



Mukta Gyana Kutira

Aragamee School

2021-22

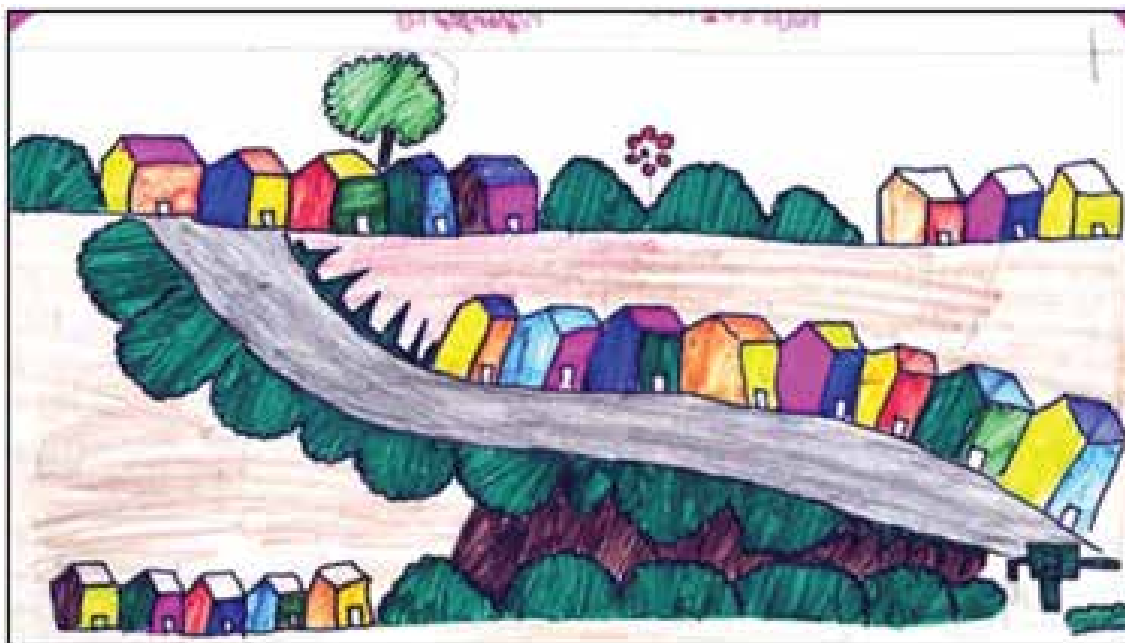
A Report By Students



Mukta Gyana Kutira Agragamee School 2021-22

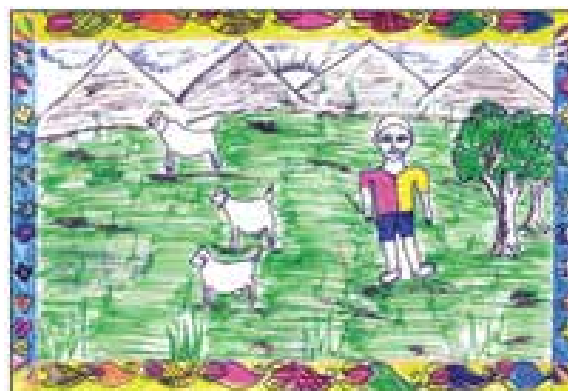


A Report By Students



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Foreword

We are happy to say that, even through the lockdown, children who had been regular in the Village learning Centers could keep up with their studies to quite an extent. For most children in the villages, and even the lower economic strata in the urban centres, it has been quite challenging to continue with their academic work throughout the lockdown. Primarily many of them cannot afford internet connections, or appropriate devices that would enable them to follow their teacher or keep up with their classes. A major factor is also the ambience within rural households, wherein, the priorities around addressing the food and basic day to day needs take priority over the academic needs. Children are not spared these compelling pressures, especially when they stay at home. In addition, there is no one to put them through their learnings, as parents themselves are mostly illiterate.

We realised this very soon after the lockdown when from village after village, parents came and entreated us to somehow continue their children's schooling. And so the decision to begin learning centres was taken. Started initially with just 4 learning centres, the numbers soon grew to 25 and then 30, catering to more than 1000 children. It kept the teachers busier than ever, as meetings were conducted in the villages, site selections were taken up, trainings organised, and appropriate teaching learning material was developed.

The opening of the learning centres was followed by rigorous training of the selected edu-leaders. What was missing was demonstration classes, in Agragamee School. This would have provided teachers with practical insights on how teaching should be taken up, and how it should progress from day to day, as also how to engage children in creative and playful ways. Agragamee School teachers substituted this by engaging practically and demonstrating different methods in the Village Learning Centres.

We also developed the 'Kau Dake Ka' primer into wall charts, and gave it to the Edu-leaders. These were quickly taken apart by the children. But our chagrin turned to appreciation, when we found that this enabled the students to lay out the wall charts on the ground and learn very effectively!!

The community was only too happy with all this, as now the Agragamee method would cover many more children in the villages including the boys. The reports that follow were written at the end of the lockdown, about 15 days after Agragamee School reopened. It is a proof of the effectiveness of Agragamee's creative language development or whole language approach of teaching that over the two year period, the Village Learning Centres not only reached out to drop outs, but was also able to build up skills in those who had never attended Agragamee School so that they were also actively taking part in the writer's workshops.

The writers' workshop included boys and girls from different village, and the writings are a fascinating glimpse into village life and its various facets. Some wrote about the mountains surrounding their village, others wrote about the flower gardens and the lovely scent of flowers, while others wrote about the way they celebrate different festivals. Priyatama writes about the temple in her village, and the rigorous almost magical rituals performed therein by the priest, Krushna Nayak has written with beautiful illustrations about the large tall mountains surrounding his village, and Pushpanjali Jhodia writes about the banyan tree at the head of her village, and its shade and how children swing and climb and play around it. The most fascinating the 'Baghamara Pathara story by Lipi, describing the legend of fierce tigers living by the river and sitting on the large rocks in the middle of the river reminds us that school education has an important role to capture and preserve such folklore as they are an important part of local history.

We would like to thank our donors, who have steadfastly stood by us in these difficult times, and without whom such education would not have been possible. We welcome you all to visit our centres, visit us, and when the lockdown is over, visit the Agragamee School.

Achyut Das

Content

Our Village Banyan Tree	7	ଆମ ଗାଁ ବରଗଛ
Our village	9	ଆମ ଗାଁ
About our Village	13	ଆମ ଗାଁ ବିଷୟରେ
About Our Village	17	ଆମ ଗାଁ ବିଷୟରେ
Ama Gaon Dalaghata Puja	19	ଆମ ଗାଁ ଦଳ ଘଟ ପୂଜା
About Our Village Hill	23	ଆମ ଗାଁ ଡଙ୍ଗର ବିଷୟ
About Our Village Forest	25	ଆମ ଗାଁ ଜଙ୍ଗଲ
About Our Village Kashipur	29	ଆମ ଗାଁ କାଶୀପୁର
About Our Village Temple	37	ଆମ ଗାଁ ମନ୍ଦିର
About Our Village Flower Garden	41	ଆମ ଗାଁ ଫୁଲଗଛ
Our School Library	43	ଆମ ସ୍କୁଲ ଲାଇବ୍ରେରୀ
Baghamara Pathara Nadi	47	ବାଘମରା ପଥର ନଦୀ
Garden	55	ବଗିଚା
Rainy Day	57	ବର୍ଷା ଦିନ
Goat	61	ଛେଳି
Chingudi Jharan O Kumda Jharan	63	ଚିଙ୍ଗୁଡ଼ି ଝରଣା ଓ କୁମ୍ଦା ଝରଣା
About Weekly Market	65	ହାଟ ବିଷୟରେ
About Water	67	ଜଳ ବିଷୟରେ
My Family	71	ମୋ ପରିବାର

ଆମ ଗାଁ ବରଗଛ

ଆମ ଗାଁର ପାଖ ଗଣିଆରେ ଗୋଟିଏ ବଡ଼ ବରଗଛ ଅଛି ।
ସେହି ବରଗଛ ଉପରୁ ବାବୁ ବହୁତ ସ୍ବର୍ଣ୍ଣର । ସେହୁ ପାଉଁର ଆମ
ଗାଁର ଲୋକ ମାନେ ସେହି ବରଗଛ ତଳେ ଯାଇ ବିସନ୍ନ ।
ସେହି ବରଗଛରେ ଶେଷେ ସାଥା ଗୋଲି ଫଳି ଥାଏ ।
ତାହା ଫାଲୁବାକୁ ବର୍ଷ ଚଳେ, ଶୁଆ, ପାଉ, ପାଉ, ଗୋଲୁ
ଚଢ଼େଇ ମାନେ ଆସନ୍ତି । ଆମ ଗାଁରେ ପର୍ବ ପୂର୍ବେ ବରଗଛ
ପୁଜା କରି ବାବୁ ମାଆନ୍ତି । ତାପରେ ସେହି ବରଗଛ ଠାରୁ
ଆମେ ନାଲି ଚଢ଼େଇ ବାଉଁଶ ବାନ୍ଧି ଦିଅନ୍ତି । ବରଗଛରେ ଶେଷ
ସାଥା ଅମୃତସବୁ ଅଛି । ଅମୃତରେ ଝୁଲିବାକୁ ବହୁତ ଭଲ
ଲାଗେ । ଅଳେଖି ଝୁଲି ମାଳରେ ସଜେଇ ଘୋର ଚାରି
ପର୍ବରେ ମନା ମସ୍ତି ବାବୁ ଥାଏ । ବରଗଛ ଅମୃତରେ ଖୋଲି
ବାନ୍ଧି ଖେଳୁ । ଚାହିଁ ମାଳିକ ମାଆକୁ ସବୁ ଚାହୁଁ ବଡ଼ ହିଁକାଳିଆ
ହୋଇ ଥିବାକୁ ବରଗଛକୁ ନାଟୀୟ ଚାହିଁ ଖୋଲି ବୁଲୁଥାଏ ।
ପଡ଼ିଆରେ ଖେଳୁ ଥିବା ଗିଲାମାନେ ଖଟା ଘୋର ବରଗଛ
ତଳେ ଚାଷକୁ ଯାଇ ବିଶ୍ରାମ ନିଅନ୍ତି । ଖଟା ଦିନରେ ବରଗଛ
ତଳେ ମାଟି ଘାସରେ ପାଖି ରଖି ଥିବା ଘେରୁ ହାବାରେ ଯିବା
ଆସିବା ବାବୁ ଥିବା ଲୋକ ମାନେ ଚାହିଁ ତଳେ ବିଶ୍ରାମ ନିଅନ୍ତି
ପାଖି ଦିଅନ୍ତି । ବରଗଛ ମଝିରେ ଥାଏ । ବରଗଛକୁ ଗିନି
ବାଉଁ ତ ସୋମ ବାଉଁ ଦିନ ପୁଜା କରନ୍ତି । ଚନ୍ଦ୍ରାବେଳେ
ଆଦିତ୍ୟରେ ବରଗଛକୁ ସ୍ବିକାର କରନ୍ତି । ବରଗଛ ଅମୃତ
ନାହିଁ ଦିଏ । ତେଣୁ ଆମ ଗାଁର ଲୋକ ମାନେ ବରଗଛକୁ
ନିନ୍ଦା କରି ଚାହିଁ ଆଦିତ୍ୟ ଭରି ଦିଅନ୍ତି ।
ନାମ = ପୁଷ୍ପାଞ୍ଜଳୀ ହୋଇଥାଏ ଶେଷୀ = ପର୍ବ

Our Village Banyan Tree

There is big banyan tree in the field near our village. That banyan tree looks very beautiful. That's why our village people often go there and comfort themselves for sometime under the tree. The tree is full of berries. Many wild birds, parrots, pigeons, crow, cuckoo etc. reach here to eat this berry. During the festival time our village people go to that banyan tree and offer worship. Thereafter, they fix a red cloth around its trunk. There are many root-shoots hanging down from the tree. We love to swing in the air to and fro clutching these root-shoots together. We decorate the banyan tree trunk with garlands and engage in lot of fun and frolic during the 'Raja' festival. We fix up the row to make a swing from a branch of the banyan tree and enjoy swinging in the air.



The banyan tree is called the India National Tree because it becomes a huge tree extending its branches to far and wide when it grows older. The children playing in the field nearby take rest under the banyan tree during the sunny days. The drinking water facility is made during the summer season so that the passerby could take rest under the banyan tree and drink water. The banyan tree is near the temple.

The banyan tree is worshipped on Monday and Saturday. The people worship and have great respect the banyan tree. The banyan tree gives us oxygen. Therefore, our village people never cut the banyan tree and protect it.

Puspanjali Jhodia,
Class V, Badamaribhatta



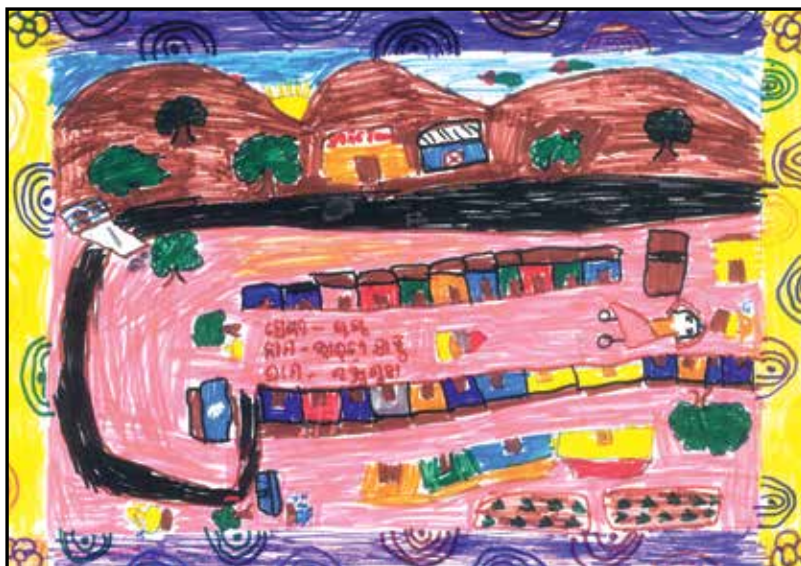
ଆମ ଚାହିଦା

ଆମ ଗାଁର ନାମ ରଞ୍ଜିତପୁର । ଆମ ଗାଁ ବହୁତ ସୁନ୍ଦର । ଯେଉଁଠି ଯାଏ
ସୁନ୍ଦର ଏ ଆମ ଗାଁର ପୁରୁଷ ସାହିତ୍ୟ ଚରିତ୍ରାବଳୀ ଦେଖି ଦେଖି
ଦେଖି ଲାଗୁଛି । ସେହି ପରିବର୍ତ୍ତନ ନାମ ପାରିବା, କରୁଛନ୍ତି,
ଚାହୁଁଛନ୍ତି, ଦେଖି ଆମ ଗାଁରେ ଅସାଧାରଣ ଲୋକ
ଚାଷ କରି ବଢ଼ିଯାଇଛି । ନିଜ ଗାଁରେ ଆମ୍ଭେ ଯାଉଛୁ ମୁକ୍ତି
ପାଇଁ ଯାଏ । ସେହି ପ୍ରକାରରେ ଚାଷ କରି ନିଜ ଘର ଲାଗୁଛି
ଚାଷ କରି କରିବା ଲୋକ କିଏ ସାର୍ବଜନିକ କିଏ ନାମାନ୍ତର କିଏ
ଅନ୍ୟତର ପ୍ରକାର ପରିବାର କିଏ ନିଜ ଘର ଲାଗୁଛି ।
ସେହିପରି ଆମ ଗାଁ ଆମର ବହୁତ ସୁନ୍ଦର ଲାଗେ ।
ଆମ ଗାଁରେ ପୁରୁଷମାନେ ଚାଷ କରି ଲୋକ ବଢ଼ିଯାଇଛି ।
ଆମ ଗାଁରେ ଗାଁର ବଢ଼ିଯାଇଛି । ଗାଁର ବଢ଼ିଯାଇଛି
ସାହିତ୍ୟ ମାନରେ ଫଳାଫଳି ଲାଗୁ ଗାଁର ବଢ଼ିଯାଇଛି
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ନିଜ ପାଖରେ ଲାଗୁ । ପୁରୁଷ ବଢ଼ିଯାଇଛି ଗାଁର ବଢ଼ିଯାଇଛି
ସୁନ୍ଦର ଆମ ପୁରୁଷ ବଢ଼ିଯାଇଛି ଗାଁର ବଢ଼ିଯାଇଛି
ପୁରୁଷ ବଢ଼ିଯାଇଛି ଗାଁର ଲୋକମାନେ ବଢ଼ିଯାଇଛି
ଆମ ଗାଁରେ ଯେଉଁଠି ଗାଁର ଲୋକମାନେ
ଲୋକମାନେ ଲୋକମାନେ ଲୋକମାନେ ଲୋକମାନେ
ଲୋକମାନେ ଲୋକମାନେ ଲୋକମାନେ ଲୋକମାନେ

Our Village

Our village name is Ranjuguda. Our village is very beautiful. It is very beautiful because three tall mountains surround the two hamlets of our village. The name of these three mountains is Baghbil, Kapkucha and Tumtuma. More than half of our villagers manage their livelihoods from agriculture.

They sustain their family by selling potato, brinjal, radish and maize in the local market when these are produced in their family garden. There are some villagers who work in Govt. offices as 'Sir' and 'Madam' position and earn money to manage their families.



That's why we love our village very much. Our village's total population is about 250. There are four tube-wells in our village. One tube well is installed at the river, the second one is installed in the middle of the hamlet, the third is installed in the school and the last one is installed

on road-side. The water level of two tube well get dry during the summer season while the level of rest two tube wells never get dry. The villagers use two tube wells for their water needs. In our village we observe Pousa festival, Cow festival and Mango festival.



ଆମ ଗ୍ରାମରେ ପର୍ବପର୍ବାଣୀ ପାଳନ କଲାବେଳେ ଆମଗ୍ରାମର
ପାଳିଆ ପାଳିଆ ଡେମ୍ଫି ଡେମ୍ଫି କାଟିଛି । ଗ୍ରାମର ଲୋକମାନେ
ବାଜା ମଞ୍ଚରୁ ବଜାନ୍ତି । ଗ୍ରାମର ଲୋକମାନେ ଚପୁଟ ଖୁସି
ତ ମଜା କରନ୍ତି । ଆମୁଦିଆ ବେଣାମ ମାସରେ ପାଳନ
କରାଯାଏ । ପୌଷପର୍ବ ପୌଷ ମାସରେ ପାଳନ କରାଯାଏ ।
ମୁଆଖାୟ ଛାନ୍ଦିତ ମାସରେ ପାଳନ କରାଯାଏ । ଗାଈପର୍ବ
ଆଣ୍ଡିନ ମାସରେ ପାଳନ କରାଯାଏ । ଆମଗ୍ରାମର ଲୋକମାନେ
ବର୍ଷାମାସରେ ମଫୁଲକଣା ଥିବା ପାଖର ଚକି ଖମ୍ବରେ
ଛୁଢ଼ି ଲାଗିଥାଆନ୍ତି । ନିଜେ ନିଜ ଘରେ ଘୋଷଣା କର
ଖାଆନ୍ତି । ଗ୍ରାମରେ ଚକ ଯୁକ୍ତରୁ ଯୁକ୍ତ ଯୁକ୍ତ ଯେଠାରେ
ଛାୟା ଚର୍ଚ୍ଚରୁ ପଶିବର୍ଷର ସିଲ୍‌ମାନେ ପାଠ ପଢ଼ିଥାଆନ୍ତି ।
ଯେଠାରେ ଗିଜା ଲେଖାଏଁ ଶିକ୍ଷକ ଓ ଶିକ୍ଷିତ୍ର ପାଠ
ପଢ଼ାନ୍ତି । ଯୁ ପଢ଼ିସାରି ଆମେ ଯି ଯୁକ୍ତରେ ନାମ ଲେଖାଉଛି
ଆମ ଗ୍ରାମରେ ଦୁଇଟି ଯାତ୍ରା ଯୁକ୍ତ । ଗୋଟିଏ ଯାତ୍ରା ଲେଖିବି
ଦୁଇଟି ଲେଖିବି ଯାତ୍ରାପାଠୀ ଯାଉଥିବା । ଆମେ ଚକ ଯାତ୍ରାରେ
ରେଖା ଦିଶୁଥାଉଛି କାଶୀପୁର ଯାଉଥିବା । ଆମ ଗ୍ରାମରେ
ଦୁଇ ନିର୍ମାଣ ଯୋଜନା । ଦୁଇ ଡାକ୍ତର ନିର୍ମାଣ ଯୋଜନା
ଯେଠାରେ ଡାକ୍ତର ନିର୍ମାଣ ଯୋଜନା ମାତ୍ର ଦିଶୁଛି ଯୁକ୍ତ ।
ଶିକ୍ଷାକେନ୍ଦ୍ର ନାମ = ଶୁକ୍ଳପୁର
ନାମ = ଗ୍ରାମର ଯାତ୍ରା ଯୋଜନା = ଶୁକ୍ଳ
ଗ୍ରାମ = ଶୁକ୍ଳ ଗ୍ରାମ

Both the young boys and girls perform 'Demsa' (indigenous dance) dance in the village during the festive occasion. The drummer and musician play to the tune of dance. The village people engage in lot of amusement and entertaining activities. Mango festival is celebrated in April. Pousa festival is observed in January. Paddy festival is celebrated in September. Cow festival is observed in November. During the rainy season our villagers collect mushrooms from a nearby area. Every family of the village cooks and eats that mushroom. There is a Govt. school in the village.

Children from six to ten years old attain the school. One male teacher and a lady teacher teach the



children there. After completing my school study here I enrolled myself in another upper-grade school. There

are two roads in our village. In one road one can go to Telingiri and Rayagada. And, in another road one can go to Renga and Kashipur. A bridge has been constructed in our village. The stream flows down the bridge.

There are a lot of fish in that stream.

Bharati Sahu,
Class VI, Ranjuguda



About Our Village

My name of BatiJhodia, Village: Katali. There is a school in our village. The children of our village go there for their school study. There mountains that surrounds our village from all sides. We grow lot of crops like Paddy, Ragi (Finger Millet), Foxtail Millets, Little Millets, Arhar, pigeon pea, indigenous green gram, cowpea, pumpkin, Cucumber etc. in those mountains. We have a forest in our village. We collect fuel wood, different kinds of leaves, mushrooms and edible roots. There is a big stream near our village. We go there for bath. During the daytime



the village people go for work in the field and for household work. During the winter and summer season the people grow potatoes and brinjal and vegetables in the land near the big stream. We celebrate Rani Festival, Chaita Festival, Diwali Festival, Pousa Festival and Bali festival.

[illegible]

The village road is good. There are two tubewell and pipe water supply in the village. There are flower gardens in our village. There are Hibiscus, Rose, Crape Jasmine, Malli, Itla flowers in those gardens. We have two temples in our village. One is Rajashree Temple

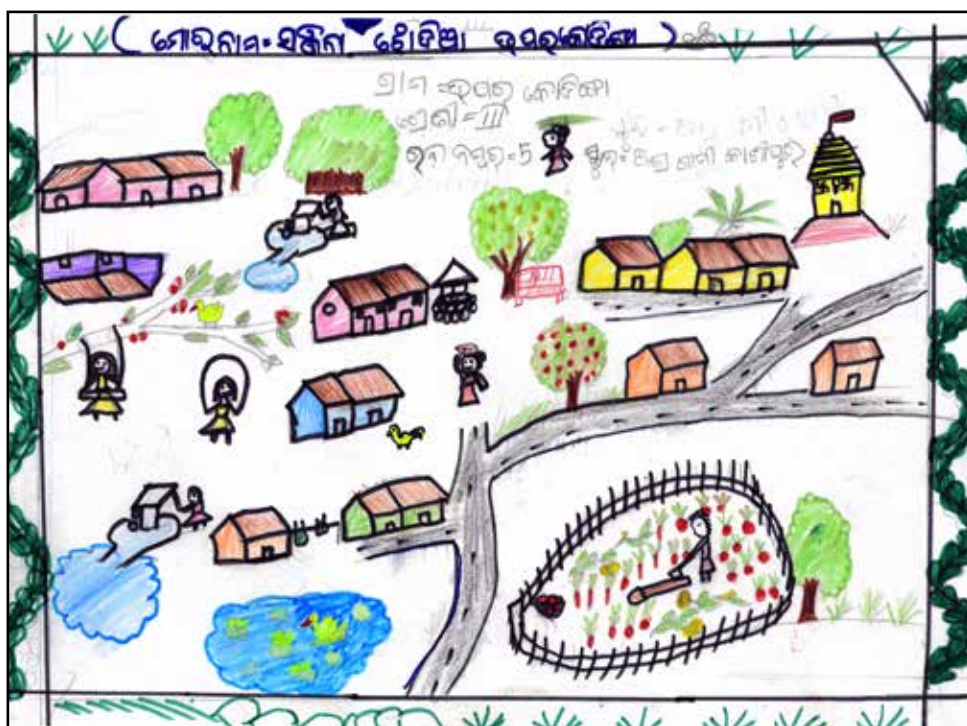
and another is Tarini Temple. People offer there for worship. There are lot of cattle stock and goats in our village and they go to the mountains for grazing. A total of 120 households are in our village comprising the four



hamlets. That's why I love my village. I don't like to leave my village and stay in other village. There are three shops in the village. These shops sell potatoes, sugar, sweets, biscuits etc. There are two forests in the

village. It contains various species of fruits and berry trees and many wild animals and birds live there. The name of fruits trees are mango, jackfruit etc. trees in that forests.

Bati Jhodia,
Class V, Katali



ଆମର ବିଷୟରେ

ଆମର ନାମ ଉତ୍କଳ । ଗାଁରେ ଲୋକ ମାନେ ଗାଁର ନାମ କରନ୍ତି ।
 ଝାଡ଼ି ଘର ଅଛି । ଧୂଳି ସବୁ ଘର ଅଛି । ଝାଡ଼ି ଘର ଅଛି ।
 ଝାଡ଼ି ଘର ଅଛି । ଝାଡ଼ି ଘର ଅଛି । ଝାଡ଼ି ଘର ଅଛି ।
 ନଈ, ନାଳ, ପୋଖରୀ ଅଛି । ଝାଡ଼ି ସାହି ଅଛି । ସାହିକୁ ଘେରି
 ତିନୋଟି ଝାଡ଼ି ଅଛି । ସେ ଝାଡ଼ିର ନାମ ଝାଡ଼ିରେ କିପରି
 ଝାଡ଼ି । ଝାଡ଼ି ଝାଡ଼ି ଅଛି । ସେ ଝାଡ଼ି ଝାଡ଼ି ଝାଡ଼ି ଝାଡ଼ି
 ମାନେ ପାଠପଢ଼ିବାକୁ ଯାଆନ୍ତି । ଝାଡ଼ିମାନେ ସାହି, ଝାଡ଼ି,
 ମଝି, ଝାଡ଼ି, ଝାଡ଼ି, ଝାଡ଼ି ପୋଖରୀ ଅଛି । ଝାଡ଼ି ଝାଡ଼ି
 ଅଛି । ଝାଡ଼ି ଝାଡ଼ି ସାହି ଝାଡ଼ି, ଆଉ ଝାଡ଼ି ଝାଡ଼ି
 ଝାଡ଼ି ପାଖରେ, ଝାଡ଼ି ଝାଡ଼ି ଝାଡ଼ି ପାଖରେ ଆଉ ଝାଡ଼ି
 ଝାଡ଼ି ଝାଡ଼ି ପାଖରେ ଅଛି । ଝାଡ଼ି ମାନେ କାଠ ଆଣିବାକୁ
 ଯାଆନ୍ତି । କାଠ ଆଣିବାକୁ ଝାଡ଼ି ଝାଡ଼ି ଅଛି ।
 ଝାଡ଼ିମାନେ ଝାଡ଼ି ଝାଡ଼ି ଝାଡ଼ି ଝାଡ଼ି ଝାଡ଼ି
 ଝାଡ଼ି ମାନେ ଝାଡ଼ି ଝାଡ଼ି ଝାଡ଼ି ଝାଡ଼ି ଝାଡ଼ି
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ନାମ - ଝାଡ଼ି ମାନେ
 ଝାଡ଼ି - ଝାଡ଼ି

About Our Village

Our village name is Ranjuguda. The people of the village manage their livelihood from agriculture. The village has 55 houses. The roof of 41 houses is asbestos. 6 houses have cottage roofs. 4 houses have concrete roofs. A total of 420 persons live in the village. There are stream, river, waterline and a pond is there in the village. There are two hamlets in the village. There are three mountains are there surrounding the hamlets. The names of these mountains are Baghbeli, Kapukuchha and Jhumjhuma. There is a school in the village. Children from six years of age go there for school study. The villagers rear cow, goat, sheep, buffalo, chicken and have pet dogs and cats. One tube-well is installed within the hamlet, another



tube-well is installed near our home, the third tube-well is installed near the school and the fourth tube-well is installed nearby the village-road.

The people collect firewood from the forest. They wash their hands and feet after they reach their home. The villagers take lot of pleasure form celebrating the festivals in the village. The children attend the Govt. school in the village.

The villagers go for plough when it becomes morning. They sow paddy seeds in the field. In the upland they sow millets like Ragi, Paddy, Little Millets and Niger etc. The villagers generally go for plantation of Eucalyptus, mango, cashew, jackfruit saplings.

Minati Majhi,
Class VI, Ranjuguda



ଆମର ଏକ ଜଗତ ହେଲା

[illegible]

Ama Gaon Dalaghata Puja

This Dalaghata Puja (worshipping the deity) festival is organised in our village once in every eleven years. If there is more fever and other diseases occur in the village then the villagers go for this ritual worshipping of deity. The villagers collect a fee from all the households to organize the event. Then, we pay the priest to conduct that ritual worshipping in our village. All the families draw the traditional

floor and wall painting of Odisha with rice paste in their home. If the Deity is in the Harijan Sahi then we arrange and organize our

worship place in front of our homes with paddy, Ragi, rice, cocoanut, perfume stick, candle light. If the Deity is little nearer to our hamlet then we light the candle. We fan the Deity and the Priest with perfume. Thereafter, they leave one by one household dancing and taking the Deity with them. They put an iron stick in the ground there.

Then, after our hamlet's ritual worship is completed we go to other hamlets to witness the festive

activities. The Deity comes to our hamlets after visiting through the hamlets of Panasguda, Jamguda, Bhitarsahi, Katiasahi, Khandiasahi, Harijansahi. By the time we get ready with all the accessories of Deity worship. Both the boys and girls of all the hamlets come here for witnessing the festival. They visit the temple. The priest, priestess and other positive female shaman get back to their

normal consciousness after they come to the temple. The people also return to their home. During the ritual festival all the time people prepare garlands and put it on the Priest.

The band party also plays their music throughout the time. We visit the place of festival after getting dressed properly. The crowds of people rush to the spot pushing one another and play holy sound loudly. The priests walk past from home to home dancing and clutching a stick swinging it in air. The people rush to the area to where the priest moves for catching the Deity.

We observe this festival for seven days. We buy mixture, biscuits,



ବାଉଁଶ ଦିନ ଦୁଆର ବୈଷାଖ ମାସେ ପୁରୀର ନାଗିନୀ ଗୋଳି ପାଖରେ ପୁରୀ
ନାଗିନୀର ଘରରେ। ହାତୀବାନ। ଘରର ବାଗିଚାରେ ଯାଆନ୍ତି ସେଇ
କୋଳି ନାଗିନୀ ଘରର ବାଗିଚାରେ ଯାଆନ୍ତି । ସବୁକ୍ଷେତ୍ର ମଧ୍ୟରେ
ଯାଏ ଯିଏ ଯାଏ ନିଜ ନିଜ ଘରକୁ ଯିବାକୁ ଯାଆନ୍ତି

କୋଳି ନାମ - ଘରକୁ ଯାଆନ୍ତି
କୋଳି - ଘରକୁ
ଗାମ - ଘରକୁ
କୋଳି - ଘରକୁ ଯାଆନ୍ତି

chocolate from the shops installed there. We offer flower and fruits to the Deity. The boys and girls don't approach the Priest for twelve days for fear of being beaten by him. When the spirits of the Deity leaves the



body of the Priest then only the people come to the Priest. After the festival is over the people would go

as far as the temple and then they would return their home respectively.

Hemalata Gouda, Class V, Kashipur



ଆମ ଗାଁ ଓଝରୁ ବେଷୟ

ଆମ ଗାଁ ଓଝରୁ ବହୁତ ବଡ଼ ବଡ଼ ଓଝର ଅଛି । ସେହି ଓଝର ଓଝର
ଆମ ଗାଁର ଲୋକ ମାନ ତାହା କରନ୍ତି । ଓଝର ଓଝର ମଧ୍ୟ
ଗଛ ଲୁଚା ଅଛି । ସେହି ଗଛକୁ ଆମେ ମାଙ୍କ ଘାଣିକି ନାମେ
ଭୁବ ବ୍ୟବହାର କରୁ । ଆମ ଗାଁ ଓଝର ମିନ ମିନ ଓଝର ବୁ
ଲୁଚାକୁ କାଢ଼ାକୁ ଦେଖୁ ନାହିଁ । ଓଝର କାଳୁ ମିନେଟି
ବ୍ୟବହାର କରନ୍ତି । ଅନ୍ୟ କାଢ଼ାକୁ ଦିଆଳି ନାହିଁ । ସମସ୍ତ
ଓଝର ଓଝର ତାହା କରି ନପାରିଲେ ଅନ୍ୟ ଜଣାଶୁଣା ଗଛବାଳୁ
ଦି ଲାଞ୍ଜି । ସେ ମାଙ୍କ ସେଠାରେ ମିନ ଓଝର ଭାବରୁ ବେଶା ବସିବି
ଆମେ । ଓଝର ଓଝର ବସିବି ମାଙ୍କ ବାଲୁ କରନ୍ତି । ସୁର୍ୟ୍ୟ ଭାବୁ
ହେବା ବେଳେ ଓଝର ଅଳେ ଭାବୁ ହେବା ବସି ସେମା ଆମ ଓଝର
ବହୁତ ବଡ଼ ଗଛ ଆମ । ଓଝର ବହୁତ ଗଛର ଗଛ ଆମ
ଓଝର କେତେ ପ୍ରକାର ଗଛର ଗଛ ଆମ । ସୁର୍ୟ୍ୟ ଭାବୁ
ହେବା ବେଳେ ଓଝର ବସି ଓଝର ବହୁତ ସୁର୍ୟ୍ୟ ଦେଖା ଯାଏ ।
ଓଝର ତାହା ଗଛ ଗଛ ଆମ ଆମ ଗାଁ ଲୋକ ମାନେ
ଓଝର ଗଛ କାଳ ଆଣିବାକୁ ଯାଆନ୍ତି । ଆମ ଗାଁ ଗଛ ଗଛ
ବହୁତ ବଡ଼ ବଡ଼ ଓଝର ଅଛି । ଓଝର ଗଛ ଗଛ ବସି ବହୁତ
ଜାଣି ଦେଖା ଯାଏ ।

ମାମା - କୃଷକ
ଶିଳ୍ପୀ - ଗାମା - ଗାମା
ଗାମା ଗାମା - ଗାମା

About Our Village Hill



Big mountains surround our village. The villagers grow crops in those mountains. These mountains have also some forest cover. We cut those trees and plants as fuel wood for us. The villagers don't give away the trees and plants to other people. They use those trees and plants as fuel wood by themselves. If anybody couldn't grow crops then he would hand it over to other farmer in share-cropping. The

stream has originated from the top of the mountain. In those mountains the birds and animals live. It seems as if the sun-rise occurs amidst the mountain tops in the early morning.

There are many big trees in our village mountains. There are many species of trees in these mountains. There are many herbal species of plants in these mountains. These mountains look very beautiful during the sun-rise time. There is forest cover around these mountains. Our village is surrounded by very big mountains. It looks very beautiful if you look at these mountains from a long distance.

Krushna Naik,
Patamund



ଆଜି ତା' ଜନ୍ମଦିନ

[illegible]

About Our Village Forest

There are three big hills surrounding our village. Mongo, sal, guava, silver, Kendu, eucalyptus, strawberry trees are there in those hills. Likewise, those jungles are full of such big trees. We call that jungle as Khaman Jungle. Our villagers grow crops under the foothills of those jungles and have planted mango, cashew etc. That jungle will be half-a-kilometer away from us. Along with the Katali village the people from Patamund, Naringjodi, Padabanda, Kumbharasila, Ratapada, Parajasila etc. villages also

come to this jungle to collect mango, flowers, leaves, fuel-wood, , herbal medicines, mushrooms, hill-broom plant, perfume from the Sal tree and yam, tuber-roots, sweet potato etc. for their diverse needs and some people sell those items at Kashipur weekly market. Some other people give a part of it to others and rest they use as their own firewood. Wild animals and birds like deer, rabbit, fox, jackle, monkey, parrot, Sari (Indian Hill Mynah Bird), pigeon, crow, Kathahana (Wood Pecker), sparrow,



കിഴി ടാർ ക്രോമിനാൻ നെടുക്കിട്ടി തേരൂ ശെറുവ്വാനതേ
 നെറുടാർ ഡർ പേർ വ്വാനതേ പേരേയ്ക്കേർ ലാൻ കിഴി
 ഗുവാരേർ ടാർ ക്രോമിനാൻ . തേരൂ ജനംകു പാലേ പാലേ
 വെ ശെറുവ്വാനതേ പേരേയ്ക്കേർ ലാൻ നെറു ഗുവാരേർ പേരേയ്ക്കേർ ലാൻ
 ജെക്കിട്ടി . ലിപ് ടാർ നെടുക്കിട്ടി പേരേയ്ക്കേർ ശെറുവ്വാനതേ
 ശെറുവ്വാനതേ പേരേയ്ക്കേർ ടാർ ക്രോമിനാൻ . പേരേയ്ക്കേർ
 പേരേയ്ക്കേർ പേരേയ്ക്കേർ പേരേയ്ക്കേർ പേരേയ്ക്കേർ പേരേയ്ക്കേർ .

പേരേയ്ക്കേർ പേരേയ്ക്കേർ പേരേയ്ക്കേർ .

കുറു = കുറുക്കിൻ കുറുക്കേർ പേരേയ്ക്കേർ വിവരം
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ഗുവാരേ = കുറുക്കിൻ
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 പേരേയ്ക്കേർ = കുറുക്കിൻ





myna etc. live in that jungle. When we have Chaiti Festival our villagers go to that Khaman jungle for hunting for three days. In those three days they would hunt whatever wild animal they find on their way. And, at the end of the festival day they would distribute their hunting share to all the households in the village. The stream surrounding that jungle flow down to the big stream of our village and flowing down further to mingle with the Indravati River. The people cut and bring some trees from that jungle. So, the forest department is

planting some saplings of trees in the thinner forest cover area. Therefore, the forest cover is expanding day-by-day. The Forest staff who also in-charge of forest protection jungle threatens with legal action against anybody who wants to cut trees. He warns people not to cut trees of the jungle. Yet, the people continue to cut trees till date, and as a result the Khaman Jungle cover has been gradually becoming smaller and thinner.

Jagnaseni Naik, Class V, Katali
Learning Center

ଆମ ଗାଁ ଜାଣିପୁର

ଆମ ଗାଁ ଜାଣିପୁର । ଆମ ଗାଁ ବାହାରି ନାମ
ଜାଣିପୁର ଗଡ଼ଜାତ ସାହି । ଘୋର ନାମ ଚୁଲମଣି ଜୋଡ଼ା
ଝୁଁ ପଥେ ଶେଷିଲେ ପାଠ ପଢ଼େ । ଆମ ସ୍କୁଲର ନାମ
ପ୍ରଭୁ ଜ୍ଞାନ ଶ୍ରୀରାମ ଆଚାର୍ଯ୍ୟ ବିଦ୍ୟାଳୟ ଜାଣିପୁର ।
ଜାଣିପୁରରେ ନାଆଁ ନଦିର ଅଛି । ସେହି ନଦିର
ଗୁଡ଼ିକର ନାମ ଗାଁ ଚାନ୍ଦିଗାଣୀ, ଗାଁ ନାଣିକାଣି, ଶିବନଦି
ଶ୍ରୀ ଜଗନ୍ନାଥ ନଦିର, ଗାଁ ଜାଲି, ଗଣେଶ ନଦିର, ନନ୍ଦିଂ
ଡ଼ି ନଦିର, ଘଣ୍ଟନାଳି ନଦିର, ଗାୟତ୍ରୀ ନଦିର ଏହି ସବୁ
ଛୋଟ ନଦିର ଜାଣିପୁରରେ ଖୋଳା ପାଉଛି । ଜାଣିପୁର
ରେ ବହୁତ ବଡ଼ବଡ଼ ଘର ନାଥ ଅଛି । ଆମ ଗାଁରେ ବହୁତ
ପର୍ବପର୍ବାଣୀ ନାଥ ପାଳନ କରନ୍ତି । ସେହି ପର୍ବପର୍ବାଣୀ ଗୁଡ଼ିକ
ଏ ନାମ : ଆମ୍ବ ପର୍ବ, ଖେଳୁଳି ପର୍ବ, ଘୋଳି ପର୍ବ, ଦିପାବଳି ପର୍ବ
ପୁଷ୍ୟ ପର୍ବ, ଚଉତି ପର୍ବ, ଛୋଟ ପର୍ବପର୍ବାଣୀ ପାଳନ କରୁଛନ୍ତି ।
ଘେଲୁ ଦିପାବଳୀ ପର୍ବ, ଆମ୍ବ ପର୍ବ ଏବଂ ଚଉତି ପର୍ବକୁ ବହୁତ
ସୁସଜ୍ଜିତ ଭାବରେ ପର୍ବପର୍ବାଣୀ ପାଳନ କରିଥାନ୍ତି ।
ଜାଣିପୁରରେ ସ୍କୁଲ ନାଥ ଅଛି । ସେହି ସ୍କୁଲ ଗୁଡ଼ିକର
ନାମ ପ୍ରାଥମିକ ବିଦ୍ୟାଳୟ, ଶିଶୁ ନଦିର, ସୁନା ସ୍କୁଲ,
ସୁନା ଜଗନ୍ନାଥ ଆଶ୍ରମ ସ୍କୁଲ, ଆଦର୍ଶ ବିଦ୍ୟାଳୟ, ଜାଣିପୁର

About Our Village Kashipur

Our village is Kashipur. Our hamlet of Kashipur village is Goudasahi. My name is Rukmini Gouda. I study in Class V. Our school's name is Mukta Gyanakutira, Agragamee Vidyalaya, Kashipur. There are nine temples in Kashipur. Those temples are: Maa Thakurani, Maa Manikeswari, Shiva Temple, Shri Jagannath Temple, Maa Kali, Ganesh Temple, nakatiguda Temple, Hanuman Temple, Gayatri Temple etc. have been constructed in Kashipur. There are many big houses are there in Kashipur. The people of our village observe a lot of festival. Those festivals are: Mango Festival, Tamarind Festival, Holi Festival, Diwali Festival, Pousa Festival, Chaiti Festival etc. are celebrated. But, out



of these festival we celebrate Diwali, Mango and Chaiti Festival with full of joy and happiness. There are also schools in the Kashipur. The names of those schools are: Primary School, Sishu Mandira Upper Primary

ତୁଳି ବିଦ୍ୟାଳୟର ଇଂରାଜୀ ଶିକ୍ଷା ଉତ୍ତମ ଅଗ୍ରଗାମୀ
ବିଦ୍ୟାଳୟର ଶାନ୍ତିପୁର ଗ୍ରାମରେ କାର୍ଯ୍ୟ ହୋଇଛି ।
ଆମ ଗାଁରେ ବହୁତ ଗୁଡ଼ିଏ ଯାତ୍ରା ମଧ୍ୟ ପାଳନ କରାଯାଉ
ଛି । ଯେଉଁ ଯାତ୍ରା ଗୁଡ଼ିକର ନାମ ହେଉ ଯାତ୍ରା, ବାଲି ଯାତ୍ରା,
ଲୀଳାମହା ଯାତ୍ରା, ମାଳାଘାଟ ଯାତ୍ରା, ଶିବରାତ୍ରୀ ଯାତ୍ରା, ଘଣ୍ଟପାତ୍ରା
ଘି ବହୁ କଟପାଦି ଯାତ୍ରା ପାଳନ କରୁଛନ୍ତି । ଆମେ ମାନେ
ପୁଣୀ ମଧ୍ୟ କରୁଥାଉ । ଯେଉଁ ପୁଣୀ ଗୁଡ଼ିକର ନାମ, ଗଣେଶ
ପୁଣୀ, ଦୁର୍ଗା ପୁଣୀ, ସୁରାସଣୀ ପୁଣୀ, ଲକ୍ଷ୍ମୀ ପୁଣୀ, ବିଦ୍ଧିଜର୍ମା
ପୁଣୀ, ଜାଲି ପୁଣୀ, ଇଂ ଜମ୍ବୀ ଆଶ୍ଵିନୀ ପୁଣୀ ଯିଏ ବହୁ
ପୁଣୀ ମାନଙ୍କୁ ଆମେ ମାନେ ବହୁତ ପୁରାତନ ପାଳନ
କରୁଛୁ । ଜାଣିପାରୁଛୁ ବହୁତ ଗୁଡ଼ିଏ ଯୋଗାନ ମଧ୍ୟ ଅଛି ।
ଯେଉଁ ଯୋଗାନ ଗୁଡ଼ିକର ନାମ ମିଠା ଯୋଗାନ, ଡ୍ରୋସ,
ଯୋଗାନ, ସାବୁଲେଲ୍ ଯୋଗାନ, ପରୁବା ଯୋଗାନ, ଶିଳି
ଯୋଗାନ, ଆଲ୍‌ହାଜିର୍ ଯୋଗାନ, ବିଷୁବ୍ ଦିନେ ଯୋଗାନ
ହୁଡିନାଲ୍ ଯୋଗାନ, ହିନ୍ଦାପି ଯୋଗାନ, ଜୋତା ଯୋଗାନ
ଚନ୍ଦିନି ଯୋଗାନ, ଖାତା ଗହ୍ଵି ଯୋଗାନ, ପେ ଡ୍ରୋଲ୍ ଯୋଗାନ
ଈଂ ଡ୍ରୋସ ଯୋଗାନ ମଧ୍ୟ ଅଛି । ଆମ ଗାଁରେ ଜାନ

School, Harijanpada Ashrama School, Adarsha Vidyalaya, Nodal School High School and Mukta Gyana Kutira Agragamee Vidyalaya, Kashipur.

There are many Yatras are also organized in our village. Those

Yatras are: Ratha Yatra, Bali Yatra, Lakhamara Yatra,

Dalaghanta Yatra, Shivaratri Yatra, Ghanta Yatra etc. We celebrate all these Yatras. We also celebrate many Pujas. Those Pujas are: Ganseh Puja,

Durga Puja, Saraswati Puja, Laxmi Puja, Biswakarma Puja, Kali Puja and Janmastami Puja etc. We celebrate

these Pujas with lot enthusiasm and pleasure.

There are also many shops in Kashipur. Those shops are: Sweets shop, Dress Shop, Cycle Shop, Vegetable Shop, Tiffin Shop, Icecream Shop, Biscuits & Mixture Shop, Chudimali Shop, Jilabi Shop, Shoe Shop, Chowmin Shop, Bookstore, Petrol Shop and Medicine Shop. In our village



ଶେଷା ଲେଖି, ବ୍ୟାଞ୍ଜନ, ଶକ୍ତିର ଶାନ୍ତା ଧର୍ମ ଆଦିକରୁ ମଧ୍ୟ
 ଅଛି । ଆମ ଗାଁରେ ଲାଜେ ଚଳେ ଚାଷ କରି ବଢ଼ିଛି
 ନୁ । ସେପରିକି ଚାଷର ନାମ ମାଟିଆ, କଳା, କାନ୍ଥା, ଆ
 ଲୁ, ମିଛାଟା, ଶମାଳା । କହେଲେ ଲୋକ ଚାଷ କରିଥାନ୍ତି ।
 କାଟିପୁରର ଲୋକମାନେ କାଟିପୁରରୁ ବହୁତ ଅଳ୍ପ ଧନ
 ଗଣିଆ କରି ଲେଖି । ଆମ ଗାଁରେ ବହୁତ ବଡ଼, ବଡ଼,
 ଶକ୍ତିର ମଧ୍ୟ ହୁଏ । ସେହି ଶକ୍ତିର ବହୁତ ସୁନ୍ଦର ଖୋର୍ଦ୍ଧା
 ଓ କାଟିପୁର ସେହି ଶକ୍ତିରୁ ବହୁତ ଚାଷ, ଚାଷୀ ଗାଈ, ଗାଈର
 ଫୁଲ, ଫଳ ମଧ୍ୟ ଅଛି । କାଟିପୁରରୁ ବହୁତ ଘର ଧନ
 ବାଛି ମଧ୍ୟ ଅଛି । ସୁନ୍ଦର ସୁନ୍ଦର ଘର ଧନ ସୁନ୍ଦର ଗାଈ
 ଶକ୍ତିର ଗାଈ ମାଟି ବୋଲି ଥାଆନ୍ତି । ଆମ ଗାଁରେ ବଡ଼
 ଶକ୍ତିର ମଧ୍ୟ ହୁଏ । ସେହି ଶକ୍ତିରୁ ଆମ ଗାଁ ବାଛି
 ଲୋକ ମାନେ କାଠ, ପତ୍ର ଆଣିବାକୁ ଯାଆନ୍ତି । କୋଟି, ବଡ଼
 ଆଳୁ ଘୋଷା ମଧ୍ୟ ଅଛି । ସେହି ଘୋଷାରେ ମିଠା, ମିଠା, ଆ
 ଲୁ ମଧ୍ୟ ହୁଏ । ବହୁତ ବଡ଼ ଭାଲିଆ ଶକ୍ତିର ମଧ୍ୟ ଆମ
 ଗାଁରେ ଅଛି । ସେହି ଶକ୍ତିରୁ ଆମ ବାଛି ଲୋକ
 ଅଳ୍ପ ବାଛି ଲୋକ ମାନେ ମିଳିମିଶି ଯାହାକି ଧନ
 ଧନ ଭାଲିଆ ଓ ଘୋଷା ମାଟି ଆଣନ୍ତି । ଆମ ଗାଁରେ ବହୁତ

there are Jan Seva Kendra, Bank, Health Centre and the Tehsil Court. Some people of our village grow crops in the mountain and manage their family. Those crops are: Ragi, Little Millets, Arhar, and vegetables like Potato, Brinjal,



Tomato etc. The people of Kashipur have been polluting the village like anything. There are very big hills in our village. Those hills look very beautiful because there are many wild animals, birds, flowers and fruits in it. There are many households and hamlets in Kashipur. These houses

have been beautifully decorated with many different shades of colour and designs. There is a big mountain in our village. The people of our village and hamlet go to that mountain for collecting firewood and leaves. There are some big and small mango orchards in our village. Those orchards bear very sweet mango.

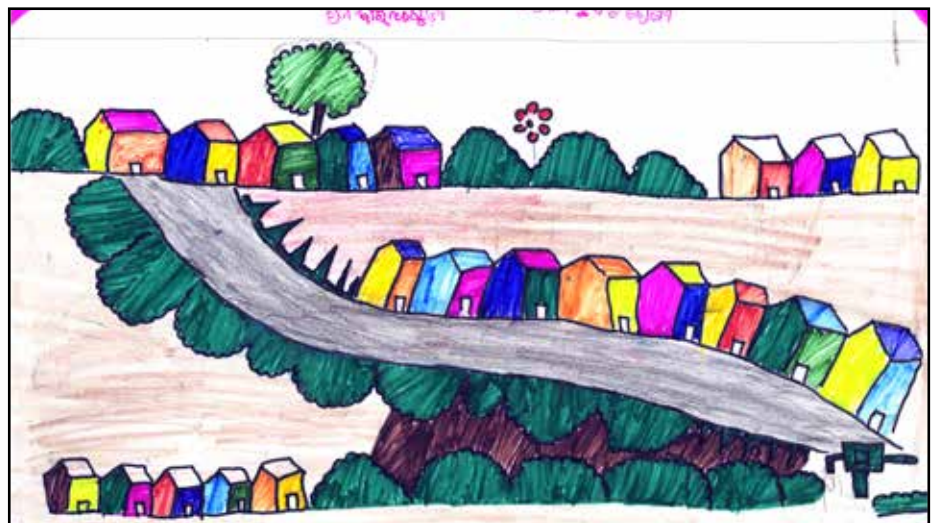
There is a big cashew garden in the mountain of our village. The people of our hamlet and of Kashipur village go together for collecting firewood, leaves and cashew and its seeds. There are a number of



ଶୁଦ୍ଧ ନାମକୁ ପ ଅକ୍ଷର ଧାରଣ ପାଇଁ ମଧ୍ୟ ଅକ୍ଷର
 ବିଚ୍ଛିନ୍ନ ପ୍ରକାରର ଚକ୍ରରେ ଚକ୍ରର ଫୁଲ ଗଠି ମଧ୍ୟ ଆମ
 ଗାଁରେ ଅକ୍ଷର । ସେଥି ପାଇଁ ଆମ ଗାଁ ବହୁତ ସୁନ୍ଦର ଯେଣାପା
 ଆମ ଗାଁ ହାତରାଜା ଗିଲ୍ଲାରେ ଅବସ୍ଥିତ । ବିଷିତ ଅପିଷ୍ଟ,
 ଦେଶିକ ଅପିଷ୍ଟ, ପଶ୍ଚିମ ଅପିଷ୍ଟ, ପଶ୍ଚିମ ଅପିଷ୍ଟ, ମନଜଳ
 ଗୋସ୍ତି ଧାରଣ ପ୍ରକାରର ଧାରଣ ଅପିଷ୍ଟ ମଧ୍ୟ ହୁଏ । ଗାଁର
 ବାମା ଧାରଣ ବହୁତ ଶୁଦ୍ଧ ନାମ ମଧ୍ୟ ଆମ ଗାଁରେ ଅକ୍ଷର ।
 ଧାରଣ ପ୍ରକାର ଗାଁର ଗାଁ ଗାଁର ଧାରଣ ଧାରଣ ଧାରଣ
 ହୁଏ । ଆମ ଗାଁରେ ମଧ୍ୟ ଗାଁର ଧାରଣ ଧାରଣ ଧାରଣ
 ହୁଏ । ଗାଁର ଗାଁର ସେଥି ପାଇଁ ଆମ ଗାଁର ଧାରଣ
 ସୁନ୍ଦର ଧାରଣ ଧାରଣ ଧାରଣ ଧାରଣ ଧାରଣ ।
 ସେଥି ପାଇଁ ଧାରଣ ବହୁତ ସୁନ୍ଦର ଧାରଣ ।

ଧାରଣ ନାମ ଧାରଣ ଧାରଣ
 ଧାରଣ - ପଶ୍ଚିମ
 ଧାରଣ - ଧାରଣ
 ଧାରଣ ନାମ - ଧାରଣ ଧାରଣ ଧାରଣ
 ଧାରଣ ନାମ ଧାରଣ
 ଧାରଣ - ଧାରଣ

tube-wells and Solar Pipe installed in our village. There are also many different varieties of colorful flowers in our village. That's why our village looks very beautiful. Our village is situated in the Rayagada district. There are BDO office, Tehsil office, Panchayat office, Post office, Fire Centre and Veterinary Centre etc. in Kashipur. There are four ponds and many streams are there in our village. Now, the Govt. has supplied Street Light and Chairs for every village. Our village looks very beautiful



even at night because the Street Lights are on after the evening. There is a Police Station in Kashipur. That's why our village looks very beautiful.

Rukmini Gouda,
Class V Goudasahi,
Kashipur

ଆମ ଗାଁ ମଝିରୁ

ଆମ ଗାଁରେ ଗୋଟିଏ ମଝିରୁ ଅଛି । ସେହି ମଝିରୁର ନାମ ମାଝି ଗୋଷ୍ଠୀ ମଝିରୁ । ସେଠାରେ ଡିକାଟି ପୂଜାରି ପୂଜା କରନ୍ତି । ନାଲି ଚୁଡ଼ି, ନାଲିଆଙ୍ଗୁଳ, ମଙ୍ଗଳ ଝୁଡ଼ୁ ପିନ୍ଧାନ୍ତି । ତାଙ୍କ ପାଟିରେ ସିଂହର ଗୁଞ୍ଜାଥାନ୍ତି । ମଝିରୁ ଗିରିରେ ଘରୁ ସାଣ୍ଠି ଚଢ଼ାଆନ୍ତି । ଗୁରୁବାନଙ୍କୁ ମଦାରୁମାଳ, ଲେଳପତ୍ର, ନଡ଼ିଆ, ଧୁପକାତି, ପାପ, ଓ ଘଣ୍ଟି, କଢ଼ାସି ସବୁ ଦେଇ ପୂଜା କରନ୍ତି । ମଝିରୁ ବରୁଦ୍ଧାର ମଝିରେ ପୂଜା କରିବାର ମୃତ୍ୟୁ, ଚୂଆ-ପାଉଁସା । ମଝିରୁ ବଢ଼ିଆରେ ଦୁଇଟି ସିଂହ ମୂର୍ତ୍ତୀ ଅଛି । ମଝିରୁ ପାଖରେ ଆମ୍ବଗଛ, ବରଗଛ, ଗରୁଡ଼ି, ଗୋବେଲଘର, ଜରୋର, ବୋଟ ଓ ଲୁନିମାନେ ବସିବା ସ୍ଥାନ କରା-ପାଉଁଛି । ମଝିରୁର ପଛ ଆଡ଼େ ଡିକାଟି ମୃତ୍ୟୁ ଓ ବରଗଛ ଅଛି । ସେହି ମୃତ୍ୟୁକୁ ଫୁଲ ମାଳରେ ମଧ୍ୟ ସଜାଇ ଦିଆ ହୋଇଥାଏ । ସେଠାରେ ପୂଜା କରିଥିଲେ, ସେମାନଙ୍କ ମାନସିକ ପୂରଣ ହେଲେ ଭୋଗ ଦେଇଥାନ୍ତି । ଛେନି, ମେଢ଼ା, କୁକୁଡ଼ା, ପାଗ, ଆଦି ସବୁ ଦିଆନ୍ତି । ତା ପାଖରେ ଦୁଇଟି ବରଗଛ ଅଛି । ସେହି ବର ଗଛରେ ଲୋକ ମାଲ ନାଲି ଜଡ଼ତା ବାନ୍ଧିଥାନ୍ତି । ମଝିରୁ ଗେଟ୍ ବଢ଼ିଆରେ ଘୋଡ଼ା, ବରିକା, ଓ ଗେଡ଼ିଫୁଲ ଗଛ, ଧଳା ଫୁଲିରୁ, ଚନ୍ଦ୍ରାଫୁଲ, ଆମ୍ବଗଛ, ମଦାରୁଗଛ, ତା ପାଖରେ ଦେଉଳିଆ ସାହି, ଅଛି । ମା ମାଝିଗୋଷ୍ଠୀ ମଝିରୁ ଜେଜନ ମଙ୍ଗଳ ବାର ଦିନ ଖୋଲାହୁଏ । ପ୍ରତି ମଙ୍ଗଳ ବାର ମଝିରୁ ଆସନ୍ତି ସୁଦ୍ଧି ଦୂରରୁ ଲୋକ ମାଳ ଆସନ୍ତି । ଛୋଟ ଛୋଟ ଶିଳା ମାଳକୁ ତାଙ୍କ ଘରର ସମସ୍ତେ ସେ ଶିଳାରୁ ଚୁଡ଼ି କାଟିବାକୁ ଆସନ୍ତି । ଆଉ କେତେ ତାଙ୍କ ଜନ୍ମ ଦିନ କାଟି ଯାଆନ୍ତି । ସେଇ ମଝିରୁରେ ଗୁମ୍ଫା ନାସରେ ବାଲି-ପାଣି ହୁଏ ବାଲି-ପାଣିରେ ଅନେକ ପ୍ରକାର ଚିନିଷ ଆଣନ୍ତି । ବିଭିନ୍ନାଦି ସାତି ପିନ୍ଧିଥାନ୍ତି । ନିଜ ଲୋକ ମାଳ ତାଙ୍କ ଲୋକ ମାଳଙ୍କ ଘରକୁ ଆସନ୍ତି । ବାଲି ପାଣିରେ ପୂଜାଣ ମାଳ ଗୁଜିଆ ମୃତ୍ୟୁ ଜ୍ଞାନ କୃତ୍ୟର ଅଗ୍ରଗାମୀ ଜାଣିଥିବୁ

Our Village Temple

There is a Temple in our village. The name of that temple is Majhi Gouri. There are three priests perform the worship activities at the temple. They adorn Red Bangle, red scarp, Mangala Sutra to the deities. Ghanta and earthen pot are there in the Temple. They offer garland of Hibiscus, Bel/Bilva leaf (*Aegle marmelos*), coconut, incense stick, light candle and ring bell etc. to perform their worship to GOD. On verandah of the Temple worship shelf is there for a deity to perform worship. There are two lion statues at the entrance of the Temple. There are mango tree, banyan tree, a bore-well, a kitchen with a electric board and a waiting place for devotees outside the Temple. There are three local deities and a banyan tree in the back-side of the Temple. That ritual place is also decorated with garlands. If any devotee worshiped there and his prayer was fulfilled then he would offer food to the deity in respect. There the goats, sheep, chicken, pigeon etc. are sacrificed as an offer to the deity. There are two banyan trees near this worship

place. Devotees bind red cloth or threads round the trunk of these banyan trees. Outside the temple there are shops, a tube-well, some marigold flower plants, white Datura flower plant, champak flower plants,



mango tree and Hibiscus plants are there. Jhodia hamlet is located near the Temple. The Majhi Gouri Temple is open to devotees only on Tuesday. Devotees from very far away villages come here on Tuesday to offer their prayer. Some family perform their baby's 'hair-shaving' ceremony here. And, they do their baby's birth-hair shaving ceremony here. Bali Yatra festival is celebrated here in month of Bhadrav/September. People bring many items here for sale. Girls wear Sarees. People visit their relatives' home. The priests sit

କିନ୍ତୁରେ ନିବସନ୍ତି । ମୁଖ୍ୟ ପୂଜାରୀ ଟାଣ୍ଡା ଧରି ଚାଲିଆ କିନ୍ତୁ ଉପରେ ନିବସନ୍ତି ।
ଅନ୍ୟ ତରଫେ ଦାଲି ଚାଲୁଟି ଧରି ଉପରୁ ସେତେବେଳେ ଛୋଟି ଛୋଟ
ପିଲାମାନଙ୍କୁ ସେ ପୂଜାରୀ ଧରି ଦିଏ । ହେଲେ ପୂଜାରୀ
ମାନଙ୍କୁ କିଛି ସ୍ତବ ନାହିଁ । ଜାଣିନା ନା ସେମାନଙ୍କୁ ସେତେ ବେଳେ
ପେଟାଙ୍କି ଥାନ୍ତି । ନୁହେଁ । ତେଣୁ କିଛି ଯେମିତି ଥାନ୍ତି
ହୋଇଥାଏ । ସେଥିପାଇଁ ଚାଲିଆ କିନ୍ତୁରେ ନିବସନ୍ତି । ଶେଷରେ
ଗଳି ଦେଇଥାଏ ସବୁ ଜଣ । ମୁଣ୍ଡକୁ ଗୋଟିଏ ଧାଡ଼ିରେ ରଖି ମୁଖ୍ୟ
ପୂଜାରୀ ଗୋଟିଏ ଡାକି ଆଗରେ ଚାଲି ପଡ଼ି ପାଠ କରନ୍ତି ।
ସେତେ ବେଳେ ସେ ଜଣା ମୁଣ୍ଡ ଚାଲି ସେହି ଗୋଟିଏ ଗାଆନ୍ତି

ନାମ=ପ୍ରିୟତମା ନାମକ ଗ୍ରାମ=ଚନ୍ଦ୍ରାପୋଡ଼ି = ମୁକ୍ତ ଜିଲ୍ଲାକୁଟୀର ଅଗ୍ରଗାମୀ
ଗ୍ରାମାଂଶୁ ଆମ ଗାଁ ମଧ୍ୟରୁ



on the bed of thorn on this day of festival. The main priest yielding a sword sits on that thorny bed. Another one sits there with a bamboo basket. At this moment the priest sits on this bed with a child on its lap. Yet, the thorny bed just doesn't cause any wound to the priest. Because, at this time the Goddess spirit takes hold the priests. So, there's no wound

caused in the body of priests. That's why they are able to sit on the thorny bed. In the end the head priest keeps the heads of sacrificed animals' head in line and offers it to the deity chanting mantra. At that time the deity accepts these sacrificed animals' heads as offering.

Priyatama Naik,
Class VI, Champajodi



ଆମ ଗାଁ ଫୁଲ ଗଛ

ଆମ ଗାଁରେ ବହୁତ ଫୁଲ ଗଛ ଅଛି । ସେହିଫୁଲ ଡି କିଏ ସେଠାରେ
ଗୋଟିଏ ବଗିଚା ହୋଇଛି । ସେଠି ନାନା ପ୍ରକାରର ଫୁଲ ଫୁଟିଥାଏ ।
ଆମ ଘର ପଛପଟେ କେତେ ଫୁଲ ଫୁଟିଛି । ଫୁଲର
ମଫଜ ବହୁତ ସୁନ୍ଦର ଲାଗେ । ଆମେ ବଗିଚାରେ ଫୁଲ
ଗଛର ପାଖି ଘେରି ତ ବହୁତ ଯତ୍ନ କରୁ । ଫୁଲ ଉପରେ
ଭିଆଁର ବସିଲେ ଦେଖିବାହି ବହୁତ ଭଲ ଲାଗେ । ଫୁଲ
ଫୁଲ, କମରେ ବାହାଘର, ଜୁଇଁବା, ପିନ୍ଧିବା, ପର୍ବ ପର୍ବାଣି,
ପାନି ପାତ୍ରା, ଯେ ବ୍ୟବହାର ହୁଏ । ମଫଜଫୁଲ, ଗୋଲାପ,
ଗୋଡ଼ୁଫୁଲ, ଚମ୍ପାଫୁଲ, ଜିନିଆ, ତାଲିଆ, ପମ୍ପୁ, ଚିତ୍ତ, ଅର୍ପି
ଫୁଲ ବ୍ୟବହାର ହୁଏ । ଆମ ସାଙ୍ଗ କି ଘରେ ବହୁତ ବଡ଼
ବଗିଚା ଅଛି । ଆମେ ସେଠାକୁ ଯାନ୍ତି ପାତ୍ରା ଆଦି
କିନ୍ତୁ ଆମେ ସେହି ବଗିଚାକୁ ଫୁଲ ଆଣିବାକୁ ଯାଉ ।
ଘରୁ ପାତ୍ରା, ଦିପାବଳୀ, ରୁଜ, ତିନା, ଯେ ପତା ପାତ୍ରା ବ୍ୟବହାର
କରୁ । ଛୋଟ ଛୋଟ ପିଲାଙ୍କ ନାମ କରୁଥିବା ମଧ୍ୟ
ଫୁଲ ବ୍ୟବହାର ହୁଏ । ଭିଆଁର ପୁଆଡେ ଥିଲେବି ଫୁଲର
ମଫଜ ସୁନ୍ଦର କି ତାଲି ଆସନ୍ତି । ଫୁଲ ଫୁଟିଲେ ବହୁତ
ବାସ୍ନା ହୁଏ । ମଫଜ ପାତ୍ରାରେ କେତେ କେତେ ଫୁଲ ଗଛ
ଲୁଗା ହୋଇଛି । ଆମେ ମଫଜକୁ ଫିରା କେଲେ ଫୁଲ ଗଛ
କେଉଁକି ଯାଉ । ମଫଜକୁ ଫିରା କେଲେ ଭଗବାନ କି
ପାତ୍ରା ଫୁଲ ମାଳି କେଉଁକି ଯାଉ । ଆମକୁ ଯଦି ଫୁଲ
ନ ମିଳେ ଆମେ ସାଙ୍ଗମାନଙ୍କ ସାଥରେ ଫୁଲ ଆଣି ଗଛ
ବଗିଚାକୁ ଯାଉ । ଆମ ସାଙ୍ଗ ମାନଙ୍କ ସାଥରେ ଫୁଲ
ଆଣି ସଜାଇ ଖେଳୁ । ଆମ ଦାଣ୍ଡରେ ମଫଜ ଫୁଲ, ଗୋରୁ
ଗେଡ଼ି, ତାଲିଆ, ଫୁଲ ଗଛ ଅଛି ।

Ama Gaon Phulagachha

There are many flower plants in our village. There has been a flower garden made in our village. Many different varieties of flowers bloom in that garden. The fragrance of the flowers mesmerizes us. We water the flower plants and take care of the garden. We are very fond of seeing a Bhanra seated on a flower. The flowers are used in offering worship, marriage, birthday, using it on head as garland, festival, Yatra etc. flowers like hibiscus, rose, marigold, Champa/plumeria, zinnia, Dahlia, lotus, water lily are used for the purpose. Our friend has a very big flower garden. We go there to collect flowers during the festivals in our village.

We use those flowers in the worship during Ghanta Yatra, Diwali, Raja, Osha festival. It is also used in the naming-ritual of a new born baby. Whenever the Bhanra may be but it rushes back to the flowers smelling its spreading fragrance. There is lot of fragrance after the flowers are bloomed. There are many



flower plants have been planted in the temple. We take flowers with us while visiting the temple. We take garland for the God while visiting the temple. if we don't get any flowers then we go with our friends to collect flowers from the garden. We play game arranging the flowers. There are hibiscus, Tagara, marigold and Dahlia flowers in village lane.

Jagyanaseni Naik,
Class Vill



ଆମ ସ୍ଥଳ ଲାଭକର୍ତ୍ତା

[illegible]

Ama School Library

Our school name is Mukta GyanaKutira, Agragamee School, Kashipur, Rayagada. There are two libraries in our school. Out of the two libraries one is Central Library and the other is School Library. The school children of Agragamee go to library every to read books. The School teacher asks to take book after they enroll their name in the Issue Register there, the name of the book issued. We take the book of our choice. We go through it and

after finishing it we return the book and keep it in the library shelf as had been kept there earlier. After we have finished our reading we retold the story to the junior school children. The books I have read are - 'Badalara Ice-cream, Bani, Gol GolGolu, Donger Katha, RelaGadira Kahani, ChinuraUpahara. These are the books I have gone through.

There are many books in the library like Chinura Upahara, Asa Bahi Kinijiba,



ପିଲା , ଲାଗୁଥିବା ଖୋଲ ଖୋଲ ଖୋଲ , ମାଛ
ମାତା ସବୁ ଦିଶିଲେ ଖେଳ - କିଛି ଚାରିଦୁନାଟ
ବାଦଳର ଲାଲ୍‌ସୁନ୍ଦରୀ - ଲାଲ୍ ମାଲ୍ ଲାଲ୍ ,
ଝେଲିବାଣୀର ଜାହାଜ , ସେମାନଙ୍କର ପିଲାଙ୍କ
ଚାପକଳି , ଚାଲିର ଜାୟା , ମାଆ ଜଳନି ଜଳ
ଲାଜି ପଳି ପଡ଼ିବା ଚାପ , Tinko land our liece
Amma chis glassକେ ଝି ପରି ବଢ଼ି ଲାଜି । ତା
ପରେ ପଶିନ ମାମା ମାତା ଲାଲ୍‌ସୁନ୍ଦରୀ ବଢ଼ି ପଡ଼ି
ସାରିବା ପରେ ଲାଜନ ମାତା ଶାଳି ମାତୁ ।

ନାମ = ବୀର୍ଷା ନାମକ

ପ୍ରାମ = ପଟାମୁକ୍ତ

ସ୍ତ୍ରୀ = ଲାଗୁଜାମା ବିଦ୍ୟାଳୟ



Agraduta, Gol GolGolu, Machha Mane
SabuHasile,Phen,BagaORajakumara,
Badalara Icecream, Alu Malu Kalu,
Relagadira Kahani, Semankara Pilanka
Gapabahi, Dongar Katha, Maa Jaldi

Kara, Ajira PaniPariba Chaso, Tinko
Land our Liooo.... Amma Chis Glasses.
We clap our hands after the Class V
children finish their reading.

Barsa Naik, Vill: Patamund



ବାଘା ମହା ପଥର ନନ୍ଦୀ

ଆମ ଗାଁର ନାମ ଜାଲିକାନା । ଆମ ଗାଁରେ ଗୋଟିଏ ନନ୍ଦୀ ଅଛି । ସେ ନନ୍ଦୀର ନାମ ବାଘା ମହା ପଥର । ଆଗ ଜାଲିରେ ସେ ନନ୍ଦୀ-ବହୁତ ଘଣ୍ଟି ଜଳାଳୁ ଡବଡ଼ ଥିଲା । ଏବେ କିନ୍ତୁ ନନ୍ଦୀ ଚିଲେ ସାନ ହୋଇ ଯାଇଛି । ଆଗ ଜାଲିରେ ସେ ନନ୍ଦୀରେ ବାଘା ବହୁ ଥିଲା । ସେଥିପାଇଁ ନନ୍ଦୀର ନାମ ବାଘା ମହା ପଥର ଦେଇଛନ୍ତି । ବାଘା ମହା ପଥର ନନ୍ଦୀର କେତେ ବଡ଼ ବଡ଼ ପଥର ଅଛି । ଆଗଜାଲିରେ ସେ ପଥର ଗୁଡ଼ିକ ଘୁଣ୍ଟି ଥିଲା । କାରଣ ପଥର ଗୁଡ଼ିକ କର୍ଥଳ ଥିଲା । ବାଘା ପଥର ଚୁ ସେ ପଥରକୁ ଡିଆଁ ମାରୁ ଥିଲା ବେଳେ ଫୁଟୁ ଆସୁଥିବା ବୁଡ଼ି ଯାଉ ଥିଲା । ଆଗଜାଲିରେ ସନ୍ଧ୍ୟା ହୁଏ ଟା କିମ୍ବା ସାତ ଟା ସମୟରେ ଲୋକ ମାନେ ଜବାବ ଚିତ୍କାର କରି ଚୁପଚାପ ଶୋଇଯାଉ ଥିଲେ । ସମସ୍ତେ ଶୋଇ ପଡ଼ିଲା ବେଳେ ଚିତ୍ ଦଶଟା କିମ୍ବା ଏଗାଟା ସମୟରେ ବାଘା ବହୁତ ଗର୍ଜନ କରୁଥିଲା । ଲୋକମାନେ ନିଦରୁ ଉଠି ଫୁଟୁ କରି ଯାଉ ଥିଲେ ତ କହୁଥିଲେ ବାଘା ଗାଁ ଭିତରକୁ ପଶି ଆସି ନନ୍ଦୀର ବେଲି କନ୍ଦି ଚୁପଚାପ ହୋଇ ଚାଲୁଥିଲା ତାପରେ କହୁ ଥିଲେ ଏ ଯାଏ ନନ୍ଦୀରୁ ଆସୁଛିନା ଆଉ କେଉଁ ଠାରୁ ଆସୁଛି କିଆ ହୋଇଛି ଶୋଇ ପଡ଼ୁ ଥିଲେ । ସକାଳ ହେଲେ ସେମାନେ କେଉଁ ନନ୍ଦୀରେ ଗାଧୋଇବା ପାଇଁ ଯିବେ ସେ କିଆ ଭାବୁ ଥିଲେ । ଆଗଜାଲି ଲୋକ ମାନେ ଯିବା ବାଘା ମହା ପଥର ନନ୍ଦୀକୁ ଯାଉ ଥିଲେ ସେ ମାନେ ଆଉ ବସିକି ଆସୁନ ଥିଲେ । କହିଲେନା ସେ ଲୋକ ମାନଙ୍କୁ ବାଘା ଗାଆ ଯାଉ ଥିଲା । ସେଥିପାଇଁ ଲୋକ ମାନେ ନନ୍ଦୀକୁ ଯାଆ ପାରୁ ନ ଥିଲେ । ଆଗଜାଲିରେ ଦିନେ ଗୋଟିଏ ଗାଁର ବୁଢ଼ାଟି ଆମ ଗାଁରେ କୁଣି ଆ ଆସିଥିଲା । ସେ ବୁଢ଼ାଟି ତାର ଗାଁକୁ ଯିବାକୁ ବାହାରିଲା । ସେ ଭାବିଲା ମୁଁ ଯାହା ବାଟ ନ ଦେଇ ନନ୍ଦୀ ବାଟ ଦେଇ ଚାଲେ ଭଲ ହେବ ଭାବି ବୁଢ଼ାଟି ବାଘା ମହା ପଥର ନନ୍ଦୀ ଦେଇ ଚାଲି । ବୁଢ଼ା

Baghamara Pathara Nadi

Our village name is Kalakani. There is a river in our village. It is called 'Baghamara Pathara Nadi'. In earlier days it was covered with very dense forest and was a big river. But, it has shrunk in its size over the time. In earlier times tigers used to live near the river. That's why the river has been named as 'Baghamara Pathara' (a place where a tiger was killed) River. There are many big stones in the Baghamara Pathara River. In earlier times these stones were shifting their position because these stones were soft. When the tiger used to jump from one stone to another these stones dipped below the water to knee level. In earlier days, the villagers used to go to sleep after the evening closing their doors and windows altogether. When they were asleep the tiger roared around 10.00 pm or 11.00 pm in the night. The villagers suddenly awoken from their sleep in fear and anticipated whether the tiger had entered the village or not. Then they silently heard the roaring of the tiger.

They talked among

themselves and confused whether the roaring voice coming from the river or from other sources and meanwhile they went to sleep again. When it was morning they were considering among themselves which river to go for the bath. In those times those who ventured in to the Baghamara Pathara river they couldn't come back alive because those were hunted by that tiger. That's why the villagers couldn't venture into the riverside. In those times, once an old man from a neighboring village visited this village as a guest. Afterwards, that old man set out for his village. He thought that it would be good to walk across the Baghamara Pathara River than the existing village road and he did started his journey that way across the river.



ଟି ନନ୍ଦୀ ବାଟ ଦେଇ ଚାଲି ବେଳେ ବାଉଁଶ ତପାଏ ଘରୁ। ଗର୍ଜନ କରି
ବାଉଁଶ ଲାଗିଲେ । ବୁଢ଼ା କହିଲା ଏ ଖାଲ କେଉଁ ଠାରୁ ଆସୁଛି । ବୁଢ଼ାଟି
ଗର୍ଜନ ଶୁଣିକି ବି ଡରିଲା ନାହିଁ । ନନ୍ଦୀ ବାଟ ଦେଇ ଚାଲି ଚାଲି ।
ବାଉଁଶ ବୁଢ଼ାଟି କିଛି ବି କରି ପାରିଲା ନାହିଁ । କାହିଁକିନା ବୁଢ଼ାଟି ଶେଷ
ମୁଲି ଭାବେ ଧରି ଥିଲା ତେଣୁ କରି ବାଉଁଶ ବୁଢ଼ା ଟି କିଛି ବି କରି
ପାରିଲା ନାହିଁ । ବୁଢ଼ାଟି ତାଙ୍କ ଗାଁରେ ଫସଲ ଚାଲି ଯିବାରେ ବସିକି
ଭାବିଲା କଳାକାନ୍ଦର ଲୋକ ମାନେ ଚନ୍ଦ୍ର ହୁଏ ନା ଚନ୍ଦ୍ର ନାହିଁ ।
ବାଉଁଶ, ଦେବତା ତପାଏ ମାନେ ଏତେ ଗର୍ଜନ କରୁଛି । ବୁଢ଼ାଟି
କଥା ଭାବିବା ବେଳେ ତାହା ବୁଢ଼ା ଆସି କହିଲା ଆଜେ ତମେ କଣ
ପାଞ୍ଚ ଆସିକି ଯିବାରେ ବସିଛୁ ଯାହା ଭିତରକୁ ଆସୁନା କଣ ପାଞ୍ଚ
ବୁଢ଼ାଟି ଯାହା ଭିତରକୁ ଯାଉ ତାହା ବୁଢ଼ା କୁ ଆମ ଗାଁ ବାଉଁଶ ମହା
ପଥର ନନ୍ଦୀର ଘରଣା କହିଲା । ବୁଢ଼ାଟି ଶୁଣିକି ବହୁତ ଡରି ଚାଲି ।
ବୁଢ଼ା କହିଲା କଳାକାନ୍ଦର ଲୋକ ମାନେ କେମିତି ହୁଏ ?
ବୁଢ଼ା, ବନ୍ଦୀ ଚିତ୍ତିତ ହୋଇ ଚାଲେ ସେ ବୁଢ଼ା, ବୁଢ଼ା ଦିନ ଆମ ଗାଁରେ
ଆସି ଆମ ଗାଁ ଲୋକ ମାନଙ୍କୁ କହିଲେ ତୁମେ ମାନେ ତୁମ ନନ୍ଦୀରେ
କଣ କଣ ଯାଉଛି ଜାଣି ପାରୁଛୁ ନା ନାହିଁ ? ଲୋକ ମାନେ କହି
ଲେ କଣ କହିବୁ ସମସ୍ତ ଶୁଣିକି ଜାଣିକି ବି ହୁଏତାହୁଏ ହୁଏତାହୁଏ । ଆମ
ପାଖରେ କିଛି ହୁଏତାହୁଏ ହୁଏତାହୁଏ କଣ କହିବୁ । ବୁଢ଼ା, ବୁଢ଼ା କହିଲେ
ତୁମେ ମାନେ ଯଦି ଆମ କଥାରେ ରାଜିହୁଏ ତାହା ହେଲେ ଆମେ
ଗୋଟିଏ ହୁଏତାହୁଏ କହି ଦେବୁ ସେହି ହୁଏତାହୁଏରେ କାମ କରିବା । ଆମ
ଗାଁରେ ଲୋକ ମାନେ ହୁଏ କହିଲେ ସେମାନେ ଲୋକ ବା ଶିଳିଚୁଡ଼ା ଗାଁ
ରୁ ଦିଆରିକୁ ନେଇ ଆସିଲେ ଆମେ ଜାଣିବୁ । ଗାଁରେ ଆଜି ଦିଆରି
କୁ ବାଉଁଶ ମହା ପଥର ନନ୍ଦୀର ଘରଣା କହିଲେ । ଦିଆରି ଆଉ ବନ୍ଦୀ
କରି ବାଉଁଶ କେମିତି ଏ ପଥର ରୁ ସେ ପଥର କୁ ଡିଆଁ ମାଡ଼ୁ
ହୁଏ ସାବ ପଥର ହୁଏତାହୁଏ ବୁଲିବା ତ ପଥର ଘାସୁ ହୁଏତାହୁଏ

When he was walking across the river the tiger and the snake roared ferociously. The old man said, "Where do these roaring voices come from?" The old man wasn't afraid of that ferocious roaring voice. He went across the river.

The tiger couldn't do anything to that old man because the old man had in possession of some herbal medicines calm down any such danger. That's why the tiger couldn't do anything to him. The old man reached his village, sat down on the terrace of his home and asked himself, "Are the Kalakani villagers afraid of the tiger or not?" The tiger, deity and the snake roar so high. Meanwhile, his wife, the old woman, came there while the old man was thinking about the condition of the Kalakani village people. She asked him, "Why are you sitting here, why don't you come inside?" The old man went inside and told his wife all that happened with him at the Baghamara Pathar River. The old woman was horrified at hearing the incident. Then how do the Kalakani villagers live? The old man and woman both were concerned. One day they went to Kalakani village and told the people, "Are you aware



of what occurs at the river or not?" The people said, "What can we do Samudi? We know everything but have been bearing it silently. We could do something if there were any means at our disposal to solve the issue." The old couple said, "If you agree with us then we will offer you a solution to this issue and accordingly you will act to solve this crisis." Our village people agreed to this guidance. They called for a Disari from Renga or Siriguda village on which we have no idea. The village people narrated the incidents that occur at the Baghamara Pathara River.

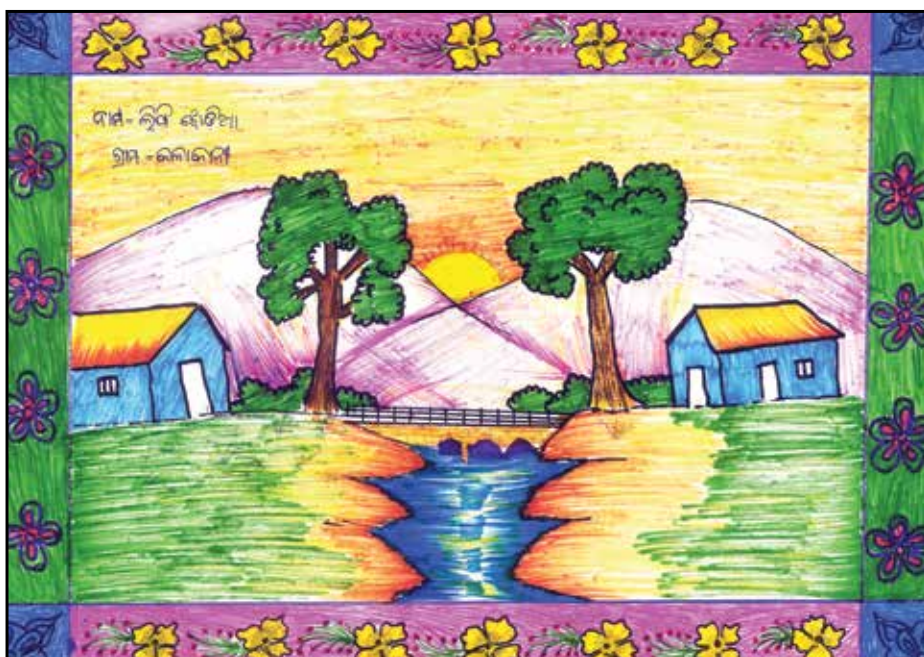
After hearing all these happenings, the Disari could see all those scenes of incidents of how the tiger is was jumping from one stone to another, the snake moving on the stones and the shifting of position of stones.

ଘଟଣା ଘାଟି ଘାଟିଲେ । ଦିଶାରି କହିଲା ମୁଁ ଏକଦାକୁ ଗୋଟିଏ ହସି
ରେ ବନ୍ଧନ କରି ରଖିବି ତୁମେ ମାନେ କିନ୍ତୁ ସେ ବାଟରେ କେହି
ଧିର ନାହିଁ । ଆମ ଗାଁରେ ଆଗକାଳର ଗୋଟିଏ ମାନେ ହିଁ କହିଲେ
ଦିଶାରି ହସି ଓ ଲୁହା ଖୁଲି ଧରିବାଇ ମତା ଓପର ନଦୀକୁ
ଗଲେ । ଦୀପ, ଧୂପ ଦେଇକି ଦେବତା ମାନଙ୍କୁ ହସିରେ ବାଧି ଗଲା
ଲେଲେ ଆଉ ଓପର ଉପରେ ଲୁହା ଖୁଲି ମାରିଲାଣି ସେହିଦିନ ଠାରୁ
ବାଇ ମତା ଓପର ନଦୀ ଟିକେ ଖାଲି ହୋଇ ଯାଇଛି । ଓପର
ଉପରେ ଯଦି ଲୁହା ଖୁଲି ମାରି ନ ଥାନ୍ତେ ତାହା ହେଲେ ଆମ
ଗାଁର ବାଇ ମତା ଓପର ଘୁଞ୍ଚିବୁଲି ଯାନ୍ତି । ଓପର ଉପରେ ଖୁଲି
ମାରିଲା ଯୋଗୁ ଯେଉଁ ଠିକ୍ ଓପର ସେଇଠି ଥାନ୍ତି । ଯେଉଁ ଦିଶାରି
ଆଗକାଳରେ ଆମ ଗାଁର ବାଇ ମତା ଓପର କୁ ବନ୍ଧନ କରି ଥିଲେ
ସେ ଦିଶାରି ଏବେ ବଞ୍ଚିଛନ୍ତି କି ନାହିଁ ମୁଁ ଜାଣି ନାହିଁ । ମୋ ଜେଜେ
ବାପାଙ୍କ ବାପା ମୋ ଜେଜେ ବାପାଙ୍କୁ କହି ଥିଲେ ଯେ ବାଇ ମତା
ଓପର ନଦୀ ଖୁଲି ନାହିଁ । ଉଲ୍ଲରେ କେବେ ବି ଯିଲା ମାନଙ୍କୁ
ଛାଡ଼ିବୁ ନାହିଁ । ଏ କଥା ଜେଜେ ବାପା ଖୁଲି ଥିଲେ ଜେଜେ ବାପା ଖୁଲି
କି ମୋ ବାପାଙ୍କୁ କହିଲେ । ମୋ ବାପା ମାଆଙ୍କୁ ଓ ବଡ଼ ମାଆଙ୍କୁ
କହିଲେ । ମାଆ ଓ ବଡ଼ ମାଆ ଖୁଲିକି ବହୁତ ଡରି ଗଲେ । ମାଆ ଖୁଲି
ଜଣ ମଣିକି ବାଇ ମତା ଓପର ନଦୀର ଘଟଣା କ୍ଷୋଭେ ଓ ମୋ ନାନୀ
ମାନଙ୍କୁ କହିଲେ । ମୋ ମାଆ ଓ ବଡ଼ ମାଆ କହିଲାଣି ମୁଁ ଓ ନାନୀ
ମାନେ ବହୁତ ଡରି ଗଲୁ । ମୁଁ ମାଆ ଓ ବଡ଼ ମାଆଙ୍କୁ ପ୍ରଶ୍ନ ପଚାରିଲି
ମାଆ ଆଗକାଳରେ ଯଦି ବାଇ ମତା ହସି ଥିଲା ତାହା ହେଲେ ବାଇ ମତା
ଏବେ କୃଷା ଡେ ଗଲା ବଡ଼ ମାଆ କହିଲେ ତୁ ଛୋଟ ପିଲାଟି ଆଜ
ଆମେ ଯେତିକି କହିଲୁ ସେତିକି ଖୁଲି ତାପରେ ବଡ଼ ମାଆ ମୋ
ପ୍ରଶ୍ନର ଉତ୍ତର ଦେଲେ ଆଗକାଳର ଗୋଟିଏ ମାନେ ଦିଶାରିଙ୍କୁ
ଡାକି ଆଣି କି ବନ୍ଧନ କରି ରଖିବୁ । ସେଥି ପାଇଁ ବାଇ

He said, "I will bind these evil forces in a rope in the river but you shouldn't tread in that path of the river in future and for your safety." Our village people in those times happily agreed to the terms of the Disari. The Disari then brought a rope and iron nails and went to the Baghamara Pathara River. There he offered a

permanently. I don't know whether the Disari, who had did the Baghamara River stones 'confinement' ritual, is alive or not. My grandfather's father had told my grandfather not to let children venture into the Baghamara River. This was being advised to my grandfather. He passed it to my father. He told my parents and to

my father's elder brother's wife (Grand Maa). Both my mother and Grand Maa led to panicky. My mother told the entire story of Baghamara River to me and my elder sister. When my mother and my Grand Maa told us we were also terrified after



prayer with lighting the candle and perfume smoke and then he blocked the evil forces with fixing up the rope with the iron nails there. From that day onwards the Baghamara Pathara River has become peaceful. If he had not fixed up the iron nails on the river stones then those stones would have continued to shift their position every now and then. After the fixing up the iron nails on those stones that have remained fixed to their position

knowing about those incidents of Baghamara Pathara river. I asked my mother and Grand Maa, "If the tiger was living there in those days then where did he go afterwards?" My mother replied, "You are small child, you should know whatever we told you." But, my Grand Maa told me, "

The village people of those days had called a Disari and he did a ritual performance to confine those evil forces. That's why the tiger is

ଆଉ ଏବେ ନାହିଁ ଗୋପ ଯୁଦ୍ଧ ବାଉ ଥିବ କିନ୍ତୁ ଆମେ ଜାଣିଲୁ କି
ଦେଖିଲୁ । ତୁ ଦେଖୁଛୁ ନା ନାହିଁ ବାଉ ତିଆଁ ମାରିଲା ଚିହ୍ନ ଚିହ୍ନାକ
ଏବେବି ଖୁସି । ତୁ ନୟାରେ ଗାଧୋଇବା ପାଇଁ ମାରିଛୁ ସେତେ ବେଳେ
ବାଉର ପାଦ ଚିହ୍ନରେ ମାରିଲି ଗାଧୋଇବା ପାଇଁ ମାରିଛୁ । ଦେଖୁ ଆଜି
ଆମେ ତୋର ଶ୍ରୀ ପାଇଁ କହୁଛୁ । ତୁ ସାକ୍ଷୀ ସମୟରେ ନୟାକୁ
କେବେବି ମିଳୁ ନାହିଁ । କେତେ ବେଳେ କେତେ କଥା ଆମେ କି ଜାଣି
ପାରିବୁ ନାହିଁ । ଅଗାଧାଳରେ ବାଉ ମହା ପଥର ନୟା ଘଣ୍ଟି ଦର୍ଶନ
ଥୁଲିବୁ ବାଉ, ସାପ ଓ ଦେବତା ମାନେ ଚନ୍ଦ୍ରପୁଲେ ଦିନରେ ବି ଲୋକ -
ମାନେ ଯିବା ପାଇଁ ଚନ୍ଦ୍ରପୁଲେ । ଏବେ ସବୁ ସଦା ସୁଖିଆ ହୋଇ
ଗଲାବୁ ବାଉ, ସାପ ମାନେ କୁଆଡ଼େ କୁଆଡ଼େ ଚାଲେଇ ଚାଲେଇ
ଜଣେ ଲୋକବି ଦିନରେ କିମ୍ବା ରାତିରେ ମାରିଛନ୍ତି । ଲୁଗା ଘଟା ନେଇ
ସଦା କରୁଛନ୍ତି । ଆଉ ଏବେ ଲୋକ ମାନେ ମଧ୍ୟ ବୁଲୁ ବୁଲି କରୁଛନ୍ତି

(4)

ନାମ-ଲିପି ଶୈଳିଆ
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ଗ୍ରାମ କଳାକାର
ସ୍ଥଳ - ଅଗ୍ରଗାମୀ
ବିଦ୍ୟାଳୟ



not there, or perhaps it may be there but we haven't seen it or known it. Don't you see the footsteps of the tiger on those river stones? When you are going to the river for your bath incidentally you put your steps on the footsteps of tiger. Therefore, we tell you for your safety. You should never venture into the river during the evening time. Anything may happen - who knows, how can we know? In earlier times the Baghamara Pathara River was covered with dense forest. That's why the tiger,

snake and deities were living there. Even during the day time the village people were afraid to venture into the river.

Now, as the dense forest cover was cleared those tiger, snake and deities left for somewhere. Now, anyone can walk across the river during the day or night time. The people clean their clothes in the river. And, now, the people are also freely able to travel across the river without any fear.

Lipi Jhodia, Class V, Vill: Kalakani



ବନ୍ଧିତା

ଆମ ସ୍କୁଲରେ ପଢ଼ୁଥିବା ବନ୍ଧିତା ଲକ୍ଷ୍ମି, ସେ ବନ୍ଧିତା ହେ
ଲୁ ସବୁଦିନ ପାଣିଦିନ । ବନ୍ଧିତା ୧ ଫୁଲ ଡୋଲି ଲାଗି
ପିନ୍ଧି । ଫୁଲ ଭିତରେ ଡୋଲ ଡୋଲ ଘୋର ଧାଉ ।

ଫୁଲର ନାମ ଖୋଲିଆ, ଖୋଲିଆ ଲଗାଇ ମାଲୁ ମାଲୁ
ଲକ୍ଷ୍ୟ ବାନ୍ଧିଆ ଜିନିଆ ଲାଗାଇବା ପ୍ରକ୍ରିୟା ଫୁଲ
ଲକ୍ଷି ବନ୍ଧିତା ହେ ଲକ୍ଷ୍ମି । ଫୁଲରେ ମାଲୁମାଲୁ ମାଲୁ

ଫୁଲଫୁଲ ହୋଇ ବନ୍ଧି ହେଲୁ । ଖୋଲି ଫୁଲ

ବନ୍ଧିତା ହେ ଖୋଲି ହେଲେବା ପାଇଁ ବନ୍ଧିତା ହେଲୁ
ଲକ୍ଷ୍ୟ । ବନ୍ଧିତା ହେ ଲକ୍ଷ୍ୟ ଖୋଲି ସବୁ ଦିନ ଫୁଲ

ଧାଉ । ଆମ ସ୍କୁଲର ବନ୍ଧିତା ବନ୍ଧିତା ବନ୍ଧିତା ବନ୍ଧିତା ବନ୍ଧିତା

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Garden

There is a beautiful garden in our school. I do the watering to plants in the garden every day. We pluck flowers from the garden and put it on our head. There are very small insects in the flowers. There are Rose, Hibiscus, Pinwheel, Lily, Champak, Dahlia, Zinnia, Butterfly Pea etc. flowers in our garden. The honeybees perch on the flowers in search of honey buzzing past from one flower to another. I love to take snapshots in the garden.

The flower plants in the garden are full of flowers every day. The school garden is a very big one. It has a banyan tree and guava, lichhi, strawberry, mango, jackfruit etc. fruit trees are there. There is a dustbin put in place to collect dry leaves and other waste matter. Others are very happy to visit the garden.

Janani Majhi,
Class - VI, Semiliguda



ବର୍ଷାଦିନ

ବର୍ଷାଦିନରେ ବିଦୁଳି ଝେଙ୍କେ ମାରେ । ଆକାଶରେ ଜଳା ବାନ୍ଧିଲେ ମାତ୍ର ଖୁବୁଛି ।
ପିଲାମାନେ ସ୍ବଳ୍ପେ ଛାଡ଼ି ଯିବେ ସାଥୀନ୍ତି । ହାସ୍ତ କରିବେ ଗଛ ଗୁଡ଼ିକ ବାନ୍ଧି ଦେଇ
ପଡ଼ିଯାଏ । ବର୍ଷା ବୁଡ଼ ବୁଡ଼ ମାରି ଜଳା ବାନ୍ଧି ମାତ୍ର ଗାରିଆଡ଼େ ଖୁବୁଛି ।
ଆମ ବାପା ବିଭବ୍ଧ ଗାରି କରୁଛନ୍ତି ଶାନ୍ତି । ଦୁଇ ଜଣ ବାନ୍ଧି ଶାନ୍ତି । ଯେହ
ଫେରାରେ ଧାନ ଖୁବୁଛି । ହୋଇମାନେ ଝେଙ୍କେ ଆସୁଛନ୍ତି ଖାଦୁମଣ୍ଡି, ସମାଧୁଆ
କୂଳାଭାବୁ ଶାନ୍ତି । ଖୁବେ ଫେରା ବାନ୍ଧିବା, ମଜା, ହେଉଛି, ଆଜି ଜେଜେ ପ୍ରଜାତ
ପରିପାରିବା ଗାରି କରୁଥାଏ । ବିଭବ୍ଧ ଧାନ ଗାରି କରୁଥାଏ । ବର୍ଷାଦିନରେ ଝେଙ୍କେ ଖାଦୁମଣ୍ଡି
ଆସୁଛନ୍ତି ମାତ୍ର ଝେଙ୍କେ କୂଳାଭାବୁ । ବର୍ଷାଦିନରେ ଧାନ ବହୁତ ଖାଦୁମଣ୍ଡି /

ଜାମ କରି ହୋଇମାନେ ଝେଙ୍କେ ପରିବାର ପୋଷନ୍ତି । ଯେ ମାନରେ ଧାନ, ମାଣ୍ଡିଆ
ଫେରା, ଖାଦୁମଣ୍ଡି, ଜେଜେ ପ୍ରଜାତ ଗାରି କରୁଥାଏ । ବର୍ଷାଦିନରେ ବହୁତ ପ୍ରଜାତ ଖୁବୁ
କରୁଥାଏ । ବର୍ଷାଦିନରେ ଗୋଟୁମ୍ବୁ, ମହୁମ୍ବୁ, ଫେରାମ୍ବୁ ଜେଜେ ପ୍ରଜାତ
ଖୁବୁ ଖୁବୁ । ବର୍ଷାଦିନରେ ବହୁତ ସୁନ୍ଦର ଦେଖାଯାଏ । ବର୍ଷାଦିନରେ ମହୁ
ଗୋଟୁମ୍ବୁ ବହୁତ ସୁନ୍ଦର ଦେଖାଯାଏ । ଖୁବେ ମହୁମାଣ୍ଡି ମାତ୍ର ଖୁବୁଖୁବୁ
ହୋଇ ଖୁବୁ । ଯେ ବର୍ଷାଦିନରେ ଗୋଟୁମ୍ବୁ, ଫେରାମ୍ବୁ ଖୁବୁ ବି ଖୁବୁ ବର୍ଷାଦିନରେ
ଗୋଟୁମ୍ବୁ ଫେରାମ୍ବୁ ବି ବହୁତ ସୁନ୍ଦର ଦେଖାଯାଏ ।

ଫେରାମ୍ବୁ ଫେରା ହୋଇବା । ଖାଦୁମଣ୍ଡି ବି ଖୁବୁ କାରେ । ଧାନରେ
ସୋଜ ଖୁବୁ କରି ଖାଦୁମଣ୍ଡି । ଧାନ ଜିରେ ପାଣି ଫେରା ହୁଏ । ହାସ୍ତରେ
ଗଛ ଗୁଡ଼ିକ ବାନ୍ଧି ଝେଙ୍କେ ଖାଦୁମଣ୍ଡି । ଖାଦୁମଣ୍ଡି ଖୁବୁ ଧାନରେ ପାଣି ଫେରା ହୁଏ
ଫେରା ଖାଦୁମଣ୍ଡିରେ ପାଣି ଖାଦୁମଣ୍ଡି । ହୋଇମାନେ କରିବା ଖାଦୁମଣ୍ଡି
ଫେରାମଣ୍ଡି ହୁଏ । ହାଦିରେ ଜେଜେ ବହୁତ ଫେରାମଣ୍ଡି ହୁଏ । ଖାଦୁମଣ୍ଡି
ଜେଜେ ମାତ୍ର ବାନ୍ଧି ଦେଇ ଝେଙ୍କେ । ହାଦିରେ ଖାଦୁମଣ୍ଡି ଖାଦୁମଣ୍ଡି ବି
ବହୁତ ଫେରାମଣ୍ଡି ହୁଏ । ବର୍ଷାଦିନରେ ଖାଦୁମଣ୍ଡି ଖାଦୁମଣ୍ଡି ଖୁବୁ ହୁଏ ।

Rainy Day

There are lightening occurs in the rainy season. The dark clouds move in the sky. The children go to school using umbrella. The road-side trees' vine broke loose and fall down on the road. The showers of rain occur as the dark clouds roam the sky. My father goes to field to manage agricultural activities. He ploughs the fields and sow paddy seeds there. The village people go to the hills to plant Mango, Litchi, Cashew, Simarouba saplings. In our family garden tomato, brinjal, maize, lady's finger, potato etc. and many other vegetables are grown. Paddy crops are grown in the lowland. The mango and cashew seeds are planted in the hills during the rainy season. There is good harvest of paddy in the after rainy season. The villagers manage their family from such livelihood activities. In the uplands many crops are grown like paddy and other minor millets like Mandia (finger millets), Kosala (Little millets), Alasi (Niger) etc. Many flower saplings are planted in our family garden.

There are many kinds of flowers like Marigold, Rose Jasmine, Crepe Jasmine etc. bloom in the garden. The garden looks gracious in the

presence of these flowers. The Rose Jasmine and Marigold flowers also look very dazzling in the garden. The honey-bee fly down buzzing and sit on these flowers. There are Marigold and Dahlia flowers also bloom in the



garden. The Marigold and Champa/Plumeria Alba flowers also create stunning beauty in the garden.

That's why I love to do photo session in the garden. In the filed the insects infect the paddy crops. The rain water gets stored in the paddy field. The road-side trees breaks down and fall down to the ground. The rain water also gets collected around the houses and often run into the house when its level rises with rain. It causes lot of difficulty in cooking. At some places the electric poles also break down and fall to the ground. There is lot of difficulties at night to sleep.

ନନ୍ଦୀରେ ମାଛ ଜଙ୍ଗଲି, ସାଗ, ଛୁଇଁଛି । ବର୍ଷାଦିନେ ଚାରି ଜରିବା ଗାଈଁ ବି
ସୁବିଧା ହୁଏ । ନନ୍ଦୀରେ ମାଛ, ଜଙ୍ଗଲି, ଧରି କୋଳିମାଳି ରାନ୍ଧି ଖାଆନ୍ତି ।
ଗଛପତ୍ର ବି ବହୁତ ସୁନ୍ଦର ଦେଖାଯାଏ । ଘୋଟ ଭାବେବା ଗାଈଁ ବି
ଭଲ ଲାଜେ । ବର୍ଷା ଦିନେ ଗାମର ଚାରିଆଡ଼େ ସବୁଜ ସୁନ୍ଦର ଦେଖାଯାଏ ।
ତାହା ବହୁତ ସୁନ୍ଦର ଦେଖାଯାଏ । ବର୍ଷା ଦିନେ ମାଛ, ମାଛ, ବେଙ୍ଗ
ଜଙ୍ଗଲି ବହୁତ ସୁନ୍ଦର ଭାବେ ନନ୍ଦୀରେ ଛୁଇଁବେଳେ ।
ହାଟିରେ ବେଙ୍ଗ ମାଳ ଚାଲି କରନ୍ତି । ବର୍ଷା ଉପରେ ଚାଲି ଗୁଡ଼ିକ
ବି ବେଙ୍ଗ, ସୁନ୍ଦର ଦେଖାଯାଏ । ବର୍ଷା ଦିନେ ଗାଈଁ, ଛୁଇଁ ମେଘେ ଚାଲିବା
ଗାଈଁ ବହୁତ ମଜା ଲାଗେ ।

ନନ୍ଦୀ ଗୁଡ଼ିକରେ ଗାଈଁ ଗୋଟୁଁ ବି ବାଣୀରେ ଭାସିବା ନେଇଲା
ବର୍ଷା ମାରିଲେ ଗାଈଁ, ଛୁଇଁ ମାଳ ଏବଂ ପଶୁପକ୍ଷୀ ମାଳେ ବି
ମୋଟି ଖାଆନ୍ତି । ବର୍ଷା ଦିନେ ବହୁତ ସୁବିଧା ହୁଏ ।

ସେହି ଗାଈଁ ମଧ୍ୟେ ବର୍ଷା ଦିନ ବହୁତ ଭଲ ଲାଜେ



ମୋର ଶିଖାଲେଇର ନାମ = ରଞ୍ଜିତ

ମୋର ନାମ = ଲକ୍ଷ୍ମୀ

ମୋର ଗାମର ନାମ = ରଞ୍ଜିତ



We find it very convenient access to bath in rainy season due to water availability. The fish, crab and snake live in the river. It is also convenient to grow crops during the monsoon season. The villagers catch fish, crab and cook it as food. The trees and leaves also look very healthy and beautiful. We love to take photography of this greenery. There is ample greenery everywhere during the rainy season. That really causes striking beauty. The fish, snake,

crab and frog merrily engaged in play among themselves in the rainy season. We love to take our cattle stock, goat and sheep for grazing.

In the rivers even the some cattle are also carried away by the flooded rivers and face death. The cattle, goat and birds and animals also die if there's heavy to heavy rain occurs during the rainy season.

Lalit Sahu,
Ranjuguda Sikshyakendra

ଲାମ ଉଡ଼େ ଛିଲୋଟି ଛେଳି ଲୁହୀ । ସେ ଛେଳି ମାଗିଛି
 ମୋ ଜେଜେ, ବାପା ଚୋରବାକୁ ନିଅନ୍ତି ସ-ସା ଝିଲେ
 ଉଡ଼ୁଛି ଲାଗିଛି । ଡାକେ ଡାକେ ବୁଝାଳାରେ ମୋ
 ବାପା ଉଡ଼ୁ ଲାଗିଛି । ଛେଳି ମାଗେ ଘାସ, ଧାନ,
 ମାଣିଆ, ଝାସଳା ଖାଆନ୍ତି । ଛେଳି ମାଗୁ ମୋତେ ବହୁତ
 ଭଲ ଲାଜେ ଛେଳି ମହାଲିମ୍ବ ପଛ ଧାମ । ଛେଳି ଦେଖ
 ଦାକୁ ବହୁତ ସୁନ୍ଦର ଲାଗୁଛି, ଛେଳି ମାଗୁଛି ମୁଁ ଦେଖୁଛି
 ଛେଳି ମାଗୁଛି ଲୋକ ମାଗେ ବିକ୍ରି କରନ୍ତି । ଲୁହ ପାଉଁଶ
 ଲାଗି ନିଜ ଉଡ଼ ଚଳାନ୍ତି । ଛେଳି ମାଗେ ଗାଣିଦିଅନ୍ତି ।
 ଲାମ ଉଡ଼େ ଛେଳି ମାଗେ କିଏ ଗୋଟିଏ ବୁଝାଳା ଲୁହୀ ।
 ସେହି ବୁଝାଳାରେ ସେମାନେ ଖୁସି । ଛେଳି ବହୁତ କାମରେ
 ଲାଗି ଧାମ ଡାକେ ଛୁଆ ମାଗେ ବହୁତ ମେଁ ମେଁ ବଲ୍ଲି ଡାକ
 ଛେଳି ଡାକୁ ଲୋକ ଲୋକ ଡାକେ ଧାମ । ସେମାନେ ଚାହି
 ଦାକୁ ଡାକେ ଲାଗିଛି । ଛେଳି ଛୁଆକୁ ମୋବାପା
 ଘାସ ଲାଗି ଦିଏ । ସେ ଘାସ ଘାସ ଦିଏ । ଦୁଇ ଜଣ
 ମଧ୍ୟ ଘାସୁଛି । ଛେଳି ମାଗେ ଘାସ ଘାସ ଘାସୁଛି ବାନ୍ଦି
 ଦିଅନ୍ତି ।

ନାମ = ଛୁଆ ମାଗି
 ଗାମ = ଝାସଳା ବୁଝା
 ଘୋର = ବହୁତ

Goat

We have three goats. My grandfather accompanies them to the field for their food and he brings them back home in the evening. He keeps them in their shed. The goats eat paddy, little millets etc. They look very beautiful to me. They eat Mahanimba leaves (Melia azedarach Linn. belonging to tree of family Meliaceae). I have seen people sell goats for money. And, whatever they earn from this sale they manage their family. The goats also drink water. We have got

a shed for these goats. They stay in that shed. The goats help us in many ways.

The kids of goats cry for its mother milk as 'meheh...meheh'. Its mother takes her kids to the field in search of its own food. They go to the forest for their food. My father brings fodder for our goat kids. They eat grass. Afterwards, they are fixed kept in their shed.

Sanjukta Mjhi,
Class IV, Semiliguda



ଚିକ୍ଷୁଡ଼ି ଝରନ ଓ ଜୁମ୍ପା ଝରନ

ଆମ ଗାଁରେ ଦୁଇଟି ଝରଣା ଲାହିଛି । ଗୋଟିଏ ଝରନର ନାମ ହେଉଛି ଚିକ୍ଷୁଡ଼ି ଓ ଅନ୍ୟଟିର ନାମ ଜୁମ୍ପା । ଝରନକୁ ଆମେ ସବୁଦିନ ଭୁଲିଯାଉ । ସେଠାରେ ବହୁତ ସୁନ୍ଦର ସୁନ୍ଦର ଫୁଲ ଫୁଟି ଥାଏ । ଝରଣାରେ ସୌନ୍ଦର୍ଯ୍ୟକୁ ବଢ଼ାଏ ଥାଏ । ଝେଲୁ ଅନ୍ୟ ଗାଁର ଲୋକମାନେ ମଧ୍ୟ ଏହି ଦୁଇଟି ଝରନ ଦେଖିବାକୁ ଆସନ୍ତି । ଏଠାରେ ବସିଥୋଇ ମଧ୍ୟ କରନ୍ତି । ଝରନ ପାଖରେ ଅନେକ ବିଲଗୁଡ଼ିକ ଲାହିଛି । ସେହି ବିଲକୁ ଲୋକମାନେ ଝରନର ପାଖି ନେଇ ଧାନ ଚାଷ କରନ୍ତି । ସେହି ପାଖରେ ଗୋଟିଏ କୁଡ଼ିଆ ବାନ୍ଧି ଧାନ ଫଗନ୍ତି । ଲୋକମାନେ ବିଲରେ କାମ କରି କାନ୍ଥର ହୋଇଯାଇଥିଲେ ଝରନରୁ ଖାସୋଇ ଚାଷାନ୍ତି । ଓ ପାଖି ନେଇ ସୋଷେଇ ମଧ୍ୟ କରନ୍ତି । ଗର୍ଜା ଦିନରେ ସେହି ଝରନ ବଡ଼ ହୋଇ ଅଧିକ ସୁନ୍ଦର ଦେଖାଯାଏ । ଝରନର ପାଖି ବୋହିଯାଇ ଗୋଟିଏ ବଡ଼ ତ୍ୟାମ ହୋଇଛି । ସେହି ତ୍ୟାମରେ ମାଛ, କଙ୍କଡ଼ା, ଚିକ୍ଷୁଡ଼ି, ସାପ ଆଦି ପ୍ରକାରର ଜୀବ ରହନ୍ତି । ଝରନ ପାଖରେ ଦୁଇଟି ବଡ଼ ବଡ଼ ପଥର ଥିବା ସେହି ପଥର ଉପରେ ଗୋଟିଏ ବଡ଼ ବସନ୍ତ ଥିବା । ବରଷାକୁ ଚଳେଇ ମାନେ ବରଜୋଳି ଖାଇବାକୁ ଆସନ୍ତି । ଝରନ ପାଖରେ ଗୋଟିଏ ବଡ଼ ଘର ଥିବା ଥିବା । ସେହି ଘରରେ ବହୁତ ପଶୁ ପକ୍ଷୀ ମାନେ ଲାହିଛି । ସେଠାରେ ଉଡ଼ୁଥିବା ପକ୍ଷୀ ପକ୍ଷୀ ମାନଙ୍କର ନାମ ଶୁଆ, ଶାଘୀ, ପାଉଁ, କାଢ଼, ବଗ, ଲହଡ଼ି, ଭାଲୁ, ହରିଡ଼, ଲେହୁଆ ଆଦି ପଶୁ ପକ୍ଷୀ ମାନେ ରହନ୍ତି । ନାମ-ଗୋରୁ ନାଈ ପ୍ରାୟ-ହୁମେଲ ଶ୍ରେଣୀ-ପର୍ଯ୍ୟନ୍ତ

ପଞ୍ଚୁ ଛାନି କୁଣ୍ଡର ଅପରାମୀ ବିଦ୍ୟାଳୟ କାଶୀପୁର

Chingudi Jharan O Kumda Jharan

There are two streams in our village. One stream is called Chingudi Jharan and the other is known as Kumda Jharan. We go there for a walk every day. Lot of beautiful flowers bloom there in its bank. This magnifies the beauty of the stream. Therefore, people from other village also visit here to experience the richness of nature. They also organise picnic here. There are many agricultural fields near the stream.

The people irrigate their fields to manage their paddy crops here. They also construct a watch tower and protect their crops from the wild animals. The people go for the bath to the stream if they got muddy dirt while managing crop activities in the field.

The stream becomes bulkier and looks more beautiful during the

rainy season. In the downstream of the stream a dam been constructed. There are many aquatic creatures like fish; crab, prawn, snake etc. live in that dam. There are two big stones in the stream. There is a big



banyan tree on the stone. The birds flock down to the banyan tree to eat its berry. A big forest is there in the neighbourhood of the stream. Lot of birds and animals live in that forest. The birds and animals are parrot, Sari, pigeon, crow, stork, swallow, bear; deer, rabbit etc. live in that forest.

Gouri Naik, Class V, Vill: Dumel

[illegible]

About Weekly Market

Our village people visit the weekly market of Gorakhpur on Saturday. It is located at a distance of 3 km. Therefore, some people from our village go there by walk while others reach there by vehicle. Various items starting with vegetables to dress, soap, oil, anklets etc. are available in that weekly market. One day I had been to that market. I found out some people have been to that market as seller while others have visited that market as buyers. Some vehicles had been ferrying goods through the road to the market. There are many exotic food items like Jilapi, Pakoda,

chowmin etc. are sold. Some people go to that market to sell their chicken, goats, sheep etc. there are many kinds of flowers and fruits are sold in the market. Some people visit the market to sell their indigenous liquor items like Landa, Salapa, Pendom etc.

This market is organised once a week on Saturday. There are mango and banyan trees there. The sellers sell their items with pleasure under these trees. I love to visit the market. I purchased dress, sleepers and nail-polish from the market.

Tarunee Jhodia, Class V,
Badamaribhatta



ଜଳ ବିଷୟ

ନାମ- ଶ୍ୟାମେଶ୍ଵର ମାଞ୍ଚି ଶ୍ରୀକାନ୍ତ- ଦଶମ ଗ୍ରାମ- ସେମିଲିଗୁଡ଼ା
ବୁଦ୍ଧି- କାହାଣୀସ୍ତର ଜିଲ୍ଲା- ଗୁରୁଗଡ଼ା

ଜଳ ହିଁ ଜୀବନ । ଜଳକୁ ସବୁ କାମରେ ଉପାଦ୍ରୁ ଥାନ୍ତି ।
ଘରେ ମାଁ ମାନେ ଚୋଷେଇ କରିବା ବାଉଁ ବାଣି ନେଇଥାନ୍ତି ।
ବିଭିନ୍ନାନ୍ତ ମଧ୍ୟ ଥାନ୍ତିଥାନ୍ତି । କେତେକ ଜୀବଙ୍କର ଜଳ ଥିବାବି
ହେତୁ ମୃତ୍ୟୁ ହୋଇ ଯାଉଛି । କେତେକ କେତେକ ଯାଗାରେ
ମୃତଜଣେ ବାଣି ମିଳି ନଥାନ୍ତି । ବାଣି ଯୋଗୁଁ ଧାମେ ଚି ଦୁନିଆ
ରେ ଥିବୁ , ବାଣିକୁ ମୋଡ଼େ ବହୁତ ହଲିଲାଗେ ବାଣିହାତୀ
ଚ ଜୀବ ଜଗତରେ ଜୀବଜନ୍ତୁମାନେ ବଞ୍ଚି ରହିଥାନ୍ତି ।
କେତେକ ଗାଁରେ ବାଣି ବାଉଁ କୁଧ ଖୋଲିଥାନ୍ତି । କୁଧରୁ
ବାଣି କାଢ଼ି ବ୍ୟବହାର କରିଥାନ୍ତି ଓ କେତେକ ଗାଁରେ
ବାଉଁସର ବାଣି ବ୍ୟବହାର କରିଥାନ୍ତି । କେତେକ ଧର୍ଯ୍ୟଳରେ
ନଳ କୁଧରୁ ବାଣି କାଢ଼ି ଘରେ ନେଇଥାନ୍ତି । କେତେକ
ଧର୍ଯ୍ୟଳରେ ବାଉଁସ ନଥିବା ଯୋଗୁଁ କୁଧ ଖୋଲିଥାନ୍ତି ।
ମନ୍ଦିର ମାନେ କୁଧରୁ ବାଣି ଯୋଗୁଁ ବଞ୍ଚିଥାନ୍ତି । କୁଧରୁ ବାଣି
କାଢ଼ି ଘରେ ନେଇଥାନ୍ତି । କେତେକ ଲୋକ ଘର ଡିଆରି
କରିବାରେ ବାଣି ବ୍ୟବହାର କରିଥାନ୍ତି । ବାଣିଧିବା ଯୋଗୁଁ
ଘର ମଧ୍ୟ ଡିଆରି ହୋଇଥାଏ । ଗୁଷ୍ଠ କରିବାରେ ମଧ୍ୟ
ବାଣି ବ୍ୟବହାର ହୋଇଥାଏ । ଗୁଷ୍ଠମାନେ ବାଣିକୁ ଡେଇ
ଡିଆରି କରି ବିଲ୍ ଗୁଡ଼ାକରେ ଜମାକରି ଛାଡ଼ି ଦେଇଥାନ୍ତି ।
ଗୁଷ୍ଠମାନେ ଗୁଷ୍ଠ କରିଥାନ୍ତି । ବିଲ୍ ଗୁଡ଼ାକରେ ଢଳି
ଉପାଦ୍ରୁଥାନ୍ତି । ଧାମ ଗାଁ ଲୋକେ ଘର ଡିଆରି
କରିବାବାର୍ତ୍ତ ବାଉଁସ ରୁ ଲୁହା ବାଉଁସ ଉପାଦ୍ରୁ ବାଣି
ବାଉଁସ ଦ୍ଵାରା ଡିଆରି କରିଥାନ୍ତି । ଧାମ ଗାଁରେ ବାଉଁସ
ମାଡ଼ାସମରେ ଲୋକମାନେ ଶ୍ୟାମ ଘର ଡିଆରି କରିଥାନ୍ତି ।

About Water

Water is life. Water is being used for all activities. Mothers collect water for cooking and also collect drinking water in their home. Some creatures die due to water scarcity. So, the water is not easily available in some places. We are in this world due to water, I am very much fond of water. Other life forms and animals are able to live in this world due to water. In villages dug-wells are installed to facilitate water availability. The people draw water from the dug-well for their various use and in some village piped water has been installed for their diverse use. water is used by the people. in some places dug-well is installed where there's no facility of piped water.

The human beings are able to live using mostly dug-well water. They collect drinking water from the dug-well and take home. Some people use water for house construction. The house also gets constructed due to availability of water. Water is also used for

agriculture. The farmers construct drain and release the water through the drain to their farmland. The



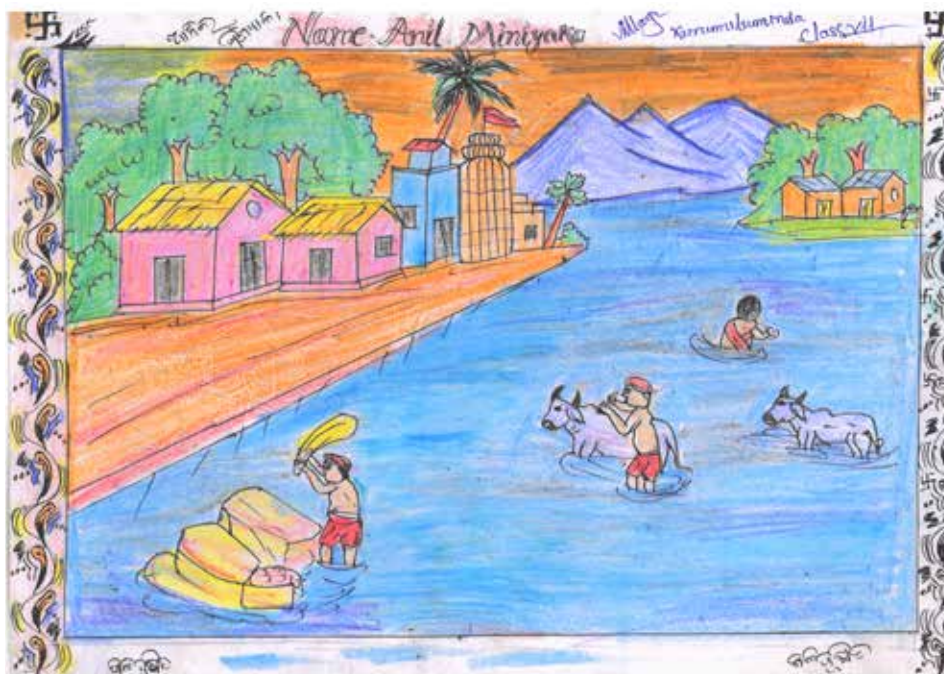
farmers manage agriculture. They plant saplings in their field. The people of our village use long pipe to fit with the pipe point to their home for the purpose of house construction. The people of our village easily construct houses using piped water.

ମୋତେ ନଦୀରେ ଯାଉଛି ନଦୀକୂଳରେ ଖେଳିବାକୁ ହୁଏ
 ଲାଗେ. ମୁଁ ସବୁଦିନ ଧ୍ୟାନ ଗାଁ ନଦୀର କୂଳରେ ଯାଉଛି
 ମୁଁ ଖେଳିବା ମୁଁ ସବୁଦିନ ମାଉସାକୁ ଜାଣେ ନଦୀର କୂଳରେ
 ଖେଳିବାରେ ମୋତାଲାଗେ ଧ୍ୟାନଗାଁରେ ଗୋଟି ଛଟ ନଦୀକୂଳ
 ଥିଛି ସେଇଠି ଧ୍ୟାନ ଯାଉ ସବୁଦିନ ଖେଳିଯାଉ । ଧ୍ୟାନ ଗାଁ
 ଗିରୀମାଳେ ମଧ୍ୟ ନଦୀ କୂଳରେ, ଗାଧୋଇବାକୁ ବେଶି
 ହୁଏ ଗାଧୋଇ । ଧ୍ୟାନ ଗାଁରେ କେତେବର୍ତ୍ତୀ ଥିବୁ ।
 ନଦୀରେ ଯାଉଛି ସବୁଦିନ ଖେଳିଯାଉ । ଗ୍ରୀଷ୍ମଋତୁରେ
 ଧ୍ୟାନ ଗାଁମାଳରେ ବାଣି ମିଳିନ ଧାର । ଛେନୁ ନଦୀକୂଳ
 ବାଣି କମ୍ ହୋଇଥାଏ । ଗ୍ରୀଷ୍ମଋତୁରେ ଧ୍ୟାନ ଗାଁମାଳ
 ଗାଁମାଳ ଘୋରୁ ଲୁକମାଳେ ବାଣିବେଶି ଥିବୁ । ମୁଣ୍ଡ
 ଗାଁମାଳ ହେଲେ ବାଣି ଖେଳିଯାଉ । ଗ୍ରୀଷ୍ମଋତୁରେ ବାଣି
 ବାଣି ଲୋକମାଳେ ଛୋଟ ଗାଁ ହୋଇଥାଉ । ଛେନୁ
 ଧ୍ୟାନରେ ଗାଁମାଳେ ବାଣି ଖେଳିଯାଉ । ସେମାନେ
 ବଡ଼ ବଢ଼ିଲେ ବା ଗୋଟି ଛୋଟ ବଢ଼ିଲେ ବାଣି ଖେଳିବାକୁ
 ନେଇଥାଉ । ଶୋଷ ହେଲେ ବାଣି ଖେଳି । ଗାଁମାଳ
 କେତେକ ଗ୍ରାମରେ ବହୁତ ଛୋଟ ମାଟିଧାରେ ବାଣି
 ଧ୍ୟାନକୁ ହୁଏଥାଉ । ସେହି ଧ୍ୟାନ ବାଣିକୁ କୌଣସି
 ଗ୍ରାମାଧ୍ୟକ୍ଷରୁ ଧ୍ୟାନକୁ ଲୋକ ମାନେ ଶୋଷ ମେଲେ
 ଧ୍ୟାନକୁ ବାଣି ମାଟିଧାରେ ବାଣି ଖେଳିଥାଉ । କେତେକ ଲୋକ
 ପୁର ପୁର ଧ୍ୟାନ ଗାଁମାଳେ ବାଣି ବାଣି ଛୋଟ ଗାଁ ହୋଇଥାଉ
 ଛେନୁ ଲୋକେ ଧ୍ୟାନରେ ବାଣି ହାତୀଘାଟରେ ମାଟିଧାରେ
 ହୁଏଥାଉ । ଧ୍ୟାନ ବାଣି ଗାଁମାଳେ ଖେଳି ହୁଏ ଲାଗେ ।
 ଗାଁମାଳେ, ଗ୍ରୀଷ୍ମଋତୁରେ ହୁଏଲାଗେ ନାହିଁ । ନାମ- ଖେଳିବା
 ଗ୍ରୀଷ୍ମ- ଗାଁମାଳ

I love to go to the river and play on the river-dam. I know how to swim. It is very enjoyable to play on the river-dam. There's a small river-dam in our village. We go there and play everyday. The children of our village also enjoy a lot playing at the river-dam. There are many children in our village. They go to river and play there everyday. There's no enough water availability in the summer season. Therefore, the water flow of the river is very low. The summer season is hotter. Due to hot summer people drink more water. If the head is hot then they search for water. People are in great distress to find water in summer season.

Therefore, whenever they go they search for water. They carry a big or small water bottle with them. They drink the water when they are thirsty. In the hot summer a pot of drinking water is stored under a banyan tree to make it cool in some village. The passer-by drink the water from the pot. Some people passing-by from a long distance are in great distress for drinking water. Therefore, drinking water is stored by the road-side in some places. It is comforting to drink cool water in hot summer. The hot water is doesn't taste nice.

Khageswar Majhi, Class X, Vill:
Semiliguda



ମୋ ଗରିବୀର

ମୋ ଗରିବୀର ଏକ ଛୋଟ ଗରିବୀର । ଛୋଟ ଗରିବୀର
 ଯେତେବେଳେ ମୋତେ ଘରୁଟି ଉଠୁଛାନ୍ତେ । ମୋ ଗରିବୀ
 ରେ ଗରିବୀର ବାସବାନୁଷ୍ଠ । ମୋ ମା ପୁରୁଷିତା ଭାବ
 ତରୁ । ମୋ ମା ପଢ଼ି ଯେତେବେଳେ ମୋ 'ବାବା ନାହିଁ' । ମୋ
 ଭାବ ପୁରୁଷିତା ମୋରୁ ପଢ଼ି । ମୋ ଗରିବୀର ଘରୁଟି ଗରିବ
 ପାମର ଗୋଟିଏ ଛୋଟ ସିନା ଘର ପଢ଼ି । ଯେତେବେଳେ
 ଘରରେ ପାମର ସମସ୍ତେ ଉଠୁଛନ୍ତି । ପାମର କମିଦାକି
 ମଧ୍ୟ ଦେଖି ନାହିଁ । ପାମର ପାମର ଗାଳୁକ ମଧ୍ୟ ଦାମ
 ମିଳୁଛି । ଯେତେବେଳେ ଘାସପୁରାକୁ ଚାଲୁଛନ୍ତି । ମୋ ମା
 ଦାମର ଘୋରୁଗାଳୁଛି । ମୋ ଭାବ ପୁରୁଷିତା ଘର ଚଳା
 ବୁଝୁଛି । ପାମ ଘରେ ଟଙ୍କା ଗାଳୁ ଘରୁଟି ପଢ଼ାବ । ଘରୁ
 ମୋତେ ମୋ ଭାବ ମାଳେ ଘରୁଟି ଘରୁଟି ଘରୁଟି । ମୁଁ
 ଯି ମୋ ଭାବ ମାଳେ ଘରୁଟି ଘରୁଟି ଘରୁଟି । ମୁଁ
 ଘରୁଟି ପାମର ଘରୁଟି ଘରୁଟି ଘରୁଟି ଘରୁଟି । ମୁଁ ଘରୁ
 ଘରୁଟି ଘରୁଟି ଘରୁଟି ଘରୁଟି ଘରୁଟି । ମୋତେ ଘାଳ, ଘରୁ
 ଘରୁଟି ମଧ୍ୟ ଟଙ୍କା ନାହିଁ । ଯେତେବେଳେ ମୋ ଭାବମାଳେ
 ମୋତେ ଘରୁଟି ଘରୁଟି ଘରୁଟି ଘରୁଟି । ମୋ ଭାବମାଳେ
 ଘରୁଟି ଘରୁଟି ଘରୁଟି ଘରୁଟି ଘରୁଟି । ଘରୁଟି ଘରୁଟି ଘରୁଟି
 ମୁଁ ଘରୁଟି ଘରୁଟି ଘରୁଟି ଘରୁଟି ଘରୁଟି । ଘରୁଟି ଘରୁଟି
 ଭାବମାଳେ ମୋତେ ଘରୁଟି ଘରୁଟି ।

My Family

My family is a small family. I love it very much even if it is a small family. We are four members live in our family - my two brothers and I. My mother is alive but my father is not. My two brothers are elder than me. My family is very poor. Our house is a small sheet house. We all live in that small house. We don't have much land. We also get little amount of PDS (Public Distribution System) rice. We manage with that. My mother is already old. My two brothers manage

our family. There is no availability of money at home. My brothers are very affectionate to me. I manage my school study in the Thutibar village Tribal Residential Welfare (TRW) School. I study in Class VI. In spite of this my brothers are doing their best to help me continue with my study there. My brothers are very good. But, once they get angry they become very bad. They shout at me if I don't sit for my school study or for my any fault.



ମୋ ପରିବାର

ଆମ ଘର ବାମ ଦିଗରେ ବହୁତ ଖୁସି ହୁଏ । ମୁଁ ଲୋକ
ଏ ଲୋକାଳୋକି କିନ୍ତୁ ମାରିଲେ ପାରି ପିଏନୁ । ମୁଁ
ମୁଁ ଗାରିବୀ ନ ଥାଏଲେ ମୋମା ମୋତେ ଦୁଇଠାର
ଖୁସୀ ପିଏନୁ । ମୋମାଙ୍କ ମୋତେ ବହୁତ ସ୍ନେହ
ଦେଲୁ । ପାଉଁ ମାଆ ଗାରିବୀରେ ମୋମା ମୋତେ
ପାରିବି ପିଏନୁ । ମୋମାଙ୍କୁ ଭଲ ପାଏ । ମିଳିଲେ
ସେଇଥିରେ ମୋ ପାମ ଉପରେ ଗାରିବୀରେ ଟିକି
ସାମାନ୍ୟ ହୁଏ । ମୋ ପରିବାରରେ ଲୋକାଳୋକି
ବହୁତ ସ୍ନେହ ଦେଲୁ । ମୁଁ ମୋ ପରିବାରକୁ ବହୁତ

ଭଲ ପାଏ । ମୋ ପରିବାର ମୋପାଇଁ ସବୁ କିଛି

ଲୋକାଳୋକି ପରିବାର
ସୁଖ୍ୟ ପରିବାର

ମୋ ଶିକ୍ଷା ଲୋକାଳୋକି ନାମ-ପରିବାର

ଲୋକାଳୋକି ନାମ-ପରିବାର

ମୋ ପରିବାର ନାମ-ପରିବାର

They become happy if I work anything properly. They get those things whenever I ask for something. If I became angry and didn't take any food then my mother would console me and would feed me. She is also very affectionate and caring for me. She gets me those things whatever

I ask for. My mother's widow pension helps a little bit to managing the family. My family members are very affectionate towards me. I also love my family very much. My family is everything for me.

Chumki Naik, Patamund



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