

Popular Uprisings After 1857 (1857–1900)

Even though the Revolt of 1857 was suppressed, the anti-British sentiments continued to simmer in the hearts and minds of the people, particularly the peasants, the tribals and the artisans who faced the worst forms of colonial exploitation. They faced dual oppression, i.e. oppression by colonial state as well as by the feudal elements of Indian society, the Indian rich, such as landlords and moneylenders.

Opposition to such exploitation continued to be expressed in the form of popular uprisings. In official language, these were often described as rebellions, dacoities, criminal activities and even as manifestations of communalism or casteism by the British. In reality, they were expressions of protest against oppression, struggle between the haves and the have-nots. Even though these uprisings failed in their attempt to overthrow their oppressors, they prepared the ground for the mass struggles of the upcoming era.

Another impact of the British rule in India was the creation of a new class—the working class. The British capitalists had invested their capital in India and set up a few modern industries, introduced railways and plantations, giving rise to the new working class. This class was also subjected to severe exploitation by their paymasters. Even though this class was not organised, isolated strikes had begun to emerge in the second half of the 19th century. Strikes took place in the factories owned by Indians as well. The main demands of the workers were better wages and work conditions. Thus, this phase laid the foundation for future working-class movements, which played a significant role in the national movement as well.

Hence, in this unit, you will learn about the popular uprisings of the peasants, tribals, artisans and workers during the period 1857–1900 directed against colonialism as well as the indigenous exploiters of Indian society.

POPULAR UPRISINGS AFTER 1857

Indigo Revolt (Bengal, 1859–60)

As early as 1770, Indigo plantations had been set up by the East India Company. Indigo planting became more and more profitable with the increasing demand for **blue dye** in Europe. Consequently, the Indigo planters, mostly Europeans, forced the peasants to grow indigo crop at a loss, in place of food grains necessary for their survival. The planters relied upon reign of terror by lathiyals (armed retainers) and even legal manipulation. In reality, the planters were even above

law. In 1857, twenty-nine planters were appointed as honorary magistrates; giving rise to the saying- 'je rakhak se bhakak'. (one who protects us is the one who devours us). This generated a lot of resentment among the peasants.

In April 1860, the revolt first started from the villages of **Gobindpur** (Nadia district) under the leadership of Bishnucharan Biswas and Digambar Biswas. The indigo farmers refused to sow indigo, in what may be called as the **first general strike in the history of Indian peasantry**. The strike quickly spread to other places in Bengal, including Pabna, Khulna, Birbhum, Burdwan and Murshidabad.

Special Features of the Indigo Revolt

Unity of indigo farmers: A major reason for the success of the Indigo Revolt was the unity and organisation showed by the peasants. There was complete unity among Hindu and Muslim peasants as well.

Support of Bengali middle class: The movement, also called **Nilbidroh**, received wholehearted support of the Bengali intelligentsia. It was duly covered in the contemporary newspaper **The Bengalee**. Special role was played by **Harish Chandra Mukherjee**, editor of the *Hindoo Patriot*, who published regular reports on the hardships of the peasants and their resistance. Dinbandhu Mitra depicted the plight of the peasants in his play in Bengali, **Nil Darpan**. The play evoked much controversy and was banned by the Company's government.

Impact on emerging nationalists: The intelligentsia's support left a significant impact on young nationalists for whom the Indigo Revolt had laid down a valuable tradition of resistance against oppression by foreign rulers.

Main leaders: **Bishnucharan Biswas** and **Digambar Biswas**

Government response: Apprehending a great agrarian uprising, the government ordered an enquiry and appointed an Indigo Commission (1860). The enquiry exposed the corruption underlying the entire system of indigo cultivation. Subsequently, the government issued a notification to the effect that the peasants could not be forced to grow indigo. The recommendations were embodied in the Act of 1862. By then, the Bengal indigo planters had already developed cold feet and many moved out to Bihar and Uttar Pradesh.

The Mappila (Moplah) Uprising (Malabar, 1850–1900)

The period 1850–1900 also saw a series of Moplah Uprisings in Malabar. The Moplah peasants rose against the oppression of their **Jenmi** landlords who were backed by the British administration (police, law courts and revenue officials). Essentially a rich–poor conflict, the Moplah uprising was given a **communal colour** by the colonial state as the Moplahs were Muslims, while the landlords were Hindus.



An Indigo dye factory in Bengal, 1867

The landlords resorted to ruthless repression including burning of rebel bodies to generate fear. However, this only made the peasants more aggressive who retaliated with looting property, burning houses of landlords and even defiling Hindu temples. By 1896, the Moplah uprising assumed an increasingly communal orientation.

Pabna Revolt (East Bengal, 1873–85)

At the root of Pabna revolt were the malpractices of zamindars to enhance rent beyond legal limits and to destroy the tenant's newly acquired occupancy right. The occupancy tenants were forced to give up their occupancy rights and convert into tenants-at-will through forcible written agreements.

Special Features of Pabna Revolt

Formation of agrarian leagues: Soon the Pabna peasants became aware of the new laws and in 1873, and formed an agrarian league. The struggle spread to other districts of east Bengal and everywhere agrarian leagues were formed. The formation of the league was opposed by most pro-landlord newspapers, including *Amrit Bazaar Patrika*.

A legal resistance: The movement was largely within the bounds of law and violence was rare. Forms of mobilisation included drum beats, blasts from conch-shells and night shouts. The leagues organised rent strikes and challenged the zamindars in courts. The peasants had developed a strong awareness of their legal rights and an ability to put up peaceful resistance.

Neither against zamindari system, nor anti-colonial: A noteworthy feature of the revolt was that the aim of the peasants was limited to redressal of immediate grievances. It was neither anti-zamindari nor anti-colonial at any stage. Peasants did not defy British authority, rather declared that their aim was to become the '*ryots of the Queen of England and of Her only*'.

Support of Indian intellectuals: Once again a number of young Indian intellectuals rose in the support of the peasants' cause. These included men such as Bankim Chandra Chatterjee and RC Dutt. The Indian Association, led by Surendranath Banerjee, Anand Mohan Bose and Dwarkanath Ganguli also campaigned for the rights of the tenants.

Hindu-Muslim unity: Once again, the Bengal peasants demonstrated complete Hindu-Muslim solidarity as shown previously in case of indigo riots. The landlords tried to paint it as a communal movement, since more than two-third of the peasants and nearly 70 per cent of Pabna's population was Muslim. However, it is noteworthy that two prominent leaders of the Pabna peasants, namely Keshab Chandra Sen and Sambhunath Pal, were Hindus.

Main leader: *Keshab Chandra Sen* and *Sambhunath Pal*.

Government response: In the beginning of the revolt, there are references of sympathetic attitude adopted by the colonial administration towards the peasants. The government defended the zamindars, whenever violence took place. But it became neutral as far as legal battles or peaceful agitations were concerned. In 1885, the *Bengal Tenancy Act* was passed, in an attempt to protect the tenants from zamindari oppression.

For nearly a decade, the Pabna peasants successfully resisted the landlords' efforts to fleece them. Many zamindars developed cold feet with the prospect of long and costly litigation. Many peasants were able to acquire occupancy rights and resist enhanced rents.

Deccan Riots (1875)

The Deccan uprising was an uprising of the Deccan peasants chiefly directed against the exploitation of the Marwari and Gujarati moneylenders. It occurred in the context of a combination of factors such as introduction of Ryotwari system in the Deccan (1858), slump in world cotton prices at the end of the American Civil War (1864), and raise in land revenue by government by nearly 50 per cent in 1867. This situation was worsened by successive bad harvests.

Under the Ryotwari system, the land revenue was settled directly with the peasant who was also recognised as the owner of his land. Like other peasants under the ryotwari system, the Deccan peasants also found it difficult to pay the high revenues without getting into the clutches of the moneylenders. This led to growing resentment between the peasants and the moneylenders, most of whom were outsiders—Marwaris or Gujaratis.

The moneylenders who came from outside were greedy and often fooled the illiterate Deccan peasants into signing unfavourable bonds. The civil courts also always favoured the usurious moneylenders, awarding them with decrees of eviction against the peasants. This naturally resulted in increased transfer of land holdings from peasants to moneylenders and further accentuated the differences between the *Vanis* (moneylenders) and the *Kunbis* (cultivator caste).

In December 1874, the riots first started in village Kardah (Sirur taluka) when a Marwari moneylender obtained a decree of eviction against Baba Saheb Deshmukh, a cultivator who owed ₹150 to him. Deshmukh's house was callously pulled down, arousing the wrath of the villagers. They organised complete social boycott of the 'outsider' moneylenders and even imposed social sanctions on those 'bullotedars' (village servants and peasants who would not join the boycott).

When the social boycott did not prove very effective, the peasants resorted to agrarian riots. By June 1875, the *Poona* and *Ahmednagar* districts were set ablaze, with peasants attacking the shops and houses of moneylenders and burning them down. The chief targets were the mortgage bonds, which the peasants perceived as the instruments of oppression. This class conflict was also given the colour of caste conflict.

Special Features of Deccan Riots

Absence of anti-colonial consciousness: As in the case of Pabna, the Deccan uprising also lacked anti-colonial consciousness.

Support of nationalist intelligentsia: Here again, the modern intelligentsia of Maharashtra supported the cause of the peasants. A notable role was played by the Poona Sarvajanik Sabha, led by Justice Ranade as well as by the nationalist newspapers.

Government Response- The police assisted by the military was swung into action. Thousands of peasants were arrested and the uprising completely suppressed. However, the government could not find any evidence against the peasants, demonstrating the popular base of the movement. The government was compelled to appoint the *Deccan Riots Commission*, to enquire into the

causes of the uprising. Subsequently, the **Deccan Agriculturalists' Relief Act of 1879** was passed, which put restrictions on alienation of the lands of peasants and arrest for failure to pay debts.

Koya Rebellion (Eastern Godavari Region, 1879-80)

The rebellion occurred in the eastern Godavari tract of present-day Andhra Pradesh and also affected some regions of Malkangiri (Koraput district, Orissa). At the root of the Koya rebellion were the tribal grievances such as erosion of forest rights, exploitation by moneylenders, etc.

The rebels rose under the leadership of Koya leader, Tomma Dora, hailed as the 'King of Malkangiri'. It is believed that the rebels took over a police station, soon after which Dora was shot dead, bringing the movement to an end.

Main leader: **Tomma Dora**

Munda Rebellion (Chota Nagpur, 1874-1901)

This was a tribal movement that developed between 1874 and 1901 and was led by Birsa Munda from 1895. It affected an area of about 400 square miles in the Chota Nagpur region of South Bihar.

The movement was born out of basic problems that affected the tribals in the colonial period. The Munda system of common land holdings had been destroyed by the intrusion of jagirdars, revenue farmers and merchant moneylenders.

It is noteworthy that the movement had a **distinct connection with Christianity** in its early phase. The Mundas accepted Christianity with the belief that the German missionaries would help them against the exploitation of the zamindars. However, dissatisfaction with the German missionaries made them turn to the Catholic mission. But seeing the colonial ties between the colonial officers and the zamindars, the Munda sardars turned against all outsiders and finally rose in a rebellion '**ulgulan**', led by Birsa Munda.

Previously, Birsa Munda had declared himself as messenger of God with miraculous healing powers. Under the influence of sardars, his religious movement began to acquire agrarian and political content.

In 1899, Birsa Munda declared a rebellion to establish the Munda rule and encouraged the killing of 'jagirdars and rajas and hakims (rulers) and Christians'. Birsa succeeded in mobilising nearly 6000 Mundas armed with swords and spears, bows and arrows. There was active participation of women in this movement. Economically weaker non-tribal people were not attacked.

Main leader: **Birsa Munda**

Suppression: The rebellion was ruthlessly suppressed by the British forces. Birsa was arrested in 1900 and he died in prison the same year.

Rampa Rebellion (Andhra, 1879 and 1922)

The Rampa Rebellion of 1879 was an uprising of the hill tribes of the Rampa region in coastal Andhra against British administration, particularly forest regulations and oppression by the

government supported mansabdar. The rebellion was oppressed only after large scale military operations; several Rampa revolutionaries were arrested and deported to Andamans.

The Rampa Rebellion of 1922 (also known as the Second Rampa Rebellion) was a tribal uprising led by **Alluri Sitaram Raju** in Godavari Agency of Madras Presidency. The Rampas rose against the Raj laws, erosion of their forest rights, restrictions on their '**podu**' system (slash and burn system) and forced labour in road construction. The rebellion took the form of guerilla struggle and ended with the shooting of Raju in May 1924.

Other Peasant Uprisings included:

- **Kuka Uprising (Punjab, 1872):** It was a messianic movement led by **Baba Ram Singh**.
- **Ramosi Uprising (Maharashtra, 1879):** The uprising was led by **Vasudev Balwant Phadke** who organised social banditry on a large scale.
- **Assam (1893-93):** A series of peasant riots inflicted Assam on account of high land revenue.

Most of these uprisings were brutally suppressed.



Birsa Munda

Prelim Capsule

Revolts after 1857

Revolt	Period	Important Details
Indigo Revolt (Bengal)	1859-1860	<p>Causes—European planters forced the peasants to grow indigo crop at a loss, in place of food grains necessary for their survival. The revolt first started from the villages of Gobindpur (Nadia district).</p> <p>The indigo farmers refused to sow indigo, in what may be called as the first general strike in the history of Indian peasantry.</p> <p>The movement was also known as Nilbidroh.</p> <p>It was duly covered in the contemporary newspaper—the Bengalee.</p> <p>Dinbandhu Mitra depicted the plight of the peasants in his play in Bengali, Nil Darpan.</p> <p>Led by—Bishnucharan Biswas and Digambar Biswas.</p> <p>Consequences—Indigo Commission 1860 was appointed.</p>
The Mappila Uprising (Malabar)	1850-1900	<p>Causes—The Moplah peasants rose against the oppression of the Jenmi landlords who were backed by the British administration. It was given a communal color by the colonial state as the Moplahs were Muslims, while the landlords were Hindus.</p>

Pabna Revolt (east Bengal)	1873–1885	Causes—Pabna peasants rose against the malpractices of zamindars to enhance rent beyond legal limits and to destroy the tenant's newly acquired occupancy right. The revolt was opposed by pro-landlord newspaper— Amrit Bazaar Patrika . Peasants declared that their aim was to become the 'ryots of the Queen of England and of Her only'. Supported by—Bankim Chandra Chatterjee, RC Dutt & the Indian Association (led by Surendranath Banerjee, Anand Mohan Bose and Dwarkanath Ganguli). Led by— Keshab Chandra Sen and Sambhunath Pal . Consequences— The Bengal Tenancy Act 1885 was passed.
Deccan Riots	1875	Causes—Deccan peasants revolted against the exploitation of the Marwari and Gujarati moneylenders. Other causes included introduction of ryotwari system in the Deccan (1858), slump in world cotton prices at the end of the American Civil War (1864) and raise in land revenue by government by nearly 50% in 1867. Supported by— Poona Sarvajanik Sabha , led by Justice Ranade. Consequences—The Deccan Riots Commission was appointed to enquire into the causes of the uprising. Subsequently, the Deccan Agriculturalists' Relief Act of 1879 was passed.
Koya Rebellion (eastern Godavari region)	1879–1880	Causes—Tribal grievances such as erosion of forest rights, exploitation by money lenders etc. Led by— Tomma Dora .
Munda Rebellion (Chota Nagpur)	1874–1901	Causes—The Munda system of common land holdings had been destroyed by the intrusion of jagirdars, revenue farmers and merchant money lenders. Uprising was known as ' ulgulan '. Led by— Birsa Munda .
Rampa Rebellion (Andhra)	1879 & 1922	Causes—The Rampa tribesmen rose against British administration and forest regulations. Led by— Alluri Sitaram Raju (Second Rampa Rebellion).

NATURE AND CHARACTERISTICS OF POPULAR UPRISINGS AFTER 1857

A major shift occurred in the nature and characteristics of popular uprisings after 1857 which may be understood under the following heads:

Peasants Emerged as the Main Force

Since most of the princes, chiefs and landlords had either been crushed or co-opted, the peasants now emerged as the main force behind these uprisings. The peasants now fought directly for their demands and also showed remarkable spirit of sacrifice and solidarity which cut across lines of caste and religion.

Limited in Aim, Region and Organization

The peasants and tribals rose in revolt with the limited aim of solving their immediate grievances, which were almost wholly economic in nature. They did not aim to fight against colonialism or even against landlordism but merely objected to vile practices like unreasonable evictions and rent enhancements. These movements were directed against the immediate oppressors such as the indigo planters, zamindars and moneylenders (sahukars) and not against the imperialist rulers as such. Conversely, in some cases like the Munda rebellion, we see an association with imperialism in a struggle against the landlords and the moneylenders.

The movements were also limited in terms of the region affected. They were localised and isolated from one another. They also lacked continuity or any long-term organisation. The leaders rose and fell with the movement, and left behind no successors.

Envisaged a Fair and Just Order

The uprisings were moved by strong notions of justice and fair play. The peasants and tribals envisaged a just order, free from exploitation where everyone lived a happy and dignified life. They had also demonstrated a strong awareness of their legal rights and asserted them inside and outside the courts.

Role of Indian Intelligentsia

Unlike the revolt of 1857, these movements saw the beginnings of the support of Indian intelligentsia, whose pro-peasant sympathies were expressed in some newspapers and contemporary literary works like Nil Darpan.

Association with Religion and Caste

This was another notable feature of these uprisings. Given the multiplicity of caste and religion in India, on several occasions these class conflicts were given a communal or caste angle, as in the case of Mappila and Pabna peasant struggles.

Lack of Adequate Understanding of Colonialism

This was a major weakness of the 19th-century peasant movements. Unlike the previous tribal uprisings and the Revolt of 1857, the post-1857 peasant uprisings did not directly challenge the

colonial state. As a result, the British government's treatment of these rebels was also qualitatively different and the state was willing to walk a certain distance to mitigate their concerns.

Tendency to 'Look Back'

Like the previous uprisings, even these uprisings attempted to look back into the past when 'life was much better'. Thus they were 'restorative in character' and sought to establish a previous order. They did not put forth any new ideology or an alternative socio-economic political system. In the absence of a fresh vision of society and modern outlook, it was easy for the British to reconcile and then suppress these movement one after the other. An alternative, forward looking view of society could only be formed by a modern intelligentsia, which was itself in the process of emerging (Read about the 19th-century socio-cultural awakening in the upcoming unit (Unit 5)).

In the 20th century, most of these limitations were overcome and the peasant movements merged with the larger anti-imperialist struggle (Read about the peasant movements in the 1920s and 1930s in Unit 6).

WORKING CLASS MOVEMENTS (1850–1900)

The period after 1850 saw the emergence of the earliest working class movements in India. The working class at that time mainly comprised of the peasants and artisans, who had been thrown out of their occupations under the impact of the colonial rule and had become associated with the emerging 'modern' industrial sector. This sector, which had been growing in India since the 1840s, was a result of investment of British capital in India, and was originally an exclusive preserve of the British capitalists.

The British capitalists felt attracted to invest in tea plantations (from 1839), jute, coal, mining and railways (early 1850s) and by the turn of the century, major investments were also made in the ports. The only industry with which the Indian business class was associated was the textile industry, born around 1850s and was located chiefly in Bombay and Ahmedabad.

It needs to be emphasised here that this so-called 'modern' sector was born in a colonial economy and as such was not meant to foster development of India or its people. Consequently, the work conditions were miserable and the workers (including women and children) were treated almost like slaves. They worked for long hours (15 to 16 hours) with no weekly holiday, were paid extremely low wages and were even beaten up or tortured. Such oppressive conditions gave little scope for workers to organise themselves and what emerged were mostly instinctive and spontaneous outbursts of the workers in response to their work condition.

Early Efforts of the Educated Class (1850–1900)

During this period, sections of educated gentry came forward to focus on the problems of the working class. They were attracted to the workers due to humanitarian notions triggered off by

socio-religious reform movements and other contemporary workers' movements taking place in different parts of the world.

Some of the early efforts of the intelligentsia were directed at organising the workers and are enumerated as follows:

- **Working Men's Club (1870):** It was founded by **Sasipada Bannerjee**, a Brahmo Samajist.
- **Working Men's Mission (1878):** It was founded by Calcutta Brahmo Samaj, to propagate religious morality, etc., among the workers.
- **Memorandum of 1884:** It was drafted by **Sorabjee Sapurjee Bengalee** and **Narayan Meghaji Lokhande** and signed by 5000 workers of the cotton mills in Bombay demanding for a rest day on every Sunday, a half-an-hour break at noon, a 6:30 am to sunset working day, full wages in case of injury and pension in case of disability. The memorandum was presented before the Commission of 1884 appointed by the Government of Bombay and left its imprint on the **First Indian Factories Act of 1891**.
- **On 10 June 1890:** The request of workers for a weekly holiday was granted by the Bombay Mill Owners' Association, but without any legal sanction and could not be enforced.

Strikes

In addition to the above efforts directed at organising the workers, several spontaneous strikes also occurred. In many cases the workers were led by jobbers or 'Sardars' who recruited them. In 1862, the first big strike occurred when about 1200 labourers of Howrah Railway Station went on strike demanding an 8-hour working day. It is noteworthy that this action preceded the historic May Day Movement of the Chicago workers by about 24 hours.

It is clear that workers in these early struggles were mostly led by 'outsiders', i.e. either by the intelligentsia or the jobbers. These early efforts also failed to produce any serious impact on the workers' organization or their consciousness. The degrading conditions of women and child labourers remained completely ignored given the dominant feudal mindset of the times. As a result, much like the peasant movements, even these early working-class movements remained limited to the immediate problems facing the community, such as their wages, rest and retrenchment.

To sum up, in this chapter we have read about the popular uprisings of peasants, tribals and workers during the period 1857–1900. These classes were subjected to dual oppression, i.e. oppression by the colonial state as well as by the indigenous exploiters like the zamindars and the sahumkars. The peasants and workers usually broke out in an instinctive and spontaneous manner against their immediate oppressors. An important characteristic of these uprisings was that they were limited in their aim, spread and organization. Though basically class struggles, they were often given a communal or casteist colour in this country of myriad castes and religions. In essence, these may be seen as struggles between the haves and the have-nots. Though limited in their impact, they prepared the ground for future mass movements of peasants and working classes at the national level and immensely added to the strength of the national movement.



Previous Years' Questions – Preliminary Exam

1. Which one of the following upheavals took place in Bengal immediately after the Revolt of 1857? [UPSC 1994]

(a) Sanyasi Rebellion
(b) Santhal Rebellion
(c) Indigo disturbances
(d) Pabna disturbances

2. Match List-I with List-II and select the correct answer using the code given below the lists [UPSC 1997]

List-I	List-II
A. Moplah revolt	1. Kerala
B. Pabna revolt	2. Bihar
C. Eka movement	3. Bengal
D. Birsa Munda revolt	4. Awadh

Code:

	A	B	C	D
(a)	1	3	4	2
(b)	2	3	4	1
(c)	1	2	3	4
(d)	3	4	1	2

3. Consider the following events:

[UPSC 1999]

1. Indigo Revolt
2. Santhal Rebellion
3. Deccan Riot
4. Mutiny of sepoys

The correct chronological sequence of these events is:

- (a) 4, 2, 1, 3 (b) 4, 2, 3, 1
(c) 2, 4, 3, 1 (d) 2, 4, 1, 3



Practice Questions – Preliminary Exam

1. Which among the following are true regarding the Indigo revolt:

1. Peasants were forced to grow Indigo crop at a loss.
2. The revolt first started from the village of Gobindpur
3. The revolt lacked Hindu Muslim Unity.

Choose the correct answer from the following options.

- (a) 1 and 2 only (b) 2 and 3 only
(c) 3 only (d) 1, 2 and 3

2. Who among the following was associated with the Indigo Revolt

1. Bishnu Charan Biswas
2. Digambar Biswas
3. Keshab Chandra Sen
4. Shambhu Nath Pal.

Choose the correct answer from the following options.

- (a) 1, 3 and 4 (b) 3 and 4 only
(c) 1 and 2 only (d) All of these.

3. Arrange the following in the chronological order of their occurrence.

1. Deccan riots
2. Indigo revolt
3. Kuka Uprising
4. Koya rebellion

Choose the correct answer from the following options.

- (a) 1-3-4-2 (b) 2-3-1-4
(c) 4-3-2-1 (d) 1-2-3-4

4. Which of the following statements are correct?

1. Kuka Uprising took place in Bengal.

2. There was absence of anti colonial consciousness in Deccan riots.

3. Tomma Dora was associated with Koya rebellion. Choose the correct answer from the following options.

- (a) 2 and 3 only (b) 1 and 2 only
(c) 1 and 3 only (d) All of these.

5. Which among the following are incorrectly matched?

List-I	List-II
(a) Munda Rebellion	Birsa Munda
(b) Kuka Uprising	Baba Ram Singh
(c) Deccan Riots	Tomma Dora
(d) Pabna Revolt	Keshab Chandra Sen



Practice Questions – Main Exam

1. The plight of the peasants, tribals and artisans in the hands of British was to a great extent responsible for various uprisings that took place in the 19th century India. Analyse.

2. Discuss the causes and significance of the Indigo Revolt in Indian history.

3. Write a Short Note on each of the following:
(a) Mappila Revolt
(b) Pabna Revolt

4. Uprisings like Deccan Riots are testimony to the suffocation of peasants under the Ryotwari system. Discuss.

5. The government appointed Indigo Commission and issued notification that the peasants could not be forced to grow Indigo as an outcome of the Indigo revolt. What special features of the Indigo revolt led to its success?

6. Oppression of peasants by colonial state as well as by the feudal elements of Indian society such as landlords and moneylenders found its vent in various uprisings in the 19th century. Elucidate.

Answers

Previous Years' Questions – Preliminary Exam

1. (c) 2. (a) 3. (d)

Practice Questions – Preliminary Exam

1. (a) 2. (c) 3. (b) 4. (a) 5. (c)