

Contribution of Tribal Leaders of Malkangiri in Freedom Movement of India

Mr. Arun Kumar Tripathy¹, Mrs. GVV Ranjitha²

¹M.A. (Econ.), M.A. (Pub. Admn), M.A. (Sociology), M.Phil (Tribal Studies),
Organizing Secretary, Jeypore Sahitya Paribara, Koraput, Odisha, India

²Guest Faculty in Economics, Model Degree College, Nabarangpur, Odisha, India

ABSTRACT

Malkangiri is one of the most tribal dominated district of Odisha where their number is about 58%. Far from the urban glitz, these pure hearted creatures are the man of the movement. They won't worry about their future. That phrase of Charbak, "Jabet Jibet Sukhim Bhabet, Rinam Kruttwa Ghruttam Pibet"- still survives in their civilization. Primitive tribes like Bonda, Didayi and comparatively mainstream communities like Bhumia, Koya, Kandha, Paraja, Gadaba and all most all the 62 types tribes with small population are found in Malkangiri and Undivided Koraput districts. In this paper there is a humble attempt to discuss about the participation of Malkangiri in Freedom movement of India and various rebellions associated with this district.

KEYWORDS: Tribes and Tribal, Anti-Colonial Movement, Resurgence from Malkangiri, Queen Bangaru Devi, Shri Tama Dora, Shri Aluri Sitarama Raju, Sahid Laxman Nayak

INTRODUCTION

Malkangiri!! Where the fairy touch of mother earth omnipresence for guiding its inhabitants to attain Moksha, on whose land the foot print of Purushottama Rama Chandra still exists, where the first poem of the world being composed by Maharshi Balmiki by seeing the futile mating of Sarus Crane couple, there were several battles initiated in order to defeat the British power during 1st half and 2nd half of 19th Century. Although the British power were well armed with modern weapons, but they were helpless while resisting the Gorilla war initiated by Queen Bangaru Devi, King Tama Dora, Fighter Aluri Sitarama Raju and also with the non-violence movement under the leadership of Sahid Laxman Nayak. Those wars were only decapitates with the knife of Conspiracy, the modern weapons and military equipments were of no use while fighting with the indomitable courage of tribal youths.

In our discussion in the forthcoming paragraphs we will discuss about the sensational chapter. But before

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that we will discuss about Tribes and Tribals, Location of the area, geographical and administrative profile of the area.

Tribes and Tribal: A Bird's Eye View

The basic characteristics of the human communities, whose culture remained more or less, unaltered with the march of time, are called Tribals. The Tribals constitute an important segment of our country's population. Out of the total population of 121,019,93,422 of the country, STs accounted for 10,42,81,034 which came to 8.6%(2011 census). There are 704 types of tribal in India (Source-Ministry of Tribal Affairs, GOI). Our state Odisha is an epitome of tribal population. There were 9590756 Scheduled Tribe persons in the state which constituted 22.84% to the total population. Koraput is a tribal dominated district. Almost all the 62 types of tribes which are found in the state are found more & less, in undivided Koraput district consisting of the

present districts of Koraput, Malkangiri, Nabarangpur & Rayagada.

The tribal people are the oldest ethnological segment in the India's population. The existence of these Tribals in India has been traced long before the penetration of Aryan speaking people into the main land.

Tribals are referred to as the sons of the soil. Some scholars also call them men of the moment. They are pure hearted people. Their culture remained unaltered with the march of time. They are variously called as viz. Janajati, Girijana, Adibasi or Adivasi, Aborigines, Original inhabitants & autochthons. The tribal communities listed in the Constitution of India are named as Scheduled Tribes. They are enlisted both in the Fifth and Sixth Schedules of the

constitution. The Tribals are therefore, called as Anusuchita Janajati. Tribals are also called as Girijana and Janajati as they are mostly living in the hills & forests. Adibasi is the most popular term used for the Tribals, which means the original inhabitants of the land

The very English word tribe is derived from the Latin term '*tribus*'. The term *tribus* was used in ancient Roman civilization, referring to the tripartite ethnic division of aristocrat peoples. That's:-

The Ramnes or Roman (named after Romulus)

The Tities or Sabines (named after Titus Tatius)

The Lucers, or Etrussans (named after Cacles)

Tribals, throughout the world, are found in various names. The following table gives some instances about the terminology at a macro level.

Table 1.01 Synonymous of the term 'Tribe' in various countries with their language

Sl. No.	Synonyms of the term Tribe	Language they speak	Name of the country where they are found
1	Kmen	Czech	Czech Republic
2	Stamme	Danish	Denmark
3.	Stam	Dutch	Netherlands
4.	Heimo	Finnish	Finland
5.	Tribu	French	France
6.	Volksstamm	German	Germany
7	Stamme	Norwegian	Norway
8.	Plemie	Polish	Poland
9.	Tribo	Portuguese	Portugal
10.	Kabile	Turkish	Turkey
Source- Wikipedia			

Anti-Colonial Movement: A Monologue

The Indian independence movement was a series of historic events with the ultimate aim of ending British rule in India. It lasted from 1857 to 1947. The first nationalistic revolutionary movement for Indian independence emerged from Bengal. It later took root in the newly formed Indian National Congress with prominent moderate leaders seeking the right to appear for Indian Civil Service examinations in British India, as well as more economic rights for natives. The first half of the 20th century saw a more radical approach towards self-rule by the Lal Bal Pal triumvirate, Aurobindo Ghosh and V. O. Chidambaram Pillai. The last stages of the self-rule struggle from the 1920s were characterized by Congress' adoption of Gandhi's policy of non-violence and civil disobedience. Intellectuals such as Rabindranath Tagore, Subramania Bharati, and Bankim Chandra Chattopadhyay spread patriotic awareness. Female leaders like Sarojini Naidu, Pritilata Waddadar, and Kasturba Gandhi promoted the emancipation of Indian women and their participation in the freedom struggle. B. R. Ambedkar

championed the cause of the disadvantaged sections of Indian society. Some leaders followed a more violent approach. This became especially popular after the Rowlatt Act, which permitted indefinite detention. The Act sparked protests across India, especially in Punjab Province (British India) where they were violently suppressed in the Jallianwala Bagh massacre. Frustrated by perceived Congress inaction, revolutionaries such as Bhagat Singh, Shivaram Rajguru, Sukhdev Thapar, Chandra Shekhar Azad, and Subhas Chandra Bose resorted to violent means. Bose famously allied himself with the Axis powers and formed the Azad Hind. Meanwhile, Singh, Rajguru, Thapar, and Azad assassinated key British officers, and bombed Government buildings. The Indian independence movement was in constant ideological evolution. Essentially anti-colonial, it was supplemented by visions of independent, economic development with a secular, democratic, republican, and civil-libertarian political structure. After the 1930s, the movement took on a strong socialist orientation. It culminated in the Indian Independence Act 1947, which ended suzerainty in India and

created Pakistan. India remained a Crown Dominion until 26 January 1950, when the Constitution of India established the Republic of India. Pakistan remained a dominion until 1956 when it adopted its first constitution. In 1971, East Pakistan declared its own independence as Bangladesh.

Odisha & Southern Odisha: A Geographical Analysis

Odisha, formerly called **Orissa**, state of **India**. Located in the northeastern part of the country, it is bounded by the states of Jharkhand and West Bengal to the north and northeast, by the Bay of Bengal to the east, and by the states of Andhra Pradesh and Telangana to the south and Chhattisgarh to the west. Before India became independent in 1947, Odisha's capital was at Cuttack. The present capitol was subsequently built at Bhubaneswar, in the vicinity of the city's historic temples in the east-central coastal plains. In late 2011 the state's name was officially changed from Orissa to Odisha. Area 60,119 square miles (155,707 square km). Pop. (2011) 41,947,358.

South Odisha consists of the districts of Ganjam, Nabarangpur, Kalahandi, Gajapati, Kandhamal, Boudh, Nuapada, Koraput, Malkangiri, and Rayagada. Odia and Telugu are widely spoken in South Odisha. Public transport in South Odisha is among the poorest in the state. Taxies are readily available but may cost more than other regions of Odisha. Given that it's hilly and forested landscape, the roads are in bad condition. However, the state government is coming up with ideas to improve this condition.

Profile of Malkangiri District

History

The history of Malkangiri seems to be in no way less thrilling and adventurous than any other place of India. The land of dense inaccessible forests, small but beautiful rivers, undulating plateaus and splendorous rich tribal culture, Malkangiri has its history of human civilization enrooted to as long as 2500 years back. Prior to the modern civilization, many mythological episodes took place in and around Malkangiri.

During the reign of Lord Ramachandra, Malkangiri occupied an important place in the entire 'Ramayana'. It was the holy river 'The Tamasa' and its environs which encouraged Saint Valmiki to express his internal feelings in the form of 'The Ramayana', the holiest book of the Hindus. This place was known as "Malyavantagiri" in the Ramayana. Tamasa, the river, flowing out of a cave has derived its name from a tribal word 'TANSA', which means cave. Banks of this river witnessed the creation of the largest mythology, the Ramayana. The scenic beauty if this

Malyavantagiri has found an important place in the 'Dandi Ramayana' of Balaram Das. The belief of a visit of Lord Ramachandra is further strengthened by the existence of 'Sitakunda', the bath place of Goddess Sita near Mudulipada. Also during the period of the Mahabharata, this place became the point of attraction for the Pandavas. They spent their 'Angyatvasa' (exile) for a period of one year in the dense forests of Malkangiri. In the villages of Koyas, "PANDABOERU" (Pond) are found which are believed to be used by the Pandavas. During the month of January, 'PATAKHANDA PARVA' is celebrated by the Koyas, a primitive tribal community, in which a sword is worshiped. People believe that this sword belongs to the Pandavas. They also celebrate 'Bhimudu Parva' during January, in which 'Bhima', the middle Pandava is worshiped and the Koyas believe that this Bhima will save their families. Kanamraju (Lord Krishna), Balaraju (Arjuna) and Poturaju (Bhima) are the three famous Lords of this area, who are being worshiped by the people. On every alternative year, Badayatra, the festival of these Lords is celebrated throughout the district.

During the period of Indus Valley civilization, a rich civilization flourished along the banks of the river 'Tamasa'. In the year 1995, some ancient monuments were discovered from the same place, signifying the above facts. Also a big 'Shiva Linga' was discovered from beneath the ground here, en lighting a linkage of this civilization with that of Indus Valley civilization. The ancient Kings of this place, during the early Vedic and later Vedic periods, worshiped Lord Mallikeshwar, after whom they named their kingdom as 'Mallika Nagari'. This Mallika Nagari gradually became Malkangiri in the modern times.

One ancient Shiva Temple now submerged in the Chitrakonda Reservoir was known as the second Lingaraj of Odisha. This famous Shiva Temple was visited by Sri Chaitanya Deva during his visit to Nandapur. Existence of a number of Shiva Temples in and around Malkangiri signifies the fact that the ancient Kings were Shaivists.

The founder ruler of Jeypore state, King Vinayaka Dev came from Kashmir and got married to Lilabati, the Princess of Nandapur. In the path of establishing the kingdom, he faced a lot of hardship and revolts. Singaraju, brother of Lilabati, sponsored his sincere efforts to King Vinayaka Dev in suppressing the rebel groups. King Vinayaka Dev established two new villages, namely 'Nilakamberu and Singarajukhuntha' as a mark of respect and gratitude towards Lilabati and Singaraju. Some ancient monuments and idols of different Gods were discovered from Nilakamberu.

Malkangiri was flourishing as a hilly kingdom during the reign of the 'Ganga Dynasty'. It was known as 'Kumbudiri', as mentioned by the first Collector of Koraput District, Mr. R.C.S.Bell in gazetteer, 1941. There is enough evidence that the wild forest country of Malkangiri is known as a former civilization. In 'Kondakamberu', there are two inscriptions recording a gift to the God Nilakantheswar by the Queen of Pandu Singh, in the year 1376 A.D. 'Kondakamberu' was formerly known as "Kambudiri".

During the period from 1400 A.D. to 1872 A.D., this princely state was ruled by as many as twenty six Kings. The entire state was divided into four Muthas, namely, 'Mout', 'Podia', 'Korukonda' and 'Padmagiri'. The head of each Mutha was called 'Muthadar'. Each Mutha was further divided into a number of villages, of which 'Peda' was the head. The post of 'Muthadar' and 'Peda' were hereditary and recognized by the King of Malkangiri. There was always a fear of foreign invasion for the kingdom for which there was no permanent place for the Kings. Temporary castles were built for the Kings in several places of the state. A ruin of such a castle still exists over 'Raja Rani Hill', just in front of Bhairavi Temple of Malkangiri. An annual meeting was held on the 'Vijaya Dashami' festival at 'Sardar Basani Ambatota' of Deva Dangar. The meeting was attended by all the 'Muthadar' and 'Pedas' of the state. The King used to preside over this meeting and all important decisions were taken in this meeting. The King gave power to the Muthadars in these meetings to execute his decisions.

Location:

Malkangiri district is one of the Southern located districts in Odisha. It lies between 81°22' to 82°25' Longitude East and between 17°40' to 18°43' latitude North. It is bounded by the Chhatisgarh State in North, Andhra Pradesh in South, Chhatisgarh in the East and Koraput district in the west.

Area and Population:

The district has an area of 5791 sq.kms and 6.13 lakhs of population as per 2011 census. The district accounts for 3.72 percent of the state territory and shares 1.46 percent of the state population. The density of population of the district is 106 per sq. kms as against 270 person per sq.km of the state. It has 1055 villages (including 60 uninhabited villages) covering 7 blocks 7 Tahasils and 1 Sub-divisions. As per 2011 census the schedule caste population is 138295 (22.6%) and schedule tribe population 354614 (57.42%). The literacy percentage of the district covers 48.5 against 72.9 of the state.

Climate:

The climate condition of the district is generally hot with high humidity during April to May and cold during November to December. The monsoon generally breaks during the month of June, Average annual rainfall of the district is 2260 m.m. in 2018 which is less than the normal rainfall (1667.6 m.m.).

Agriculture:

During the year 2017-18, the net area sown was 115 thousand hectares against 4474 thousand hectares of the state. The production of paddy was 2655945 quintals, 5325 quintals maize, 29639 quintals Raagi, 647 quintals Mung, 6325 quintals Biri, 3859 quintals kulthi, and 10979 quintals Til and 30260 quintals groundnuts. During 2017-18, the total fertilizers used in Malkangiri district is about 11157 MT with a breakage of 7355 MT nitrogenous, 2881 MT phosphatic and 921 MT pottasic and the consumption of fertilizer per hectare is 60.27 Kg.

Irrigation:

During the year 2017-18, it is reported by the Deputy Director, Agriculture that the irrigation potential created during Kharif and Rabi are 77395 hectares and 25380 hectares through irrigation projects of the district.

Co-operation:

The district has 8 agricultural Co-operative societies with a membership of 94417. The loan advances is to the tune of Rs. 7419.71 lakhs and loan outstanding stood at Rs. 7853.05 lakhs as of 2017-18. The agricultural credit Co-operative societies as more or less evenly distributed across the 7 Blocks of the district. Besides that are 18 non-agricultural credit Co-operative Societies in the district.

Forest:

District of Malkangiri has abundant of Forest area that contributed 57.95% of the total geographical area of the district.

Veterinary Services:

During 2017-18, Milk production is 36.47 thousand MT, production of eggs is 174.38 lakhs nos. and production of meat is 3.32 thousand MT in this district. During 2017-18, 13 nos. of Hospitals and Dispensaries, 54 nos. of Livestock Aid centers and 34 Artificial Insemination Centers, 18 nos. of VAS & Additional VAS were functioning in the district.

Industry and Mining:

During the year 2017-18, 353 nos. of Micro small and Medium Enterprisers established with total capital investment of about Rs. 1876.46 lakhs with 1260 nos. of Employment generated in Malkangiri district.

Power:

During the year 2017-18, villages so far electrified as on 30.03.2018 is 898 which constitutes 90.3 % to the total villages of the district.

Transport & Communication:

During 2017-18, 160 Kms. of National Highways, 84.42 Kms. of state highways, 83.43 Kms. Major district roads, 240.91 Kms of other district roads, 2789.55 kms of Inter-village road, 1209.70 kms of Intra-village road, 780.38 Kms of village roads and 113.53 Kms of forest roads are operating in the district.

Education:

There were 878 nos. of primary schools, 421 nos. of Up-primary schools, 128 nos. of secondary schools and 17 nos. of general colleges in the district during 2017-18. Besides, there is 1 nos. of polytechnic school in the district during year 2017-18 to impart technical education. The teacher pupil ratio in the primary, upper primary, Secondary School stood at 23, 42 and 20 respectively.

Health:

The medical facilities are provided by different agencies like Govt., Private individuals and voluntary organizations in the district. There were 1 no. DHH, 8 nos. CHC, 26 nos. PHC of the Allopathic medical institutions including 158 nos. of Sub Centre in the district during the year 2017-18. There were 8 nos. of Homoeopathic dispensaries and 4 nos. of Ayurvedic dispensaries in the district during the year 2017-18.

Banking:

As on December, 2018, there were 51 nos. of All Banks having 1422.58 crore rupees deposit and 467.76 crore rupees credit in the district. The district has banking branches network of 51 out of which 0 (0%) were in the urban area, 16 (31.37%) in semi-urban area and 35 (68.63%) in rural areas. The total number of ATMs in the district stood at 42.

Collection of Land Revenue:

The total collection of land revenue in the district for 2017-18 was Rs. 547.08 lakhs. The total collection of Tax in the district during 2017-18 was Rs. 1772.2 Lakhs.

Poverty Alleviation Programme:

In the district total no. of Job card issued was 0.98 Lakhs and total no. of person days generated was 13.73 lakhs during the year 2017-18.

Disaster Scenario:

In terms of Disaster activity the district is graded as slight zone for wind & cyclone, high risk zone for flood, very high risk zone for drought, moderate risk zone for earthquake & high risk zone for accident.

Administrative Setup

Malkangiri District was newly created on 02.09.1992 being bifurcated from Koraput District. It is a Backward District domiciled by ST people. As it is an industry less district the people solely sustain their life depending on Agriculture and Collection of forest goods. The District comprises one Municipality, One N.A.C, Seven Tahasils & Seven Blocks consisting of 1045 villages. The area of the District is 5,791.00 sq km. with population 613192 as per 2011 Census

The demography of the district has been depicted from the following table 1.02

Table No. 1.02 Demographic Features of Malkangiri

Sl. No.	Description	Number
1.	Area	5,791.00 sq.km
2.	No. of Sub-Divisions	01
3.	No. of Tehsils	07
4.	No. of Blocks	07
5.	No. of Zilla Parishads	01
6.	No. of Gram Panchayats	111
7.	No. of Municipalities	01
8.	No. of NAC	01
9.	No. of Census Towns	14
10.	No. of Villages	1045

Geography

Some of the most beautiful locations are, the back waters of Balimela Dam, Satiguda Dam, Bonda Ghati (abode of the Bonda people, a prolific tribe listed amongst the Particularly Vulnerable tribal Groups of India). Malkangiri district is a very remote part of Odisha. It is connected through Jeypore-Motu Highway and Govindapalli Sileru Road. By rail Network, Malkangiri is not connected at all. Nearest Major Railway Stations are Koraput Railway Station, Jeypore, and Jagdalpur. Nearest airport at Jeypore-105 kms. via Koraput, Sunki, Vijayanagaram. Distance from other towns (from Malkangiri town)

Objectives

The main objectives of the study are as follows:-

1. To know about the role of Malkangiri in Freedom Movement of India;
2. To throw light on the roles of Tribal leaders of Malkangiri for freedom movement of India;
3. To ascertain the status of the descendants of Freedom Fighters of Malkangiri;
4. To recommend some humble suggestions for creation of Replica/ Reminiscence of Historical Awakenings for future generations.

Methodology

Both primary & secondary sources of information have been collected to develop the present study.

Secondary sources include available literature on the subject i.e. books, magazines, periodicals, reports etc. Primary sources of information are serving with interview schedules, participant & non – participant observation, Focus group Discussions with posterity and village council and also formal Discussions with district level officials concerned.

Resurgence from Malkangiri: An Elucidation

From Malkangiri, we can find out what efforts were organized for freedom struggle, if we study the biographies of the four main comrades. They were (1). Queen Bangaru Devi, (2) King Tama Dora, (3) Aluri Sitarama Raju & (4) Sahid Laxman Nayak. A short monologue has been prepared using available literature and legends available with posterity and common mass. Now let us discuss those heroic legends, which cause Goosebumps.

Queen Bangaru Devi

As per the record found, 26 kings were ruled on Malkangiri Empire from 1400 AD to 1887. Originally they were migrated from the Rewa area of Madhya Pradesh. They belong to Lunar dynasty. They were indomitable. British force never won with them in front to front war. During their reign the entire state was divided into four 'Muthas' namely 'Mout', 'Podia', 'Korukonda' and 'Padmagiri'. The chief of each Mutha was called Mutadhar. Again each

'Mutha' was divided into a number of villages under the administrative head 'Peda'. At the helm of the administration was the king. The history of Malkangiri depicts the democratic set up of the ancient kingdom of Malkangiri. Ruins of the temporary castles dotted over the district indicate the socio- political conditions of the ancient Malkangiri. The last princess of Malkangiri was Miss Bangaru Devi. Though some where it's mentioned as Bangaru Devi but the correct spelling is Bangaru Devi. As per nomenclature prevailed in Telugu language, it means gold alike, which was the colour of body possessed by the princess. Due to poor health condition of his father King Pandu Patra, she used to look after royal works from a very tender age. She coronated in 1838 as the Queen of Malkangiri. She imposed two taxes i.e. 'Muftar' and 'Sayar' for strengthening the military force as well as for developmental activities. A great force was prepared upon her leadership. She defeated the King of Jeypore Rama Chandra Deva-III by her competent army. She was maiden till her last breath in 1885. As the empire of Malkangiri was ever affected by the attack of external enemies, so there was no permanent royal palace. There were some secret places where the king used to reside, whose reminiscence were still there nearby present Bhairab Temple. By doing various conspiracies the British defeated her in 1872 and ruled over Malkangiri.



Tama Dora

Tama Dora has born in Koya Community in the village of Kondapalli of Podia block. He was born in Kuluru Yoga on the 2nd Monday of Magha Month (Dec-Jan). It is believed among the Tribals that this yoga is very

auspicious for new beginning. His birth name was Bhima. He has never attained any formal education. At a very younger age he has lost his father and took charge as Peda (Village headman). At that time the Tribals were very much exploited with the torture conducted by the revenue collectors, police personnel, forest guards and also with that of Zamindars. He has led a movement, which is called as Koya Rebellion in Modern Indian History. By impressing upon his leadership quality and management skills the Nizam of Hyderabad has given him a Copper plate. Copper is known as Tamba in Odia and Tama in Koya. After that his name becomes Tama Dora. He has led a maiden life, no worldly affairs has affected him. His mission was to establish an exploitation free society. He used to travel the countryside of his locality and aware the counterparts (Other Pedda) about the policy of the then rulers and forms Gorilla Troops. He used to attack unitedly. Many leaders from nearby Andhra Pradesh, Madhya Pradesh states were also gives him regards and applies same policy. Tama Dora's main centre place was Motu from where he used to give instruction to the comrades. Simple Koya tribesmen, who once fled into the forest at the sight of normal police personnel in fear of brutality, now take up the fight. In the language of First collector of Koraput Mr. RCS Bell, " In April 1880 Tamma Dora, the great Koya Leader, entered the taluk and captured Podia Police station after a fight. The Inspector and six constables were killed. Colonel Macquoid of Hyderabad contingent marched with 100 men to protect Motu, but was attacked on 6th May and returned. This set the country in a blaze and Tamma Dora was hailed as the Raja of southern Malkangiri. Later on, however he was driven back to Rampa Jungle and in July 1880, refusing to surrender was attacked and shot by the police." All these things could have been done by the British with the help of the King of Jeypore, otherwise the modern weapons of British army could not have done so little damage. Though the movement was suppressed but it gave tribal counterparts a new hope and aspiration. Later on simultaneous movements were happen but it's not inscribed in History.

Aluri Sitarama Raju

A monk wearing saffron clothes, beard on his face, long hair on his head, a red tilak on his forehead and Rudraksha around his neck did many things to drive the British out of Malkangiri soil. His name Was Aluri Sitarama Raju. He was born on July 4, 1897 in Mogulu village on the banks of the Godavari River in Nasapur district of Andhra Pradesh. His father Venket Raju was a great painter and mother Narayanmma was a pious lady. Raju was greatly influenced by the righteousness of his parents since childhood. He lost his parent in early childhood. Later he left the family due disturbance with Uncle and devoted himself to social service. He traveled to many places in India and gained a lot of experience. His main haunt was Malkangiri, Chitrakonda and Podia Block. His personality was so magical that he used to lead hundreds of tribal youths who stand in the war by holding traditional armaments. Raju's main advice to the people was to not cooperate with the British in all matters and not to pay any kind of taxes. Do not fear them at all and drive them out of the country. He went from village to village for organizing meetings to educate the people and where necessary he used to attack British troops using Gorilla warfare technique and wins too.

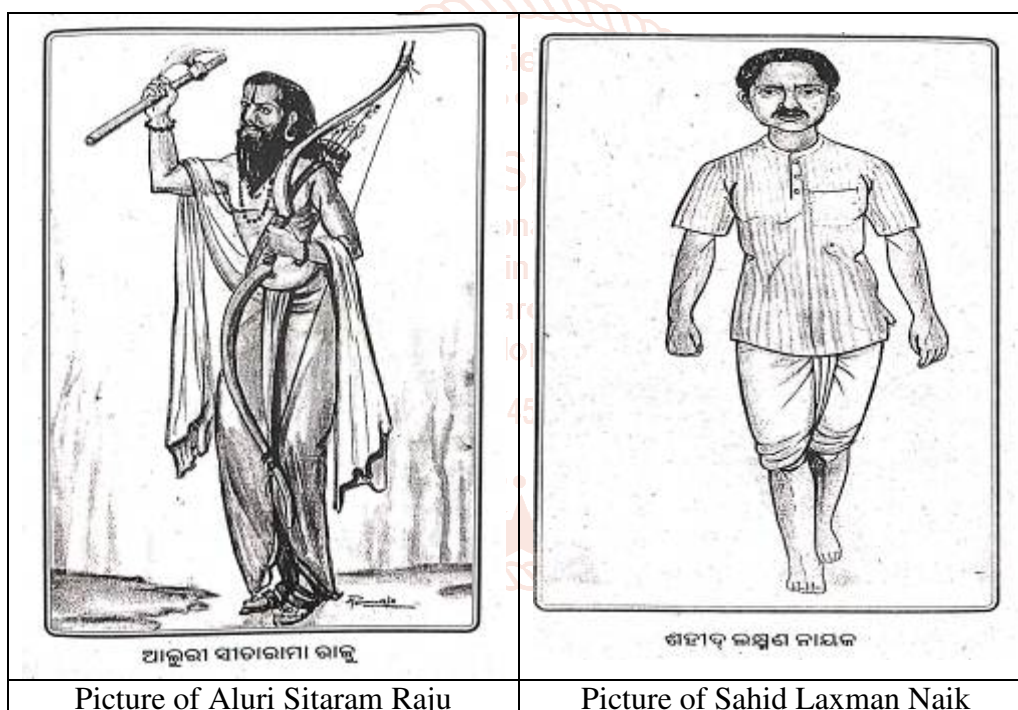
Day by day more and more tribal youth joined Raju's army. The feeling of patriotism was awakened all around. People no longer care about the British. They formed Panchayats among themselves and Raju taught them how to solve all problems. It was a heavy blow to the British. Tehsildar Bastian of Andhra Pradesh surrounded and imprisoned Raju with a huge army. He was imprisoned in Narsipatna Jail. But because of Raju's popularity and protests from various quarters, the government was forced to release him. The Tehsildar was enraged and confiscated all the lands of Raju's two main allies, Ganta Dora and Malla Dora. Later they played a major role in Raju's army. Raju's independence struggle was based on ethics and ideals. Before the police station he was attacking, he used to send a handwritten letter to the place, mentioning the date and time. Such uniqueness and idiosyncrasies are rare in the Indian independence struggle. After looting the police station, he used to write down the amount of guns and bullets in the police station diary, which he has plundered. At that time, the British were trembling with fear when they heard Raju's name. According to a legend, once an old tribal woman gave him a stick which is used for cleaning of teeth, contains super natural power. By using that he could perform Dark Magic while dealing with British. Even the tiger of the forest was listening to him. Some people depict him as an incarnation of Hanuman. The British called in many skilled soldiers from outside, but it was difficult to control Raju, the tiger. Raju's Gorillas knew how to hide and fight in the forest. They were impregnable. In the words of 1st Collector of Koraput Mr. RCS Bell, " The most notorious of all futuris was the raising of 1922 which was led by Alluri Sitarama Raju and was not suppressed until its leader was killed in 1924. However in September 1923, Sitarama Raju and his gang as far as Malkangiri in search of arms and provender. But all weapons have been removed by the local police station and rebels left Malkangiri empty handed after one day's stay, abstaining for some reason refling the Sub-Treasury." In 1922 British soldiers became active in Malkangiri

border. British Commander Tremy Hyer was seriously wounded in the battle in September of that year. In a clash with Raju two chief military officers, Raytor & Cobbord, were killed, after which Raju's fame spread far and wide. From time to time the war continued like this. The Britishers were bleeding in the fire of revenge. From time to time the Assam Rifles and Malabar Troops were invited. Although Raju was victorious in the battle, the death of many comrades left a deep mark on Raju's mind. He began to meditate in his sauna, Krishnadevipata, remaining silent for some time. But the British conspired with an old friend of his and reported that they had sent the Collector peace pact in a lie. When Raju reached the decided place, he was tied to a Tamarind tree. On May 6, 1924, under the command of Major Gudal, Troops opened fire on him.

The brave leader died there. Although he was martyred for the nation, the seeds of patriotism and good governance that Raju imparted created many leaders in the region, which have not been recorded in history.

SAHID LAXMAN NAIK

Again Malkangiri came to national news when Laxman Naik, the local freedom fighter, had led the Tribals for a non-cooperation movement against the British. Sahid Laxman Naik was born in a Bhumia family in 1899 at Tentuligumma near Malkangiri. His father was Padlam Naik and mother Manguli. He was a follower of non-violence principle of Mahatma Gandhi. In the year 1921 upon Mahatma Gandhi's call the tribal hero Laxman Naik was attracted towards the National Movement. He stood up like a rock against the oppressive foreign rulers and organized people and played a key role in inculcating a sense of unity among them for the cause of national freedom. The subaltern perception of people's participation found its subtle manifestation in this part of India who fought for freedom.



Laxman Naik took the charge of President of the Congress primary committee at Mathili in 1942. He mobilized people against paying tax to the foreign rulers. He spearheaded the fight against oppression and exploitation. During the Quit India Movement he was nominated to represent Mathili. He used non-violence as the main weapon against the colonial power. The tribal people called him —Gandhi of Malkangiri.

The tribal movement created an unprecedented public awakening in Koraput. The message of Quit India movement was circulated in whole of Koraput. The Bonda tribes of this region were violent and belligerent and seized Mathili police station under the leadership of Laxman Naik. On August 21, 1942, Tribals from different villages moved towards Mathili, holding a Congress flag and marched towards police station and Laxman Naik tried to hoist the congress flag at the top of the police station. The magistrate Mujibur Rahman ordered 'Lathi Charge' on the demonstrators. The angry crowd gave slogans and moved forward as the police opened fire killing 40 on the spot and injuring 200 including police officials Ram Murty, Mohanty and a forest guard. The injured Laxman Naik was thrown into a ditch near the compound by the police. The police implicated Laxman Naik in a murder case of one forest guard G.Ramayya. Along with his son, Raghunath Naik, several demonstrators were arrested for attack on police station. The trial of Laxman Naik was made at the Additional Session Court of Koraput. V Ramnathan the judge sentenced him to death under section 302 IPC and was sent to Berhampur jail.

His fellow prisoners wept throughout the night of March 28, 1943 and at the break of dawn on March 29, 1943 till 5.30 A.M. Laxman Naik gallantly marched towards the Gallows. **His last wish was — If the sun is true and so is the moon, it is equally true that mother India shall be independent.** Rammurty, the Zamadar of jail, pulled the lever bringing down the iron plate under his feet hanging Biplabi Sahid Laxman Naik. Nothing could be more inspiring and edifying than the saga of heroic struggle and sacrifice of one single tribal leader of Malkangiri.

In the Indian freedom struggle Malkangiri provided some freedom fighters whose names are written in golden letters. From Koraput district 800 people were jailed, 25 were killed in police firing, 2 died in the lathi charge, 50 of the imprisoned died in jail and 32 were sentenced to life imprisonment and only one was hanged till death and he was Sahid Laxman Naik. The list of martyrs and freedom fighters of Malkangiri District are given as under:

Martyrs of August 21, 1942 Mathili firing

1. Linga Bhumiya of Timasguda
2. Nakul Madkami of Sargiguda
3. Bishi Naik of Manjarguda
4. Gudu Kutia of Timasput
5. Arjun Kotia of Karniguda
6. Gopi Pujari of Sanogumma
7. Narasinh Dom of Nuaguda
8. Balaram Bhumia of Temurpalli
9. Suku Pate of Sauliguda
10. Muna Jharia of Kianga
11. Budei Chutura of Rajpur
12. Uday Nath of Baisaghat

Table No-1.03-List of Persons convicted in connection with Mathili Police Station Attack on 21st August, 1942

Sl.	Name	Father's Name	Age	Profession	Caste	Village
1.	Laxman Naik	Padlam Naik	42	Farmer	Bhumia	Tentuligumma
2.	Balarm Pujari	Hari Pujari	35	Farmer	Bhumia	Mathili
3.	Arjun Naik	Saniya Naik	32	Farmer	Bhumia	Tentuligumma
4.	Arjun Naik	Chandra Naik	48	Farmer	Bhumia	Udaygiri
5.	Sambaru Naik	Erma Naik	33	Farmer	Bhumia	Nuaguda
6.	Kendu Naik	Bagha Naik	34	Farmer	Bhumia	Sargiguda
7.	Bhima Naik	Dinabandhu Naik	47	Farmer	Bhumia	Kaliaguda
8.	Jagarnath Naik	Bangla Naik	30	Farmer	Bhumia	Kaliaguda
9.	Udayanath Odi	Mangal Odi	28	Farmer	Bhumia	Bansiaghat
10.	Nitya Hantal	BallabhaHantal	24	Farmer	Hantal	Kadiguda
11.	Chaitan Pujari	Chandra Pujari	27	Farmer	Bhumia	Sanagumma
12.	Dinabandhu Pujari	Baya Pujari	45	Farmer	Bhumia	Sanagumma
13.	Chandra Pujari	Mukund Pujari	50	Farmer	Bhumia	Sanagumma
14.	Bulu Bhumia	Mrudu Bhumia	29	Farmer	Bhumia	Sanagumma
15.	Gagan Pujari	Damburu Pujari	28	Farmer	Bhumia	Sanagumma
16.	Raghunath Bhumia	Bima Bhumia	38	Farmer	Bhumia	Sanagumma
17.	Arjun Pujari	Domu Pujari	32	Farmer	Bhumia	Sanagumma
18.	Sonu Dombo	Jayaram Dombo	36	Farmer	Domba	Sanagumma
19.	Padlam Naik	Mangal Naik	35	Farmer	Bhumia	Kaliaguda
20.	Balaram Bhumia	Syam Bhumia	38	Farmer	Bhumia	Temrapalli
21.	Bhika Bairagi	Ram Bairagi	33	Farmer	Bhumia	Pujariguda
22.	Dhanurjay Pujari	Adu Pujari	37	Farmer	Bhumia	Bakiliguda
23.	Sambaru Naik	Bhaga Naik	38	Farmer	Bhumia	Pitha tumba
24.	Gopinath Pujari	Chandra Pujari	32	Farmer	Bhumia	Sanagumma
25.	Bansing Bhumia	Mukund Bhumia	40	Farmer	Bhumia	Tentuliguma
26.	Guru Kotia	Sania Kotia	28	Farmer	Kutia	Tamsipur
27.	Narsing Chalan	Samru Chalan	36	Farmer	Bhumia	Bejuniguda

28.	Kusun Pujari	Gobind Pujari	35	Farmer	Bhumia	Bansiaghat
29.	Bhalu Dombo	Mangal Dombo	36	Labourer	Dombo	Tentuliguma
30.	Guru Gouda	Nella Gouda	40	Farmer	Gouda	Kupuliguda
31.	Kosa Madkami	Arjun Madkami	40	Coolie	Bhumia	Kotaipalli
32.	Hatiram Kotia	Arjun Kotia	40	Farmer	Kotia	Atalguda
33.	Samaru Bhumia	Budru Bhumia	37	Farmer	Bhumia	Majarguda
34.	Hatiram Chandal	Ramgiri Bhikari	35	Coolie	Chandal	Ambaguda
35.	Kondi Sunajharia	Mohan S.Jharia	26	Coolie	Sunajharia	Parenga
36.	Sanyami Bhumia	Gaya Bhumia	57	Farmer	Bhumia	Udaygiri
37.	Mangal Madkami	Ram Madkami	40	Farmer	Bhumia	Sargiguda
38.	Budu Kamar	Narsing Kamar	30	Kamar	Kamar	Udaygiri
39.	Somnath Bhumia	Dhana Bhumia	30	Coolie	Bhumia	Udaygiri
40.	Krushna Bisoi	Dayanidhi Bisoi	25	Teacher	Paik	Udaygiri
41.	Somnath Bhumia	Jaganath Bhumia	30	Farmer	Bhumia	Kortampa
42.	Sonsamar Naik	Arjun Naik	30	Farmer	Kotia	Atalguda
43.	Hari Pujari	Sukra Pujari	40	Farmer	Bhumia	Atalguda
44.	Mangaraj Naik	Laxman Goud	28	Farmer	Goud	Champare
45.	Bhara Naik	Mangal Naik	42	Farmer	Bhumia	Kotapalli
46.	Balaram Bhumia	Chakra Bhumia	24	Farmer	Bhumia	Bansiaghat
47.	Guru Naik	Aita Durba	33	Farmer	Durba	Rengawada
48.	Kalakura Arjun	Bhima	40	Farmer	Bhumia	Bandarpanka
49.	Narsing Durba	Laxman Durba	35	Farmer	Rana	Kotameta
50.	Motiram Sing	Ganga Madkami	40	Farmer	Bhumia	Tanguda

Source: Office of the Superintendent of police, Koraput (Undivided)- Crime Section

List of the Freedom Fighters of Malkangiri District

Sl.	Name	Gram Panchayat	Block
1.	Jajram Jhola	Birlaxmanpur	Malkangiri
2.	Gangadhar Jhola	Birlaxmanpur	Malkangiri
3.	Gobind Kope	Gangola	Malkangiri
4.	Dinabandhu Patka	Gangola	Malkangiri
5.	Arjun Bhumia	Luller	Mathili
6.	Gurubari Bhumia	Udaygiri/Kartanpally	Mathili
7.	Nila Pujari	Balsaghat/Kiango	Mathili
8.	Narsingh Samarath	Sarang pally	Mathili
9.	Sukra Pujari	Bakiliguda	Mathili
10.	Ram Jhelini	Hataguda	Mathili
11.	Hari Bhumia	Katapally	Mathili
12.	Radhamani Dombu	Bapanpally/Gangola	Mathili
13.	Dhana Naik	Kaliaguda	Mathili
14.	Rama Hontaluni	Katrimajhiguda	Mathili
15.	Sunadei Baka	Nayakguda	Mathili
16.	Bagi Madkami	Kaliaguda/Chedenga	Mathili
17.	Ram Ch. Bhumia	Sargiguda/Tumurupally	Mathili
18.	Sonu Bhumia	Udaygiri/Kiyango	Mathili -
19.	Domai Sisa	Amlapadar	Mathili
20.	Doimati Bhumia	Damapada/Chedenga	Mathili
21.	Rukuma Bakari	Makhaguda/Nayakguda	Mathili
22.	Malati Dombo	Luller/Kiyango	Mathili
23.	Sukri Bhumia	Luller/Kiyango	Mathili
24.	Samari Barik	Tentuliguma/Dondabadi	Mathili
25.	Laxman Bhumia	Nuaguda/Salimi	Mathili
26.	Rkmunidei Pujari	Podiarasi/Salimi	Mathili
27.	Kana Madi	Dussand/Katapally	Mathili

28. Adul Golary	Kandiguda	Khairiput
29. Jamuna kala Khura	Dhurmaguda/Vjguda	Mathili
30. Kana Madhi	Dussand/Katapally	Mathili
31. Salapalli Laxmaya	Kamaguda Malavaram	Kalimela
32. Bejangi Era	Kamraguda Malavarm	Kalimela
33. Podiawi Era	Kamraguda Malavarm	Kalimela
34. Mircha Ganga	Thrajpalli Malavarm	Kalimela
35. Beli Era	Kamraguda Malavarm	Kalimela
36. Beti Rami	Kamraguda Malavarm	Kalimela
37. Ram Ch.Behera	Haradguda Bejangiwada	Kalimela
38. Santan Hantal	Karkatpalli Bejangiwada	Kalimela
39. Madkami Era	Badaliguda Bejangiwada	Kalimela
40. Antum Kirsani	Jodambo Papulur	Kalimela
41. Bijaya Marse	Papulur Papulur	Kalimela
42. Madi Podia	Posaguga Papulur	Kalimela
43. Gopi Kirsani	Manyamkonda Papulur	Kalimela
44. Madi Ram	Gompakonda Papulur	Kalimela
45. Liman Bate	B.L.Pur	Mathili
46. Arjun Bhumia	B.L.Pur	Mathili
47. Samia Chakra	B.L.Pur	Mathili
48. Gora Dalei	B.L.Pur	Mathili
49. Sona Doudu	Sanagumma	Mathili
50. Dinabandhu Pathak	Sanagumma	Mathili
51. Bagani madkami	Sanagumma	Mathili
52. Samarh Nayak	Nuaguda	Mathili
53. Ghenu Bhumia	Nuaguda	Mathili
54. Sanyami Bhumia	Nuaguda	Mathili
55. Halu Bhumia	Nuaguda	Mathili
56. Banasing Bhumia	Nuaguda	Mathili
57. Bulu Bhumia	Sanagumma	Mathili
58. Kora Domburu	Sanagumma	Mathili
59. Budura Dombo	Sanagumma	Mathili
60. Challan Durubha	Sanagumma	Mathili
61. Suna Madkami	Sanagumma	Mathili
62. Oma Bot	Sanagumma	Mathili
63. Ramayan Haria	Sanagumma	Mathili
64. Nichan Kop	Sanagumma	Mathili
65. Chaitan Pujari	Sanagumma	Mathili
66. Chandra Pujari	Sanagumma	Mathili
67. Kosana Pujari	Sanagumma	Mathili
68. Hatiram Kutia	Ataguda	Mathili
69. Ram Ch. Goti	Ataguda	Mathili
70. Majhi Mangla	Ataguda	Mathili
71. Chandra Bhumia	Ataguda	Mathili
72. Pala Sothi	Ataguda	Mathili
73. Sanyasi Bhumia	Ataguda	Mathili
74. Laxman Derua	Ataguda	Mathili
75. Kend Naik	Sanaguda	Mathili
76. Rendari Dali	Sanaguda	Mathili
77. Ram Ch.Bhumia	Sanaguda	Mathili
78. Balaram Odhi	Sanaguda	Mathili
79. Harihar Behera	Sanaguda	Mathili
80. Govind Kope	Sanaguda	Mathili

81. Mangal Bhumia	Sanaguda	Mathili
82. Gangadhar Kope	Sanaguda	Mathili
83. Budu Khamar	Sanaguda	Mathili
84. Hatiram Nayak	Sanaguda	Mathili
85. Samiya Katia	Sanaguda	Mathili
86. Sukra Chalan	Sanaguda	Mathili
87. Keshab Teko	Sanaguda	Mathili
88. Hari Pujari	Sanaguda	Mathili
89. Samba Goud	Sanaguda	Mathili
90. Bulu Bhumia	Sanaguda	Mathili
91. Arjun Nayak	Tentuligumma	Mathili

Present Reminiscence

It is known to the knowledge of the researcher after compiling primary data that no pension has been providing to the martyr's family. Further no memorial has been constructed in the district. Though some of the statues of Sahid Laxman Nayak were there in the district, but no statue of Queen Bangaru Devi, King Tama Dora or Aluri Sitarama Raju were there. Further the peoples of the village of Laxman Nayak, i.e. Tentuligumma were suffering a lot, though there is a mini power project, named Minakshi, but the nearby seven villages were never illuminated with a single electricity bulb. Though the village is comes under Boipariguda block of Koraput district, but due to ghat problem and due to non-construction of a bridge in Saberi River which is near about 100 mtr wide, people used to travel 75 kms by travelling in Malkangiri district in order to reach Block headquarter, but if the bridge would constructed the distance will be lessened.

Concluding Remarks

The dump witness of Mathili firing, the Mathil Police Station can be converted to a museum where the event can be articulated. Further in Malkangiri a museum or war memorial can be established which will give scope for the development of smokeless industry and also for generation of foreign capital. The village of Laxman Nayak may be amalgamated in Malkangiri district as a result the posterity will enjoy the true taste of welfare state. Further this martyrdom can be placed in the school as well as that of the college syllabus.

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