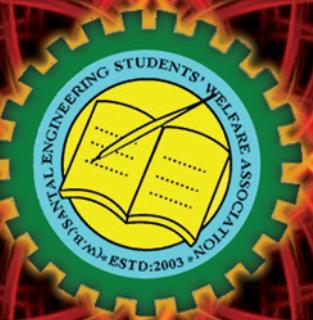


BERA TARAS

2015



Our unity is our destination

Santal Engineering Students' Welfare Association(W.B)

Nityananda Nagar, P.O.-Danesh Sheikh Lane, Bakultala, Howrah-711109
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ESTD-2003

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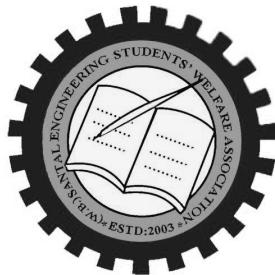
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BERA TARAS



2015



Santal Engineering Students' Welfare Association(W.B)

Nityananda Nagar, P.O.-Danesh Sheikh Lane, Bakultala, Howrah-711109
Reg No.-S/1L/54142
ESTD-2003

BERA TARAS

2015

TEAM

Abhijit Ranjan Besra	(4th yr,GCELT)
Nehem Tudu	(4th yr, NIT,Durgapur)
Vibhash Hembram	(4th yr, NIT,Durgapur)
Benjamin Shekhar Kisku	(3rd yr,IEST,Shibpur)
Marshal Kisku	(2nd yr,IEST,Shibpur)
Parimal Saren	(1st yr,IEST,Shibpur)

SPECIAL THANKS TO

Mr. Dayanidhi Marandi

Mr. Suna Mardi

Mr. Dasarathi Saren

Mr. Chaitanya Prasad Majhi

Mr. Shankar Mardi

Mr. Bhagbat Murmu

Mr. Sandip Murmu

Mr. Pralay Majhi

Mr. Gopinath Mandi

Mr. Marshal Sengel Baskey

Mr. Abhishek Ranjan Besra

Mr. Madan Mohan Murmu

Mr. Dipanjan Saren

Mr. Anal Hembram

Mr. Haradhan Saren

and we are also thankful to all our alumni and all the well wishers
for their constant support.

ଭାରତ ମହି ପର୍ଗନା ମହାଲ BHARAT JAKAT MAJHI PARGANA MAHAL

Head Office

MAJHI PARGANA MAHAL BAKHOL
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Ref. No : BJMPM

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Bharat Jakat Majhi Pargana Mahal
Sadhu Ramchand Murmu Sarani
AT & P.O-Jhargram
Dist.- Paschim Medinipur
West Bengal, PIN-721507

Date :

Message to SESWA

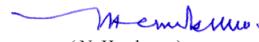
Recently, I was invited to attended a function organised by SESWA at the Ritwik Sadan, Kalyani. It was an amazing exhibition of talent as budding engineers and talented members of the social organisation of the Santal engineering students. To be frank, through your activities I wanted to see all of you moving towards professional upcoming. When you presented teams of students one after the other I could not differentiate between who was better and who was the best. All of you charmed me with your talent. This was when I valued your calibre as future engineers and as social human being, both in one.

Couple of years back, I had a chance to visit you through your warm invitation and there I found most part of you as budding engineers and may be just a glimpse of you as a Santal community. I did express my concern to definitely see you as first class engineers of the country but also first class members of the Santal community.

This time I was very happy to see all of you moving fast to reach my expectation.

I wish you all the best in your life to become bright engineers and talented humans of our country at large and in the Santal society in particular.

I am also very happy to learn that SESWA is going to publish their magazine "Bera - Taras" to spark out the talents of the budding engineers and I wish the magazine a grand success.


(N. Hembram)
**Dishom Pargana
Bharat Jakat Majhi Pargana Mahal**

Burn Standard Company Ltd.

(A Govt. Of India Undertaking)



MESSAGE

I am extremely happy to note that Santal Engineering Students' Welfare Association , West Bengal (SESWA) is publishing their souvenir "BERA TARAS" to commemorate the 11th year of existence of the association. It has been a pleasure and honour to be associated with this noble institution, which works relentlessly to support the intellectual growth among the Santhal students and spread Camaraderie among them. Students joining the engineering courses get warm welcome and support from this institution and continue to get a homely environment which facilitates smooth stay in the campus.

I always feel honoured to be in touch with the youths. At this moment , I wish all the students to focus on excellence not only in academics but also in other extra curricular activities without having anything in mind of being a Member of Santal community. As the economic and social scenario is changing very fast, students have to be more alert and responsive to the needs of the changing times.

With this I wish all the students, members of the association and the association a very successful future ahead. I also wish "BERA TARAS" a grand success.

With best wishes.

Mr.Dayanidhi Marandi, IRSME

Chairman & Managing Director

Burn Standard Company Ltd.

(A Govt. of India Undertaking)

Ministry of Railways

22-B, Raja Santosh Road,

Kolkata-700 027

West Bengal Adibasi Doctors Association



MESSAGE

Date- 19.03.15.

DE BON TINGUN ADIBASI BIR.

I am pleased to have the news that like every year (since 2003), the Santal engineering students of West Bengal are going to organize their Get-Together on 29th March'2015 , under the banner of Santal Engineering Students' Welfare Association(WB).

Santal Engineering Students Welfare Association (WB) is a new "Hope" for the Santal community & also for the whole Adibasi community. We believe that the unity of the Santal engineering students is very much essential for their self-benefit & for the development of the Adibasi community.

Adibasi People are well known for their work culture & the Adibasi society is well respected for their humanity. We believe that a day will come when our society will be equal to other general societies in terms of overall development. Our Mother Language (SANTALI) will be used in different sectors. Our society will be free from curses like WITCHCRAFT, SUPERSTITION etc. Our culture & social systems will be honored by others .

Yes, this dream can come true if all of us work together. The Engineers, Doctors, Lawyers, Teachers, Government Employees, Social workers, Students, Village Head Men , Common People & many others .

There is enough scope for Santal Engineering Students & Adibasi Doctors-Adibasi Medical Students to work jointly for the society.

On behalf of West Bengal Adibasi Doctors Association I wish a grand success for the release of the magazine "**BERA-TARAS 2015**".

AAPE A MIDUN SAAR KOH MAH, SAGUN KOH MAAH.

Dilip Kumar Baske.

Dr. Dilip Kumar Baske.

Central President ,West Bengal Adibasi Doctors Association

West Bengal Adibasi Medicos Association

MESSAGE

DELA BON RUWARAL

"West Bengal Adibasi Medicos Association" (WBAMA), nowa do ale Adibasi Doctor anoria kowaa meetan jumit kana, jahado sudu nowa uprum do bang a am aa ale do doctor anoria kana le ba ale do WBAMA kanale.. sanam khona madang re nowa do ale jotohor then uprum leiai, ale do adibasi kanale. Adibasi mente abo jahai ko chandobonga sanam madang dharti puri re kul kaa bonai . Abo adibasi jahaiko do mit somoi birgajiar re bon tahei kana netar do atu disom re bon haej seter darei kana , menkhan aboaa chintabnado netar ho birgajiar regebon bagi atow kada . Abo do adibasi kanabon mente aboa vabna-chinta ho mare lenkhan bang huiuaaa, ana hotte te abo do netar ho taiom rege menaa bona .

Aboa nowa "West Bengal Adibasi Medicos Association" jahaleka chintavabna, anka jotohoraa ge huyua adi ge lakti kana. Abo jahai ko ge adi larhai katte tehen nowa jaiga re bon seter kada,sohor bazaar kore bon oraa darei kada , unku sanamkoge abo sawta lagid katti katti daietto do menaa tabona.

Ale" West Bengal Adibasi Medicos Association" attu re sen katee Medical camp, educational camp le koraw kada jahako te abo sawtaren boiha ko hor le hudis kaa kowa .Ale lekan engineering anoria koaa ho mentan jumit menaa , jaha doko metta a SESWA . Unku ho ale leka sawta somaj ren boiha ko lagii dahar ko hudis ko kana. Bhobisot re WBAMA r SESWA mid saw te kami renan chinta vabna le korawda jate ale r o vagi thik kate hor hopon , aboren sawta ko then seter kate lahasena dahar le hudis koa.

Abo nowa sares sawta, sulukh sawta jumid katte sab doholekan banchaw tahlena r bankhan jaijug lagii aadoa. Ona sawte abo aboaa chinhaw, abowaa uprum ho bon aad aa, jaha abo lagid abowaw sawta lagid adi lajarenaa kaha huiuaa.

Aboaa sawta dare banchaw dohoi khatir aboaa rehee ho banchaw dohoi huiua r bankhan aboa sawta dare, abo jotoko ge bang bon tahlena , karon abo do nowa sawta dare ren ge baha r joo kanabon .

Wishing you a grand success for your magazine "BERA TARAS" from all the members of "West Bengal Adibasi Medicos Association".

Dr. Sujan Tudu , President(WBAMA)

Santal Engineers' Welfare Association

MESSAGE

Dear SESWA Members,

It gives me immense pleasure to learn that Santal Engineering Students' Welfare Association (WB) is publishing 2nd edition of their souvenir "Bera Taras". The name "Bera Taras" signifies the rays full of energy that is keeping all our Santal Students of West Bengal vibrant and willing to serve each other and for society, publication of the souvenir is a nice initiative which is the reflection of any Association before others.

I have gone through the profile of the SESWA which has already completed the journey of more than a decade. Creating an Association is easy but sustaining is difficult. Its heartening to know how it is doing wonderful job over the years in creating bonding among Santal Engineering Students of fourteen colleges. Information sharing, helping, nurturing, counselling, organising competitions, recognising successful students, creating awareness , promoting Santal Culture are need of the time which your Association is doing.

My heartfelt appreciation goes for your members who have worked tirelessly for all success of recently concluded 23rd Annual General Meeting of Santal Engineers' Welfare Association (SEWA) at Kolkata. I also anticipate more and more collaboration of SEWA and SESWA for upliftment of our people and society in future.

While assuring our future support, I on behalf of SEWA wish all prosperity to SESWA and success of the souvenir "Bera Taras".

God bless you all for achieving all your aspirations in life.

Mr.Ananata Charan Majhi

President

Santal Engineers Welfare Association.

MESSAGE

It gives me immense delight to share my thoughts. A few years after I graduated from my college, I realized the impact of the SESWA community on my developing personal and professional life. I believe you all will have similar experience over the years.

Today, the community has grown organically, building a large social network which gives students a platform to socialize, share experience, connect with alumni from various colleges, discuss academics, pitch new ideas and execute social responsibilities. As the community continue to pursue its aspirations, it is important to know that everyone of us has a role to play.

The challenge is to understand ourselves, how we fit into the 'big design'. We are part of the design that started its journey almost 3.8 billion years back. Yes, the history of life on Earth. We as humans are perhaps most intelligent species than those bacteria, dinosaurs which are extinct. But I believe it's a perception we have created ourselves and hence we assume that we will rule this beautiful planet forever. How do we know that? Are we the final offspring? We are not sure. We should realize that we are result of the mutation. We are mutants. We are one of them, we are descendants. And therefore if we don't integrate, we completely miss the synchronization. Hence let us write our story, our part, in a way that will leave an impact for next generation. Let us have vision.

Finally I wish "BERA TARAS" a grand success.

With best wishes.

Mr.Sandip Murmu

(Founder president of SESWA)

MESSAGE

It is giving immense pleasure to see 11 year old SESWA (W.B.) with its endeavours and the spirit of friendship built among the Santal youths. I congratulate the team who are responsible for the 2nd magazine of SESWA "BERA TARAS".

I was associated with the first one, hence the news of 2nd magazine gave me nostalgia :) Trust me guys, those activities are precious which give back to our own community. Keep the spirit of friendship going on and always set a target.

Study well, motivate yourself and I know you all can do it.

"You can't climb the ladder of success with your hands in your pocket..."- *Arnold Alois Schwarzenegger*

All the Best.

Mr. Abhishek Ranjan Besra

Former President of SESWA

BESU (Mechanical,2009)

IIM,Lucknow

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2014-15

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BISHAKHA HANSDA (U.I.T, BURDWAN)

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Best Wishes From:

Mr. Shankar Mardi
Mrs. Dangi Mardi
Mr. Manish Mardi
Ms. Rashmi Mardi



SESWA PROFILE

It is a apolitical Government Registered Organization which works for the betterment of the Santal engineering students. The Santal Engineering Students' Welfare Association (W.B.) started its journey on 31st August, 2003 at Shibpur, when the Santal Engineering Students of various colleges of West Bengal came together to bring all the Santal engineering students on a single platform. Our basic idea behind this association is to keep contact with each other, so that we can help each other in times of need. Every year we organize Annual Picnic & Fresher's Welcome cum get-together to discuss and share our views. It has given rise to a strong bond & communication in the all Santal engineering students to form a massive concrete shape.

Aims & Objectives:

- To establish proper interaction among Santal engineering students of all possible engineering colleges and also with Santal engineers.
- To circulate the necessary academic information through Electronic Media among Santal engineering students like 'Campus Interview' & 'Jobs' in both Govt. & Private Sector and scholarships issued by several Govt. Organizations exclusively for 'SC/ST' students which usually goes unnoticed.
- To look after the educational problems of Santal engineering students.
- To encourage the 10+2 students to appear for different entrance examinations.
- To assist & advise students regarding seat selection during WBJEE & AIEEE Counseling.
- To encourage Santali & English as the communicating language among all the Santal engineering students.
- To award top 3 rank holder Santal students in WBJEE & AIEEE (admitted in any institute).
- To look after the proper implementation of reservation in UG & PG courses.
- To promote Santal culture among all Santal engineering students.
- To stand beside Santal society in problems which hinders the development of our society.
- To acquire, establish, start, aid, run, maintain or manage educational institutes, libraries for the benefit of the Santal students.
- To arrange & organize lectures, debates, discussions, seminars & excursions for the diffusion of knowledge.
- To publish or cause to be published useful literatures, magazines etc. without profit motive.

It was formed in the year 2003 with the initiative of few Santal engineering students and today it is in 11th year, a journey of more than a decade. It would not have been possible without the continuous support & enthusiasm of Santal engineering students all through these years belonging to various colleges of West Bengal. It has completed a long journey, a journey from a scratch to a giant. The journey of a decade was not so easy for us but we still kept our heads high and walked firmly through all the storms coming in our way. With the time passing by, SESWA upgraded itself from a mere organization of few engineering Students to a mighty huge number of Santal Engineering Student's Organization.

Our association was inaugurated on 31st August 2003 with the motive of bringing all the Santal Engineering Students present all over West Bengal on a single platform. Initially it had very few member colleges but over the past eleven years our membership has grown steadily and now stands at a gigantic figure with fourteen colleges actively participating in our association. The colleges are as follows:

- Jadavpur University
- Indian Institute of Engineering Science & Technology ,Shibpur
- Indian Institute of Technology , Kharagpur
- National Institute of Technology , Durgapur
- Kalyani Government Engineering College
- Jalpaiguri Governmnet Engineering College
- Government College Of Engineering & Leather Technology
- Government College Of Engineering & Ceramic Technology
- Government College Of Engineering & Textile Technology, Serampore
- Government College Of Engineering & Textile Technology, Behrampore
- Haldia Institute Of Technology
- University Institute Of Technology , Burdwan
- Budge Budge Institute Of Technology
- Camelia Institute Of Technology
- Aryabhatta Institute Of Engineering & Management

Achievements:

- Our Association's Logo & Magazine "BERA TARAS" were published in the year 2007 at 4th Annual Meet of SESWA.
- SESWA helped SEWA (Santal Engineers' Welfare Association) to organize their 16th annual meet in Kolkata held on Dec 2007, due to which a healthy relation has been created between SEWA & SESWA. SEWA also helped us to fulfill our dream of being SESWA INDIA, they formed an Odisha chapter of SESWA.
- It is the same bond which again entrusted SESWA to help SEWA to arrange their 23rd Annual Convention in Kolkata on 27th-28th December 2014.
- For the First Time a Database was created in 2013 which consists of all the current Santal engineering student's information of all Engineering institutes all over West Bengal.
- On the eve of SESWA's 10th Anniversary T-shirts were made and a video was also made to remember the previous events in the history of SESWA.

Legacy continues....

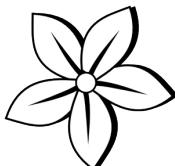
Year after year, the spirit of unity and friendship of SESWA is carried along with the same enthusiasm. Every year a new Governing Body is formed to carry-out the activities of the organization. Every year, the responsibility of Fresher's & Picnic rotates among colleges to give every college an opportunity to be a part of SESWA's legacy. Days passed on and the child born in 2003 become 10 years old in 2013. A grand ceremony was organized on 5th April 2014 at Institute Hall in IEST, Shibpur to celebrate the 10th Anniversary of Santal Engineering Student's Welfare Association. A Video was made to recapitulate the moments of ten years. To make the event interesting, several competitions were organized like Photography Competition, Elocution & Poster Presentation. Every year without any fail SESWA organizes the Fresher's Welcome and Annual Picnic. Keeping the legacy continue the 11th Fresher's Welcome was wonderfully organized by Kalyani Government Engineering College at Ritwik Sadan, Kalyani , Nadia.

With Best Compliments from:

Mr.Suna Mardi

Smt.Chemandi Mardi

Mr. Karan Baset Mardi



ECO CONSERVATION :IN TRIBAL STYLE

-Shaon Saren & Dr.Santosh Kumar Saren

Millions of years ago, man was a part of nature. When he arrived on the scene the earth was already inhabited by plants and animals. He lived in complete harmony with them. But there was a difference. He was superior in intelligence as he developed further; he started challenging Mother Nature, of which he was an offspring. Thus, slowly he assumed the role of a dominant master. Once in control he ruthlessly began to exploit the natural resources for his comfort.

His demand for food shelter, clothing and for many other comforts increase steadily. As he grew in number in leaps and bounds he started destroying vast acres of forest land. To meet the growing demands, he plundered raw materials indiscriminately. Today, his needs have increased manifold and his greed appears to have no end. While science has contributed immensely to human progress it has played no small role in the destruction of nature. It has provided man with faster means, mightier machines and more powerful weapons to speed up this process. As a result, the harmony existing between him and nature has been disturbed. So much so that today, many plants and animals have completely disappeared from this earth. Before long, many more plants and animals are likely to vanish, unless we stop this plundering. It is therefore absolutely necessary to restore the delicate balance among man, plant, living organism, science and environment. Many forest dwellers, ground dwellers, tree dwellers and marine animals have depleted their stocks both in terms of number and species. Two terms *endangered* and *extinct* species need to be specially defined. Endangered species refer to animals and plants that have already depleted their numbers and are in danger of being wiped out from the surface of the Earth. Currently more than 1,000 animals and 20,000 plants are considered endangered. The term extinct applies to species of plants and animals which have already been wiped out from the surface of the Earth. Though extinction is regarded as part of evolution, in current times it is regarded as a result of human influence both on account of rise in human population and human activities.

"An Ecosystem is a complex set of relationships among the living resources, habitats and residents of an area. It includes plants, trees, animals, fish, birds, microorganisms, water, soil and people. "

Ecosystems vary greatly in size and the elements that make them up, but each is a functioning unit of nature .Everything that lives in an ecosystem is dependent on the other species and elements that are also part that ecological community. If one part of an ecosystem is damaged or disappears, it has an impact on everything else.

When an ecosystem is healthy, scientists say it is sustainable. This means that all the elements live in balance and are capable of reproducing themselves. There is usually biodiversity, meaning that there are a variety of living organisms and species in that environment.

Conservation means protection and preservation of forest and wild animals as well as the wise use of natural resources. In India, conservation of plants and animals has been practiced since ancient times. The great king Ashoka forbade killing of animals on certain occasions. He also planted trees on roadside. Two new religions Jainism and Buddhism were founded around the main theme of conservation. Even Hinduism got rid of animal sacrifices in later years. The nature worship of Vedic people was essentially the deep rooted belief in conservation. Conservation is very essential for healthy living of animals, plants and restoration of physical environment around us.

It is established and accepted that the Adivasi are the oldest and original inhabitant of this part of the world. They lead very simple life. They prefer to live away from the cities, in the heart of the nature, hills and forest. They are born and brought up within the nature. By virtue of their long association they have ample chance to observe the different changes taking place in the nature and behaviour of the animals. The knowledge they gather by their observation they utilize it for their own protection and other living beings also. For instance, a report on Tsunami-India 2004 is given below. "The earthquake and resulting tsunami in the Indian Ocean on December 26th, 2004 had a devastating effect on India. According to the Indian government, almost 11,000 people died in the tsunami and over 5,000 are missing and feared dead (Ministry of Home Affairs).

The Andaman and Nicobar Islands are a territory of India located in the Indian Ocean along the south-eastern portion of the Bay of Bengal, near the epicentre of the original 9.0 earthquake. Both island groups were not only devastated by the tsunami, but also by the earthquake and several aftershocks that occurred near the islands in the following days. The death toll from the tsunami in the islands is believed to be around 2,000, accounting for a large percentage of India's total casualties. Most of the still 5,000 Indians still missing and presumed dead were from the islands, so the actual death toll may be much higher .

Most of the deaths in the Andaman and Nicobar Islands were recent settlers or immigrants. **However, the 28,000 indigenous people of the islands mostly escaped the disaster.** Many tribes that live on the islands such as the Onge, Jarawa, Sentinelese, and Shompen are regarded as some of the most primitive in the world and have little contact with the outside world. Oral traditions have been passed from generation to generation, telling tribes to move into the hills or elevated areas if the earth shakes."

An intimate bondage develops between the Adivasi and the nature. They collect their food and other necessary items from the nature. They always try to protect the nature and its components. The Adivasi are nature worshipper. They were well aware about the importance of nature and felt that a delicate balance needs to be maintained between themselves and the nature for the existence of nature and themselves. They could also predict that some animals/plants will deplete from the nature in the long run. So they feel the necessity of adoption of some remedial steps for conservation of these endangering animals and plants. They also identified some endangering animals and plants

such as swan, murum(a kind of antelope), tortoise, red insects, birds, rabbit, beetle nut and tuber potato etc. Ultimately they formulated some system and incorporated it in their customs, rituals and practices which to be followed by the generations to come. It has been observed that these customs and rituals are religiously practiced by them even in this 21st century. For conservation of the above endangering animals/plants they fix up responsibility to a particular group of their community. Mostly the name of these animals/plants appears in the **titles** of that particular group. That group will not do any harm or kill that particular animals/plant, rather they will worship it. Consumption of meat of that animal is forbidden to that particular group. Name of few such titles with the name of respective animal/plant are given below.

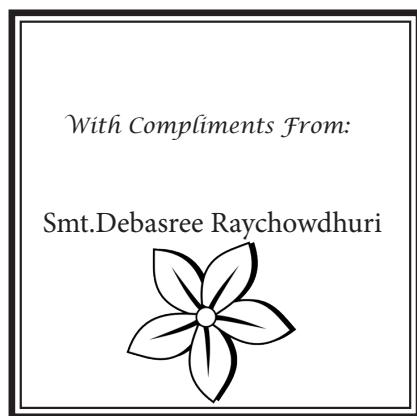
Community	Titles	Respective Animals/Plants
1)Santhal	i) Hansda	Swan
	ii) Murmu	Murum / sasam (a kind of antelope)
	iii)Dondaka	Monkey
	iii)Saren(Tudku Lumang)	Silk Worm
	iii) Hembram(Buwa)	Beetle Nut
2)Munda	i) Horo	Tortoise
	ii) Kamal	Lotus
3)Oraon	i) Kachchap	Tortoise
	ii) Demta	A kind of red ant
	iii) Kerketta	A kind of small Bird
	iv) Khalko	Rabbit
	v) Sanga	Tuber Potato

According to Santhal mythology **Pilchu Haram** and **Pilchu Buri** were the first couple in this world. They were born from Birds (**Hans and Hanseel chende**) created by their God the **LITA**. Pilchu Haram and Pilchu Buri had twelve sons and twelve daughters and they were given twelve titles / parish as Murmu, Mandi, Kisku, Hansda, Baskey, Besra, Hembram, Saren, Tudu, Chondre, Dondaka, Pauria. Each above group/parish has several subgroups/khand (total 150 subgroups). Each group/ subgroup was given the responsibility of preservation of a particular animal/plant. Similarly other tribes like Munda, Oraon, Ho, Gond, Bhil etc. have also group ans subgroups in their community. They also follow similar customs of conservation of animals and plants. Moreover some trees are essential items of worshipping during the auspicious social occasions. They never do any harm to these plants instead they always try to grow and take care with great pleasure and enthusiasm.

It is evident from the above and may be concluded that the tribals are very conscious about the ecosystem from the very beginning and they felt the necessity for conservation of ecosystem for the benefit of themselves, living organisms and the environment. They have taken the necessary remedial measures for conservation of ecosystem and incorporated it in their social custom which they sincerely believe and follow. Such beautiful customs like the above are still prevalent in our society which are beneficial for the living beings .Tribal customs ,practices ,rituals are not yet analysed and explored properly, which may enlighten the present generation for a better future.

Reference:

- 1.** Part of Waves of Devastation, a class website on the Indian Ocean Tsunami & Global Environmental Injustice, produced by students of Geography 378 (International Environmental Problems & Policy) at the University of Wisconsin-Eau Claire, USA, Spring 2005- Professor Zoltan Grossman
- 2.** Lita Gode –Sadhu Ramchand Murmu
- 3.** Kherwal Hapona Dhorom Puthi- Naike Mongal Chandra Tudku Tamang Saren
- 4.** Hod Hapona Sedae Katha (Pahil Hating)- Reverend P.O Bodding



LIFE :THE BRIGHTER SIDE

-Banamali Murmu ,2nd,yr,IEST,Shibpur.

Have you ever noticed grass? If somebody steps on it, it never hurts others. When a wild storm attacks, all the big tree get uprooted but the small grass survives. Being flexible & humble, life of the grass is simple but powerful.

Although water falls from a hill it never thinks it has fallen, it rises to run like a river. Our glory in life is not failing but to rise with energy for every fall.

Arthur Asha, a Wimbledon champion was suffering from AIDS. He received mail from thousands of fans.

One of the fan wrote “*why has God chosen you? To this he replied* “5 lakhs children start playing tennis, 50000 become professionals ,5000 go to the grand slam, 50 go to the circuit,5 go to the semis, 2 go to the finals and only one gets the cup. When I was holding the cup I didn’t ask God “WHY ME?”. So when I am in pain why should?

Albert Einstein was born on March 14th 1879 in the German city of UCM without any indication that he was destined for greatness. On the contrary, his mother thought that Albert Einstein was a freak. To her his head seemed too large.

At the age of two and a half, Einstein still wasn’t talking when he finally did learn to speak, he uttered everything twice. Einstein didn’t know what to do with other children, and his playmates called him “Brother boring”. So, the youngster played with himself much of the time. He especially loved mechanical toys. Looking at his new sister Maja, he said “FINE, BUT WHERE ARE HER WHEELS?”

When we are born into this world, we come in crying while the world is rejoicing. But we must make own lifetime worth-while so that when we depart we leave rejoicing while the world cries for us.

JAMMU TOUR

-Abhijit Ranjan Besra,4th yr,CSE,GCELT.

We usually see people fight for a unique or beautiful thing, this is the same for Jammu & Kashmir. Jammu is a place of majestic beauty. It is hard to explain the picturesque scenes of it. If the Jammu itself is so beautiful then I agree with what people say about Kashmir - "Heaven on Earth".

Jammu is a plain - land area, every year in winter it becomes capital of the state. Jammu and Kashmir consists of three regions: Jammu, Kashmir valley and Ladakh. Srinagar is the summer capital and Jammu is the winter capital. Although the Kashmir valley is famous for its beautiful mountainous landscape, Jammu's numerous shrines attract tens of thousands of Hindu pilgrims every year. Ladakh, also known as "Little Tibet", is renowned for its remote mountain beauty and Buddhist culture.

The purpose of my visit to Jammu is to attend the 101st Indian Science Congress. I went to Jammu with my family and my mom's student Sudipta Chandra. My mom and her student did "Poster Presentation" of their work in the School Of Biotechnology of University of Jammu.

To reach Jammu, we boarded two flights, one at Kolkata (Kolkata-Delhi Flight) and another at Delhi (Delhi-Jammu Flight). It was the month of February, so it was pretty cold there. The road connecting Kashmir is blocked by snowfall. As heavy snowfall occurs in winter season in Kashmir, so the secretariat shifts to Jammu for six-months. The airport is pretty small, compared to other metropolitan cities. The airport depicts the culture of the city i.e. Jammu is called the "City of Temples".

We were well received by the volunteers of Jammu University. A serious comedy happened there with us. By mistake we were boarded at a luxurious hotel instead of which was originally allotted to us. Actually there were two hotels of same name which led to the confusion of the volunteers. When we came to know of that, it was already 2-3 days. However as soon as we discovered that, we left the hotel and shifted to another hotel.

The 101st Indian Science Congress was of 4 days (3rd-7th Feb) program in which scientists, professor, scholars and students from all over India enthusiastically participated. There were several divisions of Science Congress like - Women Science Congress, Children Science Congress etc. which were inaugurated within the 4 days by eminent personalities of our country. The Indian Science Congress was inaugurated by the then Prime Minister Dr. Manmohan Singh in

presence of Mr. Omar Abdullah, Chief Minister of Jammu & Kashmir, Mr. N.N. Vohra, Governor of Jammu & Kashmir and other important dignitaries. Security was very tight. Army and Police were deployed everywhere to avoid any terrorist attacks. Mobile jammers were also used to completely stop the mobile communication.

However the security was little relaxed after the departure of Prime Minister but it was still on high alert. No one was allowed to enter the campus without I-Card.

To be specific, the arrangements of the first day was not up to the mark, there was lack of communication among volunteers and organizers. This situation led to the utter confusion and chaos against the registration desk. But somehow organizers managed to bring the situation in control with the help of volunteers. Volunteers were very helpful and well-mannered. There was an incident on last day's night where we couldn't contact our driver to pick us from the university. On that situation they helped us whole - heartedly without any sign of irritation to find our car. The cultural programs arranged there, was very loud and voluptuous in nature, more like Punjabi nature, but it was good. The unity and diversity of our country is seen in the food court. People from all over the country came to attend the programme, so one can say, under one roof, a whole country was eating together.

The Indian Science Congress is basically a place of "Knowledge Fair" where students, scholar and researches represent their work. The seminars & lectures were good but most of it went above my head. To our utter surprise in the chilly winter, we met some Santhals who went there for their paper presentation. One strange incident also happened to me that I met my school friend Javed who went there with his college friends. Throughout the program he seemed to enjoy a lot .

We also took out some time to see the Jammu city and around it. The specialty of Jammu is that it is a place of dry fruits (Akhrots, Badams etc.), Pashmina Shawls, Leather Jackets and Red people . Specially, I am mentioning the people of Jammu here because they are very much different from the rest of the country. Most of the people were tall, fair and reddish in looks. In other part of the country, what we consider handsome (male) and beautiful (female) it was the general look of the masses. We visited the Bahu Fort Aquarium and the temple within its campus, there I also found a unique thing. The dogs there in Jammu have a broom like tail which is not found anywhere (broom-tail-dog). We were getting respect from the local vendors as we were carrying the identity card of the Indian Science Congress. It was for the first time that such big national level program is organized in Jammu, so the people were giving us importance. The result was, we got the V.I.P entrance to visit the goddess of the temple when we requested a security officer explaining that we came from long distance Kolkata to attend the program. The necessity of this request was that there was huge rush in the temple. Another interesting fact we came to know that a Dogri community is present in Jammu whose dialect are very much similar to Punjabi but they have different culture.

The most important part of my Jammu tour was that I was able to visit Indo-Pak border. By standing at the border, the electrifying essence makes you feel Indian. The moment explains that a further step of your will not be in your country. One step more and you will be in the soil of another country. The funny part of this situation is that you can visit Pakistan and comeback without having any visa.

The border outpost name is BOP:OCTRAI i.e. Border-Out-Post : OCTRAI. Our tour was very delighted and illustrious because we found a Jawan of Nepali origin speaking fluently in Bengali. He was from Jalpaiguri and was also very happy to see us coming from Kolkata. On that BSF post we found that many people of Bengal were posted there and were very happy to meet us.

The border which we saw was not a barricaded one. It is a line continuously followed by pillar to pillar. On the main pillar, a Banyan tree was overgrown of which one part is in Pakistan and another is in India. A sitting place is also built there to discuss issues by both the countries. The temperature near the border was very low and the air was constantly blowing very high. In the midst of everything we were enthralled by our nationality.

From very long time I wished to see snow. That's why I agreed to come to Jammu . On the last day of our program we went to Patnitop. It was really a beautiful place to visit and the path heading toward Patnitop was also very beautiful. It was so calm that one can hear the sound of waterfall from a long distance. It is very hard to explain the beauty of Patnitop. As it is located at very top, slowly the temperature was getting low. It was a sunny day in the lower area but when we reached the Patnitop the snow-fall started. From inside the car it was appearing that we had come to cotton factory and the bunch of cottons are lying here and there.

It was uneasy to walk in the ice with just normal shoes so we took gum-boots, this is not the only reason, the local vendor were keep annoying us, so we had to take it. But it proved to be helpful. The white road was looking red due to the mixture of soil beneath the ice. One cannot walk fast in the ice otherwise the person had to interact with the red-ice. We started playing with the snow by throwing it at each other. My mother did not want to move further, so she stopped at a place. I didn't want to miss the opportunity to full-fill my long wish. So I went ahead as much as possible, after reaching a place it was totally filled with the fog. One can't see a person with 10 feet away. This feeling of lost or hidden from the whole world was very thrilling. I had to leave the place soon because my father was calling me .We enjoyed, clicked some photos and returned from there. When we were returning, Sun came up and sunny day was revived. We were lucky to see the snow fall.

On the returning path, we were lucky to have a short tour of Amar Fort which was the royal palace of the Raja of Jammu & Kashmir. It was just 15 minutes remaining from the closure. The fort was beautiful and it had also very beautiful paintings. There was a 3D painting of Pandit Jawaharlal Nehru. The specialty of the painting is that from any angle or any side it appear same.

On the day of returning, I wished I could stay forever in Jammu.

WHERE THERE IS A WILL THERE IS A WAY

-Sangeeta Mardi,2nd yr,IEST,Shibpur

Gold mines are developed by digging into the bowels of the earth. If men did not excavate and blast and drill, work laboriously and intensively to bring out hidden treasure, gold would never come out of itself. It means the will of man leads the way to reach his goal. The proverb "Where there is a will there is a way" is commonly used in our daily life.

Success is a word which sounds very good but it requires hard work to achieve. Everybody wants to achieve success in life but very few people among them work in the right direction and get success. If we try with strong will-power, faith and determination, nothing is impossible. When a person works hard to get success, he gets the fruits of his patience. But many a time success does not come immediately. But we should not lose heart because failure is the first step to success. According to the M.K.Gandhi, "If you have faith in the cause, means and in God, the hot sun will be cool for you". So faith plays a very important role in everybody's life. It is said that he who loses money, loses much; he who loses a friend, loses more; but he who loses faith, loses all.

When we look at the lives of most outstanding personalities of the world, we find that it was faith which made their life exemplary. Eklavya completed his education with the help of the statue of Guru Dronacharya. Guru Dronacharya refused to teach him but his sheer will-power, faith and determination made him to learn the art of archery. In mythology also we have the example of princess Savitri. She won over the short life of her husband by chasing God Yama and brought her husband's life back. It was possible because of her faith and will-power.

It was the faith in the humanity and brotherhood that empowered Mother Teresa and her innumerable followers to serve the ill, poor and underprivileged. It was because of her faith in humanity that she set an example to the world. Therefore it is said that God helps those who help themselves. "Faith is the force of life" said Tolstoy. But observing these few examples, it proves that success is because of will-power. Will-power gives us confidence, strength and energy to reach our goal. When a person does hard work to reach his goal, he should only concentrate on his work leaving the thought whether he will get through or not. We should not leave anything to destiny because our hard work and sincere efforts towards achieving success matter a lot.

If we want to fulfill our dreams and to have complete success in our life, we must have strong will-power to fight and struggle. It is up to you to make life a success by realizing the strength within yourself. Where there is a will there is a way.

SANTALI LANGUAGE & CULTURE

-Samrat Mandi ,3rd Year,GCETT,Serampore.

1. The **SANTHAL** (also spelled as Santal (formerly also spelt as Sontal or Sonthal) are the largest tribal communities in India, who live mainly in the states of Jharkhand, West Bengal, Odisha, Bihar & Assam.

There is also a significant Santhal population in neighboring Bangladesh, and a small population in Nepal. The Santhals speak the Santali language, one of the Munda languages.

2. DUMKA is in the **Santhal Parganas** district. **P.O. Bodding** created the first alphabet and wrote the first grammar for the Santali-speaking native people in eastern India. In 1914 he also completed the translation of the Bible into the Santali Language. In 1925, **PANDIT RAGHUNATH MURMU** created **OL CHIKI** script for the Santali Language.

3. Santhali culture is depicted in the paintings and artworks in the walls of their houses. Local mythology includes the stories of the Santhal ancestors **PILCHU HARAM & PILCHU BHUDI**.

4. The three most quintessential instruments in Santhali music is two kinds of drums one **TUMDA'K** and the other **TAMA'K**, and **TIRIAO** or flute.

5. The most important spirit is **MARAN BURU** (Great Mountain), who is invoked whenever offerings are made and who instructed the first Santhals in and brewing of rice beer. Maran Buru's consort is the benevolent **JAHER ERA** (Lady of the Grove).

6. On 30th June 1855 the Santhal rebel leaders **SIDO MURMU** and **KANHU MURMU** mobilized 30 thousand Santhals and declared a rebellion **HUL** against the British Raj.

7. The Santhali Dance has a wide variety and types and is tuned with ceremony and social celebrations. The **DASAI** dance is performed only by males of the community on festive occasions. **LANGRE**, **GULURI**, and **HUMTI** is danced all-round the year, whereas **BAHA** and **SOHRAI** are only for festive seasons. In social ceremonies like marriage **DONG** is danced.

Santali alphabet (Ol Cemet'/Ol Chiki)

ଡ	a a[ɔ]	ଓ	at t[t]	ଗ୍	ag g[k', g]	ଙ୍	ang ng[n̪]	ପ୍	al l[l̪]
ଘ୍	aa[a]	ବ୍	aak k[k]	ଜ୍	aa{j j[c', j]}	ମ୍	aam m[m]	ବ୍	aaw a[w]
ଇୟ	i[i]	ଲ୍	is s[s]	ହ୍	ih h[?, h]	ନ୍	iny ny[n̪]	ର୍	ir r[r̪]
ବ୍	u[u]	ଚ୍	uch ch[c]	ଦ୍	ad d[t̪, d]	ନ୍ନ୍	unn nn[n̪]	ଯ୍	uy y[j̪]
ଏୟ	e[e]	ପ୍ପ	ep p[p̪]	ଦ୍ଦ୍	edd dd[d̪]	ନ୍ନ୍ନ୍	en n[n̪]	ର୍ର୍	err rr[r̪]
ଓୟ	o[o]	ତ୍ତ	ott tt[t̪]	ବ୍ବ୍	ob b[p̪, b̪]	ଵ୍ବ୍ବ୍	ov v[w̪]	ହ୍ର୍	oh (K)h[h̪]
୦	୧	୨	୩	୪	୫	୬	୭	୮	୯

THE KITE RUNNER

-Mahadev Murmu, 3rd yr,IEST,Shibpur

Up above, high in the sky
They flow free, free to fly,
He stares stuck, A Ray of Hope,
Holds the time, a stone of snow,
It takes a Dip towards the sea,
This Heart pounds, With a Roaring speed,
It Races for the Sun, a falcon divine,
His face falls without a Shine,
And then it off, to explore the world,
He runs so hard, to lead the Heart,
It fly's past towards the Range,
He fly's on feet, without a change,
He leaps he grabs, He holds it close,
A trophy for life, a ray of Hope .

କେବୁ ଦୂର ବାହୁଦି ?

-Rajesh Murmu,1st Year,UIT,Burdwan University

“ ପତ୍ନୀଙ୍କ ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
ଯାହା ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
କଥିତିଷ୍ଠାପନ ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
କେବୁ ଦୂର ବାହୁଦି “ ?

“ କଥିତିଷ୍ଠାପନ ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
କୁଣ୍ଡଳାଶ୍ଵର ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
ରାଜବିହାର ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
କେବୁ ଦୂର ବାହୁଦି “ ?

“ ଗ୍ରାମୀନ ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
କାନ୍ଦାଳୀ ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
ଚନ୍ଦ୍ରମାଣୀ ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
କେବୁ ଦୂର ବାହୁଦି “ ?

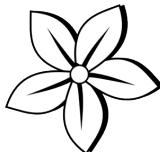
“ ଅଭ୍ୟାସ ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
କୁଣ୍ଡଳ ମୁଖ୍ୟମଣ୍ଡଳ ଦୂରବିଧି
ନୀରାତ୍ରି ପଠାରାର ମୁଖ୍ୟମଣ୍ଡଳ
କେବୁ ଦୂର ବାହୁଦି । ”

ପରିବାର କୁଳକୁଳ

-Parimal Saren, 1st yr, IEST, Shibpur

Best Wishes from:

Mr.Bikram Raychowdhuri



SESWA ଭପଣୀ

-Parimal Saren, 1st yr, IEST, Shibpur

(ପ୍ରକାଶକ)

ALO PE BOTOROK'A

-Nehem Tudu,4th yr,NIT Durgapur

Mit' dhaor reak' katha kana mi'tej tuwar gidra tanhe kanai nutum tai do Ruka. Ato re joto hor uni do bang ko kusi waya joto hor ko arisiya. Mit' bela jomak ho bangko emaya, joto hor ko laga baraiya. Mit' ninda ma mi'tej hor Ranga ko mitaya Ruka oka theje japid onde senegele jul aada are dar keda. Dusar hilok ato ren horko nelket khan raskayenako je nitok ar Ruka bay ariskoway. Ar achka gi hudur bijlikek'te kajak hoydak' lagaoena. Ekal dari ko rapudok kana hoyte orak tin ko otangok kana. Dak dak te ninda kidai ar achka mi'tej hende pusi Ranga takoak chhatka re raka'ad koway. Ar Ranga ar orak hor koma ko chumkaw botorena. Ado pusi ko nel naam kidi khaj ko laga kidiya. Ado jom bara kated Ranga tako do japid ko chalaoena apnar apnar ated te, diwha do jered gi ko bagiyada. Ado achka gi, bin hoy tege joto diwha mit' mit' te arij ema. Ar achka gi uni hende Pusi arhoy rak' keda. Ar joto horko botorena, ina tayom gi seta rarak ko lagaoena. Ar ina tayom achka gi Ruka wak rak' arang ko anjom nam keda. Ar ona anjom tayom ma arhon ko botorena. Ar ina tayom achka gi arho Ranga takoak silpinj re jahay dalek leka ko anjom keda. Ado Ranga muruk aramng te, "okoy kanay?". Mi'tek arang ko anjom keda, "inj ge Ranga da inj Ruka." Ranga, "okoy Ruka?" Ruka, "ape orak' phed ren Ruka." Ar Ranga tako botor te bako jhij eda. Ar Ruka rak ate metako kanay, "rengec akadinja inj do jhijpe silpinj?" Ar Ranga tako doku mitay kana, "ika kaleme ale do arak' kaleme ar tis hon bale galti ya." Ar Ruka do arho rak atekte mitak koway, "inj do rengel kadinja setak khon ched ho banj jom akada." Ar Ranga tako do botor te silpinj ge bako jhij eda. Ranga rak atede men keda, "ika kanj me, ale do arak' kaleme alom jom leya." Ado Ruka rak' ateke mitako kanai, "silpinj jhijpe da kajak rengec akadinja jahanak ge jomak imanj pe, setak khoy rengekte minanja. Hola ayup re chetan tolaj chalao lena nitok inj hijuk kana. Ar orak ho da okoy cho ko jered kek tinja." Rangay kuli kana, "okoy jered ket tam te orak' do?" Ruka, "banj badaya da." Ado Ranga silpinj jhij katek Ruka jomak e imadete ako orak rege japid lagid thaiye ema wadiya.

Botorena pe se ched? Ched? Botorenape... Mitak' piyanj alope botorok'a. Ched ape do bape botor lena ... Tobe ma bhagi katha gi. Alo pe botoroka.

INOVETION

-Somen Mandi,1st Yr,IEST,Shibpur

JIWI RENAG TARHAM HORTE AKOY KANAM AMD?

BANUG TAMA RUP,BANUG TAMA SODHAR ,ENREHO SAONTA SAMAJ TALARE MANMI AM GEKO PANJA MEYA, RENGEJ KISARH BAM BATAO,JHATO MANMI RE AM THAO HATAO KATE DISOM EM PALTAO ET. JANAM KHON GUJUG DHABIJ MANMIYAG KUKMUM PEREJ AA. AMAG HARA- JUYAN SAONTE ,DISHOM HO KETEJOG KAN . SAONTA SOMAJ TALARE ,AYMA ENGINEER AMKO AGU MEYA SAMANG TE . UN DISOM REN JHATO HARH AMAG NAOWA NAOWA RUP KA NELA. AMAG ADI GAN RUP KHATIR SAONTA,SOMAJ,MANMI,MARANG SET KO LAHA AA.MANMIYAG RUYA HASO ,SUKH DUKH RE AMAG RUP GEKO NELA,CHIROKAL AM GELE KHOJ IDI MEYA ALE MANMI. JIWI RENAG TARAM HARTE AMGE DISHA UDUGIJ ,JHATO MANMI RE THAO HATAO KKATET HAPON MARAMG RUP EM UDUGA. CHANDO BONGA LEKA SORTE BANGLE NEL KATMEYA ,MANMIYAG BENAO ONA RUP GELE NEL KAT TAM.

RIMIL

-Vibhash Hembram,4th yr,NIT,Durgapur

Rimil rimil hende rimil,
Tehen do daag me,
Jhamar jhamar daag me,
Tetang mone metaw me.
Lolo-setong te disom lo aakan,
Pukhri gada da aanjet aakan,
Dare, saakam, nari goso wakan,
Chenre, jaanwar ko mulin aakan,
Rimil rimil hende rimil,
Tehen do daag me, Jhamar jhamar daag me,
Jotokowa tetang mone metao me.
Chas hor bandi ko bogoj akat,
Khet re huru ko er akat,
Ot ghonga ghul-ghul akadkwaka,
Rotte tatar-tatar, katkom koyok akat,
Rimil rimil hende rimil,
Bad bahyar da perej me.
Dharti dhuri da lotom me,
Jobra naali daa te atu safayme,
Gada mundu daate perej me,
Ot mit saman haryar me,
Rimil rimil hende rimil,
Da reyak tetang chabayme.
Jaati dharam sikir da metaw me,
Rengej – kinsar hisak atu chabayme,
Nyay-niti dahar banchaw me,
Daya-dular hor talare saarsaw me,
Rimil rimil hende rimil,
Tehen do jarur daag me
Jhamar jhamar adi aant daagme,
Disom songsar dular te tol me.

KUDUM

-Veena Hembrom,2nd yr,NIT,Durgapur

1. Kudum kurit kurit maa chii.

Ans - Machi.

2. Kudum kurit kurit aam baadhaya.

Ans - Aambra.

3. Kudum kurit kurit daari re daatrom.

Ans - Jojo Bili.

4. Kudum kurit kurit gadda aari aari te banduk tindaar.

Ans - Iccha Haku.

5. Kudum kurit kurit gadda aari aari te sui tupa.

Ans - Boombui Haku.

6. Kudum kurit kurit lipi kata jorong jorong.

Ans - Marich.

-Nehem Tuđu,4th yr,NIT Durgapur

Nuhum tora go dakai isin,
Isin tora ginj jom horay.
Nuhum taynom nindayen,
Hormo ko ho langayen,
Ado hormo re dare banuk'

E go inj donj gitic' na,
Gitic' toranjapidket'
Lutur rema sadek'kan,
Jhon jhon jhon jhon.

Latha med ho chadawen,
Hai re lutur phed rema sikrij'ko,
Mit bar pe pun, Lekha tege
bangko chabak', Nitok' med ma
bang lathak' kan.

Durup en tenj hudis keda,
Mase chekanj lagako nuku sikrij,
Hudis hudis tenj uihar nam ked,
Orak' re mit'tek' moshari menak'

Tol katek'inj gitic' en,
Gitic' toranjapid ket'
Go' dangranjapid ket'
Setak' anek' inj berek' en.

-Monika Soren, 2nd Yr ,NIT Durgapur

Ol do kirchong korchong,
chehra do by neloh,
kaayra bili leka gaabeyana,
udu ate laye aam,
chundu aate daal me,
pola te daal me, sadher hormo,
ol do phakra aana, ol do chupi aana,
ol do aasen meyay bazaar, bazaar,
ol do aasen meyay disom disom.

PAGLA MONE

-Khelaram Mahali, 1st yr, IIEST, Shibpur

HAYRE NOWA PAGLA MONE

CHET KACHONG VABIT JANG KAN

BARAI SANANJ CHANDO RENAG DAG

ACID KANA SE KHAR.

BARAI SANANJ JULUG SENGEL

CHET TE BENAO AKAN

BARAI SANANJ MANMI KOYAG NOWA ATMA

OKARE CHALAG KAN

BARAI SANANJ MANMIYAG LAJ RE CHEDAG

MERHED BANG HAJOMAG KAN

PAGLA MONE BANG GOTAG KAN

SANTAL SAOTA LAGIT

BENAO SANANG RAJNITI DALL

SANTAL AOTA LAGIT

BENAO SANANG SANTALI KOAG

NAOWA MIT TANG CHANNEL

UDUK SANANG SANTAL KA LAGIT

NAOWA PATRIKA SAKAM

BENAW SANANG MIT TANG COMPANY

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PAGLA MONE NANG KAN GETTING

CHET ING DUNG CHIKAI

KHARAP BANG MONE KATE

IMANG AAPE IKA.

SAHAAN

-Vibhash Hembram,4th yr,NIT,Durgapur

Jiwad reho saaan,
Goj kate reho saaan,
Jonom tayom –
Gitij meko saaan parkom re.

Harayenam , baar bochor ren,
Khilad me saaan thega te,
Harayenam pe bochor ren, Olo me saaan kolomte.

Olo padha re galti kedam,
Mahasaya daalket meya saaan chari te,
Hara-buruyenam, chaas kedam,
Kada-daangra ar saaan naaheltek.

Bir khonem mohandayenam,
Taaren retam bojha saaan reyak,
Ora em seterna,
Pasgi me sengel saaan reyak.

Haraamenam ,daran kanam,
Sahaan thenga tirup kaate,
Ruwa-hasu kanam,
Besso kanam saaan rehet jom kate.

Jiwi chalao taayom,
Gitij meyako saaan parkom re,
Murdal baana tayom,
Jeret meyako saaan sengelte.

RARAAKANE AAYO PANTERE

-**Samrat Mandi** , 3rd Year,GCETT,Serampore.

Raraakane aayo pantere

Nito jodi bam tahena ,

Chidaa tobe nowa ol,

Chida nowa sereng ko ?

Goj-akan bohya-aa goj hormo nelte

Nito judi bam ragiaa ,

Tobe chen renaa dular,

Chen ren a somaj ?

Jahay buhin-e aad akana ,

Mayam lotopoto bir talare nam ated,

Ing kin koyogo serma sed ,

Chando bichar khatir ?

Ing do baing dareyaa nowako sahaw,

Aape ki-pe dareyaa ?????....

POTATO FARMING

-Mr.Suren Murmu

(Department of Soil and Water Conservation at International Tribal Development Programme)
Senior Research Fellow,BCKV.

Agriculture in India has been the backbone of the national economy sciences ages. It continues to contribute about 25% of national income and remains a major sector of that labour force in rural India. Agriculture has been the basic source of subsistence for men over thousands of years. It proves a livelihood to help of the world's population even today. During the past 40 years of adoption of Green Revolution Technology (1962 – 62 to 2003-04), food production increased from 82 million tonnes to 200 million tonnes per annum. If it may be continue, it must increase to 300 million tonnes in the next 20 years.

India a home for 18% of the world population and over 15 % of the world live stock has only 2 % of land resource to meet their basic requirements. Having achieved food grain production of 211 million tonnes (MT) in 2000 – 2001, India would further need to produce an additional 5-6 MT of food grains annually in the next two decades to meet the requirements of estimated population of 1360 million in 2000 AD. However, per capita availability of land for producing agricultural commodities has decline from 0.48 ha in 1951 to about 0.21 ha in 1981 and 0.15 ha in 2000 AD and it is expected to decline further to about 0.09 has by 2050 AD (Sing et al. 2002).

We have been relying heavily on the major crops rice, wheat, maize to feed the ever increasing population in our country. Such an over depended on cereals should end, if we have to ensure food security in the decades to come. Therefore, we cannot afford to be co-placement and should look for alternative foods from among the high productivity crops like tubers and roots. Tuber crops are the most important food crops after cereals and grain legumes and find an inviable nice in the socio-economics of small and marginal farmers in the South- eastern region of India.

The rising population and per capita income are pushing up the demand for food which needs to be meet through enhanced productivity per unit area and lime In this context, importance of potato is noteworthy for several reasons Firstly, potato crop produces more edible energy and protein per unit area and time than many other food crops Secondly, for the small and marginal farmers, potato fits well into multiple cropping systems prevalent in tropical and subtropical agro-climatic conditions. Thirdly, the high profitability of potato as a cash crop has made it a viable commercial enterprise. And lastly, rapid technology advances in varietal improvement, agro-techniques, integrated nutrient management, plant protection, storage and processing and the like have led to expansion of potato production even in non-traditional environments

Potato which is botanically known as *Solanum tuberosum* Linn (*Solanum* is derived from a Latin word meaning “Soothing”) belongs to the family Solanaceae.

The potato is a major food crop. Among the food materials, potato ranks 4th in importance globally, next only to rice, wheat and maize. Potatoes are consumed by over 1 billion people world over, half of them in the developing countries. In order of importance for production of the food in comparison to 20 other major food crops on fresh weight basis, potato ranks 6th in the developing countries, 4th in developed countries, 4th in world and 3rd in India (FAOSTAT, 1998).

Potato is grown in almost all states in India and under diversified agro-climatic conditions. About 90% of the total potato area is located in the subtropical plains, 6% in the hills and 4% in the plateau region of the peninsular India. Indo-gangetic plains account for about 76% of the potato area and about 87% of the potato production in the country. In India, potato is cultivated in a large scale in UP, West Bengal, Gujarat, Bihar and Punjab. In respect to area and production, UP ranks first, West Bengal second, but in yield West Bengal ranks first.

The potato (*Solanum tuberosum*) belonging to the family Solanaceae is an important starchy food crop in both sub-tropical and temperate regions. Even in tropical regions it is widely grown during winter season. As the crop can be stored for longer periods its usefulness has increased gradually day by day. Potato is one of the cheapest foods that can be obtained in any country of the world. It is a staple food in several countries particularly in Europe. It occupies the largest area under any single vegetable crop and it produces more food per unit area than cereals and that too in a short period of time. The potato is widely grown on a world scale and ranks fourth in food production. In terms of production value per hectare the potato does better than rice and wheat and for edible energy is only a little way behind wheat. Besides, potatoes rose from market, they are also widely grown in home gardens.

Potato is the third most important vegetable crop in India and it contributes to about 28.9 per cent of the total production of vegetables in the country (Anon., 2005). The production of potato in India has been phenomenal during last two decades. Although the area has increased 51%, the production of potato has been increased over 90%, which now stands to 42.3 million tonnes. India is now the 2nd largest potato producer in the world. In India, Potato occupies an area of 1.99 million ha with an estimated annual production of 45.34 million tonnes and the average productivity stands at 22.8 tonnes per ha (Tiwari, 2014). In India, the major Potato growing states are Uttar Pradesh, West Bengal, Bihar, Punjab, Karnataka, Assam & Madhya Pradesh, etc. In West Bengal, Potato is grown in about 0.40 million ha of land. West Bengal ranks 2nd in potato production with a production of 13.39 million tonnes next to Uttar Pradesh and ranks 1st in productivity of 33 Mt/ha and major potato growing districts are Hooghly, Burdwan, Bankura and West Midnapur respectively. Potatoes are often considered to be a high water use crop, when in fact many other crops have equal or greater seasonal water use requirements. This misconception arises from the fact that potatoes are sensitive to water stress compared to most other crops, have a relatively shallow root-zone depth and are often grown on soils with low to medium water holding capacities. These conditions necessitate that reliable irrigation systems capable of light, frequent, uniform water applications be used to optimally control soil water availability throughout the growing season.

These conditions also dictate that an effective potato irrigation management program include (i) regular quantitative monitoring of soil water, (ii) scheduling irrigations according to crop water use and soil water holding capacity, and (iii) a water supply and irrigation system that is capable of providing the needed irrigation on schedule.

Efficient irrigation management can increase marketable yield while reducing production costs by conserving water, energy, and nitrogen fertilizer, as well as reducing potential ground water contamination. Efficient irrigation management is a prerequisite for consistent maximum economic return from commercial potato production in India as well as in West Bengal.

So, application of both nitrogenous fertilizer along with available irrigation water has immense importance for achieving proper growth and good yield of potato. But very little works have been done in India and particularly in West Bengal on this aspect.

Thus, considering the above facts it has been decided to undertake this research programme entitled "Studies on irrigation and nitrogen level on growth and yield of potato".

Objectives:

The main objectives are of this experiment are as follows:

- 1) To study the effect of irrigation and nitrogen on growth and yield performance of potato.
- 2) Effect of irrigation and nitrogen levels on nitrogen status of soil after harvesting of potato.
- 3) To find out the economically viable treatments.

The potato (*Solanum tuberosum*) belonging to the family Solanaceae is an important starchy food crop in both sub-tropical and temperate regions. In India potato is grown in almost all the states under diverse conditions except Kerala and 82% of potatoes are grown in plains during the short winter days from October to March. Potato is the most popular crop in West Bengal next to cereals. The field experiment was conducted in humid subtropics of West Bengal at the Central Research (C.R.) Farm, of Bidhan Chandra Krishi Viswavidyalaya during the Rabi Season, Gayeshpur, Nadia, West Bengal (23°N latitude and 89°E longitude with an average altitude of 9.75 m above mean sea level) during the rabi season, November 2013 to March 2014 to study on irrigation and nitrogen levels on growth and yield of potato. The soil was sandy loam in texture (Entisol) in neutral reaction having pH 6.9, organic carbon 0.65%, total nitrogen 150.30kg/ha, available phosphorous 25.87kg/ha and available potassium 108.70kg/ha.

The experiment was laid out in a Randomized Block design (RBD) with 6 treatment combinations in 4 replications. The tubers of potato cv. *Kujri Jotii* weighing 25-30g was sown 27th November, 2013 with 45cm X 15cm spacing and at a 7-8cm depth.

The results proved that the use of irrigation could be done in certain combination of nitrogen to get better growth and yield performances of potato. So, the combined use of irrigation and nitrogen doses helps to sustain productivity especially in heavy feeder crop like potato.

From this experiment, it is advisable that

- Application of 100% RDN in combination with irrigation at IW/CPE ratio of 1.2 was found optimum giving higher growth, tuber yield.
- Treatment T₅ is most economically viable over all the treatment combinations in respect to yield and total income having maximum B:C ratio (1:2.81).

The experimental findings revealed that the use of organic matter with inorganic fertilizers at a certain proportion maintained the growth and productivity of potato cv. *Kufri Jyoti*. This management practices not only increased the potato production but also build up the fertility status of soil. In order to achieve these properties the experiment should be continued for a longer period of 10 years duration.

Though the present experiment regarding organic and inorganic fertilizers management in potato has been conducted under this Viswavidyalaya at the New Alluvial zone of West Bengal as carefully as possible, some more experiments required to be studied in future to interpret in a better way on this aspect. Due to different composition of organic matter, it plays an important role in varied soil and agro-climatic situation. In addition to above, further research work should be carried out on the following aspects for the improvement of potato crop both qualitative and quantitatively.

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Mobile-9932929893

USE OF MOBILE & ITS BAD EFFECTS

-Dr. Anand Ranjan Besra
E.S.I Hospital Uluberia

A mobile phone is also known as cellular phone , cell phone or hand phone . Its a device which can make and receive telephone calls over a radio-link moving around a wide geographic area. It does so by connecting to a cellular network provided by a mobile phone operator.

The first hand held mobile phone was demonstrated by Dr Martin Cooper of Motorola in the year 1973. In 1983 , the Dyna TAC 800X was the first to be commercially available.

USES

- A person can talk to another.
- Communication during emergency e.g SMS
- Electronic Mail (E-Mail)
- Internet Access
- Short Range Wireless Communication (Infra-Red / Bluetooth)
- Business Application (Calculators/Calendar/Time)
- Games/News/Highlights
- Photography
- Mobile Banking
- Mobile Payment
- Information for Bank (Loan Disbursement/Repayment)
- Mobile can also be used for advertising.
- Sending of Joke/Horoscope
- Mobile can also be used to collect data. It can be used to collect geographical location ,To locate a culprit or phone user by Police. Movements can be traced easily.

- Job Opportunities: Mobile provides job opportunities by providing work such as selling Airtme and by repairing of old mobile phones.

DEMERITS

- Distraction while driving which may lead to accident.
- Inschool: Cheating on Test. Distraction during study & student facilitating gossip & other activities.
- Mobile Phones are banned in Public rest rooms & swimming pools due to built in camera.

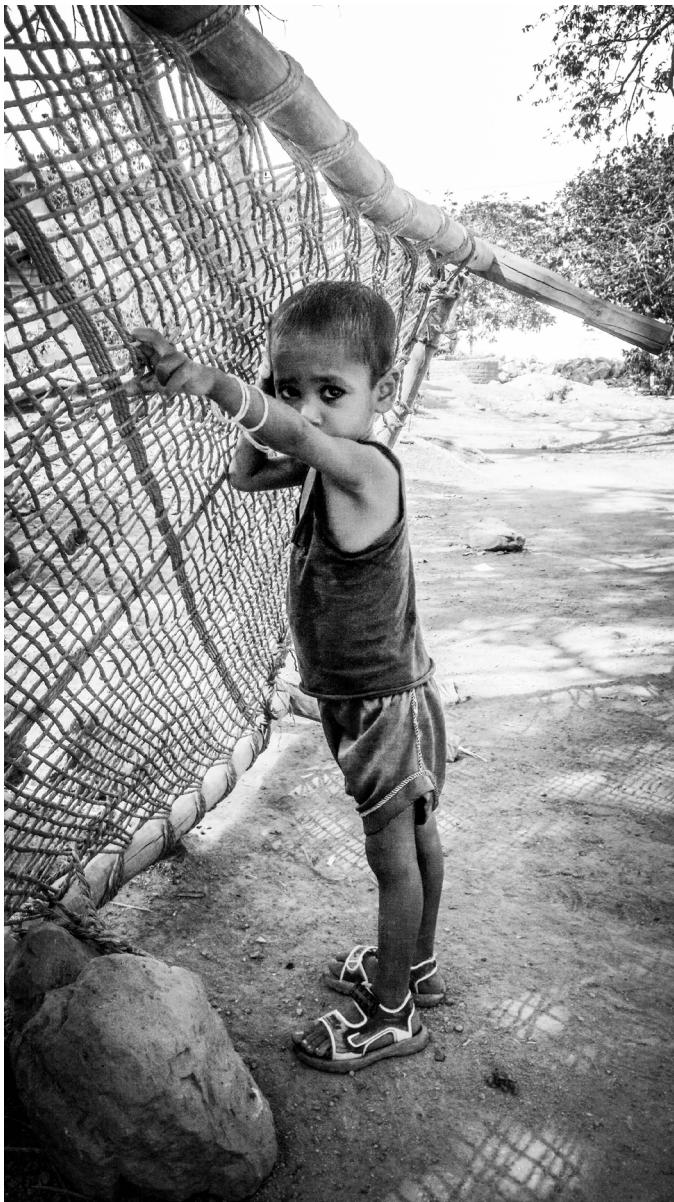
HEALTH HAZARDS

- Mobile phone use electromagnetic radiation in the microwave range , harmful to human beings.
- Users sometimes reported : Burning and tiring sensation, Fatigue, Sleep Disturbance , Dizziness, Loss of Mental Attention ,Headache, Uneasiness, Disturbance of Disease system.
- Long Term use may represent health risk- Carcinogenic effect.
- Electronic Waste : Discarded mobile causes electronic waste.

ADVICE

- Minimise as much as possible the use of mobile phones.
- Limitation of use at “Risk Population” (Children)
- Use “Hands Free” (Head Phone) to decrease the radiation effect to the head.
- Keep Mobile phone away from the body.

PHOTOGRAPHS AND SKETCHES



Benjamin Shekhar Kisku ,3rd yr, NEST, Shilipur



Dipali Hembram, 2nd yr, IEST, Shibpur



Arinash Murmu, 2nd Yr, NIT, Durgapur



Mahendra Murmu, 4th yr, NIT, Durgapur



Shivdas Mojhi, 3rd yr, IIEST, Shibpur



Sunirmal Saren, 3rd yr, NEST, Shibpur

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Mr.Abbijit Ranjan Besra



SOME
OLD
MEMORIES...



2008 Freshers Welcome



2008 Picnic



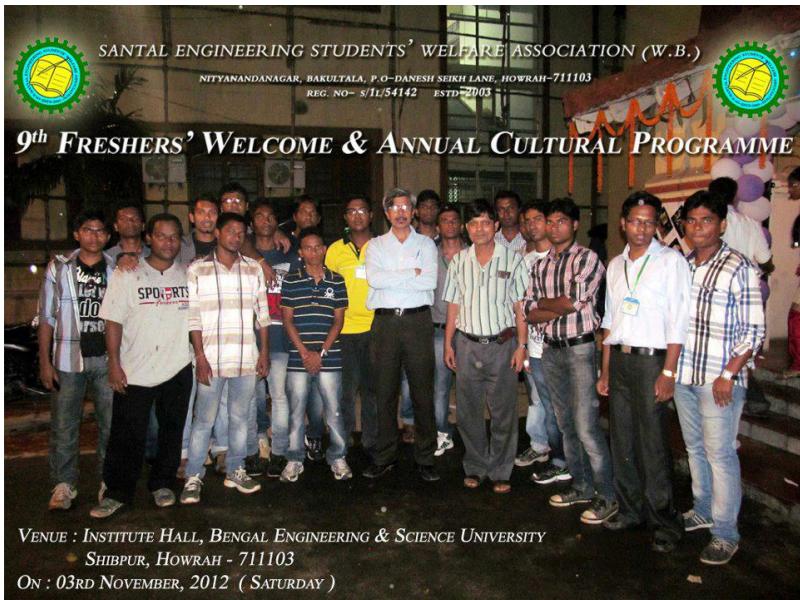
2009 Picnic



2011 Picnic



2011 Seminar



2012 Freshers Welcome



2013 Freshers Welcome



2014 Picnic



2015 Freshers Welcome

Best Wishes From:

M/S SUMANA ENTERPRISE
Govt. Contractor & Transporter

Enlisted in-Farakka Barrage Project (Govt. of India)
& NTPC Ltd.

*Hemanta Ghosh
Proprietor*

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519 Surer Math, Dumdum, Kolkata-700074

Mobile-9434000889

Email-hemanta.ghosh09@rediffmail.com



SESWA FRESHER'S WELCOME
2013-14
AUDIT REPORT

FRESHER'S WELCOME COLLECTION

STUDENTS COLLECTION -

1.BESU,Shibpur	Rs	7,750
2.JU	Rs.	3,000
3.KGEC	Rs.	4,250
4.JGEC	Rs.	1,500
5.NIT,Durgapur	Rs.	3,750
6.HIT	Rs.	3,250
7.UIT,Burdawan	Rs.	1,750
8.IIT,Kharagpur	Rs.	500
9.GCELT	Rs.	250

TOTAL STUDENTS COLLECTION	Rs.	26,000
ALUMINI COLLECTION	Rs.	31,100
DONATION	Rs.	30,000
PREVIOUS FUND	Rs.	10,074
TOTAL	Rs.	98,174

EXPENDITURE

HALL BOOKING	Rs. 3100
CULTURAL TROUPE	Rs. 20000
GUEST HOUSE BOOKING	Rs. 9000
BANNER	Rs. 10000
LIGHT & SOUND	Rs. 2000
FLOWER	Rs. 1500
TIFFIN	Rs. 15000
BOOK (PRIZE)	Rs. 750
HANDBILL	Rs. 350
MOMENTO	Rs. 2600
GUEST BATCH	Rs. 200
VOLUNTEER CARD	Rs. 526
INVITATION CARD	Rs. 1000
CALL CHARGE	Rs. 400
WATER + TEA	Rs. 1500
THERMOCOL	Rs. 300
PROJECTOR	Rs. 15000
VIDEO RECORDING	Rs. 9500
OTHERS	Rs. 5000
TOTAL	Rs. 80,226
REMAINING BALANCE	Rs. 17,948

EVENT BUDGET FOR SESWA PICNIC

2014

Organized by **Haldia Institute of Technology**

Date: **8th February, 2014**

Venue: **Nalban**

Expenses

1.SpotCharge	Rs.1000
2.Electricity	Rs.200
3.Table and Chair	Rs.600
4.Sound system and microphone	Rs.1500
5.Musical Instrument	Rs.400
6.Catering	Rs.24000
7.Drinking water	Rs.350
8.Plate	Rs.100
9.Flowers	Rs.200
10.Pen	Rs.300
11.Delivery Charges	Rs.500
12.Miscellaneous	Rs.400

TOTAL **Rs.29550**

Amounts paid by Colleges

1.BESU,Shibpur	Rs.7400
2.HIT	Rs.3900
3.KGEC	Rs.3000
4.JU	Rs. 2100
5.UIT,Burdawan	Rs.1950
6.IIT,Kgp	Rs.1200
7.GCETT	Rs.900

TOTAL **Rs.20450**

Donations

1.Ramaj Saren (HIT)	Rs.2000
2.Haradhan Saren, Balai Hansda, Manoshi Hembrom	Rs.3200

TOTAL **Rs.5200**

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