

SAMPLE TRANSLATION FROM ODIA TO ENGLISH

Name of the Work: *Rakta Tirth Eram*

PREFACE

This incident dates back to 44 years from now. At that time the entire Himalayan peninsula, from Kanyakumari to Himachal, was shivering under the quivered anxiety of the Quit India Movement. Like other places of the country, though its vibration was felt in Odisha, it was specially felt in some places of Bhadrak Subdivision; and from among them this movement took an unprecedented form in the Eram area under the BasudevPur Police limits, finally escalating into a harrowing incident there on 28th September, 1942. As on the previous day, on that day also hundreds of activists, following the path of non-violence, had peacefully assembled in the meeting ground specially to discuss on the constructive activities of Mahatma Gandhi. However, the police took the life of 29 people as well as left 56 injured, while firing on them. There is no evidence of the police taking the life of so many unarmed people assembled together in any other place in the history of Indian freedom struggle except the massacre at Jallianwala Bagh, situated at Amritsar. Again the assembled mass was present at Jallianwala Bagh without knowing that there would be police firing. However, many of the activists, following the oath of 'we would rather die, but would not be panicky', had not fled even after clearly acknowledging that there would be further firing after the first round of shooting at Eram. Considering from this point of view, the incident that took place at Eram was more significant than one that took place at Jallianwala Bagh. But it is very unfortunate that such a glorified and important occurrence has not been given due place and importance in the plethora of books written about freedom struggle at all-India level. Probably, it has been devoid of getting a proper place in the history of freedom struggle for lack of an explicit endeavour. Of course there has been a slight highlight about it in *OdisharaSwadhinataAndolana* (Odia, 1972) edited by Dr. Harekrushna Mahatab. Recently, my friend, Shree Sudhakar Das, has taken the step to bring out the incident before the public by publishing the book 'SwadhinataSangramaBhumi Eram'. Still I am trying to bring out

many facts through publishing this book even after knowing that many of them have remained hidden from public knowledge. I have been determined in the direction of publishing its English version soon to glorify this incident at all-India level.

I have collected some inner facts of that book after meeting some workers associated directly with the contemporary course of action. Besides that, I have narrated the events in this book which have been based on the diaries of the active leaders of the moment, the secret letters transacted among the contemporary leaders and other people, the facts published in the newspapers of that time, notices and reports published by the British government and reports of police officers concerned. However, I have attempted to present the actual truth examining the available information from a neutral perspective. It is all because the objective of history is to present the truth. So I am helpless while doing so if anybody has been affected in any way.

Two years back for the first time the secretary of *Eram Saheed Smruti Parishad*, Sri Rabindranath Mohapatra, and one of the other members, Sri Ratikanta Ray, had encouraged me to publish such a book with their requests. In the meantime, I was invited as the Chief Speaker to the 43rd Anniversary of Peace Offering to the martyrs on 28th September, 1985. On the occasion of celebrating the centennial of Indian National Congress, the relatives of the martyrs were being felicitated on that day. Becoming emotional in that meeting, I had announced, taking one type of oath, that I would write a book regarding this. The book had not been released because of some unavoidable reasons though I had completed writing it by that time. I am sorry for that.

Many people have helped me in many ways to edit this book. I am obliged to Dr. Radhanath Rath, the editor of *The Samaja* in the direction of collecting data from the news published at that time in *The Samaja*. His personal secretary, Mr. Pramod Kumar Panda had provided me with those materials in spite of facing a lot of hardship. I am grateful to Sri

SukumarDasgupta, the Tehsildar of BasudevPur and other employees of his office establishment under his disposal for helping me in visiting different places associated with the event of Eram with several workers. After the publication of the appeal in the newspapers to provide data about the event, I have received many factual letters from people from different places of Odisha; directly or indirectly related with the event. I am also grateful to the leaders and the picketers, who were associated with the event, for providing me data under BasudevPur Police-limit. I have mentioned their names in different contexts in the book. I am grateful to my friend, eminent literary figure, Shree Binod Bihari Palaifor helping me during the time of editing the book. The help of my son Manas and his colleagues is noteworthy for deciphering the map of the Eram area, drawn by the phlebotomist of the BasudevPur Tehsil office, in Odia and making it worth-publishing. The entreaty of the proprietor of Priya Studio of BasudevPur, SrimanAmulya Kumar Padhi, and the artist and illustrator of book cover, Shree Asit Mukherjee is admissible. The help of my sons Nihar Ranjan, Tapas Ranjan and Gautam is noteworthy in preparing the manuscript. The dedicated effort of the owner of Surekha Printers, Sriman Amar Prasad Das is praiseworthy in printing the book. I am indebted to the proprietor of Nalanda Publishers, eminent author, Sri Sukadev Sahu, for gladly accepting the responsibility of publishing the book. Besides, the help of the superintendent of Odisha State Archive, Dr. Mahesh Prasad Das, librarians: SrimatiSabita Mishra and Sri Khirodd Prasad Mohanty, is noteworthy. Above all, I am indebted to veteran politician as well as well-known freedom fighter and historian, Dr. Harekrushna Mahatab, honourable Chief Minister, Sri Janaki Ballava Pattnaik, honourable Minister of Education, Youth Affairs and Sports, Sri Jadunatha Dash Mohapatra, honourable Revenue Minister, SriJugala Kishore Pattnaik, internationally acclaimed historian Dr. ManmathNath Das for their valuable suggestions. I am grateful to the MLA of BasudevPur constituencySriman Madhusudan Panigrahi, and the president of *Eram Saheed Smruti Parishad*,

Advocate Sri Jatindra Mohan Mohanty for encouraging me to publish the book. I am ever indebted to honourable Chief Minister, Sri Janaki Ballava Pattnaik and honourable Minister of Education, Sri Jadunatha Dash Mohapatra for committing me to shoulder the responsibility of bringing out the English version of the book. Finally, the Chief Engineer of the Department of Construction, Sri M. L. Pattanaik and Superintendent Engineer, Sri Basant Kumar Pandade serve thanks for attractively beautifying the tomb of the martyrs within a short period of time though they are not helpful in publishing the book.

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20/12/1986

VIEWS

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15/12/1986

I thank Prof. Dr. Jagannath Patnaik. He has narrated the role of Eram in the freedom fighting of 1942 as much as possible by means of inquiry. It seems to me that if the report of whatever happened elsewhere at that time were published, the future generation would have got some idea about it. The event of Eram is really a blood-soaked shrine. Prof. Patnaik has preserved the memory of the then workers by depicting them through his book. Those who sacrificed their lives are as much praiseworthy as those who had cooperated in the freedom struggle are also memorable. *Rakta Tirtha Eram* is a book readable in schools and colleges. I thank Prof. Patnaik once again.

Dr. Harekrushna Mahatab

VIEWS

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Many events have taken place in the country during the era of freedom struggle. In comparison to any other regions of the country, the course of action found in Odisha, as per its significance, has glorified the role of this area. The natives of Odisha had substantially participated in the freedom struggle right from the beginning of the Gandhian era. The Massacre of Eram has been celebrated as the ultimate massacre of the Quit India Movement, the last revolt of Gandhi.

But the events occurred in Odisha have not got an appropriate place in the modern history in comparison to the events of other regions of India. Because necessary historical research has not been conducted focusing on every event of history. From this stand point, this book of historian Dr. Jagannath Patnaik is a work of genius. After this, Prof. Patnaik has to shoulder another important responsibility. It is his moral duty to translate this book in Hindi and English to draw the attention of the historians of the country and abroad.

The event of Eram has a special importance. Some Indian and foreign historians and critics have not hesitated to portray the Indian national struggle gloomily, that the struggle was an agitation chiefly of the high and middle class of people. They have opined this without being aware of the eagerness, sacrifices, worries, and self-dedication of the mass of distressed, poor, illiterate people. In many places abroad, in front of this group of historians, I have pronounced that the real identity of Indian national mass-struggle will be revealed if only some of the individual events like the revolution of the feudatory states, revolution of

the tenants and the Eram Massacre, will be inquired into. The confusion of the critics can be cleared up if the report is revealed regarding the role of the pathetic, thrilled, non-violent mass of the lowest strata of the society irrespective of their caste and religion. *Rakta Tirtha Eram* of Prof. Jagannath Patnaik is a solid step in this direction.

Prof. Patnaik has undertaken a lot of perseverance in this regard to explore the history of the Massacre of Eram in the backdrop of the revolution. Such effort of Prof. Patnaik is fruitful from the point of view of the benefits of Odisha. He has tried and succeeded to find out the truth as an independent investigator with a scientific approach.

Prof. Patnaik deserves thanks for such a contribution to the history of freedom struggle. It is sure that the patriotic natives of Odisha will remain grateful to him for this.

15/12/86

Dr. ManmathNath Das

VIEWS

Shree Jadunath Das Mohapathra

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Rakta Tirtha Eram, written by Prof. Dr. Shree Jagannath Patnaik, is a documented treatise on the contribution of Eram to the freedom struggle of 1942. Many unknown facts of August Revolution are contained within it. Eram was a famous village of British-India. This country village of Balasore District was very well-known among the people. There is the expanding blue Bay of Bengal on one side of this village and the tide-puffed River *Gameion* on the other. The temple of the deity *SashuBhuashunee* is standing on the bank of the river. Previously the seaside was the playground of many species of deer and seabirds. Eram possessed a huge property and prosperity. *Eram* was incomparable in dedication throughout India in terms of showing absolute valour in jumping into the glare of freedom-fighting. There is no doubt that the exemplary sacrifice of 29 people who surrendered their lives to the bullets of the British police will motivate us and our next generation to be patriotic. Many people who had physically participated in the struggle at Eram are even alive today. I have also heard of the realistic narration of this massacre from them. People had turned this area into an independent region of administration at that time and they used to communicate the news of the entry of the police into the village by signaling through the sound of the conch. That enthusiasm had established them all as bold warriors. As like as Eram, 9 and 3 numbers of people had given up their life at Lunia and Tudigadia circle of Khaira of the Dhamnagar Police-limit respectively.

This is a very thrilling book of Dr. Patnaik. No doubt, after going through it, the reader's heart will be suffused with strange excitement. Dr. Patnaik has accomplished a

national obligation by publishing a historical chapter of the freedom struggle in the form of a book. I hope and believe that this book will be adored by all.

30/12/1986 Shree Jadunath Das Mohapatra

VIEWS

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The August Revolution organised in 1942 is an important and illustrious chapter in the history of Indian freedom struggle. The district of Balasore was leading Odisha at the time of this Revolution. Especially the Revolution had taken an unprecedented form in Lunia, situated in Dhamanagar and Eram, situated under the police limit of BasudevPur. 29 people were killed and many others were injured on 28th September, 1942 in the police firing at Eram. However, it is an unfortunate matter that such an important event has not occupied a proper place in the history of freedom struggle. The book *Rakta Tirtha Eram* written by Dr. Jagannath Patnaik has highlighted this revolution organized at different places of Bhadrak Subdivision and Dr. Patnaik has glorified this event at all-India level by exclusively highlighting the police firing at Eram. This is a research-based book and considering the flow of events from different angles, he has made his neutral views very attractive. By publishing this book he has made many facts public which had remained hidden for a long period of time, making the history of freedom struggle magnified and flourished. He is praised for this.

In this way, the history of Odisha will be flourished if many hidden facts of Odishan history till today will be brought out in the form of books. This is what we expect from Prof. Patnaik.

28/11/1986 Shree Jugal Kishore Pattanaik

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N.B.: The chapters have been placed as they are in the originalOdia work.

Chapter I

The Backdrop of the August Revolution, 1942

It was in the year 1942, the very peak of the horrendous Second World War. Under the leadership of Gandhiji, the tide of the freedom struggle surged through India faster than ever before. Of course the treacherous policy of the British Government towards the Indian National Congress was primarily responsible for this.

The British authorities had committed themselves to consider the demands of India sympathetically after the War for the ungrudging support extended to England by the Indians during the First World War. The First World War came to an end and England came out victorious. But the British authorities did not keep their commitment. The blind loses its stick, but once. Hence, the Indian National Congress decided not to offer any more help to England in the Second World War and intimated it to the British Government. But being blind by power, the then Viceroy Lord Linlithgo had made India a party with England in the War by promulgating a declaration without paying any heed to the decision of the Congress. The National Congress was angry and shocked by such an arbitrary announcement. In reply to this, Congress resolved and announced not to support England in the Second World War unless the latter agreed to give the opportunity to the Indians to frame their own constitution and form a popular government. In the meantime, the condition of England grew worse. Its comprehensive defeat was imminent. Gandhi, the kind and honest follower of truth, was perturbed by the situation and decided to sympathise with England. On 1st January, 1940 he declared that India did not want freedom at the cost of England's defeat. Therefore, with his effort, India strengthened England's position by providing financial help and man-power. Of course it was staked that after the end of the war, the British Government would accept the above two demands of the Indians. But to the utmost misfortune of India there came a die-hard colonialist as the Prime Minister of England. He was Winston Churchill. Granting

independence to the Indians was beyond his imagination. Yet, he introduced the Viceroy to grant the Indians some constitutional rights just to keep them satisfied amidst the mess of horrific emergency situation occasioned by the war. As a result of this, a declaration was made on 8th August, 1940 with a promise of granting some constitutional rights. It is known as 'The August Offer'. But the Congress rejected the offer and planned to take an alternative action as the British Government did not spell out any clear deadline for the implementation of different proposals reflected in the offer. It was the recommencement of the Civil Disobedience Movement.

This time the National Congress took the help of the individual noncooperation strategy in the place of mass noncooperation as adopted by the instructions of Gandhiji in 1930. But the British Government, lacking foresight, committed another blunder. Instead of providing some rights as promised in the declaration, the government arrested all the freedom fighters who had joined the movement. The number of such arrestees was 33,000. As the news of mass-arrest was publicised, the Indians did not wish to provide any more help to the British Government. This worried the British Government. Just to satisfy the Indian, all the arrestees were released. In the meantime, England was distressed since Japan joined the War against England. In fact, it was a time of great crisis for England. With this backdrop, the National Congress had suspended the Individual Satyagraha. That did not mean that the Satyagraha was not a success when we consider the ensuing development from its results point of view. At least it helped to soften the British Government's attitude towards the Indians. Of course the contribution of the popular mandate of the world in this direction cannot be sidelined here. The foreign powers and allies of England like America, China, Australia, etc. pressurized the British Government to accept the Indian demands. It is found that *Herbert Matthews*, the journalist of the leading newspaper of America, The New York Times, *had brought out an objectionable writing in this regard.*(1) As a result, the then Prime

Minister of England had sent Sir *Stafford* Cripps to prepare a plan about taking steps for establishing a national government in India. He arrived at Delhi on 22nd March, 1942. Then he had made certain proposals for drafting a new constitution for India after discussing with the Indian leadership and the then Viceroy. But these proposals were based only on certain commitments for the future. It did not raise any hope and confidence among the Indians as these proposals did not ensure any quick implementation. Hence the Indian National Congress rejected the proposals made by Sir *Stafford* Cripps. The Indians could realise that Sir *Stafford* Cripps had made such dinky, short-lived proposals just to obtain their help and goodwill in the hypersensitive situation of the Second World War. Mahatma Gandhi had made a very amusing remark on Cripps' proposals - "Cripps has deceived the Indians by giving a post-dated cheque on a crashing bank".

After the failure of Cripps' Mission, Gandhi along with the members of the All India Congress Committee assembled at Wardha on 14th July, 1942 to discuss fulfilling the objectives of the freedom struggle. They formulated another very important proposal there. It was the launch of the historic Quit India Movement. Gandhi's vision to formulate the proposal was timely as he thought that if the slogan 'Quit India' was raised at the time of England's debacle in the Second World War, the Britishers would be forced to enter into an amicable agreement with the Indians. On 8th August, 1942 an open session of the All India Congress Committee was called at the Gowalia Tank Ground of Bombay for the ratification of the proposals made in the Wardha Session of the All India Congress Committee. The Session commenced at 2.45 pm in the assembly of an audience of 10,000 people and 250 representatives of the Congress.

Sri *Harekrushna Mahtab*, *Smt. Malati Choudhury*, [Surendra Nath Dwivedi](#), *Prahallad Rai* and [Pandit Laxmi Narayan Mishra](#) had represented Odisha in this Session. (2)
Besides, it is acknowledged from a published news report that Sardar Surendranath Das of

Balasore had also attended the Session. (3) Whatsoever it might be, MaulanaAbulKalam Azad was the President of the Congress. Presenting the theme of the Session, he observed that if the British Rule did not end in India, a countrywide agitation would be launched under the leadership of Gandhiji. Then Gandhiji had appealed to the people that this time the agitation would be tough and a prolonged one. In the context of his speech, he revealed that “I shall never quit ‘non-violence’ - if you people quit ‘non-violence’, you will never see me alive”. Nehru had also announced with a high-pitched but grave voice - “We have got into fire. We are going to emerge out of it either successful or shall be reduced to ashes.” (4)

Till the very last moment, Gandhiji had hoped that the Britishers would act upon the demands of the Indians without aggravating the situation. But his hope turned out to be a hope only. Even the then Viceroy did not meet the envoyMirabehn sent by Gandhi. On the other hand, the towering leaders like Gandhiji, MaulanaAbulKalam Azad and Jawaharlal Nehru were arrested in the wee hour of August 9 along with others. Sri *Harekrushna Mahtab* was arrested in Bombay on 9th August by 5 am. (5) Other distinguished leaders of Odisha like Gopabandhu *Choudhury*, Rama Devi and Bhagirathi Mohapatra were arrested at 12 pm on 9th August, 1942. In addition to this, on the same day, the Home Department by publishing the Proclamation 137 and 147 in a special issue of the Gazette declared many political organisations as illegal as per the Article 16 of the Indian Criminal Law Amendment Act, 1908. Seven of them which are worth-mentioning here are the District Congress Committee of Balasore District, the City Congress Committee of Bhadrak, Bhadrak Congress Ashram, Agarapada Congress Ashram, Dhamnagar Congress Committee, etc. (6) At Cuttack, the main field of action of the Congress workers, the district magistrate declared the Section 140 on 15th August and imposed a proclamation that more than five members cannot assemble in any political affair. (7)

For such suppressive steps taken by the British Government, the Indians were forced to take shelter under the Quit India Movement. But the Indians who had already been betrayed so many times in the past were so hurt that the non-violent agitation call given by Gandhi took the form of violence subsequently. The Indian sky resounded by the echo of the slogan 'Do or Die'. The agitators, turning vindictive, burnt the police stations and post offices and resorted to such dire activities by bringing a lot of damage to the railways, bridges, telegraph lines, etc. In this situation the British Government resorted to many inhuman and torturous means to put out the blaze of the agitation. The picketers fell victims to lathi-charge and shooting. Especially the coastal Odisha, the whole of Assam, some parts of Bengal and the eastern side of United Province turned out to be the central places of where the British Government perpetrated their act of inhuman violence. The said August Revolution took a violent turn in the Balasore district of Odisha. Of course this fierce outburst involved an important reason behind it. This being a coastal area, the British Government had seized a lot of other crops and paddy with cycles, motors and boats just before the outbreak of the August Revolution with the apprehension of a possible Japanese attack and the reaction of the people was reflected through the revolution. [Surendra Nath Dwivedi](#), an eyewitness of the revolution, has written: "Though Balasore is a small district, yet the number of people sent to jail and working as Congress workers was quite high. Therefore the fire of the revolution leaped into life here." (8)

The course of the revolution turned out to be violent in the areas of Bhandari Pokhari, Dhamnagar, and Eram which were parts of the Bhadrak Subdivision. As a result, the story of the barbaric brutality and the holocaust carried out there is an agonising chapter in the history of the freedom fight of India. The factual details of those eventful occurrences are described in the subsequent chapters.

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- (1) *The Samaja*: 1st and 2nd September, 1942.
 - (2) *The Samaja*: 13th August, 1942.
 - (3) *The Samaja*: 17th August, 1942.

- (4) *The Samaja*: 9th August, 1942.
- (5) *The Samaja*: 17th August, 1942.
- (6) *The Samaja*: 10th August, 1942.
- (7) *The Samaja*: 15th August, 1942.
- (8) [Surendra Nath Dwivedi](#): *August Revolution*, p.106.