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**PRANANATH COLLEGE (AUTONOMOUS)**

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Peer Reviewed

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## **From Chief Editorial Adviser's Desk**

“It gives me immense pleasure to extend my heartfelt greetings on the auspicious occasion of the release of the research journal "Manjari" -The Journal of Science and Social Sciences Vol-20, 2025-26. The publication of a research journal is not merely an academic event, it is a celebration of intellectual curiosity, critical inquiry, and the collective pursuit of knowledge. This journal stands as a testament to the scholarly commitment of faculty members, researchers, and students of Pranath College (Autonomous), Khordha, who have contributed their original ideas, research findings, and thoughtful analyses I appreciate the efforts of the Editorial Board for maintaining academic rigor, ethical standards, and quality in the selection and presentation of research papers. My sincere congratulations also go to all the contributors whose dedication and perseverance have made this publication possible. I am confident that Manjari will inspire young minds to cultivate a spirit of inquiry, innovation, and interdisciplinary learning, and will contribute significantly to the wider academic community. I wish the journal great success and hope it continues to flourish as a beacon of knowledge and research excellence in the years to come.

“With best wishes”.



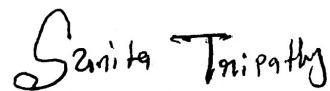
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## **Editor's Note**

An essential component of higher education is research. Over the course of more than 20 years, "Manjari", the research publication of Pranath College (Autonomous), Khordha, has influenced shifting viewpoints in the fields of literature, social science, natural science, computer science, commerce, and management. The faculty members' research-oriented minds have overcome the limitation of making a mark in the field of research, essentially in an undergraduate college. Research scholars and faculty members from other higher education institutions are now contributing significantly to the publication.

I would like to commend the editors who have been in charge of this multidisciplinary research project since 1998. In the upcoming years, I hope the journal will take the lead in expanding the perspectives of research academics and students. The current one, published in December 2025, aims to maintain the journal's quality while satisfying curious minds by rebuilding certain pertinent subjects.



**Dr. Sunita Tripathy**  
**Editor**

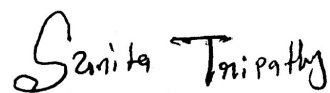
## **Acknowledgement**

The intellectual efforts of the teachers at Prananath College (Autonomous), Khordha, have resulted in the present edition of "Manjari" 2025-26. It could only be published on schedule if the editor, members of the editorial board, researchers, and the printing unit worked together.

I would like to express my gratitude to Dr. Bindushree Mishra, Chief Editorial Advisor, for her unwavering guidance and help in finishing the assignment on time.

I want to express my gratitude to the editorial board members for their hard work in finishing the work that is prepared for publication. I owe a significant debt of appreciation to the galaxy of scholars who contributed their perceptive research efforts to this book, both from our faculty and those from other universities and institutes.

My heartfelt gratitude to the Millennium Art Press in Bhubaneswar for doing the printing job on schedule.

  
**Dr. Sunita Tripathy**  
**Editor**

MANJARI, a journal of Science and Social Science is intended primarily as a medium of research publication for the academics of Pranath (Autonomous) College, Khordha. The editor(s) may also welcome articles based on innovative research from outside.

This journal seeks to carry scientific, educational and literary ideas from all sections of people and to promote a more fruitful discussion on problems of scientific, social and other avenues of development.

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# The Depressed Class Movement in Colonial India: Historical Reflections

Dr. Ajit Kumar Sahoo

## ABSTRACT

*The Depressed Class Movement in colonial India emerged as a crucial struggle for social justice and dignity among communities historically marginalized within the caste hierarchy. Leaders like Dr. B.R. Ambedkar and Jyotirao Phule sought to challenge entrenched social discrimination, secure access to education, political representation, and economic opportunities, and reshape societal attitudes toward caste. This movement reflected not only the aspirations of the oppressed but also the complexities of colonial governance, social reform, and nationalist politics. By examining its origins, strategies, and impact, this study highlights how the movement contributed to the long-term quest for equality and inclusion in Indian society.*

**Keywords:** Depressed Classes, Caste Discrimination, Indian National Congress, Social Justice.

## INTRODUCTION

The nineteenth century saw the beginning of a new social movement of protest amongst India's low and untouchable castes, aimed at the effects of their lowly position within the Hindu caste hierarchy (Zelliot, 2001). The leaders of this movement were convinced that religious hierarchies had combined with the effects of British colonial rule to produce inequality and injustice in many fields, from religion to politics and education (Shah, 2004). During the colonial period, Dalit self-identity was constructed and articulated in terms of a critique of Brahmanical Hinduism, caste ideology, and philosophy (Vishwanathan, 2001). This movement was more than just a demand for basic rights or material benefits; it was a struggle for dignity, respect, and recognition in a society that had long treated these communities as inferior (Omvedt, 1971). Leaders like Jyotirao Phule, who worked in Maharashtra, and later B.R. Ambedkar, who played a central role at the national level, argued that education, political representation, and social reform were essential tools to challenge the rigid caste system. They believed that only by gaining access to schools, public institutions, and political power could marginalized communities break free from centuries of discrimination.

The British colonial period created a complex social and political environment. While colonial rule often reinforced existing hierarchies, it also introduced new laws, institutions, and opportunities that could be used to fight inequality. For example, the spread of modern education and new forms of governance allowed leaders from the Depressed Classes to organize, speak out, and demand change. At the same time, the

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colonial administration sometimes tried to manage these communities separately, which added both opportunities and challenges for their social movements (Dirks, 2001). Early leaders of the Depressed Classes movement worked on multiple fronts. They criticized religious and social practices that justified discrimination, encouraged education for boys and girls, promoted social reforms like the right to enter temples and public spaces, and highlighted the need for political rights (Baader, 1937). These efforts helped shape a sense of community and identity among Dalits and laid the groundwork for more organized movements in the twentieth century. In short, the nineteenth-century movements among India's low castes were a critical step in the long struggle for equality and justice. They reflected the aspirations of communities determined to resist oppression and demand their place in society (Webster, 1996). By combining critique, reform, and political engagement, these early efforts created the foundation for later Dalit activism, which would play a major role in shaping modern India's social and political landscape.

#### **THE EMERGENCE OF DALIT CONSCIOUSNESS AND ORGANIZED PROTEST**

While social reform and anti-caste movements arose throughout India, and all provided some kind of ground for Dalits to begin to move ahead, the non- Brahmin movements of south and west India posed a genuine possibility of a radical movement against caste traditions that could unify both caste Hindu toilers and Dalits (O'Hanlon, 2002, pp.23-35). Their ideology itself and the principles of their most radical organisations - the Satyashodhak Samaj and the Self-Respect movement - posed a thorough challenge to caste hierarchy and in fact provided the central ideological themes for the dalit movement. Still the achievements of the Dalit movement are impressive and are too often overlooked. One, of the earliest lower caste movements or Dalit movement, which became the torch bearer for the future caste movements, was founded in Maharashtra in the 1870s by Jyotiba Phule, who with his books *Gulamgiri* (1872) and *Sarvajanik Satyadharma Pustak* and his organisation Satya Shodhak Samaj, proclaimed the need "to save the lower castes from the hypocritical Brahmins and their opportunistic scriptures" (Omvedt, 1971). The untouchable Ezhavas or Iravas of Kerala clustered around the religious leader Shri Narayana Guru (1855-1928), who in 1903 formed the Sri Narayana Dharma Paripalana Yogam (SNDPY). It organized some temple entry rights movements (Patankar & Omvedt, 1979, p.81). Broadly, these movements are called as Dalit or Depressed Class movements. In Northern and Eastern India too, the lower caste movement gained momentum such as the Kaivartas Movement (Calcutta), Namasudras (Faridpur, Bengal), Kayastha Movement, etc. These movements have given birth to a tradition of struggle in many areas, not only on cultural and ritual issues but on breaking feudal bonds (Bandyopadhyay, 2004, p.92). They have mounted powerful pressure on the national movement resulting in constitutional provisions for reservation-s and laws making untouchability an offence; unsatisfactory as these have been, they have still provided weapons in the hands of low-caste organisers. They have created a deep-seated conviction of equality and self-confidence which is inevitably making itself (Judge, 2012, pp. 111-17).

The real origin of the Depressed Classes is, like the history of the entire caste system, remains a question much disputed among the historians and scholars. The first instance of use of such terms became visible when Maharshi Vitthal Ramji Shinde set up the establishment of 'Depressed Classes Mission' on 18<sup>th</sup> October 1906 in order to work against untouchability on the national level (Zelliot, 2001, pp. 53-61). Aimed against the discriminatory practices of Hinduism, movements like these have been central in restoring the self-respect of the depressed Dalit classes and unifying the Indian Nationalism under one banner even though intersectionality remained. In 1924 Dr. Ambedkar founded the Depressed Classes Institute (*Bahishkrit Hitkarini Sabha*) in Bombay to promote education among the depressed classes. Three years later (1927), he started a Marathi fortnightly, *Bahishkrit Bharat*, and the same year established the *Samaj Samta Sangh* to propagate the gospel of social equality between caste Hindus and untouchables. Ambedkar also organised the Independent Labour Party on secular lines to protect the interest of the labouring classes. In December 1927 he led the Mahad Satyagraha to establish the rights of untouchables to draw water from public wells and tanks. He also organised temple entry movements like the Parvati temple Satyagraha of 1928 and the Kalasam temple Satyagraha of 1930-35. There were similar Satyagrahas in Kerala, such as the Vaikom temple road Satyagraha of 1924-25 and the Guruvayoor Satyagraha of 1930-32. In 1942 Ambedkar founded the Scheduled Caste Federation (Omvedt, 2004, p. 75). The Federation fought for the reserved seats in the 1946 elections but lost heavily to 'Congress Harijans' in the strongly nationalist and caste-Hindu dominated constituencies. The Scheduled Caste Federation then launched satyagrahas in Bombay, Poona, Lucknow, Kanpur and Wardha, demanding that the Congress make known its proposals to Dalits. Ambedkar had concluded the in 1930s that the only way of improving the status of the untouchables was to renounce the Hindu religion and gave the slogan "You have nothing to lose except your religion." In the 1950s he embraced Buddhism.

#### **INDIAN NATIONAL CONGRESS AND ISSUE OF DEPRESSED CLASSES**

Indian National Congress did not have social reforms in its agenda in the beginning. However, when in 1918 the first Depressed Classes Conference was organized in Bombay, and the Dalits and non-Brahmins made proposals for separate electorates, the Congress reversed its policy (Shah, 2004, p. 129). All-India Depressed Classes Conference was held in March 1918, which was attended by prominent political leaders, issued an All-India Anti-Untouchability Manifesto to the effect that it would not observe untouchability in its everyday affairs. Entry of Gandhiji in politics ushered a new era in history of lower caste movements' consciousness. In 1921, Congress appealed to the Hindus to "bring about removal of untouchability and to help the improvement of the submerged classes" (Datar, 2021, p.43). In 1922, it appointed a committee "to formulate a scheme embodying practical measures to be adopted for bettering the condition untouchables". In 1923, it again passed a resolution requesting the All-India Hindu Mahasabha also to take up this matter and make efforts to remove this evil from the Hindu community. In 1928 the Indian National Social Conference also gave a call for

removing this “great obstacle to unification of Hindu society”. In 1931, the Karachi Congress Session propounded a programme of fundamental rights which called for equal access for all too public employment etc., regardless of caste, and equal rights to the use of public roads, wells, schools and other facilities.

During the second half of 1932, while Gandhiji was in jail and was thinking of shifting to constructive work, Ramsay Macdonald’s Communal Award with its creation of separate electorates for untouchables, helped to focus his attention primarily on “Harijan” welfare. Gandhiji began a fast unto death on the separate electorate issue on September 20, 1932, and was able to secure an agreement between the caste Hindus and untouchables’ leaders through the Poona Pact signed on September 24, 1932. The pact retained the Hindu joint electorate with reserved seats for untouchables, who were given greater representation than awarded by Macdonald. Harijan uplift now became Gandhiji’s principal concern. He started an All-India Anti-Untouchability League or Harijan Sevak Sangh in September 1932 for improving a lot of the untouchables and for providing medical education and technical facilities to the Harijans (Viswanath, 2014, pp.13-15). In 1933, he founded the weekly Harijan. Every week the Harijan published a long list of temples, wells and schools thrown open to the untouchables, and reported other humanitarian and constructive work. Gandhiji also went on a 12,500 miles “Harijan Tour” between 1933 and August 1934 (Zelliot, 2001, p. 88). Gandhi’s firm opposition to separate electorates, too, had nothing to do with the threat to Indian unity but rather the threat to *Hindu* unity and came from his religiously motivated insistence that dalits were part of the Hindu community.

The most important challenge to Gandhiji’s Harijan Welfare Programme also came from Dr. Bhimrao Ramji Ambedkar. His programmes were intended to integrate untouchables into Indian society in modern, not traditional ways, and based on education and exercise of legal and political rights, as well as refusal to perform the demeaning traditional caste duties. His movement provided an all-India organisation for the rejection of all forms of feudal bondage imposed upon the Dalits, and ranged from mass campaigns to a demand for separate electorates, the burning of the *Manusmriti*, the breaking of caste restrictions like use of temples and wearing of prohibited colour like red. This programme came in conflict with both the Congress and the radicals and tended to verge almost on loyalist and separatist lines (Kumar, 2005, p.518).

#### **CONCLUSION**

After independence the position of dalits has improved considerably due to constitutional provisions and after undertaken by the government spread of education and awareness. In colonial rule it led to some opportunities for education including English education for the lower caste it led to access to historical writings and to their own history but the efforts of the radical Bahujan and Dalit reformers from Phule to Periyar and Ambedkar remained a subordinate one. Hence the study reflects that the social and political condition of the Dalits was very critical before colonial rule. The emergence of British power made many attempts and create many rules and regulations for improvement and upliftment their social condition and political upliftment.

However, the dalits of India are facing two kinds of challenges. The first is the emerging milieu of dalithood that is the challenge of inclusion. Till today they have remained excluded in various ways despite the state intervention through various policies, the overall social location of the dalits or depressed classes remained at the fringe of the Indian society. The second challenge is emerging from within the dalit discourse that is the challenge of exclusiveness due to the lack of collective vision and organization. Another important question always hunts: Was Indian nationalism inclusive? One of the weaknesses of the national movement was that it did not have an effective programme to ensure the inclusion of the depressed and socially excluded classes into nation.

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# Council of Ministers in Odisha (1937-1950): A Historical Study

Dr. Sthitaprajna Das

## ABSTRACT

*Council of Ministers is a collective administrative body of a government, led by the Prime Minister or Chief Minister that aids and advises the President or Governor in the exercise of executive power. It is the central body for the functioning of the government, responsible for executing policies and managing ministries. It acts as the chief policy-formulating body and oversees their implementation. As per the Government of India Act of 1935, the provincial Assembly elections for the then eleven provinces of India held in the year 1937. This paper attempts to explore the Council of Ministers in Odisha before the commencement of first General Elections of 1951-52. There were four Councils formed during the formative period of the history of Odisha before 1950. The present paper covers a detailed study of the formation of four ministries in April 1937, July 1937, 1941 and 1946 in Odisha. Two Provincial Assembly Elections of 1937 and 1946 are highlighted in this paper. Each Council consists of three or four members. This paper highlights a clear detail of Ministers of Odisha before 1950, their Assembly segments and their position in the Councils. Political situation of Odisha after the formation of separate province in 1936 until the resignation of Harekrushna Mahatab in as the Leader of Assembly in 1950 has been shortly touched.*

**Keywords:** Council, Executive, Government, Assembly, Minister, Political

## INTRODUCTION

The formation of the province of Odisha on 1 April, 1936 was acclaimed as the realization of a long-cherished goal of Odia-speaking people. The period following the epic event up to the commencement of general elections in 1951-52 witnessed a series of significant changes in Odisha such as the first provincial ministry under the leadership of Krushna Chandra Gajapati, assumption of power by the Congress Party, the outbreak of the second world war and the functioning of coalition ministry, the intensification of popular movements in British administered districts of Odisha and the feudatory states of Odisha and its culmination in India's independence on 15 August 1947.<sup>1</sup> Apart from these, the period (1936-1950) under review also marked the formation of second Congress ministry in 1946 and the integration of princely states with Odisha. The provision for the administration of Odisha in the transitional period from 1 April 1936 till the introduction of the provincial autonomy were made in the Government of India (Constitution of Orissa) order, 1936 which provided that "the Governor shall be deemed for all purposes to be the local government of Odisha". Further, there shall be an Advisory Council consisting of not more than twenty members to be nominated by the Governor and that council may advise on all such matters as the Governor may refer to them. As per this provision, the Governor of Odisha constituted his first Advisory Council

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consisting of seventeen members and most of the members were former legislators in the Bihar-Odisha Legislative Council and the Madras Legislative Council.<sup>2</sup> While Odisha was being administered with the help of the Advisory Council, the Government at Centre was preparing for the introduction of the provincial autonomy as provided by the Government of India Act 1935. The election to the Provincial Assembly under the new Act was to be held in early 1937.<sup>3</sup>

There were four Councils of Ministry formed during the formative period of the history of Odisha before 1950; the first one in April 1937 which was short-lived with a duration of two and half months, the second in July 1937 after the settlement of the Congress Party with the British Authority for non-interference by the Provincial Governor in the independent functioning of the Cabinet,<sup>4</sup> the third one in November 1941 during the time of Second World War which lasted for nearly three years, and the fourth one which remained in office for the longest tenure till May 1950, was formed under the strong leadership of Harekrushna Mahtab. Except the first one which was of the nature of an interim cabinet with the intention of putting pressure on the Congress Party for the assumption of power, the rest all cabinets were based on majority support in the Legislature, even though the war cabinet (1941-44) was maintained with a slender majority.

The election to the Odisha Provincial Legislative Assembly began on 18 January 1937 and continued up to 23 January 1937; the days of actual polling being declared as public holidays. As it was held under a very limited and narrow franchise, only five to six lakhs of voters out of the eighty-two lakhs population of Odisha, could exercise their right of voting.<sup>5</sup> Under the Government of India Act of 1935, the strength of Odisha Provincial Legislative Assembly was fixed at sixty that included four nominated members. Out of the fifty-six elected representatives, there was a provision for reservation of forty-one seats for General Category, six seats for Scheduled Caste, two seats for women, one seat for merchant community, one seat for the interest of laborers, four seats for Muslims and one seat for Christians.<sup>6</sup> The principal contestant parties, besides the Indian National Congress were the National Party of Maharaja Krushna Chandra Gajapati; the United Party of Raja Shailendra Narayan Singh Deo; the Independent Party of Raja Rama Chandra Mardaraj Dev and the Muslim League. Securing thirty-six seats the Congress Party became the majority political party in the provincial legislature to form a ministry in Odisha. The political parties led by the Rajas and Zamindar in Odisha were severely defeated in the election. They won only about fifteen seats. The Muslim League won on four seats. Besides, the Governor nominated four members to the Legislative Assembly.

The factional fight in the Congress Party, surfaced at the time of electing the leader of the Legislative Party who was to lead the first popular ministry. Since Pandit Nilakantha Das was not a member of the newly elected Legislature, other leaders in the Congress Party aspired for the position. In a shrewd game of political maneuver, Mahtab assumed the Presidentship of Utkal Pradesh Congress Committee by defeating Nilakantha Das.<sup>7</sup> Nilakantha Das was not eligible to lead the Congress Party in the Legislature since he was not elected to the proposed Assembly and was thus eliminated

from the opportunity of leading the popular government. The Congress Legislative Party elected Biswanath Das as its leader to form the first Government.<sup>8</sup>

As per the direction of the All-India Congress Committee, Biswanath Das agreed to form the ministry in Odisha after seeking an assurance of non-interference from the Governor, Sir John Austin Hubback. When the Governor declined to give any categorical assurance, Biswanath Das had to withdraw his conditional offer. In this controversy, the Governor was acting within the provisions of the constitution which had empowered the Governor with certain powers to render advice or to interfere in appropriate situations.<sup>9</sup>

The Governor invited Maharaja Krushna Chandra Gajapati as leader to form the government. Krushna Chandra Gajapati was sworn as the Prime Minister of Odisha on 1 April 1937 along with his two ministerial colleagues - Maulavi Latifur Rahman and Mandhata Gorachand Patnaik notwithstanding the absence of majority support in the Provincial Assembly. The Ministry functioned for a brief period from 1 April 1937 to 17 July 1937 when the Congress Party rescinded its earlier decision and came forward to lead the Government as per the decision of All India Congress Committee taken at Wardha on 7 July 1937. The first ministry of Krushna Chandra Gajapati comprised of three members including the Premier. The allotment of cabinet portfolios was as follows: Maharaja Krushna Chandra Gajapati – Finance, Home and Law, Mandhata Gorachand Patnaik – Revenue and Education, Maulavi Latifur Rahman – Health, Local Self Government and Public Works.<sup>10</sup> Krushna Chandra Gajapati was elected from Paralakhemundi seat, Mandhata Gorachand Patnaik elected to Provincial Assembly from Chhatrapur seat which was reserved for Land Lords and Maulavi Latifur Rahman from South-Odisha seat which was reserved for Muslims.<sup>11</sup> During his short tenure in office, Krushna Chandra Gajapati did not find the Governor's interference in administration. On 13 July 1937, Krushna Chandra Gajapati tendered his resignation to enable the Governor to invite Biswanath Das to form his government.

After the resignation of the Maharaja Krushna Chandra Gajapati, a three members Congress Ministry was formed under the leadership of Biswanath Das on 19 July 1937. Bodhram Dubey and Nityananda Kanungo joined the ministry as Cabinet Ministers. Radhakrishna Biswasray, Jagannath Das, Jadumani Mangaraj and Rajkrishna Bose were appointed as the Parliamentary Secretaries.<sup>12</sup> Prime Minister Biswanath Das had taken the charge of Home and Finance Departments. Nityananda Kanungo was the Cabinet Minister in charge of Revenue and Public Works Departments and Bodhram Dubey was in Charge of Education Department. Biswanath Das was elected from Ghumusar Assembly seat, Nityananda Kanungo from Cuttack Sadar (South) and Bodhram Dubey from Sambalpur Sadar (ST) seat.<sup>13</sup> Four Parliamentary Secretaries were selected by the leader to assist the ministers in their works. However, the ministry of Biswanath Das did not last long and it had to step down on a question of principle. During that time, the Second World War had already started. Indian National Congress took exception to the British Government's decision to join the war against Germany without consulting the Provincial governments. It issued directions to the Congress Governments in different provinces to step down from office and not to support the war efforts of the

British Authority. Accordingly, the Biswanath Das Ministry resigned from the office on 4 November 1939. Then the provincial administration was kept under the direct control of the Governor. This situation continued till 24 November 1941.<sup>14</sup>

During the individual Satyagraha launched by the Congress, many leaders of Congress Legislative Party were imprisoned and detained in various jails. Taking advantage of this situation, some Congress deserters under the leadership of Godavarish Mishra broke away from the Congress Party and formed Odisha Congress Swarajya Dal. During this political crisis, Krushna Chandra Gajapati was invited by the Governor to form a coalition government with the National Party, the United Party, the Independent Party, Muslim League and the defector-Congress members of the Assembly as the constituents. On 24 November 1941, Krushna Chandra Gajapati formed the second Coalition Government with Godavarish Mishra and Abdus Sobhan Khan as the Ministers.<sup>15</sup> Godavarish Mishra was assigned as the Minister of Home Affairs (Publicity), Finance, Education and Development. Abdus Sobhan Khan was assigned as the Minister of Revenue, Health, Law and Commerce. Godavarish Mishra was elected from Khordha (West) seat and Abdus Sobhan Khan was elected from Balasore-Sambalpur seat which was reserved for Muslims.<sup>16</sup> The political marriage of convenience was destined to be shipwrecked sooner or later because the leader of House lacked the support of majority members in Provincial Assembly. Only 27 members were in the support of Krushna Chandra Gajapati as against a solid block of 32 Congressmen who were avowedly opposed to the coalition Government. There was much bickerings and acrimony in the Legislature. In spite of the mounting criticism, the Coalition Government gave Odisha a long cherished Medical College at Cuttack and a University.<sup>17</sup> A split in the political party of Godavarish Mishra and internal differences within the coalition forced Krushna Chandra Gajapati to tender his resignation on 20 June 1944. Since Biswanath Das, the leader of Congress Legislative Party was not willing to form a Congress Government as long as the political deadlock continued, Odisha was administered by the Governor under Section 93 of the Government of India Act, 1935.<sup>18</sup>

After a brief period of Governor's Rule; 1<sup>st</sup> July 1944 to 23<sup>rd</sup> April 1946, election was held for the second Provincial Assembly from 4<sup>th</sup> April to 9<sup>th</sup> April in 1946. Congress Party had a landslide victory in that election. The Congress Party had secured 47 seats including 36 uncontested out of 56 seats it contested. The newly elected members of Provincial Legislative Assembly took oath on the 29<sup>th</sup> May 1946. In its first meeting, Lalmohan Patnaik elected as the Speaker and A. Laxmibai elected as the Deputy Speaker of Odisha Assembly.<sup>19</sup> Harekrushna Mahtab was unanimously elected as the Leader of Congress Legislative Party and formed the second Congress Ministry on 23 April 1946. The other members of his Cabinet were Nabakrushna Choudhury, Nityananda Kanungo, Pandit Lingaraj Mishra and Radha Krushna Biswasray. Prime Minister Harekrushna Mahtab had taken the charges of Home, Finance, Planning and Reconstruction Departments. Nabakrushna Choudhury was the Cabinet Minister of Revenue, Transport and Communication; Nityananda Kanungo was the Cabinet Minister of Law and Public Welfare Department (PWD); Pandit Lingaraj Mishra was the Cabinet Minister of Education, Health and Forest and Radha Krushna Biswasray was the Cabinet Minister of

Infrastructure, Commerce and Labour.<sup>20</sup> In the second Provincial Assembly Election of 1946, Harekrushna Mahtab was elected from Bhadrak (East) Assembly seat, Nabakrushna Choudhury was elected from Kendrapara (North) seat, Nityananda Kanungo from Cuttack Sadar (South) seat, Lingaraj Mishra from Puri Sadar (North) Seat and Radha Krushna Biswasray from Koraput seat. The Ministry of Harekrushna Mahatab was reshuffled in August 1948 due to the resignation of Nabakrushna Choudhury and Radha Krushna Biswasray. The new entrants were Lala Ranjit Singh Bariha who was elected from Bargarh (West) seat, Sadashiv Tripathy from Nabrangpur Seat and Rajakrushna Bose from Kendrapara (East) seat. Lala Ranjit Singh Bariha became the Cabinet Minister of PWD, Tribal and Rural Welfare, Sadashiv Tripathy became the Cabinet Minister of Revenue and Rajakrushna Bose was assigned the Charge of Cabinet Minister of Commerce and Transport. The ministry of Harekrushna Mahtab could not complete its full term as Mahatab resigned on 12 May 1950 to join the Union Cabinet. After Mahtab's resignation, Nabakrushna Choudhury became the Chief Minister and continued in his post till the First General Elections of 1952.<sup>21</sup>

**CONCLUSION:**

The Council of Ministers in Odisha (1937-1950) conformed to a great extent to the nature and composition of the Council of Ministers in a modern parliamentary system. Even though, there were some theoretical limitations on the powers and positions of the Council because of the enhanced powers of the Provincial Governor under the Government of India Act of 1935, in practice, the cabinets enjoyed considerable freedom in their operations because of the understanding with the British Authority for non-interference of the part of the Provincial Governor. The Cabinets were highly representative in character and had spokesmen from all classes of society, viz., aristocrats, middle class and the poorer section of Odishan society. Even though, the Ministers did not have earlier administrative experience, their parliamentary competence can not be doubted. Many of them were legislative councilors in the Bihar-Odisha Legislative Council, and some of them possessed administrative experience in the management of their large landed and princely estates. The cabinets were basically guided by a lofty sense of idealism. The Governor observed the principles of a modern cabinet system in the selection of the Prime Minister, and the latter on his part also a great extent conformed to those norms and principles in the selection of his colleagues where Governor had not made any interference. The representation of the social interests, particularly of the poorer sections of the society, and the principles and ideals have also found adequate attention in the formation of the cabinet which can stand the test of the principles of a modern cabinet government.

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## DIRTY REALISM IN SELECT STORIES OF TOBIAS WOLFF

Dr. Rabi Chandra Singh

### ABSTRACT

*The paper examines the manifestation of dirty realism in select short stories by Tobias Wolff, focusing on the author's portrayal of ordinary lives marked by moral ambiguity, emotional restraint, and stark realism. Through close readings of the stories, the study explores Wolff's use of minimalistic prose, subdued narrative tone, and unsentimental depiction of everyday struggles. The analysis highlights how Wolff's characters navigate fractured relationships, personal failures, and moments of quiet desperation, revealing deeper truths beneath the surface of mundane experiences. By situating Wolff within the broader dirty-realist movement, the paper demonstrates how his work embodies the genre's core themes—alienation, authenticity, and the rawness of ordinary American life—while also showcasing his unique narrative precision and psychological insight.*

**Keywords:** *Dirty Realism, Minimalism, Existentialism, Memory, Alienation, Authenticity*

The author in question, Tobias Wolff was born on June 19, 1945 in Birmingham, Alabama to Rosemary Loftus, the daughter of a navy man who lost all his money in the 1929 stock-market crash and Arthur Wolff, a project manager at Bechtel Corporation, Alabama. Wolff's father was an irresponsible and some sort of confidence man. Before their separation, Wolff's parents moved from Alabama to Atlanta and then to Old Lyme, Connecticut. His parents finally got separated in 1949 when he was still very young. His father took his elder brother, Geoffrey Wolff to stay with him. Later, his father married the wealthy woman with whom he had an affair. After his parents' separation, things became very difficult for young Tobias and his mother because his father did not send any monetary assistance as directed by the judge. Wolff and his mother then moved to Sarasota and lived there for a few years with a man, good looking but physically abusive. From Sarasota he once again moved to Utah with his mother in order to get rid of the abusive man. In fact his mother was convinced of becoming rich by prospecting for uranium deposits in Utah. After the man whom they had left in Sarasota, chased them to Utah, Wolff and his mother eventually fled to West Seattle out of fear. His mother worked there as a doctor's receptionist. When Wolff started running wild in Seattle, his mother out of necessity, remarried, a man from Newhalem, Washington in 1957. From Seattle they moved to Newhalem, a hamlet of 200 people. Unfortunately, Wolff's step-father turned out to be a drinker and way more abusive than the man from Sarasota. Eventually, his mother left his step-father and they moved to Washington D.C. They lived in a rundown apartment near Dupont Circle where his mother worked as the secretary for St. John's Church on Lafayette Square in D.C. In 1961, Wolff began prep

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school at the Hill School in Pottstown, Pennsylvania where he joined on scholarship but left it soon in 1963 owing to poor performance in mathematics and science. After leaving school, Wolff joined the Army in 1964 and trained for the Airborne and Special Forces. He was discharged in 1968 after his stint in Vietnam.

Wolff's biographical profile provides a gloss on the thematic concerns found in his works and it would not be wrong to surmise that his life experiences have influenced all his works. Be it the short stories, the novels or the memoirs, there is an inherent personal touch to all of them. Most of his works have traces of his personal life. The influence of his family, his parents' separation, his troubled childhood and nomadic existence, his difficult schooling and education, his association with Army and his professional life—these form a trajectory and the same is projected on to his works. Most of his stories revolve around characters detailing their life struggles, their failures and their successes. The stories are primarily character-driven and discuss at large the themes of self-invention, honesty, truth, deception, existential crisis, familial relations father-son, mother-son, siblings, broken marriages, reconciliations. He writes in the realist mode and his characters are ordinary people living ordinary lives.

Wolff is often associated with a group of contemporary writers called the 'dirty realists'. Writers like Raymond Carver, Richard Ford, Jayne Anne Philips and several others belong to this group. The term *dirty realism* was first used by Bill Bufford in 1983 in his magazine *Granta*, to denote the emergence of a new form of fiction in America. He notes that "it is a fiction of a peculiar and haunting kind." (Bufford 4) According to him the 'dirty realists', write a different kind of stories and he notes:

These are strange stories: unadorned, unfurnished, low-rent tragedies about people, who watch day-time television, read cheap romances or listen to country and western music. They are waitresses in roadside cafés, cashiers in supermarkets, construction workers, secretaries and unemployed cowboys. They play bingo, eat cheeseburgers, hunt deer and stay in cheap hotels. They drink a lot and are often in trouble: for stealing a car, breaking a window, pick pocketing a wallet. They are from Kentucky or Alabama or Oregon, but, mainly, they could just about be from anywhere: drifters in a world cluttered with junk food and the oppressive details of modern consumerism. (4)

In *Granta's* 1983 edition the works of Jayne Anne Philips, Richard Ford, Raymond Carver, Elizabeth Tallent, Fredrick Barthelme, Bobbie Ann Mason and Tobias Wolff were included. Bufford also wanted to include the writers like Mary Robison, Ann Beattie, Richard Yates, Jean Thompson and Stephen Dixon to make the collection more comprehensive. He has further noted that these 'dirty realists' "write in a flat, 'unsurprised' language, pared down to the plainest of plain styles. The sentences are stripped of adornment, and maintain complete control on the simple objects and events that they ask us to witness: it is what's not being said—the silence, the elisions, and the omissions—that seems to speak most. (5)

Dirty realism which is characterized by an economy of words, surface description and simple objects and events, is easily confused with literary minimalism. Minimalism in a general sense refers to a style or technique which is characterized by extreme

spareness and simplicity. Unlike the conventional story, the minimalist writers intentionally restrict the information or facts accessible to readers. This purposeful omission is a kind of strategy employed by these writers to include the readers as participants in the event of meaning making. Through their own knowledge and experience the readers fill in the empty space left intentionally by the writer. Although, Tobias Wolff repudiates his inclusion in such a category, the structure and style of his stories reverberate with the nuances of minimalism. In his analysis of Wolff's short fiction James Hannah has rightly observed in the Preface section of *Tobias Wolff: A Study of Short Fiction* (1996):

A realist in the modern tradition, Wolff writes fiction that is middle grounded, as Chekov taught. Like Chekov and the modernists who followed"Joyce, Anderson, Hemingway, Carver Wolff eschews plot-driven stories complete with traditional beginnings, middles, and ends. Instead he offers little if any introductory explication (commencing media res) and often truncates his stories before they achieve traditional closure. Such works often depend on the reader to supply information while focusing on character rather than plot or event. (Hannah xii)

James rightly underscores the fact that Wolff's stories are less plot-driven and usually rely on the readers to comprehend the stories. Hannah also notes that "[Wolff's] stories dwell on character development and avoid definite closure." (Hannah xiv) The observation made by Hannah reinforces the fact that most of his stories are character-driven and the present study incorporates this point as well.

Wolff's denial of any sort of labeling to his works doesn't eliminate the presence of the traces of dirty realism. In fact, a majority of his characters seemingly belong to "the belly-side of contemporary [American] life." (Bufford 4) The following passage from "The Night in Question" from Wolff's third short story collection *The Night in Question* (1996) gives a hint as to what kind of characters constitute the works of Tobias Wolff:

They're like the rest of us. There are some who know the Lord, and love their neighbors and live in light. And there are the others. On this train are men who whisper over cunning papers and take from the widow even her mean portion. On this train is the man whose factories kill and maim his workers. There are thieves on this train, and liars, and hypocrites. There is the man whose wife is not enough for him, who cannot be happy until he possesses every woman who walks the earth. There is the false witness. There is the bribe-taker. There is the woman who abandons her husband and children for her own pleasure. There is the seller of spoiled goods, the coward, and the usurer, and there is the man who lives for his drug, who will do anything for that false promise-steal from those who give him work, from his friends, his family, yes, even from his own family, scheming for their pity, borrowing in bad faith, breaking into their homes. All these are on the train, awake and hungry as wolves, and also on the train are sleepers, the sleepers with open eyes who sleepwalk through their day, neither doing evil nor resisting it, like soldiers who lie down as if dead and will not join the battle, not for their cities and homes, not even for their wives and children. (181)

Wolff's stories revolve around people and their lives. He is brutally honest in presenting his characters in his works. He doesn't present them as superheroes; rather presents them in the truest sense of their existence, to the bare bones as it were. He is a realist in the sense he portrays the characters and their situations with utmost honesty. Not just his portrayal of his characters, what makes him more interesting, is his tendency to blur genres. He has written across genres-short stories, novels, and memoirs. His works can't be categorized strictly on the basis of the genres because most of short stories have autobiographical elements, that he has himself admitted to and at the same time many of his autobiographical works have been fictionalized. The analyses of the select stories from his short story collections attempts to shed light on his dirty realist style of writing.

In the first story, "In the Garden of the North American Martyrs," Wolff uses the context of the academia to throw light upon the inherent cruelties of the world we live in. In the beginning, Wolff paints the picture of a lady named Mary who suppresses her inner voice and conforms to institutional norms to gain personal promotion. Mary, submissive and afraid of the uncertain challenges of the world has cocooned herself in the academic world to avoid any sort of unhealthy encounters. She has "learnt to camouflage herself with ridiculous eccentricities and corny, hackneyed humor." (Hannah 34) After witnessing the fate of her colleague losing his career over his principles she avoids putting herself in a similar situation of martyrdom. She has deliberately silenced her inner emotions and her true self. When Brandon College, the place where Mary is employed goes bankrupt due to the gambling and speculations of Brandon's financial officer many questions jolt her mind: "How could a man gamble a college? Why would he want to do that, and how could it be that no one stopped him?" (124) To Mary, it seemed to belong to another time; "she thought of a drunken plantation owner gaming away his slaves." (124)

Later on she applies for jobs and gets an offer from a "new experimental college in Oregon." (125) Mary joins the college but soon realizes that the dampness of the entire place made her presence more miserable. She finds herself unproductive and rotting at the place. "She felt as though she were rusting out, like one of those old cars people thereabouts kept in their front yards, on pieces of wood. Mary knew that everyone was dying, but it did seem to her that she was dying faster than most." (125) In her continual efforts of searching for a new job, Mary is surprised by a letter from one of her former colleagues, Louise from Brandon College about a job opening. Louise teaches at a college, near Syracuse, New York. Interestingly, Wolff has also taught at Syracuse University since 1980. Mary happily decides to apply for the job at Syracuse. When she arrives at the airport, she senses a kind of familiarity with the landscape that she missed at Oregon. She looks forwards to having a better experience at Syracuse. On the way, Louise and Mary talk about how things have changed over the years. Mary also gets to know about Louise's new lover Jonathan whom all her other families members dislike.

When Louise informs Mary about the class that she is supposed to take after the interview, Mary is a bit surprised because Louise didn't say anything about the class. Seeing Mary worried, Louise suggests her to "pick a subject and wing it" (128) which Mary finds very discomfoting. Mary has always been in the habit of preparing her lecture before going to the class and here she is asked to engage a class extemporaneously. Louise hands out Mary one of her own article on the Marshall Plan and asks her to present it before the interview panel as her own work.

Mary finds herself in a dilemma. Reading out the work of Louise verbatim seems wrong to her but soon she realizes that whatever she has been doing for the past so many years is similar to what Louise proposes. Whatever may be the reason, "she still felt uneasy about reading Louise's work as her own. It would be her first complete act of plagiarism." (129)

Since Mary needed the job badly she readies herself for the interview. She reaches the interview room on time but gets the shocker of her lifetime. She learns that she has been called merely to satisfy a rule prescribed by the university. She is wise enough to sense the betrayal of her colleague. When Mary counters Louise then also she goes on narrating her own problems and doesn't care for what she has does to Mary. Wolff through the acts of Louise and college administration exposes the inherent meanness in the world of academia. After learning the truth Mary responds in her own way. She offers an extemporaneous lecture about the historical atrocities by the dreaded cannibals, the Iroquois. Least concerned about the committee, she goes on to give her presentation and quite symbolically, unravels the existing cruelties in the academia. Wolff uses Mary's voice as a representative voice. In her speech she leaves a very strong message, which proves to be unpalatable for the audience. She cites the example of one of the most dreaded North American tribes of all time, the Iroquois, in the following lines:

The Iroquois were without pity. They hunted people down with clubs and arrows and spears and nets, and blowguns made from elder stalks. They tortured their captives, sparing no one, not even the little children. They took scalps and practiced cannibalism and slavery. Because they had no pity they became powerful, so powerful that no other tribe dared to oppose them. They made the other tribes pay tribute, and when they had nothing more to pay the Iroquois attacked them. (135)

She further talks about the slaughter, the inhuman atrocity on the North American Martyrs"two Jesuit priests, Jean de Brebeuf and Gabriel Lalement. Mary doesn't know what Brebeuf said but she is all set to express herself, her own opinions and the message she wants to give to the audience. She says,

Mend you lives. You have deceived yourselves in the pride of your hearts, and the strength of your arms. Though you soar aloft like the eagle, though your nest is set among the stars, thence I will bring you down, says the Lord. Turn from power to love. Be kind. Do justice. Walk humbly. (135)

The story narrates the growth of Mary from a submissive and fearful person to a mature and confident woman. She comes out of the cocoon in which she had forced herself cut-off from true freedom of expression. Instead of conforming to the

institutional and social impositions, she listens to her inner voice and speaks out clearly and confidently.

*The next story "Hunters in the Snow" borrows its title from the famous 1565 Northern renaissance oil-on-wood painting named The Hunters in the Snow or (The Return of the Hunters) by Pieter Bruegel the Elder. The painting finds a place in the Kunsthistorisches Museum in Vienna, Austria. In the painting three men and their dogs trudge home from a hunting expedition. They reach the edge of a hill, catching a glimpse of the winter landscape stretched before them in the valley below. The hunters in the painting are portrayed as the ones acting under compulsion and not free will. The men are seen acting the way they are because of a certain kind of upbringing where in they have been conditioned in a specific manner so far as the ideas of human folly, death, superstition and other frailties are concerned. The hunters are compelled to fulfill their obligation, to continue their quest despite the unpredictable and ferocious winter grip. In a similar vein, the short story uses a stark, understated style to reveal the cruelty, selfishness, and emotional emptiness beneath the surface of ordinary lives. The story follows three seemingly average men on a hunting trip, yet their interactions—marked by teasing, lies, and shifting alliances—gradually expose deep moral failures and casual indifference to suffering. Wolff's minimalist prose avoids sentimentality and focuses instead on small, unsettling details: petty rivalries, thoughtless decisions, and the bleak, frozen landscape that mirrors the men's emotional coldness. Wolff says nothing good about friendships endangered and sustained by superficial concerns. Through the three hunters, Tub, Kenny and Frank, the three men on an expedition, Wolff successfully strikes one of those harsher notes in portraying the fickle and unpredictable nature of human contact. The story's realism feels "dirty" because it portrays ordinary people behaving in disturbingly ordinary ways, showing how everyday friendships can be shaped by power, betrayal, and self-interest. Through a simple plot and restrained language, Wolff reveals the darker truths hidden within routine human behavior, which is central to the dirty realist aesthetic.*

"An Episode in the Life of Professor Brooke" examines the moral complacency and self-deception of an English professor who imagines himself principled and compassionate but repeatedly fails to act courageously. Professor Brooke sees himself as a thoughtful, humane academic—someone who values decency and integrity—yet the story exposes the gap between this self-image and the decisions he actually makes. When faced with the uncomfortable situation involving his former student Ruth Kerrigan, who believes he inspired her writing dreams, Brooke tries to navigate the encounter without openly rejecting her or taking responsibility for the unintended power he once held over her. His politeness becomes a form of cowardice: he avoids honesty in order to protect his own comfort, even as he senses that both of them are trapped in a vaguely humiliating interaction. Wolff uses **irony** to highlight this disconnect between Brooke's inner narrative and his real behavior. Brooke imagines he is a sensitive mentor, yet he touches Ruth only because he feels he should; he meets her only because refusing would seem unkind; he listens to her sad story without offering meaningful empathy. The more he tries to preserve his dignity, the more foolish and ineffectual he appears.

The story subtly critiques the intellectual class—people who claim moral sophistication yet struggle to enact their values when confronted with messy, real human situations. The story also explores **power dynamics** and the unintended consequences of influence. Brooke once played a small role in Ruth’s life, but to Ruth, that influence became enormous. Wolff shows how teachers, mentors, and authority figures can leave emotional marks without realizing it, and how the people who admire them may carry illusions that are painful to break. Brooke’s discomfort emerges from his recognition that he cannot live up to the version of himself that Ruth still imagines. In his typical style, Wolff employs restrained, realistic narration that focuses on awkward gestures, half-spoken thoughts, and the professor’s anxious inner commentary. This creates a quiet tension that builds toward the story’s closing moment, where Brooke realizes he has not actually helped Ruth at all—nor protected his own sense of integrity. Instead, he is left feeling diminished, his moral self-image shaken by a single, awkward episode.

The next story “Say Yes” is about an unnamed husband and his wife who are fighting over an argument concerning the rightness or wrongness of interracial relationships and marriages. The story unfolds during the mundane task of washing dishes, yet this simple setting becomes the stage for a conversation that reveals the husband’s unacknowledged prejudice and the couple’s fragile intimacy. Wolff’s minimalist, restrained prose—built on clipped dialogue, subtle gestures, and understated description—allows the emotional discomfort to surface quietly rather than through dramatic events. The characters themselves are typical of dirty realism: flawed, ordinary people whose limitations and self-deceptions emerge in small, telling moments. Through this intimate slice of domestic life, Wolff uncovers the “messiness” beneath the couple’s polite interactions, showing how everyday conversations can expose hidden biases and threaten the stability of a relationship, which is central to the dirty-realist aesthetic.

“*The Night in Question*” emerges through Tobias Wolff’s unsentimental portrayal of ordinary lives marked by trauma, obligation, and morally ambiguous love. Rather than dramatizing the siblings’ relationship with melodramatic flourishes, he grounds their conflict in the small, recognizable textures of working-class American life—crowded apartments, shifting jobs, unstable parents, and emotional debts accumulated over years of hardship. The story’s moral dilemma—whether a father should sacrifice his child to save strangers—is presented not as philosophical abstraction but as something filtered through the siblings’ lived experience of abuse, loyalty, and survival. Wolff’s stripped-down style intensifies this realism: dialogue is plain, gestures are minimal, and emotions surface not through declarations but through awkward pauses, defensive humor, and quiet moments of surrender. In typical dirty-realist fashion, the story suggests that profound ethical questions are inseparable from the messy, painful, and often un-heroic circumstances of everyday life.

“*Smorgasbord*” appears through Wolff’s unsparing depiction of an ordinary young man whose attempt at social sophistication unravels in a moment of bodily failure and humiliation. Instead of presenting coming-of-age or self-improvement as uplifting, Wolff focuses on the small, awkward details of everyday life—the unfamiliar

dishes, the strained politeness, the anxiety of wanting to impress people who barely notice him. The story's realism lies in its refusal to dramatize or moralize; Anders's embarrassment is shown plainly, through understated description, clipped dialogue, and the quiet horror of knowing one's carefully constructed self-image can collapse without warning. Nothing extraordinary happens, yet the incident exposes deeper truths about class aspiration, insecurity, and the fragile performances that shape social identity. This blend of mundane setting, emotional restraint, and psychological precision is what gives "*Smorgasbord*" its distinctly dirty-realist texture.

*"Face to Face"* is the story of Virginia and Robert who are recently divorced and have begun dating each other. It is a tale of loss and loneliness and the ways by which two people deal with them. This story is told from the perspective of Virginia, a woman. Even this story carries echoes of Wolff's own life. The protagonist, Virginia overlaps a significant amount with Wolff's real life mother Rosemary and the man she's dating and getting to know has similarities with Wolff's real life stepfather Dwight. He's not as evil certainly, though one could say that their relationship is still at a very early stage, and that Dwight himself hasn't shown anywhere near the depth of his rottenness this early with Rosemary.

The story starts with Virginia's concern about Ricky, her son who is still unable to make sense of the loss he has incurred by his parents' divorce. In his school drawing assignments, he divulges both the problem and his attempt to solve it, to seek some sort of personal equilibrium. "All the pictures [he drew] showed the same thing: a man and a woman with a little boy between them, holding hands and grinning off the page." (61) Upon Alice's insistence, Virginia and Robert start getting to know each other. The jolt of the divorce has shaken the belief of both Virginia and Robert. Their loneliness and mistrust of others have forced them to reassess the value of their lives. Of the two, it is Robert who is affected more by the divorce. In fact, it is unclear whether his negative mind-set towards women leads to his divorce or the divorce has brought about this temperament.

Like Wolff's real life mother Rosemary, Virginia is also depicted as a strong-headed woman unlike his step-father, Dwight. Robert's portrayal as an insecure and dysfunctional man is a strong resemblance to Dwight's condition, a reference of the same is found in his memoir *This Boy's Life*. Robert's failed marriage has transformed him into an insecure yet brutal man. He doesn't trust women and the only thing he does is, exert his brute force on others, especially, Virginia. In Vancouver on a weekend trip, owing to his insecurity and anxiety he drinks a lot and forces Virginia to participate in his brutal sex game:

Just after sunrise, Virginia started awake and felt Robert's hand on her breast. He was squeezing her softly. It surprised her and she looked over at him. He lay on his side, facing her, eyes closed. He moved his hand to her other breast. He squeezed there for awhile, and then he threw his arm around her and pulled her close. Still with his eyes close, he began to kiss her on her shoulders and neck. She hoped he wouldn't kiss her on the mouth. He rolled over on top of her and wedged his legs between hers. He forced her legs apart. It didn't last long, and it hurt. (67)

The extract signifies that Robert has lost his basic human decency and succumbed to his insecurities arising out of his failed marriage. Wolff has presented contrasting characters in this story. On one hand there is Robert, who has lost all hope and has surrendered to his insecurities by always playing the victim card and expects everyone else to understand him, and on the other, there is Virginia, who could have easily succumbed to injury but she comes through her loneliness and is triumphant.

It becomes evident from the analysis of Wolff's stories that his life experiences have immensely shaped his works. Wolff's fictional narratives, exhibit an underlying personal reference, an inherent self-reflection. His literary craft has heavily relied upon the memory of his early life experiences. Most of the stories are character driven and have dealt with the themes of self-invention, honesty, truth, deception, existential crisis, familial relations, broken marriages, reconciliations, Army, Vietnam and academia. His stories are about real people and their real struggles. Although the labeling for obvious purposes is fiction, the narratives are seemingly real in the portrayal of characters and situations. Absence of superheroes in his stories has established him as a realistic writer. The way he has crafted his art in all these years has earned him a lot of literary eminence and recognition. The National Medal of Arts conferred to him in 2015 stands testimony to his special craft. It is difficult not to find autobiographical elements in his works of fiction. With his precise and evocative language, Wolff has been able to give us an insight into the lives of a diverse range of characters—writers, soldiers, fathers, mothers, teachers, ambitious teenagers, literary critics, siblings, book critics and many more—struggling with their choices and decisions. In his own way Tobias Wolff has extended and enriched one of the oldest traditions of human communication story telling.

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## ARCHAEOLOGICAL REMAINS AT BANKADAGADA

Rabinarayan Swain

### ABSTRACT

*During the 6th to 7th Century A.D., the Sailodbhavas rose as a formidable force, expanding their influence from the Mahanadi in the north to Mahendragiri in the south. They governed over Kongoda Mandala, situated in the undivided Ganjam and Puri districts. Vijayakongodavasaka, the capital of Kongoda Mandala, has been identified as modern Bankadagada, located on the bank of the Salia River in the northern part of Salia Dam. For around two centuries, from the middle of the sixth century to 736 A.D., Bankadagada as the capital of Kongoda Mandala, held great significance in the history of Eastern India, serving as both the political and religious center of the Sailodbhava dynasty. This site boasts a rich heritage, featuring the expansive base of the Swopneswar Dev Shiva temple, adorned with intricate stone carvings, Brahmi inscriptions etched onto a large granite stone, various detached sculptures, and remnants of fort walls.*

**Keywords** – Mandala, Astayatana, Giri Durga, sanctum, Brahmi, Mouza, Sahasralinga, Jagamohan.

### INTRODUCTION

The capital of Kongoda is primarily documented through inscriptions, monuments, and Chinese accounts. Kongoda was an irregularly shaped country, roughly spanning from Mount Mahendra in the south to Bhubaneswar in the north. The Sailodbhava kings did not explicitly mention the capital of their kingdom in any of their charters. Their copper plate grants were granted at various times from different locations such as Kongoda, Saumyapura, Matrichandra Pataka, Alanghapura Kota, Asilida, and Kanakontala. These places seem to have been the main headquarters and important camps of the kings. Their grants indicate that Kongoda was both the name of their country and their capital. According to epigraphic records, it is certain that the town of Kongoda was located on the bank of the river Salia, although scholars have debated the exact location of the site. During a presentation at the Indian History Congress, Cuttack Session, Mr. S Patnaik brought up an interesting point regarding the location of the capital of Kongoda Mandala. He proposes that the capital of Kongoda was situated at the modern Bankada, approximately 20 miles from Kalupadaghat. The area is indeed abundant in archaeological remains dating from the post-Gupta period to medieval times. The region is rich in archaeological artefacts dating from the post-Gupta era to the medieval period, and it is located approximately 20 miles away from Kalupadaghat. Given that Salima from the Ganjam plates is associated with the Salia rivulet, which is in close proximity to the area, it is likely that the capital of Kongoda Mandala was situated in the hilly area of Bankada.

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In his texts, the Chinese traveler and philosopher Hiuen Tsang mentioned visiting Bankadagada, where the Sailodbhavas were referenced. During the 6th century AD, Hiuen-Tsang traveled to India and described the capital as being about 3 to 4 miles in circumference and approximately 1 to 1 and 1/2 miles in diameter. This indicates that the capital, which was 20 Li in circumference, thrived in the region near the modern town of Banapur, at the Bankada fort and was the capital of the Sailodbhavas. The finding was supported by Odisha state archaeology. Bankada is a Giri Durga(gada), also known as a hill fort, that currently bears the former glory of this ancient civilization. The fort's current name seems to have originated from the name of a hill situated on the fort's eastern side.

Bankada Fort is situated in the Niladriprasad grama panchayat of Banapur tahasil within the present Khurdha district. It is located approximately 22 km from Banapur, situated on the valley of the Salima or Salia River, which now flows in a circular manner around the fort. Bankada Fort is situated in the mala Punjima Mouza and is close to Berbera Forest, known for being one of the densest forests in the state. The area contains well-established teak plantations, some of which date back to the pre-independence era. This historical site can be accessed from either Banapur or Berhampur and for those traveling from Bhubaneswar, reaching Balugaon (by train) or Banapur (by bus) is necessary. The total area of Bankadagada is 355 hectares according to data available for the year 2009.

#### **FINDING MATERIALS & METHOD USED**

The fort is positioned approximately 1000 feet above sea level, and although it is currently in a state of disrepair, remnants of its wall and rampart are still visible. The fort area has not been excavated, but several deteriorated structures can be observed on the surface. The earthmounds within the fortified area are believed to have served as sites for the royal palace. Among the running heaps, sections of the mud rampart and a long wall can be identified. Additionally, there are traces of a stone-built well and numerous sculptures dating from the post-Gupta period to the pre-medieval era. The outer wall's rectangular shape has been destroyed, with nearby villagers using the stones for constructing their own houses. On another side of the Bankada hill, remnants of a stone-built well and several sculptures of archaeological significance can be found. A silted-up tank known as Gopa Sagar, covering an area of about 20 acres, is also located here. Adjacent to Bankada Fort, a more recent garh called Niladri Prasad was constructed by Niladri Prasad Mansingh, the then-*raja* of Banapur in the 19th century.

Bankada Hill protects this hill fort from the east, while Birajai Hill does so from the west, Panaharaj Hill from the south, and Dungimal Hill from the north. Consequently, the site containing historical remnants is enclosed by these four hills. A stream flows through the fort area and merges with the Salia River. The site was likely chosen due to its protection by the hills and dense, almost impenetrable forest on all sides. The strategic significance of the Bankada fort can be attributed to several reasons. Firstly, the hilly terrain of the country acted as an advantage for self-protection in times of danger. Secondly, the nearby Salia River, connected to Chilika Lake, served as a natural harbor for various purposes.

Adjacent to this site, there is a temple of Siva in a dilapidated state. A pillar located a few yards from the temple displays sculptural specimens from the post-Gupta period. The figure of a human couple elegantly carved into the stone pillar showcases the ideological art of Kongoda in the seventh century A.D. The presiding deity of the place, goddess Birajai temple, is situated in the nearby neighbourhood of the fort. In the vicinity, there are nine old temples collectively known as Na Deula Thakura. The temple at Bankadagada, currently known as Swopneswar temple, has been transformed into a living temple after partial restoration by the state archaeology department. Based on its features, it can be dated to the 6-7th centuries. The temple features rare Astayatana architecture, with seven sub-shrines around the main temple, three on both sides and one at the rear. A large Sahasra Linga is worshipped inside the subsidiary temple in the north-eastern corner. The main temple currently houses the Shiva Linga as the presiding deity without any ceiling. Outside the temple, a large stone slab with an inscription in the Brahmi script lies at the entrance, and another one was noticed below the Nandi in front of the doorjamb. Despite being in ruins, the temple still reflects its architectural grandeur. The temple walls are adorned with numerous unidentified sculptures from an earlier period of temple construction. The temple complex also contains numerous broken sculptures scattered all over.

The primary aim of the current research paper is to systematically record and critically describe the Bankadagada site. While incorporating the traditional approach into the analysis and presentation, the present study represents a rational synthesis of these methods. This involved logical, critical, and analytical thinking to re-evaluate, modify, or completely rewrite the existing source material and present new conclusions. Information for the study was sourced from both primary and secondary sources, with primary sources including ancient remains, inscriptions, accounts of foreigners, and more importantly extensive fieldwork. Secondary sources of information encompass catalogs, journals, commemorative volumes, and more, although these sources are scattered and limited. Therefore, the study made an effort to utilize them after thorough critical examination.

## **RESULT & DISCUSSION**

Bankadagada, once a thriving town and the capital city of the Sailodbhava dynasty rulers, now lies in ruins. The Sailodbhava kings were responsible for constructing the earliest group of temples in central Orissa. In 1976, extensive exploration of the mounds in Bankadagada led to the selection of a mound containing temple pillars from the post-Gupta period for trial excavation, which continued until 1981. During the exploration of the fort, archaeologists discovered sculptures with Gupta characteristics and remnants of architecture. This excavation uncovered the existence of the Jagamohan attached to the sanctum, which was previously not found in the early groups of temples.

The Sailodbhava rulers held significant power during the 6<sup>th</sup> to 7<sup>th</sup> century, and they are believed to have introduced the culture of temple building for the first time in the state. Initially, the temples were constructed like an amphitheater, without a cover. However, in the 7<sup>th</sup> century, the style of temple construction evolved, and covered temples emerged. In addition to the temple complex, eight inscriptional slabs recovered

from the site can be dated paleographically to the 6<sup>th</sup> and 7<sup>th</sup> centuries. Near the fort, there is a stone slab with an intact inscription of two lines lying on the ground, but till now it remains undeciphered.

#### **CONCLUSION**

Following the decline of the Sailodbhavas, Kongoda was unable to maintain its separate existence and was subsequently taken over by the Bhaumakaras. Bankadagada witnessed the rise and fall of the Sailodbhava rulers over the years. This ancient fort, known for its archaeological significance, serves as a silent witness to the ancient civilization. The remnants of the fort, located at the base of Banapur, are still visible today, serving as a reminder of its former glory. I hope that this historically significant site will receive more attention so that its artefacts are preserved for future generations and its detailed history can be uncovered.

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## RAJA BAHADUR RAMACHANDRA MARDARAJ DEO: The Unsung leader of Separate Odisha Province

T. Akshya Kumar

### ABSTRACT

*Rama Chandra Mardaraj Deo played a pivotal role in the formation of a separate Odisha province. His contributions include advocating for a distinct province, emphasizing Odisha's uniqueness, and pushing for better governance. Notably, he participated in the 3rd Round Table Conference in London, impressing upon the British government the need for a separate Odisha province, which led to an announcement by Samuel Hoare, the High Commissioner of British India, for the formation of an independent Odisha province. Deo collaborated with other prominent figures, such as Maharaja Krushna Chandra Gajapati, to push for the amalgamation of Odia-speaking regions and the creation of a unified province. His efforts earned him recognition as the "Architect of Modern Odisha" and "King of Bridges" for his work on irrigation facilities and bridges in the state.*

**Keywords:** Mardaraj Deo, Orissa, Province, Ganjam

The death of Mukunda deva, the last independent ruler of the Hindu Kingdom (Bhoi Dynasty) of Orissa was followed by a long period of political confusion and territorial disintegration in Orissa. Orissa remained under the Afghans, Mughals, Marathas and the British at different period. Southern Orissa (undivided Ganjam) was conquered by the British from the Niizam of Hyderabad in 1759 C.E. and was attached to the Madras Presidency till 1936 C.E. the northern Orissa consisting Balasore, Cuttack and Puri districts was conquered by the British from the Marathas in 1803 C.E. and remained under Bengal till 1912 C.E. and there after became parts of the province of Bihar and Orissa. Sambalpur in Western Orissa was annexed in 1849 C.E. and remained a part of Central Provinces till 1905 C.E. Thus the Oriya's found themselves sandwiched on three sides. On one side Bengalis, other side the Telugus and the western side, the Hindi speaking people encircled them and tried to impose their own language and culture on the Oriya's of their respective areas. In all these provinces, Oriya felt neglected and dominated by the linguistic majorities and particularly felt distressed at the deliberate effort to abolish Oriya language. The last two decades of 19<sup>th</sup> century in Orissa saw steady growth and progress of education and rise of an elite class who raised their voice for the formation of separate Odisha province through language movement.

The formation of Odisha as a separate province is a landmark in the modern history of this land. The fragments Oriya-speaking tracts which remained in Bengal, Bihar, Madras Presidency and Central Province were last united and the separate province of Odisha was formed on 1<sup>st</sup> April 1936. The formation became possible due to the untiring effort by several unsung heroes and sisterhoods of Odisha. Among them one of the most notable leader was Raja Bahadur Rama Chandra Mardaraj Deo.

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### **Early Life of Raja Bahadur Rama Chandra Mardaraj Deo**

The Khallikote Raj Family was mind and spirit of the Odia nationalist movement which aimed at linguistic, literary, cultural and territorial integration of Odia-speaking people with a separate identity of their own. Raja Bahadur Rama Chandra Mardaraj Deo was the 31<sup>st</sup> King of Khallikote Royal Family. He was born on 13<sup>th</sup> January 1900 to King Shri Harihar Mardraj Deo and Queen Smt. Kanak Manjari. As a child, the prince was nick named 'Eric' and was in the best of health and spirits. He was brought up under the care and guidance of Governess Mrs. F. Harvey Dunn. On the second birth anniversary of the prince, Raja Harihara Mardaraj, with the sound counselling of Pandit Neelamani Vidyaratna, who was then at Khallikote and editing the paper Prajabandhu, invited some distinguished nationalists from all over Orissa to a conference at Snodgrass House, Rambha. They included Sri. Madhusudan Das, Sri. Ramchandra Bhanja Deo, Fakirmohan Senapati, Gopalchandra Praharaj, Gopabandhu Das and many others who were at the time in the forefront of national and cultural life of Orissa. It was in this conference and under the auspices of an occasion as this that the assembled leaders decided to give unto themselves an Oriya national body and work unitedly for formation of Orissa State. This grand move took a concrete shape in the Ganjam National Conference which held its first session in April 1903 at Berhampur under the Presidentship of the great nationalist Syamasundar Rajguru. This conference paved the way for formation of Utkal Sammilani under the able leadership of Mr. Madhusudan Das which held its first session at Cuttack on 30<sup>th</sup> December 1903. Maharaja Sriramchandra Bhanja Deo presided over the Utkal Union Conference. But to the misfortune of Odias when the Odia nationalist Movement was getting a boost, Raja Harihara Mardraj met with an untimely death on 20<sup>th</sup> July 1909 bereaving the people and the young prince of precious parental care and upbringing. The Prince being minor, the Estate of Khallikote was kept under the Madras Court of Wards. Prince Ramachandra was sent for schooling at Newington, Madras. He studied at Christian College up to the age of his eligibility to take charge of his own Estate. In 1918 and 1919 the district of Ganjam, Puri and Visakhapatnam were afflicted by a terrible famine due to short of monsoon. The Government servants remained apathetic to this utter situation. They did not inform the Madras Government in time. Neglecting his studies, Prince Ramachandra Mardaraj moved around in the villages of his estate, met with famine stricken people, stood at their door steps as one of their own and worked hard in organizing relief and other assistance. At last he informed it to the Madras Governor, Lord Willingdon. Lord Willingdon personally visited the drought affected areas and took steps for the construction of roads and canals. On 14<sup>th</sup> January 1921, Raja Ramachandra Mardraj Deo came to the throne of Khallikote royal family as the 31<sup>st</sup> King. His benevolent activities created a niche for himself in the hearts of people in Khallikote and beyond. He was married to Rani Chandrapriya Devi of Saraikala Royal family in 1918. The new Queen was pious and was a true partner in the life of Raja Sahib during all the dilemmas and deliberations of his life. Their only child Sri Purnachandra Mardaraj was born in 1930. The Raja Sahib was a very good host. The Grand Rambha Palace had the privilege of having Mahatma Gandhi in December, 1927; Pandit Jawaharlal Nehru, U.N. Dhebar, Lalbahadur Sastri in May 1955 and Dr.

Radhakrishnan in 1958. The British Governor Generals and Governors also paid visit to this palace. Here was Orissa born for the Utkal Sammilani which worked for formation of separate Orissa province.

### **CONTRIBUTIONS IN MAKING OF SEPARATE ODISHA PROVINCE**

#### **As a true Nationalist:**

Raja Rama Chandra was associated with the Odia movement from the very moment he came to the earth. The dream of his father, the formation of separate province, took the proper shape during his time. He kept himself associated with the movement actively from the day he took the responsibility of his Kingdom. His close association with Maharaja Krushna Chandra Gajapati, Chikiti King Goura Chandra Mardraj, Niranjan Patnaik & Hare Krushna Mahatab and his contributions made the movement successful. Ramachandra Mardaraj was also a true nationalist. He was working sincerely for both the independence of India and amalgamation of Odia speaking areas. When the peasant movement was gaining ground in Odisha under the leadership of Biswanath Das in 1927 against the land revenue and atrocities met by the managers, Mahatma Gandhi arrived at the Rambha palace during his visit to Odisha. He did not hesitate to invite Mahatma Gandhi to his palace in December 1927 knowing fully well that Gandhiji was the enemy of British Government. Gandhi stayed at Rambha Royal Palace from 29 December 1927 to 1st January 1928. The sympathetic attitude of Gandhiji towards Odias attracted the attention of Ramachandra Mardaraj.

In 1924 A.D the Government of India was setup a committee called Philip-Duff Committee by appointing two officers named C.L. Philip and A.C Duff to make detailed enquiry on the spot regarding the attitude of the Odia inhabitants of the Madras Presidency towards the question of amalgamation of the tracts inhabited by them with Odisha. The appointment of the Committee brought a ray of hope and Raja Ramachandra was sincerely seized with the work of organizing people for meeting with the committee and registering their positive consent. The commission also visited Visakhapatnam district whereas the Maharaja of Jeypore gave his opinion against the amalgamation, the Odia inhabitants of the district strongly supported the proposed union. The Utkal Samaj of Visakhapatnam met on 2nd October 1924 with Sri Vikram Dev Verma in chair and passed a resolution for merger. But the Commission followed the census report of 1921 A.D for their enquiry and stated in their report that except Koraput, Jeypore and Nabarangpur Taluks nowhere the Odias formed majority in the Visakhapatnam agency. The Commission visited Ganjam district next. All the Zamindars of the district assembled on 22nd November 1924 and resolved in favour of amalgamation. In their evidence to the Commission, the Zamindars of Parlakhemundi, Khalilikote, Athagarh, Dharakote, Manuja, Chikiti, Badagda, Sheragarh, Tekkali, Surangi, Nadigram, Tarala, Bobbili and Jalantara etc. expressed desire to be transferred to Odisha. Mr. C.L. Philip and Mr. A.C. Duff came to Rambha, stayed in the palace from 17th to 21st December 1924 as guests of the Rajasahib, Ramchandra Mardaraj. A well-attended public meeting was organized at Khallikote garh and the Committee was greatly impressed to observe the eagerness of the people for merger of Ganjam with Odisha. Ramachandra Mardraj convinced the Commission giving all the logical arguments for the amalgamation of Odia-Speaking

areas. The meeting was first of its kind at Khallikote. Everywhere in Ganjam the Commission got the positive response for the amalgamation of Odia-Speaking areas. The report of the Committee was in favour of amalgamation. In a significant opinion, the committee stated that Oriya influence was prevailed to the north of Narsanpeta and Ganjam, and from Tekkali to Khallikote should go to Orissa. The movement for unification of Orissa was relentlessly carried on. Stalwarts like Sri Krishnachandra Gajapati, Raja Gourachandra Deb, Sashibhusan Rath, Niranjan Patnaik were at the fore front. In such an august galaxy, Raja Ramachandra Mardraj carved out a special place for him and was immediately recognised as the most resourceful leader.

On 21st August 1932 a Special meeting of Utkal Sammilani was held at Berhampur for discussion of the O'Donnel Report. Raja Ramachandra Mardraj while inaugurating the Conference forcefully emphasized on the merger of entire Oriya tracts in Madras Presidency with Orissa. Raja Ramachandra Mardraj always held that the new province was to be formed as per the recommendations of Philip-Duff Committee and anything less was unacceptable.

In December 1932 Raja Ramachandra Mardaraj was invited to London as a representative of the zamindars of south India for the 3rd Round Table Conference. He snatched this opportunity and appropriated everything out of the same. In the Round Table Conference, his arguments were forceful, to the point and data based. He was listened to with attention and concern. To augment his approach for earning the sympathy of British Government he hosted the famous Orissa Banquet on 12th January 1933 and invited Sir Samuel Hoare, the Secretary of State for India to grace the same. Sir Samuel Hoare, giving full support for the separate Orissa province, had declared in the Round Table Conference on 24th December 1932 "Basing our views upon the reports of those enquiries on what appears to be a very general agreement both in India and Britain, we have come definitely to the conclusion that Sindh and Orissa should both be separate provinces." Sir Samuel was well pleased to be at the Banquet and there was all indication of his full support for Orissa in his short speech before the dignitaries and august participants. On receiving this grand news, the great Maharaja Krishnachandra Gajapati was overjoyed and cabled to Raja Ramachandra Mardaraj from Orissa : "My dear Khallikote, Hearty congratulations on your most wonderful and historical achievements for the Oriyas." After the deliberations in the Round Table Conferences, the British Government constituted the Joint Parliamentary Committee to initiate further steps in the matter. Raja Ramachandra Mardaraj appeared before the J.P.C. in 1933 and again placed the just cause before them. The Government of India Act 1935 was adopted, in Clause 289 of which the formation of Orissa as a separate province was provided for. The much awaited Orissa of our dreams was born on 1st April 1936 with six districts of Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput. In the hall of Ravenshaw College, Sir Courtney Terrel, the Chief Justice of Patna High Court administered the oath of Office to Sir John Austin Hubback as the first Governor.

In the year 1937, the first Orissa Legislative Assembly was formed to which Raja Mardraj was elected as a member. He became a Member of Indian Central Legislature from 1945-51. He was elected to Orissa Assembly from Khallikote Constituency in 1951

and from Kodala in 1957. He was a member of the Orissa cabinet from 1957-61. He earned the title of Raja in 1934, Raja Bahadur in 1937 and Sir in 1945 as a mark of distinction from the British Government.

**AS A BENEVOLENT KING:**

Raja bahadur Ramachandra Mardaraj had significant contribution for the development of Education and Communication system in Orissa. In 1922, he was nominated as president of the Ganjam District Board. Under his leadership, Bridges over all the Rivers and Rivulets of the district were constructed, Roads were upgraded. Ganjam was the only district where communication became smooth and remote corners became accessible. The District Board opened Primary, Middle English Modern Vernacular and High Schools in all corners for the education of the rural poor. He was instrumental in the development of Khallikota College, Berhampur and in the establishment of Science College at Hinjilicut (1963), Rama Chandra Mardaraj Science College (1964) and the College of Fine Arts and Crafts (1967). He also founded a Girl's High School and a Boy's High School at Berhampur.

He was a dynamic leader with full of creative energy. His wide administrative and political experience and competence was a source of strength and inspiration for people who worked with him. He dedicated his life completely for the people of Orissa and worked for their welfare. The great Raja Sahib breathed his last on 23rd January 1963.

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## REFORMATIVE REFLECTION IN NEO- VAISHNAVISM OF SRI CHAITANYA

Ashis kumar Sahoo

### ABSTRACT

*Bhakti Movement constitutes an important chapter in the history of medieval India. In this movement, Chaitanya played a significant role to change the society. He is not only a religious preacher but also a social reformer. He gave a new touch to the existing vaishnavite faith which became popular as Neo-Vaishnavism. His preaching centers were around Lord Jagannath who according to him is the new incarnation of Krishna and Vishnu. As a Vaishnavite saint, he developed the worship of Radha and Krishna for equal status between man and women. He laid stress on universal love as the means to union with god and popularized the practice of Kirtan. His messages of universal brotherhood, equality, fraternity and casteless society were the various steps for reforming the contemporary society. Kirtan has minimized the caste conflict in social sector. Even he has tried to bring the tribal folk to the main stream of the society through sankirtan. He reconstructs an egalitarian society under the banner of the name of Hari, where there would be no colour, no class and no caste system in the society.*

**Keywords:** Neo-Vaishnavism, Equality, Kirtan, Jagannath, Radha

### Introduction:

Srichaitanya was one of the mystic saints of the Medieval Bhakti cult of India. The ideologies of the Bhakti Movement such as religious tolerance, non-violence, universal fraternity, social justice and last but not least can alloyed devotion to god, were spread by Chaitanya in the entire eastern India through his socio-religious movement of Neo-Vaishnavism. His Bhakti Marg reflected keen devotion, surrender before god and social equality, so it gain popularity. Casteism, conservative idea, rigid religious formalities, social inequality dissatisfied the common people. The main objective of the Chaitanya was to eradicate superstitions and inequalities in the socio-religious field and realization of god by Bhakti. His object was not for social reforms but it was a byproduct of Bhakti. His message of universal brotherhood, equality, fraternity and classless society were the various steps for reforming the contemporary society. He worshiped to Radha and Krishna for equal status among the man and women.

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**Early life and career:**

The greatest saint of the Bhakti movement was Chaitanaya, popularly known as Gouranga Mahapabhu. He was born in 1486 A.D., at Navadeep in West Bengal in a Brahmin family. His childhood name was Nimai or Biswanbar Mishra. He was a promising student and mastered in all branches of Sanskrit learning. After formal education, he married Laxmi. But gradually he developed a sense of detachment towards worldly affairs. At the age 22, he came in contact with a saint named Iswarpuri at Gaya who initiated him with hymns of lord Krishna. Nimai now became a devout worshiper of Krishna. In 1510, at the age of 24, he renounced the world and became a Sanyasi. His name was changed from Nimai to Srichaitanya and went on pilgrimage to various places like Puri, Dwarka, Vrindaban and Mathura. In 1516 he came to Puri and spent the last part of his life here till his death in 1533 A.D.

**Teachings of Chaitanya:**

Chaitanya's preaching centers round lord Jagannath who according to him is the new incarnation of Krishna and Vishnu. In the eyes of Chaitanya, Jagannath was no other than Krishna. Chaitanya was not an originator of Vaishnavism, but his impact started a Neo-Vaishnavite Movement by rendering a new interpretation to faith. As an exponent of neo-vaishnavism, he prudently spread bhakti through medium of Kirtan. Through sankritana, he was able to make vaishnavism a popular mass movement. All the people irrespective of men and women and from Chandal to Brahmin could worship lord Hari or Krishna. He further elaborated that the movement you say that you love god, all human beings will be your brethren and there will be no Brahmin and no Sudra. One of his follower said that "he eats a meal that cooked by a Dom (untouchability community) becomes pre-eminently entitled to the grace of God". The motto of neo-vaishnavism was "even a chandal should be held higher than Brahmin, if he has devotion for God". He spent his time mainly in the houses of lower class men (Nityanada).

It was not that, the cult of bhakti and radha Krishna worship were quite unknow in Orissa before the arrival of Srichaitanya. There was several Krishna worships in Orissa but no worship to Radha. Chaitany began to propagate his faith which based on the cult of Radha Krishna. The earlier Vaishnavism trend was gradually absorbed in to the mainstream of the neo-vaishnavism preached by him. He believed to be the dual incarnation of Radha and Krishna. Radha was conceived as the eternal enjoyed and Krishna as the eternal enjoyer. Radha was conceived not as the wife of Krishna, but the beloved of Krishna. He also developed the worship of Radha and Krishna for equal status among the men and women in the society.

**Social Reforms:**

Srichaitanya's cult spread far and wide in India creating virtually a social revolution. He introduces Kirtan as the means for developing love and devotion for

Kirshna which is unique in Hindu religion. The Hindu had no system of common mass prayer like Muslim. Kirtan is the mass chanting with music in which there is no distinction of caste and other social distinctions. It has minimized the caste conflict in the society. Even he has tried to bring the tribal folk to the main stream of the society through sankirtan. Chaitanya developed spirituality especially among the agricultural tribes and castes who had an inferior position in the social hierarchy. His Kirtan was to reconstruct an egalitarian society under the banner of the name Hari, where there would be no difference between the ruler and the ruled, the learned and the illiterate, the rich and the poor, the Brahmin and the Sudra, the Hindu and the Muslim. His philosophy emphasis on three things simple living with minimum possible item of things, disregard caste rule and spirit of toleration.

Chaitanya played an active role as a socio-religious leader dedicated to uplifting humanity. He possessed a deep sense of service toward the neglected and oppressed sections of society. For him, devotion to God had no meaning unless it was accompanied by genuine love for human beings. He took joy in feeding the poor, and many examples of his charity and hospitality are well recorded. Chaitanya taught that even a *chandal* could be considered superior to a Brahmin if he showed sincere devotion to God. He introduced a new movement in Navadwip as the leader of a small Vaishnava group, initiating what became a significant challenge to the established religious and social order, as well as to the harshness of Muslim rule. By 1500 A.D., his followers openly confronted this oppression an act of considerable importance in the conservative society of the medieval period. The Panchasakha therefore declared that they had the sudra prosperity as the determining prosperity and thus they were sudra. They once advised to their followers to be "Modest like grasses and tolerant like tree". Chaitanya further advised "to respect everybody without expecting the honour in return and those who will do it, will obtain the grace of Hari". Chaitanya also condemned priestly ritualism and caste segregation and is said to have admitted many Musalmans and Hindus lower castes to membership and to have regarded all devotees of Krishna as an equal. Also worth of note is the fact that, several distinguished disciples of Chaitnya were traders by caste. Rupa and Sanatana two high rank officials of Hussain Shah of Bengal also a rodent disciples of Srichaitanya.

Chaitanya established himself as a major reformer by challenging the practice of untouchability. He believed that even a *chandal* should not be looked down upon if he is devoted to the name of Krishna, and that a Brahmin does not deserve respect if he behaves dishonestly. Compassion for all living beings was the guiding inspiration behind Chaitanya's actions. He aimed to bring about an inner transformation in people and to draw them toward his ideals of universal love and tolerance. His guidance on leading a disciplined life before attaining higher spiritual

bliss was both broad and meaningful. This is evident in his emphasis on individual freedom of thought. Overall, Chaitanya sought social change through moral upliftment and spiritual development.

He was entirely successful in his missionaries' activities transforming the Indian society to his evangelical order through sankirtana. He ushered in an era of cultural renaissance against political turmoil caused an account of Muslim rule over an orthodox society. Now a day's people resort to sankirtan irrespective of castes and creed reminds us the significance.

Chaitanya's cultural legacy has had a profound influence on the people of West Bengal and Odisha. Even today, many regard him as an incarnation of Lord Krishna. He is often described as a forerunner of the cultural renaissance in Bengal. Chaitanya and his followers were committed to eliminating the injustices of the caste system from society. His impact extended to the Jagannath Temple in Puri and the Gajapati kings, who oversaw the temple's administration. As a result of his influence, several changes were introduced in the temple's rituals (*seba-puja*) in accordance with Chaitanya's philosophical teachings and sectarian beliefs.

**Conclusion:**

Therefore, Chaitanya was not only a religious reformer, but also influenced the social ideas. He freed Hinduism from the shackles of Brahmins and opened its portals to the common man, irrespective of caste, creed, religion, gender and nationality. He protected the weak and the vulnerable like Lord Sri Krishna of Mahabharata. He protected the oppressed and crushed the oppression but the means he adopted was unlike Krishna.

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# A Historical Perspective on the Inclusion of Odia-Speaking Tracts: Seraikela and Kharsawan

Ramesh Chandra Mahanta

## ABSTRACT

*This paper discusses the historical demand to include the Odia-speaking areas of Seraikela and Kharsawan within Odisha. These princely states were located at the western edge of the Odia-speaking region and became important in debates over language and territory during the late colonial and early post-independence periods. The study shows how Odia-speaking people expressed their desire for inclusion through petitions, public meetings, and newspapers. It also examines how the colonial government and later Indian authorities responded to these demands. The paper argues that the issue reflects the difficulties of forming states based on language and highlights the gap between popular aspirations and political decisions in modern India.*

**Keywords:** *Odia-speaking tracts, Seraikela and Kharsawan, Odisha, linguistic identity, territorial inclusion.*

## INTRODUCTION

After India gained independence in 1947, one of the biggest and most debated challenges before the government was how to organise the country into different states. The question of state reorganisation was not only political but also deeply connected to the linguistic, cultural, and regional identities of the people. Many groups across India felt that the new states should be created in such a way that people who spoke the same language and shared similar cultural traditions could live together under one administration. As a result, movements began in different parts of the country demanding linguistically based states. Responding to these growing demands, the Government of India set up the States Reorganisation Commission (SRC) in 1953.

The main task of the Commission was to study India's existing state boundaries and recommend new ones that would better reflect the country's linguistic and cultural identities. However, the Commission also had to think about other important issues, such as administrative efficiency, economic development, and national unity (Ramachandra, 2004, p. 45). When its recommendations were implemented in 1956, India witnessed the creation of linguistically based states such as Andhra Pradesh, Kerala, Karnataka, and Maharashtra, among others. Although the process did not solve all the disputes, it marked an important step in recognising India's linguistic diversity while maintaining national unity and administrative stability.

One of the most debated and sensitive issues during the reorganisation of Indian states was the question of the Odia-speaking regions of Seraikela and Kharsawan. These two areas were once princely states, ruled by local kings before India's independence. Both had long-standing cultural and linguistic connections with Odisha, and many people

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living there spoke Odia as their main language. Their traditions, festivals, and social customs were also closely related to those of the Odia-speaking regions. After India became independent in 1947, all the princely states gradually joined the Indian Union, and Seraikela and Kharsawan were no exceptions. However, once they were merged, a serious question arose about which state they should belong to. Geographically, both regions were closer to Bihar, but a large section of their population felt a strong emotional and cultural bond with Odisha (Mishra, 2009, pp. 15-23). This created confusion and disagreement over their political future. The Government of Odisha, along with many local political leaders and social organisations, began to demand that Seraikela and Kharsawan should be included in Odisha, arguing that the people's language, culture, and way of life were more similar to Odisha than to Bihar. On the other hand, the Government of Bihar opposed this idea, saying that these areas were part of Bihar's territory and should remain within it. This controversy reflected the larger challenges faced by independent India in balancing linguistic identity, cultural heritage, and administrative convenience during the reorganisation of states.

#### **THE MERGER PROBLEM**

Over time, the states of Seraikela and Kharsawan were placed under different administrative units for easier management. After the Chotanagpur Commission was created in 1854, these two states came under the Commissioner of Chotanagpur. Their affairs were handled by the Deputy Commissioner, who also acted as the Political Agent for the states until 1916. In 1916, the states were transferred out of Chotanagpur's control, and the Political Agent of the Orissa Feudatory States at Sambalpur became responsible for them. These two states were moved from the Chotanagpur Commission to the Orissa Feudatory States. A few years later, the British decided to combine all the princely states of Eastern India under a single administration. From 1 April 1933, the states of Bihar, Bengal, Orissa, and the Central Provinces were included in the Eastern States Agency, which was headed by an Agent to the Governor-General and had its temporary headquarters at Ranchi.

The Eastern States Agency included all forty princely states of Eastern India, including Seraikella and Kharsawan. The larger states, like Seraikella, were directly managed by the Agent to the Governor-General. The smaller states, including Kharsawan, were managed by the Secretary to the Agent, through the Political Agent at Sambalpur. All the states, except Kharsawan, Kanker, and Seraikella, paid tribute to the British Government. In 1936, the British Government issued a revised sanad to all the states, which defined how Seraikella and Kharsawan would be governed. Seraikella, being a larger state, was classified as a Class 'A' State and had full control over its internal administration. Kharsawan was classified as a Class 'B' State with fewer powers. Because Seraikella had more authority, its ruler was admitted to the Chamber of Princes in 1940 - 41. However, the ruler of Kharsawan, being the head of a Class 'B' state, was not admitted to the Chamber of Princes (Menon, 1956, p. 16).

The post-independence history of Seraikella and Kharsawan is mainly the history of their amalgamation first with the State of Orissa and later with the State of Bihar. Before independence, these states were part of the Orissa Feudatory States under the

Eastern States Agency, which included twenty-six states. Along with fifteen Chhattisgarh states, they did not want to merge with the nearby former British provinces. To solve these problems, Sardar Vallabhbhai Patel, who was in charge of the States Department, decided to merge the Orissa States with the Province of Orissa. In the second week of December 1947, he invited all the rulers of the Orissa States to Cuttack for discussions. On 13 December 1947, Patel, along with V. P. Menon, Secretary of the Ministry of States, met the rulers of both the smaller and larger states. After detailed discussions, the rulers agreed to merge their states with Orissa. Consequently, the rulers of all the Orissa States, including Seraikella and Kharsawan, signed an agreement with the Government of India, giving up all their authority, privileges, and powers. As per the agreement, the Government of Orissa would administer Seraikella and Kharsawan from 1 January 1948, and all the provisions of the agreement became effective from that day (White paper, 1950, pp. 39-40). A conference was held at Cuttack on 14 December 1947, where representatives from both Bihar and Orissa were invited. However, due to floods and lack of airplane services, Bihar's representatives could not attend. As a result, in their absence, Sardar Patel and V. P. Menon decided to merge the two states with Orissa. The decision to merge the states with Orissa was strongly opposed by the people of Bihar. During the conference, the Raja of Kharsawan pointed out that his state was surrounded by the Singhbhum district of Bihar and that the tribal population wanted the state to merge with Bihar. However, V. P. Menon, Secretary of the Ministry of States, advised that the Raja should first agree to merge with Orissa, and that the wishes of the people regarding a final merger with either Bihar or Orissa could be considered later. On this assurance, the Raja of Kharsawan agreed to the merger with Orissa (Menon, 1956, pp. 17-22).

However, the people of Seraikella and Kharsawan were frightened when the Orissa Government sent forces to take over the administration of the two States. Many citizens believed this was a forceful merger with Orissa, while others still hoped the States would merge with Bihar. This created chaos, unrest, and a very tense situation. On 1st January 1948, when the Orissa Government dispatched their magistrates and police to assume control, massive demonstrations broke out at both Seraikella and Kharsawan. Thousands of people, especially tribals, took out processions and protested, carrying bows and arrows as a symbol of resistance. In Kharsawan, the Orissa police fired on the demonstrators, resulting in several deaths, an act that was widely condemned across the country. Following this tragic incident, a strong movement emerged in Kharsawan and Seraikella, aiming to convince the Central Government to transfer these two erstwhile States to Bihar, to which they had historically belonged. In view of this contentious issue, the Government of India decided to appoint a Judge of the Bombay High Court to formally adjudicate the question of integration, considering:

1. The consent of the people
2. Historical, geographical, ethnological, and linguistic factors
3. Economic and administrative considerations

### THE ODISHA GOVERNMENT'S OFFICIAL POSITION

The demand for including Seraikela and Kharsawan in Odisha was formally raised soon after India's independence. Harekrushna Mahatab, Odisha's then Chief Minister, was a key figure in spearheading this movement. His administration asserted that the linguistic principle - the cornerstone of the state's formation should guide the inclusion of all Odia-speaking areas within Odisha's borders (Behera, 2002, p.131). This argument gained strength after the Dar Commission, constituted in 1948, recommended linguistic criteria for reorganising Indian states. Although the Dar Commission's recommendations were not immediately acted upon, they set the stage for future debates on state boundaries. The Odisha government put forward a series of official petitions and memoranda to the Government of India, stressing that the Odia-speaking populations of Seraikela and Kharsawan were at risk of cultural and linguistic marginalisation under Bihar's administration. Mahatab, through his political connections at the central level, lobbied to integrate these regions into Odisha, arguing that they had historically been under Odisha's cultural influence and should be governed accordingly. The government's official stand rested on two key points:

- i. Linguistic Homogeneity: The principle of linguistic homogeneity, which led to Odisha's formation, should be extended to Seraikela and Kharsawan. These regions, being predominantly Odia-speaking, naturally belonged to Odisha.
- ii. Cultural Identity: The Odisha government emphasised that these regions shared cultural practices with Odisha, which starkly contrasted with Bihar's cultural landscape. The Jagannath Cult and other Odia religious traditions were prevalent in these areas, reinforcing the cultural connection (Das, 2008, pp. 52–60).

Cultural and linguistic associations in Odisha, such as the *Utkal Sammilani*, also played a key role in lobbying for the inclusion of these regions. These groups had historically campaigned for a unified Odisha and continued their advocacy by raising awareness about the Odia-speaking populations in Seraikela and Kharsawan. The *Utkal Sammilani* organised cultural events, public meetings, and even marches to the national capital, Delhi, to press their demands (Behera, 2002, pp. 80-105). These events were instrumental in keeping the issue alive both in regional politics and at the national level. While Odisha's government and cultural organisations made a compelling case for including Seraikela and Kharsawan, they faced significant challenges.

The Government of Bihar strongly opposed the transfer of these regions, citing both administrative and economic reasons. Moreover, the central government, particularly the Congress ministry, was reluctant to make drastic changes to state boundaries without thorough deliberation. The States Reorganisation Commission (SRC), established in 1953, also provided a forum for resolving such disputes. However, the SRC was tasked with balancing linguistic and cultural claims with economic viability and administrative coherence considerations. While Odisha's demands were acknowledged, they had to be weighed against Bihar's allegations and the logistical challenges of reorganising these regions.

### **THE POSITION OF BIHAR**

The Government of Bihar was vested in retaining Seraikela and Kharsawan within its administrative control. Historically, these princely states had been under Bihar's jurisdiction during the British colonial period, and their integration into Bihar after independence was seen as natural from an administrative standpoint. Bihar's government, under the leadership of Srikrishna Sinha, took a firm stance against Odisha's demands for these regions. Sinha argued that the areas were economically and strategically crucial to Bihar and that their transfer would weaken administratively and financially (Kodesia, 1969, pp.81-82). Bihar's government contended that Seraikela and Kharsawan were not only from a territorial standpoint but also from an economic perspective. The regions were rich in natural resources, particularly minerals, vital to Bihar's industrial development. Bihar had invested in infrastructure in these regions, and the government argued that their transfer to Odisha would disrupt ongoing developmental projects.

One of the central points in Bihar's opposition to the demand for transferring Seraikela and Kharsawan was the economic value of these regions. Located in the mineral-rich Chotanagpur Plateau, both areas were endowed with deposits of iron ore, manganese, and other valuable minerals, making them significant to Bihar's economic development strategy. The government feared that losing control over these areas would result in a loss of revenue, negatively impacting industrial projects that were either planned or already operational in the region (Mishra, 2009, p. 21). Politically, Seraikela and Kharsawan also had significance for the ruling party in Bihar. Although princely states before independence, both regions had become electoral constituencies after 1947. Leaders from these areas were influential within Bihar's political landscape, and the state's ruling Congress party saw the potential loss of these constituencies as a blow to its political power. In this context, Bihar's government emphasised that retaining control over these regions was a matter of governance and protecting the state's political interests.

### **FORMATION OF THE SRC AND ITS MANDATE**

The States Reorganisation Commission (SRC) was formed in 1953 by the Government of India to address the issue of state boundaries and the reorganisation of states on linguistic and cultural lines. Headed by Justice Fazal Ali, the SRC was tasked with examining the claims of various regions and making recommendations for reorganising states based on linguistic and administrative considerations. The SRC's mandate included addressing the demands of states like Odisha for the inclusion of regions such as Seraikela and Kharsawan and the opposition to such moves from states like Bihar. The memoranda submitted to the SRC by various stakeholders reflected the competing interests and demands related to the future of Seraikela and Kharsawan. The Government of Odisha submitted detailed petitions and memoranda, reiterating its claim to the regions based on the linguistic principle. Odisha's representatives argued that the Odia-speaking population in these regions had long been neglected under Bihar's administration and that their inclusion in Odisha was essential for preserving their linguistic and cultural identity (Behera, 2002, pp. 105-115).

The Government of India, under Prime Minister Jawaharlal Nehru, was tasked with mediating between the conflicting claims of Odisha and Bihar. From the outset, the central government adopted a cautious approach, given the sensitive nature of the issue. Nehru's government recognised that linguistic reorganisation was an important goal, but it was also concerned about maintaining national unity and preventing regional conflicts. The Home Ministry, responsible for overseeing matters related to state boundaries, established several committees and commissions to investigate the claims put forward by both Odisha and Bihar. The central government initially refrained from taking a definitive stance, opting instead to await the recommendations of the States Reorganisation Commission (SRC). However, it did play a role in facilitating dialogue between the two state governments, urging both sides to maintain peace and avoid inflaming regional tensions (Das, 2008, pp. 52-60). At the national level, the Congress leadership was divided on the issue. While some members supported Odisha's demand to include Odia-speaking areas, others, particularly those from Bihar, lobbied against any changes to Bihar's boundaries. This division within the Congress party further complicated the central government's position, as Nehru sought to balance competing regional interests while maintaining the party's integrity (Mishra, 2009, pp. 124-134).

Ultimately, the widespread protests against the merger, particularly among the tribal communities of Seraikela and Kharsawan, played a decisive role in shaping the outcome. The resistance movements highlighted the need for a more nuanced approach to state reorganisation that went beyond linguistic considerations to address the complex socio-cultural dynamics of the regions involved. The SRC's recommendation to keep Saraikela and Kharsawan within Bihar reflected this understanding. It underscored the importance of respecting local identities and ensuring regional harmony in state formation.

#### **CONCLUSION**

The question of including Seraikela and Kharsawan in Odisha shows how difficult it was to reorganise India after independence. Although language was an important factor, it was not the only one. History, administration, economic interests, and the feelings of local people all influenced the final decision. Odisha's demand was based on shared language and culture, and it reflected a long struggle to unite Odia-speaking regions. Bihar, on the other hand, opposed the transfer for administrative and economic reasons. Popular protests, especially by tribal communities, revealed fear and uncertainty about forced decisions and highlighted the limits of a purely linguistic approach. By deciding to keep Seraikela and Kharsawan with Bihar, the States Reorganisation Commission chose stability over linguistic claims. This episode reminds us that state formation in India was shaped by compromise and conflict, and that people's lived experiences mattered as much as political principles.

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## RURAL FEMALE PARTICIPATION IN ECONOMIC ACTIVITIES –A SPATIO TEMPORAL STUDY OF SONEPUR DISTRICT

Priti Plabini Mishra

### ABSTRACT

*The rural female participation in economic activities is considerably greater than the past years. The cultural factors, socio-economic development, influence of science and technology, modernization and rational thinking have transformed the rural females from 'home makers' into 'bread earners'. The economy is deeply rooted by the glaring activities of females. They are engaged in productive activities that are critical to the livelihoods of their households. The participation of rural female is remarkable in the fields of agriculture, handicrafts, village art and crafts, terracotta, textile and Self-Help Groups. Rural female of Sonapur district is extensively involved in agricultural activities. The mode of female participation in agricultural production varies with the landowning status of farm households. Their roles range from managers to landless labourers. In overall agricultural production rural female's average contribution is estimated at 55% to 66% of the total labour. (Orissa Review -Census Special Report,December 2010). The major craft activities practiced by the female artisans are patchwork; appliqué, embroidery, and folder making. These artisans are redefining the cultural dimension during festivals and trade fairs. These crafts are most sought and valued by the customers. The local economy has taken an advance shape after the female participation in terracotta. Their capability of designing products ranging from utility to decoration. The textile and handloom industries have skilled female weavers from rural Sonapur. They are working for hours and boosting the economy. The creative designers are found among these women those who designed the world famous 'Sambalpuri sarees 'for the celebrities. The female involvement in Self-Help-Groups is noteworthy. Formation of Self-Help-Groups has enabled rural female to develop themselves as successful business managers. Also, it has developed their entrepreneurship skills leading to economic progress. The lives of rural females have changed dramatically over time. Social, economic and legislative improvements and scientific advances have allowed females to contribute greatly in the economy. As a result of their economic contribution, they are more valued and respected in the family than before and play a more active role in the family decision making. Females spend a significant amount of their time in the diverse activities which gives a valuable contribution to the economy of the district.*

**Keywords:** Female participation, agriculture, textile, terracotta, entrepreneurship, economic contribution

## **INTRODUCTION**

The significance of studying the role of female in the society is more pertinent than ever because of changing attribute of the society. This is due to the changing social values, increased literacy level, higher female participation in political issues, economy and social upliftments which has given a new face to the present economic scenario.

The striking changes about female involvement, which was confined to only contemporary cities in the past, is now equally manifest in small towns as well as in rural areas. Female play a pivotal role in maintaining rural communities. They make major contribution in the economic activities for which the rural female becomes 'a vital human resource'. This position of the female is gained by their refined skills, hard work, and organizational ability which has enabled the female folk to showcase their inbuilt competencies in the socio-economic structure.

The present paper deals with the rural female participation in Sonepur district, Odisha. This paper tries to derive the role of rural female in the economic development of a backward district like Sonepur of western Odisha. The temple city of Sonepur is located in the central west part of the state of Odisha in the confluence of river Mahanadi and Tel. The rural female has a significant contribution to the economy of the district. They have proved their skills and competencies apart from household chores and child care. The developmental milestones are due to their handwork in agriculture, thinking skills in terracotta, creativity in textile designing and appliqué and leadership in Self-Help Groups.

## **AIM AND OBJECTIVE OF THE STUDY**

1. Spatio-temporal study of the role of female workers in changing rural economy of a remote district like Sonepur in western Odisha between 2001 to 2011.
2. The present study deals with the changing participation rate of rural female in agriculture and textile industry in particular in the above period.
3. The present study tries to find out the participation rate of rural female in the developmental projects facilitated by the National and State government.
4. Finally, the study will explore and analyze the changes happened in rural front in Sonepur district by active participation of rural female in economy.

TABLE - 1

BLOCK	CULTIVATORS		AGRICULTURAL LABOURERS		HOUSEHOLD INDUSTRY	
	2001	2011	2001	2011	2001	2011
BINKA	25.1	30.4	40.3	37.8	34.5	31.6
BIRMAHARAJPUR	17.5	21.8	46.4	44.8	36.6	32.7
DUNGURIPALI	22.2	19.1	55.6	45.3	24.4	38.6
SUBARNAPUR	20.9	27.5	43.8	36.3	33.3	36.6
TARVA	12.1	12.3	54.6	49.7	33.3	38.8
ULLUNDA	17.3	11.8	53.9	54.7	33.3	33.33

(Source- Orissa Economic Survey 2001 and 2011)

DISTRICT LEVEL PARTICIPATION RATE OF WOMEN IN DIFFERENT SHGs IN PERCENTAGE, 2011

SHG PRODUCTS	PARTICIPATION RATE
HANDLOOM	40
TERRACOTTA	9
RICE	21
APPLIQUE	5
FOOD AND SPICES	20
PADDY CRAFT	5

(Source-National Rural Development Council,2011)

#### REASEARCH AND FINDINGS

The study used both primary and secondary sources of information generated from village survey and from govt census and other govt. publications. Some secondary sources Include information from published books, articles, study reports, newspapers, weekly magazine etc.

The study shows that 65% (Economic Survey, Odisha 2011) of the rural female of Sonepur is extensively involved in agricultural activities. However, the nature and extent of their involvement differ with the variations in the agro production system. Rural female lie in a significant position carrying the heavier work burden than male. They hold crucial responsibilities in agriculture contributing a major part in the economic system. They have been the key economic agents of change in the district. Sonepur and Dunguripali has substantial increase in the female agricultural labour force due to the micro credit programs led by the Indian government. The number of cultivators in Ullunda is less(Economic survey ,Orissa,2011) due to outmigration of the landholders to the district headquarters for better prospects.

The rate of participation in terracotta has increased due to its worldwide recognition and formation of SHGs(Self Help groups) like Suresan, Laxminarayan and many more to facilitate it. Entrepreneurship development in terracotta craft has proved a suitable approach for economic empowerment of rural women in the district. The traditional practice of pottery is now diversified to different product design for utility and decorative items. The rural female artisans, organized in a group, operate business enterprises that facilitated them to access to available resources. Terracotta which has a high degree of demand among the young customers generally produced in various shape and designs through different stages of intervention from creation to finishing. Rural female artisans of this area have portrayed earthen to create new design terracotta items. The main potential terracotta craft pockets of the district are Kuhibahal, Silati of Binka block, Balijuri of Sonepur block,Daulpadar of Tarva block and Anilachhat of Ullunda block.

At the outset, SGSY(Swarnjayanti Gram Swarozgar Yojana ) project in Sonepur district has wide visioning of modernization and diversification of weaving technology. Towards backward linkage, DSMS(District Supply and Marketing Society ) has taken initiative for identification of groups, availing these groups with revolving fund and some groups with income generating activity fund, capacity building through basic orientation, skill development training and exposure visit to outside state with active co-operation of local NGOs and other village level organization. Female were trained on jacquard weaving and tie and dye. About 54 women SHG members were trained having a basic knowledge on weaving equipment (Directorate of textiles, Sonepur,2011). Apart from this, mechanization of pre and post loom facilities was established at Common Facility Centre, Sonepur. All these inputs have greater impact in the area to transfer the technology at their doorstep of villages in the blocks contributing to the district's economy.

The female designers are the cornerstones to make Sonepur famous for its handloom (silk and fine cotton bomkei) Products. Near about 10,000 nos. of rural female weavers were involved in producing saris, dress materials and other utility products by the support of Yarn Bank(Directorate of textiles,Sonepur,2011)The main objective of Yarn Bank is to have a common platform for direct interface with the producers, provide market information and availability of raw material less than the market price

which enabled the female weavers to get the maximum benefit to support the economy of their family.

Moreover, there are 572 women SHG s in the district (District Planning Monitoring Unit, Sonapur,2011) those who are benefitted by the training programmes by the govt. on mushroom cultivation, making rice flakes and powder and poultry.

Also, creative artisans are involved in designing bamboo and paddy crafts which is a unique blend of traditional art with ethnic designs. These female participants are working with full technical knowledge giving a new dimension to the district's economy.

### **CONCLUSION**

The economy of rural Sonapur has been flourished with an increasing trend in the participation of female in the economic activities due to the functioning of the Indian flagship programmes like Self Help Groups, Janani Surakshya Yojana and Mission Shakti. Due to the formation of SHG groups there is a positive trend in female participation in agro- market based economy. In comparison to male, female are now a days more aware, exposed and skilled in indigenouse textile industry of rural Sonapur. The positive impacts of female literacy play a vital base in female participation which is a healthy trend of rural Sonapur.

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# DIGITAL AGRICULTURE IN INDIA: A CRITICAL ASSESSMENT OF OPPORTUNITIES AND BARRIERS

Dr. Sanjit Kumar Rout

## ABSTRACT

India's agricultural sector—the backbone of its economy—is undergoing a significant digital transformation. Emerging technologies such as precision farming, Internet of Things (IoT), Artificial Intelligence (AI), blockchain, and mobile applications are enhancing productivity, sustainability, and inclusivity. This paper provides a comprehensive examination of the evolution of digital agriculture in India through government initiatives—including the Digital Agriculture Mission, National e-Governance Plan in Agriculture (NeGPA), and electronic National Agriculture Market (eNAM)—and private-sector innovation led by startups such as DeHaat, Ninjacart, and AgNext. Detailed case studies from different states illustrate tangible improvements in yield, cost efficiency, and farm income. Despite these successes, challenges persist, including digital divides, infrastructure gaps, cybersecurity risks, and low levels of digital literacy among rural communities. The paper concludes that achieving inclusive growth will require coordinated policy support, strengthened public-private partnerships (PPPs), and substantial investment in digital infrastructure.

**Keywords:** Digital Agriculture, IoT, Blockchain, Agri-Tech Startups, PPPs, Sustainable Farming, India.

## 1. INTRODUCTION

Agriculture continues to play a pivotal role in India's economy, providing employment to nearly half of the population and contributing about 18 percent to the national GDP. (Mehta & Meenakshi, 2020). Yet the sector continues to struggle with low productivity, supply-chain inefficiencies, and climate-related risks. India's average rice yield—2,750 kg per hectare, compared to China's 6,000 kg (FAO, 2023)—underscores the pressing need for agricultural modernization.

Digital technologies offer integrated and scalable solutions to address these persistent challenges. AI-driven analytics, IoT-enabled soil and weather sensors, blockchain-based traceability, and data-driven mobile advisory services can optimize resource allocation, improve crop forecasting, and increase transparency throughout the agricultural value chain. Government programs, such as the Digital Agriculture Mission (2021–25), NeGPA, eNAM, and the Pradhan Mantri Fasal Bima Yojana (PMFBY), are facilitating the digitalization of insurance claims, market access, and advisory services. At the same time, private agri-tech enterprises such as DeHaat, Ninjacart, AgNext, and FarmERP are providing end-to-end digital solutions, from farm advisory to

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input supply and market linkages. Together, these initiatives indicate a paradigm shift toward a modern, data-driven agricultural economy.

## **2. METHODOLOGICAL APPROACH**

This study is based entirely on secondary data analysis and adopts a structured review-based approach to assess the state and impact of digital agriculture in India. Quantitative information—such as investment flows, technology adoption rates, productivity indicators, and regional digital penetration—was compiled from official databases and published reports. Key sources include the Ministry of Agriculture, the National Bank for Agriculture and Rural Development (NABARD), the Indian Council of Agricultural Research (ICAR), the Food and Agriculture Organization (FAO), and national survey datasets such as the Digital Inclusion Survey (2023).

To complement these quantitative indicators, qualitative insights were drawn exclusively from existing literature, including policy documents, government programme evaluations, academic journal articles, and analytical reports produced by institutions such as KPMG, the International Finance Corporation (IFC), and the World Economic Forum (WEF). The review also incorporates findings from peer-reviewed studies by Tripathi and Agarwal (2019), Goyal and Nash (2017), Sharma and Gupta (2023), and others to provide theoretical and empirical perspectives on digital transformation in agriculture.

Comparative evidence from previously published case studies across Indian states was examined to understand the performance of IoT-based soil and weather monitoring systems, blockchain-enabled supply-chain solutions, mobile advisory platforms, and precision-farming tools. The analytical period of 2014–2024 was selected to capture the transition from early adoption of digital interventions to the recent acceleration in technological deployment and investment.

By synthesizing diverse secondary sources, the study provides a comprehensive and evidence-based understanding of opportunities, impacts, and persistent challenges in India's digital agriculture landscape.

## **3. DRIVERS OF DIGITAL TRANSFORMATION**

The evolution of digital agriculture in India is the result of the convergence of policy initiatives, technological advancements, and private-sector innovation. Since the 1990s, technological adoption has steadily reshaped Indian agriculture, echoing early observations by Ratna Reddy (1993) that small and marginal farmers could significantly enhance productivity when modern technologies were made accessible in a timely and equitable manner. Building on this foundation, initiatives such as NeGPA (2014) introduced ICT-enabled services for farmers, while the Digital Agriculture Mission strengthened efforts toward precision farming, real-time data integration, and knowledge dissemination. Similarly, eNAM (2016) helped unify fragmented agricultural markets, improving price discovery and transparency, and PMFBY accelerated the digitalization of crop-insurance claims to ensure faster and more efficient compensation (Ministry of Agriculture, 2021).

Technological advancements have been central to this transformation. IoT-based soil sensors generate real-time information on moisture, temperature, and nutrient

conditions, enabling farmers apply water and fertilizers more accurately. AI-powered prediction tools anticipate pest incidence and disease risks, enabling timely preventive measures. Satellite imagery and remote sensing enhance crop surveillance and support more reliable yield estimates. Likewise, blockchain strengthens supply-chain transparency, minimizes fraudulent practices, and promotes fair pricing mechanisms (Jain et al., 2020).

Private startups such as Ninjacart, DeHaat, and AgNext are bridging the gap between farmers and markets, reducing transaction costs and providing timely information on crop prices and demand trends. Mobile platforms such as Kisan Suvidha and Plantix have widened access to agronomic information, helping smallholder farmers make more informed decisions. With rural internet penetration rising to 42 percent (Digital Inclusion Survey, 2023), the use of these digital tools has expanded significantly, enabling broader adoption of these platforms.

**4. INVESTMENTS AND REGIONAL ADOPTION TRENDS**

Investment in digital agriculture in India has accelerated in recent years, reaching approximately USD 300 million in 2023 (NABARD, 2023). This momentum is largely propelled by public-private partnerships, support from international agencies like the World Bank, and the rapid expansion of domestic agri-tech firms.

**Table 1. Digital Agriculture Investments in India (2018–2023)**

Year	Investment (USD Million)	Major Drivers
2018	45	ICT innovations, mobile advisory
2019	70	Startup expansion, remote sensing
2020	105	Pandemic-induced digitalization
2021	180	AI and IoT adoption
2022	250	Blockchain and digital payments
2023	300	PPPs and large-scale precision farming

**Source:** NABARD (2023); KPMG India (2021).

Despite progress at the national level, regional disparities in adoption persist. Table-2 shows clear differences in digital agriculture uptake across states, with Maharashtra leading due to stronger infrastructure and established agri-tech networks. Rajasthan and Odisha show moderate progress, while Bihar and Madhya Pradesh continue to lag because of weaker connectivity, limited institutional capacity, and lower digital readiness. These variations point to the need for more targeted support to bring lower-adoption states on par with the national trend.

**Table-2: State-Level Indicators of Digital Agriculture Adoption (2024)**

State	Adoption Indicator (2024)	Value (%)
Maharashtra	FPOs with Medium–High Digital Adoption	80
Rajasthan	FPOs in High Digital Adoption Category	45
Bihar	FPOs Registered on eNAM	35
Odisha	FPOs Registered on eNAM	52
Madhya Pradesh	FPOs Registered on eNAM	15

**Source:** IFMR LEAD. (2024). *Digital Adoption among Farmer Collectives and its Members in India: Status and Opportunities for Intervention*. LEAD at Krea University.

## 5. IMPACTS OF DIGITAL AGRICULTURE

Recent evidence demonstrates that digital agriculture is generating measurable improvements in productivity, cost efficiency, and farmer incomes across diverse regions in India. As outlined in Table 3, a range of technologies—from IoT-enabled irrigation to blockchain-based supply chains and digital credit systems—are helping farmers make better decisions, reduce input wastage, and strengthen market access.

In Punjab, IoT-enabled irrigation systems have increased yields by 14 percent and lowered water-related costs by 10 percent. Maharashtra’s blockchain-enabled supply chain infrastructure has enhanced transparency and reduced post-harvest losses, resulting in an 11 percent rise in productivity and meaningful income gains. In Andhra Pradesh, the combination of mobile advisory platforms and eNAM-based market integration has led to 9 percent productivity growth and improved price realization for farmers.

Similarly, precision nutrient management practices adopted in Tamil Nadu have enabled an 8–12 percent reduction in fertilizer use, reflecting more efficient input utilization. Karnataka’s digital credit platforms have expanded farmers’ access to formal finance by nearly 20 percent, improving liquidity and enabling timely investment decisions. Collectively, these developments highlight a consistent trend: digital innovations are strengthening efficiency, enhancing resource management, and improving rural livelihoods, marking India’s transition toward a more resilient and data-driven agricultural system.

**Table-3: Quantitative Impacts of Digital Agriculture on Productivity, Cost Efficiency, and Inclusivity in India (2023–2024)**

State/Region	Technology/Intervention	Productivity Gain (%)	Cost/Resource Reduction (%)	Other Impacts	Source(s)
Punjab	IoT-enabled irrigation	14	10	Improved water use efficiency	Kaur & Sandhu (2023); ICAR (2023)
Maharashtra	Blockchain supply chain	11	7	Reduced post-harvest losses	Patel & Iyer (2023); NABARD (2023)
Andhra Pradesh	Mobile advisory + eNAM	9	6	Enhanced market linkages	ICAR (2023)
Tamil Nadu	Precision nutrient management	–	8–12	Optimized fertilizer use	Rao et al. (2023)
Karnataka	Digital credit platforms	–	–	20% increase in credit access	ICAR (2023); NABARD (2023)

### 6. Challenges and Constraints

Despite the promising impacts of digital agriculture, several structural challenges continue to hinder widespread adoption across India. These challenges relate not only to digital access but also to skills, infrastructure, affordability, and regulatory safeguards.

A significant rural–urban digital divide continues to act as a major obstacle, with internet access available to only 42% of rural households compared to 73% in urban areas, and smartphone ownership reaching just 27% among rural residents (Digital Inclusion Survey, 2023). In addition, low levels of digital literacy—32% in rural regions versus 69% in cities—further limit farmers’ capacity to engage with and benefit from digital tools. The following table (Table-4) summarizes the major barriers affecting digital agriculture today.

**Table-4: Key Challenges and Constraints in Digital Agriculture in India (2023)**

Challenge Category	Indicator / Description	Rural (%)	Urban (%)	Source
Digital Access	Internet penetration	42	73	Digital Inclusion Survey, 2023
Digital Literacy	Smartphone ownership	27	62	Digital Inclusion Survey, 2023
Digital Literacy	Basic digital skills among farmers	32	69	Digital Inclusion Survey, 2023
Infrastructure	Access to reliable electricity and network connectivity	Low	Moderate	Rao & Menon, 2023
Cybersecurity & Privacy	Data breaches, risk to farmer profiles	High	Moderate	Sharma & Gupta, 2023
Economic Barriers	High cost of devices and limited affordability	Significant	Moderate	Singh & Maiti, 2019
Policy & Institutional Gaps	Fragmented implementation, lack of standardization	High	Low	Tripathi & Agarwal, 2019

Infrastructure limitations further compound these challenges. Unreliable electricity supply and inadequate network connectivity in many rural areas restrict the use of IoT devices, remote sensing applications, and digital advisory platforms (Rao & Menon, 2023). Moreover, cybersecurity risks and inadequate data protection frameworks also pose growing threats, as demonstrated by recent breaches affecting farmer data (Sharma & Gupta, 2023).

Economic limitations such as the high cost of digital devices, coupled with low awareness and limited digital skills, reduce the ability of smallholders to engage with advanced technologies (Singh & Maiti, 2019). In addition, fragmented policy implementation, lack of standardized protocols, and poor coordination among digital platforms weaken scalability and long-term effectiveness (Tripathi & Agarwal, 2019). Together, these constraints highlight the necessity for focused efforts in improving digital infrastructure, strengthening skills, ensuring data security, and fostering cohesive policy frameworks so that the that the benefits of digital agriculture reach all segments of the farming community.

## 7. POLICY FRAMEWORK AND FUTURE PROSPECTS

A strong and inclusive policy ecosystem is essential for expanding digital agriculture in India. Although initiatives like the Digital Agriculture Mission, NeGPA, and BharatNet have laid important groundwork, a more coordinated strategy is required to connect technology, infrastructure, and financial systems. Reflecting Ratna Reddy's (1993) insight on how farm size influences technology adoption and productivity, upcoming policies must prioritize making digital solutions accessible and affordable for small and marginal farmers to promote equitable and widespread agricultural development.

Future policy measures should prioritize achieving universal broadband access in rural India, with the goal of digitally connecting every village by 2030 (India Digital Inclusion Plan, 2024). Targeted subsidies for smartphones, IoT equipment, and related digital solutions can accelerate uptake among smallholders who would otherwise be excluded due to cost constraints. At the same time, strong cybersecurity systems and uniform data governance standards are essential to protect farmers' personal and financial data (Sharma & Gupta, 2023). Public-private partnerships will remain vital in expanding digital literacy campaigns, hands-on farmer training, and equitable distribution of technology, thereby fostering a truly inclusive and sustainable digital agriculture ecosystem.

## 8. CONCLUSION

Digital agriculture has emerged as a major turning point in India's farming sector. The adoption of technologies such as IoT, AI, blockchain, and data analytics is helping agriculture shift from traditional, subsistence-based practices to a more knowledge-driven, market-linked, and climate-resilient system. Evidence from this study shows that these tools are raising productivity and efficiency, enhancing sustainability, and giving smallholders improved access to information, finance, and markets.

However, realizing the full potential of digital agriculture requires India to address several persistent structural challenges. Gaps in rural connectivity, low levels of digital literacy, and affordability barriers continue to hinder adoption among small and marginal farmers. Additionally, data privacy and cybersecurity issues call for strong, well-defined regulatory frameworks. A comprehensive ecosystem that integrates infrastructure, financial support, and institutional mechanisms is essential to ensure that digital progress is inclusive and equitable.

A broad strategy combining policy reforms, technological expansion, and social inclusion is therefore crucial. Strengthening broadband access, providing subsidies for digital tools, promoting public-private partnerships and literacy training will ensure that technological progress benefits all strata of rural society. Ultimately, the promise of digital agriculture lies in balancing innovation with inclusion, productivity with sustainability, and efficiency with fairness. Achieving this balance would position India as a global model of inclusive, climate-resilient growth, where technology and tradition coexist to secure the livelihoods of millions of farmers while supporting national food security.

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## POLITICAL ALLIANCES(COALITION) IN ODISHA TILL EARLY SEVENTIES

ASIMA SATAPATHY

### ABSTRACT

*Coalition politics is a reflex of continuous and living integration between a political party's natural and hence ultimate quest to come to power by itself, the expedient and perhaps essentially transitional interparty collaboration to capture reins of power. Coalition are formed mainly by two groups or participants. However there may exist more than two participants or groups in a coalition. India the largest democracy of the world witnessed the formation of coalition ministry or government in the states as well as in centre. During the first three quarters of 20<sup>th</sup> century, coalition politics in Odisha bears the records of several events of kaleidoscopic changes and is marked with the works of various leading personalities which required an analytical study for proper assessment. The present paper attempts to explore the background of the first three coalition ministries( 1959-1972) in Odisha after the independence and its functions. This paper also briefly highlights the pre-poll alliance of Swatantra party and Jana Congress and Ganatantra Parishad in 1959 and Utkal Congress with Swatantra party in 1971. Role of prominent leaders in three coalitions; Harekrushna Mahatab, Rajendra Narayan Singh Deo, Biju Patnaik, Biswanath Dash also has been shortly touched in this paper. The reason behind the fall of these three coalition ministries are also mentioned in this paper.*

**Keywords:** Coalition, Political, Ministry, Leader, Independence.

### INTRODUCTION:

With Indian independence the position of prime minister was replaced with that of chief minister, and Mahatab became Odisha's first chief minister. Most of the Odia-speaking princely states acceded to India, and were merged with Odisha. In 1951-52, the first elections were held under India's new constitution. Congress won a minority of seats, so failed to obtain a majority. A coalition government was formed by Nabakrushna Choudhury, with the support of several independents. The term coalition means grow together in western concept. In Odisha case the term generally used to form alliance among different parties for political gain in government formation. Common features of Odisha politics are Political uncertainty, instability and coalitional politics. Many time coalition governments were formed in the state, first by the congress and Ganatantra Parishad and later by Swatantra and Jana Congress. The first phase of instability is up to 1961 midterm elections. Second phase was congress dominance from 1961 to 1990, except 1977. Third phase political stability in state with BJD-BJP coalition from 2000 to 2009.

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**COALITION-1: CONGRESS & GANATANTRA PARISHAD**

In 1957 election congress party had a setback and could manage only 56 seats. Ganatantra parishad had a great show with 51 seats, grabbed better position in Puri and Cuttack districts besides traditional stronghold. Praja socialist party captured 11 seats, Communists in 9 seats, Jharkhand party gained 5 seats, seven Independents and one belongs to Lohia Socialist party. Ministry was formed by Harekrushna Mahatab with a great risk. The tense situation arise when three congress legislator change the floor throwing their loyalty to ruling party. The ruling party could manage to survive by 63 vote to 62 vote at floor. Alternative government formation initiative started from opposition camp. On April 26, 1958 the deputy minister Anup Sing Deo resigned from congress and sit in opposition, later congress legislator Mohan Nayak and Ghasiram Majhi also follow the suit. Then Harekrushna Mahatab tendered his resignation to governor on 9<sup>th</sup> May 1958. By the way Mr. Mahatab and others including Biju Patnaik planned for a coalition government with opposition Ganatantra Parishad for the greater interest of the state. The coalition came into existence in office on 22<sup>nd</sup> May 1959, headed by Mr. Mahatab as chief minister and Rajendra Narayan Singh Deo of Ganatantra Parishad as Finance minister in second lead to government. The coalition lacking trust from very inception on decision of proportion of ministerial berth and suspicion in congress party due to close relationship of Biju Patnaik with high command. The situation further deteriorated when Biju Patnaik became the president of Utkal Pradesh Congress by replacing Mr. Banamali Patnaik a right hand of Mr. Harekrushna Mahatab. The party under leadership of Biju Patnaik recommend for break of coalition and seek fresh election. The government resigned on 21<sup>st</sup> February 1961 and first spell of president rule was imposed on February 1961.

**2<sup>ND</sup> COALITION: SWATANTRA PARTY & JANA CONGRESS**

In 1967 General election Biju Patnaik and Biren Mitra were the prominent figure in Congress party in Odisha. A pre-poll alliance was formed between Jana Congress of Harekrushna Mahatab and Swatantra party of R.K. Singhdeo in 1966 & signed agreement on 21 point programme. In 1967 election the coalition was in good shape captured 75 seats, while congress bag only 31 seats, PSP secures 21 seats, CPI bag only 7 seats, SSP-2 and PM-1. Swatantra party leader R.N. Singhdeo led the government as Chief Minister and Jana Congress leader Pabitra Mohan Pradhan as Deputy Chief Minister.

The ministry started work with formation of enquiry commission against three former chief ministers, Biju Patnaik, Biren Mitra and Sadasiva Tripathy alleged irregularities during their respective tenure. Justice H.R Khanna of Delhi High court led the Commission. Gradually inner contradiction and unease came to open in coalition in power sharing and rehabilitation of party workers. In 1969 Odisha Congress Party differs in the matters of presidential poll. Biju Patnaik and his followers voted for official candidate Sanjeev Reddy and Jan Congress leader Mr. Mahatab and his followers supported candidature of Mr. V.V.Giri. Biju Patnaik was expelled from Congress and formed his own party Utkal Congress.

Harekrushna Mahatab the leader of Jan Congress was prepared to withdraw from coalition and rejoin in Congress, but ministers like Pabitra Mohan Pradhan and Surendra

Patnaik did not support the move as Mahatab was not in power fold. R.N.Singhdeo declined the idea of government by Mr. Mahatab. Finally the ministry resigned on January 12, 1971 and Odisha came under president's rule. The assembly was dissolved and stage was prepared for midterm poll in Odisha.

### **3<sup>RD</sup> COALITION: UTKAL CONGRESS & SWATANTRA PARTY**

In March 1971 election was held for Odisha Legislative Assembly. Swatantra Party along with newly formed regional party Utkal Congress formed the post election coalition ministry. Taking Indira wave in state Congress emerged the single largest party in assembly. Meanwhile Swatantra party and Utkal Congress joined hand with much surprise to form the government. Sri Bishwanath Das was appointed as Chief Minister in April 1971. Government headed by Bishwanath Das was depended on Swatantra party, Utkal Congress and Jharkhand party. The government lasted up to June 1972. During the time Utkal Congress headed by Biju Patnaik and its 34 members joined Congress party and formed government with support of 94 member. Later four members from Praja Socialist Party also joined to Congress. On 9<sup>th</sup> June 1972 Chief Minister Bishwanath Das resigned from office. At that juncture Congress high command send Nandini Satapathy from centre to assume office of chief minister in Odisha on 14<sup>th</sup> June 1972.

### **CONCLUSION:**

Political instability and frequent alliance formation make weak stand of the state before central government. Many developmental and infrastructure projects shifted to other states. Representation of odisha in central cabinet and council of ministers was severely ignored. Only individual voice and lobby of some leaders work to stream line the process of development. The period saw the development of HiraKud, Rourkela, Sunabeda, Paradeep and some institute like, Institute of Physics, RRL, and OUAT but loose IIT, Coal India Head quarter, Rail divisions and many other institutions due to weak leadership and political instability. Coalition/Alliance is not a bad idea in politics; it requires great vision and statesmanship among leaders to run it successfully. Personal ego and vested interest among leaders are always harmful while run a coalition in democracy. That was clearly observed in Odisha during the period of long administration. That greatly affects Odisha in internal development and image in national politics.

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## 2025 Tianjin SCO Summit

Siddhartha Dash

### ABSTRACT

*The Shanghai Cooperation Organization (SCO) has been in existence since June 2001 and Tianjin summit was its 25th Summit. The SCO currently has ten countries as full members, two have an observer status and fifteen countries have a dialogue partner status. Covering 43% of the world population and 23% of its GDP, the SCO is emerging as the new face of resistance to American hegemony. The Shanghai Cooperation Organization is emerging as a stage where a new world order quietly takes shape one less tethered to the influence of the United States. Through the convergence of China, Russia, India and the Central Asian Nations, the SCO signals a shift towards multipolarity, where trade, security and diplomacy are negotiated on shared interests rather than dictated by a single power. Tianjin Summit would boost multipolarity and amplify influence of developing countries, promoting stability and strategic clarity in an increasingly turbulent world. Trump's tariff war may be nudging the SCO in tandem with BRICS to emerge as a counterweight to G7 and NATO. The Tianjin Summit- the largest in the SCO's history and the fifth hosted by China is a milestone and a new benchmark for international relations. Its expansion reflects China's ambition to provide a counterweight to Western-led institutions while promoting multipolarity. Observers say the two-day summit in Tianjin, attended by political heavyweights, could serve as a strategic platform for Beijing to boost its diplomatic clout.*

**Keywords:** *Multipolarity, Multipolarity, Diplomacy, Diplomacy, Developing countries, Global south*

Sanghai China is the host of this year's SCO summit, which takes place in Tianjin from August 31 to September 1, a northern Chinese city on the Bohai Sea. The Tianjin Summit - the largest in the SCO's history and the fifth hosted by China. The SCO began in 1996 as a security bloc, dubbed the "Shanghai Five". It was formed by China, Russia, Kazakhstan, Kyrgyzstan and Tajikistan to settle their border disputes following the end of the cold war and the collapse of the Soviet Union.

But in June, 2001, the group evolved into the Shanghai Cooperation Organization, including Uzbekistan, with headquarters in Beijing. In 2017, the group expanded to include India and Pakistan, Iran in 2023 and Belarus in 2024 were also added as full members.

In addition, the organizational has 15 key dialogue partners, including Saudi Arabia, Egypt, Turkiye, Sri Lanka, Cambodia, Azerbaijan, Nepal, Armenia, Egypt, Qatar, Maldives, Myanmar, United Arab Emirates, Bahrain, Laos. Mongolia and Afghanistan are Observer States. SCO member states account for 43 percent of the world's population and 23 percent or almost a quarter of the global economy. The SCO is governed by the Heads of State Council (HSC), its supreme decision-making body, which meets once a year. The Council of Heads of Government is the second highest Council in the Organisation. The

Secretariat of the SCO, headquartered in Beijing, China, is the primary executive body of the organization. The Organization also contains the Regional Anti-Terrorist Structure (RATS). The official languages of the SCO are Chinese and Russian.

As of 2023, the SCO is primarily centred on security related concerns, describing the main threats it confront as being terrorism, separatism and extremism.

Formed in 2001, the bloc was initially seen as a counter to US influence in Central Asia.

SCO members conduct joint counterterrorism drills, share intelligence on combating "terrorism, separatism, and extremism" and work to expand coordination across areas like economic cooperation, cultural cooperation. They are also united in a call for a "just" international order -or one not led by a single superpower and its allies.

The SCO Tianjin Summit 2025 is the 25th Heads of State Council meeting of the SCO. The SCO's expansion reflects China's ambition to provide a counterweight to western-led institutions while promoting multipolarity. China wants to use the SCO summit to highlight its touted embrace of multilateralism and its role as a global stabilizer, in contrast to what it sees an increasingly unilateralist United States.

Over the years, SCO built partnerships with many international organisations, including the UN, ASEAN, CIS, BRICS and CSTO, and expand cooperation in counterterrorism through its Regional Anti-Terrorist Structure (RATS).

This year's summit comes amid Russia's ongoing war in Ukraine, Israel's genocide in Gaza and continued occupation of the West Bank, security tensions in South Asia and the Asia Pacific Region, and Trump's global trade war.

The grouping is often unable to agree on key geopolitical issues. For instance, Russia has been able to get most SCO members to align with its interests when it comes to its war in Ukraine, but India has attempted to play a more balanced role seeking peace and stronger ties with Ukraine, while also buying record levels of oil from Russia. Israel's War in Gaza and military offensives in the occupied West Bank, Lebanon and Iran have also divided the SCO.

Frictions persist between India and fellow SCO member Pakistan. In April, attack by gunmen in India-administered Kashmir killed 26 people.

Analysts say the summit is being viewed as a major show of Global South solidarity during Donald Trump's second US Presidency, particularly after his administration imposed "reciprocal" tariffs on China and India.

For Iran, the gathering offers a platform to rally support against new "snapback" sanctions on its nuclear programme imposed by the UK, Germany, and France. China and Russia have already opposed the move.

The summit also marks Modi's first visit to China in more than seven years, amid lingering tensions following the 2020 border clashes between India and China in Indian administered Kashmir.

China, faced with a slumping domestic economy, is also grappling with its own long and painful trade war with the US.

Meanwhile, Russia, with its much smaller economy and international isolation triggered by its invasion of Ukraine, desperately needs a hand from China, turning

Moscow into the Junior partner in this relationship.

Trump's unexpectedly tough approach to India (which he recently called a "dead" economy much to New Delhi's chagrin), reverses decades of US cultivation of the South Asian giant as a democratic counterweight to China.

China's last hosting of the SCO summit in 2018 coincided with the US President Donald Trump's first term between 2017 and 2021, a period marked by rising tensions with Washington but relatively less global upheaval than today.

For India, the Tianjin Summit offers a chance to deepen trade ties, connectivity, and counter-terrorism cooperation while balancing mounting tariff tensions. Analysts say China sees Trump's trade war as a chance to ease India away from US-led political and military blocs such as the QUAD. For China and Russian, it serves as a platform to strengthen their leadership in the Global South and project unity against Western influence. For Central Asian States, Russia continues to hold influence as a traditional power, while China has been expanding its foothold by tapping into the region's vast oil and gas reserves. Beijing has strengthened its presence through large scale infrastructure investments under various development initiatives.

Since its 2001 founding, the SCO primarily has been dominated by China, the regional economic superpower, with Russia seeking to use the group to maintain its influence over former Central Asia Soviet Republics - Kazakhshtan, Uzbekistan,, Tajikistan and Kyrgyzstan.

Dedicated to maintain regional security and promoting common development, the SCO adheres to the Shanghai Spirit, which features mutual trust, mutual benefit, equality, consultation, respect for diverse civilisations and pursuit of common development.

Over the years, SCO members states have seen deepened political mutual trust and fruitful cooperation, which led to regional stability, steady trade growth, joint infrastructure projects and coordinated action in fields such as food and energy security. The SCO's economic agenda has steadily expanded. Infrastructure development, energy cooperation, digital transformation and green growth are now at the forefront. SCO member states have enhanced mutually beneficial cooperation in part through Belt and Road partnerships. The SCO provides the Global South with a stronger voice in global governance. It complements the frameworks such as BRICS, Belt and Road Initiatives, aligning with the concept of a community with a shared future for mankind. The SCO has become an essential part of China's "parallel international governance architecture". As Beijing assumes the mantle of world's second largest superpower, the SCO has created spaces for dialogue and cooperation outside "the US-led international system".

China and Russia have sometimes touted the SCO as an alternative to the NATO military alliance. Trump's tariff war may be nudging the SCO in tandem with the BRICS to emerge as a counter weight to G7 and NATO.

Iran's inclusion in the group in 2023 and Belarus' a year later have been widely seen as an effort by Beijing and Moscow to make the body more explicit anti-west. It is also one facet of a tightening of bonds between Moscow, Beijing and Tehran that has

raised an alarm in Washington.

President Xi called for the SCO to play a bigger role in protecting regional peace and stability, and he held up China as a stable power that will champion the developing world. The SCO summit would give Beijing a chance to build solidarity with the Global South. Xi urged the regional leaders to oppose "Cold war mentality" at the summit.

The Tianjin declaration condemned Pahalgam terror attack. It also expressed deep concern at the humanitarian situation in Gaza. The SCO leaders also "strongly condemned" the military strikes by Israel and the US against Iran. Echoing India's theme of "One Earth, One Family, One Future" member states call on the international community to join the SCO initiative "On Global Unity for a Just World, Harmony and Development", it said. The SCO witnessed productive discussions on SCO Development strategy, Reform of Global Governance, Counter-Terrorism, peace and security, Economic and Financial Cooperation, and Sustainable Development.

SCO members can now use China's Beidou Satellite System (GPS alternative), China proposed creating an SCO Development Bank, alongside committing \$280 million for member states.

Indian Prime Minister Modi proposed commencing a Civilizational Dialogue Forum within the group to foster greater people-to-people ties and cultural understanding. The Summit has decided to merge the Observer States and Dialogue Partners into one unified category as the SCO Partners. This is aimed at improving the efficiency of the organisation. Tianjin summit would boost multi-polarity and amplify influence of developing countries promoting stability and strategic clarity in an increasingly turbulent world. Leaders adopted the Tianjin Declaration, the SCO's 10 year development strategy, and issued a joint statement marking the 80th anniversary of World War II's end and the UNO's founding.

At the time when much of the world is grappling with the chaos unleashed by Trump's tariffs and threats, analysts expect the SCO conclave to serve as a platform for Xi to project his country as a stabilising force capable of uniting the Global South to counter balance the West, particularly the US.

This year's Summit, the largest in bloc's history, also underscored Beijing's bid to deepen alliances through investment and technology cooperation, at a time of escalating tariff tensions with the United States.

Observers say the two-day summit in Tianjin, attended by political heavyweights, would serve as a strategic platform for Beijing to boost its diplomatic clout.

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## “ରାମଚନ୍ଦ୍ରଦେବଙ୍କ ସମୟର ଖୋରଧା”

ଡ. ସୁନୀତା ତ୍ରିପାଠୀ

ଖୋର୍ଦ୍ଧା - ଓଡ଼ିଆ ଅସ୍ମିତାର ଏକ ସଶ୍ରବ୍ଧ ଉତ୍କଳରାଣୀ । ଇତିହାସ ପ୍ରସିଦ୍ଧ ମହାଜାତିର ଉତ୍ଥାନ ପାଇଁ ଯିଏ ଅସୀ ଓ ମସୀ ଉଦ୍ଧୋଳନ କରିଥିଲା ସେହି ବୀରମାଟି ଖୋର୍ଦ୍ଧାଗଡ଼ । ଯେତେବେଳେ ଓଡ଼ିଶା ସ୍ଵାଧୀନ ଥିଲା, ଓଡ଼ିଶାର ଗଜପତିମାନଙ୍କ ନେତୃତ୍ଵରେ ଏକ ଦୁର୍ଦ୍ଧର୍ଷ ପାଇକବାହିନୀ ଗଢ଼ି ଉଠିଥିଲା ସେତେବେଳେ ଖୋରଧାର ଥିଲା ଏକାନ୍ତ ଗୁରୁତ୍ଵପୂର୍ଣ୍ଣ ଭୂମିକା । ଯେତେବେଳେ ରାମଚନ୍ଦ୍ରଦେବ ଓଡ଼ିଶାର ଗଜପତି ହେଲେ ସେତେବେଳେ ସେ ଖୋର୍ଦ୍ଧାକୁ ହିଁ ରାଜଧାନୀ କଲେ । କାରଣ ସେତେବେଳେ ମୋଗଲଶାସନ, ପୁରୀକୁ ସେ ଗଲେ, ଜଗନ୍ନାଥଙ୍କର ସେବା କଲେ, ମାତ୍ର ସେଠାରେ ସେ ରହିଲେ ନାହିଁ । ସେତେବେଳକୁ ଓଡ଼ିଶା ମୋଗଲ ଶାସନାଧୀନ ହୋଇଗଲାଣି । ତଥାପି ସେ ସମୟର ଖୁରୁଧା କଟକହିଁ ପରିଚିତ ହେଲା ଓଡ଼ିଶା ଭାବରେ । ପରେ ପରେ ମରହଟ୍ଟାଶାସନ ଓ ଶେଷରେ ଇଂରେଜ ଶାସନ ଅଧୀନରେ ଓଡ଼ିଶା ଓ ଖୁରୁଧା କଟକ ରହିଗଲା । କିନ୍ତୁ ଖୋର୍ଦ୍ଧାର ପାଇକ ସ୍ଵାଭିମାନ ସେହିପରି ଅକ୍ଷତ ରହିଲା ରହିଛି ଓ ରହିଥିବ । ସେ କାଳର ଖୋର୍ଦ୍ଧା କହିଲେ କେବଳ ଖୋର୍ଦ୍ଧାକୁ ବୁଝାଏ ନାହିଁ, ବାଣପୁର, ଚିଲିକା, ପାରିକୁଦଠାରୁ ଆରମ୍ଭ କରି ପୁରୀ, ନିମାପଡ଼ା, ପିପିଲି ଦେଇ ଭୁବନେଶ୍ଵର ପର୍ଯ୍ୟନ୍ତ ଅଞ୍ଚଳକୁ ବୁଝାଉଥିଲା । ଭୁବନେଶ୍ଵର ସେତେବେଳେ ଖୋର୍ଦ୍ଧା ସହ ସଂପୃକ୍ତ ହୋଇନଥିଲା । ସ୍ଵାଧୀନତାପରେ ଭୁବନେଶ୍ଵର ସଂପୃକ୍ତ ହୋଇଛି ଖୋର୍ଦ୍ଧା ସହିତ । ତେଣୁ ସାଂପ୍ରତିକ ସମୟରେ ଖୋର୍ଦ୍ଧା ଜିଲ୍ଲା ହୋଇଛି ଏକ ବୃହତ୍ତର ଜିଲ୍ଲା ଓ ଭୁବନେଶ୍ଵରରେ ବସବାସ କରୁଛନ୍ତି ବିଭିନ୍ନ ଅଞ୍ଚଳର ଲୋକେ । ଏସବୁ ସତ୍ତ୍ଵେ ଖୋର୍ଦ୍ଧାର ଇତିହାସ, ଖୋର୍ଦ୍ଧା ମାଟିର ମହତ୍ତ୍ଵ ଓ ତାହାର ଜାତୀୟ ଅସ୍ମିତା ଅନନ୍ୟ । ଏହି ଜାତୀୟ ଅସ୍ମିତା ହେଉଛି ତ୍ୟାଗ ଓ ସ୍ଵତ୍ଵିର ସୁରକ୍ଷା ପାଇଁ ଆତ୍ମ ବଳିଦାନ ତଥା ବୀରତ୍ଵ ପ୍ରଦର୍ଶନ । ଏହା ସେ ସମୟର ଖୋର୍ଦ୍ଧା ମଣ୍ଡଳର ବିଭିନ୍ନ ଗଡ଼ ଓ ଗଜପତି ତଥା ପାଇକମାନଙ୍କର ତ୍ୟାଗ ଓ ବୀରତ୍ଵକୁ ଜଣାଯାଇଥାଏ । ଭାରତବର୍ଷର ଶେଷ ସ୍ଵାଧୀନ ଦୁର୍ଗ ଖୋର୍ଦ୍ଧା । ବନ୍ଦନଭୂମି, ଅଭିନନ୍ଦନଭୂମି ଖୋରଧାଗଡ଼ । ଯେଉଁ ମାଟିର ମନ୍ତ୍ର ମନ୍ତ୍ରରେ, ପଂକ୍ତି ପଂକ୍ତିରେ ଶବ୍ଦ, ଶବ୍ଦରେ, ଅକ୍ଷରସ୍ଵରରେ ଲୁଚି ରହିଛି ଏକ ଦୁର୍ଦ୍ଧର୍ଷ ଜାତିର ସ୍ଵର୍ଣ୍ଣଭାବିତ୍ଵ, ସେହି ମାଟି ସହିତ ଆତ୍ମୀୟତାହିଁ ଏକ ଦୁର୍ଲ୍ଲଭ ଉପଲବ୍ଧି । ସେଦିନ ସେହି ବୀର ପାଇକମାନଙ୍କର ପ୍ରୟାସ ଥିଲା । ଖୋରଧା କଟକର ପ୍ରାଣ ପ୍ରତିଷ୍ଠାତା ଗଜପତି ପ୍ରଥୀତୟଶାରାମଚନ୍ଦ୍ର ଦେବ (ଖ୍ରୀଷ୍ଟିୟ - ୧୫୨୮ - ୧୬୦୬) ।

ମାଦଳାପାଞ୍ଜି ଓ ଚକଡ଼ାଗ୍ରନ୍ଥରୁ ଜଣାଯାଏ ଯେ ରାମଚନ୍ଦ୍ରଦେବ ନବପ୍ରତିଷ୍ଠିତ ରାଜ୍ୟର ରାଜଧାନୀ ସ୍ଵରୂପ କଟକ ଓ ପୁରୀ ମଧ୍ୟରେ ବାରୁଣୀ ବା ବରୁଣେଇ ପର୍ବତର ପାଦଦେଶରେ ଖୋଲାପଲା ନିକଟସ୍ଥ ଖୁରୁଧାନାମକ ପଲ୍ଲୀ ଗ୍ରାମରେ ଏକ ସୁଦୃଢ଼ ଦୁର୍ଗ ପ୍ରତିଷ୍ଠା କରିଥିଲେ । ୧୫୨୦ ଶକାବ୍ଦ ବା ୧୫୯୮ ଖ୍ରୀଷ୍ଟାବ୍ଦର ଦ୍ଵିତୀୟ ଶ୍ରୀଜଙ୍ଗ ଶିଳାଲିପି ‘ଚଳୁକି ମୁକୁନ୍ଦଦେବ ଅନ୍ତେ ଜବନଭୋଗ ବରସ ୩୦ ତିଳିସ୍ଵର ଏକବର ପାତିସା ହୋଇ ରାଜପୁତ ମାନସିଂହ ରଜା ଆମଳକଟକ ପଞ୍ଚିମେ ପାରଙ୍କ ଖୁରୀ ପଦାଥୀତ ‘କଟକ

\*ବିଭାଗ ମୁଖ୍ୟ - ଓଡ଼ିଆ ବିଭାଗପ୍ରାଣନାଥ ସୁନ୍ଦରୀଶାସିତ ମହାବିଦ୍ୟାଳୟ ଖୋର୍ଦ୍ଧା, ଭୁବନେଶ୍ଵର

ସୂଦ୍ର ରାଜା ଗଜପତି ରାମଚନ୍ଦ୍ର ଦେବ ୩୭ ଅଟେ । ଖୁରୁଧାଦୁର୍ଗ କାହିଁକି ହୋଇଥିଲା ତାହା ଖୁରୁଧା ଦୁର୍ଗ ସମ୍ବନ୍ଧରେ ଶ୍ରୀଜଙ୍ଗ ଶିଳାଲିପି ଦ୍ଵୟରେ ( ୧୦ ) Journal of the Odisha Academy Vol III No. - P25) ଦେଖିବାକୁ ମିଳେ । ‘ଆକବରନାମା’ ପ୍ରଭୃତି ମୋଗଲ ରାଜତ୍ଵରେ ରଚିତ କେତେକ ଐତିହାସିକ ଗ୍ରନ୍ଥ ଓ କେତେକ ପ୍ରାଚୀନ ପୁସ୍ତକରେ ବର୍ଣ୍ଣନା ମିଳେ । ସେଗୁଡ଼ିକର ଗୁରୁତ୍ଵ ଦୃଷ୍ଟିରୁ ନିମ୍ନରେ ଆବଶ୍ୟକୀୟ ଅଂଶ ଉଦ୍ଧାର କରାଗଲା । ୧୫୧୭ ଶକାବଦ ବା ୧୫୯୫ ଖ୍ରୀଷ୍ଟାବ୍ଦରେ ଲିଖିତ ପ୍ରଥମ ଶ୍ରୀଜଙ୍ଗଶିଳାଲିପି “ଚାଲୁକୀ ମୁକୁନ୍ଦଦେବ ଅନ୍ତେ ଜବନବରସ ୨୮ ଏକବର ପ୍ରାଚୀନ । ଏହି ରାଜୁତ ମାନସୀ ଘଠ ରାଜ କଟକ ପଛାମେ ପରଙ୍ଗାଖୁରୀ ବାଆଡ ‘କଟକ’ ସୂଦ୍ର ଗଜପତି ରାଜା ରାମଚନ୍ଦ୍ରଦେବ ୩୪ ଅଙ୍କଗ୍ରାହୀ ।”

ଖୁରୁଧାଦୁର୍ଗର ଅବସ୍ଥିତି ଓ ପ୍ରାଚୀନତା ନିର୍ଣ୍ଣୟ ଓ ଏହାର ପ୍ରତିଷ୍ଠାତା ଗଜପତି ରାମଚନ୍ଦ୍ରଙ୍କ ଅଙ୍କ ଗଣନାପାଇଁ ଉକ୍ତ ଶିଳାଲେଖ ଦ୍ଵୟ ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ଵପୂର୍ଣ୍ଣ । ଉଭୟରେ ଆଧୁନିକ କଟକନଗର ପର୍ଯ୍ୟନ୍ତ ପରଙ୍ଗା ବା ତତ୍କାଳୀନ ପରଙ୍ଗ ଦଣ୍ଡପାଟରେ “ଖୁରୁଧା କଟକ” ଅବସ୍ଥିତ ଥିବାର ଲେଖାଯାଇଛି । ପ୍ରକୃତରେ ଖୁରୁଧା କଟକର ଦକ୍ଷିଣ ପର୍ଯ୍ୟନ୍ତ ଦିଗରେ ଅବସ୍ଥିତ । ମାନସିଂହଙ୍କ ଓଡ଼ିଶା ଆକ୍ରମଣ ସମୟରେ ଖୁରୁଧାକଟକ ରାମଚନ୍ଦ୍ରଙ୍କର ସୁଦୃଢ଼ତମ ଦୁର୍ଗରୂପେ ବିବେଚିତ ହେଉଥିଲା ।

ସପ୍ତଦଶ ଶତାବ୍ଦୀରେ ରଚିତ ‘ନୀଳସୁନ୍ଦର ଗୀତା’ରେ ଲେଖାଅଛି ଯେ, ଯଦୁବଂଶର ପଞ୍ଚମପାଟ ବା ରାଜା ଖୋରଧାରେ ରହିଥିଲେ, ଯଥା -

“କଳସିଂହତରେ ତହୁଁ ପଳାଇବ  
ଖୋରଧା କରିବ ସ୍ଥିତ ।  
ପଞ୍ଚପାଟ ଯଦୁବଂଶ ଶେଷକୁ ସେ

ନରେନ୍ଦ୍ର ଦେବ ନୃପତି ।” (ପୃ - ୭) ଖୁରୁଧା ଇତିହାସ

ପ୍ରସିଦ୍ଧ ମୋଗଲ ସେନାପତି ମାନସିଂହଙ୍କ ୧୫୯୩ ଖ୍ରୀଷ୍ଟାବ୍ଦରେ ଖୁରୁଧା ରାଜ୍ୟ ଆକ୍ରମଣ ପ୍ରସଙ୍ଗରେ ସୁଦୃଢ଼ ଖୁରୁଧାଦୁର୍ଗ ଓ ତନ୍ନିକଟବର୍ତ୍ତୀ କେତେକ ଦୁର୍ଗର ଉଲ୍ଲେଖ କରିଛନ୍ତି । ଏହାକୁ ରକ୍ଷା କରୁଥିବା ଦୁର୍ଗଗୁଡ଼ିକ ମଧ୍ୟରୁ ସହଜ ପାଳକୁ ଗଙ୍ଗ ରାଜତ୍ଵ କାଳରେ ପ୍ରତିଷ୍ଠିତ ଡେଲାଙ୍ଗ ନିକଟବର୍ତ୍ତୀ ‘ସହଜପାରିକଟକ’ ସହିତ ଖରଗଡ଼କୁ ଜଟଣୀ ଷ୍ଟେସନ ନିକଟବର୍ତ୍ତୀ ଅରାଗଡ଼ ସହିତ କାଳପଡ଼ାକୁ ମୋଟରି ରେଳଷ୍ଟେସନ ଅଦୂରସ୍ଥ କାଳୁପଡ଼ା ସହିତ ଲୋଣଗଡ଼କୁ ଲୋରି ନଈକୂଳରେ ଥିବା ଲୁଣିଗଡ଼ ସହିତ ଭୁଞ୍ଜମଲକୁ ଡେଲାଙ୍ଗ ନିକଟରେ ଅବସ୍ଥିତ ଭୂଇଁମୂଳ ଗଡ଼ ସହିତ ଚିହ୍ନିତ କରାଯାଇପାରେ ।

ପ୍ରଥମ ଦିବ୍ୟସିଂହଦେବଙ୍କ ରାଜତ୍ଵ ( ୧୬୮-୧୭୧୫ )ରେ ଲିଖିତ ଦୀନକୃଷ୍ଣ ଦାସଙ୍କ ‘ରସ ବିନୋଦ’ ଗ୍ରନ୍ଥରେ ଖୋରଧା କଟକର ଉଲ୍ଲେଖ ଦେଖାଯାଏ -ଯଥା

ଯେଦିନ ମାନସିଂହ ସାହି, ଅଇଲା ଓଡ଼ିଶାକୁ ବାହି ।  
ସେଦିନେ ରାମଚନ୍ଦ୍ର ରାଜା, ଶୁଭେ ପାଳନ୍ତି ଜନପ୍ରଜା ।  
ଖୋରଧା କଟକ ନଗର, ରହିଣ ଥିଲେ ନୃପବର ।

ଅଣଚାଳିଶ ଅଙ୍କଭୋଗ କରି ହୋଇଲେ ମୃତ୍ୟୁଯୋଗ ।  
ତାହାଙ୍କ ନନ୍ଦନର ନାମ ପୁରୁଷୋତ୍ତମ ନୃପ ଜାଣ ।” (ପୃ - ୮)  
ପ୍ରଥମବାର କେଶରୀ ଦେବଙ୍କ ସମସାମୟିକ କବି ଦିଗମ୍ବର ତାଙ୍କର ‘ବିଚି ପ୍ରଭାବଦ’ ସଭାପର୍ବରେ  
ଖୋରଧାର ବର୍ଣ୍ଣନା କରିଛନ୍ତି ।

“ପୃଥ୍ୱୀମଣ୍ଡଳ ସାର ଭୂମି ଓଡ଼ିଶା  
ଖୋରଧା ନାମେ ନଗର ।” ଇତ୍ୟାଦି ।

ଅଷ୍ଟାଦଶ ଶତାବ୍ଦୀର ମଧ୍ୟଭାଗରେ ଆବିର୍ଭୂତ କବି ରାମଦାସ ସ୍ୱାୟ ଦାତ୍ୟତାଭକ୍ତିର ସାମୁଦ୍ର ବନ୍ଧୁ  
ମହାନ୍ତି ଉପାଖ୍ୟାନରେ ଖୋରଧା ନାମ ଲେଖିଛନ୍ତି -

“ତତକ୍ଷଣେ ଗରୁଡ଼ ଆରୋହୀ ଗଗନମାର୍ଗେ ଉଡ଼ିଯାଇ  
ବିଜେ ଖୋରଧାର ରଥପୁରେ, ପ୍ରତାପରୁଦ୍ରର ମନ୍ଦିରେ ।” (ପୃ - ୮)

୧୫୬୮ରେ ଗଜପତି ମୁକୁନ୍ଦଦେବଙ୍କ ମୃତ୍ୟୁପରେ ଉପଯୁକ୍ତ ପ୍ରତିରୋଧର ଅଭାବରୁ ବଙ୍ଗ ସୁଲତାନ  
ସେନାପତି କଳାପାହାଡ଼ର ଜଗନ୍ନାଥମନ୍ଦିର ଆକ୍ରମଣ ଅତ୍ୟନ୍ତ ପ୍ରବଳ, ଆତଙ୍କରାଜ ଓ କ୍ଷତିକାରକ ହୋଇଥିଲା ।  
ତେଣୁ ଏହାର ହୃଦ କାର୍ଯ୍ୟକାରୀ ସ୍ମୃତି ଏ ପର୍ଯ୍ୟନ୍ତ ଓଡ଼ିଆ ଜାତିର ମାନସପତରେ ଅଙ୍କିତ ହୋଇ ରହିଛି ।

ঐতিহাসিক ଆରୁଲଫାଜଲ କଳାପାହାଡ଼ଦ୍ୱାରା ଜଗନ୍ନାଥ ମହାପ୍ରଭୁଙ୍କ ବିଗ୍ରହ ପୋତା ହୋଇଥିବା  
ବିଷୟ ଉଲ୍ଲେଖ କରିଛନ୍ତି । ଯଥା - Kalapahara, the general of Sulayman Karrani on this  
conquest of the country flung the image into ifre and burnt it and afterwards cast  
it into the sea. (Bengal post & present) p.2

ମାଦଳାପାଞ୍ଜି ଅନୁସାରେ ଅ ୯ କ ରାଜା କୁଜଙ୍ଗ ଗଡ଼ରୁ ବ୍ରହ୍ମ ଅଣାଇଲେ । ଖୁରୁଧା କଟକେ  
ବନଯାଗ କରି ସୁମରୁତି କରାଇଲେ । ଅ ୧୧ କ କକଡ଼ା ୧୮ ଦିନ ଶ୍ରାବଣ ଶୁକ୍ଳ - ନବମୀଦିନ  
ଶ୍ରୀପୁରୁଷୋତ୍ତମ ବଡ଼ଦେଉଳେ ରତ୍ନ ସିଂହାସନେ ବିଜେ କରାଇଲେ । ଏ ଦାରୁ ବ୍ରହ୍ମ ଘେନି ଅଇଲା ଏ ତାଟି  
ଭିତରେ ପଶିବ ବୋଲି ଗାଡ଼ିଦେଲେ । ( ୧୭-ମାଦଳାପାଞ୍ଜି )

ଚକଡ଼ାପୋଥି ଅନୁସାରେ ଆଠଅଙ୍କରେ ମୂର୍ତ୍ତି ପ୍ରତିକୃତି ହୋଇଥିଲେ । କିନ୍ତୁ ପାଞ୍ଜି କହେ, ନଅ  
ଅଙ୍କରେ ବ୍ରହ୍ମ ଅଣାଯାଇ ୧୧ ଅଙ୍କରେ ପୁନଃସ୍ଥାପିତ ହେଲେ । ଚକଡ଼ାର ଦୁଇଟି ନୃତନ ତଥ୍ୟ ହେଉଛି ଯେ,  
ଋଦ୍ଧପୁରାଣ ବିଧିରେ ଚଉରାଶି ଯବରେ ଶ୍ରୀମୂର୍ତ୍ତି ନିର୍ମିତ ହୋଇଥିଲେ ଏବଂ ଏହି ପ୍ରସିଦ୍ଧ ଘଟଣାକୁ ସ୍ମରଣୀୟ  
କରିବାପାଇଁ ରାମଚନ୍ଦ୍ରଦେବ ତିନୋଟି ବ୍ରାହ୍ମଣଶାସନ ପ୍ରତିଷ୍ଠା କରିଥିଲେ । ପାଞ୍ଜି ଅନୁସାରେ ଶ୍ରୀବିଗ୍ରହମାନେ  
ପ୍ରଥମେ ଖୁରୁଧା କଟକରେ ନିର୍ମିତ ହୋଇ ପରେ ପୁରୀ ମନ୍ଦିରରେ ପୁନଃସ୍ଥାପିତ ହୋଇଥିଲେ । (ପୃ- ୧୧ )

ବଙ୍ଗ ସୁଲତାନ ଓଡ଼ିଶା ଅଧିକାର କରି ପୁରୀକୁ କତୁଲ ଖାଁଙ୍କ ତତ୍ତ୍ୱାବଧାନରେ ରଖିଥିଲେ । କିନ୍ତୁ  
ବଙ୍ଗର ପରାକ୍ରମଶାଳୀ ସୁଲତାନ ଦାଉଦ୍ ଖାଁ ତକରାଇ (ମୋଗଲମାରି) ଯୁଦ୍ଧରେ ମୋଗଲ ସମ୍ରାଟଙ୍କ ସେନାପତି  
ତୋଡ଼ରମଲ୍ଲଙ୍କ ଦ୍ୱାରା ସମ୍ପୂର୍ଣ୍ଣରୂପେ ପରାଜିତ ହୋଇ (୩-୩ ୧୫୭୫) କଟକ ସହି ଦ୍ୱାରା  
( ୧୨.୦୪.୧୫୭୫ ) ମୋଗଲ ଆଧିପତ୍ୟ ସ୍ୱୀକାର କରିଥିଲେ । (History of Bengal - 191 ପୃ)

ଏହାଫଳରେ ଓଡ଼ିଶାରୁ ଆଫଗାନ ଆଧିପତ୍ୟ ଲୁପ୍ତପ୍ରାୟ ହୋଇଥିଲା । ଏହି ଅପମାନଜନକ ସନ୍ଧି ପରେ ଦାଉଦ ଖାଁ ବଙ୍ଗଦେଶ ଆଡ଼େ ମୋଗଲ ସେବା ସହିତ ସର୍ବଦା ଯୁଦ୍ଧରେ ବ୍ୟାପୃତ ରହି ଶେଷରେ ଜଣେ ମୋଗଲ ସେନାପତିଙ୍କ ସୁଯୋଗ ନେଇ ବିଚକ୍ଷଣ ରାଜନୀତିଜ୍ଞ ରାମଚନ୍ଦ୍ରଦେବ ପୁରୀକୁ ଆଫଗାନ କର୍ତ୍ତୃତ୍ଵରୁ ମୁକ୍ତ କରି ସେଠାରେ ଶ୍ରୀଜଗନ୍ନାଥ ମୂର୍ତ୍ତି ପୁନଃ ପ୍ରତିଷ୍ଠା କରିଥିଲେ । ବୋଧହୁଏ ଦାଉଦଙ୍କ ପ୍ରଧାନ ଶୁଭ ରାଜପୁତ ସେନାପତି ତୋଡ଼ରମଲ୍ଲ ରାମଚନ୍ଦ୍ରକୁ ଏହି ମହତ୍ କାର୍ଯ୍ୟରେ ସମର୍ଥନ କରିଥିଲେ ।

ସେହି ସମୟରେ ରାମଚନ୍ଦ୍ରଦେବଙ୍କ ଏହି ମହତ୍ କାର୍ଯ୍ୟଯୋଗୁଁ ସମଗ୍ର ଦେଶରେ ଗଭୀର ଆନନ୍ଦ ଓ ଉତ୍ସାହ ଦେଖାଦେଇଥିଲା । ତାଙ୍କୁ ଜାତିର ମୁଖ୍ୟ ବ୍ୟକ୍ତିମାନେ ସ୍ଵତଃପ୍ରବୃତ୍ତ ହୋଇ ଗୌରବମୟ ‘ଅଭିନବ ଲକ୍ଷ୍ମଣପୁତ୍ର ବା ଦୂତୀ ଲକ୍ଷ୍ମଣପୁତ୍ର’ ପଦବୀ ପ୍ରଦାନ କରି ସମ୍ମାନିତ କରିଥିଲେ । ମାଦଳାପାଞ୍ଜି ଅନୁସାରେ – “ପରମେଶ୍ଵର ୪ ମାସ ଯାଏ ନିସଙ୍ଗୁଡ଼ି ମଣୋହି କରୁଥିଲେ । ଭୟରେ ରାଜା ସଙ୍ଗୁଡ଼ି ନ କରାଇଲେ । ବ୍ରାହ୍ମଣ ସାଆନ୍ତ ଭଙ୍ଗ ମିଶ୍ରମାନଙ୍କୁ ସ୍ଵଦେଶୀ ପ୍ରଦେଶୀ ପଶ୍ଚିତମାନଙ୍କ ଘେନି ବିଚାରି ପଚାରି ପରମେଶ୍ଵରଙ୍କ ଗହଣରେ ଉପସ୍ଥିତ ହୋଇଲା । ସେ ସେବକମାନଙ୍କୁ ଘେନି ସଙ୍ଗୁଡ଼ିଭୋଗ ମଣୋହି କରାଇଲେ । ସକାଳଧୂପ ମଣୋହି ବଢ଼ିଲା ଭଭାରେ ଖେଚଡ଼ି ମହାପ୍ରସାଦ କାଖରେ କରି ଶ୍ରୀରାମଚନ୍ଦ୍ରଦେବ ମହାରାଜା ଜଏ ବିଜଏ ଦ୍ଵାରାଙ୍କ କଳାପାହାଡ଼ ଉପରେ ଉଭା ହୋଇ ସମସ୍ତ ଭଙ୍ଗମିଶ୍ରମାନେ ପଚୋଆର କରୁଥିଲେ । ସମସ୍ତଙ୍କୁ ଚାହିଁଲେ । ରାମଚନ୍ଦ୍ରଭଙ୍ଗ, ଗୋବର୍ଦ୍ଧନ ପ୍ରହରାଜେ, ମିଶ୍ରଗୋସାଇଁ ତିନିଲୋକ ରାଜାଙ୍କ ହାତରୁ ଉଛୁଡ଼ି ମହାପ୍ରସାଦ ସେବା କରି ମୁଣ୍ଡରେ ହାଥ ବୋଲିଲେ । ହରିଶବଦ କରି ସମସ୍ତ ସନ୍ଧ୍ୟାସୀ, ବ୍ରହ୍ମଚାରୀ, ଭଙ୍ଗମିଶ୍ରମାନେ ମହାପ୍ରସାଦ ପାଇଲେ । ସମସ୍ତ ସନ୍ଧ୍ୟାସୀ ବ୍ରହ୍ମଚାରୀମାନେ ବ୍ରାହ୍ମଣମାନେ ଶ୍ରୀରାମଚନ୍ଦ୍ର ମହାରାଜାଙ୍କୁ ‘ଦୂତୀ ଲକ୍ଷ୍ମଣପୁତ୍ର’ ବୋଲି ଶାଢ଼ିଦେଲେ ।” (ମାଦଳାପାଞ୍ଜି – ପୃ - ୬୩)

ରାମଚନ୍ଦ୍ରଦେବଙ୍କ ଏହି ଗୌରବମୟ ପଦବୀ ଲାଭ ବିଷୟ ଅନ୍ୟ କେତେକ ସମସାମୟିକ ସଂସ୍କୃତ ଓଡ଼ିଆ ଗ୍ରନ୍ଥରୁ ମଧ୍ୟ ଜଣାଯାଏ । ଜଗନ୍ନାଥ ମୂର୍ତ୍ତିର ପୁନଃ ପ୍ରତିଷ୍ଠାତା ଓ ମହାପ୍ରସାଦର ପୁନଃ ପ୍ରଚଳନ ପରେ ସେ ପ୍ରାୟ ଆଠ ବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ବନ୍ଦ ହୋଇଯାଇଥିବା ଭାରତପ୍ରସିଦ୍ଧ ରଥଯାତ୍ରା ବା ଗୁଣ୍ଡିଚା ମହୋତ୍ସବ ମଧ୍ୟ ପୁନର୍ବାର ଆରମ୍ଭ କରିଥିଲେ । ଏହି ଘଟଣାଟି ରାମଚନ୍ଦ୍ରଦେବ ବିରଚିତ, ‘ଶ୍ରୀକୃଷ୍ଣ-ଭକ୍ତି ବାସଲ୍ୟ ଚରିତମ୍’ ନାଟକରେ ଅତି ଚମତ୍କାର ଭାବରେ ବର୍ଣ୍ଣିତ ହୋଇଅଛି । (୨୩) ଏହି ଅପ୍ରକାଶିତ ନାଟକର ପାଣ୍ଡୁଲିପି ପ୍ରାଦେଶିକ ମିଉଜିୟମ ପୋଥି ଭଣ୍ଡାରରେ ସଂରକ୍ଷିତ ।

ପୁଣି ରାମଚନ୍ଦ୍ରଦେବ ଖୁରୁଧା ଦୁର୍ଗ ପ୍ରତିଷ୍ଠା କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ଶ୍ରୀ ଗୋପାଳ ବିଗ୍ରହଙ୍କ ପାଇଁ ଖୁରୁଧାରେ ଏକ ମନ୍ଦିର ନିର୍ମାଣ କରିଥିଲେ । ପରବର୍ତ୍ତୀକାଳରେ ମୋଗଲସେନା ଖୁରୁଧାଦୁର୍ଗ ଆକ୍ରମଣ କରିବାରୁ ଜଗଣୀ ନିକଟବର୍ତ୍ତୀ ରଥପୁର ଗଡ଼ରେ ସାକ୍ଷୀଗୋପାଳଙ୍କ ପାଇଁ ଏକ ମନ୍ଦିର ନିର୍ମାଣ ହୋଇଥିଲା । ମୋଗଲ ସୁବାଦାର ତକିଖାଁ ରଥପୁର ମନ୍ଦିର ଆକ୍ରମଣ କରିବାରୁ ସାକ୍ଷୀଗୋପାଳ ବିଗ୍ରହଙ୍କୁ ଚିଲିକା କୁଳବର୍ତ୍ତୀ କନ୍ତଳବାଇ ନାମକ ସ୍ଥାନକୁ ନିଆଯାଇ ସେଠାରେ ତାଙ୍କ ପାଇଁ ଏକ ମନ୍ଦିର ନିର୍ମିତ ହେଲା । ମରହଟ୍ଟା ରାଜପୁତ୍ରରେ ବର୍ତ୍ତମାନର ସତ୍ୟବାଦୀ ମନ୍ଦିର ନିର୍ମିତ ହୋଇ ଅଦ୍ୟାବଧି ସେଠାରେ ଶ୍ରୀସାକ୍ଷୀଗୋପାଳ ପୂଜିତ ହେଉଛନ୍ତି । ରାମଚନ୍ଦ୍ରଦେବ ଅତ୍ୟନ୍ତ ଶକ୍ତିଶାଳୀ ରାଜା ଥିଲେ ଓ ତାଙ୍କର ଯଶଃକୀର୍ତ୍ତି ଚତୁର୍ଦ୍ଦିଗରେ ବ୍ୟାପି ଯାଇଥିଲା ।

ଗୋଲକୂଣ୍ଡା ସେନାର ବାରମ୍ବାର ଆକ୍ରମଣ ସଫଳତାର ସହିତ ପ୍ରତିରୋଧ କରିପାରିଥିଲେ । ରାଜା ମାନସିଂହ ଦୁଇଥର ଖୁରୁଧା ଆକ୍ରମଣ ୧୯୯୨ ଓ ୧୯୯୩ କରି ମଧ୍ୟ ରାମଚନ୍ଦ୍ର ଦେବଙ୍କ କ୍ଷମତା ଖର୍ଚ୍ଚ ହୋଇ ନ ଥିଲା । ରାମଚନ୍ଦ୍ର ଦେବ ନୀଳାଚଳରେ ଶ୍ରୀଜଗନ୍ନାଥ ମୂର୍ତ୍ତି ପୁନଃପ୍ରତିଷ୍ଠା କରି ସମଗ୍ର ହିନ୍ଦୁ ସମାଜର ଭକ୍ତି ଆଦର ଓ କୃତଜ୍ଞତା ଭାଜନ ହୋଇପାରିଥିଲେ । ତେଣୁ ଏହି ଜାତୀୟ ବୀରଙ୍କୁ ତଦାନୀନ୍ତନ ବିଶିଷ୍ଟ ବ୍ୟକ୍ତିଗଣ ଗୌରବୋଜ୍ଞଳ ‘ଅଭିନବଲକ୍ଷ୍ମଦୁ୍ୟମ୍’ ପଦବୀରେ ମଣ୍ଡିତ କରିଥିଲେ । ତାଙ୍କ ରାଣୀ ଗୌରୀ ଦେବୀ ବର୍ତ୍ତମାନ ପୁରୀ ମନ୍ଦିର ମଧ୍ୟରେ ଥିବା ମୁକ୍ତି ମଣ୍ଡପର ପୁନଃନିର୍ମାଣ କରି ଅକ୍ଷୟ ଯଶ ଲାଭ କରିଥିଲେ ।

ଆମର ଆପ୍ତ ବାକ୍ୟ ଅନୁସାରେ – “କୀର୍ତ୍ତିରକ୍ଷରମାଳିନୀ ସ୍ତ୍ରୀ ଭବତିଭୁବନେ । “ଅର୍ଥାତ୍ ମାନବ ନିର୍ମିତ ମନ୍ଦିର, ଗୋପପୁର, ପ୍ରାସାଦ ମଠ ଓ ଗ୍ରାମ ପ୍ରଭୃତି କୀର୍ତ୍ତି ଭଙ୍ଗୁର ଓ ନଶ୍ୱର, କିନ୍ତୁ ମାନବ ପ୍ରତିଭ ପ୍ରସ୍ତୁତ ଅକ୍ଷରମାଳିନୀ କୀର୍ତ୍ତି ବା ଉକ୍ତ ରଚନାବଳୀ ସ୍ତ୍ରୀ ବା ଅମର । ଏ ଦୃଷ୍ଟିରୁ ରାମଚନ୍ଦ୍ରଦେବ ଚିରସ୍ମରଣୀୟ । ମାଦଳାପାଞ୍ଜି ଅନୁସାରେ ସେ ୩୮ ଅଙ୍କରେ ଆବାହନ ହୋଇଥିଲେ ଏବଂ ସମୁଦାୟ ୩୨ ବର୍ଷ ରାଜତ୍ୱ ଭୋଗ କରିଥିଲେ । ମିଉଜିଅମରେ ସଂରକ୍ଷିତ ‘ଶ୍ରୀକଦାପ’ ଗ୍ରନ୍ଥଶେଷରେ ଏହାଲେଖାଅଛି ।

ଗଜପତି ଶ୍ରୀରାମଚନ୍ଦ୍ରଦେବଙ୍କ ସମୟରେ ରାମଚନ୍ଦ୍ରଭଙ୍ଗ, ଗୋବର୍ଦ୍ଧନ ପ୍ରହରାଜ, ମିଶ୍ରଗୋସାଇଁ, ପରୀକ୍ଷା ବଡ଼ଜେନା ପଟ୍ଟନାୟକ, ମୁକୁନ୍ଦ ପଟ୍ଟନାୟକ, ଦାମୋଦର ଚମ୍ପତିରାୟ, ଦାସ ବିଦ୍ୟାଧରପୁର ଶାସନର ପ୍ରତିଷ୍ଠାତା ମନ୍ତ୍ରୀ ଦାସ ବିଦ୍ୟାଧର ତଥା ଚକ୍ରଧରପୁର ଶାସନର ପ୍ରତିଷ୍ଠାତା ମନ୍ତ୍ରୀ ଚକି ବିଦ୍ୟାଧର ପ୍ରଭୃତି ପାତ୍ର – ମନ୍ତ୍ରୀମାନେ ଖୁରୁଧା ରାଜ୍ୟର ଉନ୍ନତି କଳ୍ପେ ବହୁ କାର୍ଯ୍ୟ କରିଥିଲେ ।

**ସହାୟକ ଗ୍ରନ୍ଥପୁଚୀ –**

- ୧. ଖୁରୁଧା ଇତିହାସ
- ଖ୍ରୀଷ୍ଟାବ୍ଦ – ୧୫୬୮ – ୧୮୧୭
- କେଦାରନାଥ ମହାପାତ୍ର
- ପ୍ରକାଶକ ମନୋଜ କୁମାର ମହାପାତ୍ର
- ଗ୍ରନ୍ଥମନ୍ଦିର, ବିନୋଦବିହାରୀ, କଟକ
- ଚତୁର୍ଥ ସଂସ୍କରଣ – ଜାନୁଆରୀ, ୨୦୦୯

# ନାରାୟଣ ସାହୁଙ୍କ ‘ଶେଷ କଥା’ ନାଟକରେ ସଂଘର୍ଷପୂର୍ଣ୍ଣ ଅବସ୍ଥାର ପ୍ରତିଫଳନ : ଏକ ଆଲୋଚନା

ସିଦ୍ଧାର୍ଥ ସେଠୀ

ନାଟକ ସାହିତ୍ୟର ଗତିଶୀଳ ଅଙ୍ଗ । କେହି କେହି ଏହାକୁ କଥା କୁହା ସାହିତ୍ୟ କହୁଥିବାବେଳେ କିଏ କହେ ପ୍ରାଚୀନ କାଳଖଣ୍ଡରୁ ସାଂପ୍ରତିକ କାଳଖଣ୍ଡ ପର୍ଯ୍ୟନ୍ତ ବ୍ୟାପ୍ତ ଏକ ଦିଗ୍‌ବଳୟ । ଏହି ଦିଗ୍‌ବଳୟର ଅନେକ ସୂତ୍ରଧର ରହିଥିଲେ ହେଁ ଅଣି ପରବର୍ତ୍ତୀ ଠାରୁ ଏକବିଂଶ ଶତାବ୍ଦୀର ଦ୍ଵିଶତକ ପର୍ଯ୍ୟନ୍ତ ଯେଉଁ କେତେଜଣ ନାଟ୍ୟକାର ରହିଛନ୍ତି ସେମାନଙ୍କ ମଧ୍ୟରେ ନାଟ୍ୟକାର ଡ. ନାରାୟଣ ସାହୁ ଏକ ପରିଚିତ ନାମ । ଗ୍ରାମ୍ୟ ସଭ୍ୟତାରୁ ଆସି ସହରୀ ସଭ୍ୟତାକୁ ଆପଣେଇବା ବଡ଼ କଷ୍ଟକର ବ୍ୟାପାର । ତଥାପି ଯେ ଆଗକୁ ପାଦ ବଢେଇଛି ସେ କଣ ତା’ର ଠିକଣା ନ ପାଇବା ଯାଏଁ ପଛକୁ ଫେରି ପାରିବ ? ତେଣୁ ସେ ଠିକଣା ହେଉଛି ନାଟ୍ୟକାର ହେବାର ଠିକଣା । ତାକୁ ଖୋଜି ପାଇବାର ସଫଳତା ଲାଭ କରିଥିବା ନାଟ୍ୟକାର ହେଉଛନ୍ତି ନାରାୟଣ ସାହୁ ।

ନାରାୟଣ ସାହୁ ୧୫.୧୦.୧୯୫୫ ମସିହାରେ କେନ୍ଦ୍ରାପଡ଼ା ଜିଲ୍ଲା ବଗଡ଼ା ଅନ୍ତର୍ଗତ ଅରଡ଼ା ସାହିରେ ଜନ୍ମ । ପିତା ହରେକୃଷ୍ଣ ସାହୁ, ମାତା ମାଳତୀ ଦେବୀଙ୍କର ସେ ଥିଲେ ଶେଷ ଆଶା । ସେହି ଶେଷ ଆଶା ଦିନେ ଓଡ଼ିଆ ନାଟ୍ୟ ସାହିତ୍ୟର ନୂତନ ଦିଶା ପ୍ରେରଣାକାରୀ ବ୍ୟକ୍ତିତ୍ଵ ଭାବେ ଛିଡ଼ା ହେବାରେ ଏକ ମହତ୍ତ୍ଵପୂର୍ଣ୍ଣ ଭୂମିକା ଗ୍ରହଣ କରିଛନ୍ତି । ଅଭାବ ଅସୁବିଧାକୁ ସାଥୀ କରି, ସଂଘର୍ଷକୁ ଜୀବନର ମୂଳମନ୍ତ୍ର ଭାବେ ପାଥେୟ କରି ଆଜି ସମଗ୍ର ନାଟ୍ୟ ଜଗତର ବାଦ୍‌ଶା ଭାବେ ଭେଟି ଦେଇ ଚାଲିଛନ୍ତି ଅନେକ ଛୋଟ ବଡ଼ ନାଟକ ତାଙ୍କ ଲେଖନୀରୁ ଛୁଟି ଆସିଛି ପ୍ରଥମେ ବେତାର ନାଟକ । ପରେ ମଞ୍ଚ ନାଟକ ପରି ଅନେକ ସାମାଜିକ, ରାଜନୈତିକ ଏବଂ ଐତିହାସିକ ନାଟକ । ତାଙ୍କ ନାଟକର ମୂଳ ଲକ୍ଷ୍ୟ ହେଉଛି ପାରମ୍ପରିକତା ଓ ପରୀକ୍ଷାଧର୍ମିତା ତଥା ସାମାଜିକ ମଣିଷ ଜୀବନର ସଂଘର୍ଷ ପୂର୍ଣ୍ଣ ଘଟଣାବଳୀ ।

ଡ. ସାହୁ ଏକାଧାରରେ ଜଣେ ନାଟ୍ୟକାର, ଚିତ୍ରନାଟ୍ୟକାର, ସାହିତ୍ୟ ସମାଲୋଚକ, ଅଧ୍ୟାପକ ଓ ନିର୍ଦ୍ଦେଶକ । ତାଙ୍କ ରଚିତ ସୃଷ୍ଟି ମଧ୍ୟରେ କଟକ ଆକାଶବାଣୀ କେନ୍ଦ୍ରରୁ ପ୍ରସାର ଲାଭ କରେ ପ୍ରଥମ ବେତାର ନାଟକ ‘ଅସ୍ତରାଗର ଏଲିଜି’ । ଏହାପରେ ‘ଅନ୍ଧକାରର ପୂରବୀ’, ‘ଅଯାପାଳି ସହ ଦିନେ’, ‘ଏକ ମୃତବ୍ୟକ୍ତି ସପକ୍ଷରେ,’ ‘ସବୁଜ ଅନ୍ଧାର’, ‘ଶେଷ ପାହାଚ’, ‘ଅପରାହ୍ଣର ଅବଶୋଷ’ ଇତ୍ୟାଦି ଶ୍ରୀ ସାହୁଙ୍କ ବେତାର ନାଟକ । ସେହିପରି ମଞ୍ଚ ନାଟକ ଭିତରେ ପ୍ରଶ୍ନ, ଆଶ୍ରା ଖୋଜି ବୁଲୁଥିବା ଇଶ୍ଵର, କାହାଣୀ ସବାଶେଷ ଲୋକର, ମୂକ, ପୁନଶ୍ଚ ସଂଗ୍ରାମ, ଉପାସନା, ସୁବର୍ଣ୍ଣ ସକାଳ, ଅଧାଦେଖା ସ୍ଵପ୍ନ, କ୍ରାନ୍ତି, ନିଷିଦ୍ଧ, ସଂଳାପ, ଅନାଗତ, ମୁଷା, ଡ଼ିସେମ୍ବର ୨୫, ଶେଷକଥା ଆଦି ତାଙ୍କ ଲେଖନୀର ଫଳଶ୍ରୁତି । ଶ୍ରୀସାହୁଙ୍କୁ ତାଙ୍କ ନାଟକ ଆଶ୍ରା ଖୋଜି ବୁଲୁଥିବା ଇଶ୍ଵର ପାଇଁ ୧୯୯୧ ମସିହାରେ ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡ଼େମୀ ପୁରସ୍କାର ଗୌରବର

\*ଗବେଷକ ଓଡ଼ିଆ ବିଭାଗ ବ୍ରହ୍ମପୁର, ବିଶ୍ଵବିଦ୍ୟାଳୟ, ଭଞ୍ଜବିହାର ମେ- ୨୩୭୧୧୨୦୨୯୦

ଅଧିକାରୀ କରିଛି । ନାଟକ ‘ଶେଷକଥା’ ୦୩.୦୨.୨୦୦୬ ମସିହାରେ ‘ଆମେକାନ୍ତି’ ଗ୍ରୁପ ପକ୍ଷରୁ ସୃଷ୍ଟି ଝଙ୍କାର ରାଉରକେଲାରେ ପ୍ରଥମେ ମଞ୍ଚସ୍ଥ ହୋଇଥିଲା । ପୁନର୍ବାର ଏହା ୨୧.୦୫.୨୦୦୭ ଏବଂ ୨୯.୦୧.୨୦୦୯ରେ ଅନୁଗୁଳର ନାଟ୍ୟ ମେଳାରେ ଅଭିନୀତ ହୋଇଥିଲା । ଉକ୍ତ ନାଟକଟିକୁ ‘ଆମେ କାନ୍ତି’ ନାଟ୍ୟ ଗ୍ରୁପ୍ ବ୍ୟତୀତ ‘କଳାକାର’ ଓ ‘କଳିଙ୍ଗ କଳାପରିଷଦ’ ମଧ୍ୟ ଏହାକୁ ମଞ୍ଚସ୍ଥ କରିବାର ସୌଭାଗ୍ୟ ଅର୍ଜନ କରିଛନ୍ତି ।

କଳାକାର ଜୀବନର କାହାଣୀକୁ ଆଧାର କରି ନାଟ୍ୟକାର ସାହୁ ରଚନା କରନ୍ତି ନାଟକ ‘ଶେଷ କଥା’ ୨୦୧୦ ମସିହାରେ ଏହା ପୁସ୍ତକ ଭାବରେ ପ୍ରକାଶ ପାଏ । ଏହି ନାଟକଟି ନାଟ୍ୟକାରଙ୍କ ଅନ୍ୟତମ ନାଟକ ‘ନିଷିଦ୍ଧ ସଂଳାପ’ ସହ ସାମଞ୍ଜସ୍ୟ ରକ୍ଷା କରିଛି । କଳାକାର ପାଇଁ ଜୀବନର ସର୍ବସ୍ୱ ପାଲଟିଛି କଳା । ଏହି ନାଟକରେ ନାଟ୍ୟକାର ପ୍ରତି କଳାକାର ଜୀବନରେ ଦେଖା ଦେଇଥିବା ସଂଘର୍ଷରୁ ପରିଚିତ କରାଇବାରେ ସତ ପ୍ରଚେଷ୍ଟା କରିଛନ୍ତି । ମୁଖ୍ୟତଃ ଏଥିରେ ନାୟକ ସନ୍ତୋଷ ଚୌଧୁରୀ ଚରିତ୍ରଟି ନାଟକକୁ ନୂଆ ଦିଶା ଦେବାରେ ଯଥେଷ୍ଟ ସହାୟକ ହୋଇଛି । କଳାର ନିଶାରେ ପରିବାର ଠାରୁ ଦୂରେଇ ଯାଆନ୍ତି । ଅଭିନୟ ଜଗତରେ ନିଜକୁ ସମର୍ପିତ କରିଦିଅନ୍ତି ଏବଂ ନଟ ସମ୍ରାଟ ରୂପରେ ଦର୍ଶକଙ୍କ ପାଖରେ ପରିଚିତ ଲାଭ କରନ୍ତି । ସେ ଯେଉଁ ଯାତ୍ରା ଦଳରେ ନଟ ସମ୍ରାଟ ଭାବେ ପରିଚିତ ସେହି ଦଳର ଜଣେ ସରସ୍ୱତୀ ନାମଧେୟ ନାରୀଙ୍କୁ ଦ୍ୱିତୀୟ ବିବାହ କରନ୍ତି ।

ଅପରପକ୍ଷେ ଯାତ୍ରା ପାର୍ଟିର ମ୍ୟାନେଜର ପଣ୍ଡା ବାବୁ ଯାତ୍ରା ପାର୍ଟିର ଭବିଷ୍ୟତକୁ ଦୃଷ୍ଟିରେ ରଖି କୌଣସି ଭାବ ପ୍ରବଣତାକୁ ପ୍ରଶୟ ଦିଅନ୍ତି ନାହିଁ । ସେ ଚାହାଁନ୍ତି କଳାକାର ଯଦି ବୃଦ୍ଧ କିମ୍ବା ରୁଗଣ ହୁଏ ତାକୁ ଦଳରୁ ଦୂରେଇ ଦେବା । ଠିକ୍ ସେହି ସମୟ ଆସିଛି ସନ୍ତୋଷ ଚୌଧୁରୀ ଜୀବନରେ । ଯେଉଁ ଯାତ୍ରା ପାର୍ଟିର ସେ ନବ ସମ୍ରାଟର ପରିଚୟ ପାଇଥିଲେ ଆଜି ସେ ନିଜକୁ ବୃଦ୍ଧ ଚରିତ୍ର ମଧ୍ୟରେ ସନ୍ତୁଷ୍ଟ କରାନ୍ତି ।

ଏହା ପରେ ଯାତ୍ରାପାର୍ଟିର ଅନ୍ୟ ଏକ କଳାପାର ‘ପଦ୍ମ’ ମ୍ୟାନେଜର ପଣ୍ଡାବାବୁଙ୍କ ଆକ୍ରୋଶର ଶିକାର ହୁଏ । ଫଳରେ ଯାତ୍ରାପାର୍ଟିରୁ ବାହାରି ଆସେ । ସନ୍ତୋଷ ଚୌଧୁରୀ ସହଯୋଗରେ ତା’ ଦୋକାନଟିଏ କରେ । ଯାତ୍ରା ଦଳର ଅଭିନେତା ଓ ଅନ୍ୟାନ୍ୟ କର୍ମଚାରୀ ପଦ୍ମ ଦୋକାନରେ ତା’ ପିଇ ବିଭିନ୍ନ ପ୍ରସଙ୍ଗ ସମ୍ପର୍କରେ କଥୋପକଥନକୁ ଅସହ୍ୟ ମନେ କରନ୍ତି ଯାତ୍ରାପାର୍ଟି ମ୍ୟାନେଜର । ନୀଳମନା କୁପ୍ରକୃତି ସ୍ୱଭାବର ପଣ୍ଡାବାବୁଙ୍କ କଥାରେ ପଡ଼ି ସନ୍ତୋଷ ଚୌଧୁରୀ ଓ ସରସ୍ୱତୀ ମଧ୍ୟରେ ସୃଷ୍ଟି ହୁଏ ଫାଟ । ଫଳରେ ସରସ୍ୱତୀ ବିଦାୟ ନେଇ ଅନ୍ୟ ଯାତ୍ରାପାର୍ଟିରେ ଯୋଗ ଦିଅନ୍ତି । ଶେଷରେ ନିଃସଙ୍ଗତା ଓ ଅସହାୟତା ଭାବେ ଜୀବନ ବିଚରଣ କରୁଥାନ୍ତି ସନ୍ତୋଷ ଚୌଧୁରୀ । ଦିନେ ମ୍ୟାନେଜର ପଣ୍ଡା ବାବୁଙ୍କ ଠାରୁ ଅପମାନିତ ହୋଇ ଯାତ୍ରା ଦଳରୁ ବାହାରି ଆସିବାକୁ ବାଧ୍ୟ ହୁଅନ୍ତି । ପରବର୍ତ୍ତୀ ସମୟରେ ପରିବାର ପ୍ରତି ଦାୟୀତ୍ୱବୋଧ ଓ କର୍ତ୍ତବ୍ୟର ସଠିକ୍ ରୂପେ ପାଳନ ନ କରିବା ହେତୁ ଅନୁତାପ ନିଆଁରେ ଛଟପଟ ହୋଇଛନ୍ତି ।

ସେହିପରି ‘ଶେଷକଥା’ ନାଟକର ଅନ୍ୟ ଏକ ଚରିତ୍ର ଚିକିଲି ଦାସ । ସେ ହୁଏତ ଯାତ୍ରା ପାର୍ଟିର କଳାକାର ହୋଇନପାରେ । କିନ୍ତୁ କ୍ରୀଡ଼ା ଜଗତର ନିଜର ଦୌଡ଼ ପ୍ରତିଯୋଗିତା ପାଇଁ ଦିନେ ବେଶ୍ ପରିଚିତ

ଥିଲା । ରାଜନୀତିର ଷଡ଼ଯନ୍ତ୍ରରେ ତା'ର କୋର୍ ବାପି ମିଶ୍ରଙ୍କୁ ହତ୍ୟା କରାଯାଏ । ତାକୁ ସ୍କୁଲ ହଷ୍ଟେଲରୁ ତଡ଼ି ଦିଆଯାଏ । ସେ ଚାହିଁଥିଲା ତାର ସୁନେଲି ଭବିଷ୍ୟତର ସ୍ୱପ୍ନକୁ ସାକାର ପାଇଁ । କିନ୍ତୁ ସମୟ ସ୍ରୋତରେ ମୁହଁ ଫେରାଇ ନେଲା କ୍ରୀଡ଼ା ଜଗତରୁ । ଆଉ ସବୁଦିନ ପାଇଁ ପାଲଟିଗଲା ଜଣେ ନୀରବଦ୍ରଷ୍ଟା । ଯାତ୍ରା ପାର୍ଟି ମ୍ୟାନେଜର ପଣ୍ଡା ବାବୁ ଚା' ପି ପଇସା ନ ଦେବାରୁ ଉଭୟଙ୍କ ମଧ୍ୟରେ କଥା କଟାକଟି ହୋଇଛି । ଶେଷରେ ଟିକିଲି ଦାସ ସେହି ବିପ୍ଳୟ ବାଳକ ଆଜି ଚା ଦୋକାନରେ ଏପରି ଅବସ୍ଥାରେ ଅଛି ବୋଲି ପୋଲିସକୁ ଜଣାଇ ଦେବାର ଧମକ ତାକୁ ରୁପ୍ କରାଇ ଦେଇଛି । ତେଣୁ ଟିକିଲି ଦାସ ପଣ୍ଡା ବାବୁଙ୍କ ଗୋଡ଼ ଧରିଛି । ତାର ଠିକଣା ନ ଜଣେଇବା ପାଇଁ ଏବଂ ଚା ଗ୍ଲ୍ୟୁ ଧୋଇବା ଶ୍ରେୟଙ୍କର ବୋଲି ମନେ କରିଛି । କିନ୍ତୁ ପୁନର୍ବାର ସେ ସହରକୁ ଯିବାକୁ ଚାହିଁନି । ତେଣୁ ତା' ମଧ୍ୟରେ କାଳ କବଳରେ ଚିରଦିନପାଇଁ କବର ନେଇଛି ।

ନାଟକର ଅନ୍ୟ ଏକ ଦୃଶ୍ୟରେ ସନ୍ତୋଷ ଚୌଧୁରୀଙ୍କ ପିତା 'ବୁଢ଼ା ଚୌଧୁରୀ' ଦୁଇ ନାତି ସିଲୁ ଓ ପ୍ରକାଶକୁ ନେଇ ତାଙ୍କ ସଂସାର । ଗୋଟିଏ ପଟେ ପୁତ୍ର ବିଚ୍ଛେଦ ଓ ଅନ୍ୟ ପାଖରେ ବୋହୂ ଶ୍ରଦ୍ଧାର ମାନସିକ ରୋଗରେ ସେଣ୍ଟ୍ରାଲ ହସ୍ପିଟାଲରେ ମୃତ୍ୟୁ ସହ ସଂଗ୍ରାମ କରିବା ତାଙ୍କ ପକ୍ଷେ ଅସହ୍ୟ ଯନ୍ତ୍ରଣା ସୃଷ୍ଟି କରିଛି । ଅନ୍ୟ ପାଖରେ ବଡ଼ ନାତିର ସ୍ୱଇଚ୍ଛାରେ ମୁସଲିମ୍ କନ୍ୟା ବେବିନାଜକୁ ବିବାହ ବୁଢ଼ା ଚୌଧୁରୀଙ୍କ ମନର ଗଭୀର ଆଘାତ ଦେଇଛି । ପ୍ରକାଶ ଓ ତା'ର ସ୍ତ୍ରୀକୁ ବୁଢ଼ା ଚୌଧୁରୀ ଘରୁ ବାସନ୍ଦ କରିଥିବା ବେଳେ ପରେ ସିଲୁର ପ୍ରେମିକା ଭାବି ବେବିକୁ ଘରେ ସ୍ଥାନ ଦିଅନ୍ତି । ସରସ୍ୱତୀଙ୍କର ସନ୍ତୋଷ ଚୌଧୁରୀଙ୍କ ଘରକୁ ଫେରାଇ ଆଣିବା ପ୍ରତିଶ୍ରୁତି ବୁଢ଼ା ଚୌଧୁରୀଙ୍କୁ ଦେଇଛନ୍ତି । ଶେଷରେ ପତ୍ନୀ ଶ୍ରଦ୍ଧାଙ୍କର ମୃତ୍ୟୁ ସହ ସଂଗ୍ରାମ ଖବର ପାଇ ସନ୍ତୋଷ ଘରକୁ ଫେରିବା ହୋଇଛନ୍ତି । ବୋହୂ ବେବିନାଜଙ୍କ ପ୍ରଶ୍ନରେ ଲଜିତ ହେବା ଘଟଣା ନାଟକକୁ ଏକ ଭିନ୍ନ ମୋଡ଼ ଦେଇଛି । ପରବର୍ତ୍ତୀ ସମୟରେ ବେବି ବାପାଙ୍କୁ ଅପମାନିତ କରିଥିବାରୁ ପ୍ରକାଶଙ୍କ ଠାରୁ ମାଡ଼ ଖାଇଛି ଓ ନିଜର ଭୁଲ ବୁଝି ପାରିଛି । ବୁଢ଼ା ଚୌଧୁରୀ ଖୁସି ହୁଅନ୍ତି ପୁଅକୁ ଏତେ ଦିନ ପରେ ଘରକୁ ଫେରିବା ଦେଖି । ପୁଅକୁ ପାଖରେ ପାଇବା ପରେ ତାଙ୍କ ଅସୁସ୍ଥତା ସୁସ୍ଥତାରେ ପରିଣତ ହୋଇଛି । ଦିନେ ହଠାତ୍ ହସ ଖୁସିର ସମୟ ମଧ୍ୟରେ ସନ୍ତୋଷ ଚୌଧୁରୀ କ୍ୟାନସର ରୋଗରେ ପୀଡ଼ିତ ହୁଅନ୍ତି ଏବଂ ଦୃଷ୍ଟି ଶକ୍ତି ହରାଇବା ଦ୍ୱାରା ଚୌଧୁରୀ ପରିବାରରେ ସବୁକିଛି ପାଣି ଫୋଟକା ପରି ମିଳେଇ ଯାଉଛି ।

ତେଣୁ 'ଶେଷ କଥା' ନାଟକ ସମ୍ପର୍କରେ ଏତିକି କୁହାଯାଇପାରେ ନାଟକ ଏକ ଶିକ୍ଷ ହେଲେ ନାଟ୍ୟକାର ହେଉଛନ୍ତି ଜଣେ ଶିଳ୍ପୀ । ଯେପରି ଜଳ ସହ ମାଛର, ଜୀବନ ସହିତ ମୃତ୍ୟୁର ସମ୍ପର୍କ ଠିକ୍ ସେହିପରି ନାଟକ ସହ ନାଟ୍ୟକାରଙ୍କର । ଉଭୟ ଉଭୟଙ୍କ ପାଇଁ ପରିପୂରକ । କୌଣସି କାର୍ଯ୍ୟ ଆରମ୍ଭ ହେଲେ ତା'ର ଶେଷ ଥାଏ । ଏପରିକି ମଣିଷ ଦିନେ ଜନ୍ମ ହେଲେ ମଧ୍ୟ ଦିନେ ନା ଦିନେ ମୃତ୍ୟୁରେ ହିଁ ତା'ର ଶେଷ ସମୟ । ତେଣୁ ଉକ୍ତ ନାଟକଟିରେ ନାଟ୍ୟକାର ଆରମ୍ଭ କରିଥିବା କଥାବସ୍ତୁ କିନ୍ତୁ ଶେଷ ହୋଇନି । ହୋଇଛି ବିଚାର । ନାଟକର ଆରମ୍ଭ ପ୍ରାରମ୍ଭିକ ଦୃଶ୍ୟରୁ । ଯେଉଁଠାରେ ପ୍ରଥମରୁ ନିର୍ଦ୍ଦେଶକଙ୍କ ମୁତାବକ ନାଟକର ଆରମ୍ଭ ହୋଇପାରିନାହିଁ । ଚରିତ୍ରଗୁଡ଼ିକ ପାଲଟିଯାଇଛନ୍ତି ସ୍ୱାଧୀନମନା । କିନ୍ତୁ ଏହାରି ମଧ୍ୟରେ ନିର୍ଦ୍ଦେଶକଙ୍କ ଉକ୍ତି ହୋଇଛି ଚରିତ୍ରଗଣ କଣ ଚାହାଁନ୍ତି । ତେଣୁ ପୁନଶ୍ଚ ନିର୍ଦ୍ଦେଶକ କୁହନ୍ତି ତାଙ୍କ ମନ୍ତବ୍ୟ ଯାହା ଦର୍ଶକ ପାଇଁ

ଗ୍ରହଣୀୟ ନୁହେଁ। ଆବଶ୍ୟକ ସ୍ଥଳେ ଦର୍ଶକଙ୍କ ତଥା ପାଠକଙ୍କ ବିଚାର ହିଁ ହେବ ନାଟକର ସର୍ବଶ୍ରେଷ୍ଠ ବିଚାର।

୧୪ଗୋଟି ଦୃଶ୍ୟ ଓ ୧୦ ଗୋଟି ଚରିତ୍ର ମଧ୍ୟରେ ଉକ୍ତ ‘ଶେଷକଥା’ ନାଟକଟି ପରିବେଶିତ ହୋଇଛି। ନାଟକଟିକୁ ନାଟ୍ୟକାର ପ୍ରଥମ ଦୃଶ୍ୟରୁ କରିଛନ୍ତି ଅତିରଞ୍ଜିତ। ଏକ ଚା’ ଦୋକାନରୁ ଆରମ୍ଭ ନାଟକର ବିଷୟ ବସ୍ତୁ। ଏକ କଳାକାର ଜୀବନର ସଂଘର୍ଷ ଓ ତାର ପରିବାରକୁ ନେଇ ନାଟ୍ୟକାର ସାହୁ ପ୍ରତିଫଳିତ କରିଛନ୍ତି ଉକ୍ତ ନାଟକଟି। ଏତଦ୍‌ବ୍ୟତୀତ ନାଟ୍ୟକାର ଅନ୍ୟ ଏକ କଥାକୁ ପର୍ଯ୍ୟବେଶିତ କରିବାକୁ ଭୁଲି ନାହାଁନ୍ତି ଅର୍ଥାତ୍ ତାହା ହେଉଛି ମଣିଷ ନିଜର ଜୀବନ ତଥା ପରିବାର ପାଇଁ ବୃତ୍ତିକୁ ଆପଣାଇବା। ଯେତେବେଳେ ମଣିଷ ନିଜର କର୍ମମୟ ଜୀବନରେ କର୍ମକୁ ସବୁକିଛି ଭାବିନିଏ ସେତେବେଳେ ସବୁ ସମ୍ପର୍କ, ମାୟା, ମୋହ, ବନ୍ଧନ ତା’ ନିକଟରେ ତୁଚ୍ଛ ପାଲଟିଯାଏ। ସେ ହୁଏ ସବୁରି ଆଖିରେ ସ୍ୱାର୍ଥପର। କିନ୍ତୁ ସେ ଆତ୍ମ ସଚେତନ ହୋଇ ଅନୁଭବ କରେ ତା’ର ନିଷ୍ପତ୍ତି ହିଁ ସର୍ବଶ୍ରେଷ୍ଠ ନିଷ୍ପତ୍ତି। ସେମିତି ଏକ ସାମାଜିକ ଏବଂ ପାରିବାରିକ ପୃଷ୍ଠଭୂମିକୁ ନେଇ ରଚିତ ନାଟକ ‘ଶେଷକଥା’। ଏକ ଯାତ୍ରା କଳାକାରର ଜୀବନ, ପରିବାର, ପ୍ରେମ ଏବଂ ନିଜ ହାତରେ ଗଢିଥିବା ନିଜ ସ୍ୱପ୍ନର ସୌଧକୁ ଆଜୀବନ ପର୍ଯ୍ୟନ୍ତ ବଞ୍ଚେଇ ରଖିବାର ସଂଘର୍ଷ ହିଁ ଉକ୍ତ ନାଟକର ମୂଲ୍ୟବୋଧକୁ ବିଚାର କରିବାରେ ଏକ ଖୋରାକ୍ ଯୋଗାଇଛି।

ଏତଦ୍‌ବ୍ୟତୀତ ନାଟ୍ୟକାର ଡଃ. ସାହୁ ନାଟକଟିରେ ଅନେକ ସମୟରେ ଚରିତ୍ରଗୁଡ଼ିକ ମଧ୍ୟରେ ସୃଷ୍ଟି କରିଛନ୍ତି ଦ୍ୱନ୍ଦ୍ୱ, ମନସ୍ତତ୍ତ୍ୱ ଏବଂ କର୍ତ୍ତବ୍ୟପରାୟଣତା। ଶ୍ରୀ ସାହୁ ମଧ୍ୟ ନାଟକରେ ସାମ୍ପ୍ରଦାୟିକ ସଦ୍‌ଭାବନାକୁ ସ୍ଥାନ ଦେଇ ସାଫଲ୍ୟମଣ୍ଡିତ କରିବାରେ କାର୍ଯ୍ୟଶୀଳ ପ୍ରଦର୍ଶନ କରିନାହାଁନ୍ତି। ନାଟ୍ୟକାରଙ୍କ ଦୂରଦୃଷ୍ଟି ସମ୍ପନ୍ନ ନାଟକଟିକୁ ଏକ ସଫଳତାର ଶୀର୍ଷରେ ପହଞ୍ଚାଇବ ଏହା ନିଃସନ୍ଦେହରେ କୁହାଯାଇପାରେ।

ସହାୟକ ଗ୍ରନ୍ଥସୂଚୀ -

୧. ନଟ ନାଟ୍ୟ ନାଟ୍ୟାୟନ - ଜ୍ଞାନୀ ଦେବାଶିଷ ମିଶ୍ର - ସତ୍ୟନାରାୟଣ ବୁକ୍ ଷୋର - ୨୦୧୫
୨. ଶେଷକଥା - ନାରାୟଣ ସାହୁ - ସତ୍ୟନାରାୟଣ ବୁକ୍ ଷୋର - ୨୦୧୯
୩. ଅମଡ଼ା ପଥର ଯାତ୍ରା - ନାରାୟଣ ସାହୁ- ପେନ୍ ଇନ୍ ବୁକ୍ସ - ୨୦୨୨
୪. ଏକକ୍ଳିକାକାର - ନାରାୟଣ ସାହୁ - ଡଃ. ସୁଷମା ପତି - ୨୦୧୮

# ପ୍ରାଣନାଥ କଲେଜର ପ୍ରାକ୍ତନ ଅଧ୍ୟକ୍ଷ ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର : ଏକ ପ୍ରେରଣାଦୀପ୍ତ ବ୍ୟକ୍ତିତ୍ୱ

ପ୍ର. ମଣୀନ୍ଦ୍ର କୁମାର ମେହେର

ଶିକ୍ଷାୟତନ ଓ ସମାଜ ପ୍ରତି ଅବଦାନ :

ଓଡ଼ିଶାର ସୁବିଖ୍ୟାତ କବି, କଥାଶିଳ୍ପୀ ଓ ସ୍ୱାଧୀନତା ସଂଗ୍ରାମୀ ଦୟାନିଧି ମିଶ୍ରଙ୍କ ଦ୍ୱିତୀୟ ପୁତ୍ର ସନ୍ତାନ ଭାବରେ ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ରଙ୍କ ଶୁଭ ଆବିର୍ଭାବ ହୋଇଥିଲା ୧୯୩୨ ମସିହା ଜୁଲାଇ ୬ ତାରିଖ ଦିନ ବରଗଡ଼ଠାରେ । ତାଙ୍କ ସ୍ନେହମୟୀ ଜନନୀ ଥିଲେ ହରିପ୍ରିୟା ଦେବୀ । ସେ ମଧ୍ୟ ଥିଲେ ଜଣେ ସମାଜସେବୀ । ଏହି ଦୁଇ ଉଚ୍ଚତର ଚେତନା ସମ୍ପନ୍ନ ପିତାମାତାଙ୍କ ଗଭୀର ପ୍ରଭାବ ପଡ଼ିଥିଲା ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ବ୍ୟକ୍ତିତ୍ୱ ଉପରେ । ବରଗଡ଼ଠାରେ ତାଙ୍କର ଶିକ୍ଷାପ୍ରାପ୍ତି ସମାପ୍ତ ହୁଅନ୍ତେ ସେ ବିଜ୍ଞାନ ଶିକ୍ଷା ଲାଭ ସକାଳେ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ପ୍ରବେଶ କରନ୍ତି । ମୂଳରୁ ହିଁ ସେ ନିଜସ୍ୱ ମେଧା-ଶକ୍ତିର ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ସେହି ଧାରା ଅବ୍ୟାହତ ରହିଥିଲା ସ୍ନାତକୋତ୍ତର ଶ୍ରେଣୀ ପର୍ଯ୍ୟନ୍ତ । ପଦାର୍ଥ ବିଜ୍ଞାନରେ ପ୍ରଥମ ଶ୍ରେଣୀରେ ପ୍ରଥମ ସ୍ଥାନ ଅଧିକାର କରି ସ୍ୱର୍ଣ୍ଣପଦକ ବିଜୟୀ ହେବା କିଛି କମ୍ କଥା ନ ଥିଲା ସେତେବେଳେ । ବୈଜ୍ଞାନିକ ଚିନ୍ତନରେ ସର୍ବଦା ନିମଗ୍ନ ହୋଇ ରହୁଥିଲେ ସେ । ବିଜ୍ଞାନର ଅଧ୍ୟାପକ ଭାବରେ ରେଭେନ୍ସା ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ତାଙ୍କର ଯୋଗଦାନ ବାସ୍ତବିକ ଗୌରବାବହ ଘଟଣା । ପରବର୍ତ୍ତୀ ସମୟରେ ସେ ଗଙ୍ଗାଧର ମେହେର କଲେଜ, ଖଲିକୋଟ କଲେଜ, ପୁରୀ ସ୍ଥିତ ସାମନ୍ତ ଚନ୍ଦ୍ରଶେଖର ମହାବିଦ୍ୟାଳୟରେ କର୍ମରତ ରହି ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କ ମଧ୍ୟରେ ସୃଷ୍ଟିକରିପାରିଥିଲେ ବିପୁଳ ଆଲୋଚନ । ସହଯୋଗୀ ଉଚ୍ଚ ଶିକ୍ଷା ନିର୍ଦ୍ଦେଶକ ଭାବରେ ମଧ୍ୟ ସମଗ୍ର ଓଡ଼ିଶାର ଶିକ୍ଷାକ୍ଷେତ୍ରକୁ ତାଙ୍କ ଅବଦାନ କି ମହତ୍ତ୍ୱପୂର୍ଣ୍ଣ ତାହା ସେ ସମୟର ଅଧ୍ୟାପକ ଅଧ୍ୟାପିକାମାନେ ଅନୁଭବ କରିଛନ୍ତି ନିବିଡ଼ ଭାବରେ । ଉଞ୍ଜନଗର କଲେଜ, ଜାତୀୟ କବି ବୀରକିଶୋର ମହାବିଦ୍ୟାଳୟ କଟକ, ଖୋର୍ଦ୍ଧା ମହାବିଦ୍ୟାଳୟ, ରାଜଧାନୀ ମହାବିଦ୍ୟାଳୟ, ବିଜେବି କଲେଜ ଆଦିରେ ଅଧ୍ୟକ୍ଷ ଭାବରେ ସୁଦୀର୍ଘକାଳ ଶିକ୍ଷା ପ୍ରଶାସନ ସହିତ ଜଡ଼ିତ ରହିଛନ୍ତି ପ୍ରାଣପୂର୍ଣ୍ଣ ଭାବରେ ।

### ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର - ୧୦

ତାଙ୍କର ଛାତ୍ର ଜୀବନ ଯେପରି ଥିଲା ରୋମାଞ୍ଚକର, ସେହିପରି ଅଧ୍ୟାପକ ଜୀବନ ମଧ୍ୟ ଥିଲା ଘଟଣାବହୁଳ । ଉତ୍ତରାଧିକାରୀ ସୂତ୍ରରେ ପିତାଙ୍କଠାରୁ ଲାଭ କରିଥିବା ଦେଶାତ୍ମବୋଧକ ଭାବଧାରାରେ ଚିରସ୍ମୃତି ଥିଲା ତାଙ୍କ ହୃଦୟ । ପ୍ରତ୍ୟେକ କ୍ଷେତ୍ରରେ ସେ ଯେଉଁ ସାହସିକତା, ସାଧୁତା ଓ ପରୋପକାର ପ୍ରବୃତ୍ତିଦ୍ୱାରା ପରିଚାଳିତ ହୋଇଛନ୍ତି ସେଇଥିରୁ ସ୍ୱତଃ ଅନୁଭୂତ କରିହୁଏ ଯେ ସେ ଅନ୍ୟମାନଙ୍କଠାରୁ କିପରି ସ୍ୱତନ୍ତ୍ର । ଜନ୍ମଦାତ୍ରୀମାତାଙ୍କ ନିକଟରୁ ସେପରି ତାଙ୍କ ଆତ୍ମାକୁ ଅବତରଣ କରି ଆସିଥିଲା ଶାନ୍ତି ଓ ସରଳତାର ଭାବପ୍ରବାହ । ଉଭୟ ପିତାମାତାଙ୍କ ପ୍ରତି ସାରାଜୀବନ ସେ ଯେପରି କୃତଜ୍ଞତାର ପ୍ରଦୀପ ହୋଇ ଆନ୍ତରିକ ଭକ୍ତି-ନିବେଦନ କରି

\*ଓଡ଼ିଆ ବିଭାଗ, ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ, ଖୋର୍ଦ୍ଧା, ଭୁବନେଶ୍ୱର

ଆସିଛନ୍ତି, ତାହା ତାଙ୍କ ସଂସ୍ପର୍ଶରେ ଆସିଥିବା ପ୍ରତ୍ୟେକେ ଅନୁଭବ କରିପାରିଛନ୍ତି ଅତ୍ୟନ୍ତ ଅନ୍ତରଙ୍ଗ ଭାବରେ । ଏହାହିଁ ତ ହେଉଛି ସାରସ୍ୱତ ସାଧକଙ୍କ ଉଚ୍ଚରାଧିକାରୀତ୍ୱ ନିଷ୍ପାପ ପ୍ରତୀକ । ସ୍ୱଭାବକବି ଗଙ୍ଗାଧର ମେହେରଙ୍କ ଜନ୍ମସ୍ଥାନ ବରପାଲି ନିକଟସ୍ଥ ତୁଳସି ଗ୍ରାମରେ ତାଙ୍କ ପିତା ଭୂମିଷ୍ଠ ହୋଇଥିଲେ । ଯୌବନକାଳରୁ ସେ ଗଙ୍ଗାଧରଙ୍କ ସେହି ସ୍ନେହସିନ୍ଧୁ ସାନ୍ନିଧ୍ୟ ଅନୁଭବ କରିଛନ୍ତି ଓ କବିଙ୍କ ସହିତ ନିଜର ସାରସ୍ୱତ ସମ୍ପର୍କ ରକ୍ଷା କରି ଆସିଛନ୍ତି ସତେଜ ଓ ସଚେତନ ଭାବରେ । ଗଙ୍ଗାଧର-ଦୟାନିଧିଙ୍କ ଏହି ସୌହାର୍ଦ୍ଦପୂର୍ଣ୍ଣ ସମ୍ପର୍କକୁ ନେଇ ଅମୂଲ୍ୟକୃଷ୍ଣ ଯେପରି ଗୌରବବୋଧ କରିପାରୁଥିଲେ ତାହାର ତୁଳନା ସମ୍ଭବ ଖୁବ୍ କୃତ୍ରିମ କ୍ଷେତ୍ରରେ । କହିବା ବାହୁଲ୍ୟ ଯେ କବି ଗଙ୍ଗାଧର ବ୍ୟକ୍ତିତ୍ୱ ଓ ସାହିତ୍ୟର ଆଲୋକ ତାଙ୍କୁ ଆଭାମୁକ୍ତ କରିପାରିଥିଲା । ବରଗଡ଼ ଜିଲ୍ଲାରେ ଜନ୍ମ ହୋଇ, ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ଛାତ୍ରଜୀବନ ନିର୍ବାହ କରି ଓ ଓଡ଼ିଶାର ସୁପ୍ରସିଦ୍ଧ ମହାବିଦ୍ୟାଳୟଗୁଡ଼ିକର ପୁନର୍ଗଠନ ଦାୟତ୍ୱ ନେଇ ପ୍ରକୃତରେ ସେ ପ୍ରତୀତ ହେଉଥିଲେ ଓଡ଼ିଆ ଜାତିର ସ୍ୱାଭିମାନୀ ସନ୍ତାନ ପରି । ଯେଉଁମାନଙ୍କ ଶିରା ପ୍ରଶିରରେ ସ୍ୱପ୍ନାଙ୍କୁ ଦେଶପ୍ରେମର ଭାବାବେଗ ପ୍ରବାହିତ ହେଉଥିଲା ସେହି ମହାପୁରୁଷମାନେ ଥିଲେ ତାଙ୍କ ସକଳ ପ୍ରେରଣାର ଐଶ୍ୱର୍ଯ୍ୟଶାଳୀ ଉତ୍ସ । ଏହି ସୁନିର୍ଦ୍ଦିଷ୍ଟ କାରଣରୁ ସେ କମ୍ ପ୍ରତିକୂଳ ପରିସ୍ଥିତିର ମଧ୍ୟ ସମ୍ମୁଖୀନ ହୋଇନାହାଁନ୍ତି । ତେବେ ଆଜି ଯାହା ଏକାନ୍ତ ସ୍ମରଣଯୋଗ୍ୟ, ତାହା ହେଲା ଜୀବନରେ ବହୁ ଜଟିଳ ପରିସ୍ଥିତି ମଧ୍ୟ ଦେଇ ଗତି କରୁଥିଲେ ବି ତାଙ୍କ ସହଜାତ ସାଧୁତା, ସାହସିକତା, ସ୍ୱାଭିମାନ ଓ ସୁଦୃଢ଼ ସଂକଳ୍ପ ଶକ୍ତି କେବେହେଲେ ମଳିନ ପଡ଼ି ଯାଇନଥିଲା ।

ଏ ପୃଥିବୀରେ ବୁଦ୍ଧିମାନ ବ୍ୟକ୍ତିଙ୍କର ଅଭାବ ନାହିଁ । ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ଭଳି କେତେ ଯେ ଛାତ୍ରଛାତ୍ରୀ ସ୍ୱର୍ଣ୍ଣପଦକ ଲାଭ କରିଛନ୍ତି ତାହା ହିସାବ ବା ରଖିପାରିବ କିଏ ଓ କାହିଁକି ? ସ୍ୱର୍ଣ୍ଣପଦକର ଜ୍ୟୋତିରେ ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ବ୍ୟକ୍ତିତ୍ୱ ଯେତିକି ଭାସ୍ୱର ହୋଇ ଉଠୁଥିଲା, ତା'ଠାରୁ ଅଧିକ ପରିମାଣରେ ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ଚେତନାର ବିରଳ ଆଲୋକ ସ୍ପର୍ଶ ଲାଭ କରି ସ୍ୱର୍ଣ୍ଣପଦକ ଦେଖାଯାଉଥିଲା ଉତ୍କଳରୁ ଉତ୍କଳତର । ସମ୍ଭଲପୁର ମାଟିର ବରପୁତ୍ର ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ଅନୁରାଗ ବର୍ଦ୍ଧିତ ହୋଇ ସମଗ୍ର ଦେଶ ପ୍ରତି ସ୍ନେହ ଶ୍ରଦ୍ଧାଶୀଳତା ସମ୍ପ୍ରସାରିତ ହୋଇ ଯାଉଥିଲା ।

### ଅମୂଲ୍ୟକୃଷ୍ଣ - ୧୧

ଗଙ୍ଗାଧରଙ୍କ ଦ୍ୱାରା ରଚିତ 'ମାତୃଭୂମି' ଶୀର୍ଷକ କବିତାରେ ବର୍ଣ୍ଣିତ ଶିଶୁପୁତ୍ରର ଆତ୍ମିକ ପ୍ରସ୍ତୁତନ ସଦୃଶ ।

ଛାତ୍ର ଜୀବନରୁ ସାହିତ୍ୟ ପ୍ରତି, ଖେଳ ନାଟକ ଓ ସମାଜସେବା ଆଦି ପ୍ରତି ମଧ୍ୟ ତାଙ୍କର ଅଭିରୁଚି ଥିଲା ଖୁବ୍ ପ୍ରଭାବଶାଳୀ । ଜଣେ ଛାତ୍ରନେତା ଭାବରେ ସେ ବିଭିନ୍ନ ଛାତ୍ର ସଂଗଠନ ସହିତ ଥିଲେ ସଂପୃକ୍ତ । ଯେତେବେଳେ ଭାରତର ପ୍ରଥମ ବାର୍ଷିକ ସାଧାରଣତନ୍ତ୍ର ଦିବସ ପାଳିତ ହେଲା, ସେତେବେଳେ ତା ୨୬.୦୧.୧୯୪୧ ରେ କଟକ ସ୍ଥିତ ରେଭେନ୍ସା କଲେଜର ଇଷ୍ଟ ହଷ୍ଟେଲରେ ଜାତୀୟ ପଠକା ଉତ୍ତୋଳନ କରିବାର ଅପୂର୍ବ ସୁଯୋଗ ଲାଭ କରି ତାଙ୍କ ସାରା ଶରୀର ଥରି ଉଠିଥିଲା । ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କ ବିଭିନ୍ନ ଦାବୀ

ଉଚ୍ଚ କର୍ତ୍ତୃପକ୍ଷଙ୍କ ନିକଟରେ ଉପସ୍ଥାପନ କରିବା ବେଳେ ସେ ଯେତିକି ପରିମାଣରେ ଥିଲେ ନିର୍ଭୀକ ସେତିକି ଥିଲେ ବିନମ୍ରତାକୁ । ହାଇସ୍କୁଲ ଜୀବନରୁ ଫୁଟବଲ ଖେଳ, ଭଲିବଲ ଖେଳ ସେତିକି ଥିଲେ ବିନମ୍ରତାକୁ । ହାଇସ୍କୁଲ ଜୀବନରୁ ଫୁଟବଲ ଖେଳ, ଭଲିବଲ ଖେଳ ସହ ସେ ଜଡ଼ିତ ରହି ଆସିଛନ୍ତି । ପରବର୍ତ୍ତୀ ସମୟରେ ବିଭିନ୍ନ କ୍ରୀଡ଼ା ଉତ୍ସବ ଆୟୋଜନ କରିବାରେ ଏହା ତାଙ୍କୁ ପ୍ରଦାନ କରିଥିଲା ଅସୀମ ସ୍ପୂର୍ତ୍ତି ।

ଅମୂଲ୍ୟ ଥିଲେ ତରୁଣ ବୟସରୁ ଜଣେ ବିଶିଷ୍ଟ ବକ୍ତା । ସେ ୧୯୪୨ ମସିହାର ଭାରତଛାଡ଼ ଆନ୍ଦୋଳନ ସମୟରେ ଜଣେ ସ୍କୁଲ ଛାତ୍ର ଭାବେ ଅଂଶଗ୍ରହଣ କରିବା ଓ ବରଗଡ଼ ପୋଲିସଦ୍ୱାରା ଗିରଫ ହେବା ଘଟଣା ତାଙ୍କ ଦେଶାତ୍ମବୋଧକୁ ଅଧିକ ସୁଦୃଢ଼ କରି ଦେଇଥିଲା । ବାସ୍ତବରେ ଏପରି ଏକ ବ୍ୟକ୍ତିତ୍ୱ ଆମ ସାହିତ୍ୟ ଜଗତରେ ନିଶ୍ଚୟ ବିରଳ । ତାଙ୍କ ପିତା ଦୟାନିଧି ମିଶ୍ର ଯେ ଥିଲେ ଜଣେ ଅଭିନେତା, ଏହା ଖୁବ୍ କମ୍ ଲୋକ ଜାଣନ୍ତି । ସେହି ପ୍ରତିଭା ପ୍ରାପ୍ତ ହୋଇଥିଲେ ଅମୂଲ୍ୟକୃଷ୍ଣ ଏବଂ ସ୍କୁଲ ସ୍ତରରୁ ଆରମ୍ଭ କରି ଅଧ୍ୟାପନ ସମୟ ପର୍ଯ୍ୟନ୍ତ ସେ ବିଭିନ୍ନ ନାଟକରେ ଅଂଶଗ୍ରହଣ କରିଛନ୍ତି କଳାକାରର ପ୍ରକୃତ ହାର୍ଦ୍ଦିକତା ନେଇ । ସ୍କାଉଟ୍ ଓ ଏନ୍‌ସିସିରେ ମଧ୍ୟ ତାଙ୍କ ଭୂମିକା ଥିଲା ତ୍ୟାଗପୂର୍ଣ୍ଣ । ଅଧ୍ୟାପନା ସମୟରେ ସେ ଅନେକ କ୍ୟାମ୍ପରେ ଯୋଗ ଦେଇଛନ୍ତି ଓ ନିଜେ ମଧ୍ୟ ଆୟୋଜନ କରିଛନ୍ତି ଅନେକ କାର୍ଯ୍ୟକ୍ରମ । କେଉଁ ବିଷୟରେ ବା ତାଙ୍କର ଆଗ୍ରହ ନ ଥିଲା । କେତେଥର ସେ ରକ୍ତଦାନ କରିଛନ୍ତି ଓ ରକ୍ତଦାନ କାର୍ଯ୍ୟକ୍ରମର ଆୟୋଜନ କରି ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କ ହୃଦୟରେ ଭରି ଦେଇଛନ୍ତି ନବ ନବ ପ୍ରେରଣା ଓ ଉଦ୍‌ଘାଟନା, ତାହା କିପରି ଅବା ବର୍ଣ୍ଣିତ ହୋଇପାରିବ । ସ୍ୱେଚ୍ଛାସେବକ ଭାବରେ ସେ ସ୍କୁଲ ଜୀବନରୁ ଥିଲେ ଅତ୍ୟନ୍ତ ସକ୍ରିୟ । ଜୀବନର ଏକାଧିକ ମୁହୂର୍ତ୍ତରେ ସେ ମଧ୍ୟ ବରଣ କରିଛନ୍ତି ଉତ୍ତେଜନାମୟ ପରିସ୍ଥିତିର ବିପଦ । ପ୍ରାଣନାଥ ମହାବିଦ୍ୟାଳୟରେ ଅଧ୍ୟକ୍ଷ ଥିବା ସମୟରେ ପଥର ମାଡ଼ରେ ରକ୍ତାକ୍ତ ହୋଇ ଯାଇଥିଲା ତାଙ୍କ ମୁଣ୍ଡ । ଏହା ୧୯୭୮ ମସିହାର ଘଟଣା । ସର୍ବଦା ଗୋଷ୍ଠୀ ଗୋଷ୍ଠୀ ମଧ୍ୟରେ ସୁସମ୍ପର୍କ ପ୍ରତିଷ୍ଠା କରିବା ସକାଶେ ସେ ନିର୍ବିଚାରରେ ନିଜ ଜୀବନକୁ ବାଜି ଲଗାଇ ଦେଇଛନ୍ତି । ବିଶେଷତଃ ସାମ୍ପ୍ରଦାୟିକ ସଂପ୍ରୀତି ସମାଜରେ ପ୍ରତିଷ୍ଠା କରିବା ସକାଶେ ସେ ଏହିପରି

### ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର - ୧୨

ବିପଜନକ ପରିସ୍ଥିତିର ସମ୍ମୁଖୀନ ହୋଇଛନ୍ତି ମଧ୍ୟ ରାତ୍ରରେ ମଧ୍ୟ । ଶୈଶବ କାଳରୁ ସେ ଥିଲେ ସଦା ନିର୍ଭୀକ । ଅଧ୍ୟାପକ ଓ ଅଧ୍ୟକ୍ଷ ଭାବରେ କାର୍ଯ୍ୟ ନିର୍ବାହ କଲାବେଳେ ସେ ଛାତ୍ର ଅଶାନ୍ତିକୁ ଦୂର କରିବା ପାଇଁ ଗ୍ରହଣ କରିଛନ୍ତି ବଳିଷ୍ଠ ପଦକ୍ଷେପ । ଜୀବନରେ ଯେ କୌଣସି ପ୍ରକାରର ପରିସ୍ଥିତି ଆସୁ ନା କହିଲେ ସେ କଦାପି ପଲ୍ଲୀୟନପନ୍ଥା ନ ଥିଲେ । ମହାବିଦ୍ୟାଳୟରେ ର୍ୟାଗିଂ, ପରୀକ୍ଷାରେ କପି ଓ ବିଶୁଦ୍ଧତା ଦୂରୀଭୂତ କରିବା ପାଇଁ ଯେଉଁ ସାହସ ପ୍ରଦର୍ଶନ କରିଛନ୍ତି ତାହା ଅତି ସ୍ମରଣୀୟ କରିଦେଇଛି ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କ ମାନସପତ୍ରରେ । ସେ ଏଭଳି ନୈତିକ ସାହସିକତା ପ୍ରଦର୍ଶନ କରିଛନ୍ତି, ଯାହା ସେ ସମୟର ଛାତ୍ରସମାଜ ବିସ୍ମୃତ ହୋଇଯିବା ସମ୍ଭବ ଅସମ୍ଭବ ।

ଶିକ୍ଷାଦାନରେ ତାଙ୍କ ବିଚକ୍ଷଣତା ଓ ଦକ୍ଷତା ଏବଂ ହୃଦୟବତ୍ତା ସୂର୍ଯ୍ୟକିରଣ ପରି ସ୍ପଷ୍ଟ, ମାର୍ଜିତ ଓ ପ୍ରଭାବଦୀପ୍ତ । ଏହାହିଁ ତ ଜଣେ ଅଧ୍ୟାପକର ଅସଲ ବ୍ୟକ୍ତିତ୍ୱ । ସେହିପରି ଶିକ୍ଷକମାନଙ୍କ ବିଭିନ୍ନ ସମସ୍ୟା ପ୍ରତି ସେ କେବଳ ସେଚେତନ ହୋଇ ଉଠି ନାହାଁନ୍ତି; ତାହାର ସମାଧାନ ଦିଗରେ ସେ ଯତ୍ନବାନ୍ ହୋଇ ରହିଛନ୍ତି ନିଃସ୍ୱାର୍ଥପର ଭାବରେ । ଯେଉଁମାନେ ମହାବିଦ୍ୟାଳୟ, ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ଯୋଗ ଦିଅନ୍ତି ଶିକ୍ଷକ ଭାବରେ, ଦେଖାଯାଏ ଯେ ସେମାନେ ଛୁଟିଦିନ ପାଇବାକୁ କିପରି ବିକଳ ହୋଇଉଠନ୍ତି । ଅନାବଶ୍ୟକ ଭାବରେ ଅମୂଲ୍ୟ କେବେହେଲେ ଛୁଟିପାଇଁ ଆବେଦନ କରିବାର ନଜିର ନାହିଁ । କର୍ମମୟ ଜୀବନକୁ ତ ସେଇମାନେ ଯଥାର୍ଥ ଭାବରେ ଉପଭୋଗ କରିପାରିଥାନ୍ତି, ଯେଉଁମାନେ ଅନାବଶ୍ୟକ ଅବକାଶ ଆକାଂକ୍ଷା ନ କରି ଆପଣାକୁ ଅର୍ପିତ କରି ଦେଇଥାନ୍ତି କୌଣସି ଲାଭ କ୍ଷତିର ତର୍ଜମା ନ କରି । ପୁରାଣରେ ବର୍ଣ୍ଣିତ ରହିଥିବା ଏକ ପ୍ରେରଣା ଗର୍ଭିତ ଘଟଣା ସ୍ୱତଃ ଏ କ୍ଷେତ୍ରରେ ମନେପଡ଼ିଯାଏ । ରାମଭକ୍ତ ହନୁମାନ ଯେତେବେଳେ ସମୁଦ୍ର ଉପରେ ମହାଶୂନ୍ୟରେ ତଡ଼ିତ୍ ବେଗରେ ଯାତ୍ରା କରୁଥାନ୍ତି ସୀତାଙ୍କ ଅନ୍ୱେଷଣ କରିବା ପାଇଁ ସେତେବେଳେ ମେନକା ପର୍ବତ ହନୁମାନଙ୍କୁ ଅନୁରୋଧ କରିଛନ୍ତି ତାଙ୍କରି ଉପରେ କିଛି ସମୟ ବିଶ୍ରାମ ଗ୍ରହଣ କରିବା ପାଇଁ । ହନୁମାନଙ୍କ ଉତ୍ତର ଥିଲା ବିସ୍ମୟ ବିମୁତ୍ତ କରିଦେବା ଭଳି, ଯାହା ମେନକା ପର୍ବତକୁ କରି ଦେଇଥିଲା ସ୍ତବ୍ଧ । ତା’ହେଲେ ହନୁମାନଙ୍କ ଉତ୍ତରଟି କ’ଣ ଥିଲା ତାହା ଜାଣିବା ସକାଶେ ପ୍ରତ୍ୟେକେ ଉତ୍ସୁକ ହୋଇଉଠିବା ସ୍ୱାଭାବିକ । ହନୁମାନ ସହର୍ଷ ଚିତ୍ତରେ କହିଥିଲେ ସେଦିନ - ‘ଶ୍ରୀରାମଙ୍କ ନିମିତ୍ତ କାର୍ଯ୍ୟ କରିବା ହେଉଛି ତାଙ୍କର ପ୍ରକୃତ ବିଶ୍ରାମ ।’ ଠିକ୍ ସେହି କଥାର ପୁନରାବୃତ୍ତିର କରିଛନ୍ତି ନିଜ ଜୀବନରେ ଅମୂଲ୍ୟକୃଷ୍ଣ । ଅଧ୍ୟାପନା ଜୀବନରେ ବିଶ୍ରାମର ଆହ୍ଲାଦ ପ୍ରାପ୍ତ ହୁଏ ଶ୍ରେଣୀ କକ୍ଷରେ ଶିକ୍ଷାଦାନ ସମୟରେ । ଯେଉଁମାନେ ଛୁଟି ପାଇଁ ପ୍ରକାଶ କରିଥାନ୍ତି ଅବାଞ୍ଛିତ ଅଧୀରତା, ସେମାନେ ବା କିପରି ବୁଝିପାରିବେ ଅନ୍ତଃସ୍ଥଳର ଅନାବିଳ ଆନନ୍ଦ । ଅମୂଲ୍ୟକୃଷ୍ଣ ନା ସିଏଲ, ନା ଇଏଲ, କିଛି ବି ନେଉ ନ ଥିଲେ ତାଙ୍କ ଚାକିରି କାଳରେ ।

### ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର - ୧୩

ଏଭଳି ଜଣେ ବ୍ୟକ୍ତିତ୍ୱ ପୁଣି କେତେ ଯେ ଅନୁଷ୍ଠାନ ସହିତ ଜଡ଼ିତ ତାହା ଭାବିଲେ ଆଶ୍ଚର୍ଯ୍ୟ ଲାଗେ । ସାମନ୍ତ ଚନ୍ଦ୍ରଶେଖର ସ୍ମୃତି ପରିଷଦର ସେ ଥିଲେ ସଭାପତି । ପୁଣି ନିଶା ନିବାରଣ ସମିତିର ମଧ୍ୟ ସଭାପତି ରହି ମହାତ୍ମାଗାନ୍ଧୀଙ୍କ ଆଦର୍ଶରେ ଉଦ୍‌ବୁଦ୍ଧ କରିଛନ୍ତି ନେତାଙ୍କୁ । ୧୯୯୩ ମସିହାରେ ସେ ଖାରବେଳନଗରର ଏକ ମଦ ଦୋକାନକୁ ଅପସାରିତ କରିବା ପାଇଁ ଏକ ପ୍ରତିନିଧି ଦଳର ନେତୃତ୍ୱ ନେଇ ସିଧାସଳଖ ଯାଇଥିଲେ ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ ନିକଟକୁ । ଏହି ସବୁ ଉଦ୍ୟମ ଆଣି ଦେଇଥିଲା ତାଙ୍କ ପାଇଁ ଉଲ୍ଲେଖନୀୟ ସଫଳତା । ରାଜ୍ୟସ୍ତରୀୟ ପ୍ରାଣନାଥ ସ୍ମୃତି ସମିତିର ମଧ୍ୟ ସଭାପତି ଭାବରେ କାର୍ଯ୍ୟ କରି ସେ ସୃଷ୍ଟି କରିଛନ୍ତି ଆଦର୍ଶ ଉଦାହରଣ । ପ୍ରାଣନାଥଙ୍କ ସମ୍ପର୍କରେ ଲିଖିତ ତାଙ୍କ ଜୀବନୀ ପୁସ୍ତକ ‘ଅଲିଭା ଶିଖା’ ଆଜି ଦୁଷ୍ପ୍ରାପ୍ୟ । ଜଗନ୍ନାଥ ଗବେଷଣା କେନ୍ଦ୍ରର କାର୍ଯ୍ୟକାରୀ ସଭାପତି ଭାବରେ ଶ୍ରୀଜଗନ୍ନାଥ ସମ୍ପର୍କିତ ଗବେଷଣାକୁ ସମୃଦ୍ଧଶାଳୀ କରିବା ଦିଗରେ ଯେଉଁ ଦିଗ୍‌ବର୍ଦ୍ଧନ ଦେଇଛନ୍ତି, ତାହା ଅବିସ୍ମରଣୀୟ ନିଶ୍ଚୟ । ରାଷ୍ଟ୍ରୀୟ ଚେତନା ପରିଷଦର ସାଧାରଣ ସମ୍ପାଦକ

ଦାୟାତ୍ୱ ବହନ କରି ସମାଜରେ ସକଳ ମନ୍ଦ କଥାକୁ ପରିହାର କରିବା ପାଇଁ ପ୍ରଦାନ କରିଛନ୍ତି ହୃଦୟସ୍ପର୍ଶୀ ଉଦ୍‌ବୋଧନ । ରାଷ୍ଟ୍ରୀୟ ଶିକ୍ଷା ପରିଷଦର ସେ ସମ୍ମାନନୀୟ ପ୍ରତିଷ୍ଠାତା ଓ ଉପଦେଷ୍ଟା, ରାଜ୍ୟ ଲେଖକ ସାମ୍ମୁଖ୍ୟ ସହିତ ଆଉ ଅନେକ ସାହିତ୍ୟିକ ଓ ସାଂସ୍କୃତିକ ଅନୁଷ୍ଠାନ ସହିତ ସେ ନିବିଡ଼ ଭାବରେ ହୋଇଛନ୍ତି ସମ୍ପୃକ୍ତ । ଲେଖକ ସହଯୋଗ ସମିତି ପ୍ରତି ତାଙ୍କର ଅବଦାନକୁ ବର୍ତ୍ତମାନ ସୁଦ୍ଧା କର୍ମକର୍ତ୍ତାମାନେ ସ୍ମରଣ କରିଥାନ୍ତି ଆନ୍ତରିକ ଭାବରେ । ରାଜଧାନୀ ମହାବିଦ୍ୟାଳୟର ଅଧ୍ୟକ୍ଷ ଥିବା ସମୟରେ ସେ ଆୟୋଜନ କରନ୍ତି ଚକ୍ଷୁଦାନ ଶିବିରର । ଆଉ ନିଜେ ମଧ୍ୟ ଦାନ କରନ୍ତି ତାଙ୍କର ଦୁଇ ସମୁଦ୍ଧଳ ଚକ୍ଷୁକୁ ଅନ୍ୟ କାହାର ଦୃଷ୍ଟିଶକ୍ତି ଉନ୍ମୋଚନ କରିଦେବା ନିମିତ୍ତ ।

ସମଗ୍ର ଜୀବନବ୍ୟାପୀ ଏକ ଉତ୍ସର୍ଗାକୃତ ଚେତନା ନେଇ ଶେଷ ନିଶ୍ୱାସ ତ୍ୟାଗ କରିବା ପର୍ଯ୍ୟନ୍ତ ସେ ଭାରତବର୍ଷ ପାଇଁ ଥିଲେ ସମ୍ପୂର୍ଣ୍ଣ ସମର୍ପିତ । ଏପରି ଦୁର୍ଲ୍ଲଭ ବ୍ୟକ୍ତିତ୍ୱ ପ୍ରେରଣାର ଉତ୍ସ ହୋଇଥିଲେ ମଧ୍ୟ ସେ ରହିଛନ୍ତି ଅବହେଳିତ ଭାବରେ । ଏହାହିଁ ଏ ଜାତିର ଦୁର୍ଭାଗ୍ୟ ବୋଲି ବର୍ଣ୍ଣନା କଲେ କଦାପି ଅତ୍ୟୁକ୍ତି ବା ଅପରାଧ ହୋଇଯିବ ନାହିଁ । ଆଜି ଯେତେବେଳେ ସମସ୍ତେ ନିଜ ନିଜର କ୍ଷୁଦ୍ର ସ୍ୱାର୍ଥସାଧନ ସକାଶେ ଅନ୍ଧ ଭାବରେ ପ୍ରତିଦ୍ୱନ୍ଦିତାମୂଳକ ଦୌଡ଼ରେ ଅବତୀର୍ଣ୍ଣ, ସେତେବେଳେ ଅମୂଲ୍ୟ, ମୂଲ୍ୟହୀନ ମନେହେବାରେ ରହିଛି କ’ଣ ବା ଅସ୍ୱାଭାବିକତା ? ?

ପୂର୍ବଜଙ୍କ ପ୍ରତି କୃତଜ୍ଞତାବୋଧ:

ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର ଯେଉଁ ଉତ୍ସର୍ଗାକୃତ ବ୍ୟକ୍ତିତ୍ୱର ପରିଚୟ ଆମକୁ ମିଳେ, ତାହାର ପଶ୍ଚାତ୍ତାପରେ ତାଙ୍କ ପୂର୍ବପୁରୁଷଙ୍କ ଆଶିର୍ବାଦକୁ କଦାପି ଅସ୍ୱୀକାର କରାଯାଇନପାରେ ।

### ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର - ୧୪

‘ନିଷ୍ଠୁତି’ ଉପନ୍ୟାସର ଉତ୍ସର୍ଗପତ୍ର ପାଠ କଲେ ଜଣାପଡ଼େ ତାଙ୍କ ପ୍ରପିତାମହ ପଣ୍ଡିତ ହରିଶ୍ଚନ୍ଦ୍ର ମିଶ୍ରଶର୍ମା ଥିଲେ ଜଣେ ବିଖ୍ୟାତ ସଂସ୍କୃତ ପଣ୍ଡିତ । ତାଙ୍କର ପିତା ହେଉଛନ୍ତି ପୁଣି ପଣ୍ଡିତ ଭଗବାନ ମିଶ୍ର । ଏମାନଙ୍କ ଆଗମନ ହୋଇଥିଲା ସମ୍ବଲପୁର ରାଜ ଦରବାରକୁ ଶ୍ରୀରାମଚନ୍ଦ୍ରପୁର ଶାସନରୁ । ହରିଶ୍ଚନ୍ଦ୍ର ମିଶ୍ରଶର୍ମା ପଣ୍ଡିତ ତ ଥିଲେ । କିନ୍ତୁ ପରମ୍ପରା ପରିପନ୍ଥୀ ହୋଇ ପରିବାର ତ୍ୟାଗ କରିଦେଇଥିଲେ । ବ୍ରାହ୍ମଣ ସମାଜ ତାଙ୍କୁ ଆଉ ଗ୍ରହଣ କରିନାହିଁ । ସେ ଯାଯାବର ଭଳି ବୁଲି ବୁଲି ଅଜ୍ଞାତ ପଣ୍ଡିତ ରୂପରେ ଜୀବନଯାପନ କରିଛନ୍ତି । ପରମ୍ପରା ନିୟମ ବିରୋଧୀ ହୋଇଥିବା ଯୋଗୁଁ ତାଙ୍କୁ ହିନ୍ଦୁ ରୀତିନୀତି ଅନୁସାରେ ପିଣ୍ଡ ମଧ୍ୟ ଦିଆଯାଇନାହିଁ । ଏହି ଅଜ୍ଞାତ ପଣ୍ଡିତ ଏକଦା କାଶ୍ମୀର ପଣ୍ଡିତମାନଙ୍କୁ ନିଜସ୍ୱ ଜ୍ଞାନବଳରେ କରିଥିଲେ ପରାସ୍ତ । ସେଥିରେ ସାରଙ୍ଗଗଡ଼ ରାଜା ଅଭିଭୂତ ହୋଇ ତାଙ୍କୁ ଦେବାକୁ ରାହିଥିଲେ ଏକ ଜମିଦାରୀ । ଅଥଚ ତାହା ମଧ୍ୟ ପ୍ରତ୍ୟାଖ୍ୟାନ କରିଦେଇଥିଲେ ସେ । ଏପରି ନିର୍ଭୀକ ନିର୍ଲୋଭ ଏବଂ କୁସଂସ୍କାରମୁକ୍ତ ପ୍ରପିତାମହଙ୍କୁ ଜାଣିବା ପରେ ଅମୂଲ୍ୟ ଗର୍ବିତ ମନେ କରିଛନ୍ତି । ଭାବବିହ୍ୱଳ ଭାଷାରେ ଅମୂଲ୍ୟ ଲେଖିଛନ୍ତି - “ଆପଣ ପାଣ୍ଡିତ୍ୟର ସଦୃଶଯୋଗ କରିଥିଲେ । କିନ୍ତୁ ତାକୁ ନେଇ ବ୍ୟବସାୟ କରି ନ ଥିଲେ । ଏସବୁ ସତ୍ତ୍ୱେ ଆପଣ ଜଣେ କଷ୍ଟରୂପ ଅସାମାଜିକ ମଣିଷ ହୋଇ

ରହିଲେ । ଆପଣଙ୍କ ପୁତ୍ର ପଣ୍ଡିତ ଲୋକନାଥ ମିଶ୍ର ଏବଂ ପୌତ୍ର ପଣ୍ଡିତ ଦୟାନିଧି ମିଶ୍ର ଆପଣଙ୍କୁ ପିଣ୍ଡଦାନ କଲେ ନାହିଁ । ସେହି ଅନ୍ଧ ପରମ୍ପରାର ବଶବର୍ତ୍ତୀ ହୋଇ ମୁଁ ଏଯାବତ୍ ଆପଣଙ୍କୁ ପିଣ୍ଡଦାନ କରି ନ ପାରି ନିଜକୁ ଧୁଲ୍ଲାର କରୁଛି । ହେ ପୂଜ୍ୟ ପ୍ରପିତାମହ ! ମୋତେ କ୍ଷମା କରନ୍ତୁ । ପ୍ରମାଦ ଯୋଗୁଁ ଆଜି ମଧ୍ୟ ଆପଣଙ୍କ ଅତୃପ୍ତ ଆତ୍ମା ଘୂରି ବୁଲୁଛି କ୍ଷୁଧା ଓ ତୃଷ୍ଣାରେ ଜର୍ଜରିତ ହୋଇ । ହିନ୍ଦୁ ପରମ୍ପରା ଅନୁସାରେ ଆମ ପୁରୁଷ ପରେ ଆପଣଙ୍କ ପିଣ୍ଡ ପୃଥକ୍ ହୋଇଯିବ ପିଣ୍ଡଦାନ ସମୟରେ । ମୁଁ ଅନ୍ଧ ପରମ୍ପରା ବିରୁଦ୍ଧରେ ସଂଗ୍ରାମ କରିବାକୁ ଶପଥ ନେଇଛି । ତଥାପି ଏକ ଅନ୍ଧ ପରମ୍ପରାର ପିଞ୍ଜରାରେ ରହି ମୁଁ ଆପଣଙ୍କ ଅମର ଆତ୍ମାକୁ ସମ୍ମାନ ଦେବାରେ ତୁଟି ପ୍ରଦର୍ଶନ କରିଛି । ଆପଣଙ୍କୁ ପିଣ୍ଡଦାନ କରି ମୋର ଭୁଲର ପ୍ରାୟଶ୍ଚିତ କରିବାକୁ ଚାହେଁ । ହେ ପଣ୍ଡିତ ଶିରୋମଣି, ଗୋଟିଏ ଅନ୍ଧ ପରମ୍ପରାକୁ ଚୂରମାର କରିବା ପ୍ରୟାସରେ ଲିଖିତ ଏହି ଗଳ୍ପ ‘ନିଷ୍ଠୁତି’ ଆପଣଙ୍କ ସ୍ମୃତିପୀଠରେ ଟେକିଦେଲି । ଗ୍ରହଣ କରନ୍ତୁ ମହାଭାଗ ।”

ଅମୂଲ୍ୟକୃଷ୍ଣ ନିଜ ପରମ୍ପରା ବିରୋଧୀ ପ୍ରପିତାମହଙ୍କୁ ଏ ଉପନ୍ୟାସ ଉତ୍ସର୍ଗ କରିବା ଯେ ରୀତିନୀତି ଅନୁଯାୟୀ ପିଣ୍ଡ ପ୍ରଦାନଠାରୁ ମଧ୍ୟ କେତେ ମହତ୍ତର ତାହା ଉଦାର ଚିତ୍ତ ପାଠକମାନେ ନିଶ୍ଚୟ ହୃଦୟଙ୍ଗମ କରିପାରିବେ ବୋଲି ମୋର ଆଶା ଓ ଆସ୍ଥା ପ୍ରକଟ କରାଯାଇପାରେ । ‘ନିଷ୍ଠୁତି’ ଉପନ୍ୟାସଟି ରକ୍ଷଣଶୀଳ ନୀତିନିୟମ ବିରୁଦ୍ଧରେ ଏକ ତୀକ୍ଷ୍ଣ ଅସ୍ତ୍ର । ଏଭଳି ଉଚ୍ଚତର ଚେତନାରୁ ଉଦ୍ଭୂତ ପୁସ୍ତକ ପ୍ରପିତାମହଙ୍କୁ ସ୍ମରଣ କରି ସମର୍ପଣ

### ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର - ୧୫

କରିବାଠାରୁ ଆଉ ଶ୍ରେଷ୍ଠ ଉପଲକ୍ଷି କଣ ବା ରହିଛି । ମନେହୁଏ ପ୍ରପିତାମହଙ୍କ ଅତୃପ୍ତ ଆତ୍ମା ସତେ ଯେପରି ତାହାଙ୍କ ସକଳ ଔଜ୍ଞାୟ ସୁସ୍ଥ ଜଗତରୁ ଅର୍ପଣ କରି ଅମୂଲ୍ୟକୁ ଛିଡ଼ା କରାଇଛନ୍ତି ତାଙ୍କର ଉପଯୁକ୍ତ ଉତ୍ତରାଧିକାରୀ କରି । ସମୟର ଏତେ ବ୍ୟବଧାନ ସତ୍ତ୍ୱେ ପ୍ରପିତାମହଙ୍କ ସହିତ ଜଡ଼ିତ ସ୍ୱର୍ଗୀୟ ଅମର ଆତ୍ମାରୁ ଆଶିର୍ବାଦ ଗ୍ରହଣ କରି ଅମୂଲ୍ୟ ହୋଇଛନ୍ତି ଦୀପ୍ତିମନ୍ତ । ଏଭଳି ଆନ୍ତରିକତା କୃତ୍ରିମ୍ କ୍ଷେତ୍ରରେ ଦେଖାଯାଏ ଯାହା ଅମୂଲ୍ୟ ପ୍ରଦର୍ଶନ କରି ପାଠକମାନଙ୍କୁ କରି ଦେଇଛନ୍ତି ଆଚମ୍ବିତ ଓ ସ୍ତବ୍ଧ । ଏହି ପୂର୍ବଜଙ୍କଠାରୁ ସଦଗୁଣ ଗ୍ରହଣ କରିବାର କ୍ଷମତା ସମସ୍ତଙ୍କର ନ ଥାଏ । ଏହି ଦୃଷ୍ଟିରୁ ଅମୂଲ୍ୟଙ୍କ ପ୍ରପିତାମହ ସମାଜରେ ଯେପରି ଏକ ବ୍ୟତିକ୍ରମ, ଓଡ଼ିଆ ସାହିତ୍ୟ ଜଗତରେ ଅମୂଲ୍ୟ ସେପରି ଏକ ନିର୍ଭୀକ ବ୍ୟତିକ୍ରମ, ଯାହାର ତୁଳନା ନାହିଁ ।

ପ୍ରପିତାମହଙ୍କ ପ୍ରତି ଯେଉଁ କୃତଜ୍ଞତାବୋଧ ତାଙ୍କର ଜାଗ୍ରତ ହୋଇଛି ସେହି ଆନ୍ତରିକତା ପିତାମହ ଓ ପିତାଙ୍କ ପ୍ରତି ମଧ୍ୟ ତାଙ୍କ ରହିଥିଲା । ସତକୁ ସତ ଅନୁଭବ କରିହୁଏ ଏକ ସୁସ୍ଥତର ସତ୍ୟ ଯେ ପୂର୍ବ ପୁରୁଷଙ୍କ ବ୍ୟକ୍ତିତ୍ୱରେ ନିହିତ ସକଳ ସଦଗୁଣ ପ୍ରତିଫଳିତ ହୋଇ ଉଠିଥିଲା ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ପ୍ରତିଟି ରକ୍ତ କଣିକାରେ ।

**ଜ୍ୟେଷ୍ଠଭ୍ରାତା ଗୋପାଳକୃଷ୍ଣ ମିଶ୍ରଙ୍କ ପ୍ରତି ସମ୍ମାନବୋଧ:**

ଦୟାନିଧି ମିଶ୍ରଙ୍କ ଦୁଇ ପୁଅ । ଜ୍ୟେଷ୍ଠ ହେଉଛନ୍ତି ଗୋପାଳକୃଷ୍ଣ ମିଶ୍ର ଓ କନିଷ୍ଠ ହେଉଛନ୍ତି ଅମୂଲ୍ୟକୃଷ୍ଣ । ଗୋପାଳ ମିଶ୍ର କେବଳ ତାଙ୍କର ଅଗ୍ରଜ ନ ଥିଲେ; ଥିଲେ ଛୋଟବେଳର ଖେଳସାଥୀ । କେତେ ଯେ ଅନ୍ତରଙ୍ଗ ମୁହୂର୍ତ୍ତ ଉଭୟଙ୍କ ମଧ୍ୟରେ ଅତିବାହିତ ହୋଇଛି ତାହା ବର୍ଷନାତୀତ । ସ୍କୁଲ ଛାତ୍ର ଥିବା ବେଳେ ଗୋପାଳକୃଷ୍ଣ କବିତା ରଚନା କରନ୍ତି । ତାହାହିଁ ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କୁ ସାହିତ୍ୟ ପ୍ରତି ଆକର୍ଷିତ କରିଛି । ଏପରି ଘଟଣା ଘଟିଥିଲା କାହ୍ନୁଚରଣ ଓ ଗୋପୀନାଥ ମହାନ୍ତିଙ୍କ କ୍ଷେତ୍ରରେ । ଜ୍ୟେଷ୍ଠ ଭ୍ରାତାଙ୍କ ଠାରୁ ଗୋପୀନାଥ ପ୍ରେରଣା ଲାଭ କଲେ ଓ ତାଙ୍କଠାରୁ ମଧ୍ୟ ସୁଖ୍ୟାତି ଓ ସଫଳତାର ଅଗ୍ରଭାଗରେ ଯାଇ ପହଞ୍ଚିଲେ । ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ମନ ଚଢ଼େଇରେ ସେମିତି ରଙ୍ଗବେରଙ୍ଗର ଡ଼େଣା ସଂଯୁକ୍ତ କରି ଦେଇଥିଲେ ଗୋପାଳକୃଷ୍ଣ, ଯାହାକୁ ଅବଲମ୍ବନ କରି ଅମୂଲ୍ୟ ଉଡ଼ି ଚାଲିଛନ୍ତି ସାହିତ୍ୟର ବିସ୍ତୀର୍ଣ୍ଣ ବର୍ଷିଳ ଆକାଶରେ । ନିଜେ ଅମୂଲ୍ୟ ‘ଏବଂ ଆଶ୍ଚର୍ଯ୍ୟନଗର’ ପୁସ୍ତକଟି ଉତ୍ସର୍ଗ କରିଛନ୍ତି ତାଙ୍କର ପ୍ରିୟ ଓ ପୂଜ୍ୟ ଗୋପାଳଦାଦାଙ୍କୁ । ଆଉ ସେଥିରେ ସ୍ଵୀକାର କରିଛନ୍ତି ସାହିତ୍ୟ ଜଗତରେ ଗୋପାଳକୃଷ୍ଣ ତାଙ୍କ ସକଳ ପ୍ରେରଣାର ଆଦି-ଉତ୍ସ । ପରବର୍ତ୍ତୀ ସମୟରେ ବଡ଼ଭାଇଙ୍କଠାରୁ ଦୂରରେ ରହିଥିଲେ ମଧ୍ୟ ମନରେ ସର୍ବଦା ହୋଇ ରହିଛନ୍ତି ନିକଟତର । ଗୋପାଳକୃଷ୍ଣଙ୍କ ସାହିତ୍ୟାନୁରାଗ ପରିଣତ ବୟସରେ ମଧ୍ୟ ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ହୃଦୟରେ ସୃଷ୍ଟି କରୁଥିଲା କେତେ

**ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର - ୧୬**

ରୋମାଞ୍ଚ । ଭାଇ ଭାଇ ମଧ୍ୟରେ ଏପରି ନିବିଡ଼ ଆତ୍ମୀୟତା ସର୍ବତ୍ର ସୁଲଭ ନୁହେଁ । ଏଠାରେ ଉଲ୍ଲେଖନୀୟ ଯେ ଗୋପାଳକୃଷ୍ଣ ମିଶ୍ର ବରଗଡ଼ର ଥିଲେ ଜଣେ ଖ୍ୟାତନାମା ଆଡ଼ଭୋକେଟ ଏବଂ ଜୀବନର ଶେଷ ପର୍ଯ୍ୟାୟ ପର୍ଯ୍ୟନ୍ତ ସାହିତ୍ୟ ପ୍ରତି ଅନୁରକ୍ତି ତାଙ୍କର ରହିଥିଲା ଉଜ୍ଜୀବିତ ।

**ସାଧନା-ସଙ୍ଗିନୀ ସହଧର୍ମିଣୀ ଶୈଳବାଳା:**

ତାଙ୍କର ଶ୍ରଦ୍ଧା ନାମ ହେଲା ମୀନା । ଲେଖକ ଏହି ନାମରେ ହିଁ ତାଙ୍କୁ କରୁଥିଲେ ସମ୍ବୋଧନ ଏବଂ ପୁସ୍ତକଗୁଡ଼ିକର ଭୂମିକାରେ ଲେଖି ରଖିଥିଲେ ଏହି ପ୍ରିୟ ପ୍ରେମସିନ୍ଧୁ ନାମଟିକୁ । ପାଠକଙ୍କ ଆଖିରେ ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ଯେତିକି ବହି ଦେଖାଯାଏ, ସେ ସବୁର ଭୂମିକାରେ ଯଦି କାହାର ନାମ ସୁନିଶ୍ଚିତ ଭାବରେ ଉଲ୍ଲେଖ କରାଯାଇଥିବ, ତା’ହେଲେ ସେ ହେଉଛନ୍ତି ଲେଖକଙ୍କ ଜୀବନ-ନାଟକର ମୁଖ୍ୟନାୟିକା ‘ମୀନା’ । ଏପରି ଜୀବନସାଥୀ ବାସ୍ତବରେ ଏ ଜଗତରେ ଏକାନ୍ତ ଦୁର୍ଲ୍ଲଭ । ସର୍ବଦା ଅତ୍ୟନ୍ତ କୃତଜ୍ଞ ଓ କୋମଳ ଭାବ ନେଇ ଅମୂଲ୍ୟକୃଷ୍ଣ ସ୍ଵୀକାର କରିଛନ୍ତି ଯେ ତାଙ୍କ ସୁଖା ଜୀବନର ପ୍ରେରଣାଦାୟିନୀ ଶୁଭଙ୍କର ସଂରକ୍ଷଣ ଦାୟିତ୍ଵ ସ୍ଵତଃପ୍ରବୃତ୍ତ ଭାବରେ ଗ୍ରହଣ କରିଥିଲେ । ଲେଖକଙ୍କ କର୍ମବ୍ୟସ୍ତ ଜୀବନରେ ଲେଖାସବୁ ସମତ୍ତେ ନିଜେ ସାଇତି ରଖିବା କଠିନ କାର୍ଯ୍ୟ ହୋଇଥାନ୍ତା ନିଶ୍ଚୟ । ସ୍ଵାମୀଙ୍କ ଏହି କାର୍ଯ୍ୟଭାରକୁ ସମ୍ପୂର୍ଣ୍ଣ ଭାବରେ ନିଜେ ବହନ କରି ଯେପରି ଭାବରେ ସେ ତାଙ୍କୁ ସର୍ବଦା ସୃଜନ-ମଗ୍ନ କରି ରଖିବାରେ ଗ୍ରହଣ କରିଛନ୍ତି ବିଶିଷ୍ଟ ଭୂମିକା, ତାହାର ତୁଳନା କାହିଁ ? ଗୃହକର୍ମ, ସନ୍ତାନ ସନ୍ତତିଙ୍କ ଯତ୍ନ ନେବାର ବ୍ୟସ୍ତତା ପୁଣି ସ୍ଵାମୀଙ୍କ ଉପଯୁକ୍ତ ସେବା ଅବ୍ୟାହତ ରଖିବା

ସଙ୍ଗେ ସଙ୍ଗେ ଏପରି ଏକ ମହାନ ସାରସ୍ୱତ କର୍ତ୍ତବ୍ୟ ନିର୍ବାହ କରିବାରେ ପ୍ରଚ୍ଛନ୍ନ ହୋଇ ରହିଛି ଯେଉଁ ସୁଗଭୀର ଅନୁରାଗ ଓ ସଂକଳ୍ପବୋଧ, ତାହା ଆମକୁ ବିସ୍ମିତ କରିଦିଏ ବାସ୍ତବରେ ।

ଅମୂଲ୍ୟକୃଷ୍ଣ ନିଜ ପରିବାରର ପ୍ରତିଟି ଚରିତ୍ର ସହିତ ମାନା ଦେବାଙ୍କ ସୁଷ୍ଟ ସମ୍ପର୍କ ଗଢି ଦେଉଥିଲେ ସୁବିଶାଳ କୋଶାର୍କ ନିର୍ମାଣ କରିବା ପରି ଆବେଗପ୍ରବଣ ଭାବରେ । ଅମୂଲ୍ୟଙ୍କ ଚିର ପୂଜ୍ୟ ପିତା ବିଶିଷ୍ଟ ସାହିତ୍ୟିକ ଓ ସ୍ୱାଧୀନତା ସଂଗ୍ରାମୀ ଦୟାନିଧି ମିଶ୍ରଙ୍କ ଜୀବନୀ ରଚନା କରିବା ସକାଶେ ଯେତେବେଳେ ଗ୍ରହଣ କଲେ ଚୁଡ଼ାନ୍ତ ନିଷ୍ପତ୍ତି ସେତେବେଳେ ମାନା ଦେବାଙ୍କୁ ଏହା ସହିତ ସମ୍ପୂର୍ଣ୍ଣ କରି ରଖିବାର ଅନ୍ତଃପ୍ରେରଣାରେ ସେ ହୋଇ ଉଠିଥିଲେ ଉଦ୍‌ବେଳିତ । ସେଥିପାଇଁ ଦୟାନିଧି ମିଶ୍ରଙ୍କ ଜୀବନ ଚରିତ୍ର ‘ଗ୍ରନ୍ଥସୂର୍ଯ୍ୟ’ ଲେଖିବା ସମୟରେ ଲେଖକ ଲେଖିକା ଭାବରେ ଆମେ ଦେଖିବାକୁ ଯାଉ ଉଭୟଙ୍କ ନାମ - ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର ଓ ଶୈଳବାଳା ମିଶ୍ର । ଏଥିରୁ ସ୍ପଷ୍ଟ ପ୍ରତିପନ୍ନ ହୁଏ ଯେ ଶ୍ରୀମତୀ ଶୈଳବାଳା ମିଶ୍ର ଥିଲେ କେତେ ସମର୍ପିତା ତାଙ୍କ ସ୍ୱାମୀଙ୍କ ସାଧନା ପ୍ରତି ଓ ଦୟାନିଧି ମିଶ୍ରଙ୍କ

### ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର - ୧୭

ଜୀବନ କାହାଣୀ ରୁପାୟିତ କରିବା ନିମନ୍ତେ । ପ୍ରତ୍ୟେକ ଲେଖକଙ୍କ ସହଧର୍ମିଣୀମାନେ ମାନା ଦେବାଙ୍କ ପରି ହୁଏତ ଏତେ ମହନୀୟା ହୋଇ ନ ପାରନ୍ତି; କିନ୍ତୁ ପ୍ରତ୍ୟେକେ ମାନାଦେବାଙ୍କୁ ଜାଣିବାର ଆବଶ୍ୟକତା ରହିଛି ନିଶ୍ଚୟ । ଏ ଦୃଷ୍ଟିରୁ କ୍ଷୁଦ୍ର ହେଉ ପଛକେ ମାନା ଦେବାଙ୍କ ମହତ୍ତର ଜୀବନ-ସ୍ୱୟନ ସୁଲିଖିତ ହୋଇ ରହିବା ଆମ କୃତଜ୍ଞତାବୋଧର ପ୍ରକୃତ ପରିଚୟ ହୋଇ ରହିପାରନ୍ତା ।

### ପିତୃଆଦର୍ଶ ଦାକ୍ଷିଣ୍ୟ ପୁତ୍ରକନ୍ୟା :

ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର ନିଜ ଜୀବନରେ ବହୁ ଝଡ଼ଝଞ୍ଜାର ସମ୍ମୁଖୀନ ହୋଇଛନ୍ତି । ଜଣେ ମଣିଷ ଯେତେବେଳେ ପ୍ରତିକୂଳ ପରିସ୍ଥିତିଗୁଡ଼ିକର ସମ୍ମୁଖୀନ ହୁଏ ସେତେବେଳେ ସ୍ୱତଃସ୍ପୂର୍ତ୍ତ ଭାବରେ ତାଙ୍କର ପରିବାରବର୍ଗଙ୍କୁ ତାହାର ପରିଶାମ ଭୋଗ କରିବାକୁ ପଡ଼େ । ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ କ୍ଷେତ୍ରରେ ତାହା ହିଁ ଘଟିଛି । କେବଳ ଯେ ଲେଖକଙ୍କୁ ଭୋଗ କରିବାକୁ ପଡ଼ିଛି ଅନେକ କଷ୍ଟ ସେତିକି ନୁହେଁ, ନିଜ ପୁତ୍ରକନ୍ୟା ମଧ୍ୟ ତାହାରିଦ୍ୱାରା ଆକ୍ରାନ୍ତ ହୋଇଛନ୍ତି । ମାତ୍ର ପିତାଙ୍କ କର୍ମମୟ କିମ୍ବା ସାଧନାମୟ ଜୀବନରେ ସେମାନେ କେବେହେଲେ ପ୍ରତିବନ୍ଧକ ସୃଷ୍ଟି କରିବା ପାଇଁ ନାହାଁନ୍ତି ଓ ନିରବ ତଥା ଅବିଚଳିତ ଭାବରେ ସମସ୍ତ କଷ୍ଟଦାୟକ ପରିସ୍ଥିତିକୁ ସତ୍ୟ କରିଛନ୍ତି । ତାଙ୍କର ଦୁଇପୁତ୍ର ମୁକୁଳ ଓ ଅତୁଳ ଓ ଦୁଇ କନ୍ୟା ମାନୀ ଓ ମାନ୍ୟା ତାଙ୍କ ଲେଖନୀକୁ ଚଳଚଞ୍ଚଳ କରି ରଖିବାରେ ନିରନ୍ତର ଦେଇ ଆସିଛନ୍ତି ସ୍ୱେଚ୍ଛାଭିମାନ ପରିପୂର୍ଣ୍ଣ ପ୍ରଚୋଦନା ।

### ଉତ୍ତର-ଦାୟାଦଙ୍କ ନିମିତ୍ତ ଅବିସ୍ମରଣୀୟ ସନ୍ଦେଶ :

ମନେପଡ଼ୁଛି ଅମୂଲ୍ୟକୃଷ୍ଣ ତାଙ୍କର ଏକ ପୁସ୍ତକ ଉତ୍ସର୍ଗ କରିଛନ୍ତି ଅତି ପ୍ରିୟ ନାତିନାତୁଣୀଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ । କାରଣ ସେ ଜାଣିଥିଲେ ଯେ ଏମାନେ ହିଁ ହେଉଛନ୍ତି ଭବିଷ୍ୟତର ପ୍ରତାକ । ନିଜ ନାତି ନାତୁଣୀଙ୍କ ନାମୋଲ୍ଲେଖ ସେଥିରେ ରହିଥିଲେ ମଧ୍ୟ ତାହା ସ୍ମୃତିତ କରିଦେଉଛି ଯେ ଲେଖକ ଏହାରି ମାଧ୍ୟମରେ ସମଗ୍ର ଉତ୍ତର ପିଢି ପାଇଁ ନେଇ ଆସିବନ୍ତି ଅବିସ୍ମରଣୀୟ ସନ୍ଦେଶ ।

**ମାତୃ-ମମତାରେ କୃତଜ୍ଞ ଅମୂଲ୍ୟ:**

‘ଜୟା ରାଜଗୁରୁ’ ନାଟକଟିକୁ ଜନ୍ମଦାତ୍ରୀ ଜନନୀଙ୍କୁ ଉତ୍ସର୍ଗ କରି ଯେପରି ଆବେଗାତ୍ମକ ଭାଷାରେ ସେ ଅର୍ପଣଦାନ କରିଛନ୍ତି, ତାହା ହୃଦୟସ୍ପର୍ଶୀ ହେବା ସ୍ୱାଭାବିକ । ତାଙ୍କରି ଭାଷା ହେଉଛି ଏମିତି - “ମାଆ ଛୋଟବେଳର ଅଳିଠୁ ଆରମ୍ଭ କରି କିଶୋର ବୟସର ଦୁଃଖୀମା ପର୍ଯ୍ୟନ୍ତ ସବୁକିଛି ସହ୍ୟ କରି ସ୍ନେହର ପ୍ରାର୍ଥ୍ୟରେ ମୋ ଜୀବନକୁ ସାର୍ଥକ କରିଛୁ । ଜୀବନର ଘାତ ପ୍ରତିଘାତକୁ ସହ୍ୟ କରିବାରେ ତୋର ସହିଷ୍ଣୁତା ମୋ

**ଅମୂଲ୍ୟକୃଷ୍ଣ ମିଶ୍ର- ୧୮**

ଜୀବନରେ ବହୁତ କିଛି ଶିକ୍ଷା ଦେଇଛି । ମୋହମାୟାରେ ଆଛନ୍ଦୁ ଗାର୍ହସ୍ଥ୍ୟ ଜୀବନରେ ତୋର ଏକନିଷ୍ଠ ଭଗବତ୍ ଉପାସନା, ନିର୍ଲିପ୍ତ କର୍ମ ସମ୍ପାଦନା ଏବଂ ସର୍ବୋପରି ଶତ୍ରୁ ପ୍ରତି ସ୍ନେହ ପ୍ରଦର୍ଶନ କରିବାର ଶକ୍ତି ମୋତେ ଉଦ୍‌ବୁଦ୍ଧ କରିଛି, ପ୍ରେରଣା ଦେଇଛି ।” ଏଭଳି ଉତ୍ସର୍ଗ ପତ୍ରରୁ ପ୍ରମାଣିତ ହୋଇଯାଏ ଯେ ଅମୂଲ୍ୟଙ୍କ ମାତୃଦେବୀ ଥିଲେ କିପରି ଓ ପୁତ୍ରମାନଙ୍କ ପ୍ରତି ତାଙ୍କର ସ୍ନେହଦାନ ତଥା ଶିକ୍ଷାଦାନ ଥିଲାକେତେ ଅର୍ଥପୂର୍ଣ୍ଣ । କେବଳ ଯେ ମାଆଙ୍କୁ ସେ ଉତ୍ସର୍ଗ କରିଛନ୍ତି ପୁସ୍ତକ, ସେତିକି ନୁହେଁ ‘ଅଭିମାନର ପରାଜୟ’ ନାମକ ଉପନ୍ୟାସଟିକୁ ସେ ଟେକି ଦେଇଛନ୍ତି ମଝିଆ ମାଆଙ୍କ ସ୍ମୃତିରେ । ସେ ଲେଖକଙ୍କୁ ଜନ୍ମ ଦେଇ ନ ଥିଲେ ସତ; ମାତ୍ର ମଝିଆ ମାଆର ପୁଅ ବୋଲି ହେଉଥିଲେ ପରିଚିତ । ତାଙ୍କ ସ୍ନେହବୋଳା କଥାରେ ଆତ୍ମହରା ହୋଇଛନ୍ତି ସେ ବାଲ୍ୟକାଳରୁ । ମଝିଆ ମାଆ କବିତା ମଧ୍ୟ ଲେଖୁଥିଲେ ଖାତାରେ । ତାଙ୍କ କବିତା ଥିଲା ଭାବସ୍ମିତ୍ତ । ସ୍କୁଲ ଛାତ୍ର ଥିବା ସମୟରେ ମଝିଆ ମାଆଙ୍କର ପରଲୋକ ଲେଖକଙ୍କୁ ଗଭୀର ଦୁଃଖ ଦେଇଥିଲା ଓ ଆରପୁରରେ ଥିବା ଏହି ଅନ୍ୟତମ । ଜନନୀଙ୍କୁ ସେ ଅନ୍ତରରେ ଗଚ୍ଛିତ ସ୍ନେହ ଶ୍ରଦ୍ଧା ଓ ଭକ୍ତିଦାନ କରିଛନ୍ତି ବିହ୍ୱଳ ଚିତ୍ତରେ ।

**ପ୍ରିୟଜନଙ୍କ ସ୍ମୃତିରେ ଅମୂଲ୍ୟକୃଷ୍ଣ:**

ଏହି ବିଶିଷ୍ଟ ଲେଖକଙ୍କ ପରଲୋକ ଘଟିଥିଲା ତା ୨୭.୦୨.୨୦୦୧ ଦିନ । ତାଙ୍କ ସୁଗଭୀର ମାତୃ ମମତାକୁ ଏହା ପୂର୍ବରୁ ବର୍ଷନା କରିବାର ଉଦ୍ଦେଶ୍ୟ ହେଉଛି ଯେ ସେହି ମାତୃକୋଳକୁ ହିଁ ପ୍ରତ୍ୟାବର୍ତ୍ତନ କରିଥିଲେ ଅମୂଲ୍ୟକୃଷ୍ଣ । ତାଙ୍କ ଦେହାବସାନର ସମ୍ବାଦ ଓଡ଼ିଶାର ବିଭିନ୍ନ ସମ୍ବାଦପତ୍ରରେ ବିସ୍ତୃତ ଭାବରେ ପ୍ରକାଶିତ ହୋଇଥିଲା । ‘ସମାଜ’, ‘ପ୍ରଜାତନ୍ତ୍ର’, ଇଂରାଜୀ ଖବରକାଗଜ ‘Indian Express’ ଇତ୍ୟାଦିରେ ତାହା ପ୍ରକାଶିତ ହୋଇ ପରିବ୍ୟାପ୍ତ ହୋଇ ଯାଇଥିଲା ତାଙ୍କ ଗୁଣାନୁରାଗୀ ଆତ୍ମୀୟ ସ୍ୱଜନଙ୍କଠାରୁ ଆରମ୍ଭ କରି ପ୍ରିୟ ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କ ପର୍ଯ୍ୟନ୍ତ । ବିଶିଷ୍ଟ ସାହିତ୍ୟିକ ଶାନ୍ତନୁ କୁମାର ଆଚାର୍ଯ୍ୟ, ମହାପାତ୍ର ନୀଳମଣି ସାହୁ ତାଙ୍କର ଉଚ୍ଚକୋଟୀର ବ୍ୟକ୍ତିତ୍ୱ ତଥା ତାଙ୍କ ସହିତ ବିତିଥିବା ମୁହୂର୍ତ୍ତକୁ ସ୍ମରଣ କରିଥିଲେ ଆନ୍ତରିକ ଭାବରେ । ଶ୍ରୀଯୁକ୍ତ ଶରତଚନ୍ଦ୍ର ମିଶ୍ର ଦୈନିକ ସମ୍ବାଦରେ ଏକ ଲେଖା ପ୍ରକାଶ କରି କହିଲେ ଯେ - “ସେ ଅସୁସ୍ଥ ନ ଥିଲେ, କି ଶଯ୍ୟାଶାୟୀ ନ ଥିଲେ । ସନ୍ଧ୍ୟା ସାତଟାରେ ପ୍ରାଣନାଥ ସ୍ମୃତି ସମିତିର ଏକ ସଭାରେ ଖୋର୍ଦ୍ଧାରେ ଯୋଗ ଦେଇ ଫେରି ଆସିବାର ମାତ୍ର ଅଧଘଣ୍ଟା ପରେ ପ୍ରତ୍ୟୁତ୍ତ ହୃଦ୍‌ଘାତରେ ଭର୍ତ୍ତି ହୋଇଥିଲେ କଳିଙ୍ଗ

ହସ୍ପିଟାଲରେ । କିନ୍ତୁ ସେତେବେଳକୁ ତାଙ୍କର ପ୍ରାଣବାୟୁ ଉଡ଼ିଯାଇ ସାରିଥିଲା ।” ଶ୍ରୀଯୁକ୍ତ ମିଶ୍ର ଏହା ମଧ୍ୟ ଦର୍ଶାଇ ଦେଇଛନ୍ତି ଯେ ସେ ଓଡ଼ିଆରେ ପି.ଏଚ୍.ଡ଼ି. କରିଥିବାରୁ ଚାକିରି କ୍ଷେତ୍ରରେ ତାହା ସହାୟକ ହେଲାନାହିଁ । ଅର୍ଥାତ୍ ନିଜର ପ୍ରମୋଶନ ନିମନ୍ତେ ସେ ଯେ ଗବେଷଣା କରିନାହାଁନ୍ତି, ତାହା ସ୍ୱଳ୍ପ ଭାବରେ ପ୍ରମାଣିତ ହୋଇଯାଇଥିଲା । ଏଭଳି ଜଣେ ସାହିତ୍ୟ ସ୍ରଷ୍ଟା ଓଡ଼ିଆ ସାହିତ୍ୟ ଏକାଡେମୀ ପୁରସ୍କାର ଲାଭ କରି ପାରି ନ ଥିବାରୁ ଯେ କ୍ଷୋଭ ପ୍ରକାଶ କରିଛନ୍ତି । ସେଥିପାଇଁ କହିଛନ୍ତି ଯେ ସଂସାରଚାରୁ ସେ ଯେତିକି ପାଇଥିଲେ ତା’ଠାରୁ ସଂସାରକୁ ଅଧିକ ଦେଇ ଯାଇଛନ୍ତି । ‘ସମାଜ’ ଖବରକାଗଜରେ ପ୍ରକାଶିତ ହୋଇଥିଲା ବିପିନ ବିହାରୀ ମିଶ୍ରଙ୍କ ଲେଖା । ସେ କହିଥିଲେ ଯେ – “ଇଂରାଜୀ କୁହ, ଓଡ଼ିଆ କୁହ, ବକ୍ତୃତା ଦେବାରେ ଥିଲେ ସେ ପାରଙ୍ଗମ । ତାଙ୍କ ଭାଷଣରେ ଭାବନୃତ୍ୟ କରେ ଓ ଭାଷାର ମୃଦଙ୍ଗ ବାଜେ ।” ଶ୍ରୀଯୁକ୍ତ ପ୍ରଦୋଷ ପଟ୍ଟନାୟକ ଲେଖନ୍ତି, ପ୍ରାଣନାଥ କଲେଜର ଅଧ୍ୟକ୍ଷ ଥିବାବେଳେ କେତେ ତିକ୍ତ ଅଭିଜ୍ଞତା ମଧ୍ୟ ଦେଇ ସେ ଗତି କରିଛନ୍ତି । କିଭଳି ତାଙ୍କର ମୁଣ୍ଡ ଫାଟିଛି, ରକ୍ତ ଦେବାକୁ ପଡ଼ିଛି, ତଥାପି ଜଣେ ଉଦାରବାଦୀ ପ୍ରଶାସକ ଭାବରେ ସେ ସମସ୍ତଙ୍କୁ କ୍ଷମା କରି ଦେଇଛନ୍ତି । ପ୍ରଫେସର କୁଳମଣି ସାମଲ ସ୍ମୃତିଚାରଣ କରି ଲେଖିଛନ୍ତି ଯେ, ଫିଜିକ୍ ପଢ଼ିବା ଓ ପଢ଼ାଇବା ଛଡ଼ା ତାଙ୍କର ଅନେକ ସଉକ ଥିଲା । ପଦାର୍ଥ ବିଜ୍ଞାନକୁ ଜନପ୍ରିୟ କରିବାପାଇଁ ସେ ଅନେକ ସ୍ୱପ୍ନ ଦେଖିଥିଲେ । ଅମୂଲ୍ୟକୃଷ୍ଣଙ୍କ ପ୍ରିୟ ଛାତ୍ରଛାତ୍ରୀମାନେ ଅଶ୍ରୁ-ସଜଳ ସ୍ମୃତିତର୍ପଣ କରିଛନ୍ତି ଏହି ସମୟରେ । ଅମୂଲ୍ୟଙ୍କ ଗୃହର ନାମ ଥିଲା ‘ଧରା-ସ୍ୱର୍ଗ’ । ଏହା ଉଲ୍ଲେଖ କରିଛନ୍ତି ଶ୍ରୀଯୁକ୍ତ ଶଶିଭୂଷଣ ରଥ । ଶ୍ରୀମତୀ କଲ୍ୟାଣୀ ଦାସ ‘ସ୍ମୃତି’ ନାମକ ଏକ କବିତା ରଚନା କରି ବାଡ଼ିଛନ୍ତି ଶ୍ରଦ୍ଧାର୍ପଣ । ସେ ଲେଖିଥିବା କବିତାର ଏକ ପଦ ଉଦ୍ଧାର କରି ଏହି ପ୍ରସଙ୍ଗରେ ଗାଣିବା ସମାପ୍ତ ରେଖା ।

“ନାଆଁ ତ ଅମୂଲ୍ୟ, ଗୁଣ ବି ଅମୂଲ୍ୟ  
ମୂଲ୍ୟ କେ ପାରିବ ଦେଇ,  
ନିୟତିର ପାଖେ ସବୁର ହିସାବ  
ସେ ଅବା ପାରିବ କହି ।”

ସାଲବେଗଙ୍କ ସମ୍ପର୍କରେ ଯେଉଁ ନାଟକ ଲେଖକଙ୍କଦ୍ୱାରା ରଚିତ ତାହା ଉତ୍ସର୍ଗ କରିଛନ୍ତି ସେ ମୀନା ଦେବୀଙ୍କୁ । ସେଠି ଉନ୍ମୁକ୍ତ ଭାବରେ ସେ ସ୍ୱୀକାର କରିଛନ୍ତି ଯେ ତାଙ୍କ ସାହିତ୍ୟିକ ଜୀବନର ଅସରନ୍ତି ଉତ୍ସ ଓ ଅଦମ୍ୟ ପ୍ରେରଣା ହେଉଛନ୍ତି ମୀନାଦେବୀ । ଦୁର୍ଦ୍ଦିନର କଠୋର କଷାଘାତରେ ଯେତେବେଳେ ସେ ହତାଶ ଓ ବିମର୍ଶ ହୋଇ ପଡ଼ିଛନ୍ତି ସେତେବେଳେ ମୀନା ହିଁ ପ୍ରଦାନ କରିଛନ୍ତି ତାଙ୍କୁ ବଳିଷ୍ଠ ମନୋବଳ । ଲେଖକଙ୍କ ଈଶ୍ୱର-ବିହୀନ ଜୀବନ ଦର୍ଶନରେ ଧର୍ମାନୁରାଗ ସୃଷ୍ଟି କରିବାରେ ମଧ୍ୟ ସେ ନେଇଛନ୍ତି ଶ୍ରେଷ୍ଠ ଭୂମିକା । ସ୍ୱାମୀଙ୍କ ସାଂସାରିକ, ସାହିତ୍ୟିକ ଓ ଆଧ୍ୟାତ୍ମିକ ଜୀବନଧାରାକୁ ସୁସଂହତ ରୂପ ଦେବା ପାଇଁ ସମ୍ପୂର୍ଣ୍ଣ ନିବେଦିତା ମୀନା ଦେବୀ ଯେ ଚିରପୂଜ୍ୟା, ଏହା ପ୍ରତିପାଦନ କରିବାର କୌଣସି ଆବଶ୍ୟକତା ନାହିଁ ।

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## କଳଚ୍ର : ଓଡ଼ିଆ ଓ କୋଙ୍କଣୀ ଭାଷାର ସାମାସିକତା

ଡକ୍ଟର ସତ୍ୟ ସତ୍ତ୍ୱଜୀ

ସାରାଂଶ :

ଆଧୁନିକ ଭାରତୀୟ ଭାଷାଗୁଡ଼ିକ ପରସ୍ପରଠାରୁ ପୃଥକ ଜଣାଗଲେ ମ୍ ସେଗୁଡ଼ିକରେ ସାମାସିକତା ବିଦ୍ୟମାନ । ଦେଶର ପଶ୍ଚିମ ପ୍ରାନ୍ତରେ ଆରବ ସାଗର ଉପକୂଳରେ ଅବସ୍ଥିତ ଗୋଆ ରାଜ୍ୟର ମୁଖ୍ୟଭାଷା କୋଙ୍କଣୀ ସହିତ ସମ୍ପୂର୍ଣ୍ଣ ବିପରୀତ ଦିଗ ପୂର୍ବପ୍ରାନ୍ତରେ ବଙ୍ଗୋପସାଗର ତଟବର୍ତ୍ତୀ ଓଡ଼ିଶାର ଓଡ଼ିଆ ଭାଷା ସହିତ ଆନ୍ତରିକ ସମ୍ପର୍କ ରହିଛି । ମାତ୍ର ଗୋଟିଏ ଶବ୍ଦ ‘କଳଚ୍ର’କୁ ଧରି ଏହା ପ୍ରତିପାଦନ କରାଯାଇପାରେ ।

**ବାକଶବ୍ଦ :** ଭାରତୀୟ ଆର୍ଯ୍ୟଭାଷା ପରିବାର, କୋଙ୍କଣୀ, ହଲବା, ଓଡ଼ିଆ, ସାମାସିକ ସଂସ୍କୃତି (Composite Culture)

ଆମ ଓଡ଼ିଆ ଭାଷାରେ ‘କଳଚ୍ର’ ବୋଲି ଗୋଟିଏ ଶବ୍ଦ ସୁପ୍ରଚଳିତ । ଏହାର ଅର୍ଥ ମୂଳ ରଣର ସୁଧ ପରିମାଣ । ଫକୀରମୋହନ ସେନାପତି ତଥା ଅନ୍ୟମାନଙ୍କ ସାହିତ୍ୟରେ ଏହାର ବ୍ୟବହାର ରହିଛି । ‘ଛମାଣ ଆଠଗୁଣ୍ଠ’ରେ ସୁଧଖୋର ମଙ୍ଗରାଜଙ୍କ ଅର୍ଥଶୋଷଣର ଗୋଟିଏ ନମୁନା ଦେଲାବେଳେ କଳଚ୍ରର ପ୍ରୟୋଗ ରହିଛି । “ଭିକାରି ପଣ୍ଡା କରଜ ନେବାର ମୂଲ୍ୟ ପା ଟଙ୍କା । ସେଥିରେ କଳଚ୍ର ଚକ୍ରବୃତ୍ତି ପ୍ରମାଣେ ବାରଟଙ୍କା ପା ଅଣା ଏଗାରଟଙ୍କା ଦୁଇକଡ଼ା, ଗାଏ ଦୁଇପଦକୁ ମୋଟ ଆଦାୟ ସତରଟଙ୍କା ପାଞ୍ଚ ଅଣା ଦୁଇପଇସା ବାଦେ ବାକି ଛାଡ଼ ଦେଡ଼ ଗଣ୍ଠା ।” ଶବ୍ଦଟି ସମ୍ପର୍କରେ ପୂର୍ଣ୍ଣଚନ୍ଦ୍ର ଓଡ଼ିଆ ଭାଷାକୋଷରେ କୁହାଯାଇଛି – ରଣ ଦିଆଯିବା ଧନ ଉପରେ ସୁଧ; କୁସାଦ । ଉଦା. ବୃଦ୍ଧି କଳଚ୍ର ହୋଇ ପ୍ରବର୍ତ୍ତ (ଭଞ୍ଜ, ବୈଦେହୀଶ ବିଳାସ) । (ପୂ.ଓ.ଭା., ୨ୟ ଖଣ୍ଡ, ୧୯୩୨, ଉତ୍କଳ ସାହିତ୍ୟ ପ୍ରେସ, କଟକ, ପୃ.୧୩୯୧)

‘କୀରମୋହନଙ୍କ ସାହିତ୍ୟରେ କେବଳ ନୁହେଁ, ଭାଷାକୋଷ ଅନୁଯାୟୀ ଭଞ୍ଜ ସାହିତ୍ୟରେ ମ୍ ଏ ଶବ୍ଦର ପ୍ରୟୋଗ ରହିଛି । ଗୋପୀନାଥ ନନ୍ଦଗର୍ମା ମ୍ ସମାନ ତଥ୍ୟ ଦେବା ସହିତ ‘ରସକଲ୍ଲୋଳ’ କାବ୍ୟରୁ ‘କଳଚ୍ର ଲୋଭେ ଗଲା ମୂଳ’ – ଉଦାହରଣଟିକୁ ଦେଇଛନ୍ତି । (ନନ୍ଦଗର୍ମା, ଗୋପୀନାଥ, ଶବ୍ଦତତ୍ତ୍ୱବୋଧ, ୧୯୧୬, ପୃ.୨୬୭) ତେଣୁ ଓଡ଼ିଆ ମୌଖିକ ଓ ସାହିତ୍ୟିକ ଭାଷାରେ ଏହା ବେଶ ପ୍ରଚଳିତ । ତଦଭବ ଶବ୍ଦଗୁଡ଼ିକୁ ଭାଷାକୋଷରେ ଦେଶଜ ବୋଲି ସୂଚୀତ କରାଯାଇଥିବାରୁ ‘କଳଚ୍ର’କୁ ମଧ୍ୟ ଦେଶଜ ବିଶେଷ୍ୟ ବୋଲି ନିର୍ଦ୍ଦେଶ ଦିଆଯାଇଛି ।

ଅନୁସନ୍ଧାନରୁ ଜଣାପଡ଼ିଛି, ଓଡ଼ିଆ ଭଳି କୋଙ୍କଣୀ ଭାଷାରେ ‘କଳଚ୍ର’ ଶବ୍ଦର ପ୍ରଚଳନ ଅଛି । କୋଙ୍କଣୀ ଭାଷାରେ /ଳ/ ଧ୍ୱନି ଥିବାରୁ ଏହା ଅବିକଳ ଓଡ଼ିଆ ଶବ୍ଦ ପରି ସେହି ଭାଷାରେ ଚଳୁଛି । ଏହାର ଅର୍ଥ ମ୍ ସମାନ ରହିଛି । (କୋଙ୍କଣୀ-ହିନ୍ଦୀ ଶବ୍ଦକୋଷ, ୧ମ ଭାଗ, ଗୋଆ କୋଙ୍କଣୀ ଅକାଦମୀ, ୨୦୧୯, ପୃ.୧୨୭) । ବ୍ୟାଙ୍କ କାରବାର ସମ୍ବନ୍ଧୀୟ ଗୋଟିଏ ଲେଖାରୁ ଏହାର ବ୍ୟବହାର ଦ୍ରଷ୍ଟବ୍ୟ –

\*ଓଡ଼ିଶା କେନ୍ଦ୍ରୀୟ ବିଶ୍ୱବିଦ୍ୟାଳୟ ସୁନାବେଡ଼ା, କୋରାପୁଟ

“ବ୍ୟକ୍ତିଗତ ବେହାରାଂତ ବଚତ କରତଲ୍ୟାକ ମୂଳ ରକମେବାଂଗତାତ ଏକା ଅରାବାକ ଦରାଂତ କଳଂତର (Interest) ମେଳତା ଆନୀ ରୀଶ ଘେତଲ୍ୟାକ ମୂଳ ରୀଶାତେ ରକମେବାଂଗତାତ କଳଂତର ଭରତେଂ ପତତା. ରୀଶ ପାରୀକ କରତନାଭରପାତୋ କଳଂତରତୋ ଦର ହୋ ସଦାଂତ ବଚତୀତେର ମେଳପାତ୍ୟା କଳଂତରତ୍ୟା ଦରପରସ ଚତ ଆସତା.”

(ବ୍ୟାଙ୍କିଂ କାରବାରରେ ଜମାକାରୀ ମୂଳ ରାଶି ସହିତ ଏକ ସ୍ଥିର ହାରରେ କଳଂତର (ସୁଧ) ପାଆନ୍ତି ଏବଂ ରଶକାରୀକୁ ମୂଳ ରାଶି ସହିତ କଳଂତର ଦେବାକୁ ପଡ଼ିଥାଏ। ରଶ ପରିଶୋଧବେଳେ ମିଳିଥିବା କଳଂତରର ହାର ସ ଯ ଉପରେ ପ୍ରାପ୍ତ କଳଂତର (ସୁଧ) ହାର ଅପେକ୍ଷା ଅଧିକ ହୋଇଥାଏ।)

ଓଡ଼ିଆ ଓ କୋଙ୍କଣୀ ଭାଷାରେ ଏ ଶବ୍ଦସାମ୍ୟର କାରଣ ଅନୁସନ୍ଧାନ ଯୋଗ୍ୟ। ‘ପୂର୍ଣ୍ଣଚନ୍ଦ୍ର ଓଡ଼ିଆ ଭାଷାକୋଷ’ରେ ପ୍ରଦତ୍ତ ସୂଚନାର ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଅଂଶଟି ହେଲା, ଏହି ତଦ୍ଭବ ଶବ୍ଦଟିର ମୂଳ ଉତ୍ସ ହେଉଛି ସଂସ୍କୃତ ‘କଳାନ୍ତର’। ଅର୍ଥାତ୍ ସଂସ୍କୃତ କଳାନ୍ତରରୁ ଓଡ଼ିଆ କଳାନ୍ତର ହୋଇଛି ବୋଲି ଭାଷାକୋଷର ମତ। କଳାନ୍ତର ଯେ ସଂସ୍କୃତ ଶବ୍ଦ ଏଥିରେ ସନ୍ଦେହ ନାହିଁ, କାରଣ ସଂସ୍କୃତ ଶବ୍ଦକୋଷଗୁଡ଼ିକରେ ଏ ଶବ୍ଦ ଓ ତାହାର ଅର୍ଥ ରହିଥିବା ଦେଖାଯାଏ। ଯଥା – କଳାନ୍ତରମ – (ନପୁଂ), କଳା-ଅନ୍ତରମ : ବ୍ୟାଜ, ଲାଭ ( ବିଷନରୀ, ସଂସ୍କୃତ-ହିନ୍ଦୀ)। ଅବଶ୍ୟ ସଂସ୍କୃତରେ ସୁଧ ଅର୍ଥରେ ଅନ୍ୟାନ୍ୟ ପ୍ରତିଶବ୍ଦ ମଧ୍ୟ ଅଛି। ‘ଶବ୍ଦକଳ୍ପଦ୍ରୁମ’ ନାମକ ସଂସ୍କୃତ ଶବ୍ଦକୋଷରେ କଳାନ୍ତରର ଅର୍ଥ ଦିଆଯାଇ କୁହାଯାଇଛି “ବୃଦ୍ଧିଃ । ଲାଭଃ । ଇତି ଲୀଳାବତୀ । ସୁଧ ଇତି ଭାଷା।” (ବାହାଦୁର, ରାଧାକାନ୍ତ ଦେବ, ଶବ୍ଦକଳ୍ପଦ୍ରୁମ, ୨ୟ କାଣ୍ଡ, ଚୌଖମ୍ବା ସୁରଭାରତୀ ପ୍ରକାଶନ, ବାରାଣସୀ, ୨୦୧୫, ପୃ.୫୮)

ଉଲ୍ଲେଖଯୋଗ୍ୟ ଯେ ସେ ଓଡ଼ିଆ ଓ କୋଙ୍କଣୀ ଉଭୟ ଭାଷା ଭାରତୀୟ ଆର୍ଯ୍ୟଭାଷା ପରିବାର ସଦସ୍ୟ। ତେଣୁ ସଂସ୍କୃତ କଳାନ୍ତର ଉଭୟ ଭାଷାରେ ସାମାନ୍ୟ ପରିବର୍ତ୍ତିତ ରୂପରେ କଳାନ୍ତର ହୋଇ ପ୍ରଚଳିତ ରହିଛି।

ଭାରତୀୟ ଆର୍ଯ୍ୟଭାଷାର ପ୍ରଧାନ ଶାଖାରେ ଏହାର ପ୍ରଚଳନ ଥିବାରୁ ଅନୁମାନ କରାଯାଇପାରେ ଯେ ଅନ୍ୟାନ୍ୟ ଆର୍ଯ୍ୟଭାଷାଗୁଡ଼ିକରେ ମଧ୍ୟ ଏହି ଶବ୍ଦଟି ରହିଥିବ। କିନ୍ତୁ ଅନୁମାନ ଅମୂଳକ ସାବ୍ୟସ୍ତ ହୁଏ। କୋଙ୍କଣୀକୁ ଛାଡ଼ିଦେଲେ ଆର୍ଯ୍ୟଭାଷା ଗୋଷ୍ଠୀର ଅନ୍ୟାନ୍ୟ ଭାଷାରେ କଳାନ୍ତର ତତ୍ସମ ବା ତଦ୍ଭବ ରୂପରେ ପ୍ରଚଳିତ ନାହିଁ। ପରୀକ୍ଷା ନିମନ୍ତେ ନିମ୍ନରେ କୋଙ୍କଣୀ ସମେତ କେତୋଟି ଭାରତୀୟ ଆର୍ଯ୍ୟଭାଷାରେ ସୁଧ ଅର୍ଥରେ ପ୍ରଚଳିତ ପ୍ରତିଶବ୍ଦଗୁଡ଼ିକୁ ସୂଚୀତ କରାଯାଇଛି।

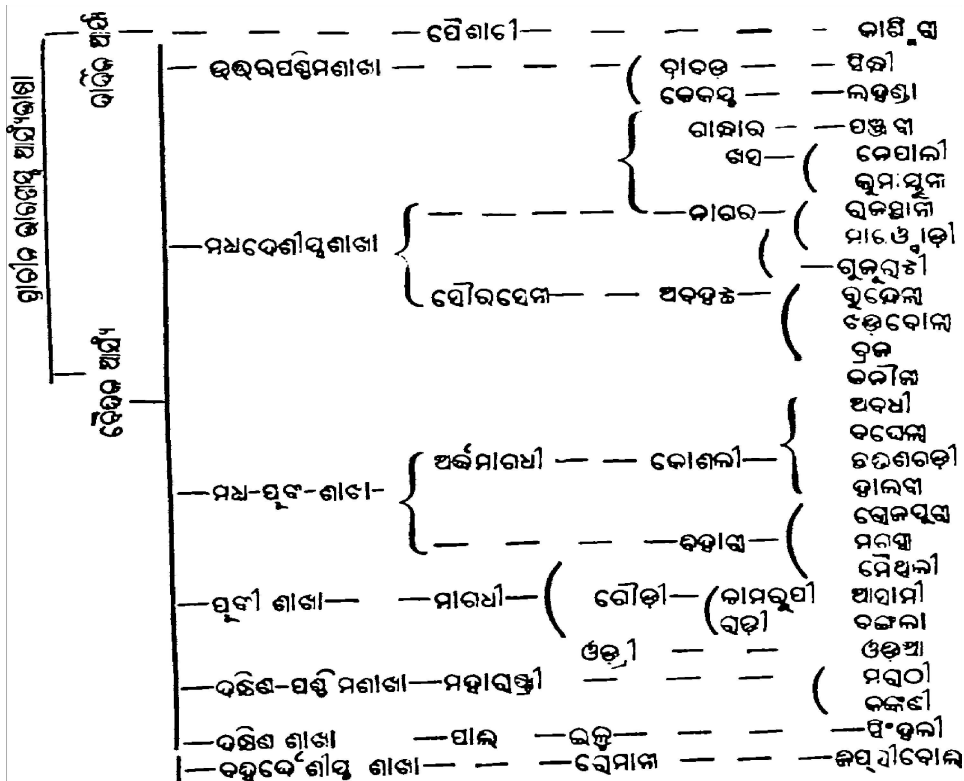
କ. ଭାରତୀୟ ଆର୍ଯ୍ୟ ଭାଷା :

ଅହମିଆ	- ସୂତ, ରାୟ ବିଆଜ
କୋଙ୍କଣୀ :	- କଳାନ୍ତର
ଗୁଜୁରାଟୀ	- ବ୍ୟାଜ
ବଙ୍ଗଳା	- ସୁଦ

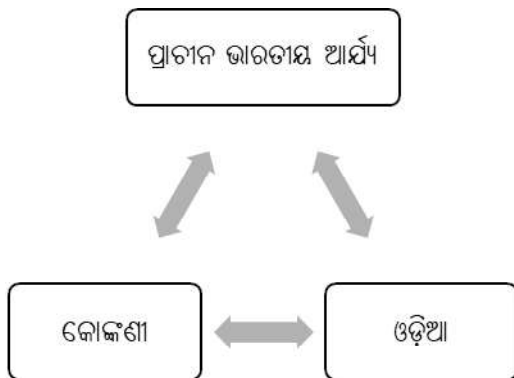
- ମଣିପୁରୀ - ଶେନ୍ଦୋଇ
- ମରାଠୀ - ବ୍ୟାଜ
- ହିନ୍ଦୀ - ବ୍ୟାଜ

(କେନ୍ଦ୍ରୀୟ ହିନ୍ଦୀ ନିଦେଶାଳୟ ଦ୍ୱାରା ପ୍ରକାଶିତ ବହୁଭାଷୀ ଶବ୍ଦକୋଷରୁ ସଂଗୃହୀତ)

ମୁଖ୍ୟ ଆର୍ଯ୍ୟଭାଷାର ଶବ୍ଦଟିଏ ଦୁଇଟି ଭାଷାକୁ ଛାଡ଼ିଦେଲେ ସର୍ବବୃହତ ଶାଖାର ଅନ୍ୟ କୌଣସି ଭାଷାରେ ନାହିଁ କାହିଁକି ? ଏପରି ପ୍ରଶ୍ନ ବି ଯଥାର୍ଥ ନୁହେଁ । କାରଣ ଶହଶହ ବର୍ଷ ଧରି ଚାଲିଥିବା ଭାଷାର ଧାରାବାହିକ ବିକାଶରେ ନାନା ଅନୁକୂଳ-ପ୍ରତିକୂଳ ପରିସ୍ଥିତ ଯୋଗୁଁ ସେଥିରେ କେତେ ପରିବର୍ତ୍ତନ ଆସିଥାଏ ତାର କଳନା ନାହିଁ । ଭାରତୀୟ ଆର୍ଯ୍ୟଭାଷା ଗୋଷ୍ଠୀର ବିକାଶଧାରା ଦେଖିଲେ ଜଣାପଡ଼େ ଯେ ଏହା ପ୍ରାଚୀନ ଭାରତୀୟ ଆର୍ଯ୍ୟ ଅର୍ଥାତ ବୈଦିକ ଆର୍ଯ୍ୟ ଭାଷାରୁ ବିବର୍ତ୍ତନ ପ୍ରକ୍ରିୟାରେ ବିଭିନ୍ନ ସ୍ତର ଦେଇ ଆଧୁନିକ ଭାରତୀୟ ଆର୍ଯ୍ୟଭାଷାଗୁଡ଼ିକର ଉଦ୍ଭବ ହୋଇଛି । ସ୍ଥାନ-କାଳ-ପରିସ୍ଥିତି ଅନୁସାରେ ସେଗୁଡ଼ିକ ନିଜନିଜର ସ୍ୱତନ୍ତ୍ର ପଦ୍ଧାରେ ବିକଶିତ ହୋଇଛନ୍ତି । ପ୍ରଫେସର ମହାପାତ୍ର ଗ୍ରାଫଟିଡ଼ ଜରିଆରେ ଏହି ତଥ୍ୟ ପ୍ରାଞ୍ଜଳ କରିଛନ୍ତି । (ମହାପାତ୍ର, ତତ୍କୃର ଖଗେଶ୍ୱର; ଓଡ଼ିଆ ଲିପି ଓ ଭାଷା, ଗ୍ରନ୍ଥମନ୍ଦିର, ୧୯୯୩, ପୃ.୧)



ଚିତ୍ରରୁ ଜଣାପଡ଼େ ଯେ ବୈଦିକ ଆର୍ଯ୍ୟ ଭାଷା ସମଗ୍ର ଦେଶକୁ ସଂପ୍ରସାରିତ ହେଲାବେଳେ ଉତ୍ତର-ପଶ୍ଚିମ ଶାଖା, ମଧ୍ୟଦେଶୀୟ ଶାଖା, ମଧ୍ୟପୂର୍ବ ଶାଖା, ପୂର୍ବୀ ଶାଖା, ଉତ୍ତର-ପଶ୍ଚିମ ଶାଖା, ଦକ୍ଷିଣୀ ଭାବରେ ପରସ୍ପରଠାରୁ ପୃଥକ ହୋଇଛନ୍ତି । ତାହାପରେ ସେହି ଶାଖାଗୁଡ଼ିକରୁ ବିଭିନ୍ନ ପ୍ରାକୃତ ଭାଷା ଓ ତାହାର ଅପଭ୍ରଂଶ ଭାଷାର ଉତ୍ପତ୍ତି ହୋଇଛି । ଆଧୁନିକ ଭାଷାଗୁଡ଼ିକ ସେହି ଅପଭ୍ରଂଶର ଦାୟାଦ । ତେଣୁ ବୈଦିକ ଆର୍ଯ୍ୟ ଭାଷାର ସମ୍ପ୍ରସାରିତ ପୂର୍ବୀ ଶାଖାର ମାଗଧୀ ପ୍ରାକୃତ ମଧ୍ୟରୁ ଐତ୍ରୀ ଅପଭ୍ରଂଶରୁ ଆଧୁନିକ ଓଡ଼ିଆର ଜନ୍ମ ହୋଇଥିଲା । ଠିକ ସେହିଭଳି ବୈଦିକ ଆର୍ଯ୍ୟର ଦକ୍ଷିଣ ପଶ୍ଚିମ ଶାଖାରୁ ମହାରାଷ୍ଟ୍ରୀ ପ୍ରାକୃତ ଓ ତନ୍ମଧ୍ୟରୁ କୋଙ୍କଣୀ ଭାଷାର ଉତ୍ପତ୍ତି । ଭିନ୍ନ ଭିନ୍ନ ଅଞ୍ଚଳରେ ବିକଶିତ ହୋଇଥିଲେ ମଧ୍ୟ ମୂଳ ଭାଷାର ଗୋଟିଏ ଶବ୍ଦ ‘କଳନ୍ତର’ ଶହଶହ ବର୍ଷର ପରିବର୍ତ୍ତନ ସତ୍ତ୍ୱେ ଉଭୟ ଭାଷାରେ ଅପରିବର୍ତ୍ତିତ ରହିଛି, ଅଥଚ ଅନ୍ୟ ଭାଷାଗୁଡ଼ିକରୁ ଏହା ଅନ୍ତର୍ହିତ ହୋଇଯାଇଛି । ତେଣୁ କୋଙ୍କଣୀ ଓ ଓଡ଼ିଆ ସ୍ଥୂଳତଃ ସମ୍ପର୍କହୀନ ମନେହେଉଥିଲେ ବି ଉଭୟଙ୍କ ମଧ୍ୟରେ ଅନ୍ତର୍ନିହିତ ସମ୍ପର୍କ ଆଜି ପର୍ଯ୍ୟନ୍ତ ବିଦ୍ୟମାନ । ପ୍ରଫେସର ମହାପାତ୍ରଙ୍କ ମତରେ, “ଦୁଇ ହଜାର ବର୍ଷ ବ୍ୟାପୀ କ୍ରମବିବର୍ତ୍ତନ ଧାରାରେ ମୂଳ ପ୍ରାଚୀନ-ଭାରତୀୟ-ଆର୍ଯ୍ୟ ଭାଷାରୁ ଆଧୁନିକ-ଭାରତୀୟ ଆର୍ଯ୍ୟଭାଷା ସମୂହ ସମ୍ପୂର୍ଣ୍ଣ ଭିନ୍ନ ଭିନ୍ନ ମାର୍ଗରେ ବିକଶିତ ହୋଇଥିଲେ ହେଁ ସେମାନଙ୍କ ମଧ୍ୟରେ ଆନ୍ତରିକ ସମ୍ପର୍କ ଅଦ୍ୟାପି ସୁସ୍ପଷ୍ଟ ।” କୋଙ୍କଣୀ ଓ ଓଡ଼ିଆ – ଉଭୟ ଭାଷାର ସମ୍ପର୍କର ହେତୁ ହେଲା ଯେ ଉଭୟେ ପ୍ରାଚୀନ ଆର୍ଯ୍ୟ ସହ ନାଡ଼ିଗତ ଭାବେ ସମ୍ବନ୍ଧିତ । ଏହାକୁ ଗୋଟିଏ ରେଖାଚିତ୍ର ଜରିଆରେ ସ୍ପଷ୍ଟ କରିଦିଆଯାଇ ପାରେ –



ପ୍ରଫେସର ମହାପାତ୍ର ଆଉ ଗୋଟିଏ ମାନଚିତ୍ର ଜରିଆରେ ଆର୍ଯ୍ୟ ଭାଷାଗୁଡ଼ିକ ମଧ୍ୟରେ ଥିବା ସମ୍ପର୍କ ବା ସାମାସିକତାକୁ ସରଳ ବୋଧଗମ୍ୟ ପାଇଁ ପ୍ରକାଶ କରିଛନ୍ତି । (ମହାପାତ୍ର, ଡକ୍ଟର ଖଗେଶ୍ୱର; ଓଡ଼ିଆ ଲିପି ଓ ଭାଷା, ଗ୍ରନ୍ଥମନ୍ଦିର, ୧୯୯୩, ପୃ. ୨) ଯଥା –



(ଖ) ଅଷ୍ଟିକ ଭାଷାଗୋଷ୍ଠୀ :

ସଉରା - ଆଲାଲିବ (ସଉରାଭାଷୀ ଇଂରାଜୀ ସହାୟକ ପ୍ରଫେସର ନେଶା ଶବରଙ୍କ ତଥ୍ୟ ଅନୁଯାୟୀ)

ସାନ୍ତାଳୀ - ସୋଦ / ସୁଦ (ଇଂଲିଶ-ସାନ୍ତାଳୀ ଡିକ୍ଟନାରୀ, ଅଜ୍ଞାତ ଲେଖକ, ଗୁଗଲ ବୁକ୍ସ, ପୃ. ୯୪)

**ଉପସଂହାର :**

ଭାରତୀୟ ସମ୍ବିଧାନ ଭାରତୀୟ ଭାଷାଗୁଡ଼ିକରେ ଅନୁବାଦ କାଳରେ ଇଂରାଜୀ କମ୍ପୋଜିଟ ଶବ୍ଦକୁ ସାମାସିକ ଭାବରେ ଉଲ୍ଲେଖ କରାଯିବା ଫଳରେ ବ୍ୟାକରଣର ସମାସ ଶବ୍ଦଟି (ଶବ୍ଦମାନଙ୍କ ସଂଯୋଗୀକରଣ ନୀତି) ଗୋଟିଏ ନୂତନ ଅର୍ଥବହୁ ପ୍ରୟୋଗ ଭାବରେ ଉଭାହେଲା । ତେଣୁ ଏହି ଅର୍ଥକୁ ଧରି କହିଲେ ହେବ ଯେ ଭାରତୀୟ ଭାଷାମାନଙ୍କରେ ସାମାସିକତା ବିଦ୍ୟମାନ । ଦେଶର ପଶ୍ଚିମ ପ୍ରାନ୍ତର କୋଙ୍କଣୀ ଭାଷା ସହିତ ଓଡ଼ିଶାର ଓଡ଼ିଆ ଭାଷା ମଧ୍ୟରେ ଥିବା ସମ୍ବନ୍ଧ ଏହାର ଉଦାହରଣ । ଏହି ସାମାସିକତାର ଅନ୍ୟାନ୍ୟ କାରଣ ମଧ୍ୟରୁ ଗୋଟିଏ ହେଲା ଭାଷାର ଏକ ପାରିବାରିକତା । କୋଙ୍କଣ ଓ ଓଡ଼ିଆ କ୍ଷେତ୍ରରେ ଏହା ପରିଲକ୍ଷିତ ହୋଇଛି । ଉଭୟେ ଦୁଇ ବିପରୀତ ଦିଗରେ ଅବସ୍ଥିତ ହେଲେ ହେଁ ଭାରତୀୟ ଆର୍ଯ୍ୟଭାଷା ପରିବାରର ସଦସ୍ୟ ହୋଇଥିବାରୁ ଏହା ସମ୍ଭବ ହୋଇଛି । ପୁଣି ଉଭୟଙ୍କୁ ନିକଟବର୍ତ୍ତୀ କରାଇଥିବା ହଲବା ଭାଷାର ଅବଦାନ ମଧ୍ୟ ସ୍ୱୀକାର୍ଯ୍ୟ ।

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# MANJARI

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