

Indian
Freedom Movement
in Princely States of Vindhya Pradesh

A.U. SIDDIQUI



NORTHERN BOOK CENTRE
NEW DELHI

The publication of this book has been financially supported by Indian Council of Historical Research, New Delhi. The responsibility for the facts stated or opinions expressed is entirely of the author and not of the Council

ISBN 81-7211-150-9

© 2004, NORTHERN BOOK CENTRE, NEW DELHI

No part of this publication can be reproduced in any form or by any means without the prior written permission of the publishers

Price: Rs. 800.00

Published by Northern Book Centre, 4221/1, Ansari Road, Daryaganj,
New Delhi-110002; Phones : 23264519, 23271626, 23280295;
Fax : 011-23252651, E-mail : nbcnd@ndb.vsnl.net.in

Printed at M/s Paragon Enterprises, Delhi

*This book is dedicated to
all the Freedom Fighters of the
Princely States of erstwhile
Vindhya Pradesh*

Preface

It has been noticed that many macro studies on Freedom Movement have focussed attention to the All India Movement and the micro studies dealing with the movement in particular regions have not received that attention. The result is, that there is still no adequate knowledge of how the movement was carried on in various regions. The case of Vindhya Pradesh has become even more difficult, as the State, in its original form, is not in existence now. Before it was too late, it had become very necessary to go deep into the research, utilise all available sources and bring out a complete picture of the movement.

The present work, besides its theme of research, covers the History of Freedom Movement in Vindhya Pradesh and the contributions made towards the movement by all the thirty five Princely States constituting Vindhya Pradesh, which later on merged in Madhya Pradesh.

This work intended to give a clear picture of the movement in the region, will definitely meet a long standing urge of the people of this area.

The study is divided into nine chapters. Chapter-I gives a general account of Vindhya Pradesh and its constituent units. Chapter-II and III deal with the First War of Independence in the States of Baghelkhand and Bundelkhand and also Uprisings prior to the revolt of 1857. Chapter-IV discusses how the political awakening came in the region. Chapter-V to VIII deal with various Organisations and the freedom movement in the area during Gandhian era. The last Chapter brings out the Conclusions.

The events have been made more explanatory with the support of relevant photographs and valuable appendices attached to the last part of the book.

Due attention was paid by me for proof reading and the mistakes were checked by the publisher also. Still, for errors, if any, the readers are requested to bear with us.

A.U. Sidaiqui

Investigator's Note

I am deeply indebted to the University Grants Commission, New Delhi, for having approved a Research Project proposed by me and for the financial aid provided to me for the work. Prof. K.P. Singh, ex-Member U.G.C. was good enough to extend a helping hand to me whenever I was in need of it. I express my sincere gratitude to Prof. A.H. Nizami, Retired Principal, for his unhesitant guidance and cooperation. I am grateful to the Principal Govt. College, Santa, for allowing me to carry on the research at the Research Centre of his college.

The heads of various institutions and libraries who extended their cooperation to me from time to time deserve due thanks.

Apart from the traditional sources such as books, newspapers, institutional papers and private papers *etc.* I have tried to benefit immensely from the experiences of a good number of intellectuals and freedom fighters and to derive original material from them during the course of interviews. I am highly thankful to all of them.

I have tried to explore the new material and to find out the facts which did not come to light earlier. It has been investigated as to how the movement against feudal dominance started in the region and how it influenced and was influenced by the Freedom Movement of India. Thus, the objectives aimed at and remarked as a matter of research have been fulfilled. Still I can not claim that it is a complete work. In all humility, I can simply submit that I did the best I could.

During the period of Vindhya Pradesh the Historical Records Committee of Vindhya Pradesh, formed in 1953, collected necessary material and started doing some

The *Praja Mandals* formed in various princely states posed a challenge to the despotic system in those states. The Congress movement in British India helped them in formulating their policies and programmes and they, in turn, provided strength to the freedom movement of the country.

Freedom Movement in India has so far been studied mainly in the national context. The contribution of various regions has not received adequate attention from the scholars. Complex situations in which the participants of movement worked and the strategy they adopted, need thorough investigation. The proposed study, an humble attempt, is intended to bring out important explorations and valuable informations.

Contents

	<i>Page</i>
<i>Foreword</i>	<i>vii</i>
<i>Preface</i>	<i>ix</i>
<i>Investigators Note</i>	<i>xi</i>
<i>Introduction</i>	<i>xiii</i>
I Vindhya Pradesh and It's Constituent Units	1-12
Constituent States of Vindhya Pradesh	3
Baghelkhand	6
Bundelkhand	6
Situation and Size	9
Administrative Divisions	9
General Description	10
Economic and Social Condition	10
Political Condition	11
References	12
II First War of Independence and Bundelkhand States	13-31
Revolt in Bundelkhand	14
Uprisings in Bundelkhand Prior to the Revolt of 1857	15
Diwan Bahadur Gopal Singh of Garrauli	15
Raja Parichhat of Jaitpur	16
Bundela Rising in Sagar-Narmada Region in 1842	18
The Great Explosion	19
1. Grievances of the Ruling Chiefs and Princes	20
2. Discontent of the General Masses	20
3. Disaffection of the Sepoys	21
Jhansi and the General Uprising	21
Revolt of 1857 and Bundelkhand States of Vindhya Pradesh	25
Nowgong, (Chhatarpur State)	25
Deshpat—The Leader of the Revolt	26

Charkhari	27
Orchha (Tikamgarh) State	27
Datia	27
Samthar	28
Panna	29
Ajaigarh	29
Findings	30
References	30
III Revolt of 1857 and Baghelkhand States	32-55
Early Uprisings	32
I. The Case of Chandels of Bhopari	32
II. The Case of Gopal Singh of Kotra (Ajaigarh)	33
III. The Battle of Sathni and Itar	33
IV. Non Co-operation of Thakur of Semaria	34
V. The Case of Lal Zabardast Singh	34
Rebellion in Baghelkhand	34
Outbreak of Rebellion in Rewa (Baghelkhand)	36
Shyam Shah	37
Thakur Ranmat Singh	40
Dhir Singh	46
Lal Punjab Singh	47
Rebellion in Sohagpur	47
Rebellion in Nagod, Maihar and Bijairaghogarh	48
Nagod	48
Maihar and Bijairaghogarh	49
Other States and Jagirs of Baghelkhand	50
Dabhaura	51
Findings	52
An Assessment of the Revolt in Vindhya Region	53
References	54
IV The Beginning of Political Awakening in Vindhya Pradesh	56-78
The Press	57
Advancement of Education	61
Impact of the Congress Movement of British India on the Princely States of Vindhya Pradesh	
Native States	65
Impact of the Revolutionary Movement of British India on the Princely States of Vindhya Pradesh	65

Bhusawal Bomb Case	72
References	77

V The Congress and Other Organisations in Vindhya Pradesh	79-97
Congress as an Organised Party	79
Baghelkhand Congress Committee	80
Tikamgarh State	83
Bundelkhand Congress Committee	83
All India States People's Conference	84
Students Organisations	87
(a) Baghelkhand Students Union	88
(b) Poor Boys Association	88
(c) Students Congress, Rewa	89
(d) Students Congress, Satna	89
(e) Orchha Students Congress	90
(f) Congress Socialist Party	92
Orchha Seva Sangh	94
Praja Mandal	96
References	96
VI Praja Mandal	98-111
Formation of Praja Mandals in various States of Vindhya Pradesh	98
References	111
VII Role of Vindhya Region (1919-41) in Gandhian Era	112-137
Non-cooperation Movement	114
Non-cooperation Movement in the Princely States of Vindhya Pradesh	114
Civil Disobedience Movement 1930-34	115
Civil Disobedience in Vindhya Region	117
Role of Vindhya Region (1935-41)	132
References	136
VIII Role of Vindhya Region (1942-47) in Gandhian Era	138-161
Baghelkhand States	139
Rice Collection Movement	147
References	160

IX Independence of India and Aftermath	162-175
Conclusions (Findings) 171	
Overall Conclusion 174	
References 175	
Appendices	176-197
1. Constituent Princely States of Vindhya Pradesh	176
2. List of Freedom Fighters Written on Marble on the Walls of Central Jail, Rewa	177
3. List of Original Documents	180
4. Bibliography	189
5. List of Institutions and Libraries Visited	194
6. List of Persons Contacted and Interviewed	195
7. List of Persons who Provided Important Literature	197
Index	199

CHAPTER ONE

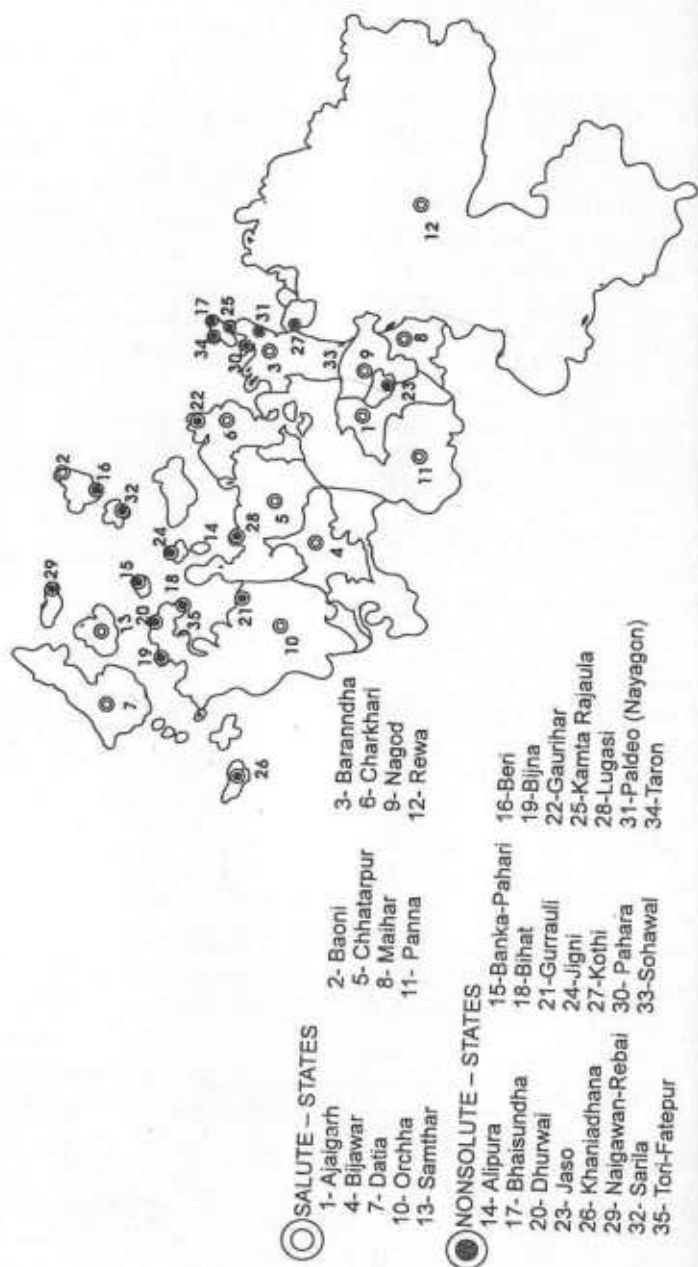
*Vindhya Pradesh and
Its Constituent Units*

During the British regime, the states of Baghelkhand and Bundelkhand were a part of Central India Agency. As a result of the integration of states and with democratisation as an end in view, Vindhya Pradesh was formed as a new unit in the map of India on the 12th March, 1948, when the rulers of Baghelkhand and Bundelkhand signed the covenant.

A definite yearly amount called *Privy Purse* was laid down for the personal expenditure of the rulers of the covenanting states. On behalf of the States Ministry, Shri V.P. Menon, Secretary of States Ministry signed the covenant. "It was inaugurated by Shri N.V. Gadgil, the then Union Minister for Works, Mines and Power, on behalf of Sardar Vallabh Bhai Patel, Minister for States on the 4th April, 1948 at Rewa. His Highness Maharaja Martand Singh of Rewa was sworn in as Rajpramukh"¹. His Highness Maharaja Yadvendra Singh of Panna took over as Up-Rajpramukh.

"The new union was named Vindhya Pradesh on the suggestion of majority of the rulers. The view was endorsed by Praja Mandal leaders also"². It was in the fitness of things that the Pradesh was named after Vindhya mountain, since its ranges are spreading in

CONSTITUENT STATES OF VINDHYA PRADESH



the whole area. The Pradesh covered an area of 24,600 sq. miles, with a population of 35,69,455 and an annual revenue of about Rs. 25 millions. It comprised of thirty five states of two distinct territorial divisions namely Baghelkhand and Bundelkhand situated in Central India. Much difficulty was faced in uniting the two groups *i.e.*, Baghelkhand and Bundelkhand because of the traditional hostility which existed between them.

Constituent States of Vindhya Pradesh

The states which formed the union of Vindhya Pradesh were as follows:

1. Ajaigarh, 2. Baoni, 3. Baraundha, 4. Bijawar, 5. Chhatarpur, 6. Charkhari, 7. Datia, 8. Maihar, 9. Nagod, 10. Orchha, 11. Panna, 12. Rewa, 13. Samthar, 14. Alipura, 15. Banka-Pahari, 16. Beri, 17. Bhaibandha, 18. Bihat, 19. Bijna, 20. Dhurwai, 21. Garrauli, 22. Gaurihar, 23. Jaso, 24. Jigni, 25. Kamta-Rajaula, 26. Khaniadhana, 27. Kothi, 28. Lugasi, 29. Naigawan-Rebai, 30. Pahara, 31. Paldeo, 32. Sarila, 33. Sohawal, 34. Taron, 35. Tori-Fatepur.

The states noted above from serial No. one to thirteen were Salute states. The remaining were Non-Salute states.

Necessary information regarding these states is given below:

S. No.	Name of the State	Name of the Ruler with Title	Area of State in sq. miles	Population	Salutes of the Ruler
1	2	3	4	5	6
1.	Ajaigarh	His Highness Maharaja Sawai, Punya Pratap Singh, Bahadur Maharaja of Ajaigarh	771	96,596	11
2.	Baoni	H.H. Nawab of Baoni, Nawab Hohd. Mushtaq	122	25,256	11
3.	Baraundha	H.H. Raja Ram Pratap Singh, Raja of Baraundha	218	17,306	9

1	2	3	4	5	6
4.	Bijawar	H.H. Sawai Govind Singh Bahadur, Maharaja of Bijawar	973	1,20,990	11
5.	Chhatarpur	H.H. Maharaja Bhawani Singh Bahadur Maharaja of Chhatarpur	1,118	1,84,720	11
6.	Charkhari	H.H. Maharaja Dhiraj Sipahdarul Mulk Jayendra Singh Ju Deo, Maharaja of Charkhari	745	1,23,594	11
7.	Datia	Lt. Col. H.H. Maharaja Lokendra Sir Govind Singh Bahadur G.C.I.E., K.C.S.I. Maharaja of Datia	911	1,74,072	15
8.	Maihar	H.H. Sir Brij Nath Singh, K.C.I.E. Raja of Maihar	407	79,558	9
9.	Nagod	H.H. Raja Mahendra Singh, Raja of Nagod	501	87,911	9
10.	Orchha	H.H. Saramadi Raja High Bundelkhand Sawai Mahendra Maharaja Sir Veer Singh Deo Bahadur, K.C.S.I. Maharaja of Orchha	2,080	3,63,405	15
11.	Panna	Lt. Col. His Highness Maharaja Mahendra Sir Yadvendra Singh Bahadur, K.C.S.I. K.C.I.E., Maharaja of Panna	2,596	2,31,170	11
12.	Rewa	H.H. Maharaja Dhiraj Martand Singh Bahadur Maharaja of Rewa	13,000	18,20,445	17
13.	Samthar	H.H. Maharaja Radhacharan Singh Deo Bahadur Raja of Samthar	178	38,279	11

1	2	3	4	5	6
14.	Alipura	Raja Raghuraj Singh, Rao of Alipura	73	17,735	Non-Salute States
15.	Banka-Pahari	Diwan Jagat Pratap Singh, Jagirdar of Banka-Pahari	4	1,241	"
16.	Beri	Rao Yadvendra Singh Rao of Beri	32	5,092	"
17.	Bhaisaundha	Chaube Lalit Kishore Jagirdar of Bhaisaundha	32	5,147	"
18.	Bihat	Rao Veerendra Singh Judeo, Rao of Bihat	16	4,365	"
19.	Bijna	Diwan Himmat Singh Jagirdar of Bijna	27	1,742	"
20.	Dhurwai	Keshavendra Singh Jagirdar of Dhurwai	18	2,423	"
21.	Garrauli	Capt. Diwan Bahadur Raghuraj Singh, Jagirdar of Garrauli	37	5,827	"
22.	Gaurihar	Jagirdar Pratap Singh, Jagirdar of Gaurihar	73	10,481	"
23.	Jaso	Diwan Anand Pratap Singh, Jagirdar of Jaso	72	8,727	"
24.	Jigni	Rao Bhupendra Vijai Singh, Rao of Jigni	22	4,745	"
25.	Kamta-Rajaula	Rao Rajivnandan Pd. Rao of Kamta-Rajaula	13	1,411	"
26.	Khanidhana	Raja Devendra Pratap Singh, Raja of Khanidhana	101	20,124	"
27.	Kothi	Raja Bahadur Kaushalendra Pratap Bahadur Singh, Raja of Kothi	169	24,776	"
28.	Lugasi	Diwan Bhupat Singh, Jagirdar of Lugasi	47	7,752	"
29.	Naigawan-Rebai	Kunwar Ratan Singh, Jagirdar of Naigawan- Rebai	12	2,888	"
30.	Pahara	Chaube Laxmi Prasad, Jagirdar of Pahara	27	4,062	"

1	2	3	4	5	6
31.	Paldeo (Nayagaon)	Chaube Shiva Prasad, Jagirdar of Paldeo	28	9,820	Non- Solute States
32.	Sarila	Raja Mahipal Singh C.S.I., Raja of Sarila	33	7,250	"
33.	Sohawal	Raja Jagendra Bahadur Singh, Raja Sohawal	257	50,435	"
34.	Taron	Chaube Ganga Pd. Jagirdar of Taron	26	3,848	"
35.	Tori- Fatepur	Diwan Raghuraj Singh, Jagirdar of Tori- Fatepur	36	6,269	"

In the beginning the two separate ministries³, mentioned below were formed for Baghelkhand and Bundelkhand Divisions respectively.

Baghelkhand

1. Captain Awadhesh Pratap Singh (Chief Minister) called Prime Minister those days, 2. Shri Shambhu Nath Shukla (Finance Minister), 3. Shri Narmada Prasad Singh (Revenue & Food Minister), 4. Lal Yadvendra Singh (Education Minister), 5. Shri Satya Deo (P.W.D. Minister), and 6. Bhaiya Sahib Yashwant Singh of Taala.

Bundelkhand

1. Shri Kamta Prasad Saxena (Chief Minister), 2. Shri Lala Ram Bajpai (Home Minister), 3. Shri Gopal Sharan Singh (Education Minister), and 4. Shri Ram Sahai Tiwari (Revenue Minister).

The above experiment proved very inconvenient, therefore, soon a composite ministry for the whole Pradesh was set up. It was as follows:

1. Captain Awadhesh Pratap Singh (Chief Minister), 2. Shri Kamta Prasad Saxena (Dy. Chief Minister), 3. Shri Narmada Prasad Singh (Revenue Minister), 4. Raja Shiva Bahadur Singh (Industries Minister), 5. Shri Chaturbhuj

Pathak (Finance Minister), 6. Shri Gopal Sharan Singh (Law Minister), and 7. Shri Satya Deo (P.W.D. Minister).

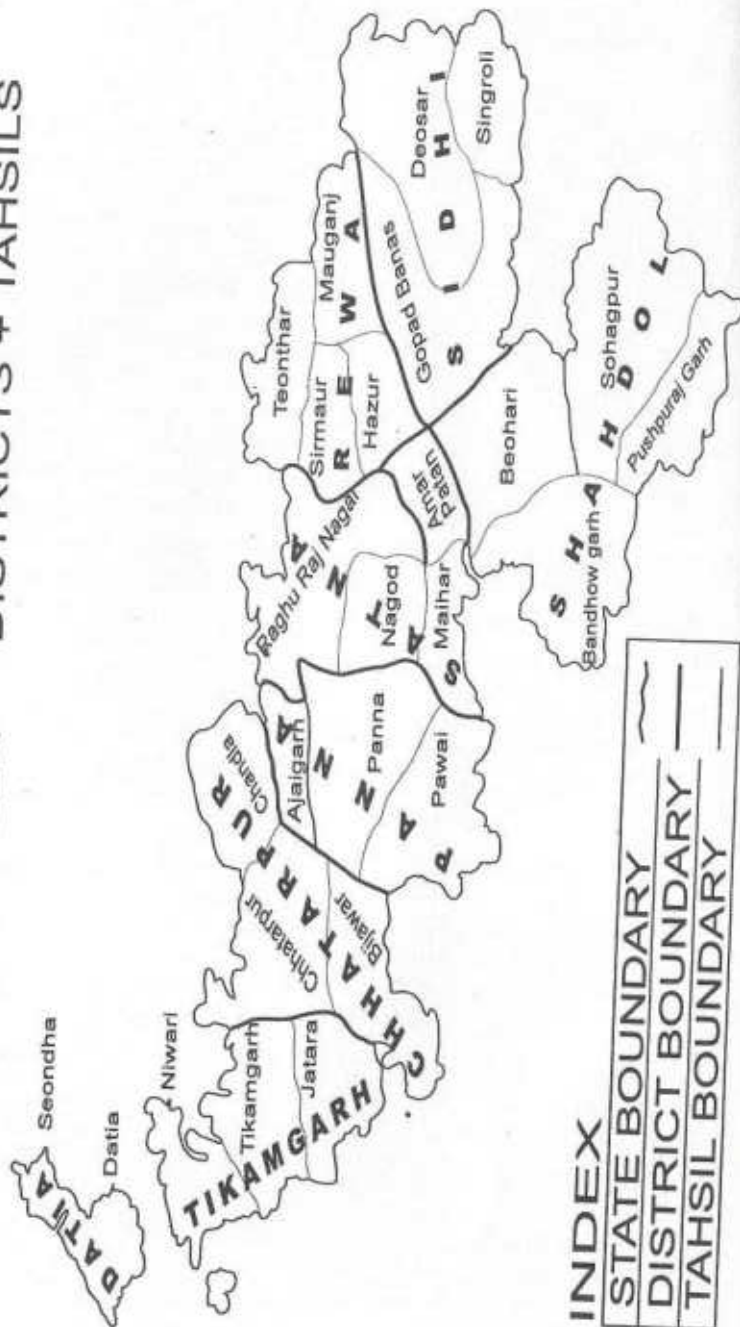
This ministry too, did not function well. The ministers made allegations against each other, therefore, they were advised by Sardar Patel to resign. They did so on the 14th April, 1949. Thus, the ministry did not last even for one year. By an order of the Government of India Shri N.B. Honerji, I.C.S. Regional Commissioner took over from Chief Minister on the 15th April.

He was succeeded by Shri S.N. Mehta, I.C.S.

In September, 1949, Shri N.M. Buch, I.C.S., was deputed to investigate and to report on the situation of Vindhya Pradesh. On the basis of his report, Sardar Patel was convinced that Vindhya Pradesh could not exist as a separate unit, especially on financial grounds. He was in favour of its dissolution and the distribution of its territory between the United Provinces and Central Provinces, which was possible only after the rulers had agreed to it. Shri V.P. Menon was entrusted with the task. After much persuasion and tact he was able to get the signatures of the rulers in the agreement whereby they ceded to the Government of India full and exclusive authority, jurisdiction and powers for, and in relation to the governance of the States.

When the plan for the disintegration of Vindhya Pradesh became known, the Vindhya Pradesh Congress Committee passed a resolution against the proposal. Moreover, the Premiers of the United Provinces and the Central Provinces could not arrive at an agreement regarding the distribution of Vindhya Pradesh. 'The Government of India had no alternative but to take over Vindhya Pradesh as a centrally administered area. This was done on 1st January, 1950'.⁴ It was placed under a Chief Commissioner. "Ten States viz., Bihat, Banka-Pahari, Baoni, Beri, Bijna, Charkhari, Jigni, Samthar, Sarila and Tori Fatepur were transferred to Uttar Pradesh and Madhya Bharat on January 25, 1950".⁵ Since then Vindhya Pradesh comprised of 25 states only. Territorial adjustments, with U.P. and Madhya Bharat were made as per decisions of the Govt.

VINDHYA PRADESH — DISTRICTS + TAHSILS



It remained a Part 'C' State till its merger with the new Madhya Pradesh on the 1st November, 1956, as a result of the reorganization of Indian States. It was placed under a Lieutenant Governor instead of a Chief Commissioner, under the Government of part 'C' States Act of 1951. A sixty member Legislative Assembly was elected for five years and Ministry responsible to it was formed on 12.2.52. This opened a new chapter in the History of Vindhya Pradesh.

A description of Vindhya Pradesh regarding its situation, size and general information *etc.*, is given below:

Situation and Size

Vindhya Pradesh lay between 20°30 and 26°15 North Latitude and 78°15 and 82°50 East Longitude. It touched the boundaries of Uttar Pradesh on the North, East and West of Madhya Pradesh on the South and of Madhya Bharat on the West. 'Of all the ten Part 'C' States it was the largest in area and the highest in population, as is evident from the table given below'⁶:

S. No.	Name of the State	Area in sq. miles	Population
1.	Ajmer	2,425	6,92,506
2.	Andaman Nicobar Islands	3,143	39,963
3.	Bhopal	6,921	8,38,107
4.	Coorg	1,593	12,29,255
5.	Delhi	574	17,43,992
6.	Himachal Pradesh	10,600	9,89,473
7.	Kutch	9,000	5,67,852
8.	Manipur	8,620	5,79,058
9.	Tripura	4,049	6,49,930
10.	Vindhya Pradesh	24,600	35,74,690

Administrative Divisions

Vindhya Pradesh was divided into two administrative divisions—Baghelkhand and Bundelkhand. Baghelkhand Division was further sub-divided into four districts,

namely—Rewa, Satna, Sidhi and Shahdol, while Bundelkhand Division into Datia, Tikamgarh, Chhatarpur and Panna districts. A Statistical data⁷ showing number of tahsils, towns and villages in each district is given below:

S. No.	Districts	Tahsils	Towns	Villages
1.	Datia	2	5	447
2.	Tikamgarh	3	3	983
3.	Chhatarpur	4	9	1,209
4.	Panna	3	5	1,089
5.	Rewa	4	14	2,129
6.	Satna	4	14	2,785
7.	Sidhi	3	—	1,915
8.	Shahdol	4	14	2,150

General Description

The capital of the Pradesh was Rewa. It was 32 miles away from Satna, a Central Railway Station on the main Bombay-Calcutta line. The Total population of the Pradesh was 35.75 lakhs out of which 18.33 lakhs were men and 17.42 lakhs were women. Scheduled Caste numbered 4,76,234 while Scheduled Tribes 4,18,282 and other Backward Classes 2,26,779 respectively. The percentage of literacy in the Pradesh was 8.2 only and the overwhelming majority of the people was illiterate. Besides the indifferent attitude of most of the rulers, the limited financial resources were also responsible for this state of affairs.

A noteworthy feature of education in the Pradesh was that education upto High School was free and the whole expenditure was borne by Education Department. Soon after the formation of Vindhya Pradesh the Plan for educational expansion was taken in hand. Thus, ushered an era of reforms and expansion in the field of education.

The language of the Pradesh was Hindi, with its dialectics—Bagheli and Bundeli.

Economic and Social Condition

The newly formed Pradesh was backward from the economic point of view. Majority of the people depended upon

agriculture. It is a well-known fact that agriculture in almost all over India is a gamble in rain. It can easily be concluded that the source of income based upon agriculture is always uncertain. This sort of uncertainty prevailed here, too. At the same time it lacked the supplementary occupation and alternative means of livelihood. Except for a well-to-do minority and the Zamindar class, which was found in every constituent State, the standard of living of the general masses was poor. They were ill fed, ill clad and ill bred. The system of bonded labour was also prevalent due to Jagirdari system. Agricultural labour had no land of its own and led the life of poverty.

The people suffered from innumerable social evils. They were steeped down in ignorance, superstitions, religious fanaticism and sectional bigotry. Other evils like early marriage, unplanned families and extravagant expenditure at the time of birth or death could also be marked. Thus, the majority of the people inhabiting the State reflected a society—economically poor, backward and in the grip of many social evils.

Political Condition

In each constituent state of Vindhya Pradesh the ruler's authority was absolute and the political structure was hereditary despotism. The people were the 'ruled' and had no will and voice of their own in the administration of the state. Although they did not lead an active life politically, yet there were persons, who were constantly in touch with what was happening in the British Indian Provinces. The movement of the Congress Party had its impact upon the Princely States and the signs of political awakening began to appear there too.

Before 1927 the policy of Congress Party was that of non-interference in the affairs of the Princely States, since it had to consolidate its strength in the British India, but in 1928, in its Calcutta Session, it passed a resolution assuring the people of Indian States of its sympathy with and

support to their legitimate struggle for the attainment of full responsible Government in states. As an effect of the above resolution, branches of All India Congress Party were opened in many states of India.

Of all the states of Vindhya Pradesh, Rewa was the first to open a branch. In Bundelkhand, Orchha (Tikamgarh) was one, where much political awakening was marked. The people came forward in many states to take part in the movements initiated by the Congress, side by side with the neighbouring British Indian Provinces. The repressive measures adopted by the state authorities could not check their activities. Their efforts bore fruits and reforms were introduced in Rewa and Tikamgarh. Agitations went on, in almost all the states pressing the demand for Responsible Gov't. Maharaja Gulab Singh of Rewa was the first among the rulers to announce Responsible Government in the state in 1945 and the Maharaja of Tikamgarh made an announcement to that effect in April, 1947. Thus, we see that the absolutist order was shaking and the stage was set for the new political scene to appear.

References

1. Vindhya Bhoomi, Oct. 1956, P. 77.
2. V.P. Menon: The Story of the Integration of Indian States, P. 205.
3. Vindhya Bhoomi Oct. 1956, P. 77, Publicity Deptt. Vindhya Pradesh.
4. V.P. Menon: The Story of the Integration of Indian States, P. 212.
5. The Dawn of Freedom: Information and Publicity Deptt. Vindhya Pradesh, Rewa, 1953.
6. Hindustan Year Book, 1951.
7. A Hand-book of Statistical Information of Vindhya Pradesh, 1949-53, Government Press, Rewa, pp. 1-3.

CHAPTER TWO

First War of Independence and Bundelkhand States

It is a well known fact that the struggle for the freedom of our country commenced with the First War of Independence in 1857 and culminated in 1947 with the overthrow of British domination. Lacs of people of India sacrificed their lives for the noble cause and the subjects residing in the Princely States of Vindhya Pradesh too, inspired by the feelings of loyalty to the Motherland, did not hesitate in making notable contributions to the Freedom Movement of the country.

The great rebellion usually known as the Indian Mutiny which occurred in 1857, gave rise to a good deal of controversy over the real character of this outbreak. It was Mutiny in the views of many British writers e.g. Sir John Seeley, Sir John Lawrens, V.A. Smith and modern Indian Historian like Dr. R.C. Majumdar but the Indian Historians and writers, in general, do not agree to it. Of course it began as a soldier's rebellion but a sufficient number of citizens gave full support and co-operation to it. They actually took part in it. We, the Indians, today call it the 'First War of Independence'. It was V.D. Savarkar, who used these words first, when he wrote the War of Indian Independence but his book was promptly banned.

"In May, 1857, The Indian Army at Meerut mutinied. The revolt had been secretly and well organised but a premature outburst rather upset the plans of the leaders. It was much more than a military mutiny and it spread rapidly and assumed the character of a popular rebellion and a war of Indian Independence. ... Both Hindus and Moslems took full part in the Revolt".¹ wrote Pt. Jawaharlal Nehru in the *Discovery of India*.

The British Prime Minister, Disraeli, himself did not agree that it was a Mutiny. While speaking in the House of Commons on the 27th July, 1875, he had declared, "The Movement was a National Revolt and not a Military Mutiny".²

Admittedly the opening chapter of the Freedom Movement of India is the rebellion of 1857.

When the wave of Great Revolt of 1857 swept the country, Vindhya region also could not remain unaffected with its current.

Awakening in the people was clearly marked in a few Princely States, which, as a result of the formation of Vindhya Pradesh in 1948, became part of it. These Princely States mostly loyal to the British Government gave birth to a handful of persons who were deadly opposed to foreign rule in Indian Soil. Besides local causes, they drew inspiration, in matters of uprising from British India and neighbouring areas which surrounded these petty Princely States. It is in the fitness of things to study the details under two heads—Bundelkhand and Baghelkhand.

Revolt in Bundelkhand

Bundelkhand is a big territory spread over in U.P. and Madhya Pradesh. The Princely States of Bundelkhand integrated into Vindhya Pradesh are only a part of Bundelkhand region. The people inhabiting that region, related as they are, have certain affinities—cultural and lingual. So far the position of the rulers of that area in relation to British East India Company was concerned, it was not of superiority. At the conclusion of the Treaty of

Bassein (31st December, 1802), between the Britishers and the Peshwa, the Peshwa's possessions in Bundelkhand were placed under their rule. Thus, they acquired territory in Bundelkhand yielding Rs. 36,16,000 a year. To have actual control of the places acquired under the Treaty, the British Government deputed its officers in Bundelkhand. The Political Agent for Bundelkhand was appointed in 1804.

After the Treaty of Bassein the British pressed the rulers of Bundelkhand States to conclude the Treaties of Friendship and Security with them and the chiefs of smaller units to receive the sanads from them.

Thus, the British, by their tactful approach, were able to establish their domination in Bundelkhand region by 1823.

Uprisings in Bundelkhand Prior to the Revolt of 1857

Uprisings prior to the revolt of 1857 took place in different parts of India from time to time. These were the expressions of inner feelings of Indians against the British. Dr. Tara Chand, in his *History of the Freedom Movement of India* writes, "The prospect before the Indian was indeed dreary. In his own home he was relegated to a servile position. He strove hard to break the chains that bound him, and the revolts and mutinies of these hundred years are a proof of the yearning for liberation".³

Such uprisings occurred in different States of Bundelkhand too.

Many rulers of Bundelkhand who received the Sanads were those who wanted to safeguard their own interest but there were also chiefs or rulers, who, instead of accepting the overlordship of the British, gave a tough fight to them e.g. "Laxman Dawwa of Ajaigarh, Raja Ram of Gaurihar, Parashu Ram of Rebai, Laxman Singh of Naigawan-Rebai and Gopal Singh of Garrauli. Of them, Gopal Singh ranks very high".⁴

Diwan Bahadur Gopal Singh of Garrauli

Gopal Singh had seized the pargana of Kotra during the invasion of Ali Bahadur therefore his prestige and powers

were very much enhanced. A dispute was going on regarding inheritance between him and Raja Bakht Singh, who was backed by the British power, therefore, Gopal Singh posed serious threat to the British rule in Bundelkhand. "For 4 years he scared the country, eluding all vigilance and military precautions of British forces. A host of British officers like Colonel Martindell, Major Kellym, Captain Wilson, Major Delamain, Major Morgan, Colonel Brown, Major Leslie, Captain Watson and others took the field against him. But the marauding attack of Gopal Singh and his levies carried out intermittently tried out the resources of British power".⁵

Atkinson acknowledged in his book that "Gopal Singh, the first Jagirdar, was a skilful, warlike and experienced chief".⁶

In 1812, induced by the Raja of Panna, he submitted to the British on condition of receiving a full pardon and a provision of land. The Raja of Panna, whom Gopal Singh had befriended in distress, gave him eighteen additional villages.

Even after this "The British plotted to kill him in 1814. On the eve of the arrival of Governor General to Jaitpur, the rulers were invited to attend the function. The invitation was extended to Gopal Singh also but on the way the army in the command of Mr. Charles was secretly deputed to assault him. Gopal Singh, who somehow, could know of it, went with 1,250 soldiers. The British army was badly defeated and many British soldiers, with arms and ammunitions, were brought to Garruali and imprisoned in the fort".⁷

The deceitful role of the British after creating confidence in Gopal Singh and entering into friendly relations with him is to be noted particularly.

Raja Parichhat of Jaitpur

'Parichhat in the lineage of Maharaja Chhatrasal, became the ruler of Jaitpur (a small Jagir of Panna State) in the year 1832 at the age of 24 years'.⁸ 'His name is noteworthy in Bundelkhand in the preliminary stage of National

Movement'.⁹ With the initiative of Parichhat, a conference held at Benaras in 1836 on the eve of the festival '*Burhwa Mangal*' and attended by many rulers of Bundelkhand, indicates that the feeling of hatred against British East India Company prevailed in the region. The rulers took an oath that they would not accept the sovereignty of the British.

For about three years, after this conference, Parichhat was busy, making preparations for the revolt against the British. Military exercises were made in the day, while singing and dancing went on at night. The folk-singers moved from village to village to awaken the people against the British.

As soon as the British learnt of the military preparedness in Jaitpur, a British military cantonment headed by Longman was established at Kaitha, a village near Jaitpur in the bank of river Varma on Raath-Jaitpur road.

In order to terrorise Parichhat, the British Army, in the command of Major Sleeman, raided the village Panwari in 1839. Parichhat made a counter-attack in 1841 and badly defeated the British Army.

Sleeman did not sit idle. He met the Diwan of the state, in disguise, and promised to give a Jagir to him. He also met the *gunner* and presented a golden chain to him. Thus, he could know the secrets of the state.

On the other hand Parichhat, in disguise, went to Charkhari for help but he guessed that Ratan Singh, the ruler of Charkhari, was trying to deceive him. Making use of his absence in the state, the British attacked Jaitpur when his Queen Rani Rajo decided to go out of the fort with a few soldiers. At Jhomar the Rani and her father gave a tough fight to the British soldiers, who fled away to save their lives.

Sleeman created rift among the rulers by making false promises of rewards and also by creating fear in them. Parichhat was left solitary in the field, still he faced the British at many places. It was only the *jagirdar* of Garruali who gave some help to him. In his last days he had to

move here and there in the *jungle* but he and his Rani left permanent impression in the History of Bundelkhand relating to uprising against the British, prior to the revolt of 1857.

Bundela Rising in Sagar-Narmada Region in 1842

The owners of land in Sagar-Narmada territories were petty chiefs. Thakurs and Zamindars, who enjoyed much freedom under the Peshwas but after the transfer of these territories to the British they had to face humiliation and military high-handedness. Two influential Bundela Thakurs in the north Sagar, Jawahar Singh Bundela of Chandrapur and Madhukar Shah of Narhut rose in open rebellion against the Government. The uprising was most successful in Narsinghpur district. Several landlords joined the rebels, either openly or covertly.

'The spirit of revolt spread rapidly. With Narsinghpur and Sagar up in arms, the next to rise was Jabalpur'.¹⁰ 'The leading spirit of Jabalpur revolt was Raja Hirde Shah of Heerapur who had been in correspondence for some time with the other Thakurs, sounding them about a joint rising against the British'.¹¹

The followers of Raja Hirde Shah led by Gajraj Singh attacked the police post of Gujpara. The capture of Tendukhera, a village of strategic importance in Hoshangabad district, by the Thakur of Madanpur, was even more encouraging. Till the end of 1842 the fighting between the insurgent chieftains and the British forces went on at a number of places and the people of the area gave support to Bundela insurgents, but the British were successful in creating rift among the insurgents by announcing that they would punish the ring-leaders only. "With the help of the Raja of Shahgarh they had been able to capture Raja Hirde Shah of Heerapur and his whole family on the 22nd December 1842. The capture of Hirde Shah and his party was a major set-back for the insurgents".¹²

Bundela rising in Sagar-Narmada Territory was practically suppressed by April 1843. It failed because there

was no leader of dominating influence and because the chieftains acted independently and without any pre-planning, even then it was no less important, as it created an anti-British atmosphere not only in that region but also in other parts of Bundelkhand including the areas forming Vindhya Pradesh later on, thus, acting as the booster to the national sentiments.

The Great Explosion

The British came to India for trade, but they gradually exploited conditions prevailing in the country, fished in the troubled water, adopted expansion and repression as instruments and finally became the rulers of this land. The people resisted the oppression and the rulers had to encounter regional revolts. By 1856 the East India Company grabbed the whole of the far-flung sub-continent and the Mughal emperor was reduced to a powerless figure-head.

But this is not all. The other side of the picture is also to be looked at. 'Almost all sections of the people were seething in anger at political humiliations and economic distress. The discontent spread and affected the Indian sepoys no less than the civil population'.¹³

Mangal Pande, a young soldier belonging to 34th Native Infantry, stationed at Barrackpore, fired the first shot of the Great Rebellion leading to the widespread army rebellion. Mangal Pande and his colleague Iswari Pande were hanged but the news of Pande's bold action spread like wild fire. After the uprising at Barrackpore on the 29th March, 1857, the troops at Meerut rebelled on the 11th May, 1857, shot their officers and marched to Delhi to persuade Bahadur Shah to assume the leadership. This was followed by mutiny of sepoys in many more states.

The epicentre of the quake of revolt in Central India lay in Jhansi, a Maratha state in Bundelkhand region. Rani Laxmi Bai of Jhansi was looking forward for an opportunity to take revenge on the British for their unworthy treatment.

"Being a childless widow, the young Rani of Jhansi, Lakshmi Bai, had adopted a son. Dalhousi, the expansion-crazy Governor General refused to recognize the adopted son as the successor to the throne of Jhansi".¹⁴ In the garb of the Doctrine of Lapse he annexed Jhansi in 1853.

Dr. Shyam Narain Sinha, in his published thesis, 'The Revolution of 1857 in Bundelkhand' traces the causes of the Revolution in Bundelkhand as follows:

In the background of the general discontent that prevailed in the entire country, the causes of the revolt of 1857 in Bundelkhand can be broadly divided into three major heads, *viz.*, (1) Grievances of the Ruling Chiefs and Princes, (2) Discontent of the general masses and (3) Disaffection of the sepoys stationed in Bundelkhand'.¹⁵

1. Grievances of the Ruling Chiefs and Princes

Among the leading Chiefs of Bundelkhand, who were aggrieved with the British Government, the most important was Rani Lakshmi Bai, widow of the Late Raja Gangadhar Rao of Jhansi, a scion of the Maratha family. Others of smaller denomination were Raja Mardan Singh of Banpur, Raja Bakht Bali of Shahgarh, Narain Rao and Madho Rao of Karvi, Nawab Ali Bahadur of Banda, Tai Bai of Jalaun and wife of Parikshit, a former chief of Jaitpur. Every one of them was resentful of the highhandedness of the British Government and was possessed by a sense of frustration and disappointment. Thus, the fire of discontent was smouldering only to flare up in course of time.

2. Discontent of the General Masses

The land settlements made by the British Government together with the sale of land in default of payment of the Government revenue created discontent and uneasiness among the peasants as well as landlords of Bundelkhand. As a result of the settlements the assessment and the demands were highly enhanced. The dislike of the people to the British revenue and judicial systems was clearly

manifested during the revolt by destruction of the Government records in almost every district.

3. Disaffection of the Sepoys

"In Bundelkhand, the sepoys of the 12th Native Infantry at Jhansi and Nowgong, 53rd Native Infantry at Orai, 56th Native Infantry at Banda, 1st, 2nd and 4th Infantry Regiments at Gwalior, 14th Irregular Cavalry at Jhansi and Nowgong, 1st Cavalry Regiment at Gwalior, 4th Company—9th Battalion Artillery and No. 18 Bullock Battery at Nowgong and 2nd and 4th company Artillery at Gwalior broke out during the course of the revolt. They shared in common the grievances of the rest to the sepoys of the Bengal Army and consequently they moved in its wake. The official records corroborate that the greased cartridge had been the subject of constant discussion among the sepoys stationed in Bundelkhand. In May 1857, a report was in circulation in Jhansi that cow's and pig's fat had been used in the manufacture of cartridges, served out to the troops. The same sort of rumour was prevalent among the troops of Sindhia at Gwalior and it had an immense bearing on the mutiny of the Gwalior Contingent there".¹⁶

Jhansi and the General Uprising

The first real outbreak of the War of Independence at Meerut was immature but "a countrywide conflagration broke out in India, which mainly included the following cities and states:

1. Kanpur in North Western Province
2. Lucknow in Avadh
3. Bareilly in Rohilkhand
4. Jhansi in Bundelkhand
5. Shahabad in Bihar
6. Gwalior in Central India".¹⁷

It is necessary to deal with the happenings in Jhansi, as the region is closely connected with the Princely States of Bundelkhand in Vindhya Pradesh.

On the 4th June 1857 the Indian platoon of British cantonment of Jhansi rebelled. Havildar Gurbaksh Rao with a few soldiers, entered into the British Star Fort, situated outside the city, and looted the cash and the ammunition. Thereupon, the British shifted to the old fort but in the leadership of Risaldar Kaale Khan the soldiers attacked the fort and compelled the British to surrender. On the 8th June Captain Skene wanted to go to Sagar but the soldiers arrested all the Britishers. They were asked to go on foot to Jhokhanbagh where they had to meet death on the charge of annexation of Jhansi. In this gruesome deed, Bakshish Ali, the *jail darogha* took the lead by slaying Major Skene with his own hand because he was angry with Skene, who had previously insulted him.

The rebels now moved to the private palace of Rani Laxmi Bai, who lived there after annexation of the State by the British. Kaale Khan and the soldiers raised the slogan '*Khalq Khuda ka, Mulk Badshah Ka, Raj Maharani Laxmi Bai Ka*' (The universe is of God, the country of the Emperor and the rule of Maharani Laxmi Bai). The Rani appeared before them at the window of the palace and heard the statement of Kaale Khan.

She expressed her displeasure over the indisciplined behaviour of the soldiers but gave her diamond necklace to them as they were getting impatient to go to Delhi.

After their departure to Delhi the Rani invited the old employees of the state, the Jagirdars and the representatives of various classes of the town for consultation, and on their advice, took over the reign of Jhansi in the name of her adopted son Damodar Rao. She organised the army on the one hand and the Gov't. on the other.

She ruled over Jhansi for about nine months after which she had to fight against the British continuously at Jhansi, Konch, Kalpi and Gwalior from 24th March, 1858 to 18th June, 1858, till her martyrdom. It was in fact a freedom struggle in which Gulam Gaus Khan, Khuda Baksh, Gul Mohd, Diwan Raghunath Singh, Diwan Jawahar Singh, Ramchandra Deshmukh and other warriors fought

gallantly besides the female army, which had Moti Bai, Juhu Bai, Kashi Bai, Sundar, Mundar and Jhalkari Bai as prominent ones. The Rani was proud of her 500 Pathan soldiers, whom she called Welaiti.

Nawab of Banda, Ali Bahadur II, who was loyal to the British, became anti-British due to the pressure of his army and the people. He despatched 1,000 trained soldiers and 300 gunmen to the Rani and 1,000 soldiers to Taty Tope at Charkhari.

Raja Mardan Singh of Banpur state, friendly with the British in the beginning and a rebel afterwards, was of great help to Rani Laxmi Bai and gave a tough fight to the British at many places.

He was a friend of Raja Bakhat Bali Shah of Shahgarh state, who too, was friendly with the British but openly became a rebel in due course of time. All the three—Nawab of Banda, Raja Mardan Singh and Raja Bakhat Bali—along with Taty Tope proved reliable and faithful allies of Rani Laxmi Bai. Taty Tope, a very competent general of Nana Saheb and a terror to the British Army tried to co-operate with Laxmi Bai in a planned way. He had a massive army.

The British Army in the command of Sir Hugh Rose set the siege of Jhansi on the 22nd March 1858. A fierce battle went on but the Rani had to lose mainly due to the treachery of Dulahjoo, who secretly opened the Orchha gate of the rampart, facilitating the British Army to get an easy entry into the city. Jhalkari Bai dressed in Rani's attire dodged the British and the Rani safely left Jhansi for Kalpi.

She fought the last battle against General Hugh Rose at Gwalior, where she was badly wounded. She breathed her last in the cottage of Baba Ganga Das and was cremated without any delay. General Hugh Rose complimented her—'The bravest and the best of the rebels'. We, the Indians feel proud of the Rani, who played the heroic role in the rebellion.

Folk songs, sung in Jhansi and neighbourhood, are full of praises of her valour and courage. Of all the poems available, the first, in the order of times, '*Jhansi ka Raiso*' is



Statue of Jhalkari Bai at Jhansi



Statue of Rani of Jhansi at Jhansi

hat of Kalyan Singh Kudra, poet of Datia. It was written in Samvat 1926 (1869 A.D.)¹⁸ in Bundeli and gives a vivid description of the heroic fight of the Rani against Natthe Khan of Orchha first and against the British afterwards.

To-day, the lines — खूब लड़ी मर्दानी, वह तो झांसी वाली रानी थी (*Khoob lari mardani, woh to Jhansi wali Rani thi*), in Subhadra Kumari Chauhan's poem, *Jhansi ki Rani*, are famous all over India.

After the death of Rani, Tatya Tope fought many a battle at many places based on guirilla warfare for one year. He fell a prey to the treachery of a friend named Man Singh, resulting in his arrest in the *jungle* while he was asleep at midnight. After trial he was hanged at Shivpuri on 18th April, 1859.



Statue of Tatya Tope at Shivpuri

Revolt of 1857 and Bundelkhand States of Vindhya Pradesh

Nowgong, (Chhatarpur State)

The news of events in Jhansi on 8th June, 1857 spread in the neighbouring areas "and on the 9th June, 1857 the Revolt broke out at Nowgong. At the time of the Revolt a wing of 12th Native Infantry and a wing of 14th Irregular Cavalry and some troops were posted at Nowgong. In fact some days before the above date, the rebellion was being openly plotted in the lines of the company".¹⁹ The three persons—Subedar Baijnath, Havildar Sirdar Khan and

Seetaram secretly reported the matter to Major Kirke, Commanding Officer and were rewarded for their services. The revolt failed for the time being but later on when the news of a revolt arrived at Nowgong, the company revolted in the night. The soldiers killed Havildar-Major Kirke. Sergeant Raite drew his sword and was fired at. They fired at tents where the officers slept in. Seetaram and Subedar Bajjnath escaped but "Sirdar Khan was taken from Nowgong, tied on a charpoy, by the revolutionaries on way to Fatehpur, where he was killed. The European officers who escaped were Second Lieutenant Townsend and Sergeant Raite, Naik Kundhya and Bugler Roderick along with about eighty *sepoys* and three Indian officers".²⁰

The party was given shelter by Regent Maharani at Chhatarpur from where it proceeded to Mohoba. On its way to Kalinger from Mahoba it fell into a trap and Second Lieutenant Townsend was killed on the 19th June, 1857. It took shelter at Charkhari and in due course of time it divided itself into a few batches of which one moved to Rewa, the other to Allahabad and the third towards Nagod.

Deshpat—The Leader of the Revolt

Meanwhile, the revolt spread over to other parts also. Deshpat, the Commander of the Chhatarpur Army, took a leading part in the Revolt. In fact he had been in open rebellion against the British since 1851.

"He owned a village 'Jhinjhni' in Punwari, a British pargana, 11 miles from the British cantonment of Nowgong and just on the northern frontiers of Chhatarpur When the British demanded revenue from him in the past, he threatened them and later shot down 7 persons.

The Regent Rani of Chhatarpur favoured him secretly and thwarted measures taken by the British Government to arrest him. She gave him money and troops which were used by him, with Tatya Tope, in the attack on Charkhari at the close of December, 1857. In fact right from May, 1857 to May, 1858, Deshpat plundered the British territory and the British allies".²¹

A reward of Rs. 10,000 was offered by the Government of North West Provinces on his head, but the British did not succeed. He could not be arrested until he was killed on 3rd December, 1862 in a trap of Doni village.

The informers and the killers—Bansidhar Purohit and Thakur Vikramjit received jagirs.

Charkhari

In 1857, Ratan Singh, the Raja of Charkhari helped the British to the best of his power. Tatya Tope joined by Deshpat attacked Charkhari in January 1858, captured it and secured twenty four guns and three lakhs of rupees from Ratan Singh, who was reluctant to handover Carne, the fugitive Collector of Mahoba and other British refugees.

'Carne was lucky as Tatya Tope, having received the news about the siege of Jhansi, was compelled to leave Charkhari. In the meantime Carne managed to reach Panna in disguise in the garb of a Bundela'.²²

The rulers of Bijawar, Lugasi and Gaurihar remained loyal to the British Gov't. during the revolt. Bakht Singh, the Chief of Alipura went into open rebellion when the Great Revolt broke out. He remained a source of menace to the British authorities till 1865.

Orchha (Tikamgarh) State

It did not revolt against the British openly but it did not help them also. "A few British persons who wanted refuge at Orchha did not get good treatment from the Diwan of Orchha. Not only this, a few officers of Tehri (Orchha) and Banpur plotted to kill them but they could not succeed due to unwanted role of Mohd. Ali, Mukhtar of Raja of Banpur and Prem Narain, *Guru* of Raja of Tehri".²³

Datia

The ruler of Datia, following the terms of the treaty concluded between the British and the Raja on the 15th March, 1804, was loyal and helpful to the British "but there

were several patriots, who decided to take part in the revolt against the British. Of them, the name of Jawahar Singh Pawar is worth mentioning. He was the Diwan of Katera Jagir of Datia. During the revolt he was Commander in the army of Rani Laxmi Bai of Jhansi and remained in her service till her death. After the funeral of the Rani he fled away to the *jungle*'.²⁴

Samthar

Samthar, a small state of Vindhya Pradesh near Jhansi in Bundelkhand, at one time a part of Datia State, was bound by a treaty with the British. "The ruler of Samthar, who had concluded a treaty with the British, proved loyal to them in his own interest during the revolt of 1857-58"²⁵ but subedar Rajjab Khan in charge of a *garhi* (small fort) at Lohagarh proved otherwise. It was the same Rajjab Khan, whose newly wedded wife had remarked—'A pathan kisses the sword first and his wife afterwards.'

After the fall of Jhansi when the Rani of Jhansi was moving towards Kalpi via Samthar, Rajjab Khan with his fellow Pathan soldiers, not only kept the British Army following the Rani in check, but also gave a tough fight to them. In the mean time the Rani safely passed through the borders of Samthar.

The soldiers of Lohagarh were mostly Pathans and their leader was Taala Saiyed. He ordered the soldiers to fire and when the ammunition was exhausted, there was no alternative but the sword fight. Many British soldiers were killed and their dead bodies were thrown in the pit. A notable feature of this fight was that the young boys and the wives of the Pathan soldiers also took part in it. Janki Sharan Verma, a prominent journalist of Jhansi in his article, 'Freedom Struggle of 1857 and Lohagarh' published in *Jagran* (Jhansi) dated 13.8.97, writes that about 500 Pathans gave their lives to save the Rani. The folk songs of bravery of those soldiers are still sung in Lohari (Lohagarh).

Panna

"In course of the Great Revolt, the Raja of Panna remained the most faithful ally of the British Government in Bundelkhand"²⁶ and gave military help when requested.

He was in regular correspondence with Erskine, the Commissioner of Jabalpur and gave shelter to Major Elis. General Whitlock, too, remained in the state for a long time. "It is known that in spite of the opposition of the people, Nripat Singh, the Raja of Panna, was firm in his policy to help the British during the revolt of 1857-58"²⁷ but at the same time Mukund Singh, son of Chamun Rai, Jagirdar of Sunauti Chanpura, State of Panna, rebelled against the British and joined hands with other rebels. A reward of Rs. 2,000 was declared by the British to any one who caught him.

Ajaigarh

Ajaigarh is near Banda, which was one of the centres of the revolt of 1857.

There being no direct heir to the *gaddi* of Ajaigarh, after the death of the ruler Mahipat Singh in 1853 and his son in 1855, Ranjor Singh was to be installed as ruler on the support of the Britishers when the Great Revolt of 1857 broke out. Ranjor Singh did a great service to the British and gave full co-operation to the British Army. A large number of Britishers got refuge in the state.

Since the claim of Diwan Lokpal Singh to the throne of Ajaigarh was overlooked by the British, he as well as his companion Mir Farzand Ali took it very seriously. They rebelled against the British and posed a challenge to them with the help of Radha Govind, the rebel leader of Tarauha (Karvi).

A large number of people joined them. "Farzand Ali, the Advocate of Ajaigarh gave a tough fight to the British at many places of Eastern Bundelkhand till 1860 and could not be arrested. On those days a brave warrior of *Mankahri* named Ranmat Singh Baghela also was in open rebellion against the British. The terror created by Ranmat Singh

Baghela and Mir Farzand Ali forced the British officers to request the rulers of Rewa, Panna and Ajaigarh to arrest and handover Ranmat Singh, Farzand Ali and Mukund Singh to the British".²⁸ Rewards were declared for their arrest.

Findings

1. There were many uprisings in Bundelkhand prior to the Great Revolt of 1857.
2. There was a feeling of hatred amongst many chiefs against the policy of the British in the states of Bundelkhand. At many places the feeling were shared by the public also.
3. The desire of revenge on the British took the shape of violence when the general revolt broke out in other parts of India.
4. The happenings in Jhansi and Banda affected the adjacent Bundelkhand States of Vindhya Pradesh most.
5. The supporters of the rebel leaders participated in the revolt without any distinction of caste, creed or religion.
6. The British were able to exploit the selfish interest of a number of persons, who proved as traitors and gave secret informations to them for getting Jagirs and rewards. Ultimately they were successful in suppressing the revolt vehemently.

References

1. J.L. Nehru—The Discovery of India, P. 323.
2. M.V.K. Nair—How India Won Freedom, P. 2.
3. Dr. Tara Chand: History of the Freedom Movement of India, Vol. II, P. 34.
4. Dashrath Jain: *Bundelkhand ka Swatantrata Sangram*, P. 9.
5. Chhatarpur Distt. Gazetteer, 1982, P. 56.
6. Edwin, T. Atkinson: Statistical, Descriptive and Historical Account of North-Western Provinces of India, Vol. I, P. 48.
7. Dashrath Jain: *Bundelkhand ka Swatantrata Sangram*, P. 11.

8. Kailash Marwaiya: *Bundelkhand ke Itihas Purush*, P. 26.
9. Kailash Marwaiya: *Bundelkhand ke Itihas Purush*, P. 26.
10. The History of Freedom Movement in (Old) Madhya Pradesh, P. 35, Govt. of M.P., Nagpur, 1956.
11. *Ibid*.
12. The History of Freedom Movement in Madhya Pradesh, P. 38, Govt. of M.P., Nagpur.
13. Sourin Choudhuri: How India Won Freedom, P. 7.
14. Sourin Choudhuri: How India Won Freedom, P. 13.
15. Dr. Shyam Narain Sinha: The Revolution of 1857 in Bundelkhand, P. 46.
16. *Ibid*, P. 63.
17. Rajni Kant Gupta: Military Traits of Tatyia Tope, P. 32.
18. Dr. Bhagwan Das Gupta and Dr. Sudha Gupta: Rani Laxmi Bai, P. 84.
19. Chhatarpur Distt. Gazetteer, 1982, P. 56.
20. *Ibid*, P. 58.
21. *Ibid*, P. 59.
22. Hari Mohan Lal Shrivastava: *1857 ke vidroh me Vindhya Pradesh ka yog*, P. 14.
23. Srinivas Balaji Hardikar: Rani Laxmi Bai, P. 87.
24. Madhya Pradesh District Gazetteers, 1992, Datia, P. 43.
25. Hari Mohan Lal Shrivastava: *1857 ke Vidroh me Vindhya Pradesh ka Yog*, P. 8.
26. M.P. Gazetteer Panna Distt. 1994, P. 71.
27. Hari Mohan Lal Shrivastava: *1857 ke Vidroh me Vindhya Pradesh ka Yog*, P. 17.
28. Madhya Pradesh Sandesh, 15 August 1987, P. 44.

CHAPTER THREE

Revolt of 1857 and Baghelkhand States

Prior to the revolt of 1857, a few instances of non co-operation with the British and uprisings against them were noted at various places of Baghelkhand.

Early Uprisings

A few cases of Early Uprisings find place in the following lines:

I. The Case of Chandels of Bhopari

After getting the control over Benares and Allahabad, the British East India Company formed a new province named North Western Province with headquarters at Agra. Dalganjan Singh, brother of Raja of Manda of the said province rebelled against the British, looted Allahabad and fled away.

He was sheltered by Chandela Thakur Sarnam Singh, Jagirdar of Bhopari (Distt. Sidhi) in 1810.

The British wanted him to surrender, failing which, they sent the punitive force, which had to face stiff resistance from Chandel Thakurs. The fight took place on Thursday, the 10th Baisakh, 1868 Vikrami Samvat (June, 1811 A.D.). The incident has been pictured in a heroic poem 'Bhopari ke Chandelon ki Vijai Namawali' by Kavi Hanumant.

He writes that the British army consisted of two platoons which was equipped with rifles, swords, lances and two guns, still they were defeated.

On their request, after a compromise solution, the Jagirdar gave their guns back and allowed them to go away safely. The Common man and the Zamidars were united in the fight against the British without any distinction of caste and creed.

II. The Case of Gopal Singh of Kotra (Ajaigarh)

In 1809, when the British established their control over Ajaigarh and Kalingar, Gopal Singh Bundela, the Jagirdar of Kotra (Ajaigarh) rebelled against the British. He looted here and there and due to increasing pressure of the British forces fled away to Rewa, where he got the shelter. The Company Gov't. highly objected to this act of Rewa Durbar and J. Richardson, Agent to the Governor General, wrote a strong letter bearing a threat, to Maharaja Jai Singh Deo of Rewa.

The Maharaja did not heed to it. At last the Company Govt. pacified Gopal Singh by awarding the Jagir of Garrauli, consisting of 18 villages in Panwari Pargana.

III. The Battle of Sathni and Itar

In the first Anglo-Baghela Treaty (1812), 'the measures of compulsion in the treaty proved irksome, and at the Raja's instance, the Sengar Rajputs of the north east started aggression against the adjacent British territories. Colonel Martindell arrived early in 1813 to punish the ravages of the Sengers and compel the observance of the treaty. And when a party of sipahis was marching on the Great Deccan Road bound for Martindell's camp at Baghra in Semaria Ilaqa, they were way laid and plundered. A punitive force arrived and the battles of Sathni and Itar followed'.¹ 'At Suttnee near Mangawan, several sepoys of the British troops were killed and wounded and property was plundered'.² Itar, near Sathni was the headquarter of Sengar Thakur.

The poem of heroism of the people of Itar (Itar ka Raisa) is very popular as a folk-song among the local public.

IV. Non Co-operation of Thakur of Semaria

"The non-co-operation of the Thakur of Semaria in the matter of supply of provisions almost starved the British garrison, to the great embarrassment of the Rewa Durbar".³

V. The Case of Lal Zabardast Singh

"Lal Zabardast Singh, Jagirdar of Churhat (Distt. Sidhi) refused permission to the British to station their army in his area".⁴ He did not allow the messengers of the Gov't. Dak to remain in his territory, that is why, the Company felt enraged and the Second Treaty of 1813 was forced on the Raja of Rewa with greater impositions.

The above incidents indicate that the interference of the British was not tolerated in Baghelkhand and that the battles were waged against their forces.

Rebellion in Baghelkhand

The form of rebellion in Baghelkhand was a bit different from other parts of India where the armies or the people rose in revolt against the British.

Here, the local conditions created an atmosphere, which assumed a wider shape. The aim of the rebels of this area also, was to fight the British power, in order to end their dominance.

Of the five notable states of Baghelkhand—Rewa, Sohawal, Kothi, Nagod and Maihar—Rewa was the only state which entered into a treaty with the British. The rest had received sanads.

The ruler of Rewa, Raja Ajit Singh did not like to enter into a treaty with the British, hence the overtures made by the British Government in 1803 were rejected by him. J. Sutherland writes, "When on the extension of the British power into Bogelkund and Bundelkund, through the treaty of Bassein, it became desirable to enter into relations of

amity and friendship with the Rewa state, and advances for that purpose were made in 1803, those advances were rejected by the Rajah".⁵ "The relation of amity however, uniformly subsisted between Raja Ajit Singh and the British Government".⁶

Ajit Singh was succeeded in the year 1809 by Jai Singh. During his regime, due to irruption of a body of Pindaries in Mirzapur district, it was necessary to strengthen in the British frontier, hence a treaty was negotiated with him on the 5th of Oct. 1812, "through which the Raja's supremacy was acknowledged, and his possessions secured under the guarantee of the British Government, to whose mediation he submitted all relations with foreign states; mutual delivery of enemies and rebels was agreed to, and co-operations in military affairs".⁷

The Raja showed unfriendly disposition and objected to establishing a military post within his territory, therefore he was compelled to sign a second and a third treaty on the 2nd June 1813, and the 11th of March 1814, respectively.

J. Sutherland remarks, "the tone of Rewah has generally been considered hostile throughout the period of its connection with the British Government".⁸

Maharaja Raghuraj Singh was the ruler of Rewa when the mutiny broke out and a few months before the outbreak he was on a pilgrimage to Jagannathpuri. The British authorities deputed Lt. Willoughby Osborne to escort the Maharaja. The purpose was surveillance.

The Maharaja travelled through Shadhol, Chattisgarh, Bilaspur and Raigarh to Jagannathpuri in Orissa.

He wanted to meet the Governor General Lord Canning at Calcutta but at the instance of the Governor General he had to hurry back under the shadow of the rebellion at Barrackpur and the execution of the rebel leader Mangal Pande (April, 1857).

By the time he returned to Rewa the Great Revolt had broken out at Meerut (May, 1857) and soon the flames of rebellion spread far and wide. Great Decean Road was blocked. Osborne sent a telegram to Calcutta and got the

instructions to remain at Rewa. He was appointed Political Agent. "Raghuraj Singh offered the services of a contingent force of 2,000 men to assist in keeping order in Baghelkhand. The offer was accepted and Col. Hinde took command".⁹

On 26th August, 1857, a contingent of rebels of Dinapur headed by Subedar Bhawani Singh crossed the river Tons near the borders of Rewa State. Col. Hinde did not face it, as it moved toward the west.

Later on a critical situation arose in Rewa when the famous rebel leader Kunwar Singh of Jagdishpur (Bihar) entered into the Rewa territory in early September 1857. He had about 5,000 followers with him.

He was closely related to Maharaja Raghuraj Singh, therefore, he counted much upon the support of Rewa "but the ruler of Rewa was persuaded by Political Agent Osborne to offer resolute front and Kunwar Singh had to leave the Rewa territories. During this period of turmoil, the Maharaja openly sided with the British".¹⁰

"For the good services rendered at this time. Raghuraj Singh was granted Sohagpur and Amar Katak districts which had been seized by the Marathas and had passed into British possession".¹¹

However Maharaja Raghuraj Singh, on his part, played the role of a diplomat. On the one hand, he was instrumental in bringing about the rebellion of his Sohagpur kinsmen and also encouraging and sheltering Ranmat Singh, on the other, he extended his co-operation to the British authorities, thereby showing his loyalty to the British Gov't. In fact his aim was to safeguard his interest and to regain the territories of Rewa state seized by the Marathas.

Outbreak of Rebellion in Rewa (Baghelkhand)

One Tailang Brahmin who came to Rewa was suspected by Osborne to be the spy of rebels. As he was arrested and was likely to meet death sentence, the four Baghela Sardars—Shyam Shah, Ranmat Singh, Dhir Singh and

Punjab Singh, who were in the service of the Maharaja, decided to save his life as a duty of the *Kshatriya* to save the life of a *Brahmin*. Osborne got them removed from the services of the Maharaja, as he took them to be rebels. After removal they became rebels openly.

Shyam Shah

In the beginning Lal Shyam Shah was the leading figure and was financing a small force of rebels. He hailed from village Khamaria, which is 10 km away from Rewa.



A. Photo of Shyam Shah, rebel Leader

B. (Standing) Thakur Ram Singh, Retd. Dy. S.P. descendant of Shyam Shah

Shyam Shah and Ranmat Singh were close to each other and both of them fought a few battles against the British jointly but it was not always the case. They had their separate armies and fought separately also. Imbued with the spirit of freedom, he fought against the British with his own resources—manpower and wealth. "In the bank of Mahanadi, near Chandia, was his first encounter with the British Many Britishers were killed in this fight".¹² "The second fight was in the bazar of Katni, where the

British soldiers were looting the business class. As a result of the action of Shyam Shah many soldiers were killed and the rest fled away".¹³

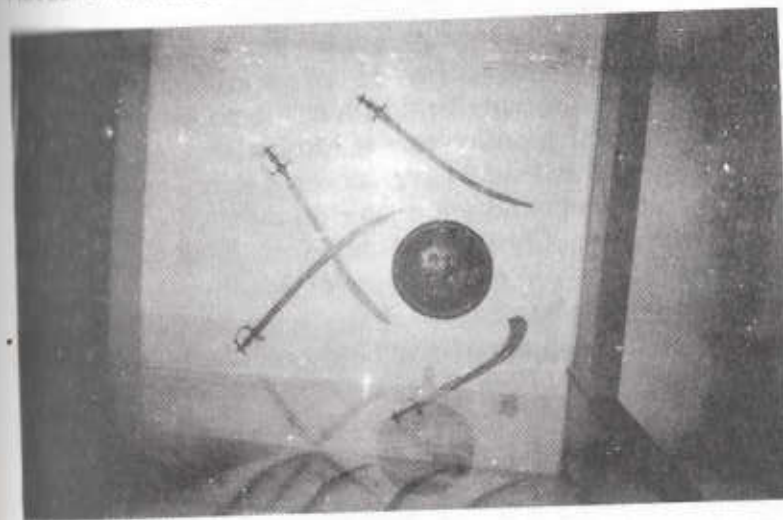
In the jungle Khakhra of Kothi he met Ranmat Singh and both of them, with their combined army, ravaged the British army at many places.

When they were in the small fort (*garhi*) of Keoti, it was besieged by the British army. They showed great bravery in defeating the British army and killing the British Colonel. From here they took to two different sides—Ranmat Singh towards Bahuti and Shyam Shah towards the south of Rewa.

Shyam Shah was very wealthy and spent his wealth in maintaining his army and fighting against the British. His army contained three hundred rebel soldiers of Madras regiment also. He sent Kaloo Kotwar, with a letter, to call these soldiers, who were at Jabalpur at that time but Kaloo Kotwar was caught and imprisoned by the British. Thereupon he sent another reliable man Bholu Baari, to call these soldiers.

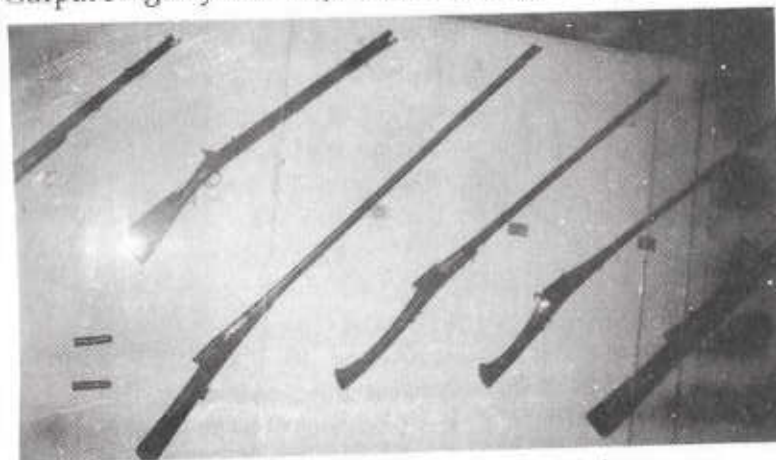
The expenses of the maintenance of the army being high, he felt shortage of funds after some time, so he went to collect his money, which had earlier been lent to the Thakur of Burwa. "In the meantime an announcement was made by the government to reward the person, who caught or killed Shyam Shah".¹⁴ In spite of his friendly gestures the Thakur of Burwa had a plot in his mind. He wanted to kill two birds with one stone. If Shyam Shah could be killed he would be relieved of his debt, and at the same time, he would also get the reward from the government.

Shyam Shah fell ill at Burwa and when he was going back, accompanied by the Thakur of Burwa, the Thakurs of Burwa and Chachai tried to kill him in the jungle. The Thakur of Burwa had already sent eight servants of Shyam Shah through another route. Shyam Shah was shot at from behind and he fell, severely wounded, from his horse back. Randhir Singh of Bhamarha was sent to ascertain if he was dead. As he stooped to look at Shyam Shah, he moved his



Rhinoceros skin shield of Shyam Shah in Dhubela museum
(told by the museum employee)

sword and cut the nose (नाक) of Randhir Singh, who was nicknamed as Nakke Singh onward. Shyam Shah was pelted to death and the Thakurs of Burwa and Chachai namely Devi Singh and Gurpat Singh respectively received due rewards from the government. A copy of the letter of reward dated Samvat 1916 (1959 A.D.) issued to Gurpat Singh by Maharaja Raghuraj Singh is appended.



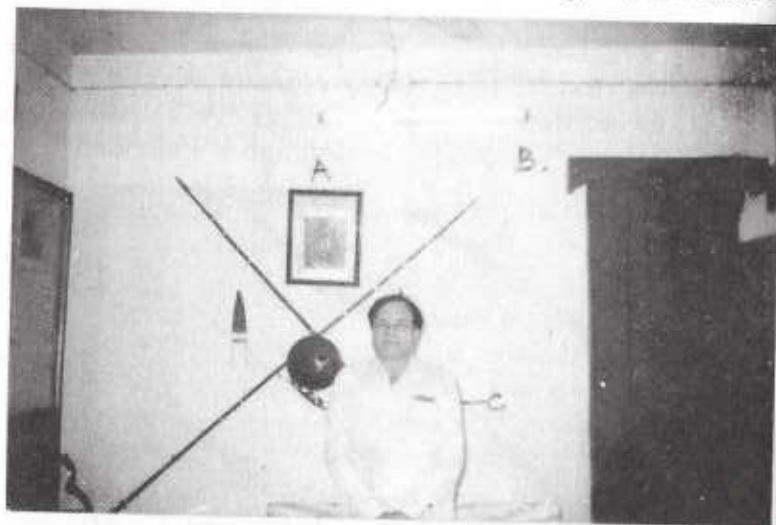
Guns including the one of Shyam Shah in Dhubela museum
(told by the museum employee)

After his death the members of his family were harassed and the property was looted. At the age of 33 he departed from this world leaving behind him the golden history of his bravery and sacrifice to the Motherland. His private weapons—gun and shield of rhinoceros skin were retained by his descendants and were later on donated to Dhubela museum (Distt. Chhatarpur) by Shri Ram Singh, Dy Superintendent of Police, Govt. of Madhya Pradesh, a descendant of Thakur Shyam Shah.

As a token of honour the Govt. of Madhya Pradesh named the Medical College at Rewa after Shyam Shah.

Thakur Ranmat Singh

'When the death of Shyam Shah was brought about, Lal Ranmat Singh rose into prominence'.¹⁵ 'Thakur Ranmat Singh finds place in the front line of the leaders of Vindhya Pradesh in the First War of Independence, 1857'.¹⁶ He hailed from the village Mankahri of Kothi (Distt. Satna) in Baghelkhand and resided in Mohalla Ghoghar, Rewa, near



A. Photo of Thakur Ranmat Singh, rebel leader
 B. Lance (माला) of Thakur Ranmat Singh
 C. Photo (standing) Lal Vikramjit Singh, descendant of the brother of Ranmat Singh

Ghoghar river, where his ancestors had settled. The *garhi* (small fort) of Mankahri was constructed by his ancestors. During the period of rebellion he used to stay near this *garhi* beside Cheetan Pond (तालाव), where a barber dressed his wounds. After his recovery he used to go on his mission again".¹⁷

Since early boyhood he was fond of wrestling and took part in the physical exercise regularly at *Baba-Ka-Akhara* (wrestling ground) situated besides Ghoghar river adjacent to *Baba Ghat* on the opposite side of his residence. He ranked as a *Sardar* in the service of the Maharaja, who had much affection for him on account of his valour. He had only one daughter, who was wedded to Raja Ram Pal Singh of Kaala Kankar. Late Dinesh Singh, Union Minister belonged to that family. His younger brother Thakur Jabar Singh had male issues and their descendants still live in the old residence of Thakur Ranmat Singh in Mohalla Ghoghar, Rewa. Vikramjit Singh, one of the descendants of Thakur Jabar Singh, is a man of scholarly taste and has good knowledge of the life and activities of Thakur Ranmat Singh.

Thakur Ranmat Singh and his associates were not happy with the policy of Willoughby Osborne and his interference into the affairs of the state.

He was so much impressed by the boldness of Rani Laxmi Bai of Jhansi and Kunwar Singh of Bihar that he decided to organise the Anti-British elements and to adopt the course of rebellion. It was in his leadership that a crowd of about 2,000 persons besieged the bungalow of Osborne (now the main building of Martand School) in fury and shouted: Osborne! Come out. We shall kill you. Some how Osborne managed to escape and the rebels found their way to the jungle of Chitrakoot.

It was in this jungle that the plans were made and the army was organised. Thakur Ranmat Singh attacked the British Residency of Nagod and the Resident fled to Ajaigarh. A battle between Ranmat Singh and the army of Ajaigarh was fought in the field of Bhelsain. The army of Ajaigarh state was led by Keshari Singh Bundela, whose

body was cut into two pieces by Ranmat Singh. A fierce battle took place but ultimately the rebels lost on account of heavy military equipment of Ajaigarh army. Ranmat Singh himself got severely wounded and his nephew Ajit Singh was killed.

The Song of (*Bhelsain Ko Katak*) composed by Bhairava Lal, Rajkavi of Ajaigarh, is full of praises of the bravery and tactics of Thakur Ranmat Singh.

After taking rest for a few days, he attacked Nowgong Cantonment. His army looted Nowgong and acquired ammunition also. He wanted to establish link with Taty Tope but he could not do so as the British forces were posted all around.

At Baraundha he fought against the British army, which was badly defeated. Two British officers were killed in a garden of village Padra.

"In May 1858, Ranmat Singh and Farzand Ali went to Kalpi with 300 persons to help the Rani of Jhansi and remained there for three to four days. The Rani was defeated. When the Rani fled away toward Gwalior, Ranmat Singh, alongwith Farzand Ali came back to Bundelkhand".¹⁸

In August 1858, a fierce battle took place at Chitrakoot between the rebels and the British army, which was led by Brigadier Carpenter. Akbar Ali, Tehsildar of Karvi and Gulam Ahmad, Sub-Inspector did their best to fight against the rebels.

Ranmat Singh was severely wounded and he went away towards Kothi. Raja Avdhoot Singh of Kothi had all along been helpful to Ranmat Singh and to the rebels. He himself was not in open rebellion against the British, as he kept the interest of his state in view, but he provided the rebels with ammunition, wealth and food-stuff and also helped in the recruitment of the rebel army.

The rebellion having been suppressed in Bundelkhand, a contingent of British army of Banda was trying to catch Ranmat Singh. When he had taken refuge in the *garhi* (small fort) of Zamindar Ranjit Rai Dixit of Dabhaura, the

British army attacked Dabhaura and razed the *garhi* to the ground but they could not catch him as he had already left the place.

He moved from one place to another. When he was hiding in the *garhi* of Keoti, the British army, with the help of Rewa State army, beseiged the *garhi*.

Karchuli Thakur Dal Thamman Singh, who was the Commander of Rewa State Army, secretly helped Thakur Ranmat Singh. Rewa state army attack was simply a show. Consequently many British officers were killed, while Thakur Ranmat Singh was able to escape. It was but natural for the British to get annoyed.

He also looted Birsinghpur and reached Allahabad *via* Dabhaura. The rebels at Allahabad felt encouraged on his arrival. He looted the military cantonment at Allahabad. The rebels concentrated themselves to the cantonment and did not think of the fort, from where a strong attack was made by British, resulting in the withering away of the rebels.

"Due to his bravery in the battles of Nagod, Bhilsain, Chitrakoot, Nowgong and Keoti he proved a terror for some time to the Europeans".¹⁹ He looted wealth at many places to meet the expenses of his army.

Now Osborne played the last trick to trap Thakur Ranmat Singh. He learnt from his informers that the Maharaja, though friendly to the British, was sympathetic to Ranmat Singh and that Ranmat Singh used to meet the Maharaja secretly. He, therefore, exerted pressure on the Maharaja for the surrender of Ranmat Singh. He was sent for by the Maharaja, who, it is said, "was thinking to arrange for his pardon".²⁰ When he was taking rest in the underground abode of his friend Vijai Shankar Nagar, Diwan Dinbandhu informed the British of his presence. He did not resist his arrest, since he did not want to make the position of the ruler of Rewa awkward.

"Seated on a *palki* he was sent to Banda under a guard of two hundred *sipahis* and escorted by Harol Ishwarjit Singh. On an enquiry he was found guilty of murdering some

European, thus, he was hanged to death in August, 1860 at Banda".²¹ Such was the tragic end of this great hero of the rebellion of 1857.

His life presented a revolt against the Foreign Rule in Indian Soil. At the same time he proved his loyalty to his Master and the princely state he served by laying down his life without any hitch, thus establishing the dictum—My state before myself.

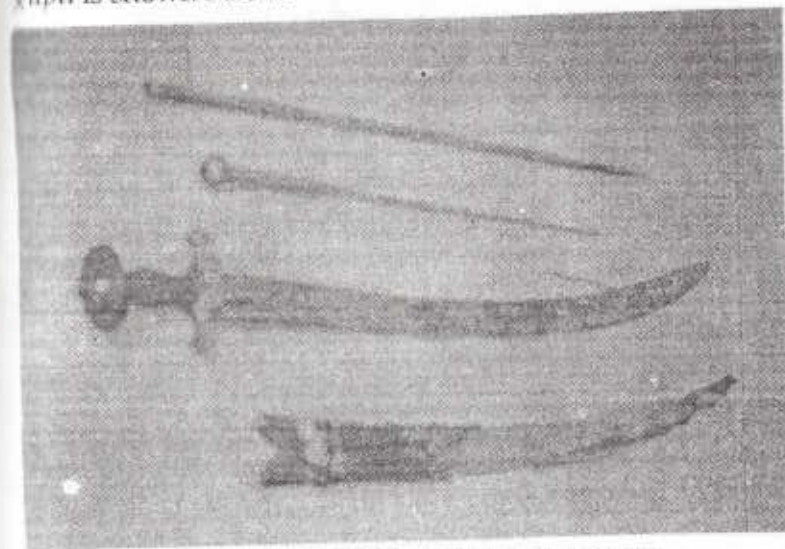
His letter (copy enclosed) and the secret message sent to Tatya Tope through Lal Punjab Singh reveal that he was in touch with Tatya and awaited his instructions. Other Baghela rebels also wrote to Tatya Tope and sent messages e.g. Lal Lochan Singh through Lal Dhir Singh, Lal Dhir Singh through Chandel Pahalman Singh.

These letters were in the custody of Faujdar Abdul Majid Khan, descendant of Waziruddaula Natthe Khan of Tikamgarh. During the first War of Independence (1857–59) Tatya Tope, with his army, halted at village Ashthon, 10 miles away from Tikamgarh. Due to sudden attack of British army Tatya had to leave the place immediately, and in hurry, could not carry some material with him. One constable of Orchha (Tikamgarh) handed over the material to Diwan Natthe Khan.

The material consisted of a sword, a long knife covered inside wooden stick (*gupti*) and a satchel (*basta*). The satchel contained the letters sent to Tatya Tope from Laxmi Bai (Rani of Jhansi), Larai Sarkar (Rani of Orchha), Raja Bakhat Bali, Raja Mardan Singh, Baghela sardars of Rewa as well as a diary of Daily Account (*Roznamcha*) and papers bearing certain informations. In all, there were 255 letters (125 Hindi and 130 Urdu.) Anand Singh, Asstt. Director, Public Relations Office, Shivpuri and Secretary Tatya Tope Committee, purchased the material from Abdul Majid Khan on a nominal price. Raja Narendra Ju Deo of Tikamgarh, the then minister, Gov't. of Madhya Pradesh, was of great help in getting the material.

The letters of Hindi, mostly in Bundeli dialect, written in old type of script were legibly written by Dr. Parashu Ram

Virhi, Professor of Hindi, Govt. College, Shivpuri and were made readable. 115 letters were published by Tatya Tope Committee with the co-operation of Municipal Council, Shivpuri in 1978. The remaining letters, mostly in Urdu were to be published in the second instalment but due to untimely death of Anand Singh it could not be made possible. It is told that the letters were deposited in the State Archives of Madhya Pradesh, Bhopal, while the sword and the *gupti* are still there in the Public Relations Office, Shivpuri. The photo-plate of Tatya's sword and the *gupti* is shown below.



Sword and *Gupti* of Tatya Tope in the custody
Public Relations office, Shivpuri

The Tatya papers are rare manuscripts, which may help the scholars doing research on Tatya Tope and other rebel leaders of 1857, in arriving at certain noteworthy conclusions. So far Thakur Ranmat Singh and other Baghela rebel leaders are concerned, it is clear that they were working on a wider range and were co-operating with rebel leaders of other areas also.

During the revolt the members of the family of Thakur Ranmat Singh went underground. His house in *Mohalla*

Ghoghar was confiscated and was released after his surrender. A letter issued by Osborne reads as follows:

'This is to certify that bearer mother of Thakur Ranmat Singh, a rebel leader has permission to reside at Rewa.'

Sd. Willoughby Osborne
Political Agent
Rewa State
13th June, 1860.

Many folk-songs have been written on him in Bagheli but the work of Kavi Gomti Pd. Vikal is of outstanding nature.

It was told by late Nepali Baba of Chitrakoot that in the Adivasi village Murkhoha in Chitrakoot area, he himself heard the Gonds singing—

Ranmat Baba ab nahin deekhen ab dar lagat Tilangan ker
(We fear the Tilang now, since Ranmat Baba is seen no more)

It indicates his popularity among the villagers and their attachment to him. The people co-operated with him and supplied food material to his army.

The old Durbar College (now TRS College), a premier institution of Rewa, has been named after Thakur Ranmat Singh, as a token of honour to that great freedom fighter of Baghelkhand.

Dhir Singh

Dhir Singh of Kachhiya Tola (Kripalpur), once expelled from the state along with Punjab Singh by Maharaja Vishwanath Singh, proceeded to Lahore and took up the service with Maharaja Ranjit Singh. They were recalled and Dhir Singh was appointed Judicial Officer by Maharaja Raghuraj Singh. After his dismissal from Rewa State services he took active part in 1857 on the Banda front and clashed with the British forces at Bargarh after which he went underground. A letter of Dhir Singh dated *Phagun*

Sudi 3, Samvat 1914 (Feb 1858) in Bagheli dialect addressed to Taty Tope, General of Nana Sahab Peshwa, has been discovered in which he offers services, through Pahalwan Singh Chandel, for the cause of religion (*deen ke waste*) against the British on behalf of all Baghelas and was waiting for instructions. In his old age he was living in Jodhpur in the guise of a *sadhu*.

Lal Punjab Singh

Lal Punjab Singh, resident of Majhiar, was the special messenger of Lal Ranmat Singh to Taty Tope in Feb. 1858 and was operating on the Jhansi front. He was arrested at Bhagalpur (Bihar) and sent to Banda. At Karvi a full enquiry was made into his antecedents and he was released.

Besides Shyam Shah, Ranmat Singh, Dhir Singh and Punjab Singh the names of other prominent persons involved in the rebellion in Baghelkhand (Rewa) need to be mentioned. They are Ranjit Rai Dixit (Dabhaura), Dal Thamman Singh Karchuli, Brindaban Kahar, Talib Beg (Bichhia Rewa), Shamsheer Khan (Semaria), Shahamat Khan (Ghoghar, Rewa) and a host of others. Abdul Majid Khan, alias Khusro, descendant of Shahamat Khan, still lives in Mohalla Ghoghar, Rewa. Shahmat Khan brought a wounded soldier, wrapped in cloth and tied on his back, from Keoti to Rewa and covered the distance of about 30 KM on foot. He was very close to Thakur Ranmat Singh and went to Banda following the *palki* in which Ranmat Singh was sent. On return to Rewa he told that Thakur Ranmat Singh was in the prison at Banda.

Rebellion in Sohagpur

"The Thakurs of Sohagpur had rebelled and to suppress them the army in the command of Sipahi Singh Dhawwa was sent on the 11th June, 1858. Sohagpur was severely gunned down. Thakur Garul Singh fled away. When British force came from Mandla, Sipahi Singh handed the *garhi* over to them and came back".²²

The action of Rewa State army was on behalf of the British but the secret message was already sent from the Maharaja of Rewa to the rebels of Sohagpur to be alert. The message was:

साहेब के फौज आवत है
गढ़ी छाड़ दीन्हा, पहाड़ ले लीन्हा

The British army is reaching;
leave the *garhi*, go to the mountains.

Rebellion in Nagod, Maihar and Bijairaghogarah

We have learnt about the rebellion in Rewa State but this is not all. Other states of Baghelkhand, too, made notable contribution to the freedom struggle.

Nagod

On the eve of the rebellion, Nagod was under British control. The ruler received the honorarium from Nagod Treasury.

The rebellion started from the prison at Nagod. On the 28th June, 1857 sixty prisoners, with the help of rebels, broke the doors and came out of the prison. From there they marched towards the residence of the British officers to burn their bungalows but they could not do so, as the Indian soldiers, from whom they expected to get the help, did not come forward. On the other hand they arrested 14 persons and killed them. Thus, the movement was instantly suppressed.

After a few months, in the middle of September, 1857 it was reported that the Danapur insurgents were moving towards Nagod. At that time the 50th Native Infantry and the 14th Irregular cavalry was headquartered at Nagod. Major Hampton was the Commander of 50th Native Infantry. C.R. Coles was the Superintendent of the affairs of Nagod and Major Ellis was the Asstt. Political Agent, Nagod. Coles alerted all the European officers to be ready to leave Nagod.

On the 16th September, 1857, the soldiers of 50th Native infantry at Rambagh cantonment of Nagod rebelled. The rebels included 3 *Subedars*, 3 *Jamadars*, 24 *Havaldars* and 45 soldiers. They burnt the records, plundered the cantonment and looted the Treasury. On the 17th Sept. 3,000 rebel soldiers of Danapur came to Nagod and looted Nagod and the properties of British Officers. Major Ellis had already left Nagod on the 16th. A few loyal soldiers helped the British officers and their families.

"Raghuvendra Singh (1831-1874), the then Ruler of Nagod, remained loyal to the British and tried to help his best. But he could not face the rebels on account of lack of funds, ammunitions and soldiers. Later he was rewarded for his loyalty to the British".²³

Maihar and Bijairaghogarah

Soon after, the rebellion spread to Maihar also. "Earlier Maihar was a part of Rewa state but later on it became a separate state".²⁴ After the death of Durjan Singh Maihar State was divided between his two sons—Bishun Singh and Pragdas—one having Maihar District, and the other Bijairaghogarah. Sarju Prasad, son of Pragdas, was a boy of sixteen years and Raghuvir Singh, grandson of Bishun Singh was seven years old. Both the states were under the Court of Wards. Towards the end of October, 1857, young Sarju Prasad killed Mir Sabit Ali, the *Tehsildar* and blocked the Great Decean Road for dawk and traffic. The Bijairaghogarah rebels remained in great force and completely cut off the direct communication between north west and Calcutta and Bombay. "In a letter dated 21 March 1858 Sarju Prasad, Raja of Bijairaghogarah requested Tatyia Tope to attack Panna. He wrote a similar letter to Punjab Singh, chief rebel leader of Rewa State".²⁵

In Maihar State the rebels were led by Nepal Singh of Kanchanpur and Gopal Das of Chaura, relatives of the child Raja of Maihar.

The movement in Bijairaghogarah and Maihar was so fierce that the British found it difficult to control and

requested Raghuraj Singh, the Maharaja of Rewa for help. The armies of Rewa state in the command of Diwan Deshbandhu Pande fully suppressed the revolt. Sarju Prasad was sentenced to life imprisonment but he escaped and wandered about, disguised as a *faqir*, and later died by suicide (1865).

Nepal Singh, Gopaldas and Daya Ram (gun-man) were a few prominent persons who had to meet death in Maihar. 'Tawarikh-Maihar' written by Munnalal gives a description of the movement in Maihar and neighbouring areas.²⁶

Other States and Jagirs of Baghelkhand

The small states and Jagirs of Baghelkhand—Kothi, Sohawal, Baraundha (Pathar kachhar), Jaso and Chaubiana Jagirs, too, made their own contributions to the movement in the form that the rebels got the supply of food stuff and other materials from the markets of most of these units.

The Raja of Kothi and the Jagirdar of Jaso helped the rebels from time to time. "The region was alive during the first war of Independence, 1857".²⁷ Ranmat Singh himself belonged originally to the village Mankahri of Kothi State. Dharajit Singh of Bhagwatpur (Baraundha State) rebelled against the British, while Dalgarn Singh and Ayodhya Singh of Pindra (Baraundha state) rose as prominent rebels, who along with others assembled at Pindra to chalk out their plans. Pindra which developed as the meeting place of the rebels had to suffer a lot due to repression, let loose by the British, whereby the property was looted and the village was burnt. Rangoo Singh and Mahipat Singh of village Nakela were hanged to death.

The Jagirdar of Jaso Maharaj Kumar Ishwari Singh pledged to fight against the British and wrote a letter dated Magh 7, *Samvat* 1914, to Thakur Ranmat Singh and sent oral message through Lal Horil Singh.

The special issue of *Deshbandhu*, Satna, dated 15th August 1947, published on the eve of the 50th Anniversary of Independence, bears an article written by Sudama Sharad under the caption 'The History of martyrdom in Vindhya could not be

written in the books.' In this article the writer has given a vivid description of the atrocities committed by the British on innocent people and the sacrifices made by the *jagirdars* as well as the common man in the smaller states and *Jagris* of Vindhya region during the first War of Independence.

Dabhaura

The Paipakhar Jagir of Dabhaura needs special mention. It was there that secret activities against the British were going on during the revolt of 1857 and even prior to it. The Landlord of the Jagir, at that time, was Ranjit Rai Dixit. The forefathers of Ranjit Rai Dixit came to Rewa State in 1470 *Vikrami Samvat* from Pratapgarh (U.P.) and were given the Lookh Ilaqa (Near Sitalha) by the then ruler of the state. "The ruler Bhairav Dev had great regards for *Brahmins*. He gave support to several *Brahmins* and granted land to them in his state".²⁸ Later on they were shifted to Dabhaura and were granted the territory of Dabhaura as Paipakhar.

As the British army often moved from the cantonment at Banda to Allahabad, Ranjit Rai Dixit felt the danger for the reason that Dabhaura is near Allahabad. He, therefore, wanted to check the movement of the army, somehow.

He had formed a team consisting of the following:

- (a) Chaudhri Matiganjan Singh of Silaunta (Distt. Banda) U.P.
- (b) Bara Hanuman and Chota Hanuman of village Charka-Marka near village Kauraun (Distt. Allahabad) U.P.

They had 300 persons with them.

- (c) Thakur Sangram Singh of village Ram Garhwa near Patehra (Thesi Sirmaur) Distt. Rewa.
- (d) and a few others.

The rebels of 1857 used to take refuge in the *garhi* (small fort) at Dabhaura and on the invitation of Ranjit Rai, Babu Kunwar Singh, the rebel leader of Bihar, too, visited the place.

The British had no knowledge about this centre but due to an incident they came to know of it. A patrolling party of the British army was seen at Lauri, a village nearby. The number of the soldiers was about 15 only but the informers of Ranjit Rai Dixit gave the wrong information about the number to him. Since the rebels were hiding in the *garhi* at that time, they thought that the British army had come for an attack. Without any delay they themselves attacked the British contingent and killed the soldiers. Thus, it became known to the British that Dabhaura was the hiding place of rebels. Consequently, after some time, with the help of Rewa State army, an attack was made on Dabhaura. Ranjit Rai Dixit faced the army in the front side and asked Ranmat Singh, who was hiding there at that time, to go away by the back door.

The three storeyed *garhi* was completely destroyed in the attack and the ground flour, left in dilapidated condition, still bears the marks of bullets on the walls.

A fierce fight took place between the rebels and the Govt. forces at the agricultural field which was later named by the people as Mur-Kata and Mur-phora, which means the place where heads were cut and heads were broken. The habitation near Dabhaura called Topaha is the place where the British had their (*Tophkana*) i.e. guns and artillery.

Findings

1. The revolt of 1857 in Baghelkhand, though different in nature from British India, due to local conditions, was inspired by the common cause *viz.*, to free India from British dominance.
2. The British exercised strong hold over Maharaja Raghuraj Singh, who was the ruler of Rewa, during the period of revolt, that is why the wave of rebellion could not spread all over the state, still the effect of the revolt going on at important centres—Jhansi, Nowgong, Sagar, Banda, Allahabad and Mirzapur situated all around Rewa, was felt here too.

3. In spite of the fact that the Maharaja of Rewa was secretly in touch with the rebel leaders, he could not be of much help to them, as he kept the interest of his state in view.
4. The rebel leaders of Baghelkhand, numbering a few, had their own army and followers, who came from every class of society and were united for the common cause without any discrimination of caste, creed or religion. There was complete communal harmony against the common enemy.
5. The letters of Thakur Ranmat Singh and other Baghela rebel leaders written to Tatyia Tope indicate that they had the link out of the state also. It is clear that they co-operated with the rebels of other areas.
6. The British found it difficult in Baghelkhand to crush the revolt only by force, so they adopted tact and secret methods, which paved the way to their success.

An Assessment of the Revolt in Vindhya Region

We should feel proud of the Nation's past and revere the spirit which imbued the lovers of the country including Vindhya region to sacrifice their lives for the noble cause. "The revolt strained British rule to the utmost and it was ultimately suppressed with Indian help".²⁹ In all parts of India the rebels were crushed with great ruthlessness and a reign of terror was let loose upon unarmed people. "It is a matter for shame that the revolt should have been suppressed with such indiscriminate ferocity".³⁰ Like other parts of India, in the Princely States of Vindhya Pradesh too, the rebels were either forced to surrender or they had to meet death.

The British succeeded, not because they were strong. They succeeded because they were united. Just opposite was the case with the Indians, who could not unite for the common cause. M.B. Chande in his book, 'A Concise Encyclopaedia of Indian History' while discussing the causes of Failure of Revolt concludes, "Throughout the

whole History of British conquest, we hardly come across Britons who betrayed the national interests of British in India, in contrast to hundreds of Indians, Princes, Generals and merchants, who went over to the British and assisted them to dominate India. And this is the most resounding reason for the failure of the War of Independence of 1857".³¹ Maulana Abul Kalam Azad, in his foreward to Surendra Nath Sen's 'Eighteen Fifty Seven' has pointed out to this shortcoming when he writes. "As I read about the events of 1857 I am forced to the sad conclusion that Indian national character had sunk very low. In fact these personal jealousies and intrigues were largely responsible for the Indian defeat".³²

The present generation of erstwhile Vindhya Pradesh is highly proud of its patriots, who, inspite of complete princely order under British supremacy, mustered courage to revolt against the Foreign Rule at the cost of their lives. They, not only created an anti-British atmosphere in the region, but also gave support to the movement going on in the neighbouring states.

References

1. A.H. Nizami: Baghelkhand during the Great Rebellion of 1857 (published article).
2. Sidhi Distt. Gazetteer, 1994, P. 30.
3. A.H. Nizami: Baghelkhand during the Great Rebellion of 1857, P. 4.
4. Rewa Distt. Gazetteer, 1992, P. 39.
5. J. Sutherland: Sketches of relations between British Government in India and the different Native States, P. 140.
6. Distt. Gazetteer, Satna, 1994, P. 57.
7. *Ibid*, P. 140.
8. J. Sutherland—Sketches of the relations between British Government in India and the different Native States, P. 142.
9. Rewa state Gazetteer, Vol. V, P. 18, compiled by Capt. C.E. Luard.
10. Distt. Gazetteer, Sidhi, 1994, P. 31.
11. Rewa State Gazetteer, C.E. Luard. 1907, Vol. IV, P. 18.
12. Guru Ram Pyare Agnihotri. 1857 ke Prasadh Senani Shyam Shah, P. 2.

13. *Ibid*, P. 2.
14. *Ibid*, P. 4.
15. A.H. Nizami: Baghelkhand during the Great Rebellion of 1857 (published article), P. 45.
16. M.P. me Swatantrata Sangram—M.P. Government, P. 56.
17. Bhagwandas Shrivastav: *Bundelkhand me Swadhinta Andolan*, P. 64.
18. Bhagwandas Shrivastava: *Bundelkhand me Swadhinta Andolan 1857-60*, Ref.: Consultation 1273, National Archives.
19. Hari Mohan Lal Shrivastava: *Pratham Bharti Swatantrata Sangram me Vindhya Pradesh ka Yog*, P. 23.
20. Guru Ram Pyare Agnihotri: *Rewa Raj ka Itihas*, P. 89.
21. Maulvi Rahman Ali: *Tawarikh Baghelkhand* (manuscript P. 75).
22. Maulvi Rahman Ali: *Tawarikh Baghelkand* (Manuscript P. 82).
23. Gazetteer, SATNA Distt., 1994, P. 59.
24. Guru Rampyare Agnihotri: An article in *Vindhya Bhoomi* (P. 67).
25. Bhagwan Das Shrivastava: *Bundelkhand me Swadhinta Andolan (1857-60)*, P. 95.
26. Hari Mohan Lal Shrivastava: *1857 ke Vidroh me Vindhya Pradesh ka Yog*, P. 25.
27. *Madhya Pradesh me Swatantrata Sangram*: P. 146, Deptt. of Culture, Govt of Madhya Pradesh.
28. Guru Ram Pyare Agnihotri: *Rewa Raj ka Itihas*, P. 37.
29. Jawahar Lal Nehru—*The Discovery of India*, P. 323.
30. Philip Mason—*The men who ruled India*, P. 154.
31. MB Chande—*A Concise Encyclopaedia of Indian History*, P. 279.
32. Surendra Nath Sen—*Eighteen Fifty Seven*, P. XV.

CHAPTER FOUR

*The Beginning of Political Awakening
in Vindhya Pradesh*

The First War of Independence had been brutally suppressed but the spirit of Freedom was alive. It was subdued in form like a spark, which turned into flames, as suitable air was available to it but all this was not transformed overnight. It took years of workmanship to create an atmosphere and to develop the mental behaviour.

The first phase of liberation—the revolt of 1857 was totally violent while the second phase that of Congress era was non-violent. In Vindhya Pradesh, no activities were marked after the suppression of the revolt of 1857 till the third decade of the 20th century, partly because the units were princely states, and partly because the percentage of education was very low.

With the birth of Indian National Congress the national movement in British India got a momentum and with Mahatma Gandhi coming into the political scene it got a strong drive.

The Press, the advancement of education, the Congress movement and the Revolutionary movement of British India contributed gradually to the political awakening in the princely states of Vindhya Pradesh.

The Press

The Press is a responsible part of the society and its role is to keep the people well informed on all aspects of country's life. "It plays an important role in moulding public opinion and can be an instrument of social change".¹ Sir. Bampfylde Fuller, while discussing the Indian Press has remarked, "News flies across India with extraordinary rapidity".²

The first news paper in India, the Bengal Gazette, was published in 1780 at Serampore by one James Augustus Hicky and was mainly devoted to attacks on the private lives of the servants of the East India Company. Repressive measures were undertaken by the Government to stifle the Press and Hicky was subjected to oppression. More weekly newspapers came up within a few years but all had to face strong censorship. Acts were made from time to time to control them.

In Vindhya Pradesh the first weekly newspaper Bharat-Bhrata (The Brother of India) was published at Rewa by Lal Baldeo Singh, of Deorajnagar, (Rewa State) on the 1st April, 1887, just thirty years after the first war of Independence and two years after the birth of Indian National Congress. Lal Baldeo Singh, the Manager and Editor of 'Bharat-Bhrata' was also the Commander in Chief of Rewa state. He got his education in Calcutta and was the first candidate of Rewa to have passed the Matriculation Examination from Calcutta. The culture of that place infused a new spirit in him and inspite of the fact that he was brought up in feudal order, he came out as a man of progressive views.

'Bharat-Bhrata' was a complete paper having its main features as—Editorial, News, Comments, Current National and International Affairs, Literary Articles, Advertisement, and Letters to the Editor *etc.* It was noted for its keen interest in the expansion of education and economic development of Rewa state. It tried to bring an awakening in the people through journalism and gave prime place to political affairs. In an article 'Journalism in Madhya

Pradesh'. Vijai Dutt Shridhar writes, "Bharat-Bhrata is supposed to be the first political paper in Hindi".³ A few examples, which throw light on the nature of the Paper are quoted below.

Issues	Topics
(a) 11th March, 1892	Defects in National Congress.
(b) 1st April, 1892	Farsightedness of Mr. Hume.
(c) 15th April, 1892	Babu Ganga Pd. Verma, an Editor and Advocate—fined Rs. 100, Critical Comments.
(d) 15th July, 1892	Munshi Awadh Bihari Lal, a Congressite facing cruelty.
(e) 22nd July, 1892	Dada Bhai Naoroji elected Member of British Parliament on the 6th July. Will he be of help to Indians?
(f) 12th Aug., 1892	Canada is enjoying Freedom, Indians have not signed that they should be deprived of Freedom.
(h) 25th June, 1895	Views of Mrs. Annie Besant on political matters. Criticism of Autocracy.
(g) 19th April, 1895	Import of British Goods in India.
(h) 19th April, 1895	Suggestion—Indians should produce their own goods. Fulfil their wants through self-made goods.
(i) 23rd Aug., 1895	Improvement in the condition of prisoners. Facilities to be provided. Amendment of Prison Laws in London.

The Paper continued for 15 years and highlighted the problems and the grievances of the people in moderate language, thus, helped in arousing national consciousness. It was circulated not only within the state but also out of the State.

After a gap of about 8 years, another weekly newspaper *Shubh Chintak* was published at Rewa in the year 1910 and continued till 1918. It was primarily a literary paper but it included current news also. Apart from literary problems, it also discussed social problems in its special issues on the eve of Deepawali and Janmashtmi. "*Shubh Chintak* did the service of arousing political consciousness by means of literature".⁴

"In most of the states of Bundelkhand region (of Vindhya Pradesh) even the reading of newspaper was

taken as revolt against the ruling power, what to say of publishing the newspaper. A confidential list of the subscribers and readers of newspaper was maintained in the police stations".⁵

However, with the passage of time a change was marked. Veer Singh Deo, Maharaja of Orchha (Tikamgarh), a man of literary leanings, put before Pt. Banarsidas Chaturvedi, the idea of publishing a magazine and the publication of '*Madhukar*', (a fortnightly magazine turned into monthly later on) began in 1930 at Tikamgarh with Pt. Banarsi Das Chaturvedi (a man of Gandhian School) as its editor.

Madhukar was purely a literary magazine and wanted to bring a cultural revolution in Bundelkhand, that is why it raised the voice of a separate Bundelkhand unit in a special issue aimed at it. Its aim was not only to create a literary atmosphere but also to create political awakening in Bundelkhand for which it worked indirectly by publishing such articles, poems, stories and lives of great men as may be helpful in developing morality, character and national consciousness.

We may quote a few examples as follows:

Issues	Topics
1. 1st Oct., 1940	Poem of Ravindra Nath Tagore—an address to the motherland.
2. 1st Oct., 1940	Maharaj Madhukar Shah—a poem describing bravery.
3. 1st Oct., 1940	An article on Freedom. The goddess of Freedom wants sacrifice.
4. 16th Nov., 1940	Poem of Dr. Md. Iqbal to awaken the people.
5. 16th Nov., 1940	Preachings of Mahavir.
6. 15th Dec., 1940	An Article—Police and the public. Bribery and Reform of the Police.
7. 1st April, 1941	Editorial—Had you been an Administrative Officer—Stress on Decentralisation of Power and Mutual Co-operation.
8. 1st Aug., 1941	Article—Last days of a few of our Great Men. Tilak on death bed. His last words were "India—can not be well off until Swaraj is achieved. Swaraj is essential for our very existence"

Although *Madhukar* received financial help from Tikamgarh State, it was never a Durbari Paper but its growing interest in political affairs of the country was a matter disliked by Veer Singh Ju Deo, the ruler of the state, so he advised Banarsi Das Chaturvedi to suspend the publication of the Paper on the plea that the publication was bringing financial loss. Its publication continued for 8 years and it did a great service in the field of literature and at the same time in bringing national consciousness amongst the people.

Maharaja Gulab Singh of Rewa felt the necessity of a newspaper in the state and sanctioned the yearly grant of Rs. 4,000 for the publication of weekly '*Prakash*' which came to light in 1932. The first editor Narsingh Ram Shukla, who was a man of Gandhian school, had the imprint of his views in the Paper and was also critical of the administrative set-up of the Maharaja, sometimes.

It was predominantly a literary paper but at the same time it covered the news relating to Rewa State, the policies and the rule of the Maharaja also. "During 19 yrs. of its publication, it never published news or comments relating to Freedom Movement".⁶ In its special issues it highlighted the news relating to the Maharaja and the royal family. In later years, when Thakur Arjun Singh became the editor of *Prakash*, he, being a man of progressive views, tried to utilise the Paper for bringing social awakening especially in the field of education and uplift of *Harijans*. The publication of the paper continued till 1949.

We see that the newspapers and the magazines published in Rewa and Orchha were helpful directly or indirectly in creating national consciousness in the public of the region.

The English daily newspapers—The Hindustan Times, Leader and Amrit Bazar Patrika, published in different cities of India, had wide news coverage and through these papers the educated class of Vindhya Pradesh could feel the current of national consciousness flowing all over the country. Rewa, being near Allahabad, Tikamgarh and

Chhatarpur, being near Jhansi, had the advantage of getting even the unpublished news. The political workers at Barua Sagar (near Jhansi) maintained a secret office, from where hand-written news-bulletins were sent to the neighbouring princely states of Bundelkhand through special messengers, who distributed the papers at night and came back to the office in the morning. Thus, the papers and the news bulletins were instrumental in creating an atmosphere for political awakening in the state of Vindhya Pradesh.

Advancement of Education

Prior to the formation of Vindhya Pradesh, not much attention was paid to education in the covenanting states. It might have been due to limited financial resources of the states but at the same time the indifference of the rulers towards the expansion of education was also responsible for this poor state of affairs. Many rulers did not like to impart much education to the subjects as a matter of policy. Of course some work was done in the states of Rewa, Chhatarpur, Tikamgarh, Datia and Panna. The education upto High School was free and the deserving students were awarded scholarships also. An initiative to open the school was taken a bit earlier at Rewa and Chhatarpur, but there too, the condition was not very satisfactory.

Major D.W.K. Barr, Political Agent Baghelkhand and Superintendent of Rewa State wrote in the year 1886 that in the matter of education, Rewa is, I fear, still much behind other states.⁷

The first Public school was opened in 1869 during the rule of Maharaja Raghuraj Singh. "Until 1881, the only school maintained at the cost of the state was one in the town of Rewah. The school was divided into four departments, viz., English, Persian and Urdu, Sanskrit, Hindi".⁸ In 1882-83 Vernacular schools were established at six of the principal towns of the state and in the following year Tehsil school were established also at four more towns.

Major Barr optimistically closed his report on education with the remark that "it is satisfactory to know that a start has been made and that Rewah State is prepared to advance the cause of education".⁹

The educational expansion took place in the years which followed. The High School called Durbar High School was raised to the standard of Intermediate in 1935. Later on the High school section was separated and the Intermediate College was raised to Degree College in 1944 and to Post Graduate College in 1948. High Schools were opened in many parts of the state.

At Chhatarpur, the first school opened in the state was a Urdu Madarsa, started at the capital in 1865 by Col. Thompson, the then Superintendent of the State. English teaching was started in the *madarsa* in the year 1867. In 1881 the *madarsa* was raised to the status of a Middle School and the Middle School was raised to a High School in 1884. In the year 1935 the Maharaja High School was upgraded to Intermediate College, which was further upgraded to Degree College in 1949 and to Post Graduate College in 1957 by Govt. of Madhya Pradesh.

At the early stage during the princes' rule the number of schools and educational institutions was very limited, still some preliminary work was done in bringing about the mental development of the students but, there being no facilities for higher education in the state, they could not prosecute their studies further. Only well to do class could afford to send their sons and wards to other educational centres, where facilities for higher education were available. The students of Zamindar Class of Rewa State sought admission at Allahabad, Benares and Lucknow. They were very much impressed by the thoughts of Western writers, such as Burke, Herbert Spencer, John Stuart Mill, Voltaire, Rousseau, Mazzini *etc.*, who wrote about liberty, equality, nationalism and self determination.

Thus western education brought about a profound intellectual transformation and the atmosphere of the noted educational centres infused a new spirit in the

students. They came back to their home towns as lovers of freedom and took a lead in bringing about the political awakening in the State. The prominent among them were Capt. Awdhesh Pratap Singh, Lal Yadvendra Singh, Dan Bahadur Singh and Shambhu Nath Shukla.

It has got a similarity with our prominent national leaders who got their education in England, developed liberal outlook and came back to India with a mind to oppose and fight the autocratic rule.

Impact of the Congress Movement of British India on the Princely States of Vindhya Pradesh

The experience of the Revolt had convinced the British authorities that the princely states could serve as useful allies and supporters in case of popular opposition or revolt. It was, therefore, decided to use the princely states as firm props of British rule in India. "The British therefore opted for policy of preserving the states and assuming a moral responsibility, to be actively exercised, for their security and well being".¹⁰ So far the relation of the British with the Princely States was concerned the princes were made to acknowledge Britain as the Paramount Power.

The princes accepted this subordinate position because they were assured of their continued existence as rulers of their states. Under these circumstances any struggle for freedom in the state meant opposing not only the British rule but also the Prince's rule, hence the ruler could never tolerate the Freedom movement to take shape in his state.

Nobody could visualize when Indian National Congress was born in 1885, that it carried the seeds of Freedom within itself, therefore, the attitude of the British Gov't. was quite friendly in the beginning. But, with the passage of time, the attitude of the Government became hostile and the authorities began to adopt the measures of repression and suppression. The Congress ran on an even course until the year 1905 but due to the policy adopted by the Gov't. it had to face a turmoil which led to the formation of

(a) Extremist block within the Congress; and (b) The birth of revolutionaries in the country at large.

A compromise between the Moderates and the Extremists of the Congress could be brought about in 1915 only. It acquired new force since the coming of Gandhi in 1920.

"And then Gandhi came," wrote Pt. Nehru. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths Political freedom took new shape then and acquired a new content".¹¹

The Congress became a dynamic organization under Gandhi's leadership. He "brought about a complete change in its constitution and made it democratic and a mass organisation".¹²

Ever since the birth of Indian National Congress it confined its activities to British Indian Provinces only and did not intervene in the affairs of princely states but as days rolled on, it assumed wider responsibility.

In matters of national movement Rewa was ahead of all the Princely States of Vindhya Pradesh. Being near Allahabad, Rewa had the advantage of getting first hand information from that town, which was the central meeting place of the national leaders. In early twenties the Congress movement had its impact on the princely state of Rewa.

In Oct. 1921 a few persons from Baraundha, a petty state of Baghelkhand went to Allahabad to see the Dussehra festival and got an opportunity to hear the lectures of Pt. Motilal Nehru and other national leaders. They were so much impressed that on return they formed the Congress at Baraundha in 1921.

After a few years the freedom movement in Bundelkhand began with the activities in Chhatarpur and Tikamgarh, both being in touch with the movements going on in Jhansi and Lalitpur, the towns of U.P., British India. In its thirty fifth session in Dec. 1920 at Nagpur, when the Indian National Congress declared its object as the attainment of Swaraj by peaceful means, it adopted the following resolution on Native States.

Native States

"Resolved that this Congress earnestly requests all the Sovereign Princes of India to take immediate steps to establish full Responsible Government in their states".¹³

In spite of the interest shown by the Congress, its policy of non-interference in the matters of Native States continued. However, the impact of the movement of British Indian provinces especially of the neighbouring areas was so effective that it was difficult to check the rising wave of political awakening in the princely states of Vindhya Pradesh.

The leaders of Rewa associated themselves with Indian National Congress. In due course the Congress Party and other associations were organised in Vindhya Pradesh and the people participated in various movements in Gandhian era, a description of which is given in subsequent chapters.

Impact of the Revolutionary Movement of British India on the Princely States of Vindhya Pradesh

The Revolutionary Movement of India started in Maharashtra during the last quarter of the 19th century and in Bengal, a few years after that. It accentuated after the partition of Bengal in 1905 and had its effect soon in Punjab and U.P. It extended its activities beyond the borders of India also.

By its very nature the Movement was secret and adopted the path of terrorism with a view to striking terror into the minds of the Ruling Class. Revolutionaries, in general, believed that force and violence, murdering of European, destruction of Gov't. property and looting of Treasuries could alone drive the British out of India. Non-violence was a cowardice to them but their goal was the same as that of Gandhian Non-Violent Movement.

The Movement had its impact on Vindhya region also. Rewa, which had been the centre of activity during the revolt of 1857, again showed the signs of awakening during

the period of Revolutionary Movement in India. "The well-known Revolutionaries—Barindra Ghosh and Sushil Lahiri established contacts with various persons of this region".¹⁴ Revolutionaries used to come from Bengal and to meet Captain Awadhesh Pratap Singh, who arranged for their stay in the interior villages near Rampur Baghelan, his own home town.

One such person, of the village Khokham Khukhra near Teondhari, was Pandit Ram Lalsa, who was paid by Capt. Awadesh Pratap Singh for making arrangement for the stay of such guests secretly.

"He (Capt. Awadesh Pratap Singh) gave shelter to Chandra Shekhar Azad also".¹⁵

The non-cooperation movement, which started in Baraundha state in 1921, assumed the revolutionary shape soon after. A *gurukul* was established at Pindra in 1929-30 due to efforts of Raghubans Partap Singh, Chakrapal Singh and Kunwar Rajendra Singh. "In the *Gurukul* the Revolutionaries from Uttar Pradesh and Punjab used to take shelter".¹⁶ "The British Govt. soon forced Gaya Prashad Singh, the ruler of Baraundha to declare the '*Gurukul*', a political institution and to stop its functioning".¹⁷ As a result, Gyan Chand and Urmila Devi, the founders of '*Gurukul*' were arrested and sent to Nagod Jail and the institution was closed in May, 1930. Much resentment prevailed in the public upon the closure of the '*Gurukul*'.

The secret links established in Baghelkhand with the Revolutionaries of other states continued for a few years but the Revolutionary Movement could not make a headway in this region. In spite of all these contacts no revolutionary action came to light but it did give support to the Revolutionaries of other places.

In Bundelkhand region of Vindhya Pradesh the Revolutionaries did a lot to organise themselves due to the influence of Chandra Shekhar Azad—his arrival in Jhansi, his stay in Orchha (Tikamgarh state) and his movement in a few Bundelkhand States of Vindhya Pradesh bordering Jhansi District.

In the series of revolutionary activities, political murders and dacoities opening in the first decade of the 20th century, there was the well known Kakori Train Dacoity on August 9, 1925. Government money was looted from a running train at Kakori, near Lucknow. Four of the accused were hanged in 1927 in various jails of U.P.—Rajendra Lahiri in Gonda, Ram Prasad Bismil in Gorakhpur, Ashfaqullah in Faizabad and Roshan Singh in Naini Jail. A few others were transported for life, while Chandra Shekhar Azad absconded.

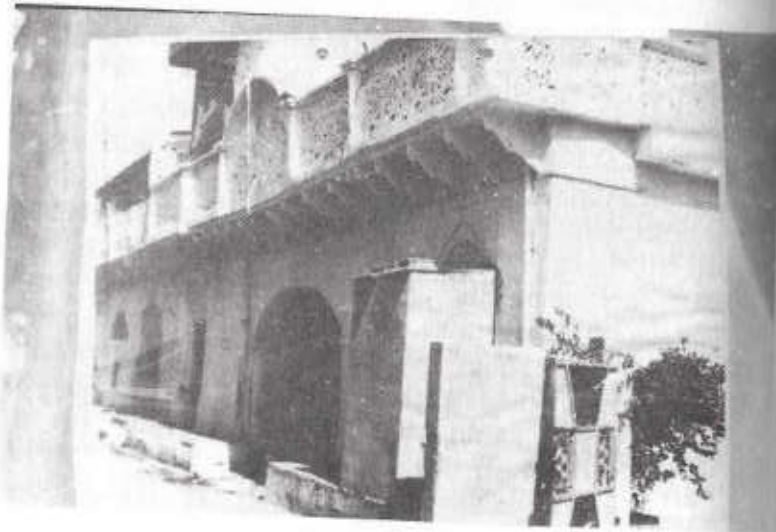
Sachindra Nath Bakshi had already come to Jhansi in 1924 to organise the revolutionary movement. He put up with Sathoo Vakil, who directed him to meet Master Rudra Narain. He was a guest of Master Sahib for a few days after which he hired a house for him near the house of Hafiz Noor Ilahi in *Mohalla* Mukreyana and got a job for him in the municipality. With a view to end the British Raj, he began to contact the youth and enroll them in the revolutionary organization.

Vishwanath Gangadhar Vaishampayan, Sadashiv Rao Malkapurkar and Bhagwandas Mahaur joined hands with him. Sadashiv Rao Malkapurkar was resident of *Mohalla* Nadipura, Tehsil Rahli, Distt. Sagar and lived with his sister Ganga Bai, near Ganesh Mandir and Panchkuiyya, Jhansi in connection with his education, while Bhagwandas Mahaur hailed from Chhoti Barauni, Datia and lived with his maternal uncle, Nathu Ram Mahaur, at Jhansi for studies.

Chandra Shekhar Tiwari (Azad) came to meet Sachindra Nath Bakshi at the end of the year 1924 and also met the young persons whom Bakshi had prepared for revolutionary work during his one year's stay at Jhansi. He went back after a few days and came to Jhansi again as an absconder of Kakori Train Dacoity case. In the meantime Sachindra Nath Bakshi was sentenced to 20 years imprisonment and sent to Andaman Jail.

Azad put up with Master Rudra Narain Singh (Kayastha by caste), who originally hailed from Shahjahanpur and

had settled at Jhansi. He served as a teacher in Saraswati School at one time and professionally ran a Gymnastic Training Centre, through which he secretly organised the youth for revolutionary activities. He himself was imprisoned in 1920-21 and again in 1930-31 for anti-British activities. Azad lived with his family as a younger brother of Master sahib, who shouldered the responsibility of providing due protection to him. He introduced Azad to a few *jagirdars* and State Chiefs of Bundelkhand with whom he had cordial relations.



House of Master Rudra Narain Singh at Jhansi where Chandra Shekhar Azad stayed

It was not advisable for him to remain for longer time at Jhansi, therefore, after giving necessary guidance to his co-workers about future plans he moved towards Orchha, carrying with him a blanket and a *gutka* of *Ramayan*. He began to live in a hut adjacent to *Hanumanji* temple besides the Saatar rivulet, about one kilometer away from the village Dhimarpura (Now Azadpur) near Orchha and told his name Harishankar Bramhchari to the people. He begged for food in Dhimarpura and recited *Ramayan* before the villagers. He also read Sanskrit *Shlokas*, which he learnt



Cottage where Azad lived in Orchha



Temple besides the cottage of Azad at Orchha

at Benares, where he had gone for education from his village Bhawra, Tehsil Jhabua, Madhya Pradesh.

He received much regards and affection from the villagers and began to teach primary Hindi to their

children at his cottage. It was through these children that their parents sent food and milk to him. Govind Singh Tomar, an old man of 93 years, resident of Dhimarpura *pujari* of *Hamumanji* temple, stated that persons came to meet Azad at his cottage from outside and went along with him in the afternoon to the cave of Siddhan in the jungle nearby, where they used to make bombs. Thakur Malkapurkar, the *nambardar* of the village was so much impressed with Azad that he allowed him to use his guns for shooting exercises.



Govind Singh Tomar who used to attend Azad at Orchha

The members of his party—Bhai Sadashiv Rao Malkapurkar, Vishwanath Gangadhar Vaishampayan, Som Nath, Kalka Pd. Agrawal, Bhagwan Das Mahaur and Balkrishna Gidhanshewale *etc.*, knew his secret residence and used to meet him often. Kundanlal is known to have discussed the future plan of the organisation with Azad at this place. "Soon the Sataar bank became the nerve-centre of Revolutionary movement of U.P. and Punjab".¹⁸

Azad had contacts with Bhagat Singh and Sukhdeo of Punjab, Shiv Verma, Kundan Lal, Vijai Kumar Sinha and Surendra Nath Pandey of U.P. and was busy consolidating

his organization for which he moved to different cities of northern India. When the police was making an enquiry in a murder case at Dhimarpura (Now Azadpur) he thought it fit to shift to Jhansi and began to live there with a motor driver Ramanand in *Mohalla* Nai Basti. He began to work in a motor company, where he learnt motor driving. He met the Congress leaders of Jhansi—Sita Ram Bhagwat and R.V. Dhulekar, who helped him to their best. He met A.R. Kher also.

The Revolutionaries had a bomb factory in *Mohalla* Janakganj, Lashkar (Gwalior), where Gajanan Poddar, a student of B.Sc. Final lived. Azad, Mahaur and Malkapurkar fled away to Gwalior to save themselves from the pressure of Jhansi police and busied themselves in making bombs. Here Mahaur and Malkapurkar came in touch with top-ranking leaders of the Revolutionary Party.

Mahaur, having been deputed by Azad, to organise the Revolutionary Party at Gwalior in 1928, began to live in the Victoria College Hostel, as a student of B.A. and discharge his duties secretly. "He hired a house in *Chandra badni naaka* where revolutionary activities were conducted. The



Statue of Bhagwan Das Mahaur in front of Bundelkhand College, Jhansi. Mahaur (resident of Datia) was a member of Revolutionary Party of Azad

practice of shooting exercises was made in the hills behind *Mandre ki Mata*.¹⁹ "Among the revolutionaries, who were enrolled in Gwalior, Dandpani Tailang and Gajanand Sadashiv Poddar were prominent".²⁰

Azad moved in the princely states of Bundelkhand of Vindhya Pradesh bordering Jhansi and remained there in disguise or underground. He held a meeting of his followers in 1926-27 at Pandawa in Panna State attended also by Ram Sahai Tiwari, a young Congress worker of Chhatarpur, drifting towards Revolutionary movement. "Azad exhorted Ram Sahai Tiwari to collect a large amount of money for purchasing arms and gather together a group of at least ten young revolutionaries if any headway was to be made. A visit to Sevagram and a meeting with Mahatma Gandhi, however, made Ram Sahai Tiwari, a convert to the creed of non-violence".²¹

Azad lived for some time in Datia as a guest of Thakur Nahar Singh but after some time, when the secret leaked out, he hid himself in the *haweli* of Bharatgarh. "The Revolutionary Party which was organised in Datia with the inspiration of Azad, included late Radhalal Chowdhry and late Sadhu Khazanchi as prominent members. Sadhu Khazanchi was sentenced to three years imprisonment in 1937 on the charge of making bombs".²²

Khalak Singh, the Raja of Khaniadhana helped the Revolutionaries, supplied arms and ammunition to Chandra Shekhar Azad and gave him shelter in Bharatreshwar Mandir. "Due to his relations with the revolutionaries Khalak Singh, Maharaja of Khaniadhana was dethroned and deposed from Khaniadhana by the British".²³

Bhusawal Bomb Case

Mahaur and Malkapurkar, the two members of the party, close to Azad, were involved in this case. When Jhansi police was after revolutionaries, Azad advised them to go to Poona and be with Jai Deo Kapur, a revolutionary. They had to change the train at Bhusawal and catch another train

to Nagpur but incidentally they were caught there and put up in the jail at Jalgaon. On suspicion a search was made at Bhusawal whereby a revolver and few bombs were found in the suitcase. Mahaur fired a shot and both of them tried to run away but the barbed wire fencing proved a hurdle.

Raghunath Vinayak, Advocate of Jhansi, associated with the freedom movement pleaded their case. During the course of trial in 1929 at Jalgaon, they came to know that Phanindra Nath Ghosh and Jai Gopal, who were approver in the Lahore case, would be produced as Govt. witnesses here too, therefore they planned to shoot them at very spot—the court room of the judge. A secret message was sent to Azad and a revolver hidden in a tiffin box covered



Samadhi of Jagrani Devi, mother of Azad at Jhansi

under boiled rice was brought to the jail in the night by Shankar Rao Malkapurkar, brother of Sada Shiv Rao Malkapurkar.

Luckily the tiffin box passed on without any checking. When the headconstable wanted to open the tiffin box, his assistant, a Muslim constable (name not remembered by Malkapurkar now) interfered and said, "What is there to check in the food"? Thus, the tiffin box containing revolver was in the hands of Mahaur, who was instructed by Azad to shoot the approvers.

Thanks the stars of the approver Jaigopal that he was simply injured and was not killed. Mahaur was sentenced to 21 yrs. of imprisonment and Malkapurkar to 15 yrs. They were released in 1938, when the Congress Ministry was formed in Bombay under the Act of 1935. K.M. Munshi (Chief Minister, Bombay province) honoured them publicly.

Both of them worked after that, in the Congress party at Jhansi and casually in the Communist party for some time, except for the period 1940-45, when they were again imprisoned during world war II.

After the death of Azad, his mother, Jagrani Devi lived with them (mostly Malkapurkar) and on her death in 1951, the last rites were performed by Malkapurkar at Jhansi.

Malkapurkar detached himself from politics in the year 1952 and began to serve as a teacher in Saraswati School



A. Sadashiv Rao Malkapurkar, member Revolutionary Party, Freedom Fighter
B. Nazar Md. Qadiri, Vice-President Freedom Fighters Association,
Jhansi (friend of Malkapurkar)

and later in Hafiz Ibrahim High School at Jhansi. He at the age of 93 yrs. now lives in his home-town Rehli, Distt. Bagar, Madhya Pradesh.

Mahaur, who had to discontinue his studentship in 1928, again resumed his studies after the Independence of India and on completion of education got a job in Bundelkhand Degree College, Jhansi, where he served as a Professor of Hindi. He earned good name in the field of literature also and continued to do the social service till he breathed his last on the 12th March, 1979. As a token of honour the Students' Union of Bundelkhand Degree College, Jhansi, installed his statue on the college chauraha a few years ago.

Chandra Shekhar Azad was busy consolidating the Hindustan Republican Association (Army) founded in Oct. 1924, with a view to organise armed revolution to overthrow colonial rule. The young Revolutionaries of Northern India, influenced by the socialistic ideas, changed the name of the party to the Hindustan Socialist Republican Association (Army) in Sept. 1928.

Azad, while keeping himself in touch with all the prominent Revolutionaries and working in disguise or underground at Jhansi, Orchha, or a few Bundelkhand states, created an atmosphere congenial to armed action. But the British Govt. was hard on the Revolutionary Terrorists. They were either killed or transported for life to Andaman or awarded long-term imprisonment in one case or the other.

Azad himself met with his end in an open encounter with the police in Alfred Park, Allahabad, on the 25th February, 1931. When he was there, waiting for a friend, the police surrounded and attacked him from all sides. "Mr. Nott Bomber and Inspector Bisheshwar Singh of C.I.D. were wounded".²⁴ Azad's own associate, Veer Bhadra Tiwari of Orai, Distt. Jalaun, proved a traitor and informed the police earlier, about the programme of Azad. In return the British Gov't. gave due police protection to Veer Bhadra Tiwari and a Government job to his son.

"Azad proved true to the lines he used to hum often:

*'Dushman ki goliyon ka samna karenge
Azad rahe hain Azad hi rahenge'*

He really faced the bullet of the enemy and the lion could never be caged".²⁵



Statue of Chandra Shekhar Azad at Orchha

A group of students of Govt. High School, Orai, wanted to beat Veer Bhadra Tiwari but the Headmaster of the school came to know of their plan and asked the guardians of those students to withdraw their sons and wards from the school. Nazar Md. Qadri, at present, Vice President, Freedom Fighters Association, Jhansi, was a student of that school at the time. He, too, had to leave the school and face the anger of his father.

With the martyrdom of Azad in 1931 and that of Surya Sen in 1933, the Revolutionary Terrorist movement virtually came to an end in many provinces of India. After re-thinking a large number of revolutionaries turned to socialistic idea or adopted the Gandhian path.

The Revolutionary Terrorists failed because they could not involve the masses. "All the same they made an abiding contribution to the national freedom movement.

Their deep patriotism, courage and determination, and sense of sacrifice stirred the Indian people".²⁶

The Revolutionary movement, in a few princely states of Bundelkhand, Vindhya Pradesh, which drew inspiration from Sachindra Bakshi and Chandra Shekhar Azad, organised itself similar to the neighbouring states and made notable contribution in awakening the national consciousness and in developing the spirit of sacrifice, for which the participants and the supporters of the movement had to pay a heavy price.

The movement waned here too, as it did in the neighbouring provinces, and many persons moved to the non-violent path of Gandhiji, still the indelible impression made by the Revolutionaries in the History of the Freedom Movement of the region reminds us that the Freedom Struggle was fought not by non-violence alone but also by violence, the weapon of Revolutionaries, which indirectly served as a supplementary force to the peaceful movement.

The lines of the famous poet Ram Dhari Singh 'Dinkar'

*'कलम आज उनकी जय बोल
जो चढ़ गये पुण्य वेदी पर
लिये बिना गर्दन का मोल'*

*'Kalam aaj unki jai bol
Jo charh gaye punya vedi par
Liye bina gardan ka mol'*

throw light on the spirit dominating the lovers of the Nation, who opted to kiss the death with a smile.

References

1. R.C.S. Sarkar: The Press in India, P. 2.
2. Sir Bamfylde Fuller: India—The Land and its People, P. 314.
3. Dr. Ramesh Jain: *Bharat me Hindi Patrakarita*, P. 2.
4. Amba Pd. Shrivastava: *Vindhya ki Patrakarita in Bharat me Hindi Patrakarita*, edited by Dr. Ramesh Jain, P. 100.
5. *Ibid.*
6. Dr. Kailash Narad: *Madhya Pradesh me Hindi Patrakarita—ek shatabdi*, P. 97.
7. D.W.K. Barr: Administration of the Rewa State, P. 293.

8. *Ibid*, P. 294.
9. *Ibid*, P. 299.
10. Adrian Sever: Documents and Speeches on the Indian Princely States, Vol. I, P. 16.
11. Jawahar Lal Nehru: The Discovery of India, P. 358.
12. Jawahar Lal Nehru: The Discovery of India, P. 360.
13. The Encyclopaedia of the Indian National Congress Vol. VII, 1916-20, P. 665, Chief Editor—A. M. Zaidi.
14. *Madhya Pradesh aur Gandhiji*, Deptt. of Publicity & Information, Govt. of Madhya Pradesh, P. 101.
15. *Madhya Pradesh ke Swatantrata Sangram Sainik*, Deptt. of Culture, Gov't. of Madhya Pradesh, Vol. V, P. 253.
16. *Madhya Pradesh aur Gandhiji*, Deptt. of Publicity, Govt. of Madhya Pradesh, P. 109.
17. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 265.
18. Bhagawan Das Mahaur: *Yash ki Dharohar*, P. 62.
19. Yashwant Singh Kushwah: *Gwalior Rajya ki Azadi ka Sangharsh*, Part-III, P. 91.
20. Statement of Sada Shiv Rao Malkapurkar, Date 29.4.97.
21. District Gazetteer, Chhatarpur, Gazetteers Deptt. Bhopal, P. 66.
22. *Madhya Pradesh me Swatantrata Sangram*, Deptt. of Culture, Govt. of M.P., Bhopal, P. 133.
23. Yashwant Singh Kushwah: *Gwalior Rajya ki Azadi ka Sangharsh*, Part-III, P. 59.
24. Jagdish Sharan Sharma: India since the advent of the British, P. 335.
25. Satyavrata Ghosh: Indian Struggle for Freedom, P. 53.
26. Bipin Chandra: India's Struggle for Independence, P. 259.

CHAPTER FIVE

The Congress and Other Organisations in Vindhya Pradesh

CONGRESS AS AN ORGANISED PARTY

The birth of Indian National Congress was a landmark in the History of India. It saw the light on the 28th December 1885, in the Hall of the Gokuldas Tejpal Sanskrit Pathshala, Bombay, with W.C. Banerji as the first President. His name was proposed by A.O. Hume, seconded by S. Subrahmania Aiyar and supported by K.T. Telang. The objects for which the Congress was established were defined as the 'promotion of personal intimacy and friendship among all those who were striving for our country's cause in various parts of the Empire, the eradication of all narrow prejudices among the lovers of our country and an authoritative expression of the mature opinions of the educated classes in India on some of the more important and pressing social questions of the day'.

A very look at these objects makes one feel that they were quite modest. Even the founding fathers of the organisation could not realise that it would emerge so potent a force as to shake the foundation of British Empire in India.

The first meeting of the Congress was attended only by seventy two delegates but gradually the number grew and the organisation gained strength.

Those days the map of India was coloured—pink and yellow—denoting British India and Indian's India. The provinces under the direct administration of the British Government in India were known as British India while the states under the rule of Rajas, Nawabs and Princes rightly called Princely India, were termed as Indian's India. The princes were all-in-all in their states and virtually they were above law. The words uttered by them had the force of Law. There was no code of conduct and they were Lords in their territory, still under the Overlordship of British Crown with assurances of full protection and security. A large number of people in the states of Vindhya Pradesh and in other states as well, led the life of extreme poverty living in straw huts or mud-built houses and using clay-pots as utensils.

They were busy struggling for two meals a day and were so much suppressed that they could not dream of an open atmosphere. It was due to poverty, lack of education and feudal order that no body took the initiative to form an association aiming at the liberty of the people. However, the advance in the national movement in British India and the increase in the activities of Indian National Congress had an inevitable impact on the people of the princely states of Vindhya Pradesh so much so that the Baghelkhand Congress Committee was formed in 1931.

BAGHELKHAND CONGRESS COMMITTEE

Following the decision of the Nagpur session of the Congress in 1920, the Ajmer Provincial Congress Committee was organised and it was entrusted with the task of spreading national awakening in the Baghelkhand. From this time onwards representatives from Baghelkhand region started attending the various sessions of the Congress. This arrangement continued till Karachi session (1931) of the Congress which was attended by Capt. Awadhesh Pratap Singh and Shri Raj Bhan Singh Tiwari. It was decided in that session that a separate Congress Committee be organised for Baghelkhand district also.

Consequently Baghelkhand Congress Committee was formed on the 30th May, 1931 at a dharmshala of Katni, with Lal Yadvendra Singh as President, Kaptan Awadhesh Pratap Singh of Rampur Baghelan as its Secretary and Raj Bhanu Singh Tiwari as Treasurer. Shri Shambhu Nath Shukla became an important Member of the Executive Committee. Other nationalists—Raj Bahadur Singh (of Nagod), Jugal Kishore and Tara Singh were also present. "The Committee had jurisdiction over 34 states of Baghelkhand and Bundelkhand".¹ "Shri Ram Kumar of Rewa, donated his whole house to the office (of the committee). Since then this house is known as Congress Bhawan".² Charkha Sangh and Hindustani Seva-dal, were also formed in Rewa. The branch of Hindustani Seva-dal, opened at Rewa in 1932, trained 30 volunteers and arranged its camps in a few Tehsil headquarters later on.

"The newly formed (Baghelkhand Congress) Committee inaugurated its programme by demanding responsible government in the state. This invited the wrath of Political Agent, Nowgaon, who arrested Kaptan Awadhesh Pratap Singh and the aforesaid office bearers on 11 July, 1931. This action further stirred the movement, which spread to Nagod and Satna. The women of Satna played conspicuous role in this Movement".³ "The leaders of Mahakoshal extended their co-operation and '*Lok-mat*' (newspaper of Jabalpur) supported the movement".⁴ Hundreds of persons were arrested. Shortly after, Maharaja Gulab Singh, who was out of station, came back and released all political prisoners. Thereafter, for the sake of convenience, Baghelkhand Congress Committee was attached with the Mahakoshal Congress Committee. In the year 1940 a desire was expressed on the part of Baghelkhand states to separate from Mahakoshal PCC and unite themselves with the UP PCC. As the Mahakoshal PCC had no objection and the UP PCC expressed its willingness to incorporate the states in their province, the Congress Working Committee sanctioned this transfer in July 1940.

"Many branches of Baghelkhand Distt. Committee were opened in order to make the working convenient".⁵ Under

the rules framed for the purpose, the Committee was sub-divided into nineteen Tehsils, of which ten were in Rewa State and nine in other States. Provision in the rules was also made to form Blocks (mandals) with the population of 5,000 each. The mandal representatives were required to hold their meetings on every Sunday and to discuss their own problems.

"Capt. Awadhesh Pratap Singh, Pt. Raj Bhan Singh Tiwari, Lal Yadvendra Singh, Pt. Shambhu Nath Shukla, Lal Dan Bahadur Singh, Lal Dadan Singh and Pt. Narbada Pd. etc. made their own contributions in organising Congress in Rewa and Nagod".⁶

Pt. Narbada Prasad donated his house to the Tehsil Congress Committee of Nagod, which opened its office in it. He had to pay a heavy price for this act and was harassed very much by the Government.

After some time Baghelkhand Congress Committee was re-organised as under:

Captain Awadesh Pratap Singh—President
Pt. Raj Bhan Singh Tiwari—Vice President
Lal Dan Bahadur Singh—Vice President
Lal Yadvendra Singh—Secretary
Fateh Bahadur Singh—Secretary
Raj Bahadur Singh—Secretary
Pt. Shambhu Nath Shukla—Member
Pt. Harivansh Prasad—Member

"In place of the above Committee, a Standing Committee of 5 members was formed later on, in order to take prompt decisions and to meet the challenges posed by the movement of 1932. This Committee consisted of Lal Awadesh Pratap Singh, Fateh Bahadur Singh, Lal Yadvendra Singh, Pt. Rajbhan Singh Tiwari and Kunwar Bansh Banspati Singh".⁷

Like Rewa and Nagod, "Congress Committee was also organised in Satna in the year 1931. The active workers were—Tripurari Das, Bhuggi Maharaj, Hira Agarwal, Lalla Marwari, Vishwas Rao Painter, Mangli Halwai, Bihari Agarwal, Krishna Das, Badri Vishal Swarnakar, Hira Lal

Marwari, Lakkhu Jain, Lachchu Marwari and Nahla Bhatia etc."⁸ who played important role in the Congress movement at Satna and went to jail also. "A *Vanar-Sena* was also formed. Along with other boys the writer (Shivanand) too was in it. The police severely thrashed Kedar Nath and Bhuggi Maharaj".⁹

All the important workers and leaders of Bahelkhand Congress Committee totalling forty two representatives attended the Congress Session held at Bombay in 1934. The representatives of all the princely states, who were present there, met in the representative camp under the chairmanship of Vaman Rao Nayak and decided to form a body, which could attract the attention of the Congress Party towards the states. It was called *Deshi Rajya Praja Parishad* within Indian National Congress. Lal Awadhesh Pratap Singh (Rewa) and Shri T.S. Gokhle (Indore) were appointed its Secretary and Joint Secretary respectively.

Tikamgarh State

"After coming into close contact with the Congress workers of Jhansi, Pt. Lala Ram Bajpai laid the foundation of the Congress in 1933-34 at Niwari, a village of Tikamgarh. Bajpai ji went on foot to Lucknow to attend the Congress session in 1936".¹⁰

After coming back from Lucknow he took part in publicizing national movement. In 1937 people from Tikamgarh went to hear Pt. Jawahar Lal Nehru at Mahrauni (Lalitpur) Distt. Jhansi, where he addressed in favour of Raghunath Vinayak Dhulekar, a Congress candidate in the election for U.P. Legislative Assembly. Lala Ram Bajpai took part in the election campaign with a few workers of Tikamgarh State.

In due course of time Bundelkhand Congress committee was also formed.

Bundelkhand Congress Committee

"Bundelkhand Congress Committee was constituted under Rewa (Baghelkhand) Distt. Congress Committee on

20.5.38".¹¹ In this committee "Prem Narain Khare, Chaturbhuj Pathak, Lala Ram Bajpai, Laxmi Narain Nayak, Madhav Pd. Gupta, Shyam Lal Sahu, Devi Singh Rawli and many others were made primary members of the Congress by Capt. Awadhesh Pratap Singh".¹² About 200 persons became the members of the Congress in Tikamgarh State".¹³

Awakening in Chhatarpur state started with the freedom struggle in the neighbouring Mahoba and Hamirpur Districts of U.P. "The boycott of foreign cloth and foreign manufactures had its impact from 1916".¹⁴ In November, 1929 when Mahatma Gandhi visited Mahoba for laying foundation of an orphanage, the youth of Chhatarpur went there for his *darshan*.

The people of Chhatarpur State took part in various movements but it was after 1939 that the activities took place under the banner of the Congress. With the formation of Bundelkhand Congress Committee a fresh wave of awakening was initiated in Bundelkhand including Chhatarpur. Pt. Ram Sahai Tiwari was elected its President at Harpalpur.

ALL INDIA STATES PEOPLE'S CONFERENCE

The advance of the national movement in British India had an inevitable impact on the people of the states and the Non-Cooperation movement launched by the Congress in 1920 exercised much influence upon them. States Peoples Conferences were organised in a few states e.g. Mysore, Hyderabad and Kathiawar and *Praja Mandals* were formed in Baroda and Indore in 1916 and 1921 respectively.

In spite of the fact that the Congress passed a resolution in 1920 at Nagpur calling upon the princes to grant full responsible government in their states, its policy of non-interference in the matters of states continued. In view of the increasing interest of the people of the states towards national movement and the deterrent attitude of the Princes towards the role of their subjects, a few persons assembled in the hall of Servants of India Society, Bombay,

in 1926 to think over the problems of the people of the states. The prominent among them were Dr. Sumant Mehta (Baroda), Prof. Abhyankar (Sangli), A.V. Patwardhan (Poona), K.T. Shah and Amrit Lal Seth (Bombay). After preliminary discussions a temporary committee was constituted, which decided to hold its first session at Bombay.

When the news was published in the newspapers the workers of the states felt rejoiced and the states' people residing in Bombay gave the financial help liberally.

It was convened in a great *pandal* at Madhav Bagh in 1927, attended by 700 political workers from the states and presided over by late Diwan Bahadur Shri Ram Chandra Rao, the eminent Liberal leader from Ellore. "The objective of the conference was declared to be the democratic and full responsible government to the states' people".¹⁵ The effect of this conference was twofold—a ray of hope to the states' people and a cause of worry to the autocratic rulers of the states.

After its first session, the subsequent sessions of AISPC synchronised with those of the Congress. "Gradually, the S.P. Conference became an adjunct to the Congress working in the native states".¹⁶

A few Congress leaders like Sardar Patel, Pt. Jawaharlal Nehru and Dr. Pattabhi Sitaramayya took keen interest in the affairs of the states. In 1929, Jawahar Lal Nehru, in his presidential address to the famous Lahore Congress, declared that the Indian states cannot live apart from the rest of India. In 1935, at its Jabalpur session, the Congress took a more positive attitude towards the states and said in its resolution, "It assures them of its full support in the struggle for freedom".

The Haripur Congress passed a more emphatic resolution in 1938 but the Freedom struggle in princely states could not keep pace with that in the British India on account of the autocratic rule of the princes, who did not allow autonomy in their states. That is why the Congress adopted the policy of due cautiousness towards the states' movement.

All India States Peoples Conference, however, continued its efforts and got wide support from all important leaders of India. It held its session at Khandwa in 1932 under the Presidentship of Govindlal Pitti.

Pt. Jawahar Lal Nehru and Sheikh Abdulla were elected President and Vice-President respectively in the annual session of All India States Peoples Conference held at Udaipur on the 31st Dec, 1945 and the 1st January, 1946. In this session the representatives from Madhya Bharat states formally elected Madhya Bharat Deshi Rajya Lok Parishad in which Shri Gopikrishna Vijayvargiya was elected President while Shri Krishna Kant Vyas, Shri Sita Ram Jaju and Syed Hamid Ali were elected General Secretaries. A branch of the Parishad was opened in Rewa also.

The next session of Madhya Bharat Deshi Rajya Lok Parishad was held at Shujalpur (Gwalior) on the 20th Feb. 1947. Shri Gopikrishna Vijayvargiya, who was elected President declared his Executive Committee as follows:¹⁷

Shri Gopikrishna Vijayvargiya	President	Ujjain
Shri Sita Ram Jaju	General Secretary	Neemuch
Shri Syed Hamid Ali	General Secretary	Indore
Shri Krishna Kant Vyas	General Secretary	Indore
Shri Chatur Narayan Malviya	General Secretary	Bhopal
Shri Manohar Singh Mehta	General Secretary	Bhopal
Shri Lala Ram Vajpai	General Secretary	Tikamgarh
Shri Lila Dhar Joshi	Member	Shujalpur
Shri Jagannath Pd. Milind	Member	Lashkar
Shri Ram Sahai	Member	Bhelsa
Shri Radhe Lal Vyas	Member	Khachrod
Shri Khan Shakir Ali Khan	Member	Bhopal
Shri Lal Singh ji	Member	Bhopal
Shri Sultan Md. Khan	Member	Sehore
Shri Radha Vallabh Singapuri	Member	Narshingharh
Pt. Kashi Nath Trivedi	Member	Barwani
Shri Shivanand	Member	Satna (Rewa)
Shri Ram Sahai Tiwari	Member	Tanga (Chhatarpur)

It was mentioned that the names of Vice-President and Treasurer would be declared later on.

A list of co-opted members was also issued after that. It contained a few names from the states of Vindhya Pradesh e.g. Shri Prakash Narain (Rewa), Shri Shyam Lal Sahu (Tikamgarh) and Shri Ram Sahai Tiwari (Chhatarpur).

In the political resolution adopted by the Conference, an appeal was made to the people to strengthen the Conference and to the rulers to accept the rights of the people.

Before 15th of August, 1947, there were two main political organizations in India—1. All India States People's Conference (अखिल भारतीय देशी राज्य लोक परिषद्) functioning exclusively in the princely states and, 2. Indian National Congress active in British India but at the same time having its units in some princely states as well. In a few princely states there were the units of both the organizations, as was the case with Vindhya Pradesh.

After Independence of India it was decided, in a meeting of both the organizations in Bombay on the 24th and 25th April, 1948, that only Indian National Congress would work in the whole country henceforth and that the institutions of the people, which had hitherto been affiliated to *Lok Parishad* would be treated as Congress Committees.

"All India Congress Committee decided that in Vindhya Provincial Congress Committee there would be, for the time being, two District Congress Committees:

1. Bundelkhand District Congress Committee and 2. Rewa District Congress Committee. Bundelkhand Congress Committee would cover 34 states with a population of 17,49,010, while Rewa District Congress Committee would comprise of only Rewa State with a population of 18,20,455. On the basis of the population and that of the principle of equality both the committees were given the right to elect 18 members each".¹⁸

STUDENTS ORGANISATIONS

Impressed by the general atmosphere prevailing in the country during the decades of thirties and forties, the

students of Vindhya region formed a few associations, which proved very helpful in channeling their energies towards the freedom movement of the region. A short description of those organisations is given below.

(a) Baghelkhand Students Union

Having received the inspiration from Pt. Har Sharan Sharma (Madhogarh) and Pt. Hari Shankar (Venkat High School, Satna) Shri Shivanand, an enthusiastic youth of 20, organised the first association of the region in 1940 of Satna with the co-operation of other sincere students. The association was called Baghelkhand Students Union and had Shri Ram Prasad Pandey, as President and Shri Madhav Prasad Agrawal, as Secretary.

Aimed at developing patriotic feelings and creating a sense of national awakening among the students it extended the support of students to the common cause and played effective role in furthering the national movement in the region.

(b) Poor Boys Association

Poor Boys Association (*Gareeb Vidyarthi Sangh*) was formed at Rewa in 1944 with a view to organise the students. The aim was political but it was kept secret and was not disclosed to all. Apparently it was a literary association for constructive activities and used to arrange literary competitions like debate and poetry in order to create an atmosphere of national awakening among the students.

"A few students—Mohan Singh Karchuli, Ram Prasad Singh Baghel and Laxmi Prasad Baghel, who lived in the house of Harol Narmada Prasad Singh, the reputed political leader of the region, got the inspiration from him and took the initiative to form the association. It was secretly financed by Harol Sahib.

The association had its office at Jain Dharmshala in *Mohalla Katra*, Rewa, with Mohan Singh Karchuli, as its President and Shrawan Kumar Bhatt, as its Secretary. Ram

Khelawan, an active member of the association, resident of the village Sonvarsa, Block Rampur Baghelan, Distt. Satna used to write articles to propagate the activities of the association".¹⁹ The association served as a forerunner of the Students Congress in Baghelkhand.

(c) Students Congress, Rewa

The Students Congress was formed at Rewa in 1944. The office bearers of the Students Congress Committee were as follows:

Krishna Pal Singh—President

Onkar Nath Khare—Vice President

Jagdish Pd. Khare—Chief Secretary

Raghvendra Singh Tiwari—Secretary

Ramayan Prasad—Secretary

Jagdish Chand Joshi and Surya Pratap Singh Tiwari were the members of the Committee.

The Students Congress played praiseworthy role and provided active co-operation and strength to the unit of the Congress in the region.

"Gulab Singh, Maharaja of Rewa, who had been living out of the state due to certain charges against him, was permitted by the Government of India to be back to Rewa with limited powers in 1944. On arrival to Rewa he came to know that Sardar Narmada Prasad Singh, an opponent of Maharaja, was the guide of Poor Boys Association of Rewa. He, therefore, persuaded the student leaders of Poor Boys Association through Sita Prasad, to leave the Association and to join Students Congress. They agreed to it, where upon the members of the Poor Boys Association joined the Students Congress and the Association lost its identity".²⁰

(d) Students Congress, Satna

Like Rewa the Students Congress was formed at Satna also in the year 1945. Mahesh Mishra was its first President and Ganga Singh its first Secretary. A list of active workers is as follows:

"Sarva Shri Chndra Kant Pandey, Somchand Jain, Ataula, Swami Prasad Dixit, Guru Dutt Mishra, Brijendra Khandelwal, Suresh Chand Jain, Kewal Chand Jain, Shankar Lal Saraf, Sushil Dutt, Ganga Singh (First Secretary) Rajeshwar Prasad Shrivastava, Ganga Prasad Dwivedi, Mahesh Mishra (First President), Vishwanath Saraf, Kailash Chand Jain, Gopal Khandelwal, Jaiweer Singh, Ram Chandra Singh, Krishnapal Singh, Balendu Shekhar Mishra, Ram Gopal Mishra, Rajiv Lochan, Sadashiv, Purushottam Sharma, Raj Bahadur (Indian National Army), Sundar Lal, Satya Narain, Banke Bihari, Mahendra Singh, Laxmi Chand, Nawal Kishore, Surendra Singh (Indian National Army) Krishna Murari Jaiswal and Shyam Sundar Shrivastava etc."²¹

Of these workers, Chandra Kant Pandey devoted his whole life to the service of the people and decided to adopt a celibate life style, while Swami Prasad Dixit, inspite of his abject poverty, devoted his life to Vinoba's mission. Suresh Chand Jain and Som Chand Jain deserve special mention as they did the work of the Students Congress with great devotion and sincerety. Suresh Chand Jain was also the President of the Students Congress in subsequent years. A volunteer of R.S.S. beat Suresh Chand Jain and threatened Shri Shivanand also, due to which, the Students Congress gained sympathy and support from the people resulting in the strength of the party. "The Students Congress used to organise grand processions (*juloos*) on national festivals since 1945.

Shri Shankar Lal Saraf and Shri Guru Dutt Mishra had the privilege of organising the procession and decorating the stage. Shri Nasiruddin *alias* Bachcha and Party, used to sing the national song"²².

(e) Orchha Students Congress

Kishori Sharan Khare, a student, resident of Karagawan (Tikamgarh) drew the inspiration of freedom struggle from a camp organised by the Orchha Seva Sangh at Angarha (Tikamgarh) during the period from 30th January, 1943 to

13th February 1943 and sought the co-operation of Madho Pd. Dwivedi, a popular student and other senior students in organising the students forum through the Literary Association of the school. "Orcha Students Congress was organised in Sawai Mahendra High School, Tikamgarh, in 1945 and inaugurated by the great revolutionary Pt. Parmanand"²³.

The Students Congress initiated its activities with the following programme:

- (a) The students spoke 'Jai Hind' in place of 'Present Sir' in the roll-call of the class.
- (b) The students stopped the traditional prayer sung as a goodwill to the Emperor of British Empire and the ruler of Orchha State and started prayer (ईश वंदना) to God alone.
- (c) The students organised a long procession on the 26th January, 1946.

The ruler of the state felt irritated over the actions of the students and began to think over the ways and means to be adopted for stopping their activities. With an excuse of Police- Students clash on the eve of the sports meet on the 13th April 1946, the ruler's birth day, the examinations were postponed and the educational institutions were closed. The ruler wanted to suppress the students tactfully while they were ahead with the programme of bringing about public awareness in the state towards national problems. The session of Students Congress synchronised with that of Orchha Seva Sangh at Niwari from 10th to 12th May, 1946.

In this session the Executive Committee was formed and Sardar Singh was elected President. It was decided to link up the Orchha Students Congress with Madhya Bharat Students Congress after which "Kishori Sharan Khare was sent to Nagda for getting the training of political movement. There he was appointed Provincial Secretary of Madhya Bharat Students Congress"²⁴.

In July 1946 when the institution opened, a fee of Rupees Three per student was imposed and nine students were expelled from the institution. The list is as follow:

1. Kishori Sharan Khare, 2. Amar Singh, 3. Hari Shankar Baraunia, 4. Dwarika Prasad Gupta, 5. Saligram Sharma, 6. Bala Prasad Mishra, 7. Nageshwar Singh, 8. Kashi Prasad Nayak, 9. Braj Gopal Khare.

After some time the students launched an agitation and observed complete hartal due to which Sardar Singh, President, and Kishori Sharan, Secretary of Student's Congress were sent to jail following a suit against them but it aggravated the problem even more. It was after the mediation of Shri Chaturbhuj Pathak and Shri Prem Narain Khare that they were released from jail and the orders issued for the expulsion of various students and the imposition of fee were cancelled.

In due course of time Orchha Students Congress formed Bundelkhand Students Organization, through which a large area was covered.

(f) Congress Socialist Party

Some Congress Partymen started receiving impressions from Socialism so much so that the Socialistic ideas came up in Gaya in December, 1922, in the Congress Session presided over by C.R. Das after he was released from the prison. Resolutions were proposed for the abolition of landlordism, State control of big industries and worker's committees *etc.* When, in 1934, the Congress Socialist Party was set up, it gave a new tone to the Freedom Struggle.

Acharya Narendra Dev, (Principal Kashi Vidhyapith) presiding over the Gujrat Congress Socialist Conference held at Ahmedabad, said, "A new Orientation of policy in the Congress is much needed at the present juncture".²⁵

The Congress Socialists stressed that more active participation of the labour and the farmer was required in the national movement. They were of the view that freedom from Imperialistic domination was a part of the Socialistic movement.

The students of Baghkhanda were in touch with the wave of Socialism in the Congress and felt inspired by the progressive views of Socialist leaders. The representatives

of Students' Congress, Rewa, namely Jagdish Chand Joshi, Shrawan Kumar Bhatt, Rangnath Singh, Yamuna Prasad Shastri, Onkar Nath Khare and Krishna Pal Singh, who went to attend the session of All India Students' Congress in 1946 at Delhi could not remain unaffected by the ideas of Prakash Narain, the famous Socialist leader who inaugurated the conference.

"There developed two groups (one supported by the Ilagedars, the other by the Maharaja) in the Students' Congress Rewa, following the first election of the organisation. Jagdish Khare, the defeated candidate, filed an election petition in the head office of the organization at Benares. In that connection the students had to go to Benares and a few students—Shrawan Kumar Bhatt, Krishna Pal Singh and Jagdish Chand Joshi met Acharya Narendra Dev also. He advised them not to waste their time in the dispute but to form the Socialist Party, since the Maharaja of Rewa was in their favour. Shrawan Kumar Bhatt obtained the receipt book for the enrolment of the members. His group formed the Socialist Party, while the group of Jagdish Khare continued in the Student's Congress".²⁶

Names of a few persons, mostly students, who joined the Socialist Party deserve mention. They are—Shrawan Kumar Bhatt, Jagdish Chand Joshi, Onkar Nath Khare, Chandra Kishore Tandan, Krishna Pal Singh, Hari Shankar, Makrand Prasad, Thakur Prasad, Chandra Pratap Tiwari, Mathura Prasad Gautam, Sidh Vinayak Dwivedi, Yamuna Prasad Shastri, Achchuta Nand Misra, Shiv Kumar Sharma, Ram Kishore Shukla and Laxman Singh Tiwari.

A prominent and dashing student-leader, Shri Niwas Tiwari, too, joined the party along with his followers and began to make a significant headway in it.

The Rewa State unit of the Socialist Party was affiliated to U.P. Socialist Party and Mohan Lal Gautam, the Socialist leader came to inaugurate it in 1947. The Socialist Party of Rewa opened its office in the front room of the house of Pt.

Shambhu Nath Shukla. This party played effective role in the freedom movement of the region as well as in the politics of Rewa State.

ORCHHA SEVA SANGH

On 1.6.42 Sarva Shri Lala Ram Bajpai, Prem Narain, Chaturbhuj Pathak and Shyam Lal Sahu, the political and social workers met the Maharaja of Orchha and submitted a memorandum, in reply of which the Maharaja expressed his inability on political grounds, to grant citizen's rights demanded by the Congress. He advised them to form local institution as Orchha Seva Sangh and work through it for the formation of Bundelkhand province as well as for its language and culture.

They wrote to various Congress Committees for guidance and received the reply as under:

Congress Committee, Indore, Dt. 26.6.42:

"The Congress should confine itself to constructive work in the princely states. It should use the platform of Praja Mandal or Praja Parishad for political work".²⁷

Baghelkhand District Congress Committee, Rewa, Dt. 24.6.42:

"Should decide according to the principles of the Congress keeping in view the conditions prevailing there on the spot".²⁸

U.P. Congress Committee, Lucknow, Dt. 10.7.42:

Subject-Citizens' freedom and constructive work

"Orchha Seva Sangh can be formed for the above work but the Congress Committee must be there".²⁹

On 19.7.42 a meeting of Congress workers presided by Chaturbhuj Pathak was held in Sawai Mahendra High School, Tikamgarh, to discuss the constitution of Orchha Seva Sangh, which was aimed at constructive work.

Proceedings relating to the formation of Orchha Seva Sangh as well as Bundelkhand Seva Sangh were reported to the Maharaja of Orchha, who on 26.7.42, gave his formal approval of forming Orchha Seva Sangh.

A shed was constructed in Devendrapura, near Niwari, for the office of the Sangh and an ashram was also constructed for the stay of freedom fighters.

A Service Training Camp was organised under the auspices of Orchha Seva Sangh at Angarha (Tikamgarh) from 30.1.43 to 13.2.43 and was attended by 56 volunteers (51 gents, 4 ladies) from Orchha, Chhatarpur, Alipura and Jhansi. The Maharaja of Orchha, himself, addressed the volunteers and gave his plea for the formation of a Bundelkhand province and appealed to them to work for it. All the persons who were interested in the formation of Bundelkhand province assembled at Tikamgarh in November, 1943 and formed Bundelkhand Seva Sangh.

The first annual session of Orchha Seva Sangh was held at Baragaon from 4th to 6th March 1944 under the Presidentship of Shyam Lal Sahu and many resolutions were passed. One resolution urging the ruler for giving political education to the public and for introducing political reform was also passed.

The second annual session which was held from 26th to 28th March 1945, at Jatara, expressed full confidence in the leadership of Mahatma Gandhi and decided to request the Maharaja to run the State Government on democratic principles.

"Four delegates of Orchha Seva Sangh participated in the session of All India States Peoples Conference at Udaipur from 31.12.45 to 3.1.46. Orchha Seva Sangh was affiliated to Madhya Bharat States Peoples Conference and Pt. Lala Ram Bajpai was appointed Regional Secretary to form the organisation in Bundelkhand States".³⁰

The State objected to the affiliation of Orchha Seva Sangh to the States Peoples' Conference and its increasing involvement in politics. Obstacles were created in its third session scheduled to be held at Niwari from 10th to 12th

May, 1946 but it was successfully completed under the Presidentship of Pt. Lala Ram Bajpai. It demanded the establishment of Full Responsible Government in the Princely States at the earliest. It also chalked out a plan for the formation of Bundelkhand province.

The fourth session of Orchha Seva Sangh held at Tikamgarh on the 15th and 16th May, 1947 threw light on the non fulfilment of the promises made by the ruler in 1942 for administrative reforms. It decided to make the organisation strong. A ten-day training camp of volunteers was organised at Tahrauli in the month of October 1946.

Efforts were made to dissuade the Sangh from taking part in politics but to no use. The formation of Reactionary Parties and Organisations e.g. Rajput Seva Singh, Ram Rajya Parishad, Bajrang Dal and Bhapara Dal etc., were encouraged by the State. Their object was to oppose the Orchha Seva Sangh but the Sangh did not stop its activities. Ultimately the ruler had to accede to its demands.

PRAJA MANDAL

A description of Praja Mandal is given in the next chapter.

References

1. Gazetteer Satna District, 1994, P. 65.
2. *Madhya Pradesh aur Gandhiji*, Publicity Department, Govt. of Madhya Pradesh, Bhopal, P. 101.
3. Distt. Gazetteer, Satna, 1994, P. 65.
4. *Madhya Pradesh aur Gandhiji*, Publicity Deptt., Govt. of M.P., Bhopal, P. 102.
5. Awadehsh Pratap Singh: *Baghelkhand Zila Congress Committee ka Sankshipt Itihas*, re-published in Vindhyachal Chhatarpur Special Issue 1, Jan. 1954, P. 5.
6. *Ibid*, P. 5.
7. *Ibid*, PP. 8-9.
8. Shivanand: Satna Nagar, P. 22.
9. *Ibid*, Appendix 6.
10. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas* P. 51.
11. *Ibid*, P. 53.
12. Distt. Gazetteer, Tikamgarh, P. 74.

13. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 52.
14. Distt. Gazetteer, Chhatarpur, P. 65.
15. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 9.
16. Satyavrata Ghosh: *Indian Struggle for Freedom*, P. 111.
17. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 16.
Note: Perhaps Syed Hamid Ali was the General Secretary. Others were Secretaries.
Ref. Shivanand : *Bundelkhand, Baghelkhand*, P. 77.
Shri Gopi Krishan Vijayvargiya (Ujjain) President, Shri Syed Hamid Ali (Rajgarh) General Secretary and Shri T.S. Gokhle (Shujalpur) Member.
18. *Ibid*, PP. 25-26.
19. Statement of Shrawan Kumar Bhatt, July 1998.
20. Statement of Shrawan Kumar Bhatt.
21. Shivanand: Satna Nagar, PP. 23-24.
22. Shivanand: Satna Nagar, P. 24.
23. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata ka Itihas*, P. 104.
24. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata ka Itihas*, P. 105.
25. Jagdish Saran Sharma: *India since the Advent of the British*, P. 375.
26. Statement of Shrawan Kumar Bhatt, July 1998.
27. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 65.
28. *Ibid*, P. 66.
29. *Ibid*, P. 67.
30. *Ibid*, P. 97.

CHAPTER SIX

Praja Mandal

The birth of All India States Peoples' Conference in 1927 at Bombay paved the way for the formation of Lok Parishad and Praja Mandals in the Princely States of India. Madhya Bharat Deshi Rajya Lok Parishad was formally constituted on the eve of the annual session of AISPC held at Udaipur in 1945.

Formation of Praja Mandals in various States of Vindhya Pradesh

REWA Efforts were now made for the formation of Praja Mandal in Rewa State. "With that aim in view Triyambak Sadashiv Gokhle (Member Madhya Bharat Deshi Rajya Lok Parishad) came to Satna from Gwalior on the 29th May 1946 and stayed with Janki Nath Raina at Satna. Mr. & Mrs. Raina were the workers of Harijan Sewak Sangh".¹ They belonged to the Gandhian School and were fully devoted to the service of Harijans.

"Gokhle talked to Shivanand ji (later on Freedom Fighter, Speaker Vindhya Pradesh Vidhan Sabha and author of many books) in connection with the formation of Praja Mandal and invited him to attend the session of General Council of All India States Peoples' Conference scheduled to be held on the 6th June, 1946 in Delhi. Shivanand

conversed in detail, with Shri Gopi Krishna Vijaivargiya and Shri T.S. Gokhle relating to the Praja Mandal on the 8th June, 1946 in Delhi. On the 10th June, 1946 Shri Jai Narayan Vyas, General Secretary, All India States Peoples' Conference authorised Shri Gopikrishna Vijaivargiya to establish Praja Mandal in Baghelkhand States".²

On the 20th June, 1946 Gopikrishna Vijaivargiya came to Satna and stayed with Janki Nath Raina. On the 21st June, 1946 he addressed a public meeting and threw light on the importance of Praja Mandal. It was presided by Shivanand and attended by about 60 members, a number less than the number of police constables on the spot. On the 22nd June he toured Kothi State on the horse, since the roads were muddy. He contacted the workers of Maihar and Nagod also.

On the 25th June, 1946 he held a meeting of a limited number of workers under the Presidentship of Shivanand, formed an Organisation Committee and appointed Satya Deo, as Organiser of Rewa on the suggestion of Shivanand. The members of the Organisation Committee were as follows:

Sarva Shri 1. Prakash Narayan Khare, Rewa. 2. Ram Bhadra Gaur, Rewa. 3. Ganpat Prasad Marwari *alias* Lallaji, Satna. 4. Shivanand, Satna. 5. Bhagwandas Sapharia, Satna. 6. Bhairavdin Mishra, Teonthar. 7. Chinta Mani Shukla, Teonthar. 8. Baijnath Dube, Deosar. 9. Bisahulal Sarraf, Shahdol. 10. Dwarika Prasad, Gopad Banas. 11. Jagmohanlal Nigam, Rewa. 12. Tej Pratap Singh, Sirmaur. 13. Sita Prasad, Rewa.

Due to fear of police and jail the number of workers was quite limited those days, still those who took part were imbued with the spirit of sacrifice and devotion to the cause of Freedom. Praja Mandal movement, soon, had its headway and the middle class especially lower middle class came forward to join it. Those who were not happy with the Congress leadership of Rewa also joined it.

The Congress got wholehearted co-operation of its supporters, who suffered physically and materially in the

years 1931 and 1932, soon after the formation of the Congress in Rewa but in the years that followed it was marked that the sectional feelings crept in the Organization. The local leadership was found to be slack in its activities and the constructive work, which it was entrusted with, could not be attended to, still the co-operation continued due to the general influence of the national leaders in the whole country. The school boys did not know who the Mahatma was but they loudly raised the slogan 'Mahatma Gandhi Ki Jai' and marched in the procession with the national flag in their hands.

The Congress leaders of Rewa, mostly *Ilagedars*, who were keen to get an upper hand in the leadership of Praja Mandal also, failed to get a chance for it and began to oppose it. On the other hand the Praja Mandal continued to be popular and strong. The workers started travelling on foot (*pad-yatra*) from village to village. Sarva Shri Shivanand and Chintamani Shukla completed about 100 miles of *pad-yatra* of Teonthar Tehsil in November-December, 1946 and worked for bringing awakening in the villages.

As a result of the election of Rewa State Praja Mandal held on the 21st December, 1946 the new Executive Committee was formed and Shri Shivanand was elected President of the Praja Mandal. Consequently the Organisation Committee of the Praja Mandal was dissolved. A few members of the Organisation Committee had already changed the sides as described in the following paragraph.

Maharaja Gulab Singh, who was living out of the state by the orders of the British Government due to an enquiry against him, wanted that Praja Mandal should struggle to safeguard his interest but Praja Mandal showed no interest in the matter. Thereupon, the Maharaja persuaded a few members in his own style and got a success to attract Baij Nath Dube, Ram Bhadra Gaur, and Bhairav Din Mishra to his side. Not only this, he made Lal Yadvendra Singh, the reputed Congress Leader of Rewa agreeable to form Azad

Praja Mandal, a parallel organisation of Rewa State Praja Mandal on the 11th November 1946. "The riches and the personality of Maharaja Gulab Singh served as life-breath to Azad Praja Mandal, while Rewa State Praja Mandal rested on popular support".³ It got a great success as it had a national objective. "Efforts were made by Madhya Bharat Deshi Rajya Lok Parishad that both the Praja Mandals should unite but it did not achieve the success".⁴

Apart from Rewa State Praja Mandal, Praja Mandals were also formed in other states of Baghelkhand and Bundelkhand, which may be described as below:

NAGOD Since 1930 efforts were being made by the Congress (with its H.Q. out of the state at Satna) to bring national awakening in the State. Ram Narayan, the Diwan of the State adopted repressive measures while the workers, chief among them Raj Bahadur Singh, Dadan Singh and Narmada Prasad Pandey *etc.* organised satyagrah and faced the high-handedness of the State peacefully following the Gandhian principle of '*ahinsa*'. The agitation against the atrocities of the ruler, in one form or the other, went on until 1946 when the active workers formed the Praja Mandal and its office bearers took the leadership in their own hands. The Office-bearers were:

- | | | |
|---------------------------------|---|----------------|
| 1. Pt. Jagannath Pd. Chaturvedi | — | President |
| 2. Lal Dadan Singh | — | Vice President |
| 3. Shri Veer Bhan Singh | — | Secretary |

Other prominent leaders were included as Members of the Executive Committee of Praja Mandal.

SOHAWAL Sohawal State Praja Mandal was formed in the year 1946 with the following Executive Committee.

- | | | |
|-----------------------------|---|----------------|
| 1. Shri Gulab Singh Sujawal | — | President |
| 2. Shri Risal Singh Pagar | — | Vice President |
| 3. Shri Vishnu Pratap Singh | — | Member |
| 4. Shri Narendra Singh | — | Member |

5. Shri Guru Sidh Gopal Pandey — Member
6. Shri Pt. Shiv Mani Shukla — Member
7. Shri Master Champa Singh — Member

It was under this that the movement for self-gov't. was organised in 1947 and the workers had to face strong repression. Swami Nirmala Nand played active role in the movement.

A branch of Sohawal Praja Mandal namely Raigaon Praja Mandal was also opened at Raigaon with Guru Shaligram as President and Thakur Tej Singh as Secretary. This Mandal worked earnestly for creating an atmosphere for satyagrah.

MAIHAR Praja Mandal was formed in Maihar in 1946 with Shri Hira Lal Sharaf as President and Pandit Ramadhar as Secretary. Later on Pt. Badri Prasad Dube took over as President. Other prominent leaders were also associated with the Praja Mandal and all the Satyagrah for responsible government were organised by Praja Mandal. 1947-48 was the year of large scale movement and satyagrah in the state in which the satyagrahis from Nagod, Chhatarpur, Tikamgarh and Sohwal came to participate in the satyagrah and to give a helping hand to the local satyagrahis. They were imprisoned and severely punished in the jail.

BARAUNDHA Baraundha State Praja Mandal was formed in the year 1945 in the house of Ram Pratap Singh of village Padri and the following office bearers were unanimously elected.

1. Shri Rajendra Bahadur Singh — President
2. Shri Yashoda Nandan — Vice President
3. Shri Hakim Singh — General Secretary
4. Shri Angad Prasad — Secretary

Sarva Shri Ram Jiyavan, Banshi Prasad, Chakrapal Singh, Jagdish Prasad, Ram Pratap Singh and Shiv Charan

Singh were associated as Active Members of the Executive. The Praja Mandal workers moved from village to village and made efforts for creating awakening in the people.

CHHATARPUR Before 1940 only a few political leaders from the neighbouring district of Mahoba (U.P.) and Tikamgarh State visited Chhatarpur State casually with a view to contact the like-minded people. As the number of social and political workers began to increase after 1940, an atmosphere congenial to the formation of Praja Mandal was created. In 1943 Kanhaiya Lal Vaidya came to Chhatarpur from Madhya Bharat and gave his guidance for the formation of Chhatarpur State Praja Mandal.

A Committee was formed as under:

- | | |
|--------------------------------------|------------------------|
| "Kunwar Hira Singh | — President |
| Shri Madan Gopal Chaurasia | — Vice-President |
| Shri DeenDayal Chaurasia | — Secretary |
| Shri Satguru Prasad | — Member |
| Shri Radha Charan Mahto | — Member |
| Shri Babu Ram Chaturvedi | — Member |
| Shri Thakur Prasad Arjaria | — Member |
| Shri Har Govind Chaurasia (Mahashay) | — Member |
| Shri Jagannath Soni | — Member" ⁵ |

With the formation of Praja Mandal at Chhatarpur the activities of the Mandal started in the Tehsils of the State also. The writer (Kashi Prasad Mahto), after completing his education at Kanpur, where he had witnessed the working of Individual Satyagrah, came back to Chhatarpur and became a Member of the State Praja Mandal. By 1945-46 the Praja Mandal had its branches in the various parts of the State.

"The villages Chitahri, Tahanga, Ragauli, Parsonia, Muderi, Balkaura and Gurha in Laundi Tehsil; Rajnagar, Daharra Naad, Akauna, Jatkara in Rajnagar Tehsil; Chhatarpur, Garhi Malahra, Maharajpur, Tatam, Singhpur, Nowgong Mukhra Doni, Mataul and Parwaha in Chhatarpur Tehsil were the centres of activities of Praja

Mandal. In Deora Tehsil, Lahar was the only village where activities were marked. Here Ghanshyam Pandit used to make publicity (of Praja Mandal) with the poems composed by him. Thus, the number of workers increased by leaps and bounds".⁶

By 1945 the Praja Mandal of Chhatarpur State had a big team of workers with Kunwar Hira Singh as President, Kashi Prasad Mahto as General Secretary, Pt. Ram Sahai and Din Dayal as Secretaries.

Prominent among the workers were Sarva Shri Madan Gopal, Gokul Mahashai and Babu Ram Prasad Yadav. A number of leaders e.g. Pandit Babu Ram, Pandit Satguru Prasad Misra, Shri Vishnu Prasad Shrivastava, Pandit Kunj Bihari Sharma and Shri Babulal Khare came forward to lead the movement. Financial help was given by Sarva Shri Panna Lal Jain, Radha Charan Mahto and Bhagirath Chaurasia. The intellegentsia of the town—Babu Janki Prasad, Advocate, Sarva Shri Jyoti Prasad Saxena, Dashrath Jain, Sita Ram Roosia and Ganga Prasad Shastri gave due co-operation to the Praja Mandal. A good number of ladies also began to take active part in the deliberations of Praja Mandal. Names of a few of them are given below:

Smt Vidyavati Chaturvedi, Shanti Bai Tiwari, Mathura Devi Chaurasia, Mulia Devi Chaurasia, Vimla Devi Chaurasia, Ram Kumari Chaurasia *etc.* They moved from place to place and created an awakening among the ladies.

A Membership Campaign was launched by the active members of Praja Mandal, who achieved an alarming success in enrolling the people to the organisation with the result that F.F. Gilboy, the then Diwan of Chhatarpur State felt perturbed and lodged a false complaint with Pt. Jawahar Lal Nehru, President All India States Peoples Conference, that the people of the State were forced to subscribe an amount of Rs. five and two seers of foodgrain as membership fee of Praja Mandal.

On receiving the complaint Pt. Nehru wrote the following letter⁷, to the Secretary, Praja Mandal, Chhatarpur.

The Secretary,
Praja Mandal,
Chhatarpur

As at: Anand Bhawan
Allahabad.
17th May, 1946,

Dear Friend,

The Chhatarpur State authorities have written to me informing me that the local Praja Mandal people are making a compulsory levy of Rs. 5 and two seers of foodgrains per head for enrolling them as members. I can hardly believe that this is true, for any kind of compulsory levy is objectionable more especially of foodgrains, when food is so scarce. Will you please let me know what the facts are?

Yours Sincerely
Jawahar Lal Nehru

The reply of the above letter was sent to Pt. Nehru on the 1st June, 1946. As known later on, it was the manoeuvring of Gilboy, Diwan of Chhatarpur State.

BIJAWAR Awakening in the State was marked quite late, since it had little contact with the British Provinces and since the means of communication were not developed well. "When Ram Krishna Paaliya of District Hamirpur (U.P.) began to live in Bijawar in the house of his in-laws in 1945 he made contacts with the people and got a success in creating an atmosphere for the formation of Praja Mandal. At the same time Ram Kishore Verma came forward for his help".⁸ Consequently, Praja Mandal was formed and it raised the voice for self-gov't, which was not heeded to by the ruler.

LUGASI It was a petty State of Bundelkhand, the ruler of which was called Rao Sahib. There was no wave of national awakening in the state and the terror of the ruler was there. The political workers of Chhatarpur and Tikamgarh secretly visited the place from time of time and made the publicity of the Congress party but no body was prepared

to give his support openly. In 1945-46, when the Praja Mandal movement was at its full swing in Chhatarpur, it had its impact on this State also. Here too a few workers, such as Shri Gopal Das Choudhry, resident of village Nuna, Pt. Devi Prasad, resident of village Madarwa and Pt. Mahadev Tiwari, resident of village Chokhra came forward and formed the Praja Mandal, which was linked with Malehra.

The people were suppressed and repressed as a repercussion of their demand for self-government in the State. Later on Pt. Mahadeo Prasad was appointed a Minister but the demand for self-government was not granted by the ruler.

ALIPURA It was a small State near Harpalpur (a railway station on Jhansi-Manikpur line) and the ruler was called Rao Sahib. With the efforts of local leaders—Sarva Shri Dev Datt Sharma, Laxmi Narayan Agrawal, Vishwanath Azad, Gopal Das Roosiya and Deshbandhu Govind Das, Praja Mandal was formed in the year 1945. Praja Mandal workers had to face the repressive measures adopted by the state but their demand for self-gov't. continued.

GARRAULI With the efforts of the workers of Tikamgarh, national feelings were created in this small State in the year 1945-46, although a beginning was made in the year 1942, when a branch of Orchha Seva Sangh was established.

With the co-operation of the workers of Orchha Seva Sangh namely Sarva Shri Laxmi Narayan Nayak, Bahadur Singh and Shyam Lal Sahu, Praja Mandal was formed here in the year 1944-45. It had its office-bearers as follows:

Shri Kashi Prasad Pastor	—	President
Shri Mardan Singh	—	Vice President
Shri Ram Narayan Khare	—	General Secretary
Pt. Ayodhya Prasad Pathak	—	Secretary

Sarva Shri Moolchand Chamaar, Pyare Lal Lohar, Phool Chand Swarnkar and Shyamle Barhai were included as

members of the Praja Mandal Committee. In the beginning membership campaign was launched after which *pad-yatras* were arranged and efforts were made to create an atmosphere against *begar* (forced labour), exploitation and high taxation. A conference arranged by Praja Mandal leaders and attended by Pt. Parmanand, Lala Ram Bajpai, Shyam Lal Shau, Nathu Ram Saxena and Savitri Saxena *etc.*, threw light on the above topic and made an appeal to the public to work for the abolition of those evils.

AJAIGARH Political awakening was quite late in the State and Praja Mandal could be formed in 1946 only. Swami Prasad Arjaria and Ram Lal Pathak came forward to lead the people but could not get wide support. However meetings were arranged and Tri-colour flags were hoisted.

PANNA The ruler of Panna, Maharaja Yadvendra Singh was a wise man and solved the problems very tactfully. He absorbed educated persons in Government Services and did not appoint outsiders in the departments of the State. Since there was a good income from the diamond mines and the forests, the number of taxes also was limited. The agitation in the State was therefore belated and Praja Mandal could be formed in 1947 only, with the efforts of the workers of Chhatarpur.

GAURIHAR It was a petty State with limited resources having no awakening in the people. The only name which deserves mention is that of Raghunath Singh, a Tehsildar, who having been impressed by the Praja Mandal movement of Chhatarpur State, resigned from his post and started Praja Mandal movement in the State with the co-operation of Moti Lal Sahu, Laxmi Prasad and Mathura Prasad *etc.*

CHARKHARI Praja Mandal was formed in Charkhari in the year 1946-47 with the efforts of Sarva Shri Kamta Prasad Saxena, Mannu Lal Dwivedi, Thakur Das Modi and

Dehulia etc. "Praja Mandal workers of Chhatarpur e.g. Pt. Babu Ram Chaturvedi, Shri Radha Charan Mahto, Pt. Satguru Prasad Misra, Pt. Ram Sahai Tiwari and Shri Gokul Mahashay etc. began to help the Praja Mandal of Charkhari due to which its activities were accelerated".⁹ Much awakening was marked in the villages adjacent to Chhatarpur State.

SARILA Babu Bihari Lal Vishvakarma deserves credit for preaching the principles of Praja Mandal and organising the meeting for the publicity of Sarila Praja Mandal, which was formed in March 1939. Praja Mandal demanded that the system of forced labour (*begar*) be abolished. The Raja of the State got a few persons imprisoned in order to create terror in the State. Following the meetings held at Pachkhura, Warguan and Chibaura on the 3rd, 5th and 6th May respectively, a meeting was arranged at Sarila on 14th May, 1939 and a procession was organised. The procession was lathi-charged so severely that about 50 *swayam-sewak* including lady participants were seriously injured and Dal Singh Vishwakarma succumbed to his injuries. A large number of participants suffered repression and imprisonment.

SAMTHAR In 1944 Gopikrishna Vijavargey, President, Madhya Bharat Deshi Rajya Lok Parishad came to Samthar and got the Praja Mandal formed. In 1946 Shri Lala Ram Bajpai held a conference at Babai and determined to start a movement aiming at self-gov't. in Samthar for which he got wide support from the people as well as from Gov't. employees. The ruler had no go but to accede to the demands of the Praja Mandal. Shri Prem Narain Tiwari, a representative of the people was appointed as a Minister on 16.1.48. "After a few days Praja Mandal, in the guidance of Deshi Rajya Lok Parishad started a movement for Full Responsible Gov't. The State police fired upon the people and adopted repressive measures. Shri Prem Narain Tiwari submitted his resignation on that point and began to guide the movement. Like Tikamgarh State the ruler of Samthar

also declared full responsible Gov't. on 17th Feb. 1948 and appointed Prem Narain Tiwari as Chief Minister, Ramanuj Shastri as Minister for Justice and Girwar Singh as Revenue Minister. Thus, the Ministry started functioning".¹⁰

DATIA Efforts to bring national awakening were already being made by Sarva Shri Ranpat Singh Parihar, Ram Charan Lal Verma and Kalka Prasad Diwan since 1926 but the Praja Mandal was formally constituted in the year 1945 with Ram Charan Lal as the President and Diwan Kalka Prasad as the Vice President.

"The first session of Datia State Praja Mandal was held in the village Wecker from 24th to 26th April 1946. The new Executive Committee formed in this session was as follows:-

Shri Ram Charan Lal Verma	— President
Shri Kalka Prasad Diwan	— Vice-President
Shri Ram Krishna Verma	— Chief Secretary
Shri Siya Sharan Verma	— Addl. Secretary
Shri Babu Lal Rawat	— Treasurer
Shri Ram Charan Rawat	— Member
Shri Brjkishor Mate	— Member
Shri Gani Khan	— Member
Shri Narayan Das	— Member
Shri Kishori Sharan	— Member
Shri Bhagwan Das	— Member
Shri Shri Ram	— Member
Shri Laxmi Narayan	— Member
Shri Bakshi Ramdas	— Member". ¹¹

In this very session the aim of Praja Mandal was declared as the attainment of responsible government for the State. The well-known movement of Datia which took place in the year 1946 was against the atrocities of Ainuddin, the-then Diwan of Datia. The second session of Datia Praja Mandal held on 28.11.47 at Sewndha demanded the establishment of interim government in the State and the abolition of forced labour.

KHANIADHANA The ruler of the State, Raja Khalak Singh was a patriot and extended his support to the famous revolutionary Chandra Shekher Azad, who lived here in disguise. When the British came to know of his secret relations with Azad, he was dethroned in 1935 and Girja Prasad, the Diwan of the State was given the charge of the administration of the State. Ratan Chand Jain, the only prominent worker of Khaniadhana started creating an atmosphere of national awakening in 1938 but the Praja Mandal was not formed until 1946. Ratan Chand Jain had to face the atrocities of the State. Workers from other places e.g.; Prem Narayan Tiwari (Samthar), Laxmi Narayan Naik (Tikamgarh), Gulzari Lal Jain (Prithwipur), Kamta Prasad Samele (Gangapur) came for help and remained at Khaniadhana for some time with a view to make a publicity of Praja Mandal. A conference was arranged on 28th and 29th March 1947 for making the Praja Mandal movement a success. Prominent workers of the movement were Sarva Shri Ram Sewak Swarnkar, Moolchand Upadhyay, Ratan Chand Baba, Heera Medaria, Laxmi Chand Jain, Bhag Chand Jain and Ram Sewak Audhiya. As a result of the Praja Mandal movement responsible government was declared on 18th August, 1947 and Shri Shiv Narayan Khare was nominated as Chief Minister. Later on, on the suggestion of Praja Mandal, Shri Ram Sewak Swarnkar took over as Chief Minister.

JIGNI The movement going on in Hamirpur, the border district of U.P. had its impact on Jigni and Lal Singh (Dada) of Amarpura (Jigni State) started the Freedom Movement in 1925 with the inspiration of Diwan Shatrughana Singh, resident of Magrauth, District Hamirpur. The Jigni State Praja Mandal was formed in the year 1938 with the efforts of Lala Ram Bajpai of Tikamgarh State. Shri Shyam Lal Sahu and Pandit Moti Lal Awasthi visited Jigni in 1938, toured all the six villages of the State and helped in the formation of Praja Mandal with the co-operation of Shri Lal Singh (Dada) and Dr. Uma Shanker Dube *alias* Bhoore

Baba. "Shri Lal Singh (Dada) became the President and Pandit Uma Shanker Dube the Secretary of the Jigni State Praja Mandal".¹²

Thus we see that Praja Mandals were formed in various Princely States of Baghelkhand and Bundelkhand of Vindhya Pradesh, as they were formed in other Princely States of India. The formation of the Congress Ministries in many provinces of British India, as a result of the election held under the Govt. of India Act of 1935, had its impact on Princely States also. "The years 1938-39, in fact, stand as years of a new awakening in the Indian States and were witness to a large number of movements demanding responsible government and other reforms. Praja Mandals mushroomed in many States that had earlier no such organisations".¹³ The Praja Mandal movement did a lot in the Princely States of Vindhya Pradesh in the field of creating national awakening in the people and organising them for pressing their demands for reforms and responsible Government.

References

1. Shivanand: Bundelkhand—Baghelkhand, P. 77.
2. *Ibid*, P. 78.
3. *Ibid*, P. 83.
4. *Ibid*, P. 85.
5. An Article Praja Mandal in '*Bundelkhand ka Swatantrata Sangram*', P. 274. Writer Kashi Prasad Mahto (Freedom Fighter, General Secretary, Chhatarpur State Praja Mandal and Education Minister in the popular Ministry, Chhatarpur State).
6. *Ibid*, P. 275.
7. An Article in '*Bundelkhand ka Swatantrata Sangram*', P. 302, Writer Jyoti Prakash Saxena.
8. Kashi Prasad Mahto: An Article on '*Praja Mandal in Bundelkhand ka Swatantrata Sangram*', P. 278.
9. Kashi Prasad Mahto: An Article on '*Praja Mandal in Bundelkhand ka Swatantrata Sangram*', P. 281.
10. Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 257.
11. *Ibid*, P. 266.
12. *Ibid*, P. 239.
13. Bipin Chandra: *India's Struggle for Independence*, P. 359.

CHAPTER SEVEN

*Role of Vindhya Region (1919-41)
in Gandhian Era*

The period 1919-1947 may rightly be called the 'Gandhian Era' of Indian's National Movement, because, by and large, the freedom struggle was carried on chiefly under Gandhiji's supreme leadership. The guiding principle followed by him was that of non-violence.

In 1915 Gandhi returned to India from South Africa, where he stayed for over two decades and led the immigrant Indian community to protest against the tyranny of the 'White Government'. On his return to India he resolved to spend his life to serve the Motherland. First of all he set up an *ashram* near Ahmedabad after which he toured different parts of India to acquaint himself with the problems of the people and to propagate his ideas among them. He took up specific cases of exploitation of the weak and launched his first *Satyagrah* campaign in India in 1917 at Champaran (Bihar) to get the grievances of peasants redressed. Soon he successfully led a strike of mill workers at Ahmedabad and a suspension campaign of land revenue in Kheda district of Bombay Presidency.

It was a period of first world war (1914-18), which, as declared by the Allied Powers, was being fought to keep the world safe for democracy. India, being a part of British

Empire, Indian troops were participating in the war. On August 20, 1917 Montague, the Secretary of State for India made the historic announcement in the House of Commons that British aim in India was to establish responsible government in India through the increasing participation of Indians in every branch of the administration and the gradual development of self-governing institutions. At the end of April 1918 Gandhiji was invited by the Viceroy Lord Chelmsford to attend the War Conference at Delhi. At the request of the Viceroy Gandhiji agreed to support the resolution of recruitment of Indians to the army but at the same time, in his letter to the Viceroy he expressed the hope that India would be given self-government soon after the war.

On 11th November, 1918, the First World War came to an end. The Montague-Chelmsford Report, regarding reforms in India, which was already out in July 1918, was highly disappointing to the Congress. "We had expected much and received almost nothing".¹ Then came out in March 1919, Rowlatt Act, which gave extraordinary powers to the Government to crush any movement. This was the reward to the Indian people for their war efforts.

In consultation with other leaders, Gandhiji called upon the people of the country to observe hartal on the fixed date i.e., 6th April 1919. The Govt. adopted measures of repression which took a ghastly shape in Punjab. Most barbarous massacre at Jallianwalabagh, which took place on the 13th April, 1919, created great indignation all over the country.

A third wrong added to the Rowlatt Act and Punjab atrocities was the harsh treatment meted out to Turkey, after its defeat in the First World War. The Sultan of Turkey was considered by many to be the Caliph (*Khalifa*) of the Muslim world. India's Muslims were outraged over the attack on the integrity of their religion. A *Khilafat* movement was started and in this movement Gandhiji saw a good opportunity to make both Hindus and Muslims join hands together in their fight against the British.

Non-cooperation Movement

The changed circumstances compelled Gandhiji to seriously think of non-cooperation. Accordingly, in September 1920, a special session of the Congress was held at Calcutta to consider the matter and in spite of opposition, the resolution on non-violent Non-Cooperation was carried by a big majority. The resolution called upon the people of India to: (I) surrender titles and honorary offices, (II) establish national schools and colleges, (III) boycott British courts, (IV) boycott foreign goods, (V) use local made cloth, (VI) refuse to participate in the elections to the reformed councils, (VII) refuse to join the army as recruits for service in Mesopotamia.

The movement was a great success in its programme and had thoroughly roused the country. The Government continued its policy of repression and used all methods unscrupulously to suppress the new movements. Due to outburst of violence the movement was called off by Mahatma Gandhi and it was approved by the Congress Working Committee, at its meeting on the 12th February, 1922.

Non-cooperation Movement in the Princely States of Vindhya Pradesh

We have studied the Non-cooperation movement (1920-22) which was carried on in India rather British India under the supreme leadership of Mahatma Gandhi. Now we have to see if the movement had an impact on the Princely States of Vindhya Pradesh and if the movement went on there too. It was too early to anticipate any movement like that in the Princely States where autocracy prevailed and where it was difficult for any democratic institution to take birth. However, the background being there, an atmosphere was in the making as is clear from the following instances.

As early as 1905 when there was an opposition of the policy of Lord Curzon due to partition of Bengal, the people of Datia, a Princely State keenly watched as to what was happening in the neighbouring British Indian province

of U.P. Anti-British literature was circulated and read with great interest in Datia State also. Ultimately "the distribution of the following literature was banned in Datia in the year 1909-1910.

Om Bande Matram
Talwar (Sword)
The Indian War of Independence, 1857.
The Bande Matram of Geneva
Swaraj
Choose O! Indian Princes".²

After that Anti-British feelings remained suppressed for a few years in Datia.

The people of Chhatarpur, being in the neighbourhood of Mahoba and Hamirpur Districts of U.P., closely watched the developments of freedom struggle in that area and derived the idea of the boycott of foreign goods in 1916 itself.

In Orchha Anti-British feelings which were developing for many years, came on the fore in the year 1920 when the public refused to accept the British coin (sikka or kaldaar).

In October 1921, a few persons from Dabhaura, a small State, went to Allahabad to see the Dussehra festival and got an opportunity to hear Pt. Moti Lal Nehru and other leaders. They were so much impressed by their views that on return to Baraundha they formed the Congress. The non-cooperation movement started there in that year. "Har Prasad Singh of Banda took initiative in this direction and Raghubans Pratap Singh, Jangi Mishra, Ambika Daturha, Bansidhar, Manglia etc. followed suit".³ "The movement had to face harsh repression from the State".⁴

There was no movement in any Princely State of Vindhya Pradesh during the years 1920-22 except for the above instances, which were noted in 1921 or even prior to it.

Civil Disobedience Movement 1930-34

The suspension of Non Cooperation movement was criticised by many leaders and a Swarjist Party was formed

in the year 1923 with a view to take part in the elections under the Act of 1919 and to create obstructions in the Assembly, thus make the functioning of the Government impossible. The party was partially successful in its aim but it came to an end in 1926. The British Government tried to arrive at solution to India's political problem on the basis of Simon Commission Report through Round Table Conferences. On the other hand, the Congress which had already made out the intentions of the Government, felt it necessary to intensify the struggle for what Pattabhi Sitaramayya has termed as the beginning of 'Fight to the Finish'.⁵

In this connection the decisions taken at the Lahore session of the National Congress, which met in December, 1929 under the Presidentship of Pt. Jawaharlal Nehru are very significant. It was declared that Complete Independence should be the goal of the Congress Party.

At midnight of 31st December, 1929 the tricolour flag was hoisted and it was announced that 26th January of each succeeding year was to be celebrated as the 'Independence Day' all over the country. The All India Congress Committee was authorized to launch upon a programme of Civil Disobedience including non-payment of taxes when it deemed fit.

Mahatma Gandhi, who was authorized by the Congress to direct Civil Disobedience, first started 'Salt Satyagrah' which meant breaking the Salt Law and manufacturing salt in violation of the Salt Laws. Gandhiji began Salt Satyagrah by 'Dandi march', a march of 200 miles from Sabarmati Ashram to Dandi, a seaside village. Sardar Patel who went in advance was arrested and sentenced to three months imprisonment which aroused the people of Gujrat very much. Mahatma Gandhi himself broke Salt Law on the 6th April 1930 and declared 6th to 13th April 1930 as Salt Law Violation National Week. Cutting of palm trees, boycott of foreign cloth, picketing liquor shops and increased production of *khadi* were also included in the Satyagrah programme. A large number of people in the country

joined national struggle and carried out the campaign very vigorously in 1930-31. Gandhiji and all the top leaders were arrested. Firing, lathi charge and widespread arrests were made by the Government to check *hartals*, processions and demonstrations of the people. Gandhiji's arrest resulted in intensification of the movement and disturbances in many parts of India.

After Gandhiji's arrest, the Congress Working Committee met in May at Allahabad, passed many resolutions and expanded the scope of Civil Disobedience, which besides breaches of Salt Law covered complete boycott of foreign cloth and British goods, picketing liquor shops, non-payment of special taxes in certain provinces, violation of forest laws and condemnation of Press Ordinance *etc.* The Committee called upon the entire nation to make a supreme effort to achieve the goal.

As the Civil Disobedience Movement was intensified the Government also resorted to harsh repressive measures. *Lathi charge*, firing, imprisonment and heavy fines *etc.* were the various forms of repression which the people had to bear.

Civil Disobedience in Vindhya Region

Bundelkhand States. Salt Satyagrah and the Civil Disobedience Movement of Jhansi (U.P.) had its impact chiefly on the neighbouring Princely States of Bundelkhand. "Four groups were formed in the leadership of Shri Raghunath Vinayak Dhulekar to intensify Salt Satyagrah in Jhansi. He himself led one group while the three groups were led by Sarva Shri Sita Ram Bhaskar Bhagwat, Kunj Bihari Shiwani and Laxmi Rao Kadam respectively. These groups reached village Aupara near Chirgaon on the 29th April, 1930 and stayed in the garden of Seth Narayan Das".⁶ In order to arouse the people the Satyagrahis moved from different routes through different villages. Seth Narayan Das gave a warm reception and made arrangement for their fooding *etc.* Salt was

manufactured by boiling hard water in big pots and utensils in the presence of a large number of workers. The police remained there as a silent spectator and did not arrest anyone.

After Salt Satyagrah began flag movement in Jhansi in the year 1931. "The Congress workers moved from village to village and hoisted Tri-colour flag. They organised meetings and encouraged people to take part in the movement against the British. Swami Swarajanand, Bhagwat Narayan Bhargav and Rameshwar Prasad Sharma inspired the people to hoist the flags. The workers of the villages were arrested and sent to jail".⁷

The programmes—boycott of foreign goods and picketing liquor shops *etc.* were taken up in the year 1932 and successfully carried out by women workers. "Jhansi was the centre of activities of the workers of many Princely States also. They felt safe there because it being British province, was beyond the jurisdiction of State Police. If the State Police wanted to arrest a person it had to move the papers to the British Government. By the time the permission could be accorded the person concerned managed to leave the place.

The Satyagrahis of Jhansi who numbered seventy five camped at Bilayya ka Bageecha. The Swayam Sevaks from a few Bundelkhand States also attended the camp and stayed in the Bageecha. The expenses of the camp were met by voluntary contributions made by the public and the business men of Jhansi".⁸

A description of political activities in various Bundelkhand States, which were in touch with the movement going on in neighbouring British province of U.P. particularly Ditt. Jhansi is given below.

Datia. "In 1920 late Radha Charan Choudhary met Gandhiji, discarded *pagri* and began to put on Gandhi cap on account of which he was ordered to leave the State".⁹ Except this incident nothing happened during the Non Cooperation movement of 1921. Of course some signs of

political awakening began to appear as a result of Salt Satyagrah and Civil disobedience at Jhansi.

In 1931 Qazi Azizuddin, the Diwan of the State sent instructions to the students of Lord Reading High School to sing the song 'God save the king' on the arrival of the Political Agent, Nowgong but the active students led by Vasudeo Goswami, student of class 10th (later on writer and poet) refused to sing the song. No action was taken against him at that time but later on instructions were given to keep watch on his behaviour. After a few years he, along with Chaturesh ji secretly went to attend a huge gathering at Jarakhar, Tehsil Rath, Distt, Hamirpur (U.P.) and recited his poems full of national sentiments".¹⁰ Later on Diwan Kalka Prasad and Ram Charan Lal Verma worked actively for creating national awakening.

Samthar. For the first time in 1930 Prem Narain Tiwari, who worked as a Patel in the State drew the inspiration for freedom struggle from Daily '*Vishwa-Mitra*' and weekly '*Pratap*' newspaper. "In 1932 he moved in the villages Bharosa and Month with the Tricolour flag".¹¹ In 1936 at Konch (U.P.) he attended a meeting, which was addressed by Pt. Jawahar Lal Nehru. "Narain Singh, Hit Prasad Gupta, Ramanand Shastri and Ram Bharose came forward to work with him".¹²

It was decided that the court be boycotted and that the cases of the villages be decided by the Panchayats. Prem Narain Tiwari left his job and busied himself with his co-workers in the Membership Campaign of the Congress. In 1939 a leaflet bearing eleven demands, the chief being responsible gov't. was published and distributed by Achcharanand Verma, Secretary Samthar State Congress Committee. The State resorted to various means of repression and expelled Prem Narian Tiwari, Ramanuj Shastri and Hit Prasad Gupta from the State. They supported the freedom movement in the State from outside. Later on, with the help of Pt. Jawahar Lal Nehru, Praja Mandal was formed in the State. Prem Narain Tiwari

was elected President, Ramanuj Shastri, Secretary and Hit Prasad, Treasurer. The onward movement for responsible government in the State was carried on by Praja Mandal.

Ajaigarh. The current of National movement made it felt in Ajaigarh about the year 1925, when the students of Ajaigarh began to propagate the national idea in a few villages. As there was no High School in the State the students used to go to Jhansi for their studies and were influenced by the movement going on there. "A few students who actively devoted themselves to the task were—Bhim Pratap Singh, Budh Singh, Basant Lal Vyas and Ram Charan Tiwari".¹³ The movement going on in Banda (U.P.) too had its impact on Ajaigarh. In September, 1929 the leaders from other places visited Ajaigarh and inspired the people. In the beginning of 1930 the first two meetings were arranged in the residential quarters and attended by a limited number of persons after which a general meeting was arranged in December 1930 at Shyamar Danda, where Flag song was sung and stress was laid on the use of khadi, non-cooperation and non payment of land revenue.

"In 1931 a shortage of funds in the State Exchequer, caused due to the extravagance of the ruler, was noticed and collection of funds by means of increased taxes was thought out to be the remedy. The people opposed the policy of the Govt. In the years 1930 and 1931 there were Flag processions and protest processions in the State. As early as 1930, a No-tax payment *Satyagrah* was organised in Ajaigarh State, in which a number of persons courted arrest; their names among others included, Ram Sakha Chaurha, Bhilsai, Chandidin Chaurha, Bhilsai (Devendra Nagar), Pyare Joo (Village Veera Ajaigarh), Manik Pathak, Kathbarya, Munni Lal Tiwari, Sundar Lal Awasthi, Pyare Lal Patwari, Buddha Singh, Sarju Prasad Chanpuria and Gaya Prasad Shukla".¹⁴

In January 1931 a mass movement against the payment of land-revenue was organised at Raigar, where Thakuria

Barai was arrested. At that very time the people arranged political meetings in the form of religious meetings but they could not save themselves from the arrests made by the police. Thereupon "an intense movement took place in the leadership of Manak Pathak".¹⁵ while the State continued repression in various forms *viz.* false cases, arrests, confiscation of property and expulsion *etc.*

Tikamgarh. "In 1930(31) the Baghelkhand branch of Indian National Congress began its agitation for public awareness in Bundelkhand".¹⁶ Anti-British feelings influenced the environment at Tikamgarh also and the "people started to oppose feudalism and monarchy".¹⁷ On the eve of the *Shivaratri mela* at Kundeshwar in 1932, Jwala Singh displayed some cartoons which roused the feelings against monarchy. Social and political workers coming from Jhansi contributed to creating an awareness in the masses of Tikamgarh State. Lala Ram Bajpai, who came in contact with the leaders of Jhansi, left the service of Nakedari and fully associated himself with the activities of the Congress. In 1934, the State Army protested against the policy of the State under which the outsiders were appointed on high posts of the State offices.

Chhatarpur. With the arrival of Maulana Mohd. Ali and Shaukat Ali in the year 1921 in Mahoba, Distt. Hamirpur (U.P.), an atmosphere of political awakening began to take shape in the region including many Princely States of Bundelkhand and the arrival of Mahatma Gandhi to Mahoba in the year 1929 boosted the movement further. Young persons especially Pandit Ram Sahai Tiwari and Kunwar Hira Singh who had been to Mahoba from Chhatarpur were very much impressed by the lecture of Mahatma Gandhi. They started propagating the idea of *Swaraj* in the villages of Chhatarpur and other places. "The first meeting was held in the *jungle* of Bhitariya near Bhiyarane and the other at Ragauli in which a plan of working was decided and the office bearers were elected to

carry out the plan. Kunwar Hira Singh was elected as President and Ram Sahai Tiwari as Secretary. After this a meeting presided by Kunwar Hira Singh in October 1930 was organised in Charanpaduka where emphasis was laid on the 'Non-cooperation' with the state".¹⁸

The people of the State were fed up with begar (forced labour) and various forms of taxes—charu, mahuta, hareika, madwa shaadi, zaujiat, baithwa etc., besides land-revenue. Those who failed to pay the taxes were severely punished. "The long shoes named 'man-pyari' and 'dil-bigar' were used in the jail for punishment. 'Kathwa', an wooden frame was also used for tightening hands and feet".¹⁹

In an atmosphere like this the political workers mustered courage to face the consequences. The movement started in Maharajpur and Khajuwa in October 1930. "Salt Law was broken at Madra, Sijwaha, Jyoraha and Kaimaha when Salt Satyagrah was started. Consequently Ram Sahai Tiwari was arrested".²⁰ In the year 1930, a movement was led against the payment of Land Revenue. Thakur Heera Singh and Bhujbal Singh of Ragouli played an important role in the movement. Soon the movement spread to Rajnagar, Chandla and Lugasi also. A severe lathi-charge was made at Rajnagar on the agitating mob in which several persons, including a number of women were injured. Pandit Sukhdeo and Jagat Singh of Thaharra (Daharra) were the prominent leaders of the movement".²¹

In November 1930 a sad incident took place in Laundi Tehsil. For non-payment of land-revenue Ganesh Chamaar was beaten up so severely that he lost his life.

In November, 1930 place-wise representatives were elected in a huge gathering at Charanpaduka. Again on 30th Dec, 1930 the people met at Charanpaduka and criticised the policy of the Government. The representatives tried to meet the Maharaja and the Political Agent but to no use. The meetings were held in front of the palace also and the Congress flag was used. The meetings, in general, were attended by a large number of people and

mostly addressed by Pt. Ram Sahai Tiwari. False cases were registered against Pt. Ram Sahai Tiwari, Hira Singh, Sukhdeo and Kamta Prasad and various harsh measures were used for suppressing the movement. Both Ram Sahai Tiwari and Hira Singh were arrested later on.

"Hira Singh was a very courageous and dashing leader of the movement. During the course of the movement Parmanand Singh, the Supdt. of Police threatened him. Thereupon he went to Parmanand's bungalow and said—Look here. My name is Hira Singh. I can break but I cannot bow down. If you use indecent language to me I shall shoot you instantly".²²

"At Maharajpur the glass of the car of Nazim Fazal Haque, District Magistrate, was broken by agitated people participating in the movement. Consequently the mob was lathi-charged. Unable to cope up with the rising tide of the movement, the Ruler sought the help from the British Government. Col. Fisher, Political Agent, Nowgong felt furious over what was happening at Chhatarpur. He removed the Diwan, Sukhdeo Bihari Misra from his post and appointed Iqbal Kishun Tankha in his place on the 5th January 1931".²³

Col. Fisher started the tour of the district as per programme below:

6th January 1931	— camp at Teekar
7th January 1931	— camp at Malehra
8th January 1931	— camp at Tatam
9th January 1931	— camp at Singhpur
10th January 1931	— camp at Ragauli
11 th January 1931	— camp at Ragauli

"Malwa Kol-Bhil Paltan (Army) which was called from Indore moved with him on his tour. The soldiers were in hundreds".²⁴

Charan Paduka Tragedy. "On the 14th January 1931, the day of Makar Sankranti, the military force encircled a public meeting, being conducted in the maidan of

Singhpur Charanpaduka. Sarju Dowa presided over the meeting and it was addressed by Lalluram Sharma. The people attending the meeting were ruthlessly fired upon with machine-guns and rifles. The firing resulted in the death of 21 persons and injury to 26 Thereafter 21 persons were arrested. Out of them Sarju Dowa was awarded 4 years rigorous imprisonment and the remaining 20 persons were awarded 3 years rigorous imprisonment each. Entire Bundelkhand was shaken and shocked when the news of the tragedy spread".²⁵

Imamuddin, Retired Inspector of Police, State of Chhatarpur stated, "Besides Kol-Bhil Paltan there was additional Armed Police Force of Chhatarpur. Armed Police Force was also called from the States of Charkhari, Ajaigarh, Panna and Bijawar. Each State sent a contingent of 25 constables with one Head Constable and one Sub-Inspector. Out of the three buses which were requisitioned, the one was of Haji Ali (Panna), the other of Ram Dayal Gangele (Dharari) and the third of Babu Lal Jaiswal. One machine gun of Kol-Bhil Paltan was placed in the bus of Haji Ali and the other was placed on the top of a hillock. On 14th of January 1931, on the eve of Makar Shankrant fair, in the bank of Urmil river where about one lakh people were assembled, a *sabha* was held at 10 a.m. Dhani Ram, Jamadar, went to the fair, where it is told that some one gave him a stroke of lathi. Thereupon Col. Fisher came with the Captain of Kol-Bhil Paltan to Charanpaduka from Dongra (a place near by), studied the situation and ordered to open fire. The people were shot by rifles and machine gun mercilessly. Hundreds of people died. The real number is not known as the dead bodies were buried under the sand in the bank of Urmil river. There was a great panic and the people fled away leaving back their shoes and lathis. Repression and a reign of terror was let loose after this. The army looted and destroyed many villages".²⁶

The bloody massacre of innocent civilians reminds us of Jallianwala Bagh Massacre of Punjab. Pt. Ram Sahai Tiwari,

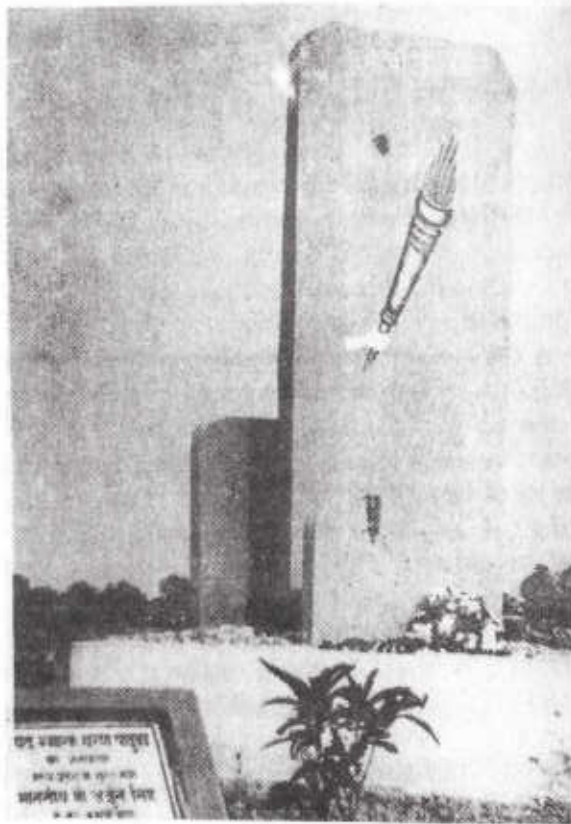


Imamuddin, Retd. Police Inspector Chhatarpur,
Eye witness of Charanpaduka incident

in his comment, published in Freedom Movement Special Issue of Madhya Pradesh Sandesh Dt. 15th Aug. 1987 writes that "it was a more heinous crime than Jallianwala. Here the British Officers neither gave the warning nor the time to disperse." He himself was sentenced to 21 years imprisonment and transferred to Central Jail, Indore, from where he was released when political prisoners were released as a result of Gandhi-Irwin pact.²⁷

The Superintendent Police, Chhatarpur, painted an altogether a different picture. In his report Dt. 14.1.31 submitted to Peace Council, Bundelkhand Agency, Nowgong, he stated, "On 14th January 1931 people were bathing in Urmil river near the village Singhpur on the eve of Makar Shankrant fair and a *sabha* was also convened. Mr. Col. Fisher, Political Agent Nowgong, with his Kol-Bhil Paltan reached there and tried his best to disperse the people but the people continued to refuse to shift from there. Thereupon firing was made by the military by gun-machine. In this a few people died and a few received injuries Judicial enquiry is going on. Six dead bodies have been recovered and 26-29 persons have been injured".²⁸

Whatever the official report, the fact is that Charanpaduka tragedy is an unprecedented example of British atrocities in Chhatarpur State. Charanpaduka (Village Singhpur) is 50 kilometers away from Khajuraho, the world famous tourist place. A memorial in honour of martyrs (Shaheed-Smarak) was erected there, the foundation stone of which was laid on 8th April 1978 by Babu Jagjivan Ram, the then Defence Minister, Govt. of India and which after construction was unveiled on 14th January 1984 by Shri Arjun Singh, the then Chief Minister of Madhya Pradesh.



Shaheed smarak at Charanpaduka (village Singhpur)

Baghelkhand States. When the Congress launched Civil Disobedience Movement in the British Indian provinces the people of a few Princely States of Baghelkhand participated in the movement in their respective States, a description of which is given below :

Baraundha. It was a State where the impact of National Movement was felt as early as 1921. As the movement began to take the revolutionary shape, when a 'Gurukul' was established at Pindra in 1929-30, the British Govt. forced the ruler of the State to take strong measures against the workers and to stop the functioning of the 'Gurukul'. Much resentment prevailed in the public upon closure of the 'Gurukul'. Before this resentment could subside, the State Govt. took another step by forbidding the use of 'forest' as Nistar land and imposed certain taxes. The people organised the Forest Satyagrah led by Chakra Pani Singh and Rajendra Bahadur Singh. "A meeting (*Sabha*) was organised at Markundi with the co-operation of Kunwar Har Prasad Singh and Laxmi Narayan Agnihotri of Banda. Trees were cut in the forest of the villages Baraundha, Udeli and Mahtain etc. The workers criticised the policy of the Government in a meeting (*sabha*) at Nakela".²⁹ A number of workers were arrested but they were released afterwards as the Government permitted the use of forest as Nistar (for use of the people) under the changed policy. The workers of Baranudha went in December, 1930 to Agra, Ajmer and Delhi to participate in the Satyagrah.

Rewa. The Congress, having been formed on 1931 in Rewa, gave a strong drive to the movement in Rewa State but it is essential to keep the background in view and to see how the congenial atmosphere was created for it. Actually speaking a movement which originated in the form of Anti-Maharaja assumed the shape of Anti-British in keeping with the Mahatma's call for Civil Disobedience.

"The two-third area of Rewa State was under the occupation of the *Ilagedars* and *Pawaidars*. They were free

to manage their *Ilaqas* and used to pay a definite amount to the Durbar yearly. There were thirty eight *ilaqedars* in the State. The number of Pawais was one thousand. After his enthronement Maharaja Gulab Singh wanted to end the domination of *ilaqedars* and Pawaidars.³⁰

Pawai Rules which were framed in the year 1924 were to be enforced from the date of its publication. These rules restricted the powers of the *Ilaqedars* and Pawaidars. The Pawaidars began to organise themselves against the Maharaja in the leadership of Harol Narmada Prasad Singh to keep their rights secure. "Narmada Prasad Singh *Ilaqedar* of Baikunthpur, who was a *Tehsildar*, was removed consequently from the service and expelled from the State by the Maharaja. He Joined the Congress at Allahabad and developed his contacts with important leaders. In due course of time he became the Secretary of U.P. Congress Committee and Chairman of Allahabad Municipal Council. He used to guide the Pawaidars from Allahabad in the tussel between the Maharaja and the Pawaidars".³¹ He wrote a booklet *Rewa Rajya ka Pawai Rules naami kala Qanoon*, which was a translation of English version of Pawai Rules and contained his own comments also. It was published on the 5th April 1930 by Krishna Das Awasthi, 140, Mutthi Gunj, Prayag. In the Preface he wrote, "In September 1924, I wrote many articles against Pawai Rules in 'Abhyuday' and continued to condemn the Rules in my articles published in *Leader*, 'Abhyuday' and *Bharat* later on".³²

The *ilaqedars* adopted an agitational approach, formed an association and lodged a complaint against the ruler with the Resident also. In the meantime with the formation of Baghelkhand Congress Committee in May 1931 many *ilaqedars* joined Congress with a view to get a forum for furthering their cause as well. The common man joined the Congress in the name of Mahatma Gandhi, whom he regarded as 'Avtar'. Soon after, in July, 1931, the Baghelkhand Congress Committee raised the demand and started movement for the establishment of a Representative Government in Rewa State. The Political Agent, Nowgong,

ordered arrest of hundreds of persons. Shortly after Maharaja Gulab Singh, who was out of the State came back and ordered the release of all political prisoners.

When Mahatma Gandhi launched the Civil Disobedience Movement the Rewa Congress Committee also stood shoulder to shoulder with the rest of the country. "It raised the demand for a Responsible Government and an elected Legislative Assembly for which a letter of request was submitted to the Maharaja on the 4th February, 1932 at 10 a.m. On the 28th April, 1932 at 4 p.m. Mr. Corefield, Vice President, Rewa State Council informed the Congress Committee that the Maharaja was considering their demands. That very night at 2 O'clock the members of Executive Committee of the Congress as well as Vaman Rao Bakshi and P.N. Das, Organisers of Hindustani Sevadal were arrested. Arrests of political workers were also made at different places".³³

All the top leaders arrested were sent to the dilapidated forts of Bandhogarh, Madhogarh and Umaria, which were turned into jails. The condition of these fort jails was appalling. Even basic essentialities of life were not available there. The rooms were dark and dingy and there was no arrangement of light or lantern.

About food, water, medicine and environment, the less said the better it is. The prisoners began to fall ill, one after another. Pt. Dev Nath, a youngman of village KanKarha (Teonthar) died of snake bite while Pt. Kedar Nath Chaturvedi, aged 20, of village Barahta (Mauganj) died of pneumonia.

Many persons who fell a prey to various diseases were released from jail and died soon after. Lal Chhavi Nath Singh (Teondhari), Shri Har Narayan Singh (Teondhari) and Lal Parshad Singh (Teondhari) died in 1932. Shri Vaman Rao Bakshi *alias* Vishwas Rao Painter (Satna) died in 1935 in the hospital at Jabalpur. He had to bear many atrocities due to which he developed tuberculosis in the Jail and was expelled from Rewa State when released from jail. In spite of the fact that he received the news of the death of

his two sons when he was in the jail, he did not request for pardon and to get himself released from jail.

"As the movement spread to various parts of the State, three Ordinances were issued and wide powers given to the Police to suppress it. The Satyagrahis were lathicharged at Sohagi, Chak Ghat, Teonthar, Baikunthpur, Baghra, Atarhar, Sirmaur, Chachai, Karahia, Amwa and Burhar etc. A *barat* (marriage party) at Baikunthpur could not be spared of lathi-charge. Boys of minor age e.g. Chulka Bani and Bachcha Kurmi (Burhar) and Keshav Pd. (Shahdol) were caned. The people were mercilessly beaten". Military was used to terrorise them. The situation at Umariya grew so tense that a military force had to be stationed there for 6 months. "At least 200 persons were imprisoned, 300 penalised and nearly 15,000 people participated in the movement in the region".³⁵

The movement of 1932 in which all sections of people participated was the first ever peoples movement in the State. It did not go in vain. The massive public support to it compelled Maharaja Gulab Singh to introduce certain administrative reforms. When the movement was called off by Gandhiji in 1934, all the leaders and political workers were gradually released from various jails.

Nagod. First of all Shri Raj Bahadur Singh, Advocate of village Konrar, Nagod State, met Pt. Jawahar Lal Nehru at Allahabad in 1930 and apprised him of the state of affairs in the State—the atrocities of the Gov't. and the problems faced by the people. He himself became a member of the Congress and received a receipt book for the enrolment of ten members of the Congress. In the meantime, with the formation of Baghelkhand Distt. Congress Committee at Rewa, Tehsil Congress Committee was formed at Nagod with its office at Satna, where the programmes were made and the business was conducted. The workers formed batches and opposed the tyranny of the ruler for which they were punished, fined and their property was confiscated. The Civil Disobedience Movement launched by Mahatma Gandhi created much awakening here too. At

that time Lal Yadvendra Singh hoisted the tri-colour flag in Azad Park. This incident was definitely the first of its kind, so far the Princely States of Vindhya Pradesh are concerned. Shri Raj Bahadur Singh put up 19 demands before the Government with a view to solve the problems of the people but the Government took it otherwise and resorted to various methods of repression. Pt. Jagannath Prasad Chaturvedi resigned from the service against the atrocities of the State, formed a batch of *Satyagrahis* and organised a meeting (*Sabha*) in his village Singhpura. The other batch (*Jattha*) of *Satyagrahis* was led by Shri Raj Bahadur Singh at village Surdaha Pokhri. In spite of the harsh methods adopted by the Diwan of the State the movement could not be suppressed. Arrests were made and punishment were awarded. About 200 persons were sent to jail. Sarva Shri Raj Bahadur Singh, Badan Singh, Raghuwar Sharan and Jagannath Prasad Chaturvedi were sent to Indore Jail, while Shri Narmada Prasad and others were sent to Nowgong Jail. Shri Mahadev Prasad was beaten so severely that after some time he lost his life in the jail in the year 1932.

Maihar. Like other neighbouring states the wave of awakening struck Maihar also and the movement started here too. In the year 1931-32 *Satyagrah* was organised at Maihar and 22 persons including Hira Lal Sarraf were jailed. Late Badri Prasad Dube resident of village Vinaika (near Katni) came to Maihar with Gonds and Ahirs and organised the *Satyagrah*. They sang the flag song. The *Satyagrah* received support from the neighbouring places also. The freedom fighters received most inhuman treatment in the jail that is why a *Satyagrah* was organised in the jail itself. "When the prisoners, on account of great torture, seemed to be nearing death, they were released before they could complete their term of punishment and were left at different places by different vans".³⁶

One such freedom fighter, Uma Pratap Singh (Babuji) of Ganjas, Block Ram Nagar, told during the course of an interview that he himself was seated on a Jeep and left at a

desolate place, away from Maihar. He was released when the ruler received a strong worded telegram from Lal Yadvendra Singh, President of Baghelkhand Congress Committee, who was at Lucknow at that time and was approached by Shri Lal Bihari Singh.

"Lal Uma Pratap Singh was imprisoned for hoisting a tri-colour flag on the gate of the ruler's palace. In the jail 'Kathwa (wooden frame) was fixed on his hands and feet and he was punished so severely that his bones seemed to have cracked".³⁷

After studying the Movement, Civil Disobedience and related activities in the Princely States of Baghelkhand and Bundelkhand of Vindhya Pradesh, we are in a position to make an assessment of the Movement. A healthy aspect of the Movement was that it helped to inculcate among the people the qualities of self-reliance, fearlessness and sacrifice. Since Non-Cooperation Movement of 1920-21 did not have much impact on Vindhya region, the Civil Disobedience Movement, the second mass movement in the national level was really the first movement of the region which had great mass basis. It proved increased political awakening among all sections of people including the farmers.

Role of Vindhya Region (1935-41)

We have studied the role of Princely States of Baghelkhand and Bundelkhand of Vindhya Pradesh during the Non-Cooperation Movement (1920-22) and the Civil Disobedience Movement (1930-34). Now we have to study the role of these States during the period from 1935 to 1941. During this period the movement aimed at freedom and against the oppressive policy of the State went on in several States of Vindhya region. A few instances may be quoted as follows.

1. About fifty persons of Kothi State assembled in the 'Ashram' of Suteekchan Muni and pledged to fight the policy of suppression, oppression and forced

taxation of the State. When the people were going to attend a meeting to be held at Hinota on the 10th July 1938, the State Police opened fire at Maajan at about 3 P.M. killing Buddhi Pratap Singh, Mandhir Ram and Ramashray Prasad on the spot and wounding Bhoora Gadaria, Ram Dhani and several others. It was a case of firing on unarmed civilians without any cause, thus, an instance of unchecked dictatorial exercise of the ruler.

2. The movement at Maihar harshly suppressed during the year 1931-32 again flared up in 1938-39 and 29 freedom fighters were sent to jail. The chief among them were Hira Lal Sarraf, Pt. Rama Dhar Pandey, Trijuga Narayan, Kandhi Bani, Pt. Janki Prasad and Ganga Prasad Chaurasia *etc.* Various harsh methods were adopted to punish them in the jail. There were no medical facilities and the freedom fighters were treated as ordinary prisoners.
3. On 14th January 1938 the Baghelkhand Congress held its session at Triveni (Baraundha State) at the bank of river Payaswini under the Presidentship of Lal Yadvendra Singh of Rewa in order to popularise the Congress in Baraundha State and to criticise the repressive policy of the State. The political workers of the State agitating against the State on 12th January 1939 were arrested and sent to Nowgong Jail. Chakrapal Singh and his companions, who attended the Tripuri Congress in 1939 were charged with the allegation of looting the Royal Palace. The *Jagir* of Ram Pratap Singh (Pidra) was confiscated in 1940.
4. The first Flag procession (*Jhanda Satyagrah*) was organised in Tikamgarh on 30th September, 1937, when a group of ten persons led by Shri Mukhtar Ahmad came to Tikamgarh from Mahroni (U.P.) with the tri-colour flag and was welcomed by Prem Narain Khare. "The group was beaten over by the loyalists of the Riyasat and Prem Narain Khare also bore the brunt of the blows".³⁸

- The second Jhanda Satyagrah was organised in the leadership of Lala Ram Bajpai on 8.2.39 at the village Thauna. "Many hundred workers assembled in the market with the flag at Thauna, where the police and the army was deputed. The Flag was hoisted there and the slogans were shouted for Independence of India and against the British and Orchha State".³⁹ When the group of political workers was moving towards Luhari (U.P.) a village adjacent to Thauna, the police beat the workers and fired in order to terrorise them. Diwan Singh (Luhari) and Jabar Kori (Silguan) received serious injuries and were sent to Mau Hospital for treatment. Many newspapers of India published the news of firing and Pt. Jawahar Lal Nehru emphatically condemned the repressive measures resorted to by Orchha State. "Jan Sangram weekly newspaper, Jhansi, published by comrade Ayodha Prasad, wrote on 22nd February, 1939 that Orchha State Police fired in the British area".⁴⁰
5. In Chhatarpur State under the new Settlement Rules, land revenue was restructured in 1938. Protest against the land settlement took the shape of the movement in which many persons were sent to jail.
 6. The Maharaja of Charkhari was removed from the State by Political Department in 1938 and Ainuddin was appointed as the Diwan of the State. The people of Charkhari did not like him because of his antecedents as Magistrate, Kakori case. He did not tolerate the mass contact campaign of Kamta Prasad Saxena in connection with national awakening. Gradually the people organised to oppose the policy of Ainuddin and a mass movement took place in 1939-40. It was harshly suppressed and thirty seven persons were sent to jail.
 7. In the year 1938 there was a movement in the State of Tori-Fatehpur with the co-operation of the leaders of Tikamgarh. In 1939 Central Reserve Police was sent to the State and Congress leaders were arrested.

8. In Naigwan-Rebai, a small state of Bundelkhand, the people raised their voice against the atrocities of the ruler (Jagirdar) of the state in 1939. The meetings were organised on 21st April, 12th May and 6th June 1939 respectively and the people demanded right to freedom. Repressive measures were adopted by the state.
9. In 1938, the political workers of Tikamgarh worked in small States of Bundelkhand-Banka-Pahari, Dhurwai, Bijna and Beehat *etc.* for creating national awakening in the State with the result that the movement started in those states also.
10. In October 1940, Gandhi gave the call for a limited Satyagrah to be launched by a few selected individuals. It was called Individual Satyagrah (*Vyaktigat Satyagrah*). Gandhi insisted that it be an individual and not a mass Satyagrah campaign. A small scale effort was mounted between 17 Oct. and 17 Dec. in which some 600 Satyagrahis were involved. In 1941 the campaign was started up more vigorously and a total of 20,000 men and women were put on trial and convicted in the whole country. "For this satyagrah twelve workers selected from the States of Bundelkhand went to United Provinces, carried on Individual Satyagrah and were imprisoned in the jails of U.P.

Their Names are. 1. Shri Lala Ram Bajpai, Niwari. 2. Shri Shyam Lal Sahu, Ghooghsi. 3. Shri Prem Narayan Khare, Tikamgarh. 4. Shri Narayan Das Khare, Tikamgarh. 5. Bachchulal Parsaria, Sakat Bhairo. 6. Shri Vishwanath Azad, Harpalpur. 7. Shri Prem Narayan Tiwari, Samthar. 8. Shri Diwan Kalka Prasad, Datia. 9. Shri Ram Charan Lal Verma, Weeker. 10. Shri Narayan Das Verma, Datia. 11. Shri Ram Krishna Verma, Datia. 12. Shri Gyasilal Roosia, Harpalpur".⁴¹

Thus the movement went on at different times in one State of Vindhya Pradesh or the other till 1941 and the people had to pay a heavy price for it.

References

1. Satyavrata Ghosh: Indian Struggle for Freedom, P. 16.
2. Madhya Pradesh District Gazetteers—Datia—1992, P. 44.
3. Gazetteer, Satna Distt, 1994, P. 64.
4. *Madhya Pradesh aue Gandhiji*, Public Relations Deptt. Govt. of Madhya Pradesh, Bhopal, P. 109.
5. Pattabhi Sitaramayya: History of the Indian National Congress Vol. I, P. 337.
6. An Article—*Swatantrata Sangram me Jhansi Janpad ka Yogdan* by Janki Sharan Verma (Jhansi).
7. *Ibid*, P. 5.
8. An interview with Sita Ram Bhaskar Bhagwat, aged 93, President District Freedom Fighter's Association, Jhansi, Dt. 23.9.96.
9. *Madhya Pradesh me Swatantrata Sangram*—Govt. of Madhya Pradesh, P. 133.
10. An Interview with Vasudeo Goswami, Dt. 21.6.96.
11. Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 252.
12. *Ibid*, P. 252.
13. Surendra Sharma Shirish: 'Bhoomika Panna ki' in '*Bundelkhand ka Swatantrata Sangram*', P. 243.
14. Gazetteer—Panna, 1994, P. 73.
15. Surendra Sharma—An Article in '*Bundelkhand ka Swatantrata Sangram*', P. 244.
16. District Gazetteer—Tikamgarh 1995, P. 73.
17. District Gazetteer—Tikamgarh, P. 73.
18. Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 282.
19. An Article: 'Bhoomika Chhatarpur ki' by late Surendra Kumar Jain in '*Bundelkhand ka Swatantrata Sangram*', P. 201.
20. *Madhya Pradesh aur Gandhiji*: Govt. of Madhya Pradesh, P. 107.
21. District Gazetteers—Chhatarpur, 1992, P. 66.
22. An Interview with Shri Niwas Shukla ji, Advocate, Chhatarpur Dated 2.5.97.
23. An Interview with Shri Imamuddin, Retd. Police Inspector Chhatarpur Dt. 3.5.98.
24. As above.
25. Distt. Gazetteers—Chhatarpur 1982, P. 68.
26. Statement of Shri Imamuddin, Retd. Police Inspector Chhatarpur. Dt. 3.5.98.
27. Madhya Pradesh Sandesh Dt. 15th Aug. 1987, Appendix, B-37.
28. Madhya Pradesh Sandesh Dt. 15th Aug. 1987, P. A-159.
29. Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 365, 366.
30. Shivanand: Bundelkhand—Baghelkhand, P. 65, 66.
31. An Interview with Lal Vikramajit Singh, Rewa, July 98.
32. Narmada Prasad Singh: *Pawai Rules Naami Kala Qanoon*, Preface, P. 11.
33. Statement of Acharya Girija Pd. President, Freedom Fighter's Association. Distt. Satna, 7 July 98.
34. Statement of Acharya Girja Pd. Freedom Fighter Dt. 7th July 98.
35. *Madhya Pradesh aur Gandhiji*, P. 102.
36. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 342.
37. Statement of Lal Uma Pratap Singh, Freedom Fighter, Dt. 6.5.97.
38. District Gazetteers—Tikamgarh, P. 74.
39. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 55.
40. Statement of Shri Laxmi Narain Naik, Freedom Fighter and Ex. M.P. Niwari, Dt. 21.9.96.
41. Mahendra Kumar Manav: *Vindhya Pradesh me Swatantrata Sangram*. Madhya Pradesh Sandesh Dt. 15th August 1987, P. 185.

CHAPTER EIGHT

*Role of Vindhya Region (1942-47)
in Gandhian Era*

The Congress Ministries formed in seven provinces out of popular ministries formed in eleven provinces as a result of the election held in 1937 under the Government of India Act, 1935, resigned in 1939, as India was dragged into World War II by the British Government. The war gave a new direction to the thinking on India's political problem both by the British and the Indian parties.

In October 1940, Gandhi gave the call for individual Satyagrah which was kept limited so as not to embarrass Britain's war effort by a mass upheaval in India but the attitude of the British Government compelled the Congress to adopt active steps for pressing the Indian demand for Independence. The All India Congress Committee met at Bombay on 8th August 1942. It passed the famous 'Quit India' Resolution, and proposed the starting of a non-violent mass struggle under Gandhi's leadership to achieve this aim. Addressing the Congress delegates on the night of 8th August, Gandhi said:

I, therefore, want freedom immediately, this very night, before dawn, if it can be had. Here is a mantra, a short one, that I give you. The mantra is: 'Do or Die'. We shall either free India or die in the attempt.

But before the Congress could start a movement, the Government struck hard. Early in the morning of 9th August, Gandhi and other Congress leaders were arrested and the Congress was declared illegal.

All over the country there were demonstrations, *hartals*, strikes in factories, schools and colleges. People were lathi-charged and fired upon. Due to repeated firings and repressions the people took to violent actions in many places. They burnt Gov't. buildings, cut telegraph and telephone wires and railway lines. The Government on its part went all out to crush 1942 movement. Its repression knew no bounds.

Gandhi's call to the nation had its desired effect on the Princely States of Vindhya Pradesh too.

Baghelkhand States

Rewa. A pro-Maharaja and Anti-British movement was already going on in Rewa State when 'Quit India' movement started all over India. Since both the movements were aimed at opposing the British policy, the pro-Maharaja movement combined with the Quit India movement.

Pro-Maharaja movement had its own history. Since there was bitterness in the relationship of Maharaja Gulab Singh with the Pawaidars due to Pawai Rules, although it was revised in the form of Compendium of Pawai Papers by a Committee headed by Corefield, "a complaint against the Maharaja was lodged with the British Resident by the prominent *Ilagedars*—Harol Narmada Prasad Singh and Rao Shiv Bahadur Singh that the Maharaja got his two ADCs—Uma Shankar and Shankar Prasad murdered. A Commission of Enquiry was constituted by the British Govt. to enquire into the matter and by the orders of the Government the Maharaja had to go out and to remain out of the State. During the period of enquiry he remained out of the State from February 1942 to July 1944".¹ He was called at Indore where he was informed that he was deposed.

It being the period of world war, the British Gov't. made an appeal to the Maharaja to give men and money for war purposes but the Maharaja refused to give. "On the 1st January 1941 he addressed a huge gathering of the public and placed before them the demands made by the British Gov't. The Maharaja who had already disappointed the British by his statement at Bombay, after attending the Round Table Conference in London, further vexed them in response to their call for co-operation in war. He told that there being no money in the Treasury, he was not in a position to make donation to the war fund. Of course he could give 1 lakh local cigarette (बीड़ी) to the British Jawans as it was manufactured in his State. Regarding recruitment in the army he said, it was for the public to decide about it. In the army you have to kill others or be killed yourself. He also declared a Scheme of Education and told that he intended to spend a huge amount for educational expansion in the State, as the public was illiterate".² It was but natural for the British authorities to feel unhappy over the attitude of the Maharaja.

When the Rewa State Public came to know that Maharaja Gulab Singh was ordered to leave the State and that L.W. Wooldridge was appointed as Administrator of the State, they started the agitation on the 18th February, 1942 with the slogans—'The British Go Back and the Maharaja, Back to Rewa'. The students of the college and the schools went on strike (*hartal*) and the market was closed. Meetings and processions were organised and the telegrams were sent to the British authorities in protest.

The British Administrator laid emphasis on the suppression of the movement by making arrests, recruitment of persons for war purposes and collection of War Fund. Many arrests were made in the month of May, 1942. Only a few persons may be named as Pt. Shambhu Nath Shukla, Lal Yadvendra Singh, Bandhav Prasad Tiwari, Har Bhajan Lal *alias* Tulli, Seth Ganpat Prasad *alias* Lallaji Marwari, Acharya Girja Prasad, Onkar Prasad and Shamsher Singh *etc.* Besides Pro-Maharaja agitators the arrests made included Congress leaders because "in a public meeting in Janki Park on the 14th April 1942, the

Congress leaders, on the basis of the report of Lal Yadvendra Singh and Acharya Girja Prasad, who had come back after attending the meeting of Provincial Congress Committee at Lucknow, declared the future strategy of the Congress and authorised Pt. Shambhu Nath Shukla, Lal Yadvendra Singh and Shri Raj Bhan Singh Tiwari to keep in touch with the people and prepare them for the struggle in the northern, southern and the central part of the State respectively".³

Pro-Maharaja movement extended to the interior parts of the State and women also joined it. Prominent among them were Smt. Krishna Kumari, Smt. Champa Devi. Smt. Vishnu Kanta and Smt. Daryai Bai. Special prayer meetings praying to God for the come-back of Maharaja Gulab Singh to the State were arranged at important places with the co-operation of Dr. Ram Prasad Tiwari, (leader and organiser of Pro-Maharaja movement.) Shri Ambika Prasad, Advocate, and Hafiz Faizan Khan Sahab, Advocate. "Till May-June 1942 all the prominent Congressmen—Pt. Shambhu Nath Shukla, Shri Yadvendra Singh and Kaptan Awdhesh Pratap Singh *etc.* besides hundreds of persons who received aid from Maharaja were in the Jail".⁴

The repressive policy of Wooldridge continued and more arrests were made in July, 1942 when Lal Mahabir Singh (Baikunthpur), Seth Budh Sen (Rewa), Pt. Chandra Kant Shukla (Shahdol) and a host of others were arrested. The family members of poor people who were jailed were hard hit financially therefore monetary help was secretly provided to them by Maharani Suraj Kunwar (elder Maharani, mother of Maharaj Kumar Martand Singh) through trusted persons associated with the Royal Palace. Some other people also got financial aid.

It was at the time when Pro-Maharaja movement was going on that the call for decisive fight came from Mahatma Gandhi. On the 9th August a huge public meeting attended by the students and the people of the region was organised.

On that very day the Administrator declared the Baghelkhand Congress Committee unlawful. Arrests were

made on the 9th and 10th. Raj Bhanu Singh Tiwari, senior Congress leader and Awadh Bihari Lal, Advocate (Satna) were arrested. All the students of local institutions of Rewa observed *hartal* and organised a huge procession on the 10th. The market was closed and public meetings were held in Janki Park on the 10th, 11th and 12th August. More arrests were made on the 12th August.

The students of Rewa began to take active part in the movement going on in Rewa. Not only this, those young persons of Rewa, who were prosecuting their studies at Allahabad, Benaras and Lucknow came on the forefront in the movement. Udai Veer Singh of Rewa studying in Eving Christian College, Allahabad came to Rewa on the 12th August and conveyed the news of the martyrdom of Lal Padm Dhar Singh, resident of Kripalpur near Madhogarh, Rewa State. Studying at Allahabad, while participating in the procession of Quit India Movement there, "He was shot to death by the city Kotwal, Aga Khan, by the orders of the City Magistrate Dickson".⁵

The news of this incident spread in every nook and corner of Rewa State. The students of all the institutions of



Statute of martyr Lal Padmadhar Singh at Municipal Park, Madhogarh

Rewa went on strike. "Students' processions joined by the public on the hint of Bari Maharani Sahiba were arranged and the demand was made in the meetings that the British should quit India. (अंग्रेजो भारत छोड़ो). The students of Shahdol, Umaria and Satna also observed *hartal*. Three students Kunj Bihari Ojha, Hanuman Prasad Shrivastava and Deen Mohd. went to Ram Nai from Rewa and got the school closed. Effigy of Mahesh Pratap Singh, Supdt. Police Shahdol, was burnt in front of the house of Rao Sahab Churhat at Rewa on the 17th August in protest of the action of the S.P., who got the students punished with the shoes. Brij Raj Singh Tiwari performed the funeral rites. Consequently the students were lathi-charged".⁶

"On the 14th of August the students went to Rajniwas, the residence of Wooldridge, where Jagdish Chand Joshi tore Union Jack and hoisted Congress Flag in its place after which the students sang the Flag Song.

झण्डा ऊंचा रहे हमारा। विजयी विश्व तिरंगा प्यारा

Wooldridge did not make any interference".⁷ "At Darbar Inter College also the Congress Flag was hoisted in place of the Union Jack. Khizir Md. Khan, a student of High school took active part in the affair".⁸

Many Congress leaders were arrested besides a few active students including Govind Narain Singh and Udai Veer Singh, studying out of the State. "Pt. Mahadeo Prasad, Head Master, left his service, joined freedom movement and presented an ideal example in the State. In Shahdol District Shri Chhote Lal Patel (Manpur) and Shri Saraswati Patel (Burhar) came forward for the service of the Nation".⁹

Since all the important leaders were behind the bars by the end of September, the students took the leadership in their hands and received secret instructions from Kunwar Surya Bali Singh, Headmaster Martand Anglo Vernacular Middle School, Rewa, who commanded respect from all sections of people and had a good hold over the students. The Intelligence Department was active and on the basis of the secret reports Kunwar Surya Bali Singh and his younger brother Avinash Chand Singh were arrested. The

arrest of Kunwar Surya Bali Singh added fuel to the fire. It was difficult to check the tide of students. Section 144 and lathi-charge could not deter them. A long procession with enchanting slogans moved on. "A few names of student leaders may be mentioned as Yamuna Prasad Shastri, Ravi Shankar Nagar, Mohan Singh Karchuli, Veerendra Singh, Purushottam, Chandra Pratap Tiwari, Nirbhay, Sursari Prasad, Guru Ratan Singh, and Dinesh Prasad. Sursari Prasad, Yamuna Prasad Shastri, Guru Ratan Singh and Dinesh Prasad were injured in lathi-charge".¹⁰

"Sursari Prasad, a stout boy carried the flag and Babulal, who had loud voice sang. ('निकल चलो मैदाने जंग में गर मातृभूमि अभिमानी है, आज देखना है किसमें कितना दम कितना पानी है') Flags were thrown in the Martand School hostel through windows and were distributed among the hostellers. Copies of a litho magazine 'Ran-Bheri' were also thrown inside for distribution. A search by the police was made twice in the house of Bajranga Bania (opposite Boarding House), where a few students lived and which was also a meeting place of students. An 'Autobiography' of Pt. Nehru was found there and was confiscated. The local police was sympathetic to the students and gave definite information well in advance of time. In spite of the fact that under section 144 not more than five persons could assemble, the huge processions was arranged for three consecutive days. The students were angry with Rao Sahib Churhat, Chairman Rewa State Defence Committee, who had presented Wooldridge the sum collected for Fighter Plane, therefore, they decided to burn the effigy of Rao Sahib in front of his residence. The procession of effigy started from *Chhota Mandir* in Chirahula Road and moved on with slogans 'Inqlab Zindabad'. The effigy was burnt peacefully. Lal Rama Kant Singh was arrested and imprisoned in Falaknuma (a State building converted into jail) where Kunwar Surya Bali Singh was already imprisoned. A few persons were caned while a few others were clamped with *ara-beri* (आड़ा बेड़ी). It was through sweepers that we could get the letters from outside".¹¹

Student leaders were arrested and after some time "Dinesh Chand died in the prison".¹² The repression made the situation even more explosive, that is why, by the orders of the Administrator dated 19.9.42, the college and the schools of Rewa were closed and were opened after about one month when the students and the guardians signed a prescribed form of undertaking. One student "Bhanwar Lal Jasu left the school and went to Boondi (Rajasthan), his home place, where he along with other students hoisted the tricolour flag in Gov't. Inter College Boondi".¹³ The principal of the college G.R.S. Dugwekar was asked by the Gov't to leave the place within twenty four hours as a punishment.

"At that time Bengali students namely Ajit Kumar Chatterji, Amit Kumar Chatterji, Subodh Kumar Bhattacharya, Pramod Kumar Bhattacharya, Ravindra Dey and Sudhir Kumar Maitra *etc.* formed a secret association and wrote bulletins carrying Anti-British matter. These hand written bulletins were thrown in Raghuraj Sahitya Parishad, Venkat Vidya Sadan, Pandey Tola Library and Uprahti Library in off hours. When a student joined this association he put a mark (*teeka*) of his blood on his forehead and vowed to maintain secrecy".¹⁴

In the third week of September many students and citizens including Thakur Arjun Singh, Editor, 'Prakash' Hindi Weekly were arrested. The students felt highly outraged and organised processions in Rewa, Satna and Burhar (Shahdol). Many students including Krishna Pal Singh were arrested in Burhar and a few in Satna also. Still the processions and the demonstrations continued and continued the repressive measures resorted to by the Govt. More citizens and students were arrested in the month of October. The chief among the citizens was Hafiz Faizan Khan, Advocate, who was arrested by the Sub-Inspector Hamza Khan in the mid-night. Section 144, arrests and lathi-charge had become the regular feature during the agitation and the Gov't. left no stone unturned to crush the movement. Consequently all the student leaders and prominent public leaders including women were in the jail.

It took a few months for the Govt. to crush the movement.

In the meantime the Enquiry Commission had completed its work and the Maharaja was allowed to come back to Rewa with limited powers and with certain conditions imposed upon him.

Wooldridge was called back by the Govt. of India and E.B. Wakefield was sent to manage the affairs of the State in 1944.

When Maharaja came back to the State in 1944, a Council of Ministers was already formed. Process of releasing the persons arrested in 1942 began in 1944, when Lal Yadvendra Singh and Pt. Shambhu Nath Shukla were released from jail on the 15th January 1944. In 1945 C.C.H. Smith was appointed as Chief Minister of the Council, which was headed by the Maharaja.

On 16th October 1945, on the eve of *Dussehra*, Maharaja Gulab Singh declared responsible gov't. in the State. He was the first ruler in India to have taken such a step. 'रिवा रिव्हों का है' 'Rewa is of Rewaites' came out the slogan. Really speaking, he came back to the State with limited powers and was obliged to accept the decisions of the Council, which at times he evaded.

Pt. Nehru gave his statement in favour of the declaration, whereby the Maharaja got the support from the Congress. In the light of the role of the Pawaidars and the attitude of the British Govt. the Maharaja for some time had secretly been developing contacts with Nehru and Gandhi. "It is noteworthy that in Tripuri Session of All India Congress, in 51 elephants procession, the five elephants in the command of Subhan Mahawat were from Rewa State".¹⁵

Having received the news of the declaration of Responsible Gov't. the British Govt. wrote to the Maharaja, "H.E. the Viceroy is in full agreement with your declaration but he thinks that it would not be possible to implement the same as long as you are in the State therefore, you are hereby deposed. You will not enter the provinces of U.P., C.P. and Bihar".¹⁶ Later on, the ban was removed and the Maharaja began to live in Allahabad. The

Maharaja, having been deposed on the 31st January 1946, his son Maharaj Kumar Martand Singh was recognised as ruler on the 6th Feb. 1946. Maharaja Martand Singh paid his attention towards Constitutional Reforms in the State.

The Declaration of the responsible gov't. made by Maharaja Gulab Singh, who did not have full powers, did not carry much weight but it was definitely annoying to the British Gov't. Of course it had publicity value and threw light on the intelligence and workmanship of the Maharaja.

Rice Collection Movement

The State Gov't. which was very much under the influence of Central Gov't. started collecting rice from the farmers in place of land revenue, at the rate of Rs. 8 per maund while in the market the rates ranged from Rs. 12 to 18 per maund. The farmers refused to give the rice and began to participate in the meetings organised by the *Praja Mandal*. A memorandum in the leadership of Pt. Shambhu Nath Shukla was submitted by the farmers to T.C.S. Jairatnam, the then Chief Minister of Rewa State. It contained the suggestions to exempt petty farmers and to raise the price of rice to Rs. 10 instead of Rs. 8. The Chief Minister assured the farmers to consider their demands but the collection of rice continued as usual. At the same time the meetings and the processions were banned vide an Ordinance issued by the State Gov't. on the 26th February, 1947.

On the one hand the Gov't started the collection of rice by force, on the other the farmers decided in great number to oppose the move. Thus, the movement led by *Praja Mandal* and Congress Socialist Youth started at many places. On the 28th February, 1947, a few thousand farmers assembled at Badwar (a village near Gurh, twenty five kilometres away from Rewa) and refused to give rice when demanded by the State employees. The situation worsened when three persons were arrested on the spot. The lathi-charge failed to disperse the mob which had checked the onward march of the police. Consequently orders were given by the Dy. Commissioner to shoot, due to which

many persons received injuries and Tribhuwan Prasad died on the spot. As the movement became more forceful the Gov't. resorted to repressive measures—arrests and imposition of section 144. In a similar incident on the 8th March 1947 at Shivrajpur, near Naigarhi, eight persons received injuries and Bhairau Prasad died on the spot by police firing. Many arrests were made. The prominent among the leaders arrested were Satya Deo, Baij Nath Dube, Prakash Narayan and Lal Yadvendra Singh. Arrests of prominent leaders including Shivanandji were made at Satna also. He was arrested many times on various occasions earlier and was also expelled from the State.

"On the 14th March 1947 a few persons met Maharaja Gulab Singh, the deposed ruler living in Shankar Garh House, Mutthi Ganj, Allahabad and told him about the collection of rice in lieu of land revenue, by force.

The Maharaja told that he himself got the rice purchased from the market and got it sent to the British Govt. when it was asked by them during war. He advised them to complain to the Central Gov't. against the Police atrocities and the actions of the State Gov't. Five persons namely Keshari Singh (Naigarhi), Himmat Bahadur Singh (Rampur), Vishnu Dhari Ram (Shivrajpur), Panch Bahadur Singh (Rampur) and Ram Prakash (Shivrajpur) accompanied by two persons Sita Prasad Payasi (Ram Nagar) and Chakra Pani (Gangev) deputed by the Maharaja went to Delhi. Keshari Singh was their leader. The expenses of the whole team were met by Sita Prasad Payasi, the nominee of the Maharaja. Those days the railway fare from Allahabad to Delhi was Rs. 21 per head only. They met Dr. Dwarika Nath Kachru, Secretary to Pt. Jawahar Lal Nehru and later on Pt. Nehru, Vice-President, Interim Council (Prime Minister), Interim Gov't. He assured them that all the persons arrested would be released soon.¹⁷

Keshari Singh too was arrested in due course of time. About 100 persons were arrested in Rice Movement but some of them were released on request for pardon. About 25 persons were left in the jail and were released later on

"Keshari Singh, who was arrested on 8th April 1947, was released from Central Jail, Rewa on 11th May 1947 by the orders of the Chief Secretary, Rewa state No. 3673 Dt. 11.5.47 in pursuance of the letter of the Prime Minister, Interim Gov't. No. 108 Dt. 11.5.47".¹⁸

The action of Police firing of Rewa State Gov't was widely condemned. Syed Hamid Ali, Chief Secretary, Madhya Bharat Deshi Rajya Lok Parishad conducted an enquiry into the affair and condemned the Gov't. Policy of firing. He suggested that an impartial enquiry against the employees involved in firing should essentially be made.

Nagod. With the formation of *Praja Mandal* in 1946 in Nagod State, the *Praja Mandal* workers did their best to create national awakening in the State and to raise their voice against the wrong policies of the State. The active workers were jailed on various charges. "On the 6th September 1946, a meeting and a procession was organised. As the procession carrying the photograph of Pt. Jawahar Lal Nehru in the front line reached the students playground, it was lathi charged".¹⁹ On the 12th December the local office (a meeting place of the *Praja Mandal* workers) was raided and on the 13th a public meeting was disturbed at Sitpura. There was a huge gathering at Sitpura with prominent leaders of Nagod, besides the guest leaders from Tikamgarh and Sarila also. The paid unsocial elements bearing lathis arrived on the spot, all of a sudden, and began to beat the people. There was no check upon them and they gave the poor people a terrible lashing. After this a few public leaders were arrested and sent to jail.

In the last week of December 1946 Pt. Parmanand, the famous Revolutionary leader visited Nagod and addressed the public. It resulted in great awakening and excitement in the public. On the 2nd January 1947, Shri Hamid Ali and Shri Sita Ram Jaju, Office bearers of Madhya Bharat Deshi Rajya Lok Parishad, visited Nagod for an enquiry into Sitpura lathi lashing and met the ruler also.

Cyclostyled papers and bulletins which were published from Satna Office and distributed in Nagod from time to

time helped in getting mass support towards *Praja Mandal* movement and in exposing the policies of the State.

Praja Mandal movement was started in the State again in March 1947 against the repressive policy of the ruler. Besides Nagod proper, it was organised in big villages of the State also. The programme were—flag songs, flag processions, meetings and lectures throwing light on the repressive policy of the Gov't. The batches of Satyagrahis came from Jaso, Ajaigarh and Kothi and worked together with Nagod Satyagrahis.

All sorts of repressive measures—arrests, punishments, fines, confiscation of property and registration of false cases were resorted to by the Govt. "A few students who participated in the movement were expelled from the school. They may be named as Yuraj Singh (Khamrehi), Bare Lal Yadav (Nagod) and Motiman Singh (Amkui)".²⁰ Many Satyagrahis were lashed with shoes.

The President, Vice-President, General Secretary of *Praja Mandal* and a host of other leaders were arrested on the 22nd May. There being no medical facilities in the Jail, Shri Gopal Sharan Singh was very much reduced in health. Complete *hartal* was observed in the market in protest of Police lathi charge in which a *Swayam Sewak* from Orchha received serious injury.

"On the 23rd February, 1947 Shri Ram Sajiwan Gautam (Ex-MLA Vindhya Pradesh) organised a public meeting at village Pithaurabad (Nagod State) and got full active co-operation from Ram Pratap Chaube, a young enthusiastic local worker, whose voice had magic effect and could attract the public to become members of the Congress when he sang the national song. Pro-Maharaja elements could not tolerate the role of Ram Pratap Chaube and the success of the meeting and murdered him that very night.

Next day the police arrested Ram Sajiwan Gautam and members of the family of the deceased. They were tortured and released after some days".²¹

In a letter to Pancham Lal Ji, famous freedom fighter, Banka Pahari, Shri Gopal Sharan Singh wrote on 7.6.47. "It

is already known to you that *Satyagrah* was going on in Nagod. The torture of this place surpassed that of the movement of 1942. Uchehra town was looted, women were beaten and men were beaten so severely that their heads were broken. In short an unprecedented example of torture was there.

At last the *Praja Mandal* did win and the *Satyagrah* concluded successfully. Raja Sahab himself put the proposals for a compromise after which all the political prisoners were released and Nagod Maintenance of Public Order Act, 1947 was cancelled".²²

Reforms were made in the Constitution of State Praja Parishad and election was held on the basis of reformed Constitution. The ministry was formed and Shri Jagannath Prasad became the Chief Minister.

Chhatarpur. The Quit India Movement, 1942 had its impact on Chhatarpur State also. "On the 11th August 1942 a meeting of the District Congress Committee was held at village Mukhri. It was attended by Sarva Shri Chhaturbhuj Pathak, Prem Narayan Khare, Gyasi Lal Gupta, Harpalpur; Madan Gopal and Pyare Lal Chaurasia, Maharajpur, etc. Prem Narain Khare, Chaturbhuj Pathak and Gyasi Lal Gupta were expelled from the State, while Madan Gopal and Pyare Lal Chaurasia, Maharajpur, were arrested. Consequently strike was observed and a procession was organised at Maharajpur. The procession was lathi charged and many workers—Hargovind Vidyarthi, Hargovind Chaurasia, Phool Chand Pathak (Phullan), Bhagirath Chaurasia and Ayodhya Prasad were injured".²³

"In December, 1942, a large number of people of Madra formulated a plan to loot the tahsil office of Mahoba. They even reached Mahoba. But the British Government came to know of the plan and a number of people, including Gopal (Gokul) Prasad Mahashay were arrested. Warrants were also issued for the arrest of Dindayal Tiwari, Ram Sahai Tiwari and Azad but they evaded arrest for six months. Ultimately, Din Dayal Tiwari was caught at Mahoba

Hospital while undergoing treatment and was sentenced to two years imprisonment".²⁴

"At the time when Quit India Movement started many young persons of Chhatarpur namely—Jang Bahadur Singh, Shiv Narayan Khare, Mukund Sakha Ram Newalkar, Mahendra Kumar Manav and his younger brother Surendra Kumar Jain were studying at Allahabad, where they got a chance to hear prominent national leaders and to participate in the activities going on there.

The day Lal Padm Dhar Singh of Kripalpur (Rewa State) received martyrdom at Allahabad, a few students of Chhatarpur participated in two different processions".²⁵ Shri Jang Bahadur Singh got the bullet injury to his right thigh.

Shri Mahendra Kumar Manav took an active part in the movement of 1942 at Allahabad. Later he participated in the Satyagrah movement at Amarpatan and Hoshangabad. He was arrested at Hoshangabad and imprisoned first at Hoshangabad, and later at Jabalpur Central Jail.²⁶

Other noted freedom fighters who participated in the movement outside Chhatarpur may be named as Jang Bahadur Singh and Babu Janki Prasad. Shri Jang Bahadur Singh, an Advocate of Chhatarpur took an active part in the movement for establishing Responsible Govt's in the states of Bundelhand during 1940-47. His main centres of political activities were at Banaras, Allahabad and Maihar. He was imprisoned for participating in these activities. Babu Janki Prasad, an Advocate of Nowgong (Chhatarpur) participated in the *Satyagrah* movements in 1932-34 and 1942 at Mahoba, Hamirpur and other places.²⁷

A meeting of the *Praja Mandal* was organised at village Kusma, Chhatarpur, in February, 1947 in which full responsible government was demanded by the people. Those were the days when Tri-Colour Flag could not be hoisted in Chhatarpur town therefore *Praja Mandal* decided to organise a meeting and a Flag Procession at Pan Dariba in the town. On the 11th March, a *Satyagrah* was started in front of the Darbar Kachehri (office). Many persons were sent to Jail.

"The movement for the responsible government was further strengthened in 1947, when students and youths joined and took active part in it. One of the processions, agitating for responsible government was lathi-charged, in which Vidyavati Chaturvedi was seriously injured. Many persons were arrested. Dashrath Jain went underground. He then proceeded to Rajnagar and started working for the movement in villages".²⁸

Workers from all over the State assembled at Mau Sahania in a meeting of *Praja Mandal* and decided to give a fillip to the movement. Hundreds of *Satyagrahis* participated in the movement in the months of April and May, 1947. They were harassed and punished in many ways. Besides lathi-charge, day-long detention and sufferings of hunger and thirst in camp Jails, they were also fined and imprisoned. Thirty persons were jailed for a period ranging from 4 months to one year.

The leaders—Kunwar Hira Singh, Pt. Ram Sahai Tiwari, Madan Gopal Chaurasia, Kashi Prasad Mahto and a host of others were detained for many days at Ganj camp jail. As a punishment *Satyagrahis* were also sent by trucks to the Ghati of Deora Kishangarh, from where they had to come back to Chhatarpur on foot and thus, cover a distance of 45 miles. Thakur Dhamkan Singh, the chief worker of Rajput Mandal dragged the *Satyagrahis* from Darbar Hall to the market. They were injured and humiliated.

The underground *Praja Mandal* workers arranged to send the group of *Satyagrahis* to Chhatarpur without any break. The news of the activities of *Praja Mandal* were sent from Mahoba camp (U.P.) to Jhansi daily and were published from there.

On 13th May, 1947 Shri Gopikrishna Vijayvargiya, President Madhya Bharat Deshi Rajya Lok Parishad, reached Chhatarpur and marked the progress of the movement. As a pre-condition of any compromise with the State Gov't. it was essential that all the prisoners of the movement be released. They were released on the 15th May and a compromise was made that very day. As an interim arrangement Pt. Ram Sahai Tiwari was included as

a people's representative in the State Council on the 24th May 1947.

The movement was a great success and received due co-operation from all lovers of freedom. The camping arrangement of *Satyagrahis* was made by Jain Samaj. The ladies of the Samaj worked day and night for cooking food to *Satyagrahis*. The Chaurasia Samaj of Garhi Malehra, Maharajpur and Swarnkar Samaj of Rajnagar and Chhatarpur made notable contributions. The workers and the leaders had to suffer a lot. Besides the leaders of Chhatarpur State, who participated in the movement, Shri Gopi Krishna Vijaivargiya, President Madhya Bharat Deshi Rajya Lok Parishad and its General Secretary Syed Hamid Ali gave necessary guidance from time to time. Shri Sher Khan, a popular leader of Jhansi was also associated with the activities of Chhatarpur Praja Mandal.

Tikamgarh. Quit India Movement had little effect in Tikamgarh but the workers of Tikamgarh took part in the neighbouring State of U.P. Orchha Seva Sangh, which was formed on 25.7.42 contained the programmes of socio-economic reforms in the State. When Quit India Movement was started on the 9th August 1942, Lala Ram Bajpai did some work in Niwari (Orchha State) and Jhansi (U.P.) An arrest warrant against him was issued by the British Govt. but the Orchha State Govt. did not arrest him. In this movement the workers of Tikamgarh—Laxmi Narayan Naik, Chhote Lal Richhariya, Ram Kumar Joshi and Raja Ram Yadav were imprisoned in Jhansi Jail. In 1945-46 Orchha Seva Sangh established its connection with Madhya Bharat Deshi Rajya Lok Prishad and began to work as Praja Mandal of Tikamgarh State.

Chandera Satyagrah. Orchha Seva Sangh was to organise a camp (*shivar*) of workers from 16th December 1946 to 31st Dec. 1946 at Chandera. The Govt. which was facing a problem due to students' agitation and the sweepers' strike wanted to stop it therefore, it declared Chandera, plague affected area. Still the active workers could not be checked.

Some were arrested on the way and others were harshly beaten on the spot by the police. Thereupon a decision was taken to start a *satyagrah* against the police atrocities, as well as for the establishment of responsible government. A resolution for full responsible government was already passed in May 1946 in the meeting of Orchha Seva Sangh at Niwari and was repeated in May 1947. A meeting of Orchha Seva Sangh which was presided over by the famous revolutionary leader Pt. Parmanand on the 9th and 10th November, 1947 at the village Bamhori Kalan decided to start the movement for responsible government from 1st December 1947. A plan was chalked out for it and Shri Lala Ram Bajpai was made the Dictator under whose guidance the movement was to start. He deputed Shri Narain Das Khare, a devoted and sincere worker to organise *Satyagrah* in Badagaon Jagir area.

Sometimes ago Narain Das Khare had already led a *Satyagrah* in that region and achieved success in the movement to get certain rights for the Harijans. He issued an appeal to the people to make the *Satyagrah* starting from 1st December, 1947 a success. On a definite date the elected members of Dhara Sabha and the Municipal Council resigned from their office as a part of the programme.

Rajput Seva Sangh formed with the support of Jagirdars decided to check the *Satyagrah*. One day before the scheduled date when Shri Khare was going back to Tikamgarh from Baragaon by his cycle he was murdered by some miscreants near Narosa stream (*naala*). His body was cut into pieces and thrown into Dhasaan river. Shri Narain Das Khare became a martyr before he could lead the *Satyagrah* for responsible gov't. in Tikamgarh State. His martyrdom ventilates the role of reactionary forces in the freedom movement in Tikamgarh.

Maharaja Veer Singh Ju Deo, who was at Bombay, felt sad, when he received the news of the death of Shri Narain Das Khare and decided on the 17th December, 1947 to declare responsible gov't. in the State. That he did after his coming back to Tikamgarh.



Martyr Narain Das Khare, Tikamgarh

Charkhari. Due to dictatorial rule of Diwan Ainuddin there was no movement in the State in the year 1942 but the two leaders of the State namely Gokul Prasad Dihulla and Asharfi Lal participated in Quit India Movement in August 1942 at Hamirpur (U.P.).

Praja Mandal became active in the State in the year 1946-47. Seth Badri Pd, the then Diwan of the State tried to create a rift in the *Praja Mandal* but the movement could not be checked. *Praja Mandal* elections were held on 5.2.47 whereby Pt. Mannu Lal Dwivedi was elected President and Shri Kamta Prasad Saxena, Chief Secretary. In the guidance of the new executive of *Praja Mandal* the movement for responsible gov't. was started. Shri Babu Ram Chaturvedi

and Smt. Vidyawati Chaturvedi of Chhatarpur made notable contributions to the movement in inspiring the people and in creating an atmosphere for the movement. On 25.3.47 a big rally was organised and complete *hartal* was observed for two days. The employees did not attend the office and the Kothi of the Diwan was besieged (*gheraoed*). Since the ruler of the State was a minor, Raja Mahipal Singh of Sarila was appointed as Regent, who looked into the affairs of the State. "On his request the Central Reserve Police was sent from Nowgong cantonment to the State. The Political Agent got fixed the three machine guns facing towards the High School, the meeting venue and the residence of Shankar Pratap Singh respectively".²⁹

Repressive measures in the form of lathi charge, arrests, imprisonment and termination of the services of Gov't. servants were adopted. "The name of Dillipat Lodhi, resident of Gudha near Charkhari deserves special mention. He was a man of robust physique and usually remained in the front line of the procession. He was a man who received highest number of lathi-blows and was imprisoned thrice. In the later part of his life he began to lead a saintly life".³⁰ Prominent leaders were sent to Nowgong Jail. Mannu Lal Dwivedi (later M.L.A., M.P.) and Shankar Pratap Singh (later Collector, Chhatarpur) went underground. "The movement started from the house of Shankar Pratap Singh, who was a near relative of the ruler that is why the ruler became very angry with him. He was to be arrested the next day but he left the house in the previous night at 10 and moved on a tonga to a place nearby where Shri Kamta Prasad Saxena seated on a car was waiting for him. Next morning when his house was raided, nothing was found. Eleven boxes, carrying his goods were already sent to the residence of Md. Yahya Alwi *alias* Chungu Bhaiya who too was an active participant in the movement".³¹

On 5.4.47 in a big sabha organised in the auspices of *Praja Mandal* an ultimatum was given to the State that a *Satyagrah* would be launched if the demands for

responsible gov't. and other reforms were not fulfilled by 25.4.47. The Gov't. on its part, decided to suppress the movement and began to use repressive measures even before 25.4.47. Hundreds of persons were lathi charged and imprisoned. The batches of *Satyagrahis* continued to come from neighbouring states of Bundelkhand and neighbouring districts of U.P. Complete *hartal* was observed as the movement went on. At last under the pressure of Madhya Bharat Deshi Rajya Lok Parishad a compromise between Praja Mandal and Charkhari State was made on 7.8.47. As a result the *Satyagrahis* were released from Jail and a popular ministry was formed. At the same time it was decided that a Constitutional Reforms Committee would be formed to think over certain reforms in the State.

Datia. There was a little effect of Quit India Movement in Datia. The activities which were marked "were the spirited lectures of Shri Ram Charan Lal Verma and Shri Shyam Sundar Shyam in the villages of Datia. Shri Shiv Narayan Khare and Shri Shyam Sundar Shyam had to remain underground for thirty four days".³²

But there was a very strong movement in 1946 against Ainuddin, the then Diwan of Datia and a pet Officer of British Gov't. Thus, indirectly the movement was against the Political Deptt, Govt. of India.

In December 1943, Ainuddin was appointed as Diwan of Datia. Within a short period he earned a bad name on account of his dictatorial nature and ill temperament. "In 1944 Laxman Singh Bundela, Ram Singh Saila Wale and Babu Lal Goswami were expelled from Datia State under Defence of India Rules and Smt. Laxmi Bai (Grauna) was arrested".³³

"From 6th to 8th Oct. 1946 Datia Praja Mandal held a meeting in which Pandit Parmanand, Swami Swarajanand and Maulvi Ali Ahmad of Bharatpur and a host of other leaders delivered spirited lectures criticising the Diwan vehemently and demanding the establishment of Responsible Gov't".³⁴ The lectures of prominent persons

especially the famous revolutionary leader Pt. Paramanand created great enthusiasm in the people who started the movement for responsible gov't and for the removal of the Diwan of the state. The Diwan used repressive measures and the ruler could not tackle the problem efficiently. The Resident, Indore, came to Datia on the 11th November 1946 and intensified the repressive measures. Crown Police was called from Neemuch and hundreds of persons were injured in lathi charge. A large number of people were arrested and sent to jail. Dr. Radhe Shyam Akchhar organised the movement in the beginning. After his arrest Shri Hit Kishore Pastore took the reigns in his hands. He too was arrested and Shiv Ram Sewak Sharma assumed the leadership at last. Other prominent leaders, who were sent to jail may be named as Babu Lal Goswami, Madho Singh, Govind Prasad Mishra, Balkrishna Tiwari, Babu Lal Rawat, Bhaiya Lal Vyas and Kanhaiya Lal Contractor.

Instead of being suppressed the movement became more strong. "Even the Gov't. Servants numbering many hundreds joined it and submitted their resignations. Shyam Sundar Shyam and Babu Lal Vyas joined the movement while in Gov't. Service. The businessmen and the shopkeepers observed complete *hartal* and the market was closed for one month. Only grass and salt were sold in the market during the period of *hartal*. At last on the initiative of Corefield, Secretary to the Viceroy of India, the movement was withdrawn and a compromise was made".³⁵

Diwan Ainuddin was removed from Datia on the 6th December, 1946. Those arrested were released and assurance was given that no one would be punished for having participated in the movement and that a Council would be formed for Constitutional Reforms in the State.

It was a mass movement organised by *Praja Mandal* workers and other political workers of Datia with the co-operation of almost all the sections of the people. The poem of late Chatursh ji (*Pardesi apne ghar jao*) became very popular at that time. The movement was unique in the sense that Govt. Servants participated in it and submitted their resignations en masse to the Gov't. "According to

competent political observers Datia was the only place in the country where Gandhiji's technique of non-violent, non-cooperation was adopted so faithfully and with such singular success".³⁶

We have thus seen that Quit India Movement 1942 had its impact on a few Princely States of Baghelkhand and Bundelkhand and that even after 1942, movements against the atrocities of the rulers and for responsible gov't. were organised mostly by *Praja Mandal* in a number of States.

References

1. Statement of Rama Shankar Mishra, Private Secretary to Maharaja Gulab Singh for a few years, Dt. 17.10.97.
2. Statement of Acharya Girja Pd., Freedom Fighter, Satna Dt. 14.4.98.
3. Statement of Acharya Girja Prasad, Freedom Fighter, Satna, Dt. 14.4.98.
4. Shivanand: Bundelkhand—Baghelkhand, P. 68.
5. Statement of Shri Udai Veer Singh (At Present Acting President of Madhya Pradesh Freedom Fighters Association).
6. Statement of Shri Udai Veer Singh.
7. Statement of Shri Udai Veer Singh Freedom Fighter, Dt. 18.10.97.
8. Statement of R.Q. Khan, Advocate S/o late Hafiz Faizan Khan, Freedom Fighter.
9. Shivanand: Bundelkhand—Baghelkhand, P. 69.
10. Brij Gopal Shukla: 1942 ke Bharat Choro Andolan me Baghelkhand ki Bhoomika. An Article in Kautilya, Journal of Political Science, Vol. 5, No. 1, 1986, P. 94.
11. Statement of Lal Rama Kant Singh, Advocate, Freedom Fighter and Ex-MLA, Rampur, Baghelan, Dt. 6.7.98.
12. Kautilya referred to earlier, P. 94.
13. Statement of Bhanwar Lal Jasu Dt. 6.7.98 and Nav Bharat, Jabalpur, Hindi Daily, Dt. 10.9.97.
14. Statement of Bhanwar Lal Jasu.
15. Statement of Chandra Kant Shukla, Freedom Fighter, Dt. 18.10.97.
16. Statement of Rama Shankar Misra, one time Private Secretary to Maharaja Gulab Singh.
17. Statement of Keshari Singh, Freedom Fighter Associated with Rice Movement.
18. As above.
19. Statement of Shri Girja Prasad, Freedom Fighter.
20. Statement of Acharya Girja Prasad, Freedom Fighter.
21. An Article, 'Satna ke do Amar Shaheed' by Gopal Sharan Singh Published in Madhya Pradesh Sandesh 15th Aug. 1987, P. A-189.
22. Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 338.
23. Late Surendra Kumar Jain: Role of Chhatarpur—An Article in *Bundelkhand ka Swatantrata Sangram*, P. 202.
24. Distt. Gazetteer Chhatarpur, 1982, P. 69.
25. At interview with Shri Mahendra Kumar Manav, July 98.
26. Gaxetter, Chhatarpur, 1982, P. 69.
27. Ref. As above
28. Distt. Gazetteers, Chhatarpur, 1982, P. 69.
29. Vishnu Partap Singh: *Swatantrata Sangram me Charkhari Rajya ka Yogdan*, Rashtra Gaurav, P. 306.
30. Statement of Ram Charan Purohit.
31. An interview with Ram Charan Purohit aged 86 years, Retd Sub-Inspector Police Charkhari, Dt. 4.5.98.
32. *Madhya Pradesh ke Swatantrata Sangram Sainik*, Vol. IV, P. 288, Gov't. of Madhya Pradesh.
33. Wasudeo Goswami: *Bhoomika Datia Ki*, An Article in *Bundelkhand ka Swatantrata Sangram*, P. 230.
34. Madhya Pradesh District Datia Gazetteers, 1992, P. 22.
35. An interview with Shri Babu Lal Vyas, Retd. Officer Co-operative Deptt. and a participant in the movement. Dt. 4.5.98.
36. M.P. Distt. Gazetteer, Datia, 1977, P. 53.

CHAPTER NINE

Independence of India and Aftermath

On 15th August, 1947, India was free from British rule but not the people of Princely States of India or of Vindhya region, who were still under the absolute authority of the Princes. Of course the immediate effect of Independence of India was that the movement in the Princely States got a good fillip. Here are a few instances of Vindhya region.

On 6.9.47 an organization 'Bundelkhand Lok Parishad', with Pt. Babu Ram Chaturvedi as President, was formed at Nowgong in order to give support to the movement for responsible gov't in the region.

Maihar. It was decided by the Parishad to take up the case of Maihar State-w.e.f. 22.9.47. On the 20th September a meeting was held at Satna and as per decision of the meeting a delegation was sent to Maihar to talk to the ruler Baij Nath Singh, who got the members of the delegation arrested. They were released after eight days.

In the meantime *Satyagrahis* began to arrive at Maihar. The house of Ganga Prasad Chaurasia was made the centre from where the activities were conducted. Shri Ganga Prasad Chaurasia was good enough that he alone afforded to make the fooding arrangement for the *Satyagrahis*. From early morning Shri Jang Bahadur Singh and Pt. Babu Ram Chaturvedi moved from village to village to contact the

people. There was a reign of terror in the State and the people had no courage to join the *Satyagrah* against the ruler but gradually when they heard the lectures of these leaders they were impressed and came forward to join the *Satyagrah*.

"A meeting of Satyagrah Organising Committee presided over by Syed Hamid Ali was held at Uchehra on 4.10.47. The following members were present.

Shri Babu Ram Chaturvedi, Chhatarpur—Organiser.
 Shri Mannulal Dwivedi, Charkhari.
 Shri Nathu Ram Saxena, Tikamgarh.
 Shri Ramadhar Pandey, Maihar.
 Shri Jang Bahadur, Sarila.
 Shri Shiv Narayan Khare, Khaniadhana.
 Shri Gopal Sharan Singh, Nagod.
 Shri Ram Kishore Verma, Bijawar.
 Shri Dadan Singh, Nagod.
 Shri Ganpat Prasad, Nagod; Shri Lala Ram Vajpai, Chief Secretary, Madhya Bharat Deshi Rajya Lok Parishad".¹

It was decided in the meeting that the *Satyagrah* would be started if the demands were not fulfilled by 25.10.47.

Satyagrah started on 25.10.47 as the ruler was indifferent towards the demands of *Praja Mandal*. Two batches started *Satyagrah*—one at Maihar and the other in the rural area. On the 28th, Shri Gopal Sharan Singh addressed a gathering of about five thousand persons and appealed to them to organise themselves under *Praja Mandal*. Shri Shiv Narain Khare writes. "Our *Satyagrah* was completely non-violent and we used to move in the lanes of Maihar singing 'दल बादल सा निकल चला, ये दल मतवाला रे। हम मस्तों में आन मिले कोई हिम्मत वाला रे।' Our slogans were 1. उत्तरदायी शासन लेके रहेंगे 2. सड़ी गली सरकार को एक ठोकर मार दो 3. लेके रहेंगे मैहर राज्य".²

The ruler pitched Zamindars against the *Satyagrahis* and called *goondas* from the other State to terrorise them. They moved with lathis, knives and swords. The *Satyagrahis* felt as if the death was swinging before them.

"The meeting was normally held at *chauraha* in Katra. The flag was hoisted and flag song was sung. Heavy lathi

charge was made two days. One day in front of the palace and the other day before the house of Fakirchand Chopra. The intention was that the outsiders who came to Maihar to organise the *Satyagrah* should go away".³

"On the 9th December 1947, early at 3 a.m. the leaders present at Maihar were arrested. Their names are as follows:

1. Shri Babu Ram Chaturvedi, Chhatarpur State (Organiser of the *Satyagrah*).
2. Shri Shiv Narain Khare, Khaniadhana State.
3. Shri Gopal Sharan Singh, Nagod State.
4. Shri Dadan Singh, Nagod State.
5. Shri Ram Kishore Verma, Bijawar State.
6. Shri Badri Prasad, President *Praja Mandal*, Maihar State.

On the 9th and 10th heavy lathi charge was made on the *Satyagrahis* participating in *prabhat pheri* (morning march). Sixty persons were seriously wounded".⁴

The *Satyagrahis* were beaten by Maihar Shanti Dal (*goondas* called from outside). The lady *Satyagrahis*—Smt. Vidyawati Chaturvedi, Chhatarpur, Smt. Champa Devi (wife of Ganga Pd. Chaurasia, Maihar) and Smt. Dharm Vati, Kaimor, were also beaten harshly.

When a batch of *Satyagrahis* coming from the villages was taking rest besides Ghosdoo river, before it reached Maihar, "the State Police reached there and began to beat them by lathis without any reason. Many persons fled away but the brave Sampa, a young person resident of the village Sabhaganj, with tri colour flag in hand and saying '*Bharat Mata ki Jai*' remained standing. The Police and the Raja Shahi hired *goondas* called from Banda, U.P. beat him to death in the Ghosdoo river and burnt his dead body in the Jungle Bermain".⁵

"The *satyagrahis* who were in Jail were treated as ordinary prisoners and were required to do labour work. They did not receive proper medical aid, as there was only one doctor (Dr. Mitra) in Maihar".⁶

About thirty five *Satyagrahis* came to Maihar from different states of Bundelkhand and Baghelkhand—Chhatarpur, Tikamgarh, Ajaygarh, Charkhari, Khaniadhana, Panna, Nagod, Kothi, Banka Pahari, Garrauli, Dhurwai, Alipura, Sarila, Bijawar, Gaurihar and Satna (Rewa) etc. They came to encourage the local *Satyagrahis* as well as to participate in the movement.

A few names of prominent leaders who participated in the movement or helped for the success of the movement may be mentioned as—Prem Narayan Khare, Tikamgarh; Savitri Devi Sharma, Tikamgarh; Shyam Lal Sahu, Tikamgarh; Lala Ram Bajpai, Nivari-Tikamgarh; Pancham Lal Jain, Banka Pahari; Babu Ram Chaturvedi & Smt. Vidyavati Chaturvedi, Chhatarpur; Shiv Narain Khare, Khaniadhana; Jang Bahadur Singh, Sarila; Mannulal Diwedi, Charkhari; Gopal Sharan Singh, Nagod; Hiralal Sarraf, Maihar; Badri Pd. Dube, Vinaika-Maihar; Ganga Pd. Chaurasia, Maihar; Ramadhar Pande, Maihar and Sampat Teli *alias* Sampa (martyr) Maihar State".⁷

The *Satyagrah* continued for about two months and thousands of residents of Maihar, imbued with the spirit of sacrifice, participated in it. The *Satyagrah* was successful and at last the Raja bowed down before the public and declared responsible gov't.

Baoni (Kadoura Baoni). The signs of awakening in the State began to appear in the period beginning from August 1946, especially with the efforts of Vishwanath Vyas and Jagannath Verma. Soon began the Students' movement, which gave birth to the Peoples' movement. The people refused to work as *begar* (forced labour) and to give animals to the ruler for hunting. In 1947 when the People's movement—'Stop the payment of land revenue' began, the State Gov't. adopted all repressive measures. On the 25th September, 1947 the Police checked the persons who were going to attend a meeting organised by *Praja Mandal* at Hardanapur. The news that Capt. Ahmad Hasan had tied Ram Bharose gardener with a rope in the police station

after arresting him, spread all over the town rapidly and made the people astir. The Captain ordered the police to fire and he also began to fire with a revolver. In this shooting incident eleven workers from different villages were shot dead. One Police constable was also killed. The movement continued until a popular ministry was formed on the 7th February, 1948. Vishwanath Vyas was appointed as Chief Minister with two Ministers Munawwaruddin Ahmad and Major Bashir Husain. The ministry was dissolved on the 5th April 48 after which the Nawab had to delegate his powers to the Responsible Gov't.⁸

Baraundha. The State was well known for its political activities right from 1921. In 1945 with the formation of *Praja Mandal* the office bearers of the Mandal moved from village to village to create an atmosphere for opposing the wrongs of the State. Consequently in 1946 Ram Kripal Dhaturcha, an active member was arrested and imprisoned for one month. On the 15th of August 1947 national flag was hoisted and a procession was organised to celebrate the Independence Day. On the 2nd February 1948, in a meeting of *Praja Mandal* at Nakaila, a resolution for demanding responsible gov't. from the ruler was passed and to press the demand again a meeting followed by a procession was held at Baraundha on the 16th February 1948. Consequently many workers were beaten.

Mahtain Firing. On the 19th February 1948, Dashrath Nai and Kallu of the village Mahtain associated with the *Praja Mandal* movement were arrested on the false charge of theft due to which a sabha attended by a large number of people was organised on the 20th Feb. 1948 for demanding the release of the persons arrested and for criticising the repressive policy of the State. A demonstration was also arranged for the same. The Police fired at the demonstrators and a person named Baur of village Chua was injured. Nine members of *Praja Mandal* were also arrested. It was but natural for the people to get excited

due to these actions of the Police. The Case of Mahtain firing was reported by *Praja Mandal* leaders to the Regional Commissioner Nowgong, who ordered an enquiry into the matter.

All the nine persons arrested were released by the efforts of *Praja Mandal* leaders.

Praja Mandal movement got a success in a few States, while in others the movement went on pressing the demand for self govt.

With the Independence of India began the most delicate and difficult task of integrating the Princely States into the Indian Union. It was ably and expeditiously carried on by Sardar Vallabh Bhai Patel assisted by V.P. Menon, Secretary States Deptt. A memorandum was sent to all the Princes of Native States with a request to accede to the Indian Union.

It greatly interests the students of Political Science as to how the peaceful transfer of power to Indian leaders by the British Gov't. was followed by the voluntary surrender of authority and transfer of power to the people of various States by the Princes of India and also of Vindhya region. Thus ended the remarkable period covering decades of struggle to the cause of Freedom. The sacrifices of patriots and the blood of brave martyrs bore fruit. Their dream was now a reality.

Now opened a new chapter in the History of India. So far the problem of Princely States of India was concerned it was tackled by the States Deptt. in three phases. The first phase was Accession of the Princely States to the (Dominion) Union of India. The accession having been completed, "the threatened fragmentation had been averted and the whole country had come under one political umbrella".⁹

The second phase, which followed rapidly, was territorial integration and the third was their democratisation.

It was the process of integration which grouped thirty five States of Baghelkhand and Bundelkhand into a separate unit named Vindhya Pradesh. "It was

inaugurated by Shri N.V. Gadgil, the then Union Minister for Works, Mines and Power, on behalf of Sardar Vallabh Bhai Patel, Minister for States, on the 4th April, 1948 at Rewa. His Highness Maharaja Martand Singh of Rewa was sworn in as Raj Pramukh".¹⁰

"The new Union was named as Vindhya Pradesh on the suggestion of majority of the rulers. The view was endorsed by *Praja Mandal* leaders also".¹¹

Liberation of Goa. The history of the sacrifices of the people of Vindhya region was not closed with the formation of Vindhya Pradesh. The lovers of freedom decided to go for a non-violent struggle against Portuguese Administration for the liberation of Goa, Daman and Diu, the Portuguese overseas territories in India.

After the lapse of British Paramountcy in India in August 1947 the French Government also handed over the administration of her territories (Pondicherry, Karikal, Mahi) in India to the Government of Independent India in November, 1954 but the liberation of portuguese territories of Goa, Daman and Diu lingered on until 19th December, 1961, when the Gov't. of India had no option but to use force.

Role of Vindhya Pradesh in Goa Freedom Movement. "It was a Socialist Party sponsored movement in which the political workers from various States of India participated. A beginning was already made earlier by Dr. Ram Manohar Lohia and Nana Sahab Gore *etc.* who made unauthorised entry into Goa and were imprisoned. In Goa itself Gomantak Party was struggling for the liberation of Goa. Ultimately it was decided by the Socialist Party of India to launch a *Satyagrah* on Gandhian Principles and to enter Goa on the 15th August 1955. A twenty member group (*Jattha*) with delegates from the Distts. of Sidhi, Rewa, Satna, Tikamgarh and Chhatarpur headed by Shri Chandra Pratap Tiwari, the famous Socialist leader of Vindhya Pradesh, left Satna on the 10th August 1955 to join with other *Satyagrahis* at Belgaum where they were to receive

instructions relating to movement. Their last camp was at Sosoli from where 86 *Satyagrahis* crossed the stream, (नाला) entered the Portuguese territory of Goa on the 15th August 1955 at 8 a.m. and hoisted the Indian Flag. The Goan forces shot at the *Satyagrahis* killing a few and injuring many. As per instructions of the *Satyagrah* Committee they were removed to the Indian territory. Three members of Vindhya Pradesh group namely Shri Yamuna Prasad Shastri, Banka Baiga and Ram Bhajan Baiga were harshly beaten".¹² Shri Yamuna Prasad Shastri received serious injuries to his eyes and as a result lost his eye-sight. These lovers of freedom who put their lives in stake have left indelible impressions in the History of Freedom Movement of India.

Recapitulation and Conclusion (Findings). A long path full of pits and thorns traversed by the lovers of freedom in a spirit of courage and sacrifice ended in a bright destination coveted since long. Freedom dawned upon us and changed the shape of India. It is now opportune to recapitulate the work and to derive definite conclusions which the History of Freedom Movement in Vindhya Pradesh envelops in its many folds.

Freedom Movement in the Princely States of Vindhya Pradesh has been studied in two parts—1. Revolt of 1857 rightly called the First War of Independence. II. Freedom Movement in Gandhian Era.

The first part of the struggle was fought with weapons, while the second part was fought without any weapons, based on the Gandhian principle of non-violence (*ahinsa*).

The revolt of 1857 was suppressed all over India and also in Vindhya region mainly due to tactfulness of the British, their superiority of War technology and weapons and above all the disunity of Indians. The graph of the character of the Indians seen setting an example of its loftiness was also seen falling so low as to prefer slavery to freedom for selfish and short-lived interest.

But the spirit of Freedom did not die out. Lovers of Freedom rose again to challenge the British rule in India

and achieved the goal in the leadership of Mahatma Gandhi. In Vindhya region the Congress Party was formed quite late. The movement under the Congress Party started first in Rewa State (Baghelkhand) while in Bundelkhand, although belated, a beginning was made in Tikamgarh. The movement got a fillip in almost all the States of Baghelkhand and Bundelkhand, late in forties after the formation of *Praja Mandals* in those states. The political workers of Jhansi did much to help their counter-part in the bordering Bundelkhand states. Pandit Parmanand, resident of Sikraundha, Rath, Dist. Hamirpur, the famous



Pt. Parmanand, famous revolutionary leader (Distt. Hamirpur U.P.) who worked for national awakening in Bundelkhand States

revolutionary leader associated with Ghadar Party, after leading about 34 years of prison life "worked as a *Praja Mandal* leader in the States of Vindhya Pradesh in 1946 and created wakefulness in the States' people towards national consciousness".¹³ Swami Swarajanand, Garautha (Jhansi) and Diwan Shatrughna Singh, Mangrauth (Distt. Hamirpur) also devoted themselves towards the same task.

Besides the non-violent movement, the Revolutionary Movement of India also had its impact on a few Princely States of Bundelkhand. The stay of Chandra Shekhar Azad at Orchha (Tikamgarh State) in disguise, was instrumental in creating secretly a Revolutionary Circle with members from Datia, Khaniadhana and Jhansi Division. Azad himself maintained contacts with the revolutionaries of other provinces. Whatever the nature of the movement, non-violent or revolutionary, the participants were engaged in valient struggle.

The courage of the people opting for non-violence as a means of struggle was indomitable. The political workers had to work in very odd circumstances facing humiliation, torture and punishment. A few had to sacrifice their lives also. The ultimate result was Freedom. A few years after India won Freedom, the political workers of Vindhya Pradesh participated in Goa Liberation Movement also and faced the repression made by Portuguese Administration.

During the course of this study we have come across a few facts on the basis of which we may derive certain categorial conclusions (Findings), which are enumerated below.

Conclusions (Findings)

1. There was despotic rule in all the 35 States of Baghelkhand and Bundelkhand, which formed Vindhya Pradesh after the attainment of Independence of India. The people were the 'ruled' and had no will and voice of their own in the administration of the State. The ruler enjoyed unrestricted powers and his words had the force of law. Virtually he was above law.

2. In spite of the absolutist order, the States could not save themselves from the waves of First War of Independence, which struck some of these units too. Lovers of freedom came forward in a few States and Jagirs and involved themselves in the rebellion of 1857 against the British. They were mainly from Rewa, Sohagpur, Nagod, Maihar & Bijai-Raghogarh, Dabhaura, Chhatarpur, Ajaigarh and Samthar.
3. Prior to 1857, there were many uprisings (Pre-mutiny rebellions) against the British at many places of Baghelkhand and Bundelkhand at various times.

A few prominent examples are those of Diwan Bahadur Gopal Singh of Garrauli, Raja Parichhat of Jaitpur, Chandels of Bhopari and Sengar Thakurs (The battle of Sathni and Itar.)

All these instances indicate that the people did not like the British and their dominance.

4. The news of revolt of 1857 spread soon in Bundelkhand and Baghelkhand States. The events at Jhansi had their own effect on the neighbouring Bundelkhand States. At Nowgong cantonment (State of Chhatarpur), a soldiers' company revolted, fired at the British Officers' tents and killed one British Officer. Deshpat, the Commander of the Chhatarpur Army, took a leading part in the revolt. Taty Tope joined by Deshpat attacked Charkhari. Bakhat Singh, the Chief of Alipura, went into open rebellion when the revolt broke out. Subedar Rajjab Khan of Samthar helped the Rani of Jhansi and killed many British soldiers. Mir Farzand Ali of Ajaigarh, with the help of Radha Govind, the rebel leader of Tarauha (Karvi) posed a challenge to the British and gave a tough fight to them at many places of Eastern Bundelkhand.

The rebels of Baghelkhand region—Rewa, Sohagpur, Nagod, Maihar, Bijai Raghogarh, Baraundha and Dabhaura were highly active. Shyam Shah and Thakur Ranmat Singh of Rewa gave a

tough fight to the British or pro-British army at many places. The soldiers of an infantry at Nagod rebelled. The movement in Maihar and Bijai Raghogarh was so fierce that the British found it difficult to control. Dharajit Singh, Dalgarjan Singh and Ayodhya Singh of Baraundha State rose as prominent rebels and a fierce fight took place between the rebels of Dabhaura and Gov't forces. But ultimately the revolt was suppressed all over India and the rebels of Vindhya region also were crushed and killed. It, in no way proves that they failed in their mission. Actually speaking the British exercised pressure on various rulers and adopted all sorts of methods and tacts to get a success.

5. The rebels got the inspiration from the atmosphere prevailing in the neighbouring provinces of U.P. and Bihar. To some extent the local conditions also had their effect.
6. They extended their rebellious activities to other parts of Vindhya region and the neighbouring provinces, thus giving support to the rebels of that area and providing strength to their activities.
7. In Gandhian era again the Freedom Fighters of the Princely States of the region had to work in the face of despotic rule of the princes. Rewa (Baghelkhand) was the first State, where in fact, the Congress made an entry. The students of Rewa studying at Allahabad, Lucknow and Benaras and impressed with the movement going on in those places, proved as carriers of the seeds of freedom to Rewa.
8. The freedom movement and the activities going on in Allahabad had notable impact on Rewa, while those of Jhansi, Mahoba and Banda on bordering Bundelkhand States.
9. The Students of many states especially Rewa, played effective role in the freedom movement.
10. The women, though limited in number, worked shoulder to shoulder with men in the movement

especially in Rewa, Chhatarpur and Maihar. The prominent among them were Smt. Krishna Kumari Devi (Rewa), Smt. Vishnu Kanta Devi (Rewa), Smt. Vidyawati Chaturvedi (Chhatarpur) and Smt. Champa Devi (Maihar).

11. With the stay of Chandra Shekhar Azad, in disguise, at Orchha (Bundelkhand) the Revolutionary Party organised itself enrolling the members from a few Bundelkhand States also. The Revolutionaries, no doubt, had secret plans and created an atmosphere of terror and suspense but obviously they did not have much to contribute to the Freedom Movement of Vindhya Pradesh. Nevertheless their sufferings and spirit of sacrifice are unforgettable. During the course of investigation many facts about Revolutionaries have come to light.
12. A distinguishing feature of the movement in Vindhya region was its complete Communal Harmony. During the first War of Independence as well as in the struggle during Gandhian Era, there was not even a slight touch of Communalism in the movement. The participants and workers ranked above caste, class and creed and made a unique tapestry of Communal and Social relationship. They worked together as loyal sons of the land.
13. The freedom fighters of Vindhya Pradesh, not only participated in the struggle against the British rule in India, but also launched a non-violent Satyagrah against the Portuguese rule in India.

Overall Conclusion

In a nutshell the result of the investigation of the Project may be concluded as:

'The Princely States of Vindhya Pradesh played a major role in providing strength to the Freedom Movement of India.'

Vindhya Pradesh ceased to exist as a unit, after the first re-organisation of states and was merged into the State of

Madhya Pradesh formed on the 1st November, 1956. It has left its imprint on the Freedom Movement of India and the people of the region have every right to feel proud of its contributions. The State is now no more in the map of India but its Contributions are still alive. The idea has very well been carried out in an old English poem

'Though dead, it still speaketh'

References

1. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 349.
2. Shiv Narain Khare: *Maihar Rajya ka Satyagrah Andolan*, Rashtra Gaurav, P. 289.
3. An Interview with Shri Ganga Prasad Chaurasia, Freedom Fighter, Maihar, Dt. 7 July 98.
4. Shyam Lal Sahu: *Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas*, P. 354-355.
5. Gopal Sharan Singh: *Satna ke do Amar Shahid*, an article in *Madhya Pradesh Sandesh*, 15 Aug. 1987, P. A-189.
6. Statement of Ganga Pd. Chaurasia, Maihar.
7. Reference—Sahu: *History of Freedom Movement*, P. 356, 357.
8. *Madhya Pradesh Sandesh* 15th August 1987, P. 188, An Article "*Vindhya Pradesh me Swatantrata Sangram*" by Mahendra Kumar Manav.
9. V.P. Menon: *The Story of Integration of the Indian States*, P. 17.
10. *Vindhya Bhoomi*, Oct. 1956, P. 77.
11. V.P. Menon: *The Story of the Integration of Indian States*, P. 205.
12. Personal notes of Shri Girja Pd., Freedom Fighter, Satna.
13. Mahan Krantikari Pandit Parmanand Abhinandan Granth, P. 61, Editor Laxmi Prasad Pathak.

APPENDIX ONE

Constituent Princely States of Vindhya Pradesh

(A) BUNDELKHAND

1. Orchha (Tikamgarh)
2. Datia
3. Samthar
4. Panna
5. Lugasi
6. Charkhari
7. Bijawar
8. Ajaigarh
9. Sarila
10. Jigni
11. Beri
12. Chhatarpur
13. Beehat
14. Alipura
15. Gaurihar
16. Garruli
17. Naigawan Rebai
18. Baoni
19. Dhurwai
20. Bijna
21. Tori Fatehpur
22. Banka Pahari
23. Khaniadhana

(B) BAGHELKHAND

24. Rewa
25. Nagod
26. Maihar
27. Sohawal
28. Kothi
29. Baraundha (Pathar Kachhar)
30. Jaso
31. Paldeo (Nayagaon)
32. Taraon
33. Bhaisaundha
34. Pahra
35. Kamta Rajaula

APPENDIX TWO

List of Freedom Fighters Written on Marble on the Walls of Central Jail, Rewa

1. Shri Awadh Bihari Lal Ji, Satna
2. Shri Awdhesh Pratap Singh Ji, Rewa
3. Shri Avinash Chandra Ji, Rewa
4. Shri Arjun Singh Ji, Rewa
5. Shri Ambika Prasad Ji, Rewa
6. Shri Alfat Husain, Rewa
7. Shri Onkar Nath, Rewa
8. Shri Udai Veer Singh, Rewa
9. Shri Kamla Prasad, Rewa
10. Shri Kamleshwar Singh, Rewa
11. Shri Karimulla Khan, Rewa
12. Shri Kunj Bihari Ojha, Rewa
13. Shri Krishna Pal Singh, Rewa
14. Smt. Krishna Kumari Devi, Mando
15. Shri Ganpat Lalla, Satna
16. Shri Gaya Prasad Bakshi, Rewa
17. Shri Girwar Dhari, Rewa
18. Shri Govind Narain Singh, Satna
19. Shri Govind Das Agrawal, Rewa
20. Shri Ganga Ram Sarai, Teonthar
21. Shri Chandra Kant Singh, Rampur
22. Smt Champa Devi, Baikunthpur
23. Shri Chandra Kant Ji, Sohagpur
24. Shri Jageshwar Prasad, Rewa

25. Shri Tirath Prasad, Sirmaur
26. Shri Tulsi Bhandari, Rewa
27. Shri Devideen Nai, Sohagpur
28. Shri Devendra Singh, Rewa
29. Shri Dadan Singh, Nagod
30. Shri Dinesh Singh, Rewa
31. Shri Nabi Alam, Rewa
32. Shri Faquir Mohammad, Rewa
33. Smt. Usha Devi (Vishnu Kanta Devi), Rewa
34. Shri Brij Kishor Khatri, Rewa
35. Shri Nawal Kishore, Uprahti, Rewa
36. Shri Dharam Chand Jain, Burhar
37. Shri Tej Bhan Singh, Bhatlo
38. Shri Dilkhush, Rewa
39. Shri Narbada Prasad, Garhwa
40. Shri Chintamani, Rewa
41. Shri Purushottam Prasad, Rewa
42. Shri Fateh Bahadur Singh, Rewa
43. Shri Bala Prasad, Rewa
44. Shri Bandhav Prasad, Rewa
45. Shri Babu Lal, Rewa
46. Shri Bihari Lal, Rewa
47. Shri Virendra Kumar Singh, Mando
48. Shri Baikunth Prasad, Sirmaur
49. Shri Brij Raj Singh, Manikwar
50. Shri Brij Kishore Khatri, Rewa
51. Shri Bhola Prasad, Sirmaur
52. Shri Bhairav Din, Rewa
53. Shri Mardan Singh, Rewa
54. Shri Madhusoodan Prasad Ji, Rewa
55. Shri Mahavir Bhatt, Rewa
56. Shri Mahavir Singh, Sirmaur
57. Shri Mrityunjan Ji Pathak, Rewa
58. Shri Mohan Lal Ji, Rewa
59. Shri Mohammad Umar Ji, Rewa
60. Shri Yadvendra Singh Ji, Mado
61. Shri Radhe Sharan Ji, Sirmaur
62. Shri Raghunandan Baari, Rewa
63. Smt Rajkumari Devi, Rewa
64. Shri Ram Kishore Pandey, Rewa
65. Shri Ram Bharat, Satna
66. Shri Rama Kant, Rampur
67. Shri Ram Dulare, Rewa

68. Shri Ram Prasad, Rajgarh
69. Shri Ram Pratap, Rampur
70. Shri Ram Sundar, Burhar
71. Shri Ram Lal *alias* Lalita Pd., Amarpatan
72. Shri Ram Bharosa Kahar, Rewa
73. Shri Ram Sujan Singh, Rewa
74. Shri Ram Surat ji, Clerk, Rewa
75. Shri Ravi Shankar Nagar, Rewa
76. Shri Roop Chand Jain, Shahdol
77. Shri Lal Mani *alias* Gaibi Pd., Rewa
78. Shri Laxman Prasad Wakil, Satna
79. Shri Vaidya Prasad Ji, Rewa
80. Shri Sardar Ji (Tilkeshwar Prasad), Rewa
81. Shri Saraswati Prasad Patel, Rewa
82. Shri Satyendra Kumar Singh, Rampur
83. Shri Sita Prasad, Ram Nagar
84. Shri Raj Bhan Singh, Rewa
85. Shri Ram Khelawan, Ajour
86. Shri Ram Khelawan, Sarai
87. Shri Rajman, Sarnad
88. Shri Sita Ram Trivedi, Rewa
89. Shri Sidh Vinayak, Rewa
90. Shri Siya Sharan, Rewa
91. Shri Sudarshan Prasad, Rewa
92. Shri Surya Bali Singh, Rewa
93. Shri Surya Bali Baari, Rewa
94. Shri Sohan Lal Ji, Rewa
95. Shri Shambhu Nath Shukla, Shahdol
96. Shri Shyam Lal Shrivastava, Rewa
97. Shri Shiv Prasad Gupta, Burhar
98. Shri Shyam Sundar Nigam, Govindgarh
99. Shri Shiv Bihari, Rewa
100. Shri Shiv Shankar Prasad, Bhaggi
101. Shri Shiv Prasad Singh, Sunri
102. Shri Shamsher Singh, Teonthar
103. Shri Shitla Prasad, Rewa
104. Shri Hanuman Prasad, Sirmaur
105. Shri Hari Bhajan (Tulsi) Kayasth, Rewa
106. Shri Hafiz Faizan Khan, Rewa
107. Shri Raghwendra Singh Tiwari, Khetahi
108. Shri Tej Pratap Singh, Gotra

Note: In the list at jail his name is on serial No. 37 and the list closes with S.No. 108 Shri Raghvendra Singh Tiwari.

1. Letter of Thakur Ranmat Singh to Tatya Tope

APPENDIX THREE

List of Original Documents

	Page No.
1. Letter of Thakur Ranmat Singh to Tatya Tope	181
2. Letters of Baghela Sardars to Tatya Tope— copied and written in legible Hindi	182
3. Letter of Reward issued by Maharaja Raghuraj Singh	184
4. Letter of Maharaja Raghuraj Singh—copied and written in legible Hindi	185
5. Letter of Rani of Jhansi to Raja Mardan Singh	186
6. Letter of Raja Mardan Singh to Tatya Tope	187
7. Letter of Willoughby Osborne, Political Agent, to the mother of Thakur Ranmat Singh	188

गैर मुताब्बा
 राजा मदनराज का तिहासो हवा म चंद्र पोंडुंसा
 जीने तो का प्रिय राजा का लाल लननस्ता सीध
 नूद प फे ग शा की आपर चपना मे रमा चार न ले चाही
 नदा मय दा इल प्रा दि प्री प्री फे ते पी छे र तो फे स्ता चा
 लकी हे आप फी मे र मांगी ति आपर हन चपनय
 राजा मदी सन ते मगी हन सो हमार नाले फ चपन चापे
 हन श्री हमार सु र सिते आप फे ता मे दार हन सो
 हमार चवर फर ल श्री हने मे जे न का प्रिय हरा ज
 का प्रिय का ल पंजा म सी प्र नू दे प्र चर ज फे रो
 सन प चपने प्री प्री जा ज का ह प्राला ली वा प्री
 हन संन ला इ हो भी ती का गुन हा दि द प्र सं २५

**2. Letters of Baghela Sardars
(Including Thakur Ranmat Singh) of Rewa to Tatya Tope
Copied from original and written in legible script**

Tatya Papers in the custody of Faujdar Abdul Majid Khan a few years ago. Copy brought to Rewa by Prof. A.H. Nizami

रीवा के बघेलों की तात्या टोपे के नाम चिट्ठियां

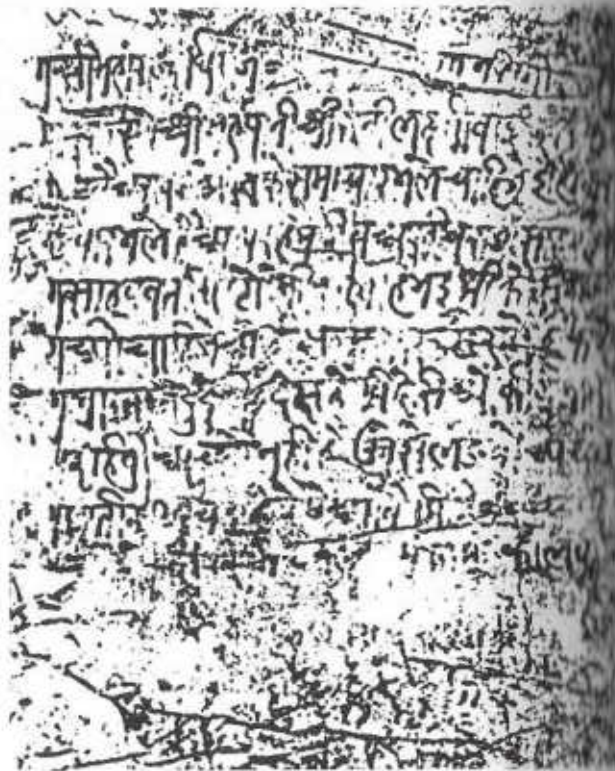
1. श्री महाराज कोमारश्री लाल रनवत सिंघ देव यते श्री महाराज्य कोमार श्री दीवान साहिब हिस्पूरी सिंह जू देव के वांचने आपार वाहां के समाचार भले चाहिये यहीं के समाचार भले आगेषा ——— जानो तावो हति श्री महाराज कोमार श्री लाल होरिल सिंह जू देव को पठवावाहे सो जावानी हवाल उनके कहे तै जानिवी। मित्ती मार्ग वदी 7 संवत् 1914 के मुकाम जसो (सील का चिन्ह)
2. राजमान राजे श्री तातिया टोपेजू मैती सिद्ध श्री महाराजकीपार श्री लाल लोचन सिंघ जू देव के राम राम वांच्यो अपर अपुके समाचार भले चाहिजे यहाँ के समाचार भले है। आगे अपुकी पाती समाचार नाही पाए सो वैरा सहल लियावी विहां श्री सीता राम जी की कृपा से खुसी है और हवल श्री लाल धीर सिंह सिंघ जू को पाती से जनीवी पाती समाचार लिखाउत रहेवी। मीती फागुन सुदी 5 स: 1914, मुकाम रीवा।
3. राजश्री या विराजित राज्यमान राजश्री तातिया तोपे ऐतो श्री महाराज कुमार जी लालधीर सिंह देव के "4" के आगे आप के सुभ समाचार भले चाही सदा सर्वदाहिन प्रत धरी धरी के तिहिय पीछे आपके कृपा ते रहा के समाचार भले है आगे इहां अजंट साहेव से विगार होइगा है दीन के वास्ते सो आप मालिक हन औ आज के वखत मा दीन के पालन करता आपहैन औ हम सब बघेल दीन के वास्ते आप मास मिलहन सो हमकाजो खातिर धरी सांय बलाई तो हम सब बघेल आपके पास हाजिर होई पुन जो काम का हुकम होई सो काम सब करब और जौन श्री चंदेल पहलमान सिंह अर्ज करे सो हमारे अर्ज मालूम करब औ आपने खुसी मिजाज का हवाल मेहरवानगी साथ लिखाउव इहां साविक दसतूर है मि. फागुन सुदी 3 स: 1914
4. जे रधुनाथ जू
राजमान्य राजश्री तातिया सहेब रामचंद्र पांडुरंग जी येती श्री महाराज कोमार श्री लाल रनमस्त सिंह जू देव के :8: की आपर अपना के समाचार भले चाही सदा सर्वदा दिनप्रति धड़ी धरी के ते पीछे इहां के समाचार भले है आपकी मेहरवानी ते आपर हम अब सव राज रहीसन ते बगीहन सो हमार मालिक

अब आप हन औ हम हजार सुरतिते आप के तावेदार हन सो हमार खबर करव औ हमारे मधे जौन श्री महाराज कोमार श्री लाल पंजाव सिंघ जू देव अर्ज करे सो सुनव अपने खुसी मिजाज का हवाल लिखावत रहवइहां भलाइही मती पलगुन सुदि 5 का स: 1914 ल कै मु: गंज।

5. राजमान्य राजश्री रामचंद्र पांडुरंग जरनेलनि पेंसवा बहादुर जो एतो श्री महाराजधिराज श्री सदा समर विजहना श्री राजा सईब प्रथपाल सिंह जूदेव के वांचने आपके तरफ के समाचार भले ताही जै इहां के समाचार भले है श्री सीताराम की कृपा से आगे आपकी हवाल श्री महाराज कोमार श्री बाबू अनंत सिंह देव ने कहिवि सो खुसी ठहरी सो आप बहुत तरह से खातिर राखन आपड़े मरजी सेवाय हसर बात न होई और त्याग सबतरह से आपका धर दे और श्री नबाब अली बहादुर का एक ठास की पांती होई आईकी हमारे परिगनेन सी मुजाहिम न हाई और जो लुट वाले है मीजे मगीरा की सी बहौर देन, फलगुन सुदि 13 का संवत 1914 के सात मुकाम रीवा।

5. Letter of Rani Laxmi Bai to Raja Mardan Singh reminding of the talks between the Rani, Raja Mardan Singh, Raja Shahgarh, Nana Sahab and Tatya Tope regarding self-rule and fighting the foreigners.

श्री
श्री महाराजाधिराज श्री महाराजा श्री राजा मर्दन सिंह बहादुर जूदेव ऐते श्री महारानी श्री रानी लक्ष्मीबाई जूदेव के बाचने आपार अपुन के समाचार भले चाहिजे ईहा के समाचार भले है आपर हमारी व अपुनी व राजा साहगढ़ व नाना साहब व तात्या टोपे की सलाह भई थी के सुराज भजो चाहिजे ऐही सलाह पर डटो राने हे आपसे भारत अनुनो ही देज्ञ है विदेशियो की गुलामी मे रहिबो अच्छी नही है उनसे लड़वी अच्छी है पाती समाचार देवे मे आवे मिती अगहन सुदी सम्बत् 1914



मु. कालपी
मुहर

6. Letter of Raja Mardan Singh to Tatya Tope

राजमनराजनेश्रीतांविजासाधरामचंद्रपांगेरंगजुभेतेश्रीमद
रानाधिराजश्रीमदारानाश्रीरानामर्दनसिंहसाहाजुदेवऐते
गान्धैआपरापनैसनाचारुननेचाहनेइहाकेसगाना
राननेहैआपरातीपेत्तनकैरिगरीविनमैघावजातरुश्री
सवविशैगजौतासैरोसनननौद्वैकौजशीआमदेरी
देवडिरइहाकीगडिरतसमश्रीमदगानश्रीमाश्रीधिरान
सालनदेअश्रीसावडुवावांभुकाअननासगुतो
इनासपतमानइहाकौजाइश्रीदीमैपकुतवापमदशि
नतीकौनऐकौअप्रापिनवसालिपुपुपुन

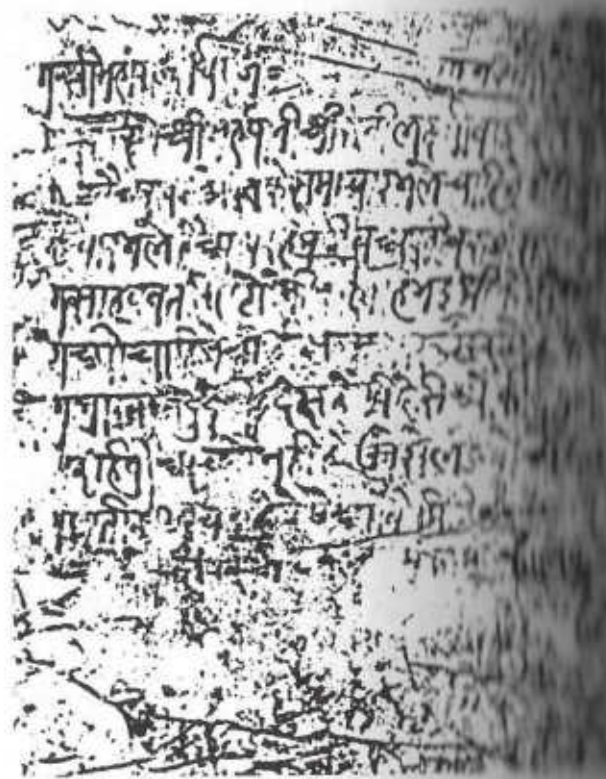
Handwritten signature and date: राजमर्दनसिंह बहादुर, 28/1/1857

तात्या टोपे को राजा मर्दनसिंह का पत्र
[सं. 1914-सन् 1857]

भाटनगढ़ के सिंधे को इस पत्र में राजा मर्दनसिंह
ने तात्या टोपे से कीय तहलत वृत्तत होने के लिए
लिखा है।

5. Letter of Rani Laxmi Bai to Raja Mardan Singh reminding of the talks between the Rani, Raja Mardan Singh, Raja Shahgarh, Nana Sahab and Tatya Tope regarding self-rule and fighting the foreigners

श्री
श्री महाराजाधिराज श्री महाराजा श्री राजा मर्दन सिंह बहादुर जूदेव ऐते श्री महारानी श्री रानी लक्ष्मीबाई जूदेव के बचने आपर अपुन के समाचार भले चाहिजे ईहा के समाचार भले हे आपर हमारी व अपुनी व राजा साहगढ़ व नाना साहब व तात्या टोपे की सलाह भई वी के सुराज भजो चाहिजे अही सलाह पर उटो राने हे आपसे भारत अनुनो ही देश हे विदेशियो की गुलामी मे रहिवो अच्छो नही हे उनसे लड़वो अच्छी हे पाती समाचार देवे मे आवे मित्ती अगहन सुदी सम्यत् 1914



मु. कालपी
मुहर

6. Letter of Raja Mardan Singh to Tatya Tope

रामनानरानेश्रीतांनिजासाधरामचंद्रवांगेरंगजुभेतेश्रीभद
राजाधिराजश्रीमदारानाश्रीराममर्दनसिंहसाहाजुदेवके
गांचेनैआपरापुनैसनाचारनलेन्यादनेइहाकेसगाना
रननेऐआनरपातीपेत्तरकेइगुतीनिनभैदावनातरकुशै
सवविशैगजौतासैरोसनननौद्वैकोमधीआमदेही
देवउरइहाकीअडिततमअश्रीमदारानश्रीमाश्रीदिवान
आमजेअश्रीजासाधरवावभुकोअनेभासपुतो
देहासभतमानरुहाकोनाहासैदीमैमकुवाभासदो
नकोकोनकेकेअआपुदिसनभनीपिपुपुपुन

Handwritten text in the left margin of the document, possibly a signature or a note.

हालका टोपे को राजा मर्दनसिंह का पत्र
[सं. 1914-सन् 1857]
हालका टोपे को इस पत्र में राजा मर्दनसिंह
ने हालका टोपे की कौन सहाय तुम्हें करने के लिए
लिखा है।

7. Letter of Willoughby Osborne, Political Agent, to the mother of Thakur Ranmat Singh permitting her to reside at Rewa. असबरन सा. noted in Hindi by the brother of Thakur Ranmat Singh on receipt of the letter

This is hereby that the mother of Thakur Ranmat Singh is permitted to reside at Rewa.

*Permitted by
The 10 June 1857*

*M. S. Singh
Political Agent*

असबरन सा. १० जून १८५७

Letter in the custody of Lal Vikranjit Singh

APPENDIX FOUR

Bibliography

A—BOOKS AND GAZETTEERS

1. Dr. Tara Chand : History of the Freedom Movement of India, Vol. II
2. Pattabhi Sitaramayya : History of the Indian National Congress, Vol. I
3. Surendra Nath Sen : Eighteen Fifty Seven
4. Sir Bamfylde Fuller : India—The Land and its People
5. J. Sutherland : Sketches of relations between British Government in India and the different Native States
6. Edwin T. Atkinson : Statistical, Descriptive and Historical Account of North Western Provinces of India, Vol. I
7. Dr. Shyam Narain Sinha : The Revolution of 1857 in Bundelkhand
8. Philip Mason : The Men who Ruled India
9. M.B. Chande : A Concise Encyclopaedia of Indian History
10. Adrian Sever : Documents and Speeches on the Indian Princely States, Vol. I
11. J.L. Nehru : The Discovery of India
12. M.V.K. Nair : How India Won Freedom
13. Gov't of Madhya Pradesh, Nagpur : The History of Freedom Movement in (old) Madhya Pradesh
14. Sourin Choudhuri : How India Won Freedom
15. Rajni Kant Gupta : Military Traits of Taty Tope
16. A.M. Zaidi : The Encyclopaedia of The Indian National Congress, Vol. VII (Chief Editor)
17. D.W.K. Barr : Administration of the Rewah State
18. Jagdish Sharan Sharma : India Since the Advent of the British
19. Bipin Chandra & others : India's Struggle for Independence

20. Satyavrata Ghosh : Indian Struggle for Freedom
 21. V.P. Menon : The Story of the Integration of Indian States
 22. Publicity Deptt., Vindhya Pradesh : The Dawn of Freedom
 23. Govt. of Vindhya Pradesh : A Handbook of Statistical Information of Vindhya Pradesh 1949-53
 24. R.C.S. Sarkar : The Press in India
 25. Dr. Bhagwan Das Gupta & Sudha Gupta : Rani Laxmi Bai
 26. Shri Niwas Balaji Hardikar : Rani Laxmi Bai
 27. Hari Mohan Lal Shrivastava (Publicity Deptt. Vindhya Pradesh) : 1857 ke Vidroh me Vindhya Pradesh ka Yog
 28. Guru Ram Pyare Agnihotri : 1857 ke Prasadh Senani Shyam Shah
 29. Guru Ram Pyare Agnihotri : Rewa Rajya ka Itihas
 30. Maulvi Rahman Ali : Tawarikh Baghelkhand (Manuscript in Urdu)
 31. Pt. Lalit Narayan Tripathi : Bundelkhand ka Vrihad Itihas (Rajtantra se Praja Tantra)
 32. Bhagwan Das Shrivastava : Bundelkhand me Swadhinta Andolan (1957-60)
 33. Govt. of Madhya Pradesh : Madhya Pradesh me Swatantrata Sangram
 34. Kailash Marwaiya : Bundelkhand ke Itihas Purush
 35. Dashrath Jain (Chief Editor) : Bundelkhand ka Swatantrata Sangram
 36. Shyam Lal Sahu : Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas
 37. Shivanand : Bundelkhand—Baghelkhand
 38. Shivanand : Satna Nagar
 39. Govt. of Madhya Pradesh : Madhya Pradesh ke Swatantrata Sangram Sainik, Vol. IV & V
 40. Awadhesh Pratap Singh : Baghelkhand Zila Congress Committee ka Sankchipt Itihas
 41. Govt. of Madhya Pradesh : Madhya Pradesh aur Gandhiji
 42. Dr. Ramesh Jain : Bharat me Hindi Patrakarita
 43. Dr. Kailash Narad : Madhya Pradesh me Hindi Patrakarita — Ek Shatabdi
 44. Bhagwandas Mahaur & others : Yash ki Dharohar
 45. Ram Singh Baghele : Bagwan Das Mahaur
 46. Yashwant Singh Kushwah : Gwalior Rajya ki Azadi ka Sangharsh, Pt. III

47. Laxmi Pd. Pathak (Editor) : Mahan Krantikari Pt. Parmanand Abhinandan Granth
 48. Harol Narmada Prasad Singh : Rewa Rajya ka Pawai Rules Naami Kala Qanoon
 49. Gomti Prasad Vikal : Ranmat Singh (Bagheli Kavya)
 50. Gomti Prasad Vikal : Ranjit Rai (Bagheli Kavya)
 51. Jagdish Jagesh : Kalam aaj unki Jai Bol
 52. Capt. C.E. Luard (compilation) : Rewa State Gazetteer 1907, Vol. IV
 53. Directorate of Gazetteers, Govt. of Madhya Pradesh, Bhopal : Distt. Gazetteers, Rewa, 1992
 54. Directorate of Gazetteers, Govt. of Madhya Pradesh, Bhopal : Distt. Gazetteers, Datia, 1992
 55. Directorate of Gazetteers, Govt. of Madhya Pradesh, Bhopal : Distt. Gazetteers, Chhatarpur, 1982
 56. Directorate of Gazetteers, Govt. of Madhya Pradesh, Bhopal : Distt. Gazetteers, Panna, 1994
 57. Directorate of Gazetteers, Govt. of Madhya Pradesh, Bhopal : Distt. Gazetteers, Sidhi, 1994
 58. Directorate of Gazetteers, Govt. of Madhya Pradesh, Bhopal : Distt. Gazetteers, Satna, 1994
 59. Directorate of Gazetteers, Govt. of Madhya Pradesh, Bhopal : Distt. Gazetteers, Shahdol, 1994
 60. Directorate of Gazetteers, Govt. of Madhya Pradesh, Bhopal : Distt. Gazetteers, Tikamgarh, 1995
 61. Directorate of Gazetteers, Govt. of Madhya Pradesh, Bhopal : Distt. Gazetteers, Gwalior, 1968

B—PERIODICALS AND NEWSPAPERS

1. Vindhya Bhoomi : Pradesh Parichai ank Rewa, (Govt. of Vindhya Pradesh) October 1956
 2. Vindhychal : Swatantrata Sangram ank Chhatarpur 1st January, 1954
 3. Praja Mandal Patrika, Indore : November and December 1946 January and May 1947

4. Madhya Pradesh Sandesh : Swadhinta Andolan Visheshank
Govt. of Madhya Pradesh 15 August, 1987
5. Kautilya—Journal : Vikram University, Ujjain, Vo. 5,
of Political Science No. 1, 1986
6. Bharat Bhrata, : Various issues of 1892 & 1895
Rewa (Weekly),
7. Madhukar, Tikamgarh : Various issues of 1940, 1941 & 1943
(Fortnightly)
8. Prakash (Weekly), : Relevant issues
Rewa
9. Bhaskar, Rewa : Relevant issues
10. Dainik Jagran, Rewa : Relevant issues
11. Dainik Alok, Rewa : Relevant issues
12. Gharib, Dainik : Relevant issues
Samachar Patra, Rewa
13. 'The Leader' English : Relevant issues
Daily, Allahabad
14. 'Hitvada', Nagpur : Relevant issues

Souvenirs

15. Jhansi Mahotsav :
Souvenir, 1993, Jhansi
16. T.R.S. College :
Centenary Celebration
Souvenir, 1983, Rewa
17. Centenary-Souvenir, :
1985-86, Maharaja
College, Chhatarpur
18. Dainik Jagran Golden :
Jubilee Year Souvenir,
Jhansi, 1992

C—PUBLISHED ARTICLES

1. Prof. A.H. Nizami : Baghelkhand during the Great
Retd. Principal, Rewa Rebellion of 1857
2. Jankisharan Verma, : 1857 Ka Swatantrata Sangram
Jhansi aur Lohagarh
3. Sudha Gupta Jhansi : Dr. Bhagwan Das Mahaur
4. Dr. K.N. Verma, Rewa : Thakur Ranmat Singh
5. Prof. B.G. Shukla, Rewa : 1942 ke Bharat Choro Andolan me
Baghelkhand ki Bhoomika
6. Gopal Sharan Singh, Satna : Satna ke Do Amar Shaheed
7. Janki Sharan Verma, : Swatantrata Sangram me Jhansi
Jhansi Janpad ka Yogdan

8. Mahendra Kumar : Vindhya Pradesh me Swatantrata
Manav, Chhatarpur Sangram
(now at Bhopal)
9. G.L. Sonane, : Chhatarpur ka Swatantrata Andolan
P.R.O., Chhatarpur aur Charan Paduka
10. Prof. R.C. Bhatt : Evolution of Education at Chhatarpur

APPENDIX FIVE

List of Institutions and Libraries Visited

1. National Archives of India, Bhopal
2. State Archives of Madhya Pradesh, Bhopal
3. Madhya Pradesh Vidhan Sabha Library, Bhopal
4. Sapre Museum and Newspaper Library, Bhopal
5. Govt. Records Room, Satpura, Bhopal
6. Directorate of Gazetteer, Govt. of M.P., Bhopal
7. Directorate of Public Relations, Govt. of M.P., Bhopal
8. Central Library, Rewa
9. T.R.S. College Library, Rewa
10. Museum Library, Jhansi (UP)
11. Gov't Distt. Library, Jhansi (UP)
12. Public Relations Office Library, Shivpuri (M.P.)
13. Municipal Corporation Library, Shivpuri (M.P.)
14. Museum Library, Indore
15. Dhubela Museum, Distt. Chhatarpur (M.P.)

APPENDIX SIX

List of Persons Contacted and Interviewed

1. Lal Vikramjit Singh, Rewa (descendant of the brother of Thakur Ranmat Singh)
2. Thakur Ram Singh, Rewa (descendant of Shyam Shah)
3. Shri Jagdish Chand Joshi, Rewa, Political Leaders, Ex-M.P.
4. Shri Udai Veer Singh, Rewa, Freedom Fighter, Acting President Madhya Pradesh Freedom Fighters' Association
5. Shri Chandra Kant Shukla, Rewa, Freedom Fighter
6. Shri Uma Pratap Singh, Ganjas, Freedom Fighter
7. Lal Rama Kant Singh, Advocate, Rampur Baghelan, Freedom Fighter, Ex-M.L.A.
8. Shri Shrawan Kumar Bhatt, Rampur Baghelan, Freedom Fighter
9. Shri Bhanwar Lal Jasu, Sajjanpur, Retd. Asstt. Director (Education)
10. Shri R.Q. Khan, Advocate, Rewa, S/o Late Hafiz Faizan Khan, Advocate, Freedom Fighter
11. Shri Rama Shankar Misra, Rewa, Ex-Private Secretary to Maharaja Gulab Singh
12. Shri R.R. Dixit, Retd. Divisional Panchayat Officer, Descendant of Ranjit Rai Dixit.
13. Shri Keshari Singh, Naigarhi, Freedom Fighter Associated with Rice Movement of Rewa State.
14. Shri S.K. Tripathi, Rampur Baghelan, Retd. Dy. Collector.
15. Shri Shivanand, Satna, Ex-President Praja Mandal, Rewa, Freedom Fighter, Ex-Speaker Vindhya Pradesh Vidhan Sabha and author of many books.
16. Shri Ganga Prasad Chaurasia, Maihar, Freedom Fighter.
17. Acharya Girija Prasad, Satna, Freedom Fighter, President Freedom Fighters Association, Satna

18. Shri Sri Niwas Shukla, Advocate, Political Leader, Chhatarpur
19. Shri Imamuddin, Retd. Police inspector, Chhatarpur
20. Shri Mahendra Kumar Manav, Chhatarpur (now residing at Bhopal) Freedom Fighter, Ex-Minister Vindhya Pradesh, Literary figure and author of a few books
21. Prof. Md. Israel, Chhatarpur
22. Shri Vasudeo Goswami, Datia, Retd. Accounts Officer associated with Datia Movement 1946, writer and poet, 83 years old.
23. Shri Babulal Vyas, Datia (residing at Chhatarpur) Retd. Officer Co-operative Deptt. associated with Datia Movement 1946.
24. Shri Ram Charan Purohit, Charkhari (Now residing at Chhatarpur) Retd. Police Inspector, Charkhari 86 years old
25. Shri Jagdish Prasad Shukla, Chhatarpur, Retd. Librarian, Maharaja College
26. Shri Lala Ram Bajpai, Niwari (Tikamgarh) Freedom Fighter, Ex-Minister, Vindhya Pradesh
27. Shri Shyam Lal Sahu, Niwari (Tikamgarh) Freedom Fighter, Ex M.L.A. author of 'Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas'
28. Shri Laxmi Narayan Naik, Niwari (Tikamgarh) Freedom Fighter, Ex. M.L.A., Ex. M.P.
29. Smt. Bhagwati Devi Nayak, Niwari, Tikamgarh, Freedom Fighter
30. Dr. Parashu Ram Virhi, Shivpuri, Retd. Professor associated with Taty Tope Committee
31. Shri N.A. Khan, Shivpuri, Chief Municipal Officer
32. Ram Singh Vashist, Shivpuri, Freedom Fighter
33. Shri Sadashiv Rao Malkapurkar, Rehli (Sagar) about 85 years old, Freedom Fighter, Revolutionary associated with Chandra Shekhar Azad
34. Shri Amba Prasad Shrivastava, Bhopal, Retd. Officer, Public Relations Deptt. Madhya Pradesh
35. Shri Sita Ram Bhaskar Bhagwat, Jhansi (U.P.) 93 years, President, Freedom Fighters Association, Jhansi
36. Shri N.M. Qadri, Jhansi (U.P.), Vice-President Freedom Fighter's Association, Jansi
37. Shri Harendra Saxena, Jhansi, Secretary Zila Patrakar Sangh, Jhansi (U.P.)
38. Shri Govind Singh Tomar, Dhimarpura (Azad Nagar) Orchha, 93 years old, associated with Chandra Shekhar Azad, at present pujari of Hanumanji temple besides the cottage of Azad.
39. Dr. Ramayan Prasad, Retd. Dy. Secy. (Education), Government of M.P., Bhopal.

APPENDIX SEVEN

List of Persons who Provided Important Literature

1. Shri N.M. Qadiri, Freedom Fighter, Jhansi (U.P.)
2. Shri Shivanand, Ex-speaker, Vindhya Pradesh Vidhan Sabha.
3. Prof. A.H. Nizami, Director, Vindhya Pradesh Historical Records Commission
4. Prof. K.P. Singh, Ex-Member, University Grants Commission, New Delhi
5. Lal Vikramjit Singh, Eminent Citizen, Rewa.

18. Shri Sri Niwas Shukla, Advocate, Political Leader, Chhatarpur
19. Shri Imamuddin, Retd. Police inspector, Chhatarpur
20. Shri Mahendra Kumar Manav, Chhatarpur (now residing at Bhopal) Freedom Fighter, Ex-Minister Vindhya Pradesh, Literary figure and author of a few books
21. Prof. Md. Israel, Chhatarpur
22. Shri Vasudeo Goswami, Datia, Retd. Accounts Officer associated with Datia Movement 1946, writer and poet, 83 years old.
23. Shri Babulal Vyas, Datia (residing at Chhatarpur) Retd. Officer Co-operative Deptt. associated with Datia Movement 1946.
24. Shri Ram Charan Purohit, Charkhari (Now residing at Chhatarpur) Retd. Police Inspector, Charkhari 86 years old
25. Shri Jagdish Prasad Shukla, Chhatarpur, Retd. Librarian, Maharaja College
26. Shri Lala Ram Bajpai, Niwari (Tikamgarh) Freedom Fighter, Ex-Minister, Vindhya Pradesh
27. Shri Shyam Lal Sahu, Niwari (Tikamgarh) Freedom Fighter, Ex M.L.A. author of 'Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas'
28. Shri Laxmi Narayan Naik, Niwari (Tikamgarh) Freedom Fighter, Ex. M.L.A., Ex. M.P.
29. Smt. Bhagwati Devi Nayak, Niwari, Tikamgarh, Freedom Fighter
30. Dr. Parashu Ram Virhi, Shivpuri, Retd. Professor associated with Taty Topa Committee
31. Shri N.A. Khan, Shivpuri, Chief Municipal Officer
32. Ram Singh Vashist, Shivpuri, Freedom Fighter
33. Shri Sadashiv Rao Malkapurkar, Rehli (Sagar) about 85 years old, Freedom Fighter, Revolutionary associated with Chandra Shekhar Azad
34. Shri Amba Prasad Shrivastava, Bhopal, Retd. Officer, Public Relations Deptt. Madhya Pradesh
35. Shri Sita Ram Bhaskar Bhagwat, Jhansi (U.P.) 93 years, President, Freedom Fighters Association, Jhansi
36. Shri N.M. Qadri, Jhansi (U.P.), Vice-President Freedom Fighter's Association, Jansi
37. Shri Harendra Saxena, Jhansi, Secretary Zila Patrakar Sangh, Jhansi (U.P.)
38. Shri Govind Singh Tomar, Dhimarpura (Azad Nagar) Orchha, 93 years old, associated with Chandra Shekhar Azad, at present pujari of Hanumanji temple besides the cottage of Azad.
39. Dr. Ramayan Prasad, Retd. Dy. Secy. (Education), Government of M.P., Bhopal.

APPENDIX SEVEN

List of Persons who Provided Important Literature

1. Shri N.M. Qadiri, Freedom Fighter, Jhansi (U.P.)
2. Shri Shivanand, Ex-speaker, Vindhya Pradesh Vidhan Sabha.
3. Prof. A.H. Nizami, Director, Vindhya Pradesh Historical Records Commission
4. Prof. K.P. Singh, Ex-Member, University Grants Commission, New Delhi
5. Lal Vikramjit Singh, Eminent Citizen, Rewa.

18. Shri Sri Niwas Shukla, Advocate, Political Leader, Chhatarpur
19. Shri Imamuddin, Retd. Police inspector, Chhatarpur
20. Shri Mahendra Kumar Manav, Chhatarpur (now residing at Bhopal) Freedom Fighter, Ex-Minister Vindhya Pradesh, Literary figure and author of a few books
21. Prof. Md. Israel, Chhatarpur
22. Shri Vasudeo Goswami, Datia, Retd. Accounts Officer associated with Datia Movement 1946, writer and poet, 83 years old.
23. Shri Babulal Vyas, Datia (residing at Chhatarpur) Retd. Officer Co-operative Deptt. associated with Datia Movement 1946.
24. Shri Ram Charan Purohit, Charkhari (Now residing at Chhatarpur) Retd. Police Inspector, Charkhari 86 years old
25. Shri Jagdish Prasad Shukla, Chhatarpur, Retd. Librarian, Maharaja College
26. Shri Lala Ram Bajpai, Niwari (Tikamgarh) Freedom Fighter, Ex-Minister, Vindhya Pradesh
27. Shri Shyam Lal Sahu, Niwari (Tikamgarh) Freedom Fighter, Ex M.L.A. author of 'Vindhya Pradesh ke Rajyon ka Swatantrata Sangram ka Itihas'
28. Shri Laxmi Narayan Naik, Niwari (Tikamgarh) Freedom Fighter, Ex. M.L.A., Ex. M.P.
29. Smt. Bhagwati Devi Nayak, Niwari, Tikamgarh, Freedom Fighter
30. Dr. Parashu Ram Virhi, Shivpuri, Retd. Professor associated with Tatya Tope Committee
31. Shri N.A. Khan, Shivpuri, Chief Municipal Officer
32. Ram Singh Vashist, Shivpuri, Freedom Fighter
33. Shri Sadashiv Rao Malkapurkar, Rehli (Sagar) about 85 years old, Freedom Fighter, Revolutionary associated with Chandra Shekhar Azad
34. Shri Amba Prasad Shrivastava, Bhopal, Retd. Officer, Public Relations Deptt. Madhya Pradesh
35. Shri Sita Ram Bhaskar Bhagwat, Jhansi (U.P.) 93 years, President, Freedom Fighters Association, Jhansi
36. Shri N.M. Qadri, Jhansi (U.P.), Vice-President Freedom Fighter's Association, Jansi
37. Shri Harendra Saxena, Jhansi, Secretary Zila Patrakar Sangh, Jhansi (U.P.)
38. Shri Govind Singh Tomar, Dhimarpura (Azad Nagar) Orchha, 93 years old, associated with Chandra Shekhar Azad, at present pujari of Hanumanji temple besides the cottage of Azad.
39. Dr. Ramayan Prasad, Retd. Dy. Secy. (Education), Government of M.P., Bhopal.

APPENDIX SEVEN

List of Persons who Provided Important Literature

1. Shri N.M. Qadiri, Freedom Fighter, Jhansi (U.P.)
2. Shri Shivanand, Ex-speaker, Vindhya Pradesh Vidhan Sabha.
3. Prof. A.H. Nizami, Director, Vindhya Pradesh Historical Records Commission
4. Prof. K.P. Singh, Ex-Member, University Grants Commission, New Delhi
5. Lal Vikramjit Singh, Eminent Citizen, Rewa.

Index

- A**
Abdulla, Sheikh 86
Acharya, Girja Prasad 141
Acharya, Narendra Deo 92
Advancement, of Education 61, 62
Ahmed, Ali Maulvi 158
Ahmed, Gulam 42
Ahmed, Munawwaruddin 166
Ainuddin, Diwan 156
Ajaigarh 107, 120
Ali, Akbar 42
Ali Bahadur 20
Alipura 106
Ali, Syed Hamid 149, 163
Ali, Farzand 42
Allahabad 146, 148
All India States Peoples
Conference 84
Alwi, Mohd. Yahya 157
Ambika Prasad 141
Andaman Jail 67
Ashfaqullah 66
Awadh Bihari Lal 142
Ayodha Prasad 151
Azad 151
Azad, Chandra Shekhar 66-69,
72, 75
Azad, Maulana Abul Kalam 54
Azadpur (Dhimarpur) 68
Azad Praja Mandal 101
Azizuddin, Qazi 119
- B**
Babu Jagjivan Ram 126
Baghelkhand Congress Committee
80, 81
Baghelkhand Students Union 88
Bajpai, Lala Ram 83, 84, 94, 95
Bajrang Dal 95
Bakht Bali 20
Bakshi, Sachindra Nath 67
Bangali Students 145
Banka Pahari 150
Baphara Dal 95
Baraundha 102, 127
Bhairav Lal 42
Bhairav Prasad 148
Bhagwan Das, Mahaur 70, 71
Bharat Bhrata 57
Bhanwar Lal Jasu 145
Bharose, Ram 165
Bhatt, Shrawan Kumar 88, 93
Bhelsain 41
Bhusawal Bomb Case 72
Bijawar 105
Bismil, Ram Prasad 66
Boondi Rajasthan 145
Bundelkhand Congress
Committee 84
Bundela, Keshari, Singh 41
Bundelkhand Lok Parishad 162
Bundela Rising in Sagar Narmada
Region 18
- C**
Carpenter, Brigadier 42
Capt. Ahamad Hasan 165
Chakra Pani 148
Chandera Satyagrah 154, 155
Chandels of Bhopari 32
Chaube, Ram Pratap 150
Charkhari 107
Charanpaduka 122
Charanpaduka Tragedy 122, 124-
126

- Chaurasia, Bhagirath 151
 Chaurasia, Ganga Prasad 162
 Chaurasia Samaj 154
 Chaurasia, Hargovind 151
 Chaturvedi, Baburam 156, 162
 Chaturresh Ji 159
 Chelmsford, Lord 133
 Chhatarpur 120, 121
 Chitrakoot 41
 Civil Disobedience Movement 115
 Civil Disobedience Movement in Baghelkhand 127-130
 Civil Disobedience in Bundelkhand States-Datia Ajaigarh, Tikamgarh 117-119
 Coles, C.R. 48
 Col. Fisher 123-125
 Col. Hinde 36
 Col. Martindell 33
 Conclusions (Findings) 169, 171-174
 Congress Bhawan 81
 Congress Flag 143
 Congress Socialist Party 92
 Constituent Princely States of Vindhya Pradesh 3-6
- D**as, C.R. 92
 Dashrath Nai 166
 Datia 109
 Desh Bandhu, Diwan 43
 Deshi Rajya Praja Parishad 83
 Deshpate 26
 Dhasaan River 155
 Dhaturha, Ram Kripal 166
 Dickson 142
 Dixit, Ranjit Rai 42
 Dugwekar, G.R.S. 145
 Dwivedi, Madho Prasad 91
 Dwivedi, Mannulal 150
- E**ving Cristian College 142

- F**irst World War 113
 Formation of Praja Mandal in Various States of Vindhya Pradesh 98-103
- G**adgil, N.V. 1, 168
 Gandhi, Mahatma 56, 64, 65, 77, 113, 121, 146
 Gandhian era 112.
 Garrauli 106
 Gautam, Mohanlal 93
 Gautam Ram Sajiwan 150
 Gaurihar 107
 Ghadar Party 169
 Ghosh, Phanindra Nath 74
 Gokhle, Triyambak, Sadashiv 98, 99
 Gosawami, Babulal 158
 Gupta, Madhav Prasad 94, 95
 Gurukul 66
- H**afiz Ibrahim High School, Jhansi 75
- I**mamuddin 124
 Impact of Congress Movement 63
 Independence of India 162
 Indian National Congress 63
 Intelligence Department 143
- J**agrani Devi 73, 74
 Jai Gopal 74
 Jain, Dashrath 15, 30, 40
 Jain Samaj 154
 Jain, Surendra Kumar 152
 Jairatnam, T.C.S. 147
 Jaju, Sitaram 149
 Jallianwala Bagh massacre 124
 Jhalkari Bai 23
 Jigni 110
 Joshi, Jagdish Chand 93, 143
 Joshi, Ram Kumar 154

- K**achru, Dr. Dwarika Nath 148
 Kakori Train Dacoity Case 66, 67
 Kavi Hanumant 32
 Khan, Abdul Majid, Faujdar 44
 Khan, Aga 142
 Khan, Natthe, Waziruddaula 44
 Khan, Khizir Md. 143
 Khan, Hafiz Faizan 141
 Khan, Hamza 145
 Khan, Kale, Risaldar 22
 Khan, Sher 154
 Khania Dhana 110
 Khare, Jagdish Prasad 93
 Khare, Kashori Sharan 91
 Khare, Narayan Das 155
 Khare, Onkarnath 93
 Khare, Shivrarnayan 152, 163
 Khilafat Movement 113
 Kol-Bhil Paltan 124
 Kripalpur 142
- L**ahiri, Rajendra 66
 Lawrens, Sir John 13
 Laxmi Bai (Grauna) 158
 Liberation of Goa 168
 Lodhi, Dillipat 157
 Lugasi 105
- M**adhogarh 142
 Madhukar 59, 60
 Madhya Bharat 86
 Maharani Suraj Kunwar 141
 Mahashay, Gokul Prasad 151
 Mahaur, Bhawandas 70, 72
 Mahtain Firing 166
 Maihar 9, 102, 131, 162
 Major Bashir Husain 166
 Major D.W.K. Barr 61
 Major Ellis 48
 Major Hampton 48
 Majumdar, Dr. R.C. 13
 Malkapurkar, Sadashivrao 70, 72
 Manav, Mahendra Kumar 152
 Mankahri 48
- Maulvi Ali Ahmad 158
 Menon, V.P. 1, 167
 Mishra, Achchutanand 93
 Mishra, Mahesh 89
 Mohd. Deen 143
 Montague 113
 Montague-Chelmsford Report 113
 Movement against Diwan Ainuddin 158
 Movement, Rice Collection 147, 148
 Munnalal 50
 Munshi, K.M. 74
- N**agar, Ravi Shankar 144
 Nagar, Vijay Shankar 43
 Nagod 101, 130
 Nakaila 166
 Narayan, Prakash 87
 Narosa naala 155
 Native States, Resolution of the Congress 65
 Nayak, Laxmi Narayan 94, 95, 154
 Nazim Fazal Haque 123
 Nehru, Jawahar Lal 14, 64, 105, 119, 146, 148
 Nehru, Moti Lal 64, 115
 Newalkar, Mukund Sakharam 152
 Nirbhay 144
 Nizami, A.H. 33, 34
 Non-Co-operation Movement 114
 Nott Bomber 75
- O**jha, Kunj Bihari 143
 Orchha Seva Sangh 94
 Orchha Student Congress 90
 Organisation Committee of Praja Mandal 99
 Osborne, Willoughby 35, 41
- P**ancham Lal 150

- Pandey, Mangal 19
 Pandey, Ram Prasad 188
 Panna 107
 Paramanand, Pandit 149, 158
 Parichat 13, 16
 Patel, Chhote Lal 143
 Patel, Saraswati 143
 Patel, Sardar Vallabh Bhai 167
 Pathak, Chaturbhuj 94
 Pathak, Phoolchand 151
 Pawai Rules 128
 Payasi, Sita Prasad 148
 Peoples Movement in Kadaura
 Baoni 165
 Poor Boys Association 88
 Pragdas 49
 Prakash, Ram 148
 Praja Mandal Activities in
 Baraundha 166
 Praja Mandal Activities in
 Charkhari 156
 Praja Mandal Activities in Datia
 158
 Praja Mandal Movement in Nagod
 150, 151
 Prakash 60
 Prasad, Dinesh 144
 Prasad, Ramayan 93
 Prasad, Shankar 139
 Pre-revolt uprisings in
 Baghelkhand 32-34
 Pre-revolt uprisings in
 Bundelkhand 15-18
 Privy Purse 1
 Pro-Maharaja Movement 141
 Provincial Congress Committee
 United Province 81
 Provincial Congress Committee
 Maha Koshal 81
 Purushottam 144
- Quadiri, Nazar Md. 76
 Quit India Movement 139, 142,
 143
- Quit Movement in Chhatarpur
 151
 Quit India Movement in
 Tikamgarh 154
- R**aina, Jankinath 98
 Raj Pramukh 168
 Raja Mardan Singh 20
 Rajniwas 143
 Rajpoot Seva Sangh 95
 Ram Rajya Parishad 95
 Ram, Vishnu Dhari 148
 Rani Laxmi Bai 19, 20, 22, 41
 Ran-bheri Magazine 144
 Rao, Madho 20
 Rao, Narayan 20
 Rao Sahib Churhat 144
 Rebel Leaders 36
 Rebellion in Baghelkhand 34-40,
 42, 43, 47-52
 Rebellion in Rewa 36
 Regional Commissioner,
 Nowgong 167
 Resolution of Congress on Native
 States 65
 Responsible Govt. 147
 Revolt in Vindhya Region, Find-
 ings 53, 54
 Revolt of 1857 & Bundelkhand
 States 25-30
 Revolutionaries 66, 70-72
 Revolutionary Movement 65-71
 Rewa 127
 Rice Collection Movement 147
 Richhariya, Chhotelal 154
 Role of Vindhya Region (1935 to
 1941) 132-134
 Role of Vindya Pradesh in Goa
 Freedom Movement 168
 Rose, Hugh 23
 Rowlatt Act 113
- S**aiyed, Tala 28
 Sahu, Shyamal 87, 94, 95

- Samthar 108
 Sarila 108
 Sathni & Itar 33
 Satya Dev 99
 Satyagrah 163
 Satyagrah in Nagod 151
 Sawarkar, V.D. 13
 Saxena, Kamta Prasad 156
 Sawai, Mahendra High School 91
 School Martand 41
 Seeley, Sir John 13
 Separate Ministries of
 Bundelkhand & Baghelkhand 6, 7
 Sengar Rajputs 33
 Sen, Surendra Nath 54
 Shankar Uma 139
 Shastri, Yamuna Prasad 93, 144
 Shivanand 83, 98
 Shivrajpur 148
 Shrivastava, Hanuman Prasad
 143
 Shubh Chintak 58
 Shukla, Shambhu Nath 87, 94,
 146
 Shyam Shah 36-40
 Singh, Ajit 35
 Singh, Anand 44
 Singh, Avinash Chand 143, 144
 Singh, Arjun 126
 Singh, Arjun, Thakur 145
 Singh, Awdhesh Pratap, Captain
 66, 80, 81, 84
 Singh, Baijnath 162
 Singh, Baldeo 57
 Singh, Bisheshwar 75
 Singh, Bishun 49
 Singh, Devi Rawli 94, 95
 Singh, Dinesh 41
 Singh, Dhir 44, 46, 47
 Singh, Dal Thamman 43
 Singh, Ganga 89
 Singh, Gopal 15
 Singh, Govind Narayan 143
 Singh, Gulab Maharaja 60, 89,
 100, 140, 147, 148
- Singh, Guru Ratan 144
 Singh, Himmat Bahadur 148
 Singh, Heera Kunwar 122
 Singh, Jai 35
 Singh, Jang Bahadur 152, 162
 Singh, Keshari 148
 Singh, Krishnapal 89, 93, 145
 Singh, Kunwar 36, 41
 Singh, Kunwar Surya Bali 143,
 144
 Singh, Lal Padmdhar 142
 Singh, Lal Yadvendra 81, 100, 146
 Singh, Lal Zabardast 34
 Singh, Laxman Bundela 158
 Singh, Mahesh Pratap 143
 Singh, Martand, Maharaja 1, 147,
 168
 Singh, Mohan, Karchuli 88, 144
 Singh, Narendra Raja 44
 Singh, Narmada Prasad Harol 88,
 128
 Singh Panch Bahadur 148
 Singh, Punjab 44, 47
 Singh, Raghuraj, Maharaja 35, 61
 Singh, Raghuvendra 49
 Singh, Ram 40
 Singh, Ramdhari Dinkar 77
 Singh, Ramsailawale 158
 Singh, Ranmat, Thakur 40-43, 45
 Singh, Roshan 66
 Singh, Sarnam 32
 Singh, Shankar Pratap 157
 Singh, Udaiveer 142
 Singh, Veerendra 144
 Singh, Vikram Jit 40
 Sitaramayya, Patta Bhi 116
 Smith, C.C.H. 146
 Smith, V.A. 13
 Sohawal 101
 Students Congress, Rewa 89
 Students Congress, Satna 89
 Subhan, Mahawat 146
 Sultan of Turkey 113
 Sursari Prasad 144
 Swami Swrajanand 158

Tai Bai 20
 Tarachand, Dr. 15
 Tatyá Tope 25, 44, 45, 49
 Thakur of Semaria 34
 Tiwari, Brijraj Singh 143
 Tiwari, Chandra Pratap 93, 144
 Tiwari, Din Dayal 151
 Tiwari, Dr. Ram Prasad 141
 Tiwari, Raghvendra Singh 93
 Tiwari, Rajbhan Singh 81, 142
 Tiwari, Ram Sahai 87, 151
 Tiwari, Surya Pratap 93
 Tiwari, Veer Bhadra 75
 Tripuri Session of Congress 146

Union Jack 143

Vijaivágiya, Gopikrishna 99, 153
 Vindhya Pradesh, General Information 9-12
 Virhi, Dr. Parashu Ram 44
 Vyas, Jai Narayan 99
 Vyas, Vishwanath 166

Wakefield, E.B. 146
 Wooldridge 141, 143, 146

Yadav, Raja Ram 154