



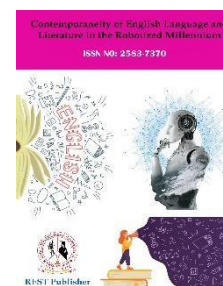
## Contemporaneity of English Language and Literature in the Robotized Millennium

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## Tribal Literature - Quest Equity

P. Agila

Aringar Anna Govt. Arts College, Villupuram, Tamil Nadu, India.

Corresponding author: [agipeppy11@gmail.com](mailto:agipeppy11@gmail.com)

**Abstract:** Tribal literature is nothing but the folklores and oral stories and poems of the tribal Community. Every country has rich tribal literature and in India, it is known as "Adivasi" Literature. The availability of the same is in two forms; oral literature and the modern written Literature. Through these works, myths and so on its quests for its equity, it tries to give out the voice for the tribes. In the contemporary work we are going to see how the literature helped them in uprising their position. Through various themes tribal literature has upraised in society. Those themes explain how they have suffered due to the suppression. There are few authors all over the world who writing tribal identities in literature and their social life is rich in their creative works. The foremost objective of this research paper is to analyze the tribes issue in literature as a discourse in societal, customs, traditional, rituals within the reference of the writings of Gopinath Mohanty's *The Ancestor* (1944). Gopinath Mohanty (Indian novelist) is significant novelist who has made a bold attempt in rising of Canon in tribal literature. This research paper is based on tribal traditional identities and historically transformed images, rituals, customs, and social structures of their own common but diversified culture. A thematic approach from tribal identity concerns perspective has been adopted for this research paper.

**Key word:** Who are tribes? Their sufferings, struggle, suppression, problems faced by them on behalf of the society. The way they overcame.

### 1. INTRODUCTION

The term **tribe** is used in many different contexts to refer to a category of human social group. The predominant worldwide usage of the term in English is in the discipline of anthropology. Its definition is contested, in part due to conflicting theoretical understandings of social and kinship structures, and also reflecting the problematic application of this concept to extremely diverse human societies. The concept is often contrasted by anthropologists with other social and kinship groups, being hierarchically larger than a lineage or clan, but smaller than a chiefdom, nation or state. These terms are equally disputed. In some cases tribes have legal recognition and some degree of political autonomy from national or federal government, but this legalistic usage of the term may conflict with anthropological definitions. In the United States, Native American tribes are legally considered to have "domestic dependent nation" status within the territorial United States, with a government-to-government relationship with the federal government.<sup>[1]</sup>

### 2. TRIBE LITERATURE

The modern English word *tribe* stems from Middle English *tribu*, which ultimately derives from Latin *tribus*. According to the Oxford English Dictionary, it remains unclear if this form is the result of a borrowing from a Romance language source (such as Old French *tribu*) or if the form is a result of borrowing directly from Latin (the Middle English plural *tribuz* 1250 may be a direct representation of Latin plural *tribūs*). Modern English *tribe* may also be a result of a common pattern wherein English borrows nouns directly from Latin and drops suffixes, including *us*. Latin *tribus* is generally held by linguists to be a compound formed from two elements: *tri-* 'three' and *bhu, bu, fu*, a verbal root meaning 'to be'.<sup>[2]</sup> Latin *tribus* is held to derive from the Proto-Indo-European compound *\*tridʰh₂u/o-* ('rendered in three, tripartite division'; compare with Umbrian *trifu* 'trinity, district', Sanskrit *tridha* 'threefold').<sup>1</sup> Who are Tribes? The word "tribes" refers to a culture heritage and historical identity concept. It is used for the tribe as a separate group of persons having their own identity, and cultural traits.

This society lives in isolated areas and their social life style is different from the main stream society. Its culture, customs, rituals and traditions are in heritage from the earlier generations and moves to the next generation. Tribes are named differently at different traditional identity places according to their customary, geographical positioning, their social stratification in the society and so on which makes them distinctive from others. The foremost objective of this research is to analyze the tribe's identity issue in literature as a discourse in societal, customs, traditional, rituals within the reference of the writing of Gopinath Mohanty's **The Ancestor** and Mahasweta Devi's **Draupadi**. A thematic approach from tribal identity concerns perspective has been adopted for this paper. Gopinath Mohanty is first Indian Oriyan language tribal writer, he has composed 24 novels, short stories, plays, and autobiographies. His mostly literary works have translated into colonial language, who has made a bold attempt in raising of Canon in tribal literature. Mohanty represent to their identity, traditional or historically transformed images, rituals and social structures of their own common, but diversified culture. The Ancestor represents a fantastic tribal world as a tiger wilderness society. The "ancestor" is an ancient date-palm tree representing the eternal ancestor; it stands for cultural heritage of the tribal identity manifest in their rituals and customs. Mohanty, in the novel visualizes life in a tribal community against a cosmic background. Mohanty's The Ancestor represents hydride culture (Christian and Hindu), multicultural and multiracial in Paraja tribal society: To the market walked both the Paraja girls and the Domb girls. The Christian girls in blouses and pieces of white or multicoloured cloth with pattern of red, yellow and green went there. (Mohanty 7) The social life comes alive in the novel. The Ancestor in a very authentic manner. Through the character of Lulla Village, Mohanty exposes the hypocritical values of tribal society. Though there has been a progressive development in various fields over the years, the social system in the different countries of the world is yet to see any drastic changes with regard to the status of tribal. Mohanty's The Ancestor explores many aspects of the tribals inhabiting the Jungles, hills regions of Orissa state (India) in Lulla village and he very particularly charts the various contours of the tribal life. Gopinath Mohanty, both are the authors of tribal narratives and their narratives Mahasweta Devi was an Indian writer in Bengali and an activist.. She was a leftist who worked for the rights and empowerment of the tribal people of West Bengal, Bihar, Madhya Pradesh and Chhattisgarh states of India. Mahasweta Devi raised her voice several times against the discrimination suffered by tribal people in India. In a retelling of the powerful eponymous character from the Mahabharata, Mahasweta Devi's Draupadi — or Dopdi as she is called — is a rebel who is cornered by the police trying to put down the forces she represents. "What's this, a tribal called Dopdi?" asks a security personnel, at the beginning of the story. Draupadi is an ironic tale of **exploitation and struggle faced by a woman for being born in a low birth**. Sanskaar tells the story of survival of a Brahmin widow in a patriarchal society.

### 3. CONCLUSION

Thus, the paper explores the traumas undertaken by the women protagonists to resist and survive. Dopdi Mehjen was a woman who belonged to a tribe of West Bengal named Santhal. Dopdi Mehjen was a robin-hood like figure in her village. She used to kill wealthy landlords to usurp their wells. These wells were a primary source of water in the village through which people of low caste were not allowed to drink.

### REFERENCE

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