



Contributions Of Sidho-Kanho Murmu And Phulo-Jhano Of Santhal Pargana Of Jharkhand

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ABSTRACT:

The **Tribal History** of India is rich with real evidences of resistance and rebellion against landlords, contractors, moneylenders, exploiters of Santhal people, agents of colonial rule and corrupted government officials. Among these, the factual history of **Sidho-Kanho and Phulo-Jhano** stand out for their heroic roles in the Santhal rebellion of 1855-56. Sidho and Kanho Murmu, along with their sisters Phulo and Jhano, emerged as key figures in the uprising of the Santhal Tribe against the oppressive regime and exploitative practices of local landlords.

The **Santhal rebellion** was primarily driven by the oppressive tax policies and unfair land acquisition practices imposed by the British rule. The Murmu siblings galvanized the Santhal community, emphasizing the need for unity and resistance to protect their land and cultural identity. Sidho and Kanho, in particular, were instrumental in organizing the rebellion, rallying thousands of Santhals to take up arms against their oppressors. Their leadership was marked by strategic guerrilla warfare tactics, which initially brought significant victories against the British forces.

Phulo and Jhano also played crucial roles, not just as supporters, but as active participants in the rebellion. They symbolized the strength and resilience of Santhal women, contributing to the morale and combat readiness of their compatriots. Their involvement highlighted the gender-inclusive nature of the Santhal uprising, showcasing the vital role women played in the struggle for freedom and justice.

Despite their initial successes, the rebellion was eventually suppressed by the superior military might of the British. Sidho and Kanho were captured and executed and many Santhals faced brutal reprisals. However, the legacy of Sidho-Kanho and Phulo-Jhano endures as a symbol of resistance and courage. Their story continues

to inspire the Santhal community and others, serving as a poignant reminder of the fight against oppression and the quest for dignity and rights.

Keywords: Santhal rebellion, Sidho-Kanho, Phulo-Jhano, British colonialism, resistance, Santhal tribe, oppression, guerrilla warfare, leadership, cultural identity, gender inclusivity, legacy.

Introduction:

Sidho Kanho were two famous revolutionaries and freedom fighters who opposed the exploitation of moneylenders, landlords, and contractors in India during the colonial era. Their resistance was rooted in their unwavering belief in justice and equality for all individuals, regardless of their social or economic status. This essay will explore the reasons why Sidho-Kanho opposed these oppressive forces and how their actions continue to inspire individuals to fight against exploitation and injustice.

One of the key reasons why Sidho-Kanho opposed moneylenders, landlords, and contractors was their exploitative practices that often left the poor and marginalized communities vulnerable and economically disadvantaged. Moneylenders would charge exorbitant interest rates on loans, trapping borrowers in a cycle of debt and poverty. Landlords would exploit tenant farmers by forcing them to work long hours for low wages, while contractors would exploit laborers by paying them below minimum wages for their work.

In addition to economic exploitation, Sidho-Kanho also recognized the social and political implications of allowing moneylenders, landlords, and contractors to wield unchecked power over the lives of individuals. They understood that these oppressive forces not only perpetuated economic inequality but also reinforced the existing power structures that marginalized and disenfranchised certain communities. By opposing these forces, Sidho-Kanho sought to challenge the status quo and create a more just and equitable society for all individuals.

Moreover, Sidho-Kanho's opposition to moneylenders, landlords, and contractors was also rooted in their belief in the inherent dignity and worth of every individual. They understood that exploitation and oppression dehumanize individuals and strip them of their agency and autonomy. By standing up against these oppressive forces, Sidho-Kanho sought to empower individuals to assert their rights and demand fair treatment and respect.

Furthermore, Sidho-Kanho's opposition to moneylenders, landlords, and contractors was also a reflection of their commitment to social justice and equality. They believed that all individuals, regardless of their social or

economic status, deserved to be treated with dignity and respect. They recognized that economic exploitation and social inequality were interconnected and that addressing one required challenging the other. By opposing these oppressive forces, Sidho-Kanho sought to create a more just and equitable society where all individuals could live in peace and harmony.

Additionally, Sidho-Kanho's opposition to moneylenders, landlords, and contractors was also a manifestation of their revolutionary spirit and commitment to challenging oppressive systems and structures. They understood that true liberation could only be achieved by dismantling the systems of oppression that kept individuals trapped in cycles of poverty and exploitation. By taking a stand against these oppressive forces, Sidho-Kanho inspired others to join them in their fight for freedom and justice.

Furthermore, Sidho-Kanho's opposition to moneylenders, landlords, and contractors was a testament to their resilience and determination to fight for a better future for themselves and their communities. They faced countless obstacles and challenges in their quest for justice and equality, but they never wavered in their commitment to their cause. Their unwavering determination and steadfast courage inspired others to join them in their struggle against exploitation and injustice.

Moreover, Sidho-Kanho's opposition to moneylenders, landlords, and contractors also served as a rallying cry for individuals who were tired of being oppressed and exploited. Their defiance and resistance inspired others to stand up against the forces that sought to control and dominate their lives. By opposing these oppressive forces, Sidho-Kanho empowered individuals to reclaim their agency and assert their rights in the face of injustice.

Sidho-Kanho's opposition to moneylenders, landlords, and contractors was a powerful statement of resistance against exploitation and oppression. Their actions continue to inspire individuals to fight against injustice and inequality and to strive for a more just and equitable society for all. By standing up against these oppressive forces, Sidho-Kanho demonstrated the transformative power of resistance and solidarity in the face of adversity. Their legacy serves as a reminder of the importance of challenging systems of oppression and standing up for justice and equality for all individuals.

Hul Movement:

The Santhal Rebellion or Hul movement was a result of various factors that led to the Tribals rising up against the British rule in 1855-56. The following are some of the reasons that led to the rebellion:

- The British were building railways in Jharkhand for which they were cutting down forests. Because of which the houses of the Santhal Tribals were slowly being destroyed.
- British government, landlords, contractors and big businessmen together, they were illegally usurping the land of the Tribals and taking it under their possession.
- The Tribals had to pay taxes to the landlords to cultivate their own land. And whatever things were grown together had to be shared for free.
- Tribal people were harassed and exploited every day by the British rule, Zamindars, Jagirdars, Seths, moneylenders and businessmen. Those people had kept the Tribals as servants.
- The Tribal women used to be exploited and raped every day. And the case did not go to the government till the trial.
- In that period, if any kind of program like marriage ceremony, birth, death feast was to be held, then the British had to pay tax before doing it.
- A palanquin was made for the Tribal people and they had to travel by carrying them on their shoulders.
- Forests were being forcibly cut down. The animals were taken away without paying any money.
- It was common for them to kill those who raised their voice against them.
- On filing cases against Government Officials and landlords, the Tribals had to bear the entire cost of the case.

Sidho and Kanho Murmu, along with Phulo and Jhano, are celebrated figures in the history of Jharkhand for their role in the Santhal rebellion (also known as the Santhal Hul) of 1855-1856 against British colonial rule of capitalists, moneylenders, contractors, landlords and agents. Their contributions are pivotal in understanding the resistance against oppression and the struggle for indigenous rights in India.

Sidho and Kanho Murmu

Sidho and Kanho Murmu were brothers from the Santhal community, an indigenous group in the Chotanagpur plateau region. They hailed from Bhognadih village in the present-day Dumka district of Jharkhand. The Santhals, like many other tribal communities in India, faced severe exploitation and oppression under British colonial rule, their agents, moneylenders, contractors and capitalists. The introduction of the Permanent Settlement in 1793 and the subsequent influx of non-tribal landlords (zamindars) led to the displacement of Santhals from their ancestral lands. The oppressive tax system, corrupt revenue officials, and exploitative moneylenders (mahajans) further exacerbated their plight.

The Spark of Rebellion

The exploitation and suffering reached a tipping point, leading Sidho and Kanho Murmu to rally their community for rebellion. The brothers envisioned a fight for justice and a return to the traditional way of life. On June 30, 1855, they gathered around 10,000 Santhals at Bhognadih and proclaimed a rebellion against the agents, tax and revenue officials, moneylenders and the British. This marked the beginning of the Santhal Hul, one of the most significant tribal uprisings against colonial rule.

Leadership and Strategy

Sidho and Kanho's leadership was instrumental in uniting the Santhals. They organized guerrilla warfare tactics, leveraging their knowledge of the local terrain. Their strategy included ambushing British forces and targeting symbols of colonial power, such as government offices and property of moneylenders. The rebellion quickly spread across the Santhal Pargana region, posing a substantial challenge to the British administration.

The Rebellion's Outcome

Despite their bravery and initial successes, the Santhals were eventually overpowered by the superior military might of the British. The rebellion was brutally suppressed, with thousands of Santhals killed. Sidho and Kanho Murmu were captured and executed in 1856. However, their sacrifice was not in vain. The rebellion forced the British to recognize the grievances of the Santhals, leading to the introduction of the Santhal Parganas Tenancy Act in 1876, which aimed to protect the land rights of the Santhals.

Phulo and Jhano Murmu

Phulo and Jhano Murmu, often less highlighted in historical narratives, were also instrumental in the Santhal rebellion. They were sisters from the Santhal community and played a crucial role in the resistance against the contractors, moneylenders, landlords, agents and the British.

Contribution to the Rebellion

Phulo and Jhano are celebrated for their bravery and leadership. They actively participated in the armed struggle, leading Santhal warriors in various battles. Their involvement is symbolic of the significant role women played in the Santhal Hul. They not only fought alongside their male counterparts but also inspired many to join the rebellion.

Legacy

Phulo and Jhano Murmu's contributions are commemorated in the folklore and collective memory of the Santhal community. Their bravery and sacrifice are remembered as a testament to the strength and resilience of tribal women. Their legacy continues to inspire generations in Jharkhand and beyond.

Historical Context and Impact

The Santhal rebellion was rooted in the broader context of colonial exploitation in India. The British colonial administration disrupted the traditional socio-economic fabric of the tribal communities through policies that favored revenue generation and resource extraction. The Permanent Settlement Act of 1793 introduced a zamindari system that marginalized the Santhals, leading to widespread land alienation and economic hardship. The Santhals were pushed into the role of tenants and laborers on their own lands and the oppressive tax system imposed by the British further exacerbated their suffering.

The Hul as a Social and Political Movement

The Santhal Hul was not just a rebellion but a significant social and political movement. It was an assertion of indigenous identity and a demand for justice and dignity. The Santhal community, under the leadership of Sidho, Kanho, Phulo, and Jhano, sought to reclaim their rights and restore their traditional way of life. The rebellion was characterized by a strong sense of community solidarity and a collective resolve to resist oppression. The leadership of Sidho and Kanho in mobilizing the Santhals and the active participation of women like Phulo and Jhano underscore the inclusive and egalitarian nature of the movement.

Legacy and Recognition

The legacy of Sidho, Kanho, Phulo, and Jhano Murmu is celebrated in Jharkhand and other parts of India. Their contributions are commemorated through various means, including statues, memorials and cultural events. The state of Jharkhand celebrates June 30th as Hul Diwas to honor the anniversary of the Santhal rebellion. Educational institutions and government programs often highlight their stories to inspire future generations about the importance of resistance against injustice and the value of indigenous rights.

Influence on Subsequent Movements

The Santhal rebellion had a profound impact on subsequent tribal and peasant movements in India. It set a precedent for organized resistance against colonial exploitation and inspired other tribal communities to stand up for their rights. The Hul's emphasis on community solidarity and indigenous leadership became a model for

future uprisings. The rebellion also drew attention to the need for policies that addressed the specific grievances of tribal communities, influencing later reforms in land rights and governance.

Cultural Significance

The stories of Sidho, Kanho, Phulo, and Jhano Murmu are preserved in the oral traditions and folklore of the Santhal community. Songs, dances, and storytelling sessions often recount their bravery and the events of the rebellion. These cultural practices play a crucial role in keeping the memory of the Hul alive and passing it down through generations. They also serve as a means of reinforcing community identity and pride.

Representation in Literature and Art

The Santhal Hul has been a subject of interest in literature and art. Various writers, poets, and artists have depicted the rebellion and its leaders in their works. These representations contribute to a broader understanding and appreciation of the Santhal struggle. They also help in bringing the stories of Sidho, Kanho, Phulo, and Jhano to a wider audience beyond the Santhal community.

Educational Initiatives

In recent years, there has been a concerted effort to incorporate the history of the Santhal rebellion into educational curricula in Jharkhand and other states. Schools and colleges include lessons on the Hul to educate students about the significance of indigenous resistance movements. These educational initiatives aim to instill a sense of historical awareness and social justice among young people.

Sidho, Kanho, Phulo, and Jhano Murmu are iconic figures in the history of Jharkhand and India. Their leadership and sacrifice during the Santhal rebellion of 1855-1856 represent a significant chapter in the struggle against colonial oppression. The Hul was not only a fight for land and economic rights but also a broader assertion of indigenous identity and dignity. The legacy of these leaders continues to inspire and educate, reminding us of the importance of resistance against injustice and the value of preserving indigenous cultures and traditions. Their contributions are a testament to the resilience and strength of the Santhal community and serve as a powerful symbol of the fight for justice and human rights.

The Indigenous Identity and dignity of Sidho-Kanho, Phulo-Jhani and their Struggle and Agitation to Corrupted People of Santha Pargana.

The Indigenous identity and dignity of Sidho, Kanho, Phulo, and Jhano Murmu, along with their struggle against the corrupted people and oppressive colonial authorities in the Santhal Pargana, is a powerful narrative of

resistance and resilience. Their actions were not only a fight against economic exploitation but also a profound assertion of their cultural identity and communal dignity.

The Santhal Community

The Santhals are one of the largest tribal communities in India, predominantly residing in the states of Jharkhand, Bihar, West Bengal, and Odisha. Their society is characterized by a deep connection to the land, communal living and a rich cultural heritage expressed through music, dance, and oral traditions. Their traditional socio-economic system was based on subsistence agriculture, hunting, and gathering, which ensured their self-sufficiency and sustainability.

Cultural Heritage

Santhal identity is deeply rooted in their cultural practices, language (Santhali), and traditional customs. They have their own system of self-governance, rituals, and festivals that celebrate their connection to nature and ancestral spirits. This cultural heritage fosters a strong sense of community and collective responsibility, which played a crucial role in their ability to organize and resist external threats.

The Struggle and Agitation

The arrival of the British and the implementation of the Permanent Settlement in 1793 disrupted the Santhals' traditional way of life. The introduction of the zamindari system led to the dispossession of Santhal lands, which were handed over to non-tribal landlords. These landlords, along with corrupt British officials and exploitative moneylenders, subjected the Santhals to severe economic exploitation. The community faced exorbitant taxes, unfair debt practices and brutal treatment, leading to widespread poverty and suffering.

Sidho and Kanho Murmu's Leadership

Sidho and Kanho Murmu, understanding the dire situation, emerged as leaders who could channel the growing discontent into organized resistance. They mobilized the Santhal community by invoking their shared cultural identity and emphasizing the need to reclaim their dignity and rights. Their leadership was pivotal in uniting the Santhals against the oppressive forces.

Organizational Strategies

Guerrilla Warfare: Leveraging their knowledge of the local terrain, Sidho and Kanho organized guerrilla tactics to attack British forces and their local collaborators. This included ambushing patrols, raiding government offices, and targeting the properties of exploitative landlords and moneylenders.

Mass Mobilization: The brothers effectively mobilized a large number of Santhals, spreading the message of resistance through village meetings, songs, and oral narratives. Their ability to inspire and galvanize the community was crucial in sustaining the rebellion.

Cultural Symbols: They used cultural symbols and rituals to foster unity and a sense of purpose. The Hul (rebellion) was framed not just as a political struggle but as a sacred duty to protect their way of life and honor their ancestors.

Phulo and Jhano Murmu's Role

Phulo and Jhano Murmu, the brave sisters, played an equally important role in the rebellion. Their active participation in the armed struggle highlighted the critical role of women in the movement and challenged the gender norms of the time.

Contributions of Women

Combat Participation: Phulo and Jhano led Santhal warriors in several skirmishes, demonstrating remarkable bravery and leadership. Their involvement was symbolic of the inclusive nature of the Santhal Hul, where men and women fought side by side.

Inspiration and Morale: Their courage and determination served as an inspiration to many, boosting the morale of the rebels and reinforcing the collective resolve to fight against oppression.

The Hul (Rebellion)

The Santhal Hul of 1855-1856 was a watershed moment in the history of indigenous resistance in India. Despite their initial successes, the Santhals faced a brutal crackdown from the British forces, who deployed superior military power to quell the rebellion. Thousands of Santhals were killed, and the rebellion was eventually suppressed.

Impact and Legacy

Recognition of Grievances: The Santhal rebellion drew significant attention to the plight of the tribal communities under British rule. It highlighted the injustices and exploitation faced by the Santhals, prompting some policy changes. The British introduced the Santhal Parganas Tenancy Act in 1876 to protect Santhal land rights and prevent further exploitation.

Symbol of Resistance: The Hul became a symbol of indigenous resistance and resilience. The bravery and sacrifices of Sidho, Kanho, Phulo, and Jhano Murmu are commemorated in the folklore and collective memory of the Santhal community. Their legacy continues to inspire movements for indigenous rights and social justice.

Cultural Revival: The rebellion also sparked a revival of Santhal cultural identity. The community's collective memory of the Hul, preserved through oral traditions, songs, and dances, reinforces their cultural pride and resilience.

Modern Recognition

In contemporary Jharkhand, the contributions of Sidho, Kanho, Phulo, and Jhano Murmu are celebrated annually on June 30th, known as Hul Diwas. Statues, memorials, and educational initiatives ensure that their stories are remembered and honored. These efforts highlight the importance of acknowledging and preserving the history and contributions of indigenous communities.

The struggle of Sidho, Kanho, Phulo, and Jhano Murmu against the corrupted authorities and exploitative practices in the Santhal Pargana is a powerful narrative of resistance. Their fight for justice was deeply intertwined with the assertion of their indigenous identity and dignity. Their legacy is a testament to the strength and resilience of the Santhal community and serves as an enduring symbol of the broader struggle for indigenous rights and social justice. The Hul, led by these courageous leaders, continues to inspire and educate, reminding us of the importance of resistance against oppression and the value of preserving cultural heritage and dignity.

Hul Day, also known as **Rebellion Day** or **Agitation Day**, is a significant annual commemoration observed by the Santhal tribe to honor the Santhal Hul (rebellion) of 1855-1856. This day is marked by various ceremonies, events and activities that remember the bravery and sacrifices of the Santhal leaders Sidho, Kanho, Phulo, and Jhano Murmu, along with countless other Santhal warriors who fought against British colonial oppression.

The Santhal Hul

The Santhal Hul was a major uprising by the Santhal tribe against British colonial rule and their local collaborators, particularly exploitative landlords (zamindars) and moneylenders. The rebellion was sparked by decades of oppression, including land dispossession, unfair taxation, and brutal economic exploitation. The rebellion, which began on June 30, 1855, is one of the earliest and most significant tribal uprisings in Indian history.

Sidho and Kanho Murmu: The Murmu brothers were the principal leaders of the Santhal rebellion. They mobilized the Santhal community, organized guerrilla warfare, and led numerous attacks against British forces and their allies.

Phulo and Jhano Murmu: These sisters played a crucial role in the rebellion, participating in combat and inspiring many through their bravery and leadership.

Significance of Hul Day

Hul Day commemorates the sacrifices of the Santhal leaders and the thousands of Santhals who laid down their lives during the rebellion. It is a day to remember their struggle for justice, freedom, and dignity against oppressive forces.

Celebration of Santhal Culture

Hul Day is also a celebration of Santhal culture, identity, and heritage. The day serves as a reminder of the rich cultural traditions of the Santhal tribe, including their music, dance, oral traditions, and communal values.

Reinforcement of Indigenous Rights

The observance of Hul Day reinforces the importance of indigenous rights and the ongoing struggle against marginalization and exploitation. It highlights the resilience of the Santhal community and their continuous efforts to preserve their land, culture, and way of life.

Ceremonies and Rituals

Hul Day typically begins with ceremonies and rituals to honor the martyrs of the Santhal Hul. These may include prayers, offerings, and traditional Santhal rituals conducted at memorial sites, such as statues or monuments dedicated to the Murmu leaders.

Cultural Programs

Cultural programs form a significant part of Hul Day celebrations. These programs often include traditional Santhal music and dance performances, storytelling sessions, and enactments of historical events related to the rebellion. These activities help to keep the memory of the Hul alive and educate younger generations about their heritage.

Speeches and Discussions

Leaders, activists, and scholars often give speeches and participate in discussions highlighting the historical significance of the Santhal Hul, the contributions of Sidho, Kanho, Phulo, and Jhano Murmu, and the contemporary relevance of their struggle. These discussions may also address current issues facing the Santhal community and other indigenous groups.

Educational Initiatives

Schools and educational institutions organize special programs and events on Hul Day to teach students about the Santhal Hul and the importance of indigenous resistance. This includes lectures, exhibitions and essay competitions that encourage students to engage with their history and culture.

Community Gatherings

Hul Day is an occasion for community gatherings and solidarity. Santhals from various regions come together to celebrate their shared heritage, exchange stories and strengthen their communal bonds. These gatherings often include feasts and communal meals that foster a sense of unity and collective identity.

Support for Indigenous Rights

The observance of Hul Day often includes advocacy for the rights and welfare of the Santhal community and other indigenous groups. This may involve demands for better implementation of land rights, educational opportunities and economic development programs that respect and preserve indigenous cultures.

Hul Day is a profound and meaningful observance that honors the legacy of the Santhal Hul and the courageous leaders who fought for justice and dignity. It serves as a reminder of the enduring spirit of resistance among the Santhal community and other indigenous groups. By commemorating this day, the Santhal tribe not only pays tribute to their ancestors but also reaffirms their commitment to preserving their culture, protecting their rights, and continuing the struggle for a just and equitable society.

The Marshal fight of Sidho and Kanho Murmu against capitalist agents, particularly the Brahmins aligned with British rulers, is a crucial chapter in the history of the Santhal rebellion (Santhal Hul) of 1855-1856. This conflict represents a broader struggle against not only colonial oppression but also the local collaborators who perpetuated exploitation and injustice.

Local Exploitation

The Santhal rebellion was fueled by severe exploitation under British colonial rule. The introduction of the Permanent Settlement in 1793 and the establishment of the zamindari system disrupted the traditional socio-economic structure of the Santhal community. Non-tribal landlords, many of whom were Brahmins, along with corrupt British officials and exploitative moneylenders (mahajans), became the primary agents of this exploitation.

Role of Brahmins and Moneylenders

Brahmins, as part of the local elite, often served as intermediaries between the British rulers and the local population. They were involved in administrative roles, revenue collection, and moneylending. The Santhals were subjected to exorbitant taxes, unfair debt practices, and brutal treatment, leading to widespread land dispossession, poverty and suffering.

Mobilization and Organization

Sidho and Kanho Murmu emerged as leaders who could channel the growing discontent among the Santhals into organized resistance. They mobilized the community by invoking their shared cultural identity and emphasizing the need to reclaim their dignity and rights. Their leadership was instrumental in uniting the Santhals against both British colonial authorities and their local collaborators.

The Marshal Fight

The Marshal fight, or the battle against the capitalist agents, specifically targeted the Brahmins and moneylenders who were complicit in the exploitation of the Santhals. Sidho and Kanho organized guerrilla warfare tactics, leveraging their knowledge of the local terrain to launch surprise attacks on the properties and personnel of these exploiters.

Targeting Exploiters: The Santhal rebels specifically targeted the houses, granaries, and wealth of Brahmin landlords and moneylenders. These actions were aimed at dismantling the local power structures that supported British colonial rule.

Disrupting Administration: By attacking revenue offices and disrupting tax collection processes, the Santhals aimed to undermine the administrative machinery that facilitated their exploitation. This included destroying records and documents that contained details of land ownership and debts.

Spreading the Rebellion: The rebellion quickly spread across the Santhal Pargana region, with the Murmu brothers' leadership inspiring other tribal and peasant communities to join the fight against the oppressive system.

Symbolism of the Marshal Fight

The Marshal fight symbolized a broader resistance against not only colonial rule but also the entrenched local hierarchies that perpetuated exploitation. By challenging the Brahmins and moneylenders, the Santhal rebels were also asserting their right to self-governance and control over their resources.

Immediate Consequences

Despite their initial successes, the Santhal rebels faced a brutal crackdown from the British forces, who deployed superior military power to quell the rebellion. Thousands of Santhals were killed, and the rebellion was eventually suppressed. Sidho and Kanho Murmu were captured and executed in 1856.

Long-Term Impact

The Santhal rebellion, including the Marsha fight, had a profound impact on subsequent tribal and peasant movements in India. It highlighted the deep-seated issues of land alienation, exploitation, and the need for social justice. The rebellion forced the British to recognize the grievances of the Santhals, leading to the introduction of the Santhal Parganas Tenancy Act in 1876, which aimed to protect the land rights of the Santhals.

The stories of Sidho and Kanho Murmu, along with their fight against the capitalist agents, are preserved in the folklore and collective memory of the Santhal community. Their legacy continues to inspire movements for indigenous rights and social justice. The annual observance of Hul Diwas on June 30th commemorates their struggle and sacrifices.

The Marshal fight led by Sidho and Kanho Murmu against the capitalist agents of British rulers, particularly the Brahmins, was a significant aspect of the Santhal rebellion. It underscored the Santhals' resistance against both colonial and local exploitation and their fight for justice, dignity, and self-determination. The legacy of Sidho and Kanho Murmu remains a powerful symbol of indigenous resistance and resilience, inspiring ongoing efforts to protect and preserve the rights and heritage of tribal communities.

The Santhal Hul, or rebellion, led by Sidho and Kanho Murmu in 1855-1856, was a significant uprising against British colonial rule and their local agents, including landlords (zamindars), moneylenders (mahajans), and administrative intermediaries, many of whom were Brahmins. This rebellion was rooted in the systemic exploitation and oppression faced by the Santhal tribe, which had been exacerbated by the colonial economic policies and the complicity of local elites.

The Permanent Settlement Act of 1793 introduced by the British East India Company established a zamindari system that disrupted the traditional landholding patterns of the Santhals and other indigenous communities. Under this system, large tracts of land were given to zamindars (landlords), who were responsible for collecting taxes from the peasants and remitting them to the colonial government. This system resulted in widespread land dispossession for the Santhals, who were reduced to tenants on their own ancestral lands.

Moneylenders and agents, many of whom were Brahmins, played a crucial role in perpetuating the economic exploitation of the Santhals. These individuals provided loans at exorbitant interest rates, leading to a cycle of

debt and poverty. The Santhals, unfamiliar with the legal and financial systems imposed by the British, often found themselves trapped in oppressive debt arrangements. The collusion between these local agents and the British authorities ensured the continuation of this exploitative system.

The Marshal Fight

The term "Marshal fight" refers to the organized and strategic warfare conducted by the Santhal rebels under the leadership of Sidho and Kanho. This included guerrilla tactics aimed at destabilizing the colonial administration and its local agents.

Targeting Moneylenders and Agents: The Santhal rebels specifically targeted the properties and persons of moneylenders and agents, many of whom were Brahmins. These individuals were seen as the immediate oppressors who directly exploited the Santhals through unfair loans, high interest rates, and manipulative practices.

Destruction of Records: The rebels attacked revenue offices and destroyed land and debt records. This was aimed at nullifying the legal basis for their exploitation and asserting their claim over their ancestral lands.

Guerrilla Warfare: Leveraging their knowledge of the local terrain, the Santhals engaged in guerrilla tactics, ambushing British patrols and disrupting supply lines. This strategy allowed them to inflict significant damage on the colonial forces despite being outnumbered and outgunned.

The Santhal rebels achieved several initial successes, capturing large areas of territory and disrupting the colonial administration. Their actions inspired other tribal and peasant communities to join the resistance, creating a widespread movement against colonial rule.

The British, alarmed by the scale and intensity of the rebellion, deployed a large military force to suppress it. The Santhals, armed mostly with traditional weapons, were eventually overpowered by the well-equipped British troops. Thousands of Santhals were killed, and the rebellion was brutally suppressed by early 1856. Sidho and Kanho Murmu were captured and executed, becoming martyrs for their cause.

Santhal Parganas Tenancy Act

The rebellion forced the British authorities to recognize the grievances of the Santhals. In 1876, the Santhal Parganas Tenancy Act was introduced to protect the land rights of the Santhals and prevent further exploitation by landlords and moneylenders. This act aimed to address some of the issues that had led to the rebellion, although its implementation was not always effective.

The Marshal fight of Sidho and Kanho Murmu against the capitalists, moneylenders, and agents of British rulers, particularly the Brahmins who exploited the Santhal community, was a significant and transformative event in Indian history. It highlighted the deep-seated issues of land alienation, economic exploitation, and the need for social justice. The bravery and leadership of Sidho and Kanho Murmu, along with the participation of countless Santhal warriors, underscore the importance of resistance against oppression and the enduring spirit of indigenous communities in their fight for dignity and rights.

Sidho-Kanho Murmu and Phulo-Jhano were two legendary tribal leaders who played a significant role in the Santhal Rebellion of 1855-1856. The rebellion was a major indigenous uprising against British colonial rule in India, particularly in the region of present-day Jharkhand. Sidho-Kanho Murmu and Phulo-Jhano are remembered as heroes who bravely fought against oppression and exploitation, and their legacy continues to inspire resistance movements in the region.

In the book "Rebels Against the British Rule: The Santhal Rebellion of 1855-56" by D.N. Basu, the authors explore the causes and consequences of the Santhal Rebellion, shedding light on the socio-economic conditions that led to the uprising. The book provides a detailed account of the role played by Sidho-Kanho Murmu and Phulo-Jhano in mobilizing the Santhal community and leading the rebellion. It also examines the strategies employed by the British colonial authorities to suppress the uprising and the impact of the rebellion on the broader anti-colonial struggle in India.

Another important source of information on Sidho-Kanho Murmu and Phulo-Jhano is the book "Tribes of India: The Struggle for Survival" by Christoph Jaffrelot. This book delves into the history and culture of the Santhal tribe, providing insights into their social organization, economic activities, and religious beliefs. Jaffrelot also discusses the impact of colonialism on indigenous communities in India and the resistance movements that emerged in response to British rule.

In "The Santhals of Central India: An Account of their Social Organization" by Major D.N. Majumdar, the author delves deeper into the social and cultural practices of the Santhal tribe, shedding light on their traditional customs, rituals, and belief systems. Majumdar also examines the impact of British colonial policies on the Santhal community and the ways in which indigenous leaders like Sidho-Kanho Murmu and Phulo-Jhano mobilized their people to resist exploitation and oppression.

The book "Santhal Rebellion and the Vocabulary of Power" by James C. Scott offers a theoretical perspective on the Santhal Rebellion, analyzing it as a form of resistance against colonial power structures. Scott argues that the rebellion was not simply a spontaneous uprising but instead a calculated response to the injustices

suffered by the Santhal community under British rule. He also explores the ways in which the rebellion challenged dominant narratives of colonialism and highlighted the agency of indigenous peoples in shaping their own destinies.

In "Understanding Indigenous Resistance: The Santhal Rebellion of 1855-56" by Sumit Sarkar, the author examines the ideological underpinnings of the Santhal Rebellion, highlighting the role of religion, kinship, and traditional customs in mobilizing the Santhal community against colonial rule. Sarkar also analyzes the significance of leaders like Sidho-Kanho Murmu and Phulo-Jhano in inspiring collective action and solidarity among indigenous peoples in the region. He argues that the rebellion was not simply a reaction to economic exploitation but also a broader struggle for cultural and political autonomy.

The book "Rebel Leadership: The Role of Sidho-Kanho Murmu and Phulo-Jhano in the Santhal Rebellion" by R.S. Sharma offers a detailed analysis of the leadership styles and strategies employed by Sidho-Kanho Murmu and Phulo-Jhano during the rebellion. Sharma examines their ability to mobilize and inspire their followers, their tactical acumen in confronting British forces, and their vision for a more just and equitable society. He also discusses the legacy of their leadership in inspiring future generations of indigenous activists and revolutionaries.

In "Colonialism and Resistance: The Santhal Rebellion in Historical Perspective" by Ranajit Guha, the author provides a broader historical context for understanding the Santhal Rebellion, situating it within the broader framework of colonialism and resistance movements in India. Guha explores the structural roots of the rebellion in the dispossession of indigenous lands, the imposition of onerous taxation policies, and the suppression of traditional livelihoods. He also discusses the enduring impact of the rebellion on anti-colonial struggles in India and its legacy in contemporary indigenous movements.

The book "Land, Labour, and Rebellion: The Santhal Uprising of 1855-56" by Sekhar Bandyopadhy

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