



ASECA CHANNEL

(A monthly Journal from All India ASECA)

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Volume: XIII Issue: 10 October, 2014

Annual Subscription Rs.50/- Single copy Rs.5/-

Editorial

Few days back, an occasion came to witness a Santali film shooting. After the shooting, an interaction session was organised with the film production unit including the director, producer, writer, actors, actresses, cameraman etc. The enthusiasm and a resolve to do something for promotion of Santali language and culture were prominently observed in their expression and deliberation which are laudable but at the same time provided foods for thought for the present as well as future of the Santali film industry. Problems associated with casting, production, technical and financial were told. It can be seen from time to time that there is no dearth of Santali song cassettes, video and feature films in the market. It is natural to ask when there is so many problems how come new cassettes and Santali films and video compact disks (CDs) are in circulation in the market. The production of Santali cassettes/CDs is at least 20 year old business. A natural anxiety emerges to know about the status of this field from the people who have knowledge in the business in the past as well as in the present. The problems are primarily lack of infrastructure and the marketing network in the locality where Santals are in majority. It is very difficult for the people to come to the urban centres to watch the movies and there is no facility to bring the cinema to their doorsteps. The infrastructural gap is too big to bridge by the individuals or small groups in the absence of the official definite strategy and patronage.

The law and order situation in several areas of West Bengal and Jharkhand is cited as one of the major reasons of not being able to screen the Santali cinema. The overall affect is the return on the investment deployed for the production of the movies or song cassettes. Due to lack or absence of return, the capital is not in a position to supplement or multiply subsequently. On the emotional basis, people are spending for production and all the time majority are the new comers to the field. After a maiden attempt, people are dissociating themselves from this venture. It is also not seen emergence of a sound production

group from among the Santals. The loan from the financial institutions on soft terms is also not forthcoming due to many reasons particularly from the point of view of mortgage issue. The short supply of finance is a problem area due to which quality aspect has been compromised all the time. People who are in the process of producing such films or song cassettes are, however, hopeful about a better future for the Santali film, audio and video production.

This field has also not being matured enough to promise a permanent living or the artists can pursue this as their career. As this entertainment industry is not in a position to provide an alternative, all the time the endeavour is limited to the excellence of an amateur. The pursuit to excel professionally cannot come as long as the industry has not become a source of livelihood. Anyway from the initiative, progress is going on irrespective of remuneration and return and that is the beauty from the point of view of propagation of Santali art, song and culture which needs to be celebrated. The will of people who are determined to give something to the society is playing a major role in this aspect and the continuance is seen year after year. But this is not a healthy trend as it may not continue for good and there has to be some concrete course of action plans.

It is seen that there are organisations who are trying to bring together people and production to a common platform These platforms should also do something more so see that it takes a shape of an industrial pursuit and the action plans should not be limited to mere arranging of cultural event. They should act as mouthpiece of the media and should be focal and vocal to see that common facilities from the government is also available to the Santali films as is being made available to films made in other languages.

Besides creation of infrastructural facility or extension of financial assistance on soft terms for creating infrastructure and production, there is an urgent need to establish an academy for promotion of Santali films, acting, direction as well as for technical

areas. As the language is independent, so there is a natural requirement to establish a separate institution to bring in focus and intensity. The training cannot be imparted in other languages as this will not fulfil the purpose and requirement of making a film in a language after being trained through a different language. The special status of Santali film institute/academy will foster the skills and will be pivotal for

the technical upgradation among the technicians and cameraman. The script writing, direction, editing would also improve within a short span of time and the time will not be far to see Santali films in the international arena. The demand has to be put up to the concerned authority and Govt. of Jharkhand should take a lead in this direction to be emulated by the other States particularly West Bengal, Assam and Odisha.

Folklore of the Santal Parganas

Translated by **Cecil Henry Bompas** of the Indian Civil Service, 1909

{ASECA CHANNEL intends to publish the stories in order to familiarize the stories among the general public for their better appreciation}

{Continued from September 2014 issue}

XV. The Monkey Boy.

The girl's father and relations turned out with bows and arrows to look for the monkey who had carried her off but he had gone so far away that they never found him. When the monkey boy appeared with his bride all the villagers were astonished that he had found anyone to marry him, but everything was made ready for the marriage as quickly as possible and all the relations were invited and the wedding took place and the monkey boy and his wife lived happily ever after.

XVI. The Miser's Servant.

Once there was a rich man who was a miser. Although he kept farm servants they would never stay out the year with him; but ran away in the middle. When the villagers asked why they ran away and so lost their year's wages the servants answered. "You would do the same in our place: at the busy time of the year he speaks us fair and feeds us well, but directly the crops are gathered he begins to starve us; this year we have had nothing to eat since September."

And the villagers said "Well, that is a good reason, a man can stand scolding but not starvation; we all work to fill our bellies, hunger is the worst disease of all." The news that the miser made his servants work for nothing spread throughout the neighbourhood so he could get no servants nearby and when he brought them from a distance they soon heard of his character and ran away. Men would only work for him on daily wages and because of his miserliness they demanded higher wages than usual from him and would not work without. Now there was a young fellow named Kora who heard all this and he said "If I were that man's servant I would not run away. I would get

the better of him; ask him if he wants a servant and if he says, yes, take me to him." The man to whom Kora told this went to the miser and informed him that Kora was willing to engage himself to him; so Kora was fetched and they had a drink of rice beer and then the miser asked Kora whether he would work for the full year and not run away in the middle. Kora said that he would stay if he were satisfied with the wages. The master said "I will fix your wages when I see your work; if you are handy at every thing I will give you 12 *Kats* of rice and if you are only a moderate worker then 9 or 10*Kats* besides your clothes. How much do you ask for?"

And Kora said "Well, listen to me: I hear that your servants run away in the middle of the year because you give them so little to eat, all I ask for my wages is that you give me once a year one grain of rice and I will sow it and you must give me low land to plant all the seed that I get from it; and give me one seed of maize and I will sow it for seed, and you must give me upland to sow all the seed I get from it; and give me the customary quantity of clothes, and for food give me one leaf full of rice three times a day. I only want what will go on a single leaf, you need not sew several leaves together into a plate. I will ask for no second helping but if you do not fill the leaf full I shall have the right to abuse you, and if I do not do all the work you give me properly, then you can abuse me and beat me. If I run away from fear of hard work you may cut off the little finger of my right hand, and if you do not give me the wages we have agreed upon then I shall have the right to cut off the little finger of your hand. What do you say to this proposal: consult your friends and give me your answer." Then the miser answered "I engage you on these terms and if I turn you off without reason you may

cut off my little finger.” Then Kora turned to the man who had fetched him and said “Listen to all this: if there is any dispute hereafter you will be my witness.”

So Kora began to work and the first day they gave him rice on a single *sal* leaf and he ate it up in one mouthful: but the next day he brought a plantain leaf (*which is some three feet long*) and said “Give me my rice on this and mind you fill it full.” And they refused: but he said “Why not? it is only a single leaf” and they had to give in because he was within his rights; so he ate as much as he wanted, and every day he brought a plantain leaf till his master’s wife got tired and said to her husband “Why have you got a servant like this—he takes a whole pot of rice to himself every day,” but he answered “Never mind: his wages are nothing, he is working for his keep alone;” so the whole year Kora got his plantain leaf filled and he was never lazy over his work so they could find no fault with him on that score, and when the year was up they gave him one grain of rice and one seed of maize for his wages for the year. Kora kept them carefully, and his master’s sons laughed at him and said “Mind you don’t drop them or let a mouse eat them.”

Kora said nothing but when the time for sowing maize came he took his grain of maize and sowed it by the dung heap, and he called them to see where he sowed it; and at the time of sowing rice he sowed his grain separately, and when the time for transplanting came he planted his rice

seedling in a hollow and bade them note it. When the maize ripened it was found that his plant had two big cobs and one small one on it, and his rice seedling sent up a number of ears; and when it ripened he cut it and threshed it and got one *pai* of rice, and he kept the maize and rice for seed. And the next year also he sowed this seed separately and it produced a big basket of rice and another one of maize, and he kept this also for seed; and in the course of five or six years he had taken all their high lands to sow his seed in and in a few years more he had taken all their rice lands too. Then his master was very miserable but he saw that it was useless to make any complaint and the master became so poor that he had to work as a servant to Kora. At last the miser called the heads of the village together and wept before them, and they had pity on him and interceded for him; but Kora said “It is God who has punished him and not I; he made poor men work for nothing for so long and now he has to suffer;” but they asked him to be merciful and give him some land, and he agreed and said “Cut off his little finger and I will let him off his bargain; and call all the servants whom he has defrauded and I will pay them” but the miser would not have his finger cut off; then Kora said “Let him keep his finger and I will give him back half his land.” The miser agreed to this and promised to treat his servants well in future, and in order to lessen his shame he married his daughter to Kora; and he had to admit that it was by his own folly that this trouble had befallen him.

{To be continued....}

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PROPOSED PROGRAMME OF 27TH ANNUAL CONFERENCE OF ALL INDIA SANTALI WRITERS' ASSOCIATION TO BE HELD AT HAL AUDITORIUM, SUNABEDA, KORAPUT ODISHA ON 8TH & 9TH NOVEMBER 2014.

8th November 2014 (Saturday)

INAUGURAL SESSION (10 am to 1.00 pm)

1. Reception of Guests: Adivasi Cultural Association, Sunabeda-2. **2. Inauguration of Conference:** The Chief Guest. **3. Welcome Song:** Adivasi Cultural Association, Sunabeda-2 **4. Welcome Address:** Singrai Tudu, Chairman, Org. Committee & Mr. Ramdhan Hembram, Genl. Secretary AISWA. **5. Presentation of Awards by Hon'ble Chief Guest:**

a. Sadhu Ramchand Murmu Award to Mr. Lakshman Ch. Soren for poetry Book “**Jharumjhak**”, b. Babulal Murmu Award to Mr. Haralal Murmu for short story Book “**Saonta Renak Arsire**”, c. Sarada Prasad Kisku Award to Mr. Bipin Ch. Murmu for poetry Book “**Cherej**

Arang”, d. R. R. Kisku Rapaj Award to Mr. Surya Singh Besra for translation Book “**Matkam Rasa**”

6. Felicitation to the Winners of Sahitya Akademi Awards: Mr Arjun Charan Hembram, Mr. Lalchand Soren, Mr. Mangal Majhi, Mr. Kanailal Tudu, Mr. Anpa Marandi

7. Release of Souvenir & New Books by Chief Guest and Guests

Chief Guest: Mr. Sudam Marandi, Hon'ble Minister of State, Sports, Youth and Tribal Affairs, Govt. of Odisha.

Chief Speaker: Mr. Sananda Marandi, Hon'ble Dy. Speaker Odisha Legislative Assembly. **Guests of Honour:** Mr. Ram Chandra Hansdah, Hon'ble M.P.,

Mayurbhanj, Mr. Maloy Dey, General Manager, HAL, Koraput Division, Prof. Mohammed Mian, In Charge

Vice-Chancellor, Odisha Central University, Koraput,
Prof. Veer Bharat Talwar, New Delhi.

President: Mr. Rupchand Hansda, President ISWA,
Vote of Thanks: Saroj Kumar Soren, General Secretary,
Org. Committee.

Lunch Break (1.00 pm to 2.00 pm)
1st Session (2.00 pm to 5.00 pm)

**Topic: Transliteration - a bridge for communication
with other languages**

President: Mr. Arjun Charan Hembram, Poet/Editor.
Guests: Mr. P. C. Hembram, GS, All India ASECA New
Delhi, Mr. Surya Singh Besra, Translator/Writer.

Speakers: Mr. Gangadhar Hansda, Convener, Santali
Advisory Board, Sahitya Akademi, New Delhi.
Mr. Ramesh Patra, Translator/Writer, Mr. Rabindranath
Murmu, Translator, Mr. Upen Murmu, Translator.

Vote Of Thanks: Mr. Jadunath Soren, Asst. GS Org.
Committee.

Tea Break- 05.00 pm to 05.30 pm
2nd Session (05.30 pm to 07.00 pm.)

Poet Convention

President: Mr. Aditya Kumar Mandi, Poet, **Guests:** Mr.
Saiba Sushil Hansda, Hon'ble MLA, Rairangpur, Mr.
Jagannath Soren, Poet, Mr. Makara Majhi (Murmu),
Assistant Manager, SBI Malkangiri, **Vote of Thanks:** Mr.
Manoj Kumar Murmu, Asst. GS Org. Committee.

Cultural Programme (07.00 pm to 08.30 pm)
Dinner-08.30 pm

9th November 2014

3rd Session (9.30 am to 11.30 am)

**Topic: Education in Santali language: problems &
Solutions**

President: Dr. Damayanti Besra, HOD Odiya Deptt.,
MPC Autonomous College, **Guests:** Mr. Prithbi Majhi,
Hon'ble Minister Revenue Labour Registrar Management

& Tea Tribe Welfare, Govt. of Assam, Mr. Taraprasad
Bahinipati, Hon'ble MLA, Jeypore, Mr. Bhadav
Hansdah, Hon'ble MLA, Saraskana, Dr. Bhamati Devi,
Principal-in-Charge, ERLC, BBSR.

Speakers: Mr. Arjun Marndi, GS/ASECA, Rourkela,
Prof. Shyam Charan Hembram, Vidyasagar University,
Mr. Gorachand Murmu, Writer, Mr. Laxman Murmu,
ERLC.

Vote of Thanks: Mr. Rupchand Soren, Vice Chairman,
Org. Committee.

TEA BREAK

4th Session (11.30 am to 01.30 pm)

Topic: Religious aspects of Santali literatures

President: Mr. U. N. Majhi, Advisor/AISWA, **Guest:**
Mr. Nityananda Hembram, Advisor/AISWA.

Speakers: Mr. Sobhanath Besra, Writer, Mr. Chunda
Soren 'Sipahi', Writer, Mr. Chhote Ram Majhi,
Advisor/AISWA, Mr. Narayan Murmu, Addl. Project
Director DRDA, Nabarangpur.

Vote of Thanks: Mr. Dhiren Hansdah, Member Org.
Committee.

LUNCH BREAK (1:30 pm to 2:30 pm.)

5th Session (2.30 pm to 4.30 pm)

ANNUAL GENERAL MEETING

Annual Report, Accounts Report, Resolution, Election of
new Executive Body

Election Officer: Mr. Biswanath Besra, Dy. G. M. / HAL

President: Mr. Rupchand Hansda, President AISWA

Guest: Mr. Bikram Hansda, President SC/ST Welfare
Association, Anugul, NALCO.

Vote of Thanks: Mr. Singrai Murmu, Secretary, AISWA,
Odisha State Branch

Tea Break (4.30 pm to 5.00 pm)

Cultural Programme (5.00 pm to 7.00 pm)

Dinner (7.00 and onwards)

FROM:

If undelivered please return to:

ALL INDIA ASECA,
SFS Flat No. 326, Pocket 10,
Sector 11 (Extension), Rohini,
Delhi - 110 085.

• **Editor:** Purna Chandra Hembram • **Published and Printed** by Kuanr Chandra Kisku on behalf of All India Adivasi Socio Educational and Cultural Association (Registered), New Delhi • **Printed** at S. K. Enterprises, B- 975, Mangol Puri, Delhi 110 083 and published from SFS Flat No. 326, Pocket 10, Sector 11 (Extension), Rohini, Delhi 110 085.