

# NANDINI SATAPATHY

*A Luminary of Indian Literature*



*Prof. Dr. Subash Nayak*

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*Dedicated to*  
**Tulasi Sahoo**  
*An Indian Author*

My dear wife, Tulasi Sahoo, holds an M.A. degree in English Literature and is an accomplished writer and academic. She has made valuable contributions to world literature, with a special focus on translation. She has translated three significant works from the literary oeuvre of Nandini Satapathy - the poetry collection Uttar Purusha , and the short story collection Saptadarshi - from Odia into English. She has also translated Priya a collection poetry originally written by me. “My wife inspired me to publish a book in the English language on the literary works of Nandini Satapathy, similar in spirit to my Odia book Saraswata Sadhika : Nandini Satapathy. Inspired by her encouragement, I decided to write and publish the book Nandini Satapathy : A Luminary of Indian Literature, which has contributed meaningfully to the world of literature.“I dedicate this book with deep respect and affection to my dear wife, Tulasi Sahoo.

*Subash Nayak*

(Prof. Dr. Subash Nayak)

## CONTENTS

■ Preface	7
■ Life and Times	9
■ The Writings of Nandini Satapathy	15
■ Conclusion	109
■ Bibliography	117



## PREFACE

**N**andini Satapathy is one of the pioneers of modern classics world literature into odia. She was a very sensitive and caring spirit with progressive attitude and revolutionary fervor and loving faith in respect on every humanity and profound trust in the enriching possibilities of literature, her life was eventful and successful as a public leader as well as litterateur at the same time her creative genius was versatile and abundant as a creater and translator. Consistent in its sympathies but showing an evolving consciousness and development of perceptions and insight, writing about her long eventful like and the vast body of literature within the limited space of this monograph is a daunting and difficult task.

In this study an attempt has been made to capture the variety and largeness of Nandini life vision and works the details of her personal life that had some specific bearing upon her literary career have been highlighted, of course, it is not an easy task to document here all the significant aspects of her character, activities and experiences that has gone into the making of her literature.

In the matter of critical approach I have been constrained not to engage in comparison and contrast by way of identifying Nandini's uniqueness and have reframed from applying various current literary theories and critical parameters to her works.

Nandini's corpus of writing is so vast and har after literary engagements so extensive and varied that just a proper summary of all that material would receive a much larger space that could not be afforded here. Hence I have confined myself to brief critical evaluations of her major work's, their themes, forms and modes of expression, not in an overly critical manner to give an idea about the distinctive idiom experience and trends of Nandini's writings.

Nandini –always remember not only as a public leader but also, as a man of letter, she awarded Sahitya Academi Award for her uncommon writing in specific her translation from various language to odia languages.

Nandini became a high position in her public life, such as became – member of parliament, union minister of India and twice Chief Minister of Odisha but other hand her literary achievement always a star or Odia literature.

This study will provide the readers a short but intimate account of Nandini, who happens to be a powerful and perception writer or classics world literature into Odia in modern era and one of the makers of Indian Literature. I hope, it will satisfy the readers curiosity and interst and they will be fairly accumulated with Nandini and her litery works.

**Prof. Dr. Subash Nayak**



## LIFE AND TIMES

**N**andini Satpathy – A man of Letter with prominent figure in Indian literature in specific classes of world literature into odia with awarded Central Sahitya Academic translation prize.

Nandini born in highly educated and culture family at Biswatnathapur Village in the district of Puri of Odisha, her grand father Swapneswar Panigrahi as a freedom fighter her motherland Bharat and Father veteran Odia litteratuer Padmabhusan Dr. Kalindi Charan Panigrahi , Mother Ratnamani Devi, her Uncle - Bhagabati Chran Panigrahi founder the Community Party of India(CPI) – Odisha State.

Nandini pursuing her primary education at Ravenshaw Collegiate School Currack in 1996. She passed matriculation exam. At that time her father Kalindi Charan worked at cuttack Akashbani (AIR) as extern state publicity officer at the age or 13 years – Nandini Writing Story – ‘Annatha’ her first story published in Odia Magazine, her graduation at Ravenshaw College on 18<sup>th</sup> December -1946 of Annual function of College student union. She was British Flage ‘ Union Jack’ posting her hand writing her anti British Raj poster on the walls of Cuttack struggle of freedom of India from Britishraj from Ranvenshaw College.

While at Ravenshaw College pursuing Nandini her Master of Arts (Odia) –she got envelop with the communist party student union (AISF) as student leader. To student federation in 1951 – a student protest movement in Odisha aginst college education cost.

Nandini was the leader of the movement in jail she meet another student leader Debendra Satapathy the man from Dhenkanal, who she latter married, besides her family Nandini Satpathy enveloped politics for Nation building, she served as Member of Parliament (Rajya Sabha) Union Minister of Indira Gandhi Ministry and Chief Minister of Odisha from 1922 to 1976. So many develop work done by Nandini in her Chief Minister for Odisha.

A big figure Nandini both political and literary, she can't forget care to her family her friend, husband Debendra Satapathy, former Member of Parliament- Dhenkanal Loksabha and Served two sons – Nachiketa Satapathy as an Industrialist and Tathagata Satpathy former Minister of Parliament from Dhenkanal Loksabha and Editor – Odia famous newspaper 'Dharitri' and English – "Odisha Post".

Nandini – A man of letter, she was the famous writer in Odia literature with National impotence. Nandini's literature divided into two parts like – Creative writer as well as translator. She authored & seven books in her credit – such as

Poetry – Uttar Purusha

Poety – Ketoti katha

Short stories – Saptadarshi Translation books in Odia –

“Lajja” by – Taslma Nasrin – Famous Author

Bangladesh. “Nirbachit Galpa” – Mahaswata Dev, Famous Indian Author.

“Ravinue Ticket” – Autobiography - by Amrita Pritam – famous Punjabi Poet.

“Gandhi Kathamruta” – by Krishna Kripalini from “All men are Brother's the Autobiography of Mahatma Gandhi ( Father of Nation) the odia translation Book – “Gandhi kathamurta” awarded –Central Sahitya Academi translation prize in 1970, she also received so many literary award from many literary organization her uncommon writing to odia literature.

“Matir Nandini” biography of Nandini Satapathy by Author Sri Ashis Ranjan Mohapatra and awarded Degree of Ph.D. On ‘Odia Sahitaya ku Nandini Satpathy nka Abadan’ by Prof. Dr.

Subash Nayak from Sambalpur University, Odisha.

Nandini Satapathy died on 4<sup>th</sup> August 2006 at her Bhubaneswar home in 2006. Srimati Nandini Satapathy Memorial Trust (SNSMT) established in her memory by her grand son Sri Suporna Satapathy.

Nandini always remarks in her literature. I am not a poet, not ever I try to establish myself as a poet after seeing life and study. Surrounding closely and minutely. I tend to write something spontaneously. Someone might tell me from within to pen down all those emotion it could be taking to people or delivering speech at public meeting or dreaming some things in my sleep. Those obsessions with writing some times I think that, could n't I do this if, trid, man is surrounded by so many responsibilities that she can't do any thing, ignoring those by following her curiosity and Institution. Those who have done it, their names are written to golden letter in the history of the world. A useless fellow like me will be merged into the literary world to be merged in something has a pleasure of its own. This pleasure has not created a desire in me for being awarded or established for my work, many literature friends have encouraged me to write verses. I have written those verses in different times, If any reader gets pleasure after reading my literature, I will be immensely grateful.

In the literary new-romanteism gave way to modernism and post – modernism came in the wake of modernism. The modern age and post modern age saw the emergence of many literary theories and practices –Nandini was sensitive to all those literary development that took place at National, International spheres progressive and humanistic attitude to like those developments and that attitude have a direct bearing on her writing.

Nandini's literary –intellectual curiosity as well as her urge to write and disseminate her views was insatiable. She was more a revolutionary than a traditional and her works always impartd a revolutionary idea or a progressive message, but she did not completely break with the tradition particularly its healthy customs and religious as well as cultural aspects rather she tried to enrich it.

Nandini was a rebel from her girlhood days. She developed a Marxist passion for questioning the orthodoxy in Indian Society, but then she was not opposed to the life led by rural peoples, rather she wanted to bring about reformation through the humour and satire of her verses. She was not a sectarian in any of the spheres on religion, social or literature . She just wanted reformation in religion, society and introduction of new ideals and techniques in to literature, as it was happening in the world arena. She had strong commitments for certain literary and social, political movements the purpose being amelioration of the wretched condition of the struggling mass but concentration on socio – political issues could not exhaust her interests. She wrote poems of love and nature that have a stillness and tranquility, which stand out in sharp contrast to the fiery quality of some of her social political poems.

Nandini's literature impact wide variety of styles and modes narrative, descriptive, visionary, ironic, numorous, satirical, critical as suited to her themes, context and mood particularly breaking with the tradition, she made experiments and introduced some new trends, particularly, revolutionary fervor, originic sensibility, prose rhythm, free verse from and startlingly new imagery into odia literature.

Nandini's writing career divided into two phases. Such as creative and translating. The works of those different phases don't always show distinctive coherence and identity. In fact, a deep romantic attitude, strong moral consciousness and humanistic ideals always at work in her writings.

Nandini's responded to socio-political development at home as well as state and National interest. She responded equally well to the phychological and intellectual problems that beset the Nation and analyzed those through the prism of her Indian mindset as a result of which her works didn't speak of nihilism, nothingness alienation and despair, all this made her a modern poet with National outlook, no wander Nandini has attracted a larger leadership and many odia writers have been influenced by her.

Nandini's life and times were both eventful and full of variety. She lived a long life, visited a number of places in India and abroad, interacted with various peoples, students, National and International celebrities – ordinary and distinguished people . She read much, read critically, exposed herself to international development of literature analyzed Indian themes thought the prism of new international literary techniques and theories. She became a promoter of creativity, broadened the scope on literary themes and employed innovative literary studies and techniques. She converted all her experiences – privates social, emotional and intellectual – into literary subjects and worked continuously from her school to till the very end of her life. She worked as a writer, editor with address literary gatherings.

Her works were read by many at prorincial, national, international level. Theose generated literary interest among a large number of people, writers took her as a role model. She tested success and fame in her life, her works were read with avid interest and discussed by literary critics and researchers. She received many awards – like – central Sahitya Academi translation prize, Sahitya Bharati Sanmman by Gangadhar Foundation ‘ Prajatantra’ Prachhar Samitee Sanman by Dr. Harekrushna Mahatab, Odisha Sahitya Academi President with felicitated by Odisha Lekhika Sansad, Bhubaneswar with Felicitated Golden Jubliee Indian Independence by Government of Odisha.

Nandini's zeal for literature particularly for poetry and translation never abated, she always remained a literary person, literature was the supreme statement of her life, her work reveals a rare power and beauty surpassed by few or her contemporary writers.

Nandini was a prolific and versatile writer, she was written poems, short stories, and translation for Indian literature in specific classical odia literature.

Nandini took a leading part of promoting cultural and social welfare activities among the odias, her contribution to making more to more author to odia literature as President of Odisha Sahitya Academi. She also to be a part of many literary organization of Odisha.

She also awarded many literary organization as well as social organization for her immortal literary contribution to Indian literature, as her chief ministes. She mass more to more education institutions for odisha including higher education of sambalpur university and Berhampur University for regional impact for learing higher education of odisha.

Many books from Nandini's inspecific poetry and short stories have been translated into various languages to Indian literature and world literature.

Nandini's life and times were Sacrifice to human being through literature and mass leader.



## THE WRITING OF NANDINI SATAPATHY

The British rule in India had brought about a tremendous change in its wake in cultural sphere of India, the Western influence as a great stimulus to literary creations in our country. The new forms and techniques of literature, concern of common human being and fresh approach towards nature stirred the imagination of Indian writers. When Nandini Satapathy came to the literary scene, Odia literature had already assimilated a number of new forms and attitudes from the west and harmonized them with indigenous styles, moods and perspectives. Radhanath Ray, Fakir Mohan Senapati, were the most skilled innovators and Madhusudan Das, Gagadhar Mehera and Nandakishor Bal also brought novel changes in Odia literary domain.

The modern in Odia literature starts with Radhanath and Fakirmohan later this age was enriched by the 'satyabadi group' and 'sabuja group' – the satyabadi group was formed by five great personalities of Odisha – such as Gopabandhu Das, Nilakantha Das, Godabarish Mishra, Harihar Das and Krupansindhu Das their combined creative works written between 1909 to 1925 was a substantial body of nationalist literature. The literature in specific poetry in Satyabadi Group of poets was intensely patriotic in nature. It glorified the heritage of Odisha as well as that of India urging people to inculcate courage and make sacrifices for the motherland. The Swadeshi movement of that time had given profound inspiration to the literature of this school. This literature also responds to the prevailing realities.

After the Satyabadi Juga then Sabuja Juga, we find five sensitive minds Kalandi Charan Panigrahi, Annda Sankar Ray, Baikunthanath Patnaik, Sarat Chandra Mukharjee and Harihar Mahapatra collaborating creatively to usher in a new age of odia poetry called “ Sabuja Age” – 1921 – 1935. It was in fact, a youthful manifestation of a pan –India romantic spirit in this instance specifically inspired by some of English romantics and bengalies poet such as Biswakabi Rabindranath Tagore, escaping from realities of life, these young poets sought to fly into a dreamy, imaginary land to discover and workshop beauty and joy. It seems it is but one phase of the mystical realization of intellectual beauty.

Sabuja Group has established Sabuja Sahitya Samiti and a literary journal “ Jugavani”, which published poems of most of new talents in odia literature and left a permanent mark upon the tradition, naturalizing the personal lyric and foregrounding a youthful rebelliousness and creative self – assertion.

Readership of odia books and journals increased considerably through the first few decades of twentieth century. Books and journals proliferated and with the railways line laid between culcutta and puri. Many literary and Cultural society and associations were formed in the state and it happened in a period of renaissance authors, and writers acquired unprecedented responsibility during this period critical literature grew perfecting odia prose through the combination of learned and colloccial language. Odia writers were seen extending their critical and creative frontier long beyond or the boundary of provincial tradition.

Nandini’s Literary work influences modern literature in Odia. She wrote extensively handling all the forms of literature basically poetry, short stories and translation. The corpus of Nandini’s writing is over whelming. The space that we assign here to each of the forms and genres and to Individual work would be determined by their reflective literary importance, our main will be directed of providing the readers a close familiarity with the vast body of her writing as for as practicable.

Any person who dedicatedly the work may successes it carrying literature Nandini in her life. She is never failed in her life as every think like education, social work, politics and literature. Nandini every things a high achievement in her life it is only success for her continuously dedicated work.

Nandini inspired by her Father veteran Odia litterateur Padmabhusan Kalandicharan Panigrahi and Dada also renewed Odia litterateur Bhagabati Charan Panigrahi from her child hood. She is the successer of highly cultured literary family.

At that time Nandini Pursuing practicing English Medium School at Cuttack with a training school near about her school. A journal published in the school 1<sup>st</sup> writing or Nandini short stories 'Annatha' Publish in this school magazine. A Small child closed her parents, Nandini focous this the story Annatha from the childhood Nandini focous in her creative work as a writer. Nandini Can't forget literature in her life as a massleader with high position like Member of Parliament, Union Minister and Chief Minister of Odisha, with all India Women Congress and odisha congress president. She impact work both massleader and men of letter.

Nandini can't want any award and honour, she focous in her work both side as a literature and position an honest litterateur keep distance for award and honour, they looks Betterment of literary creation.

Nandini focous in her literature to socialism, and responsibility to society with dedicated work. She can't traying any awards for her achievement in literature in her odia translation book "Ravenue ticket" by Amruta Pritam on the other hand Nandini named and framed for her translation book in Odia "Lajjya" by famous Bangladesh Author Taslima Nasrin in 1994. Now it is publisher 18<sup>th</sup> edition, her Odia translation Book "Gandhi Kathamruta" from famous Author -Krishna Krupalina Secretary Sahitya Academi, New Delhi, this book awarded Central Sahitya Academi award in translation. All creation by Nandini framed in Odia Literature.

Nandini believed hard work towards development of life. She can't forget literature from engagement various activities by Social Work, politics, family welfare. Besides as a poet – Nandini as a story teller and translator in 1967 her first story book published – “Ketotikath” this story books short stories are famous not only odia literature but also Indian literature and World literature so many story-taller translated this book in various languages like – Bangala, Telagu, Tamili, Malayalam, Kannad to Indian literature and English to world literature also highly appreciated by reader's, then Nandini translated another Book in Odia “Gandhi Kathamurta” the life and works of Mahatma Gandhi, Father of Nation from international acclmed Author Krishna Krupalini's Book in English – “All men are Brother”. Odia translater book – “Revenue Ticket” by famous Panjabi poet Amrita Pritam by Nandini veteran Bangali Author Maheswata Devi's short stori – “Nirbachita Galpa” translated into Odia by Nandini, the great framed to Nandini's in Literary Society translated into Odia “Lajjya” by Bangalideshi. Author Taslima Nasrin.

Nandini's poetry creation – “Utter Purusha” reputation her as a poet in Odia literature, her poems heart touching to reader's the contribution to Odia literature to Nandini can't undermine, her literary may devided below :

#### LITERARY OF NANDINI SATAPATHY

##### CREATIVES:

##### *Poetry:*

Uttar Purusa

##### *Short Stories:*

Ketoti Katha

Sapata Darshi

##### TRANSLATIONS:

**Gandhi Kathamruta :** Krushna

Kripaluni

**Revenue Tickt :** Amruta Pritam

**Lajja :** Taslima Nasrin

**Nirbachita Galpa :** Mahasweta Devi

#### LITERARY THIM OF NANDINI

As a story teller – Nandini occupies an important place in Odia literature of the new themes. She has published two volumes of short stories such as – “Ketotikatha” and “Saptadarshi”.

When Nandini came to write short stories a tradition of victim writing was already in Odia literature. Fakir Mohan Senapati had brought self confidence to odia fiction by introducing realism and humanism into its domain after Fakir Mohan a few successful attems were made to write pychological fiction, Nandini added progressive elements particularly maxist through to odia short stories and laid stress on the realistic mode. Ultimately her stories came to be characterized by maxism, realism, humanism and exploration of human pychology.

In some of her stories Nandini has used phycho-analytical method of reveal of musterous pychology of man. Those stories portary in inner conflects and subtle tremors of the human mind. According to Freudian theory man's attitudes and activities are controlled by unconscious sexual feelings.

Nandini's progressive attitudes and ideals permeate her short stories ideals permeate her short stories. She has highlighted both individual and social problems. She has written about various personalities and their temperaments with restrain and simplicity, a bitter indignation against fetid and effect society run by dead traditions and law is revealed in most of the stories, but her story –world is a beautiful and lovely portrait galiery, her characters are not ideal but real in contemporary society boldly delineated and deeply moving those characters reveal the subtle nuanees of human sensibilities, they are chosen both from of rural life and urban life but most of them are from the lower strata of society.

In the stories Nandini has used language's that is both emotive and character oriented the language is appropriate to the characters and it carries their ideals and feelings, the common folk in her stories use typical colloauial odia words as the storyteller, she has wanted to project real life also given priority to colloauial language.

Nandini's short stories show that she has discarded traditional theams like love and romance, adventure, mythology and romanticism and use social oriticism, real life situations and

psychoanalysis is themes her stories depict the true life of the people to the background of the present day social environment. They bear evidence to Nandini's deep insight into human nature due to their effectiveness and novelty these stories have been translated into different foreign and Indian languages her reached a wide readership.

### **Nandini as a Storyteller :**

Nandini came from a literary jinious family famous odia novel 'Matira Manish' creater her father Kalandicharan Panigrahi and renowned odia story teller Bhagabati Charan Panigrahi her dada. He famed has short stories 'Shikar' , Nandini impact towards literature from her childhood her first story "Annatha" publish in local school magazine at that time she read class 7<sup>th</sup>.

### **Ketoti Katha :**

Her first short stories book published in 1967 of ketotikatha 22th short stories in the books those stories are Tribhuja, twam utiste Abiman, Tasghar, Dustbm, Jitapata, Areapakhea, Sitarani ra pua, Sea, Gayatri, Samudra, nabadiganta, mangawhar, Daka Ghar heaba , Teligram, Arsharyastali, Udghatan, Babuli, Smrutisabha, Mahakasha, Apaharanha ra sangita, Janapatha.

"Tribhuja" – A women Rama is an actress, she lives without her husband madan, he works in Indian Army he fight against teriorist to protect our nation some are died from the society alive his parent and children one day morning Rama opened her door and see her husband madana his one leg damaged against fighting terriest to save the nation one side faced in damaged now he is desiabled.

'Tasmat twam utiste' Nandini creat this story the family of Narendra Choudhury his wife Gouri Death. Only one son Rajendra and daughter in law Susama with Grand son Sushant and Grand daughter Uma after death of his wife Narendra Babu feel uncomfert due to misguide in son and daughter on the other hand he also discartification to his grand daughter uma for her modern

azation cross the society, he also loves her grand son susanta . Narendra's family highly educated are cultured, But now all are disculture. Nandini described the stories. Abhiman –Nandini focus life of a women's unseen love to the readers sunghamitra passed her life in fourtey years her husband prasant mishra under secretary in Government with her daughter and son.

Sanghamitra meet Binaya after along year, mitra now mother of four children net a youth leading. Binaya told Sanghamitra underful before 22 years passed she testin sunghamitra from Binaya. Binaya is the friend of her husband prasant they are discuss each family matter. Manimala the wife of Binaya forget her husband Binaya and children with story her lover pabitra.

Prasant always busy in her work two heart for sanghamitra – mitra wants very closed to Binaya for her love and affection.

Prasant welcome to his friend Binaya to his home for a peace to her wife Mitra.... The story creat story teller Nandini her society culture and love, affection to family with husband, wife and their childrens.

### **Tasghar :**

Pratima Devi, A modernization women she works as a new anchor in All India Radio(AIR) cuttack prepared a story about women faces various problems in our country. One day in her Room entry sarmila devi, at that time Pratima devi told Sarmila Devi can't I given some donation for your organization. No. Madam your are a guest in our function.

Pratima Singh's one son purjung derodone lives 3 daughter from her sister in law (jaa) in her house are days her nephew Arati came from college told her Big mother Pratima give me a white frock pratima devi told what can you do, I will be chief voilenter at a Mahila mandir Confarence pratima asked who is select you. Arati told sarmila maushi, sarmila maushi.

Then Pratima devi told Arati – we are traying social work as

a subject in University 'Dustbin'. Story teller Nandini describe Modern Girl in Society in her story. A girl Sarama Story place in this story by storyteller she is very poor person after her father died her mother works heir and their to her daughter, her life aim became nurse after higher study. The mother land a negobores a gently woman her 3 sons, she want dance, creatireful girl for her son married this story the dustbin short story.

### **Gitapata :**

Unreached person can't stay in the modern society . A house rent in Cuttack city two presents Sankar and his wife Sushila . Sankar worked as a clerk in her friend robort and wife merry , they are tribal people, they are hubby in morning here are there. Sushila misguide angry for her husband closeness to merry.

One day sankar is busy work out of the city but his wife sushila pained her delivery . She also suffering a lot at that time mery hence and helping to sushila then she born a boy at that time sankar came to home listen every thing from her wife is the story Gitapata.

### **Area Pakhea :**

Sabali-a tribal youth girl from keonjhar she newly married with work in her cultivation. With her husband in family only mother in law (oldage) one day she came from her work to come at that time her mother-in-law very angry her. Eating at that time both are biting each other and her mother in law then police arrested him now she is in jail from last 8 years this story tells warden of jailed Malati.

### **Sita Nani ru Pua :**

Sitanani a tribal lady. She lost her husband from a kalara desise many children but eldest son near about 17 years he leave the home after his father death for income source but her mother sita nani wants Son return to home, unfortunately the lastly made pagala (mental illness) for her son that is the thim of the story.

**Sea :**

The story of doctor babu with her family wife and one son he engaged peoples welfare in treatment. Neglected family his wife take care his son – Bisha a closely staff of Doctor busy one day her wife died son engaged her work.

Unmarried old age Miss Cabwalla, one day came to doctor sahib and agreement her all property to doctor sahib for donate Local school and hospital development. One day doctor sahib told Bishu you may take care the all property of mine and miss Cabwalla.

**Gayatri :**

A Girl Gayatri a scholar with master degree and serving as a school teacher, her aim became professor and Research scholar but obstacle money with married Subrat financial crisis Subrat out him home for a private job since long he can't return home, another friend Sunanda her father Government officer after her master degree, sunanda became a government college lecturer and selected pursuing higher research in foreign.

Gayatri given her Teachership resignation through her teacher friend Sujata to headmistress manaswani debi HM told Gayatri is mental loose.

The story Gayatri by story-teller Nandini.

**Nabadiganta :**

This story created by storyteller Nandini on Jaya Jiban Jay Kisan by Lalbahadur Shastri Prime Minister of India.

Manikanchan with her husband Sadabrat with two children son Srikant and Basant Sadabrata as a freedom fighter against Britisher and took jailed some days after his death – Manikanchan educated 2 son elder son-Srikanta-Agriculture Graduate he envelope village cultivation in modern technology. Her younger son Basanta joined Indian army he wrote a letter to her mother which read her elder brother

srikant – maa I am a team leader to fight against other entry-Army from near some the mother and I influence him my father Bande Mataram.

### **Managawhar :**

The story focus mental position of a women, Basanti leave with her son are husband Sohagini, young 40 aged Basanti look a young boy she fellow him and told Aa mo pakhaku AA – youth told what happened. Basanti look the youth is her borhters son Soumitri.

She relasid her work at night home peon Raghu – informed doctor for treatment. doctor says Basanti died high mental tension and willing her all property to soumitri.

### **Dakaghar Heba Nohila :**

Government approval to opened a post office in padmapur village for benefit postal work if padmapur mouza land area. Government postal officer arrived in the village with notice to peoples arranged meeting at Madhu Pradhan home.

Another educated man of the village Fakir Mishra passed Matriculation from cuttack. Some peoples want Fakir Mishra became post master of padmapur post office another some peoples wants Madhu Pradhan became post master.

Village school teacher Sarat Wants his old age Father Baisham became post master madan opposed it then no conses by villages of post master post – postal officer return from village after meeting Madhu Pradhan entry his home, his 90 year old mother ask Madhu what happen, who is become post master. Pradhan told his mother no post office opened in our Padmapur village.

### **Teligram :**

Sura babu a Government Service man, he lives his family with wife 3 daughters are 2 sons. One day 4 telegram received Sura babu at that time his wife very ill in physical under treatment.

Sura babu leave the home and a daughter one son with her to joined job place his 15 years daughters jeo is a mental illness. She also leave the home with her father.

After some days a another telegram received Sura babu that news shock him her wife last stage in her life, he want to going home with his son and daughter but his daughter Jeo in her Anti home then she followed her father who going to him she faced train accident and died.

Story teller Nandini create the story telegram I a family bonding relationship family losted mental illness daughter.

#### **Aasharya Parthi :**

Story teller Nandini's one story the family of Amar back to Cuttack City from his village Pathuria for Hindu and Muslim dispute. Some people are murder her father and brother in law (Husband of 18 years sister Lata) his mother at that time blind all are stay Sana Sahoo room. Amar worked at Choudwar Charbatia mill. One day his mother very ill, Late taking medical by doctor nearest medical, one day night, again his mother very ill. Lata goes to doctor for medical taking some medicine but she need some anty social person at that night. Amar return from her workplace to Aasharya Parthi Camp but at that time his mother dead.

#### **Udyghatan :**

A tribal village, Puna leave with her husband Saniya after 4 years married life Saniya died in a desise. Puna feel only in the society.

One day labour leader Santosh came to the village and discuss villagers a dam construction in your village water resorch chief engineer visit in the village. Some month pass the irrigation project inaugurate Pandit Jawaharlal Nehru with the villagers Prime Minister Nehru wants a man/women of the village is Inaugurate the water project lastly Puna inaugurate this with the present Prime Minister Nehru story teller Nandini story Udyghatan basically a heart touching story.

**Babuli :**

Babuli the son of Rabi babu and Anima Debi. Rabi working a clerk who maintaining his family Anima want her son babuli become a scientist but Rabi babu want his son became a writer. Babuli and his friend Bapin are other playing village road babuli demand to his mother for a black paint like Bapin to play very well. Mother told babuli you become officer the read well with and playing. But Babuli don't listen her mother.

**Smruti Sabha :**

A memorial meeting in Odisha her famous artist Sarma death Aniversary in this meet present his friend Biswajit Babu, Sharma is an Artist with national importance he always honest with dedicated for his work, he can't under request any body for helping financial, he was suffering some desise after some days he died. One day Biswajit babu told to Sharma that government issued artist person, you may applied, I will attention to Minister for your pension but Sharma told the government can't honour my art work why can't I taking pension.

Memoirial meet houseful by public and well wishers of Artist Sharma. Chief minister as chief guest to tribute the legendry artist Sharma. Speaker Prof. Panda breafing the life story and Art work of Sharma. Story Teller Nandini described Odisha art are Artist in her story.

**Mahakasha :**

Pailot Subrat and wife Rita newly married Rita beautiful and educatated when subrat return from plain he rest in home very silently without saving time with his wife Rita. One day Rita thinking Subrat can love in his State (Air), he aboveding me time to time, why.

One day inquiry whats problems on her husbands Subrat to Airport Manager can be loved with – Air hostages. But Manager told him Subrat babu as honest and dedicated person, he done his work very sincerely and timefully.

One day at home Rita told Subrat in morning. I give you hot water for your birth . Subrat smiling told his wife Rita why you early want to going my duty. Can you invited any friend to home in my absent both are laughing.

One day ring calling bell in door at home a letter received from postman subrat told Rita I will go urgently to duty but Rita object it for going that plain. Some year ago – Subrat mother dead a plain accident , her body can't found family member till now again and again Subrat thinking his mother voice – take me son in that place to home.

Wife Rita files her husband Subrat like a child with remembering her mother forever.

#### **Aparahanna Ra Sangeeta :**

Santanu Ray – a well known Business man in high society with his family wife sukhada highly educatated, beautiful and modern woman in society with his daughter Anuradha.

Busy in business man he rest in home and moving garden lane with thinking his youth times – at that time his daughter Anuradha told – Bapa taking your Tea, he looking his daughter are memories his youth time, he meet mallika at the age of his daughter like –nineteen year. Young girp. She is charming and simplicity to her life.

After 30 years passed Santanu babu meet Mallika in his town, both are identifying each other Santanu told Mallika can you remember to me, mallika told I am visiting in a school, work is over, mallika leave the place by Train.

#### **Jena Patha :**

Two friend morning of every time at Janpath, New Delhi – In that time they entry a AC Restruent for taking tea, at that a beautiful women welcome them to Restruent – by her dance. They angry and feel why the women working the place.

One day he told the lady She told my name Neha, why I working in this place, you may visit my home then both the entry her home his little son enter door, told mami came to home oldge Mother in law taken bed in her illness and using medicine. She told entry Nagar (Rasika) to home – another – her husband bed rest due to T.V patient, using medicine only one children son.

Neha told the gentleman Why I working the Restruent now you relieved for managing my family. Storyteller Nanini story “Janapath’ touching Public heart.

Twenty two short-stories made a book – “Ketoti Katha” – by Story teller Nanini Satapathy. All stories famous present society rulling human attitude, tradition are sacrificased to mankind in the society.

### **Saptadarshi :**

Short story by Nandini Satapathy, seventeen stories places the book by story teller. Nandini influence towards literature by her family. Father – Padmabhusan Dr. Kalandi Charan Panigrahi famous creation “Matira Manisha” and her dada Bhagabati Charan Panigrahi idienty by his shortstories – “Sikar”.

Nandini writes First creation short stories “Anathha” in a school Magazine at cuttack when she is in class seven, she decroved a child lost his parents (father/mother) in his life at that short stories.

Nandini’s first short stories –”Ketoti Katha” published in 1967 in the book 22 shortstories. This book translated into many languages – like – Bangali, Telugu, Tamili, Malayalam, Kannada to Indian literature and translated into English to world literature.

Nandini’s 2<sup>nd</sup> short stories “**Saptadarshi**” with in 17<sup>th</sup> short stories – published/ granth Mandir in the year – 1988 those short stories are – impact to society for humanism, honestly, dedication, truthness as well as social service.

**Bisara Balaya :**

A village Annakapalli from Andhra Pradesh a man Birpapa – Came to Odisha for his business and stay at Badheaisahi, Cuttack with helped by Sama mistri – 5 members of Sama family – Birpada stay at home and started his work with part some money monthly to sama.

Then some days he and his wife laxmi one son sibu stay at at rent house. Sibu passed matriculation his parent went to higher study, he admitted college her higher education Baripada taking hard work for his son became an officer but sibu misguided his friend with engagement hostel and Cinemahall.

One day police arrested Sibu For his anti Activite work and took jailed his father demoralized for his son sibu.

Story teller Nandini describes family story father's dream not fulfil today son.

**Satru :**

A story of train travellor two women by story teller Nandini. A high respected Smt Deo in a famous city. She live in this city in higher level provicted Area. Using office with Her secretary, 'Driver, Car, other ministrall staff. Madam Deo Kumar Can married, window or leave her husband, no information about it. A name plate written –Smt. R. Deo in her house gate, aged near about 45 perhapes named Ratna.

One day madam Ratna visit by class one AC train. She arrival platform her staff return to home at that time another woman came in the train and seating near the (one seat) of Ratna, dinner Started – other women request to Ratna taking dinner with her fish and sweet they are eating with discuss each other. It is uncretisfied Madam Ratna.

Over Night at morning 5.30 pm – Ratna Madam look – the women is not here. She also angry looking TTC at morning but TC told madam Ratna – this women deid in toilet.

Then Madam Ratna – arrived her home and a telegram to her secretary – I am at home another women and last night at our train.

#### **Sudanga ra sesarea :**

Old age home became jailed Khana I feeled today I am in Jailed with other peoples, they are all my family member's – like – son, daughter , daughter in law and grand children, they are using dress of jail personal.

At night they are all sleeping. I feel my son, daughter, are heir, beautiful light at the door, I am running towards out of Jail, I feel , a person helping to me. Then I reached in a sudanga it is deeply dark at that night, but I running... running .... At stay at a beach feel I am in my body.

#### **Bibartana :**

Saniya Bhoi, a farmer in the village he struggle in his life but a sacrifice in his life to his son Rana, Rana passed matriculation from cuttack, he educatated in his father for agriculture work in his family he married a educatated and beautiful girl.

On day Sanu infront of Rana and see his tear with told don't worry Rana we are fighting against Raja Makadam, regarding your agricultural land encroched at judicial court another day peoples are hunger strike at the resident of Raja Makadam led by Rana father Sanjaya Bhoi, Subrat protect his father Raja Makadam and Force his father to return their agriculture land. Story teller Nandini's described the Raja administrated to praja.

#### **Ashariri Atma Ra Kahani :**

We traveling in a city at that time a accident in our frount, I taken a women to hospital without my office work then informed to police station at that time in my car with my wife Rita I can't my business trander. As a contractor everyday evening I visit medical to looking Malabika the accident women. One day she touched my two hands by her hand, would a pleasure.

Malabika is a school head master with her husband and four children, such a big family.

Once's a day I touch Malabika both are close friendship and gratitude in accident place's over work) overed. So I think – a great pleasure in – Ashariri my dear wife Rita, I have more to more hard work to pleasure you with satisfied relationship in body and mind but no pleasure feel to me.

Lastly he realized his wrong work in past life Storyteller Nandini described mind of man to a women in the society.

### **Bhasha Megha :**

Story teller Nandini focus a women's motherhood in her son with scarified to her family.

Radha women for scrifised her life to family with her oldage mother in law and her son Amit with daughter in law. Radha's early life with her affection father after marriage she face a dark life in her mother in law home.

Radha very much loved to her son Amit. Now Amit married a modern girl. One day mother in law bit Radha, Radha told her husband but husband again but Radha and Radha leave the home and stay at her father home. Her huband told Radha is now mad but her brother told she is very well in healthy.

Radha treatment in a hospital doctor again and again wrote letter to her husband and brother regarding taking Radha to home, both are silent.

One day her son Amit and his wife medical to looking his mother Radha, Radha think – lord Jagannath seading her son to me now I am return with my son in his home, but Amit Refused his Maa – as per the advice of his wife then return from medical.

Lastly Radha managed himself.

### **Ea Mana Bhabuthail Jhaha :**

Story teller Nandini described a story of women's who build her daughter for society.

A small town – Sima entry in her room/ home, her office staff – bibhash entry with her by her invitation, local people looks each other. Sima identified to her mother Aparna Debi, Bibhash respect for mother. After dinner they are discuss her family life her mother told at the age of nine I am married told at the age of nine I am married but out father and mother in law with husband planned to early marriage to sima, then I opposed with leave the home.

Aparna devi educatated her daughter sima taking job with Stay in her mother in this story lastly.

Bibhash told himself Ea mana bhubathai jhaha.

### **Bhala Payounathiba Lokamane :**

No one can love me why can I a angry person or self leace I can't understand my own igeoism they are do not love , why . A question from me. They are implemented my bad habit to public why. I can't imagine.

One day I attended a marriage reception ceremony – today days in modern faction reception don't told at marriage day hold a other day after the programme my vacle infront of my frinds house he allegation closeness body to me I also then stay some times At that time I look he leaft the chair, I was affaired.

### **Sucharitashu :**

Sumanta, An oldest man of the village, his wife Banalata Debi, Son, daughter in law daughter and son in law, grand daughter and grand son in his family.

One day two car arrived in the village and all person entry in house Sumant Das stay the village his proude is the village, but son,

daughter stay in town. No identified his son and daughter in the village.

Elder son Jayanta, daughter in law Sibani grand daughter – Chyaa grand son – Chandan, Younger son Sumanta – Wife Ruli, Daughter in law Rali very smart, she using dress. Sumant babu told her wife Banalata we are in village – 4 to 5 days. Ruli laughing leasten this Ruli daughter Sibananda babu, the friend of Sumanta babu out of home a sound listen sumanta, when paly at village road head sit of his grand son , son on Banita (Daughter of Sumanta babu) daughter in law Ruli first treatment at that looking summant babu entry in his bed room from his home.

#### **Eakaka :**

Story of Ashima, daughter of Biswanath Babu and wife Satitabarana, three son – they are Kamalesh, Suvendu and Ajaya, this is her identity nothing personal identification.

Ashima When move to her father home she looks father's treatment, they also meet brother and sister in law, more to more 4 to 5 days again she return in her husband home.

Husband Sabitabaran want to club Ajaya, Suvendu feel only and remember his school mata friend. Ajaya came from Bilata became Doctor, what relationship of Ajaya.

#### **Kala ra Kapala Tale :**

Angada Choudhury a researcher form Nalanda University, who is the king of Kalinga defitead by Samarat Ashok . So many questions arise by Angada.

Angada read in so many silalekha written by Ashok, one day he stay at a mountain tricking about his research a person came and take him in a house.

Angada looks maharaja with maharani Karubaki says our daughter Raja jema, Rajeswari is the successor of the king. It is the democracy in a rayal family.

That person told all are go to Dhauli, in that place – seating king Ashok, Angada Croudly says.

Are you history Purusha – Angada opened his eye night over day come with morning.

Story teller Nandini’s described Rayal Family Story in her short story ‘Kala ra Kapal Tale’.

### **Birasha Bhoi :**

So many year passed visit our village before 30 years ago village are today village only road development. I arrived my village in special work. I orderly my peon to informed –Birasha Bhoi from Bhoi Sahi.

After some time Birasha come to my house, I also taking with him and asked about his family his one son and daughter at that time his son taking work, he losed two eye the one to one year his two daughter losted her eye. They are blind Birasha maintaining his family very difficultly for works. Agriculture Madhu Makada (Jamidar) taken my agricultural land I informed to Tahasilar sir, he told the agricultural land owner by madhu Makadam.

I told you are the leader of Bhoi Samaj can’t you opposite it. Birasha written a letter to me tole my elder sister – So I present village to justice to Birasha – then a listen a hahakar dwan.

Story teller Nandini express the life story. Birasha Bhoi in the story .

### **Aji Ra Jiban Debata :**

Story teller Nandini describe a story the life and family of SashiNani, her husband retirement from an officer, three daughter and one one all are educatated 2 daughter married one awaiting her marriage his son leave the home from at the age on six he pursuing education at darjiling then higher study in Bilat after marriage of his son. Father told searching a new house for stay, they are no room for family members.

Some day passed son a new house searching by rent and they transfer from old house to new house, some day stay at new home son and daughter to law then both are leave the home to forgion to joining his job.

Sashi Nani and her husband live the new home. No one can see them.

### **Duhita :**

Story teller Nandini describe a women like in the society. Mitali, an educatated young women her father Amresh Mishra and mother – Minati debi are her elder sister Chaitali.

Mitali –Service in Private Company, her husband Saroj also with a job in a private company. No honour in her father in law house, saroj cann't understand mitali mind one day mitali leave the home of saroj and stay at her father resident.

Mitali's nigober's arise various questions to her mother Minati Devi about mitali why stay at your home.

Mitali elder sister married before eight years, with her love by her father consent, but they can't longer life in her mother in law residence.

One day mita told her father – Bapa I can't want stay at your home. I am taking and counting my job, I leave the house of huband saroj. Bapa told I know this, I hope your confident and self depend maintaining you in your life.

A daughter – always in two sides in her life one father's home another husband's home, so called Duhita.

### **Anya Pruthibi :**

Jayashree with her husband chandan leave in newwork. Rubina a women in newwork identity with Jayashree, then they are very close friend. One day Jayashree, Chandan return to her home Bombay with her friend Rubina for visiting some day.

After fifteen days of married jayashree and chandan leave Bombay (India) to Newwork Chandn working an engineer of multinational company. Jayshree mother received Airpost at Bombay.

They are stay in a Hotel at night one room chandan and jayashree and another room- mother of jayashree and Rubina very first morning jayshree mother left the bed and reading Bhagabat Gita Rubina became a Journalist after Degree from an university. Rubina known Anuradha debi – mother of Jayashree is a social worker.

When morning was came –Rubina Reading newspaper and looking a news about Murder of newly married women Rubina told Anuradha devi you are a social worker why you are not protect against women voilunce, Anuradha Devi angry with Rubina says – India independent country -Govt functionary looking the matter why we are interfair the matter. Rubina wonderful – this is a Anya pruthibi.

### **Jane Denga Lokara Itibutra :**

Suddern I became hight person why ? I am trying to how many hight I am . One day I am to medical treatments with Doctor Consult I am very affaired I am in a high desise today all foods, vegetarian are chemical.

No suggestion by doctor, I decided. I can't meet again doctor regarding my hight many tellman in the universe, can they treatment. Now my bed small, I can't sleep this.

One day halp sleeping, I looking my leg, hand , Some time I out of my home stand at road, I look sky. What a light. I am very small and thinking Views of doctor.

### **Garala Ra Garima :**

Story teller Nandini's story – Garala Ra Garima focous a mental illness of a husband for her wife illness.

Mala the women her husband Ananga the son of Sambhunath Choudhary mala can't became mother due to her Gynic Problems and oneday mala feel happy due to her pregnancy but Ananga babu dis happy. Some month after mala admitted in medical due to his high pen doctor consent her husband her started operation.

But Ananda Babu very tension as per doctor advice he can't became father due to law Spom to product children one day Ananga ask mala – who is the father of your upcoming baby – mala wonderful the views of her huband.

One day operation started by doctor then doctor told a big tewmmor of mala , Ananga babu told –oho my God.

### **NANDINI AS A POET**

Nandini as a poet is difficult to categorize, she has often changed direction as a poet, she began her literary carrier as a romantic poet about love, beauty then she became a realist a progressive, a revolutionary, a modern poet with a matured vision, who looked at life and the world with sagacity and wisdom, Adolescent romantic yearning, spiritual longing, traditional idealism, patriotic fervor, love of nature and country life.

Commitement to the cause of the poor and deprived, modern pressures, national and international events and a visionary ardour informed by humanistic ideals such were the major thims of her poetry, literary means provisions for the journey, connotes provisions of the intellectual are imotional for her literary journey the author had to undertake.

Romantic attitude, love of god and concern for the poor focus the poetry of Nandini, nither new experiments in verse forms nor any new and noble conception of poetry, which whould ordinarily catch the mind of the casual reader but her poetry book act as a distinct landmark in the evolution of the poet's creative genius. It shows a rebel sperit struggling hard to give its fuelest expression an immature romantic mind grouping in the dark for poetic faith with

the outlook of an aspiring poet with high hopes for the world. This is the total impression the book creates in the reader's mind.

Mysticism, romanticism and idealization of intellectual beauty that are often found in the poems of the writer's time, but soon after the poet in Nandini realizes that those things were quite uncongenial to her temperament.

Nandini has contributed a lot to the revolutionary and progressive literature in Odisha, as her student life she actively participated in freedom struggle as well as in various people's movements such as state 'people's movement against the rulers of feudalistic states and workers movement and student movement more over she had steeped herself in marxist ideology and progressive thought, so it was natural that her poems should voice the hope and aspirations of the people to radically change the decadent social order thinking on exploitation of the hungry masses that bear the brunt of human civilization.

Nandini expressed her intention to write progressive literature that would keep pace with National and International developments. She wanted to write poems that would reflect the revolutionary, leftist and progressive thoughts of the time.

The poet of that age had the historic responsibility to unite anti-imperialist and anti-reactionary forces and to inspire them to build a classless society. If literature of that period did not take that responsibility, it would be branded as spineless and escapist forever. She tried to bring Odia literature from the escapist tendency and make it a bearer of revolutionary thought making.

Nandini's poetry focuses the expedition on the poor and the deprived class of poor against the rich, capitalist class, which exploits it, it was the time to realize the truth that all the institutions built by the rich and ideas propagated by them such as religion, society, marriage, morality, patriotism, education, literature, culture and faith in gods and goddesses were meant for protecting the interests of the rich.

Nandini believed in some basic conclusions of dialectical Materialism the Marxist theory that all change result from opening social forces, which came into conflict because of material needs. She could realize that human happiness depends on the establishment of the “Socialistic society on an International basis”. A new era of wealth and prosperity would be facilitated by the complete break down of the bourgeois wake, which is the name of race, superiority religion, cast creed. So a great gulf is creator between haves and have nots, the rich and the poor.

During this progressive phase of Nandini’s Literary Career she gave a creation call to worked and presents and millions of toiling population to unite and struggle for establishment of a classless and casteless society to the teeth of opposition of reactionary forces, her thoughts, deeds and action were motivated in that direction from her each and every poems.

She does not prefer to take the traditional path of love and amour, dream, imagination rather she wants to embrance the drab realities of life and tread the path of socialism.

Same poems by Nandini show at once a realist and a visionary, while the poems should like a clearion call exhorting people of fight the existing forces of sham, exploptation and tyranny they are also charged with a supreme massage of idealism, for the future a message that a purer humanity would rise out the death of broken and effect social order, the poems record a could protest force of lamp.

### **“Uttarpurush” Poetry by Nandini**

Pragatishila chintadhara into odia poetry human fight against social revolutionary among author Bhagabati Charan Panigrahi as one of the tallest leader, it also impact communitism in Indian politics.

Progressinve literature lead by some personal who influence by communissism many Poet focus revolutionary poems.

Pragatibadi Chetan in odia poetry progressive concessness reflect to that era many intellectual, massleader welcome by the political thim of progressive literature. This literature impact to odia, Bengali and hindi literature by the authors. In 1934 published a journal “Sarathi” in weekly with jointly publisher by Nabakishore Choudhury, Malati Debi and Bhagabati Charan Panigrahi human consessness by some odia romantic poet such as – Kalindi Charan Panigrahi, Baikuntha Nath Patnaik, Godabarish Mohapatra, Kunjabihari Das, Krushna Chandra Tripathy, Laxidhar Nayak are remembered for ever it makes a progressive poetry in odia literature.

At the time poets trying her/his poetry impact to public heart, but they can't high achievement. Humanism thought impact poems by the poets.

Nandini born a high cultural and educatated family, her father veteran odia litterateur Padmabhusan Kalindi Chandra Panigrahi and her uncle- Bhagavati Charana Panigrahi as the famous poets of odia literature in the times of Sabuja Juga during 1921 to 1934 period.

Nandini's only one poetry collection focus in Pragativadi Chetana to general reader, 42 poems in the poetry book- “Uttar Purusha”

One of the architecture of Pragatibadi Chatan Sahitya Bhagabati-Charan Panigrahy's successor Nandini Satpathy. Bhagabaties literary focus to Nandini at her childhood.

Nandini focus in her poetry Socialism form her student life revolutionary always in pact her poetry's. Nandini impact to the literature by her father Kalinid Chandra and Kakaie Bhagabati Charan. Not only Nandini as a poet but also story teller and translator in odia literature.

### **In Mo Katha by Nandini**

I am not a poet, nor ever I try to establish my self as poet,

after seeing life and studying surrounding closely and minutely I tend to write something spontaneously. Some one might tell me from within to pen down all those imotions. It could be taking to people or delivering speeches in public meeting or draming something in my sleep. Those obsessions with writing poems make me wake up at midnight, while dreaming of something in my sleep, the lines of the poem wake me up, from that experience I pen down my thoughts at 2pm midnight and try to give them a final touch later and that too, not in a day or two, I never try to translate poems from English to its appropriate odia meaning after much thought, when some thoughts peep in to my mind. It is then the poems gets its final touch, At night when a train departs from the station, its whistle rings in my ear, it makes my mind restless and makes me think, if I could travel to any place by this train are interct with peoples came to realize their weal and we their wellbring without their knowledge but its my ill fortune that, I am a known figure, so I could not do this.

The way Radha became restless after hearing the divine sound of lord krushna flute and stepped out of her house without caring any thing the way of the favourite disciple of Rama Krushna, Swami Vivekananda covered the whole Bharat by walking, similarly I couldn't do any thing. It never becomes possible on my part, some times I think that, couldn't I do this, if I tried, man is surrounded by so many responsibilities that she cann't do anything ignoring those by following her curiocity are institution. Those who have done it, their name are writer in golden letter in the history of world, A useless fellow like me will be merged into the literary world. If any reader got pleasure after reading my poems, I will be immensely grateful.

## UTTAR PURUSHA

**The poetry book – “Uttar Purusha”** by Nandini Satapathy published Frennd Publisher, Cuttack in 1998. 42 poems are in the book.

**Nandini focus her poem** – “Uttar Purush” lord Buddha story. Buddha as a very intellectual and famous in worldwide he is very affectionally with her mother- his spiritual ideology respect all over world.

### **In “Belsen” poem**

Poet Nandini – focus Raj Rajeswari What happened, but no – sound of see at continuous heavy rain, all are dark a bird chokori – spoken they are nothing any happened.

### **“Jogira Ki dukha”**

poems poet describe a santa or jogi thim – Jogi moved village to village with Kendera, he go to home to home with song by is Kendera, no affaired her life, no family, his life scifised to society always his vision to welfare of human being in the society.

### **Poem “Anujachita’**

Pained in the body so many ears a damage spot in body, again increase that, always treatment by Doctor using medicine thinking the sport out in my body again viseable the spot.

### **Poem – “Asahaya Madhyabindhu”**

Some stand with road, croud area at afternoon times all are wants to welcome with handcake afraid this hand soft or heard, feel it may touching. Infront many hands, no we return.

### **“Jana Pathara Kuhudi**

Poet Nandini focus on kuhudi why creat many trabul to human being when we visit by road – no touching the way of highway due to morning kuhudi we don’t know when it is day or night, many accident by car, bus, bike in that Kuhudi, so many people’s injude or died.

### **Poet Nandini’s poem “Eaa Pakhea Sepakhea”**

I want to came with me, very close to me looking your face light and unlight, my ambition to touch you, but can’t touch you due to

darkness by kuhudi, remove to touch you at that like sleeping dream of morning a boundary with you and me, feel how high the boundary can't see you. I am just one side you are another side.

### **Poem –Khali Aji**

Our day is only today, give you some in my mind and body with song and dream all ended today can't come tomorrow, today always past, past is today we can't imagine in dream in sky moon is very clear visible in this winter session.

### **“Biswas Tutila Pare”**

Poet Nandini focus tear with life – faith always faith in life – Rivers water progressive towards the path in running but a person's tear always remember his/her heart touchable when dishappy then tear comes in eye like river water, it can't unbreakable. What truth broken it always focus heart broken.

**“Milan Pruthib”** – the poem by Nandini break down my heart and piece and piece through to Rajpatha, so many people morning in the Rajpatha here and there of my heart. No one can look it they are going on Rajpath in my heart, but no realization lost the humanity in the universe.

### **“Andha Gali”**

Poet Nandini described life is a Andha Gali life is uncertain, when what happen shoes know. Hit heavy of month Baishak, So long road lot and weave, pathachari can't moving from one to another, life is this a sub-road (Gali) in a road to achieve the purpose place life is such a long ways to achieved the goal any trouble in life human can adjust this in life.

### **“Agnaiyagiri”**

Blood in my foot, all my children surprised to look this but no affired from them the blood focus more that raising sun and a bigger boy press by accident with a truck . They are treatment with cleanness details and plastering but blood is flowing.

Poet Nandini's vision of human blood is more than relationship.

The poem **"Nirjhar"** – poet Nandini express her thim moon at the sky and earth's floor man's mind look the moon at the sky our two eye's can't imagination is like godhuli of earth in floor, no imagination about godhuli.

I am drawing my figure input various colour like red, black, blue, who is paid colour in my art, my art is damaged, under the colour all creation of the universe one artist make all can I am no from them..... no from them.....

#### **"Mo vitarea mu" poetry by Nandini**

I am facing so many desise in my body crouding to leasting in my year every movement, that my hand traying to touch in your face, after touching to you I looking your sindoor in your kapal I look your Kapala is red in blood with country my finger in my hand.

Oswan croudly sounded, came to came to I feel blood and oswan all meat each other, then I sleep in my room as a only person, then sun rising the morning bird are singing lotus opened in the pond.

#### **"Aasochya" – Poem by poet Nandini**

Why you came at that time moon is now unseen in the sky, bird are not chiting miting at the tree, black dog – unsounded at this time, bad small stopped by flooring the night, tulasi tree focus sanja bati, no one face the dishappy in that movement, at that time no came here, unseen hand at dark place today came back ..... came back.....

#### **"Nijaku Bhala Paie" – Poem**

Love to himself doesnt idently by Hindu Sastra but all human being love to himself also forget situations. Cyclone arrived, that the natural climent who many times to broken your pretense cyclone broken igoism of human being. Poet Nandini described igoisim of human being.

### **“Mu Nua Ganaka” poem by Nandini**

Mu to nua Ganka, Khadi in my hand can it running to running no stand in any way. Can you know, how many year, month days passed with tell the songs, can you win from the bettle, my Khadi transfrom to one hand to another hand. Some running to running for song chair who is taired and who is happiness for telling song.

### **“Bega hi unnatira lakhyana”**

I salute them, they are speed and meritious, also they are ignored small honour, they are main actor in your story, I can't looking them, but imagination by Looking them. Near about four year passed you are no with me, but I am at stay I can't forget you by so many struggle I traying to forgot you but you are again to again come towards me dream in oswan slowly and slowly you this bega is unnati ra lakhyanna.

Control to time and time by human being no progression but, what result of the work, heavy hard work in life but failed your human being in your dream.

I remembered to you and salute those meritious people's with speed ambition and honoured they are rejected your honoured.

### **“Kanjiyahuda”**

No one for each other in the earth but way we closeness each other, we are bonding life in the society. Place name “Kanjiyahuda” – which so many bullock, cow moving heir and their, sleeping middle point of road or side point of the road at time a official of the municipality taken them a restroom, why.

We feel in this way – human being moving to replace in “Kanjiyahuda” they are mentally illness. Today society some man preserve doctor to became certificate of mentally illness for his family members why.

So many social worker – may opened “Kanjiyahuda” in various places for rest in mental illness humanbeing.

### **“Baishi Pahacha”**

Poet Nandini describe Sri Mandir Temple, Puri and his ‘Baishi Pahacha’ lord Jagannath (Badathakur) – Balabhadra and Devi Subhadra stay in Sri Mandir.

Every year lord Jagannath enter ‘Baishi Pahacha’ towards – ‘Bullock Car’ (Ratha Yatra) After jatra Mahaprabhu may return in his temple ‘Sathia Pauthi Bhoga’ in every day at Sri Mandir, at Rathajatra time. Debadashi dance remember forever thousand devoter says Jay Jagannath, Jay Jagannath. Lord listen to every devotee dream to fully through ‘Baishipahacha’ at the time of ‘Ratha Jatra’ in every year.

### **“Andhar Ru Andhar Ku”**

They are standing middle position of the Road at that time no moon at the sky remove by tara but till they have stand with the road as very dark night.

The color of the eye like flower, mahumachi, seating in the place return time they given some Madhu (Sweet) no sun and moon in the sky- darkness and darkness, last day of earth very soon big cyclone came to the world oswan’s heavy rain, flowers are damaged in the garden, no rose in mahumachi all are awaiting lighting on light all are missed in the darkness.

Nandini described the nature of the world, no one can stopped it god knows everything.

### **“Kete Au Soithiba”**

I can’t know are you sleeping deeply or sleeping looking so many talking by you but all are finished Like Baraf Khand (heavy cold) they are not frize baraf, left out to outdoor can this baraf may cold your talk like this. It is so difficulty looking sleeping person can’t leave the bed, so affaired, hot many your judgement that discuss night is other and came to morning all are sleeping, morning can’t arrive in the earth.

### **“Chandra Tume Aiu Ashanahi”**

Nandini focus moon status in sky you are not lighting for lover's faithfulness, you think verywell without of sun lighting you are picture in the earth. You looking window and Balkuni as well as poetry and short stories your thinking described in the way.

Moon, if once you came to our earth you knows about every thing. No light by you are berrow other light, but your egoism can't described after man died, he/she leave in you Rajya, you can't died stay the person, I dream Broken moon you can't care can't came

### **Biswash – Biswash – Biswash**

Tell more but can't talking, so many tears land broken looking above sky, earth heart broken for cooking the pain of farmers.

All are by you, we option your order –wait you looking given place of all over. No consideration with out family including son, daughter oh ! oh! All are your, you are nothing any think, we are your faithfully only carrying your order only.

You are just like small doing anythink for you, honoured by society but disappointed to public viswash ..... viswash viswash.

### **“Tuma Purnyafala Kichi Dia”**

Poem by Nandini –Mandir, Maszid, Girja are places are sailent, police bit through lathi, fairing in various places the earth is sounding. Where is lord Rama, all are becaeing Rabana – Lankapura damaged.

Tomorrow morning ask – how many work for dharma, distributed result of good works, no light by son whole day, blood bleeding – sun like looking Red – morning says. I can't came back dark in so many days give me give me your result of good work.

### **“Laxmi Thakurani”**

Poet describes the story of godess laxmi, wife of Lord Jagannath. At the time of Srigundicha (Ratha Yatra) – Jagannath with brother Balabhadra and Sister Subhadra in Srimandir to maushi Maa

Mandir through Ratha Yatra Bhakta (devote) moving Ratha at Badadanda but Maa Mahalaxmi angry with Mahaprabhu Jagannath why Jagannath can't taken her with Ratha Yatra.

### **“Swapna Ra Vi Swapna Thia”**

Many many dreams came to my home/ room to bit the window, door no one can invite them, they are also in dream with Mahalaxmi and Lotus flower can dream invite him. Rama krushna, Bibekananda lords in the society changed for them, peoples are happy to enjoy life.

The dream to welfare of society realize can they came to again, those are looking dream and traying to earth in a new dream.

### **“Nari Tume – Nuhea Khali Nari”**

She express Nari not a nari, she is mother, wife, sister or lover with in various identify all field in your role like kiren bedi to Sridebi.

Interaction with many man her money no obstralle only small self interest man and women creat human being in the world, touching man to women life various session heavy wave, cold, etc.

Women's sacrifices like – light of sun without self interest in creation special act for you for the journey in bus and train reservation, also a prize for your meritorious for lighting in life.

Nari fighting against daiyary at the time of marriage also fight against right work in her res of mother in law.

Nandini as a women, she imphasis the Women's heart touching in this poem ‘Chaluthibi Patha Sesa Jaiea’

Basanta A rutu of the universe. Basanta arrive in earth so many development. Looking imagination of a poet, can't know the status of moon, luxury life with heart of sperit of so many wrong report, I collected in my relatives slogan/ Nara with voice for our country. All mertious certifical with my bag to a visit sport as a man.

Like the I with My father's between distance I fight to cleared the

relectionship of son and father..... awaiting so many ways for fulfil that.....Chaluthibi Patha Sesa Jaiea.

### **“ Bandha Bhangigalla”**

Broken in Bandha at Hirkuda, Samal Baraj and Naraj they are much to ocan, various villages damaged but unfortunately Radha leasten Banshiswar to river point towards her Krushna – all murohed in the river. So many village are town – public crouded. Bandha Bhangigalla..... Bandha Bhangigalla river going into own way. She is Nari also river she can't broken, why she stay. She is sleeping they are morged to the ocan.

### **“Mo Maa”**

You can't came to opened me from my bed in morning with song leave the bed morning here, he a Bunshidhar has Rama Banamali going to sounting flower, so many night and morning passed song with whole night, she looks to me when I sleeping.

Friend when told to me you are not beautiful, you opposed it.

### **“Rakta ra Jiban”**

Express today political and administration with focous government changed in center at New Delhi and Odisha at Bhubaneswar.

We are the people's of village to state capital Bhubaneswar for development works at Minister's when what happen we can't know every time every office may transforded.

Heavy rain, damage house of many peoples, people's are croude but Tahasildar no action taking, but he received many for their work, who is who's officer – peoples don't know.

What a polities so many officer moving heir and their in a locality no relationship between Delhi and Odisha administrator.

### **“Surjya Debata”**

Surjya Debata role in universe, Surjya is the lord of universe he does not died. He alive forever his light focous in the universe without

his light all universe are darkness in the sky Surjya and Moon are their, but moon light very in the scientist are joining so many Rocket here sun they are missed and not completed in the vision .

We honoured Surjya on debata the world may quiches in his area, but sun is standing till now human the very beginning prayer to surjya debata from morning to evening every day.

### **“Bahurupi”**

One lord various born in the universe, lord Ram, Lord Sri Krushna, Lord Jagannath in various places. Construction of Sriram temple at Aayodha many specutural lender died and so many leader jailed 1<sup>st</sup> IPS officer Kiren Bedi's role in Indian police administration.

Women – voilance in the society by men are large number of cases in this time. So many women organization only for politics politician are Bahurupi towards women like Laxmi, Saraswati and Parbati debis.

### **“Mu Chadaie Kahuchi”**

Chadaie kahuchi – Mu jibi, Mu jibi, aebe jibi, Kemiti Jibi, we are all jiba in one day I want to home I but can't go why, somany work due to by me..... What ..... why ..... I will go. Own works for money, construction to home, all are power position, the many works in various works by us for union writtely.

### **“Bharntri”**

Some we standing between morning to evening for lighting, ocan leasten the son's song, they are waitesed to you they can't identified by you your unexpected aspiration, can't you mad like them. You forget sky, your body can't reached they may some times..... Then prayer.

### **“Kalpana and Bastab”**

Express the thim of Kalpana and Bastab. Life is the great gift of god through parent the earth is colourful, we looks those eye..... All are looking new and new deeply enveloped myself, I forget

any thing from my work, all hope return from dream to origine broken the strength, when I opened eye – are work's in my souranding those are bastabata not imagination.

### **“Bhulibi”**

Work is god, forget in life very very said a person can't forget his/ her very popular personal.

If a person a wrong work in life she/he taken painful, no affired from society if we are in seriously work no tension in life.

No request from dear with touching my hand, it shock in my heart, ended picture of love.

### **“Mutru tumara Chahea”**

When I depressed, it that time I remember to you, at that time dream life moving and moving return from real life death is always with you.

All danger memories, I want with you with death before you . At the time cyclone in world, many people died at that time I want to you.

Only one talk to sair with you can't express, so called death ..... Death you taken by pained.

### **“Abhisapta Nari”**

The life of Nari Rainday –night in a road, we travailing many animals role in that time smailing various food from a obstar building in a town, they are also lucky from birth a bike Garaja to this house – at the place seating a women, her smiling very loose due to very angry, no dress in her body a child seating with her, he craying –with tolding mother I am very angry.

Nari Jagat Janani, Devi like Laxmi, Durga, Many vaikle from this road no one listen the women, she is obiting last life in her purbajanma, her life is very stable. Without yourself as Nari Society valueless.

### **“Thikana Haji Gala”**

Last 50 years summary peoples are like Sarala Debi, Maa Ramadebi, Nani Prabhabati, Chuni Apa, Arnapura, Malati Debi and no one address with in me.

If you Address found myself sending a letter to Sarala Debi with wrote a letter so many question from me awaiting answer by you. Our independent posted so many years but people feel they are not independent those independent taken over from human being.

In today era not democracy, candidate taken rather through money general election not taken proper way. Assambly’s MLA takes no confidence to chief minister, is it democracy.

Now day – people are hight each other in reason Malati Debi, I lost all address. Sarala Debi, Rama Debi, Chuni Apa Annapurana, Malati Debi, your work dream lost, I asked every men, who got answer.

### **“Swapna ra setu”**

Children are construction Ghar by sand at sea beach, who can obstacle to creat bridge by dream . 1939 year Jamidar and Raja gon came from independent story by man to lestin, no times but say and Bhumi (Mati) ocan sounding broken bridge Modern age children awating bridge construction new in the year ..... why late why late .

Nandini Satpathy has given her own comments on her poems, according to him those poems were written in a humours vein for the entertainment of readers, if some of them were ironical and sarcastic they were so because they had a deep sense of social commitment.

Nandini has just satirized the hypocritical attitudes and intentins of people, some poems show self criticism which, according to the poet is the first step in onces progress and development.

We see the poets successful experimentation with some of the verse from that still hold sway over the literary domain of odisha.

In most of the new poems of Nandini, we find commonplaces portending as authentic image of beauty . Far from being a romantic reller she became a socially committed poet.

The romantic strain of Nandini's early poetry is also noticeable by some of the poems but romantic experience is in conflict with the experience of failures and sufferings of modern life.

Nandini as a intellect has taken precedence over emotions and feeling, which identity by her poems.

### **Nandini Satapathy as a Translator**

Nandini Satapathy has also made her mark in the field of odia literary translation, her inquisitiveness insight and articulation have made her translation both valuable and interesting. This translation shows her deep study, scholarship and objective as well as analytical mind, Nandini's rationation has given a new direction to odia literary translator.

Literary translation is the art of interpreting art. It bridges the gap between the translator and reader, by translation the readers aesthetic sentiments are aroused, her power of comprehension is developed and a taste for literature is created in him. When the translation has empathy with the translator and she approaches, the literary artifact without any personal prejudice, she produces creative translation, but as a translator – her skill and imagination to interpret artifacts in a new way is also a creative translator.

Nandini has defended modern translator, which was opposed venemently by the traditralists by her times her preface to translation books has taken odia translation to a new level, here she has made significant discussion on the form, language rhythm and metre of translation.

As Nandini focus said she was against the use of difficult, unintelligible words and too many embellishment in her translation unintelligible words and too much of translation embellishment stand as impediments between translator and the reader.

Nandini focus her translation is collection of dealing with topics such as the form and content of literature and social milieu tradition and modernity, the definition and form of modernism the modern literary scene, transformation of consciousness . Nandini as a litterateur lives in society and she depends on the social milieu for the creation of her art of literature.

Nandini has said that the crisis of modern literature is related to the personal crises of modern man, according to her, modern man is split within himself and there is a great deal of difference between his thought and deed apart from this Nandini has cited another reason for the crisis of modern literature. It relates to the influence of psychology, science, microphysics, painting etc because of all of those literature has become obscure and lost its popularity but she is hopeful about the future literature better through translation.

Nandini as a creative writer as well as translator, a translator dedicated his/her work to world of literature, so many Indian languages translated into odia to Indian literature those books are create friendship in world.

Nandini famous for her translation works in odia literature, her pen creat a new ear of translation in Odia literature with imortal.

Nandini tranaslated four book into odia languages such as –

**“Gandhi Kathamruta”** – from English book “All men are Brother” by Krishna Kripalini : eminent author and secretary of Sahitya Academi , New Delhi the book focus the life stirn or “Mahatma Gandhi” father of Indian Nation.

**“Revenue Ticket”** from Panjabi Language of Amrita Pritam famous poet of Indian literature the biography of Amrita Pritam . Mrs Pritam received Gynnapith Award.

**“Lajjya”** – From Bengali language by Tasalima Nasarin, famous international author of Bangladesh, Nandini framed in literature for translate the book into odia.

**“Nirbachita Galpa”** by Mahaswata Debi, famous Bangala Author some short stories translated into odia by Nandini, she translated twenty stories, Many criticism in odia literature says – “Sahityak Anubada” and “Sahitya for Anubada Language description focus translation.

In the present time many literary organization focus translation work like Bharatiya Gyanna Trust, National book trust of India , Sahitya Academi, Odisha Sahitya Akademi, Sahitya Parisad Anubad Trust. So many private literary organization focus translator works of Books for development of literature.

One language converted other language means – translation work this is not only easy work, translator may vast knowledge into both language rightly word in place into translation, no creativity places in translation, poetry translation is very hard.

Odia language translation is very traditional various translation work verified by odia literature in 19<sup>th</sup> century printing press impact translation work widely at that times many book translated into odia from other books from Indian languages by translator now translating literary work is the major part of modern odia literature, so call – odia translation literature future is very well.

So many translator translating book from odia language to other language to Indian and world literature now our language odia as a classical language of Nation. 22 thousand years odia language history placed by Government of India then got classical language status our odia language is very traditional not only Indian literature but also world literature.

No one can do any thing on his/her dedication in a particular work what ever may be the work completely easy for constrictive mind and effort of the work, those words talk Smt. Nandini Satapathy in her life. She also works in this style in her life. On the other hand Nandini not only a writer but also a massleader. She is success in her life due to her hard work and determination with dedication.

Nandini born in a highly cultured family with Man of letters, she influence her writing in her fourfather.

### **Gandhi Kathamurta**

“All man are brother: by Krishna krupalins odia translated – “Gandhi & Kathamutra” by Nandini Satapathy.

English book “all men are brother’ by Krushna Krupalini the then Secretary of Sahitya Academi, New Delhi, Odia translated by Nandini Satapathy, peaface written by Dr. Sarbapalli Radha Krishna First Vice President of India.

In November 1956 a meeting at New Delhi the Capital of India by general council meeting of UNESCO with passed a regulation that to respect the ideology impact by the world, those person’s personalitys as well as literary achievement are creation of a monograph.

Then Krishna Krupalini written the book –”All men are Brother” the life and thought or Mahatma Gandhi, Father of Nation of India. Kripalin, foccus the thought of Gandhi to public to this book, Mahatma Gandhi express his thought are ideology to human being for travelling famous Nation of the world for peace, what is life what we will do are express Gandhi love with friendship the main thim of Gandhi her world peace.

Nandini translated into odia “Gandhi Kathamutra” – from English “All man are brother form – Krupalini, which preface by Dr. Sarbapalli Radhakrishna the then Vice President of India are this book published by Sahitya Academi, New Delhi in 1970.

### **Dr. Sarbapalli Radhakrishn’s remark for the book- “Gandhi Kathamutra”.**

A Biswa guru born in the society very rare due to influence his/ her life and ideology to human being,no one can done this it is possible only for her work style to human being, they also identity only by her life. First he lives then he foccus other who to leave from

human being . Mahatma Gandhi as this type of Biswa Guru, her talkig (views) and creative (man of letter) either by krushna kripalini . This book impact to reader for the thought work of Gandhi.

At the life of valueless, life's background not well active this is no life only person not personality for mankind. Gandhi is region focus to described and legally based he can't received any think those he can't verified this is right or wrong for mankind, he also important his mind thought.

In history man impact from personal life to mass life as in violence to society and polically the thought of Mahatma Gandhi. Gandhi entry into politics only to implement in violence.

Mahata Gandhi focus non-violence to Indian independence against Britishers at that time develop science is neglect her world peace, but non-violence is developed world peace non- violence carrring at this time is very difficulty in the science area towards world development.

Nandini Satapathy focous some important thim in her odia translation book 'Gandhi Kathamuta – from English. "All men are brother " by Krushan Krupalini . The theme and ideology are:

### **Mahatma Gandhi autobiography**

- Relision and Truts Ahinsha
- Atma-sodhana
- Maa and Machine Poor from Reach Democracy and Public Education
- Women and Bibhidha.

### **Gandhi Kathamruta**

From Mahatma Gandhi's Autobiography for truth and non – violence says Mahatama Gandhi Father of Indian Nation. No aim for written Autobiography – thousand of truth talking from my speech. Placed the autobiography as a book for readers. My designation "Mahatma" the value more less to me it is pained to

me, no any time this self satisfaction to me. I am not a great man known “Mahatma” I am a man Mohan Das Karam Chand Gahndhi.

I feel “Bramhacharjya’ study wife not Kritadas to her husband, she is his life partner and inspiration. I dedicated my life to service of mankind, which causes. Myself satisfaction, I feel service to mankind service to God.

Autobiography is not history, that read several years ago, when I traveling, I was planned what I do or not I feel some times teacher and parents are responsible to students degradation, I can’t laie In my law profession as an advocate, some money of my income spend to social welfare.

My mind vision are very clear in non –violence. I strongly belived against fighting with blood sacrificed can’t got independent we got independent only truth and non –violence no ambition to any where honoured to me in my life.

After the degisnation “Mahatma” through is only from me through non –vailance the post ‘Mahatma’ is heavey bordent to me and my mind my mind is a small place, I can’t read very to very of literature.

No any think –”Gadhibadi” – A Group followed by me, I can’t interested in future society no confidential in my life, I admitted my some loose point in my life. When I first listen – Niculusus boom in Herosima town in the 2<sup>nd</sup> world war. No affaired me, I think at the time man thing and work non- violence for world peace.

After my death, we are procession in my dead body if I leave I told . No procession only Sabadaha in my dead body.

### **From spectral and truth the thought of Mahatma Gandhi.**

Speritual means I think one direct meet to creator of human being (God).

I can't see to lord, can't know him I faith to lord like – others in the society I can't express my feeling to lord . Suprime power is every where but can't seen or express by me. The suprime power feels everyone but no proved to seen.

The suprime power –may violence (Revenged) or – excused (Scrifised) but I feel it is sacrificed, because – I seen death is in life.

Where is darkness than there is light, so I decided god is life, truth and light, he is love, also siba, when I cleanness, I will be very close to lord.

My after from to politics because of truth I told there is no reflection between politics and spiritual, whose heart not cleared he/she can't got the blessings by god.

So long invigation with vast experience I will be decided all religion are truth so little wrong in every religion –all man's are our closely like your relective. The last aim of the man to scrifises him/her self to lord in various parts like political, social, spiritual all is last aim iswar darshan. I can't thinks revision is a work like other works.

God is not a human being but – a power and soil of life, he is life long . So many number and names of lord, because he created many names and places.

Faith to progress us like open ocan faith broken hill plant, faith pass as maha sagar truth places in every human beings heart, without love life is death. Without truth, I can't any affection with others, I can't obed any rules without truth classification of god is very difficult but classifiation of God is very difficult but classification of truth very criminal and spiritual leade sance in place of lord they are creation by Lord.

I feel God is one in the universe from Gandhi by sadhana and Sadhya. Sadhana and Sadhya both are equal in the philosophy of my life, some people says sadhana nothing any onces, but I told Sadhan is every thing and every times. There is no boundary between between sadhana and sadhya, creator gives us opportunity for Sadhana, but it is time bonding, but can't gives rights for the results

of sadhana we fulfil our aim on the basis of our sadhan (work).  
Non violence and truth is the two sides of a coin non – violence  
is sadhana (work) and truth is (result) Sadhya.

According to Nandini translation no one can got truth through  
the work of non – truth, only through work to achieve by truth,  
when you thinking work of mistake by year mind and body you  
feel – non truth and violence. Non – violence the vision of  
Mahatma Gandhi.

Non – violence is the most powerful vision of mankind, human  
creat high power machinery to blast the society, but non – violence  
is the most powerful then machinery system in human being for  
the interest of world peace.

I looking after blasting life is normal is the universe very painful  
to loving the persons who heated you.

Non – violence give me pleasure, we searching from the written of  
history to fill today – Man strogly running towards non – violence.

According them of Nandini from Non – violence the vision of  
Mahatma Gandhi – Some friends told me – no places of non –  
violence on politics and familiary affairs I don't agree with him.

Non – violence meaning big love and humanlism love is the most  
powerful then others in the universe, he take clean of over mind  
then non-violence is more powerful in the universe.

I believed non-violence is more important then violence, non –  
violence is not from Sadhu santha but from general public.

I can't leave in India, it is purely against partiotrism from 'Atmasadhan'  
by the thinking of mahatma Ganghi. Self purification an important  
think in every huminity In the society says Mahatma Gandhi body  
and mind related to each other, one is damaged then all think  
gone in life, in the reality health indicated origine character in my  
vast experience I control my angry which is my best education. I  
am angry but can't express.

We such fulty from other with his/her judicary Not one work, when you a point of dedication towards achieve, then another don't think about judgement.

I learn from any experience truthness based on sailence small spoking person through about sailent. Sexually is a very good think for humanbeing, but they only creation for baby, other thinking about sexually is opposed to god and Mahapapa to Mankind from – ‘International peace’ – the vision of Mahatma Gandhi.

God creation to human being - all are equal, but different from various – line community, position status and others, but when a man position is high, his/her work is widely/ bigger.

A man can't internationalism without Nationalism, different country's peoples creat organization then successful internationalism.

I am the servant of Bharat with I serve the entire mankind for the purpose of service to Bharat.

Man is a social animal, when man can't relectionship with society, can't feeling one is whole world.

We want Bharat as independent country but no one can hot also other nation's against as per my opinion each equal love to human being love to Nation.

**From – “Man and Machine” the thought of Mahatma Gandhi.**

I can't feel the industrilation can't essential for a nation to built little essential for India a specific place to machine but man's labour more important for built nation. If agriculture work done by machine, farmer what can do, they are lost job work with tension in life.

I welcomed plant of small cuttage industries, so many persons engaged for income in life. British Government touchered Indian peoples, if any developes machinery palnt more to more job work to people, that I supported, again I told if village are lost the Bharat will be lost, so development of village develop Bharat.

**From “Poorness with precius” – the thought of Mahatma**

Gandhi as my views – no one can't face lack of food and cloth in the economically democracy in India and world on the other side every person do work, my ideology to all, but don't work. So I worked social justice one or the chief key of equal economically to got non- violence independent work to equality of economics that means – national property with reachest person, they are money to spend to middle class/ poor person for equality of economics to growth of Nation.

Work done to less dress person, we given cloth (reject), I can't accept this, they can do work for his/her Maintained financial crisis after job they can purches cloth from this money.

**From – “Democracy and Public” by the vision of “Mahatma Gandhi”.**

I feel in democracy both person strength and weekness are equal benefit. It can be possible only non – violence. I always tell every times – by fource we can't justice in social, I feel to give justice to lower peoples of the society with a training through non – violence, the world people stands with love and affection with truth, but they can't stand by fighting.

Political power solved all the problems of general people, it mean – controlled by the elected national peoples representance, there no political power in a ideological nations.

I respect value of individual independent, but you don't forget man is a social animal mis understanding cann't converted anti relationship. If it is true them me and my wife anti for each other.

If I feeling every family each man and women, those body very wick but they self confident of his/her identity and independent.

**For “Education” – the vision of Mahata Gandhi.**

The real education means – to developed your best knowledge mankind is the best book of the world . Spiritual training means – I feel education of heart. As the education I mean feeling that

child and man's body, mind and spiritual's all round development spoken language is the general education, but developed education means – reading and writing this methodology is more the ten percent spoken language learning.

Told some thing about literature we are reading poetry and prose in English literature, but this knowledge can't used by me public service and relectionship of public.

I feel self dependant of university states service learning must be teaching respect regional languages. I am not anmy of higher education. I am not satisfied country's higher education teaching process more to more libeary opened, more research labotary may creaction.

As my views sexual education may learned youth mass, teacher also teaching the whole body part to save women in classroom.

#### **From “Nari” vision of Mahatma Gandhi”**

I feel the contribution of women's to Indian Independent based on her knowledge and sacrificization as my views – no different between man and women in the world.

I entry in the heart of a women than I man became a women, my self as the husband of my wife, women is not just like her parter with sex, but she is inspiration for her husband.

As my vision women is the great statter of self dedication to her family as well as society at that time both lover aggriment to marriage, then society recognized to him as husband and wife, It is social tradition.

In generally, we know – there is no education through teaching to girl students for her motherhood.

When attack to a women, at that time she protect herself , she can't belived non – violence or vailence at that time she protect to same her identity, this independent her fundamental rights.

#### **From –”Miscellaneous” the thought of Mahatma Gandhi.**

I can't know coming future , I stands with present times, future time is unseen for me my big identity dependent on some person's of innocent capability, cleanness of man and women. I thing I am a lower man a time of boundary the progress of knowledge of man, but my deeply faith to truth.

When I received honoured from various places – written of 'manapatra' in various word, I can't support this, we satisfied for trying to reach in a place, but it can't pleasure if we achieve the gole.

Feel I with in politics, we can't live from politics. I am the father of 4 childrens I given care my children's from knowledge and power. I also obidently son of my parents.

What truth of a person , that's truth for community power impact given power. Bharat nolected truth for independent, but I can't agree it. Truth always truth.

A big achievement to creation – meeting, community organization, some helping from them but its very small. If you want do any work, it may done. I can't belived for spiritual transformation by impact of other.

If my friends carrying my works in her/his life with can't believe. It may opposed it is the great honour for me.

## REVENUE TICKET

Eminet Indian Author with international reputation Dr. Amrita Pritam, her many literary creation translated various languages from – poetry, story telling, novel and highly appreciated in readers. Many literary awarded recognized his literary achievement like – 'Jnanpith' award the highest literary award from world of literature including other important literary award like – megasis award, sahitya academi awardee. Dr. Pritam is a famous author in specific in novel, poetry.

Amrita born on 31<sup>st</sup> March 1919 at Gujarmwalla of Punjab State of India. She sprent her childhood at lahor (Pakistan) she started her

education at Lahor (Pakistan). She started her carrier as writer from youth age near about 50 books in her credit.

In her creation are –”kagaja Dea Kanvas” poetry. “Tammi Jamatwa” – poetry, “Pinjar”, “Jatri”, “Jallwabataran”, “Korakagaj” – Novels. “Kalgulab”, “Safarnama”, “As Dea Kaffir” shortstories and “Rasid Ticket” – autobiography in Panjabi language.

Near about 6<sup>th</sup> languages translated in her literary works to international levels, she got sahitya academi award in 1956, ‘Jnanpith” award in 1981. She is received 6<sup>th</sup> honorary Doctorate(D.litt) from various university for her literary achievement . She works as Member of Pariliment (MP) Rajya Sabha from 1986 -1992 in 2004 she received “Padmavibhusan” award by Government of India for her distinguished literary achievement.

Amrita’s literary works focus from poetry 2 major literary award received by her poetry books. Odia translator Indumati mohanty 8<sup>th</sup> novel translated into odia from Panjabi languages. Mrs. Mohanty is the notable translator in Odia literature, her literary achievement highly appreciated by reader’s.

The poetry “Sunaha” by Amrita, awarded Sahitya Academi award her famous creation social based novel ‘Pinjara’, “kebe bi jananahi’ her nobel ‘Naga Mani’ – impact a girl want to learning fine art, but she face relationship then physical relationship, both are kumar and Alaka taken both relationship. Alake known, kumar died shortly but she stay her and live window after death of kumar, she loved her uncountable.

Amrita pritam’s life sacrificed to social value with against this for establishes in society . She carrying to smoke Cigarrate at the conservative socity. Leave in relationship to her elder Imoraj, An artist (fine art) so many social environment and other she neglected, which impact to society in 1982. A poetry book published by Jnanpitha award publication, she dedicated the book to mroj the poetry book name “Imroj”.

Amrita's creation focus on – position of women in physically, mentally, immotionally, in her poetry and novel. Pained of life, love affection focus more to more in her creation.

Love to each other, investigation of lift time of human life, personal position tragidey life, borned morality also found her creation.

“Rasid Ticket” the autobiography of Amrita Pritam, she imphasisis her life's internal truth, that can't be possible a women in traditional era, but it is only possible Amrita.

Famous odia author Nandini satpathy translated into odia –‘Revenue Ticket’ from Panjabi ‘Rasid Ticket’ by Amrita Pritam. It is highly appreciated by the readers of odia.

One day Nandini debi telephonic to Amrita Pritam for got permission translated into odia in her book ‘Rasid ticket’ At that time Amrita wonderful with says to Nandini I am proud of you, you may translated her reader's of odia then amrita says it is my good luck and honoured to my creactin in literary works.

At this time Nandini translated the book more to more inspiration by welwisher like sankuntala panda, Editor of ‘Sucharita’ journal friend –IAS Ramakanta Ratha (Veteran Author), Mahapatra Nilamani Sahoo, Sriman Jamini.

The very scholared by Nandini from social and political works, she completed the transaction very late. 24<sup>th</sup> December 1994 – Nandini got Sahitya Academi Anubada prize in Oida of this book “Revenue Ticket” this award given a welknown author to Nandini Satpathy.

Revenue Ticket an autobiography of Amrita Pritam, Nandini described 43 parts to Reader's reactivity life style or Nandini impact to social reforms, more to more inspirational to society.

From pre-life of Amitra she born in Punjabi her father Nana Sadhy and Mother Raja Bibi both are school teacher at the age of ten Amrita's mother died lonely the asset if my father my father want I became poet.

31<sup>st</sup> July 1930 at the age of eleven –I face a high desis at that time my mother rest in home, she want to look me, says where in home she want to look me, says where is my Binna, as per advice of elder I tole to lord Iswar, my mother can very well soon, please god, but my mother died, at the child hood I see a dream I running my fellow some people running then . I arrived infront of ocan then stopped my sixteen year – this age come to me by unknown person’s in my life came to one but standing some distance from me. If feel the felling of my mother, but she is died no one very close to me, a girls from nibober’s and a boy from school.

One day night he came to me dream from my window and day after slpeeing my father he came time again.

In sixteen years old, I can’t relectionship in socialism, it identity like unsuccess love.

A dark – A dark with my body from my childhood, somedays I know somany equality in my life the face of my lover with my aspiration is cleaver, deeply and powerful.

One day evening a press reporter came to me with his photographer, he want to taken my photo at the times I written ..... then I written shair..... sahir.....sahir...

One day high fever of my son – “Nabaraj” it may couninting so long day, a letter reply to ‘Sajaada’ I manicined about son matter then reply post I pray to Khuda whole night speed recovery of our son ‘Nabaraj’.

In politically - fighting two nations both letter’s are stopped then ‘Imoraj’” came in my life, I again repeat sajaaj’s country received only my best wishes nothing other relationship.

### **Boundary of sailent**

Devided Nations at the age of four year my marriage fixed after sixteen, I married, but in literary world a speed thinking me with mohan singh, veteran Punjabi author both the sailent in this matter,

one day Mohan came to my home with discuss after return from my home he create a stories for our relationship.

A picture of heat at the time of devided the nations, I am very illness in high fiver, and editor of weekly meet me with is friend at my home he indentity his friend, this person heated to me always in his writing after leave my home one day I read a poem by the poet about me on meet date mentioned bellowed the poetry. One day he again came to my home I asked him about the poem but he sailent “1947” – Country divided, I work so many dead body also cooking the peoples, A poem by Warish Shah –touching my mind that –”Kaha bhalla Murta a bichhinna, Kipari Mischebea Aiu”. After same day this poetry book published and sending to Pakistan.

### **“Only Women”**

Every human being good blessing by lord Iswar, that I making a statue of a man then living the society, as women before a child. I feel I can’t progress without a helps person in my life at the age of 38 now aged 48 after 10 years passed as a author, I feel only in the society. I obtained my self a good come forever,<sup>1<sup>st</sup></sup> I look a girl child, then ‘Sahir’ in a highfiver lastly ‘Imroj’ seating in her studio.

‘A loan’ – in 1857 Sipahi Vidroha I leasten from my Aie, my marriage’s family is house reservation a galicha at the time Delhi fight a sardhar taken a galicha to our home. No grievance by us both are deeply discuss with friendly, both are respect each other, no hampering personality but can’t receive why keep distance from path both are equal necessary.

Both are sairing each other of our treadgery, I am good luck for the friendship of ‘Imroji’ but ‘Sahir’ leave in only.

### **A tragedy times -1959’- A kabar’.**

When my father in forgion visit . A trunk with golden (my Aja given to my mother) given for stay in the room of Gujuranwalla our negoburos women, when my father return home, the women

not return the track in 1959 the year . I looking my father's face at that time.

The year – 1960 very tragedy times in my life. One day I came to a both for telephone of Sahir – Stay at Bombay, but unfortunately look today published 'Blize' journal newspaper a new lover with 'Sahir'.

My friendship with Imroj, but I can't taking final desition in my life what will be do at this period I written somany poems in tragedy . Self pained feeling other pained she traying to solve all pained by others, her more to more poetry based in tragedy .

The year 1960 as Hindu custom four important point in the live of humanbeing . Amrita also face the situation. First unconcessness like the time of childhood, everythink wonderful . seonds consciousness uncontrolled body of youth igoism in life with wrong way third corrage fight against to construct a new future four onlyless I tole himself Amrita look a bit higher. I look in my lifes pained with my creations poetry, shortstories, novel, my Story in life.

Travel Dairy when I worked at Delhi Radio station, one day Sahir meet me, and proposed a delegate of Indian writer To sovieat rose. Yesterday passed your name in meeting no one opposed to you, but Punjabi writer ..... Your name, if Amrita in the deligate, our wife can't permission to us to visit rose in 1960. I am in mesco – literacy work in 1969 I am at Nepal literary work. In 1973 I am in UNO at World peace meeting. I written travel dairy at the time of travelling our nation to other nation.

Five hundred years Jatra – a smiling time stands with me. In 1979 over night I received a telephole called from Baroda University, my son telephone from hostel mother I am very well, don't worry reply my received letter.

In a lighting with darknight I feel I am simple mother, respect Trupti Debi, the mother of Guru Nanaka – A publisher request to me about brief poetry on 'Guru Nanak' – I refused a writer name Krupal

singh Kaseal 'Ajit' daily journal writer about me on 'Kamuka Poka'  
I don't writes about writer if poerty on Guru Nanaka.

'Death of a friendship – my friendship with a Polific Panjabi poet  
my last talk with friend I am awaiting my son and 'Imroj' return  
from forgian. You tell lay for some money with talling 'Ammi' at  
the time of devided of India and Pakistan I reaquert to 'Imroj'  
telling me the name of 'Ammi' at evening discussion the name  
'Ammi' and 'Sajij' matter, he request to me telling the name 'Ammi'  
– then told 'Ammi'.

When he left from me, today I examining the name Ammi the  
death of a friendship.

'The seed of truth' in 1972. Hindu criticism Nambar Singh awarded  
Sahitya Academi award, he told literature is a house. It same us  
like our home.

Famous poet Birk told no other language without Punjabi can't  
co.operation also talk youth may be you written don't brother any  
once. If your litery work changed to society it may pleasure.

One day I meet Birk, green my new novel book "Akaba Buta" –  
Akaba is a tree established wonself.

"One sailent in 1972". Punjabi Government convency a meeting  
for celebration silver jubilee of Indian independent, my views are  
we are focus the basic subject of literature like poetry, dramas  
etc. What we gain after 25<sup>th</sup> Independent, Second thing literature  
thim is very cleared for general people. Lastly our politician are  
traying self change, which impact the faith of general public, about  
talking to politician, litterateur may look frist him/her self at that  
time more sailent of the meeting hall.

"A lighting with visible mass of water"- in 1972 A novelist from  
Nepal Dhushma Shushama attended – Ambacy of Cultural  
Council at New Delhi then meet me and told – Mo Dairy" – one  
places written – "Wen I read, Amrita Pritam –my anti Indian  
feelings vanished".

My pen broken the boundary of different, I lives such places through my love in 1960 I seating in a place and written poetry today I in a new place such so many distance place with place of love, lastly . I arrived the places.

A some of light from sun – after Nation divided, I priority some the “Tajmahal” the poet of ‘Sahir’ he presented to me with fram baiding a beautiful Pital Daba in my father, in that place I save the letter from ‘Sahir’ and ‘Imroj’ to me.

Famous storyteller of Punjabi Ajit Kaur . I written about him, another Author Jainendra human, I can’t sea him he read my novel and a letter to me about my literary works the writer sending the letter to me but I can’t found the letter, I feel missed from my home, but he is my friendship forever.

Agnisanna – I take corrage by selfconfident my husband ‘Sahid’ diversified to me at the age of 18 years only of the same years married life both are settled to going own way in our life another 1960 years – my friend ‘Imroga’ we are keep distance near about 3 year then both are identity very well to each other Imroji faith his life only me (Amrita).

“Imroji” - Your love touching a plan paper in my life who given answer in 1964. Left his home Patel Nagar, New Delhi and stay a rent house at Huscuss New Delhi, No money to Imroje then he joined a advatise form 1200 month salry . he expendutere 10,000 money for personal life maintenance , then only one land Rs. 6500 sale to another, it can’t imagination in Imroje, various thinking creat his mind. The Imroja works –printing of calendar designed watches. If it showing national and International level, Imroji framed.

‘Imroje’ known Author Mohan Singh he making cover design – on singh’s book ‘Jandhar’ – a poem infront – main thim of the poem – 2 nick (chabi) picture infront of book but Imroje – art if my two son and me (3 photo) in book front pages.

Somany letters to you today 15<sup>th</sup> august India Independent days.  
“A topic” – In 5<sup>th</sup> February 1972 an article by me published status journal . A Ramaniyan poet express poem to seat only chair. This Author again taking drinking in july mother enter anther Author resident told now didi culture in my hand.

If I am stay at that place I will welcome Academi Mubarokh and Jnanpitha Mubarokha, but only Mohan Singh present heir, they tole me in this matter.

I am free for completes 5 years as Executive member of Sahitya Academi ‘Weirid Comment from Newspaper’ – In 15<sup>th</sup> May 1973. I received Honorary Doctorate (D.Litt.) from Delhi University with other eminent personals receiptant some talkig, so I – talking on the convocation but nextday time’s of India News Paper publish wrong message on me and Subhalaxmi.

The fire of life, the letter burning this is only thim of my life, you are identity this at Delhi University.

“A religious war’- The war beween Kaurab and Pandab, before war Judhistir got persmission to meet friends and relative.

“Vishma Pitamaha” told – in the war my body stands with Durjodhan, because I am live with them but a religious war my mental support to Judhistir, I blessings you win the war.

My contemporary writer’s announced a war against me, but not today tommorow and writer places truth writing time will be welcome. In literary society Author Santa Singh Sekhya, I feel about him from begings he is not responsible, timely it is truth by proved. About Mohan Singh, he is a good poet with heart kind person, that is truth in times by proven.

In 1960, when I selected ‘Imroja’ as my friend in my life, so confused, at that time my father also died.

In 1975, Biswa Hindu Samilani held at Nagpur, Author’s from 30 countries participate the program, Author’s are honoured in 15<sup>th</sup>

languages, I was honoured by Punjabi “languages ‘listening, heard, happened some stories “

Author’s writing a part of life with listing, heart, happened, but it is not possible for calculation, when I meet nobal larates Biswakabi Rabindranath Tagore at that time I am small girl but writing my poerty.

My novel ‘Aa Kea Patea’ – Pleaces the story of a station (Railways) in 1968 I wroten another novel ‘ Jatri”.

Amrita’s life story focus in her novel creation at that times of 11 years my mother died. In this time I pray to lord Iswar for long life of my mother but my mother died, I lost the faith to lord.

“ The magic of imagination” – last month of the year in 1946 my son with in my body I read in book. If a delivery women at times of pregnancy thinks a picture of man/women – exactly face made by her children. I think the face of my husband sahir, in july 3 of 1947 my son born with the face of her father Sahir.

Creator of the Universe Lord Iswar is only one person than creat the universe .. history is always great – small man small history also a history of mine.

“A writer’s truth” – Sayami Dhusyan an author from Nepal Nation as a cultural secretary from the Ambesay came to Delhi, More to more times I meet Sayami, I feel more bigar as an author then diplomatic as a friend Sayami information to me.

All stories hero and heroin – maintained country name the story ‘Adacat’ hero from Nepal, Dhusyan Saheb –told me to written Nepal, which I written, in my mind dhusyan is high, this is the writer’s truth, I salut him.

I am very closely in our character in my stories . I feel they are happy and unhappy always also mine, a relectionship between I and them, but character of Author Sayami Dhusyan only affection and honour to me.

“Deep black cloud” – So many pained in my life as like deep black cloud over my head, this black cloud from my times like from cheep journalism to religion, politics, reflection to relective the pained to me as my feel written paper to all about in 75% the year Samarkanda defeted to fight by Arrab. Arabi’s learned them for making Kagaja at that time’s the first paper with written first poem, who is written oh ! my God....

“Another bittersweet experience” – slowly keep distance from friend and relective looking very sad and painedful, but we run this ways I also runned.

Dillip Tibana- a writer, one day a letter from Dillip – I want after 3 days – Wednesday you came to me, then a letter from Dillip you don’t coming to me.

I mental feeling to Dillip, but I feel physical feeling by Dillip to me on 30<sup>th</sup> March Dillip awarded, which helping his marriage, ‘Imroj’ – take a part of Kanyadanna my son became brother.

Somany year’s passed meet Dillip told him written by you on your book dedication – history can’t writeen only the place of Book – more year passed history made the body of mankind.

I told him written history, who impact you – he slowly told to me can all think express by word, I feel a turning point on the ways of life but looking pained of friends a big pained experience.

“Eka Pranati” – (A copy) – 18<sup>th</sup> august 1973 a telephone form Ashok Hotel. I am a member of peace committee from Pakistan – he reply . If Alla wants peace create both Nation.

A friend from Rome – sending a letter for his hand, I received written that sender of letter a best friend of mine, he meet with you, I am so much interested to meet you, I look you the eye or my friend.

Khalim Jibran – written the aim of the life discover with confidential .It may one way became mad. I feel Saijaj is the Khalim Jibran at that times.

I feel proud for my madness, I salut Saijaj “Faith like lord Iswar” – my pen like a god I look, touch it. Myslef and pen relationship made poetry.

So many interesting in my life cost 50 years beging I was photographer then became dancer Sitarist at Lahor Radio Station. Jenise player when may all dream broken at the time our Nation devided I straggule became live of life.

12 years job in a station at Delhi by profession, but feel only pen with me from all times of my life.

Imroj is small near about 6.5 years to me, any news papers of Punjab published against me, reject the papers in news before reading by Imroj against publication towards me .

My last death work carrying Imroj with my children. I wish the pen with writing stands with me till before my death.

“Small and Big truth” – Everyday morning a given water to tree in our garden with Imroj moving with me and reading news paper also information to me the news.

After receives Honorary Doctorate (D.Litt) from Delhi University at that evening Khalasha College honoured to me my life can’t way is same line of Imroj till now, when I meet first times with Imroj, I feel high temperature in my body this big think can’t small over cleaver dicition.

“Description of a poem” –5<sup>th</sup> September 1973 night at 10.30pm. I read in the book ‘Rock Garden’ by Kajanot Jakis, at that times telephone ring Vice Chancellor of an University reply to me tomorrow morning Senet of University meeting, A planned to regulations against your story ‘death of town’ . I was a friend of your father, honoured to him you written some think, which we honoured that meeting, not only myself but also my honesty can’t depend others, description of a poetry like a lover’s face for me. But some peoples coverd the lovers like conspiracy.

I am proud to my identity, if soil of Punjab is a poet, I am the meaning of the poetry, described the meaning of poetry is various places in various values.

“Society of Fenicus” – Known from history fenocian are identity by name that fenius fenicus creat white dust (paiunsha), the humankind clean that opened for new creation.

Puja of lord sun is the story of fanicus every day evening sun despiture and morning arrived, they are always puja of ‘sun’ every day – author name of ‘sun’ is ‘own’.

Twelve group from Isial settaled in various places in world, they are some penician so long ago I written about ‘Sun and Jada’ in a article, every night for me like dark ternel.

“Excerpt from the diary’ – I have no habit for written in diary. So many times tried, but after 3 to 4 day I can’t oblised The rules at that time I am small girl.

When I age of kishori girl, I started my writer with Diary constantly I can’t written this, In 6<sup>th</sup> September 1968 received telephone from Guljar over night I affaired then think he is gentleman P.C. Joshi written a analitical story, after reading this, I want ot talking with him. collected his telephone no with talking they told in this story so many writer dissatisfied with him. Specific Aruna Ashaf Alli again told not only me but also you taken pained nighter Political leader nor Author, they are the hands are getting dirty.

“One Night” – I am sleeping after reading Mahabharat at night, I see a dream in that night – the dove flew stay at my arms a molded bird fellow him. Molded bird tole me give me doke, I refused, he told I will eat him, if you refused I will eat you. I aggried then some time, I listen he heard a ringing in his ears, I feel the dove it is the symbol of the writer.

“One day’ – I think to written my autobiography only 10 lines, not more description my cration poety, story, novel etc like a illegitimate

child, in my life brutal reality fell in love with the dream, this creative born from them.

I known his luck like a illegitimate child, whole life creticism by the society of litterateur.

“A poem” – I written a novel in 1963 named “Chak No – 36” in 1964 published, but rumoring Punjab Government ban the Novel, but nothing else in 1965 translated by Hindu And 1966 tranlated into ‘Urdhu’ of my novel.

I think this novel made film but Basudev Bhatacharya told this novel make an adult film. It is the first film of country, my friend Krushnna translated the novel into English in 1974.

Story of Novel – hero – ‘Kumar’ told heroin – ‘Alaka’ satisfy the appetite of the body to goes a women every days with paid twenty ruppes.

One day ‘Imroj’ says – I am facing appetite of the body, I think goes to market with stay a women at night suddently I told can you want to like this type of women, I wishes I made the women, who wants you to satisfy the appetite of the body this is only one poetry by me, which I clarified clearly in my character.

“Eka –Gambuja (A dome)” – My first book published in 1936 Kapurtala Maharaja pleasure he sending with a letter to me with blessings and two hundred money some days passed. Navar maharsi pleasure with a letter and a shadhi for me by post, Maharani the student of my father.

At that times I feels my father’s dream for me to high personality, I look my father’s forehead of the body this looking became to free towards me from the society.

“Another Night” – before forty years age – one night my marriage day I came a news – Sahir (would be husband)’s father demand money to my father like Dairy I am in for home are craying then my father convience to me this is wrong.

This marriage I and my father satisfied then marriage started then the bridegroom at Bhoji then desperate mind couldn't touch the depth, where is the stop on the road, on the world's best, the faith are counting .

“Last line’ – somany year past, I reading the book “greek fashyan” – the character of a child of sheep touch in my mind the play book he taken role ‘Jishukrishna’ at taken the role and by doing the Sauna with was destroyed by character, he fighting justice against villagers villagers are pleting with stone, one person taken his deadbody to burn in the hills.

### **“Right goes from right to right”**

Readers of stories novel – imagination the figure of characters traying himself for filling those mind setup, but readers of authobiography intake his mind the vital character of the autobiography both author and reader are facing each other, author welcome to readers for enter his door at home.

If river devided two parts both sides are equal, my autobiography is the part of like this, this creative is own process.

I told this right goes from right to right “The fight is on’ – Prime Minister Indira Gandhi life based Cinema, I written only creative writing in the cinema . Basu Bhattacharya make the cinema. I present at the time film suiting.

We are arrive the residence of Indira Gandhi, we look two photo Nehru and Motilal we are in her drawing room wall, I told Basuda clean the photo, at that time present Indira clean the photo at a time of suiting I told Indira is you are a women can any obstacle face in your way. She told some advantage and dis-advantage, but I doesn't matter I can't think man and women, I think only human being.

Some friends are advice to me this book except our Panjabi language other language may translated.

I know our language reader are obstacle it.

It can give values this matter 'writing paper' – I am at Nation of "Bulgoriya" under treatment my heart on the day 26<sup>th</sup> October night 2am. I received a phone call Sahir is dead, at that night I written a poetry. The friendship of me and Sahir a gold relationship of me and Sahir a gold relationship of silent beauty, I written a poetry book in 'memory of Sahir' which book awarded Sahitya Akademi Award at that time journalist taken my photo and published no written in a paper then they are return. I look the paper I was written Sahir....., Sahir.... Sahir...

I feel if new publish, with sahir... then public what image towards me but photo published no written Sahir published, but it is not writing paper till today writing paper is preferred, my love and affection's picture places the book 'Rasid Ticket' Sahir also read the book. No word with me, only the pages of the book of 'Rasid Ticket' only some writing paper.

### **'LAJJA'**

Dr. Taslima Nasrin – (born 25 august -1962) is a Bangladeshi author, physician, feminist, secular humanist and activist. She is known for her writing on women's oppression and criticism of religion, some of her books banned in Bangladesh.

She gained global attention by the beginning of 1990s owing to her essay and novel with feminist views and criticism of what she characterizes as well as 'misogynistic'.

Nasrin is the daughter of Dr. Rajib Ali and Edua Ara, Bengali Muslims of Mymensingh, her father as physician and professor of medical college, she graduated MBBS in 1984 and became Doctor.

In her literary career, Nasrin wrote mainly poetry between 1982-1993 other 3 collection of essay and four novel her documentary novel 'Lajja' Bengali shame in which a Hindu family was being attacked by Muslim fanatics and decided to leave the country.

'Lajja' novel – the book was written about the violence, Rape,

looting and killings of Bengali hindu that took place in December – 1992 after the destruction of Barbri Masjid took place in India.

The book was first publish in 1993 in Bengali . It nonetheless sold 50,000 copy in the six month after publication, through Tablima fled her native Bangaldesh after receiving death threats from islamic Group.

Nasrin dedicated the book to the people of Indian subcomplement. “Lajja’ is response of Taslime Nasrin to anti Hindu riots that erupted in part of Bangaladesh soon after the demolition of Babri Masjid in India on 6 December 1992 the book subtly Indicates that communal feelings were on the rise, the Hindu minority of Bangaladesh was oppressed and Secularisim was under shadow.

#### **“Plot summary of Lajja”**

In Ayodhya in the state of Utter Pradesh, in India an 6 december 1992 Barbri Masjid is demolisned, the demolition has repercussions in Bangaladesh, the fire of communal rioting erupts and the Dutta family feels and faces the heat of the communal harted, each member of the family feel about this in his/ her own way.

Sudhamoy the patriarch, feels that Bangaldesh his motherland, will never let him down kiranmayee was a faithful wife stands by her husband’s views, Suranjan, their son, believes the nationalism will be stronger than communalism but is progressively disappointed. He fines himself adopting communal reactions that contrast entirely with the ideology of patriotism, he has always had faith in Niranjana Dutta her brother’s apathy and coaxes his brother to take the family to a muslim’s friends house for safety.

It is story of metamorphosis, in which disastrous events creat disillusionment resulting in violence and resentment.

“Lajja” the novel by Taslima Nasrin” has been translated into many National and International languages, like French, dutch, german, English, Spanish, italina, swedesh, morwegains finish, icelands, Persian, Arabic, Asamise, Kannada,Gujarati, Odia, urdu, Marathi,

Telugu, Tamil, Punjabi, Nepali, Malayalam and Sinhalese.

“Lajja” translated into odia by Nandini Satapathy, Taslima Nasrin is a famous Author of Bangladesh her book ‘Lajja’ translated into Odia Nandini debi, the novel caused a stir in Bangladesh as well as Bharat. A radical organization of Bangladesh named Sahaba Sainek parisad (SSF) a decrees notice against Taslima Nasrin the desicion against Taslima, the Bangladesh government can’t focus, due to Taslima stay at her nation peacefully. The odia translator book “Lajja” publication in 1994 near about 18<sup>th</sup> edition published in 2006, which is highly appreciated by odia readers with greatful to Nandini Debi.

Before translated into Odia from the book – in Bengali “Lajja’ one day Nandini Devi – telephone to Taslima I feel you are man of BJP – then I know no relectionship with BJP by Taslima then I wish to express him I want translated your book in our odia language. Taslima told it is proud for me, I am in good luck.

This book’s translation – I express then Sri Ashis Ranjan Mohapatra written this (dictation) he is participated over night then I completed the translation very soon. Thanks to Taslima Nasrin to permitted me for translation into our Odia language.

### **The thim of “Lajja”**

Suranjan –sleeping again and again Maya his sister calling suranjan, Bhai if so delay what may be happened Suranjan known we are leave the home why we are leave our home.

Suranjan dutta, Father Sudhamay Dutta, Mother – Kiranmayee Dutta, Sister – Nilanjana Dutta 30 october – Kamal the friend of Suranjan invite to his home, with leave the home some days.

7<sup>th</sup> December -1992 at afternoon in place of Suraj river at Ayodha, came from darkness Kar Sebak Broken 4.50 thousand year. Mesjdjid broken – Biswa Hindu Parisad broken this near about five hours the demoloses the Masjid . It happened . The present in senior BJP leader, BHP leader, RSS leader.

Police of CRPF, BSF , UP are silent standing are looking the matter four hundred kara sebak are died and hundred injury.

Suranjan sleeping with looking Newspaper heading news –”Babari Masjid Collapas”, Suranjan can’t seen Babri Masjid.

In the case Babri Masjid –impact public angered in Bangladesh, Borning the house of Hindu at Bangladesh – Ayodhya issue impact to Bangladesh communal riots in India, started near about thousand people are died . Hindu’s supporters can’t known near about two corores hindus lives in Bangladesh, they also lives to various countries of Asia.

When sudhamaya leave the country changed his name Abdush Salam, wife –Kiranmayee name – Saber, 6<sup>th</sup> month daughter name –Maya changed –fariya.

When India devided so many hindu leave the country in 1975. Sudhamaya to sell his Brahmapalli home, he begain his new life at Dhaka in stey at houserent with family reachist man sukumar a property only life of son sudhamaya, two grand children suranjan and maya, no one property to save by sudhamaya.

Hindu’s are aspiration independent Bangladesh they are took his/her independent name – political, economical, social and spiritual 18<sup>th</sup> constitutional amendment passed in Parliament of Bangladesh – Ishalum is the Nationalism.

Sudhamaya fells – why I stay Bangaldesh from my own country – Bharat after. Aajodhya Babri Masjid demolotion, I changed our spiritualism from Hindu to muslum and Dakha in Bangladesh for save to leave the life the sudhamya a high pained in is body karanmaya sleeping to sujhamaya in the bed. Maya told I am doing you are stay here kiranmaye told where you are going.

Brother Suranjan Sleeping was reading newspaper I want to live I am going in the home of parul or Rifat Harika.

Kiranmayee thiten, Sudhamaya looks both Kiranmayee and maya, maya can’t seen -1947 country divided 1950 – Riot, 1971 war. She

also looks 1990 Aajodhya issued.

Maya now thing any challenge to save her life.

Suranjan leave the bed, sudhamaya enter room and switch off T.V after bath, suranjan taking tea from his mother Kiranmayee. Suranjan known maya love with a boy named Jahangiri he is reading a University over 2 class from maya both are deeply with love. Suranjan suspect can both are married or not in his expience his beloved Parbin – leave Suranjan and taking marriage other.

Sudhamaya sells his home – near nighbours Raisoudhin an advocate in 10 lakhs but Suranjan obstacle it. She want s can't leave Bharat, when may in 6 years old she came from her school, some peoples did not maya, suranjan known them, then maya return home, near about 2 month. She can't free in life she is crouding high at night.

Sudhamaya now retirement, with heart desease he told suranjan, when and very movement I will dead I will takes a job for your lives maa Kiranmayee told – suranjan you take maya to culcutta I and your father live in Dhaka in our last times.

Suranjan angry, when he listen to going Calcutta, suranjan mamu and maushi lives in Calcutta in specially 1990 babri masjid matter, he feel – he is non – person on bharat he is prabhashi so many people told why you are demolose masjid.

A childhood memory remembering suranjan khaldea a classmate he argument he told suranjan 'Kukura pilla' after big Suranjan realized hindu a socialization community, he is the many from hindu.

Suranjan enveloped himself in student politics he is elected joint secretary of student union of Anand Mohan college, at that time he leave Bharat to Dhaka of Bangladesh.

Suranjan actively work in social services in his locality. After demolization of Babri Masjid thousand peoples died to India, Rastriy Swayam Sebaka Sangha (RSS), Biswa Hindu Parisad (VHP),

Sibasena demanding banned Lalkrushna Advani, leader of opposition in Lok Sabha resigned from the post.

Suranjan telephonic talking from the home Pulaka to Dillip Dey they are you then Mahadev Bhapacharya, Asit Bardhan, Nirmal Sengupt, Sajal Dhar, Madhabi Ghosh, Kuntala Choudhury after talking they feeling relationship.

Pulak the University friend of Suranjan. Pulak tell, stay my home, but Suranjan reserve a autorishaw to his home, Pulak a business unit and married, only Suranjan unmarried with aged near about one month Suranjan meet Ratha a girl. Ratha told to Suranjan what are you doing now in your profession.

Kiranmayee told – God, my God, in her room. Suranjan touch her to arm told what are you happened, why you are crying Kiranmayee told your father, is in bed legs are inactive, he can't standup, mouth is hitting, Sudhamaya, sleeping what talking Suranjan can't understand.

Suranjan elder son no permanent job father Sudhamaya ret'd. Doctor with pension and looking some present in a day Suranjan going to the home of Dr. Haripada.

Suranjan told his mother Maya can't return home till now, Maa told she go to her friend Parul home. Suranjan angry. Kiranmayee search a doctor wife her husband treatment in paralysis disease.

Suranjan told – you stay in home, I go to Doctor house, you sell your home in India after thirteen local youth, then now sister Maya love with a muslim friend Parul.

Suranjan – looks Dr. Haripada's house lucked then Dr. Samata, he treatment her father Dr. Sudhamaya.

Suranjan now youth aged sister may moving her friend Parul house, she doesn't know her father's illness.

Haidar came to house of Suranjan for his health condition and other matter, but he can't discuss other amusing With talking political

situations he talking a long debat about Rastra Dharma “Islam’.

Suranjan Asked to Haidar your country and resalism Worked different between recision and human being Haidar caffing and told is the country is n’t your ?

Again suranjan askes a questions constitutional religions changed by Parliament in the republic Bangladesh. Haidar answer no, it is not possible.

At that times Bharat independent from Britishraj, both Nationalism humparing. In that situation A humaring that Bangladesh envolved the matter the demolotion of babri masjid near about four hundred general people died. Police arrested near eight communism leader, including BJP president Prof. Mrualimonohar Joshi, Leader of of opposition in loksabha Sri Lalkrushna Advani, Bharat band against demolotion of Babar Masjid.

Bombay, Ranchi, Karnataka, Maharastra are Riot, peoples are died, communism party told the riot is responsible by central government.

In the incident not responsible on Hindu at Bangaladesh the communism party campaining it is a high conspiracy feel by Suranjan.

Haidar infite to suranjan to be a part human chain, but suranjan reply no attended the human chain started from Bahadursaha past to central hall of parliament, no vaicle at that places from 11am to 1pm. then suranjan asked in this chain can hindu save at Bangladesh.

So many years friendship between Haidar and Suranjan both are faith each other Parbin the sister of Haidar and friend, suranjan relectionship, at that time family members objects to suranjan of the relection at that time friend Haidar sailent why ?

So many times sailent Haidar told Parbin may diverse to her husband ? near about five years suranjan can’t sea parbin wishes the looking the

figure of Ratna the Ratna Mitra, wonderful girl, so better match of suranjan, white colour, sinthi in kapala may looking very beautiful.

Kiranmayee –goes and taking daughter maya, when arriving maya sea her father then praying, why you are praying –no diffent to change the society at the other way collect money to sea welknown doctor, with eating various foods and medicines for better health of her father.

Dr. Sudhamaya Dutta affected heart strock his wife and daughter very serious to her taking job is very different in the muslim country Bangaladesh.

Suranjan take some money from paual, given his mother for treatment then suranjan want going to Adimpur at the resident of Ratna, she stay at a muslim house, Suranjan thinking to told Ratna we are got marriage.

Suranjan's identity with Ratna some days so few relationship can be says to told marries to Ratna he is unemployed, why Ratna married to Suranjan.

When Suranjan back to home, he wants his father sleep fell down the bed he looks his mother Kiranmaye and her sister maya not in home suranjan go with home of Haidar asked where is maya he reply. I don't know, then back to home.

Kiranmaye told –seven person taking maya a person at the son's name Rabik in there group they taken our all golden with out schooter, twenty one year old girl maya A hindu girl why she kidnap.

Suranjan again – asked Haidar who is Rafik, Haidar told I will loket, if found informed to you Kiranmayee works always her husband. Dr. Sudhamay, who is in bed wife illness.

Dr. Sudhamaya visit various places in his job as a doctor, but Kiranmayee stay at home with two children. Kiranmee's father a senior advocate Dr. Sudhamaya very much loves to his wife Kiranmayee.

All income of per month salary Sudhamaya handed over to his wife for family in 1971. Dr. Sudhamaya military service cutting of the penice, so last 21 years he is always –keep distance of his sexual life with wife Kiranmayee both are convey each other forever.

In 6<sup>th</sup> December 1992 at Ajudhya Uttar Pradesh the aboluse of Babri Masjid the death of peoples near about 800. Dhaka the capital of Bangaladesh help a peace condolence meeting all temple are broken at Dhaka , but magistrate are police personal are sailent due to public, girls, woman are stay in muslim home are raped.

Suranjan can't outing all hindu are stay at his house, Suranjan feel his sister maya may alive, at that if her age is below are above as youth in 21 years at that time of six year she kidnaft are return to home.

Today celebration of 'Bijaya Divas' all places celebrate by the country suranjan talking to his father/ mother –to forget his sister maya, feel. She died a road accident maya can't found till now after kidnaft, father Sudhamaya taken serious.

Suranja –stay at Bar Council – chhack in his riska, taken one sigaret, so many little time – sea a girl walking the road calling Eaa.

Then girl came to Suranjan and smiling Suranjan tell what is your name. Daughter aged about 20 years. She is face colourful . She told my name Pinki tell full name–Samina Aktar, Father name–Abdul Jalil, Home–Feni–What is your name told by Pinki to suranjan. Surajan told take in my autoriksa.

Samina seating the Riksa Suranjan told running to tikatalli he is luck to his home entire Room with samina, today he is a good minded without drink.

Samina talking high voice at the room suranja advice sailent all family members are sleeping intelligent student suranjan with a frotutated lady. no at all suranjan telling with a muslim girl he want to rafe with samina then suranjan outing her dress in her body and rafed her at whole night.

Then samina using her cloth and standing in front of suranjan at that time he feels his sister maya seven person can rafe her, where is maya.

Then girl – Samina demanding cash to Suranjan, samina look to suranjan face give me ten rupees.

Suranjan feel she is poor, to manage her family then gives ten rupees.

Then Samina running toward her home suranjan feel pleasure, no worries by suranjan before 20 years country independent today celebration at that time samina aktar comes in suranjan house, he can't express his name suranjan dutta to samina then samina know the rafe person is a hindu, hindu may rafe they are in hand, leg, brain etc. samina Is a innocent girl, but she is muslim Suranjan more to more pleasure.

At morning 10 o'clock, all are feeling maya can't return to home, some one told with came to his home, Gandalia brize bellow a girl dead body . Suranjan FIR to police station he told name of Rafik.

Haidar told suranjan parbin may divorce with her husband . Suranjan pleasure feeling married to muslim in place of hindu.

Sudhamaya told his son Suranjan I am affaired for you that is the present situations at manikganj all hindu temple demolise, rafe in hindu daughter.

Sudhamaya ideology can't taken son suranjan. When suranjan read in class 7<sup>th</sup> his friends taken law mansha suranjan life keep distance to faith is sequareism culture.

Dr. Sudhamays look dream in night regarding. his daughter maya where is she now, what is her situations.

In 1964 Sudhamaya insistes peoples against . Ayuab Government in Pakistan students leader and politician are faced criminal cases sudhamaya is one of them from manikganja a relective brother

Mani Gopal's wife Lalita came home of Sudhamaya with two childrens but family member hope one day Maya return to home if she is rafeed.

Negobours – Sarif Ahamon's wife Aaleya Begam told Kiranmayee you may retrun to your country Bharat, can stay in your relection home. Kiranmayee says all are stay in Bharat , but now our nation bangladesh, we wants stay here Sandhyamaya feels. Alleya and Kiranmayee are not equal, as equal into human being but society can't respect the relationship day by day the society capture by the radical(miulabadi).

Birypakhya A man from Suranjan group intelligent one day suranjan deeply seating Birupakhya told Bhai you are not obeys in any culture, religion. Puja Patha, you eating cattlemeat you are not actual a hindu, half musalman-Jamatar leader of Bangladesh and BJP leader of Bharat are friend they are traying to power position in their country.

After qualified of master degree suranjan taken an interview for job with a company when he entry the meeting of Board directors he can't Namashar, only can do head bellowed taken he lost the job. Suranjan looks Bangladesh now peaceful country. In his country's national parliament to 1954 – 309 mps – 72 from minority community in 1973 – 315 mp's – only 12 mp's are Hindu rest muslim leaders in 1991 – 330 mp's only 12 minority mps.

No. –Brigreader, major in defence from minority. A that times they feel the security of mentally and physically.

So many years passed – Suranjan can't meet Ratna, can Ratna wants marriage to Suranjan ? Suranjan feel one day he came to Tikatoli the resident of Ratna, no one can touch suranjan except parbin with lovely parbin kiss to suranjan, both are close with embrance, when his mother entire the room both are keep distance.

When suranjan deeply thinking about ratna at that time door enter.

Ratna Suranjan looks a man with ratna then Ratna identified he is Humayun my husband.

Suranjan wonderful he wants to be married Hindu girl Ratna, but what he sees she married Muslim boy to save him at the country position, he can't discuss with her husband, some time passed told a very urgent work, then leave the home.

Suranjan can't leave here he wants to return money to Pallak Dr. Sudhamaya in bed rest due to illness calling Kiranmayee ... Kiranmayee Kiranmayee.... Praying in the room no one courage to stop the praying by Kiranmayee neither Sudhamaya nor Suranjan.

Last night I have thinking to go our India tell to her father – Sudhamaya told wonderfully India, don't call India, its criminals word, then told India is your father or Kaka resident? – can you 14<sup>th</sup> four father resident in India, you want going to India.

Suranjan told his father Dr. Sudhamaya what you given the country of Bangladesh what I gain from the country where is your daughter Maya why praying my mother why you take pen from Hindu and Muslim died.

Then Sudhamaya told his son Suranjan why you feel Hindu, if I can't save Maya. So I can't save otherwise, why? So many affairs between Hindu and Muslim, so far better we are back to our nation Bharat.

What are you doing in Bharat, Suranjan told every thing doing, every movement here Communism attack in Bangladesh .

Kiranmayee stopped her praying, she prayer with a photo – of Radhakrushna over night. Suranjan think no one with her like – Pallak, Haidar, , Kajal at that over night awaiting morning deeply sleeping Suranjan he looking with a bad dream, he only running at a river water came to him, he deeply enter the river – at that time he feel a hand touching him, then his dream broken at this time he trying to alive from the river, at that time Sudhamaya beating his bed.

At that time Kiranmayee touch her husband sudhamaya. Suranjan told Bapa nothing else talking suranjan those eyes a knowledge at that time came to morning lighting from the room by gap of window his father Dr. Sudhamaya told to son Suranjan go back to our India.

At that time he feel guilty so many years he and family back from India and stay at Bangaladesh. Now they are want to stay at his motherland India.

### **Selected Stories by Mahasweta Devi**

Mahasweta Devi was an Indian writer in Bengali, who worked for the rights and empowerment of the tribal peoples of West Bengal, Bihar Madhya Pradesh, Chandigarh states of India.

Her notable literary works include “Hajar Churashir Maa’, ‘Rudali, ‘Aranyer Adhikar”.

Mahaswata Devi Wrote over 100 novels and over 20 colletors of shortstories, she is the sepecialisation lay in the studies of Adivasi, Dalit and Marginalized citizens with a focus on their women.

She lived in the Adivasi villages in West Bengal, Bihar, Madhya Pradesh, Chhatisgarh years after years, befriending them and learning from them. She has embodied their struggles and sacrifices in her words and charactors. She had claimed that her stories are not her creation they are the stories of the peoples of her country.

I have always belived that the real history is made by oridinary people’s. I constantly come across the reappearance in various forms, of folklore, ballads, myths and legends carried by oridinary people across generation.

The reason and inspiration of my writing are those people who are exploited and used and yet do not accept defeact for my the endless source of ingredients for writing is in those amazingly noble suffering human beings.

Why should I look for my raw materials else where, once, I have started knowing them ? Some – times it seems to me that my writing is really their doing.

She was honoured with various literary awards such as Sahitya Academi Award (Bengali Language), Jnanpith awarded, Roman Megsayssy award along with India's civilian awards Padmashri and Padma Vibhushan towards the contribution to world of literature.

Nandini Satpathy says – I can't express about famous Bangala Author Mahaswata Debi her signature with world of literature with awarded – world's highest literary award Gynnapitha. She is kown special from other authors not only A man of letter but also servant of Dalit, Poorest peoples. She is traying better service to the tribal peoples.

One day – she taken an interview she replay my best work service to tribal peoples, more than my literature she maked more to more places in India. So little Author of the nation writing human being Character in his/her story and novel Mahaswata Debi among one of them.

Near about fifty stories in the story book of Mahasweta debi, Nanini Debi, can't agreed to complete the hard work at that time – Mahasweta Debi told Nandini you may do this work.

Tribal peoples rest in various places of odisha, Nandini Debi traying to translated into odia language of this book of Mahasweta Debi no the basic knowledge about Bangala's the movement of Tehebhaga and Naxalbadi , those Author can't express deeply some stories by Mahasweta Debi.

Nandini Debi hope reader may clarified all stories in odia language, which she may happy.

The book fifty short stories but Nandini debi translated twenty short stories into odia, book "Selected stories of Mahaswata Debi".

Those stories are express the thim 'Ratha of Lord Jagannath".

Ratha – decoram every years by pal choudhury near his home, Ratha in Ranga palish, but today neglated this, purnya dashi looking so many alieoak thinks. At medical the Dhaimaa (Nurse) duty is service to patient Purna Dash known those very well. Magan Das told in serious service of present in my daughter in law there is a duty to service to mankind that service to god, patient is like a son/daughter.

When ever the body of daughter in law illness then purnyadashi taken home work can her daughter in law without help stay them as her home, purnya darshi looks the face of her husband magan das she feel at that day of Sabitribrata wife looks the face of husband are Purnyabarti.

At those times God's are power with blessing to humanity at that time police taken the persons who jumping Ratha Chhaka to died for Purniya Purusha all times man/women are died who knows – the mind set up lord jagannath. Purnya Dashi looks to the sky she is wonderful to looks Ratha Chudda and Jagannath Ratha.

One day of Rathazatra to see lord Jagannath by purnyadashi, she told her husband Magan Das – you taken mills at hotel then eating, I will back before evening.

Purnyadashi look Ratha Chaaka morning towards him, she is wonderful may died first at that place.

At that place told – I with Ratha Chhak in my life.

### **“Sishu” (Children)**

State name logundai town name lohari tribal people's are stay here so may eyes are peoples are lohar works at the Kamar shalla.

King name logunadi, Raja name from the name of state logundai twelve brother of Raja. One wife, more than beautiful of Draupadi . Raja is proud for has power more the sun. God sun – came to lohori town as the light of sun all brothers with Raja and entire town burning, Rani stay at that time other village, at the light of

sun Rani entire a house of Kumbhar family, she entire the water tank for same the light of sun then a below of the tree she born a child name Jwallamukhi.

Oh ! Bapa...

He is want fighting against god –sun two’s fight at lohari twon – at that heavy light land burning at that time Jwallamukhi given, curse – at that day of purnima your women are man are sexuality then God –sun told – your Aghariya people;s property are burning – the days Aghariya are poor.

No sleeping are the twon persons sun and a boy are figting . Ralief by Tahasildar and officers.

### ‘Churi’

Boam blasting a small town of West Bengal Area of the locality Bhola Babu starting work a right times (a one of the contractor) Ita, Bali, cement for construction a police station.

Police officer discus with his staffs what explain to work, Kamasutra all are reading Teacher and student matter also reading at that time malati told I am dishappy with Jarmani.

Today night a boam blasting with the near of cinema hall, police officer thinked It is the work of Jarmani’s action, but when against action taken.

Police officer Akhil Babu ageted with desise affected he advice to action taken anti social peoples.Jarmani angry, thin whatever Akhay babu’s leave there, yesterday a big public metting at Subasha park, culcutta Akhil babu told angry voice, subodha babu and a headmaster speacking deeply to convey the public they express it can’t tollent taken money by persuing form poor people, don’t tolerate the rafe of girls and women.

After Boam blasting town is sailent Jarmani is busy. So Abani left from Jarmani, fulbani a small girl from other girl. What pleasure with rafe then more pleasure to murder, Jarmary can’t

express to feel the pleasure at lighting with dark night a long chhuri enter throat and touch the tree. Second chhuri enter his heart to Jarmarys body so many years Jarami threteen on Chhuri.

### **Kabi Patni (Poet Wife)**

Before twenty fives years the colony based on a slam area challa chapana and tailed home's now two tyars buildings are there some tailes House manupal father's percheas land at that time now they are valuable household landed. Manu told father given to me many his business but father doesn't agree.

Now Many constructed ten tyars building at that places infront of his house . Selling plates his a shop to repairing T.V. Radio and electronic parts he also construct & home name 'Tarun Sangha' for politics the organization works to creat cultural activities like natak and literary functions. So many personalities are honoured by the –Artist, singer, player, writer blind poet suprabhat dutta choudhury etc.....

As so many proposal. Himanshu Babu became the president of Taruna Club on the Sunday morning committee going to home of suprabhat damaged challa home, Kabi Patni working ghar, aganna Suprabhat sitting a chair, they are expressed you honoured by our Taruna club he express .

I can't working till now. Nikhil told Aja Ok.... I take Aie (Kabi Patni) as your nominee then poet told his wife what you express after received honour.

Poet got pension three hundred eleven rupees per month his life is painedful sapan the son of poet income high salary his wife got service Kabi patni can't remembering the face of her son. She always eating the plate of her husband poet told his wife, if Himanshu Babu may traying I got pension of Artist, then poet wife going with Nikhil to measure by rishow.

Starting song then – honoured then Himansu Babu told – today generation Known abut our poet Suprabhat Dutta Choudhury his

creation to odia literature are 'Usha-o godhuli' wife of poet told the meeting thanks to all from my husband – Namaskar at that time she told – Bapa will go to home. A speech paper and Laffaha taken.

After return of home – She express the story of meeting to her husband that Himanshu Babu more to more identify for you in the meeting then reading manapatra and listen poet the wife of poet craying husband suprabhat taken hand with touching the head of her wife. Proudly by wife her husband poet suprabhat honoured.

Don't craying don't craying wife of poet can't stop the craying because its her pleasure.

### **Arjun**

Arjun is name of a tree. Somany years stand with the three chhak of the village.

Biswal meheta – agricultural worked over. Mahani –working is the agricultural field after her husband ketu at jail he is a good labor with hard working, he tookig jailed due to forest damaged.

Rama Haldar and Biswal Meheta both are same to meet upcoming electron. Biswal babu moving door to door for compairing electron return jailed ketu told can I agained go to jailed by the advice of Rama Haldar for cutting the tree of Arjun. If he cutting tree by the advice of Biswal Babu he saved to him.

Oh! after cutting the tree the road may extened babu told no road by here, last 30 years the tree for me. Ketu can't save the oldest tree 'Arjun' he is taking jailed and realized in his life.

### **Gandha (Smell) :**

Nityananda Giri, a village person nigobers sanatan, he is very worker in every field, leave Nityananda Babu, Sanatan very obidenty towards Nityananda, Sanatan himself active to social work, public given to him after over work to some money.

One day – Pralaya Pal, death of morder his deadbody so smell.

Rebamani the wife of Basu, no children then first wife dead, Rabamani came the house before 3 years ago.

Her husband Nityananda Babu can't satisfied wife Rebamani, Gada Sexiual appiticate with Rebamani.

Nityananda displaced wife Rebamani she also affaires Bhamar Herika, all negiobers displese the activities of Rebamani, the forstituted lady.

At the time Sanatan taken mills he is always affected the Gandha(smell) Saris felling from Padmabati's body. She is carrying are running the village road. She told Giri babu – no man in the village, can they murder Bharmar by bit.

Moon of the Purnima the sound of Shanka, Dwani at evening, a blind and a frostituted lady going through the road.

### **“Choli Kea Pichha”**

At that year – National issues at this period agricultural product damaged, nexlist attack land camp, struggle and killing, cut off the head due to married other cast by Hariyana, hundred and hundred rafe may main issued to Nation but they are not publishing, all are become non – issued. More important ‘Choli Kea Pichha’.

Bombay's factory Medhea Gana Sanskruti is reality Indian Culture. Made in casate for one line looking at that time Chali Kea Pichha” is deaths Sanjibani on the other wise the mother of saili strength and length body covereded only a shadhi, not using in blouse, so can she used choli.

A big breasted young women of a village staying with her baby drinking her milk at that girl moving with other friend, water splashes on the head, the chiasts are like ful water, its bouncing.

A breast is a sebaceous gland, so many charbi there, 17<sup>th</sup> unit of dudhadayani in the breast at that times baby born blood of the product the milk to baby.

Gangor a young lady on day told sibaji you are taking photo in my breast why. I know your intention.

Gangor opened her choli looking her two breast there is only some mashal nothing else.

### **Bhata**

Uchhab Barik, the famed named in the village he is not eating so many years, bad luck he looking to her wife and childrens, but failed his memory at that times heavey rains wife taken childrens.

One day he looks and feel in his mind borning his agriculture land, cyclone in that night he eaten very well that night.

Uchhab biting woden with small peaces he smailling the Bhata, his wife making saga carry, she told her husband taking chhatu for eating.

Uchhab very pleasure he eating very well with Bhata..... Bhata. Uchhab travelling Calcutta villagers told – making sradha at kalighat awating Satpathy nana, when he arrived then started Sradha work at way of river. At that tiem satish babu told, when children and wife died in unnatural death,man made mental harshment like mad, but Uchhab may voice Bhata..... Bhata.

No one replay to the Uchhab.. then Uchhab enter into home, he listing the craying of his big puishi, puisha told three son's leave the places, bit bit to Uchhaba and taken police station Uchhab can't identified the real god.

### **Jalachhatra :**

Kusuma opened a jalachhatra, at the month of Baishak and Jesta masa at this times heavy weave by sun. no rain at the timed of Rain season.

Kusuma opened again Jalachatra so many peoples told why we are welcome death from drinking water by kusuma water mathia with seating can Kusuma became Brahamani.

Any negative by Kusuma she is think all positive, they feel in there are body blood, mossal etc but they can't paid money at that time the boy is the all think of Kusuma.

Kusuma feeling her children days all are taking water by the tap, but only Kusuma stay stand there a jug in her hand.

Kusuma looking very wonderful that house of Kali Sikandar, somany deep borwell govt. provides to this .... Agriculture persons kali sikandar and his son in law house established two deep borwell 1000pt. deeply water in borwell.

Kusuma again opened jalachhatra in the month of Ashada every year she opened jalahhatra then why Kusuma craying .

#### **“Vishma nka Pipasha”**

At the end of Magha masha, Rain follows the fasal is very well, but no megha in the sky end of Magha Masha, Bhisma garani taken water in pital mathiya, he seating at the agriculture land and looking.

They are need water – says Arjuna, Bhai they are immediately need water, then Bhisma taken water himself, he is very hungry, Arjun given wate to Bishma, they are get upset at that time Bhisma sarani is youth they are welcome to water he leaves the home for love affairs with paranaballa the daughter of daioallar. Daiolla herika is a day – labour, he can't taken land, land owner or Jamidar.

At that place no river, water drain ony depended borewell but all water opened deeply here at that time Bhisma given report of papa and purnya, Arjuna angry with the old man – Bishma, all are taken water in 1.50 pt. Borewell, but Mandal Herika established more to more deeply borewell, then taken all water in the locality.

Yesterday morning Bhisma no taken any food, when hungry at that time seating with his wife bhurukunjaie, then Bhisma looking his agricultural land. So many pipasha of Bhisma he taken water, but not fulfil her pipasha.

Morning they taken Bishma to home from agriuculture land, he sleeping and looking sky and taken water. Water for meaning pipasha some time age he can't express to Arjun, then died.

### **“Urbashi O Jani”**

Urbashi can't seating without Jani one day both are going medical at that time under treatment with doctor, youth doctor says Jani came here. Jani told to doctor babu the girl Urbashi killed my life. Urbashi singing song, dancing, laffing etc. I am very pleasure doctor babu . Jani arranged any kind of pleasure to me.

Doctor says – tounge is cancer. Jani may immediately treatment then Urbasi seating very sailently.

Jani craying youth doctor look sailent of Urbashi.

Jani and Urbasi both are critisim each other. Doctor leave the places.

Rammanna disappointed told Urbashi Jasukani, Saitan jin, when she goes to other she is damaged that person, you may look it. Ramamann and Janni laughing each other.

Suspense of the love, every one attain the beauty of urbashi can you mad, no moushi she mad me says jani to Ramanna when at that time youth I moving with urbashi.

Jani moving toward road, Jani – I love you. So much payar sea kyke tum ghabodie dil Jani affaired what told Urbashi. Jani moving heir to there, no independent, but Urbashi independent from birthwood.

At this day Urbashi peswad – putting kanchuli with Odhanna, with sinthi and necklace around the neck jhumka in year She with Hamidar playing song. Urbashi both colour like appole, cheast like fulfil Nasapathi eye are padma Pakhuda life like golap flower.

Jani moving his hand to body of Urbashi told tomorrow all are right, all are changing at that time only urbashi in home then jani itched to Urbashi told – Urbasi you says you can't forgot to me, can't leave without me, If I can't look every day I can't leave I will died, Urbashi wonderful to listen the word of Jani.

Jani craying, tear are in his face life is slowly I can't good well my throat is slowly but no voice from the throat.

### **Janmadin**

Dipta and Aditi's son 'Ankar' Son's 10<sup>th</sup> birthday, Dipta can't taken 'a live' to her son's 'Janmadin', husband Aditi insult.

At that tiem Father's infame Rs. 500/- we are 5 member of our family, janmadin. Celebration very simple with family members friend about 3 and mamu, maushi and puishi.

One day Dipta told I can't intrested to discus family servant, with can't know about them, lates that Rupa and Bijaya came to home all eating preparation completed Machha, Mansha paloiue foods.

All works completed ones night husband Aditi to let at morning leave the bed at that time of 10am he, remember that house servant (Bishu Mother) can't came home till now so many works at home.

Dipta kow Aditi angry to late of house servant . She informed Bishu –Maa then she came to home, last 3 month no servant in Dipta's house.

My husband always drug addict he always obeyed the voice of wife if he is my husband. .... Can a criminal offences to observed the birth cerimoney of my son.

### **“Sanja – Sakala ra Maa”**

At the high lighting of sun in month of Baisakha “Jati thakurani” the mother of Sadhana Kandeari died before the death she is infection affection with tongue and belly under doctor treatment.

My son, you take me to our home I want to died my home in place of medical Sadhana theation to his mother sailent treatment under process at medical.

At that time 10 months in her belly before born of Sadhana. They are very olden cast Jarabathir bansadhar. Jateswari came fromt his castism born mother why identify the ‘Sanja sakala ra maa’ its very wonderful.

When Sadhana near about 1.6 months god at that time Bijea with her mother Jateswar at that days Jati while days Jateaswari, beagining and ending of sun at that day times no one called Jateswari to maa, wife and sister etc. ‘Sanja and Sakala ra maa’ and a hole days you are jateswari as like goddess yes – Bapa mu tor ‘Sanja Sakhala ra maa’.

Except mother Sadhana Kendeari – can’t known any thing , no knowledge of sadhana at that times of thirty years nothing else in his body only eating nothing else.

Balaram told she is not general women she is like a goddess, we are honoured him – puja o parbani, we dedicate to Bhoga her.

### “Sindhubala”

Sindhubala is colour black with beautiful when children’s body any problem they want to singhabala home, when children born brain touch first the land but singhubal when born, her two legs first touch the land at that days sinday’s legs are like Laxmimanta. She touches the children by her leg, the children is very well from desises in the body.

Bainsh pola of Khadiakhal is the place of house of sindhubala her father Raja Mistri, day time he works construction works as Rajmistri at night he taken ita and bali from other like them her father told to her mother can’t angry with daughter singhabala, daughter better than a son. My daughter Uchhakapali, small nose colour black etc. but his aim to constract a home for daughter sindhubal, but unlucked her father died feldown at working in a costruction house at that time no body can knows about the foot (leg) of sindhubala. Sindhu mothe wrong a Mudhi Bhata then sindhu married sanyashi the son of Rajmistri Ramdas at the age of forteen year then sindhu goes to her mother-in-law house.

Muni Das informed to local public about the power of Singhubala, Sindhu very wonderful to thinking about marriage at the child age when at that time she larning education. No children of sindhubala after marriage nispalla trees like her body, no son and daughter Why she is illness.

Every day of Sani and Mangul Bar any peoples came to Sindhubala, Sindhu welcome to all, then request all to seating request to her mother her foot stay at thali a wonderful power in her foot (leg).

Rulli mother's name Renu – sister of Renu was married to Sanyashi, they are only four years children all are requestd to Sindhu for return the house of her husband Sanyashi.

Sindhu blessings to the children . Sindhu can't imagines, why wife of Sanyashi welcome to him at her home, Sanshi knows she is neglected to Sindhu like a women heart, can she feel, when sindhu arrived her house, all are living happily .

### **“Bhiti”**

After June 24 over one month Fulan baby may pleasures at that times they feel bad time running whole town are a rumor can he came to reading Namaja or other work.

Fulan baby led a procession towards public for mainting peaceful in communication he also an important person of the town who speech to journalist about the present situation of the town.

Fulan baby not a doctor, he is a medicine representative of a big pharmaceutical company with running a drug (medicine) store as the perfect of his business unit he opened a nursing home at that place in business at medical treatment there is no need to became a doctor.

But Sarada Prasanna Planning established a palli clinic, he wants Bhitipratar stapan at that days arranged eating, cancelled the eating due to cancelled Bhitipratar.

No came to evening at my nursing home meet Dr. Banargi Basanti, very good doctor he check to you for your illness.

Sourav tolled you are not worker of party, peoples are gathering. Sourav high speaking – Bhitiparstan hold in Guru Purnima At that times Bhumipuja. Magistrate may stay the function, if minister came so good so first, Fulan baby wonderful.

Finalised that days if day changed may arranged independt day (August 15<sup>th</sup>) If, Dashahara and Gurupurnima. You may not carried for bhumi puja can there is no relectionship of faith to god iswar can this days there is a straggle there is no coexistence.

### **“Bharat Barsha”**

If We goes to the village Adhaie, we face the road of Big stone, Kanta buda Oshariya Ghasha padia through a small road.

The village is only natural sean entire palomo village. The river of Adhaie slowly running. So many thousand years the water flow to much river with became a water pond.

At that place A wonderful village Adhaie there is no interest the people to working agriculture work, no development work done by the land of agriculture due to lack of water supply.

Ramandha medical center working Dr. Nabin Prasad with chief advisor of village chief Raghubar opened to school and road, but they can't work.

Dr. Navin the man of modern society, one day doctor reading a poem book about the depending each other the environment and man no connective of them snake bit the Raghubar, Doctor babu treatment him and he now very well.

No wonderful, no remembering the voice of Raghubar, are Adhaie, now leave/ holidays doctor may donot town area, his wife can't stay with him without township, his wife don't interested to joined service.

Memorable – Adhaie, river, water dam Dr. Navin always rememrable the village.

### **“Suniyastanna”**

A organization from Delhi Sending to sukul to survey the land of singhbhumi – if you go to chaibasha through chhakardharpur, near distance. You only reported police and Administration whose person of chhakardhar you go Mati Babu Matilal Keyar , old

political to some forest in tree of piashilla shalla suguyanna. The shalla free like a god in tribal peoples saguyanna tree is the economical through of state and national economics.

Why Police Raj in Chhatrapur police in the state of Bihar polices came from highclass family, they are enjoying to fairing to the peoples of tribal. This is the specialist of the state so many times feels only aged now, what happened they admitted to traying but can't trail to fill up the vacancies.

Sashi is the friend of Sagyan movement no naxlist.

Sashi Herika village's shalla tree first made Debata, sashi told look to god, sashi I look child days – written began O..... sanyastan puran Kara.

Sakul – touch Sashi –A high blasting on the head –morning sound 'Sunyastan' purana hela developed Shala gachha protected the peoples of tribal, some awaiting in vacancies fellow by the blood of Sashi and Bhanjaga.

### **'Jannabhi Maa'**

So many years rain falt in hight, Kechudi preparation for dinner. Jannavi Maa's grand son eaten very pleasure with grand mother over latin all are going to sleep at the morning Sukheda Dashi given a bad news that Janavi maa in sleep no voice, her tooth delay.

The grandson of Jannavi Maa know as 'dada' nickname, about listen the voice –seven brother of harrashment.

The news of death listen they are together and look to Rakhal all are entire the room and gathering her deadbody Rakhal says Maa Maa.... Jannabhi Maa...

Mokhadya suspense that any thing done by the grand sons of Jannabhi maa look the mass, also looking her sister in land you home, your maa. Oldage person.

They are sleeping and Rakkhal dada. Stay at Jannabhi maa, the stories of Jannabhi Maa and her dada (Grand son) the books of Jannavi Maa (about her life) available at Bigraha of the village of Talandi. So many stories in this book, highest sleeping of the book on the day of birth ceremony of Jannabhi maa.

Three main stories written by this book such as ;

Dhanudhani pleasure like other peoples the blood human goddess stay at damaged cloth in temple her nominee Jannabhi Maa (patal murti) puja by people.

Kali juga papa bhar growth he is booking only when the process died of Jannabhi Maa. Dharnudhari power to more to more work with affected desises like maa of Dharmadhari.

### **Banya**

At the times of Nuakhai in the Month of Bhadarb At that times all family members wants manasha tree srinibas the son of Rapashi Bhoiani search tree of Manasa. They are plantation the tree at in front of there home.

After plantation the tree, all round development of family like – developed agricultural product, milk product, milk product of cows new born children by daughter in law of the family, but Manasa tree are not in every home.

Maa told to Srinibas this year our family not observation due to death of bada bapa this is very painful to us, ganga river and small rivers are water duto bannya.

Srinibas listen the river of Anjana very speed water all are telling this year may Badhi (Water over), srinibas can't sea Badhi.

Srinibas told can man died the Badhi that Gora pream Badhi can't known Srinibas looks cyclone came, he goes to home of Acharya to informed taken – mansha tree.

The boy is Srinibas, his mother Rupashi Bhoinsani is very poor, his son beautiful like moon rising bron a son, but born more to more

daughter of Archaryani, then Acharya Married Second daughter.  
Sana Acharyani taken his son, her son very weekly can srinibas look him, she entire home with her children.

Then Srinibas told Badu Acharyani came of Sunara Gourang can all are eating together.

Rupali Bhuashni and his son Srinibas's against somany peoples talking serious thinks then he told Aie (grand mother) seaviour cyclone at that time your mother young girl at that various cyclone rainfuct continuous.

Both are enter to home Srinibas told Gourang Bannya than this Bannya better can't this type of Bannya again.

#### **“Nishat Majhi ra Bhutan Jatra”**

Depely forest between Allipur to Jayanti Road, forest then agricultural land and some high Kudia manch there at that time dhan pachila those times man look's at the stay of mancha for save Dhana thana they also looking arrival of elephant they also looking tea planatation from 1900 C.B. some peoples are planned to going Bhutan but they can't go Bhutan, they are stay the broder of Bhutan some peoples are going to Bhutan for his income they also feeling Bhutan also likes – other owner tea Plantation They doing field labour, some are doing other are no work there cross the boundary then Bhutan.

Nishat Majhi – Chhिलamara tea estase's land Raja owner they work like Bhagachhashi or nor land labour his two son sana and UPa the feel Dabanala by burn they permission to her father and entire the deep area with hand of Dhanutira his mother also aggried, Nishanta told he fight to bhagya ? they advice to her son's don't fight for the right ? King of Shantala became cader then jailed, Nishanta one day traying To looking his wife at his home du to her crayingness.

Various problems faced they Ganesh cann't signature himself, he stay other with Nishanta they settled all of them by the permission of Raja Saheb.

Nishanta beating at the Mancha, they feel his eye problems for looking the agriculture land one to four days continuously they also avoid to tiger at that Mancha, no one reply to Nishan at that time go throughing by sipahi, due to elephant broken a manch at that time Nishant running on opposite sides at that time running he look her wife Mejhein stand with her at the middle of road, both are running, Nishant stay at a place with his wife.

Deeply forest, stone is very senior Nishanta feel the distance of Bhutan forever to him why? Can only Nishant are going to Bhutan, they can't go them.



## CONCLUSION

**N**andini Satapathy lived to the ripe old age of Seventy Five (75) and breathed her last in 4<sup>th</sup> August 2006. She has left behind a body of literature that includes poetry, short stories with specific translation, her writing show that she was a talented poet, a popular short stories writer and an experimental translator. She was one of the pioneers of progressive movement in literature and one who brought revolutionary changes in modern odia literature as one of the maker of Indian literature.

Nandini had came from a wall –to-do political and literary family, her father renowned odia litterateur Padma Bhusan Kaandi Charan Panigrahi and Data Bhabati Charan Panigrahi was the founder Secretary of Communist Party of India in odisha with a man of letter as a student life in Ravenshaw College, Cuttack she became student leader against Britisher with joined Indian freedom movement and later participated in praja mandal movement and student movement in odisha from her girlhood days, she had a progressive attitude to life and this was later reflected in her writing she was a child prodigy who wrote and published short stories, when she was barely tweleve and continued to write throughout prolifically till the last in her life.

Through Nandini was an effective writer both in crative and translation work, poetry was her forte and her fame mostly ress upon her poetry through which she portrayed the realities of life

and the world with deep feelings and delightful touches of irony and humour her revolutionary thought and successful experiment in the field of odia poetry have greatly influenced her contemporaries and later poets.

Nandini is the one of the architect of the new poetic movement of Odisha, breaking the monotony of traditional poetry, she brought change both in the form and content of poetry. She made poetry varied and comprehensive thus one can find the beauty and tenderness of village life her poetry book “Uttar Purusha” and A shortstories “Ketoti Katha” and ‘Saptradarshi’ is one of the milestone to modern odia literature in odisha, her poetry encompass themes as varied as love, beauty nature, freedom, revolution, value, happiness, sorrow, satire Humour social criticism, individual psyche, body, soul, sperit, life, death the earth and the sky.

Social commitment, humanism, concern for moral value and an optimistic and enthusiastic, fighting spirit are the features of the literary of Nandini through some of her poems, she depicts social and moral degeneration, she is never pessimistic about life behind her optimistic view lies her progressive attitude to life. Those attitudes have made him reject the realistic aspect of modern poetry.

Nandini has written only one short stories –”Saptadarshi” – seventeen stories in the books. It is experimental and from the point of view of creative act is unique and extraordinary her short stories is wide. The themes are varied both urban and village life are faithfully portrayed . The characters represents various classes of societies. The stories depict the joys, sorrows and sufferings of people who face various problems of lifes. Nandini has also used progressive ideas in those stories. An important feature of his stories is phychoanalysis of characters she has developed deep into human mind and brought to light its innermost feelings ‘ Realism not idealism’ is her motto in those stories. So she has depicted life as she has seen it, feet it and lived it the language of

the stories is imotive and suitable for her characters. The stories also give an authentic accounts of the historical, social, political and cultural life of odisha.

Nandini's writing focous observations, analyses interpretations as found in her literary wroks in specific poetry and short stories are objective and therefore valueable . She has analyzed different aspects of modern poetry and broadended the horizons of odia readers. She has explained various literary movements, theories made a very substantial contributions to odia literature by considering research, she

has found the systems of values of different ages and values found in literary texts. Nandini's short stories are brought to light some unknown aspects of their personality as well as their literature and contribution to odia literature same stories shows her revolutionary mentality.

Nandini was a literary genius her original talent was enriched by her study inquisitivieness and perveverance. The image of the women one gets from her work is that of a progressive, revolutionary, sympathetic personality hopeful about the freedom and equality of man; A society free from corruption wants and exploitation and a worldfull of peace and harmony. Humanism is the cornerstone of her poems and short stories humanism that emphasizes the honour and dignity of woman and her happiness and considers the world as its object if interest and love.

Nandini as a mass leader as well as man of letter, her role revolted against the bad customs, blind believes and all mine of expolitatin prevailing in society, but she did not go against the rich trandition that lays emphasis on time honoured values such as charity, compassion,fellow felling sympathy, peace of harmony like some of her contemporaries, she was never alientated from society nor did she experience disillusionment and despair that comes with alienation.

When one assesses her literary work particularly her poetry, she brought revolutionary changes in the form and content of poetry and introduced the current form of modernism into odia poetry. She has influenced almost all modern poets of odisha, some of whom have transcended the influence and eventually found their niche in the domain of modern odia poetry.

Nandini wrote poetically, wrote well giving moving expression to a variety of moods, sentiments and ideals and starting the reader with poetic imagery and analogy most of her poems are pleasant to read, to hear and they arouse intellectual curiosity of the reader her use of free verse and speech rhythm has endeared her poetry to different types of readers.

Nandini as a painter of rural nature and country life through writing as a progressive writer with revolutionary fervour as a poet was made her poetry a criticism of life and introduced modernism into odia poetry and a narrator who depicted the sorrows and suffering of human being. She was unique in odia poetry and short stories.

Nandini had many critics and admirers, she was not merely a man of letter she was a mass leader. She improved odia literature as a president of odisha Sahitya Academi with part of many literary organization of odisha.

In recognition of her merit as a litterateur she received many award and honours including central sahitya academi translation prize, sahitya bharati sanmann, honoured by Golden jubilee of Indian independence.

### **Besides Literature:**

On the other side Nandini as a mass leader as member of parliament, (Rajya Sabha) union Minister of Government of India and Chief Minister of Government of Odisha. But her literature little now identify in society her prior contribution to odia literature always remembered.

Nandini came from a literary famous family, her father veteran odia litterateur Padma Bhusan Dr. Kalandi Charan Panigrahi and Uncle/ Dada – Bhagbati Charan Panigrahi also a man of letter of odia literature . A historical Novel ‘Matira Manisha’ by her father Kalindicharan.

Nandini loves to humanbeing as a poet, her pen for society neglected person’s by herself as a stories teller and translater also became politician as mass leader for justified human being.

Nandini is a pivotal personality. She envelopes herself as a great mass leader but can’t forget literature. She was a creative author as well as famous translator. She made two story book as – ‘Ketotikatha’ and “Saptadarshi” are one poetry book – “Uttarpurusha”.

On the other hand Nandini translated 4 book’s to odia literature such as –“Gandhi Kathamruta” – Krishna Kripalini. Secretary –Sahitya Academi the life stories of Mahatma Gandhi, father of Nation, the book awarded Sahitya Academi translation prize in odia “Nirbachita Galpa” – By Maheswata Devi, famous Indian Author.

“Revenue Ticket” – Amruta Pritam famous Panjabi poet’s autobiography.

“Lajjya” – Tasalima Narsrin, famous author of Bangaladesh. She died on 4<sup>th</sup> August 2006. She can’t remember as a mass leader but always remember the heart of odia as a man of letter.

Nandini’s life and literature were inseparable from each other and both were inseparable from human society her career furnishes an inspiring testament of a sensitive sperit that responded to life and the world with great enthusiasm and energy and created a body valuable literature and carved a placed for him in a great tradition of Indian literature.

### HONOUR AND RECOGNIZATION TO NANDINI

“Sahitya Bharati Sanmann’ by Gandhar Foundation :  
“Prajatantra Prachar Samiti Sanman” by Dr. Harekrushna Mahatab.  
Best Author award by Odisha Lekhika Sansad, awarded by  
Ravenshaw college student union, lingaraj award – Chinta and  
chetan original awarded by Natacharjue Kabi Balakrushna Memorial.

“Gandhikathamurta” book – by central sahitya awarded and  
facilitated by Golden Jubilee in Indian independence odisha govt.

### VISIT TO FOREIGN BY NANDINI

United States of America (USA) of silver jubilee of united nations  
with Prime Minister of Indira Gandhi.

Subhiet Rosh – in 1968, 1971 and 1977 led by a delegate  
team of India for cinema and cultural function as an union minister.

France : in 1968 visited a delegate by UNESCO from India.

England : An international conference and workshop by  
press council of India. Purba Jarmani – in 1977 as deligate from  
India with a cultural organization.

MESCO(Japan) – as deligate from India for world women  
parliamentary for peace. Singapur- a delegate from India for  
trade Union conference.

### AUTHOR NANDINI SATAPATHY

“Ketotikatha” – First Book on short stories with 22 stories  
in 1967, many stories are translated into various language.

“Gandhi Kathamruta” – translated into odia from ‘All man  
and Brother’s in English by Krishna Krupalani, veteran author and  
secretary Sahitya Academi.

‘Saptadashi’ – the 2<sup>nd</sup> book of short stories in 1988 17stries  
in this book. “Uttar Purusha” – only one poetry book in 1988  
with 42 poems.

“Revenue Ticket” (Rasid Ticket) – the Autobiography by Gyanapitha Awarded Panjabi author Amrita Pritam publish In 1960 (awarded in Sahitya Academi translation prize)

“Lajya”- Novel by Bangladesh Author Tasalim Narsrini, which framed Nandini as an author.

“Mahaswata Debi – Nirbachita Galpa” – 20 stories from Book of Bangaladeshi author Maheswata Devi in 1999. It focus the life style of tribal peoples.

#### **MASS LEADER NANDINI SATAPATHY**

Rajyasabha MP – 1962 – 1968 Union Minister – 1967-68  
Rajyasabha MP – 1968 – 1972

Union Minister attached to Prime Minister member – All India congress working committee President odisha Pradesh congress committee MLA (Cuttack Sadar) – 1972 – 1973

Chief Minister of Odisha – 1972 – 73 MLA Dhenkanal – 1974 – 77

Chief Minister – 1974 – 76

MLA Dhenkanal – 1977 – 1980 MLA Dhenkanal – 1980-1985 MLA Dhenkanal – 1985 -1990

Chairman State Planning Board Odisha – 1985-90

MLA Gandia – 1990 – 1995

MLA Gandia – 1995 – 2000

In 2000 she taking retirement from politics. She can't defeated any election in her life.

#### **NANDINI'S PERSONAL AFFAIRS**

Birth Day : 9<sup>th</sup> June 1931 Jachhak Lane, Cuttack, Odisha

Father : Padmabhusan Kalandi Charan Panigrahi (Famous Odia litterateur) Mother : Ratnamani Debi (house wife)

Husband-Debendra Satapathy

(Former member of parliament, Dhenkanal)

Profession : Author and Mass leader (MLA,MP, Union Minister/ Chief Minister) Family : Two Son – Nachiketa Satapathy (Industrialist)

Tathagata Satapathy (Former Member of Parliament, Dhenkanal) Editor : Newspaper in odia “Dharitri” in English – “Odisha Post”.



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