



STATE LEVEL SEMINAR

ON

“EKA BHINNA DRUSTIRU FAKIRMOHAN”

Resource Persons:

1. Prof. Krushna Chandra Pradhan, P.G.Department of Odia,Central University of Odisha (CUO),Koraput.
2. Prof. Ramesh Chandra Mallick, P.G.Department of Odia,Utkal University,Vani Vihar, Bhubaneswar.

ON

29TH -JUNE-2022

Organised by:

**DEPARTMENT OF ODIA
PATTAMUNDAI COLLEGE, PATTAMUNDAI
DIST-KENDRAPARA, ODISHA, PIN-754215.**



**PATTAMUNDAI COLLEGE NACC
REACCREDITED B GRADE
PATTAMUNDAI, KENDRAPARA, ODISHA.**

**ACADEMIC YEAR 2021-22
DEPARTMENT OF ODIA
PATTAMUNDAI COLLEGE, PATTAMUNDAI.**

Name of the Activity: State Level Seminar in Odia.

Date : 29-06-2022

Speaker Name: 1. Prof. Krushna Chandra Pradhan, P.G. Dept. of Odia

Central University of Odisha, Koraput.

2. Prof. Ramesh Chandra Mallick, P.G. Dept. of Odia, Utkal University, Vani Vihar, Bhubaneswar.

Duration- One Day

Participants: Student -120 and Faculty - 22

Learning Objective:

1. To know about the contribution of Byasa Kabi Fakir Mohan's literary contribution to enrich the Odia Literature.
2. To know about the critical analysis of Odia Literature on Fakir Mohan's point of view.
3. To highlight the immense contribution of Fakir Mohan's Odia Literature.
4. Questionnaire & feedback from participants.

Learning Outcomes:

1. The students learnt a lot from the deliberations of eminent resource persons.
2. Learned about various aspects of Fakir Mohan's contribution towards Odia Literature.
3. Students were more emphasised to go deep in to the subject matter & critical analysis of the thrust area of the Seminar.



Report of the Event: A State Level Seminar was organised by the Department of Odia on 29.06.2022 at 11.30am -3.00pm in both the technical session-I & II on the thrust area **ek bhinna Drustire Fakir Mohan**. Prof. Krushna Chandra Pradhan, P.G. Department of Odia of Central University of Odisha & Prof. Ramesh Chandra Mallick, PG. Department of Odia, Utkal University, Vani Vihar, Bhubaneswar were the resource persons. The eminent resource persons delivered a broad spectrum of such highly important topic in a lucid manner which benefits the students a lot as this unit is included in their UG- Syllabus. Students were satisfied with the knowledge they gained during the presentation. Prof. K.C. Pradhan & Prof. R.C. Mallick resource persons of the Seminar suggested us to organise such type of FDP programme -which will benefit the faculties as well as the students for the gain of practical knowledge. At the outset the head of the institution Prof. P. Rout welcomed the resource person followed by the introduction of Guests on the dais by Dr. P. Rout, HOD- Odia. The Programme was coordinator by Mrs. Laxmipriya Patra, Organising Secretary of the Seminar. Finally the meeting ended with a formal vote thanks by Sri Pramoad Kumar Swain, Raeder in Odia.

Signature of the HOD

Signature of the
Coordinator

Principal



OFFICE OF THE PRINCIPAL

Mobile : 9437376724

PATTAMUNDAI COLLEGE

NAAC ACCREDITED B GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. : 659

Date 27.6.2022

To

Prof. Krushna Chandra Pradhan.
P.G Department of Odia
Central University, Koraput, Odisha

Sub: - Invitation to act as a Resource Person in the State Level Seminar.

Sir,

The Department of Odia in association with IQAC, Pattamundai College is going to Organize a **State Level Seminar** on the topic "Eka Bhinna Drustiru Fakirmohan" at 11.30 am on 29th June -2022.

Your kind consent on this occasion is highly solicited.

With Regards.....


Principal 27.6.22

Pattamundai College, Pattamundai
Principal
Pattamundai College



OFFICE OF THE PRINCIPAL

Mobile : 9437376724

PATTAMUNDAI COLLEGE

NAAC ACCREDITED B GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. : 659.....

Date 27.6.2022.....

To

Dr. Rameshchandra Mallick.
Co-Ordinator
P.G Department of Odia
Utkal University, Bhubaneswar, Odisha

Sub: - Invitation to act as a Resource Person in the State Level Seminar.

Sir,

The Department of Odia in association with IQAC, Pattamundai College is going to Organize a State Level Seminar on the topic "Eka Bhinna Drustiru Fakirmohan" at 11.30 am on 29th June -2022.

Your kind consent on this occasion is highly solicited.

With Regards.....


Principal 27-6-22

Pattamundai College, Pattamundai

Principal
Pattamundai College

www.pattamundaicollege.ac.in,

E-mail : pattamundaicollege@gmail.com, pattamundaicollege@yahoo.com

To,

The Principal,
Pattamundai college,
Pattamundai

Sub- Consent for attending state level Seminar
Ref: Your letter No-659, Dt-27-06-2022

Sir:

With reference to your letter cited above, I am to inform you that, I agree to attend the state level seminar entitled "Eka Bhinna Druksira Fakarmohan" organised by the Deptt. of odia, Pattamundai college, Pattamundai.

This is for your kind information and necessary action.

With regards.

27.06.2022

Krushna Chandu Pradhan



Principal Pattamundai College <pattamundaicollege@gmail.com>

Consent letter

1 message

Ramesh Malik <ramesmalik@gmail.com>

Mon, Jun 27, 2022 at 11:40 AM

To: Principal Pattamundai College <pattamundaicollege@gmail.com>

Respected sir/ madam,

Thanks for your kind invitation. I convey my consent to participate in your programme.

Thanking you,

Yours faithfully,

Ramesh

Coordinator

P.G.Deptt of Odia,U.U.

On Mon, 27 Jun, 2022, 11:32 am Principal Pattamundai College, <pattamundaicollege@gmail.com> wrote:

**Principal
Pattamundai College**
pattamundaicollege@gmail.com

Curriculum-Vitae

Name: Dr. Ramesh Chandra Malik

Date of Birth: 18.08.1977

Present Address: Assistant Professor, P.G. Department of Odia, Utkal University.

Academic Qualifications:

M.A (Odia-Linguistics Specialization), Utkal (1998-2000)

MPhil (Translation-Studies),(2001-2002), Centre for Applied Linguistics and Translation Studies, University of Hyderabad, Hyderabad.

Ph.D (Translation Studies,) Centre for Applied Linguistics and Translation Studies, University of Hyderabad, Hyderabad.

Post- Doctoral Fellow in Linguistics (First PDF in Linguistics, UGC) - 2014-2016, Centre for Applied Linguistics and Translation Studies, University of Hyderabad.

Present Address:

P.G. Department of Odia, Utkal University, Vani Vihar, Bhubaneswar,
Pin-751004, Odisha

Permanent Address: At-Kushikona, Po-Olikona, Via-Rench

Dist-Puri, Orissa-752114

Teaching and Research Experience: 9 years (Including PDF)

Award: Post-Doctoral Fellow (UGC)

Area of Specializations /Research Specializations: General Linguistics, Translation Studies, Literary Criticism, and Ethnography Studies.

RESEARCH EXPERIENCES:

1. Lexicographer and Senior Linguist (2010-2012) in *Development of Indradhanush: An Integrated Word-Net for Odia* at Centre for Applied Linguistics and Translation Studies, University of Hyderabad. Hyderabad.

2. Research Supervisor (2013 January-2014 July), ICSSR Sponsored Project on "*Educational Status of the SCs in Odisha: Attainments and Challenges*", P.G. Department of History, Utkal University, Vani Vihar-751004 (Odisha) .

3. Post-Doctoral Fellow (UGC) (August 2014-February 2016). Centre for Applied Linguistics and Translation Studies, University of Hyderabad.

PUBLICATIONS (APPLIED LINGUISTICS, TRANSLATION STUDIES, AND CULTURE STUDIES)

a) Translation Today (UGC Care listed Journal)

1. 2019. *Translation Strategies of the Non-Native Odia Translators (1807-1874)*. Translation Today. (Translation, Nation, Knowledge Society), Vol-13, p. 140-156. (ed.) Tariq Khan. Mysuru, CIL.
2. 2008. *Phakir Mohan Senapati's "ATMAJIBANACARITA": A Review*. (with Panchanan Mohanty and V.Ramaswamy). *Translation Today*. Vol-5, No-1&2 pp.117-141. Central Institute of Indian Languages. Mysore: India.

b) Man in India

1. 2006. Socio-Cultural Analysis of the Desia Kondh Kinship Terms (with Jagannath Majhi). *Man in India*. Vol.86. No-1&2. New Delhi: Serials Publications.

d) Utkal Historical Research Journal (UGC Care listed Journal)

1. 2015. *Mount Stuart Elphinstone's Education Minute: A Pedagogical Analysis* (with M.Udaya). Utkal Historical Research Journal. PP-59-65.

c) Orissa Review

- 1.2004. Socio-Political Structure of Kandara Caste in Puri District.*Orissa Review*. Vol.LXI.No-2. PP-21-22. Bhubaneswar: P&LR Department. Government of Orissa.

d) Book Chapters

2. 2017. History of Odia Translations (1803-1936): A Bottom-up Approach (with Prof. Panchanan Mohanty). *History of Translation in India*. (Edited). Tariq Khan. CIL, Mysuru, PP-33-100.
3. 2017. *Issues in the Creation of Synsets in Odia WordNet* (with Prof.Panchanan Mohanty). Singapore: Springer, PP-175-200.
4. 2017. *Language and Education in Nineteenth-Century Odisha: Some Issues and Perspectives* (with Prof. Sunita Mishra). Language Policy and Education in India , New York: Routledge, Pp.198-210.
5. 2012. Contextualizing the Kandara: A Caste within the Caste in Orissa. In *Dalits and Social Marginalization*. (ed) J. Bhemaiah. Jaipur: Aavishkar Publishers, Distributors.
6. 2009. The Multidimensional Facets of Ethnography: An Agenda for Research. *Locality, History, Memory: The Making of the Citizen in South Asia*. (Ed.) Rila Mukherjee and M.N.Rajesh. United Kingdom: Cambridge Scholars Publishing.Pp-56-62.
7. 2009. *Ethnography Training for Translators*. Theory and Practice of Ethnography: Readings from the Peripheries. (ed). Eswarappa Kasi and Ramesh C. Malik. Jaipur: Rawat Publishers.

RESEARCH PUBLICATIONS: (ODIA)

National Journals (UGC Care Listed)

A. JHANKAR (A Literary Journal of Prajatantra Pracara Samiti, Cuttack).

- 1). 2019. *Natapata Pasupata* (On Linguistic Aspects of Odia Language). *JHANKAR*. Vol-NO-70-Issue No-11. p-1094-1101.
2. 2018. *Natapata Pasupata* (On Linguistic Aspects of Odia Language). *JHANKAR* Vol-NO-70-Issue No-06. PP-554-560.
- 3). 2009. "Lachanmania Bitarka"(A Discourses of Lachamania: First Short Story of Phakir Mohan Senapati). *JHANKAR*, 60 Year, No, 1100. pp.1342-1355.Cuttack: Prajatantra Pracara Samiti.

B. KONARK-(A Quarterly Literary Journal of Orissa Sahitya Akademi.)

1. 2016. *Lipi Samskaraka Sachidananda*. *KONARK*. Vol-No-182.PP.307-312
2. 2003. Babaji Natakara Bhasa Prasanga. (A Linguistic Study of Babaji Drama) PP.210-221. *KONARK* (Jagamohan Lala Special Issue) No.130.pp.210-221. (ed). Dr. Bijayananda Singh. Bhubaneswar: Orissa Sahitya Akademi.
- 3). 2000. Upanyasika Kanhucarana Mahantinka Upanyasare Adima Sabhyata o Tara Nrutatwika Adhyana (Primitive Civilization and its Anthropological Study of Kanhucarana Mohanty's Oriya Novel) pp.220-228 *KONARK* (Upanyasika Kanhucarana Bisesanka-Special Issue for K. C. Mohanty). No-119. (ed.) by Umasankara Panda, Bhubanewar: Orissa Sahitya Akademi.

C. ESANA. (The Journal of the Institute of Odia Studies, Cuttack)

1. 2017. Bhirmasrusti o Bhirnadrusti, *ESANA*. VOL-75, pp-174-187.
2. 2017. Chaiti Ghodanata. *ESANA*, VOL-74,pp-52-76.
3. 2016. Gangaru Godabari : Kabyanubhaba, *ESANA*. Vol-73. Pp-152-154.
4. 2012. *Purnachandra Odia Bhasakosara Sandarva Lekhaka Jagabandhu Singh* *ESANA*. Vol.65.PP-41-60.
5. 2009. *Akhyana Kavya Parampara* (Oriya Legendry Epic Tradition). *ESANA*, Vol-58, PP.63-67.
6. 2006. "Sahitya o Samskrutira Bichara Bimarsha" (Literature and Culture Discourse) PP.122-125. *ESANA*. 2006. Vol.53.Cuttack.
7. 2003. "Karani ba Chata Akhyara" (The Karani Alphabet), *ESANA*. Vol.XLVII, PP.108-114.

D. KADAMBINI (ISSN-2277-1131)

1. 2019. Odishra Janajati Bhasa o Lipi, *Kadambini*, pp.46-49

E. PATHACAKRA PRABANDHABALI (Seminar Essays), Department of Odia Language and Literature, Utkal University, Vanivihar, Bhubaneswar

- 1.2006. "Tulanatmaka Sahityara Swarupa" (Aspects of Comparative Literature).pp.153-156. (ed) Dr. Surendranath Dash. Oriya Department. Bhubaneswar: Utkal University.

2. 1999. "Binsa Satakara Odiya Sisu Patrapatrika"(Twenty First Century Oriya Children Magazines),pp235-242. (Ed.). Dr Sanghamitra Mishra. Oriya Department. Bhubaneswar: Utkal University.

3. 1998. "Odia Sisugita Eka Adhyana" (Oriya Children Folk-Song: A Study) Pathacakra Prabandhabali(loka sahitya bisesanka), pp.164-171. (Ed.) Dr. Nityananda Nayak. Oriya Department. Bhubaneswar: Utkal University.

E.THE PAURUSA (A Literary Journal of Eastern Media Limited, Bhubaneswar)

1. 2001. "Adibasi Loka Sahityare Sisugita" (The Children Songs in Tribal Literature). *PAURUSA*. 34 Years, No.8,pp.99-102. Bhubaneswar: Eastern Media Limited.

2. 2001. "Asamia Loka Sahityare Sisugita" (The Children Songs in Asamese Literature). *PAURUSA*.35 Years, No.13,pp-59-61. Bhubaneswar: Eastern Media Limited.

F. UTKAL PRASANGA (The Journal of Public and Information Relation Department Government of Orissa)

1. 2004. "Dahuka Gita" (The Song of Dahuka). (Ed.). Srata Chandra Samantaray. UTKALA PRASANGA. Vol.LX.No-11,pp-110. Bhubaneswar: P&IR Department Government of Orissa.

2. 2001. "Ho Samskruti o Sabdabhandara" (Ho Culture and Vocabulary),(ed.) Gurukalyana Mohapatra UTKALA PRASANGA. Vol.LVIII.No-5,pp-24-27. Bhubaneswar: P&IR Department, Government of Orissa.

G. KVYALOKA

1. 2014. *Mrtyu o jibanara katha kabi chakrapani parichanka kabita* (Death and Story of Life in Chakrapani Parichha's Poetry), Kavyaloka, Vol.64, Pp.209-212.

2. 2010. *Nandanakananara Kala o Kausala* (Art and Technique of Oriya Poems, composed by Jakir Khan). Vol.XV. No-1 (July-September),pp.78-82. Published by Sanjukta Dhal. Bhubaneswar.

I. GOKARNIKA

1. 2012. *Khairi: Eka Kabyika Anusilana*. Gokarnika (July 2012) (Ed.). Ramakanta Jena. Jajpur: pp.27-31.

K. BOOK CHAPTER (ODIA)

1. 2007. "Dalita Andolanara Abhimukhya o Sankhipta Itihasa" (Dalit Movement and its Short History). *Dalita Andolana o Dalita Sahitya* (Dalit Movement and Dalit Literature: A Collection of Seminar Essays). (Ed.) Dr. Krushna Charana Behera and Sri Rabindra Sahoo.Cuttack: The Institute of Oriya Studies.

EDITED BOOKS (ENGLISH)

1. 2008. *Language, Culture and Society*. (Edited with Panchanan Mohanty).New Delhi: Indian Institute of Language Studies.

2. 2008. *Ethnographic Discourses of the Others: Conceptual and Methodological Issues*. (Edited with Panchanan Mohanty and Eswarappa Kasi) UK: Cambridge Scholars Publishing. Pp-325.

3. 2009. *Theory and Practice of Ethnography: Reading from Peripheries*. (Edited with Eswarappa Kasi). Jaipur: Rawat Publishers.

EDITED BOOKS (ODIA)

1. *Sanjoga-Silpara Sutradhara : Odia Anubada Adhyanara Kramaparinama* (Architect's Craft of Communication: A Chronological History of the Odia Translation Studies) (2018) edited with Prof. Panchanan Mohanty. Friend Publishers, Cuttack.

TRANSLATION

2012. *Echoes of the Oppressed and Stories of the Marginals* (with Anand Mahanand), Bhubaneswar: Pagemaker Publication.

2005. Mizo Folk Tale "They were Three Brothers" into Oriya "*Emane Thile Tini Bhai*". (June-August) (ed.). Dr. Sakuntala Baliarsingh. *Satabhisa*. Bhubaneswar: Orissa

Paper Presented in National and International Seminar/Conferences:

1. 2005. *Oriya Language History and its Documentation: A Study of Grierson's Linguistic Survey of India, Vol.V*. April 23 & 24. National Seminar on Professor Jagannath Patnaik, Memorial Organized by P.G Department of History, Ravenshaw University, Cuttack, Orissa.

2. 2006. *English Translation of Paraja and Cultural Deviation* (with Panchanan Mohanty). June 22-24. 34th All India Conference of Dravidian Linguists, ISDL Campus, Thiruvanthapuram, Kerala.

3. 2007. *Phakir Mohan Senapati's "ATMAJIBANACARITA": A Review* (with Panchanan Mohanty and V.Ramaswamy) January 19-20. National Seminar on "How (Not) to Review Translated Texts" Organized by Department of English, University of Hyderabad.

4. 2007. *Language, Culture, and Translation: Some Questions with Reference to Translating from English to Oriya*. February 17-19. International Workshop on Language, Culture, and Translation Organized by Centre for Applied Linguistics and Translation Studies, University of Hyderabad. Hyderabad

5. 2007. *Sociolinguistic Significance of Desia Kondh Kinship Terms*. 2nd Indian Anthropological Congress. February 21-23. Organized by Indian National Confederation and Academy of Anthropologists, Pune University, Pune.

6. 2007. *British Translation Policy and the 19th Century English-Oriya Translations*. 35th All India Conference of Dravidian Linguists, June 23-25, Mysore, India.

7. 2007. *Nation, Language and History of Oriya Translation*. March 7th-8th. National Seminar. Department of History Utkal University. Bhubaneswar

8. 2007. *Ethnography Training for Translators*. July-6th-8th. International Conference on Ethnographic Discourses of Others. University of Hyderabad.

9. 2009. *Translation and Language Consciousness in Colonial Orissa*. Ninth Biennial International Conference on "Diverse Harmonies: Literary and Cultural Confluences" January 28th-31th. University of Hyderabad and the English and Foreign Languages University, Hyderabad.

10. 2012. *British Language Policy and English in 19th Century Odisha*. National Seminar on English Language Education in India: Theory and Practice (23–25 January). ELTI-Hyderabad Chapter. Centre for English Language Studies, University of Hyderabad. 11.2012. *Linguistic Constraints on Borrowing and Literal Translation of Odia Translations*. 18-20 June. 40th All India Conference of Dravidian Linguists. Centre for Applied Linguistics and Translation Studies. University of Hyderabad.

12. 2014. *Linguistic Constraints on Literal Translation of Odia Folktales*. 24-26, March (2014). Department of Translation Studies, the EFL University, Hyderabad.

13. 2015. *English Education in Odisha: The Silences and the Voices* (with Prof. Sunita Mishra), One- Day Symposium on *the Historiography of English Education in India*, 29th January 2015, Centre for English Language Studies, University of Hyderabad.

14. 2015. *Dropout: A Challenges for Secondary School Students of Odisha*, National Seminar on *Educational Status of SCs : Attainments and Challenges*, 4th and 5th February 2015, ICSSR, New Delhi.

15. 2015. *Reception of English in 19th Century Odisha* in XXXVIII Indian Social Science Congress, March 29-April 02, 2015 organized by Indian Academy of Social Sciences, Andhra University.

16. 2015. *Issues of Kui Script and Odia Software*, Seminar-cum-Workshop on *Orthography and Software Development with Special Reference to Kui Language*, May 9-11, 2015 held at Bhubaneswar and organized by ATLC, Bhubaneswar in collaboration with CIIL (MHRD, Govt. of India), Mysore.

17. 2018. *The Odia Language Movement and Some Issues*. International Seminar on *Social and Political Movements in Odisha: Past and Present*. 21-23 February 2018, IIT , Kanpur.

Participated in the Workshop:

1. Workshop on English Grammar, 13th November 2005, Centre for English Language Training, Department of English, University College of Engineering, Osmania University, Hyderabad.

2. UGC-SAP Workshop on WorldNet in Indian Languages, 12-13 January 2007. Centre for Applied Linguistics and Translation studies, University of Hyderabad.

3. 4th Indo-Word-Net workshop. 1 & 2 January 2012. Indian Institute of Bombay.

Speaker and Expert:

1. Deliver a Speech on "Relevance of Translation Studies". March 16th 2007 P.G Department of Oriya language and Literature at Utkal University, Vanivihar. Bhubaneswar.

2. Participated as an Expert in Doordarshan Programme on "Anti-untouchable Week": A Discussion (Oriya). 27th September 2008 Recording and Telecasted on 5th November 2008. Prasar Bharati, Bhubaneswar.

Life Membership:

1. Linguistics Society of India, India
2. Dravidian Linguists Association, India
3. Institute of Oriya Studies, Cuttack
4. Kedarnath Gabesana Pratisthana, Bhubaneswar
5. Gana Sahitya Akademi, Bhubaneswar
6. Odisha History Congress, Bhubaneswar

Conference Coordinator:

1. International Conference on Ethnographic Discourse of Others, July-6-8th 2007. University of Hyderabad.
2. International Conference on Buddhism: Its Role as Cultural Connect, Social Bridge and Source of International Peace, organized by P.G. Department of Odia, Centre of Excellence in Language, Literature and Culture, Utkal University, Adikabi Sarala Das Chair of Odia Studies, CIL/SLL & CS, JNU, New Delhi and Kalinga Institute of Indo-Pacific Studies (KIIPS).

I solemnly declare that the all these documents are placed in this CV is true to the best of my knowledge and belief.

Signature of the Candidate

ଆଧ୍ୟାତ୍ମିକତା ଓ ନୂତନ ଆନ୍ତରାତ୍ମା

ଡ. ସୁଧାଂଶୁ ପାଣିଗ୍ରାହୀ

ସାଂ ପ୍ରତିକ ସୁବ୍ୟବସ୍ଥା କାଣେନା କିଏ ଶାନ୍ତିଆ ବା ଭାଗିଆ । କାଣେନା ବି ବାଦଲ ସିଂ, ତମା ସାଆନ୍ତାଣୀକୁ । ଦେଖିଲି ମଧ୍ୟ ରାମଚନ୍ଦ୍ର ମଙ୍ଗରାଜ, ବାସ ସିଂ, ଗୋବିନ୍ଦ ଭଣ୍ଡାରୀ, ରେବତୀ, ଦିଲ୍ଲୀପୀ, ଲକ୍ଷ୍ମୀ, ଚିତ୍ରକଳା, ସୁଲୋଚନା, ଉପମାନ, ବାଘ । ମାତ୍ର ଜାଣିଛି, ଏ ଜାତିର ସ୍ୱଦେଶୀ ମଣିଷକୁ, ଓଡ଼ିଆ ଭାଷାର ରକ୍ଷକ, ସୁଗପୁରୁଷକୁ, ବ୍ୟାପକବି ପଦାରମୋହନକୁ । ଓଡ଼ିଶାର Thomas Hardy କୁ, ବି ବୋଲଟରଙ୍କ ଭାଷାରେ "Gorky of Odisha" ବା ଓଡ଼ିଶାର ଗର୍ବୀକୁ ।

ଏହି ମହାନ, ସୁଗପୁରୁଷଙ୍କ ଉପନ୍ୟାସ ଛମାଣ ଆଠଗୁଣ୍ଠର ମର୍ମଦର୍ଶୀ ଭାବଧାରୀ ଏତେ ଯେ, ଏହି ଉପନ୍ୟାସର ଇଂରାଜୀ ଅନୁବାଦ ପ୍ରକାଶିତ ହୁଏ, University of California press ରୁ "Six Acres & a Third" ରୂପରେ । ତେବେ ଏହି ଛମାଣ ଆଠଗୁଣ୍ଠ କଣ ? ଦୀର୍ଘ 100 ବର୍ଷରୁ ଉର୍ଦ୍ଧ୍ୱ ବିଚିତ୍ରାଳୟରେ ବି ଓଡ଼ିଆ ଜନଜୀବନକୁ କାହିଁକି ଏ ବୃତ୍ତି ହୁଏ, କାହିଁକି ଏହାର ଆଦର । ଏହିସବୁ ଅବମାନିତ ପ୍ରଶ୍ନର ଉତ୍ତର ଖୋଜୁଖୋଜୁ ଓଡ଼ିଆ ପାଠକ ଭେଟେ କଥାବାରକୁ । କଥାକାର କଥାକଳରେ ତମା ଓ ସାଆନ୍ତାଣୀଙ୍କ ମତଣୀ ପ୍ରସଙ୍ଗରେ କହିବସରି, "ଆତ୍ମନାଟକର ମଧ୍ୟ ଅଭ୍ୟାସର ବିରୁଦ୍ଧ, ଅଥଚ ଏହି କଥାଗୁଡ଼ିକ

ସତ୍ୟଭରଣା ବୋଲ, ରାଜୁରଜ ବୋଲ, ଉପନ୍ୟାସ ବୋଲ, ରୂପନ୍ୟାସ ବୋଲ, ଏଥିରେ ପ୍ରଧାନ ନାୟକ-ନାୟିକାମାନଙ୍କର କଥାକାହିଲେ କର୍ମ ଅଟେ ।"

ଅର୍ଥାତ୍, ଏକଟି ଉପନ୍ୟାସ, ନାଁ ରୂପନ୍ୟାସ ? କେହି କେହି ଏହାକୁ କଥାରେ ନଥାନ୍ତି କହିଲେ ବି ଆମ ଦୃଷ୍ଟିରେ କିଛି ଏହା ଭିନ୍ନ କିଛି, ଅର୍ଥାତ୍ ଅନୁବାଦଟିଏ । ଛମାଣ ଆଠଗୁଣ୍ଠ ଏକ ଅନୁବାଦ, ଏହା ଶୁଣି ଆପଣ ନାକଚେକିବେଣି ନିଶ୍ଚୟ; ଆଶ୍ଚର୍ଯ୍ୟ ଓ ବିଦ୍ରୋହୀ ହେବେଣି ନିଶ୍ଚୟ । ବିଶ୍ୱାସ ରଖନ୍ତୁ । ପଦାରମୋହନଙ୍କ ଉଚ୍ଚ ବିନାୟକିତେ କିଛି କହିବା ମଧ୍ୟ ଆମର ଅଭ୍ୟାସ ନୁହେଁ ।

ଉପନ୍ୟାସ ଦୃଷ୍ଟିରୁ ବିଚାର କଲେ, ଏହାର ପ୍ରଧାନ ନାୟକ ଓ ନାୟିକା ଏକ ନାଁ ଏକାଧିକ । ଯଦି ନାୟକ ଓ ନାୟିକା ଜଣେ ଜଣେ, ତେବେ ପଦାରମୋହନ 'ପ୍ରଧାନ ନାୟକ-ନାୟିକାମାନଙ୍କର କଥାକାହିଲେ କର୍ମ ଅଟେ' ଭଳି ବହୁବଚନାତ ଉଦ୍ଭିତ୍ତିଏ ପ୍ରୟୋଗ କରିଛନ୍ତି କାହିଁକି ? ଏମନ୍ତ କାହାଣୀ ଉପରେ ଆରମ୍ଭରୁ ଶେଷପର୍ଯ୍ୟନ୍ତ ଆଧୁପତ୍ୟ ବିଶ୍ୱାସରାଜ କରିଥିବା ତମା ଓ ରାମଚନ୍ଦ୍ର ମଙ୍ଗରାଜକୁ ପ୍ରଧାନ ନାୟକ-ନାୟିକା କହିଲେ ବି ଆମେ କିଛି ଏମନ୍ତ କାହାଣୀକୁ ଆହୁ

କରି ରଖିଥିବା ଶାନ୍ତିଆ ଓ ଗତିଆକୁ ପ୍ରଧାନ ନାୟକ-ନାୟିକା କହିବାକୁ ବୁଣାବୋଧ କରିବୁନାହିଁ। ବିମଳଶୁଭାକ ରଚିତ କୈନ୍ୟ ରାମାୟଣ 'ପୌମାଚାର୍ଯ୍ୟ (Poumachary)' ଅନୁସାରେ, ଯାହା ନିକଟରେ ଅଧିକ ବହିବାର ଶକ୍ତି ଅଛି, ସେ ହିଁ କେବଳ କଥାର ନାୟକ ହୋଇପାରିବ, ଆର୍ଥର 'Hero has the ability to suffer like Mahabitic' ।

ଯଦି ଏକଟି ରୂପନ୍ୟାସ ହୁଏ, ତେବେ ଆମ ଦୃଷ୍ଟିରେ ରୂପନ୍ୟାସର ଚିନୋଟି ପ୍ରମୁଖ ଦୈଶିକ୍ୟ ରହିବ ନିଶ୍ଚୟ ଏବଂ ଏହା ଆମର ସଂପୂର୍ଣ୍ଣ ନିକସ୍ୱ। ସେତୁକି ହେଲେ କଥନଶୈଳୀ, ରାଜ୍ୟ ଓ ଚରିତ୍ର। ରୂପନ୍ୟାସରେ ସଧାରଣତଃ ଦୁଇଟି କଥନଶୈଳୀ ରହିବାକୁ ବାଧ୍ୟ, ପ୍ରଥମତଃ ସମ୍ବାଦଧର୍ମୀ (Journalistic) ଓ ଦ୍ୱିତୀୟତଃ ଚଳଚ୍ଚିତ୍ରାତ୍ମକ (Pictorial)। ପୁନଃ ଛମାଣ ଆଠଗୁଣ୍ଠ ରୂପନ୍ୟାସ ହେଲେ, ଏଥିରେ ରୂପ ବିକଳି ପ୍ରତିଭାତ। କାହାଣୀର ରୂପକୁ ଉପସ୍ଥାପନ କରିବାକୁ ଯାଉଁ ପ୍ରଥମ ବି ପ୍ରକାର କୌଶଳକୁ ଅବଲମ୍ବନ କରିଛନ୍ତି। ଫକୀରମୋହନ ତାଙ୍କର ଏହି ଛମାଣ ଆଠଗୁଣ୍ଠରେ 'ଉତ୍ତମ କଥନଶୈଳୀର ଦେଖ ପ୍ରୟୋଗ କରିଛନ୍ତି। ତେଣୁ, କୃତ୍ତି ହୋଇଛି ଲୋକାକର୍ଷଣୀ। ପ୍ରଥମର ପାଲିଥିବା ଛକିଆକୁ ଦେବାବେଳେ କଥାକୁ ବର୍ଣ୍ଣନା କରିବାକୁ ଯାଉଁ କଥାକାର କହନ୍ତି, 'ସାଥାତକ ବସିତାରେ ସତରଂ ସଜନାସଇ। ସଜନାସଇ ହଜନା, ବଜବାରକ, ଗୋରନାଶକ, ପୁଷ୍ପଗୋବକ, ଗୋଗାର ପଥ୍ୟ। ନିର୍ଦ୍ଦିଷ୍ଟରେ ସଜନାର ଏପରିଗୁଣ ବର୍ଣ୍ଣନା ଅଛି କି ନାହିଁ ଆମେମାନେ ଜାଣୁନାହିଁ, କାରଣ ସେ ବିଦ୍ୟାରେ ଆମେମାନେ ନିତାନ୍ତ ଅନଗିଃ; ବିଶୁ ସାଥାତକ ମୁଖରୁ ଯତା ଶୁଚ' ତଥା ବଥୁତ'। ସେଥିସକାଶେ ବସିତାର ସଜନାଶାଗ କେବେ ମଧ୍ୟ ହତକୁ ଯାଏ ନାହିଁ, ହରିଆମାନଙ୍କର ବକବର୍ଣ୍ଣନ ଓ ପୋଷଣ ନିମତେ ସମସ୍ତ ଉତ୍ତର୍କୃତ।" ଏକଟିକୁ ଆମେ ଫକୀରମୋହନଙ୍କ କଥା ପରିବେଷଣର ସମ୍ବାଦଧର୍ମୀ ବା Journalistic style କହିପାରୁ।

ଅନୁରୂପତାବେ ଯଦି ଆମେ ସାଥାତକ ଘରର ବର୍ଣ୍ଣନା ଦେଖୁ, ଏହା Journalistic ଅପେକ୍ଷା ଅଧିକ pictorial ବା ଚଳଚ୍ଚିତ୍ରଧର୍ମୀ ମନେହୁଏ। 'ଘର ପାଞ୍ଚ ପରସ୍ତ। ତିନି ପରସ୍ତ। ତିନି ପରସ୍ତରେ ତିନିଦୁଆ। ଏକ ପରସ୍ତରେ ସାଥାତ, ସାଥାତାଣା ଓ ସାନ୍ଦିଅ ମାଳତୀ

ଆଦି। ବାହାର ପରସ୍ତ କଚେରି, କଚେରି ଘର ପାଞ୍ଚଶେଣିଆ। ଶେଣିପଟାରେ ବାଘ, ହାତୀ, ବିରାଡ଼ି, ରାଧାକୃଷ୍ଣ; ମାଳତ ଖୋଲାପାଇଅଛି। ଜାନ୍ତୁ ସବୁରେ ନୀଳ, ଶୁକ୍ଳ, ରକ୍ତ, ହରିତ, ପାଳ ବ୍ୟବିଧ ରଙ୍ଗରେ ପଦୁକହୁର ବୁଝୁମ, ମାଳତୀ, ପୁଷ୍ପମାଳା, ବାନରହୁଅ, ରାକ୍ଷସଶ୍ରେଣୀ ସମ୍ବନ୍ଧିତ ରାମ-ରାବଣ ଯୁଦ୍ଧ ପ୍ରକୃତି ପୌରାଣିକ ଘଟଣାମାନ ଅଙ୍କିତ ହୋଇଅଛି। ରାଜପୁତନାର କୌଣସି ଗୋଟିଏ ସ୍ଥାନରେ ଗୋଟିଏ ଭଲଗ ସ୍ତ୍ରୀ ମୂର୍ତ୍ତୀ ଦେଖି ଚକ୍ ସାହେବ ଅନୁମାନ କରିଅଛନ୍ତି, ଭାରତରେ ପୂର୍ବକାଶର ଅଙ୍ଗନାମାନେ ଭଲଗହୁଲେ। ହାୟ ହାୟ ଆମେମାନେ ମଙ୍ଗରାଜଙ୍କ କାନ୍ତର ଚିତ୍ର ଦେଖାଇ ସାହେବଙ୍କ ମୂର୍ତ୍ତୀର ଦୂର କରିପାରିବୁ ନାହିଁ।

ଏହି ସମ୍ବାଦଧର୍ମୀ ଓ ଚଳଚ୍ଚିତ୍ରାତ୍ମକ ଶୈଳୀର ଉଦାହରଣ ଆମେ ଛମାଣ ଆଠଗୁଣ୍ଠର ପ୍ରତ୍ୟେକ ପୃଷ୍ଠାରେ, ଯେପରିକି- 'ତ୍ୟାଗ ଗୋଟିଏ ନୀଳ ହରକଳା- ସତକଥା କହିବାକୁ ଗଲେ ଏ ନାମଧରି କେହି ତାହାକୁ ବାକିବାର ଶୁଣିନାହିଁ।' ଯାହା ନ ଦେଖୁଛୁ ଦୁଇ ନୟନେ, ତାହା ନ କେଶୁକୁ ସୁଗୁବବନେ।" ରେ ମିଳିଥାଏ। ଅସୁରଦାଘି ପ୍ରସଙ୍ଗରେ କଥାକାର ସ୍ୱତଃ କହନ୍ତି, 'ଅନୁମାନ ବା ଅଯୌକିକ କଥା କେଶୁବା ଆମମାନଙ୍କର ଅଭ୍ୟାସନୁହେଁ। ଅସୁରଦାଘିରେ ଯେ ମାଛ ଅଛନ୍ତି, ଆମେମାନେ ସେଥିରେ ଅକାତ୍ୟ ପ୍ରମାଣ ଦେବୁଁ। xxxxxxxxxxxx ଆମେମାନେ ଶପଥକରି କହିପାରୁଁ, କୁମ୍ଭୀରମାନେ ତ ସେପରି ଧାନବାଲକ ଦେଇ ମାଛ ଭିଣିଗାର କେଉଁ ଦେଖୁନାହିଁ। ସୁତରାଁ ପ୍ରମାଣ ହେଲା, ଦାଘିରେ ମାଛ ଅଛନ୍ତି।" ଅତଏବ କଥାକାରଙ୍କର ଏହି ଚଳଚ୍ଚିତ୍ରାତ୍ମକ ବା ସମ୍ବାଦଧର୍ମୀ ବର୍ଣ୍ଣନାତ୍ମକ ରୂପତାବ ଛ ମାଣ ଆଠଗୁଣ୍ଠକୁ ଅତି ବି କାଳଜୟା କରିଛି। ଆଜିର ଯୁବପିଢା ଚତୁର୍ବଳୀନ ସମାଜକୁ ନ ଦେଖିଲେ ବି ଫକୀରମୋହନଙ୍କର ଏହି କଥାକୁ ପଢିବାବେଳେ ନିଜର ଦୁର୍ଦ୍ଦିପ୍ତ ମାନସତତ୍ତ୍ୱରେ ଭକ୍ତ ସମୟରେ ଜନଜୀବନ ଓ ସାମାଜକୁ ପ୍ରତ୍ୟକ୍ଷ ଅନୁଭବ କରିପାରୁଛି।

ଆହୁରି କଥାକାକୁ ଅଧିକଗୁରୁତ୍ୱ ଦେବାକୁଯାଇ ଫକୀରମୋହନ ବେଳେବେଳେ କିଛି ନ କହି ବି ବହୁ କଥା କହିଦେଇଛନ୍ତି। ଯେପରିକି, ମଙ୍ଗରାଜାୟ ଅର୍ଥନୀତିକୁ ବର୍ଣ୍ଣନା କରିବାବେଳେ, ଫକୀରମୋହନ

କହନ୍ତି, 'ଅର୍ଥନୀତି ସମ୍ବନ୍ଧରେ ମହାପଣ୍ଡିତ ବେଙ୍ଗାମିନ୍ ପ୍ରାକ୍‌ଭିନ୍ ଯେଉଁ ଉପଦେଶ ଦେଇଯାଇଛନ୍ତି, ସେଥିର ମର୍ମ ଆମେମାନେ ଠିକେ ଠିକେ ବେଶ୍ ମଙ୍ଗ୍ରାଳ ଅନର୍ଥନୀତିର ମର୍ଯ୍ୟାଦା ରକ୍ଷା କରିବାକୁ ବ୍ୟବସ୍ଥା କରିବୁ।' ତେବେ ଏହି କ୍ଷେତ୍ରରେ ଫକୀରମୋହନ ଉଭୟ ସମ୍ଭାବ୍ୟମୂର୍ତ୍ତୀ ସହିତ ଚଳନ୍ତିରାମ୍ଭାବ କଥନଶୈଳୀ ଉଭୟର ଯେ ଯଥାର୍ଥ ସମନ୍ୱୟ କରିଛନ୍ତି । 'ମଙ୍ଗ୍ରାଳ' ପ୍ରସଙ୍ଗରେ କଥାକାରଙ୍କ ଶୈଳୀକୁ ଲକ୍ଷ୍ୟ କରିବୁ । 'ମଙ୍ଗ୍ରାଳ' କବେରି ଅରଣ୍ୟରେ ଆମ୍ଭମାନଙ୍କର ଗୋବରା ଜେନା ଆଉ ସତକୁଣ୍ଠିଆ ମୌଜାର ଚୈତ୍ରିଆ ଦାସ ଜେନା, ଦୁଇଜଣ ଚିତାଏ ଲେଖାଏଁ ଲମ୍ବ ବାଉଁଶ ବାଡ଼ି ଦୁଇଖଣ୍ଡ ବିଏଁ ବିଏଁ ଲମ୍ବ ଦୁଇଟା ନିଆଁ ବସିଆ ପାଖରେ ପକାଇ ନିଶ୍ଚିତଭାବରେ ଶୋଇଛନ୍ତି । ବହାରର ଲୋକେ ମନେକରିବ, ମଙ୍ଗ୍ରାଳଙ୍କ କବେରିରେ ଦୁଇଟା ପୁଷ୍ପି ଚନ୍ଦ୍ରଛନ୍ତି ଅବା । ଆମେମାନଙ୍କର ମଧ୍ୟ ଛୁମ୍ପ ହୋଇଥିଲା ।" ଏଇଠାରେ 'Laozi' ର ଉକ୍ତି, 'Beautiful words are untrue, true words are not beautiful' । ଅର୍ଥାତ୍, ଫକୀରମୋହନଙ୍କ କୃତିର କଥନ ଉଭୟ ସତ୍ୟ ଓ ସୁନ୍ଦର ।

ଅନୁରୂପଭାବେ ଫକୀରମୋହନଙ୍କ ଛମାଣ ଆଠଗୁଣ୍ଠ ଯଦି ଅନୁବାଦନିଏ ହୁଏ, ତେବେ ଏହା ସପକ୍ଷରେ ଯୁକ୍ତି କେବଳ ଏତିକି ଯେ - ଜୀବନର ଆଭିମୁଖ୍ୟ ନୂତନ ନୁହେଁ । ପୁରାତନ ନୁହେଁ । ସମାଜ । ଫକୀରମୋହନଙ୍କ ସାହିତ୍ୟ ଏହି ଜୀବନର ଅନୁବାଦ । ପ୍ରତ୍ୟେକ ସମାଜର ସ୍ୱତନ୍ତ୍ର ଅନ୍ତର୍ନିହିତ ଭାଷା ରହିଛି । ତାହା ହୋଇପାରେ ଶାନ୍ତି ଓ ମେଣ୍ଡା (peace & harmony) । ତେଣୁ, ଏହି ଅନୁବାଦର ମୂଳଭାଷା ହେଉଛି ସମାଜର ଭାଷା । ପ୍ରାପ୍ତି ଉଦ୍ଦେଶ୍ୟ ସାମୁହିକ ସଂସ୍କାରବୋଧ ଓ ଆତ୍ମସଚେତନ ଜୀବନବୋଧ । ଏହି କାହାଣୀର ପୁରୁ ହେଉଛି ସମାଜ, ବିଷୟବସ୍ତୁ ହେଉଛି flow of life ବା ଜୀବନୀ ।

ଆମେ ସମସ୍ତେ ନିଶ୍ଚୟ ନେଉଛୁ । ଜିନ୍ଦ, ଯୋଗାଟିଏ ଜହାର ପ୍ରଣାସକ୍ରିୟା ସଂପର୍କରେ ବେଶ୍ ସଚେତନ । ଅନୁରୂପଭାବେ ଫକୀରମୋହନଙ୍କ ଭଳି ସଚେତନ ସାହିତ୍ୟିକ (Conscious literary person) ସମାଜର ପ୍ରତ୍ୟେକ ଛନ୍ଦକୁ ଚିହ୍ନିବାରେ ସିଦ୍ଧହସ୍ତ । ଦେଶ, ଜାତି, ଧର୍ମ ଗାଳନାତି, ସଂସ୍କାରବୋଧ ହେଉଛି ସମାଜର ଗୋଟିଏ ଗୋଟିଏ ରୁଚୁରୁପୂର୍ଣ୍ଣ ବିଷୟବସ୍ତୁ ଏବଂ ଫକୀରମୋହନ ସମାଜର ଏହି

ସମସ୍ତ ଉପାଦାନକୁ ତାଙ୍କ ସାହିତ୍ୟରେ ଅନୁବାଦିତ କରିଛନ୍ତି ।

ଜଣେ ଅନୁବାଦକ ସର୍ବଦା ତାହାର ମୂଳପାଠ (original text) ପ୍ରତି ବେଶ୍ ସଚେତନ । ଅନୁରୂପଭାବେ ଫକୀରମୋହନ ଚରକାଳୀନ ସମାଜପ୍ରତି ବେଶ୍ ସଚେତନ । ସମାଜରେ ଠାକୁର ମନ୍ଦିରର ଭୂମିକା ନିର୍ଦ୍ଦାରଣ କରି, କଥାକାର କହନ୍ତି, 'ଠାକୁର ମନ୍ଦିରଗୁଡ଼ିକର ଗ୍ରାମ ମତ୍ୟରେ ଚର୍ଚ୍ଚ (ଉଚ୍ଚନାକର), ପଢ଼ିଲୁ, ଲାଇବେରା । (ସାଧାରଣ ପୁସ୍ତକାଳୟ) ହୋଟେର (ଭୋଜନାଳୟ), ଟାଉନହଲ (ଭାଗବତ ଘର), ଏହି ଚାରିକାର୍ଯ୍ୟ ଚଳେ ।' ପୁନଃ ଜୀବନକୁ ଅନୁଭବ କରିଥିବା ଧୂଳିଶ ସୁପତିଟିଏ ହିଁ କେବଳ କହିପାରେ, 'ମଙ୍ଗ୍ରାଳଙ୍କ ଜୀବନକ୍ଷେତ୍ରରେ ଦୁଇଗୋଟି ନଦୀ ପ୍ରବାହିତ ହେଉଥିଲା । ଗୋଟିଏ ଉତ୍ତାନଚରଣମୟୀ ସର୍ପକୁମାରକୁଳା କୁଳପ୍ଲାବନୀ ଚର୍ମୋଶ୍ୱତୀ, ଆଉଗୋଟିଏ ଅତ୍ୟନ୍ତପ୍ରୋତା ପୁତ୍ରସନ୍ଧିକା କୁଳପ୍ଲାବନୀ ପଲଗୁ ।' ଅତଏବ ସାହିତ୍ୟରେ ବାସ୍ତବତାର ପରିସ୍ଫୁଟନ ଅକାତର ହେଲେ ବି ବହୁତକମ୍ପୁତ ଜୀବନର ଭାଷିକ ରୂପାନ୍ତରରେ କଥାକାର ପୃଷ୍ଠିକରିଛନ୍ତି ବାସ୍ତବତାର ମାୟା । ଏହି ବାସ୍ତବମାୟା ହିଁ ଛ ମାଣ ଆଠଗୁଣ୍ଠ' ଭଳି ଉପନ୍ୟାସ ବା ରୂପନ୍ୟାସର କାହାଣୀଭାଗ ।

ଯେତେବେଳେ କୌଣସି ସାହିତ୍ୟ ବିଶ୍ୱଜ୍ଞାନ (Global knowledge) ପୁଷ୍ପଭୂମିରେ ସ୍ଥାନୀୟଜ୍ଞାନ (local knowledge) ସମାହିତ ହୁଏ, ତେତେବେଳେ ଯେଉଁ ସାହିତ୍ୟ ସୃଷ୍ଟିହୁଏ, ତାହାହୁଏ 'Global-local knowledge' ର ଫ୍ୟୁଜନ୍ (fusion) । ସାରଳାଙ୍କ ମହାଭାରତ ହେଉଛି, ଚନ୍ଦ୍ରନୁପଦସଙ୍କ ଭାଗବତ ହେଉ, ଏସବୁ କାନକୟା ଏହି କାରଣରୁ । ଏହି ନ୍ୟାୟରେ, ଫକୀରମୋହନଙ୍କ ଛମାଣ ଆଠଗୁଣ୍ଠ ଆଜି ବି କାନକୟା, ଲୋକପ୍ରାୟ । ଆଲୋଚକ ଗଗନେନ୍ଦ୍ର ଦାସଙ୍କ ଗାଷାରେ 'ଫକୀରମୋହନଙ୍କ ଉପନ୍ୟାସ ଓ ଗହର ସାମାଜିକ ଆଭିମୁଖ୍ୟ ସଂପର୍କରେ ସଂଧ୍ୟାଗଣା ଦେବାପାଇଁ ଯଦି ତାହାର ସାମାଜିକ ଶକ୍ତି, ପ୍ରତିଶକ୍ତି ମଧ୍ୟରେ ହେଉଥିବା ଦୃଶ୍ୟ, ସଂସ୍ମାର ଓ ସଂପର୍କିତ ଚିତ୍ରକୁ କେନ୍ଦ୍ର ବା ଉପଜୀବ୍ୟ କରି ବିଚାର କରାଯାଏ, ତେବେ ଏହି ଆଲୋଚନା କେବଳ ଏକ ଉପର ଠାଉରିଆ ହେବ ନାହିଁ ।"

ଅତଏବ, ଛମାଣ ଆଠଗୁଣ୍ଠ ଭଳି ଉପନ୍ୟାସ, ରୂପନ୍ୟାସ ବା

ଅନୁବାଦି କେବଳ ଗୋଟିଏ Knowledge Text ନୁହେଁ, ବରଂ ଏହା ଏକ ଆଧୁନିକ ସମାଜିକ ମହାପୁରାଣ। ଏଠାରେ ପକାରମୋହନ ସ୍ୱୟଂ ଜଣେ ପୁରାଣପଢ଼ା। ସାରଳା ମହାରାଜତରେ ସାରଳାଦାସ 'ନବଗୁଣ୍ଡର' ଉପାଖ୍ୟାନକୁ ଯୋଡ଼ି, ସମଗ୍ର ବିଶ୍ୱରୂପବର୍ଣ୍ଣନର ତାତ୍ତ୍ୱିକ ବ୍ୟାଖ୍ୟାକୁ ପରିହାର କରିବାପରି, "Fakirmohan interpret the society teactically and reconstruct in a good literary text." ପକାର ମୋହନଙ୍କ ଉକ୍ତି, ନ ମିଥ୍ୟା ପାତକ" ପରଂ। ଅର୍ଥାତ୍ ମିଥ୍ୟା ଆଉ ପାତକ ପରମିତରୁ ଯାଏନାହିଁ। ଆପଣା ପାଖେ ଥାଏ। ଏଥିପାଇଁ ଆତ୍ମମାନଙ୍କୁ ସତ୍ୟକଥା ଲେଖିବାକୁ ହେଉଅଛି।" ଅତଏବ, ଯାହା ସତ୍ୟକଥା ତାହା ଉପନ୍ୟାସ ହେଉନିପାରି? ନାଁ ଏହା ଉପନ୍ୟାସର ଏକ ବଚନଭଙ୍ଗୀ? ଏକଥା ଆପଣମାନେ ବିଚାର କରିବେ। ତେବେ ଉପନ୍ୟାସର ଭାଷା ଲୋକମୁଖର ଭାଷା ବା 'people language' ହେବାକୁ ବାଧ୍ୟ। ଜନ୍ ବୋଲଟନ୍ ତାଙ୍କର ପୁସ୍ତକ, "Fakir Mohan Senapati his life and prose fiction" ରେ ଲେଖିଛନ୍ତି, "Phakir Mohan Senapati revealed to his countrymen that speech of common man is a fit vehicle for literature and the life of common man is an inexhaustible source of themes."

। ଚରକାକାଳନ ସାମାଜିକ ଜୀବନଧାରା ଭାଷା ଥିଲା ମିଶ୍ରଭାଷା। ତାହାକୁ ଆପଣ ନାଁ କହିବେ ଓଡ଼ିଆ, ନାଁ ସେ ସଂସ୍କୃତ, ନାଁ ସେ ପାର୍ସି, ନାଁ ସେ ଗଂଗାହୀ। ସାମାଜିକ ଶ୍ରେଣୀଭେଦରେ, ସର ଭେଦରେ ଭାଷା ଏହି କଥାର ପ୍ରକାହରେ ଭିନ୍ନଭିନ୍ନ ରୂପ ପରିଗ୍ରହଣ କରିଛି। ଅର୍ଥାତ୍ ଯେମିତି ବରିତ୍ତ, ସେମିତି ଭାଷା। ସୁଧାରାଣୀ ନାୟକଙ୍କ ଦୃଷ୍ଟିରେ "For Senapati, nationalism and language are interlinked because he believed that nationalism was determined by language". । ଉଦାହରଣ ସ୍ୱରୂପ, 'ପୁଲିସ୍ ତଦାରଖ' ପୁସ୍ତକ ଭାଷା ଦେଖନ୍ତୁ। ସେଠା ଉନାଏତ୍, ହୋସେନ୍, କଟକ ଜିଲ୍ଲାର ଜଣେ ଅଭିଜ୍ଞମତ୍ତ ପୁଲିସ୍ ଡାକ୍ତରୀ, 'ପାର୍ସି ଗଜମରେ ଭାରି ମଜବୁତ୍। ଓଡ଼ିଆ ନାଲାଏକ୍ ଗଜମ, ସେଥିପାଇଁ ସେ ଲେଖିନାହିଁ। ସରକାରୀ ନାଗରରେ ପାର୍ସି ଦସ୍ତଖତ୍ କରିଛି।" କଚେରୀଭାଷା ଅଲଗା,

ବ୍ରାହ୍ମଣଭାଷା ଅଲଗା, ସାମବାୟ ଭାଷା ନିଆରା, ସାଧାରଣ ବ୍ୟକ୍ତିର ଭାଷା ମଧ୍ୟ ନିଆରା। ଏହାରି ମାଧ୍ୟମରେ ପକାରମୋହନ ପାଠକୀୟ ମାନସିକତାରେ ଅନୁପ୍ରବେଶ କରି ତାହାକୁ ନିୟନ୍ତ୍ରଣ କରିଥାନ୍ତି। ଅର୍ଥାତ୍ ଏଠାରେ ଭାଷାର ଅନ୍ୟତମ ସଂଜ୍ଞା ଆମେ "Identity reality" ବୋଲି କହିବା।

ପରିଶେଷରେ, ସମୟ ଏହି ଛମାଣ ଆଠଗୁଣ୍ଠକୁ ଆହୁରି ଆଗକୁ ଚର୍ଚ୍ଚନା କରିବ, ଅଧିକ ଆଲୋଚନା କରିବ। ଏଇଟି ଉପନ୍ୟାସ ରୂପନ୍ୟାସ ନାଁ ଅନୁବାଦ, ଏହା ଆପଣମାନେ ଭାବନ୍ତୁ। ଆପଣମାନେ ବିଚାର କରନ୍ତୁ, ଉପନ୍ୟାସର ଗୋଟିଏ ରୂପ ରୂପନ୍ୟାସ ନାଁ ରୂପନ୍ୟାସର ଗୋଟିଏ ରୂପ ଅନୁବାଦ। ପୁନଃ ଛମାଣ ଆଠଗୁଣ୍ଠ ଉପନ୍ୟାସ ହେଉ ବି ରୂପନ୍ୟାସ ହେଉ, ପକାରମୋହନ ଜିନ୍ତୁ ଜଣେ ପୁରୁଣା ଅନୁରାଗୀ ସାମାଜିକ ସମ୍ବାଦିକ (Socia Journalist) ଏହାକୁ ଆମେ ଏସ୍ୱାକାର କରିପାରିବାନାହିଁ। ହୁଏତ ସେ ଚାହାନ୍ତି, 'I want to live; I want to love; I want to write again.' ଅର୍ଥାତ୍ ଏ କାଡ଼ି ଆହୁରି ଅନେକ ପକାରମୋହନଙ୍କ ଜାମନା କରୁ; ସମାଜକୁ ଅନୁବାଦ କରୁ; ଆହୁରି ଅନେକ ସମାଜ ଅନୁବାଦିତ୍ ରୂପନ୍ୟାସ ସୃଷ୍ଟିକରୁ।

ଉଦ୍‌ଘୋଷଣା:

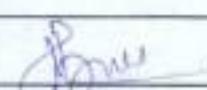
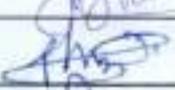
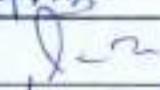
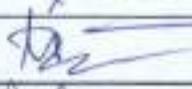
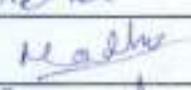
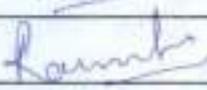
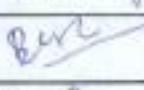
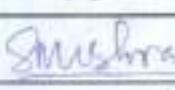
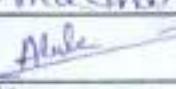
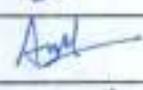
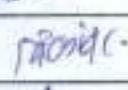
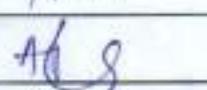
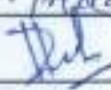
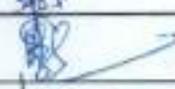
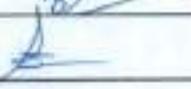
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ସହାୟକ ପ୍ରଫେସର, ଇନ୍ଦ୍ରକ ବିଶ୍ୱବିଦ୍ୟାଳୟ,
ବାଣାବିହାର , ଭୁବନେଶ୍ୱର

Signature Sheet

Sl No	Name of the Participants	Designation	Signature
1	Dr. Soumenika Bose	Reader in odia	
2	Pramod Kumar Mishra	Reader in odia	
3	Ranjit Keshri	Reader in Sociology	
4	Gokul Ch. Das	Demon. in Chem	
5	Sagnika Dhal.	Lect. in odia	S. Dhal.
6	R.N. Madhusmita Pareek	Lect. in. wgmt philology	
7	Rasmita Parigrahi	Lect. economics	
8	Subhasis Mishra	Lect. in Economics	S. Mishra
9	Pradyumna Pradhan	Lecturer in Economy	P. Pradhan
10	Nibedita Nayak	Lect. in Education	N. Nayak
11	Baikunth Charan Roul	Reader in Physics	
12	Sarojini Mishra	Lect. in Zoology	
13	Nibedita Pradhan	Lect. in Pol-sc	N. Pradhan
14	Alak Keesare Sahu	Lect. in Logic and Philosophy	
15	Manoj Kumar Das	Lect. in Commerce	
16	Amit Kumar Sahoo	Lect. in Physics	
17	Pradya Parida	Reader in sociology	
18	Aravinda Palit	Lecturer Mathematics	
19	Ranjan Kumar Behera.	Lect. in Commerce	
20	Subhadra Pradhan	Lect. in commerce	S. Pradhan
21	Ranjan Kumar Behera	Lect. in History	
22	Namita Behera	Lect. in Education	N.B.
23	Dilip Kumar Bhuyan	Reader in Zool.	
24	Dr. Anjali Kumari Bhoi	Reader in Bot.	
25	Sucosmita Biswal	Lect. in Bot	
26			
27			
28			

Signature Sheet

Sl No	Name of the Participants	Designation	Signature
1	Smrutipriya Pradhan	Student	S. Pradhan
2	Anasuya Das	Student	A. Das
3	Prityanka Singh	Student	P. Singh
4	Sonalzi Dash	Student	S. Dash
5	Deepak Kumar Majhi	Student	D. K. Majhi
6	Nidu Pateri Rout	Student	N. Rout.
7	Sarveswari Nayak	Student	S. Nayak
8	(Dhishu Kumar) Sahoo	Student	C. Sahoo
9	Debasit Tripathy	Student	D. Tripathy
10	Kiranbala Swain	Student	K. Swain
11	Atashree Sahoo	Student	I. Sahoo
12	Laxmi Priya Nayak	Student	L.P. Nayak
13	Lopamudra Das	Student	L. Das
14	Arvita Anusmadi Gahan	Student	A. A. G
15	Liparani Patra	Student	L. Patra
16	Angeli Patra	Student	A. Patra
17	Jayangini Biswal	Student	J. Biswal
18	Rashmirani Behera	Student	R. Behera
19	Sakunfala malik	Student	S. malik
20	Subham Barik	Student	S. Barik
21	Dayamayee Mohanty	Student	D. Mohanty
22	Smitarani Mahakul	Student	S. Mahakul
23	Prativa Samantroy	Student	P. Samantroy
24	Pratikshya Jena	Student	P. Jena
25	Nrupama Sahoo	Student	N. Sahoo
26	Swjata Behera	Student	S. Behera
27	Pritimayee Biswal	Student	P. Biswal
28	monalisha Sahoo	Student	M. Sahoo

Signature Sheet

Sl No	Name of the Participants	Designation	Signature
1	Sukra Smita Das	Student	S. Das
2	Sushree Nibedita Jena	Student	S. N. Jena
3	Sarawati Lenka	Student	S. Lenka
4	Kabita Behera	Student	K. Behera
5	Asha Lata Samal	Student	A. Samal
6	Anjana Bhatta	Student	A. Bhatta
7	Amita Panda	Student	A. Panda
8	Snehasyama Pana	Student	S. Pana
9	Samanrita Panda	Student	S. Panda
10	Bhagyashree malick	Student	B. malick
11	Arpita Panda	Student	A. Panda
12	Swatismita Nayak	Student	Swatismita Nayak
13	Nityanandan Pradhan	Student	N. Pradhan
14	Sushant Behera	Student	S. Behera
15	Binal Behera	Student	B. Behera
16	Pratiksha Samantary	Student	P. Samantary
17	Pratiksha Jena	Student	P. Jena
18	Aparna Apshari Das	Student	A. Das
19	Pragyan Sahoo	Student	P. Sahoo
20	Chinmaya Das	Student	C. Das
21	Banshri Malick	Student	B. Malick
22	Manali Nayak	Student	M. Nayak
23	Satyaprakash Sethi	Student	S.P. Sethi
24	Banshree Swain	Student	B. Swain
25	Poojita Malik	Student	P. Malik
26	Bismya Dash	Student	B. Dash
27	Debsunder Padhi	Student	D. Padhi
28	Rahul Jhawan	Student	R. Jhawan



ସମସ୍ତଙ୍କୁ ସ୍ୱାଗତ କରିବା ଏବଂ ଆଜିର ସମାବେଶକୁ ଉପଲକ୍ଷ୍ୟ କରି ନିମ୍ନଲିଖିତ ପ୍ରଶ୍ନ-ଉତ୍ତର ଶୁଣିବାକୁ
 ଆପଣଙ୍କୁ ଅନୁରୋଧ କରାଯାଉଛି ।





“ଏକା କ୍ଷମା ଦୂରକୁ ନିକାଶୁଥାଏ” ଶିକ୍ଷକ ଶ୍ରୀମତୀ ସୁମିତ୍ରା ଦେବୀଙ୍କ ସମ୍ମାନ ସମ୍ପର୍କରେ ଗୀତା ଗାୟି ।



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 Long 86.573216°
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