



Jay Jagannath ଜୟ ଜଗନ୍ନାଥ ଜୟ ଜଗନ୍ନାଥ



SOUVENIR



22nd **FOLK FAIR** 2024
Tradition Comes into Life

NATIONAL TRIBAL / FOLK SONG AND DANCE FESTIVAL WITH NATIONAL LEVEL EXHIBITION

21st Dec. to 25th Dec. 2024, Golden Sea Beach, In front of Mahodadhi Niwas, Puri, Odisha



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Souvenir



22nd **FOLKFAIRE** 2024
Tradition Comes into Life

National Tribal/Folk Song and Dance Festival with National Level Exhibition

Supported By



Ministry of Culture, Government of India



Odia Language Literature & Culture Department
Government of Odisha



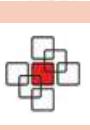
Handlooms, Textiles & Handicrafts Department
Government of Odisha



କିଲ୍ଟା ପ୍ରକାଶନ, ପୁରୀ
DISTRICT ADMINISTRATION, PURI



Directorate of Handicrafts
Handlooms, Textiles & Handicrafts Department
Government of Odisha



Eastern Zonal Cultural Centre
MINISTRY OF CULTURE, GOVERNMENT OF INDIA



कला एवं सांस्कृतिक कार्य विभाग
Art & Cultural Affairs Department



GOVERNMENT OF ASSAM
DEPARTMENT OF CULTURAL AFFAIRS



DIRECTORATE OF INDUSTRIES, ODISHA
(Micro, Small & Medium Enterprise Department, Government of Odisha)



SPORTS, YOUTH & CULTURAL
ACTIVITIES DEPARTMENT
Government of Gujarat



Art and Culture Department, Mizoram
Government of Mizoram



ਬੈਂਕ ਆਫ਼ ਬਾਰੋਡਾ
Bank of Baroda



Khadi & Village Industries Commission
Ministry of Micro, Small & Medium Enterprises, Government of India



भारतीय जीवन बीमा निगम
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Shree Shrikhetra Soochana

Raghunath Bhawan, Narendra Kona, Puri -
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Anandiben Patel
Governor, Uttar Pradesh



Raj Bhavan
Lucknow - 226 027

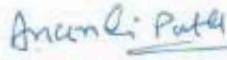
16 October, 2024

Message

I am happy to know that Shree Shrikhetra Soochana, Puri, is organizing the 22nd Folk Fair-2024, National Tribal/Folk Song & Dance Festival with National Level Exhibition from 2nd to 6th December, 2024.

This event is a wonderful opportunity to highlight the rich cultural heritage of India's tribal groups and celebrate their vibrant traditions. I hope it will inspire greater appreciation for our tribal cultures and foster a deeper understanding of their contributions to India's heritage. May it become a recurring celebration that continues to unite and enrich us all.

I extend my best wishes to the organizers and participants for a successful and memorable festival that celebrates the spirit of unity in diversity.


(Anandiben Patel)



Shri Lakshman Prasad Acharya

RAJ BHAVAN
GUWAHATI



MESSAGE

Odisha, the land of Lord Jagannath, apart from its natural resources is known for its rich cultural heritage and pilgrimage. The state's richness is deeply intertwined with the beautiful tribal traditions.

The art and culture of Odisha along with their repertoire of glorious legacies made the state a cultural hotspot. Its countless unique creations in this regard bear testimony to this cultural tapestry. The unique tribal cultural confluence exists in the state presents a unique mosaic of pan Indian culture.

In this backdrop, it is heartening that Shree Shrikshetra Soochana is organizing the 22nd National Tribal/Folk Song and Dance Festival titled '*Folk Fair-2024*' from 2 to 6 December 2024 at Puri. A commemorative souvenir is being published to mark the event.

I hope the fair being celebrated depicts the kaleidoscope of our rich culture, dance and music. I moreover hope that the fair also gives a strong impression of our rich cultural heritage and creates more protagonists for our flourishing art and culture.

I convey my best wishes for resounding success of the celebrations. Hope the souvenir being published on the occasion creates ripples for the younger generation to know their rich legacy besides playing its part in the promotion of our art and culture.

Dated: September 25, 2024

(Lakshman Prasad Acharya)

Bandaru Dattatraya

Governor, Haryana



बंडारु दत्तात्रेय

राज्यपाल, हरियाणा

MESSAGE

It is a matter of great delight that the 22nd National Tribal Folk Song and Dance Festival titled *Folk Fair-2024* is scheduled to be held from 2nd December 2024 to 6th December 2024 at the Golden Sea Beach in front of Mahodadhi Niwas Puri.

I am told that this year's festival aims at showcasing the talents of at least 50 tribal groups from across all States and Union Territories. A colourful souvenir featuring articles by distinguished personalities and various activities of Shree Shrikshetra Soochana (SSS), Puri will also be brought out on the occasion.

There is no denying the fact that our tribal communities, also known as Adivasis, have significantly contributed to the nation's social, economic, and cultural fabric. With over 700 tribes spread across the country, these indigenous groups boast a rich heritage characterized by unique languages, traditions, arts, crafts, and lifestyles that differ from mainstream Indian culture.

Economically, tribal communities have a deep connection with nature, practicing sustainable agriculture, handicrafts, and traditional medicine, enriching India's economy through forest produce and artisanal products. Culturally, they preserve ancient customs, dance forms, and spiritual practices, which add to India's vibrant diversity.

Their ecological wisdom, sustainable living, and unique social structures showcase a legacy that emphasizes harmony with nature, resilience, and collective community spirit, shaping India's multifaceted identity.

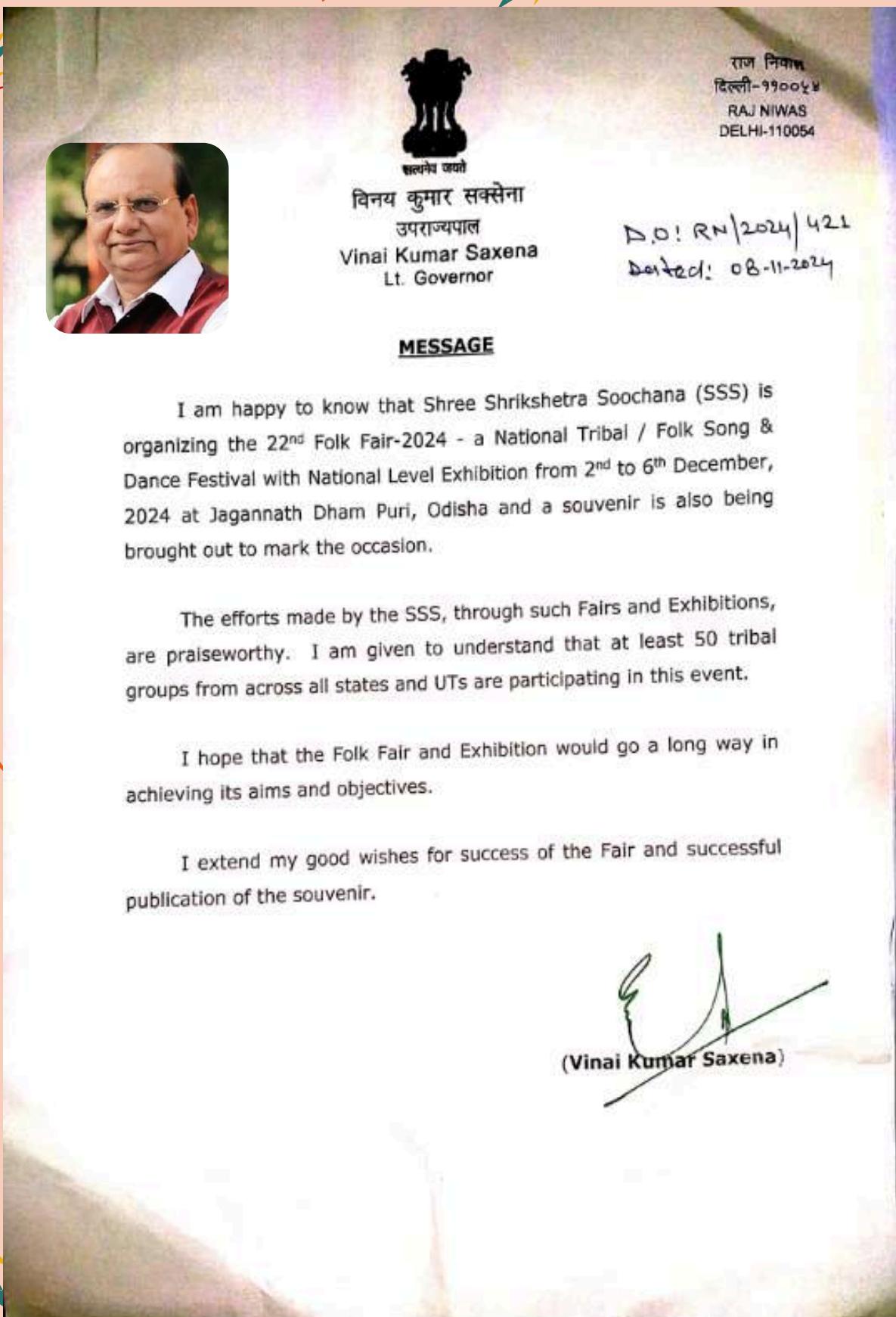
My best wishes to Folk Fair-2024!

(Bandaru Dattatraya)

हरियाणा राजभवन, चंडीगढ़ - 160019
Haryana Raj Bhavan, Chandigarh - 160019

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Fax - 0172-2740557

e-mail : governor@hry.nic.in



सत्यमेव जयते

विनय कुमार सक्सेना

उपराज्यपाल

Vinai Kumar Saxena
Lt. Governor

राज निवास
दिल्ली-९९००५४
RAJ NIWAS
DELHI-110054

D.O. RN/2024/421
Dated: 08-11-2024

MESSAGE

I am happy to know that Shree Shrikshetra Soochana (SSS) is organizing the 22nd Folk Fair-2024 - a National Tribal / Folk Song & Dance Festival with National Level Exhibition from 2nd to 6th December, 2024 at Jagannath Dham Puri, Odisha and a souvenir is also being brought out to mark the occasion.

The efforts made by the SSS, through such Fairs and Exhibitions, are praiseworthy. I am given to understand that at least 50 tribal groups from across all states and UTs are participating in this event.

I hope that the Folk Fair and Exhibition would go a long way in achieving its aims and objectives.

I extend my good wishes for success of the Fair and successful publication of the souvenir.



(Vinai Kumar Saxena)

Yogi Adityanath



CHIEF MINISTER
UTTAR PRADESH

पत्र संख्या- २९ /पी०एस०-सी०एम०/2024

Lok Bhawan,
Lucknow - 226001

Date :
01 OCT 2024

Message

I am happy to know that Shree Shrikshetra Soochna is organising 22nd National Tribal/Folk Song & Dance Festival 'Folk Fair-2024' from 2nd to 6th December, 2024 at Puri, Odisha.

India is a country with a rich and diverse cultural heritage. Indian culture is a tapestry of customs and beliefs that reflects the country's unique identity and spirit. The tribal arts of India are very ethnic and simple. Their vibrancy represents our country's distinct cultural and traditional identity.

The rich tribal heritage of Odisha presents a vibrant mosaic of cultural diversity. It is commendable that non-profit, non-governmental organisation Shree Shrikshetra Soochna is promoting tribal arts in Odisha.

I am confident that 'Folk Fair-2024' would provide a suitable platform to the participating tribal groups to showcase their talent.

My best wishes for the entire endeavour.


(Yogi Adityanath)

Tel : 0522-2289017 / 2289010 / 2289167 Fax - 0522-2239234 E-mail - cmup@nic.in



Bhupendra Patel

Chief Minister, Gujarat State

Dt. 04-12-2024

Message

Art in any form itself is the reflection for contemporary society, its values and ethics. It has always been documented in various forms like stories, folk songs, plays and dance. Amongst all such forms, folk dance emerges as a strong medium of conveying an entire story in poetic and rhythmic way. India has inscribed its identity as a '**Nation with Unity in Diversity**'. Different regional instruments, art, culture and folk dances reflect the distinctive tradition of particular region by performing through rhythmic staging. **Honourable Prime Minister Shree Narendrabhai Modi** always envisages encapsulating all the sectors including our conventional art and culture, which have the potential to make India a global performer.

I am much pleased to learn that **22nd National Tribal / Folk Song and Dance Festival with National Level Exhibition** titled **22nd Folk Fair-2024** is being organized during **2nd-6th December , 2024** at the coastal and pilgrimage city **Puri**. It is heartening to learn that this event is pursuing to promote and preserve the rich heritage of tribal arts within the state. I, hereby, extend my heartiest best wishes to the entire organizing team of **22nd Folk Fair-2024**, its performing artists for the success of the event and for their bright future ahead. I am sure the event will release the fragrance of tribal art of India among the *Art Lovers*.



(Bhupendra Patel)

To,
Prof. Harekrishna Satapathy, Chairman,
Shree Srikrishna Soochana,
Raghunath Bhavan, Narendra Kona,
Puri-752001 (Odisha).
Email: folkfair2024@gmail.com
Mo: 9437058632

Apro/ab/2024/12/04/rs



HEMANT SOREN
CHIEF MINISTER



MESSAGE

I am delighted to extend my heartfelt greetings to everyone on the occasion of the 22nd National Tribal/Folk Song & Dance Festival, titled "**22nd Folk Fair-2024**", being organized in the culturally rich city of Puri, Odisha, from 2nd December to 6th December 2024.

This festival is a celebration of India's vibrant tribal and folk traditions, bringing together the talents of at least 50 tribal groups from across the states and union territories of our nation. It is an occasion that highlights the rich cultural diversity that is the pride of our country. Through song, dance, and traditional art forms, these tribal communities express their unique heritage, creating a shared space for unity and mutual respect.

The Folk Fair offers a wonderful platform for the preservation and promotion of tribal and folk culture, which forms the core of our identity. It is events like these that not only bring us closer to our roots but also showcase the incredible talent and creativity that thrive in our rural and tribal communities.

I congratulate the organizers for their efforts in bringing this festival to life and wish the participants and attendees a memorable and enriching experience. Let us come together to celebrate the spirit of unity in diversity that defines India.

Best wishes for the success of the 22nd Folk Fair-2024.



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E-mail: chiefminister.jharkhand19@gmail.com

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Lalduhoma
Chief Minister
Mizoram



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Fax: (0389) 2342245/(R)2342425
E-mail: cm@mizoram.gov.in
cmmizoram@hotmail.com



MESSAGE

I am delighted to learn that the 22nd Folk Fair, 2024, has once again come to life, celebrating the rich tapestry of India's diverse culture and heritage. My heartfelt gratitude goes to Shree Shrikshetra Soochana (SSS) for their invaluable efforts in establishing and nurturing this platform over the past 21 years.

India is a nation enriched by its tribal communities, each with its own unique traditions, customs, dances, and, of course, folk songs and stories. These vibrant cultural practices, which have long enriched our diversity, are now at risk of fading away in the face of a rapidly modernizing world. It is our sacred duty to preserve them, for they are a reflection of us. Rather than allowing these traditions to disappear, we must safeguard them and share them with the modern world, utilizing the tools of new technology.

As an ancient Mizo proverb wisely states, 'Even a big stone cannot stand without the smaller stones around it.' No society or community can thrive in isolation. Whether large or small, every group plays a vital role in the fabric of our shared existence. We depend on one another in countless ways, and it is our collective responsibility to uplift, respect, and support each other, especially in times of need. In doing so, we ensure that India's rich diversity continues to flourish, preserving its vibrant heritage for future generations.

Dated Aizawl,
the 3rd October, 2024


(LALDUHOMA)

ATAL DULLOO
IAS
Chief Secretary
Jammu & Kashmir



MESSAGE

I am glad to know that Shree Shrikshetra Soochana is organizing National Tribal / Folk Song & Dance Festival from 2nd to 6th December 2024 at Puri and a Souvenir is being published to commemorate the occasion.

2. Folk music and dances are crucial in shaping the identity of our tribal communities and preserving their cultural heritage. The indigenous people of India possess unique and diverse cultural customs that contribute to the beauty of our ancient cultural tapestry.
3. As Indians, we have always been proud of our cultural diversity and Odisha is particularly notable in this aspect. Every part of the State is embedded with its unique customs and traditions. The distinct cultural heritage of Odisha is evident in its folklore, literature, music, dance, and poetry.
4. The diverse and vibrant tribal heritage in Odisha makes a substantial contribution to the cultural fabric of our nation. Over sixty tribes reside there, such as Bhumi, Bonda, and Santal. Both the Karma and Dalkhai folk dances of the State are widely loved and well-known.
5. The organizers deserve praise for inviting diverse tribal communities and groups from different States and UTs of India to showcase their talents. This will motivate the artists in the area and encourage them to uphold the diverse folk art of their State.
6. I compliment Shree Shrikshetra Soochana for offering space for tribal and folk music and dance. These forms of art require accurate documentation.
7. I wish the endeavour all success.

A handwritten signature in black ink, appearing to read "Atal Dulloo".

(Atal Dulloo)

Jammu : 0191-2546773, 254338, 2546188 (F) Srinagar : 0194-2506033, 2506233, 2506133 (F)
email : cs-jandk@nic.in



Principal Secretary,
Department of Culture,
Jammu and Kashmir



Suresh Kumar Gupta

MESSAGE

It gives me immense pleasure to learn that Shree Shrikshetra Soochana will be hosting the 22nd Folk Fair at Puri, Odisha from December 2 - 6, 2024 and will be releasing a memento to commemorate the event. I am hoping that the event would aid in promoting India's rich cultural legacy.

Odisha is home to more than 60 tribal communities and each tribe is unique. The vibrant cultural legacy of Odisha is dynamic and expresses itself via folklore, literature, poetry and other performing arts.

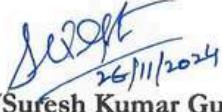
The organizers merit commendation for their effort to invite numerous ethnic groups from different States and Union Territories to perform. Local artists will undoubtedly be inspired by this and be able to preserve the various folk art traditions of the State.

The participation of various tribal groups and artists in the Folk Fair-2024 for a competitive display of their dance and music will provide Indian artists the much needed chance to highlight the nation's rich cultural diversity.

I commend the efforts of the organizers and have no doubt that the Folk Fair will foster solidarity among attendees and participants while instilling the renewed pride in our rich culture and promote unity.

I offer the endeavor my best wishes on behalf of Department of Culture, J&K, as well as on my own behalf.

Best Wishes.


(Suresh Kumar Gupta)



For the Grand Success of 22nd Folk Fair 2024 we owe our gratitude to



Shri Narendra Modi Ji
Hon'ble Prime Minister
of India



Shri Raghubar Das
Hon'ble Former
Governor of Odisha



Shri Mohan Ch. Majhi
Hon'ble Chief Minister
of Odisha



**Shri Dharmendra
Pradhan**
Hon'ble Education
Minister, GOI



Shri Jual Oram
Hon'ble Minister Tribal
Affairs, GOI



**Shri Ashwini
Vaishnaw**
Hon'ble Railways
Minister, GOI



Shri Giriraj Singh
Hon'ble Minister of
Textiles, GOI



**Shri Gajendra Singh
Shekhawat**
Hon'ble Minister of
Culture, GOI



**Shri Kanak Vardhan
Singh Deo**
Hon'ble Deputy Chief
Minister of Odisha



Smt. Pravati Parida
Hon'ble Deputy Chief
Minister of Odisha



**Shri Prithviraj
Harichandan**
Hon'ble Minister Law &
Works Dept., Govt. of
Odisha



**Shri Suryabanshi
Suraj**
Hon'ble Minister OLL &
C Dept., Govt. of
Odisha



**Shri Pradeep Bal
Samanta**
Hon'ble Minister H T &
H Department, Govt. of
Odisha



**Dr. Swami Sakshi Ji
Maharaj**
Hon'ble Member of
Parliament, Unnao(LS)



Dr. Sambit Patra
Hon'ble Member of
Parliament, Puri(LS)



**Dr. Rabindra
Narayan Behera**
Hon'ble Member of
Parliament, Jajpur(LS)





For the Grand Success of 22nd Folk Fair 2024 we owe our gratitude to



Shri Subhasis Khuntia

Hon'ble Member of Parliament, Rajya Sabha



Shri Arunish Chawla IAS

Secretary, Ministry of Culture, Govt. of India



Shri Sanjeeb Kumar Mishra, IAS

Principal Secretary, OLL&C Dept., Govt. of Odisha



Shri Hemant Sharma, IAS

Principal Secretary, MSME Department, Govt. of Odisha



Mrs. Guha Poonam Tapas Kumar, IAS

Commissioner Cum Secretary, HT & H Dept., Govt. of Odisha



Shri D. Prasanth Kumar Reddy, IAS

Director of Industries, Odisha



Smt. Pranati Chhotray, IAS

Director, Handicrafts, Govt. of Odisha



Shri Siddhartha Mohanty

Chairperson, Life Insurance Corporation of India



Dr. Ranjit Rath

Chairman & Managing Director (CMD), Oil India Limited (OIL)



Shri Siddharth Shankar Swain, IAS

Collector & District Magistrate, Puri



Shri Vinit Agrawal, IPS

Superintendent of Police, Puri



Shri Akhil Kumar Mishra

ADG PIB-cum-CBC, Bhubaneswar



Shri Ashis Kumar Giri

Director, Eastern Zonal Cultural Centre (EZCC), Kolkata



Shri Rajesh Kumar

General Manager, Punjab National Bank (PNB), Odisha



Smt. Swapna Bandopadhyay

General Manager, Bank of Baroda (BOB), Odisha



Shri Jagdish Chander

General Manager, Canara Bank, Odisha





For the Grand Success of 22nd Folk Fair 2024 we owe our gratitude to



**Shri Sharat Chandra
Behera OAS(SG)**
Additional District
Magistrate(Gen), Puri



**Kailash Chandra Nayak
OAS(SAG)**
Additional District
Magistrate (Rev), Puri



**Shri Nilamadhab Bhoi,
OAS(S)**
Additional District
Magistrate (Protocol),
Puri



**Shri. Priyaranjan Prusty,
OAS(S)**
Chief Development
Officer-cum-Executive
Officer, Zilla Parisad,Puri



**Shri Abhimanyu
Behera, OAS(S)**
Executive Officer, Puri
Municipality



**Shri Prasanta Kumar
Sahoo, OPS**
Deputy Superintendent of
Police, Puri City



Shri Subhash Chhetri
State Director, Khadi & VI
Commission, Odisha



Smt Sarmistha Datta
Director (Finance &
Economic Services),
National Jute Board(NJB)



Organisers



Braja Kishore Tripathy
Former Union Minister -cum-
Chief Advisor, SSS, Puri



Jayanta Kumar Sarangi
Former MLA, Puri, Odisha-
cum-Chairman,Organising
Committee



Shankarsan Parida
Former President ,Zilla
Parishad,Puri-cum- Chairman ,
Festival Committee,22nd Folk
Fair-2024 & 15th Krishi Fair 2024



Madhusudan Singhari
Chairman , Protocol
Committee,22nd Folk Fair-
2024 & 15th Krishi Fair 2024



Prof. Harekrishna Satpathy
Chairman, Shree Srikhetra
Soochana, Puri -cum- Former
Vice Chancellor, NSU,Tirupati



Badri Mishra
Chairman, Administrative
Committee, 22nd Folk Fair-
2024 & 15th Krishi Fair 2024



Chakradhar Mohapatra
Eminent Social Activist-cum-
Working Chairman,SSS,Puri



Rajesh Kumar Mohanty
National Youth Awardee-
cum- General Secretary ,
SSS,Puri



Gourahari Pradhan
Finance Committee, 22nd Folk
Fair-2024 & 15th Krishi Fair 2024-
cum- Former Chairman Puri
Municipality



Prafulla Kumar Samantaray
Chairman , Cultural Committee
, 22nd Folk Fair-2024 & 15th
Krishi Fair 2024 -cum- Former
DCO,Puri



Bharat Nayak
Vice Chairman,SSS,Puri



Satyabrata Dash
Organising Secretary, SSS,
Puri



Narayan Patra
Treasurer,SSS,Puri



Dr. Pradyumna Sathua
Secretary Media & Publicity ,
SSS, Puri



Hector Mishra
Chief Coordinator , 22nd Folk
Fair-2024 & 15th Krishi Fair
2024



Biswanath Mishra
Chief Coordinator , 22nd Folk
Fair-2024 & 15th Krishi Fair
2024





Organisers



Shyam Prakash Senapati
Cultural Secretary, SSS, Puri



Chandrabijayee Mishra
Stage Anchor & Coordinator
22nd Folk Fair-2024



Ritesh Kumar Mohanty
Secretary IT , SSS, Puri



Siba Sundar Mishra
Logistics Secretary



Bhabani Shankar Sahoo
Asst. Logistics Secretary, SSS
Puri



Bidroha Keshari Singh
Joint Secretary , SSS, Puri



Debendra Mohapatra
Joint Secretary , SSS, Puri



Soumyaranjan Mishra
Joint Secretary , SSS, Puri



Puskar Sahoo
Executive Body Member, 22nd
Folk Fair 2024 & 15th Krishi Fair
2024



Pratap Chandra Dalei
Executive Body Member, 22nd
Folk Fair 2024 & 15th Krishi
Fair 2024



Satya Narayan Maharana
Executive Body Member, 22nd
Folk Fair 2024 & 15th Krishi
Fair 2024



Raj Kishore Mukhi
Executive Body Member, 22nd
Folk Fair 2024 & 15th Krishi
Fair 2024

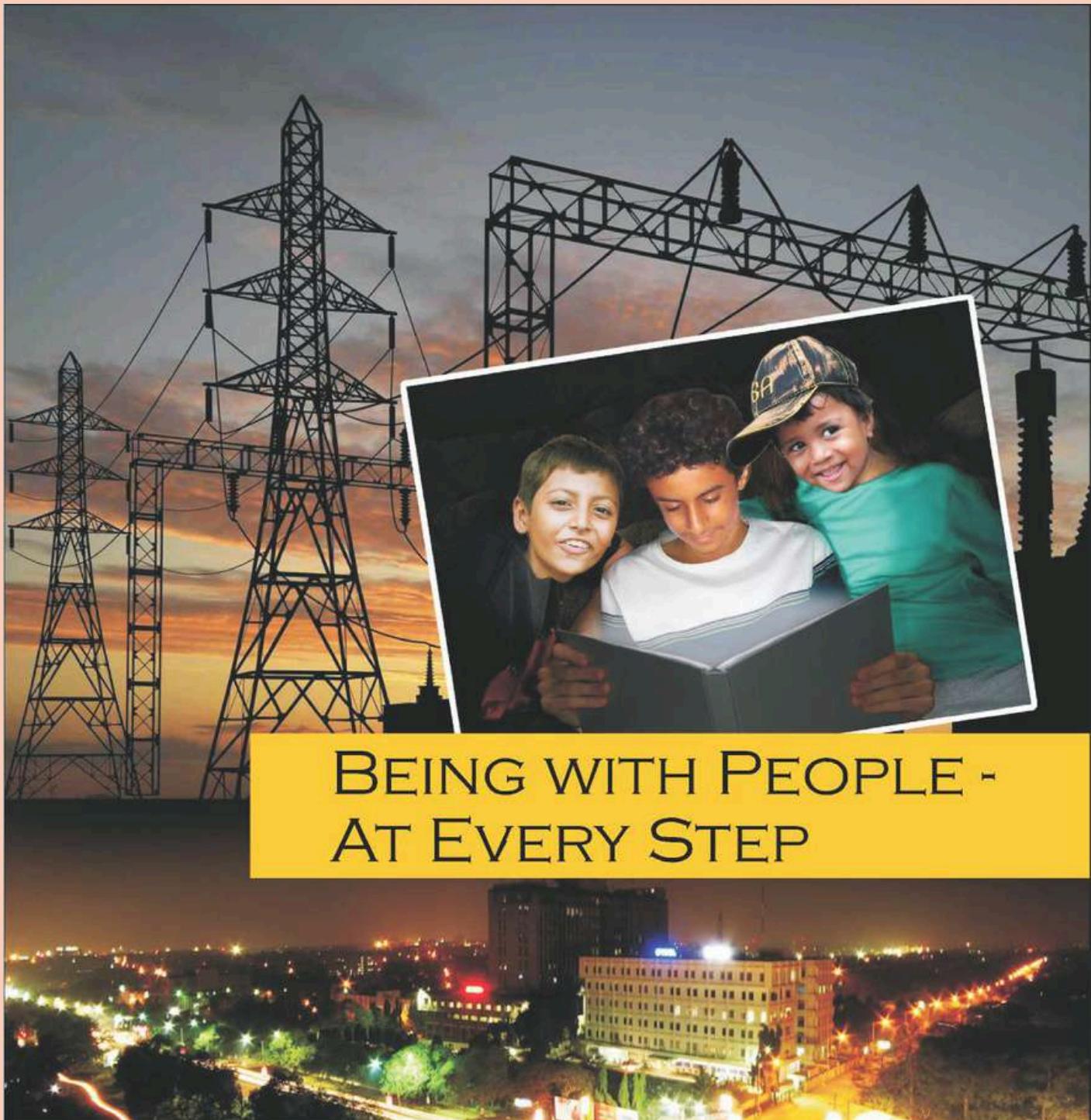


Prasanta Kumar Sahoo
Executive Body Member, 22nd
Folk Fair 2024 & 15th Krishi
Fair 2024



Purna Chandra Ojha
Executive Body Member, 22nd
Folk Fair 2024 & 15th Krishi
Fair 2024





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MEMORIES OF

22nd **FOLK FAIR** 2024

Tradition Comes into Life

FROM 21ST TO 25TH DECEMBER 2024



Memories of 22nd - Folk Fair 2024





Memories of 22nd - Folk Fair 2024





Memories of 22nd - Folk Fair 2024





Memories of 22nd - Folk Fair 2024





Memories of 22nd - Folk Fair 2024





Memories of 22nd - Folk Fair 2024





Memories of 22nd - Folk Fair 2024



ରେଲେସଥ ନିୟୁକ୍ତି ଦଲାଳ/୦କମାନଙ୍କ ପ୍ରତି ସତର୍କ ରୁହନ୍ତୁ

ପ୍ରାର୍ବଜନିକ ବିଜ୍ଞାପି

- ଟଙ୍କା ବବଳରେ ରେଲେସଥରେ ନିୟୁକ୍ତି ଦେବାର ମିଥ୍ୟା ପ୍ରତିଶ୍ରୁତି ଦେଉଥିବା ୦କମାନଙ୍କ ପ୍ରତି ସତର୍କ ରୁହନ୍ତୁ
- ୦କମାନେ ରେଲେସଥ ଅଧିକାରୀଙ୍କ ଜାଲ ବସ୍ତୁଷତ ଏବଂ ମୋହର ସହିତ ନବକି ଜଳ ଲେଟର ବ୍ୟବହାର କରୁଛନ୍ତି
- ଅପରାଧରେ ଆଶୀର୍ବାଦ ହୁଅକୁ ନାହିଁ
- ଏଥୁପାଇଁ ଆପଣଙ୍କ ବିରୁଦ୍ଧରେ ମକବମା ଚାଲିବା ସହିତ ଆପଣଙ୍କୁ ଜେଳ ଦସ୍ତ ମଧ୍ୟ ଭୋଗିବାକୁ ପଡ଼ିପାରେ

ପୂର୍ବ ତତ୍ତ୍ଵ ରେଲେସଥରେ ରେଲେସଥ ନିୟୁକ୍ତି ସମ୍ବନ୍ଧରେ
ସଠିକ୍ ସ୍ଵଚନା ପାଇଁ ଦୟାକରି ନିମ୍ନବର୍ତ୍ତି ଡ୍ରେବସାଇଟ୍
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The Sabar Tradition in Shri Jagannath Culture

Bhagaban Mohapatra

Lord Jagannath, supreme God of the universe, has taken his abode at Puri, the chief religious centre among the four celebrated religious centre of Hindus. Various Sanskrit works, such as *Padma Puran*, *Narada Puran*, *Skanda Purana*, *Niladrimahodaya*, *Bamadeva Samhita* etc. have described about the sacred abode of Lord Jagannath at *Purusottam Khetra*, Puri. Different scholars in different times have also left no stone unturned to trace out the origin and antiquity of Purosottam Jagannath; but no satisfactory, positive and commonly acceptable evidence have come to light so far to unveil as to how and when this concept has come into existence in Puri. The *Niladrimahodaya* provides in detail all the festivals of Lord Jagannath and the mode of their worship alongwith the deities. Out of twelve months of the year, worshipping of deities for eleven months are performed on *Aryan* tradition basis and rest one month i.e. from *Jestha Purnima* (Snan Purnima) till the entry of deities into the temple, worshipping is performed in non-*Aryan* basis i.e. in *Sabar* fashion. It is, therefore, not clear to understand whether Lord Jagannath originally is a Hindu *Aryan* deity or tribal deity. Mystery is still wrapped behind the cult of lord Jagannath. Prevalent legend and traditions, however, throw some light for which it is necessary to turn to pages of *Vedic* and *Puranic* literatures for the purpose.

Sabar tradition in the Culture of Lord Jagannath has its connection with the legend of *Raja Indradyumna*. He was the king of solar dynasty in *Satya Yuga* and was ruling the city of *Avanti* in *Malaya*. He was a devotee of Lord Vishnu. One day, he came to know that Vishnu in flesh and blood was present at Blue Mountain (*Nilakandar*) in *Odra Desha*. The story goes in this manner. It is mentioned in the *Skanda Purana* (Uttar Khanda) that *Rohini Kunda* is situated near *Kalpabata* tree on the Blue Mountain of the country of Odra. To the North of Rohini Kunda, there is a place where a Sabar Chief named *Viswabasu* was worshiping *Nilamadhaba*. The *Devatas* used to come at night to worship Lord Nilamadhaba everyday. This news tempted the king Indradyumna to see Nilamadhaba. The king deputed his Brahmin priest *Vidyapati* to Odra Desha to collect information of Lord Vishnu. Coming to Odra Desha, Vidyapati took shelter in Sabar village and made friendship with the family of Sabar Chief concealing his identity and motive of coming to that place. Then he fell in love with a Sabar maiden called Lalita, the only beautiful daughter of Viswabashu and got married her. On his repeated request through *Lalita*, *Viswabasu*, being motivated, one day took his son-in-law (*Vidhyapati*) covering his eyes throw a narrow



track to a cave where Nilamadhava was worshipped. On seeing Nilamadhava, his eyes were glittered. Vidyapati was very intelligent. He secretly dropped mustard seeds on the ground on his way to see Nilamadhaba. After some days, plants from germinated seeds paved the way to the cave where Nilamadhaba was worshipped. No body except Vidyapati could know this. Locating the route, he then returned to Avanti and informed the king (Indradyumna) about Nilamadhaba. The king with his forces, accompanied by Narada, set out his journey to Odra Desha. No sooner the king reached the boundary of Odra country, than he received the news about the disappearance of Nilamadhaba. The king became extremely sad.

Narad, however, assured him that the lord would appear in the form of Daru (sacred wood). The king then went to Nilagiri and there he performed a Yagyan. Lord Nilamadhab made his appearance in a dream to the king and instructed him that Lord would appear in the form of Daru (sacred wood) on the seashore. On the next day, the king got the information about the floating of

Daru on the seashore with four branches. Then the king brought it and placed it on *Maha Vedi* with supreme care. At the time of discussion with Narada about the construction of deities, a voice from above announced- "The Lord himself will construct His own image and will appear on Mahavedi after a fixed number of days, during which the door of the said room with Daru should be shut up". While the king was thinking about this announcement, an old carpenter with his instrument came and agreed to take up the work with the condition that he would be allowed to remain isolated and un-disturbed for a period of 21 days inside the temple. The king agreed to his condition. After 15 days when no sound of construction of images came from the room, the king and queen, being impatient and doubtful, opened the door of the room and found that the images remained unfinished and the carpenter had disappeared. In the meantime, a heavenly voice declared, "Oh king ! Dress these four deities with silken garments and establish the images on Mahavedi." Accordingly, the king worshipped the Lord Jagannath, Balabhadra, Subhadra and Sudarsan uttering three *suktas* of the *Rig Veda*, which are symbol of brahman. From that day, tradition has associated with the worship of deities at Purusottam kshetra with the name of Indradyumna. After installation of images, Lord Jagannath was very much pleased on the king and offered him boons. Indradyumna sought from the Lord four boons. The first was that descendants of Viswabasu would decorate and do their services especially during *Anavasara* and *Ratha Yatra*. The second was the children of Lalita and their descendants to be designated as *Suar* (Supakars) or the cooks; the third was the descendants of Vidyapati would be priests of Jagannath designated as *Patimohapatra*. On being asked as to what boon he wanted for himself, Indradyumna prayed for no servitors in

his family, as they might claim with a sense of vanity that the temple was built by his ancestors. For this tremendous sacrifice of Indradyumna, Lord was very much pleased and granted the last boon. This has been given in much detail in "Deula Tola" by Nilamber Das.

The Sevaks or servitors called Daitapatis are of Sabar origin and they are engaged in worship and services of main deities especially at the time of *Nabakalebar* and Car festival. During Nabakalebara, on the day of transfer of Brahma from old images to new images, Daitapatis perform the burial of old images at *Koili Baikuntha* in the precinct of the temple and observed' the funeral rites like Hindus in traditional manner; because they think themselves that they are *Gyanti-Sahodar* (family member of Lord). They use to shave their head and take bath in *Markandeswar* Tank with their family on the final day of funeral rites and they put on new clothes and take *Mahaprasad* as observed on funeral day. They therefore treat themselves as related to the family of Lord Jagannath.

Daita means "the most beloved one of Lord." After bathing festival on full moon day of Jyestha, the deities are worshipped in a secret chamber (Anavasara) for full two weeks by the Daitas. Except Daitas and Patimahapatra, none are allowed to see and do the worship of Lord during Anavasara, car festival and Nabakalebar. Anavasara means engagement without rest. The worship is so engaging and continuous that Daitas do not get time to relax. Hence, this period of two weeks has been correctly named as Anavasara. During this period, they offer fruits and Anavasara - pana (water mixed with sugar, milk cream etc.) to the deities and they take that as Prasad there. It is believed that the deities are in sickness. Normally one likes to see his close relatives at the time of sickness. With that belief,

as Daitas are treated as close relatives of lord's family, they are only allowed to sit with him during this period and sing different hymns in a very low voice to please the deities. From the way of their worship and engagement it appears that they have devoted themselves most affectionately, closely and heartily to the deities. During Car festival, they decorate the Deities in the chariot in tribal costumes. At the time of *pahandi*, they use to sing a type of song called *malasree* which has a traditional belief that such songs and wordings would protect and safeguard the Deities. Besides, just before pahandi they use to tie up charms and talismans made up of roots and leaves on the arms of deities in order to protect their bodies. This is characteristically a sabar mode of belief and indicates their affection for deities.

It may be observed that Daitas have no privilege to participate in all other festivals of Deities, which are celebrated according to Aryan tradition. Thus in Sri Jagannath culture there is a fusion of celebration of Aryan and non Aryan worshipping without any conflict. Tradition and practices followed in the Jagannath temple indicate that Lord Jagannath is of tribal origin.

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4. Skanda Puran (Uttar Khanda)
5. Deula Tola
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Santals of Rural Mayurbhanj

Dr. Abhaya Narayan Nayak

Almost all tribes of India have distinct languages or dialects. The Santals of Odisha is a predominant tribe of the state. They have a recognised language known as Santali. The Santali language is recognised by Govt. of India and Indian Constitution. This language has a script known as "*Olchiki*". In the present scenario Santali has been taught from school to university. The Santali people are educationally advanced community in comparison to other backward tribes of Odisha.

If there is any culture which still carries the impress of the underlying philosophic speculation and order of thought that was widespread in India prior to the Dravidian culture, it was very likely the belief and social order of the Pre-Dravidian Santali in the Pre-Aryan and Pre-Dravidian culture of India, the Santals rather than the Mundas or Hos of Chotanagpur stand in the limelight. Similarly their contact with Dravidian Culture which at one time was not at all confined to Southern India, is well proved from their neighbours, the Malers, who in language along with Chotanagpur Orans speak a Dravidian tongue. Linguistically the Santals belong to what has called the western most peripheral representative of what is the Hawaiian type family



in the pacific (Biswas, 1956). Out of total population of Odisha they contribute 9.54 per cent and their literacy rate is 55.57 per cent in 2011 census (Census of India, 2011). In 1981 census their literacy rate was 16.34 per cent (Census of India, 1981) and in 2001 census their literacy rate was 40.46 per cent in Odisha.

After pivotal endeavours of Pandit Raghunath Murmu, the Santali Language has received recognised script "*Olchiki*" and the Language received different Constitutional recognitions. The Santali language has been taught in Odisha from primary school to university levels. The important point here is that a few tribes have literacy rate more than the literacy rate of state tribal literacy and Santals are one among them. According to 2011 census the state tribal literacy

rate was 52.24 per cent where as in 2011 census Santal literacy rate was 55.57% in Odisha. (Census of India, 2011).

Against this backdrop, the Santals are educationally advanced tribe of Odisha. They have an interwoven relationship with their language, literacy and education. In recent past an anthropological study has been undertaken among the rural Santal community of Rengalbeda village of Mayurbhanj District of Odisha. Santals are predominant tribal community of Mayurbhanj District of North Odisha.

Methods Adopted for the Study:

Data were collected by a field work conducted among the Santals of Rengalbeda village dwellers. A structured schedule was administered to collect the data by interview method. Besides in-depth interview, Group Discussion (GD) and case study methods were implemented. A semi-structured interview schedule was administered for Focus Group Discussion (FGD). A few case studies were undertaken among the people. Observation and quasi-participant observation methods (Pelto & Pelto, 1978) were implemented for the present study. Our respondents were adult members of the family, school students, teachers, local workers, leaders and adult members of Santal community and interviews were taken from them without checklist and structured schedules. Both quantitative and qualitative data were collected and analysed by simple statistics. Rather than quantitative findings, the qualitative data have been reflected in the present study.

Major Findings of the Study:

1. The data of the present study reveal that due to implementation of Santali language in the course curriculum the literacy rate has been

increased among the Santals and it is higher than even state tribal literacy rate.

2. The level of attainment of higher education among the Santals are more in comparison to other tribes of Odisha and the number of matriculates, graduates and post graduates is more in comparison to other tribal communities of the state.
3. Santal community has even more number of population who have received technical education.
4. Due to Constitutional recognition and initiatives taken by the State Government the Santali language is popular among the tribes and they have retained their ethnic identity through the Santali language.
5. Due to inclusion of Santali language in course curriculum a number of books have been published in different subjects in Santali. The Tribal language friendly programs implemented by the State as well as Central Government are indeed praiseworthy.
6. Though the processes of anthropological changes like assimilation, acculturation and detribalization have influenced the cultural traits & patterns of cultural life of Santali tribe but the introduction of Santali language has made it able to handing down the cultural tradition from one generation to other having written documentation in an amicable way.
7. The advent of intruders and market economy has brought changes in the tribal life in general and Santali in particular but the Language and Literature of Santali community have protected the Santali culture among their own people and social milieu.
8. The more interesting thing is that the Santali girls are more interested in Santali language

rather than boys. Therefore, to retain the language and culture the feminine gender played stupendous role in comparison to their male counterpart.

9. The unfortunate thing is that some vested interest teachers are discouraging the Santali students to read Santali as a medium of instructions and they are encouraging to opt. English language as their medium of instructions which should be intervened by the local administration and local Community Based Organisations (CBOs).
10. Constitutional Recognition of "Olchiki" script and Santali language have helped in documentation of different folk tales, folk songs, folk art and folk literature as a whole which is not only intangible treasure of the community to understand their cultural life but also it can play like an instrument to implement other administrative measures by administration, Non-Government Organization (NGOs) and other agencies for the development of these aboriginal people in toto.

Conclusion

In a holistic way if we understand the language, literacy and education of Santali tribe of Odisha it is tangible that implementation of Santali language in course curriculum and as medium of instructions in schools, colleges and universities the literacy rate of the Santals has increased relatively and the attainment of higher and technical education is relatively higher in comparison to other tribes of Odisha.

Further, the documentation of language and literature in their own language has preserved the intangible cultural heritage of Santals in spite of different forces of socio-cultural changes. The administration should utilise the cultural traits of

their language in developmental programs and particularly to develop Information, Education and Communication (IEC) materials for fruitful implementation of different ameliorative measures for the development of the community in particular and society in general. From the present study it is ascertained that language can be utilised as a tool for not only preservation of culture of tribal and folk communities but also it can be an instrument for the administration to implement development programmes for better quality of life among the indigenous people.

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