

28.5. 2008

— 26.6, 2008  
(language course)

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• newspaper cuttings

notebooks, 9<sup>1</sup>

Mahato (Jharkhand) & Mahabud (Orissa) : OBC  
(According to Tom Nelli)

Majumdar, D.N. 1950 The Affairs of a Tribe.

(p.123) "Every species of plants and creepers has sex...  
Singhanya has his wife Oteborom, and  
some say, Chandabonya. The village Desau-  
li has a consort in Telira-bum (the spirit  
of the grove). Before the fields are to be  
furrowed, the earth (Oteborom) is cere-  
moniously married by the HOs to the Sun  
(Sing-banya), and the blossom of the Sal  
trees indicates the coming of age or perber-  
ty of the earth, when marriage means  
the possibility of reproduction.... When  
the sal trees <sup>flowers</sup> blossom, the earth appears  
like a bride decked with garlands of flow-  
ers.... The part of the Sun is played by the  
diner or priest, and his wife plays the role  
of the earth, and this divine marriage  
is performed every year before earthly marri-  
age can be arranged. All Ho marriages  
are celebrated after the divine marriage.  
... when the HOs work in the fields..., go hunt-  
ing or fishing, or rearing cocoons, they practice  
strict sexual continence.

When?

marriage!

p.124  
sexual  
intercourse

check: ka-jom-'isin (incest? check Deeney doc.)

Sachchidananda R.R. Prasad (ed.) 1998  
"Encyclopaedic Profile of Indian Tribes,  
vol. II, Delhi: Discovery Publishing House.

p. 343

Avoidance is the rule between

- (a) a daughter-in-law & parent in law
- (b) son-in-law & mother-in-law
- (c) wife & husband's brother.

Joking relationship ..

- (a) wife's sister and husband
- (b) maternal aunt and nephew

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.. various months in their calendar  
Mayji, Mathan, Baha, Babahir, Heto, goma,  
Indi, Jannana, Babahar, Kalan & Malat,  
Jan / Feb (Mayji) Harvesting of pulses & cereals  
Feb / March (Mathan) Filling of fields & collec-  
tion of manna,  
March / April (Baha) Sowing of seeds  
Sept. / Octo. (Babehar) Harvesting of paddy



PAST TENSE		IMPERATIVE		EXPLANATION		FUTURE	
root + akana लगाकतान	entering into one position and still be in that position	Root + akano: + me/ben/pe दुबाकतोनोमे	Position intended to be held for sometime. e.g. Keep sitting on the mat. I will keep quiet.	Root + akano: + a दुबाकतोनोवान	Root + akano: + a		
root + lena गितलेगम	had been in a position but no longer in that position	Root + leno: + me/ben/pe सुएलेनोमे	Position in which one will be for a while before resuming previous or another activity. e.g. I will rest for a while. Come here for a while.	Root + leno: + a सुएलेनोवान	Root + leno: + a		
root + kena सुनुकेगान	indicates an ongoing activity in past which don't take अकत and तेना	Root + keno: + me/ben/pe अबुडकेनोमे	Action in which one will be busy doing before some other action. e.g. Wash up first (and eat).	Root + keno: + a अबुडकेनोवान	Root + keno: + a		

NO OBJECT		Imperative		Future		Present Continuous		Past Continuous		Past Tense	
ACTIVE	Root + me/m/ben/pe दुबमे	Root + a दुबान	Root + tana दुबतान	Root + tan + taikena दुबतन टडकेना	Root + (e) n + me/.. उकतमे   अबुडेनमे	Root + (e) n + a उकतान अबुडेना	Root + (e) n + tana उकतनतान	Root + (e) n + tan + taikena उकतनत टडकेना	Root + (e) yana दुदेयानान चबायानान		
PASSIVE	Root + o: + me/.. बुगिनोमे	Root + o + a बुगिनोवान	Root + o: + tana बुगिनोतान	Root + o + tan + taikena बुगिनोतन टडकेना							
REFLEXIVE	Root + (e) n + me/.. उकतमे   अबुडेनमे	Root + (e) n + a उकतान अबुडेना	Root + (e) n + tana उकतनतान	Root + (e) n + tan + taikena उकतनत टडकेना							

With Object		ANIMATE		INANIMATE		With Indirect Object	
ANIMATE	root + AOM + me/.. नेलीनमे	root + AOM + a नेलीनम	root + AOM + tana नेलेनतान	root + a + AOM + a + ASM एमाडेयान कनियडेयान			
INANIMATE	root + e + me/.. नेलेमे	root + e + a नेलेयान	root + e + tana नेलेतान	root + ad + AOM + a + ASM एमाडेयान कनियडेयान			

PAST TENSE				FUTURE TENSE			
INANIMATE		ANIMATE		INANIMATE		ANIMATE	
root + ked + a नेलेकेडान	Simple past tense	root + ked + AOM + a नेलेकेडेकवान	root + keya सबकेयान	root + ke + me/.. जोमकेमे	Action will be done previous to another.	root + ke + AOM + a सबकेमेयान	root + ke + AOM + me/.. सबकेकोम
root + akad + a सबाकडान	Action initiated in the past, but the <b>action</b> is being held in the present.	root + akad + AOM + a सबाकडकोवान	root + aka: सबाकः	root + aka + me/.. सबाकाग	Action will continue to be held for sometime in to future.	root + aka + AOM + a सबाकामेयान	root + aka + AOM + me/.. सबाकाकोम
root + led + a सबलेडान	Indicates that something was done to an object which is no longer so.	root + led + AOM + a सबलेडेमेयान	root + leya सबलेयान	root + le + me/.. सबलेमे	Action which will be done before resuming another action	root + le + AOM + a सबलेकोवान	root + le + AOM + me/.. सबलेकोम
root + tad + a सबतडान	Action initiated in the past, but the <b>object</b> of the action being present or somehow still effective	root + tad + AOM + a सबतडेमेयान	root + ta: चेमातः	root + ta + me/.. चेमातःमे	effect of the action is intended to remain for sometime.	root + ta + AOM + a चेमातःकोवान	root + ta + AOM + me/.. चेमातःकोम

1821 : Agreement imposed on  
Hos by Bahre  
(Hos forced to pay taxes)

1837 Agin Lige

TOP

"Ownership of property was familial,  
not individual (110)

"The extended family comprising  
his kinmen residing in the same  
village called hili

Sunil Kumar Sen (2008) Tribal  
Struggle for Freedom. Singhbhum  
1820-1858

# Mosquito stings, not Maoist bullet, now kills jawans

**RAJKUMAR**

Ranchi, June 22: Jharkhand Armed Police (JAP) jawans fighting against Naxalites in the forests of the state are faced with a new menace: mosquitoes.

Two jawans — Laloo Gurung and Kumar Subba — died of malaria today, while several are undergoing treatment at JAP hospital, Rajendra Institute of Medical Sci-

ences (RIMS) and Apollo.

A doctor treating the jawans at JAP-1 hospital in Doranda, Indramohan Gupta, confirmed the fact, saying that the situation was so far under control.

"We have admitted 15 jawans suffering from malaria in my hospital this month. While three of them were referred to RIMS, six were released after cure. We still have seven cases on our

hand," Gupta added. Sources said two, of the three jawans referred to RIMS, died today.

Constable Rajesh Thakuri, who is undergoing treatment at JAP-1 hospital from June 1, said mosquito and unsafe potable water were turning into bigger challenges than Naxalites for the security personnel.

"We spend nights with mosquitoes. When we return to camp in the morning, we

do not get safe water to drink.

This multiplies our problem," he said, adding that he landed in the hospital straight from Saranda forest.

Suresh Thapa, another JAP-1 jawan, recovering from encephalitis, said all of a sudden he had a severe headache and felt giddy while on a search operation in Salgarha forest where the Naxalites are supposed to have hidden Rs 5.11 crore cash looted

from the armoured vehicle of ICICI Bank last month. "I tested malaria positive and have been in JAP hospital since June 8."

Rezi Ddungdung, IG, JAP, said the mosquito menace prevailed despite making all preparations to save their jawans from the sting. "We have arranged 5,000 kits to identify malaria and have already distributed them wherever our jawans are de-

played." Another officer said the humid condition in forests during the monsoon aggravated the menace, despite anti-malarial measures being taken up on war footing.

Though suffering, the jawans agree that they were provided with mosquito nets and cream to protect themselves, but, said constable Sanjay Thapa: "It is difficult to use them during operations in forests."



A malaria-infected JAP jawan. Pix: Prashant Mitra

# Tribals sacrifice birds to check displacement

Manoj Choudhary  
Chaibasa, June 12

LAST TIME Chaibasa tribals sacrificed animals for the fall of Arjun Munda led NDA government in Jharkhand and their wish was fulfilled within a couple of weeks. After a long hiatus, they again resorted to animal sacrifice, this time to check the proposed displacement of thousands of people from around 120 villages due to the under construction multipurpose Kujju Dam project (KDP).

It might sound strange and weird, but animal sacrifice is quite a normal practice among the superstitious residents of the tribal dominated district. Every time the God-fearing tribals fall in trouble, they sacrifice animals during the nature festival, held during the onset of monsoon and offer blood to the spiritual power to relieve them of the crisis.

The multipurpose dam project in Chaibasa was started at the end of 1980s. But the construction was stopped as the villagers were against their displacement. Residents of 120 affected villages were not ready to leave their homes and lands, calling it to be a conspiracy against their cultural identity.

Thousands of villagers assembled at Chhota Jaipur village in Chaibasa a couple of days back to celebrate their traditional festival, Ere Bonga. A tribal dance group from Rango village performed folk dance. Chief diuri (tribal priest), Jaipal Devgam, sacrificed red, white, black and other coloured cocks to please Deshauili and Singbonga (tribal Gods). Villagers claimed that Gods would be happy with sacrifices and none would be displaced due to the project.

Addressing the crowd, Shiv Charan Pareya, manki (social leader), Charaipir, said that tribal life is attached with nature,



## GORY OFFERINGS

- Chaibasa tribals sacrificed animals to protect villagers from displacement.
- Phenomenon of animal sacrifice is not uncommon in this tribal dominated district.
- Residents of 120 villages protesting against Kujju Dam Project.
- They claimed such projects are attacks on tribal identity.
- Tribals are not ready to leave their native village.

Multipurpose projects and displacement would go against tribal interest. "Our identity resides with nature and forest and the government should not interfere in it," he added.

Other tribal leaders including Daskan Kudada, Bindrai Devgam and Mukesh Birua unanimously said, "Flood, tsunami and such other natural disasters are results of unwanted interference with environment. Tribals have the right over natural resources and no one can debar them by constructing dam and other development projects."

They added that construction of development projects against public wish was undemocratic and tribals would not tolerate this.

# Tribals halt industry march in Chaibasa

Manoj Choudhary  
Chaibasa, June 7

TRIBALS IN Chaibasa have refused to part with their land for setting up industries. They said the industrialisation process was an attack on their cultural identity and livelihood. The adamant stand of the villagers may jeopardise several investment proposals including one from Essar Steel that has sought land for setting up integrated steel plant here.

The residents of Charaipir in Chaibasa have now petitioned chief minister Madhu Koda requesting not to establish industries at the cost of tribal identity.

Sources said that Essar Steel has finalized a plot in Chaibasa to set up a steel plant and has applied to begin the plot acquisition process. Papers in this regard are pending with the district administration, sources said.

Termining the industrialisation process on their ancestral land as an attack on their identity, manki-mundas have raised a banner of revolt against it. Shiv Charan Padeya, a village head said that the district administration was trying to attack the social, cultural and traditional system of tribal society by trying to acquire land for industries.

"Tribals have been residing in the area for centuries. We developed holy places like Deshauili, Jahersthana, Sasandiri, Marangbonga, Ading, Namesud. They are all crucial for the tribal identity. These places are tribal property and no one would be allowed to acquire them for establishing any industry", said Padeya.

Ram Singh Soi, president, Bhumi Raksha Sangh, Charaipir, said that acquisition of our religious places would be in violation of Article 29 (1) of the Indian Constitution and Section 50 (7) of Chhotanagpur Tenancy Act (CNT Act). Tribals would go for a mass movement if the administration tries to attack our cultural identity, he added.

Sidiu Purty, village head, Kantigutu said, "As per Munda rule 111 (C) village heads are authorised for plot transfer and acquisition work. Village plots belong to villagers, no one could acquire plot without their permissions".

"Tribals are happy with their traditional occupation of agriculture and don't want outsiders' interference. Let us enjoy the freedom to observe and enjoy our tradition, culture and occupation", said Gurucharan Kudada.

SWEET WIN BUDHANI WAS THROWN OUT OF TRIBAL SOCIETY FOR WORK

Hinder stam Times 13-06-2008 p.4

Times  
stop  
of

8/6/08  
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