

Santhal Protest Movement of 1855: A Historical Analysis

UDAY SANKAR SARKAR, ASSISTANT PROFESSOR, DEPT. OF HISTORY, BANKURA
ZILLA SARADAMANI MAHILA MAHAVIDYAPITH.

Abstract

History of Santals is found from the assessments of various antiquarians. Fables mirror a few flavors about the root of Santals. Datta (1940) portrayed the Santal uprising of 1855-57. Sen (1984) composed 'The Santals of Jungle Mahals: an agrarian history, 1793 – 1861'. With the assistance of their thoughts, it very well may be realized that Santals needed to move various districts of India for their very own existence. The revolt of the Santhals began in India as a reaction to the abolition of the autocratic British revenue system, usury practices and the zamindari system; In the tribal belt known as the Bengal Presidency. It was a rebellion against the oppression of colonial rule propagated through a distorted revenue system, enforced by the local landlords, the police and the courts of the legal system established by the British. The Santhals lived and depended in forests. In 1832, the British demarcated the Damin-e-Koh region in present-day Jharkhand and invited the Santhals to settle in the region. Due to promises of land and economic facilities, a large number of Santhals settled in Cuttack, Dhalbhum, Manbhum, Hazaribagh, Midnapore etc. Soon, the British dominated the economy in the form of tax-collecting middlemen by nobles and zamindars. Many Santhals fell victim to corrupt lending practices. They were given money at exorbitant rates. When they were never repaid, their lands were forcibly stripped, forced into bonded labor. This provoked the Santhal Rebellion by Sidhu and Kanhu Murmu, two brothers who led the Santhals against the British, but were defeated. Fundamentally, no recorded history of sub-rank 'Garain' is found. Likewise, the existence of 'Garain' is found in the region identified with dwelling zone Santals. Taking all these wholes thought in to account, the inception of Santal might be depicted quickly as pursue.

Introduction

From the messages of fables, it is expected that crude haven of Santals was 'Chei Champa' which is in the locale of Hazaribag under Jharkhand state (by and by) in India. They distinguished themselves by the term 'Abo do Harh'. By the presentation of external interlopers, essentially, the unsettling influences made by 'Munda' ancestral, they needed to leave their local spot and spreaded over various areas. The significant segment of them came to 'Sanat', a zone of Midnapur area (Presently) under the province of West Bengal in India. Being living arrangement of Sanat territory, they renamed themselves by 'Santal'. Steadily, they were

spreaded over different areas – Manbhum (purulia and Dhanbad), Birbhum, Burdwan and Bankura of west Bengal. A couple of part of Midnapur and some piece of other five locale were utilized to call 'Jangal Mahal'. They used to get ready developed land by cutting the backwoods. They acted a positive job by delivering grains during the starvation (1770) in west Bengal. Be that as it may, because of tumultuous condition made by 'Bhumij upheaval' and oppression of Zaminders (Landlords), a significant piece of them needed to leave their existing zone and took cover at 'Damil-il-koh', a zone from Dumka (by and by under Jharkhand state) to Bhagalpur (by and by under Bihar state) during the period, start of nineteenth century(vide-report of Sutherland and The importance of 'Hul' is upheaval. Santals were exceptionally difficult. They began to create gigantic measure of grains and were exceptionally glad at Damil-il-koh. Be that as it may, after the main portion of nineteenth century the position began to change. The usurers and specialists came to in that district. They began to swindle the honest Santals. They abused Governor Officials for swindling these blameless Santals. Horrendous torments of these remorseless individuals excited Santals to start an insurgency. Sido and Kanhu were the pioneers of this unrest. They were two siblings. Other than them, their two siblings, Chand and Bhairav partook effectively in this upheaval.

By and by, legitimate records of Government are including the title 'Murmu' with the name of Sido and Kanhu i.e., in the present reports their names are composed as-Sido Murmu and Kanhu Murmu. A portion of the confirmations attract the consideration towards questions their titles. Chakravorty (1895-1896), finished his original copy on Santal upset by gathering various confirmations from various sources e.g., (I) records and authoritative report from Pakur Raj Estate (ii) Being a lawyer in Pakur Court, gathered archives of managerial report from Sub divisional office of Pakur (iii) Being an individual of that territory, he chatted with the individuals who participated in the transformation. The Rebellion at Mysore (1830-31 AD)

It was begun after the last annihilation of Tipu Sultan; the British forced auxiliary partnership on the Mysore rulers in which they constrained the Mysore rulers to expand income. Thus, the Mysore rulers put money related strain to build income requests from the Zamindars which was at last expanded the weight of income on the cultivators. The laborers broke out against the oppressive inclinations of the

Zamindars in the area of Nagar under the administration of Sardar Malla (Son of a typical ryot of Kremsi). The British power recaptured control of Nagar from the dissident workers and stifled the revolt. The Santhals are a gathering of tribal generally moved in Bihar. They are predominantly agriculturists. The first worker development which occurred in Quite a while goes back to Santhal insurgence of 1855-56. This in-surrection has reference to the foundation of the Permanent Land Settlement of 1793. The settlement design started by the British removed terrains from the Santhals which they had developed for cen-turies. The jamindars took land up for sale from the British government and offered it to the workers who took it for development.

The jamindars and moneylenders and furthermore gatherings of Europeans and government officials expanded the land tax and mistreated the basic lower class. The Santhals were stifled to an extent that they chose to ascend against the jamindars, moneylenders and traders. In the start, following Permanent Land Settlement, the San-thals in Bihar didn't avoid a lot.

They even took to points of confinement of retreat and moved towards the outskirts of the fields of the Ganga at the very spot where the challenge for land was the quickest and the rents were the most noteworthy. This was terrible for the Santhals. They took to revolt.

The following estimates which taken by the British government a record of the Santhal revolt:

(1) Before the revolt, the settlement zone of the Santhals was broken into a few sections with the end goal of organization. At that point, a change was made. The administration proclaimed the Santhal concen-tration zone as the Santhal Pargana. It was because of the Santhal rebellion that the British government perceived the ancestral status of the Santhals. Presently they went under uniform administration.

(2) The diku populace understood that now the Santhals were not a sloppy mass of individuals. They are composed and have a vibrat-ing eagerness. The Santhals of Pargana as well as the tribals as entire who were agriculturists got joined together. This was in no way, shape or form a customary accomplishment.

There were a few worker and innate development during the nineteenth century, among them the most critical development was the Santhal disobedience. The santhals were a gathering of individuals who had a place with a similar clan. The Santhals lived dispersed in different locale of Cuttack, Dhalbhum, Mannheim, Barabhum, Chota Nagpur, Palamua, Hazaribhag, Midnapur, Bankura and Birbhum in eastern India. It is accepted that they had started to come into the Bengal around the 1780s. The Zamindars contracted them to recover land and expand development, and the British authorities welcomed them to settle in Jangal Mahals. The British went to the Santhal clan as they had neglected to quell the Paharias and change them into settle cultivators. The Paharias clan were the genuine local clan of the Jangal Mahal territories however because of their reluctance to clear backwoods, settle down and become cultivators and then again, differentiation to them the santhals who gave off an impression of being perfect pioneers, clearing timberland and furrowing the land with energy prompted the santhals owning lands and the Paharias had to move further into the woodland. The santhals were given land and convinced to settle in the lower regions of Rajmahal where they began to clear woods, started to settle down develop business crops for the market managing brokers and moneylenders. In the long run the santhals became settle workers. By 1832, an enormous region of land was outlined as Damin-I-Koh. This territory was pronounced to be the place where there is the santhals. They were to live inside it and practice furrow horticulture and become settle laborers. Gradually and bit by bit, the number of inhabitants in the santhals was developing and the quantity of town was likewise developing quickly. Because of these variables, increment volume of income streamed into the organization's coffers. The santhals be that as it may, discovered that the land they had brought under development was evading their hands. The state was forcing substantial taxes in the terrains where they had cleared and moneylenders, who were otherwise called Dikus were charging higher pace of premiums and they were additionally assuming control over the grounds of the santhals who neglected to pay their obligations, and the zamindars were attesting power over the Damin region. Over this the santhals were power to participate in railroad developments. By the 1850s, the santhals felt that the opportunity had arrived to defy zamindars, moneylenders and the pilgrim state, so as to make a perfect world for themselves where they would govern and live by their very own terms. In July 1855, under two siblings from the santhals clan, Sidhu and Kanhu, the santhals announced a conclusion to organization rule and

proclaimed the zone among Bhagalpur and Rajmahal as self-sufficient. The santhals began to assault on the organization workers and officials. They compose themselves in gatherings and completed their resistance in a vicious manner utilizing bolts and quits. In any case, as the British were further developed in the field of weapons, the conventional weapons of the santhals were no counterpart for the British.

The Scottish history specialist William Wilson Hunter, who was additionally an individual from the Indian Civil Service, in his book *Annals of Rural Bengal* recorded the direct declaration, cited above, of officials, who with the military may of the British Raj, put down the Santhal Rebellion (otherwise called the Santhal Hool). June 30 denotes the 161st anniversary of the day when the Santhals, stifling under the weight of commonsense serfdom due to the mahajani framework, and with none of their complaints given significance by the organization, rose up and requested autonomy. The Santhals, perhaps the most seasoned network to make their home in Bengal, were generally agrarian individuals, who lived in and relied upon woods. After the British Raj had assumed control over the organization of India, and taxes were demanded on their customary methods for living, little episodes of revolt had occurred, as they confronted mistreatment from tax-gathering mahajans and zamindars. In 1832, the administration divided the Damin I Koh district in present day Jharkhand in India and welcomed Santhals to settle in the territory so as to recover the backwoods. An incredible exodus of Santhals from Cuttack, Dhalbhum, Manbhum, Hazaribagh, Midnapore and so forth came to settle in the hold because of guarantees of land and other financial enhancements.

In any case, the administration had different plans in mind: "to discover what benefits are currently gotten from the land." (Bhagalpur Commissioner Report, 1836) The ministers then again looked for their convictions, trusting that "Christianity take firm root . . . in the woods and wilds of Rajmahal slopes." (Letter from the chief of Bhagalpur to the secretary of the legislature of Bengal, 1836) Soon, mahajans and zamindars as tax-gathering go-betweens commanded the economy and the lives of the area. The Santhals have generally been depicted as harmony cherishing, credulous individuals who had not figured out how to lie. Their low education made them simple unfortunate casualties to degenerate cash loaning rehearses. Their territories were coercively taken, they were loaned cash at exorbitant rates which they would never reimburse, they were constrained into

reinforced work, and a great many ages of Santhals needed to live as serfs, developing the zamindar's property for little nourishment and garments. Many had no other response than to work for Indigo grower or for the free for all of railroad developments that the British started. Hunter adulated the British government on making reinforced work unlawful and giving them work in the railroads and in tea estates. However, reinforced work proceeded with well into autonomous India, and tea-manors just exploited the modest indigenous work. Patriot history celebrates the battle of the Santhal in the great story of autonomy from the British, but then did little to right the wrongs done to them.

Constrained expulsion from their territories, exploitation and separation from the center and rich classes prompted the Hool. In any case, has a lot of changed, even as India raises statues of indigenous pioneers and patriot students of history remember their commitment to freedom? In Bangladesh, reports guarantee various quantities of the Santhal populace—however all show that it is on a sharp decrease. Most of them, as per student of history Mesbah Kamal (in excess of 60 percent), stay landless. They are separated socially, politically and financially. Regardless they battle to cause specialists to hear their predicament as they attempt to keep hold of their khas grounds, and cash moneylenders exploit their neediness. What essayist Mahasweta Devi depicted as the predicament of the Munda's in her book *Chotti Munda Ebong Tar Teer* (Chotti Munda and his bolt), is illustrative of Santhals and most different indigenous networks even today: governments change, guarantees are made, but then, it is the industrialist classes which at last have their direction. Just in 2000, "musclemen of Local landowners—Hatem Ali and Shitesh Chandra Bhattacharya—executed Alfred Soren [a Santhal leader] at Bhimpur in Naogaon region as he attempted to oppose their offer to oust 22 indigenous families from the town." Justice for Soren is yet to be served. In truth, the organization has never been thoughtful to these indigenous networks. The recent episodes in Banskhal and Nahar Punji talk about similar shameful acts: hardship of land, powerful removals and weakness inside the state hardware.

Simply this month more than 700 Khasi individuals were given removal sees from their hereditary land. The frontier laws, with their additional revisions, have now made these networks encroachers in their very own property—the topic of land still frequents the lives of these networks. Santhals in Bangladesh and in India still

praise the Hool and recollect their pioneers Sidhu and Kanoo consistently, their tunes talk about when they set out their lives for their privileges. Also, the state keeps on exploiting these individuals, depoliticising and appropriating their history, making them commentaries and denying them organization. Their requests of acknowledgment as adivasis stay unnoticed. A year ago, in a festival of the Hool, the Jatiya Adivasi Parishad (JAP) president Rabindranath Soren stated, "Indigenous individuals face different sorts of segregation while land grabbers are turning out to be increasingly more urgent to involve their properties without equity." In this context, the Santhal Rebellion of 1855 stays important today. In excess of a festival of recorded courage, it is a token of what Sidhu and Kanoo battled for, and what is yet to be accomplished.

Background

- The Santhals are the biggest innate gathering in India today according to the populace figures. They are local to the Indian conditions of dominantly Jharkhand, West Bengal and Odisha.
- Until the nineteenth century, they experienced their lives in congruity with nature and working on moving horticulture and chasing. They lived in the sloping locales of Birbhum, Barabhum, Manbhum, Palamau and Chhotanagpur.
- These regions went under the Bengal Presidency whose standard passed onto the British after the Battle of Plassey in 1757. The Santhal life was upset by the attack of the Zamindari framework that they presented. They were rendered landless fortified workers in their very own homes.
- The nearby landowners involved the Santhal lands and exploited them.
- The tribals occupied with business action by the trade framework. At the point when cash was presented due to the pilgrim mediation, they started to depend on the moneylenders. These moneylenders exploited them and diminished them to miserable destitution.

- They were overloaded by overwhelming obligations which continued mounting in the midst of the destitution and the embarrassment of being landless in what was customarily their turf.
- On 30th June, 1855, two years before the Great Revolt of 1857, two Santhal siblings Sidhu and Kanhu Murmu sorted out 10,000 Santhals and announced an insubordination to the British. The tribals made a vow to drive away the British from their country. The Murmu siblings' sisters Phulo and Jhano likewise had a functioning influence in the disobedience.
- At the point when the police came to capture the siblings, the townspeople executed the police officers. They had the option to catch huge pieces of land including the Rajmahal Hills, Bhagalpur locale and Birbhum.
- In spite of the fact that the disobedience shocked the administration, they squashed it with an overwhelming hand. The British fire control was no counterpart for the ancestral strategies for fighting made out of lances and bolts. Around 15000 Santhal locals including the Murmu siblings were slaughtered and their towns obliterated.
- The landowners bolstered the administration though the nearby individuals including the milkmen and the smithies upheld the Santhals.
- The Santhals were savage warriors yet they were respectable. As per some British eyewitnesses of the time, the Santhals utilized harmed bolts for chasing however didn't utilize harmed bolts against their adversaries in war. It is amusing that the British came to 'cultivate' the locals.
- Military law was announced on tenth November 1855 and it kept going till third January 1856.
- The British passed the Santhal Parganas Tenancy Act in 1876 which offered some security for the tribals against exploitation.
- The Santhal defiance was eclipsed by the revolt of 1857 however it stays a watershed in the advancement of the cutting edge Santhali character. It assumed a significant job in the making of the territory of Jharkhand in 2000.

Conclusion

The mainstream legend of the Thakur was set up during the hour of Sidhu Kanhu's Santhal defiance of 1855 AD to battle against the "dikus" or untouchables so as to secure their very own territories. Sidhu Kanhu, Chand and Bhairav battled against the Frontier rule however they were fruitless in recovering the responsibility for lands. Jitu Santhal additionally neglected to recover their lands from the then administering Government. Be that as it may, following 122 years, in 1977 AD Santhal individuals got back their territory with the assistance of Kanu Sanyal during the hour of CPIM Government in West Bengal.

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