

Echoes From The Woods Indigenous Accounts In Aranyer Adhikar By Mahasweta Devi

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Abstract:

The research examines how Mahasweta Devi presents indigenous stories throughout her novel *Aranyer Adhikar*. The text highlights Adivasi people's authentic experiences through their battles and cultural heritage during India's colonial period. The story depicts the historical struggle of tribal communities to colonial exploitation, land dispossession, and socio-economic marginalisation. The depiction of Birsa Munda and the Munda society emphasises the profound connection between indigenous peoples and the forest, framing land not only as territory but as a wellspring of identity, spirituality, and collective memory. The study examines how the novel contests prevailing historical narratives by highlighting subaltern voices and underscoring indigenous agency. The study examines themes of resistance, cultural survival, ecological belonging, and the politics of representation through a

Post colonial and subaltern lens. It examines how Mahasweta Devi utilises writing as a vehicle for social activism, chronicling the experiences of marginalised groups while opposing colonial and feudal systems of oppression. This paper posits that *Aranyer Adhikar* is a crucial literary contribution that enhances indigenous viewpoints and aids in the recontextualization of Indian history through marginalised narratives, by placing the novel within the wider discussions of indigenous literature and current debates on tribal rights in India.

Key Word: Forest and culture; Indigenous narratives; Adivasi identity; Tribal resistance; Marginalized voices; Subaltern studies; Colonial history.

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I. Introduction

The Indian literary tradition has always functioned as a strong instrument for combating established historical accounts while supporting underrepresented communities. Mahasweta Devi, whose writings highlight the lived reality of tribal and subaltern people in India, is one of the authors who has made a substantial contribution to this tradition. The Munda tribe's historical fight against colonial oppression under Birsa Munda's leadership is analyzed in her essential work *Aranyer Adhikar* The Rights of the Forest. The story recounts a historical uprising while reclaiming indigenous perspectives that have been frequently neglected or marginalized in mainstream historical accounts. According to Saroj Bandyopadhyaya, Bengali literature acts as a reflection of society's evolving awareness toward the sociopolitical conditions that exist during its particular historical period (Bandyopadhyaya 10).

The tribal conflict in *Aranyer Adhikar* emerges from the larger context of socioeconomic marginalization and land expropriation and colonial resource extraction. The book shows that nature serves as a vital element for tribal people to maintain their cultural heritage by demonstrating their deep bonds with the forest. The story of Devi showcases indigenous people essential environmental knowledge and their deep connection to natural ecosystems according to academic researchers. The book shows that tribal groups think about forests as "a living cultural space that sustains both identity and resistance" according to Priyansu Sekhar Routray (Routray 98). The ecological aspect of this situation highlights how land and culture and indigenous knowledge systems exist in reciprocal relationship with each other. Devi's work demonstrates the systematic violence that colonial authorities and landlords and missionary organizations impose on tribal communities. The book uses powerful descriptions of Adivasi communities' suffering to demonstrate their experience of structural oppression in society. According to K. Mahendrarvarman and T. Deivasigamani (Mahendrarvarman and Deivasigamani 99), *Aranyer Adhikar* explains how indigenous people experienced "Economic exploitation and social marginalization under colonial rule. The text serves as a literary tale and a kind of social critique by highlighting these inequalities.

Devi's depiction of Birsa Munda transforms the real historical figure into a symbol of resistance who inspires group empowerment. Trisita Karmakar describes Birsa in the book as a leader whose battle shows "the socio-political consciousness and resilience of tribal existence" (Karmakar 3). The book challenges established historical narratives through its description while it helps subaltern voices, which have been silenced for a long time, to gain greater recognition.

This study investigates how Aranyer Adhikar employs resistance themes together with ecological belonging and cultural identity to develop narratives about indigenous communities. The study analyses how Mahasweta Devi's work transforms Indian historical accounts through the perspective of marginalized groups while she asserts the enduring importance of tribal voices in contemporary literary and cultural debates through her book that she connects to postcolonial and subaltern discourses.

II. Review Of Literature

Routray, M. P. S. (2026) emphasises the connection between indigenous communities and their surroundings in his eco-critical analysis of Aranyer Adhikar. According to the study, Mahasweta Devi emphasises the ecological knowledge ingrained in Adivasi culture and depicts the forest as an essential area for survival, resistance, and identity. Routray shows how the book emphasises indigenous environmental principles and sustainable cooperation with nature while criticising colonial exploitation.

The study examines how indigenous people in Aranyer Adhikar defend their identity against tribal resistance. The researchers demonstrate through their comparative analysis that indigenous people continue to fight against structural oppression just like they did in the past. The research shows how Mahasweta Devi shows how colonial and institutional powers exploit tribal people while showing the traditional strength and resilience of Adivasi communities.

Tanika Sarkar (2012) describes Aranyer Adhikar as a story about cultural and political rebirth. She believes that Mahasweta Devi presents rebellion as a process which enables indigenous people to reclaim their identity and dignity instead of viewing it as a past event. Sarkar examines how Birsa Munda's movement through its rhetorical devices functions as both a tribal sovereignty recovery and a resistance movement study of the Bijju Munda his rising magic voice of the Manansha Raelopis state of Munda people his Bira Munda magic sound used for starting their Munda power state voice of Bira Munda magic power of Bira Munda magic sound.

Brinda Bose (2006) studies how Mahasweta Devi rewrites tribal identity in her research on Aranyer Adhikar. Her essay examines the portrayal of Munda community members while she works to challenge existing stereotypes which silence tribal communities. Bose states that the book presents Adivasi people with control over their lives and their cultural identity while it uses a postcolonial perspective to present indigenous history.

The research by K. Mahendrarvarman and Dr. T. Deivasigamani (2017) addresses how Aranyer Adhikar depicts exploitation and social injustice issues. The research study investigates native societies to find coercive systems which missionaries and landowners and colonial bureaucrats used to control them. The authors demonstrated that Mahasweta Devi's story exposes systemic injustices through its depiction of Munda people's fight against social injustice and land rights and personal dignity.

Trisita Karmakar (2023) studies the sociopolitical elements of tribal resistance present in the novel through his examination of Birsa Munda's dedication to his heroic role. The study shows that Mahasweta Devi created Birsa as a symbol who helps her people restore their cultural identity and unite their communities. Karmakar shows how the tale develops through its depiction of tribal resistance against historical wrongs while leadership emerges as an essential force for indigenous community development.

Debopam Raha (2019) states that Aranyer Adhikar tells a story about reclaiming forest territory. He shows that the book presents the forest as both a real-world space and a symbolic area where political knowledge and cultural identity evolve. Raha shows that the story tells about coming-of-age through the development of leadership and ideological understanding which defines Birsa Munda.

Iftakhar Ahmed (2023) uses eco-critical analysis to study Aranyer Adhikar while he studies how Mahasweta Devi depicts the forest as essential to tribal identity and their traditional practices. The research shows that the book presents indigenous ecological knowledge while it condemns how colonial powers exploited natural resources. Ahmed states that the work delivers a strong critique which addresses the relationship between indigenous people's rights and environmental justice.

III. Objectives

- To analyze how Adivasi cultural identity and indigenous narratives are portrayed in Aranyer Adhikar, emphasizing how Mahasweta Devi elevates under-represented tribal voices in Indian literary discourse. According to academics, the book "reconstructs the historical agency of tribal communities through narrative resistance"

- To examine how Birsa Munda is portrayed as a symbol of tribal resistance and group empowerment against social injustice and colonial tyranny
- To investigate the connection between indigenous identity and the forest, highlighting the ecological awareness and environmental knowledge ingrained in tribal tradition. For Adivasi people, the forest serves as “a living cultural and spiritual space”
- To look into how the book criticises the socioeconomic marginalisation, land dispossession, and colonial exploitation that tribal tribes endure
- To analyse how Mahasweta Devi challenges prevailing historical narratives and elevates subaltern voices using narrative techniques
- To place Aranyer Adhikar in the context of larger conversations about Indian tribal rights, indigenous literature, and subaltern studies, emphasizing its ongoing significance in today’s sociopolitical discourse

IV. Methodology

The research investigates indigenous stories which appear in Aranyer Adhikar through its analysis of text using postcolonial and subaltern methods. The research uses secondary sources for interpretation purposes but its main focus studies Mahasweta Devi's text. The method examines how literature creates new representations of tribal resistance while showing the actual experiences of marginalized groups.

V. Discussion

The book Mahasweta Devi's Aranyer Adhikar uses indigenous stories to show the difficulties Adivasi people faced during the time of colonial rule. The story shows how Birsa Munda fought against oppression while preserving his cultural identity and traditions. The novel presents indigenous perspectives together with marginalised voices to create a historical narrative which shows how tribal groups fought for their rights according to scholars who study Indian literary texts (Bose 188).

Stories of Indigenous Communities

The significance of Indian literature has increased as it now serves as a means to showcase the cultural identities and historical accounts of marginalised groups in society. Mahasweta Devi is one of the authors that introduced indigenous communities' experiences into popular literature. Her book Aranyer Adhikar highlights indigenous viewpoints that are frequently overlooked in traditional historical narratives while reconstructing the Munda tribe's historical battle against colonial domination. The novel exposes the socio-political and cultural difficulties of Adivasi groups and their connection to land and forest resources and their cultural identity through the narrative of Birsa Munda and his tribal community.

Mahasweta Devi's literary work establishes itself through a strong commitment to social duty and community service. Her literature aims to highlight structural injustices that impact marginalised communities, according to academics. Bandopadhyay describes Devi's writing as social intervention because it combines political consciousness with creative writing (Bandopadhyay 54). G. Manikandan argues that Devi used her literature to challenge exploitative systems which existed in both colonial and postcolonial societies by portraying the actual experiences of tribal communities (Manikandan 160). The story of Aranyer Adhikar functions as a narrative which emphasizes indigenous voices and experiences while presenting historical events based on actual indigenous experiences.

Indigenous Storytelling and Adivasi Identities

The portrayal of indigenous stories and the affirmation of Adivasi cultural identity are two of Aranyer Adhikar's main concerns. The story highlights the Munda tribe's collective fight for sovereignty and dignity while depicting their way of life, traditions, and rituals. Mahasweta Devi's story “reconstructs the historical agency of tribal communities through narrative resistance,” according to Brinda Bose (Bose 188). The prevailing narrative, which frequently downplays indigenous contributions to anti-colonial resistance, is challenged by this reconstruction.

The book also represents the larger literary heritage of Bengali novels, which often deal with historical shifts and social realities. Bengali novels frequently serve as a “reflection of social consciousness and historical change,” according to Saroj Bandyopadhyaya (Bandyopadhyaya 10). By placing tribal conflicts within the larger sociopolitical framework of colonial India, Devi carries on this tradition. The author demonstrates Adivasi identity importance in Indian history through her depiction of indigenous life which highlights cultural resilience and shared community values and collective memory of Adivasi people. The book shows how tribal cultures create a sense of shared identity which unites their members. The indigenous story shows how native societies keep their traditional ties to their customs and their social traditions. The community uses these cultural components as sources of power to fend off outside persecution. Mahasweta Devi uses these features to

counter myths about tribal people which present them as primitive while showing they belong to developed societies with advanced cultural traditions.

Birsa Munda: an Emblem of Resistance

The strongest aspect of *Aranyer Adhikar* presents Birsa Munda as a resistance leader who serves as a central symbol. The book establishes Birsa as a tribal revolutionary who led the Munda uprising against British rule which represents indigenous people's right to selfdetermination and collective empowerment. Trisita Karmakar describes Mahasweta Devi's depiction of Birsa as a tribal hero who leads his community to achieve their social and political objectives (Karmakar 3).

The indigenous communities experienced political awakening because of Birsa's character development. Birsa's transformation from normal tribal youth to active leadership shows how Munda people began to understand their rights violations. His fight against landlord exploitation and colonial rule stands for the nationwide battle to achieve social equity and land ownership rights.

Tanika Sarkar describes Birsa's uprising as a transformative cycle that deepened tribal people's connection to their cultural roots and their quest for independence. The book's uprising presents a crucial turning point for tribal society to experience cultural renewal and political awakening according to Sarkar (Sarkar 94). Birsa's movement represents more than a historical event because it functions as a collective effort to restore indigenous communities' cultural heritage and dignity.

Mahasweta Devi uses her depiction of Birsa to highlight how spirituality forms the core of tribal resistance against oppression. The book presents Birsa as a leader who inspires the Munda people to have hope and unite with each other. His liberation message which resonates deeply with cultural values of the community shows how resistance functions as both a political movement and a cultural preservation effort.

Indigenous Self-identification Forests, and Territory

The indigenous people who live in close relationship with their forests represent a crucial aspect which *Aranyer Adhikar* portrays. The Munda tribe considers the forest a holy space which maintains their cultural identity and communal history instead of a common physical environment. The story reveals how tribal people need land and forest resources to sustain their existence.

Eco-critical studies of the book show how people develop their identity through their relationships with the natural environment. Adivasi communities consider the forest to be "a living cultural and spiritual space" according to Priyansu Sekhar Routray (Routray 98). The indigenous people in the story use the forest as their source of food and social order and spirituality. Mahasweta Devi uses this connection between colonialism and forest resource control to show how colonial powers used the forest as their resource base for exploitation. Iftakhar Ahmed argues that *Aranyer Adhikar* provides indigenous interpretations of environmental ethics while he also examines the book's environmental themes. Ahmed claims that the story shows how tribal people acquire ecological knowledge through their tribal customs and how colonial exploitation of natural resources destroyed their traditional bond with the environment (Ahmed 119).

The book portrays indigenous independence through its depiction of the forest. Colonial authorities who attempt to control forest lands endanger both the cultural identity and economic survival of tribal tribes. Mahasweta Devi shows how the Munda people experience social disintegration and poverty because of these practices which force them to leave their home territory.

Debopam Raha describes the book as an exploration of development which leads to enlightenment through forest experiences. He asserts that Birsa develops his political skills through his time in the forest which functions as a space for personal transformation (Raha10). The natural environment shapes the protagonist's ideological growth while it helps the community to fight back against their oppression.

Societal Inequity and Colonial Corruption

The work *Aranyer Adhikar* presents a strong criticism against social injustice and imperialistic resource extraction. The book describes how missionaries, local landlords, and British colonial officials worked together to force harsh regimes on native tribes. The systems involved forced labour and high taxes and restricted people from accessing forest resources. K. Mahendrarvarman and T. Deivasigamani report that the book demonstrates the ongoing exploitation of tribal groups during colonial rule. The analysis by Mahendrarvarman and Deivasigamani shows that Mahasweta Devi demonstrates how Munda people suffer from government and economic systems which aim to control indigenous populations. The book functions as a "tribal outcry" according to Mudit Kumar and Suresh Kumar because it represents the fight against centuries of oppression and injustice which indigenous people have experienced (Kumar and Kumar 24). The story shows how colonial actions created conditions which resulted in deep poverty and displacement. Mahasweta Devi shows through her detailed descriptions of tribal community struggle that they fight to protect their dignity and independence. The book demonstrates through its content that indigenous people will continue to resist against

outside forces according to Ancy S. S. and Rathika R. G. The themes of tyranny and revolt displayed in *Aranyer Adhikar* continue to hold relevance for modern discussions about social justice and tribal rights (Ancy and Rathika 1410). The critical nature of Mahasweta Devi work becomes evident through its assessment of social inequality and exclusion.

Subaltern Perspectives and Storytelling Strategies

The storytelling method which *Aranyer Adhikar* uses for its narrative work identifies its unique feature by showing under-represented voices to the audience while it challenges established historical accounts. Mahasweta Devi reconstructs history through the eyes of marginalised people because she rejects the colonial perspective which shows history from the colonial rulers' viewpoint. The subaltern studies framework supports this approach

because it aims to bring back the lost perspectives and experiences of communities who have been excluded from traditional historic accounts. According to S. Chakravarty, Mahasweta Devi creates a narrative which uses descent to show the life experiences of marginalized groups (Chakravarty 68). The novel expands historical storytelling boundaries through its examination of tribal existence and their acts of resistance.

Devi's dedication to social activism is also shown in this narrative style. Debesh Bandopadhyay claims that Devi's literature constantly aims to elevate under-represented perspectives and question established power systems (Bandopadhyay 57). She illustrates how literature may serve as a vehicle for political consciousness and cultural acknowledgement through *Aranyer Adhikar*.

The significance of Mahasweta Devi's narrative strategies is further highlighted in Mukherjee's collection of critical articles. The collection demonstrates how Devi creates narratives that are both artistically and politically attractive by fusing historical evidence with creative storytelling (Mukherjee 82).

The Importance of Indigenous Literature in Contemporary Society

Beyond its historical setting, *Aranyer Adhikar* is significant. The book is still relevant in today's conversations about cultural identity, environmental justice, and indigenous rights. Mahasweta Devi's work is still important, according to academics, because it tackles problems that still exist in contemporary society.

The current significance of indigenous environmental knowledge in resolving ecological crises is highlighted by Routray's eco-critical analysis (Routray 101). The novel questions contemporary development theories that put economic expansion ahead of environmental sustainability by portraying tribal societies as guardians of ecological wisdom. In a similar vein, Ahmed contends that the novel's focus on indigenous viewpoints advances more general discussions about environmental justice and cultural preservation (Ahmed 121). The ecological lessons ingrained in tribal traditions take on fresh significance at a time of growing environmental challenges.

Aranyer Adhikar's ability to spark fresh conversations on representation and social justice contributes to its ongoing significance. Scholars point out that Mahasweta Devi's depiction of tribal resistance challenges readers to reevaluate prevailing accounts of Indian history and to acknowledge the achievements of under-represented groups.

The conversation shows that *Aranyer Adhikar* is a potent literary work that questions prevailing historical viewpoints and highlights indigenous voices. Mahasweta Devi reconstructs a history of resistance that emphasises the agency and resiliency of tribal groups through the depiction of Birsa Munda and the Munda revolt. The book criticises colonial exploitation and social injustice while highlighting the forest's cultural and spiritual significance.

Mahasweta Devi turns literature into a vehicle for social action and historical reinterpretation by utilising narrative techniques that highlight under-represented voices. Her work supports the cultural identity and communal strength of indigenous communities while simultaneously documenting their challenges. Because of this, *Aranyer Adhikar* is still regarded as a key work in Indian literature and is essential to comprehending indigenous stories, ecological awareness, and the politics of representation in modern discourse.

VI. Conclusion

Mahasweta Devi's analysis of *Aranyer Adhikar* demonstrates how the book effectively highlights indigenous narratives and the historical struggles of Adivasi groups in colonial India. The narrative reconstructs a suppressed history of resistance and collective empowerment through the depiction of Birsa Munda and the Munda insurrection. Mahasweta Devi presents land as an essential source of cultural identity, spirituality, and survival, highlighting the close relationships that exist between tribal groups and the forest. According to academics, the story "reconstructs the historical agency of tribal communities through narrative resistance" (Bose 188). Along with highlighting indigenous populations' resiliency and ecological knowledge, the book also reveals colonial exploitation, social injustice, and marginalisation. *Aranyer Adhikar* challenges prevailing historical narratives and elevates marginalised voices by fusing postcolonial and subaltern viewpoints. In the

end, the book continues to be an important literary contribution that advances current debates in India about environmental justice, cultural preservation, and indigenous rights.

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