

personae with which emigrants were confronted, and how these encounters shaped the active self-fashioning of the émigrés themselves (p. 237).

Dynamics of Emigration focuses heavily on the processes of scholarly acculturation during the social upheavals of the interwar and postwar periods (ca. 1920–1970) and the trans-liminal lives of decidedly male ‘*bildungsbürgerliche*’ historians from (primarily) central, eastern and southeastern Europe. While émigrés of Jewish descent fleeing Nazism or conservative historians fleeing Communism form the core of the work, notable exceptions include Iberian scholars like António Sérgio, José Ortega y Gasset and Miriam Halpern Pereira, displaced by the dictatorships of the *Estado Novo* in Portugal or Franco’s Spain. Moreover, the work is of note for social scientists studying the nexus between persecution, exile, emigration, acculturation, assimilation and historical memory in the production of knowledge during the early-to-mid twentieth century. In particular, the difficulties émigrés found in integrating into their new scholarly homelands, given the prevalence of antisemitism, the Red Scare and ethnic biases, are especially relevant in today’s increasingly nativist backlash against immigration in Europe and the United States.

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Dasgupta, Sangeeta: Reordering Adivasi Worlds: Representation, Resistance, Memory.

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This book is about an Indian population category referred to as Adivasis (‘original inhabitants’). Other terms used to describe them are ‘tribes’ or ‘Scheduled Tribes’, the former a socio-cultural and the latter a constitutional and administrative category in India. Sangeeta Dasgupta’s historical study concerns the ‘Oraons’, one such Adivasi community inhabiting the territory of what today forms the states of Jharkhand and Chhattisgarh. The study is more specifically about a movement among the Oraons called Tana Bhagat that erupted at the outbreak of the First World War. The movement began as a religious reform, but resistance to landlords and the British assumed an ingrained feature. The presence of the Tana Bhagats resonates even today in the articulation of their demands through memoranda and mobilization. Demands have of course shifted following the changing social and political context. The movement aimed at reordering Adivasi social and religious worlds participated significantly in the non-cooperation and civil disobedience movements against British rule launched by the Indian National Congress under the stewardship of Mahatma Gandhi.

The introductory chapter introduces the readers to the layers of social differentiation and contending narratives and politics among the Oraons. This is followed by an

outline of the structure of the book which is divided into two main parts. One part deals with writings and observations on Oraons in general, the other with narratives of the Tana Bhagat Movement. The first chapter engages with the shift in the representation of Oraons in colonial reports in the early and late nineteenth century. While the early writings described Oraons with reference to their physical and local social and cultural contexts, the latter situated them in emerging anthropological concepts and categories. For instance, the conceptualization of Oraons as tribes was the result of such a process of colonial knowledge-production in anthropological terms. Chapter two discusses the missionary narratives of Oraons, which emerged from the lens of religion. Missionaries viewed Oraons first as heathens and then as animist aborigines. Their differentiation of Oraons from both Hindus and Christians led to the introduction of racial and religious terms to understand Oraons. The third chapter discusses S.C. Roy's journey with Oraons and his engagement with them in addressing their problems and their issues with colonial administrative institutions. Roy, a practicing lawyer, became acutely aware of the plights of the Oraon, Munda and other marginalized communities which drew him to them, resulting in several monographs on them. On these counts, he is regarded as the first Indian ethnographer and anthropologist.

The second part of the book engages with the past narratives of Tana Bhagat. These narratives have been selected from missionary writings, official correspondences, ethnographic reports and anthropological accounts. Drawing from these sources, the fourth chapter traces the genesis and growth of the movement and the ways in which missionaries, colonial officials and anthropologists made sense of it, and it also discusses the Tana Bhagat movement's main precepts. Chapter five examines the accounts of the movement by historians, who have generally characterized it as the resistance of aborigines against the British, their collaborators and other foreigners. Moving beyond one-dimensional historical narratives, the chapter situates the movement within the shifting terrains of forest and land and the Oraons' hierarchical social structure, which were exacerbated by the colonial intervention. Dasgupta claims that these dimensions of the movement have been overlooked in the earlier writings on tribal resistance. The sixth chapter of the book, titled 'Gandhi, Charkha, and Swaraj', aims at understanding the relationship of the Tana Bhagats with the Indian National Congress in general and with Gandhi, the *charkha* (spinning wheel) and *swaraj* (self-rule) in particular. The *charkha*, a tool for making home-spun cloth, became a powerful symbol of freedom from British rule. Here the chapter aims to go beyond nationalist historiography that emphasizes how nationalist elites lead people without considering initiatives at the grassroots level or the perspectives of subalterns inadequately captures the lens of the Adivasis as independent subjects of their own history. The seventh and last chapter aims at capturing the voices of the Tana Bhagats and memories of their links with the forest and land. At the same time, it also reflects on the Tana Bhagats' negotiations with the colonial government and the Indian National Congress concerning their grievances and demands.

Since well-crafted studies of the history of a particular Adivasi community have been rather rare, this study fills in this gap and thereby makes an important contri-

bution. Although many historical studies have engaged with the resistance of tribes in India, they have been mainly concerned with the period before Indian Independence. In this sense, Dasgupta's study stands out as an exception. It situates the movement in the context of post-independent India, thereby pointing to continuities and disjunctions in the movement over time. Dasgupta's analysis of the trajectory of thinking about Oraons, from drawing out their immediate physical and social-cultural context to more generalized anthropological concepts of tribes in colonial administrators' writings, makes the book an interesting read. The analysis has been built on a large body of material from government and missionary archival records, museum collections, private documents, official and semi-official reports and publications, pamphlets, newspapers, online sources and the secondary literature. The chapters are well conceived, the materials are dense, the discussions are rich, the interpretation interesting, and the language clear and lucid. As a non-historian and a member of the Oraon tribe, I found it extremely rewarding.

All the same, I was surprised not to find any reference to the stirrings of the Tana Bhagats in Tea Estates in North Bengal, which resulted in charges of sedition and the imprisonment of many Oraon workers. The echoes of the movement, hundreds of kilometers away from its key site and in an alien economic context, could have provided new insights into the movement. The study is concerned with hierarchies and inequalities among Oraons. It suggests that those who participated in the Tana Bhagat Movement were Oraons lacking privilege and security. However, insufficient evidence is provided to substantiate this hypothesis. Since this aspect is treated as critical to the Tana Bhagat movement, it would have been worth examining the nature and multiple kinds of hierarchy and inequality among the Oraons in a more differentiated way. For instance, the founding families or lineages of Adivasi villages enjoy secular and religious privileges such as headship of the village and larger plots of land. However, anyone with an unsustainably small plot of land had the option to move out and set up a new village by reclaiming forest land and thereby acquiring privilege. This option was greatly curtailed after the forests were brought into public ownership in the name of scientific management in India in the second half of the nineteenth century. If this is what Dasgupta meant by hierarchy, it needs to be historicized. If the author had something different in mind, then the nature and type of hierarchy and inequality among the Oraon requires more differentiated conceptualization. Lastly, there seems to be an oversight. This relates to a reference to Toppo as a Munda archivist. Toppo is an Oraon totem which may have been confused with Topno, a Munda totem.

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