

Rise of Nationalism in Nineteenth Century Odisha and the Role of Magazines

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Abstract

The emergence of magazines in nineteenth-century Odisha played a vital role in fostering intellectual awakening, social reform, and nationalist consciousness. These publications were not merely literary or cultural platforms but powerful instruments that contributed to the regional identity formation and the broader Indian freedom struggle. With Odisha being part of the Bengal Presidency, its language and culture were under threat from Bengali dominance. Magazines such as *The Utkal Dipika*, *Utkal Patra*, and *The Sambalpur Hiteisini* became vocal advocates for the preservation of the Odia language, the critique of British colonial policies, and the demand for a separate Odia province. Early missionary publications, like *Gyanaruna* and *Prabodha Chandrika*, played a key role in the development of modern Odia prose and journalism, setting the stage for later nationalist publications. These periodicals highlighted socio-political grievances, critiqued foreign administration, and mobilized public opinion on issues such as the famine of 1866 and exploitative revenue policies. They also fostered social reform by advocating for women's education and caste equality. By invoking Odisha's historical legacy and cultural richness, these magazines helped instill regional pride and unity. The sustained efforts of these publications culminated in the success of the Odia language movement and the eventual formation of Odisha as a separate province in 1936. This paper examines the role of these magazines in shaping Odisha's nationalist movement, illustrating how print culture in colonial Odisha was instrumental in awakening political consciousness and fostering resistance against colonial rule.

Keywords: Magazines, awakening, history, culture, Odia province, socio-political grievances.

1. Introduction

In nineteenth-century Odisha, the newly emerging magazines were more than just literary and cultural platforms. They were catalysts for intellectual awakening, social reform, and political mobilization. By promoting the Odia language, critiquing colonial policies, and fostering a sense of regional identity, they significantly contributed to the rise of nationalism in Odisha. These publications helped to shape a collective consciousness that linked the region's aspirations to the broader Indian freedom struggle, making them central to the emergence of a nationalist sentiment in Odisha during British rule. Odisha, then part of the Bengal Presidency under the British rule, witnessed a cultural and political awakening during this period, and magazines were important in this process and they contributed to the rise of nationalism.

In the nineteenth century, magazines began to appear in India with the western influence and performed several important tasks in creating awareness among the people of India. Odisha was no exception. During the early decades of the colonial century, Odisha got its printing presses and magazines began to

be published, initially by the Christian Missionaries and then by the Odia intellectuals and nationalist leaders. These publications contributed in many ways and they carried out several responsibilities which included awakening of nationalistic consciousness, creation of Odia identity free from Bengal shadow, fostering cultural consolidation, criticizing foreign administration, voicing for the local and recording the socio-political details.

During this period, Odia language and culture were under threat, especially from the dominance of Bengali. Magazines became instrumental in advocating for the preservation and promotion of the Odia language. One of the first successful Odia magazines, *The Utkal Dipika* which was a weekly newspaper cum magazine started in 1866 by Gouri Shankar Ray, was instrumental in the linguistic revival of Odisha. Through such publications, Odia intellectuals argued for the distinctiveness of their language and culture, which was crucial in fostering a regional identity. Magazines provided a platform for intellectuals, writers, and reformers to discuss political, social, and economic issues. They nurtured an educated class in Odisha that could engage with colonial governance and nationalistic ideologies. Nationalistic and anti-colonial ideas were expressed, debated, and disseminated among the educated elite and the broader population through these publications. Some prominent magazines, such as *Utkal Patra* and *The Sambalpur Hiteisini*, discussed issues related to governance, the grievances of the people, and British colonial policies that affected the region.

Although small in number, these magazines became important during the later decades of nineteenth century in uniting the people of Odisha under a common identity. Efforts were made by those to invoke regional pride by highlighting Odisha's rich cultural and historical past, emphasizing its connection to ancient Kalinga, and recounting stories of heroism, particularly from the times of Kalinga's resistance to foreign powers like Ashoka. Magazines in Odisha also became mediums for social reforms. A magazine called *Bodhadayini* raised issues such as women's education, caste oppression, and the upliftment of the marginalized sections of society. The reforms were linked to nationalism, where the progress of society was seen as necessary for attaining political freedom. Many Odia magazines openly criticized British colonial policies that were seen as exploitative. For example, *Utkal Dipika* frequently discussed the adverse effects of British land revenue policies, which contributed to the famine of 1866. These discussions not only raised awareness among the people of Odisha about the economic exploitation under British rule but also ignited the idea that self-governance was essential for justice and prosperity. Another important role the magazines in Odisha played is that of an advocate for the formation of a separate Odisha province, which was an important demand of the Odia nationalists. This movement culminated in the creation of Odisha as a separate province in 1936. The demand for linguistic and administrative identity was largely driven by the sustained advocacy through the pages of Odia magazines.

2. Discussion

Before we discuss in detail the specific contributions of each of the magazines, it would be beneficial to look at the development of print in Odisha and the subsequent appearance of the magazines and newspapers. The Cuttack Mission Press, established by the initiative of William Lacey and efforts of both William Lacey and Amos Sutton, missionaries to Orissa, became the hub of missionary religious preaching as well as literary activities. It played an important part after Serampore in the development of early Odia printing. It established the printing of Odia in its homeland for the first time and brought it out of the shadow of Bengali. The press also laid the foundation of modern Odia philology. The first text

to be printed at Cuttack was a tract in the spring of 1838 for distribution to Hindus attending the *Rathayatra* or car-festival of Jagannatha in June. With a clearly ironic title *The Wonderful Advantages of a Pilgrimage to Jagannath* or in Oriya: *Sri Sri Gundica Yatrarr Mahacharya Phal*; it was an attempt to convince the Hindus about the evils of the Jagannatha pilgrimage and religious superiority of Christianity. The other tracts to be published in the first year of Cuttack press were *The History of Little Henry and his Bearer*, the Oriya: *San Henri O tahar Beherar Vrtant*, *Memoir of Pitambar Singh*, the Oriya: *Pitambar Sinhar Caritra*, *God is a Spirit*, or, *Isvar Atmasvarup*, and *Oriya First Catechism* or *Dharmar Bisayare Kathabarttar Pratham Bhaga*.

Another important development was that the publishing and printing of literary magazines began with the establishment of the printing press. *Gyanaruna*, *Prabodha Chandrika* and *Arunodaya* are the three literary magazines published in 1849, 1856 and 1861 by Lacey and the Christian Vernacular Literature Society respectively. Before *Gyanaruna*, the second magazine from Odisha, apparently the first magazine *Kujibarapatra* was handwritten and published by Sadhu Sundar Das of Kujibar Matha in Chowdwar in 1840 under the guidance of Amos Sutton whom he met in 1826. The magazine does not exist in any archive or repository in the state of Odisha. *Prabodha Chandrika*, the first complete news and literary magazine from Odisha, marks the beginning of modern periodical literature in Odisha. It was published from Cuttack Mission Press and did not have any Christian agenda and was free from the linguistic shadow of Bengali. In the first editorial letter of the magazine, William Lacey, addressing the readers, wrote about the nature, purpose, agenda, structure, format, content and subscription detail of the magazine. It included Odia translations of Sanskrit texts like *Mitralabha*, *Sita Bruttanta*, *Betal Pancavimsati*, *Hitopadesa* and many others in series. Besides those, it also published news of the foreign countries, news of Odisha, like the uprising in Sambalpur during Sepoy Mutiny. It also brought out literature of reformation like widow marriage and the importance of English education; science news, history of printing and many other topics from life, education, history, science, geography and the Almanac/monthly calendar of Orissa but did not publish any poetry.

The magazine opened doors for further such publications and until *The Utkal Dipika* came in 1866, the former continued to influence the modern literary developments in Odisha, especially the modern Odia prose, although it stopped appearing after three years of its first publication. An example of how the news of protest was circulated by the magazine has been given below. In the first issue of *Prabodha Chandrika* in 1856, news of several uprisings in Odisha were circulated for the readers. The quote is a translated one and the image of the text has been furnished at the end and appears as Image-1.

News from Kandhamala has been received that people of the Kandha community attacked the foreign (Saheb) agent with bows and arrows who was deputed in the Kandhamala area. The incident took place on 6 December early in the morning. There were some Laskars present with the Saheb. The Kandhas started the arrow fighting first which prompted the Saheb to order the Laskars for counter attack by firing on the Kandhas. One of the Kandhas died and others fled from the scene and reunited at another place. Why the Kandhas are rebelling against the government is not known...”

The magazine regularly brought out the news of killing of the British/East India Company officials, protest against administration, uprising and spirit of nationalism in its earliest and seed form. Page 20 to 24 of the first issue of the magazine, which was named as “Samachar Patrika” included news of this kind along with other news of social, political and cultural developments. Similarly, the subsequent issues of the magazine continued to include such news in the concerned section and continued to influence the readers and provoke nationalistic feelings and fires in many. Magazines like *Prabodha Chandrika* and

others published during this time acted as platforms for nationalist ideas and advocating for the rights of the people of Odisha although the Christian Missionary magazines had religious conversion as their prime agenda.

Another magazine named as *Bideshi* with a subtitle “God’s children all” published critical commentaries and the editor was Dinanath Bondopadhyaya. In its editions, one finds criticism against the missionaries, East India Company officials, Oriya-Bengali discrimination in schools, language identity issues and many more. It was published in 1873. This magazine brought current news of the time relating to population of Odisha, Bengali population in the state, administration details and the famines of Bengal, Bihar and Odisha. It carried the general dissatisfaction among the people and ignited the spirit of nationalism both passively and actively. It was published at the Cuttack Printing Company at Dargah Bazar Press. Like *Bideshi*, many other magazines such as *Sebaka*, *Sanskaraka O Sebaka*, *Taraka*, *Sikhyabandhu*, *Taraka O Subhabarta*, *Utkala Prabha* and *Utkala Madhupa* were short lived publications that included articles, news, features, literary writings and discussions and writings for children, especially in *Taraka*, *Sikhyabandhu*, *Taraka O Subhabarta*. These publications were instrumental in modernizing the Odisha people and creating awareness to serve for the creation of a national identity. While certain magazines were directly responsible for the rise of nationalism some other provoked the public through educative components.

Among the ones that were directly responsible for influencing the people of Odisha on this important as well as critical century, *The Utkal Dipika*, *Utkala Patra*, and *The Sambalpur Hiteisini* were important names. All the three played a major role in raising public consciousness about the need for autonomy and a distinct identity for Odisha than the others. *The Utkal Dipika* led the ways in more significant ways. Noting the worth and role of the magazine, Dr. Bansidhar Mohanty in his editorial of *Atharasha Chhasathi: The Utkal Dipika* makes mention of the many ways the magazine was instrumental in the rise of nationalism in nineteenth century Odisha. The quote is a translated one and the image of the text has been furnished at the end and appears as Image-2.

Like this an oppressed Odia race moved slowly without any progress. Adding to that another worse plight was the removal of Odia language from schools and replacing Bengali language with it, attempt to merge Odisha with Bengal—all these sordid attempts were protested by the Odias and *Utkal Dipika* was instrumental in raising the strong public opinion. All these have been captured by *Utkal Dipika* and they have been recorded by the magazine as part of history. The 1866 famine affected Odisha could develop nationalistic feelings and generate rebellion in its people. This is important and *Utkal Dipika* played a major role in it. The magazine brought out the superior quality of Odia literature through a comparison of Bengali Bidyasundara and Odia Rasakallol.

The Utkal Dipika brought out voices of protest by advocating for the preservation of the Odia language, culture, and identity. During the British era, there was an attempt to replace Odia with Bengali in official and educational institutions. *The Utkal Dipika* strongly opposed this move and argued for the linguistic and literary richness of Odia. The magazine highlighted the works of Odia scholars like Fakir Mohan Senapati, Madhusudan Das, and Radhanath Ray, emphasizing that Odia had a distinct literary and cultural identity. In the editorial, Dr. Mohanty elaborated on the point:

Since the beginning of the British administration, the Bengali government servants tortured and oppressed the innocent and simple Odias. They also imposed Bengali culture, language and literature, the resentment of which was gradually increasing among the Odias. It took a violent form towards the end of the nineteenth century and burst into the famous language movement of Odisha...”

Besides its role in the rise of linguistic nationalism, *The Utkal Dipika* helped in countering the Bengali dominion in general in Odisha through the protests it raised in its many editions regularly. Bengali officials and elites sought to impose Bengali as the administrative and educational language in Odisha. *The Utkal Dipika* countered this by publishing articles proving the antiquity and richness of Odia language and literature. It mobilized public opinion and played a pivotal role in the "Language Movement" that ensured the continuation of Odia as the medium of instruction in schools. The magazine provided a platform for Odia writers, poets, and intellectuals to express their views. It encouraged the growth of modern Odia literature and journalism. By publishing articles on Odisha's history, festivals, and traditions, *The Utkal Dipika* helped instill pride in the Odia identity. Describing the famine of the nineteenth century, a long poem appears in the magazine in its 29 September, Saturday, 1866 edition in page 87. Image 4 is the excerpt of the concerned poem. The poem talks about not only the famine, but of all issues bothering the Odia public during that time. In the poem on the famine, one finds a complete narrative of the oppressive socio-cultural, political and economic condition of Odisha during the British rule. It narrates the issues like land revenue policies, education, exploitation of farmers by zamindars and the British support to the rich and the powerful. It supported leaders like Madhusudan Das in their efforts to uplift Odisha's socio-political status. The magazine's efforts were instrumental in fostering a sense of Odia identity and pride, leading to the eventual formation of Odisha as a separate province in 1936.

Magazines like the *Sambalpur Hiteisini*, established in 1889 by Pandit Nilamani Vidyaratna was the first Odia magazine to be published from Sambalpur, a region in western Odisha. It focused on the issues faced by people in western Odisha, especially concerning linguistic identity and regional underdevelopment. It also played a crucial role in advocating for the preservation of the Odia language and the linguistic reorganization of provinces to safeguard Odia-speaking areas. Similarly, *Utkal Hiteisini*, established in 1866 by Bhubanananda Das was another prominent publication that contributed to the nationalist movement in Odisha by promoting Odia culture, language, and history. It helped raise awareness about the distinctiveness of Odisha's linguistic and cultural identity and supported the movement for a separate Odia-speaking state. It also covered social and political issues relevant to the people of Odisha.

Bodhadayini, established by Madhusudan Rao was a literary and social reform magazine that focused on educational reforms, the upliftment of women, and the need for the progress of Odia society. The magazine was instrumental in promoting social consciousness and supporting the cultural revival of Odisha. Fakirmohan Senapati established the magazine *Odia O Nabasambada*. This magazine was known for its strong nationalist sentiments and its role in promoting Odia literature and identity. Fakirmohan Senapati, regarded as the father of modern Odia literature, used this platform to write about contemporary issues and nationalistic ideas. He also worked to promote the Odia language and counter the dominance of Bengali, which was seen as a threat to the survival of Odia culture. Image 5 is the first page of *Odia O Nabasambada*.

3. Conclusion

These nineteenth century Odia magazines were crucial in preserving the Odia language, promoting social reforms, and fostering regional pride. They were instrumental in the cultural and political awakening of Odisha and played a pivotal role in the nationalist movements that ultimately led to the formation of Odisha as a separate province in 1936. Through their content, these magazines nurtured a

sense of identity, unity, and resistance against colonial rule among the people of Odisha. In general, the development of print culture in the nineteenth century Odisha was a key factor in the growth of regional nationalism and the cultural revival that took place during the British colonial period. Print culture provided a new medium through which intellectuals, reformers, and activists could reach a wider audience and foster a sense of collective identity and political consciousness. Below are two passages quoted from Natabara Samantaray's book *Odia Sahityara Itihaas* (History of Odia Literature) that talk about the important role that the weekly magazines and newspapers played in creating nationalism in the people of Odisha. Image 6 and 7 from page 167-168 of the digital book are passages that talk about the role of print and the printed literature in the nineteenth century.

End Notes

1. Mohanty, Prof. Dr. Bansidhar, "Prabodh Chanrika", Utkal University, Vani Vihar, 1856, (1), 20.
2. Mohanty, Prof. Dr. Bansidhar, "Atharasha Chhasathi: The Utkal Dipika ed". Friends Publishers, Cuttack, 1978, 12, 14-15.

ନବପୁରୁଷେ ଜଣା ଯାଇ ନାହିଁ ମାତ୍ର ସେମାନଙ୍କର ଏଭଳି ଉଚ୍ଚ ବିଦ୍ୱେ-
ତ୍ୱତା କରିବାରୁ ବିଶେଷ ଶକ୍ତି ଅଛି ଅତଏବ ଜିଲ୍ଲାର ଶ୍ରୀପୁତ୍ର କମିଶନର
ସାହେବ କଟକ ମୁକାମରେ ଥିବା ପ୍ରଧାନ ସେନାପତି ସାହେବଙ୍କୁ ଆଜ୍ଞା
କରି ଅଛନ୍ତି କି ବାଲେଶ୍ୱରଠାରୁ ଏ ପଲଟଣର ଦୁଇ କମ୍ପାନି ଫେରାଇ ଆଣି
କଟକ ମୁକାମରେ ପ୍ରସ୍ତୁତ ରଖିବେ । ଏବଂ ଅତିଶୀଘ୍ର କନ୍ଦମାନେ ସୁସ୍ଥିର
ନୋହଲେ ଶ୍ରୀପୁତ୍ର କମିଶନର ସାହେବ ସିପାହୀଙ୍କୁ ଘେନି କନ୍ଦମାଳକୁ ନିଜେ
ଯାତ୍ରା କରିବେ ।

ଉପରୋକ୍ତ ତାରିଖ ଉତ୍ତରେ କନ୍ଦମାନେ ପୁନର୍ବାର ସୁଦ୍ଧା କରିବା
ପକାଶେ ପ୍ରବେଶ ହେବାରୁ ସେମାନଙ୍କ ମଧ୍ୟରୁ * ଜଣ ମାତ୍ର ଯାଇଅଛନ୍ତି
ମାତ୍ର ବୋଧ ହୁଅଇ ସେମାନେ ବର୍ତ୍ତମାନ ସୁସ୍ଥିର ହୋଇ ରହୁଅଛନ୍ତି ।

କନ୍ଦମାଳାଠାରୁ ସମାବୁର ମିଳିଅଛି କି ଡିସେମ୍ବର ମାସ ୭ ତାରିଖ ଅତି ପ୍ରଭାତରେ ଅନେକ କନ୍ଦମାଳେ ଏକଟି ହୋଇ ପାରକମାନ ଘେନି କନ୍ଦମାଳରେ ଥିବା ଏକେଣ୍ଡ ସାହେବଙ୍କ ଉପରେ ଚଢ଼ାଇ କଲେ । ସାହେବଙ୍କ ସଙ୍ଗେ କେତେଜଣ ଲଘୁର ଥିବାରୁ ଏବଂ କନ୍ଦମାଳେ ଆପଣା ଭରଫରୁ ପାର ଚଳାଇବାରୁ ଉକ୍ତ ସାହେବ ସେମାନଙ୍କ ଉପରେ ଗୁଲିମାରିବାକୁ ଲଘୁରମାନଙ୍କୁ ହୁକୁମ ଦେଲେ । ତହିଁରେ ଜଣେ କନ୍ଦମାଳେ ଗୁଲି ବାଜି ସେ ମରି ଯିବାରୁ ଅନ୍ୟ ସବୁ କନ୍ଦମାଳେ ପଳାଇ ଯାଇ କିଛି ଦୂରରେ ପୁନଃ ଜମା ହୋଇଅଛନ୍ତି । କନ୍ଦମାଳେ କି ହେତୁର ସରକାରଙ୍କ ବିଭାଗରେ ଏହି ପ୍ରକାର ବିଦ୍ରୋହ କର୍ମ କରୁଅଛନ୍ତି ତାହା ଅଦ୍ୟାବଧି

Image-1

Image. -1: “Prabodh Chandrika”

ଏହିପରି ଏକ ଜାମ୍ବୀୟ ଦୁର୍ଦ୍ଦଶାଗ୍ରସ୍ତ ଜାତି ଧୀରେ ଧୀରେ ଗଢ଼ିକରି ଚାଲିଛି । ତହିଁରେ ପୁଣି ସେତେବେଳକୁ ଓଡ଼ିଆ ଭାଷା ଉଠାଇ ଦେଇ ସୁଲୁମାନଙ୍କରେ ବଙ୍ଗଳାଭାଷା ପ୍ରବର୍ତ୍ତନ କରାଇ ଶେଷରେ ଓଡ଼ିଶାକୁ ବଙ୍ଗଳାରେ ସାମିଲ କରାଇ ନେବାର ଅପଚେଷ୍ଟାକୁ ଉତ୍କଳ ଦାସିକା ଜନମତ ଜାଗ୍ରତ କରାଇ ପ୍ରତିରୋଧ କରିଥିଲା । ସେ ସବୁର କାହାଣୀ ଦାସିକାର ଚିତ୍ତମୁଖ୍ୟ ପୃଷ୍ଠାରେ ଐତିହାସିକ ଘଟଣା ହୋଇ ରହିଛି । ୧୮୭୭ ମସିହାର ଦୁର୍ଦ୍ଦଶ ପ୍ରପୀତିତ ଦେଶରେ ମଧ୍ୟ ଜାମ୍ବୀୟତା ମୁଣ୍ଡଟେକି ଉଠିଛି । ବଙ୍ଗଳା ବିଦ୍ୟାୟତର ଓ ରସକଲ୍ଲୋଳ ସମ୍ବନ୍ଧରେ ଏକ ଦୁର୍ଲଭାତ୍ମକ ବିଷୟ କରାଯାଇ ଓଡ଼ିଶାର ସାହିତ୍ୟ, ଶିଳ୍ପ ବିଭବ ପ୍ରତି ଜାତିକୁ ସଚେତନ କରି ଦିଆଯାଇଛି । ଯେପରି—

Image-2

Image-2: “Utkala Dipika”

ଭାଷା, ସାହିତ୍ୟ ଓ ସଂସ୍କୃତି ସମ୍ପର୍କରେ ଯେଉଁ ପାଣ୍ଡିତ୍ୟପୂର୍ଣ୍ଣ ଦୀର୍ଘ ଗ୍ରନ୍ଥ: ଦେଇଥିଲେ ତାହା ଦୀର୍ଘକାଳେ ପ୍ରକାଶିତ ହୋଇଛି (୧୮୭୭, ପୃ. ୩୮୮) । ଏହି ସଭାର ବିଭିନ୍ନ ପ୍ରସ୍ତାବ ମଧ୍ୟରେ ସରକାରୀ ମହକୁମାରେ ବ୍ୟବହୃତ ଓଡ଼ିଆ ଭାଷାର ବିଶୁଦ୍ଧୀକରଣ ଓ ଓଡ଼ିଶାର ପ୍ରାଚୀନ ସାହିତ୍ୟିକ ଗ୍ରନ୍ଥର ପ୍ରକାଶନ ଥିଲା ପ୍ରଧାନ । ସର୍ବୋଚ୍ଚ ପ୍ରସଙ୍ଗରେ ‘ସରକାରୀ ମହକୁମାରୁ ପାରସ୍ୟ ଭାଷା ଉଚ୍ଛେଦ’ ପ୍ରସଙ୍ଗରେ କୁହାଯାଇଛି ଯେ ଫାରସୀ ଭାଷା କୋର୍ଟ କଚେରୀରୁ ଉଠାଇ ବିଶୁଦ୍ଧ ଓଡ଼ିଆ ଭାଷା କୋର୍ଟ କଚେରୀରେ ପ୍ରଚଳନ କରାଯିବା ଏକ ଉତ୍ତମ ପ୍ରସ୍ତାବ ହେଲେହେଁ ୧୮୭୭ ବେଳକୁ ମଧ୍ୟ ‘ସରକାରୀ ମହାଦସ ଖାନା ଓଗେର ଶିରସ୍ତାମାନଙ୍କରେ ଫେରସ୍ତାତ କାଗଜାତରେ ଫାରସୀ ଭାଷା ଭୁରି ଭୁରି ଲିଖନ ପଠନ ହେଉଅଛି’ । ତେଣୁ ସମ୍ଭବେ ଫାରସୀ ଭାଷାର ବିଲେପନକର କେବଳ ମିଶ୍ରିତ ଭାଷା ପ୍ରତି ଅଶ୍ରଦ୍ଧା ପ୍ରକାଶ କରିବା ଠିକ୍ ହୋଇନାହିଁ । ତେଣୁ ଆଲୋଚକ କଚେରୀରୁ ପୁରୁ ଫାରସୀ ଲିପିର ଲେଖା ଉଠାଇ ଦେବା ପାଇଁ ପ୍ରସ୍ତାବ ଆଣିଛନ୍ତି (ଉତ୍କଳ ଦୀର୍ଘିକା, ପୃ. ୧୦୧, ୧୮୭୭) । ଏସବୁ ଭାଷା ସାହିତ୍ୟ ସଂସ୍କାରମୂଳକ ଅଭିଯାନ ବ୍ୟତୀତ ଓଡ଼ିଆ ଗ୍ରନ୍ଥ ସର୍ବା ପ୍ରଣୟନ, ବିଶ୍ୱବିଦ୍ୟାଳୟ ପ୍ରବେଶିକା ପରୀକ୍ଷା ଓ ଆନ୍ୟାନ୍ୟ ପ୍ରଦେଶର ସ୍କୁଲ ପାଇଁ ଉପଯୁକ୍ତ ଓଡ଼ିଆ ପାଠ୍ୟପୁସ୍ତକ ରଚନା ନିମିତ୍ତ ପ୍ରସ୍ତାବମାନ ଏହି ସଭା ‘ବିଜ୍ଞାନ ଗବର୍ଣ୍ଣମେଣ୍ଟ’କୁ ଦେଇ ଅଛନ୍ତି ଓ ଏସବୁ ଏକ ଜାତୀୟ ଜାଗରଣର ସୂଚନା ମାତ୍ର । ଏହି ଜାତୀୟ ସାହିତ୍ୟ ସଭାର ବିଶିଷ୍ଟ ବ୍ୟକ୍ତିମାନଙ୍କ ମଧ୍ୟରେ ମୁଖ୍ୟବ୍ୟକ୍ତି ସମୂହ ଥିଲେ କର୍ମଯୋଗୀ ଗୌରୀଶଙ୍କର, ରଞ୍ଜନଲ ବନ୍ଦୋପାଧ୍ୟାୟ, ଜଗନ୍ନାଥନ ରାୟ, ଆର୍ତ୍ତୀନାଥ ତର୍କପଞ୍ଚାନନ, କପିଳେଶ୍ୱର ବିଦ୍ୟାଭୂଷଣ, ଗୋବିନ୍ଦ ଚନ୍ଦ୍ର ମହାପାତ୍ର ଓ ପ୍ରଭାକର ବିଦ୍ୟାରତ୍ନ ପ୍ରଭୃତି ।

Image-3

ଓଡ଼ିଶାରେ ବ୍ରହ୍ମଚର୍ଯ୍ୟ ଶାସନ ଆରମ୍ଭରୁ ବଙ୍ଗାଳୀ ସରକାରୀ କର୍ମଚାରୀମାନେ ନିଜର ସରଳ ଓଡ଼ିଶାବାସୀଙ୍କୁ ଅତ୍ୟାଚାର କରୁଥିଲେ ଓ ଦେଶର ଶିକ୍ଷା ସଂସ୍କୃତି କ୍ଷେତ୍ରରେ ସେମାନେ ବଙ୍ଗାଳୀ ଭାଷା ଓ ସାହିତ୍ୟକୁ ଲଢ଼ି ଦେଉଥିଲେ, ସାହାର କ୍ରମାଗତ ଅସନ୍ନୋଷ କ୍ରମେ ଉନବିଂଶ ଶତାବ୍ଦୀ ଅଗ୍ରଭାଗକୁ ଏକ ବିପ୍ଳୋରଣ ସୃଷ୍ଟି କଲ । କାନ୍ତରତ୍ନ ଭଟ୍ଟାଚାର୍ଯ୍ୟଙ୍କର ‘ଓଡ଼ିଆ ସ୍ଵତନ୍ତ୍ର ଭାଷା ନୁହେଁ’ ଓ ‘ରାଜେନ୍ଦ୍ରଲଲ ମିତ୍ରଙ୍କର ‘ଓଡ଼ିଆ ଭାଷା ବିରୋଧ ବଳୁଦା’ର ବହୁକାଳ ପୂର୍ବରୁ ଏପ୍ରକାର ଭାଷାଗତ ଆନ୍ଦୋଳନାତ୍ମକ ମନୋଭାବ ଦେଶରେ ଜାଗ୍ରତ ହୋଇ ସାରିଥିଲା । ଏହା ଏକ ଶୁଭ ଜାତୀୟତାର ପରିପ୍ରକାଶ ମାତ୍ର । ଉନବିଂଶ ଶତାବ୍ଦୀର ଶେଷ ଭାଗରେ ଜାତୀୟ ଓ ସାହିତ୍ୟିକ କାରଗଣ ବିଶେଷ ଭାବରେ ଆଣି ଦେଇଥିଲା ‘ଉତ୍କଳ ଭାଷାକୀର୍ତ୍ତୀ ପଦ୍ମ’ ଓ ଏହି ସଭାରେ ବିଶିଷ୍ଟ ବଙ୍ଗୀୟ ସାହିତ୍ୟିକ ଓଡ଼ିଶାର ସରକାରୀ କର୍ମଚାରୀ ଶ୍ରୀଯୁକ୍ତ ରଞ୍ଜନଲ ବନ୍ଦୋପାଧ୍ୟାୟ ତାହାର ଉଦ୍‌ଘାଟନ ଉତ୍ସବରେ ଓଡ଼ିଆ

Image-3: “Utkala Dipika”

ଶୁଣ ହେ ପୁଲନ କ୍ଷଣେ ଦେଇ ମନ ଏହୁ ଆଶ୍ଚର୍ଯ୍ୟ ରଗିତ ।
 ନହେଲ ବରଷା ସରିଲ ଉଡ଼ିଶା । ସବୁ କଥାସପଣତ ସେ ପ୍ରତ
 କହୁ ଅଛୁ ମୁଁ ସାହା ଦୁଗିତ
 କେତେକେତେ ପ୍ରାଣୀ ହେଲେ ହୃତ ।
 ଅନ୍ଧାରାବେ ପୁଣି ଗଲଅନ୍ତ । ୧ ।
 ମାଣ୍ଡିଆ ଗୁଡ଼ଲ ହେଲ ଏକ ମୂଲ ନ କହୁ ଆଉ ଫସଲ
 ବଡ଼ଲୋକ ଘୋଡ଼ା ହୋଇଲ ତମଡ଼ା ନ ପାଇ କୋଳଥ ଫଳ ସେ ଶୁଣ ।
 ସଂନ ସମ୍ପିନା ହେଲ ଓଜନ, ଭାତ ନାହିଁ କେଲେଡ଼େ ଉତ୍ତଣ ।
 କେତେ କହୁବାତା ପୁନଃ ପୁନଃ । ୨ ।
 ଦିନକୁ ଦିନ ସେ ହୋଇଲ କଠିଣ ଅରଷ ହେଲେତ ଲୋକ
 ଛୁଡ଼ି ଘର ଦ୍ଵାରା ସେନେଣ ଖପରୁ ହରାଇଲେ ଜାତି ଭେଦ, ହେ ଦେଶ ।
 ଦୁଃଖ କରନ୍ତୁ କେମନ୍ତ ଟେକ,
 ନରଖିଲ କାହାର ବିଦେକ । ପ୍ରାଣେ ମାରିଲ ପ୍ରାଣୀ ଅନେକ । ୩ ।

Image-4

Image-4: “Utkala Dipika”

Image-5

୧୮୭୭-୭୦ ସାଲ ସଂବାଦପତ୍ରର ଅବସ୍ଥା :—

(କ) କଟକ ଆର୍ଗସ, କଟକ ସ୍କାର, କଟକ ସ୍ଥାପନା ଓ ଉତ୍କଳ ଶୁଭକର୍ମ—ଏ ସବୁ ଅଳ୍ପ ସମୟପାଇଁ ଦେଖାଦେଇ ଲେପ ପାଇଥିଲେ । ଦୁନିତର ଶାନ୍ତିକ ଉନ୍ନାଦନା ଓ ଚଞ୍ଚଳତା ଏଥିରୁ ସ୍ପଷ୍ଟ ଅନୁମେୟ । (ଖ) ଦୀପିକା ଓ ବାହୁକା ସମଗ୍ର ଉନ୍ନତ ଶତାବ୍ଦୀରେ ଲୋକମତକୁ ନିୟନ୍ତ୍ରଣ ଓ ପରିଚାଳନା କରିଥିଲେ । ନ’ଅଙ୍ଗ ଦୁର୍ଭିକ୍ଷବେଳେ ‘ଦୀପିକା’ ଓ ଭ୍ରଷ୍ଟା-ବିଲେପ ଆନ୍ଦୋଳନବେଳେ ଦୀପିକା, ବାହୁକା ଓ ହୃତ୍ପିଣ୍ଡୀ ସମ୍ପୂର୍ଣ୍ଣ ଅଂଶ ଗ୍ରହଣ କରିଥିଲେ । ନ’ଅଙ୍ଗ ଦୁର୍ଭିକ୍ଷର କରାଳଚିତ୍ର ଜନସମାଜ ସମ୍ମୁଖରେ ଉପସାପନ ଓ ଓଡ଼ିଆଭାଷା ସରକାର, ଏ ଉତ୍ତମ ଘଟଣାରେ ଏ ପତ୍ରିକାମାନ ଓଡ଼ିଶାର ଏକ ନବୋଦ୍ଧତ ଯୁବଶକ୍ତିକୁ ଆତ୍ମ-ସଚେତନ କରାଇ ଦେବାକୁ ସମର୍ଥ ହୋଇଥିଲେ । ଆଧୁନିକ ଓଡ଼ିଆ ସାହିତ୍ୟର ସ୍ୱତଃ ବିକାଶପାଇଁ ଏହାହିଁ ଥିଲା ଏକ ଅପୂର୍ବ ପୁରୋଗ ।

୧୮୭୧-୮୦ ସାଲ ପତ୍ରିକାର ସ୍ୱରୂପ :—ନ’ଅଙ୍ଗ ଦୁର୍ଭିକ୍ଷ ଓ

ଭ୍ରଷ୍ଟା ଆନ୍ଦୋଳନ ପରେ ଏ ଦେଶରେ ପ୍ରଥମ ଥର ପାଇଁ ଯେଉଁ ଯୁବ-ଶକ୍ତି ଜାଗ୍ରତ ହୋଇ ଉଠିଥିଲା, ସାମାନ୍ୟ ୧୦ଟି ବର୍ଷ ମଧ୍ୟରେ ପ୍ରକାଶିତ ୧୭ଟି ପତ୍ରିକା ହେଉଛନ୍ତି ଯେଉଁ ଗଭୀର ଚରମ ପରିପ୍ରକାଶ ମାତ୍ର । ‘ଦୀପିକା’ ଓ ‘ବାହୁକା’ ସହ ‘ଉତ୍କଳ ଦର୍ପଣ’ ହିଁ ଆଲୋଚ୍ୟ ସମୟରେ ପରିଚାଳିତ ହେଉଥିଲେ । ଅନ୍ୟ ସବୁ ଅଳ୍ପ ସମୟ ପରେ ଲେପ ପାଇଯାଇଥିଲେ । ଏମାନେ କାଳରେ ଆସି ଅକାଳରେ ବିଲୟ ଭଜିଥିଲେହିଁ ‘ଉତ୍କଳପୁତ୍ର’, ‘ବିଦେଶୀ’, ‘ଉତ୍କଳଫସ୍ତାଚକ’ ପରି ପତ୍ରିକା ଉତ୍ତମ ମତବାଦ ପ୍ରସାର କରି ଜାତିର ହୃଦୟରେ ଏକ ଗଭୀର ଗୁଣ୍ଠିକରି ଦେଇଥିଲେ । ଶିକ୍ଷାସମ୍ପର୍କୀୟ ‘ଶିକ୍ଷକ’, ଧର୍ମମୂଳକ ‘ଧର୍ମବୋଧନା’ ଓ ଭ: ଭ: ପ୍ରଦୀପନା’, ସମ୍ଭାରସଂସ୍ଥ ‘ଉତ୍କଳ ଫସ୍ତାଚକ’, ‘ସୁଦେଶୀ’, ‘ଧୂମକେତୁ’ ପତ୍ରିକା ସମୟର ପ୍ରାଣ-ସ୍ପନ୍ଦନର ଦ୍ୟୋତକ ହୋଇ ଦେଖାଦେଇଛନ୍ତି । ସାମ୍ବାଦିକତା ଯେ ଏକ ସ୍ୱତନ୍ତ୍ର ବ୍ୟବସାୟ ଓ ତାରି ମାଧ୍ୟମରେ ଦେଶରେ ଯେ ନୂତନ ଭାବଧାରା ଅତି ସହଜରେ ଲୋକଙ୍କୁ ପରିବେଷଣ କରାଇପାରେ, ଏ ସତ୍ୟ ଆଲୋଚ୍ୟ ସମୟରେ ପରିକ୍ଷିତ, ସ୍ୱୀକୃତ ତଥା ସ୍ଥିରକୃତ ହୋଇଥିଲା । ସାହିତ୍ୟର ଇତିହାସ ଆଲୋଚନା ଦୃଷ୍ଟିରୁ ବିଚାରକଲେ, ଜଣାଯାଏ ଯେ ଏଇ ସମୟ ହେଉଛି ଆଧୁନିକ ଓଡ଼ିଆ ସାହିତ୍ୟ-ଆବିର୍ଭାବର ଯଥାର୍ଥ ସମୟ । ‘ଉତ୍କଳ ଦର୍ପଣ’ ଓ ‘ଉତ୍କଳମଧୁପ’ ହିଁ ଏ ସାହିତ୍ୟର ପ୍ରଥମ ବିକାଶ ଭୂମି । ପାଠ୍ୟପୁସ୍ତକ ନିର୍ଦ୍ଧାରଣ ଓ ରଚନା ବିଷୟରେ ଆନ୍ଦୋଳନର ସୁନିପାତ, ପ୍ରାଚୀନ ଓ ନବୀନ ସାହିତ୍ୟାଦର୍ଶ ମଧ୍ୟରେ ଦ୍ୱନ୍ଦ୍ୱ, ସମାଜ ସମ୍ଭାର ପ୍ରୟାସ ପ୍ରଭୃତି ବିଷୟଗୁଡ଼ିକ ଏଇ ସମୟରେ ପ୍ରଥମେ ପତ୍ରିକାମାନଙ୍କରେ ଦେଖାଦେଇଥିଲେ । ଆଧୁନିକ ସାହିତ୍ୟର ଇତିହାସ, ବିଶେଷତଃ ସେଇ ଇତିହାସର ଆଦି ଚିହ୍ନି ଏଇ ପତ୍ରିକାମାନଙ୍କ ପୃଷ୍ଠାରେ ସ୍ପଷ୍ଟତଃ ଲିପିବଦ୍ଧ ହୋଇ ରହିଅଛି ।

Image-5: “Utkala Dipika”

