



ASECA CHANNEL

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WELCOME NEW YEAR 2015

ASECA CHANNEL, ALL INDIA ASECA & MAJHI MOHOL WISH HAPPINESS, PEACE, PROSPERITY AND QUALITY LIFE ON THE EVE OF NEW YEAR TO SUBSCRIBERS, WELL WISHERS, CONTRIBUTORS AND THEIR FAMILY MEMBERS.

Editorial

At a time when whole world is engaged in saying goodbye to the current year and preparing for welcoming New Year, news flashed on the killing of Adivasis in Assam by a militant group. The news came as a surprise on the backdrop of a ceasefire situation when many other groups have surrendered as part of an initiative for heralding a peace process. The strike on the poor and hapless people on any account is not a course of action and it is thus termed as a cowardice act by one and all in the civil society. The violent process has not been the panacea for bringing a correction in the unequal situation, even if it exists. Rather it aggravates the situation and condition further and thus always result in counterproductive. For this fact there are many peaceful initiatives in India and all across the world to sort out many inconsistencies, disputes, disparity and grievances. Otherwise the world would have witnessed a plethora of violent conflicts only.

One aspect is becoming centerstage of consideration that is of a conflict between the same kinds of people with similar characteristics. When a tribal people meet another tribal group, there always is an aura of belongingness and brotherhood. But in the case of Assam it becomes an exception. The conflict between one tribe and a group of other tribes is not being understood on the ground and the genesis. It is incomprehensible and unimaginable that one tribe group is killing some other tribe groups. This kind of mindset in the modern age is not seen anywhere. Some deeper aspects have to be understood as these people were sharing the same space for centuries and they are

in conflict in the recent times. The relationship is not a new phenomenon and they are not coming in contact with each other recently or for the first time. The deeper conspiracy angle cannot be ignored which is in the background to foment hatred and ill feeling among the people.

The government is doing its part to bring in peace and restore law and order in the violence affected areas. This kind of situation should be treated as national calamity and relief work should also be put in place at war footing. The approach will ensure relief to the affected people within a short span of time. The government must think of framing a legal framework to deal with such situation. Humanity must prevail in such situation and other things like initiating a process of dialogue for finding out the possible solution may wait. Human suffering should be addressed first as compassion and love for human life should be the concern and paramount in the society.

From the social point of view, the Adivasi groups who have been attacked or targetted do not fall under the category of marginal group. They are part of a larger community of the country. As a symbol of brotherhood and solidarity, people of other parts of the country should also come out to provide support and solace to these affected people. Protesting and putting up grievances is one part but at the same time enabling them to start afresh their life and family is also an important aspect. The civil society of Assam and people from within should have a detailed deliberation on this kind of avoidable situation to find out possible courses of action. This is not the first time it is happening and

perhaps will not be the last time this has happened. Considering the geopolitics and the nature of conflict, reoccurrence cannot be overruled. That is the reason, why a possible road map is required to be developed

from within the vulnerable and targeted groups to face such situation and challenges.

HIGH ALERT FOR INDIA AND BJP GOVERNMENT TODAY!

Rejina Marandi

There is no need for Assam police force to accompany the central paramilitary forces and army. This is a conspiracy against BJP Govt. and Adivasis of Assam.

Adivasis are the people living in Assam from 150 AD as mentioned by some of the writers in Assam as P.C. Choudhury, Edward Gait etc. They are not only the tea garden migrants but also permanent settler of Assam. But Assam govt. has not approved their **Scheduled Tribe Status and stopped them from other development in India** from many years and seems to intentionally deprive the Adivasis to develop educationally, economically and in other spheres too. The Government seems to try its best to retain the Tea-tribe status and put them to work in the Tea-Gardens, while those staying outside the tea gardens are being killed in sudden attacks so as to eradicate the Adivasis from Assam. This people are being deprived of their rights to even live in Assam today. This is not for the first time; this is a constant attack on Adivasis of Assam from the year 1996, 1998, 2010 and 2014. Even in 1996 conspiring against Adivasis first riot they started was by putting false allegation of killing 3 girls by the Adivasis (**one can do thorough research and find it out**), whereas they themselves raped and killed the three Bodo (**their own girls**) prostitutes (**because they were ashamed of the truth of their girls and thought they are the waste in society**), poured acid on their face and the bodies were thrown near the Adivasi village, thus putting the blame on the poor Adivasi wood cutter passing by the way. Thus, they blamed the innocent Adivasis and burnt down their villages in four districts of Assam in 1996. With no reason they started the riot, where else the Adivasi people always thought that they were the closest tribe. Today, around 20% of Assam's population is of Adivasis and hence the conspirer wants to kill and eradicate them from Assam.

Looking into the entire incident against Adivasis since the beginning and even looking at the current news reports of 25th December, the question that arises are – ‘Why the Home Minister Shri Rajnath Singh is not being taken to the spot where the actual incident has taken place in Sonitpur district and Kokrajhar district in Assam? How would he know what had happen there? The Assam CM Shri Tarun Gogoi is suspected to be the main culprit to stop him. Because he is still in the CM's chair in Assam because National Democratic Front of Bodoland (NDFB) along with other people has supported him hence he will not allow the Central Govt. to be successful in all-out operation of NDFB in Assam by paramilitary forces and army along with Assam Police. Because Assam Police are kept along with the paramilitary forces and army just to misguide the paramilitary forces and army and prevent the NDFBs to be caught. Hence only the central forces have to take care of the full all-out operation. Tarun Gogoi wants to blame BJP hence planned attack was being conspired by Tarun Gogoi and NDFB. But it is clear now that Tarun Gogoi is supporting NDFB by his action of not allowing the Home Minister Mr. Rajnath Singh to reach the victims affected place.

As long as Tarun Gogoi supports these Militants in Assam there can be no BJP and other political party who can rule Assam. And Gogoi also wantS to drive out all the Non-Mongoloid people from Assam. Hence there has been constant killing of others like: Biharis, Bengalis, Nepalis, Adivasis and Muslims etc. in Assam from many years. So if India wants to save Assam form being removed from the Country, the Central Govt. has to first remove the militant like NDFBs and others who are demanding for separate state in Assam and CM like Tarun Gogoi as well and protect the Non-Mongoloid groups of Assam. Tarun Gogoi should not forget that there are many Mongoloid people living peacefully in other parts of India too.

Hence it's high time for BJP Govt. to save the 20% of Assam Adivasi population along with others and help the people for their development by giving them their **Scheduled Tribe Status** and ensure that they live in Assam peacefully.

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 December 2014 issue}

XIX. How the Cowherd Found a Bride.

When the Raja and Rani heard this and that the hair had come floating down the river they went to their daughter and told her that they would at once send messengers up the stream to find the owner of the hair. Then she was comforted and rose up and ate her rice. That very day the Raja ordered messengers to follow up the banks of the stream and enquire in all the villages and question every one they met to find trace of the owner of the golden hair; so the messengers set out on both banks of the stream and followed it to its source but their search was vain and they returned without news; then holy mendicants were sent out to search and they also returned unsuccessful. Then the princess said "If you cannot find the owner of the golden hair I will hang myself!" At this a tame crow and a parrot which were chained to a perch, said "You will never be able to find the man with the golden hair; he is in the depths of the forest; if he had lived in a village you would have found him, but as it is we alone can fetch him; unfasten our chains and we will go in search of him." So the Raja ordered them to be unfastened and gave them a good meal before starting, for they could not carry a bag of provisions with them like a man. Then the crow and the parrot mounted into the air and flew away up the river, and after long search they spied the Goala in the jungle resting his cattle under the peepul tree; so they flew down and perched on the peepul tree and consulted how they could lure him away. The parrot said that he was afraid to go near the cattle and proposed that the crow should fly down and carry off the Goala's flute, from where it was lying with his stick and wrapper at the foot of the tree. So the crow went flitting from one cow to another till it suddenly pounced on the flute and carried it off in its beak; when the Goala saw this he ran after the crow to recover his flute and the crow tempted him on by just fluttering from tree to tree and the Goala kept following; and when the crow was tired the parrot took the flute from him and so between them they drew the Goala on right to the Raja's city, and they flew into the palace and the

Goala followed them in, and they flew to the room in which the princess was and dropped the flute into the hand of the princess and the Goala followed and the door was shut upon him. The Goala asked the princess to give him the flute and she said that she would give it to him if he promised to marry her and not otherwise. He asked how he could marry her all of a sudden when they had never been betrothed; but the princess said "We have been betrothed for a long time; do you remember one day tying a hair up in a leaf and setting it to float downstream; well that hair has been the go-between which arranged our betrothal." Then the Goala remembered how the snake had told him that his hair would find him a wife and he asked to see the hair which the princess had found, so she brought it out and they found that it was like his, as long and as bright; then he said "We belong to each other" and the princess called for the door to be opened and brought the Goala to her father and mother and told them that her heart's desire was fulfilled and that if they did not allow the wedding to take place in the palace she would run away with the Goala. So a day was fixed for the wedding and invitations were issued and it duly took place. The Goala soon became so much in love with his bride that he forgot all about his herd of cattle which he had left behind, without any one to look after them; but after some time he bethought himself of them and he told his bride that he must return to his cattle, whether she came with him or no. She said that she would take leave of her parents and go with him; then the Raja gave them a farewell feast and he made over to the Goala half his kingdom, and gave him a son's share of his elephants and horses and flocks and herds and said to him "You are free to do as you like: you can stay here or go to your own home; but if you elect to stay here, I shall never turn you out." The Goala considered and said that he would live with his father-in-law but that he must anyhow go and see the cattle which he had abandoned without any one to look after them. So the next day he and his wife set off and when they got to the jungle they found that all the cattle were lying dead. At this the Goala was filled with grief and began to weep; then he remembered the promise of

the snake that he should be able to restore the dead to life and he resolved to put it to the test.

So he told his wife that he would give the dead cows medicine and he got some jungle roots as a blind and held them to the noses of the dead animals and as he did so, he said "Come to life" and, behold, one by one the cows all got up and began lowing to their calves. Having thus proved the promises of the snake the Goala was loud in his gratitude and he filled a large vessel with milk and poured it all out at the foot of the peepul tree and the snake came and breathed on the hair of the princess and it too became bright as gold.

The next day they collected all the cows and drove them back to the princess' home and there the Goala and his wife lived happily, ruling half the kingdom. And some years after the Goala reflected that the snake was to him as his father and mother and yet he had come away in a hurry without taking a proper farewell, so he went to see whether it was still there; but he could not find it and he asked the peepul tree and no answer came so he had to return home disappointed.

XX. Kara and Guja.

Once upon a time there were two brothers named Kara and Guja who were first class shots with the bow and arrow. In the country where they lived, a pair of kites were doing great damage: they had young ones in a nest in a tree and used to carry off children to feed their nestlings until the whole country was desolated. So the whole population went in a body to the Raja and told him that they would have to leave the country if he could not have the kites killed. Then the Raja made proclamation that any one who could kill the two kites should receive a large tract of land as a reward, and thereupon many men tried to kill them; but the kites had made their nest of ploughs and clod-crushers so that the arrows could not hit them, and the shooters had to give up the attempt. At last Kara and Guja thought that they

would try, so they made an ambush and waited till the birds came to the nest to feed their young and then shot them both through the hole in a clod-crusher into which the pole fits, and the two kites fell down dead, at the source of the Ganges and Jumna, and where they fell they made a great depression in the ground. Then Kara and Guja carried the bodies to the Raja and he gave them a grant of land; and their grateful neighbours made a large rice field of the depression which the kites had made in the earth and this was given to Kara and Guja as service land to their great delight.

Kara and Guja used to spend their time in the forest, living on what they could find there; they slept in a cave and at evening would cook their rice there or roast jungle roots. One day a tiger spied them out as they were roasting tubers and came up to them suddenly and said. "What are you cooking? Give me some or I will eat you." So while they went on eating the roasted tubers, they threw the coals from the fire to the tiger at the mouth of the cave and he crunched them up and every now and then they threw him a bit of something good to eat; the tiger would not go away but lay there expecting to be fed, and Kara and Guja debated how to get rid of him. Then Guja suddenly jumped up and dashed at the tiger and caught him by the tail and began to twist the tail and he went on twisting until he twisted it right off and the tiger ran roaring away. Kara and Guja roasted the tail and ate it, and they found it so nice that they decided to hunt the tiger and eat the rest of him. So the two brothers searched for him everywhere and when they found him they chased him until they ran him down and killed him; then they lit a fire and singed the hair off and roasted the flesh and made a grand meal: but they did not eat the paunch. Kara wanted to eat it but Guja would not let him, so Kara carried it away on his shoulder.

{To be continued...}

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