



## Social Awareness in the Poems of Dawle Kujur's *Munta Poonp Jhumpa* (*Bunch of First Flowers*)

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### ABSTRACT

*Dawle Kujur is one of the prominent Kurukh poets of the Oraon tribe. His poems are steeped in human consciousness and social awareness. His poems not only captivate readers but also inspire young people towards their personal growth together with building society and the nation. Through his beloved, the poet explains the importance of love and humanity, instilling a new awareness and positive enthusiasm in the youth. This research paper will mainly focus on how love is the foundation of life, the role of youth in developing nation, corrupting nature of pride, uncertainty of life and the importance of human life followed by the translation of the Kurukh poems into Hindi and English and then interpretation and analysis.*

### KEY WORDS

*Dawle Kujur, Munta Poonp Jhumpa (Bunch of First Flowers), Love, Youth, Pride, Humanity.*

### INTRODUCTION

Dawle Kujur is one of the great poets of Kurukh language of the Oraon Tribe. He was born on 22<sup>nd</sup> April, 1921 and was brought up in Lohardaga, Jharkhand. Though he lived only for thirty-two years, he had a deep and strong love for the development of Kurukh language. *Munta Poonp Jhumpa (Bunch of First Flowers)* a Kurukh collection of poems is a great and valuable heritage for the Kurukh language and literature of the Oraon tribe. This collection of poems deals with the themes of love, romantic traits of nature, patriotism, culture, tradition of the Oraon tribe and life etc.

Through literature, poets spread awareness in society, which contributes to the development of society and the nation. Through their poems, they provide the right direction and inspiration for youth. Dawle Kujur in his collection of poems *Munta Poonp Jhumpa (Bunch of First Flowers)* explores the true meaning of love, reorient the power of youth, and explain the true meaning and value of life through his beautiful beloved in select poems.

## Love as the Foundation of Life

Love poet Dawle Kujur addresses a beloved companion in poem number seventeen, expressing contentment in her presence and says:

खुसमारदन निंग तू जुडी पेलो  
लोला नुम घुमरारई खेखेल चलो,  
अलखना अर चीखना बेड़ा सिरे हुरमी,  
रिझिरना अरा खोभरारना लोला तुले हुरमी।

मेरी संगिनी मैं तुमसे खुश होता हूँ  
प्रेम में ही चक्कर काटता है धरती सारी  
समय पर ही सब हंसना और रोना  
प्रेम से ही सब खुश खुश होना और दुखी होना

My companion, I am happy with you  
The whole world revolves around love  
Laugh and cry at the right time  
Everyone is happy and sad because of love

Poet situates love as the central force around which life turns. He suggests that all human emotions, joy and sorrow are shaped by love. The poem views love not simply as an emotion but as a universal principle that governs human existence. The poem suggests that love is the foundation of emotional life. Happiness and sorrow are natural parts of loving. Emotional experiences are meaningful when shared with a companion.

## Cultural Pride

Oraon tribal poet Dawle Kujur celebrates the cultural richness of a state by praising the talents of young people in poem number nineteen.

सजिन्ता पेल्लर खरा रिझुवैर रे  
राजिन भले चोद-आगे बरेनर रे  
राजिन्ता जॉखर खरा रसिकार रे  
राजिन कोहा कमआगे बरेनर रे

राज्य की युवतियां अत्यंत नाचने वाले है  
वे देश को उठाने के लिए आती है  
राज्य देश के युवक अत्यंत गाने बजाने वाले है  
राज्य को बड़ा बनाने के लिए आते है

The girls of the state are beautiful dancers  
They raise the state to great heights  
The boys of the state are great singers and musicians  
They make the state large

Kujur depicts the girls as excellent dancers whose art brings honor and pride to the state. The boys are portrayed as gifted singers and musicians whose skills contribute to the state's greatness. Together, their artistic abilities uplift and enlarge the reputation, identity, and cultural heritage of their homeland.

The central theme is cultural pride. Poet shows how artistic traditions dance, music, and singing form the foundation of the state's identity and prestige. He implies that culture is not created by monuments or politics alone but by the talents of its people. The poem conveys that a society's greatness lies in its people. Artistic expression is a vital part of a community's identity. When young people nurture their talents, the whole community flourishes.

### Corrupting Nature of Pride

In poem number twenty-three, Dawle Kujur addresses a friend mainly his beloved and gently advises her not to be proud.

फुलाई जिया जुनु अम्बय ननय पेल्लो  
चेंडा चेंडा जोंखर अलेखा लगेनर  
मुंहे गा निंगहै पेल्लो सुंदरेकन रई  
फुलई जिया मुंही जुनु मला दव मनी

ए मेरी संगिनी घमंड मत कर  
देख युवक तुमपर हंस रहे है  
चेहरा तुम्हारा अत्यंत सुन्दर है  
परन्तु हृदय में घमण्ड यदि हो तो अच्छा नहीं होता

O my friend, do not be proud  
See the youths are laughing at you  
Your face is very beautiful  
But it is not good if there is pride in the heart

Although Kujur's beloved or friend is physically beautiful. Her pride has made her an object of ridicule among the youth. Poet emphasizes that outer beauty loses its value when inner qualities such as humility are missing. True worth comes not from appearance but from character. The central theme is the corrupting nature of pride. Poet suggests that no matter how beautiful someone may be, pride can destroy social respect and relationships. This beautiful lines of the poem teaches that pride leads to isolation, embarrassment, and loss of respect. Beauty alone is not enough, character matters more. Humility is essential for meaningful relationships and social harmony.

### Transience of Life

Poet reflects on the uncertainty and fragility of human life in poem number thirty four.

उज्जना गहि ई नीदी एकना नू  
एवदा गहड़ी नीकइम हों काला ओगो?  
खज्ज-निसिगका जिया अरा एख लेखा तुंगुल  
एव बेडा बोलता खन्नए-खा ओगो?

जीवन के इस यात्रा में  
कितनी देर कोई भी जाएगा ?  
मिटटी से संवारा हुआ हृदय तथा छाया की तरह स्वपन भरा मन में  
किन्तु देर आत्मा विश्राम कर पाएगा ?

In this journey of life  
How long will anyone go?  
With a heart made of clay and a mind filled with dreams like a shadow  
Will the soul be able to rest for long?

Poet Dawle Kujur questions how far a person can travel on the path of life when the human heart is fragile "heart made of clay" and the mind is full of fleeting dreams "dreams like a shadow". Poet wonders whether the soul can ever find lasting peace in such a temporary and unstable existence. This poem is contemplative, philosophical, and slightly melancholic.

The poem aligns with themes from existential poetry, mystical or spiritual reflections and humanistic literature.

Kujur urges to recognize the shortness of life and the irreversible flow of time in the following lines of poem number forty-two.

नला अरा बेचा गे, असा आरा पाडा गे गा जुक्कम बेडा रई.  
बीजा अम्बा बेडन, ओना मोखा अरा दव नलख नना;  
बलदय का बेडा किरर मा बरओ ?

ई अथाह खेखेल चलो मझी: सन्नी लेकन आलो नीन तलदय,  
उंगुड खतरी गे, आँगहोन भैर गे तलदय,  
आँगे अलखा, बलदयय का खुसमारना दव तली?

नृत्य करने, गाने बजाने के लिए समय कम है  
समय को व्यर्थ मत गंवाओ, खाओ पियो और अच्छे कार्य करो  
क्या तुम नहीं जानते कि समय वापस नहीं आएगा?

इस प्रकृति के नियम के बीच तुम एक छोटे जीव हो  
थोड़ी देर के लिए और एक बार के लिए बस हो  
इसलिए क्या तुम जानते कि खुश होना अच्छा है

There is not much time to dance, sing  
Don't waste time, eat, drink and do good deeds  
Don't you know that time will not turn back?

You are a tiny creature amidst this law of nature  
For a little while and for only once  
So don't you know it's good to be happy?

Poet advises that instead of wasting time, one should enjoy life while doing good deeds. He reminds that human beings are small and temporary within the vast "law of nature." Since we live only once and only for a brief moment, the poet asks: "Shouldn't we choose happiness while we still can?" These lines teach that life is fleeting, and time never returns. Humans are small and temporary in the grand scheme of nature. One should live wisely, joyfully, and ethically. Happiness is not just desirable, but necessary.

## Mindfulness

Dawle Kujur advises to live in the present moment in poem number forty-three. He says:  
केरका कत्थन काला चिआ, इन्ना घी गा तिहा नना,

इन्नम गा नीन उज्जदायिम, इन्नम दव दव नलख नना,  
चेरोम किरर एरम पोलदय, नेलन नीन एरायिम अरगय,  
इन्ना नीन जे खुसमारकय रओय, नेलन अन्नेम शोभना कमओय—

बीती बातों को जाने दो, आज की चिंता करो  
आज तो तुम जीवित हो, आज अच्छे अच्छे कार्य करो  
कल को वापस लाकर देख नहीं सकते, आने वाले समय को तुम देखा ही नहीं  
आज जो तुम आनंदित होंगे, तो आने वाले समय को भी आनंदमय बनाओगे

Let go of the past, worry about today  
You are alive today, do good deeds today  
You can never call back your yesterdays, you can never see future  
Be happy today, and make the future happy.

Poet tells to let go of the past, stop worrying excessively about the future, and focus on doing good deeds today. Since the past cannot be changed and the future cannot be seen. He emphasizes that happiness must begin now. By choosing joy and goodness in the present, we create the foundation for a happier future. The central theme is mindfulness, the importance of focusing on the present rather than being trapped by regret or anxiety.

He suggests that the past is unchangeable and should be released. The future is unpredictable and shouldn't cause anxiety. The present is the only moment where life happens. Doing good and choosing happiness today creates a brighter tomorrow.

मने नू सवंग अरा जिया नू डिढ, बग्गे एंगा बेदना मनो,  
कट्टका कत्थन मोधोरआगे, दव नू खेक्खा ताँड़आगे,  
धीरिजा ननर की, संगेम खरा रासे ती,  
एंगा बोंगर की काना मनो, एकसन का एंगा अंडसना रई—

मन में शक्ति और हृदय में धैर्य अधिक खोजना होगा  
बीती बातों को भूलने के लिए और अच्छाई को लेने के लिए  
धैर्य धरकर साथ में, तीव्रता के साथ  
मुझे दौड़कर जाना होगा, जहाँ मेरा गंतव्य स्थल होगा

I have to build more strength of mind and nurture patience in my heart  
To forget the past and take the good  
With patience together with intensity  
I have to run, where will my destination be

Poet expresses a desire for inner growth building mental strength and cultivating patience. He wants to leave behind the painful or unnecessary parts of the past while keeping only the good. With a combination of patience and intensity, he feels the need to move forward with his beloved, even though their final destination remains unknown. The poem reflects a struggle for self-improvement and a journey toward an uncertain but hopeful future.

The poem teaches that Personal growth requires both strength and patience. The past should be processed wisely not erased, but filtered. One must move forward even without clarity of the final outcome. Life is a journey where the path is known, but the destination unfolds over time.

चॉडेम सपडारआ काला गे,  
निंगहे आ काना अड्डा नू  
अक्कुनिम चोआ नीन नना गे,  
निंगहे मने गहि टीपन हों-

शीघ्र तैयार हो जाओ जाने के लिए  
तुम्हारे उस गंतव्य स्थल पर  
अभी ही उठो उस कार्य को करने के लिए  
तुम्हारे मन के लक्ष्य को

Get ready to go soon  
To reach your destination  
Get up right now to do those works  
To achieve goal of your mind

The poem is a motivational call to action. Poet urges his beloved to prepare for the journey toward achieving their goals. It emphasizes urgency, discipline, and determination. The lines encourage rising immediately, beginning the necessary work, and moving confidently toward one's chosen destination. The poem reflects a mindset of ambition and purposeful movement.

The poem's message is that one must not delay or hesitate for goal is waiting. So, one must prepare oneself mentally and physically and start working now, and success will follow.

## CONCLUSION

Thus, Dawle Kujur in his poems expresses the value of love, cultural pride, importance of youthful days to achieve goals and the true nature of humanity which leads to the personal growth as well as the development of the society and the nation. Kujur's poems remind the obligation, talents of the young generation and motivate for good deeds being happy and joyful, forgetting the past and start afresh in all circumstances as life is transient spreading love all over the world.

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