

Korai-Kadipur Genocide

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Jaipurhat is one of the border districts of Bangladesh, having West Bengal of India in the west of its border. Jaipurhat was not an exception when mass uprising spread over all the remote areas of the then East Pakistan. The wave of mass uprising paves the path of the Liberation War of Bangladesh. The genocidal events of the Liberation War victimized every patriotic Bangali. But, the tragic history of these genocidal events has long been out of the mainstream. Korai and Kadipur are two villages in the Bombu union of Sadar Upazila of Jaipurhat district. The two villages are located side by side and are also close in features. The potters or the Pala community mainly inhabited the two Hindu-dominated villages. It is to be noted that Dr. M. A. Hasan did the first field study on the Liberation War in Bangladesh. His book mentions the Korai-Kadipur and Pagladewan killing fields of Jaipurhat district. He said no Hindu left from the Palpara in Koroi villages. The area became a wasteland.¹

Dr. Hasan mentioned the mass graves of 361 people on the banks of the Dompukur. Other books mentioned the casualties as 361/371 in the Koroi-Kadipur genocide. Another document about the Liberation War is *Muktijuddho Kosh*, edited by Muntassir Mamoon. In the second volume of the *Kosh*, information on the Pancbibi genocide is also found. Dr. Mamoon's *Muktijuddho Kosh* gives a brief account of the Korai -Kadipur genocide.² However, no list of martyrs is found in the two studies. A survey conducted under the supervision of 1971: Genocide-Torture Museum and

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Archive show that Pakistani military committed the genocide in every corner of the village. As a result, it remains impossible to estimate the total number of people killed in the genocide in the Korai and Kadipur villages.

Geographical Location

Jaipurhat district is situated in the Rajshahi division, and Joypurhat subdivision was established in January 1971 under the Bogura district. There were four police stations in this subdivision - Jaipurhat, Panchbibi, Khetlal, Akkelpur. After the independence, it was upgraded to Joypurhat district on 26th January 1984. There are now 5 Upazilas, 5 municipalities, 32 unions, and 988 villages in the neighborhood.

In 1971, there was a bit of jungle on the east side of the present main post office of Jaipurhat. It was cleared for a small *haat* or market. Usually, the *haat* used to be closed by the evening because of the fear of tigers. People walked in groups or carried sticks or lights while passing the area at night. The *haat* became known as Baghbari *Haat*. There are various opinions about the naming history of that district.³ Some say there was a palace of Pala king Jaipal at Khanjanpur in Joypurhat Sadar. There is a saying that Raja Goraksanath Chowdhury, son of Jaipal, named the place Jaipur after his father. To distinguish it from Jaipur in India, Haat was added at the end of the name, and it became Jaipurhat.

During the British period, Lal Bazar Thana was formed with the villages of Jaipurhat and Panchbibi Thana and Baghbari, which was included in the Dinajpur district. In 1821 the Lal Bazar police station was divided into Jaipurhat and Panchbibi police stations and got included in Bogura district. In 1875-77 there was a famine in the region. For a better communication system and to face the famine disaster, a railway line was set there. The settlements continued to grow here, centering the rail line, and the name Jaipurhat became famous.⁴

At present, the area of Jaipurhat district is 965.44 sq km. It is bounded by Dinajpur district on the north, Naogaon and Bogura districts on the south, Bogura and Gaibandha districts on the east, Naogaon district and West Bengal state of India on the west. It is

located in between 24°51' and 25°17' north latitudes and in between 88°17' and 88°55' east longitudes.

Jaipurhat Sadar Thana was formed in 1918, and the thana was turned into an Upazila in 1984. Joypurhat Sadar Upazila (joypurhat district) area is 252.18 sq km, located in between 25°01' and 25°13' north latitudes and in between 88°55' and 89°10' east longitudes. It is bounded by Panchbibi upazila and West Bengal state of India on the north, Khetlal, Akkelpur and Badalgachhi upazilas on the south, Kalai and Khetlal upazilas on the east, Dhamoirhat upazila and West Bengal state of India on the west.

The main rivers of Jaipurhat Sadar Upazila are little jamuna, Tuli Ganga and Harabati.

At present, Joypurhat Sadar Upazila has one municipality and 9 unions, 188 mouzas, and 225 villages. The unions are Amadai, Chowk Barkat, Jamalpur, Dogachhi, Dhalahar, Puranapail, Bombu, Vadsha, Mohammadabad.⁵

Previous Situation of the Area

A brutal genocide was perpetrated in the Korai and Kadipur villages, located in the Bombu union of Sadar Upazila of Jaipurhat district. These adjoining villages are 6 km away from Jaipurhat Sadar. The villages are surrounded on the north by Helkunda village of Puranapail union, on the south by Komar village, on the east by Khumari village, and on the west by Hanai village. There is an entrance through the Hili Dinajpur road from the west. The road is from the British era. Until then, this unpaved road was the only way to Korai-Kadipur. In 1971, there was no school-college there, only a junior madrasa. It was a Hindu inhabited village where most of the inhabitants belonged to the Pala community. They mainly were the potters. Some were from the Varman community, whose occupation was agriculture.

On the other hand, there were Mohanta, Debnath, and Shil communities in Korai village. The Mohanta's were mainly goldsmiths, the Debnath community made cots, and the Shils were barbar. The rest of the people in Korai were Muslims, and they were also primarily farmers.

Jaasim Maulana of Bombu Union was a very influential person and

a supporter of the Muslim League. Dr. Abdur Rahim was also one of the antagonists of the Kadipur genocide. Mannan Maulvi was one of the collaborators, who still holds Kadipur under his grab. They rallied a large number of Razakars and assisted the Pakistanis in the genocide.

The genocide started by the Pakistan Armed Forces on 25th March 1971 was aimed at the Bangalis, allies of the Awami League and Bangabandhu Sheikh Mujibur Rahman, and the Hindu community. Habibur Rahman, a mathematics teacher at Rajshahi University in Jaipurhat, changed his name to 'Devdas' out of hatred to see the heinous killing of people just for being a Hindu or supporting the Awami League by the Pakistanis.⁶

The Background of the Genocide

After the mass uprising of 1969, like the rest of the country, Jaipurhat gradually became more and more intense towards movement. Meanwhile, the killing of Shamsuzzoha, the Proctor of Rajshahi University, fueled up the campaign against the Pakistani ruler in North Bengal. The historic victory of the Awami League under the leadership of Bangabandhu Sheikh Mujibur Rahman in 1970 was a clear verdict of the people against the Pakistani regime.⁷

The Bangalis took the general election of Pakistan in 1970 as an opportunity to assert their rights legally. The uprising that paved away by the Mass-Uprising of 1969 gained stability by the elections of 1970. In the election of 1971, the Jaipurhat National Assembly candidate was Mofiz Chowdhury from Awami League, Abdul Alim from the Muslim League (Convention), Abbas Ali Khan from the Jamaat-e-Islami, and Mohsin Ali Dewan from the Muslim League (Qayyum Group). Mofiz Chowdhury, the Awami League candidate, was elected with a massive vote in this election. In the provincial elections, the candidate from the Awami League was Dr. Saidur Rahman, Mir Shahid Mandal from NAP (Mozaffar), Dr. Rostam Ali Mandal from Muslim League and Maulana Ibrahim Hossain Mohabbatpuri from Jamaat-e-Islami. Awami League candidate Dr. Saidur Rahman won the election. In the Adamdighi-Khetlal election, the late Mojibur Rahman was

elected to the National Assembly, Mr. Qasim Uddin and Abul Hasanat Chowdhury (Moti) were elected to the Provincial Assembly. The Awami League, led by Bangabandhu Sheikh Mujibur Rahman, won the majority in the election of 1970. The public meeting held by Bangabandhu at Jaipurhat railway station during the election campaign of Mofiz Chowdhury created great excitement in the subdivision. From the very beginning, Jaipurhat was influenced by the activist and politician; the excellent speech by Bangabandhu motivated the people of the site to take up arms.⁸ The triumphant political party, the Awami League, fell victim to a conspiracy on transferring power. On 1st March 1971, President Yahya Khan adjourned the National Assembly *sine die*. This announcement caused intense dissatisfaction and extreme fury in Jaipurhat as well as across the country.

Immediately after this announcement, many processions were carried out by the mass people at various places in Jaipurhat. The protests and parades continued from 2nd March to 7th March. Locals heard the historic speech by Bangabandhu on 7th March the next day on 8th March. After this speech, people from all walks of life joined the movement. The political leaders and activists accelerated the spontaneous participation of the mass people. At the call of Bangabandhu, a *Songram Committee* was formed on 10th March in Jaipurhat.⁹ The meeting was presided over by the late Abdul Motaleb Chowdhury. Besides, the committee included other local leaders of different parties. The local government officials were appointed as advisers to this committee. The sub-divisional administrator acted as the chief adviser. According to the decision of the *Songram Committee*, freedom fighters opened a training camp at Jaipurhat College ground under the leadership and command of retired soldier Mr. Shakil Ahmed. Azizul Bari, Abdul Quader, and Abdul Wadud were made Shakil Ahmed's assistants. This training camp was in operation till the freedom fighters left for India after the Pakistani attack on Jaipurhat.

The desire for an independent country became more evident from hoisting a new flag of Bangladesh at the Paltan Maidan in Dhaka. In Joypurhat, Raja Chowdhury and other leaders made the flag of Bangladesh from Alkech Miah (tailor) and officially hoisted in the

government hospital field (present Martyr Dr. Abul Kashem Maidan).

On the afternoon of 20th April, the Pakistani invaders carried out a brutal genocide in the Panchbibi. On 25th April, they came to Jaipurhat Sadar and set up their base to perpetrate genocide. On 26th April 1971, the Pakistani forces and local collaborators attacked Korai-Kadipur and killed hundreds of people within an hour.

Korai-Kadipur Genocide

In the general election of 1970, the Muslim League and Jamaat-e-Islami were defeated against Awami League in Jaipurhat. Abdul Alim of the Muslim League (Convention) and Abbas Ali Khan of the Jamaat-e-Islami, the two defeated candidates began their campaign on behalf of Pakistan in Jaipurhat from 25th March when Pakistani forces initiated the genocide. Abdul Alim and the local Biharis and fanatics, started torturing the Hindu community, Awami League supporters, and patriotic Bangalis in various ways. Jamaat leader Abbas Ali Khan allied with the military government and later became a minister in a puppet government. The torture, killing, and looting of Abdul Alim and his supporters in 1971 were unprecedented. They have committed misdeeds, including abducting the political activists, looting their houses and property. They were also involved in the Korai-Kadipur genocide.

Mannan Maulvi, Jasim Maulana, Dr. Abdur Rahim and many others of Bombu Union were pro-Pakistan. During the Liberation War, the villagers of this union and its adjoining areas, including Korai-Kadipur, could not escape from the torture of Mannan Maulvi. According to the locals, even the property of the Hindu community in Kadipur is still in possession of Mannan's family.¹⁰

Even before the Pakistanis came to Jaipurhat, the local tortured people sought help from the EPR [East Pakistan Rifles who were border guards] and the freedom fighters at the Panchbibi Freedom Fighter training camp. On the morning of 20th April 1971, a group of freedom fighters from Panchbibi went to the headquarters to arrest Abdul Alim. But they escaped with the help of the *Razakars*.¹¹ On that afternoon, a group of Pakistani soldiers

attacked Panchbibi Haat and perpetrated genocide before the freedom fighters returned there. After this genocide, the freedom fighters of Jaipurhat gradually moved to India. However they prepared for war from India.

On 24th April, the Pakistani Army reached Jaipurhat Sadar by train from Shantahar in Bogura. On arrival, they started genocide at Jaipurhat Sadar by shooting three people near a bridge. On 25th April, the Pakistani forces carried out another genocide at Jaipurhat Sadar Thana, Bulupara, Gariakanta, and others.

On 26th April 1971, the Pakistani Army and a large contingent of local collaborators attacked Bombu Union in Sadar Upazila and Korai and Kadipur. Like the Chuknagar genocide, the Pakistani forces killed uncountable people at the least possible time.

Korai-Kadipur were mainly a Hindu inhabitant area, and they all voted for Awami League in the 1970 election. So, the villagers were living in terror. Before the attack on Korai-Kadipur, the villagers were getting the news of the attack on neighborhoods. The local Muslim League and Jamaat-e-Islami activists led the Pakistani troops to these villages.

Korai-Kadipur was attacked on Monday. It was 26th April. Around 10-11 am. The villagers heard the incident of looting and arson in afar villages. They were terrified that something would happen to them too. Yet, the villagers became busy in the pursuit of life. On the day of the genocide, the people saw that a fire had started burning in the western corner of Korai village. The flames began to devour the whole village. The sound of firing and screaming of helpless people caused panic in the area. They started running for their lives. Everyone left the house with as many belongings as could be saved. But all of them were surrounded by death.

The invaders intended to kill every one of the villages. The witnesses said that hundreds of collaborators accompanied by the Pakistani Army surrounded the villages with Pakistani flags tied to sticks.¹² The villagers came out of the house helpless. Those who tried to escape were caught and gathered in the field. When they came out of the house with their family and belongings, the collaborators lined up them in the field to the Dompukur. It was a hot summer in *Boishakh* [corresponding month of April]. The

Pakistani soldiers started shooting the people.

On the one hand, the Pakistani soldiers started shooting, while on the other hand, the collaborators began burying the dead and half-dead people. This barbarism continued in front of family members. Some were stabbed to death with a bayonet. Even a paralyzed man named Govinda was also buried alive.

Haldhar Pal was the head of the village. The collaborators caught him and brought him in front of the Pakistanis. At the behest of the Pakistani Army, he was cut into two pieces with a sharp weapon. Although the genocide took place on the banks of Dompukur, the killings were going on all over Koroi and Kadipur.¹³ The Pakistani Army was divided into small groups, carried out genocide with the local collaborators. Such genocide was committed in front of Diyenchandra Debnath's house in Sonar Para, where nine people were killed in one place, and together buried in the field.¹⁴

After begging mercy to the collaborators, they released few victims in exchange of money and valuable ornaments. Deben Pal (52) escaped from the line with his wife and mother in exchange for money and gold ornaments. In the pursuit of life, he left everything and fled the village.

Some have lost their father, some husbands, some a brother, some a child, and some lost their family member. 18 members of Deben Pal's family were killed in the genocide. A woman named Savitri lost her father-in-law, brother-in-law, grandson, and nephew. Savitri's Husband Asharu Varman died of grief just two weeks after the brutal event. Savitri continued her life by begging till death.

The largest mass grave of the Korai-Kadipur genocide is located on the banks of Dompukur. There was an arrangement to irrigate the cultivated land from this pond. There was a huge hole on the pond bank for irrigation, called *Bhati* in the local language. Many dead bodies were buried in this *Bhati* after the genocide. But the exact number of casualties is not known.

There was a large sugarcane molasses furnace on the bank of the pond. Many bodies were buried in that hole of the furnace.

On 26th April 1971, Korai and Kadipur in the Bombu Union of Jaipurhat district were turned into mass graves. All the men in the village were killed on a single day. We can find mass graves every-

where in these villages. It is known that after independence, farmers found many skeletons while cultivating lands. The Pakistani forces carried out genocide to depopulate these two villages in a few hours in one day.

In the Korai-Kadipur genocide, almost all the men of the Hindu community of the two villages were killed.¹⁵ Soon after the killing, the women and other villagers fled to India crossing the border. While fleeing, many lost their child. At the end of the war, those who survived came back. But they found nothing but the soil of the house.¹⁶ Although Bangabandhu's government arranged for their initial rehabilitation, they were forced to leave the country again after the assassination of Bangabandhu in 1975. At present, findings members of these martyred families in these two villages is a challenging task. Many have left the country permanently. Again, many have left Jaipurhat and settled elsewhere. Apart from this, in 1971, some Muslim families of Korai-Kadipur stood by the Hindu community. Among these eyewitnesses and victims, Khuku Rani, Ofi Barman, Diyenchandra Debnath, Mollah Shamsul Alam, Imdadul Bari, and some others have testified about the Korai-Kadipur genocide.

Dompukur Bank Mass Grave

The largest mass grave of the Korai-Kadipur genocide is located on the banks of Dompukur. Innumerable bodies of the victims were buried in this *Bhati*. But it is not known how many people were buried here.

Kadarpukur Mass grave in Korai village

The Pakistani forces killed thousands of people in Koroi and Kadipur of Bombu Union of Jaipurhat Sadar Upazila in one day. These two Hindu villages were inhabited by innocent laborers, farmers, and potters. The Pakistani forces wanted to depopulate these two villages within an hour on 26th April. Eyewitness Mollah Shamsul Alam Chairman said, "I was a student then. I still do not believe that any human being can do that took place in front of our eyes." After the Pakistanis left, I went there with my friends, and

we found ten people alive. I rented ten wheelbarrows and took them across the border to India for treatment. We were able to save them.” There was a large furnace on the edge of the pond for processing date juice. Uncountable bodies were buried in the hole of this furnace on that day.¹⁷

Sonar Para Mass Grave

There are mass graves of nine people in front of the house of Shri Dijenchandra Debnath in Sonar Para of Korai village of Bombu union of Jaipurhat Sadar. These nine were buried before their eyes. Lots of such mass graves found here and there in Korai-Kadipur Village. For Pakistani army depopulate the area within hours on that day.



*Memorial on the commemoration of the martyrs of
Korai-Kadipur Genocide*

List of the Martyrs:

The list of the victims (identified) in the genocidal events of Kori-Kadipur is given below:

Sl	Name	Father	Age	Occupation
1	Buli	Unknown		
2	Krisno Kanta Barman	Unknown		
3	Radha Kanta Barman	Unknown		
4	Gopinath Pal	Unknown		
5	Girendra Barman	Unknown		Potter
6	Noren Pal	Unknown		Potter
7	Golap Pal	Unknown		Potter
8	Khogen Pal	Unknown		Potter
9	Joton Pal	Unknown		Potter
10	Roton Pal	Unknown		Potter
11	Bhola Pal	Unknown		Potter
12	Chedra Pal	Unknown		Potter
13	Roibin Pal	Unknown		Potter
14	Sudhev Pal	Unknown		Potter
15	Ujjal Pal	Unknown		Potter
16	Gangadhar Pal	Unknown		Potter
17	Sadhon Pal	Unknown		Potter
18	Anil Pal	Unknown		Potter
19	Akhil Pal	Unknown		Potter
20	Supan Pal	Unknown		Potter
21	Odhir Babu	Unknown		Potter
22	Basudev Pal	Unknown		Potter
23	Devi Pal	Unknown		Potter
24	Sukumar Pal	Unknown		Potter
25	Sukhu Pal	Unknown		Potter
26	Sokhi Bala	Unknown		
27	Shaymol Babu	Unknown		
28	Amol Babu	Unknown		
29	Boga Pal	Unknown		Potter
30	Nibaron Pal	Unknown		Potter
31	Habbula Pal	Unknown		Potter

32	Romoni Pal	Unknown		Potter
33	Horen Pal	Unknown		Potter
34	Toroni Pal	Unknown		Potter
35	Abilash	Unknown		Potter
36	Gopen	Unknown		
37	Horem Pal	Unknown		
38	Khitish	Unknown		
39	Ajina Pal	Unknown		Potter
40	Amna Pal	Unknown		Potter
41	Benu Pal	Unknown		Potter
42	Pori Pal	Unknown		Potter
43	Porsh Pal	Unknown		Potter
44	Nilkanta Pal	Unknown		
45	Joibondhu	Unknown		
46	Pranbandhu	Unknown		
47	Sri Charan	Unknown		
48	Odhir Pal	Unknown		Potter
49	Mohendra Pal	Unknown		Potter
50	Sonod Pal	Unknown		Potter
51	Golap Pal	Unknown		Potter
52	Badhu Pal	Unknown		Potter
53	Bhupen Pal	Unknown		Potter
54	Ram Pal	Unknown		Potter
55	Din Bondu	Unknown		
56	Sadhona Pal	Unknown		Potter
57	Bimal Pal	Unknown		Potter
58	Subol Pal	Unknown		
59	Komol Pal	Unknown		Potter
60	Bidha Pal	Unknown		Potter
61	Ranjan Pal	Unknown		Potter
62	Nikhil Pal	Unknown		Potter

63	Ajit	Unknown		
64	Amal	Unknown		
65	Dhuka Barman	Unknown		
66	Hoben Shibin	Unknown		Farmer
67	Sedra	Unknown		
68	Shiven	Unknown		
69	Sontosh Barman	Unknown		Farmer
70	Pran Ballab	Unknown		
71	Dodha	Unknown		
72	Atish	Unknown		
73	Yogesh	Unknown		
74	Shirish	Unknown		
75	Pachkuri	Unknown		
76	Suren	Unknown		
77	Bodna	Unknown		
78	Tormuja	Unknown		
79	Montu	Unknown		
80	Guti	Unknown		
81	Kamla	Unknown		
82	Komol	Unknown		
83	Ochana	Unknown		
84	Bi Choron	Unknown		
85	Shi Choron	Unknown		
86	Horen Pal	Unknown		
87	Holadhor	Unknown		
88	Pancha Daktar	Unknown		Village Doctor
89	Gana Bura	Unknown		
90	Batu	Unknown		
91	Lokin	Unknown		
92	Teli Bura	Unknown		
93	Hora	Unknown		

94	Chanda	Unknown		
95	Sobola	Unknown		
96	Shmayol Daktar	Unknown		Village Doctor
97	Amal Master	Unknown		
98	Sudhir	Unknown		
99	Shudiv	Unknown		
100	Banikanta	Unknown		
101	Monjilakanta	Unknown		
102	Moyori Bura	Unknown		
103	Priyo	Unknown		
104	Krisno Daktar	Unknown		Village Doctor
105	Yogen Pal	Unknown		Potter
106	Khokha	Unknown		
107	Mohabarat	Unknown		
108	Subol Pal	Unknown		Potter
109	Binda	Unknown		
110	Ram Prashad Pal	Unknown		Potter
111	Gobinda	Unknown		
112	Surma	Unknown		
113	Atar Buri	Unknown		
114	Gona Bora	Unknown		
115	Arar Barman	Unknown		Farmer
116	Kacha Barman	Unknown		Farmer
117	Binod Barman	Unknown		Farmer
118	Banu Sonar	Unknown		Jewelry Business
119	Khuti	Unknown		
120	Fut	Unknown		
121	Amullo Sonar	Unknown		Jewelry Business
122	Rono da Sonar	Unknown		

123	Sudhir Mohanta	Unknown		Jewelry Business
124	Basudev Sonar	Unknown		
125	Shaymol Saha	Unknown		
126	Bani Sonar	Unknown		
127	Abdus Sattar Mondol	Unknown		
128	Sachin	Unknown	30	
129	Upen	Unknown	45	
130	Kokon	Unknown	65	
131	Dijo	Unknown	30	
132	Shiben	Unknown	45	
133	Yogesh	Unknown	65	
134	Khudiram	Unknown	75	
135	Amindra Chandra Debnath	Unknown	65	
136	Suresh	Unknown	55	
137	Yotish	Unknown	70	
138	Khitish	Unknown	65	
139	Mohindra	Unknown	75	
140	Dilip	Unknown	50	
141	Joton	Unknown	35	
142	Porikkhito	Unknown	25	
143	Gopinath	Unknown	65	
144	Ashwani	Unknown	45	
145	Kanha Mohanto	Unknown	95	Jewelry Business
146	Laxman	Unknown	55	
147	Narayan	Unknown		Unknown

[The List is not complete]

Statement of Witness :***Khud Bala (75)***

Husband: Yogen (Martyr of Korai-Kadipur Genocide), Occupation: Housewife, Village: Korai, Union: Bombu, District: Jaipurhat, Place, and Date of Interview: Home, 9th January 2019

The Pakistani Army and the collaborators took my Husband named Yogen, my father, uncle, and brother-in-law. Other women in the house

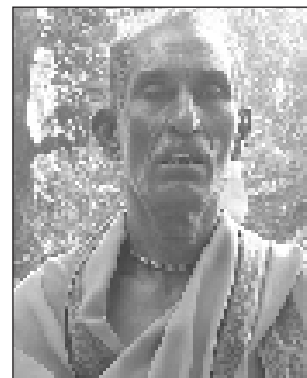
and I fled to the forest. The Military killed hundreds of men on that single day, the collaborators looted the homes and belongings of the widows. Victims crossed the borders and took refuge in India. However, when we returned after the nine months, we found no sign of our house. Then the government arranged shelter homes for the widows like us. Our days passed of great hardship.

***Puku Rani (70)***

Husband: Subal Chandra Barman (Martyr of Korai-Kadipur Genocide), Occupation: Housewife, Village: Korai, Union: Bombu, District: Jaipurhat, Place, and Date of Interview: Home, 9th January 2019

It was Monday; the Military arrived and attacked our village. My Husband

Subal Chandra Barman was a farmer. The Military killed him in the field. At that time, I had a seven-month-old baby. My child died while I was running to escape. The villagers were completely aware about the presence of the Army and were busy with their everyday chores. Suddenly a bunch of bullets hit upon them. Even our houses and belongings were looted. I came after nine months and found no sign of my house. The government-aided us in building a house. I lived there, but still, life is so hard.

***Dijenchandra Debnath (65)***

Father: (Martyr of Korai-Kadipur Genocide), Occupation: Agriculture, Village: Korai, Union: Bomboo, District: Jaipurhat, Place, and Date of Interview: Home, 9th January 2019

I was 17 years old when the Military attacked our house. Hearing this, my father and I left our house. The villagers snatched our belongings.

Jasim Mawlana told us to meet and

talk with the Pakistanis. We were eight or ten members of our family. On the way, we saw that the Pakistanis killed seven or eight people from the village. The villagers are digging holes to bury their bodies. My father then said- 'They lied, we are being taken to be killed, this is the proof. Dear Son, try to run from here anyhow'. While running away, Rashid grabbed me. I said, 'Brother, I am thirsty.' Rashid came with me. Almighty had mercy on me; when I drank water from the tubewell, the bucket fell. I told Rashid to stay, and I went to drink some water from the pond. Rashid went to the other members of my family. Then I hid in the toilet instead of drinking water.

While I was on my way to Kutal pond, the Punjabi killed nine members of my family at once. They were buried in the field right in front of our house. A Bangali was knifed and buried alive in front of me. When I came home, I found that all the belongings are looted. I left everything there. I went to the next village for shelter. I took shelter in one of my classmates house, they offered me food, but I was not in a state to eat anything. They let me hid in their houses for few days. Then everyone in the village fled to India.

The names of the members of our family who were killed that day are Khudiram (75) and Yogis (65), two brothers, Shiven (45), Khudiram's son Dijo (30), Khokon (65), Upen (45), Sachin (30), Sukchad's two sons Amindra Chandra Debnath (65) and Suresh (55), Kekaru's three sons Jotish (60), Kshitish (65) and Mahindra (75), Deben's son Dilip (50), Jotish's two sons Jatan (35) and Parikshit (25), Gupinath (65), Ratan (45) Anath, Ashwani (45) Nalin, Kanha Mahanta (95), Lakshan (55)



Mollah Shamsul Alam

Father: Abdus Salam Mollah, Occupation: Politics, Village: Korai, Union: Bombu, District: Jaipurhat, Place, and Date of Interview: Home, 9th January 2019

In 1971, I was an IA first-year student 1971. I witnessed the local Hindus have been lined up on the banks of the Kura Pond and being killed one after another. I counted up to twenty-seven, then I gave up. I was shocked; I could not imagine that humans can be such brutal. They carried out the genocide for about an hour. Then they left. I saw many people were killed. We went to see if anyone was alive. Wherever we went we found only dead bodies. We found a shopper dead from whom we used to buy sweet meals; his skull was crushed. When I took his body on my shoulder, his melted brain wet my back. I saw some of the survivors. To save them, I rented ten bullock carts and sent them to Balurghat in India for treatment. They survived but could not stay in the country. After the assassination of Bangabandhu, they were dispossessed. No civilized man can commit such carnages that have taken place here. Mostly ordinary potters were the victims of the genocide.



Imdadul Bari (60)

Occupation: Agriculture, Village: Korai, Union: Bomboo, District: Jaipurhat, Place, and Date of Interview: Home, 9th January 2019

The brutality I witnessed in 1971 at Korai-Kadipur is inhuman. The most touching part is the people of our own country (the collaborator) helped them. Mannan Maulvi had an

influential role in the genocide. The only fault was the people of Korai-Kadipur supported and voted for the Awami League. After the genocide, the family members of the martyrs left the country. But even though the country was independent, they could not stay in this country. Especially after the assassination of Bangabandhu, Mannan Maulvi took possession of all the property of the people of the Hindu community in Kadipur.

The current situation of the families of the victims of the genocide

It is tough to know the current situation of the families of the victims of the genocide in Korai-Kadipur. Because most of the families have left the village, some in other districts. Even they did not feel secured after the emergence of Bangladesh. Especially after the assassination of Bangabandhu in 1975, they have to leave the country once again. But the difference is that in 1971 they counted and longed for independence, but this time their waiting period is never-ending. Those who stayed, their financial condition is meager. Their relatives sacrificed lives for the independence of this country, but the country could not ensure the security of their lives.

Attempts to preserve the memories

A memorial has been built on the banks of Dompukur at a place in Korai-Kadipur. But it seems that future generations will be deprived to get a clear idea of the extent of the Korai-Kadipur genocide. Because there are no details of the incident in the memorial plaque. Many mass graves were scattered across the village since Pakistani Army and their collaborators committed more than one genocidal event in the villages.

Conclusion

Korai-Kadipur is one of the most brutal examples of the genocidal event perpetrated by the Pakistani Army during Liberation War of 1971. Almost all the men of the Hindu community in the two villages were killed within just one hour. The peasants and working people of the remote villages of Bangladesh could never have imagined such a disaster could happen. However, they started lis-

tening the tale of torture and brutality of the military from the neighborhood at the end of April. Even then, they could not think of leaving their country. On 26th April, the Pakistani troops, along with a large contingent of *Razakars*, entered the village of Korai-Kadipur. They set fire to the houses and gathered the villagers in a field. The bewildered villagers left home with their wives and children and were put together in the field. All the men of the village were separated and lined up. Their wives and children started to flee wherever they could. Then the Pakistani Army began to kill the people indiscriminately. Some of the helpless relatives came and begged for their lives. But no one was spared. However, the collaborators helped to escape some people in exchange of money and gold-ornaments. On that day, humanity was utterly humiliated in Korai-Kadipur. The most unfortunate thing is that the local people helped the Pakistani aggressors in the genocide that day. The innocent villagers could never imagine that people could kill people in this way.

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