



Dr. SHYAMA PRASAD MUKHERJEE UNIVERSITY
(Following Upgradation of Ranchi College, Ranchi, under RUSA Programme, Component-I)
Ranchi, Jharkhand.

OFFICE OF THE
DSW

Memo No. : DSPMU/DSW/125/22

Date: 04 /08/2022

सूचना

डॉ० रामदयाल मुण्डा जनजातीय कल्याण शोध संस्थान, राँची, दिनांक 09-10 अगस्त, 2022 तक विश्व आदिवासी दिवस पर "जनजातीय इतिहास, जनजातीय दर्शन, जनजातीय साहित्य एवं जनजातीय मानवशास्त्र" पर राष्ट्रीय सेमिनार का आयोजन करने जा रही है। जिसमें देश-विदेश के प्रख्यात विद्वान/विशेषज्ञ अपने व्याख्यानो से लोगों को लाभान्वित करायेंगे।

विश्वविद्यालय वैसे सभी इच्छुक आचार्यों, शोधार्थियों, स्नातकोत्तर छात्र/छात्राओं से आग्रह करता है कि इसमें भाग लें तथा जो भी इस सेमिनार में अपना पत्र प्रस्तुत करना चाहते हैं, समय कम रहने के कारण जल्द से जल्द अपना नाम निदेशक, डॉ० रामदयाल मुण्डा जनजातीय कल्याण शोध संस्थान, राँची, को भेज दें।

अनिल कुमार

4.8.22

(अनिल कुमार)

संकायाध्यक्ष

छात्र कल्याण

झारखण्ड सरकार
अनुसूचित जनजाति, अनुसूचित जाति, अल्पसंख्यक एवं पिछड़ा वर्ग कल्याण विभाग
डा० रामदयाल मुण्डा जनजातीय कल्याण शोध संस्थान,
राँची-8.

दूरभाष-0651-2551824, ई.मेल-tri.directorate@gmail.com/

पत्रांक- 869 /
प्रेषक,

राँची,

दिनांक:- 03.08.2022

रणेन्द्र कुमार, भा०प्र०से०,से०नि०,
निदेशक।

सेवा में,

मा० कुलपति,
डॉ० श्यामा प्रसाद मुखर्जी विश्वविद्यालय,
राँची।

विषय:- 9-10 अगस्त 2022 'विश्व आदिवासी दिवस' के अवसर पर संस्थान द्वारा आयोजित 'जनजातीय इतिहास, जनजातीय दर्शन, जनजातीय साहित्य एवं मानवशास्त्र के राष्ट्रीय सेमिनारों में अपने विश्वविद्यालय के आचार्यों, शोधार्थियों, स्नातकोत्तर के छात्र/छात्राओं को भाग लेने हेतु अपने स्तर से निर्देश देने का अनुरोध।

प्रसंग:- इस संस्थान का पूर्व प्रेषित पत्रांक- 837 दिनांक 28.07.2022

महाशय,

उपर्युक्त प्रसंगाधीन विषय के सम्बन्ध में निवेदित है कि 9-10 अगस्त 2022 'विश्व आदिवासी दिवस' के अवसर पर प्रस्तावित वृहद आयोजन (Mega Events) के क्रम में संस्थान द्वारा आयोजित 'जनजातीय इतिहास, जनजातीय दर्शन, जनजातीय साहित्य एवं मानवशास्त्र पर 9 एवं 10 अगस्त 2022 को राष्ट्रीय सेमिनार का आयोजन किया जा रहा है। इस सेमिनार में जनजातीय इतिहास, जनजातीय दर्शन, जनजातीय साहित्य एवं मानवशास्त्र के जाने माने विद्वान/विशेषज्ञों ने सम्मिलित होने की स्वीकृति प्रदान की है।

भवदीय, तदालोक में अधोहस्ताक्षरी द्वारा यह अनुरोध किया गया था कि चूँकि 09 अगस्त 2022 को झारखण्ड सरकार द्वारा अवकाश घोषित है अतः उक्त सेमिनारों में डॉ० श्यामा प्रसाद मुखर्जी विश्वविद्यालय के सम्बद्ध विषयों के विभागाध्यक्षों, आचार्यों, शोधार्थियों, स्नातकोत्तर के छात्र/छात्राओं को इन दो दिवसीय सेमिनारों (9-10 अगस्त 2022) में अपरिहार्य रूप से भाग लेने एवं इन प्रख्यात विद्वानों के व्याख्यानों से लाभान्वित होने हेतु अपने स्तर से आवश्यक निर्देश देने की कृपा की जाए।

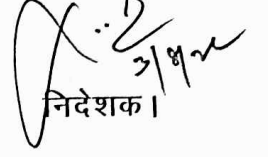
भवदीय, संस्थान की कामना है कि देश के भिन्न-भिन्न भागों से पधारने वाले शिक्षाविदों-विद्वतजनों की उपस्थिति से विश्वविद्यालय का शैक्षणिक परिवेश भी उज्ज्वलित हो सके। साथ ही ज्ञान प्राप्ति की श्रुति परम्परा में हमारे शोधार्थीगण-विद्यार्थीगण भी सम्मिलित हो सकें।

भवदीय, डॉ० श्यामा प्रसाद मुखर्जी विश्वविद्यालय के इन विषयों के आचार्यगण-शोधार्थियों द्वारा अपने शोध-आलेखों की प्रस्तुति हेतु भी एक-सत्र आरक्षित किया गया है। ताकि उनकी जीवन्त

भागीदारी से ये सेमिनार सार्थक हो सकें। किन्तु अभी तक किसी विभाग से न कोई पेपर्स न कोई सूची संस्थान को प्राप्त हो सकी है।

अतएव भवदीय से पुनः अनुरोध है कि विभागाध्यक्षों को अपने स्तर से स्मारित करने की कृपा की जाए।

विश्वासभाजन,


निदेशक।

Concept Note

The Historical Marginalization of Tribal Philosophies and Tribal History: Remedies and Reconstructions

The term tribes has been stereotypically been associated with communities that were perceived as ahistorical and as having no higher levels of philosophies; as being only involved with day to day practical issues of survival. Yet ethnographic evidences from indigenous people have time and again negated this presumptions. As early as the nineteen forties, Paul Radin, in the book *Primitive Man as Philosopher* had described people from the non-western and simple societies as having the same kind of mind set as the so-called civilized ones, in that there are just the same kind of different personalities among them, some philosophers, some agnostic, some atheists and some spiritual. In his study of the Nuer Religion, anthropologist E.E. Evans-Pritchard had mentioned their belief in a transcendental and all pervasive spirit named Kwoth that is very similar to the Hindu belief in the Brahman or the Pramatman or the Christian God. This Kwoth is recognized as all pervasive but rarely worshipped. Similar eschatological beliefs have been reported from among many indigenous peoples who do not subscribe to any universal religion.

It is also a grave mistake to deny history to the tribes, as has been again shown by many scholars, have as much history, including those of migration, trade and cultural transformation as any other peoples of the world. However since most tribes lack a hierarchy and written script, there is little left of their history. It is a well known fact that it was only in praise of, or to obey the command of kings and power holders that bards and script writers recorded history either orally or in textual form. Such history reflected the glory of the power holders and was an outcome of social inequality more than any intellectual desire to preserve the facts for the future. Tribes did not record their history primarily because they were relatively egalitarian and did not feel the need for eulogizing any one. But that does not mean that they had no history.

The history of the tribes is recorded in their myths, folktales, songs, and also preserved in their landscapes. From the colonial period there has been some chronicling of history of the indigenous people and some scholars have also

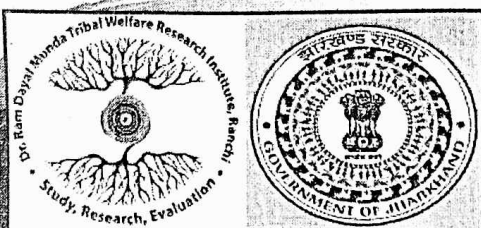
recorded some of them, like the British administrators like Hutton, Thurston, J.P. Mills and others. Later scholars have reinterpreted much of the material to reveal the power relations and political processes to which the tribes have been subjected. Tribal scholars have now come into the arena of knowledge production and begun to record and interpret their own histories and cultures.

In this two day Seminar to mark the World Indigenous Day, the organizers would like to invite scholars to speak on and highlight these issues as described above. The scholars may choose to present papers on any of the themes listed below but may also choose a topic of their interest that is not listed below. All papers will go through a scientific committee before they are accepted.

Sub-themes

1. Tribal Cosmologies and World View
2. Reconstructing tribal history from existing ethnographies and other published material
3. History as recorded by the colonial administrators
4. Tribal philosophies through their oral traditions like folklore, myths and folk sayings
5. Tribal philosophies and history as evident from their material culture.
6. Contemporary history of tribes
7. Engagement of tribal scholars with their own history.
8. Enumeration of tribal philosophies from tribal scholars.
9. Films or animations if available

Abstracts must reach the organizers by the 20th of July to be acceptable.



Established in the year 1953, the Institute at Ranchi is a premier Institute for Research, Training, Evaluation and Publications. The Institute has a beautiful campus, with a Tribal Museum, Library, Conference hall and an Auditorium. The Institute carries out various empirical and theoretical studies based on a broad spectrum of issues related to Tribes.

The Institute is funded both by the Government of Jharkhand and the Ministry of Tribal Affairs.

The focus of these endeavors has been the transfer of academic insight and understanding related to various aspects of tribes in Jharkhand to enhance the process of policy formulation, resource generation and development. Apart from research, the main emphasis of the Institute is the conservation of Tribal Art and Culture.

CALL FOR PAPERS

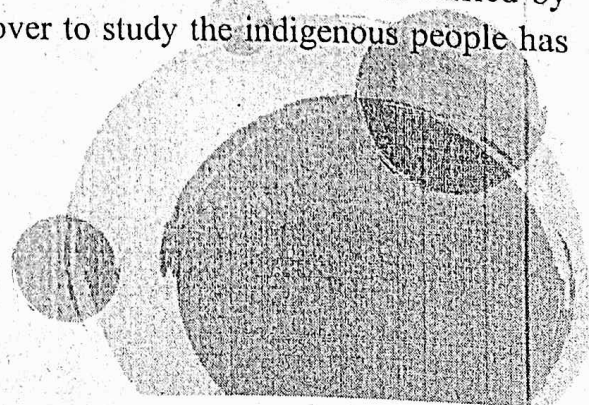
National Seminar on "Indigenous (Adivasi) Identity Assertion through Ages".

Organized by Dr. Ram Dayal Munda Tribal Welfare and Research Institute, Ranchi on 9th and 10th of August'2022

(Government of Jharkhand)

A population that safeguards 80 percent of the existing biodiversity of the world and constitutes roughly 6 percent of the world population has received scant attention in the changing contours of developmental politics. However, the climate change that is staring us and has disturbed giant nations and economies world over has made the people rethink about the policies of government and has given Adivasis/ Indigenous people recognition as saviors of land, forest, water and protectors of biodiversity. Ever since the world moved on to the era of industrial development and connected the world through geographical discoveries many indigenous species lost their land and lives.

Since United nation announced the decade starting from 1995 as the decade of indigenous population there has been greater recognition of Adivasis as sovereign communities. This has led to rewriting of Adivasi histories across Asia, Africa and Latin America where Adivasi lives and their traits have started acquiring respectful position. Adivasis were viewed as anthropological and ethnographical constructs in the colonial period. Recent academic researches, new methodologies of understanding truth and reflexive forms of field work carried by the academics the world over to study the indigenous people has



The Institute seeks to promote cross-disciplinary as well as regional approaches to the field of Tribal Studies and tries to conduct regular talks and seminar for lively discussions with researchers and scholars coming from different backgrounds. This Two-day seminar on the occasion of World Indigenous Day will be an opportunity to engage in an amazing learning experience.

Every session will start with 30 minutes of discussion by a Resource Person followed by 15 minutes to presentation by each scholar, chaired by 3 subject experts. Some selected papers will be further published by TRI, Ranchi, so that it can reach wider audience in future.

To submit, send a 300-word abstract at email I'd mentioned below by 20th of July'22. Registration is subject to acceptance of your abstract by TRI, Ranchi. Selected Candidates will have send their full length papers of approximately 6-8 thousand words latest by 3rd August'22.

broadened the scope and dimension to the Adivasi studies. They are now studied as historical, literary and even religious subjects in their own right. From the pre - colonial to the post- colonial period Adivasi selfhood was defined in two broad phenomena; first was the dynastic history and the second non dynastic or republican history. This amply shows that Adivasis were neither stateless nor uncivilized groups unaware of the occupation, agriculture and wars. Adivasis had their understanding of law, democracy and were often part of the political systems that were regionally important.

Pre - colonial histories have interesting articulations in which Adivasis have been influencing land, residence and settlement patterns. Colonial modernity gave them spaces in missionary and nationalist discourses of resistance, co-operation and interface with the state. The assertion of identity has broadened its base in the contemporary period with the inclusion of issues as identity, language, culture and ancestral religion of the Adivasis. In state like Jharkhand, Chattisgarh, Manipur, Mizoram, Nagaland, Arunachal Pradesh, Tripura and Meghalaya that were formed on the basis of Adivasi selfhood therefore there is a greater need for understanding this Adivasi selfhood.

Commendable work done by the researchers and scholars from different parts of the country and globe makes it imperative for researchers to develop a proper understanding of the Adivasis. The proposed plan for 3 days International seminar would provide a suitable platform for global researches to meet the local researchers and develop a balanced approach towards the understanding Adivasi/ Indigenous history. Adivasi dynastic history, the processes of state formation, assertion of their identity, ownership of land, water and forest, their resistance movements, Adivasi worldview, ecological sensibility, Adivasi art and architecture with the help of oral as well as written

(Fooding and Lodging for
Resource Persons will be arrang
by the Institute and Trav
Expenditures will be reimbursed
Honorarium will be paid to all the
Resource Persons.

sources, sensibilities and their adaptations with modernity needs to be discussed and understood from diverse perspective. With these objectives in mind, the proposed inter-disciplinary seminar invites and discusses papers on following sub themes:

1. Rewriting Adivasi/Indigenous histories.
2. Adivasi/ Indigenous assertion over land, forest and water (Jal, Jungle and Jameen) during colonial and post-colonial periods.
3. State formation process, Adivasi ruling dynasties and emergence of indigenous state and governance systems.
4. Adivasi worldview and ecological consciousness.
5. Adivasi/ Indigenous art, architecture and Music.
6. Adivasi/ Indigenous history, language and culture.
7. Government Laws, schemes and policies for the development of the Adivasis in India.

For any further information or queries you can contact at seminar.tri.jh@gmail.com

We look forward to host you!!



CALL FOR PAPERS

Conference on TRIBAL PHILOSOPHY

9th-10th August, 2022



Established in the year 1953 TRI, Ranchi is a premier Institute of Research Training, Evaluation, Preservation and Publications. The Institute has a beautiful campus, with a Tribal Museum, Library, Conference hall and an Auditorium. The Institute carries out various empirical and theoretical studies, based on a broad spectrum of issues related to Scheduled Tribes. The Institute is funded both by the Government of Jharkhand and the Ministry of Tribal Affairs, Govt. The focus of these endeavours has been the transfer of academic insight and understanding related to various aspects of tribes in Jharkhand to enhance the process of policy formulation, resource generation and development.

The Institute seeks to promote cross-disciplinary as well as cross regional approaches to the field of Tribal Studies and tries to conduct regular talks and seminar for lively discussions with researchers and scholars coming from different backgrounds. This Two day seminar on the occasion of World Indigenous Day will be an opportunity to engage in an amazing learning experience. Every session will start with 30 minutes of discussion by a Resource Person followed by 15 minutes to presentation by each scholar, chaired by 3 subject experts. Some selected papers will be further published by TRI, Ranchi, so that it can reach wider audience in future. To submit, send a 300-word abstract at email I'd mentioned below by **20th July'22**. Registration is subject to acceptance of your abstract by TRI, Ranchi. Selected Candidates will have to send their full length papers of approximately 6-8 thousand words latest by **3rd August'22**.

(Fooding and Lodging for all Resource Persons will be arranged by the Institute and Travel Expenditures will be reimbursed. Honorarium will be paid to all the Resource Persons.)

(Epistemology & Metaphysics)

At the academic and intellectual circle world over, an effort is on to understand and learn tribal world and worldview. In India and very particularly in Jharkhand, several initiatives are afoot in this line since long; but in recent years interest on the subject of Tribal Philosophy is a new development. Government of Jharkhand with its Ram Dayal Munda Tribal Research Institute, has already held an International Seminar on the subject of Tribal Philosophy, which brought noted intellectuals and philosophers from across the world and curious researchers to Ranchi to seriously deliberate on the subject.

Academically too, intellectual curiosity is growing in the field of Tribal Philosophy and Philosophy departments in some varsities are learnt to have been giving a thought to inculcate the subject in their course curriculum. Academic apart, the subject has general importance too. A large chunk of tribal population in India definitely promise to offer a new angle to the discipline of Philosophy, in order to enrich life, living and meaning of existence in general.

Going by the interest shown by intellectuals and people in general and for the academic value of the subject, TRI has planned to hold a two-day conference on the topic of Tribal Philosophy.

However, it has been felt that this time the topic of the conference would be more specialized in order to delve deeper into the subject.

The following two sections of Tribal Philosophy would be taken up for conference:

- 1) Epistemology
- 2) Metaphysics

Epistemology:

Epistemology is commonly understood as the theory of knowledge, especially with regard to its methods, validity, and scope, and the distinction between justified belief and opinion.

How do the tribal communities know? What could be the Theories of Knowledge in the tribal communities? What is their understanding of Knowledge?

The sessions on this topic would be dealing with the above issue.

Tribal communities have rich knowledge on herbal medicine, which today is popularly being known as Ethno-Medicine/ Ethno-Botany.

Tribal Communities have the tradition of reading signs (omens) and predicting different possible events.

Tribal Communities have riddles and these riddles often are loaded with wisdom. What is the basis of these riddles and wisdom?

Tribal Communities are blessed with several such other things and all these would be dealt in the sessions on Epistemology.

Metaphysics:

Metaphysics is the branch of Philosophy that deals with the fundamental nature of Reality, the First Principle of Being, Identity and Change, Space and Time and Causality. It also deals with relationship between Mind (Spirit) and Body (Matter).

The session on Tribal Metaphysics deals with questions like:

- What is the concept of Reality in the Tribal societies?
- How is Mind and Matter looked upon?
- What is the concept of Space and Time?
- What is the first Cause?
- What is Being?
- What is Change?
- What is Identity?

Initial philosophical investigation suggests that tribal community has rich metaphysics. However, these understanding of metaphysical understandings have to be further investigated upon in order to bring out a clarity and pattern. All this requires a conference that remains focused on the subject in its deliberations and discussions.

The conference also should necessarily include documentation and publication for future record and academic progress on the subject.

~~~\*~~~





Established in the year 1953 TRI, Ranchi is a premier Institute of Research Training, Evaluation, Preservation and Publications. The Institute has a beautiful campus, with a Tribal Museum, Library, Conference hall and an Auditorium. The Institute carries out various empirical and theoretical studies, based on a broad spectrum of issues related to Scheduled Tribes. The Institute is funded both by the Government of Jharkhand and the Ministry of Tribal Affairs, Govt. The focus of these endeavours has been the transfer of academic insight and understanding related to various aspects of tribes in Jharkhand to enhance the process of policy formulation, resource generation and development.

The Institute seeks to promote cross-disciplinary as well as cross regional approaches to the field of Tribal Studies and tries to conduct regular talks and seminar for lively discussions with researchers and scholars coming from different backgrounds. This Two day seminar on the occasion of World Indigenous Day will an opportunity to engage in an amazing learning experience. Every session will start with 30 minutes of discussion by a Resource Person followed by 15 minutes to presentation by each scholar, chaired by 3 subject experts. Some selected papers will be further published by TRI, Ranchi, so that it can reach wider audience in future. To submit, send a 300-word abstract at email I'd mentioned below by 20th July'22. Registration is subject to acceptance of your abstract by TRI, Ranchi. Selected Candidates will have send their full length papers of approximately 6-8 thousand words latest by 3rd August'22.

(Fooding and Lodging for all Resource Persons will be arranged by the Institute and Travel Expenditures will be reimbursed. Honorarium will be paid to all the Resource Persons.)

## Call for Papers

# Conference on Tribal LITERATURE

9th - 10th August, 2022



### वाचिकता, भाषा और आधुनिक आदिवासी साहित्य की प्रगति

आदिवासी समाज मूलतः प्रकृति से जुड़ा हुआ है। वह प्रकृति के साथ ही उसने सहजीवी ज्ञान-परंपरा एवं दर्शन को विकसित किया। उसकी आजीविका, अर्थतंत्र, समाज-व्यवस्था और आध्यात्मिकता प्रकृति से गहरी जुड़ी हुई है। प्रकृति में देवताओं के वास को मानने की प्रथा के कारण वे प्रकृति के सबसे पुराने संरक्षक हैं। आदिवासी समाज की यह सामाजिक-सांस्कृतिक विशिष्टता उनकी वाचिक परंपराओं में अभिव्यक्त हुई है, जिसका अध्ययन किया जाना अभी बाकी है।

वाचिकता अर्थात् पुरखा अभिव्यक्ति आदिवासी समाज की विरासत है। समृद्ध वाचिक परंपराओं ने ही आदिवासी समाज की ज्ञान-संपदा को सदियों से जीवित रखा। आदिवासी समाज की मातृभाषाओं ने वाचिकता को संभव बनाया और वाचिक अभिव्यक्तियों ने उन भाषाओं को समृद्ध किया है। उत्पत्ति कथाएँ, लोक कथाएँ, गाथाएँ, गीत, लोकोक्ति, मुहावरे आदि में हमें आदिवासी समाज की सांस्कृतिक-दार्शनिक अभिव्यक्ति देखने को मिलती है। ये आदिवासी ज्ञान-परंपरा एवं इतिहास के अनिवार्य स्रोत हैं। अगर आज आदिवासी समाज का इतिहास गरिमापूर्ण तरीके से सामने नहीं लाया गया है तो इसकी बड़ी वजह यह है कि उनकी वाचिक परंपराओं का अध्ययन आंशिक रूप से किया गया है।

इसके साथ ही इनकी भाषा की प्राचीनता भी इतिहास के लिए साक्ष्य प्रस्तुत करती है। उदाहरण के लिए कई ऐसे आदिवासी भाषा के शब्द हैं जो संस्कृत भाषा में घुल-मिल गए हैं। जैसे मुण्डा भाषा परिवार का एक शब्द है - 'कुंभी'। यह एक जंगली फल है जो हाथियों का प्रिय फल माना जाता है। 'कुंभी' का प्रयोग संस्कृत में भी मिलता है। यह विचारणीय है कि दो भिन्न भाषा परिवार की भाषाओं में अगर एक ही तरह के शब्द मिलते हैं तो इसका सामाजिक-सांस्कृतिक अभिप्राय क्या हो सकता है? इस संबंध में डॉ. रामदायल मुण्डा का भाषा वैज्ञानिक अध्ययन रेखांकित करने योग्य है। 'संस्कृत साहित्य को आदिवासियों की देन' शीर्षक लेख में उन्होंने संस्कृत साहित्य में आये आदिवासी पात्रों एवं उनकी भाषा का उदाहरण प्रस्तुत किया है। इस तरह भाषा के अध्ययन के द्वारा भी आदिवासी समाज के विस्मृत ज्ञान-परंपरा एवं इतिहास का पता चलता है। आदिवासी समाज अपने इतिहास को वैदिक ग्रंथों, पुराणों, राम कथाओं, महाभारत आदि से भी मौलिक रूप से जोड़ता है। उदाहरण के लिए वासुकी नाग और एकलव्य उनके सबसे बड़े नायक माने जाते हैं, लेकिन इनका स्वरूप संस्कृत या अन्य मुख्यधारा की भाषाओं में निर्मित चरित्र की तरह ही नहीं है। महाभारत काल में भी आदिवासी समाज की सक्रिय उपस्थिति मिलती है। महाभारत युद्ध में आदिवासी समाज अपनी भागीदारी को लोक गीतों के माध्यम से स्मरण करता है। एक जदुर गीत है :-

ससंग हतु नले संसंग हतु  
बिन्दाबोर नगर नले बिन्दाबोर नगर  
ससंग हतु रेको तुपुइंग तना  
बिन्दाबोर नगर रेको मपाअ:तना

हगेया हगेया को तुपुईंग तना  
कुमाया गेड़ेया को मपाअ:तना  
इचाअ: बा सार तेको तुपुईंग तना  
मुरुद बा कपी तेको मपाअ:तना<sup>iii</sup>

इस गीत में कहा जा रहा है कि 'संसग हतु' और 'वृन्दावन' में भाई-भाई में और मामा-भगिना में लड़ाई लड़ी जा रही है। प्रसिद्ध मानवशास्त्री एस.सी. रॉय. के अनुसार 'संसग हतु' संभवतः हल्दीनगर से संबन्धित है जो कुरुक्षेत्र के आस-पास है, वृन्दावन का संबंध कृष्ण से है। मुण्डा आदिवासियों का यह गीत इस विचार को बल देता है कि आदिवासी समाज की लोक कथाओं, गाथाओं, गीतों आदि में उनका प्राचीन इतिहास दफन है। इनके अध्ययन से इतिहास का नया अध्याय खुल सकता है और ज्ञान का विस्तार हो सकता है। इसी तरह का एक और मुंडारी गीत है जिसमें आदिवासी समुदाय का इतिहास अभिव्यक्त हुआ है :-

हाय नारायण गंगा नारायण, डुलु लेकम जल तिग तना  
हाय नारायण गंगा नारायण, हेड़े लेकम बुलतिग तना।  
डुलु लेकम जलतिग तना, खंडा तमा जुलो: तना  
हेड़े लेकम बुलतिग तना, फिरी तम लिंगी तन।  
खंडा तमा जुलो: तना, तना तरा गमए बले तना  
फिरी तम लिंगी तना, तरा गमए बले तना।

अर्थात्,

हे गंगा नारायण तुम डुलु पक्षी की तरह उड़ रहे हो  
हे गंगा नारायण तुम हेड़े पक्षी की तरह उड़ रहे हो  
तुम जो हेड़े पक्षी के समान उड़ रहे हो तो तुम्हारी तलवार चमक रही है  
तुम जो डुलु पक्षी के समान चमक रहे हो तो तुम्हारी ढाल बह रही है  
तुम्हारी तलवार जो चमक रही है आग की तरह चमक रही है  
तुम्हारी ढाल जो बह रही है पानी के समान बह रही है  
आग की तरह जल रहा है आधा देश जल रहा है  
पानी के समान बह रहा है आधा देश बह रहा है।

गंगा नारायण ढालभूम (झारखण्ड) के क्षेत्र में आदिवासियों के क्रांतिकारी नेतृत्वकर्ता थे। जब अंग्रेजों ने बंगाल की दीवानी हासिल की तो उन्होंने झारखण्ड के आदिवासी अंचलों में जमींदारी व्यवस्था लागू की। अंग्रेजों द्वारा बनाए गए जमीन बंदोवस्ती कानून से आदिवासी समाज में असंतोष फूट पड़ा। आदिवासियों ने अंग्रेजों के विरुद्ध विद्रोह का-बिगुल फूँका। उपरोक्त गीत का विश्लेषण करते हुए सेम तोपनो लिखते हैं<sup>iv</sup> कि यह गीत 1831-32 ई. में हुए आदिवासी विद्रोह जिसे कोल विद्रोह कहा गया, उसकी स्मृतियों को अभिव्यक्त करता है। छोटानागपुर का विद्रोह ढालभूम के क्षेत्र में भी फैला। वहाँ गंगा नारायण ने उसका नेतृत्व किया। उनके विद्रोह को 'भूमिज विद्रोह' कहा गया। गंगा नारायण को सन् 1833 ई. में अंग्रेजों के द्वारा मार डाला गया। यह गीत गंगा नारायण नामक आदिवासी नेता के चरित्र को तो सामने लाता ही है, साथ ही यह गीत राष्ट्रीय आन्दोलन में आदिवासियों की भूमिका को भी उद्धृत करता है।

आदिवासी भाषाओं की जीवन्तता उनके दैनिक व्यवहारों और लेखन में निरन्तर उपयोग से ही आयेगी। आधुनिक आदिवासी साहित्य ने भी पिछले दशकों से एक लम्बी दूरी तय कर ली है। इसकी प्रगति अब रेखांकित की जा रही है। इसकी प्रगति के विभिन्न आयामों के सिंहावलोकन की भी आवश्यकता है।

अतएव 'विश्व आदिवासी दिवस' के अवसर पर "वाचिकता, भाषा और आधुनिक आदिवासी साहित्य की प्रगति" विषय पर 9 एवम् 10 अगस्त, 2022 को दो दिवसीय सेमिनार आयोजित किया जा रहा है। अनुरोध है अपने मौलिक शोध आलेख सेमिनार के आयोजन के पूर्व प्रेषित करने की कृपा की जाए साथ ही आपकी उपस्थिति और प्रतिभागिता से ही इस संगोष्ठी को सार्थकता मिल पाएगी।

संदर्भ एवं टिप्पणी

डॉ. रामदयाल मुण्डा, आदिवासी अस्तित्व और झारखंडी अस्मिता के सवाल, प्रकाशन संस्थान, नयी दिल्ली।

<sup>i</sup> मुण्डा आदिवासियों के गीत की एक शैली।

<sup>ii</sup> एस.सी. रॉय, द मुण्डाज एंड देयर कंट्री, पृष्ठ संख्या 43, क्राउन पब्लिकेशन, राँची।

<sup>iv</sup> सेम तोपनो, कुर्सीनामा: मुंडाओं का नृजाति इतिहास, भारतीय मानव विज्ञान सर्वेक्षण, कोलकाता, 1982, पृष्ठ सं. 133