



Tribal Leadership And Movement Politics Of Nabarangpur District, Odisha

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Abstract:

Key words:

Tribal Leadership, Movement Politics, Tribal Development, Traditional Society and Indigenous practice. The British Government strategies had broken down the traditional society, culture & legislative issues. The Tribals propelled ongoing uprisings and rebellions against the oppressors under the ancestral pioneers who tested the Zamidars shaped coalitions against the Lords, contrived to topple the British exhibited sufficient fortitude while battling station supremacism. Movement means a series of combined actions and endeavors of a person or a body of persons for a particular object. The freedom movement in Nabarangpur was not an isolated case, it bore the characteristics of whole Indian aspiration on movement from 1857 up to the beginning of the 20th century against the British economy and political policies in the background of new land revenues system. Civil and criminal regulations and widespread famines. It is necessary to remember the jewels of the tribal leaders who have sparked our legislative issues, society and culture. Laxman Nayak, the ancestral pioneer of Koraput relinquished his life on the scaffold. His name would stay alive for a very long time to come throughout the entire existence of the Indian opportunity battle. India and Odisha specifically are glad for Chakara Bisoi of Ganjam and other people who battle against the British Raj. Bhima Bhoi, the Kondh virtuous was a famous writer for his sonnets that declare generosity and human fraternity. Further exptionally obliged to the Tribals of Odisha has paid their commitment to the Indian culture, governmental issues, and the protection of the environment with their indigenous practices. This paper is an empirical study as well as concern with the freedom fighter families of Nabarangpur District along with the study of secondary data.

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I. Introduction

1.1 TRIBAL LEADERSHIP OF ODISHA

Odisha, the storage facility of valuable metals and place known for guard crop, was celebrated for her exchange and business, culture, artistry, and engineering and is known for its progressive opportunity development, daring opposition, and penances. It had pulled in unfamiliar rulers who involved Odisha; administered the individuals of Odisha persuasively; authorized their laws and guidelines on them; actualized harsh income framework and meddled in their customary benefits and forced new financial and political request¹. These rulers extraordinarily raised against the British Administrative system, developed distress and discontent in the majority, including the tribals, as they are rich in this heritage and traditional living.

The British Government strategies had broken down the traditional society, culture and legislative issues. The tribals propelled ongoing uprisings and rebellions against the oppressors under the ancestral pioneers who tested the Zamindars, shaped coalitions against the lords, contrived to topple the British exhibited sufficient fortitude while battling station supremacism. It is necessary to remember the jewels of the tribal leaders who have sparked our legislative issues², society and culture. Laxman Nayak, the ancestral pioneer of Koraput, relinquished his life on the scaffold. His name would stay alive for a very long time to come throughout the entire existence of the Indian opportunity battle. India and Odisha specifically are glad for Chakara Bisoi of Ganjam and other people who battled against the British Raj. Bhima Bhoi, the Kondh virtuoso, was a famous writer for his sonnets that declare generosity and human fraternity.

1.1. TRADITIONAL TRIBAL LEADERS: REBELLION AGAINST BRITISHERS FOR FREEDOM:

The second decade of the nineteenth century was highly critical throughout the entire existence of current Odisha. Kandhas of the Ghumsur Zamindar began a fiery revolt under the initiative of Dora Besoyee and Chakara Bisoyee in 1831, which proceeded till 1866. Extension of Ghumsar¹, enforced upon the introduction of the new organization; deprive of the nearby primitive gentry from force and position; exercises of Christian teachers; production of new land income framework; and the discretionary disintegration of Bhanja governing family from their estate were the most significant reason which impacted the Kandhas to begin obstruction development against the Government. It was the first tribal development through revolt against the British, which proceeded for a long time. The two Rajas and ethnic tribals like the Kandhas⁶ battled together contrary to the unfamiliar standard. It additionally gave the correct foundation to the ascending of further developments in Odisha, beginning from 1881 and expanding up to 1947. The Ghumsur obstruction development, which started to under Dora Besoyee and Chakara Besoyee, not just gave catalyst and energy to the national battle for Independence, yet in addition similarly assisted with encouraging another sort of Odia nationalism in the locale like:

1.1.1.DORA BESOYEE

Kamala Lochan Dora Besoyee, prevalently known as Dora Besoyee, took the Commanding Charge of the Kandha Uprising in 1836, has left an exceptional part throughout the entire existence of present-day Odisha⁷. He composed the Kandha insubordination in Ghumsur, outfitted that uprising against the British from 1931-1946; resolved to spare his country from the unfamiliar principle and oppression, and encouraged upon the Govt re-foundation of Raja's organization in their domain. Under his initiative, the Kandhas, the Paikas and others of Ghumsar did whatever was workable for them to upset and disturb the ordinary working of the Government.

Even though the British specialists stifled this insubordination, captured Dora Besoyee in 1837 from Angul, wrecked numerous Kandha towns; Captured the more significant part of the revolutionary chiefs and forced military law, they couldn't smother it. He was captured and sent to Ooty close to Madras⁸. He passed on in 1846 as a state detainee, abandoning a great inheritance of valiant and unfaltering battle against the British. He was a remarkable figure throughout the entire existence of present-day Odisha. Although conceived in a Kandh family and lived in the woods, Dora Besoyee demonstrated his ability and attitude to the British position and kicked the bucket as a state detainee.

1.1.2.CHAKARA BESOYEE

Among the political dissidents of Odisha, who battled against the British to free their homeland from the unfamiliar domination, Chakara Besoyee of Ghumsur was entirely eminent. He took the telling charge of Kandha defiance in 1846 after his uncle Dora Besoyee and proceeded till 1866. He yielded for his country for as long as he can remember and didn't give up against the Britishers till his last breath in 1816. He was the courageous child of Ghumsur estate who resolved to reestablish the Bhanja family in this estate and battled for the reason for Kandhas of Ghumsur. He was a genuine replacement for Dora Besoyee.

His commitment to the Kandha uprising positioned him with Jagabandhu vidyadhar and Surendra Sai. He advocated the reason for the Kandhas for their antiquated ritual named the Mariah. Although he fizzled in his push to bring financial cures, still he was a light carrier. He helped the workers of Nayagarh in their battle for political-financial rights from 1849 to 1811, acted a hero of the Savaras of Paralakhemundi in 1811-16 and battled against British specialists seriously for the reclamation of the Bhanja family to control in Ghumsar. Anyway, in the slope lots, his long stretches of opposition (1846-16) against the British Government⁹ is a milestone in the history or gallant battle by a person against the solid British force.

1.1.3.DAYANIDHI DHARUA

The Tribal uprising in Mayurbhanj feeder mahal in 1817 under the leadership of the Dharua tribal, named Dayanidhi Dharua, was another significant development throughout the entire existence of present-day Odisha. Dharua tribes rose by their un-eagerness to present any misuse and began development against the Raja of Mayurbhanj and British position. The harsh income strategy of Raja and Amalas impacted the tribal individuals to dispatch disobedience to Raja.

Even though the British Authority and Raja of Mayurbhanja stifled the resistance and caught the pioneers, they couldn't smother it totally, which proceeded till 1866. After that, the British power changed their strategies towards tribals and made the total settlement of land.

1.1.4.RATAN NAIK

The second 10% of the nineteenth century saw the Bhuinya revolt in Keonjhar under the initiative of Ratan Naik against the recently delegated King of Keonjhar Dhanurjay Bhanja, primitive Chief the British. They

denied their political and customary rights. This development started in 1867 and proceeded till 1868. Even though it was smothered harshly, it indicated a way to the group of people yet to come who restored the development two decades after.

Ratan Naik, the incredible tribal pioneer of Keonjhar who relinquished his life for the individuals of Keonjhar, was caught by the paiks of Pallahara on August 11, 1868, and brought to Cuttack, where the British position¹⁰ hung him. He was a dynamic character who longed for a propelled government and needed all people in the general public to get special rights keeping aside old customs.

1.1.1. DHARANIDHAR NAIK

The second period of the Keonjhar uprising was a remarkable occasion throughout the opportunity battle in Odisha. It started in 1890 and went on for a long time under the leadership of Dharanidhar Naik, a proficient youthful Bhuyan. Minor in age, however, a kind of tremendous good fortitude, Dharanidhar Naik ignited the fire of another expectation among the tribals in obscurity Garajat locale of Keonjhar and planted the seeds of freedom and opportunity. His boldness and insubordinate attitude against the British has included an excellent section in the chronicles of Odisha. Even though he had got his instruction with the help of the ruler, he sorted out development against the lord. He began to rebel against Bethi and other constrained work in 1891 that proceeded till 1896. The British stifled the revolt, caught Dharanidhar Naik and granted a specific discipline of 7 years detainment. After he was delivered from the Jail in 1897, he drove the life of a holy person, started to lecture his way of thinking and conveyed lessons to the individuals on how to liberate the nation from the unfamiliar guideline.

1.1.6. LAXMAN NAYAK

Laxman Nayak, known as the Gandhi of Malkangiri, was a tribal leader, a fantastic figure and a commended political dissident of Odisha and India. Despite being conceived in a Bhumiya family, he took the instructing charge of tribal development and the Quit India Movement of Koraput and Malkangiri. Impacted by the Congress leaders of the Koraput locale like Radha Krushna Biswas, Sadasiba Tripathy and Radhamohan Sahu, joined the Congress, followed the Congress Programs and began spreading its message, plans and projects. He infused the Congress philosophy into the heart and minds of the individuals and encouraged them to pay their support to the party.

As a restrained individual from the Congress, he showed his daring disposition during the Quit India Movement; prepared the individuals against the British power and had urged individuals not to pay different duties viz. woodland charge, street charge, furrow charge and so forth. He was a loyalist in an evident sense and cherished his nation and its kin. He generally felt sorry for the situation of the honest, hungry tribals. His earnest and dauntless exertion could emerge the tribal individuals with enthusiasm against the Britishers.

At last, he was held tight 29 March 1943, in Berhampur Jail at 1.30 AM. As a courageous political dissident, he kicked the bucket of a saint's demise on the pilgrim organization and became a legend. Like other political dissidents of Odisha, he turned into an image of penance for the reason for the individuals. He acknowledged affliction with the goal that many of his compatriots could see the light of opportunity. He battled for truth, peacefulness and equity. However, he didn't live to see free India. He remained engraved in the brains of many individuals of India as the leader of leaders¹².

1.1.7 NABAGHAN KANHAR

Nabaghan Kanhar of Ratabira in Boudh-Kandhamal territory rose against the King of Boudh and the British in 1831. As a tribal leader, he took charge of the Kandha uprising in Boudh from 1837 to 1846. Insubordination spread like the fierce blaze in the whole Boudh district. Under his leadership, the Kandhas contradicted charge arrangement of Raja of Baudha, started to despise the exploitative and severe conduct of British power and raised voice against the annulment of human penance by British. Nabaghan upheld the Kondhas, took the instructing charge of this defiance and composed the Kandhas of Ghumsar, Dasapalla and Banpur against Raja and British. He got backing and collaboration from the King of Angul. Even though the British smothered the insubordination and caught Madhaba Kanhar, sibling of Nabaghan and his two children named Bira and Maheswar, they couldn't catch Nabaghan and check the distress. Nabaghan proceeded with his resistance with the assistance of Raja of Angul. Then, the British later smothered it and noticed the renegades and their leaders like Bira Kanhar and Nabaghan Kanhar. His leadership constrained the British position to set up perpetual harmony in the Baudh area¹³. Notwithstanding all improvement gauges, the Kandhas of Baudh didn't build up certainty on the British and proceeded with their dissent.

1.1.8 MADRI KALO

Gangapur, the fourth most significant royal state of Odisha, encountered a rough uprising of the tribal workers in the year 1897 under the leadership of Madri Kalo. King Raghunath Sekhar Deo of Gangapur

presented the new income settlement. Landlessness, de-peasantization and land income strategy of the pioneering Government drove a tribal uprising in Gangapur under the leadership of Madri Kalo.

Madri Kalo, a tribal Gaontia or town headman of the Bhuyan people group, took the directing charge of this development and sorted out this development against the ruler of Gangapur and the British. This development is known as Gauntia Meli in the historical backdrop of Odisha. Through his sacrificial penances, he will predominantly be recognized as one who arranged a vital edge work for a future tribal labourer disturbance for enormous scope drove by Nirmal Munda.

He was a mainstream leader and a fantastic coordinator. He composed his development from Mahabir Hill of Bargaon, which was the operational hub of his rebellion. Despite best endeavours, it got troublesome concerning the Durbar organization to catch the rebels who protected in the slopes. At long last, the state organization, with the help of his dependable companion the Gauntia of Kuranga, captured Madri Kalo in 1900. He was condemned for a long time of detainment, of which he went through 6 years in Sundargarh Jail and the rest four years at Ranchi and was delivered from Jail in 1910. Four years after his delivery from the Jail, he inhaled his toward the end in 1914 in Lamboi close to Rajgangpur¹⁴.

1.1.9 NIRMAL MUNDA

The Munda uprising in the most recent decade of the nineteenth century in the state of Gangpur under the leadership of Nirmal Munda was critical throughout the entire existence of obstruction development in Odisha. Nirmal Munda, a changed over Christian and a daring tribal leader of Gangpur, drove the distressed tribals against land income framework in 1934 and requested an update of the land settlement. His prime point was to accomplish financial opportunities.

Even though British Government smothered this development, this battle didn't end till freedom. As a genuine tribal leader, he had requested tribal rights over woods. Be that as it may, Nirmal Munda, a brave political dissident notable in Chhota Nagpur and Bonei region, yielded his life for the financial turn of events and political opportunity of tribal individuals of Gangpur state¹¹.

1.1.10 SADHU JANI AND DUNAI JANI

The Kandhas, alongside other low station individuals panas, sorted out their battle in Banpur under Sadhu Jani and Dunai Jani. They joined Kandhas and Panas and battled for social equity and monetary enhancements against the British and medieval Kings.

1.1.11 TAMA DORA

The tribal individuals of Malkangiri, particularly the Koya tribe, rose in 1870 against the unreasonable and severe strategies of Raja of Koraput and the British under the Koya leadership of Tama Dora. Both the lord of Koraput and the British misused the tribal individuals socially and monetarily. Tama Dora took the ordering charge of this development; battled against mal-organization and abuse, sorted out the Koya tribes against British organization, and wanted equity for his kin from lord and British. Be that as it may, the British took harsh measures against the Koya rebels; terminated them; murdered Koya leader Tama Dora in 1872. However, he passed on in terminating, Tama Dora was a bold leader of Malkangiri and genuine political dissident of Odisha, who relinquished his life for the opportunity of his country. He will stay in the core of the tribal individuals as a valiant Koya leader who opposed the abusive and exploitative strategies of Koraput King and British power.

1.1.12 BHIMA BHOI

Bhima Bhoi was born at Kankarapada in Redhakhol. Bhima Bhoi, a visually impaired Kondha Boy and a holy person Poet of the Nineteenth-Century assumed a real job to advocate Mahima Dharma. Mahima Goswami, author of Mahima Culture in Odisha, grasped Mahima Culture; used his pen against the overall social foul play, strict extremism and standing discrimination and assumed a massive job in advocating Mahima Cult by his godlike manifestations like Stuti Chintamani, Brahma Nirupan Gita, Nirveda Sahana and Adhyatma Gita. With his firm confidence in one god, one society, one religion, he drove this development from Khaliapali Ashrama in Suvarnapur locale. He implored and lectured, formed and sang for the freedom of the whole world. He looked for a combination between the life of the world and the life of the soul¹⁶.

As a great replacement of Mahima Goswami, Bhima Bhoi committed as long as he can remember to the engendering of the Mahima culture in Odisha, especially in the western Odisha and showed up as a genuine progressive. He didn't have confidence in excessive admiration, Brahmanical ceremonies and organization adoration. He treasured the religion that portrayed God's amorphousness so impeccably that no one most likely uncovered it. He is extraordinarily liable for the spread of Mahima Cult in the tribal belt of Odisha as well as in Andhra Pradesh, Chhattisgarh, Bengal and Assam¹⁸.

1.2 TRIBAL LEADERS AND MOVEMENT POLITICS OF NABARANGPUR DISTRICT:

1.2.1 MOVEMENT POLITICS

India, Bharat, was subjugated by the British¹⁴ people for 181 years since the battle of Plassey in 1757 AD. Taking advantage of the lack of unity among the native ruler of India, the British expanded their territory and conquered the whole of India by 1817 AD and ruled the Indian subjects ruthlessly. The British exploited India, looted her riches to enrich England and introduced English in India to create clerks and menials to serve them in ruling India. They destroyed everything Indian, the culture, livelihood, economy. They made Indians reeled over abject poverty. The excesses committed by the British in the name of administration inflicted such agony to poor masses of India that, in the long run, the Indians vent their anger to root out the British rule from India. The role of educated Indians under the leadership of many great persons like Bala Gandhar Tilak, Lala Lajpat Rai, Bipin Bihari Paul, and so many ardent lovers of India like Bhagat Singh, Sukhdev and Rajguru and scores of the son of the soil started freedom struggle in their ways and means. In 1907 AD, the Indian National Congress was formed and created a glorious path to achieve India's freedom from the British rulers..

The dual administration system prevailed in the first three decades of the 19th century in the estate. As a ruler, the Jeypore king empowered the British authority to look after the well-being of his people, collect taxes to enhance revenue. After the laws and rules of the estate and, award But such was the precarious condition of the Parajas by the implementation of dual administration that the people were not better than the bonded labours, they were made to learn only to obey the ruler's wish and comply. Only the creamy persons, having power and pelf, linkage with royal persons were far better off and the native Parajas. Officers were free from administration exploitation and harassment that was meted out to the general people. Hence, the political right to ascertain a legitimate position in society and the right to speak against British exploitation, harassment, and injustice was out of the question. Obey or perish was the rule of the day. Mohandas Karamchand Gandhi's arrival, the Mahatma from South Africa in 1911 and his involvement with the Indian people in their sorry states, plights, abject poverty, and extreme fear for ruling class pave the way for the growth of political consciousness among the people. Mahatma and his likes of the Indian National Congress (INC) all over India worked hard to grow political consciousness and awareness among the suffering lot of India.

Mahatma Gandhi visited Odisha in 1921, and a grand meeting was held on the sands of Kathajodi River in Cuttack. Utkalamani Gopabandhu Das and other renowned persons of Odisha accorded an unprecedented reception for Mahatma Gandhi and Kasturba in 1921. Later inspired by Mahatma, the Utkal Pradesh Congress Committee was formed to spread the ideals of the Indian National Congress as envisaged by the Congress party of India. It was established in 1921 under the leadership of O.A Hume to put forth the grievances of the Indian subjects before the British rulers¹¹ and to request them to redress their grievances.

A person who played a prominent role in the Nabarangpur District towards the growth of political consciousness among the people was Radhakrishna Biswas Roy. He was then a head clerk in the thana office of Nabarangpur. He wrote a letter to Gopabandhu Choudhary towards the end of 1929 to be a Utkal Pradesh Congress Committee. Gopabandhu Choudhary advised him to resign from the service and decide himself work for Congress wholeheartedly. In 1930, Radhakrishna Biswas Roy left. He took part in the salt satyagraha with 10 persons of Koraput District in Humma and was imprisoned by the British ruler of Madras Presidency with Dibaka Patnaik, Narasingh Sahu. They were kept in the Raja Mehendri Jail as political prisoners up to 1931. When the Gandhi Irwin pact was signed in the same year, Radha Krushana Biswas Roy was released from Jail.

How fearful the presence of a police constable was for the Indian people's relationship of social restrictions, casteism, money lenders and loaners, the Rajas and Projas (rule and ruled) bonded labour, and other unsocial atrocities were the order of the day. In 1931 the Utkal Pradesh Congress Committee decided to strengthen Congress activity in Koraput District, i.e. Jeypore Estate. A committee was formed for Koraput under the presidentship of Radha Krushana Biswas Roy. Dibakar Pattnaik of Ganjam District and Sashibhusan Rath of Berhampur were the other two members of the Congress committee. The committee set up Congress committees in sub-divisional, taluk and village level¹⁶.

In Nabarangpur¹⁷ taluk, a sub-divisional Congress committee was formed. Lakshmi Chandra Das was the first President of the same. Annaji Rao, Mahammad Baji, Sadananda Mohanty, Madhab Pradhani and Harekrushna Majhi were the other members. In Nabarangpur and Umerkote, Digisalpa, Dabugaon, primary level Congress committees were formed. These committees worked to propagate the Congress ideology and trained the people in the Gandhian philosophy of Ekadosta Brata (Eleven Penances).

Mahatma Gandhi was the main force behind the freedom of India. His concept of Indian freedom signifies from the following extract, "I would like to see India free and strong so that she may offer herself as a willing and pure sacrifice for the betterment of the world. The individual sacrifices for their family, latter for their village, the District, then for the province, latter for the nations, and the nations for all. I want Khudai Raj, the kingdom of God on Earth."

1.2.2 CONCEPT OF FREEDOM AS WITNESSED IN NATIONAL MOVEMENT IN NABARANGPUR DISTRICT

To the tribal, freedom means liberation from an alien system; it means demanding some concession from the immediate rulers, restoring traditional land and forests¹⁸. Also, in the context of tribes, the term implies keeping ethnic norms on cultural identity intact. Freedom movement among the Tribals of India does not necessarily correspond to the struggle for Independence in nationalistic terms. Several tribal activities accorded long before the independence movements initiated by the Indian National Congress. (Tribal Freedom Fighters of India: ARN Srivastava 1986, New Delhi-Preface). The above statement holds good for the tribals of Nabarangpur because the freedom fighters adopted the ways of INC in the Nabarangpur District.

The freedom movement in Nabarangpur was not an isolated case; it bore the characteristics of whole Indian aspiration Movements from 1817 up to the beginning of the 20th century against the British economy and political policies in the background of new land revenue system, civil and criminal regulations and widespread famines¹⁹.

Regarding the poor condition of the people and the role of Congress, the foremost freedom fighter of Nabarangpur wrote that "the native people were forced to repair the thatched roofs of village naiks, Gauntias, Challans and Gandas. People were reeled over abject poverty by supplying food grains, cattle, ships, milk, and ghee to governmental officials during Dusserah. They provide cocks, hens and chickens to officials without getting any money in return from them. Taxes were paid in kinds in the shape of paddy at that time. They were forced to bring the paddy from far off places by Kaudis and were not paid a single paisa for their labour. Instead, they had to spend their own money for 11-20 days for depositing of tax²⁰. The conditions of the villagers were very precarious. People wore loin clothes; women wear a homespun Khadada Khaki colour with turmeric powder. Besides this single cloth, there were no other clothes for them. The plight of males and females was indescribable.

1.2.3 CONGRESS MOVEMENTS IN NABARANGPUR DISTRICT

Movement means a series of combined actions and endeavours of a person or a body of persons for a particular object. Indian National Congress²¹ generated a social, economic and political movement all over India with a clear-cut aim of total freedom of the Indians from foreign rule. Congress launched several people-oriented programmes to make the people bold and fearless, self-reliant, economically sound. Such as eradicating illiteracy, spinning of khadi, destroying social taboos, women empowerment, and enforced non-violence and passive resistance as the solid instrument for the fight for their freedom.

Towards the end of 1937, Radha krushna Biswas Roy, the first Gandhian leader of the Koraput District, organized a Congress training centre at Nuaput village, 1 km from jeypore, to prepare the four anna Congress members how to face the challenges in torture in protesting a cruel system of administration. Nearly 310 Congress members were trained from January 1938 to March 1938.

From Nabarangpur who joined in Nuaput Congress training centre were Sadasiba Tripathy, Laxmi Chandra Dash, Annaji Rao, Mahammad Baji, Sadananda Mohanty, Madhab Pradhani, HareKrushna Majhi, Ananda Behera, Balaram Naik, Sonu Majhi, Sunadhar Majhi and Raidhar Jani. These non-tribal and tribal leaders mobilized all the resources to resist the atrocious activities of the British Raj and the local rulers. According to Radha Krushna Biswas Ray, more than four hundred Congress workers trained in Nuaput Congress Training Centre scattered over Koraput District²². They organized small groups of Congress workers in the villages, organized primary Congress workers committee and were involved in the constructive works. By that time, people were illiterate.

By 11-10-1939, there were 3891, 4 (four) Anna Gandhi Gumastas (Congress members) who spent their time propagating Congress ideology among their followers. In the civil disobedience movement in 1941 and quit India Movement in 1942, the freedom fighters of Nabarangpur District played an unparalleled role in India's history. On 11-02-1940, Radha Krushna Biswas Roy was elected President of Utkal Pradesh Congress Committee, and Sadasiba Tripathy became a member of all India National Congress. The Turi River firing on 24-08-1942 at Papadahandi was the culmination of the Congress movement of Nabarangpur District.

1.2.4 THE QUIT INDIA MOVEMENT

On 1st September 1939, world war-II broke out. Germany invaded England, England waged war against Germany on 3rd September 1939; in a week whole of Europe joined the battle either with the Axis Power or Germany or with allied powers like England and America. Sir Winston Churchill, the wartime Prime Minister of England, summoned his countrymen to blood, toil, tears and sweat. He was in no mood to concede any concession to India as demanded by Indian National Congress²³. He was as rigid as even he refused to consider any compromises that have allowed India's Nationalists to join the war efforts. He expressed his view in the Allies council "I have not become his Majesty's first Minister to preside over the dissolution of the British Empire". (Freedom at Midnight). When the Japanese Imperial Army attacked India, Winston Churchill offered

the Indians a promise to grant India dominion status after Japans defeat through Sir Strafford Cripps. Mahatma Gandhi and Indian National Congress refused his proposal; instead, Gandhiji told Sir Strafford Cripps to return to England immediately.

On 8th August 1942, just after midnight in a dingy, hot meeting hall of Bombay in the presence of hundreds of Congress leaders of the whole of India, Gandhiji uttered. "I want freedom immediately, this very night before dawn." "Here is a Mantra, a short one I give You", he told his followers. "Do or Die", we shall either free Indians or die in the attempts; we shall not live to see the perpetuation of our slavery. As the Utkal Pradesh Congress Committee President, Radha Krushna Biswas Roy was present in Bombay with Nityananda Kanoongo, Raja Kishore Bose, Gouranga Charan Das, Naba Krushna Choudhury, and others collected the written resolution of the meeting. Radha Krushna Biswas Roy returned to Orissa on 9th August 1942 by Bombay Mail. On his way back to Odisha, Biswas Roy wrote letters addressed to Biswanath Patnaik of Kujendri of Gunupur, Narasingha Sahoo of Jeypore Laxmichandra Das of Nabarangpur.

He insisted in the letters that Gandhiji had declared that everyone should wage war for Swaraj. Everyone should think of himself as a leader of the occasion. There was no agency as Government. Do as you like, don't pay taxes, and don't help the money for the war. Everyone should say O British: Quit India. The phraseology coined by Biswas Roy paved the way for Quit India Movement²⁴ in un-divided Koraput District; Nabarangpur was no exception to it. Hundreds of pamphlets cyclostyled in the attic of freedom fighters.

Nabarangpur District experienced the heat and fire of the Quit India Movement between 13-08-1942 to 24-08-1942. People unbending mentality to organize the struggle²¹ with all their might against the cruel rulers' vengeance to sub-due the struggle. By any means created such chaos and anarchy that many non-tribals and tribals suffered a lot by the brute force of the police personnel's and all the jails were crowded with these hapless freedom fighters. They faced death, agony, suffering, and all sort of cruel inflictions inflicted on them. Now it is pertinent to discuss the course of the Quit India Movement in Nabarangpur District. On 14-08-1942, under Mahadab Pradhan of Gummaguda near Taragaon, hundreds of Congress workers congregated in the night and decided to march to Dabugaon.

On 16-08-1942, in a meeting at Patraput village under Tentulikhunti police station, Congress workers decided to pull out the wooden bridge of Gauntant River at Chikili to check the proceeding of police personnel. On 19-08-1942, the bridge was broken by 200 Congress workers. Some Congress workers cut the forest trees, and the trees were put across the road to hinder the involuntary movement. For this case, police lodged S.R. case No. 49/42 O/S 143, 149,431, IPC and arrested 31 Congress workers. On 19-08-1942, Nabarangpur Taragaon road was blocked by cut trees. 28 Congress members were arrested vide case No. 11/42.

1.2.1 PAPADAHANDI FIRING

Nabarangpur Sub-Division²⁶ (Now a District) had played a prominent role in Swaraj Sangram. The organizational effort and collection of Congress members placed Nabarangpur in an enviable position in the whole of Orissa. After 08-08-1942, a prominent member of Congress leaders of the undivided Koraput District was arrested and sent to Jail. The ordinary people did not lose their courage and fought bravely against the British Raj; the Papadahandi firing bore testimony to such struggle. As per the instruction of the District Congress Committee, the quit India Movement spread far and wide of the District of Koraput. On 23-08-1942, prominent Congress members were held in Baghasuini village near Taragaon of Nabarangpur Sub-Division.

With the Congress flags in their hands, singing the glory of Mother India, and with a clear and loud Slogan of Quit India, the Congress freedom fighters marched towards the Turi River on 24-08-1942. Being the rainy season, the river filled with flood water was overflowing the river banks. The freedom fighters carried with them the bamboo stave, axes, spears and country rifles. They were so much excited to confront any eventuality. When the freedom fighter reaches the Turi River from the north, the police gathered there beforehand, cautioned them not to proceed and ordered the freedom fighters to retreat. They were carried away by the current of the river downward. 11 freedom fighters²⁷ were killed on the spot, and their dead bodies lied in the middle of the flood pools over the bridge's wooden planks. Nearly a hundred freedom fighters received grievous injuries in their bodies, and the police force arrested 140.

The freedom fighters who were killed on the spot were:

1. Bastoria Bhatra (Doleiguda Village)
2. Sodu Bhatra (Nandahandi)
3. Bili Bhatra (Tanda)
4. Budu Amanatya (Usuripadar)
5. Rattan Randhari (Turunji)

Nilambar Majhi of Basaguda, Madhu Bhatra of Nishnahandi, Judhitira Paik of Amalabhata, Sunadhar Amanatya of Usuripadar, Balaram Gouda of Turunji, Sambaru Muyduli of Murlabal, Sambaru Amanatya of Ekamba, Sana Paik of Rosiaguda, Nidhi Amanatya of Kongra village and Satam Bhatra of Mantriguda are severely injured.

These freedom fighters were not allowed to reach Dabugaon. The brute force of police subdued them utilizing attack and firing. The Papadahandi firing became the 2nd Jaliannawalla Bagh that saw the cruelties of the resident commissioner of Amritsar. Dyer on 13th April 1919 in which 1160 innocent people were killed for their country. The supreme sacrifice was made by the people of Nabarangpur on 24-08-1942.

Eyewitnesses confirmed that the firing was unjustified and unlawful because no permission from the magistrate was obtained; no Magistrate was present on the spot. The actual number of people who died on firing was much more than the police report. 92 persons arrested in Papadahandi were tried on 02-03-1943 vide case No.11/42 of Moidalpur police station. The case was tried in the camp court of first-class Magistrate Somanath Mishra in Nabarangpur. 141 persons were presented as witnesses of the incident.

1.2.6 RAIGHAR MOVEMENT

For the Raighar movement²⁸ Congress President of Umerkote primary Congress committee Rabi Singh Majhi, Balaram Nayak, member of the primary Congress committee, mobilized the movement to its fullest extent. The Congress members of Raighar obeyed Rabi Singh Majhi; as per the decision dated 13-08-42, Laxmi Chandra Das entrusted to Rabi Singh Majhi to organize the freedom movement was materialized in Raighar. Being a person of the Gonds tribal community, Rabi Singh Majhi organized the Gond of Raighar area to fight for freedom. Police took stringent action against them and arrested some of them. On 14-08-1942, Rabi Singh Majhi organized at Raighar weekly-market place a meeting. Congress workers were told to protest the British order of joining in the Second World War and defy paying and money for that cause; police reached there and started lathi-charge to disperse the mass of Congress adherents. Several people were severely injured.

1.2.7 UMERKOTE MOVEMENT

1.2.7.1 Quit India movement in Umerkote

The tribal freedom fighter of Umerkote, as per the instruction of Radhakrushna Biswas Roy, the President of the Koraput District²⁹ Congress committee, continued to quit the India movement. As pre-planned on 24-08-42, the Congress members of Umerkote and surrounding villages gathered at Vainsimanda village near Bakdabeda village and covered 11 km on foot to Umerkote despite the rain.

1.2.7.2 Pre-Preparation of Umerkote Thanna (P.S.) Gherao

On 11-08-42, several Congress workers from Umerkote, Badabharandi, Porsola, Vainsimanda, Padagada and nearby villages gathered at Porsola village and decided to surround Umerkote police station. On 24-08-42 under the leadership of Rabi Singh Majhi, eldest Congress worker Boga Pujari at Badabharandi village presided over the beherana (congregation) of the people. They were sitting around the burning fire, warming their hands in the approaching night of 11-08-42. After much deliberation, in a calm and quiet voice, Boga Pujari decided to protest the British Raj by peaceful means and urge Congress workers to take part in Quit India Movement. He heard the view of others patiently, considered the pros and cons of the movement, its impact on the local administrators, reverberation of the agitation on the people. Boga Pujari urged everyone to rise to the occasion and face boldly whatever the situation might come and constant police force non-violently.

On 23-08-1942, hundreds of Congress workers³⁰ came to Vainsimanda village with the Congress flags and took shelter in the villagers' houses. People from Butisargi village, Jambaguda village, Bakadabeda village, Badabharandi village, Batibeda, Bhamini, Bakoda, Singisari, Podagada villages. They had only one wish if the rules of the British and the kings would come to an end, they could enjoy the rule of the self under a democratic set-up.

1.2.7.3 From Kusumguda Village to Weekly Market Place of Umerkote

Singing Ramdhun, uttering the Slogan³¹ of Mahatma Gandhi ki Jey, Bharatmata ki Jey, (victory to Mahatma, victory to Mother Land), hundreds of Congress workers holding the Congress flags, having cotton hand-spun Khadi bags on their shoulders and bamboo staves, progress on their heads, marched from Vainsimanda village. They reached Badabharandi village, took the blessing from great grand old man Boga Pujari, then moved towards the west and started on foot. Covering a distance of 1 miles, people reached Kusumguda and then went to the weekly marketplace of Umerkote Dasaharapada and squatted under the mango trees.

Addressing the gathering, Rabi Singh Majhi³² told My Grandfathers, aged persons, mothers and Sisters Mahatma Gandhi has said, the kings and their kingdoms would be abolished. The kings would be no more. Taxes like Gadam, Panu, supply should be no more collected, and these systems would be repealed. Let's not obey the order of these administrators. We want Swaraj to come and be united with us, be the followers of the Congress, our sorrows and pain would be no more. Our landed property would be ours. The clouds were heavy and block, and the wind was blowing cold and steady. People started moving towards the Umerkote police station. It was 2'O clock in the afternoon.

People inside the Barricades got restless. They got irritated by the rough treatment by the police personnel and the people entrusted to keep the people on order. When people saw their leaders were taken inside the police station, some doubts crept into their minds. Perhaps the leaders would be subjected to harassment and punishment. The people started raising slogans and tried to enter the police station by force. This approach irritated the guards, and police zaman (constable), namely Pantulu, started beating the freedom fighters, and other guards also followed the same. The number of people who fell on the ground was beaten severely, and several people got wounded³³.

1.2.8 JHARIGAON MOVEMENT

Jharigaon is also no exception to this movement³⁴. Under the leadership of Congress workers Saradu Gouda, Bhadra Jani, Balaram Kollar on 19-08-1942, hundreds of Congress workers gherao Jharigaon thana. There was a confrontation between the Congress workers and police. A severe lathi-charge has ensued, Saradu Gouda and Guru Gouda were arrested.

On 20-08-42, under the leadership of Balaram Kollar, a member of the primary Congress Committee of Umerkote, hundreds of Congress workers from the Umerkote area came to Jharigam and demanded themselves be arrested by police. They were arrested and kept in Jharigam thana for two days on 20-08-42 and 21-08-42. On 22-08-42, some Congress workers tried to unhurt the Congress flag in the weekly marketplace. They were forbidden to do so by the lathi charge. The high handedness's of police were unspeakable. The Quit India Movement in the Umerkote region was ultimately succeeded and gave birth to a new hope to the impoverished, starving, exploited ordinary people.

Saradu Gouda and another 11 Congress workers were arrested U/S 147 and 323 IPS to beat a village headman (Gauntia). 11 congress workers were awarded 8 months jail as per case no.38/42 of Jharigam P.S. U/S 147/323. The court passed the order on 16-12-42. The congress workers who were jailed were,

1. Sarada Gouda, S/o Mangulu Gouda of Palia
2. Ghasiram Naik, S/o Bandhu Naik of Palasgam
3. Rupadhar Jani, S/o Asadhu Jani of Chikili village
4. Hari Jani, S/o Kecha Jani of Chikili Village
5. Bhadar Jani, S/o Andharu Jani of Badani Village

Mahatma Gandhi was their mentor, emancipator, guiding force and soul-stirring par excellence. The Quit India Movement was so well organized, so well conducted, and people's participation was so spontaneous that everyone believed that these days were no far for their freedom from the clutches of a tyrannous administrative system forever. Sadasiba Tripathy and Laxmi Chandra Das, the two prominent leaders of the Nabarangpur Sub-Divisional Congress Committee, were so dynamic and dedicated. They both organized the Quit India Movement on the lines of Mahatma Gandhi that evoked among the oppressed, marginalized populace to rise to the occasion and held their head high to stand against the oppressive, brutal force. It was such an achievement that the pages of the history of freedom fighters of Nabarangpur district will be remembered forever³¹.

1.3 ROLE OF FREEDOM FIGHTER OF NABARNGPUR

1.3.1 SADASIBA TRIPATHY

Nabarangpur District had many great leaders who dedicated their time and life to the freedom struggle. The leader whose endeavours and efforts mobilized hundreds and hundreds of impoverished, grief-stricken poor people to fight for social Justice, economically inequality against the administration harassment and against the system by which they were tormented just like anything. One of the great leaders of the freedom fighting of Nabarangpur District was Dr. Sadasiba Tripathy. He was a dedicated freedom fighter, a leader of a prominent place, a sensitive man who worked for the downtrodden, oppressed human being. I have enumerated his role in freedom fighting, organization and his fighting spirit against the British rule and the local rulers below:

His lifetime of seventy years can be divided into three categories:

1. His childhood, Education and teacher ship between 1910-1937.
2. His role in the freedom struggle from 1937-1941, and
3. His administrative life from 1941-1980.

Sadasiba Tripathy was born in Nabarangpur Taluk of Jeypore Estate, at Sir Vikramdev-III, the king of sun dynasty. Sadasiba Tripathy was born on 21-04-1910. His father was Ramanath Tripathy, and his mother was Radhamani Devi. As the parents got Sadasiba Tripathy as the son by the blessings of God Mahadev, his name was Sadasiba, who could have imagined, one day this boy would be a great leader of Orissa in general Nabarangpur in particular.

He completed his primary education at Nabarangpur Board School. In 1926-1927, he passed the SSLC examination from Jeypore Board High School and completed his teacher's training in 1931 at Berhampur.

1.3.2 LAXMI CHANDRA DAS

Laxmi Chandra Das was a great personality, especially in the field of the freedom struggle of India. On 26-09-1916, he was born at Nabarangpur. His father was Nilakantha Das, and his mother was Chandramani Devi³⁶. He spent his childhood like other general children. In his early state, he was not interested in going to school. He was a truant. His early teachers were Saura Satapathy and Krishna Chandra Padhy. His unwillingness to go to formal school made his father bring him and teach him with a local tutor. Gradually he got education from Lingaraj Mishra and Banamali Das. In the year 1924, he was admitted to the boarding school of Nabarangpur. He was highly influenced by his headmaster Umesh Chandra Mohanty. In 1932 he completed his class 8th and went to Jeypore Board High School; he joined class 9th.

1.3.3 MAHAMAD BAJI

Mahamad Baji is a pioneer freedom fighter, a first-rated social worker living in Nabarangpur history. At the age of 94, he is still active in social life. His life speaks a life of a century³⁷. He experienced the freedom struggle of India and after her independence too. He is not only a great Gandhian leader but also a dedicated Bhudan worker. On 20-01-1917, he was born as the 21st child of his parents. His father's name was Mohammad Kassim, and his mother's name was Chandbibi. At the age of five, he joined the primary school of Nabarangpur. He was not so good at his studies. As he was reading in Telegu medium, he could write and speak the thriving Telegu language. In the year 1934, he completed his 7th class and went to Jeypore to continue his study. In 1931 he left the school and came in contact with Radha Krushna Biswas Roy. He wanted to be a Congress member.

1.3.4 G. ANNAJI RAO

G. Annaji Rao was one of the great Congress leaders³⁸ of Nabarangpur District. He was a great follower of Mahatma Gandhi. The first 4 Anna members of Congress of Nabarangpur was G. Annaji Rao. He was a great patriot of the Koraput District. He was born in the year 1883. He was the first man of Nabarangpur who wore Khadi in Nabarangpur and popularized Khadi in this area. He was the first Gandhi Gumasta (The follower of Gandhi). His powerful personality, style of work attracted several people to be Congress members. Laxmi Chandra Das, the brave freedom fighter of Nabarangpur District, always honoured aged Annaji Rao for his dedicated services for India's noble cause of freedom. As the Quit India resolution was accepted on 08-08-1942 at Bombay, Lord Linlithgo, the viceroy of India, ordered to ban all India Congress party. He was an ardent Gandhian and dedicated Congress karmi and a staunch believer of non-violence.

1.4 ROLE OF THE TRIBAL LEADERS OF NABARANGPUR IN THE FREEDOM MOVEMENT

Between 1937-1939 hundred of Tribal people³⁹ enrolled as the Anna member of the Indian National Congress. The most prominent tribal leaders who took part in the freedom movement were Sonu Majhi of the Dabugaon area, Rabi Singh Majhi and Boga Pujari of the Umerkote area. Now it is pertinent to discuss the role of the above tribal leaders in the Freedom Movement.

1.4.1 SONU MAJHI

Towards 1900 A.D., Jeypore state was under the Northern Sarkar of Vishakhapatnam District in the Madras Presidency. But then, the ruler of the Jeypore estate was Vikram Dev-III (1889-1920).

Under his rule, Nabarangpur⁴⁰ was a part of the Jeypore state. Twenty miles off from Nabarangpur towards the west, there was a small village, namely Dabugaon. If we go five miles from Dabugaon towards the north, there was a tribal village. The name of the village is Kusumbandh. In this village Sonu Majhi was born in the year 1919 (Baisakha Krushna Amabasya). His father's name was Dinu Majhi, alias Hari Majhi. In 1909 Sonu Majhi joined the Congress party inspired by Laxmi Chandra Das, the then secretary of the Nabarangpur Congress committee. From that day onwards, Sonu Majhi worked for Congress, and he collected members for Congress. He was a member of the Utkal Pradesh Congress Committee. Sonu Majhi worked day and night for Congress along with Sunadhar Majhi of Khadaka and Raidhar Jani of Goruduguda.

He was such a great freedom fighter for which he was allowed by Mahatma Gandhi to attend Tripuri Congress to elect the President of All India Congress Party.

1.4.2 RABISINGH MAJHI

A great man who was the follower of Gandhian ideology, a Trueman of non-violence and truth, was Rabisingh Majhi⁴¹. He was born on 12-10-1922 in Batibeda village of Bhamini Gram Panchayat under Umerkote Police Station. His father's name was Pottu Majhi, and his mother's name was Dukhi Majhi. He saw the tyranny and atrocity of the local rulers and the forest and police personnel from his childhood. At 11, he was reading under a teacher, Dinabandhu Majhi; he read up to class-III. He was enrolled as a congress number in 1937 by Laxmichandra Das. He worked for congress under Sunadhar Ganthia, the village headman of Bhamini (Nayak).

At the age of eighteen, Rabisingh Majhi was enrolled as a congress member and become the first congress tribal leader of the Umerkote area. Laxmichandra Das enrolled Rabisingh Majhi as Gandhi Gumasta, an anna member of the congress. He gave responsibility to the headman of Bhamini, Sunadhar Ganthia, to groom Rabisingh Majhi as an actual Gandhian congressman. At the age of 18, Rabisingh Majhi, for the first time, objected to the tyranny of Sukachand Panaka of Bhamini village at the time of tax collection.

1.4.3 BOGA PUJARI

Among the hundreds of tribal freedom fighters of Nabarangpur⁴² District, the name of Boga Pujari illumines like a dazzling star. His philanthropic outlook work for his fellow men, like their education and social reformation, he took his steps towards women's education. His dedication to women empowerment, his devotion towards Gandhian philosophy, and his supreme sacrifice for the country earned him a great place in the history of freedom fighting of Nabarangpur District. Boga Pujari belonged to the Bhatra Tribal community. His forefathers had migrated from Bharatgarh of Bastar State in the 18th century. Boga Pujari's father Mukunda Pujari was born in Pujariguda near Umerkote of Nabarangpur District.

As the exact date of birth was not known about Boga Pujari, the aged people said that Boga Pujari was born between 1881 to 1890 at Pujariguda. As he was the son of a wealthy family, he learnt from his father about the skill of cultivation and traditional worshipping. He was a Bhat Nayak, Disari and a leader of high quality. After the death of his father, he came to Badabharandi village of the Umerkote area. In the year 1930, he stayed in an ashram in Badabharandi village by Thakkarbapa for the economic development of the local tribals. Boga Pujari donated his two acres of donger land for this work, and he constructed the house for the ashram.

1.4.4 KHAGAPATI PRADHANI

Khagapati Pradhani was conceived in Patraput town of Tentulikhunti block²⁴. He joined RCD M.E. School in Class VIth in 1933. He finished his school training at Jeypore High School. He was a Government Servant till 1961 and afterwards participated in the National Congress Party in the wake of leaving his administration. He becomes an individual from Parliament, Loksabha from Nabarangpur Constituency from 1967 to 1998 constantly. As a tribal leader, he was a straightforward and legitimate lawmaker. In 1998, in the General Election to Lok Sabha, 10,49,764 voters had participated in the parliamentary voting demographic of 13(Nabarangpur-ST).

1.1 OTHER RELATED PIECES OF INFORMATION ON FREEDOM FIGHTERS

Regarding the role of freedom fighters of Nabarangpur⁴³ District in the freedom struggle, all the data were collected from the books and articles written by different writers like Radha Krushna Biswas Ray, Radha Mohan Sahoo, Nilakantha Sahu, Sri Dasarathi Nanda and biography of Late. Rabisingh Majhi, Late. Laxmi Chandra Das, Late. Laxman Nayak, Late Viswanath Patnaik and Mohammad Baji written by Sri Subash Chandra Mishra. Koraputiana Swaraj Sangram, written by Satyapriya Dash of Nabarangpur, a well-documented manuscript of Kasinath Mishra were studied. Even Mohammad Baji, a great freedom fighter of Nabarangpur, the living legend who spent several years in jail in the civil disobedience movement (Bani Satyagraha) in 1941 and the Quit India Movement in the year 1942 and who has experienced deeply the then freedom struggle of Nabarangpur.

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