manufactured the contraband salt at Inchudi on 14 April 1930.
- The Civil Disobedience was also carried on in other forms such as boycott of the foreign cloth, picketing before the excise shops, refusal to pay *Chowkidari* tax, and spread of *Khadi*.
- As an effect of the Gandhi-Irwin Pact on 5 March 1931, the Civil Disobedience movement was discontinued and Congress decided to participate in the second session of Round Table Conference at London.
- Thus, the nationalist movement in Odisha which was started with the establishment of Indian National Congress in 1885, ended with the attainment of independence of India on 15<sup>th</sup> August 1947.

#### 4.2.7 Exercise

- ❖ Write a note on nationalist movement in Odisha
- ❖ Give an account on the Non-cooperation movement in Odisha.
- ❖ Highlight the different programmes of Non-cooperation movement in Odisha.
- ❖ Make an analysis on the Civil Disobedience movement in Odisha.

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**UNIT-4**  
**Chapter-III**

**Creation of separate province,  
Non-congress and Congress Ministries (1937-1947)**

**Structure**

**4.3.0. Objectives**

- 4.3.1. Creation of Separate Province**
- 4.3.1.1. The problems of the division of Odisha**
- 4.3.1.2. Negligence Odia language**
- 4.3.1.3. Failure of the Government to tackle natural calamities**
- 4.3.1.4. Miserable economic life due to division**
- 4.3.1.5. Beginning of Odia National Movement**
- 4.3.1.6. Amalgamation of Sambalpur with Odisha division**
- 4.3.1.7. Formation of Bihar-Odsha Province**
- 4.3.1.8. Role of Utkal Sammilani**
- 4.3.1.9. The Reforms of 1917**
- 4.3.1.10. Sachchidanand Sinha Resolution of 1920**
- 4.3.1.11. Philip-Duff Committee of 1924**
- 4.3.1.12. Recommendation of Simon Commission**
- 4.3.1.13. O' Donnel Boundary Commission for separate province**
- 4.3.1.14. Further hindrances**
- 4.3.1.15. Administrative Committee under Sir John Austin Hubback**
- 4.3.1.16. The creation of Odisha**
- 4.3. 2. Non-Congress and Congress Ministries (1937-1947)**
- 4.3.2.1. Ban of All-India Congress Committee**
- 4.3.2.2. Ministry under Maharaja of Parlakimedi**
- 4.3.2.3. Ministry under Biswanath Das**
- 4.3.2.4. Peasant Unrest**
- 4.3.2.5. Constitutional Crisis**
- 4.3.2.6. Crisis in the U. P.C.C.**
- 4.3.2.7. Resignation of Congress ministry in Odisha**
- 4.3.2.8. Split in the U.P.C.C.**
- 4.3.2.9. Formation of Coalition Ministry**
- 4.3.2.10. Towards Independence**
- 4.3.2.11. Fresh election for provincial assemblies**
- 4.3.3. Conclusion**
- 4.3.4. Summary**
- 4.3.5. Exercise**
- 4.3.6. Further Reading**

#### **4.3.0. Objectives**

*This chapter will discuss the Creation of separate province, Non-congress and Congress Ministries (1937-1947). After studying this lesson the students will be able to:*

- *know the creation of separate province of Odisha*
- *understand the achievement of Congress ministries*
- *know about the rule of Non-Congress ministries of Odisha from 1937-47.*

#### **4.3.1. Creation of Separate Province**

The creation of separate province is a significant chapter in the history of modern Odisha. Odisha got disintegrated after 1568 into several regional kingdoms. The Bhois of Khurdha, the Bhanjas of Ghumsur and Myurbhanj and the Chauhans of Sambalpur gradually assumed political prominence. The sway of either the Mughals or the Marathas failed to restore the political unity of Odisha. Odisha was conquered by the East India Company in a gradual manner; first the southern part, then the coastal region and lastly Sambalpur and the adjoining tracts. It is on account of this piecemeal conquest that the British rule could not be imposed upon a united Odisha. For administration, its southern part was tagged with Madras Presidency, the coastal region with Bengal and the Western part with the Central Provinces. The Odia-speaking people were placed under three different administration as neglected, insignificant and minority groups. However, Odisha became a separate state on 1<sup>st</sup> April, 1936

##### **4.3.1.1. The problems of the division of Odisha**

The problems of such arbitrary division were many folds.

##### **4.3.1.2. Negligence Odia language**

Due to arbitrary division of Odisha, Odia language suffered from negligence. It was treated as the language of a minority people in all those three provinces. The chauvinism of the three dominant groups, viz., Bengali, Telugu and Hindi threatened the existence of Odias. Eminent Bengali scholars like Rajendralal Mitra and Kantilal Bandopadhyaya refused to recognise Odia as a distinct language. They pressed the Government to, 'make Bengali the medium of teaching and introduce Bengali textbooks in schools of Odisha. In Ganjam region Telugu was imposed on

Odia schools and in Central Province Hindi was made compulsory for the schools of Sambalpur tract.

#### **4.3.1.3. Failure of the Government to tackle natural calamities**

The disunion was responsible for the failure to tackle natural calamities like drought, famine and flood etc. because the three Governments could not take concerted measures simultaneously to deal with them. It was evident during the Great Famine of 1866 which took a heavy toll of lives and caused untold hardship to the surviving population. It led the Secretary of State for India, Strafford Northcote to admit in 1868 that reuniting the, Odia-speaking people would help to reduce the danger of neglect by the administrative divisions. In 1885, Henry Ricketts, Commissioner of Orissa division suggested uniting Sambalpur with Odisha Division on the ground of racial and cultural affinity with other parts of Odisha. H.G. Cooke, the Commissioner of Odisha, in the Annual Report of 1894-95 strongly advocated for inclusion of the Sambalpur tract in Odisha division.

#### **4.3.1.4. Miserable economic life due to division**

The economic life of the Odia-speaking people was in danger due to division. Their economic resources were divided among three divisions. The trade and commerce suffered a lot when the mouths of the Suvarnarekha and the Budhabalanga and the ports of Pipli and Chandbali were silted. There was no political will of the Government to solve the crises. All those became evident after the Famine of 1866.

#### **4.3.1.5. Beginning of Odia National Movement**

The Odia Movement started after the Famine of 1866 with the tacit or open support of some British officials. The spread of education, the language crisis, the vernacular press, the associations and last but not the least, leading personages like Madhusudan Das, Gauri Shankar Ray, Fakir Mohan Senapati and Radhanath Ray etc. substantially contributed to the awakening of political consciousness of the Odia-speaking people. In 1875, Raja Shyamanand De of Balasore and in 1885, Madhusadan Das at Cuttack presented memoranda to Government for reunion of the scattered Odia-speaking territories.

The latter further drew the attention of the Lt. Governor of Bengal to the many fold problems of the people remaining under different Governments. In 1902, Raja Baikuntha Nath De of Balasore also submitted a memorial to Viceroy Lord Curzon demanding the reunion. The memorial was given a wide publicity in the vernacular press. Madhusudan Das called on the

Viceroy at Simla in 1900 to discuss the issue. In the meantime, the people of Ganjam sent a largely signed memorial to the Viceroy. All those impressed Curzon and he became sympathetic to the cause of the Odia speaking people.

#### **4.3.1.6. Amalgamation of Sambalpur with Odisha division**

Sambalpur and the adjacent Feudatory States, included in Central Provinces in 1862 for administrative convenience, were shown as a part of 'Natural Odsha' in Grierson's survey and as 'Odia country' in Government Records. The C.P. Government found it difficult to administer as the Hindi-speaking officers were reluctant to be transferred to Sambalpur and the Odia-speaking officers similarly refused to go on transfer to Hindi-speaking area. Language became the barrier between the officials of one language and the people of another. So the Chief Commissioner of Nagpur issued Notification No. 227 on 15, January, 1895 replacing Odia by Hindi as the Language of the offices, courts and schools. It was made effective from 1 January 1896.

There was sharp reaction from the Odias against the Notification as it would deprive them of Government employment, force their children to learn Hindi and, more importantly, threaten the Odia language and culture. The press joined the people. The 'Sambalpur Hitaisini', the 'Statesman' of Calcutta vehemently protested against the order as unjust. Dharanidhar Mishra memorialized Viceroy Elgin against it. Madhusadan Das reasoned with the Viceroy to restore Odia language. He also met the members of the British Parliament in that regard in 1897. Many illustrious sons of Sambalpur, namely, Braja Mohan Patnaik, Balabhadra supkar, Mahant Bihari Das, Madan Mohan Mishra etc. also rose against the Government order. A memorial was presented to Viceroy Curzon in 1900. It suited the Viceroy's interests when the memoirialists of Sambalpur wanted inclusion of Sambalpur tract with Odsha Division of Bengal. He was planning for a territorial reorganisation of provinces like the Partition of Bengal. Curzon directed the contemporary Chief Commissioner of Nagpur Andrew Fraser to conduct an enquiry. Fraser recommended for inclusion of Sambalpur with Odsha and restoration of Odia as the official language after the enquiry. Curzon took opportunity of Fraser's report and proceeded to fix up boundaries of provinces. He sent his scheme to H.H. Risley, the Home Secretary of Govt. of India. A circular, famous as Risley circular, was issued restoring Odia as official language in Sambalpur and the adjacent Feudatory States and transferring them to Odsha Division in 1905.

#### **4.3.1.7. Formation of Bihar-Odsha Province**

The revocation of the Partition of Bengal and the union of Sambalpur tract into Bengal province made it too big in size. Lord Hardinge, the Viceroy suggested the separation of the Hindi and the Odia areas from Bengal. The Odsha Division was added to Bihar and Bihar-Odsha Province was created in 1912, while Ganjam and Vizianagaram Agency remained under Madras. The Odias resented 'the birth of the twins', Bihar and Odsha, in which the Biharis would dominate. Curzon criticized the decision in the House of Lords but Government of India turned a deaf ear to all protests.

#### **4.3.1.8. Role of Utkal Sammilani**

During 1903-20 the Utkal Sammilani passed many resolutions of which amalgamation of Odia-speaking territories was the most important. However, it became very active with the emergence of Madhusudan Das. He was the moving and the dynamic spirit of the Conference. The creation of Bihar-Odsha province was described as a 'political earthquake' for the Odias. Madhusudan Das took up the matter with the Government.

#### **4.3.1.9. The Reforms of 1917**

The Reforms Committee of 1917 recommended provincial autonomy. It aroused enthusiasm among the Odia-speaking people in different parts to demand union in a province. The Utkal Union Conference sent a delegation consisting of Madhusudan Das, Gopabandhu Das, Rajendra Narayan Bhanja Deb and Harihar Panda etc. They presented a memorial in a book-form named 'Odia Movement' to Montague to unite all the Odia-speaking tracts into a province. Montague was not happy about the creation of Bihar-Odsha province. The Committee considered it as 'an artificial unit' and recommended for a sub-province for Odia-speaking people. The sub-province idea raised great hopes among the Odia-speaking people. However, the provision of a 'process of consent' by all concerned Councils i.e. of Madras, C.P., Bengal and Bihar-Odsha made it difficult to be achieved. The Odias were frustrated and their hope was shattered. The Age of the Moderates represented by Madhusudan Das was over and a group of young nationalists took over the leadership of Utkal Union Conference. A new age came in the political life of Odsha since 1920.

#### **4.3.1.10. Sachchidanand Sinha Resolution of 1920**

A resolution was moved by Sachchidanand Sinha in the Imperial Legislative Council on 20<sup>th</sup> Feb. 1920 recommending Govt. of India "to formulate a scheme for the amalgamation of Odia-speaking tracts". It became famous as Sinha Resolution. The Provincial Governments submitted

their views against the proposal. C.P. conceded the transfer of Khariar zamindari only. Bihar-Odsha gave a favourable reply. Madras Government was too rigid to hand over Ganjam. The Odia members moved a resolution in Madras Council to discuss the issue. Sasibhusan Rath, the editor of the Asha, organized public meetings at Berhampur to mobilise public opinion. Finally, Government of India persuaded Government of Madras to appoint a committee in Dec. 1924 known as Philip-Duff committee to examine the issue.

#### **4.3.1.11. Philip-Duff Committee of 1924**

The Philip-Duff Committee after visiting several places and examining grievances of Odia - speaking people was convinced of a genuine, long-standing and deep-seated desire of Odias under Madras Government to come under one administration with other Odia-speaking people. The report, however, brought sharp reaction from Madras Government as defective and discriminatory. Further the Government threatened the claim of reimbursement for public utility works at Ganjam. The Government proposed the issue of redistribution of territories to be referred to the Royal Statutory Commission scheduled to visit India in 1928. Govt. of India shelved the issue for the time being in view of the gravity of the situation.

However, significant developments took place during 1927-29. The Bihar-Odsha Government was in favour of a separate province for Odias and deputed V.M. Sen., Registrar of Finance Department, to prepare revenue-expenditure Statement of Ganjam area. He reported that it would make an annual deficit of 11.5 lakhs rupees. The members of Legislative Assembly of India-Pandit Nilakantha Das and Bhubananand Das categorically demanded a separate province for Odias, despite the financial implications Alexander Muddiman, the Home Member, sympathized with them. Government of India's attitude was thus very favourable to the cause of the Odias.

#### **4.3.1.12. Recommendation of Simon Commission**

The Indian National Congress had boycotted Simon Commission in 1928. On the other hand, the members of Utkal Union Conference led by Raja of Kanika, gave a warm welcome to the Commission at Patna railway station. It greatly impressed Simon and he recommended for the appointment of a sub-committee under C.R. Atlee to probe into the problems of the Odia people. The sub-committee under C.R. Atlee consisted of Dr. A Suhrawardy, Raja of Kanika Rajendra Narayan Bhanja Dev and Laksmidhar Mohanty. The sub-committee was sympathetic to the cause of the Odias and accepted the justification of a separate province consisting of Odsha

Division, Angul, Khariar, Ganjam and the Agency tracts. Singhbhum, Phuljhar Padampur and Vizag Agency were excluded from amalgamation into the proposed province. The Simon Commission suggested to Government India to set up a Boundary Commission to demarcate the territorial extent of the Province. The Raja of Kanika, the finance member of Bihar-Odsha Govt. worked out a reduced deficit position. The Odia leaders agreed to bear the deficit.

#### **4.3.1.13. O' Donnel Boundary Commission for separate province**

In the Round Table Conference (1930), Krushna Chandra Gajapati, the Raja of Paralakhimedi made an impressive speech and presented a memorandum to the British Government in favour of a separate Odsha province. Accordingly the Boundary Commission was constituted with Samuel O' Donnel as chairman, H.M. Mehta-Member of the Council of States and T.R. Phukan-Member of the Central Legislative Assembly as members; and Raja of Parlakhimedi, S.N. Sinha and N. Raju as associate members representing the Odias, the Biharis and Telugus respectively. B.C. Mukherjee was the Secretary of the Commission and represented the Bengalis as well. The Commission examined several factors Like language, race, geography, administrative and financial implications, visited many places in Bengal, Bihar, Central Provinces and Odsha Division, heard evidence of 400 witnesses and went through the data and the relevant information of 1931 census. Finally they recommended for a separate province which would include Odsha Division, Angul, Padampur, Khariar Estate, the greater part of Ganjam district and Vizagapatam Agency. The new province would have an area of 33,000 square miles and a population of 8,277,000. The Commission did not recommend for a High Court or a University; no new training centre or any cadre of All India Service would be opened as the new State would confront financial constraints. Further, the Commission urged upon the Govt. of India to overcome the deficit by allocation of new revenue or subvention.

#### **4.3.1.14. Further hindrances**

The path towards making the State of Odsha was not smooth. Government of Madras refused to hand over Parlakhimedi and Jeypur. Central province refused to hand over Khariar. The delegation of Raja of Parlakhimedi and Khallikote and others met the Secretary of State of India, Samuel Hoare to reconsider the boundary issue. When the Home Department published the White Paper on 18 March 1933, after the Third Round Table Conference, Parlakhimedi and Jaypore were beyond the territory of the new province. The matter was taken up by the Joint Select Committee under the chairmanship of Lord Linlithgow. The Committee recommended

for the formation of Odsha Province consisting of Odsha Division, Angul, Padampur, Khariar, Odia- majority part of Ganjam including Berhampur, Jeypore, thirty percent of Parlakhimedi Estate including Parlakhimedi town and Maliahs of Parlakhimedi and Janantra. As regards financial deficit, the Committee stated that it should be met by federal subvention. The path to the making of the new State was made clear.

#### **4.3.1.15. Administrative Committee under Sir John Austin Hubback**

The Government of India set up an administrative committee with Sir John Austin Hubback as the chairman and eight members including Madhusudan Das and V. Ramaswamy as Secretary to consider and make recommendations with regard to location of headquarters of the province, cost of accommodation of offices and officials and affiliation of Odsha in matters of High Court and University, cadre of officials and such like. The Report of the Committee was published on 20 December 1933. It recommended, that Cuttack should be the capital of the new province and Puri would be the summer headquarters, Odsha should have a High Court but no University, a joint official cadre with Bihar, a new district of Koraput, two new sub-divisions of Nawapara and Gunupur and, division of Angul into two parts-under collectors of Ganjam and Cuttack respectively.

#### **4.3.1.16. The creation of Odisha**

Thus, on the basis of Joint Select Committee's report, provision was made in the Government of India Act, 1935 for the creation of the new state of Odsha. According to His Majesty, the King Emperor's Order-in-Council, dated 3 March, 1936, the province was inaugurated on 1 April, 1936. The same day, Sir John Hubback took oath as the first Governor of Odsha. Though shortened the new province marked the end of the era of dismemberment, and beginning of the era of consolidation and achievements in future course of time.

### **4.3. 2. Non-Congress and Congress Ministries (1937-1947)**

Election was held for the provincial assembly in January 1937, under the provision of provincial autonomy in the Government of India Act, 1935. Three parties - Congress, Odisha Nationalist Party and the United Party - fought the election. The Odisha Nationalist Party and the United Party represented the rajahs and zamindars and sought to safeguard their interests. Out of 56 elective seats (4 others being nominated seats), the Congress won 36 seats, the non-Congress parties won 10 seats, and independents won 10 seats. Even though the Congress won majority of

seats in the Assembly, there was difference of opinion as to whether the Congress would form ministry.

#### **4.3.2.1. Ban of All-India Congress Committee**

In a meeting of the Congress Legislature Party, held in March, 1937, Biswanath Das, a former member of the Madras Legislative Council was elected as the leader of the Congress Party in the Assembly. The All-India Congress Committee gave the directive to the Congress Legislature parties in all provinces including Odisha not to form the ministry unless the Government gave the assurance that the special powers of the Governor would not be exercised to override the decisions of the provincial ministries. In March 1937 the Governor invited Biswanath Das the leader of the Congress Legislature party, to form the ministry and be its head. But Biswanath Das refused to accept the invitation in pursuance of the direction of the All India Congress Committee.

#### **4.3.2.2. Ministry under Maharaja of Parlakimedi**

The Governor then invited the Maharaja of Parlakimedi to form the ministry. The Maharaja of Parlakimedi formed the ministry along with two others - Mandhata Gorachand Patnaik and Maulavi latifur Rahman on 1 April 1937. The ministry of the Maharaja of Parlakimedi was supported by a minority in the legislature; hence its formation was criticized as illegal and undemocratic in press and platform. The Governor clarified that in view of the refusal of the Congress to form ministry he had no other alternative than invite the leader of a minority party to form the ministry. The Governor further clarified that his offer to the Congress still stood valid. But the Congress members in the Assembly demanded the resignation of the Parlakimedi ministry and sent a petition to the Governor, expressing their lack of confidence in it. Even though the Congress had decided to seek election to the legislatures under the Provincial Autonomy, its political agitation was going on unabated. On 26 January 1937, in spite of the Government's ban order, in all important towns of Odisha the Independence day was celebrated.

#### **4.3.2.3. Ministry under Biswanath Das**

On that day at Puri and Satyabadi, the police seized the copies of independence pledges from the Congress offices. The deputy commissioner of police, Sambalpur banned a public

meeting on that day. On 1<sup>st</sup> April 1937, the Congressmen of Odisha denounced the Government of India Act, 1935 as anti-national and reactionary. They demanded a Constituent Assembly on the basis of adult suffrage to frame a democratic constitution. 13<sup>th</sup> April 1937 was observed as the 'Inchudi Day' to commemorate the Salt Satyagraha of Inchudi. In his speech of 21 June 1937 the Viceroy assured the Congress party that the Governors would exercise their powers according to the advice of the ministries. Thereafter, with the permission of the Congress Working Committee, the Odisha Congress legislature party decided to form ministry. The Maharaja of Parlakimedi resigned and the first Congress ministry in Odisha was formed with Biswanath Das as the Prime Minister on 19 July 1937. Besides the Prime Minister, the Ministry had two ministers- Nityananda Kanungo and Bodhram Dube, and four parliamentary secretaries - Jadumani Mangaraj, Jagannath Misra, Pyarisankar Roy and Radha Krushna Biswas Roy. Mukund Prasad Das and Nanda Kishor Das were elected as the Speaker and Deputy Speaker respectively.

#### **4.3.2.4. Peasant Unrest**

In the meantime the Congress Socialist Party carried on its activities. It formulated a programme for promoting and safeguarding the interests of peasants. The programme included such demands as fifty per cent reduction of revenue, abolition of zamindari system, amendment of the existing tenancy law to enable the peasants to become the proprietors of the soil, abolition of salt duty, and resumption of religious endowments. In April and May, 1937 a number of peasants' meetings were held in the Cuttack and Puri districts in which the demands of the peasants were voiced. The Cuttack District Peasants' Conference expressed its want of confidence in the Parlakimedi ministry.

The new ministry, after its formation, found itself faced with the problem of peasant unrest. The peasant movement had already been going on before the formation of the ministry. On 1 September 1937 All-India Peasants' Day was observed at Cuttack. About ten thousand peasants met the Prime Minister on this day and presented their demands. The Prime Minister promised that the demands of the peasants would be sympathetically considered. The peasants' unrest in the zamindari estates assumed such a militant character that the peasants refused to offer their new year's presents to the zamindars and created paddy fields in the jungles without taking the permission of the zamindars. The peasant agitation assumed a vigorous character in

the Kanika estate under the leadership of Chakradhar Behera, M.L.A. To safeguard the interest of the peasants, the Government contemplated certain changes in the Odisha Tenancy Act, Madras Estates Land Act, and Money Lenders Act. The peasants demanded the speedy execution of the proposed changes.

On the other hand the zamindars and land holders organised themselves to oppose the proposed changes. The raja of Purl, the raja of Khalikote and the raja of Kanika started an Odia weekly, entitled *Utkal Barta* to champion the cause of landlords. On 22 September, 1937, 300 Zamindars and landholders from various parts of Odisha assembled at Cuttack and voiced their resentment to the proposed amendments. But the peasants under the leadership of socialists carried on their movement with greater vigour. In January 1938 Surendra Nath Dwivedy, the Congress socialist leader brought out a journal, called *Krushak* to champion the cause of the peasants. In February 1938, no-tax campaign was started in some estates by the Congress workers and Kisan leaders.

Towards March 1938, the peasant unrest assumed serious proportions in Tirtol and Kujang. By April 1938, the peasant unrest had spread all over the province, and the Government had to think of serious measures for dealing with the peasant unrest. The peasants refused to pay unauthorized taxes to the zamindars, and demand abolition of forced labour. Different political parties gave leadership to the peasants' agitation. The state of the peasant unrest can be visualised from the following extract from the official weekly report of 8 May, 1938. There is no doubt that several prominent leaders of outwardly divergent political persuasions are pooling their energies with a view to create disaffection among the peasantry. During the week under report in Puri district alone there have been no less than eighteen political meetings. Harekrushna Mahatab, now a member of the All-India Congress Working Committee, has been on a prolonged tour of propaganda in the interiors of the district (he himself addressing 9 meetings), accompanied by prominent adherents to the socialist creed. Undisguised reference to a future mass no-tax campaign in conjunction with a possible general strike on railways and in key industries with a view to crippling the administration and ultimately to drive the British out of India, clearly show the persistent preaching of Communist leaders elsewhere is now resulting in similar rhetoric in Odisha.

Every effort, it seems, is to be made to intensify this propaganda during the present non-agricultural season, when the peasantry are for the most part not actively occupied." The zamindars and landholders were seriously perplexed over the peasant unrest and opposed the Tenancy Amendment Bill. They once again met in January 1938 and asked the Government to curb the socialists' activities. Nevertheless, Odisha Tenancy (Amendment) Act and Odisha Money-lenders' Act were passed in 1938. The Tenancy Act sought to safeguard the peasants against the *zamindars'* oppression and illegal exactions, and the Moneylenders' Act lowered the rate of interest, charged by the moneylenders.

On 31 March 1938, the fourth annual session of the Gandhi Seva Sangh was held at Delang in the Puri district. It was attended by the prominent national leaders like Mahatma Gandhi, Sardar Vallabh Bhai Patel, Babu Rajendra Prasad, Babu Prafulla Chandra Ghose, Acharya J.B. *Kripalani*, Maulana Abul Kalam Azad, and Dr. Pattabhi *Sitaramayya*. On this *occasion Gandhi* expressed his deep love for Odisha and concern for the *miseries* of its people.

#### **4.3.2.5. Constitutional Crisis**

There was a constitutional crisis in Odisha in April 1938. At that time Sir John Hubback, the Governor of Odisha was granted leave and in his place the Revenue Commissioner J.R. *Dain* was nominated as the acting Governor for the period of Hubback's leave, The Congress ministry found it derogatory to work under a subordinate official and threatened to resign but the crisis was averted by the cancellation of Hubback's leave.

#### **4.3.2.6. Crisis in the U. P.C.C.**

By 1939 internal differences within the Congress organization became quite serious and adversely affected the administration. There was a sharp difference between the Congress President and the Congress ministry. Nitaksntha Das, the president of the Utkal Pradesh Congress Committee publicly criticized the ministry and insisted that the ministry should remain under the control of the U.P.C.C. Protesting against this move of Nilakantha Das, H.K. Mahtab resigned from the U.P,C.C.

#### **4.3.2.7. Resignation of Congress ministry in Odisha**

The outbreak of the Second World War in Europe in September 1939 gave a new turn to the course of nationalist movement in India, The British Government in India declared war against Germany without consulting the provincial ministries. The Congress Party alleged that the British were dragging India into an unwanted war without consulting the Indians for the furtherance of their imperialistic interests. In October 1939, the *All-India* Congress Committee directed the Congress ministries in all provinces to resign in protest. On 4 November 1939, the Congress ministry resigned in Odisha. After the resignation of the Congress ministries, the Congress party decided to launch an anti-war movement.

The party asked the people not to co-operate with the Government in the war efforts. 1 March 1940 was celebrated as the Martyr's Day *in* Cuttack and Balasore. The Ramgarh session of the Indian National Congress, held in March 1940, gave a call to the Congressmen to launch Individual Civil Disobedience, work out with full vigour the Gandhian constructive 'programme and not to co-operate with the British Government in any way in the war efforts. By April 1940, the Congress Party was actively engaged in preparation for the civil disobedience. The Congress volunteers were being trained at the Bari training camp about the civil disobedience and the *Gandhian* constructive programme.

#### **4.3.2.8. Split in the U.P.C.C.**

In spite of all efforts to strengthen the Congress party and movement during the war, rift within the Odisha Congress assumed serious form during the Second World War. Nilakantha Das, the president of the Utkal Pradesh Congress Committee at the time of the outbreak of war, developed a critical attitude towards the Gandhian leadership. He declared Subhas Chandra Bose as the leader of masses, and supported the latter's demand for immediate agitation against the British. Enraged at this stand of Nilakantha Das, the president of the U.P.C.C., H. K. Mahatab and some other members of the U.P.C.C. brought a motion of no-confidence against Nilakantha Das in December 1939.

In the meantime, Jadumani Mangaraj and Dibakar Patnaik left the Congress organisation and asked the people to support Subhas Chandra Bose and his Forward Bloc. Nilakantha Das resigned from Congress presidency and Radhakrushna Biswas Roy and Nabakrushna Chaudhury were elected as the president and secretary of the Utkal Pradesh Congress Committee

respectively. Nilakantha Das criticised the individual *Satyagraha*, launched by the Congress, as a selfish electioneering by a set of leaders who had lost the faith of the masses. On 27 January 1941, M. N. Roy, the Communist leader, visited Cuttack, and in a meeting held at Cuttack, he justified India's participation in the war. Nilakantha Das supported M. N. Roy's view. At this stage the Odisha branch of All India Democratic Union was formed to carry on movement in favour of India's participation in the Second World War. Nilakantha Das, Godavarish Mishra and Raja of Khalikote became members of the All-India Democratic Union.

Towards July 1941, Nilakantha Das and Godavarish Mishra carried on active propaganda in favour of War efforts. The activities of Nilakantha Das were very much disliked by the members of the Utkal Pradesh Congress Committee. The U.P.C.C. asked him to resign from the Central Legislative Assembly to which he had been elected on the ticket of the Congress party against whose leadership and policies he was then working. But as he refused to comply with the direction of the U.P.C.C., he was expelled from the Congress Party.

#### **4.3.2.9. Formation of Coalition Ministry**

By August 1940 the dissident Congress leader Godavarish Mishra had started a move (or the formation of a coalition ministry. On 24 November 1941 a coalition ministry was formed with the Maharaja of Parlakimedi as the Prime Minister and Godavarish Mishra and Maulavia Abdus Sobhan Khan as the ministers. This coalition ministry was supported by 26 members of the Legislative Assembly, which included some -dissident Congressmen. The coalition ministry remained in office for two and a half years, i.e. till 29 June, 1944. By acting contrary to the national mainstream, this ministry evoked criticism in the nationalist circles. An important achievement of this ministry was the establishment of the Utkal University in November 1943.

#### **4.3.2.10. Towards Independence**

By the beginning of 1943, the political situation of Odisha became quiet. The end of the Second World War and the victory of the Labour Party in the post-war election of England almost made it certain that the British would give independence to India in near future. On 6 May 1944,

Gandhi was released from jail on the ground of ill health. After release he declared the cancellation of the mass civil disobedience resolution, adopted by the Congress on 8 August 1942. In May 1945 the Congress leaders were released from jail for the purpose of holding discussion with the Viceroy Lord Wavel at Simla. The Simla talks ended in fiasco because of the adamant attitude of the Muslim League leader M.A Jinnah.

#### **4.3.2.11. Fresh election for provincial assemblies**

Thereafter, the British authorities decided to hold election for provincial assemblies, and constitute Constituent Assembly with the provincial assemblies as the electorate for the making of the future Constitution of India. In the election, held early in 1946, the Congress party secured majority of seats in the Odisha Legislative Assembly, and formed ministry under the Prime Ministership of Harekrushna Mahatab on 23 April 1946. The first popular act of the new ministry; was the release of an political prisoners. The new ministry took initiative for the merger of the Odisha princely states with Odisha. This ministry also made definite attempts to remove communal tension between the Hindus and Muslims of Odisha, as the Hindu-Muslim relation had become very bitter because of the communal riots in Bengal and Punjab. In the meantime the persons elected from Odisha to the Constituent Assembly were H.K. Mahtab, Bodhram Dube, Rajkrushna Bose, Santanu Kumar Das, Biswanath Das, Bhubanananda Das, Nandakishore Das, Malati Chaudhury, Laxminarayan Sahu.

#### **4.3.3. Conclusion**

Thus, the country attained independence on 15 August 1947, for the country in general and Odisha in particular the vital problem of merger of princely states remained to be solved. Through the exertions of H.K. Mahatab, the new Prime Minister of Odisha and under the leadership of Sardar Vallabhbhai Patel the merger of most of the princely states with Odisha was achieved by the end of 1947.

#### **4.3.4. Summary**

- The creation of separate province is a significant chapter in the history of modern Odisha.

- Odisha got disintegrated after 1568 into several regional kingdoms. The Bhojas of Khurda, the Bhanjas of Ghumsur and Myurbhanj and the Chauhans of Sambalpur gradually assumed political prominence.
- The sway of either the Mughals or the Marathas failed to restore the political unity of Odisha.
- Odisha was conquered by the East India Company in a gradual manner; first the southern part, then the coastal region and lastly Sambalpur and the adjoining tracts.
- For administration, its southern part was tagged with Madras Presidency, the coastal region with Bengal and the Western part with the Central Provinces.
- The Odia-speaking people were placed under three different administrations as neglected, insignificant and minority groups.
- However, Odisha became a separate state on 1<sup>st</sup> April, 1936.
- A circular, famous as Risleigh circular, was issued restoring Odia as official language in Sambalpur and the adjacent Feudatory States and transferring them to Odisha Division in 1905.
- The Odisha Division was added to Bihar and Bihar-Odisha Province was created in 1912, while Ganjam and Vizianagaram Agency remained under Madras.
- During 1903-20 the Utkal Sammilani passed many resolutions of which amalgamation of Odia-speaking territories was the most important.
- The Reforms Committee of 1917 recommended provincial autonomy.
- A resolution was moved by Sachchidanand Sihnā in the Imperial Legislative Council on 20<sup>th</sup> Feb. 1920 recommending Govt. of India "to formulate a scheme for the amalgamation of Odia-speaking tracts".
- The Philip-Duff Committee after visiting several places and examining grievances of Odia-speaking people was convinced of a genuine, long-standing and deep-seated desire of Odias under Madras Government to come under one administration with other Odia-speaking people.
- The Simon Commission suggested to Government of India to set up a Boundary Commission to demarcate the territorial extent of the Province.

- Finally the Donnel Committee recommended for a separate province which would include Odsha Division, Angul, Padampur, Khariar Estate, the greater part of Ganjam district and Vizagapatam Agency.
- Thus, on the basis of Joint Select Committee's report, provision was made in the Government of India Act, 1935 for the creation of the new state of Odsha.
- According to His Majesty, the King Emperor's Order-in-Council, dated 3 March, 1936, the province was inaugurated on 1 April, 1936.
- Election was held for the provincial assembly in January 1937, under the provision of provincial autonomy in the Government of India Act, 1935.
- In March 1937 the Governor invited Biswanath Das the leader of the Congress Legislature party, to form the ministry and be its head.
- But Biswanath Das refused to accept the invitation in pursuance of the direction of the All India Congress Committee.
- The Governor then invited the Maharaja of Parlakimedi to form the ministry.
- The Maharaja of Parlakimedi resigned and the first Congress ministry in Odisha was formed with Biswanath Das as the Prime Minister on 19 July 1937. Besides the Prime Minister, the Ministry had two ministers- Nityananda Kanungo and Bodhram Dube.
- In October 1939, the All-India Congress Committee directed the Congress ministries in all provinces to resign in protest.
- On 4 November 1939, the Congress ministry resigned in Odisha.
- By August 1940 the dissident Congress leader Godavarish Mishra had started a move (or the formation of a coalition ministry.
- On 24 November 1941 a coalition ministry was formed with the Maharaja of Parlakimedi as the Prime Minister and Godavarish Mishra and Maulavia Abdus Sobhan Khan as the ministers.
- In the election, held early in 1946, the Congress party secured majority of seats in the Odisha Legislative Assembly, and formed ministry under the Prime Ministership of Harekrushna Mahatab on 23 April 1946.
- The first popular act of the new ministry; was the release of an political prisoners.

- Thus, the country attained independence on 15 August 1947, for the country in general and Odisha in particular the vital problem of merger of princely states which was achieved by H.K. Mahatab and Sardar Patel.

#### **4.3.5. Exercise**

**Give an account on the creation of separate province of Odisha.**

**Make an analysis on the formation of Odisha as a separate province.**

**Write a note on the functions of the Non-Congress ministries.**

**Discuss the rule of Congress ministries from 1937 to 1947.**

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**UNIT-4**  
**Chapter-IV**

**Quit India Movement**

**Structure**

**4.4.0. Objectives**

**4.4.1. The Quit India Movement in Odisha**

**4.4.1.1. Quit India movement in Koraput district**

**4.4.1.2. Role of Laxman Naik**

**4.4.1.3. In the Cuttack district**

**4.4.1.4. Quit India movement in Jajpur subdivision of Cuttack**

**4.4.1.5. Quit India movement in Balasore district**

**4.4.1.6. Violence at Khairadihi**

**4.4.1.7. Police oppression at Eram**

**4.4.2. Conclusion**

**4.4.3. Summary**

**4.4.4. Exercise**

**4.4.5. Further Reading**

#### **4.4.0. Objectives**

*This chapter will discuss the Quit India Movement. After studying this lesson the students will be able to:*

- *know the Quit India Movement in Odisha*
- *understand the impact of Quit India Movement on Odisha*
- *know about the role of common men in the Quit India movement in Odisha*
- *evaluate the Quit India movement in different districts of Odisha*

#### **4.4.1. The Quit India Movement in Odisha**

The dragging of India into the war scenario of the World War II by the British Government and expected Japan's plan to capture India, forced Gandhiji to declare Quit India movement in India. On 8 August 1942, the AICC passed the Quit India Resolution at Bombay to cast a final blow against the British imperialism. This movement also known as August Revolution was the culmination of the Gandhian struggle for freedom in India and its manifestations in Odisha. But on the very next day all the Congress leaders from various parts of the nation were arrested. Among the leaders of Odisha, H. K. Mahtab was the only leader who was arrested at Bombay and sent to the Ahmadnagar fort jail. The British Government by its gazette notification Nos. 137 and 147 dated 9 August they declared all Congress institutions in the Province as unlawful. All the Congress offices in the province were seized by the Police by 10 August 1942. All the district level prominent Congress workers were arrested by the police. The large scale arrest of the nationalist leaders in Odisha boomeranged in the form of mass fury.

The British Government's strategy to suppress the uprising through firm control of the urban centres went wrong. Leadership of the movement now devolved upon the younger generation of students. The situation seemed to be normal and quiet after these arrests. But within two weeks, cases of revolutionary activities were reported from the remote villages of Odisha where the police were not prepared to tackle the law and order problem. The students of

the Ravenshaw College organized meetings, processions and supporting the call of Mahatma Gandhi boycotted the classes. As a mark of protest against the arrest of their leaders they resolved to break laws and turned violent, setting fire to Government offices and assaulting the officers. They even resorted to harmful activities like damaging the railway tracks and cutting of telegraph lines etc.

#### **4.4.1.1. Quit India movement in Koraput district**

Despite the absence of leaders, there were spontaneous popular outbursts in a number of places. The anti-war propaganda which had already been conducted by the Congressmen and Socialists and the suffering of the people caused by the war had prepared the ground for the spontaneous outburst of the masses, even among the hill tribes of the Koraput district. The Civil Disobedience assumed serious character towards the later part of August 1942. Thinking that the Government machinery had collapsed, the people defied the Government authorities in the distant villages of Odisha. Without having guidance of the leaders who were in jail, they indulged themselves in violent activities. They attacked the Government institutions like post-offices, revenue offices, P.W.D. bungalows and police stations and burnt some of them. In some places, the telegraph lines were cut-off.

The Quit India movement took the character of a mass revolt in the backward district of Koraput which was mostly *Adivasis* populated area. The *Adivasis* became so enraged against the British authorities that they threatened to pull down all Government institutions in the district. Looking at this, the British Government suppressed the movement by arresting the leaders.

Despite that the movement was started at Jeypore by two boys. These two boys, carrying Congress flags, preached the message of revolution on 13 August 1942. It was followed by *hartals* and campaigns for non-payment of taxes. The Congress workers organized big gatherings in various important places of the Koraput district and some workers were arrested on 16 August 1942. On the very day a mob, consisting of 1,000 persons, invaded a *taluka* office. The violent mob was dispersed by the police with *lathi* charges. In the meantime the Congress workers started picketing before the excise shops, and shops having foreign articles.

#### **4.4.1.2. Role of Laxman Naik**

The violent mob burnt down some records at the Lakshmipur police-station. During the Quit India Movement the supreme heroism was exhibited in the Koraput district by Laxman Naik who was an ordinary illiterate four-anna member of the UPCC. With having leadership quality, he could mobilize public opinion in favour of the INC and against the British Government and its exploitation. In 1936 he was arrested for organizing no-tax campaign in the Mathili area of Koraput district. He was also arrested twice and sentenced for nine months rigorous imprisonment for being involved in the Individual Civil Disobedience of 1940-41. On 31 July 1942, he had attended the meeting of Congress workers at Jeypore where instructions were issued to the Congress workers about the impending Quit India Movement.

Laxman Naik organized an army of 200 men, armed with saplings, cudgel and *lathis* to fight against the British Government. The followers of Laxman wearing *Khadar*, and carrying Congress flags and Gandhi's portrait, marched through the intense jungle, damaged the liquor shops and attacked the Mathili police station on 21 August 1942. The violent mob did not care for the caution of the police and assaulted them. By this attack some policemen were injured. The policemen started firing at the mob which resulted in killing four persons and injuring four others. In this incident Laxman Naik himself got injured. He was arrested and sent to Berhampur jail where he was executed on 29 March 1943 on the basis of the false charge of killing the forest guard Ramaya. He was not only a revolutionary but also a constructive Congress worker. He had constructed a road, a bridge and a school in his locality with the help of his followers.

In the last week of August 1942, the condition in the Peppadahandi area of the Nawarangpur Taluk became grave. A violent mob of four to five thousand persons marched towards the Peppadahandi police station on 24<sup>th</sup> August 1942. The police asked the mob to go away. But the mob attacked the police at Peppadahandi police station. A subedar and a constable were injured. The police started firing in which 12 persons killed and 14 got injured and 3 died in the hospital.

#### **4.4.1.3. In the Cuttack district**

After the arrest of the leaders, the students of the Ravenshaw College and other educational institutions carried on the movement in the Cuttack district. About 200 students from

Ravenshaw College set fire to the office building on 15<sup>th</sup> August 1942. The police arrested two student leaders- Surajmal Saha and Bibhudendra Mishra and sent them to the Berhampur Jail. The UPCC workers pasted posters in various places, asking the Government officials to resign and the people to stop payment of taxes and carry on various revolutionary activities. Some prominent persons including the lawyers of the town organized meetings at Cuttack in which resolutions were passed condemning the repressive measures of the Government, demanding the release of national leaders, etc. In some places the common men became violent and carried on revolutionary activities like arson and looting, etc.

#### **4.4.1.4. Quit India movement in Jajpur subdivision of Cuttack**

Maximum cases of revolutionary activities were reported in Jajpur subdivision of Cuttack district. The revolutionary mob at Jajpur set fire to the police uniforms in twenty six places, six canal revenue offices, four post-offices, five excisable articles, six zamindari Kutcheries, and four P.W.D. bungalows in August 1942. The violent mob started burning various Government offices and cut down the embankments, canals and telegraphs lines in different areas of Jajpur. In Binjharpur a violent mob attacked police persons when the latter were escorting some prisoners. The mob was dispersed after police firing. In some villages, young men formed defence associations for fighting against police oppressions in their areas. A mob of 10,000 in the Jajpur town proceeded towards the police station and S.D.O.'s office on 27<sup>th</sup> August 1942. The mob was dispersed by the armed force by dropping dynamites among the people.

#### **4.4.1.5. Quit India movement in Balasore district**

The police oppression was most severe in Balasore district. The Congress workers went to the remote villages to organize revolutionary activities among the people. The students left schools and colleges and went on strike at various places in Balasore. The Balasore Zilla School was closed; *hartals* were organized in a number of markets; picketing was carried on before the courts and Government offices in Balasore. The students distributed among the public a pamphlet asking them to follow Congress programme in the district. The Congress workers requested the people through the pamphlet to plunder salt stocks, to obstruct Government servants by not furnishing them with any information, not to allow any domestic servants to work in the houses of the Government servants, not to supply any boat, motor or other conveyance to the

Government servants, to compel merchants not to supply any food stuff to the Government servants, to close schools and colleges, to induce the Government servants to resign from their jobs, to disrupt communications, to observe *hartal* in factories and mills, to cut the telegraph lines and stop the communication of the postal papers and message and to break and loot the post-boxes, to form *Swaraj panchaycits* in the villages, to stop payment of taxes or assessments, to break laws by mass civil disobedience, to break forest laws and to persuade the Government servants to demand higher pay and wage.

In several places of the Balasore district clash took place between the police and the violent mob. A mob of about 5,000 armed men invaded the police station in the Bhandaripokhari village, injured the police officials, smashed the furniture and tore the records in the police station on 17 August 1942. The crowd also set fire to the post-office, dismantled a wooden bridge and cut the telegraph lines in different places. In order to penalize the people, the British Government imposed a collective fine of Rs. 6,000/- upon the twelve surrounding villages in the affected area. The police also arrested two leaders for this uprising-Jagannath Das and Dwarakanath Das both of whom were Congress M.L.As of Balsore In a clash between the police and the mob, six persons were killed and five persons got injured on 21<sup>st</sup> September 1942 at Dhamnagar.

#### **4.4.1.6. Violence at Khairadihi**

On 28<sup>th</sup> September 1942, another clash between the police and the people took place in the village Khairadihi, situated under the Khaira police station. As a result of the police firing two persons were killed and one got injured.

#### **4.4.1.7. Police oppression at Eram**

The Quit India movement became very intense at Eram in Basudevvpur. The most ghastly act of the police oppression took place in this village. This place had become a strong centre of Congress activities in the district. On 28 September 1942, people gathered at an open place (*Melan Padia*) and resolved not to pay tax. So, the police came to the Eram village to arrest some leaders. On the arrival of the police the people started blowing the conch and about five thousand people armed with *lathis* gathered. The police asked the mob to disperse. But instead of dispersing, they attacked the police. The place where the people had gathered had a narrow exit

from the field. The D.S.P. closed the exit point and ordered firing in the evening. This resulted in 26 persons death and 54 persons got injured. But according to the unofficial estimate 35 persons were killed and 107 persons were injured. The Eram tragedy can be compared to the Jallianwallabagh massacre of the Punjab. Since that day Eram is famous as “Rakta Tirtha Eram”. After the police oppression an underground organization was formed by the Congress Socialist leaders of Odisha to carry on the civil disobedience movement.

#### **4.4.2. Conclusion**

Thus, the Quit India Movement in Odisha was a mass-oriented and widespread movement. It got tremendous support in towns, villages, *Adivasi* areas and even princely states. It had assumed the character of a militant, and in many cases violent mass upsurge in certain areas such as Papadahandi and Mathili (Koraput district), Nimapada (Puri district), Bhandaripokhari, Dhamnagar, Khaira, and Eram (Balasore district), and Kaipara (Cuttack district) etc. As the top Congress leaders had been arrested and jailed immediately after the passing of Quit India resolution, the masses took resort to their own style of violent assertion. The people made violent attacks on such symbols of colonial government as post offices, revenue offices, police stations, dak bung lows, and telephone lines etc. and attacked constable, chowkidars and peons who resisted these attacks. The Quit India Movement was not only anti-colonial but also anti-feudal. People attacked the kutcheries of zamindars like Kalkala, Darpan, Madhupur and Kanika and stole paddy from stores of paddy owners and burnt accounts of money-lenders in different areas of Odisha.

#### **4.4.3. Summary**

- The dragging of India into the war scenario of the World War II by the British Government and expected Japan’s plan to capture India, forced Gandhiji to declare Quit India movement in India.
- On 8 August 1942, the AICC passed the Quit India Resolution at Bombay to cast a final blow against the British imperialism.
- This movement also known as August Revolution was the culmination of the Gandhian struggle for freedom in India and its manifestations in Odisha.

- But on the very next day all the Congress leaders from various parts of the nation were arrested.
- Among the leaders of Odisha, H. K. Mahtab was the only leader who was arrested at Bombay and sent to the Ahmadnagar fort jail.
- The British Government's strategy to suppress the uprising through firm control of the urban centres went wrong.
- Leadership of the movement now devolved upon the younger generation of students.
- The situation seemed to be normal and quiet after these arrests. But within two weeks, cases of revolutionary activities were reported from the remote villages of Odisha where the police were not prepared to tackle the law and order problem.
- The students of the Ravenshaw College organized meetings, processions and supporting the call of Mahatma Gandhi boycotted the classes.
- As a mark of protest against the arrest of their leaders they resolved to break laws and turned violent, setting fire to Government offices and assaulting the officers.
- They even resorted to harmful activities like damaging the railway tracks and cutting of telegraph lines etc.
- The anti-war propaganda which had already been conducted by the Congressmen and Socialists and the suffering of the people caused by the war had prepared the ground for the spontaneous outburst of the masses, even among the hill tribes of the Koraput district.
- The violent mob burnt down some records at the Lakshmipur police-station. During the Quit India Movement the supreme heroism was exhibited in the Koraput district by Laxman Naik who was an ordinary illiterate four-anna member of the UPCC.
- After the arrest of the leaders, the students of the Ravenshaw College and other educational institutions carried on the movement in the Cuttack district.
- About 200 students from Ravenshaw College set fire to the office building on 15<sup>th</sup> August 1942.

- Maximum cases of revolutionary activities were reported in Jajpur subdivision of Cuttack district.
- The police oppression was most severe in Balasore district.
- On 28<sup>th</sup> September 1942, another clash between the police and the people took place in the village Khairadihi, situated under the Khaira police station.
- As a result of the police firing two persons were killed and one got injured.
- The Quit India movement became very intense at Eram in Basudevpur.
- Thus, the Quit India Movement in Odisha was a mass-oriented and widespread movement. It got tremendous support in towns, villages, *Adivasi* areas and even princely states

#### 4.4.4. Exercise

- ❖ Write a note on the Quit India Movement in Odisha.
- ❖ Highlight the Quit India Movement in different districts of Odisha.
- ❖ Make an analysis on the Quit India Movement in Koraput district of Odisha.
- ❖ Give an account on the Quit India Movement in Balasore and Jajpur districts of Odisha.

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**UNIT-4**  
**Chapter-V**

**British relation with Princely States of Odisha and  
Prajamandal Movement and Merger of states**

**Structure**

**4.5.0. Objectives**

**4.5.1. British relation with Princely States of Odisha**

- 4.5.1. 1. States of central Odisha**
  - 4.5.1. 2. States under Central Provinces**
  - 4.5.1. 3. Transferred states to Odisha division**
  - 4.5.1. 4. Features of British-Feudatory States relationship**
  - 4.5.1. 5. Indirect control by the British**
  - 4.5.1. 6. Policy of 'No-interference'**
  - 4.5.1. 7. Policy of laissez-faire**
  - 4.5.1. 8. Creation of office of the Superintendent of the Tributary Mahals**
  - 4.5.1. 9. Impact of the Revolt of 1857**
  - 4.5.1. 10. Results of the relation with feudatory states**
  - 4.5.1. 11. British relation with feudatory chiefs in 20<sup>th</sup> century**
  - 4.5.1. 12. Conclusion**
- 4.5.2. The Prajamandal Movement and the Merger of Princely State in Odisha**
- 4.5.2. 1. The Prajamandal Movement**
  - 4.5.2. 2. Appearance of Native states**
  - 4.5.2. 3. Causes of the Prajamandal Rebellion**
  - 4.5.2. 4. Economic Exploitation of the Garajat rulers**
  - 4.5.2. 5. Oppression of the Kings**
  - 4.5.2. 6. Frequent tax increase**
  - 4.5.2. 7. First Phase of the Prajamandal Movement**
  - 4.5.2. 8. Conference of the People of Garajat states of Odisha**
  - 4.5.2. 9. Prajamandal Movement in different places of Odisha**
  - 4.5.2. 10. Prajamandal movement at Nilgiri**

- 4.5.2. 11. Dhenkanal Prajamandal movement**
- 4.5.2. 12. Prajamandal movement in Talcher**
- 4.5.2. 13. Gangapur**
- 4.5.2. 14. Movement at Ranpur**
- 4.5.2. 15. Nayagarh**
- 4.5.2. 16. Bonai**
- 4.5.2. 17. Sonepur**
- 4.5.2. 18. Prajamandal in Mayurbhanj**
- 4.5.2. 19. Other places**
- 4.5.2. 20. Consequences of the Prajamandal movement**
- 4.5.3. Merger of the Princely States of Odisha**
  - 4.5.3. 1. Beginning of the merger**
  - 4.5.3. 2. Prajamandal conference at Cuttack**
  - 4.5.3. 3. Merger of Nilgiri**
  - 4.5.3. 4. Political Development**
  - 4.5.3. 5. Cuttack Conference**
  - 4.5.3. 6. Merger of the Garajat States**
  - 4.5.3. 7. Rebellion in Sareikela Kharasuan**
  - 4.5.3. 8. Results of Garajat merger**
- 4.5.4. Conclusion**
- 4.5.5. Summary**
- 4.5.6. Exercise**
- 4.5.7. Further Reading**

#### **4.5.0. Objectives**

*This chapter will discuss the British relation with Princely States of Odisha and Prajamandal Movement and Merger of the states. After studying this lesson the students will be able to:*

- *know the British relation with Princely States of Odisha*
- *understand the Prajamandal Movement*
- *know about the Merger of the states with Odisha*

#### **4.5.1. British relation with Princely States of Odisha**

The Feudatory States also known as Native States or Princely States or Garhjat States or Tributary Mahals were twenty six in number by the time of the merger with the Province of Odisha in 1948-49. Those feudatory states divided into three groups were:

##### **4.5.1. 1. States of central Odisha**

There were nineteen States of central Odisha-Angul, Athgarh, Athmallik, Banki, Baudh, Baramba, Daspalla, Dhenkanal, Hindol, Khandapara Keonjhar, Mayurbhanj, Narasirnhapur, Nayagarh, Nilgiri, Pal Lahara, Talcher, Tigris and Ranapur. Two of them-Banki and Angul were annexed to British Odisha in 1840 and 1847 respectively.

##### **4.5.1. 2. States under Central Provinces**

There were five States under Central Provinces-Patna, Sonapur, Kalahandi, Bamanda and Rairakhoi were transferred to Odisha division in 1905.

##### **4.5.1. 3. Transferred states to Odisha division**

Two like States-Gangpur and Bonai were transferred to Odisha division from Chhotanagpur in 1905.

##### **4.5.1. 4. Features of British-Feudatory States relationship**

The British followed the following features towards the feudatory states.

##### **4.5.1. 5. Indirect control by the British**

Feudatory States were controlled indirectly in contrast to British Odisha which was under the direct administration of the British government. The British was the Paramount or Sovereign Authority and Feudatory States were subordinate allies to it.

##### **4.5.1. 6. Policy of 'No-interference'**

The British followed a policy of 'No-interference' in the internal affairs of the States. Regulation XII of 1805 exempted the nineteen States from implementing the administrative laws of British-

ruled territory of Odisha. The British tried to secure the good-will and co-operation of the States in the early phase of their rule.

#### **4.5.1. 7. Policy of laissez-faire**

The policy of laissez-faire changed towards 1813. The British insisted on loyalty of the Chiefs of States and maintenance of public peace and started interfering in internal matters as in the cases of Dhenkanal and Mayurbhanj.

#### **4.5.1. 8. Creation of office of the Superintendent of the Tributary Mahals**

A significant feature was the creation of the office of the Superintendent of the Tributary Mahals in 1814. His powers were defined in Regulation XI of 1816. The Chiefs were to administer civil and criminal justice in their respective states. Serious offences and those demanding capital punishment were to be referred to the Superintendent. He was empowered to dispose of cases of inheritance, succession and such other claims. The Judge-cum-Magistrate of Cuttack, Edward Impey, became the first Superintendent in 1814.

The creation of the office of Superintendent brought Garhjat States under closer British supervision, without any hostility with the Chiefs or the people of the hilly tract since non-interference in the state affairs continued as the British policy. The Commissioner of Odisha was appointed Superintendent of the Tributary Mahals in 1817 in place of the Judge-cum-Magistrate of Cuttack. Government interference were allowed to be made in 1821 only in cases of political nature like feuds among Chiefs, defiance or violation of loyalty to Govt. and oppression by the Chiefs. The Chiefs of Banki and Angul were imprisoned and the States were annexed to British Odisha on political grounds.

#### **4.5.1. 9. Impact of the Revolt of 1857**

The Great Indian Revolt of 1857 brought about a noticeable change in British Policy. The British Crown conferred Sanads on the Chiefs in 1862 granting them hereditary title of Raja and guaranteed them the right of adoption, The loyalty and co-operation of the Odishan Chiefs in the days of Great Revolt of 1857 made the Govt. adopt a conciliatory and friendly policy towards them. The Chiefs of "Mayurbhanj and Keonjhar were conferred the title of 'Maharaja' for their services during the period. Sir Richard Jemle, the Lt. Governor felicitated the Chiefs in a grand Durbar held at Cuttack in Nov. 1874. Relationship was re-defined and renewed moral

responsibility of the British Government for good governance in the States, interference in cases of oppression, violation of law and order, disputed succession and the like.

#### **4.5.1. 10. Results of the relation with feudatory states**

The relationship between the feudatory states and the British had brought the following results:

(a) The British power gained from such policies. The rulers of the States became loyal supporters of the British Raj. They vied with each other to gain favour of the Government officials. By virtue of the right of supervision of state administration, the Government could interfere in their administration as and when necessary.

(b) The Feudatory Chiefs in many cases were negligent and in some cases oppressive. They could continue, despite their maladministration, if they could manage to get the favour of the Paramount sovereign authority.

(c) Maladministration was almost chronic. As a result, discontent grew among the peasants who constituted the bulk of population. Disturbances and agrarian revolts broke out in many of the States such as in Baud, Athamallik, Keonghar and Nayagarh in the later half of 19th century.

#### **4.5.1. 11. British relation with feudatory chiefs in 20<sup>th</sup> century**

The growth of national consciousness became alarming for the British authority. They tried to maintain more cordial relationship with the Feudatory Chiefs. At the same time, they wanted that the princes should pay more attention to the welfare of the people. Two important steps were taken in that regard. The first was the appointment of Political Agent and the second was preparation of Feudatory States Manual. Sir Andrew Fraser, the Lt. Governor of Bengal strongly recommended for the appointment of the Political Agent for the Feudatory States of Odisha under the control of the Commissioner of Odisha. He should act as the friend, philosopher and guide of the rulers for effective administration. In 1906, L.C.B Cobden-Ramsay was appointed Political Agent for the Feudatory States of Odisha. The Sanads granted to the Feudatory States formed the basis of the Feudatory States Manual. It provided guidelines to the Chiefs. Their dignity as 'Valuable asset' was recognised. At the same time attempts were made to help the Chiefs to discharge their responsibilities. Its effects were far-reaching. While securing the good will and loyalty of the Chiefs and maintaining sound administration, it would curb the nationalist risings in the States. So far as States under direct administration of the British were concerned, the Political Agent acted as the Chief authority subject to the control of the Commissioner.

Many States faced a lot of troubles from the Praja Mandalas or State's People's Conference after 1920. The All-India Congress Party championed their cause to establish representative or democratic governments. The British Government also came to realise the changing conditions. Maladministration, popular discontentment and growth of consciousness were reflected in the Montague-Chelmsford Report as the present stir cannot be a matter of indifference to the princes. The British Government realised that the Feudatory Chiefs who were a pillar of strength to them could not survive if they failed to provide good administration. It was revealed from the statements of Lord Linlithgow, the Viceroy in 1939 and L.S. Amery, the Secretary of State for India in 1943.

#### **4.5.1. 12. Conclusion**

Thus, during the two decades preceding the Merger of the States in 1948 witnessed implementation of some reform measures and developments in administration, education and public works. Whereas in some States, oppression and suppression of the popular revolts continued unabated. The British Government could read the writing on the wall, in the fag-end of their rule, that the days of the Chiefs were numbered and they were rather lukewarm in their support to the Chiefs.

#### **4.5.2. The Prajamandal Movement and the Merger of Princely State in Odisha**

The princely states remained under the protection of British Government since its occupation in 1803. During the British rule, princes of the native states committed barbaric atrocities on their subjects. The British unhesitatingly supported the authority in these princely or native states. When torture and exploitation of the princes became intolerable, the subjects of these provinces revolted against the authorities. However, the princes, crushed these rebellions with traditional ferocity. When India became independent on 15 August 1947, the hitherto sovereign princely states of Odisha merged into the national mainstream largely through the efforts of Sardar Patel and Dr. Harekrushna Mahatab.

##### **4.5.2. 1. The Prajamandal Movement**

During the British rule, the princely or the native states of Odisha enjoyed sovereign power. Gradually, the kings of these areas became repressive. Exploitation and repression became a characteristic feature of all native states. The people were exploited through several means of taxation like 'Rasad', 'Magan', 'Bethi' and 'Begari'. Finally, when exploitation of the people became unbearable, they were captivated by a burning desire to revolt. Their accumulated hatred and anger against the ruling princes were manifested in the Prajamandal movement.

#### **4.5.2. 2. Appearance of Native states**

During the Gajapati rule in Odisha, the hereditary feudatory kings ruling in the hilly tracts of Odisha had been enjoying internal sovereignty of power since the days of the Mughals. But in the areas occupied by the Mughals known as the *Mughalbandi* kingdom, the Mughal administrative system was in operation. The kings of these mountainous states or the '*Garajat*' states paid taxes and homage to the Mughals. When the Maratthas occupied Odisha, the kings of these Garajat areas paid tribute to the Maratthas in exchange for retaining their internal sovereignty. The system was perpetuated when the British captured Odisha, that is the Garajat princes paid taxes to the British while retaining their sovereign internal power. In 1936 the new Odisha province was created and in the same year the Eastern States Agency was divided into three sections. In the Odisha State Agency, of the 26 Garajat regions under the Odisha division, 23 were retained in Odisha of the remaining 3, Mayurbhanj stayed in the Bengal Agency whereas Kalahandi and Patna were retained under the Chattisgarh Agency. In 1937, in accordance with the importance of these native states, they were divided into A, Band C sections. In the 'A' category were states like Dhenkanal, Keonjhar, Mayurbhanj, Bamanda, Boudh, Gangapur, Patna, Kalahandi, Sonepur, Sareikala and Nayagarh- a total of 11 states. To the 'B' category were included states like Athagarh, Baramba, Narsinghpur, Athamallik, Hmdol, Daspalla, Khandapara, Kharasuan, Rairakhol, Talcher, Bolangir, and Nilgiri a total of 12 states. The 'C' category comprised of Pallahara, Ranpur and Tigiria a total of 3 states. Prior to the Prajamandal movement the whole lot of these Garajat states paid taxes to the British and were loyal to them. In return the British allowed them to enjoy internal sovereignty.

#### **4.5.2. 3. Causes of the Prajamandal Rebellion**

The following causes were responsible for the rebellion in the Garjat states of Odisha:

#### **4.5.2. 4. Economic Exploitation of the Garajat rulers**

The kings of these Garajat states led a life of extreme luxury and pomp. Hence huge amount of money was essential to cater to their needs. All the amount was extracted by the king's officers from the people. The people's condition gradually became more and more miserable. When their economic backbone was broken and they could endure no more, the people took to revolt against such atrocities.

#### **4.5.2. 5. Oppression of the Kings**

Apart from the regular taxes, the kings extracted money and services from the people through various dubious means. Among such taxes were *Bethi*, *Begari*, *Magana*, *Rasad*, *Bheti* and *Karasamagri*. 'Bethi' was applied for palace construction or garden beautification without paying any wages to the workers. To carry goods and domestic articles of royal officers from one place to another, free of cost, was known as 'Begari'. When there was either a wedding or a death in the royal family or even when the king purchased a new car, the people had to pay either in cash or in kind and this was known as 'Magana'. When the king's officers toured village areas and put up camps at different places, their food and comforts were to be provided by the 'Praja' or the people and this was known as 'Rasad'. 'Bheti' was the gift which was bound to be offered by the people to the king when the king gave them audience. The king was to be provided with rice, pulses, cereals and ghee at half the market price and this was known as Karasamagri. The people had to endure such tyrannical whims of the king. In future, however, they became the means to incite the people to revolt and thus paved the way for the Prajamandal movement .

#### **4.5.2. 6. Frequent tax increase**

The other factor leading to the movement was frequent tax increase. Even after exploiting the people in various ways, the kings did not rescind from resorting to frequent tax increase. The people's life became a burden to them and they were forced to raise revolt against the feudatory chiefs.

#### **4.5.2. 7. First Phase of the Prajamandal Movement**

Between 1908 and 1928, five peasant rebellions were witnessed in Bamanda. They resented the unjust tax increase. When a few leaders were imprisoned the rebellion subsided. In Dhenkanal a peoples rebellion broke out in 1922 under the leadership of Maheswar Subahu Singh, Purna Chandra Mohapatra and Benudhar Panda. Peoples movements were witnessed in Nilgiri in 1928, in Boudh in 1930 and in Talcher in 1932. All the rebellions were suppressed ruthlessly.

#### **4.5.2. 8. Conference of the People of Garajat states of Odisha**

To give a proper direction to the Prajamandal movement, for the first time on 20 June 1931, the 'Orissa Garajat state people's Association' was convened at Cuttack. Its first session was presided over by Bhubanananda Das. The conference gave a call to the subject people to establish their rights through rebellion. After this, on 23-24 June 1937, the second session of the conference was presided over by a senior leader of the Congress, Pattabhi Sitararnmayya. The conference adopted a resolution for the abolition of *Begari, Magana, Rasad, Bheti*. Hereafter, an enquiry committee was set up under Satish Chandra Bose, Balwantraji Mehta, Braja Sunder Das and Sarangadhar Das. The committee was sympathetic to the cause of the 'Prajans' and it supported their demands. This gave a new momentum to the Prajamandal movement.

#### **4.5.2. 9. Prajamandal Movement in different places of Odisha**

Odisha witnessed a number of Prajamandal movements in different parts of the state which are given below.

#### **4.5.2. 10. Prajamandal movement at Nilgiri**

The 1938 Prajamandal movement at Nilgiri is a very special event in the history of Odisha. Under the initiative of Harekrushna Mahtab and Sarangdhar Das a 'Prajamandal' was formed at Gariamal. Its president was Kailash Chandra Mohanty and the secretary was Banamali Das. On 11 July 1938, that is on the day of the Rath Yatra (car festival) they addressed a huge gathering and made pointed references to the misrule of the king. Their demands included the formulation of a new agricultural policy, to stop paying unjustified taxes and for evolving welfare administrative system. However, the people were advised to achieve their aims through non-violent means. By the king's order 120 people were arrested of whom 50 were fined Rs. 50 each and the rest were put in jail. When Banarnali Das was marching towards Machhuapatna leading 5000 people, to start peaceful satyagraha, the king sought help from the Odisha police. Finally, through the intervention of the Political Agent Major Bezelgate, Harekrushna Mahatab and the Balasore magistrate Sulaiman, the rebellion came to an end. The people's demands were conceded by the king to a very large degree.

#### **4.5.2. 11. Dhenkanal Prajamandal movement**

The 'Praja of Dhenkanal started a rebellion against the payment of Bethi, Magana, Rasad and Sunia Bheti. The objectives of the Prajamandal were printed in pamphlets were circulated among the people. On 13 September 1938 despite police warning while Harekrushna Mahatab, Naba Krushna Chowdhury and Sarangdhar Das addressed a mammoth rally of more than 50,000 men,

the state police and the British police resorted to lathi charge on the people. The Congress leadership nevertheless advised people not to get cowed down by such atrocities but to continue with the movement in a peaceful manner. Harmohan Patnaik was arrested and sent to Cuttack jail and houses of many of the Prajamandal leaders were burnt. A 12 year old boy Baji Rout was killed in police firing, but the people continued with the movement hoping to get justice. 29<sup>th</sup> October 1938 was celebrated as the '*Garajat Day*'. Finally in 1939, as per the report of the Central Police Bureau, the British government withdrew all powers of the king of Dhenkanal. The king's powers were now vested in the hands of Khan Bahadur A. K. Khan. '*Bethi*' was revoked, land tax was reduced from four *annas* to two *annas* and all arrested leaders were released.

#### **4.5.2. 12. Prajamandal movement in Talcher**

The Prajamandal movement in Talcher assumed dangerous proportions. Extremely hateful and inhuman treatment like severe caning, spitting and urinating in peoples' mouth, were meted out by the Talcher royal authorities. In 1939, under the leadership of the Talcher Prajamandal President Pabitra Mohan Pradhan, the people presented the king a petition of demands for stopping of such barbaric punishments and for the withdrawal of Magana, Rasad etc. The movement at Talcher was conducted by Krutibas Rath, Maguni Pradhan, Dasarathi Pani and others. The 'Prajais' or the people left Talcher and took refuge in the British ruled Anugul region. Many leaders of the Congress reached Anugul and the political agent Mr. Hessene and Harekrushna Mahatab signed a pact in 1939. This is famous as the Hessene-Mahatab Agreement. Gandhiji expressed his satisfaction over the agreement. The King had to accept most of the clauses of the agreement. Peace was restored at last and the people who fled Talcher returned home.

#### **4.5.2. 13. Gangapur**

The *Gangapur* Prajamandal movement too assumed a terrified character. Upon the death of the king, the queen took charge of the administration into her hands. The 'Praja' of Gangapur mostly belonged to the Munda tribe and their leader was Nirmal Munda. He protested against tax increase, but his efforts were futile. Hence he incited the people not to pay taxes. The queen requested the assistant political agent Lt. Megar to arrest him. While having discussions with the people, the police misinterpreted the peoples' language and their signs. It resulted in an

unprovoked firing by the British on innocent people and many were killed and injured. Many denounced the British for having resorted to such barbaric acts. But even then the Queen of Gangapur showed no sympathy to the people.

#### **4.5.2. 14. Movement at Ranpur**

The Ranpur Praarnandai movement was reflection of the all-Odisha peoples' or 'Prajā' dissatisfaction against their rules. The people demanded an end to misrule and tyranny and inaugurate an era of benevolent administration on 27 December 1939. The king imprisoned the rebels but there was a tremendous uproar for freeing the people. The king became panicky and took shelter under the political agent Major Bezelgate. On 5 January 1939, a huge congregation moved towards the palace. Bezelgate too, moved with the police towards the palace. He was surrounded by the people but he asked them to disperse and clear away from the path leading towards the palace. But the people paid no heed to his warning. Bezelgate opened fire and one 'prajā' was killed in the firing. Suddenly the people became violent and Bezelgate was beaten mercilessly. Helpless, Bezelgate ran towards the house of a 'prajā' to hide under a bullock cart. But under the direction of Raghunath Mohanty and Dibakar Parida, he was dragged out and beaten severely. Bezelgate succumbed to his injuries. After this the British police started a ruthless repression and brought an end to the Ranpur Prajamandal movement. 26 people were tried. Raghunath Mohanty was hanged and Dibakar Parida was deported to the Andamans. Hereafter, the efforts of Harakrushna Mahatab and Professor N. G. Ranga were successful in finding a way to end the Prajamandal movements. The memories of the martyrs Raghu-Dibakar are still alive in the minds of Oriyas.

#### **4.5.2. 15. Nayagarh**

Prajamandala was constituted in Nayagarh in June 1938 under the leadership of Narayan Nanda. A charter of demands was submitted to the ruling chief. It contained demands of civil liberties, abolition of feudal dues and people's participation in a responsible government. The Prajamandal resolved to launch an agitation and carry it on till their demands were fulfilled. The Raja arrested the leaders. The people gathered in front of the palace demanding release of their leaders on December 30, 1938. The Raja had to release them. He further promised to fulfil their demands. In the meantime, he had sought the assistance of the Political Agent Major Bazelgette. The Agent came to his help but before he could deal with the situation he had to leave Nayagarh for Ranapur where the situation was more serious.

#### **4.5.2. 16. Bonai**

At Bonaigarh, the Prajamandal was formed in 1938. The praja raised voice against Bethi etc. and demanded withdrawal of such obnoxious taxes. They submitted a representation to the king. The king considered these demands and withdrew Bethi. But for the purpose of construction of roads and government buildings, he levied small taxes on the people. The people however, held a meeting and decided to disobey the orders of the king.

#### **4.5.2. 17. Sonepur**

The Sonepur State Prajamandal was formed in December 1938 under the presidentship of Bhimsen Bhoi. Its demands were almost the same as in the case of other States abolition of feudal dues, responsible government and agrarian legislation. The State Government arrested two leaders, namely Loknath Satpathy and Mohan Mishra while they presented the charter of demands. Bhimsen Bhoi and a few others were arrested when they made Satyagraha for release of the two leaders. Prajamandal was banned Dolamani Das was expelled from the State, his property was confiscated. In March 1939, Sri Mohan Mishra, Laxman Satpathy and Pitambar Bhoi wanted to meet the Resident who was coming to Sonepur. They were arrested on the way. There were strong protests against the arrest. People were detained in large number, trials were made, imprisonment and fines were imposed. The activities of the Prajamandal slowed down during the World War- 11. However, during the Quit India Movement, Rama Chandra Satpathy, Laxman Satpathy, Mohan Mishra, Chaturbhuj Mishra, Satyananda Hota, Dhanabanta Mallik, Nandalal Sethi, Damodar Rath and Dasrathi Rath etc. were detained for more than two years. A salient feature of the time was the participation of students in the activities of Prajamandala. Narasingha Prasad Nanda, a student of Ravenshaw College and Duryodhan Satpathy, Suresh Mishra, Satyanarayan Mishra etc. of Sonepur High School formed a Students' Congress and organised a meeting under the Presidentship of Sri Laxman Satpathy. A mammoth meeting of Prajamandal was organised for three days in May 1946 at Bagchhera village under Sarangadhar Das. About forty thousand people participated in the meetings.

#### **4.5.2. 18. Prajamandal in Mayurbhanj**

In 1940, the Prajamandal was formed in Mayurbhanj. Sarat Chandra Das was its president. To denigrate the Prajamandal in the eyes of the people, the king formed a parallel government organisation known as the *Prajamangal* and started delivering assistance to the people. But the Prajamandal slowly and steadily pursued the movement in a non-violent manner. On 16

September 1947, it presented a charter of demands to the king Maharaja Pratap Chandra Bhanjdeo. The charter specifically demanded reforms in the administration. As a result, the king was forced to form a three-man cabinet which included Sarat Chandra Das. He became a constitutional monarch looking after the well being of the people. Though very late, the Mayurbhanj Prajamandal had achieved success beyond expectation.

#### **4.5.2. 19. Other places**

The Prajamandal movement was witnessed in other parts of Odisha also. Notable among them were Khandapara, Patna, and Kalahandi. The people had become quite conscious about their rights. Through the Prajamandal by non-violent means they were successful in presenting their view point to their respective kings. Many leaders of congress addressed the 'prajas' and greatly helped them in activating their movement. It resulted in making the Prajamandal movement in Odisha successful to a very large degree.

#### **4.5.2. 20. Consequences of the Prajamandal movement**

The results of the Prajamandal movement in Odisha were far-reaching.

- It was successful in putting forth the demands of the people in a very forceful way. Killing of Bezelgate made the fact brutally clear. Hence the kings became tolerant towards the people to a certain degree.
- In 1939 the Government of Odisha set up a State Enquiry Committee and came to know the reasons for the movement. It was evident that excessive oppression by the kings was the root cause of the movement.
- The people realised that non-violence was the most effective weapon they possessed and they had a firm conviction that it was through this their demands could be fulfilled. Finally, the Prajamandal movement was a catalyst in accelerating the process of merger of the 'garajat' or The native, princely states.
- The Prajamandal movement opened a new chapter in the history of Odisha. Tyrannised by the kings for generations, the people finally raised their voice against the institution of monarchy as a whole and were successful to a very large extent in achieving their deriands.
- The Congress too rendered assistance to the people in this democratic campaign. The Prajamandal movement sounded the death-knell of monarchy in Odisha.

#### **4.5.3. Merger of the Princely States of Odisha**

In the Post-war scenario elections were held for the Odisha Provincial Legislative Assembly in which the congress got a majority. Harekrushna Mahatab was appointed Prime Minister on 3<sup>rd</sup> April 1946. It was during that year the Cabinet Mission visited India and Mahatab gave assurance that he would place before it the issue of the merger of the 'garajat' states with the new Odisha province. After India's independence Nilgiri was the first Garajat state in Odisha from where sounds of revolt were heard. The authorities were forced to merge Nilgiri with the Odisha administration. Hereafter Iron man Sardar Patel and Harekrushna Mahatab made persistent effort to end the separate existence of the native princely states. These states were subsequently merged with Odisha.

#### **4.5.3. 1. Beginning of the merger**

In this connection, Harekrushna Mahatab took the initiative of merging all the native states with the Odisha administration by putting forth this demand before the Cabinet Mission. On 16 October 1947 he convened a meeting of all the kings of the princely states at Sambalpur. He tried to convince them that for maintenance of peace, discipline, law and order, it was extremely essential that all these native states should merge with Odisha. But this meeting did not yield very positive results. The kings of the native provinces put forth a counter argument that yielding to Mahatab's demand implied their losing all privileges they had been enjoying for generations. They conveniently tried to overlook the implications of the Prajamandal movements in the recent past and tended to ignore the possibility of what shape it could take in future. For the time being, however, Mahatab felt thoroughly discouraged.

#### **4.5.3. 2. Prajamandal conference at Cuttack**

A conference of the Prajamandal was convened on the eve of independence on 10 August 1947. The people of Chhatisgarh and the other native states of Odisha participated in this meeting. In the context of India's attainment of independence, the role of this conference was significant. The people unequivocally expressed their desire to merge with Odisha and the proposal was formally accepted in this conference. But the decision of the people in this conference fell on deaf ears of the concerned kings of the native states. In future, however, the kings had to bear the consequences. The king of Patna Rajendra Narayan Singh Deo tried to foil Mahatab's efforts for the merger of the native states with Odisha. R. N. Singh Deo took the leadership in forming the *Eastern Zone Native States Association* comprising of the Garajat regions of Chhatisgarh and Odisha. It was inaugurated on 1 August 1947. This new body had its own police force and in

case there was any sign of disturbance in any native state its police force was prepared to crush it. Hence at this juncture any possibility of the merger of the Garajat states with Odisha seemed remote. This was a rude shock to Mahatab.

#### **4.5.3. 3. Merger of Nilgiri**

Immediately after the independence of India the situation in Nilgiri became very tense. The king of Nilgiri in order to strengthen his position tried to befriend the tribal people. He even directed the *adivasis* to fight against the non-adivasis with bows, arrows and spears and to burn and destroy their houses. By such actions the king believed he could terrorise the 'prajas' or people and compel them to seek his protection. He could then impose his will on them as he had been doing. But matters turned out contrary to his expectations. The people could see through the king's game and regrouped again to revolt against him. This was a rare opportunity for the then Prime Minister of Odisha Harekrushna Mahatab. He promptly dashed to Delhi and sought permission of the Home Minister Sardar Patel for the merger of Nilgiri with Odisha. The permission was granted immediately. On his return from Delhi on 14 November he despatched the Magistrate of Balasore and the Revenue Minister of Odisha, Naba Krushna Chowdhury with an armed police force to take over the administration of the Nilgiri state. The king of Nilgiri was undone and having no alternative surrendered the administration of his state to the Province of Odisha. Thus, taking advantage of the rapidly spreading discontent and the consequent misrule, Harekrushna Mahatab acted swiftly and with great alacrity to bring about the merger of Nilgiri with Odisha.

#### **4.5.3. 4. Political Development**

Hereafter on 20 November 1947, a meeting was arranged in the chamber of Mahatab, C. C. Desai, B.D.S. Bedi. They unanimously supported the merger of the Garajat states with Odisha. It was decided that in the near future, the kings of all the Gadajat states would be summoned together and advised for the merger of their respective states with Odisha. At Delhi, almost simultaneously, Sardar Patel proposed to break up the Eastern Region Native States Association (Purbanchal Desiya Rajya Sangha). This indeed was a shot in the arm for Harekrushna Mahatab. On his return he became active to give shape to the discussions held at Delhi.

#### **4.5.3. 5. Cuttack Conference**

On 24 December 1947, Mahatab convened a meeting at Cuttack for the purpose of the merger of the Garajat States. He personally had discussions with the kings of the A, B, and C categories Gadajat States. Initiating the discussions with the B & C category states, he later on invited the kings of the 'A' category states. While he advised the kings there was also a subtle note of warning that in independent India there was no scope left for the native princely states. Hence their merger with Odisha was not only essential, it was inevitable. Sardar Patel's proposals were opposed by the kings of the A category states. Before leaving Cuttack for Bhubaneswar, Sardar Patel again advised the kings that signing the agreement on merger of their respective states would demonstrate their sign of maturity. Sardar Patel was wise and he knew the art of diplomacy. He patiently waited at the Cuttack railway station for an hour. In the meanwhile V. P. Menon had returned after collecting the signatures of all the kings. The king of Mayurbhanj, however, put forth the argument that he had installed a constitutional government but later on it merged with Odisha. Hereafter the process of merger of the Garajat states with Odisha took a final shape.

#### **4.5.3. 6. Merger of the Garajat States**

The efforts of Sardar Patel, Harekrushna Mahatab and V. P. Menon had made possible the merger of the Garajat states with Odisha. On 23 December 1947, as per the 'Extra Provincial Jurisdiction Act,' the administration of the Garajat states was transferred to the hands of Government of Odisha. It became operational on 1 January 1948. However, it is to be borne in mind that when the Garajat states merger conference was summoned in Cuttack, the leaders of the Prajamandal movement were not invited. Apprehending trouble and confusion, Mahatab deliberately did not call them. After the merger of the Garajat states Mahatab appointed Kapileswar Nanda of Bolangir, Kailash Chandra Mohanty of Nilgiri and Pabitra Mohan Pradhan of Talcher as 'advisors' with the rank of Ministers. Indeed, largely through the efforts of Harekrushna Mahatab 24, A, B, and C category Garajat states merged with Odisha. Mayurbhanj was the only Garajat state that merged with India on 16 October 1948 but in 1949 the central Government handed the state to the Government of Odisha. Tragically though, Sareikela and Kharasuna remained detached from Odisha forever.

#### **4.5.3. 7. Rebellion in Sareikela Kharasuan**

Though Mayurbhanj merged with Odisha, the twin Garajat states of Sareikela and Kharasuan were merged with Bihar. This resulted in the outbreak of rebellion in these two states. Brutal

force was used to crush the rebellion. For ever, these two states had to stay away from Odisha. The people's desire of merging with Odisha remained a distant dream due to Sardar Patel's policy of 'blood and iron'. He wanted these two states to remain in Bihar.

#### **4.5.3. 8. Results of Garajat merger**

The consequences of the merger of the Garajat states were many.

Primarily, by merging with Odisha, the kings and people the Garajat states could feel the sweet taste of independence.

Second, by becoming a part of democracy, the people and the kings of native states gradually got acquainted with a new form of government and its working' process.

Third, the fire of the accumulated anger of the people of these areas was finally extinguished after the total merger of the Garajat states with Odisha.

Finally, with the intervention of the Government of Odisha, the huge deposit of mineral resources in these Garajat area, were now beneficially utilised by the state.

#### **4.5.4. Conclusion**

Thus, a new chapter was opened in the history of Modern Odisha after the merger of the native princely states with Odisha. After being oppressed by monarchical tyranny for generations, the 'Prajans' or people could get happiness and independence. The barrier between the ruler and the ruled was broken forever into pieces. The merger of the Princely staes with Odisha became possible due to the earnest effort of Harekrushna Mahatab and the help provided by Sardar Patel and V.P. Menon from the Central Government of India.

#### **4.5.5. Summary**

- The Feudatory States also known as Native States or Princely States or Garhjat States or Tributary Mahals were twenty six in number by the time of the merger with the Province of Odisha in 1948-49.
- Feudatory States were controlled indirectly in contrast to British Odisha which was under the direct administration of the British government.
- The British followed a policy of 'No-interference' in the internal affairs of the States.
- The policy of laissez-faire changed towards 1813.
- A significant feature was the creation of the office of the Superintendent of the Tributary Mahals in 1814.
- The Great Indian Revolt of 1857 brought about a noticeable change in British Policy.

- The growth of national consciousness became alarming for the British authority. They tried to maintain more cordial relationship with the Feudatory Chiefs.
- Many States faced a lot of troubles from the Praja Mandalas or State's People's Conference after 1920.
- Thus, during the two decades preceding the Merger of the States in 1948 witnessed implementation of some reform measures and developments in administration, education and public works.
- When India became independent on 15 August 1947, the hitherto sovereign princely states of Odisha merged into the national mainstream largely through the efforts of Sardar Patel and Dr. Harekrushna Mahatab.
- The people were exploited through several means of taxation like 'Rasad', 'Magan', 'Bethi' and 'Begari'.
- Finally, when exploitation of the people became unbearable, they were captivated by a burning desire to revolt.
- Their accumulated hatred and anger against the ruling princes were manifested in the Prajamandal movement.
- To give a proper direction to the Prajamandal movement, for the first time on 20 June 1931, the 'Orissa Garajat state people's Association' was convened at Cuttack.
- Odisha witnessed a number of Prajamandal movements in different parts of the state.
- The 1938 Prajamandal movement at Nilgiri is a very special event in the history of Odisha.
- Under the initiative of Harakrushna Mahtab and Sarangdhar Das a 'Prajamandal' as formed at Gariamal.
- The 'Praja of Dhenkanal started a rebellion against the payment of Bethi, Magana, Rasad and Sunia Bheti.
- The objectives of the Prajamandal were printed in pamphlets were circulated among the people.
- The Prajamandal movement in Talcher assumed dangerous proportions.
- The *Gangapur* Prajamandal movement too assumed a terrified character.
- The Ranpur Praarnandai movement was reflection of the all-Odisha peoples' or 'Praja' dissatisfaction against their rules.

- Prajamandala was constituted in Nayagarh in June 1938 under the leadership of Narayan Nanda.
- At Bonaigarh, the Prajamandal was formed in 1938.
- The Sonapur State Prajamandal was formed in December 1938 under the presidentship of Bhimsen Bhoi.
- In 1940, the Prajamandal was formed in Mayurbhanj. Sarat Chandra Das was its president.
- To denigrate the Prajamandal in the eyes of the people, the king formed a parallel government organisation known as the *Prajamangal* and started delivering assistance to the people.
- The Prajamandal movement was witnessed in other parts of Odisha also. Notable among them were Khandapara, Patna, and Kalahandi.
- It was during that year the Cabinet Mission visited India and Mahatab gave assurance that he would place before it the issue of the merger of the 'garajat' states with the new Odisha province.
- . Hereafter Iron man Sardar Patel and Harekrushna Mahatab made persistent effort to end the separate existence of the native princely states. These states were subsequently merged with Odisha.
- A conference of the Prajamandal was convened on the eve of independence on 10 August 1947.
- Taking advantage of the rapidly spreading discontent and the consequent misrule, Harekrushna Mahatab acted swiftly and with great alacrity to bring about the merger of Nilgiri with Odisha.
- On 24 December 1947, Mahatab convened a meeting at Cuttack for the purpose of the merger of the Garajat States.
- The efforts of Sardar Patel, Harekrushna Mahatab and V. P. Menon had made possible the merger of the Garajat states with Odisha.
- On 23 December 1947, as per the 'Extra Provincial Jurisdiction Act,' the administration of the Garajat states was transferred to the hands of Government of Odisha. It became operational on 1 January 1948.
- Though Mayurbhanj merged with Odisha, the twin Garajat states of Sareikela and Kharasuan were merged with Bihar.

- Thus, a new era dawned in the history of Odisha after the merger of the native princely states with Odisha,

#### 4.5.6. Exercise

- ❖ Give an account on the British relation with the Princely States of Odisha.
- ❖ Write a note on the Prajamandal Movement in Odisha.
- ❖ Highlight the Prajamandal Movement in different parts of the state.
- ❖ Make an analysis on the Merger of Princely states with Odisha.
- ❖ Discuss the role of H.K. Mahatab in the merger of Princely states with Odisha.

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**N.B.: It is important to mention that the nomenclature of Orissa (now Odisha) has been used several times. Actually, the name of Orissa was officially changed to Odisha and its**

**language from Oriya to Odia by the 113<sup>th</sup> Amendment Bill of the Constitution passed by both houses of Parliament following Presidential assent to the Orissa (the Alteration of Name) Bill on 4 November 2011 (Friday) to the bill passed by Parliament and issuance of a gazette notification. The change of spelling was effected retrospectively from 1 November 2011.**