



A History of Santali Story Literature

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Abstract :

The Santali race is a branch of the Austro-Asiatic language family of the main Eurasian language family. Their existence can be seen in India, Bangladesh, Nepal, Bhutan. Santali caste is most seen and live in our India. As states Jharkhand, Odisha, Bihar, Chhattisgarh, Tripura and various parts of West Bengal. As a nation, Santali is recognized as one of the best nations and they have everything. For example - language, script, society, culture, dance, music, work, religion, worship and many more. There is exactly the same in their literature and history. The history of Santali literature is known in two streams 1) Folk literature 2) Written literature.

Santali story literature has been created from these two parts as a subject. As a part of Santali main literature, this story literature occupies the best place. Now the thing to know is to know the history of story creation from those two branches. To know the greatness and spread of story literature in Santali literature. Know the division of time. Knowing the place of Santali story literature in the world court. A discussion and research to know these.

Keywords :- Santali, Story Literature, History, Linguistics, Ancient .

Introduction :

The limit of Santali folk literature and written literature is 1854. Which is considered as the birthday of Mahakabi Majhi Ramdas Tudu 'Reska'. He wrote 'Kherwal Bangsa Dharam Puthi' 1882. This is why literature before 1854 is Katha Sahitya or folk literature. The next literature is written literature. The history of Santali story literature is found in folk literature as well as in written literature. Famous Santali researcher Lakshman Chandra Murmu has divided the period of Santali literature in this way -

- 1) Before 1854 – Folk literature period.
- 2) 1855-1889 – Missionary literature period.
- 3) 1890-1946 – Intermediate literature Period.
- 4) 1947 – to date – Present literature period. [6]

The history of Santali story literature is hidden within this time division. which,

Through research it is clearly known in this way -

- 1) Before 1854 – Folk Tale Period.
- 2) 1845-1940 – Folklore Collection by Missionaries Period.
- 3) 1941- Till date – Narrative written by the poet period.

Before 1854 – Folk Tale Period :

The stories before the 18th century are folk tales. The style of the stories of this period is different from the written stories. Deep connection between nature and biosphere can be observed And the picture of exchange that unfolds between them

is, in a word, unparalleled Santali folk stories are about principles. The story of human creation, the story of the creation of the earth, the story of gods and goddesses, the story of the king and queen, the story of animals, historical stories, social stories, stories of romance etc. are identified. Santali folk lore is very rich and valuable. Because it is seen during this division, a true reflection and depiction of the true age. A dialogue between the living and the inanimate can be seen. An example of teaching is found through moral words. The special qualities of Santali folklore are created in the absence of poets. The name of the creator of these folk tales is still unknown. Who, when, where and at what time it was created is still unknown. It continues to survive till today through word of mouth and hearsay. Santali folklore is also known as a foundation of education among the ancestors. Stories were told sitting together in the village courtyards and sitting areas or on the floor of the house. In those days children and adults were also educated through this medium. It can also be considered as a part of education. These folk stories are deeply involved with human life at that time. Which can be observed even today. Folk tales are also a great aspect of social infrastructure development. Because there are many stories created on social media. From these folk stories, the creation story and historical events of the Santal nation are known. The names of some ancestors are still engraved in gold letters in Santali folktales. Notable among them are - Kalyan Haram, Jugia Haram, Khudu Haram, Dewa Hansda, Biram Hansda and many others. Some examples of folk stories are given below –

- 1) The story of a sinful girl.
- 2) The story of a tiger bear and a man.
- 3) Dama Gurguria, many more.

1845 – 1940 - Folklore Collection by Missionaries Period :

This period of division saw a pattern of folklore collection by foreign missionaries during the eighty-five years. These missionaries came to India from abroad to spread their Christian religion and set up missions. First of all in Jaleswar of Odisha state. Then set up missions in many other places. From these missions, Santali encountered language problems while preaching the Bible to the villages. Need to learn Santali language. In a very short time they acquired the Santali language from some Santali ancestors. At that time, he became very attracted to the language, culture, dance, songs, rhymes, riddles, stories, etc. of the Santals. And feel the need to preserve these precious resources. The Santali people collected the stories from their ancestors and published them through various newspapers and books. For example, 'Har Hopanren Pera' – 1890, 'Perahor' – 1922, 'Marshal Tabon' – 1946, etc. The names of some of these missionary groups are particularly noteworthy even today. For example, Reverend Jirimoy Philips, Reverend Lars Olsen screfsrud, Reverend Poul Olaf Bodding, Reverend C, H Bompas, Reverend J Gosdal, Sir W G Archer, and many more. So for this reason this time division can also be called as Missionary time. Such work of Missionary is indeed a matter of pride in Santali story literature. Which has left the Santali folklore literature strong.

1941 to Present – Narrative written by the poet period :

In this division period, it is seen that story is written by the writer Santali. The outline of this written story is from a short story or story called 'Ul Chakti' written by Chunkuram Tudu in a magazine called 'Marsal' edited by Sihri Murmu. This is the first story written by Santali in literature which is published by Kherwal Literary Society Rajdoha, East Singhbhum, Jharkhand. Second, the short story 'Bapurich Keen' written by Hridoy Narayan Mandal. Published in "Har Sambad – 1947" newspaper. After that many Santali writers came forward to advance Santali written literature. By composing different types of stories, Santali has presented the written literature in a superior place. These written stories are mainly written on social, historical, economic, political etc. In particular, more stories have been written on social activities. These written stories clearly show the current state of society. Then the present time or state of time is known. The names of some of the most valuable writers still stand out today. For example, Rupchand Hembram (Katha Badohi), Sarada Prasad Kisku (Kherwal Baisa), Badal Hembram, Salkhu Murmu, Marsal Hembram, Shyam Besra (Giwi Radech), Kalendranath Mandi, Mahadev Hansda and many others. These written stories have now reached a point where they are getting awards from Sahitya Akademi.

There are several branches of stories written in Santali Divided into five parts Which is known as :

- 1) Short stories.
- 2) Long stories.
- 3) Children's stories.
- 4) Translation stories.
- 5) Very short stories.

The main part of the stories written as a subject is divided into four parts Which is known as –

- 1) Historical stories.
- 2) Social stories.
- 3) Economic stories.
- 4) Political stories.

Finally, there are two parts to the story Which is known as –

- 1) Happy ending.
- 2) End with sorrow.

There are six theories of stories written in Santali Which, is known as -

- 1) Content.
- 2) Characterization.
- 3) Conversation.
- 4) Atmosphere.
- 5) Languages.
- 6) Target object.

Need of study :

Through the above discussion a clear idea about the history of Santali story literature was obtained. It is clearly known that Santali stories are about the creation, spread, scope and boundaries of literature. From this, a special technique has been applied to know the story literature. From which we can know the tense division of each. It has been possible only through research to find out the history of this story literature from the way eminent writers, philosophers and scientists have divided the genres of literature. Accurate and valuable information is available from this division of story literature. For example, if we search the story literature before 1854, we will find that a knowledge of the environment of antiquity. Then if we go to the period of stories collected by the missionaries, then it will be known that these folk stories which have been prevalent for ages have been collected and recorded by the Santal ancestors. It is a very valuable task. Then if we enter the written story then it will be known that the current situation is being written on. These written stories depict historical events. Writing on social, economic, political etc. And it has been possible to present these written stories to the people of the world. This is the wealth of Santali story literature, there is a special need to know and study. And how rich Santali story literature is clearly understood through this article.

Objective of the study :

If we enter into the scope of Santali story literature, it will be known that the story written by the poet is the most important. Because, each of the stories that have been written at present is presented with a different goal or to get something valuable from it. From this written story, the knowledge of the student society, the youth society, and the human society is getting complete. Just as students are able to gain knowledge by studying this written story literature, they are also considering this story literature as a subject of research. This genre of story literature has made it possible to present the current society in a clear way. And enough valuable information is being stored in this story literature. It will be possible to get or know this story as a literary gift to the next generation. On the other hand, these written stories have a special contribution to keep the Santali story literature strong and strong. And step by step how this story literature can be spread or established at a valuable level, the written story and story literature is currently waiting to reach its goal.

Conclusion :

Through the above discussion, the history of Santali literature is clearly known. That the identity of a nation is found in the literature or its existence is best known in this literature. We have noticed that these folk tales have been kept alive from time to time by ancestors through hearing before 1845. His trend is still present today But now that it is in written form, it has been greatly strengthened from being lost or extinct. The contribution of foreign missionaries in the collection of folklore can be said to be a milestone. They have also contributed significantly to the preservation of folklore. Which has left the history of Santali story literature at a valuable level On the other hand, the current state of the society is being shown in a clear way from the stories written by the writer So today this Santali story has occupied the best place in world

literature Currently, this story is being read as a curriculum in schools, colleges, universities Awarded by Sahitya Akademi Analyzing these judgments, it can be said that Santali is a rich literature in story literature Which, in the present time, for the formation of the history of fiction literature or progress in fiction literature, young writers, writers, students, students, literary all must come forward and the youth society must take the responsibility of preservation. And work should be done with more importance.

Below is a survey of the stories of period Partition that are still alive today.

➤ **Before 1854 :**

- Hati ar much reyah katha.
- Garya ah buddhi.
- Dharti benaoen reyah katha.
- Chando gahna reyah katha.
- Tuyu,miru chere, ar kahu.
- Iral boiha ar ar mittang misera reyah katha.
- Uth bahu.
- Dama gurguriya, Etc.

➤ **1845 to 1940 :**

- 1845 – Jirimoy Philips.
- 1887 – Lars Olsen screfsrud. (Hor Koren Mare Hapram Ko Reyah Katha)
- 1909 – C H Bompas. (Folklore Of Santal Porgana)
- 1924 – Pol olaf bodding.(Hor Kahni Puthi)
- 1922 – K A Tudu.(Merhet Sikrite Tol Akan Kamar)

➤ **1941 to present :**

- 1941 – Ul Chakti – Chunkuram Tudu.
- 1944 – Gum Kahni – Suleman C Murmu.
- 1944 – Gum Kahni – Pastar stiphen Chand Murmu.
- 1947 – Bapurich Kin – Hridoy Narayan Mandol.
- 1952 – Kukmu – Balkishor Baske.
- 1963 – Gopiyich Raja – Pastar Stiphen Chandra Murmu Kano(Translate Story).
- 1975 – Gathao Mala – Nirmal B K Saren.
- 1978 – Maya Jal – Daman Sahu Samir.
- 1979 – Dasar Pahta – Bijay Tudu.
- 1981 – Judasi Kahni Mala – Durbin Saren.
- 1981 – Pe Pua Chaole – Balkishor Baske.
- 1981 – Urgum – Rupchand Hembram.
- 1984 – Hor Kahni – Salkhu Murmu.
- 1983 – Gum Gahle – Dr. Suhride Kumar Bhoumik(Translate Story).
- 1984 – Galang Mala – Sona Hembram.
- 1985 – Rengech – Parimal Hembram.
- 1987 – Peya Parayni – Chunda Saren.
- 1987 – Santali Hor Gathao – Prof Digambar Hansda.
- 1987 – Saota Chitar – Naskari Murmu.
- 1987 – Hili Dai – Naskari Murmu.
- 1988 – Sindur Sakam – Hrudoy Narayan Mandol.
- 1988 – Salam Latam – Sarada Prasad Kisku.
- 1988 – Singar Akhra – Gour Chandra Murmu.
- 1989 – Matal – Daman Sahu Samir.
- 1989 – Dular Dhan Bikol Mon – Bimal Bask.
- 1989 – Dular Chinha – Nunulal Hembram.
- 1989 – Baha Kuar – Salkhu Murmu.
- 1990 – Buru Jharna – Indra Narayan Murmu.
- 1990 – Jitkar – Prof Sudhir Kumar Mitra.

- 1991 – Uraliya – Rupchand Hembram.
- 1991 – Dular Khatir – Syam Besra(Jiwi Rarech)
- 1991 – Ramjhah – Chandi Charan Kisku(Lete Sing).
- 1991 – Tupun Ghat – Bholanath Kisk.
- 1991 – Maya Jhali – Dr Raisen Baske.
- 1992 – More Ko Turui Ko – Sarada Prasad Kisku(Kherwal Baisa).
- 1992 – Kahni Thope – Gour Chandra Murmu.
- 1992 – Kherwal Ko Disa Kate – Kherwal Saren
- 1992 – Sore – Sadhan Kumar Mandi.
- 1992 – Dular Khatir – Dugai Tudu.
- 1993 – Jhinik Jhipir – Madan Mohan Hembram.
- 1993 – Jhalak Dabar – Naren Besra.
- 1993 – Sibor Sandasi – Durbin Saren.
- 1993 – Hor Hulsai – Kanailal Tudu.
- 1994 – Arsi – Kalendranath Mandi.
- 1994 – Sanji Mai – Dugai Tudu.
- 1994 – Kahni Tusa – Anadi Hembram.
- 1995 – Njut Ar Marshal – Aditya Mitra Santali.
- 1995 – Hapram Kowah Thuti – Salkhu Murmu.
- 1995 – Saras Kahni – Ruben Saren.
- 1996 – Mela Orah – Marshal Murmu.
- 1996 – Sarjom Sakam – Niranjan Hansda.
- 1996 – Lata dah – Lusaram Murmu.
- 1996 – Pata Ladu – Laxmikanta Saren.
- 1997 – Pe Jor Kahni – Somnath Besra.
- 1997 – Sagai – Kabah Santar.
- 1997 – Atal Baha – Jotilala Mandi.
- 1997 – Marshal – Gorachand Tudu.
- 1997 – Hasur Bera Arah Ahla – Niranjan Hansda.
- 1997 – Hipir Anchar – Sunil Saren.
- 1997 – Mare Hor Kahni – Dhirendranath Bask.
- 1997 – Chadyi Kuri – B M Mahesपुरi.
- 1998 – Sapab – Sarada Prasad Kisku (Kherwal Baisa).
- 1998 – Tudu – Gorachand Tudu.
- 1998 – Lepe Haramah Sandesh – Nathaniyel Hembram.
- 1999 – Dular Maya – Tarasinj Baske.
- 1999 – Sar Sadle – Niranjan Hansda.
- 1999 – Hihiri Pipiri – Bhagbat Hansda.
- 1999 – Jhali – Bablu Murmu(Adibasi).
- 1999 – Chehra Kuri Lilmuni – Nunku Saren.
- 1999 – Singar Sengel – Jagannath Murmu.
- 1999 – Onorom – Rupchand Hembram.
- 2000 – Damin – Syam Besra(Jiwi Rarech).
- 2000 – Terdech – Laxman Saren.
- 2001 – Bar Thop Met Dah – Gour Chandra Murmu.
- 2001 – Dal Jhali Kulai – Choytanna Tudu.
- 2001 – Tol Jalam Bowar – Choytana Majhi.
- 2001 – Gidra Kowah Akhra – Salkhu Murum.
- 2001 – Uдах Kan Dare re Hajar Hajar Dan – J B Saren.
- 2002 – Mit Sai Mit Kahni – Dr Suhrid Kumar Bhoumik.
- 2003 – Chand Moni – Robi Sadhan Hembram.
- 2004 – Sakam Binda – Mansu Gopal Tudu.
- 2004 – Jiyon Gada – Jadumoni Besra.
- 2004 – Kuhu Koyel – Ramsundar Baske.
- 2005 – Damin Kulhi – Syam Besra.
- 2005 – Manmi – Badal Hembram.
- 2005 – Postao – Purna Chandra Kisk.
- 2005 – Buru Songha – Laxmi Narayan Hansda.



- 2005 – Buru Sangha – Ram Sundar Baske.
- 2006 – Nidhan Arang – Sachin Mandi.
- 2007 – Kahni Thope – Badal Hembram(TranslateStory).
- 2008 – Kahni Mala – Sahitya Academy.
- 2008 – Sumidai Kahni Binda – Njuhum Hembram.
- 2008 – Hende Baha – Ramsundar Baske.
- 2009 – Saonta – Krishna Chandra Tudu.
- 2009 – Kara Manmi – Arjun Hansd.
- 2009 – Hor Kahni – Salkhu Murm.
- 2010 – Uskur Sengel – Njuhum Hembram.
- 2010 – Le Chaonra Le Bahaonra – Babulal Tudu.
- 2010 – Kahni-Kandhi – Samai Kisku.
- 2010 – Beora – Joba Murmu.
- 2010 – Sona – Maikel Hembram.
- 2010 – Gharanj – Krishna Chandra Tudu.
- 2010 – Saohed Dar – Joshoda Murmu.
- 2010 – Hapram Kowah Thuti – Salkhu Murmu.
- 2011 – Dular Do Okare – Dijapada Hansda.
- 2011 – Santali Pahra – Thakurdas Murmu (Translate Story).
- 2012 – Santali Kahni Ganthar – Krisna Chandra Tudu.
- 2012 – Kahni Binda – Rupchand Hembram.
- 2012 – Anchar – Ganesh Thakur Hansda .
- 2012 – Sunum Sakm – Ram Sundar Baske.
- 2012 – Banchao Akan Goch Hor – Gangadhar Hansda(Sahitya Academy Award)
- 2013 – Taowah Tarko – Mina Murmu.
- 2013 – Tumul Kahni Mala – Jitendranath Murmu.
- 2013 – Terang – Lalchand Saren(Sahitya Academy Award).
- 2013 – Hor Hoponah Sedai Kahni – Bhuju Murmu, Sagaram Murmu.
- 2013 – Hor Kahni – Devdulal Murmu, Tapan Saren.
- 2013 – Kahni Do Bang, Menkhan – Badal Hembram.
- 2014 – Badohi – Dasharathi Majhi.
- 2015 – Sares Hindi Kahni Mala – Visma Sahani(Translate Story).
- 2016 – Santali Kahni Mala – Mahadeb Hansda.
- 2016 – Jiyon Arsi – Sari Dharam Hansda.
- 2016 – Sedai Kahni Puthi – Sukdeb Saren.
- 2016 – Nidhan Ah Nanal Jharna – Sachin Mandi.
- 2016 – Pera Sangat – Ranjit Kumar Murmu.
- 2016 – Sedai Kahni Katha – Rameswar Murmu (Adim Santar).
- 2016 – Mare Ar Naoa Kahni – N N Hembram.
- 2017 – Kherwal Basia Ah Bachao Kahni Ko – Kherwal baisa.
- 2018 – Ipil – Subrat Baske.
- 2018 – Hopon Mayah Kukmu – Rani Murmu (Sahitya Akademy Award).
- 2018 – Nene Pete – Mansing Majhi.
- 2019 – Sishir Jali – Kali Charan Hembram.
- 2019 – Hohowanj Kanai Janam Disom – Laxman kisku.
- 2019 – Lepech Tiril – Gangadhar Hansda.
- 2019 – Kahni Mala – Gour Chandra Murmu.
- 2021 – Ipil – Anjali Kisku.
- 2021 – Mane Renah Arang – Niranjan Hansda(Sahitya Akademi Award).
- 2021 – Gupi Gidra Ah Kukmu – Sumitra Saren.
- 2021 – Galang Gele Hor Kahni – Sanjoy Kumar Tudu.
- 2022 – Sai Khon Sange Kahni – Suhrid Kumar Bhounmik.
- 2022 – Sumiyah Uihar – Dropadi Murmu.
- 2022 – Dusi – Bapi Tudu.(Sahitya Academy Yuba Award).
- 2023 – Jaba Baha – Taraceen Baske. (Sahitya Academy Award).

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