



Oral literature tradition in Odisha

Malaya Kumar Mishra¹, Bijayalaxmi Dash²

¹ Research Scholar, PG Department of Odia, Ravenshaw University, Cuttack, Odisha, India

² Assistant Professor of Odia, Ravenshaw University, Cuttack, Odisha, India

Abstract

Oral literature is a communication through which the emotion, the passion of a people communicate itself graphically, and in such formation. They discover an imaginative achievement and amusements. This is no smaller accurate of Odisha and her people. Oral literature is dreamed up differently by numerous Academicians of contrasting branch of knowledge. To the social scientists Oral literature is a part of intellectual achievement and tradition, but not the entire culture. It incorporate folktales, Sage, aphorism, the text of folk songs, folk dance, folk music, folk religion, folk entertainment as also folk traditions have been think about as a component of the learning of the learning of Oral literature.

Keywords: oral literature, culture, tradition, folktales, aphorism, folk songs

Introduction

Odisha has been honestly a state of closely rural villages with their in-born glamour of folk dance, folk music and folk songs. These are called Oriol literature. Oral literature of Odisha has been most generous and perfectly artistic in its structure and content.

Oral Literature developed since the first-light of human development however it stand by for hundredth, for the supposed folklorists to come into sight and behave towards. It as a exceptional bifurcate of learning. It had a wealthy legacy in India and was pre-owned not-only in pragmatic life but also in cosmopolitan works art and agreement. This position carry on with till the Britishers came and began gathering and study of oral literature substances.

In the post-Independence period-even so, the venture have been strengthened with universal recognition of its significance and assist from the administration. In contemporary years, research is becoming more and more cosmopolitan with foundation of contemporary accessories and procedures. Throughout the time of pre-Independence like, further segment of India, Orisha is generous in folklore. It is established that folklore has been assimilated in profusion in the epics and Kavyas of Pre-historic Odia Literature. The epic Mahabharat by Sarala Das of 15th century contains folklore to such an expanses that is can, very well, be entitled as a folk-epic. Folk-components established a distinguished place in the Kavyas of middle-age also. Dramatis personae and subject matter were very regularly pinched from the folk world. Some Kavyas such as 'Kanchi-Kaveri' and Sasisena (18th century) were wholly designed after folktales and ballads persuading then. During the phase of rejuvenation, on western collision, too, poets had propensity, to construct use of folk-elements in their poems and portray rural life. Some poets worth bringing-up Radhanatha Ray, Gangadhar Meher and Nandakishore Bal. The novels of Fhakirmohan are also well-stocked with folk-segments.

Comparably, 'Oral Traditin', 'Oral Culture' and 'Oral lore' are cultural substance and traditions broadcasted word of mouth from one peer group to another. The evidence are

unwritten broadcasted in verbal expression on song and may take the form, for example, of folktales, saying, ballads etc. Along these lines. It is able to be done for a community of transmit oral history and literature beyond age group without a having writing procedure. It has been there in dissimilar cultures across the ages.

Oral tradition fundamentally moved to us by the matured people in several configuration of sayings, stories and songs which mark it as a symbol of tradition in our society not withstanding of cultures. We acquire countless knowledge through this structures of knowledge transmittion. Such as our archaic customs, credence, ritual etc. which are given to us in the infancy so that we can prop up them when time to come. By oral tradition one can also realize the society intimately. It also gives us the particulars about the past. Several elements such as how the people resided, what they did and what they executed are much bounce back in the oral cultural tradition. Oral tradition also appears glances of chronicle when we don't have any adequate pertinent data. In such instances, we inquire into oral narratives is an integral segment of any culture that we seek in explore in the contemporary peer group.

Oral tradition is a tradition which is yet came after in any case contemporary we are and they sermonize rudimentary personage moral codes in our life. Though this is the era of remodeling, one can acknowledge the effect of contemporarily on all but still one cannot fail to remember the past. Where it is perceives that we are mislaying our tradition and following cultural enlightenment which is not good to full extent but till some it is good instances. But we should not fail to recall our own culture and tradition with are given to us by the parents. If we don't have cardinal norms then occasionally the community comes and hold responsible us that we are surrounded by modernity and a parent have not conveyed the fundamental values of life but if we look when one is following the tradition and modernity both then there is a pay tribute to everyone.

Analysis

The English Researcher and administrator who took interest

in Odisha folklore was John Beams. He was the then collector of Balasore. The Folk Segments which fascinated him most were the credulity and glimmers persuading among the countryman. His articles 'Folklore of Orissa' looks in Indian Antiquary in the year 1872. The writer, at the beginning, documents his suspicions on the life and conduct of Odisha peasants. To him, they were replete delusion and 'timid of transmitting these proposals to immigrants'. He assigned the logical thoughts to the 'segregation' of the land from exterior sphere for a lengthy phase. John Beams was absorbed with the credence in black magic. He allocate hardly any subsections to documentations the customs and occupancy of the presumed enchantress, the indications of the human-being taken over by them and also the 'mantras' that are let out to compensate for their incantation. He also had recorded some traditions and proscription relating to establishment of houses, outcome of coming across an evacuate container while going out on a doubtful work, to be contact of a broom stick (carpet sweeper) and soon. Beams did not strive at allocating, harmonizing, of examining the folklore that he collected. He made his objectives understandable in the article itself that he did not wish 'to confused his uncomplicated comments' but to 'thread them conjointly' as he perceived them 'nothing shatteringly peculiar likeness' between them and those of the English commoners.

He hope for assemble folk-materials for the reason that it was mandatory for his executive authority. He trusted that human mischievousness, like human perception is very much the same allover and it is only because in reigning men one must take their nonsense into deliberation, absolutely seriously as their sense that those fragments of folklore are significance recording probably. Through John Beams put down the basis of assemblage and study of Odisha folklore, his contribution is restricted only on one article on the theme. Although, he stimulate some vernacular researchers who matured an engrossment in this field. Fhakirmohan the explorer of Odia novel, was one of his colleagues at Balasore. Beams talked about the affair relating to folklore with him. Fhakirmohan pullout inspiration from him and made unbound use of such materials principally epigrams, in his narratives.

Another British Director, be pleased in the subject was T.E. Ravenshaw, the then commissioner of Odisha. Pt. Kapileswara Bidyabhusan Nanda Sharma collected some proverbs and brought out them in a book from in 1876 under his sponsorship. In the first part of 20th century a numeral of regional researchers occupied themselves in gathering folklore materials. The propensity was to collect proverbs and folk songs. While Seikh Abdul Mazid, Nilamani Vidyaratna, Chandrasekhar Bahinipati and Pt. Raghabanada Nayak collected only those associated to farming. Shi Aparna Panda published three volumes of proverbs in 1905 one of them was 'Dhagamalika Tatawabodhini' with notation. It was actually 'Gopala Chandra Praharaj' the connoisseur of Odia comprehensive Lexicon and a notable writer who worked out to collect and study of Odia folklore on a substantial scale. He perceive the requirement of such collection to give an all-inclusive configuration to his dictionary. He split up his collection proverbs into five volumes also amongst only 2 were published.

He collected folktales as well. The volume 'Utkala Kahani' published by him in 19th century is still familiar and has gain recognition from all regions. Benefaction of Praharaj to the

field of oral literature is massive. It is for the first time that he unlock the eyes of Odiah researchers to the huge stock of their folklore. He was also completely informed of the methods of knowledge domain. He put down specific prominence on the points that the language of the folk songs and tales should rigorously be preserved, men and women be owned by a certain position or locality are the relevant individuals to gather folklore from that area and whatever. As a consequence with Praharaj the oral literature (folklore) methodology was focus attention on, which is the basis of any research based scientific study.

The notable Indian folklorist, Devendra Satyarthi, pay a visit to Odisha in the year 1931. He made an substantial journey in unconnected persona of the state and collected a virtuous distribute of materials also amongst hardly any songs were published in English and Hindi journals like 'Modern Review', the Asia and Viswamitra. His progress in any case was a creativity to the Odishan youngsters. Shri Chakradhara Mahapatra who go through under his ascendancy made a praiseworthy collected of folk songs from the sovereign states of Odisha. His first collection 'Gonuli Gita Chumbaka' (1939) presents specimens of Odia folk songs together with their Hindi paraphrase and translation in English.

His marvelous assemblage of folk songs 'Utkala Gounli Gita' appeared twenty years later. But Laxminarayan Sahu, a member of 'Bharata Sevak Samaj' paid recognition to ethnological folklore. He assemblage songs from the Khond, Saura, Gonda, Gadaba, Santala, Paraja, Koya and other ethnic divinity, trust, formalities, songs, tales etc. in his 'Tribes of Jeypore' published in the year 1942. His work on 'Danda Nata', a dance drama of Orissa published of post-independence era.

The years ensuing home rule saw the appearance of at the minimum of three well-known researchers in the area of Orissan folk-lore, namely, Chakradhuara Mohapatra, Kunjabihari Das, Verrier Elwin though it had nothing to do with independence. All the three had get going their assignment much before. But their prime works come into sights only in the fifties. Apart from, we have a non-folklorist in Pt. Nilakantha Das, who had much to do with folklore and may be entitled to be refer to the initial. Pt. Nilakantha, the well-known, old stager, veteran poet, philosopher and critic has talked about in deepness, the part of folklore in the enlargement of Odia literature and culture. He has also underlined to the Odia language and culture in his 'Odia Sahityara Kumara Parinama' (1948-53) and his additional talks. The offering of Verrier Elwin to Odisha, folklore be worthy of exceptional mention. He consumed years among the Tribal's and emphasized a gigantic volume entitled 'Tribal Myths of Orissa' in the year 1954. What is noticeable about his collection in his research area method? This method that he did not turn on simply on query, quizzing but mastery of the people slowly go down in upto it was a part of him. As a matter of fact, his works were the fruits of part taker monitoring.

The 'Utkala Gounli Gita' (1959) of Chakaradhara Mahapatra, mentioned to earlier, is not only a splendid collection but also a precious items for accommodating a extensive introduction bring to light out noteworthy characteristics of the materials he has collected and in comparison in addition as systematic study of the same. According to him the folklore research in Odisha obtained the highest point which could very well be set side by side

with that in elsewhere of the country at the minimum in the fifties. He did his research degree on Orissan folklore from Shanti Niketan in 1954. The Dissertation 'Odia Lokagita O' Kahani' was the first dissertation on Odishan oral tradition and research. It consists of a general review of Odia folk songs and tales and also evaluative studies on the exceptional characteristics. 'A study of Orissan Folklore' (1953) written in English made his own glory from out of the country. In the National Book Trusts folklore publication sequence he put in writings 'Folklore of Orissa' (1977) in collusion with Prof. L.K. Mohapatra. He has respective papers both in English and Odia regarding Odisha's oral literature to his approval. Dr. Das has made an expansive collection of folk-songs and tales. Those folk tales had been produced a number of volumes under the entitle 'Palli Gita Sanchayana' and out of six volumes of folk sayings under entitle 'Loka Bani Sanchayan' four have been produced till at present. He has produced two volumes of folklore also. The 'Loka Galpa Sanchayan' accommodates over two hundred tales divided into sixteen types. Such collection was probable on the part of Dr. Das as he was enthusiastic to his subject, he lugged on his work for long three decades and also he pre-owned twain the free and sealed arrangements of filed methods. He made pervasive four in Odiahs and also had collected folk literature through Government bureau, exclusively with the help of school teachers through govt. circulars. Later Dr. Das, oral literature research and studies in Odisha reach to degenerate. The study was not enthusiastic by the Universities. No researcher come out to have perplexed oral literature studies for a course or career. Oral literature study turn out every bodies work and of no one.

Conclusion

Researchers like Dr. Narendranatha Mishra, Dr. Natabara Samanta Ray, Dr. Gopal Chandra Mishra, Dr. Krushna Charana Behera and Dr. Gaganendranth Das sometimes rewrite folklore of Odisha. Natabara Samantaray's 'Odia Palli Sahitya' (1970) is a handed book intelligently written, recommending Odia folk literature to universal reciters. Dr. K.C. Behera's 'Mogal Tamsa' (1946) imports to brighten the antiquity and notable countenance of a folk drama of Bhadrak area which was no the subside. The work is effective from the stand point of research on the subject. Dr. C.N. Das's 'Junasruti : Kanchi-Kaveri' (1977) are exemplary works which try to hand out factual clarification to legends move around the temple of Lord Jagannath. Dr. Bhabagrahi Mishra did his Ph.D. Dissertation on 'Verrier Elwin' from Indiana University under the supervision of the discriminate American folklorist Richard. M. Dorson. The thesis published by Asia publishing House, New York. Apart from he had published respective research articles on this area. Some other remarkable publications of that time are 'Purba Bharatara Loka Myth : Orissa' (1981) – the Ph.D. Dissertation of Dr. Prasanna Kumar Mishra, 'The Osa Brata Katha' (1982), by Aurobinda Pattaniak, 'Odia Loks Natak' by Hemanta Kumar Das, 'Odia O Santala Loka Kahani' by Shyamasundar Mohapatra, 'A collectilon of papers on Folklore' by Dr. Kailash Pattnaik, 'Lokasankrutibit Nilakantha' by Dr. Mahendra Kumar Mishra, 'Lola Sahitya eka Adhayayona' by Dr. Binapani Singh are worth mentioning. It is encouraging to note that there is a increasing attentiveness in the study of folklore in the state. Folklore is being instruct as a exceptional paper in

post-Graduate Odia syllabus of different autonomous colleges and state Universities.

As a consequence, even so oral literature research has been revitalizing in Odisha. It is wholly deficient in reflection of the extensive field and material. Even some fundamental requirement of folklore research. Such as initiation of folklore centers, journal publications are yet to be bring off even so. There are remarkable signs to endorse that present will be superior.

Reference

1. Upadhyaya, Krushnadeba. Loka Sahitya Ki Bhamika, Ellahabad-3, 3rd edition. 1977.
2. Kanungo, Binod. Gyanamandal, 22th Vol. 1st edition, 1979,
3. Das Kunjabihari. Sathiya O' Samalochana, Odisha book store, 1980.
4. Das Kunjabihari. Odia Lokagita O' Khanai, Viswa-Bharati Research Publication, 1958.
5. Mohapatra, Shyamsundar, Folklore studies in Odisa in Folklore, Vol.xxvi, No.1. Calcutta, 1985.
6. Das KB, Mohapatra LK. Folklore of Orissa, N.B.T. New Delhi, 1979.
7. Das KB. A study of Orissan Folklore, Shantiniketan, Viswa-varati, 1953.
8. Child Francis J. The English Scottish popular Ballads, Folklore Press and pageant Book company, New York-19, 1956.