



# Historical figures in Santali Folksong

**Gurudas Murmu**

Assistant Professor

Department of Santali

Bankura University

## Abstract:

An important asset of Santal society is folk songs. And there is no shortage of folk song in Santal society. So far have been many writings on folksong and folktales of many communities in India. But Santali folksong was not written in such a way. Folklore and history have a close relationship since time immemorial. History has taken the help of folklore time and again in its need. Through this, various images of the society emerge. Similarly, in Santali folk song, the stories of various aspects of history are alive through the tunes since ancient times. So some unknown theory has to penetrate deep in to enrich to pages of history. Bringing the important issues of history to the public by reviewing his words and thoughts. This research paper collects Santali folk song which are rich in historical theory. After that all those Santali songs were translated into English language. The important historical issues contained in that folk song are described through analysis. How historical aspects weave like currents behind that entire folk song. Various words of history have been kept alive in the words and songs of folk song by the skilful people of early times. Its outline is presented in brief form.

**Keyword:** History, Santali, Folksong, Society, Important.

**Introduction:** As Children, we used to say that history means knowing the past and knowing the present. Many times we turn away from history due to lack of correct theory when trying to know the past. Then if take the help of folksong then we can know the history very easily. In ancient time, Santali society and culture did not any form of writing. Santali literature began to be written in 1854. Even before that literature was practiced orally. Since ancient time, some people who are full of Santal wisdom have given us the special events of that time in the form of folk song through their thoughts and consciousness. It can be about any society, culture, religion, movement and change. Time and again they have found their place in folk music and people hearts. In ancient times, people used to convey their past to the next generation through folksong and folktales. "All aspects of folklore, probably originally the products of individuals, are taken by the folk and put through a process of recreation, which through constant variation and repetition become a group product"<sup>1</sup>

Folksong is described in very simple language. So listeners can understand the words and language of the music very easily. Because it comes from the deep hidden sense of obedience of simple people. When his immense pain is not expressed through words, It comes out through the melody. The melody and lyrics of this song convey the image of honesty, there is no place for lies. "The mythical story with its symbols has an element of permanency for it bring before us, under a veil, the predicaments, the joys and the sorrows of human life, we begin to see why it is that folk-tales, these humble sisters of written art, still have power to stir our interest and even our feelings"<sup>2</sup>

## The Adjective of the Study:

- 1) There are many important themes in Santali folksong. Enriching history by discussing them.
- 2) Discovering the history of that time hidden in the words and tunes of Santali folksong.

- 3) To highlight the history of Santali folksong which has not yet entered the pages of history.
- 4) Folksong is a document of time. Through which we can know the glorious aspect of time at this time.
- 5) Santali folk song is dying day by day. It needs to be Study to Preserving it.

### History in Santali Folksong:

We can still listen to the endless voices of the Santals in the very ordinary homes of the village. Santals are very industrious and diligent in daily life. So they used to use melody between the words to get a little joy in their tired mind. And in various festivals, events and religious places, this song is performed by a skilled person for the purpose of giving of joy. The song are very simple. And the sound and rhythm of those folksong are very comfortable. So people can understand them very easily. And the various, history, mythological, geographical and philosophical words behind that whole Santali folksong. It can be found by properly discussing and reviewing the words and feeling of that song.

We will find such a search for folk song . Through which we can go about the past. About the history of a Santal freedom movement. Who had a lot of respect and love for the country. So he sacrificed his life and fought against the British with the dream of independent India. That song came on.....

‘Akai Hukum te bazil akai bole te  
 Rupe sing Tambali dam mak kedeya.  
 Sidhu hukm te nayo go kanhu bole te  
 Rupe sing Tambali dang mak kedeya.  
 Ti retam hari bazil janga retam beri  
 Am dam chalag kana bazil suri hazat te.  
 Ti reting tirio nayo janga re ting lifur  
 Nig dang calag kana nayo suri mela nel’<sup>3</sup>

### Translation :

On whose orders did bazil  
 cut Rupasing Tambali on whose strength.  
 Cutting Rupasing Tambli  
 by the power of Kanhu and Sidhu’s orders.  
 You are the hand sap in hand and your rope in your feet  
 You are going to Suri Jail.  
 with ropes on your hand and feet  
 I am going to the Suri fair.

This folk song is an important example of history. Santal Rebellion is a vivid event of the time. In 1855 when the freedom fire of rebellion broke out in the form of Santal Rebellion. At that time, Bazil, a brave freedom fighter, roared against the harsh policy of the British government . He was another disciple of Sidhu and Kanhu. In India when the leadership of Sidhu and Kanhu declares rebellion. Then stop the false tax of the stairs and the false tax and clean breath. Because the burden of this debt has burdened the Santals. Because the debt burden was forced on the Santals. Which is impossible even to the list life of unpretending Santal. Even they can’t give it anymore. Why not arable land of their own making. Englishman. who did not give the results of hard work or why? But the English moneylenders and minions strictly controlled them without any sympathy. Even Santal did not shy away from shaking hands in honour of women. Seeing that Bazil could not keep himself still. So with this big problem Bazil approached his supreme gurus Sidhu and Kanhu. To get rid of this rare problem, Bazil ordered Rupasing to separate his head from his torso.

For which the English police had to rope Bazil and take him to jail. At that time, his mother painfully asked through this song. By whose order did you do such a thing? And you have handcuffs and iron chain on your feet that means you are going to jail. In reply, Bazil said, I have done the work on the words and orders of Sidhu and Kanhu, I have done the work for the sake of the people of the country. So without caring about life, mother says with pride that what you see in our hand is the flute of joy, in our feet it is the sound of happiness. I live in the country forever. Bazil also says mom I am not going to jail. Going to see the suri fair, we get to know about this country loving heroic man who dedicated his entire life through this folksong. So we can use history to inform folksong.

Similarly, Through another folk song, we are reminded of the ‘Santal Hool’ that is, the Santal rebellion. This song is sung during the big ‘Saharai’ festivals of Santal. This folksong is sung especially by man and woman of rural villages following a very simple and simple past. In this way, from time to time, the words of history and philosophy of life emerge through the song. Below we see the image of sister and elder sister’s conversation through this song. Where the words of the past history have emerged through the music together. That song came on.....

‘Sidhu Kanhu hool dayna lutur tegeng najoma  
Nuthi puthi dayna nel akad  
Sari hak lagid dayna  
Engrege raz sange kin ladhai en  
Mayam te disam dakin larhai keda re’<sup>4</sup>

#### Translation:

I heard about the Sidhu Kanhu rebellion with my ears  
See also in newspapers and books  
For justice  
Was fighting against the British  
The country’s soil was stained with blood.

The Santal Hool (Santal Rebellion) is an important part of history. This rebellion was a powerful in the early stages of independence thought. Which was shaking the foundation of the British government. Many people think that the Santal Rebellion is a fight against India’s Sudh Khor Mahajan, local Inspector and Chatuk dar, A rebellion to take the last breath of one’s own society, culture and people. Which had nothing to do with the freedom movement. But through this folk song, we can clearly see that this revolt had a lot to do with the British breath.

In India when native law was abolished by the British. When the India slowly become slaves. At that time Sidhu and Kanhu rejected the anti-public laws of the British. Due to which the British government was deeply moved by the thought. At that time many other rebellions were organized. For example, the Chuar Rebellion of Medinipur, before that in 1773, the Tilka Majhi Rebellion, the Kol Rebellion, the Munda Rebellion, flared up from side to side. That is we can say for sure. The struggle against the British rule in India and the idea of independence was first organized among the tribes. Which later created the oxygen of the great independence movement of India.

This folk song is very old folk song, through which a sister in the joy of the festival is heard talking about her sister Sidhu Kanhu’s struggle against the British. The news of this burning fire reached the ears of the sister who was delighted with the festival. It is said that the news was the headline of the newspaper of that time. He called for a struggle against the British to take away the real rights. As a result of which the entire country was stained with blood.

Santal society has a myriad of folksong. The exact number of which is very difficult to say. But each folksong has its own uniqueness and Characteristics. So we find lot of valuable information in that entire folk song. Depending on them we can give direction to new history. In one word I can say that folk song is a valuable asset of history. Where we can know many unknown things if we analyze the song. One such historic folk song is...

‘Seday hapram ka disa komse mayri  
Disam nutum jiwa daka nalay akat  
Sidhu Kanhu chand bhairo nuyhar kmse mayri  
Jat nutum disam doko hatao akat’<sup>5</sup>

**Translation :**

Follow the ancestors  
Who sacrificed their life for the country.  
Follow Sidhu, Kanhu, Chand, Bhairo  
Those who took the country in the name of the nation.

A clear historical picture emerges through this folk song. Where Santals have many ancestors who sacrificed their lives for their country. Sidhu, Kanhu, Chand and Bhairo the heroic leaders of the Santal rebellion, had many dreams. To liberate our country from the British rule. Santals can live with their rights for sure. For that they demanded to name a separate region for Santals. Where the British rent would have no effect on the land produced by their own labour.

Through the above folksong, the words of four heroic martyrs are clearly emerging. They are the good children of the same family and the bright stars of the country. Under whose leadership hundreds of thousands of people participated in the anti-British movement at ‘Bhagna dihi’ ground. They are Sidhu, Kanhu, Chand and Bhairo among whom Sidhu is the eldest. After that, these two Kanhu become the main leader of the Santal rebellion that is, they were the ones who determined how the entire method and preparation of the rebellion should be. And as said, he united the people of the country and gave leadership from the front line in the struggle, And Chand and Bhairo are their younger brothers and one of the heroes of the Santal rebellion. As they were proficient in all types of warfare on the battlefield Similarly, Sidhu used to deliver Kanhu’s orders from village to village. For him ‘Giro’ i.e. a kind of sacred calling letter, had a lot of social importance. He used to convey the news of to the anti-British struggle to the Manjhis and Marls of the village Through Giro. In the later period of this struggle the caste- based region of the Santals took place. Which is brightly inscribed on the map of India as santal Parganas. Which is one of the results of Santal rebellion.

**Conclusion:** A valuable asset of Santali folk literature is folksong. As sacred as the flow of this river, it teaches us many things. Through this song, the words and thoughts form the hearts of ordinary and innocent people come out freely. The tone and expression of which includes simple and correct usage. Even though it has been used since ages, it is not noticeable after it. It has been used smoothly for generations. But the most interesting thing is that Santali folksong very ancient. So the name of its creator is not available. And let it be beautiful and attractive in terms of expression. In the primitive times, people used to live in different ways, happy and sad. Living conditions were not so good. However, they used to live together beautifully. Many of their traditional ways of life are gone today, only precious words and song remain.

In Santali folksong, we are clear about the periodicity of the thought process. Through Santali folksong we can see social consciousness, nature consciousness, science consciousness, history consciousness, life consciousness and poetic theory which is the inspiration of modern poetic literature and poetic mind. We can say in a word that Santali folksong is a rich theoretical repository of the whole subject. So we can take help from Santali folksong in search of all types of theory. History is not beyond it. Because the entire theory of history we find right in the midst of folksong. Also many unknown historical descriptions we get through folksong. There are

many unknown histories that we are losing the precious histories day by day in front of the progress of ages. If he preserves them, they may come alive. For him, the role of folk song can be immense.

**Reference:**

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- 3) Murmu Babulal, ‘ Har Sereng’ Page no – 39,
- 4) Murmu Babulal, ‘ Har Sereng’ Page no – 176,
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