

BERA TARAS

2016



SANTAL ENGINEERING STUDENTS' WELFARE ASSOCIATION (W.B.)
ଶନ୍ତାଳ ଯୋଗଦାନକାରୀ ଓ ପାଠ୍ୟକାରୀ ଉଦ୍ସେଧିତ ଶକ୍ତିକାରୀତମା (ପ.ବ.)

NITYANANDA NAGAR, P.O.-DANESH SEIKH LANE, BAKULTALA, HOWRAH-711109

REG No.-S/IL/54142

ESTD-2003

BERA TARAS 2016



Santal Engineering Students' Welfare Association(W.B.)
ଶତାବ୍ଦୀ ଜୟନାମନ୍ତ୍ରିକା ଏବଂ ଶତାବ୍ଦୀ ଉତ୍ସବକାଳୀନ ପ୍ରକାଶକ ପରିଷଦ (ପ.୪.)

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

Reg No.-S/1L/54142

ESTD- 2003

BERA TARAS

2016

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Benjamin Shekhar Kisku	(4th yr, IIEST, Shibpur)
Kheroyal Saren	(3rd yr, JGEC)
Biswajit Hansda	(3rd yr, JGEC)
Marshal Kisku	(3rd yr, IIEST, Shibpur)
Parimal Saren	(2nd yr, IIEST, Shibpur)



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(भारत सरकार का उद्यम)
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Message to SESWA

I am extremely happy to know that Santal Engineering Students' Welfare Association (W.B.) is going to publish its souvenir "BERA TARAS" for the session of 2015-16. I feel honoured to get associated with SESWA, which works to support intellectual and cultural development of Santal engineering students of various engineering colleges of West Bengal.

Its endeavour to work for academic and cultural growth of Santal engineering students since last 12 years is praise worthy. Its effort to associate alumni in various programmes is also commendable. Thereby it is contributing in upliftment of Santal community at large and nurturing its culture and tradition.

Santal community has a very rich culture and language but due to various reasons it is endangered. Today, Santal community needs association like SESWA, through which Santal community could get a platform to unite themselves to protect their interest, culture & tradition and also they could get guidance on various academic streams available to pursue.

I congratulate and appreciate all the members of SESWA for their wonderful job for upliftment of Santal community and wish the souvenir "BERA TARAS" a grand success.

I wish all the best to all the association members and all the students.

S. Kisku
Additional General Manager
NTPC Ltd. Farakka



W. B. SANTAL ENGINEERING STUDENTS' WELFARE ASSOCIATION

NITYANANDA NAGAR .P.O.-D.S. LANE ,BAKULTALA ,HOWRAH -711109

REG NO.:S/1L/54142

ESTD:2003

From the Desk of the President

I am very happy to inform you that Santal Engineering Students' Welfare Association (W.B.) is celebrating its 12th Freshers' Welcome and Annual Cultural Programme at Jalpaiguri Govt. Engineering College (Autonomous) on 26th March 2016.

This year SESWA is publishing its 3rd edition of "BERA TARAS" on the 12th anniversary of Freshers' Welcome and Annual Cultural Programme. All these are possible only by the joint effort of all the members.

As the president and also on the behalf of all members I feel very glad to welcome all the freshers' and congratulate them for getting admission to the respective engineering Institutes. I wish them all the best for a bright and prosperous future.

SESWA began in 2003 with only few engineering colleges as members but 12 years after its inception the participation has steadily grown and now it stands to a huge figure of 16 engineering colleges as its members. The thing that new colleges are coming forward to take the responsibility of the main events of SESWA (Freshers' Welcome and Annual Picnic) shows that SESWA is progressing in a positive slope. In this session (2015-16) SESWA organized its first Inter-college football tournament on 31st October 2015 at IIEST, Shibpur and I wish that this event is added to the calendar as one of the main event besides Freshers' Welcome and Annual Picnic so that we can strengthen the bonding between us.

Benjamin Shekhar Kisku

(Benjamin Shekhar Kisku)

President (2015-16)

SESWA-W.B.



W. B. SANTAL ENGINEERING STUDENTS' WELFARE ASSOCIATION

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REG NO.:S/1L/54142

ESTD:2003

From Editors' Desk

(କୋଡ଼ିବର୍ଷା ଅଧ୍ୟାତ୍ମ)

ମେଘଦୁର୍ବଳ

Digitized English മാർക്കറ്റ് 02 നേരം ആ വിവരം. കോളൻ അഭിരം ||

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Parimal Saren
Kheroyal Saren
Marshal Kisku
(Editorial Board)



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2015-16



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4th yr, IEST Shibpur



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SESWA PROFILE

Santal Engineering Students' Welfare Association-W.B. is a Government Registered Organization which works for the betterment of the Santal engineering students. SESWA (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 & Freshers' 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 useful literatures, magazines etc. without profit motive.

Our association was inaugurated in 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 12 years our membership has grown steadily and now stands at a gigantic figure with sixteen 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 Government 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
- RCC Institute of Information Technology.

History

Our seniors during their student (engineering student) life thought of having an association of Santal Engineering students pursuing engineering all over India. They thought about this idea and started it from their own state i.e. West Bengal. The Santal students of other Engineering Institutes also felt the urge to bring all Santal students on a single platform, as a result a meeting was held at IIEST (Formerly B.E. College, B.E.S.U.) Shibpur on 31st August, 2003 attended by Santal students of various Engineering Institutes of West Bengal. In that meeting they put up a governing body and fixed certain aims and objectives of the association. Then it was named as Santal Engineering Students' Association (SESA). Later, it was renamed to Santal Engineering Students' Welfare Association (SESWA). In general SESWA organized a Freshers' Welcome Programme & a Picnic every year. Our seniors used to help their students during WBJEE counselling with necessary information & documents like which colleges can they apply for with their rank in WBJEE. The most important thing for our seniors was that SESWA created a feeling of unity amongst the Santal Students in West Bengal. Through SESWA only Santal Engineering students started making contacts with other association like Santal Engineers' Welfare Association (SEWA), Adivasi Medicos, etc. The first General Body of the SESWA consists of following posts : President, Vice- President and Secretary. This General Body Members appointed in the year 2003 held their position from 2003-2006 but towards the end of 2006, SESWA started facing some difficulties as the General Body Members had become alumni of their respective colleges and it became difficult for them to manage the operation of SESWA (W.B.) along with their corporate life so present Students thought that Governing body need to be renewed every year and the Governing Body Members should be present students who are in 3rd or 4th year of their engineering course. So during ceremony on Jan 2007 for the session 2006-07 a new governing body was formed in front of the previous post holders. A complete new format was prepared comprising President, Vice President, General Secretary, Assistant General Secretary, Assistant General Secretary (Ladies), Cultural Secretary, Assistant Cultural Secretary, Treasurer and Assistant Treasurer. Later a post named "Vice-President (Ladies)" was introduced in order to give women empowerment and so that they can also contribute in decision making of the general body.

Significance of the logo of SESWA (W.B.)

Gear :- It symbolizes students of engineering, it also represents inter-dependence and co-operation. Like, gears work together in a perfect sync in a machine to help it operate in the same way each and every individual should work together for the betterment & improvement of the Santal students as well as the santal society.

Green (*Hariar*):- It represents evergreen, nature, prosperity.

The organization will be keep moving forward, evergreen, immortal based on the volunteerism & its achievements.

Sky Blue (*Serma lika Leel*):- It represents sky-limit for our organization's growth. It also represents loyalty, trust, wisdom, integrity, responsible and conservatism.

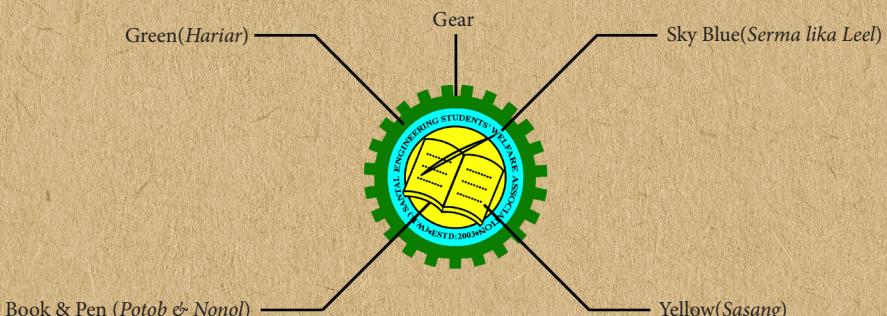
For our organization's growth, sky is the limit. It starts with implementation of our aims and objectives, making new aims and objectives with respect to the situation & circumstances from time to time. Also we must always remember our roots, no matter how much educated and affluent we become in our lives. We should remember our tradition and cultures; we shouldn't get victimized by other foreign traditions. We must promote our mother-tongue "Santali" as language is one major factor which shows the ethnicity and acts as an identity for us.

Yellow (*Sasang*):- It represents optimism, cheerfulness and auspiciousness.

This colour has its unique attractiveness and is a symbolism of warmth, optimism and cheerfulness. In our tradition "*Sasang*" (*haldi*) is used during the starting of every auspicious occasion it can be "*Bonga-Buru*" or a marriage ceremony. Likewise, "*Sasang*" auspicious colour will drive our students' organization in the path of success.

Book & Pen(*Potob & Nonol*):- It symbolizes students & their education, knowledge, enlightenment and power.

We all have heard that "The pen is mightier than sword". We engineer being educated, knowledgeable and privileged have the capability to remove the superstition and darkness that still lingers in the Santal society by bringing education & guiding santal students to the right path to achieve his/her goal as well as society's goal. We have the capability to bring change in the society by fighting against oppression, injustice and exploitation but obviously with the "sword of students" (i.e. Pen) in non-violent way.





A New event added to the calendar:

Inter-College Football Tournament

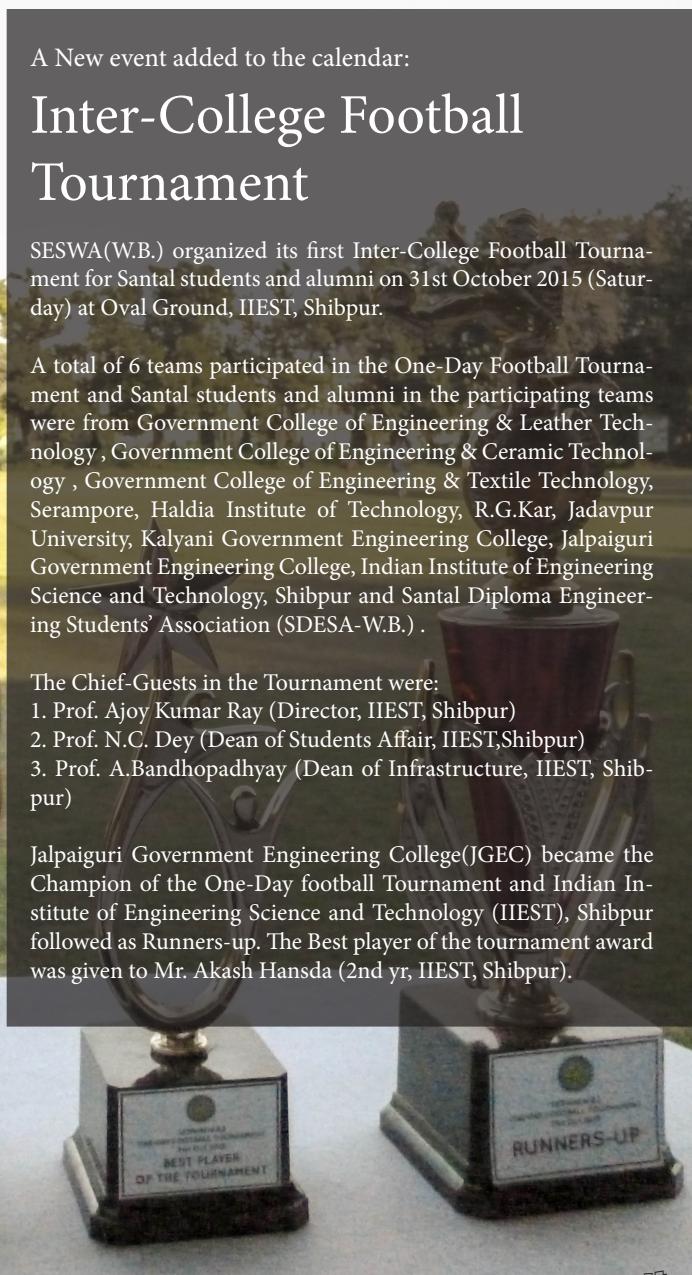
SESWA(W.B.) organized its first Inter-College Football Tournament for Santal students and alumni on 31st October 2015 (Saturday) at Oval Ground, IEST, Shibpur.

A total of 6 teams participated in the One-Day Football Tournament and Santal students and alumni in the participating teams were from Government College of Engineering & Leather Technology , Government College of Engineering & Ceramic Technology , Government College of Engineering & Textile Technology, Serampore, Haldia Institute of Technology, R.G.Kar, Jadavpur University, Kalyani Government Engineering College, Jalpaiguri Government Engineering College, Indian Institute of Engineering Science and Technology, Shibpur and Santal Diploma Engineering Students' Association (SDESA-W.B.).

The Chief-Guests in the Tournament were:

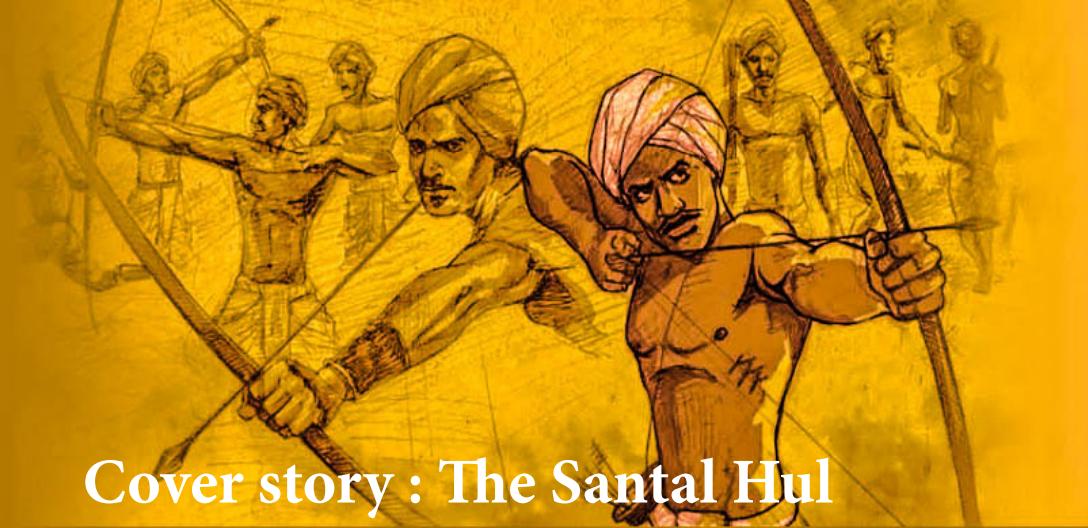
1. Prof. Ajoy Kumar Ray (Director, IEST, Shibpur)
2. Prof. N.C. Dey (Dean of Students Affair, IEST, Shibpur)
3. Prof. A.Bandhopadhyay (Dean of Infrastructure, IEST, Shibpur)

Jalpaiguri Government Engineering College(JGEC) became the Champion of the One-Day football Tournament and Indian Institute of Engineering Science and Technology (IEST), Shibpur followed as Runners-up. The Best player of the tournament award was given to Mr. Akash Hansda (2nd yr, IEST, Shibpur).



Inter-College Football Tournament Photos





Cover story : The Santal Hul

-Benjamin Shekhar Kisku, 4th yr, IIEST, Shibpur

It was 30th June, a clear evening in the summer of 1855. Tens of thousands of men, women children from entire region of Damin-i-Koh dressed in panci-parhands, carrying bows and arrows, swords, battle axes accompanied by the sound of the tamak-tumdaik assembled at a field in Bhognadih, a village tucked in the Rajmahal hills in Sahibganj district. The leaders of this magnanimous assembly declared – “Henceforth, we are independent, we have no Masters or Rulers, we will govern ourselves on our own”. Tens of thousands of people started chanting in unison “Hul-e-Hul” “Hul-e-Hul”. It was a magnificent scene indeed.

Hul is a Santali term. It means “a movement for liberation”.

Baba Tilka Majhi was first Santal leader who took up the arms against the British in the 1780's. The British surrounded the Tilapore forest from which he operated but he and his men held the enemy at bay for several weeks. When he was finally caught in 1784, he was tied to the tail of a horse and dragged all the way to the collector's residence at Bhagalpur. There, his lacerated body was hung from a Banyan tree. A statue to the heroic leader was erected at the spot after independence.

The beginning...

The capital of the entire Santal villages was Burhait, and half a mile south-west of it is the village of Bhognadih, where the celebrated leaders of the Santal rebellion Sido Murmu and his three brothers Kanhu Murmu, Chand Murmu and Bhairo Murmu - all sons of Chunu Murmu lived. Seeing the repression of their fellow brothers and of their own, they called a grand gathering at Bhognadih. About tens of thousands Santals from all parts of Damin-i-Koh attended this meeting. An extraordinary event preceded this gathering. One night when Sido and Kanhu were discussing over the grievous state of the Santals, a bit of paper from above fell on Sido's head. What followed next was a remarkable thing, the God (Thakur) himself appeared before them,

he was of fair complexion but dressed in native fashion. He had ten fingers in each hand, and held a white book in his hand, he then wrote something in it, and presented twenty pages in five batches to the brothers. Following this another set of paper fell on Sido's head and again to their amazement two men appeared before them. They explained the Thakur's order to them and vanished soon after. This was not just once but many revelations by the Thakur continued for many days. The brothers erected a proper figure of the Thakur within the enclosures of the house, and this was revered by all the villagers of this area. They brought milk and other offerings for the Thakur daily, and respected it with the utmost faith.

With the capture of political power of India by the East India Company, the natural habitats of the Adivasi (indigenous) people including the Santals began to shatter by blood sucking entity called "Mahajans" or the moneylenders who enticed the Santals with credit or loans and subsequently confiscated their lands. They actually allured the Santals to sell their surplus land, and using short term credits as baits they virtually got hold of their best lands and made the sellers utterly wanting for more and more credits, until they were reduced to landless cultivators. When they were nothing but cultivator and jungle clearers, they were again enticed by credits with assurance of providing some sort of temporary relief, and compelled to sign bonds through which they had to serve the *Mahajan*, at any time called upon. The rate of interest was exorbitant, even forty to fifty percent was very normal! This went on in a cyclic order, obviously the burrower would default, since the whole bond was devised for defaulting, subsequently his son would become a bonded labourer who would work tirelessly, without pay, to repay his father's debt.

The rate of interest on loan to the poor and illiterate Santals varied from 50% to 500%. These intruders were, needless to mention the crucial links in the chain of ruthless exploitation under colonial rule. They were the instruments through which the indigenous groups and tribes were brought within the influence and control of the colonial economy.

Due to these overexploitation of the people of Santal Community discontent had been simmering in the Santal Paraganas from the early decades of the nineteenth century by both the British authorities and their collaborators, native immigrants.

Following were the main causes for the agitation:

(1) Extortions

The *Jamindars*, the police, the revenue and court exercised a combined action of extortions. The Santals were obliged to pay all kinds of taxes and levies. They were dispossessed of their property. They were abused.

(2) Violence:

The representatives of *jamindars*, that is, *Karendais* inflicted personal violence on the Santals. A variety of petty tyrannies were exercised on the timid and yielding Santals.

(3) Trespass on Santal Land:

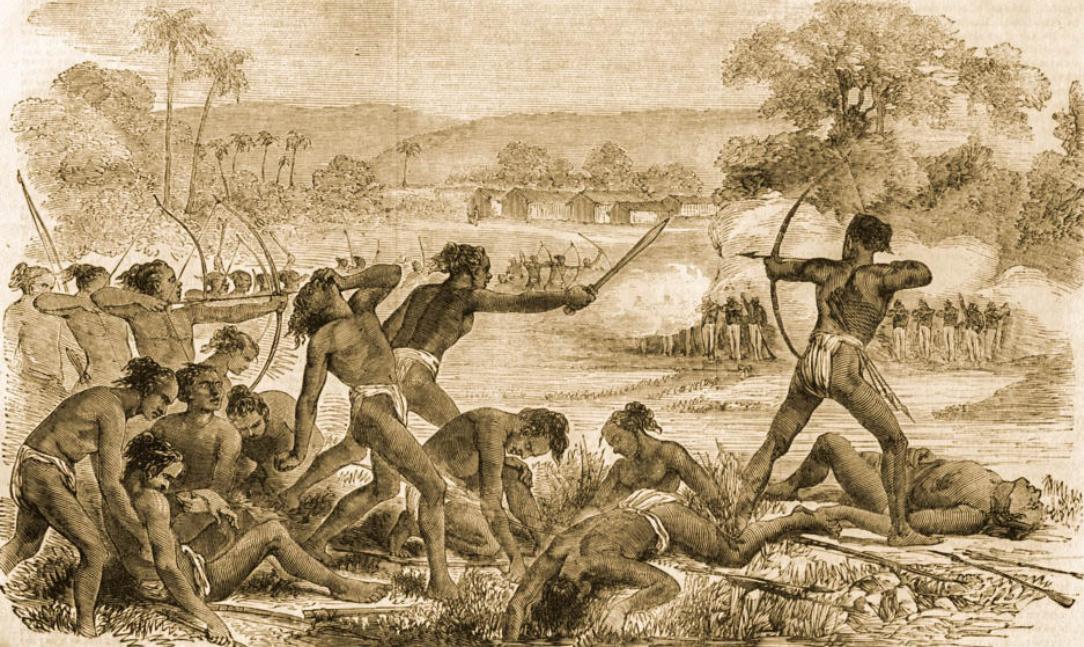
The rich peasants trespassed on the land of the tenants. They took away their cattle.

(4) Exorbitant Rate of Interest:

The moneylenders charged interest which was incredibly high. These moneylenders came to be known as *diku*, that is, exploiters by the Santal. For this matter all the Bengalis who ran their trade in the Santal areas were known as *dikus*.

(5) Oppression by Europeans:

The Europeans were employed in Bihar for railroad construction. These Europeans more than often forced abduction of Santal women and even murder and some unjust acts of oppression. For all this no payment was made by the Europeans employed on the line of the railway. The *jamindars*, moneylenders, traders and European employees thus oppressed the Santal peasants to such an extent that there was no alternative left for them rather than to take to insurrection.



With the proclamation of independence the Santals now were on the move. Sido and Kanhu were obviously the commanders of this great uprising. In 7th July a massive body of Santals appeared at Panchkhetia, a place little north of Burhait. Hearing the news of this assembly the *Darogah* of Dighi or *Buri Bazar* set out to meet them along with few armed police men. He may be called upon to do so by the already fearing moneylenders who may have given some bribe to him for the arrest of the Santals. However this proved to be dangerous expedition, when he met Sido and his men in Pankehthia, the Santals informed him that they had come to levy a tax of Rs. 5 from every businessman around the place. After some heated dialogues the *Darogah* angrily ordered the guards to bind Sido which was a fatal mistake, this act fuelled the anger of the Santals and he was slaughtered by Sido himself. About nine men were murdered that day, as the shops and property of the shop keepers and businessmen were torched, any resistance was met with extreme vengeance and this marked the beginning of the Santal Rebellion.

These uprisings were defensive movements; they were the last resort of tribesmen driven to despair by the encroachment of outsiders on their land and economic resources. As such they could all have been avoided had the authorities taken cognizance of the aboriginals' grievances and set about to remedy them, not as it happened in most cases after the rising, but before the pressure on the tribesmen made an outbreak of violence unavoidable.

The Rebellion

The event at Panchkhetia sparked off a series of confrontations with the Company's Army and subsequently reached the scale of a full-fledged war. At the outset, Santal rebels, led by Sido and Kanhu, made tremendous gains and captured control over a large tract of the country extending from Rajmahal hills in Bhagalpur district to Sainthia in Birbhum district. For the time being, British rule in this vast area became completely paralyzed. The Santal army broke down the postal and railway communications.

The Santals initially gained some success but soon the British found out a new way to tackle these rebels. It was very difficult to conquer the Santal Army inside the jungle so instead, they forced them to come out of the forest. In a conclusive battle which followed, the British, equipped with modern firearms and war elephants, stationed themselves at the foot of the hill. When the battle began, the British officer ordered his troops to fire without loading bullets. The Santals, who did not suspect this trap set by the British war strategy, charged with full potential. This step proved to be disastrous for them. As soon as they neared the foot of the hill, the British army attacked with full power and this time they were using bullets. Thereafter, attacking every village of the Santals, they made sure that the last drop of revolutionary spirit was annihilated. Although the revolution was brutally suppressed, it marked a great change in the colonial rule and policy. The courage, chivalry and sacrifice of the Santals were countered by the rulers with veritable butchery. Out of 30,000 Santal rebels, 15,000 - 20,000 were killed by the British Indian Army. The Company was finally able to suppress the rebellion in 1856, though some outbreaks continued till 1857. The Santals showed great bravery and incredible courage in the struggle against the military. As long as the Tamak-Tumdak continued beating, the whole party would stand and allow themselves to be shot down. There was no sign of yielding.

Once forty Santals refused to surrender and took shelter inside a mud house. The troops surrounded the mud house and fired at them but Santals replied with their arrows. Then Soldiers made big hole through muddy wall, and the Captain ordered them surrender but they again shot a volley of arrows through the hole and Captain again asked them to surrender but they continued shooting arrows. Some of the soldiers were wounded. At last when the discharge of arrows from the door slackened, the Captain went inside the room with soldiers. He found only one old man grievously wounded, standing erect among the dead bodies. The soldier asked him to throw away arms, but instead he rushed on him and killed him with his battle axe.

Many moneylenders and native agents of the Company were killed. Local British administrators took shelter in the Pakur Fort to save their life. Elephants supplied by the Nawab of Murshidabad were used to demolish Santal huts and likewise atrocities were committed by the British army and its allies in suppressing the Rebellion. They did get the support of *Gwalas* (milkmen) and *Lohars* (blacksmiths). It is believed that Sido was captured by the British forces through treachery and Kanhu through an encounter at Uparbanda. And both were subsequently killed in captivity.

Although the Rebellion was crushed with a heavy hand, some British army officers like Major Jervis who observed said-

"It was not war; they did not understand yielding. As long as their national drum beat, the whole party would stand, and allow themselves to be shot down. Their arrows often killed our men, and so we had to fire on them as long as they stood. When their drum ceased, they would move off a quarter of a mile; then their drums beat again, and they calmly stood till we came up and poured a few volleys into them. There was not a sepoy in the war who did not feel ashamed of himself."



Charles Dickens who is regarded as one of the greatest novelist of the Victorian era wrote in "Household Words" -

"There seems also to be a sentiment of honor among them (Santals); for it is said that they use poisoned arrows in hunting, but never against their foes. If this be the case and we hear nothing of the poisoned arrows in the recent conflicts, they are infinitely more respectable than our civilized enemy the Russians, who would most likely consider such forbearance as foolish, and declare that is not war."

The following measures which taken by the British government an account of the Santal insurrection:

(1) Before the insurrection, the settlement area of the Santals was broken into several parts for the purpose of administration. Then, a change was made. The government declared the Santal concentration area as the Santal Pargana. It was due to the Santal insurrection that the British government recognised the tribal status of the Santals. Now they came under uniform administration.

(2) The *diku* population realised that now the Santals were not an unorganised mass of people. They are organised and have a vibrating enthusiasm. Not only the Santals of Pargana but the tribals as whole who were agriculturists got united. This was by no means an ordinary achievement.

Actually, the Santals gave a message to the peasants of country as a whole to resist the operation of *Jamindars* and moneylenders. The Santal blood etched the slogan that they were bold and large group of people.

For their Great effort and Hul movement the Indian Govt. released a Postage Ticket having their photos in order to respect them.

The day is still celebrated among the Santal community with great respect and spirit for the thousands of the Santal martyrs who sacrificed their lives along with their two celebrated leaders to win freedom from the rule of the *Jamindars* and the British operatives.

Has the Hul fulfilled its objective?



The famous Santal Hul led to the formation of Santal Pargana, but the vision of self-governance still remains a distant dream. The present day realities have forced our people to migrate in search of livelihood, where they inevitably perish. Land alienation and socio-cultural domination is leading them towards total annihilation as a community; undoubtably therefore, the vision of our leaders remain unfulfilled. 160 years have gone by since the Hul took place but its goal remains unaccomplished. The following newspaper clipping aptly shows this.

13 families, all Sido-Kanhu descendants, live in penury on land their forefathers died fighting for

RAJESH KUMAR PANDEY

Bhognadil (Sahebganj), July 1: Around Hul Diwas on June 30, political leaders cutting across party lines make a beeline to Bhognadil village, Barhet block, some 40km from Sahebganj district headquarters, with tall promises to win over the tribal vote bank.

Hul Diwas marks the contribution of tribal martyrs Sido, Kanhu, Chand and Bhairo. The place is treated as the epicentre of the Santal Hul (rebellion) against the British Raj in 1855, two years before Sepoy Mutiny of 1857, now considered to be India's first freedom movement.

But, even 150 years after the brothers led the armed tribal movement against British atrocities and nearly 66 years after Independence, basic amenities, jobs, education and healthcare keep eluding tribals of Santal Pargana.

A peek into the living conditions of descendants of the tribal martyrs is enough to reveal the pathetic condition of the entire tribal community over the centuries, notwithstanding claims of various Bihar and Jharkhand state governments and politicians. "Neta log yahan Hul Diwas par apne lie jagah banane aate hain (Leaders come here on Hul Diwas to strengthen their vote bank)," said Jyoti Murmu (14), the eldest daughter of Bhado Murmu — the seventh generation descendant of Sido-Kanhu. A Class X student of a private school in Sahebganj, Jyoti, wise beyond her years, added her father Bhado had to face a lot of financial hardship to cough up Rs 3,000 a month to educate her and her two sisters. Sisters Hema and Manju study in classes VIII and VII, respectively.

Bhado, who has six daughters, shifted to Sahebganj town in 2004 after getting the job of a Grade IV staff at the local college. Former vice-chancellor of Sido-Kanhu Murmu University (SKMU) PC. Hembram had backed him. But constraints remained. "My father asked officials and leaders to admit us to good schools, but in vain," said Jyoti. She added the conditions of many other families of their clan was worse. "Many fail to get two square meals a day." At present, the descendants of Sido-Kanhu comprise altogether 13 families and own 60 bigha of agricultural land. "The property — less than five bigha per family — is not enough to eke out living for all of them," said the girl.

In fact, after years of pleading and lobbying, only six members, including Bhado, have been able to land jobs as fourth grade workers at the local block office, Eklavya High School, a Kasturba school and anganwadi centres. The rest of the members work as daily wage labourers. Some, like Rupa Chand Murmu and Hiran Murmu, are suffering from tuberculosis and other ailments. But they don't have means to get treatment.

Around four years ago, the state promised to build nine houses for the members of the clan. "Only three, that too without doors, windows and lavatories, have been set up so far," rued Sanjhali, Bhado's wife. Sahebganj DC A. Muthu Kumar said he would look into the claims. But where martyrs are only remembered on special days, their descendants are reduced to irrelevance.

Ma

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Many Times a Father Makes and Breaks a Son

-Harnendu Hembram, 4th yr, IEST, Shibpur

(A real story)

Part 1

Al Capone was a famous Gangster in Chicago USA.

Many years ago, Al Capone virtually 'owned' Chicago. Capone wasn't famous for anything heroic. He was notorious for making the windy city 'first' in everything from boot-legged booze to prostitution to murder.

Capone had a lawyer nicknamed "Easy Eddie". He was his lawyer for a good reason. Eddie was very good! In fact, Eddie's skill at legal manoeuvring kept Big Al out of jail for long time.

To show his appreciation, Capone paid him very well. Not only was the money big, but also Eddie got special dividends. For instance, he and his family occupied a fenced-in mansion with live in help and all of the conveniences of the day. The estate was so large that it filled an entire block. He gave little consideration to the atrocities going around him. Eddie did have one soft spot, however. He had a son that he loved dearly. Eddie saw to it that his young son had the best of everything; clothes, cars and good education. Nothing was withheld. Price was no issue. And despite his involvement with organized crime, Eddie tried to teach him right from wrong. Eddie wanted his son to be a better man than he was.

Yet, with all this wealth and influence there were two things he could not pass on; a good name and a good example. One day, Easy Eddie reached a difficult decision. Easy Eddie wanted to rectify wrongs he had done. He decided he would go to the authority and tell the truth about Al "Scarface" Capone, clean up his tarnished name and offer his son some semblance of integrity.

To do this, he would have to testify against The Mob, and he knew that the cost would be great. So, he testified. Within the year Easy Eddie's life ended in a blaze of gunfire on a lonely Chicago Street. But in his eyes he had given his son the greatest gift he had to offer at the greatest price he would ever pay.



Part 2

World War II produced many heroes. One such man was Lt. Commander Butch O'Hare. He was a fighter pilot assigned to the aircraft carrier Lexington on the South Pacific. One day his entire squadron was sent for a mission after he was airborne he looked at his fuel gauge and realized that someone had forgotten to top off his fuel tank. He would not have enough fuel to complete his mission and get back to his ship. His flight leader told him to return to the carrier.

Reluctantly, he dropped out of the formation and head back to the ship. As he was returning to the mother ship he saw something that turned his blood cold a squadron of Japanese air craft speeding their way toward the American ship. The American fighter were gone on a sortie, and the fleet was all but defenceless he could not reach his squadron and bring them back in time to save the fleet. Nor could he warn the fleet of the approaching danger.

There was only one thing to do he must somehow divert them from the fleet.

Laying aside all thoughts of personal safety, he drove into the formation of Japanese plane. Wing mounted 50 calibers blazed as he charged in, attacking one surprised enemy plane and then another Butch wove in and out of the now broken formation and fired at as many planes as possible until all his ammunition was finally spent. Undaunted, he continued the assault. He drove at the planes, trying to clip a wing or tail in hope of damaging as many enemy planes as possible and rendering them unfit to fly.

Finally, possibly thinking more American fighters were on the way , the exasperated Japanese squadron took off in another direction. Deeply relieved Butch O'Hare and his tattered limped back to the carrier. Upon arrival he reported in and related the event on his return. The film form the gun-camera mounted on his plane told the tale. It showed the extent of Butch's daring attempt to protect his fleet. He had in fact destroyed five enemy aircraft.

This took place on February 20, 1942, and for that action Butch became the Navy's first Ace of W.W. II, and the first Naval Aviator to win the Congressional Medal of Honour. A year later Butch was killed in aerial combat at the age of 29. His home town would not allow the memory of this WWII hero to fade and today O'Hare Airport in Chicago is named in tribute to the courage of this great man.

SO WHAT DO THESE TWO STORIES HAVE TO DO WITH EACH OTHER?

In the first story, "Easy Eddie's" full name was Edward O'Hare.
Butch O'Hare was his son!

FRIENDSHIP

-Samir Kumar Hembram, 2nd year, IIEST , Shibpur

Friendship is one of the most wonderful bonds, with the friends and even with ours parents. Friends are the second most precious gifts given by God after our parents. Friends are the one with whom you can share everything's i.e. feelings and thoughts from your personal life to daily routine comfortably and without any hesitations for example suppose you think you love someone instead of telling him/her you first tell to your best friends to get solutions "Yaar ek larki hai Jo mere dil me hai batao mai kya kru, aur kaise wuse batai". Friends are that who help you in difficult situations like in examination hall of your semester examination and tells you don't worry "I am here". Helps you to prepare one day before for the examinations or even when you are proposing a girl or a boy. Friends help us in many ways. We enjoy every special moments with our friends like late night parties, watching movies, horror serials at late night or even when you get bad results in examinations. Bunking of classes with friends and spending times with them is always enjoyable. Even in groups, where friends always try to pull your legs among other friends. True friends are those who know everything about you and loves you when you are hurt. Best Friends are the one who leaves all his or her important works and gets into to find the solutions of your problems like yours parents, never leaves you alone in difficult times and never cheats you. Even teaches you about the importance of life. In friendship the most interesting thing is fighting with the friends. Everyone has enjoyed while fighting with friends for silly purposes like playing fifa14 games in laptops and when you are conceding goals, while chatting with friends on Facebook, watsapp etc., even in groups when one of the friend after scoreing good marks in examination he/she is emotionally black-mailed for getting a treat for good result from him. Fighting for friends had always been amazing. It had always been full off fun. A very common dialogues "*ham sab tere saat hai, Jake ke bol de wuse..... darn ne ka koi jarurat nhi hai*" means we all are with you and do not be afraid off it go and tell him/her. Sometimes it teaches many lessons like never do wrong things. They abuse so much even your enemies wouldn't do that when you do something wrong. So that you never ever get punishments in future. Fighting makes your friendship stronger. What do you mean by love? Love means friendship if there is no friendship then there is no love. As in Hindi, friendship means "*dosti*". As we say "*dosto ke bina zindagi adhuri hoti hai*" means without friends life is incomplete. In friendship, trust is the most important thing. If there is no trust then there is no friendship its seems to be that he /she is not your best friend. In life, if someone is looking for "lifepartner" then go and search for a best friend who will never leave you alone and trust you in whatever situation. But never break the trust of that person who had done so many things for you to make you smile.....because after hurting them it would be difficult for him/her to believe again in you....
So at the end never break heart of those who love you so much after your parents and enjoy every moment of your life with your friends..... "*Kyu ki zindagi na mile gi dobara*".



Promoting Entrepreneurship among Santal youth

-Sanjib Mardi, Alumnus (batch of 2011), IIEST, Shibpur

I. INTRODUCTION:

The word entrepreneur originates from the French word “Entreprendre” which means “to undertake”. In a business context, it means to start a business. An entrepreneur plays the role of positive catalyst in an economy as well as in society. They are known for their vision, drive and talent. To venture and exploit opportunities with their innovative and creative mind is their zeal, passion. The activities to develop, organize and manage a business venture by taking financial risks with a hope to earn profit are called Entrepreneurship.

II. HISTORY OF TRITIONAL ECONOMY:-

According to census 2001, Santals are third largest tribal community in India after Bhil and Gond with a total population of 58,38,016 .They inhabit mainly in Jharkhand, West Bengal, Bihar, Odisha, Tripura .They are very close to nature .The Santal culture ,rituals are nature-oriented .It reflects also in their livelihood and economy .According to the High level committee report 2014,the economic activities pursued by the tribes in India can be categorized as follows:

1. Hunting
2. Hill-Cultivation
3. Plain Agriculture
4. Simple Artisan
5. Pastoral and cattle herding
6. Folk Artist
7. Agriculture and Non-Agricultural labour

Santal people is mostly associated with Plain Agriculture and Hunting .Several people are engaged as agricultural labour .With the opening of mines and industries ,few people have taken up non-agricultural work as primary source of livelihood .

III. NEED FOR ENTREPRENEURIAL ACTIVITIES:-

Over the decade, a substantial change has been followed in choosing the profession and livelihood among Santal people .The reason can be categorized as follows

1. Traditional profession is dependent on natural resources(Land ,Water, Forest) .Due to the rapid urbanization and industrialization ,it is getting depleted and misused .People are forced to search for newer livelihood .
2. Lower availability of food and alienation from natural habitats, made peoples dependent on urban market.
3. Tribals are poorly placed in Human Development Index. According to census 2011, literacy rate among ST is 59% against overall literacy rate 74%, high dropout rate of 62.4% (Class I-X) against the overall dropout rate of 47.4% .This places huge burden on our society.
4. In MGNREGA scheme also, the participation of Santal people is very less.
5. The representation of Santal people in Govt. Organization is less.
6. Due to lack of soft skill, the representation in corporate sector is also very less.

According to 2011 census, over 3.5million tribal people had left agriculture and agricultural activities and entered into the informal labour market. It is very alarming situation for our society. These situation places huge burden on Santal youths and directly affecting the lives and livelihoods of our people.

Though Santal people are shifted to towns, urban cities, metro cities, only a few percentage of our people is getting job-oriented education and mixed up with mainstream economy. But larger section is still in rural villages, they are still dependent on the traditional profession for their livelihood without having regular income. So, being an educated, responsible, youth G-Next of society, entrepreneurship activities are urgent need in this time. Our aim should be more focussed on Job creation, and generating employment opportunities rather than Job seekers.

IV. PRESENT SCENARIO:

Our society is going through 2nd or 3rd generation that means some of our grandfather or father in our family has regular income. Our society is matured with young graduates in various fields like Engineering, Medical, Science, Arts. We have our representations in State as well as centre level administration and strong presence in politics also. So, in the field of knowledge and excellence, we are matured enough to make our own strategy and set a goal.

Second, the most important thing is Capital. Without money we can not think to step forward. Promotion of entrepreneur and entrepreneurship has become the top priority of Govt., Financial Institutions and Academic Institutions. Now, financial assistance is available through various Central Govt. as well as State Govt. schemes for starting up new business and enterprises. The honourable PM of India launched the Start-Up India initiative to inspire, motivate the youths to be an entrepreneur. A dedicated Start-up fund worth Rs. 10,000 crore will be created for funding of Start-ups.

Ministry of Skill Development and Entrepreneurship , Govt. of India Launches SKILL INDIA on the Occasion of World Youth Skills Day along with National Skill Development Mission, National Policy for Skill Development and Entrepreneurship 2015, Pradhan Mantri Kaushal Vikas Yojana (PMKVY) scheme and the Skill Loan scheme.

Pradhan Mantri Mudra Yojana (PMMY) has been launched on 8th April, 2015 with the objective “Funding the unfunded” and to support small entrepreneurs in India and their efforts to the task of nation building.

On 6th Jan, 2016 The Union Cabinet approved “Start UP India Scheme” to promote entrepreneurship among SC/ST and women. The scheme is intended to leverage the institutional credit structure to reach out to the SC/ST and women borrowers for green field enterprises in the non-farm sector .It provides composite loans by banks between 10 lakh upto 100 lakhs ,including the working capital component for setting up a new enterprises.

Further 500 crore has been allocated in the budget to boost the “Start UP India Scheme”.

A National Scheduled caste and Scheduled Tribe Hub is proposed to set up in the MSME sector in association with Industry Association .It will provide professional support to SC/ST entrepreneur to adopt global best practices and leverage the “Start UP India Scheme”.

V. WAY OUT:-

The world and India needs skilled work force. According to National data, 109.73 million additional skilled manpower will be required across 24 sectors by 2022. MSME sector contributes only 17% of GDP as compared to 85% in Taiwan, 60% in China, 50% in Singapore. So, MSME sector is expecting a demanding growth and for new entrepreneur, it is the best sector to generate employment opportunities and take new initiative. We can generate employment opportunities in this sector. There is a proverb that says “if you want to change the world start from your home itself”. Little step can make a road map for future .Keeping the socio-cultural heritage in mind, we can venture into the following sector.

1. Green Sectors :-It is predominant sector in the tribal areas which is pursued by large portion of tribal population .It includes :
 - a. Sustainable Agriculture: Santal people cultivates mainly for their daily needs. It can be turned into a profitable business with the implementation of latest technology, irrigation facility, Uses of Bio-fertiliser, Experience of our old people, and imparting knowledge and skills to our fellow peoples.
 - b. Horticulture Forestry :Farming of plants with medicinal value
 - c. Animal Farming: As a result of scientific discoveries and technological business, this business can be easily started with low cost capital .The main a product of this industry is meat, milk and eggs for human consumption.
 - d. Renewable energy production and distribution:-Using renewable energy is Govt. main concern .The whole power industry is going to shift in renewable energies. So, Supply, Repair and maintenance Solar equipments, solar bulb and other solar equipments can be a new venture.
 - e. Eco-tourism:-Our ancient heritage places of tribal culture, rituals can be brought under a tourism package. It will attract tourists and help also to promote our tradition in front of nation and in abroad.

f. Organic production, Waste management etc.

2. Grey Sector :It is the second largest employer of tribal youth .It includes:

a. Manufacturing of agricultural implements

b. Handicrafts : Tribal works if arts and hand-made decorative objects are famous for its creativity and beauty. It can generate employment lot of people by giving them skills and guidance.

c. Transportation: In our rural villages, transportation problem is a common phenomena .This sectors need also attention and good revenue can be generated.

3. Hotel and Restaurants:- It would not be a bad idea to invest in this sector by giving people some opportunities to spend good time with their families and relatives ,friends with a taste of tribal dishes .

Similarly, hotels with modern amenities with good customer service will be a good one.

4. Service Sector: This sector is growing rapidly in tribal areas with the growth of Indian economy. It can be divided mainly into two categories.

a. Geo-local service sector:

i. Repairs

ii. Retail trade

iii. Transport service

iv. Healthcare

v. Tailoring

vi. Fabrication

vii. Leather work

viii. Beautician and hair cutting

ix. Catering

x. Screen printing

xi. Photocopy

xii. Videography

b. Go-anywhere service sector: It can be adopted particularly in tribal area where tribal people are socially and economically advances

i. IT-enabled service:- IT sector have a booming and growing market among. Following can be the booming places in this

1. Server maintenance and Domain Hosting

2. Online Application form in Olchiki

3. Online customer service

4. Web Design in Olchiki Script

5. Online Santali Dictionary

6. Translator Santali to Other languages

7. Software

ii. Provide Hardware, Network and related infrastructure in local area.

VI. CONCLUSION:-

It is a crucial time to place proper emphasis on entrepreneurship activities and take a leading part as pioneer for raising our economic stability to a new height .There is a need for inspiration, motivation, guidance and strong empowerment among santal youths. It needs to inculcate entrepreneurial skills into the young minds and transform the role as "Job Creator", by channelizing their creative skills and energy towards successful business venture so that our society, as a whole, avail benefit from their fresh perspective, optimism and enthusiasm.

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ଓଡ଼ିଆ ଲେଖକ

-Marshal Kisku, 3rd yr, IIEST, Shibpur

To

Sirjaniya Chando Bonga,
Saragpuri,Sirjaniya dham,

ପ୍ରକାଶକ

କେବଳ କୁଣ୍ଡ ପାତାର ମଧ୍ୟରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ଓঠামুণ্ড নাইছিলো। কে তাৰ অন্ধকৃত পৰি দেখিব নহ'লে। কে তাৰ পৰি দেখিব নহ'লে। কে তাৰ পৰি দেখিব নহ'লে।

ନିର୍ମାଣ କାର୍ଯ୍ୟରେ ପରିଚାଳନା କରିବାକୁ ଅନୁରୋଧ କରିଛନ୍ତି। ଏହାରେ କାର୍ଯ୍ୟରେ ପରିଚାଳନା କରିବାକୁ ଅନୁରୋଧ କରିଛନ୍ତି। ଏହାରେ କାର୍ଯ୍ୟରେ ପରିଚାଳନା କରିବାକୁ ଅନୁରୋଧ କରିଛନ୍ତି।

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—କୁଳାଚିତ୍ତବନ୍ଦୀ ପଞ୍ଜାବ, ୧୮୯୩ ପଞ୍ଜାବ



Poems

"Poetry is when an emotion has found its thought and the thought has found words."

-Robert Frost.

ବ୍ୟାକିଲାଙ୍ଘା ରମେଶ୍.ମ୍ର

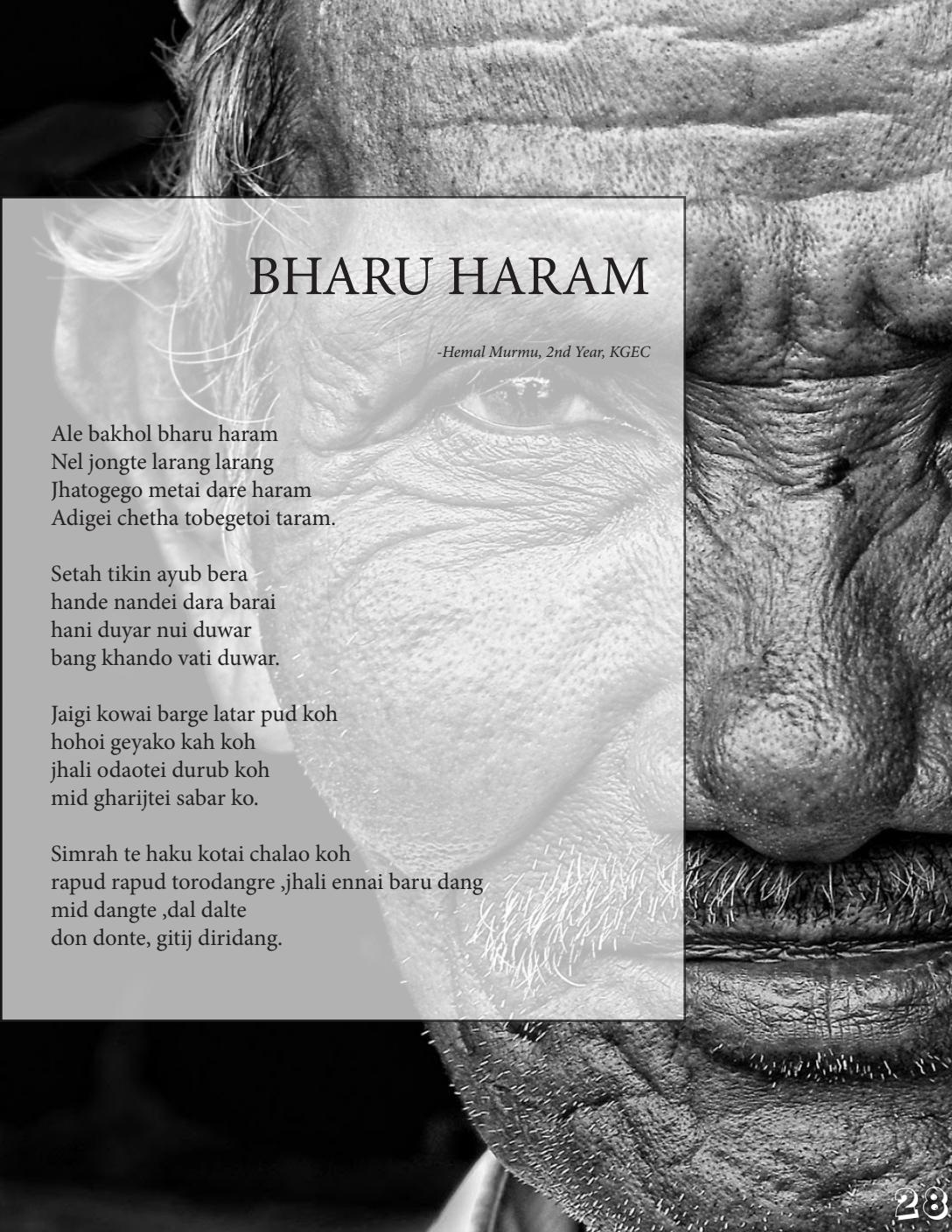
-Bhimsen Saren, 2nd year, JGEC

ସେ କାହାରେ ଥିଲେ ବ୍ୟାପକ କାମଙ୍କା—
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‘ଓ. পারিষদালয়, নতুন ঢিন, পারিষদালয়, নতুন’
 - মুসলিম উচ্চ কোর্ট, ২৪ সেপ্টেম্বর, ১৯৭৩।
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কেৱল কেৱল কেৱল কেৱল !
‘ঠুণ্ডি’—



BHARU HARAM

-Hemal Murmu, 2nd Year, KGEC

Ale bakhol bharu haram
Nel jongte larang larang
Jhatogego metai dare haram
Adigei chetha tobegetoi taram.

Setah tикин ayub bera
hande nandei dara barai
hani duyar nui duwar
bang khando vati duwar.

Jaigi kowai barge latar pud koh
hohoi geyako kah koh
jhali odaotei durub koh
mid gharijtei sabar ko.

Simrah te haku kotai chalao koh
rapud rapud torodangre ,jhali ennai baru dang
mid dangte ,dal dalte
don donte, gitij diridang.

ମୋର ପଦ୍ମାଲୀ

-Sukhen Murmu, 3rd Year, JGEC

ଥିବ ପଥ ଧନ୍ତଳି କୁଳାଳିପ, ଗ୍ରେ ପଥ ଲାଗେଇ. କୁଳାଳିପ
ଫଳସଥ. ଓସରିବିତ ଧନ୍ତଳିପ କେଇଁ ମନ୍ଦିର ରାତ୍ରିଲେଖ ।
ଥିବ ପଥ ଅନ୍ଧା ଶାରୀ, ଗ୍ରେ ପଥ ଶୋଇ ଶାରୀ
ଫଳସଥ. ଓସରିବିତ ପାହାଳିପ କେଇଁ, ମନ୍ଦିର ରାତ୍ରିଲେଖ ॥

ଧନ୍ତଳି ଧାରାନ ଲାଗୁଥି ଧାରାନ— ଲାଗୁଥି କେଇଁ ଲାଗୁଥିଲାଗୁ
ଲାଗୁଥି ମନ୍ଦିରିଲାଗୁ ଧନ୍ତଳି ଧାରାନ ଲାଗୁଥି ଧନ୍ତଳିଲାଗୁ ।
ଧନ୍ତଳି ଶବ୍ଦର ମାରାଦେଇମଣିକେ, ଶୋଇ ଶବ୍ଦର ଶବ୍ଦ ଶାରୀରିଶବ୍ଦ
ଧନ୍ତଳି ଲାଗୁଥି ପାହାଳିପ ପାହାଳିପ, ପଥ୍ରିକେ ପଥ୍ରିକେ ଲାଗୁଥି ॥

ଧନ୍ତଳି ଜପନ୍ତି କାହାରେ ଥିଲାନ, ଶାରୀପିର ଧନ୍ତଳି ଦେଇଁ.ଦେଇଁ ଦେଇଁ
ଧନ୍ତଳି ଜପନ୍ତି କାହାରେ ଧନ୍ତଳିଲାଗୁ, ନାହିଁ.କାହାର ଧନ୍ତଳି ପାହାଳିଲାଗୁ ।
ଧନ୍ତଳିର, ଧନ୍ତଳିର—ଗ୍ରେ ଦେଇଁ.କାହାରେ, ଧନ୍ତଳି ଶବ୍ଦର ଧନ୍ତଳିର ଦେଇଁ
ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର, ଧନ୍ତଳି ଧନ୍ତଳିର ଧନ୍ତଳିର !!

ଧନ୍ତଳି ଧନ୍ତଳିରିଥିଲାଗୁ—କେଇଁ, ଧନ୍ତଳି ଧନ୍ତଳିରିଥିଲାଗୁ—କେଇଁ
ଧନ୍ତଳିଲାଗୁ ଧନ୍ତଳିରିଥିଲାଗୁ କେ
ଧନ୍ତଳି. କେଇଁ ଧନ୍ତଳିରିଥିଲାଗୁ କେ
ଧନ୍ତଳି ଧନ୍ତଳିର ଧନ୍ତଳି ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର !!

ଧନ୍ତଳି ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର
ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର
ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର
ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର !!

ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର
ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର
ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର
ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର !!

ଧନ୍ତଳିର ଧନ୍ତଳି— ଧନ୍ତଳି ଧନ୍ତଳିର, ଧନ୍ତଳି ଧନ୍ତଳିର ଧନ୍ତଳିର
ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ଧନ୍ତଳିର ??

ଓଡ଼ିଆ

-Biswajit Hansda, 3rd year, JGEC

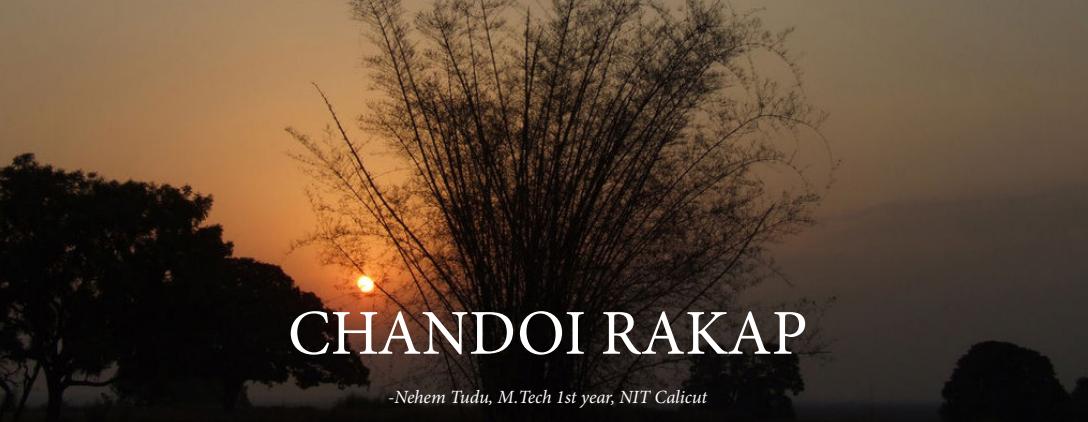
ଓଡ଼ିଆର କୁ ତାହା ପରମା
ଶିଖିଲାମ୍ବିତ କେ ନଥିଲାମ ତାହିତ !
କିମ୍ବାର କିମ୍ବାର କଥିଲାମ କଥିଲାମ, କଥିଲାମ କଥିଲାମ କଥିଲାମ !

କିମ୍ବାର କିମ୍ବାର ପରମା
ପିଲାମୀର କଥିଲାମ କଥିଲାମ କଥିଲାମ !
କଥିଲାମ କଥିଲାମ କଥିଲାମ, କଥିଲାମ କଥିଲାମ କଥିଲାମ !

ନଥିଲାମ କଥିଲାମ କଥିଲାମ
ନଥିଲାମ କଥିଲାମ କଥିଲାମ,
ଓଡ଼ିଆର କଥିଲାମ କଥିଲାମ କଥିଲାମ, କଥିଲାମ କଥିଲାମ କଥିଲାମ !!

ପିଲାମୀର କିମ୍ବାର କଥିଲାମ କଥିଲାମ
କଥିଲାମ କଥିଲାମ କଥିଲାମ କଥିଲାମ !
କଥିଲାମ କଥିଲାମ କଥିଲାମ କଥିଲାମ, କଥିଲାମ କଥିଲାମ !

କୋଠିଲାମ କଥିଲାମ କଥିଲାମ,
କଥିଲାମ କଥିଲାମ କଥିଲାମ !
କଥିଲାମ କଥିଲାମ କଥିଲାମ କଥିଲାମ !



CHANDOI RAKAP

-Nehem Tuju, M.Tech 1st year, NIT Calicut

Chandoi rakap setak tora,
Sandiy raga ebhen tora,
Chero bero chere chipru,
Hante nate udaw baraiko.

Kukmu re achkanj anjom,
Ayoy hohoy beret meya,
Simraten ebhenokme,
Baam chalaka iskul seya.

Chalak ma ekal bang gi sananj,
Chere chiprut sanw khildu sananj,
Hante nate daran sananj,
Gaate ko sanw enek sananj.

Ayoy eger babai eger,
Tinak ado Yam darana,
Olok parhak chid katek,
Disam do baam darana.

Anjom tora raska salak,
Iskul lagit inj saprawen,
Baskeak ko jom katek,
Iskul tenj mohndayen.

ଓଡ଼ିଆରେ ଲାଖି !

-Lakshmiswar Hansda, 2nd year, JGEC

DULAR D CHED KANA

-Sujit Murmu, 2nd yr, GCELT

JUWAN reja chala dahar te
GHARI ghari dhiri atak te
MANE barij a achka ge
HUDISH banu dahar ge
NUWA liki liki mane do
CHIKA-ING bujhaw sari ko
GHARING hiring dahar ge
HANTE nate kayag achur
BANGE- ing nel yam ko
NIDO japid kukmu tara
NEL-ING ama muthan ge
EVEN tara sitag sisir
MANEI ketej ko
SIGAR khan ge
MANEI Barij chekang Hiring ko
LIGA jajam hante nate
JHATA-NG uhhar puraw ko
SA-MANG reja chala dahar
BANG-ING diso ko
ATU jakat harko talare
BUL aakan tahel aakan
NUWA dular dariya re
HAT pata Buru pata
HANDI vati powra vati
MANEI jiwar ting
EVEN sari chala dahar
BANGING hiring ki-ng
JIWAN reja bayas do
PARAM chala kan
NUTUMAKAN dahar do
DULAR DAHAR tahekan



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-Monimala Mandi, 3rd yr, CSET



JOTHAT BANGTE SANAMAH BARIJOH

-Hemal Murmu, 2nd yr, KGEC

Besi kathate mocha barijoh
Besi dulourte jiyon barijoh
Besi chintaita bohoh barijoh
Besi adorte gidroi barijoh
Besi politics te disom barijoh
Ar Besi jomte laj barijoh

Gate bangte dindo barijoh
barai bangte kami barijoh
Dah bangte huru barijoh
Jaton bangte hormo barijoh
Parhao bangte result barijoh
Ar Am bangte mone barijoh

ପରମାଣୁ.

-Kheroyal Saren, 3rd Year, JGEC.

ଥିବ କୁଠ ଥରଥରାନେ,
ନୀତି ନୀତି ଲାଗିଲା ଯନ୍ତ୍ରଣେ. ଏଣେଇ. !
କହିଲାମି ଦିନିପ କୁଠ ରାତିରେ ଥରଥା
ଥରଥାରେ ପରମାଣୁ.ଏ ଥରଥାରେ କୁଠ !

ଥିବ କୁଠ ଥରଥରାନେ.
କରେନି ନିଶ୍ଚରପ ଲାଗିଲା କୁଠାରୁ. ଏଣେଇ. !
ଥିବାକୁ ଥା ନୀ ଦିନିରେବାବେ
ପଥରାନୁ କରୁଥାରୁ କୁଠାରୁ. ଏ ଥରଥାରେ
ଏ.ଏ.ଏ ଦିନିରେବାବେ ନୀ
କରେନିପ କରୁଥାରୁ କାହାରେ ଥରଥାରେ !

ଥିବ କୁଠ ଥରଥରାନେ.
କହିଲାମି ଲାଗିଲା କହିଲାମିପାନେ. !
କରେନି. ଏ କୁଠାରେ କହିଲାମି କୁଠାରୁ. ଏ
ଥରଥାରେ କୁଠାରେ କହିଲାମି କହିଲାମିପାନେ !

ଥିବ କୁଠ ଥରଥରାନେ.
କହିଲାମି ଲାଗିଲା କହିଲାମିପାନେ. !
ଥିବାକୁ ଥା ନୀଜେ. ଏ କହିଲାମିପାନେ କହିଲାମିପାନେ
ଥରଥାରେ. କହିଲାମିପାନେ, କହିଲାମିପାନେ , କହିଲାମିପାନେ ॥

BAPLA

-Akshay Murmu, 3rd year, JGEC

Bapla do ki, alta par dular mesa sasang sari,
ona sang te hirinj gatem katij re-na kuli-duri.
Bapla do ki, kidinj -tudong molong perej arah sidur,
ona saote topag gate ayo baba sibil suluk.
Bapla do ki, hara tora dular rena juan jala,
ona sang tem horog gate sagun-sakam baha mala.
Bapla do ki, ayo baba sagai topah dukh-jala ,
ona sang te halang mesai nawa sagai suluk mala.
Inin mone bapla aka banar moner milon asay,
mase gate am layme, bapla mane ched-am asay.

KHERWAL KANANJ

-Nehem Tudu, M.Tech 1st year, NIT Calicut

Ol katek parhaw katek
Akil joto hamet katek
Hunar injak uduk katek
Marang saheb inj huyen

English hindi sanamak
Ror arang inj chid ket
Menkan injak janam arang
Ror hewa donj bagi ket

Atu redo disomorak
Injak orak sohor re
Chikate donj bigaarena
Injak janam orak re

Disco hip-hop re adi raska
Dong lagre do ched kan
Injak enek serenj do chedak
Arachali khon bhegar kan

Kagoj re proman minak
Kherwal kananj mente
Jaha tinak inj saheb len re ho
Nutum tenj kherwal kan ente

SIKHNAT

848

Saberne (frz. -mâtre), franz. Ran-

(l. p.).

Salò, ehem. eine der Va-

reichen Städte am Comacchio-

und Po-Ufer, im Veneto, 171-

1900 Einwohner).

Sarzi, hinter lat. *ter*- und *plau-*

det

Raul Sarzi, einen ital. Natur-

1844 als Professor in Bologna; er forschte

reichen geolog. und botan. Abbildun-

tholomia toscana.

- **Somen Mandi**, 1st year, IEST, Shibpur

27-28

Stadt im

Ungarischen Reich, 1770 ein

Ort der ital. Sprache in Bier-

an der Maira, an den Liveni, Carmagn-

und S-Saluzzo (12 km) des Mittelme-

fruchtbarer Ebene, in regelmässig gebaute

Mauern und Dämmen umgeben, hat (1770)

als Gemeinde 17150 E., in Garnison ei-

des 8. Infanterieregiments und das 17.

regiment (außer 2 Eskadronen), eine Stift-

Gemälde des hier geborenen Muñoz (1770)

genannt Carraccino, eine Befestigung erbaut

mit Säulenhallen umgebenen Martypole

Triumphbogen (Stadttor); Tüche, Leinen-

Seidenfabrikerei und Handel mit Vieh und

Am 4. und 5. Nov. 1799 stiegen hier R

itterreiter unter Melas, die Franzos-

en, S. ist Gouverneur der Bischöflichen

refa und Maria Milamollo.

- **Si Romagna** (frz.

mähnen)

Stadt im Kreis Cesena der ital.

Nord, an der Via Aemilia und der Linie

Aemilius des Romantischen Reches, hat (188

00) 10000 Einwohner, von der Grafschaft Borgesio

stiftete Akademie mit Bibliothek von 18000

und Münzsammlung.

Savigny (frz. -simonj), Friedr. Ra-

Surin, geb. 21. Febr. 1779 in Frankfurt a.

rog. 1798 die Universität Marburg, Rad-

auch vorübergehend Göttingen, Leipzig und

sowie Zara besucht und einige Reisen gemacht,

begann er 1800 in Marburg jurist. Vorlesungen

erst als Privatdozent, seit 1803 als außerordent-

licher. Auf mehrjährige Reisen durch Deutschland

und Frankreich wohnte er über die Ausflüsse

begleitender Dörfern des röm. Rechts und der

Antike und 1810 bei Gründung der Universität

in Berlin einer der ersten Lehrer an derselben.

Mitglied des Staatsrats, 1819 Rat des Ju-

rhain, Brüssel errichteten Kommissionen,

endlich 1819 preuß. Minister für die Rechts-

gelehrten. Er trat im März 1849 ins Privat-

jurid. und starb 25. Okt. 1861 in Berlin. S. geh-

zu den Führern der sog. Hiltzschen Schule.

Rechtsgelehrten, obwohl man ihn, ohne Hugo

Schloßer Unrecht zu thun, nicht den Stifter

selben nennen kann. Innerhalb dieser Richt-

richt S. zur Zeit der Befreiungskriege den

Schlägen von Libbaut, Schmid, Görner u. a., wo

ein vaterlandisches, von der Herrlichkeit der frem-

Rechte befreites Gesetz befürwortet, in der r

bestämmten Schrift «Vom Verlust unserer Zeit,

Gesetzgebung und Rechtswissenschaft» (Heid-

1815; Neudruck, Freib. i. Br. 1892) entgegen.

Hauptthätigkeit S. war indessen histor. Un-

tersuchungen angewendet, denen man seine «Geschrif-

te des röm. Rechts im Mittelalter» (6 Bde., Heide-

Sikhnat do hatao me!

Sikhnat do hatao me..

Gomke purudhul koah katha kodo bataao me..

Abodo kanabon kara manmi..

Sikhnat bang bon hatao lekhan benao sari abon batoran janmi..

Sikhnat banuh khatir te disom duniya. re chalah kana hunang anachar..

Sahao hoyoh kana nana hunar attyaattyachar..

Sikhnat hamet khatir do babu..school college office kami kodo marhang me..

R hat chhata-pata-porob kodo tayom me..

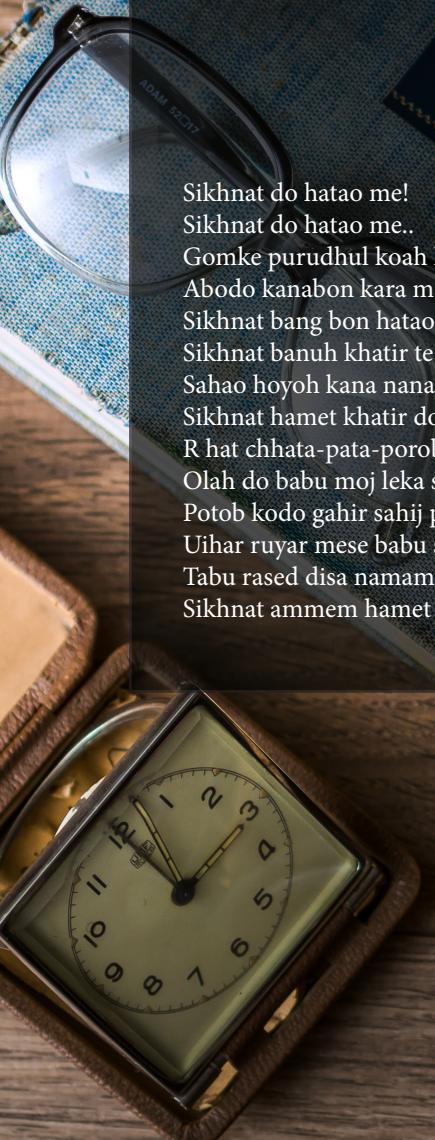
Olah do babu moj leka serai me..

Potob kodo gahir sahij parhao me..

Uihar ruyar mese babu seadai hapram koah nagam..

Tabu rased disa namam lahanti dahar renang agam..

Sikhnat ammem hamet lekhan teyaroh am kherowal-marshall-bati..



Lens & Brushes

“The purpose of art is washing the dust of daily life off our souls.”
– Pablo Picaso.

Bikash Hembrom
4th yr
JGEC



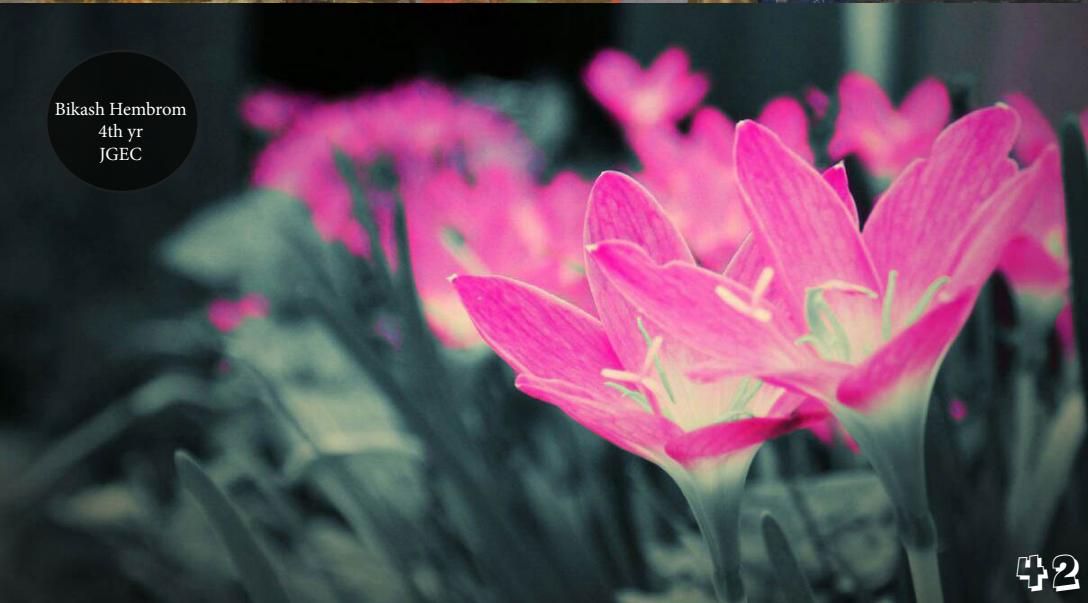
Sunirmal Saren
4th yr
IEST, Shibpur



Sangeeta Mardi
3rd yr
IIEST, Shibpur



Bikash Hembrom
4th yr
JGEC



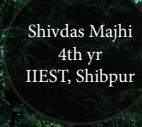


Benjamin Shekhar
Kisku
4th yr
IEST, Shibpur

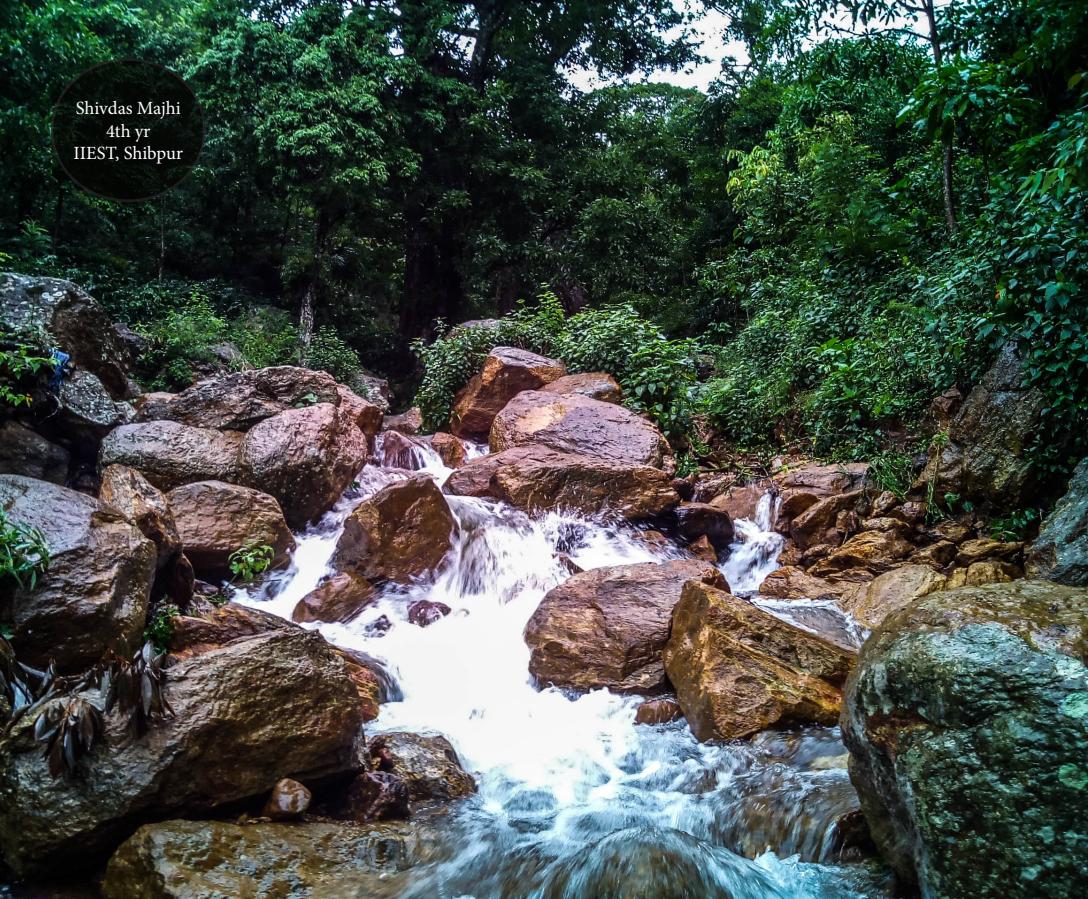


Bikash Hembrom
4th yr
JGEC





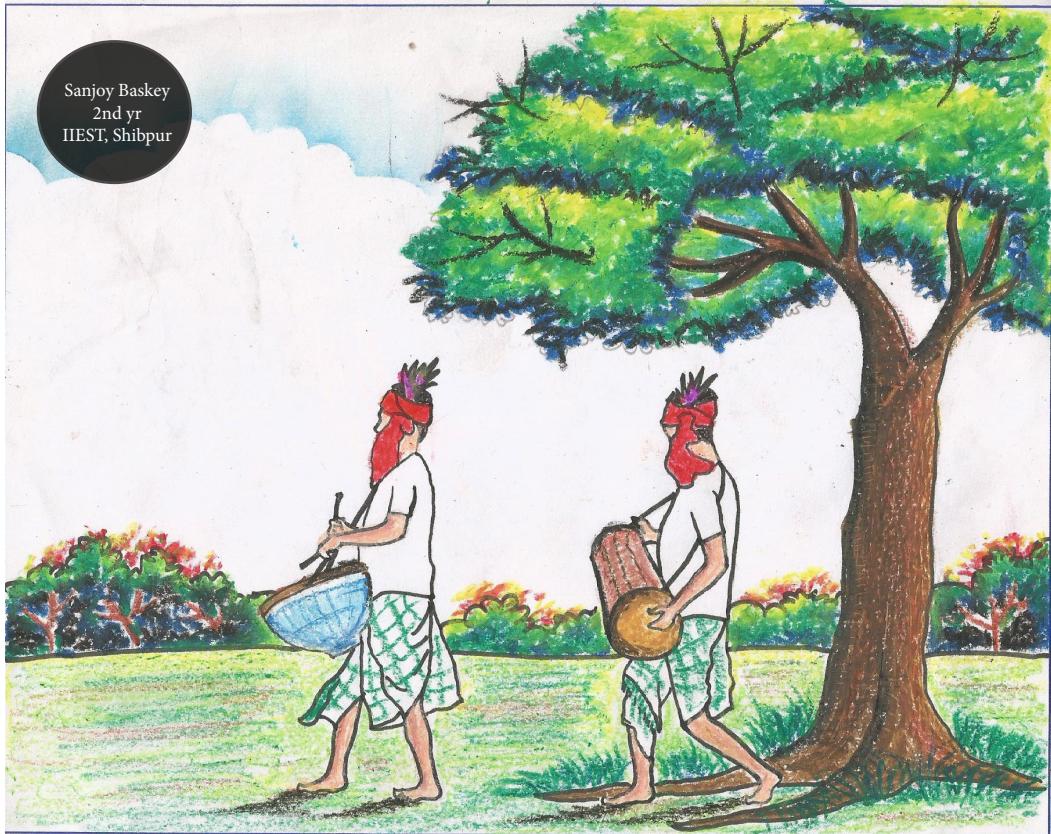
Shivdas Majhi
4th yr
IEST, Shibpur



Himangshu Tudu
2nd yr
IEST, Shibpur



Sanjoy Baskey
2nd yr
IIEST, Shibpur



Barnali Hembram
2nd yr
NIT Dgp





NehemTudu,
M.Tech ,1st year
NIT Calicut

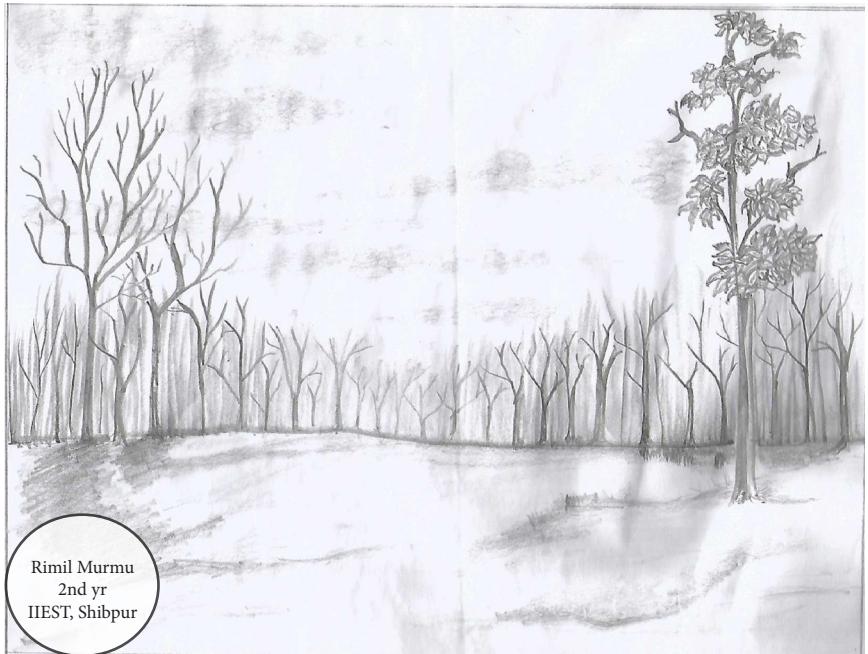


Anamika Tudu
4th yr
IIEST, Shibpur



NehemTudu,
M.Tech ,1st year
NIT Calicut

Dudu
26/7/15



Rimil Murmu
2nd yr
IIEST, Shibpur

Some Old Memories...

“We do not remember days. We remember moments.”
- Cesare Pavese

2007 Freshers Welcome



2008 Freshers Welcome



2009 Freshers Welcome



2010 Freshers Welcome





2010 Annual Picnic

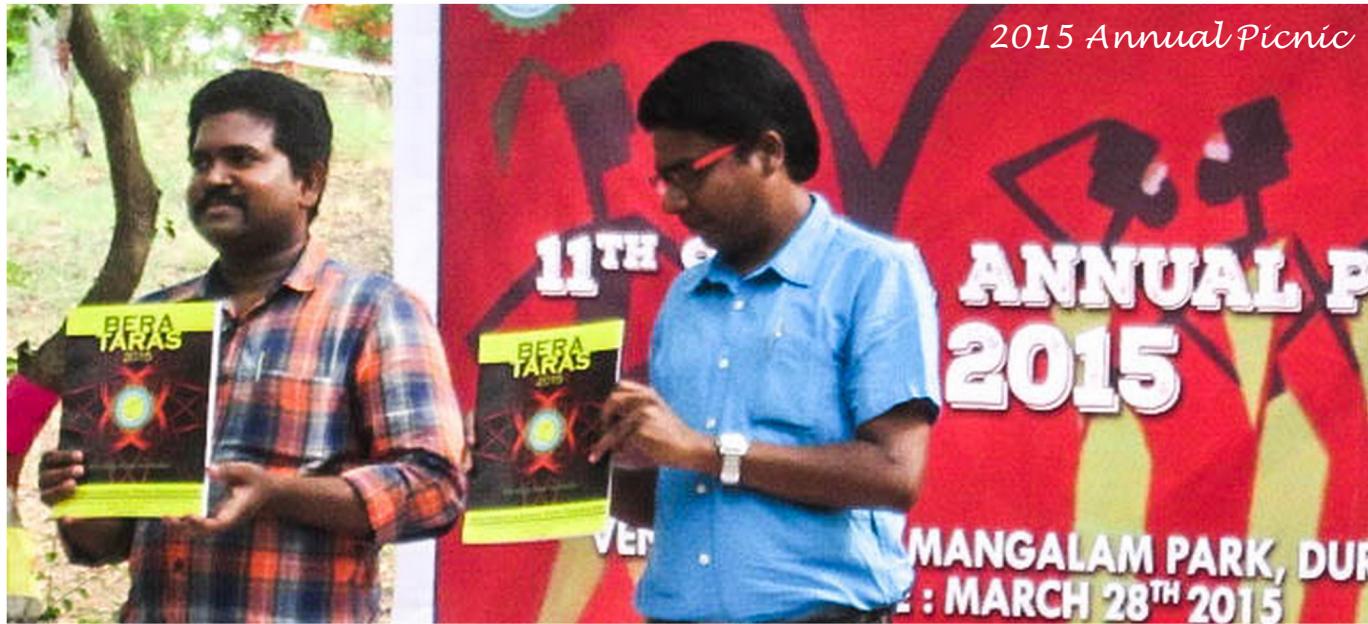


2011 Annual Picnic



2013 Annual Picnic

2015 Annual Picnic



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*" OL MENAH TAMA, ROR MENAH TAMA,
DHAROM MENAH TAMA, AAM HO MENAM.
OL EM AAD LERE, ROR EM AAD LERE,
DHAROM EM AAD LERE, AAM HOM AADOH."*

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