

ଓରିସା ପାପିକା ।

COMMUNIQUE

Panchi, the 6th October 1917

Reports previous to the Pukrid from the district of Shahabad indicated that trouble was likely to arise only at Piro which is on the Arrah-Sassaram Railway. But when a compromise was arrived at between the local Muhammadans and Hindus it was hoped that all danger had passed away. On the 28th September however a large mob collected from outside and ignoring the compromise proceeded to attack four villages close to Piro letting loose cows and goats, assaulting Muhammadans and damaging houses. By the time the Armed Police arrived on the spot the riot had ceased and *Kurbani* was performed subsequently by the Muhammadans in peace. On the 30th however another large mob gathered and again attacked Piro and was not dispersed till the police had fired and killed four persons besides wounding others. It appeared at the time that with this affair all trouble had ceased but it now appears that the mob instead of dispersing broke up into gangs with the purpose of attacking villages outside. On the night of Monday the 1st October a village south-east of Piro was attacked and the same happened the following day to a number of villages within a radius of twenty miles from Piro including the important bazaars of Bikramganj and Jagdispur. Later information shows that these gangs are making their way northwards towards Raghunathpur, a station on the railway line between Buxar and Arrah. A large force of military and police has already arrived or is on its way and it is expected that order will be established shortly.

WHAT ARE WE TO DO.

An upheaval is now passing through the length and breadth of India. With the tide of the world's convulsion, India is afloat and is floating fast and wild. India is perturbed and not disturbed. She is being swayed to and fro by agitations and movements going on in a full swing fashion in every place and province, raised by every race and class with aims and objects and with ideas and principles well defined and moulded into shapes so as to be kept ready for being given effect to. We see life all around—a life which is pulsating with an energy which was neither seen nor perceived before. What is more? Extraneous circumstances least expected, much less thought or dreamt of, have been auxiliary to goad on and expedite the agitated forces towards the attainment of a definite object. Quite apart from the warlike spirit which is now all-absorbing, is it not palpably apparent that there is an overgrowth of a spirit which seemingly lay dormant seeking for time and opportunity? These gained, it aroused itself and waked up nations of the world. It rose like a volcano and engulfed kingdoms which were hitherto considered the invulnerable emblems of autocracy unchallengeable and immovable by any earthly powers. An autocracy which reigned supreme for ages protected by a halo of divinity bowed, obeyed and abjectly submitted to as an article of faith ordained by scriptural commandments the violation of which was eternal perdition. But the spirit that is now awake and is at work, call it national or democratic, is sweeping away all that stand in its way and is having a steady march onward overthrusting by its impetuous might all obstacles and obstructions, and the mighty autocratic Empire is dwindling as sand-banks appearing as mere bubbles in short, all are asur, all are on alert. All are up and doing. Deeds and not words is the shibboleth. Do or die is the Spartan cry. There is a din all over. Echoes and re-echoes are vibrating and resounding. All are in action, each according to its might.

These sights and scenes though astounding, are inspiring. It seems as if there is an eruption, a call, mysterious though, yet a call from above, to act and serve, a call almost universal. It has brought in those who were to come in responsiveness. This is the state of things we see around us opening out a panorama, as it were, of what are occurring and what are to come. The question then arises not unnaturally but in the ordinary or natural course of things, what is Orissa about? What is she doing or going to do? Has she any hand or share in this all-India agitation? To use a slang phrase, has she a finger in the pie? She has done her little best (we hesitate to say her level best) in the War Loan affair. But what is her position? Has she any? What is she? We ask again and again and we will go on with this interrogative till the answer is given. What is known as Orissa is a misnomer, fictitious and provoking. Where is Orissa? The geography is wrong. Where are the Oriyas and who are they? Oriyas known as such and recognized politically and therefore administratively is a perforce conglomeration of odds and ends, jetsams and flotsams with a mere sprinkling of some genuines who have been able after hard struggles to keep the fair name and that again by a mere accident, because, their Chief the Orissa Raja i.e. the Puri Raja happened to be the *malik* of the Great Temple of Lord Jagannath of the Nilachal which was and which is no other than the present Puri. To be frank and pertinent, we say there is no Orissa. People say we are mutilated. As Hindus we loathe mutilation. We are not mutilated, but we are divided and separated like the Israelites of old. We have none to count upon. Our position is like the hackneyed story of the Three Tailors of the Tully street. Till recently we counted upon the Tributary Chiefs now called Feudatory Chiefs. They are Oriyas and are Orissa as Chiefs who paid homage to the Puri Raja in his palmy days and some of whom with their brethren in the Madras Presidency were his kiths and kins and are so even now though he is fallen, by an ordinance which, in one word, means a stroke of pen, these Tributary or Feudatory States were declared out of British India and by legal process out of British Orissa. Be the premises what they are, the conclusion is, what it is, "uncongenial and unnatural. How we remember the days of the Orissa Commissioners taking parts in all that concerned the interest and welfare of Orissa with our Tributary Chiefs as satellites forming the backbone. But that is gone. The Tributary states gone, but not lost, to us altogether. Our relation in the southern part is limited to the extremity of the Khurda Sub-division. The north requires no mention or description. The Subarnarekha is the boundary stream line. What to say of the Eastern boundary? It would have been equally edifying but for the Bay of Bengal. This is Orissa proper in a nutshell, though, however, we are not forgetful nor ungrateful of our acquisition, under the Royal Territorial rearrangement, of Sambalpur and a few of the most important of Feudatory States. We say and admit we are grateful but in all earnestness we say there is no Orissa so to call. Like the Israelites, the Oriyas exist but they are wandering and are in search of a Messiah who is to lead them to their Promised Land. They ask and pray to Jehovah to call them together, and to unite them into one whole and restore to them their kingdom. Is the time come for the advent of the Messiah? All India is expectant. And is the Lion, Mr. Montague coming to us as the Messiah? If so, will he take poor Orissa in his way? But where are the harbingers? With Heaven's light as our guide we hope and pray that the great Lord Chelmsford over, and above all, with Sir Edward Gait at the gate, and such a ruling Commissioner as the Lion, Mr. H. LeMesurier at the door though he is lea-

ving us, the long cherished hopes and aspirations of Orissa and the Oriyas awakened and sharpened by the spirit of the time and day will not go for nothing. This is after all a mere hope. But the people like the Israelites ought to be prepared to receive the Messiah and his message. Are we Oriyas so prepared? Perhaps not? Why perhaps? Not at all. Then "what are we to do?" "Now or never" is an old adage. Lose or neglect the "now" the "never" is inevitable. Let us organize ourselves with all our divided units. If we can arrange for an extraordinary or special Conference of all the Oriyas at once, nothing would be better or more opportune. If not, let us set ourselves to work out village agitation, single or by groups, wholesale, anywhere and every where Oriya like us, in our law-abiding and constitutional means and methods and ventilate the same through an agency of our own. And what is this agency? An organ or journal of our own which mirror-like will represent and exhibit, by asserting our wants, needs, claims and grievances, the most prominent of which is the unification of all the Oriyas now lying scattered and wandering in strange lands and among stranger peoples for no fault or sin of theirs. We have likened the Oriyas to the Israelites who were a favoured nation though they sinned against their Lord as often as they could, but we Oriyas are not victims of our sin. We are being bargained for and for the benefit of others with whom we have little or no concern. We are grateful and shall ever remain grateful to His Late Excellency Lord Hardinge for his having separated us from Bengal. We do not complain for having us united with Bihar. But we say and ask, what an opportunity was lost? This was the time, occasion and opportunity to create an Orissa correct and perfect, geographically first and administratively second and thus to have created a consolidated Oonja Province and then to have joined it as an adjunct to Bihar or even to Kamatak. By an irony of fate the time and opportunity was lost, or rather was not vouchsafed unto us. But not the hope and aspirations. Let us be up and doing, because, there is hardly time. We ask our countrymen to make and keep the programme ready either in way of a deputation or a memorial well represented. This is a mere suggestion of ours.

A PRAYER.

A prayer and a prayer only to our Commissioner which we had in one of our previous issues already made re the Park as an ornamental adjunct to the Strand which he has arranged to improve and the work of improvement has already been started. Should he bestow us a park, it will be an additional boon and the Strand and the Park will be the landmark which will stand forth as "in memoriam" of a Commissioner of the type of the Hon. Mr. H. LeMesurier the like of whom is not often found. He is leaving us to our great regret but he will not be lost to us. Wherever he goes and whatever high and higher positions he may occupy, and we doubt not he will one day adorn the Provincial Museum, he will be remembered as our Commissioner though, however, his regime was comparatively brief. We would not have troubled him with our appeal if our Municipality had the resources to provide for a park. The land lying waste and the R. Girls' school has been well provided with a nice commodious building. The proposed Engineering School is going towards Jorhat and we think the piece of land could therefore be available and if applied for the purpose we have put forward it will be a boon and blessing for which the citizens of Cuttack will ever remain grateful to our Commissioner.

THE PATNA UNIVERSITY ACT.

The Patna University Act received the assent of the Governor-General on the 18th September, 1917, and has come into force from the beginning of the current month. The following

names are found in the list of ordinary fellows of the first Senate of the Patna University numbering 75:—

The Hon'ble Raja Rajendranarayan Bhadra Deo of Kapika.

The Hon'ble Mr. H. LeMesurier, C.S.I., C.I.E., Commissioner, Orissa Division.

The Hon'ble Mr. Madhusudan Das, C.I.E., M.A., B.L., (Cal.)

The Hon'ble Babu Gopabandhu Das, B.A., B.L., (Cal.)

Mr. W. V. Duke, B.A., (R.U.I.)

M.A., (T.C.D.)

Mr. P. O. Whitlock, B.A. (Gantab.), B.A., (Victoria.)

The Hon'ble Babu Brajashundar Das.

Mr. R. W. F. Shaw, M.A. (Aberdeen)

Rai Bahadur Juges Chandra Ray,

M.A. (Cal.)

Mr. Gopal Chandra Ganguli, M.A., (Cal.)

Mr. Atul Chander Ganguli, B.A. (Cal.)

Mr. Baradakanta Chatterji, M.A., B.L. (Cal.)

Pandit Kasi Nath Das, M.A. (Cal.)

Mr. Sarat Chander Mazumdar, M.A., (Cal.)

Mr. Mohini Mohan Senapati, M.A., (Cal.)

The following name is found in the list of ordinary Members of the first Syndicate numbering 14:—

The Hon'ble Mr. Madhusudan Das, C.I.E., M.A., B.L. (Cal.)

The Principal of the Ravenshaw College is one of the four *Ex-officio* members of the Syndicate.

What the present War means.

A statistician calculates that two thirds of the population of the world are now at war at a cost of £22,000,000 every day, or £20,000 every minute. Forty millions are with the colours and about three thousand are killed or wounded daily. Of our regiment of eleven hundred men only one hundred and thirty came through the first engagement. In one week, four hundred thousand schoolboys of Germany went into the war. This autumn there will be seventeen million more women than men in Europe.

"ଭାବିତ ବଳଚନ୍ଦ୍ର" ଶ୍ରେଷ୍ଠ ପ୍ରକାଶକ ମୂଳ୍ୟ ପତ୍ରର ପତ୍ରର ପତ୍ରର ପତ୍ରର

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କୁଳ ପତ୍ର

The Meeting.

Our leaders of Cuttack and the G. O. M. have moved. Passed master of tactics and stratagems which in these days are coming into prominence, he stirred up the dormant spirits and a meeting was held yesterday evening at the Town Hall to deliberate and settle what steps are necessary to be taken to represent the grievances of the Oriyas before the Viceroy and the Secretary of state Mr Montague and to attain their long cherished object, namely, the unification of all the Oriya speaking tracts now lying dispersed. Delegates from almost all parts of Orissa and natural Orissa attended it and there was a goodly attendance. The Raja Shahs of Kanika and Mandasa graced the meeting by their presence. We will give details in our future issue, as the above came to us late when going to press. It was however settled that a deputation would wait on the Viceroy and Mr. Montague with a memorial for the unification of the Oriya speaking tracts on linguistic basis.

The Hon'ble Mr. LeMesurier.

Our esteemed Commissioner the Hon'ble Mr. LeMesurier departed from Cuttack on the night of the 18th and he has left a fragrance behind. He will be remembered in Orissa as one of the best of Commissioners that ever came to Orissa. Although he has left Orissa, we cannot say that his connection is severed. From a higher plane, we doubt not, he will care to feel for and guard the interest of Orissa and the Oriyas. Harnessed in service, we know in coming to a decision in any matter which concerns the public or the administration he is a veritable "homo sui juris." We wish him good bye.

As Mr. Gruning will not be able to join soon as successor to Mr. LeMesurier the arrangement is, we are informed, that Mr. Varnede our District Officer will act as Commissioner and Mr. E. McLeod Smith retired Dy. Commissioner of Angul who has been reappointed as a Dy. Magistrate will act as the District Magistrate and Collector of Cuttack. The latter arrangement seems to us somewhat queer.

THE "GARDEN PARTY" AND THE "AT HOME."

Two very interesting and pleasant functions were gone through in the course of this week. One was the "Garden Party" of the 15th given by the Hon. Mr. Das and Miss Das to meet the Hon. Mr. H. LeMesurier our popular and esteemed Commissioner and the good Mrs. LeMesurier. The "At Home" was the Hon. Rajashah of Kanika's affair. Needless to say that both the functions passed off satisfactorily and successfully as is always the case when such parties are held in these two Oriya Houses. As to the Roll of invitation, it was scrupulously made up. No exception, no repulsive intrusion. But Mr. Das, always noted for originality of thoughts and ideas, made a few exhibitions of the same, the most important and interesting part of which was the distribution of flags to the 25 volunteers who have been enrolled to join the India Defence Force representing the University Corps. The flags bore the inscription "Dulce et decorum est pro patria mori" i.e. "It is sweet and glorious to die for one's country."

The young athletes, full of zeal and ardour, stood arrayed and the Commissioner addressed them with short, sweet, stirring and appreciative words which as we could see and perceive appealed to their young hearts and minds set upon to serve their King and their country. Another was the Roll of Honour picture hung up with

an Angel watching from above over the shadows of those who are gone or fallen in defence of their King Emperor's righteous cause. There was a line, "In Angelic Calligraphy visible to bereaved hearts only" appealing or rather speaking aloud to the bereaved hearts which only could see the gap between. The other of Mr. Das's originality of ideal talent was the realistic picture of "Mother Utkal" on one side to the right and of her "Daughter in exile" to the left and the wide, wide "gulf of administration" between, exhibited in bold relief which attracted and moved those who had eyes to see and minds to contemplate and hearts to feel and realize. Our Commissioner must have appreciated the motive and the pictured motto and must have carried the impression for a purpose for which it was meant.

The "At Home" was equally a grand success. Courteous to a degree, the Rajah-Shah and his estate officers made his numerous guests to feel quite at home in the most pleasant and enjoyable manner possible. The most interesting and attractive feature was the songs of the pretty little girls and their play on music by Sitar and Isarbin. The songs were simply charming and their sweet simple gestures brought to the imaginative mind the enchanting scene, as if, little winged cherubims had descended from heaven to sing and play for the occasion with the Kanika Raja Jemai as Queen of the cherubims. We are forgetting to mention that in both these parties, the Chief and Principal guests the Hon. Mr. LeMesurier and Mrs. LeMesurier were extremely genial and charmingly condescending. All passed off well as they must. Such gatherings or parties serve their purpose and are indispensable requirements of social amenities to be observed by those who are in a position to do so. But indispensable or binding though they are, have they in any way contributed towards the bridging of the gulf which separates the East and the West. With all the amenities swayed and arrayed Kipling's memorable words remain not unanswered but unanswered. But duty is duty and one must do it. All are thankful to Mr. Das, Miss Das and the Rajah-Shah of Kanika for the entertainments and opportunities given to meet our Commissioner who was leaving Orissa.

ଆବେଶ ।

ଏହାମେହୁ ବିଜେବ ଦେଇଥରୁ ଯେ
କୁଳପତ୍ର ମାତ୍ରକର ମଙ୍ଗଳ ସାହେବ କେ-
ମର ମସ ତା ୧୦ ଜାଗ ପୃଷ୍ଠା କହାରେତିଥା
ପ୍ରଦେଶ ପରିଷମିତ୍ୟାକଳାନ୍ତରୁ ଅନ୍ତରଦଶ
ଅବ ପ୍ରଦେଶ କରିବେ । ଏହାର ପମ୍ପକର
ପ୍ରଦେଶ କରିବା ଅବସ୍ଥା ।

ଅବକାଶ—ଏହି କୁଳପତ୍ର ଭବନରେ
ବିଜେବ, ପିଲାକର ପ୍ରଦେଶ କରିବିମାତ୍ର
କର କାଳ ପ୍ରଦେଶ ଅବକାଶ ତା ୧୫ ମିନ୍-
ଟରୁ ଅବାମୀ ତା ୨୦ ରକ୍ତ ପର୍ଯ୍ୟନ୍ତ ବନ
କୋରାରୁ । ଏହା ପିଲାକର ବର୍ଷାକରୁ
ମଧ୍ୟ ଅବାମୀ ତା ୨୨ ରକ୍ତ ପୋରାରୀକୁ
୨୫ ଦିନ ଦିନ ହୋଇ କରିବାର ତା ୨୫ ମିନ୍-
ଟରୁ । ଅବକାଶ କରିବାର ତା ୨୨ ରକ୍ତ
ପର୍ଯ୍ୟନ୍ତ କାମରେ କରିବାକାରୀ ବାହାରିବ
ନାହିଁ । ଦୁଇ ଦୁଇ ମିନ୍ଟ୍ରୁ ଅବକାଶ
କରି ପାଠକ ପାଠିବା, ପାଠକ ଅବାମୀର ଏବଂ
ପ୍ରକାଶପାତ୍ରମାଳାରୁ ବିହାସ ପ୍ରଦେଶ କର
କରିବାକାଶ କରିବାରେ ପ୍ରାର୍ଥନା କରୁଥିବୁ ।

ଏହା ଅବକାଶ ମସିବ ପମ୍ପକର ଅବକାଶ
କରିବାକାଶ କରି ପମ୍ପକର ଯେ ଶାତାର୍ଥୀଙ୍କ
ଅବକାଶ କରସ୍ଥିତ ହେଉଥିବୁ ।

The present situation and our immediate outlook.

Our leaders ought to be congratulated on their recent manœuvres—the starting of our English weekly at Cuttack. Though no information is given as to the details of the proposed work in this direction it is encouraging to be told that the paper will have been started by November. Our only wish in this respect is that no energy need be expended in non-essential things, and the paper should be started without the least delay.

In view of the coming visit of Mr. Montagu to India in December, every community that has any grievance is doing its best to place before him in a logical, tangible form its own grievances, so that in the Imperial reconstruction which is impending every little reform is made in India in due relation to its importance in the whole. The question of Provincial Autonomy seems to have caught the fancy of Mr. Montagu, Lords Islington, Harding, Curzon, and others. It will be seen that even in the British cabinet there is a strong opinion in favour of autonomy based on linguistic units as one of the preliminary reforms. Our leaders will, therefore, note how opportune the moment is for well-concerted action involving healthy agitation and propaganda on behalf of our cause.

In this respect, the following steps are to be taken immediately—

(1) Preliminary to the visit of Mr. Montagu, a representation to be sent to the present Viceroy detailing therein among other things the history of our movement and an intimation of a representation to Mr. Montagu when he comes.

(2) The representation to be made to Mr. Montagu to be drafted, and signatures obtained, this latter work arranged on the lines of Mr. Gandhi's referendum in connection with the Congress demands. This representation should endorse the policy underlying Provincial Autonomy and Linguistic Distribution but should mention clearly and with emphasis the *special* grievances of the Oriyas.

(3) The present Utkal Union Committee with others added, if necessary, to wait on Mr. Montagu in deputation and present an address. After the address is read, selected persons should hold an interview with him explaining details of our grievances.

(4) The starting of a United Oriya League at Cuttack with the amalgamation of Oriya-speaking tracts as its main object, the league to carry on educative propaganda with a permanent office at Cuttack. All materials re our movement should be sorted and marshalled.

(5) Among other things to be worked out—

(a) details regarding portions of territory, districts, etc. to be included in the Orissa province to be formed; and
(b) the problem of financial self-sufficiency of the future Orissa province with a Presidency System of Government.

There should be no objection to adopt immediately the suggestions given above and give effect thereto. The proposed newspaper instead of being called "Utkal Conference" may be named "United Orissa", since the Utkal Union Conference is a non-political body and it is not right to make this paper its official organ. This, however, should be left to our leaders to consider as it is more or less something non-essential.

PROVINCE OR TERRITORY.	TOTAL POPULATION 1911	AREA IN SQ. MILES	ORIYA POPULATION 1911
Orissa Division.	5,131,753	13,743	4,771,931
Twenty-four Orissa States	3,796,563	28,046	2,871,730
Seraikala and Kharaswan Oriya States of Chota Nagpur Division.	148,646	602	43,058
Singbhum District of Chota Nagpur.	694,394	3,891	124,593
Contai Sub-Division of Midnapur District in Bengal.	618,223	849	572,798
Keshpur, Dantan, and Gopiballabhpur thanas of Sader Sub-Division do. do.	372,765	943	.
Bastar, Saranggarh, Rairangpur, Udaipur, Daspur Oriya Feudatory States in C. P.	1,200,000	19,200	302,685
Chandrapur, Padmapur, Malkheda, Phuljhar, Kharai Zamindaries in Raipur and Bilaspur Dist. in G. P.; villages etc.	app.	app.	
Ganjam District Minus Chicacole Taluk in the south-east of Madras	1,604,709	nearly 4,000	1,426,534
Ganjam agency.	850,166	3,494	132,392
Vizagapatam agency.	1,020,151	12,621	173,437
TOTAL	14,37,670	87,379	10,719,161
i Future British Orissa.	9,996,909	30,675	7,702,851
ii Future Feudatory Orissa.	4,938,761	46,704	3,016,810

Size in relation to Belgium (= 11,300 sq. miles) :—nearly 8 times—

Communicated

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COMMUNIQUE.

Ranchi, the 2nd November, 1917.
It is notified that all communications, including telegrams, whether of an urgent or ordinary nature, which are intended for the Chief Secretary to the Government of Bihar and Orissa and cannot reach Ranchi by the 8th November 1917 should, until further notice, be addressed to him at Patna.

THE MEMORIAL.

The memorial for the unification and for the formation of a separate Orissa Province of the Oriya speaking tracts has been sent to Government through the proper channel. It was a piece of very arduous work and of what we know, Orissa cannot be sufficiently grateful to Babu Harihar Panda of Ganjam and to the Hon'ble Raja Shehab of Kanika and the Hon'ble Mr. Das.

THE HOLIDAYS.

We offer our greetings of the season to our readers, supporters and sympathisers and other friends and well-wishers in the name of mother Durga, the Giver of all blessings and the Destroyer of all and evils that torment this world and we most devoutly invoke her that she may shower blessings on our King Emperor in these days of his trial so that, true to her name, as *The Simha-bahani* she might ride the British Lion to triumph and victory and kill the *Asura* in the bloody field of the battle that is now raging in and devastating Christendom.

The holidays came and went as they have come and gone and will come and go for all time to come, according to the eternal law of rotation. The humdrum world also has in pursuance of the eternal law started with its old life revived. To us the recess has not been a respite. The interval has been eventful. Mr. Montague, advent has perturbed and disturbed the tranquility of the Indians in general and of the Oglalas in particular. An agitation is now in full swing. There was a tremendous mass meeting at Outlook on the 19th of October such as is seldom seen in Outlook, under the Presidency of the Hon. Mr. Das. The object

was the one cry viz unification of the Oriya-speaking tracts. Then there was a meeting of all the Oriyas at Ganjam Berhampur for the same object, the chief or rather the prominent feature of which was the presence of some of the patriotic Chiefs of Ganjam. The Chief of Parkhamedhi presided and the meeting was graced with the presence of the Chiefs of Mandasa, Chikiti, Dharkot, and the absent Maharaj of the well known Berhakant Math. To crown all, the Hon'ble Rajah Shahab of Kanika joined and from our side. In fact and in reality, the Berhampur meeting was a conglomeration of people ahead and their Chiefs behind. When the great national meeting was held at the Berhampur Town Hall, the gift of the late lamented and generous Oriya Chief of Khalikot, it was raining in torrents, nay it was pouring, and it was a sight to see when the Dharkot Chief with a personality of his own, looking every inch a Raja motored in almost wet to the skin. Our Ganjam brethren mustered strong notwithstanding the inclemency of the weather to the great disappointment and heartburning of our Telugu brethren. It was a unique occasion, supreme in its aims and objects. We Oriyas of the Orissa proper and of Ganjam are really and essentially united and we stand in need of administrative sanction. The so-called Orissa proper consists of three districts. Three only, Cuttack, Puri and Balasore, the area

and population of which is enumerated respectively present the following figures.

Ootacamund	3654	2,109,33
Balasore	2085	1,055,56
Puri	2499	1,023,40

But we are not forgetting Angul which has an area and population of 1681 Sq. miles and 199,451 respectively. By the edict of 1903, Sambalpur was added with an area of 3824 sq. miles and a population of 744,123. So far so good. But Angul is a scheduled District and Sambalpur has some distinctive features all its own. Ejected from the Central Province and rejoined to Bihar and Orissa, it came with its concomitants inseparable in the way of its peculiarities of laws and regulations. Mere darnings all as we once said. We are therefore preparing ourselves to approach the Hon. Mr. Montague with our grievances in the shape of a memorial which our leaders have already sent Ganjani is Orissa and it cannot and ought not to be allowed to remain isolated and separate by an artificial administrative fence. The present state of things brought to light by the memorial is against the history of the country which existed in the days of the Orissan monarchy. It has no geography of its own and the one that exists is egregiously wrong. Orissa will have to be reconstructed by the unification of its dismembered parts and portions which means the unification of its national history, traditions and genius. Stirling and Mill have left records which time will bring to light when the history of Orissa comes to be written. The great Sir W. Hunter, Sutton, Pegg and Foyne have added what came within their reach, fragmentary though illuminated by the history of its architectural glory written and published by the illustrious Dr. Rajendra Lal Mitra. Orissa and the Oriyas have all to establish their claims as a race or nation quite as distinct and marked as the other Indian races and nations which, under favourable circumstances and advantageous positions, administrative and political, have been able to acquire privileges denied to their neighbours less favourably situated. The Oriyas are not preposterously sanguine but all that they wish, that their cry may at least reach the Olympic ears of a

THE I. SC. CLASS IN THE
RAVENSHAW COLLEGE.

There is a congestion in the allotment of seats in the I. Sc. class of the College here. In all there are 40 seats and the number of applicants is over 150 of whom 80 are Oriyas having passed in the first division. The Professors are in a fix and so also the Principal. As far as we have been able to judge the situation, there is a clashing of interests. The first and foremost is the interest of the genuine Oriyas then that of the domiciled community and then the interest of the genuine Bengalis who are in the service of the Government in the Division. In so far as the Education Code is concerned, we are given to understand it gives equal rights to the genuine Oriyas and to the domiciled and as is alleged that under Government orders due consideration has to be made for those who are in service in the Division. To be fair, we cannot question the principle. Unity and justice is no one's monopoly. But we want to know, does the Rayenshaw College exist here for the consideration and determination of these various interests or for the benefit of the Oriyas and Oriyas exclusively? Who is responsible for this state of things? We cannot but say that it is the Government. There have been glaring instances of the violation of the interest of the Oriyas in the allotment of the prizes in the Executive Service. For the last three years, the Oriyas have been on the back ground and preference was given

to those who had no claim whatever to transgress into the just rights of the Oriyas. If our Government is inclined to be benevolent or generous, let its long arms reach otherwise and provide a special niche in the shelf for those who are not Oriyas. But why at the cost of the interest of the Oriyas? To come to the question at issue i.e. the I. Sc. class. To 40 seats, who are to be given preference to? The Oriyas first who have passed in the first division and have taken up Mathematics as an additional branch. To safeguard the interest of the other two classes i.e. the Domiciled community and the Bengalees in service in the Division, the Principals and the public ought to move the Government to make special arrangements. The leaders of all the three communities ought to unite and move in the matter. Let the I. Sc. class be expanded by the opening of another section with all its appliances of staff, tools and plants. Government has given us a new University but is this the result we are to reap? The matter is a serious one and requires to be grappled. We appeal to the members of the Council in the Local and Imperial Governments and to the Local Associations. We are also aware this is the war time, but we are also aware and awake at the same time to our own and local interests which vitally concern the present and future adjustments of the interests at stake. If taken for granted that the genuine Oriyas are to be looked first, good and well. But what about the domiciled and again those who are serving Government? Take for instance the Professors in the Colleges experts all in special branches that who, with their constant association with the Oriya boys, have identified themselves as much as they could with the Oriyas. Where are they to go? The answer to this is, 'expand and provide.' Orissa has her claim and the claim ought to be recognized as fairly as possible with a wide field for the Oriyas, the domiciled, and for others who are serving in Orissa. But as it is, the Ravenshaw College should not and ought not to be made the protective field of the interests of those who are not Oriyas. There ought to be a fixed principle for giving effect to which there ought to be provision and if the latter does not exist, ways and means ought to be found out in time by moving the authorities and the Government.

THE PROVINCIAL
SCHOLARSHIPS.

It has come to our knowledge that the various scholarships assigned to the Province and to the Division are not fairly distributed. For instance we cite the distribution made last year for the girls. Of the three scholarships of Rs 20, 15 and 10 the Rs 20 one was given away to a pure Bengali girl in preference to the girls of the Province. This is not only unjust but most unfair and discouraging. We are not aware of the allotments made this year but we invite the attention of the authorities not to allow this to be repeated which we cannot but say is an abuse.

We have also come to know something about the allotment of the law scholarships. Two we know are open to competition and have been carried away by two Oriya students this year. Of the remaining four one may go to a Muhamedan student and the three others are to be allotted to the Oriya students. We hope there has been no departure from this fair allotment.

THE RECRUITED COOLIES

Some hundreds of *coolies* were recruited from this district to go to Mesopotamia and other War Zones. The *coolies* recruited were examined and certified by the medical officers and then they were paid in advance and sent to the Calcutta Depot. We are told that some of them have returned from

Calcutta rejected, having been considered unfit. They have therefore been called upon to return the money they were given in advance. We fail to see the justice of this. They are all needy poor folks living from hand to mouth or even worse. It was this advance money and the liberal remunerations held out to them that made or tempted them to come forward for enlistment. It operated like a bait to excite or rather to dispel the home loving slaggishness of the Orissa coolies and they took the risk by entering into a contract. The medical officers considered them fit and they went. They cannot, therefore, be held responsible for the refund of the money which they have taken and spent. They incurred expenditure in procuring their outfit for the journey and also paid a certain amount to their dependants at home whom they left behind. Every pice of the money so advanced have been spent and from where again it may be found for refund? Then again, if this matter comes to be known and as it must be, it will, we fear, stand in the way of further recruitment, say as the Orissa coolies are.

ମେଲାରୀରୁ—ଏବେଳୁ ଆଜନର ମହେ
ଯେ କେବଳଗ୍ରେ ପ୍ରଦେଶପରିଷ ପଣ୍ଡିତଙ୍କରେ
ଏହି ଯଥାକ୍ଷମତିର ପରିଶ୍ରାନ୍ତ ଏହି ଯଥା
ସମୟରେ ପ୍ରେରଣ କୋଣାର୍କରେ । ଏ କାର୍ଯ୍ୟଟି
ବନ୍ଧୁତମତିର ଧର । ସୁଦେଶପ୍ରମାଣୀ ଶକ୍ତିର
କହ ଦରକାର ପଣ୍ଡାକୁ ଯଜାଏଇ ଏକାଇ ତତ୍ତ୍ଵରେ
ବାର୍ଷିକ ବରଦାରୁ ହୋଇଛନ୍ତି । ମେ କଟକ
ସାହୁପ୍ରକଳ ତୁଳିମାତ୍ର ନ କରି କେବେଳାଙ୍କ ଶାନ୍ତି
ଦେଇ ବନ୍ଧୁତମତି ଭ୍ରମରେ ଏକାହବତ୍ତ
ମୋର ଏ କାର୍ଯ୍ୟଟି ସିକ୍ଷକରିଲେ ହୁଏବା ଅମର
ପ୍ରକଳିତ ହରେ ।

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ନୂତନ ଜଳ—କଟକ ଜଳାଶୟରେ ନୂତନ ଜଳ—
ଅନେନୟର ଏ ଜଳରୁ ଆସ ଜଳରୁ ଦିଶାକୁ
ନବବୁଦ୍ଧ ବହନ କୋଇ ପରିପୂର୍ଣ୍ଣ ତାଙ୍କ
ପ୍ରାଣରେ ମି ଭବନୟପର ଆସ କାର୍ଯ୍ୟକୁଳର
ଗୁହଣ କରାଯାଏ । ଅନେନୟର ଶୁଣ ଅନ୍ତରୁ
ଅନେନୟର ବଳ୍ପ ମେ ଅନ୍ତରୁପରୁ ଅନ୍ତରୁ
ମାତ୍ରେବ ମହୋଦୟ ନକ୍ତ ଲୋକରୁକୁ ହେଲେ
ଅଛନ୍ତି । ଏତେବେ ମହୋଦୟ ଧୀରଜକୁ
ପନ୍ଥ ପାଶିଲୁଣ୍ଠନ ଓ କତ ବିଜ୍ଞାପନ
ଅମୁମାରେ ନୂତନ ଧାରାବ ପରିବର୍ତ୍ତନ
ଅପରାଧ ତାଙ୍କ ଅଜ୍ଞାନକ ବିଜ୍ଞାପନ ।

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କୁଳ ମାତ୍ରର ।—ମେସାହାରାତିଥି ଅନ୍ତର୍ମାନମେହିନୀ ଏ ଜିଲ୍ଲାର କୁଳ ମାତ୍ରର ଦେଇ
ପଠାଇଯାଇଲୁ । ଶର୍ପର କୁଳ ଏଠାକୁ
ଗଲେଇଁ ପିଲେଇଁ ଏଠାରୁ ଯାଇଥିବା କୁଳର
ମଧ୍ୟରୁ ଦେବେବ କୁଳ କଳିବା ଡିପେନ୍ଦ୍ର
ଅନ୍ତର୍ମାନୁକୁ ଦେଇ ଦେଇ ଅନ୍ତର୍ମାନୁ
ମେସାହାରାତିଥି ବାଗକ ବିଶ୍ଵବେଳିଦ୍ୱାରା ନାହିଁ
କୋ ପ୍ରେରଣ୍ଟ ଦେବାଧାରୀ ଘରବିଦେଇଲାଙ୍କୁ
ଯେହୁମାନେ ଟକା ଅଗ୍ରାହ କେଇ କୁଳ
ଲିଖିବା ନାହିଁ ଲେଖାଇ ସରବରତ ଦେଇ
ଦେଇ ଏଠାରୁ ଯକେ ମେସାହେ କିଗାନ୍ତ ମରନ
ଓ ଅର୍ବମନ୍ତ୍ର । ଏଠାରାର ଭାକୁର ମାଟିପିରଟ
ଦେବକାଳୁ ଦେବାକେ ଭବନୁବ୍ୟାପେ ମନନାକୁଳ
ହୋଇ ଏଠାରୁ ରଞ୍ଜିତାରେଇଁ ଯକୁର ପଞ୍ଜି
ଦେବରେ ଥର୍ପିପ୍ତ ଦେଇ ଦେଇରାବାରୁ
ବର୍ଦ୍ଧମାନ ଦେବାକଥ କବା ପ୍ରେରଣ୍ଟ ଦେଇ
ପ୍ରେରଣ୍ଟ କରେ ଦେବାକଥ କବାରୁ ଏଠାରୁ
କୋ ଦେଇବେ । କିମ୍ବାକାଳକର କୁଳରୁ

ଅଜିବେ ଗୋଟିକରାଇପାଇ—ଶାନ୍ତିପ୍ରଦାତିବା
ନୀତିର ଦିନେବି ଆ ପରିପାଇ ଦାଖ ଓ ଉଠିବା
ପ୍ରେସିଂକର୍ପ୍ରେସର ଦେଇ କ୍ରାନ୍ତିକ କାନ୍ତିକାଳୀନ
ଧ୍ୟାନରେ ଉତ୍ତରତତ୍ତ୍ଵ ପ୍ରକାଶ ଦେଇ ଯେବୁଁ
ଫଳିତାବାଦ ମୋଦକନା କଟକ ସଂ ତା ରାଜୀ-
ପ୍ରେସର କିନ୍ତୁ କିନ୍ତୁ କିନ୍ତୁ କିନ୍ତୁ କିନ୍ତୁ
କାମ ଦିନେବି ପରାମର୍ଶକେ କରେବାରରେ
ଅର୍ଥ ପାଇଅନ୍ତି ।

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ଭକ୍ତି—ପାତ୍ରଜଳ ଦେଇଲେ ସବୁ
ତୁହାଙ୍କରେ ମର ହୁଣ୍ଟାଇଲେବୁ ର ଏହଙ୍କାର
କୁହୁ ଥାରେବୁ ସରଟାରେ ପୁଣ୍ୟଲୟରେ
ମହା ଧ୍ୟାନେବ ଅଗ୍ରିଥିବ । ଶାଶ୍ଵତ ଦେଇୟା
ହାନିରୁ ଅଦେବ ଲୋକର ସମାଜର କୋର
ଥିବ । ଏହି ସମସ୍ତରେ ଏବଦିକ ଭକ୍ତିଯୁଧ ପ୍ରାୟ
କିମ୍ବା ଏ ଦେବେ ଆହୁ ଶ୍ରୀ ଦେବି କୁହୁରୁ
ଦେବରେ । କୁହୁରୁ ବ୍ୟା ହେଜାର ନୂହା
ପିଲାହର ମୃଦୁ ଦେଇ ଲାଗିଥିଲା ଓ ଅଳଙ୍କାର
କାଳା ପାଯରେ ଲାଟ ତରି ଅକ୍ଷରରୁ ଶାଖା
ମେତ୍ରି କୁ ଶେର୍ବ ଶିଳେତମାନେ ଅପ୍ରମାନେ
ଦେଖାଇବ ଦେବର ଅଳଙ୍କାର ପ୍ରତିକି ସେବା
ରେ । ଏହା ଦଶବେ ଏହି ପତାଟିବ
ଅଭ୍ୟାସ ପ୍ରତିବ ଦେଖାଇବାକୁ । ଶ୍ରଦ୍ଧାକାରୀ
କୁହୁ ଅତୁକର ଦେବିରମ୍ଭରେ ହିର୍ମାର୍ଦ୍ଦି
ଦେଖାଇବ ଏ ଧାରାର ନାରୀ କାଳ ପର୍ଯ୍ୟା
ପରେ ଲାଗି ପରି କାହାର ସର୍ବାରେ ଅଭ୍ୟାସ
(intern) କରୁଥିବି, ଯତ୍ତି କେହି
କରେଣି ଏଥାରେ ଅଭ୍ୟାସରୁରେ ଥାବ ମାତ୍ର
ଅର୍ଦ୍ଦବକର ଏ କାହାର ବିଶେଷ ଅନୁମାନେ
ବେଦ୍ୟ ସର୍ବାଦ୍ୱାରମୁଣ୍ଡାଜାର ଶୁଣି କୁହୁରେ
ଥାବ ଦେଇଥିବାକୁ ।

ସମ୍ବଲପୁର ପ୍ରଦୂରାଗାର ।—୧୭ ମାର୍ଚ୍ଚ ୧୯୮୮ ଫରେ ଲକ୍ଷ୍ମୀ ଚନ୍ଦ୍ରପଠାରେ
ତେବେନିକ ସେତ ଘେରୁ ସମ୍ବଲପୁର କୋଣଖୁଲ
କରୁଥିଲେ କଣ୍ଠଲକ୍ଷ୍ମୀ ସମ୍ବଲପୁର ମାତ୍ରକର
କାହିଁ କୁଳବୁଦ୍ଧର ଦାତ ପ୍ରତିକ କରିଥିଲେ ତେ
କଣ୍ଠଲକ୍ଷ୍ମୀ ଗୋଟିଏ ପ୍ରଦୂରାଗାର ଅଣ୍ଟାରୁ
କରିଦେଇଥି ଅନ୍ତରୁ ଘରଶବ୍ଦ । ପ୍ରଦୂରାଗାର
ଅଣ୍ଟାରୁ ସାଧାରଣ ମୁଦ୍ରଣର କୁଳବୁଦ୍ଧ ଦେବତ
ପାତାଖାଟୀ ପ୍ରଦୂରାଗାର ମାହାତ ଅନେକ ପ୍ରତି
ପରେ କୌଣସି ଅନେବନ୍ଦରତ ରହିଲା ମନ୍ଦିରରେ
ମନ୍ଦିରର ମନ୍ଦିର ରହିଲା ଯେବୁବୁଦ୍ଧ କଲାପକ-
ମାରୀ(District Gazettees or manu-
ଳି) ସେବେମ୍ ପ୍ରଦେଶ ରଖାଇ । ଏ ପ୍ରଦୂରାଗାର
କରିବାରେ କୁଳବୁଦ୍ଧ ହୋଇଥିଲା । ଅଣ୍ଟାରୁ
ଅନେକବେଳେ କଣ୍ଠଲକ୍ଷ୍ମୀ କାନ୍ଦିପଟାମର ଦେଇ
କଣ୍ଠଲକ୍ଷ୍ମୀ କାନ୍ଦିପଟାମର ପ୍ରଦୂରାଗାର
କାନ୍ଦିପଟାମର ରହିଲା । କାନ୍ଦିପଟାମର
କାନ୍ଦିପଟାମର । କାନ୍ଦିପଟାମର ପ୍ରଦୂରାଗାର

ପ୍ରସ୍ତୁତି—ପଣ୍ଡିତ ଅଜବଦିତ ଅନ୍ତର୍ମାନ
ମନ୍ଦିର ପାଠ୍ୟଦର୍ଶକ ଲିଖାଇଥିବେ
ମାନ୍ୟମୂର୍ତ୍ତିରେ କୋରମାନର କାଳବେଳୁର
ପରେ ହେବାନ୍ତି ପଦିଶାର ଦ୍ୱାରା
ଲାଭୀସବ କାହାରେ ପରିବର୍ତ୍ତନ
କରିବାର ପ୍ରକାଶ ଦେଇଗଲା ପରିବର୍ତ୍ତନରେ
ଅର୍ଥାତ୍ ମାନ୍ୟମୂର୍ତ୍ତିର ପଦିଶାର
ପରେ କୋରମାନର କାଳବେଳୁର
କାହାରେ ପରିବର୍ତ୍ତନ ହେବାନ୍ତି କାରଣ-

କଥାରୁ କୁଟେହ୍ୟ ସାଧନ ହୋଇପାରୁ ଥିଲାରୁ ସେ ଅଛିକର କେବେଳ ତେଣୁ କେନ୍ଦ୍ରିତ ମାନ୍ୟାନ ପାଇବାରେ ଦୟାବନ୍ଧୁରୁ ଏ ବିଷୟ ଜାଣାରେ । ଅବେଳା ମାନ୍ୟାନାଟ ପରେ ମାନ୍ୟାଳ ପାଇବାରେ ତାମବେଳୁର ଏହି ପ୍ରକାଶ ଦର ଅନ୍ତରେ ଅନ୍ତରୁ ଏବେ କୁହଳ ପ୍ରକାଶ କହାଇଲୁ କିନ୍ତୁ ରଦ୍ଦମାନେ ଜାମା କିମରେ ବାବକ ବୁଦ୍ଧରେ ପ୍ରାପ୍ତମିତ ଶିଖଦ୍ୱାରା ମୁଦ୍ରଣ ପାଇପରିବେ । କେବଳ ୮୫୫ ବି । ୮୦୦ ହେବ । ଅବେଳାରେ ଏହେ ଏ ଥାଇଲୁ ଦେବିକା ରତ୍ନାର୍ତ୍ତ ପ୍ରମେନଙ୍କ ଅନ୍ତରେଷ କିମ୍ବା ଅର୍ପି ଏ ଅବେଳା ଦେଖାଇବ ଲୟମାର ନୁ କିମ୍ବା ଅନାଦାରିରେ ଜାବନିବାକାରୀ ନ ହେବ ଗାନ୍ଧୀ ଅନ୍ତରେବେଳାର୍ଥିଶ୍ଵରୀ ଅନ୍ତରେଶରେ ମୁକୁତାଟ ଅର୍ପି । ଏବେଳାର ଜିତାର୍ଥ ତତ୍ତ୍ଵକେ ବଳାଇ କାର୍ଯ୍ୟ ସମ୍ପଦ ହେବ ଦେଖିବା ନାହିଁ ଯେ ଅନ୍ତର ମଧ୍ୟ ଅମ୍ବେଲାରେ ଅବେଳା ହୋଇଥାଏ ଯେ ମିଶରଗଲୁ ୧୯୨୦ବେଳେ ଅବେଳା ହେବ ଅନ୍ତରୁ ଏବେ ଉତ୍ସାହପକ ମାନ୍ୟାନରେ ଉତ୍ସାହ କରିବିଲୁ ନୟେବେ ଉପବାରାତରେ । ୧୯୨୨ ବଦ୍ରପତାର କେଣ୍ଟା କଥାକ ହେବେ ଅନ୍ତରେବେ କର୍ମକାଳ ନୟେପ୍ରତି ଉତ୍ସାହ ସମ୍ପଦ ନାହିଁ । ଏବେଳା ପର୍ଯ୍ୟନ୍ତ ଉତ୍ସାହ କରିବିଲୁ ଅନ୍ୟ କର୍ମକାଳ ନୟେକିମ୍ବା କରିବାରେ ଅନ୍ତରେବେ ଏ ଅନ୍ତରର ଉତ୍ସାହାଠକ ମଧ୍ୟ କର୍ମକାଳ ।

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ଭାବନାକୁ କିମ୍ବା କିମ୍ବା
ପ୍ରାଚୀନ ସମ୍ବନ୍ଧକ

ଏହାକିମ ସମ୍ବାଦପତ୍ର କାର “The
Oriya” (ଓଡ଼ିଆ) ଦରଗତ ହେଉଥିଲା
କିମ୍ବା କିମ୍ବା ସବୁ କିମ୍ବା କିମ୍ବା ଏବଂ ମାନବର
ମ୍ଭୟମ୍ଭୟ ହାବି ଏହି ଅଧ୍ୟାତ୍ମିକ ବ୍ୟାକ୍
ସମ୍ବାଦପତ୍ର ପାଇବାର ମନୋମାନ ହୋଇ
ଥିଲା ଏବଂ ସମ୍ବାଦପତ୍ର କହାର ଦରଗତ କର
ଗଲାକୁ ଦୂରରେ ପାଇଁ ଥିଲା କ୍ଷେତ୍ର ହୋଇଥିଲା
ନିର୍ମାଣ ମଧ୍ୟ ପ୍ରସ୍ଥରିତ ଏହି ପାଇବାର କାମକାରୀ
ହେଉଥିଲା କୁଣ୍ଡଳାରୀର ଅଧ୍ୟାତ୍ମିକ ମ୍ବୟମ୍ଭୟ
ଏହି ମନୋମାନ ମେତ୍ତା ଡେଇବି ପରେ
ଦୂରମ୍ବେ ଉତ୍ସବିକ ।

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ମେୟୁ ୧୯୮୨୨ ରତ୍ନା

ପାତା ୧୫

କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ
କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ
କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ

ବରା ଧର୍ମର ହୋଇବୁଛି । ଅମ୍ବା କହିଲୁ
ଧର୍ମର ପଦପତ୍ର ଓ ଅଭାର୍ତ୍ତଳା କରି
ନିର୍ମାଣ ଓ ସାମନ୍ତର ପ୍ଲାନ କରାଯାଇଲା
ତିବ ଅନ୍ତେରେ ବିଭିନ୍ନ ଶତା
ପାରକା ଖେ
ପରି ସାକାରାଦେବ ସକଷତ୍ତରମେ ସବୁ
ନିର୍ମାଣ ହୋଇଥିଲା । ସେ ଗୌର୍ବି କାରଣ
ଅନ୍ତରୁକୁ ହେଲେ କରାନ୍ତିବେଳେ ଗେବମତ
ସବୁପତ୍ର ପରିବିତ ଓ ପେରିଗଲାର ପାଇଁ
ଆହେବ ଅନ୍ତରୁକୁ ହେଲେ କାହା ଏକାରମେଲେ
ବେଳେ ପତ୍ରରୁ ସବୁପତ୍ରରୁରେ କରିଲ ଦରଳକ
ପ୍ରିକ ହେଲା । ମାତ୍ରାକର କରିବାର କାହାର ପାଇଁ
ଅଭାର୍ତ୍ତଳା ପମେଇର ପତ୍ରରୁ ଓ ମହାକର ମାତ୍ର
କାହା ପକ୍ଷାକରି ଓ କାହା ପାରେଥର ମାତ୍ର
ଦରଳାକର ହାତ, ଲକ୍ଷ୍ମୀଧର ମହାନ୍ତର ଓ କର
କରିଲ ପ୍ରାଣଗୁକ ମାତ୍ରାର ସତ୍ତାର ସଜ୍ଜା
ହେଲେ । ପଦକୁର ଗୋଟିଏ ଭାର୍ତ୍ତଳା
ସମ୍ମାନ କରିବ ହୋଇ ସମ୍ମାନର ସମ୍ମାନ
ପ୍ରାଣ କରାଇଲ କାର୍ଯ୍ୟକାରୀ ସମ୍ମାନ କରି
ନ୍ୟୟ ହେଲେ । କହିବର ତେବେଳକ ଧର
କ୍ଷେତ୍ର ଓ ଅଭାର୍ତ୍ତଳା ପମେଇର ପନ୍ଦିତ
କର୍ମଶିଳାକାଳ ଭାର୍ତ୍ତଳାର କର୍ମଶିଳା କରି
ହେଲେ ।

ଅସୁରାଜୁକେ ଆଶିଥିବୁ ପଢ଼େଥିବା
ଶାରମ୍ଭର ଲଜ୍ଜାରୁହେବ କମ୍ପିଟ କେବଳ
ଅନିଷ୍ଟର ଟ୍ରେନେ କାହିଁ । ଏହି ପ୍ରତିଧରଣ
ସମ୍ପୂର୍ଣ୍ଣ ପ୍ରଦେଶ ଯାକି କରିବରେ ଯାଏଣି । ଏହି
ଯାକେ କଷ୍ଟକୁ କାର୍ଯ୍ୟ କରେ ସମସ୍ତଦେଶର ଅଭ୍ୟାସ
କ୍ଷେତ୍ର ରତ୍ନ କରିବେ ।

ବୁଦ୍ଧା ଅବତାର

କବା ଅବଦାନ ପ୍ରକଟପତ୍ରରେ ଅବଦାନ
କମର୍ଜ୍ ପରିବର୍ତ୍ତନ ହୋଇଗାନ୍ତି । ଧରାବି
ନ୍ୟାଗରେ ଚାରଦଶମା କାହିଁ ବର ବେଳେ
ଅଛି । କରନ୍ତରେ ହେଲିପିଲୁଗ ବେଳ ଯେବେ
କବର ପର ଗପାଇ ଭାବେ ରହିଲେ ହୋଇଲା
ସିଲି ତାମ ଦ୍ୱାରାରେ କବି ପ୍ରେସ୍
ପରିକାରେ ପ୍ରକଟିତ ହୋଇଥିଲା । ମୋର
ପାତ୍ରରେ ଏହି ଲଭସାରେତ ପର କବି
କରନ୍ତରେ ଥରେ ଅଛେ କେବେ କାହିଁ
ପରିଶ୍ରବ୍ରାତୀକାଳ, ବାଲ୍ମୀକି ଓ ଅଶ୍ଵାତା । କବି
ଦର୍ଶକ ମାତ୍ରରେ ଦେଖାଯାଇଲେ । ଏହିପରି
ଭାଙ୍ଗିପ ପ୍ରକଟିତରେ ମୋରେ ବର ମୋରାମ୍ଭା
ବେଳର ମାଟ୍ଟିର କୁଣିକ କହିଗାନ୍ତି କେବେ
ଏକାକ୍ରମ ସ୍ଵର୍ଗ କିମ୍ବା ପରିବର୍ତ୍ତନ ଯେ କେବେକୁ
ମହାପରିବର୍ତ୍ତନ ଦେଖାଯାଇଲା । ଏଥାପି କିମ୍ବା କିମ୍ବା
କୁମାରେ ସବୁ ଅଛାନ୍ତି କିମ୍ବା କୁତୁହାଳ
ହୋଇଥିଲେ । ସଜ୍ଜାକରି ପାଦ କରିବ
କିମ୍ବା ଉପର୍ଯ୍ୟନ୍ତ ଥିଲେ; ଅଗମକୁ ସବର କିମ୍ବା
ଯେ କାହାର ହେଠାପର୍ଯ୍ୟନ୍ତ ସଜ୍ଜାକରିବ କିମ୍ବା
ମାରାଜାଲେଖନ, ଧାରାଜୀବ, କଷ୍ଟକ, ତିକ୍ତ
ଓ କହନର ମାନଶର କବିତାରେକା ପାଇବା
ଓ ମାନଶର କୁତୁହାଳ କାହିଁ
ବୟସ ନାହାନ୍ତି ପୁରୁଷର ଲକ୍ଷ କିମ୍ବା
ଦେଖିବ କୁଳେ । ପାଦର ପୁରୁଷରେକା
ଧ୍ୟାନବ୍ୟବରେ କାହିଁ ପାଇବ ଦେଇଲା । ତିକ୍ତ
କାହାର ସମସ୍ତର୍ଥ କେବେରେ ଯାହା ଧ୍ୟାନ
କୋଟିଶହର ପରିବର୍ତ୍ତନ କରିବ, କେବେ
ଏହି ବନ୍ଦୟକ ସେ କିମ୍ବା ସମ୍ମାନ ପରିବର୍ତ୍ତନ
ଦେଇ ଯେ ଧ୍ୟାନ କିମ୍ବା ଦେଇବ କିମ୍ବା ଅଭିନାଶ
ଏହି ବନ୍ଦୟକ ମୋଟିବ କିମ୍ବା କାହାର କିମ୍ବା
ମାନ୍ଦୁ ପରିବର୍ତ୍ତନ । ଯତି କୌଣସି କାହାର
ପାଦ ପରିବର୍ତ୍ତନ ହୋଇ କି ପାଇବ କି
କବରେ ସମସ୍ତ ଉତ୍ସବରୀ ପଦେଶମାର
ଏକବିନିର ବନ୍ଦୟକ ପ୍ରକାଶରେ କାହାର

ଏହି ପରିବର୍ତ୍ତନ ସାହିତ୍ୟରେ ଆବଶ୍ୟକ ପଠାଇବି ଏହି ହେତୁରେ ବିଭିନ୍ନ ବିଭିନ୍ନ ତେବେଶରେ ଯାଇ ସତବ ମହୋଦୟରେ ଏହା ଲାଗୁ ହେବେ ।

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ବେଳମିଶ୍ର ଆମ୍ବୋଇକ

ପରେ ପଢିବ ମଧ୍ୟେ ଧାରେବ ଜୀବତ-
ବର୍ଷାରୁ ହୁଏ ଅନୁଭବରୁ । ସେ ଭାବରେ ବୁଝାଇ ଶୁଣିବେ । ବିର୍ତ୍ତମାନ ସମ୍ପୂର୍ଣ୍ଣ ଜୀବତ
ଜାଗତ, ସମସ୍ତେ କିଛି ନିଜର ଶୁଣାଇ ମଧ୍ୟେ
ସାହେବଙ୍କ ନିର୍ମାଣ କରିବେ । ଏଥେ
ମେନ୍ଦ୍ର ସମସ୍ତେ ଅଧ୍ୟାତ୍ମନ ଉତ୍ସାହରୁ
କରିବ ଭାବର ମହାକାଶମୁ ସର ଦୋଷରୁ
ବା ସ୍ଵାଦୁତଳାରୁ ଦେଇ ବୀରୁ । କିମ୍ବା
ମହୁ ମଧ୍ୟେରୁ ସାହେବଙ୍କ ନିର୍ମାଣକ
ଯାଇଥିବୁ । ଜୀବରମାନଙ୍କ ପଞ୍ଚକୁ ଚିର-
ପାଦୀ ନିଜେକୁ ଅତି ପାର୍ଦନା ଦେଇଥିଲୁ
ଏହାର କରିବ କିମ୍ବା ପାଦୀର ନେତ୍ରମାନଙ୍କେ
କରିବ ପ୍ରକାର ଅବେବନ ସହ ମୁଖୀରୁ
ସାହେବଙ୍କ କଟି ଉତ୍ସାହ ଦେଇଥିଲୁ
ସମସ୍ତର ଉଦ୍ଦେଶ୍ୟ ଏବଂ, ସମସ୍ତେ ଜୀବତ-
ବର୍ଷର ଦେଖାଇଲୁ । କେବଳାମ୍ଭାବୀ
ମୋଟିଏ ସହାର । ସେମାତେ କୃତ୍ସମ୍ମୁଖୀ
ହେଉଥିବା ପ୍ରତିବନ୍ଦି ଏହାର କେବଳା
ଦେବେବ ହେଉ ନଜା ଶାହିତ୍ୟାତ୍ମତ, ବେଳେବ
ଦୂରାର ହେଉଥାଏନିକ ଓ ଅର ମୋଟିଏ ଅର
ଶାନ୍ତିର ପାଦର ନନ୍ଦର ଅନ୍ତରୁ । ଏହାମୁ-
ହୀରୀ ଲୋକମାନେ ଶୁଣିଗୋଟିଏକାମ୍ଭନ ମଧ୍ୟରେ
ଅବସ୍ଥିତ । ଏଥର ସେମନର ଦ୍ୱାରା ମେମ୍

ମେଲ୍ଲିର ପାତାରେ ଶାକାର୍ଥୀ । ପୃ. ୫୫ ।

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ମା କୁଳପୁରୀର ଦୟାବୋଧିତେ ତରକୁଳ
ପ୍ରକାଶକେ ଦୟା ପ୍ରକାଶ କରିବାର କରି
ଥିଲା । “କରିବା” ବର୍ଣ୍ଣାକ “କରିପୁରୀର”
ଅତ୍ୟନ୍ତ ଦୟାର ପାଠେ, ପାଇୟାର ଏ ଅନ୍ତର
କରିବାର ଏ ହିତାଳୀ ପ୍ରକାଶର ପରିପାଦା
ଏ ଉତ୍ସମ୍ମାନ ସମସ୍ତରେ ଶୀତଳ
ମନୋଧାରୀ ହେଲାମୁଁ, ସଥାନିର୍ଦ୍ଦେଶ ଶୀତଳ
ମନୋଧାରୀ ହେଲାମୁଁ; ମନୋଧାରୀ ହେଲାମୁଁ

ମନ୍ଦିର ଶତାବ୍ଦୀ ମୁଦ୍ରାକାର ପୁଣ୍ୟ ମେଲ୍

ମାତ୍ରାରୁକୁ ପାଇଁ ମୁକ୍ତ ହେଲୁ
ମା ତନରୁ ଉତ୍ତରାତିକ ବଜେ କହ
ପ୍ରାମଳୁ ପ୍ରତାପର୍ବତ ତରେ । ମାତ୍ରାର
ବଜେ ଏକ ମାତ୍ରାର ଅନ୍ତର୍ବାକ ହେଲେ
ଜୟବନ୍ଦ ମାତ୍ରା ପ୍ରତାପ ମାତ୍ରାତ୍ମୀୟ, ଜଗବୟୀ
ଦର ଅବରତ ଓ ଅନ୍ତର୍ବାକ ପାର୍ବତୀ ତରେ
ହୀ ଯେ ନିଷ୍ଠା ପଦିଶାର ସାର ଭାଷ୍ଟା
ନିଷ୍ଠାରୁକୁ । କେ ପାଇବ ଉପର ମଧ୍ୟ ।
ବ୍ୟାକୁ ମାତ୍ରାର ମରନ୍ତ ପାଦଗବେଦ, ଲ
ପାଦଗବୁ କର କର ମଧ୍ୟ ଲାହୁ । ମତ ମନ୍ତ୍ରୀ
ଅପାରାର ଅମ୍ବାତ ପତ୍ରେ ଧରାଯିଲେ
ପାଦଗବୁ କର ମୋତ ଉବେଶ୍ୟ ଉପରେ
କାମକରେ ପରିବର୍ତ୍ତନ କମାରିଲେ ପଣ୍ଡୀ
ଅନ୍ତର୍ବାକ ମନ୍ତ୍ରଗବେଦରେ ଅନ୍ତର୍ବାକ ହେବ ଯେ
ମାତ୍ରାର କରିବାକ ଏହ ପିଲାହାରର ଲାହୁ
ଧାରା ବନ୍ଦହରରେ ଅବସ କର ନୁହେ ।
ପିଲାହୁ ପୁଣ୍ୟ ପୁଣ୍ୟ । ବାହାର କରିବାର ନର
କାରାର ପାର୍ବତୀ ମତ ପାର୍ବତୀର ନର
ନୁହେ । ତାହା ପାର୍ବତୀ ଏହ ତାହା ପାର୍ବତୀର
ବରସୁ ପାଦଗବୁ କରିବ ନୁହେ । ପାର୍ବତୀର ସହ ।
ତାହା ବା ପୁଣ୍ୟ, ବେଦ ବା ମଧ୍ୟ ସମୟ
ଥିବା ମହିନେକୁ ତାହା ସବିଦର ପାର୍ବତୀ
କାଳରେ କୁର୍ତ୍ତିତ ଉତ୍ସବରେ ଦୂରସ୍ଥରେ
ଦୂରସ୍ଥରେ ମୋଟି ଗୋଲିପ ପର । ପାର୍ବତୀ
କାଳରେ ଧର “ପରି ପରିଶର ଯଦି” ବୁଝ
ପରିଶର ମାତ୍ର ଧର ଅନୁଭବ ଦେଇ ପଦ
ପଦଗବୁ କରୁଥିଲେ । ବାହାର କରୁଥିଲେ
ପଦଗବୁ ମହୁର । ମହୁର କିଥାଟି ଦେଇଲେ
ଜ୍ଞାନ ବା ଚିତରନ ଥିବ ମହୁର ମହୁର-ମହୁରଙ୍କର
କୁମାରର ତଥା ହେବକ ପୁରୁଜାନ
ଅର୍ଥାତ୍ ଦୂର କାମ । “ମହୁର କିମ୍ବା ହେବନ୍ତିରେ
ଅଥବା, ଅର୍ଜୁ, ଅର୍ଜୁ, ଅର୍ଜୁ” ମାତ୍ର ସହୁ
ଜରେ ପୂର୍ବିକାଳ ଅର୍ଜୁଗାର, ମାତ୍ରାର ପୁଗରେ
ତ ଜୁଗରେ ଜୀବନର ଦେଖିଥିଲାମ । କିମ୍ବା
ଦେବାରେବ ପାଶର ପାଶ । ମହୁର ତାହାର
ପୁତ୍ରଙ୍କା । ଦେବାରେବ ମାତ୍ରାର ଧର୍ମ ନୁହେ
ମନ୍ଦର, ପାତ୍ରିଦ, ତିରଜଳ ବା କରନ୍ତିକର
ସରପ ଗହା ଗହାରେ ସରନ ଓ ସରିଗୀଳ
ଦେବ ଅମୁମାଳେ କହୁଁ ଶାରସ୍ଵତୀପାତାର ପର
ଏହ ଅପ୍ରକାଶ ପର । ମ ବୁଝି ବୁର୍ଜିତାମନ୍ଦିର
ଦୟର କହୁର ହେବିଗାଲୁ ହେବ ମାତ୍ରା
କରେ ଜୀବନାର ଆବେଦ । ମହୁର
ହେବାକୁ ଦେବ । ମର ଏଷୀନିର । ତାହା
ପୂର୍ବା ପୂର୍ବାଦେବ ମଜଳବଦ୍ୟିକ । ତାହା
ଦେବକଷ୍ଟରେ ମା ମନ୍ଦିରପୁଣ୍ୟ ସମାଜମୁଦ୍ରା ମନ୍ଦର
ମନ୍ଦର କୁର୍ତ୍ତିତିରେ । ଏ କର୍ତ୍ତା ମା କରନ୍ତି
ଅବରତୀରେ ହୋଇ ସମ୍ମରଣରେ ତ ପର
ଅବରତୀର କହୁଯୁ ଦେଇଲେ । ଏହ ମନ୍ଦର
ଦେବ ମନ୍ଦରକର ଅବରତ ଅବର, ଦେବ
ଦେବକର ମାତ୍ର ମନ୍ଦରକରର ଅବର
କୁର୍ତ୍ତିତିରେ ମନ୍ଦର ମନ୍ଦରକର ମନ୍ଦର
ମନ୍ଦର କୁର୍ତ୍ତିତିରେ । ଏହ ମନ୍ଦର

ବିହାର । ୧୦/ରେ ଶ୍ରୀ କିଶୋର କିଶୋର

ଦୁଷ୍ଟେଇ ଦେଇଲାଏବେ ନେତ୍ରକାଳରେ ବଜାଏଇ
ଦୁଷ୍ଟି । ଦେଇଲା ଦେଇଲାଇସ ଆହାରର ବନ୍ଦିବାର
କଣ୍ଠରେ କହିଲା କହିଲା କାହିଁକି ବମ୍ବୁ କୁଳକରେ
ପୋକିବେ ଏହାରେ ହାତୁମାଟେ ଯୋଗପାଦ
କହିଲାନ୍ତି । ଏହା ଦୁଷ୍ଟିକାଳରୁ ବରକୁଳ ପ୍ରାଣ
ଦୁଷ୍ଟିପାଇଁ ଦିନଅଧିକାର । ହାତୁ ପୁରୁଷରେ
ଧରିଲା ଅଧିକ ପଢ଼ିଲାଏ କହିଲାନ୍ତି । ଅଧିକ
ଦିନକୁ ଏହାର ବପନିଯୁ କାହାର । ଏହା କାହା
ଦେଇ ଦେଇଲାବେ କହିଲାନ୍ତି । କୁଣ୍ଡଳିକାଳରେ
କହିଲା ଓ ଅରହତା କାହାର କରାରରେ ଅନ୍ତର
ମାନକ ପୁରୁଷରାକ ପ୍ରାଣରେ କେ ପ୍ରାଣରେ
ହେଉ ପୂର୍ବକିଷ୍ଟ ରକ୍ତ କରିବାକୁ ସମ୍ଭାବ
ଦେଇଥିଲେ । ଏ ସହବତେ ଦେଇ । ଏହା
କାଳି ଦୋଷପ୍ରମାଣ । ଗାଢ଼ି କୁଣ୍ଡଳ ଦେଇଲା
ଆମରେ କେବେ, କହିଲାନ୍ତି କହିଲାନ୍ତି
ଭାବପାଇଲାର କାହାବହାର କୁଣ୍ଡଳକାଳ
ଦୁଷ୍ଟି ଦେଇ ଦେଇଥିଲା । କହିଲାନ୍ତି କାହାରେ
ଦେଇଲାବୁଦ୍ଧିରେ କାଳି ଅତି ପୁରୁଷ କହିଲାନ୍ତି
ଶୁଣି; ଏହା ପରିଚାର୍ଯ୍ୟ କାଳିମାନ ଦେଇଲାନ୍ତି
ଦେଇଲା କି ଶୁଣି, ଏ ହାତୁ ଯୋଗପାଦରେ ଅନ୍ତର
ଦେଇ ପ୍ରାଣକାଳେ କାହାବହାର କୁଣ୍ଡଳକାଳ
ଦୁଷ୍ଟିକାଳେ ଦେଇ ଦେଇଲାନ୍ତି ଦେଇଲାନ୍ତି
ଦେଇଲାନ୍ତି । ଏହାର କି ମେଦିନୀ ଅନ୍ତରାଳେ
ପ୍ରାଣ କାହାର ଦେଇ କେବେବେ କାହାର ଦେଇଲାନ୍ତି
ଏହାରେ କୌଣସି ଦେଇଲା ଅନ୍ତରାଳ ଦେଇଲାନ୍ତି
ଦେଇଲା କି ଶୁଣି ଏହା ଏ କହିଲାନ୍ତି ଏହାର
କାହା ଶୁଣେଦେଇ କହିଲାନ୍ତି ଅନ୍ତରାଳ କାହା
ଅନ୍ତରାଳ କହିଲାନ୍ତି ଏହା ସେଥିରେ କୁଣ୍ଡଳ
ଦୁଷ୍ଟିକାଳେ ଦେଇଲାନ୍ତି ।

ନିର୍ମିଳ କୁଳର ଅମ୍ବୁଦେବ କହିଥାଏସୁ—
କଥିଏ କୁଳର ଅମ୍ବୁଦେବ କିନିତି ପଞ୍ଚମ
ସମସ୍ତ ସୁରତବର୍ଷର ରାଜତାଜଳ ମେତିର
ଅମୁଖକବ କଥାକୟ କହିବାକେ ମୋହିବ
ଅମୁଦେବ କେତ୍ରାଳୟ ପ୍ରାପକ ଦେବାର
ପ୍ରପୁର ହୋଇପାରା ପାଠକମାତ୍ର ଅଳ୍ପଦର୍ଶନ
କରିବେ । ଅମୁଦେବ କଥି ଅଶ୍ଵରୁ ଅବରତ
ଦେବକୁଟୀ ଦେ ବେଣୋର ସମ୍ପାଦନ ଏ
ଦେବକୁରେ ଅଶ୍ଵରୁ ସହାଯି ମହାତ୍ମା ପ୍ରଥମକାଳୀ
କାର୍ତ୍ତିରେ ପଳକର ଦେମ ଅପାରୀତି
କାର୍ତ୍ତିକରାତରେ କଳାପକାଳ ସର୍ବ ଦେବକରାତର
ପ୍ରମୁଖରେ ଜୀବନର ଦେବତା ଆମନାମା
ରହିବନ୍ତମାତ୍ରେ ସହାଯାତକ ଅନୁଭୂତି ନାହିଁ
ଅଶ୍ଵରୁ ପ୍ରାୟ ଦେଇବ କଥା ଶୀତ୍ତଳ ଦେବାର
ଅଶ୍ଵରୁ ସମ୍ପାଦନର ଅଶ୍ଵ ସହାଯକ ଅମୁଦେବ
ଦେବ କଥାର କାହିଁ । ଏବେଳେ କଥାରକୁ
କିମ୍ବା କେତ୍ରାଳୟ ଦେବାର କ୍ରିଯ ଦେବାର
ଅଶ୍ଵ । ଏ କାର୍ତ୍ତିକରାତର ଏକ ଅଶ୍ଵ କଥାର
ଅନୁଭୂତି । କଥାର ନା ଅଶ୍ଵରାତର ଏକାକୀ
କଥାରକୁ ତ ଅଶ୍ଵରାତ୍ୟ ସହାଯକ ଦେବାର
ପ୍ରମାଦ ଦେବାରକୁ ।

ପ୍ରକାଶ କୌଣସି

