



# ASECA CHANNEL

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## Editorial

National and international monuments, edifices have been the sources of cultural renaissance of a particular group, religious, cultural, spiritual, social and ruling groups. The places have been developed from time to time in the history of human existence and all the structures; places have served as important cultural centres. The groups have been inspired by such centres and over a period of time most of the edifices of a particular group have been converted into secular places to be visited by any person. The people derive inspiration from such formations and take a pause to go down memory lane.

The particular groups developed the cultural centres with a motive to bring together people and to impart good lessons and transfer values and mores from one generation to another. The seats of cultural revolutions have all the time inspired the human existence, value system and continuance. It is always a matter of great surprise to believe that such a vast and grand structures could be thought of in the past by the people who had no access to modern engineering support system. The machineries with which present day structures are being built, were not available at the time when such grand structures were conceptualized and conceived. But it was the relentless zeal and indomitable human resolve which made everything possible. There are plenty of such structures in the world which are related to some events or some commemoration. The sources of inspiration as such have been instrumental in keeping the culture, thought process, realization in continuum.

It is, however, important to note that great emperors, kings, queens, rich men and women all around the world had built all the great monuments. Many establishments, which had been built for personal uses have become the public property and the entire public have the access to such facilities. In other words in each sphere of individual or collective identity, some creative arrangement had taken the shape to become the heritage and inspires the people ceaselessly.

Let us think about the reality in tribal life. They had everything. Even instances are there people have adopted their god, goddess and even many cultural traits and tried to develop the same to make it grander and bigger. The absence of efforts in positioning their culture and cultural elements gradually put the tribal culture in a state which in the course of time began to be termed as little tradition. Tribal or little traditions with the participation and enrichment by others were graduated to the level of great traditions and due to prolonged neglect to protect and promote the remaining tribal culture made it mundane and insignificant. In the absence of visible presentation through structure or image, people could not establish their culture, sacred complex or cultural space. Everything associated with tribal culture continued to be termed as basic, primitive and primordial. The identity associated with the developed culture is missing as tribals do not have a developed cultural complex where various aspects of their culture are being discussed, disseminated, researched, enriched and propagated.

Like any other social formations, tribal societies also need to develop their space dedicated for overall development and dealing with certain intricate issues pertaining to their promotion and sustenance. It is not at all desirable to expect outside source for enrichment and empowerment as it is futile to expect some outside agency to come forward for development of a neighbourhood cultural existence. Every living cultural entity has the resources otherwise it cannot be a living entity. The level of richness is a relative term and human endeavor always triumphs in creating some wonders. Major tribal groups in India are numerically substantive and they can do something if there is a will to achieve this. The time does not wait for any body and here is also constraint of time. To develop a cultural complex and to devise a mechanism for its sustainable continuance by each and every tribal community is a demand of the time and the opportunity and time should not be missed.



### **Pargana Surai Hembram (04.04.1952 to 15.7.2015)**

The Santali Language movement Leader Surai Hembram has expired on 15<sup>th</sup> July, 2015 at about 2.50 PM at SCB Medical College & Hospital, Cuttack due to acute bone TB. His dead body has been graved (ଠାଉ) with respect as per the Society rituals at his native place Sarat in the District of Mayurbhanj, Odisha on 16<sup>th</sup> July, 2015.

Surai Hembram, son of Baidyanath Hembram and Raonde, was born on 04.04.1952 at village Khayarpal under Jamda Block of Mayurbhanj District. He studied up to Matriculation. He couldn't continue his study. He settled in Sarat and engaged himself in Social Work. Cultivation was his profession.

Being a social worker he was deeply influenced by Guru Gomke Pandit Raghunath Murmu in 1964. He accompanied Guru Gomke for publicity/propagation of OLCHIKI in various places of Odisha, Bihar, West Bengal. He has established 52 nos. of OLCHIKI Schools in Kaptipada Sub-Division of Mayurbhanj District. He was the Life Member of Adibasi Socio,

Educational & Culture Association (ASECA), Odisha. Being an Advisor of Santali Bhasa Morcha, Jamshedpur he participated in various rally/demonstration at Ranchi, Jamshedpur, Kolkata, Bhubaneswar, Rairangpur, Baripada etc. for inclusion Santali Language in VIII<sup>th</sup> Schedule of the Constitution of India. He was also a member of the delegation to meet former Prime Minister Sri A.B. Vajpayee for inclusion of Santali Language in the VIII<sup>th</sup> Schedule of the Constitution of India.

It is a matter of great achievement that he has established Pandit Raghunath Murmu College at Sarat although he was a simple farmer. He established World Sarna Organization at Baripada in 2003, International JAHER at Sileipokhari near Sarat in 2005, Marang Buru Dandher (Asthi Bisorjon fixed on 20<sup>th</sup> January) at Bhimkund in 1994. He was also the President of Sarat LAMPS and the Sarapanch of Sarat GP. He was also the PONOT PARGANA of Odisha. He was associated with various organization like

ASECA, AISWA, Sahitya Akademi. His interviews/Discussion were broadcast regularly from All India Radio, Baripada. His article has been published in various magazines like Sarjom Baha, Tursi, Birbaha etc. He was also a member of Syllabus Committee for the Santali Language Text Book printed by D.P.E.P., Mayurbhanj. In his leadership, a LOKA programme was performed at Bhubaneswar organized by Kendra Sahitya Akademi, New Delhi in 2006. He was also the member of a delegation headed by Sri Sudam Marndi, Minister, Sports & Youth Services, Odisha to meet the Chief Minister Sri Naveen Patnaik on the demand for Minority Status of Santali Language and opening of Santali Akademi in Odisha on 29<sup>th</sup> December, 2014. He attended Majhi Pargana Midun at Ghatsila and Jhargram in 2015. He has also attended a seminar organised by Adibasi Students' Association

(ASA) at Baripada on 5.4.2015. Perhaps it was his last meeting.

He was awarded by All India ASECA in 2000 at Rourkela, Guru Gomke Fellowship Award by All India Santali Writers Association in 2004 at Bhubaneswar, Adibasi Pratibha Sanman by Sri Naveen Patnaik, Chief Minister, Odisha in 2005, Sam Pargana Award in 2005 etc.

In one word, he was a Poet, Writer, Artist, Dhorom Guru, Probochok as well as a Social Worker. It is a matter of very sad that Santal community lost a veteran Social Worker as well as a Linguist and Dhorom Guru. It is a great loss to our Language, Literature, Culture and Society. FAGUN and All India ASECA Family pays homage to him.

The BHANDAN of Pargana Surai Hembram Gomke was held on **26<sup>th</sup> & 27<sup>th</sup> July, 2015** at his native Village Sarat and JILING DAHAR (Asthi Bisorjon) will be held at Marang Buru Dandher on 20.1.2016. In this connection his son Sri Sailendra Hembram (Mob. No. **9437471570 / 9938660210**) & Sri Rohit Hembram (Mob. No. **08280136820**) and Social Worker Sri Lalmohan Marndi (Mob No. **9937595308**), Sri Maheswar Soren (Mob. No. **09439705480**) may be contacted for detailed programme.

**FAGUN FAMILY, BHUBANESWAR  
& All India ASECA**

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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 April 2015 issue}

### **XXII. Lita and His Animals.**

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So the go-between was told to arrange for the wedding to take place that very month, as Lita's birthday fell in the next month, which therefore was not suitable for his wedding. Then the bride's family sent him back to say that they were prepared to send

a string of nine knots; and the next day the go-between told this to Lita's family and they said that they were willing to accept it; so the go-between brought a string of nine knots to signify that the wedding would take place in nine days. The days

passed by and Lita's father and brothers became very anxious because they saw no sign of the covered passage; but on the very night before the wedding, Lita took his ring and ordered a covered passage to be made from the one house to the other with a good path down the middle; and the next morning they found it made; and the bridegroom's party passed along it to the bride's house and the bride was escorted home along it.

Now the bride had been deeply in love with another young man who lived in her village and had much wished to marry him but her wishes of course were not consulted in the matter. Some time after the marriage she one day in the course of conversation asked her husband Lita how much he had spent on making the covered passage to her house and how he had built it so quickly. He told her that he knew nothing about it; that his father and mother had arranged for it and no doubt had spent a large sum of money. So the next day she took an opportunity of asking her mother-in-law about it, but Lita's mother said that nothing had been spent at all; somehow the passage had been made in one night, she knew not how.

Then Lita's wife saw that Lita was keeping a secret from her, and she began to reproach him for having any secrets from his wife: and at last when she had faithfully promised never to reveal the matter to anyone, he told her the secret of the ring. Now her former lover used still to visit her and one day she sent for him and said that she would no longer live with Lita, but wished to run away with him. The lover at first objected that they would be pursued and killed while if they escaped to a distance he would have nothing to support her with; but the faithless woman said that there need be no anxiety about that and she told him about the magic ring and how by

means of it they could provide themselves with a house and everything they wanted. So they fixed a night for the elopement and on that night when Lita was asleep his wife quietly drew the ring off his finger and went out to her lover who was waiting outside and told him to get a goat from the pen; then they beheaded the goat and went inside and poured all its blood on the ground under the bed on which Lita was sleeping, and then having hid the body and head of the goat, they ran away.

Towards morning Lita woke up and missed his wife, so he lit a lamp to look for her and then saw the pool of blood under the bed. At this sight he was terror stricken. Some enemy had killed and carried off his wife and he would be charged with the murder. So he lay there wondering what would happen to him. At last his mother came into the room to see why he and his wife had not got up as usual and when she saw the blood she raised a cry; the village headman and chowkidar were sent for and they questioned Lita, but he could only say that he knew nothing of what had happened; he did not know what the blood was, he did not know where his wife was. Thereupon they sent two men to the house of the wife's parents to see if by any chance she had run away there and in any case to bring her relations to be present at the enquiry into her disappearance. When her father and brothers heard what had happened they at once went to Lita's house in wrath and abused him as a murderer. They asked why, if his wife had not done her duty to him, he had not sent her back to them to be chastised and taught better, instead of murdering her and they went straight to the magistrate and complained: the magistrate sent police who arrested Lita and took him before the magistrate.

(To be continued....)

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