



# ASECA CHANNEL

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## Editorial

Various social groups in our country strive for excellence in their own way and style. At times various social groups knowingly or unknowingly compete with each other in pursuit of excellence to scale new heights of achievement and target. The mutual co-operation and fellow feeling make them united and bring them to a common platform to perform and propagate good values and ways of life. The common identity which they share is being honed relentlessly and continuously so that they would be known as better persons or at least better groups in the other societies. The conviction, co-ordination and clean management of affairs result in better understanding in furtherance of common welfare and mass mobilisation. The self regulation and code of practice within a group take them to a new performance and achievement level which others many a times emulate for their development and welfare.

The exposure to others' pattern of social interaction and behaviour always influences neighbouring social groups in following good practices and social mores of other groups. Good value systems are always followed by others and do not remain within the groups who have invented or discovered and are professing the same. The flow of information does not remain confined to particular groups whether developed or under developed but it is continuous and transcends boundary. Thus has developed the pan Indian culture which is being shared by various shades and groups of India's many societies or groups. On minute observation it is found that there are stark similarities in rites and customs of various groups even if their language and other beliefs are different. This transfer of knowledge has been continuing from time immemorial and the human society has been the ultimate beneficiary in such knowledge or culture sharing. The India's culture thus seems to be more or less same among the various groups of the Indian society though they are known by different nomenclature and geographical boundary. But anxiety

comes when some groups in the country do not cope up with others' pace of development and gradually are being marginalised. There is no limit in following or observing others and to emulate their life style or understanding so as to draw benefits to the respective society. But all the time it does not happen so. Many neighbourhood societies do not follow each other for their mutual benefits or understanding. Some are progressing with the help of each other whereas same kind of tendency is not seen among the members of the society just living adjacent to such society. Some society inherently helps each other and remain ever ready even for supreme sacrifice for the glory and dignity of the society. At the same time others are still in the dark and do not know what path to follow for the development and better place in the society.

Tribal societies are yet to demonstrate such strong resolve for the development of their society. The very requirement of small sacrifice does not come so easily and all the time they look out for external or divine intervention for their well being. The examples of various societies who help each other or at least contribute selflessly or munificently do not attract their attention. Otherwise, many tribal groups who are more than a million in numbers should have reached zenith of progress and prosperity. The common identity is yet to be exploited for the common benefit and goal. Time has come that these groups who are yet to organise themselves should come together so that they can take up issues and activities for the betterment of their respective society and in the process they will be instrumental in bringing these society to certain level of recognition. The minimum level of education is already there in various social groups and it is not that difficult to introduce good value system and better equipped social organisations who would be the leading light and torch bearer of various social groups of our county. The country is expecting such developments to take place so that each group would be empowered through the social integration, imagination, image building and understanding.

## TRIBAL PROFILE AT A GLANCE - MAY 2013

Source: Ministry of Tribal Affairs, Govt. of India

{Continued from April 2014 issue}

<b>Labour force participation rate (per 1000 persons) according to usual status (ps+ss) for different social groups</b>									
<b>All India</b>									
Social group	rural			urban			rural+urban		
	Male (RM)	Female (RF)	Person (RP)	Male (UM)	Female (UF)	Person (UP)	Male	Female	Person
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
<b>ST</b>	569	362	468	534	212	378	565	349	460
<b>All Social Group</b>	556	265	414	559	146	362	557	233	400

**Source: Report no. 543 of NSS 66<sup>th</sup> round, 2009-10**

<b>Worker population ratio (per 1000 persons) according to usual status (ps+ss) for different social groups</b>									
<b>All India</b>									
Social group	rural			urban			rural+urban		
	Male (RM)	Female (RF)	Person (RP)	Male (UM)	Female (UF)	Person (UP)	Male	Female	Person
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
<b>ST</b>	559	359	461	510	203	362	555	345	452
<b>All Social Group</b>	547	261	408	543	138	350	546	228	392

**Source: Report no. 543 of NSS 66<sup>th</sup> round, 2009-10**

<b>Number of persons unemployed per 1000 persons (PU) and unemployment rate (UR) (number of persons unemployed per 1000 persons in the labour force) according to usual status (ps+ss) for different social groups during 2009-10</b>				
All India			ST	All (incl. n.r.)
66 <sup>th</sup> (2009-10)	Rural male		10(17)	9(16)
66 <sup>th</sup> (2009-10)	Rural female		3(9)	4(16)
66 <sup>th</sup> (2009-10)	Urban male		24(44)	16(28)
66 <sup>th</sup> (2009-10)	Urban female		9(43)	8(57)

*Note: 1 Figures in parentheses are the corresponding unemployment rate (UR).*

**Source: Report no. 543 of NSS 66<sup>th</sup> round, 2009-10**

<b>Unemployment rate (UR) (number of persons unemployed per 1000 persons in the labour force) for persons of age 15 years and above according to usual status (ps+ss) for different general educational levels for each social group</b>										
<b>All India</b>										
Social group	General educational level									
	Not literate	Literate and up to primary	Middle	Secondary	Higher secondary	Diploma / certificate	Graduate	Post graduate and above	Secondary and above	all
<b>Rural person</b>										
ST	0	15	25	44	33	28	136	52	51	14
All	2	9	18	26	51	138	86	80	48	17
<b>Urban person</b>										
ST	0	22	36	42	129	98	91	86	84	45
All	9	15	28	32	52	61	58	61	49	33

**Source: Report no. 543 of NSS 66<sup>th</sup> round, 2009-10**

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# 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}

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{Continued from August 2014 issue}

## XIV. The Prince Who Acquired Wisdom.

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Before leaving it he remembered that it was proper to remove the clothes, and when he began to do so he found round the waist of the body a roll of coin; so he took this and was glad that he had followed the advice of his teacher.

That evening he reached the boundary of his own territory and decided to press on home although it was dark; at midnight he reached the palace and without arousing anyone went to the door of his wife's room. Outside the door he saw a pair of shoes and a sword; at the sight he became wild with rage and drawing the sword he called out: "Who is in my room?"

As a matter of fact the Prince's wife had got the Prince's little sister to sleep with her, and when the girl heard the Prince's voice she got up to leave; but when she opened the door and saw the Prince standing with the drawn sword she drew back in fear; she told him who she was and explained that they had put the shoes and sword at the door to prevent anyone else from entering; but in his wrath the Prince would not listen and called to her to come out and be killed.

Then she took off her cloth and showed it to him through the crack of the door and at the sight of this he was convinced; then he reflected on the advice of his teacher and repented, because he had nearly killed his sister through not restraining his wrath.

## XV. The Monkey Boy.

There was once a man who had six sons and two daughters and he died leaving his wife pregnant of a ninth child.

And when the child was born it proved to be a monkey.

The villagers and relations advised the mother to make away with it, but she refused saying "Chando knows why he has given me such a child, but as he has done so I will rear it."

All her relations said that if she chose to rear a monkey they would turn her out of the family. However she persisted that she would do so at all costs. So they

sent her to live with her child in a hut outside the village, and the monkey boy grew up and learned to talk like a human being.

One day his elder brothers began to clear the jungle for cultivation and the monkey boy took a hatchet and went with them; he asked where he could clear land for himself and in fun they showed him the place where the jungle was thickest. So he went there and drove his hatchet into the trunk of a tree and then returned and watched his brothers working hard clearing the scrub, and when they had finished their work he went and fetched his hatchet and returned home with them. Every day he did the same—and one day his brothers asked why he spent all his time with them, but he said that he only came to them when he was tired of cutting down trees; they laughed at this and said that they would like to see his clearing, so he took them to the place and to their astonishment they saw a large clearing, bigger than they had been able to make for themselves. Then the brothers burnt the jungle they had cut down and began to plough the land.

But the monkey boy's mother had no plough or cattle nor any seed rice; the only thing in the house was a pumpkin, so he took the seed out of the pumpkin and sowed it in his clearing. His brothers asked what he had sown and he told them—Rice.

The brothers ploughed and sowed and used to go daily to watch the growing crop, and one day they went to have a look at the monkey boy's crop and they saw that it was pumpkins and not rice and they laughed at him. When their crop was ripe the brothers prepared to offer the first fruits and the monkey boy watched them that he might observe the same ceremonies as they. One day they brought home the first fruits and offered them to the *bongas*, and they invited the monkey boy and his mother to come to the feast which followed the offering.

They both went and enjoyed themselves; and two or three days later the monkey boy said that he would also have a feast of first fruits, so he told his mother to clear the courtyard and invited his brothers and he purified himself and went to his clearing and brought home the biggest pumpkin that had grown

there; this he offered to the spirits; he sliced off the top of it as if it were the head of a fowl, and as he did so he saw that the inside was full of rice; he called his mother and they filled a winnowing fan with the rice and there was enough besides to nearly fill a basket; they were delighted at this windfall but kept the matter secret lest they should be robbed. The monkey boy told his mother to be sure and cook enough rice so that his brothers and their wives might have as much as ever they could eat, and not merely a small helping such as they had given him, and if necessary he would go and fetch another pumpkin; so his mother boiled the rice. When the time fixed for the feast came, nothing was to be seen of the brothers because they did not expect that there would really be anything for them to eat; so the monkey boy went and fetched them, and when they came to the feast they were astonished to have as much rice as they could eat. When the crop was quite ripe the monkey boy gathered all the pumpkins and got sufficient rice from them to last for the whole year. After this the brothers went out to buy horses, and the monkey boy went with them and as he had no money he took nothing but a coil of rope; his brothers were ashamed to have him with them and drove him away, so he went on ahead and got first to the place where the horsedealer lived. The brothers arrived late in the evening and decided to make their purchases the following morning and ride their horses home, so they camped for the night. The monkey boy spent the night hiding on the rafters of the stable; and in the night the horses began to talk to each other and discussed which could gallop farthest, and one mare said "I can gallop twelve *kos* on the ground and then twelve *kos* in the air." When the monkey boy heard this he got down and lamed the mare by running a splinter into her hoof. The next morning the brothers bought the horses which pleased them and rode off.

Then the monkey boy went to the horsedealer and asked why the mare was lame and advised him to apply remedies. But the dealer said that that was useless: when horses got ill they always died; then the

monkey boy asked if he would sell the mare and offered to give the coil of rope in exchange; the dealer, thinking that the animal was useless, agreed, so the monkey boy led it away, but when he was out of sight he took out the splinter and the lameness at once ceased. Then he mounted the mare and rode after his brothers, and when he had nearly overtaken them he rose into the air and flew past his brothers and arrived first at home. There he tied up the mare outside his house and went and bathed and had his dinner and waited for his brothers.

They did not arrive for a full hour afterwards and when they saw the monkey boy and his mount they wanted to know how he had got home first. He boasted of how swift his mare was and so they arranged to have a race and match their horses against his. The race took place two or three days later and the monkey boy's mare easily beat all the other horses, she galloped twelve *kos* on the ground and twelve *kos* in the air. Then they wanted to change their horses for his, but he said they had had first choice and he was not going to change.

In two or three years the monkey boy became rich and then he announced that he wanted to marry; this puzzled his mother for she thought that no human girl would marry him while a monkey would not be able to talk; so she told him that he must find a bride for himself. One day he set off to look for a wife and came to a tank in which some girls were bathing, and he took up the cloth belonging to one of them and ran up a tree with it, and when the girl missed it and saw it hanging down from the tree she borrowed a cloth from her friends and went and asked the monkey boy for her own; he told her that she could only have it back if she consented to marry him; she was surprised to find that he could talk and as he conversed she was bewitched by him and let him pull her up into the tree by her hair, and she called out to her friends to go home and leave her where she was. Then he took her on his back and ran off home with her.

{To be continued....}

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