



RESISTANCE OF BAIWARA REGION IN 1857

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During the British rule, modern Uttar Pradesh was known as 'United Provinces' or 'United Provinces of Agra and Oudh'. According to the British historian Butter Donald's Gazetteer, Awadh was divided into thirteen chaklas, one of them being Chakla Baiswara. The Baiswara region also included the areas of present-day Unnao and Rae Bareilly districts. According to Butter, the Baiswara region at that time included *Purva, Hadha, Ateha, Morawa, Dondiakheda, Kumhrawan, Hasanganj, Magrayar, Haidergarh, Rae Bareilly, Dalmau, Sareni, Bardar* Parganas. It is believed that Baiswara region was founded by Bais Rajput king Abhaychandra Bais, who was a descendant of King Harshavardhana. The Baiswara region is mainly known as the area of Vais Rajputs. This district was formed during the British rule.

Administration during the Nawabi period also continued on the Mughal administrative system. During the Mughal period, the Awadh Suba was divided into five Sarkars. But when Burhan-ul-Mulk and his descendants took over the power of Awadh, they made the government a Nizamat under the supervision of the Nizam. In 1801, when the East India Company occupied a large part of Awadh, it was divided into 4 parts - Gonda-Bahraich, Sultanpur-Faizabad, Khairabad and Baiswara and Shah-i-Rah had an independent chakla but it The partition did not last long. Sleiman told that Awadh was divided into five Nizamats and 20 Chakals. Each chakla was divided into tehsils, which were made up of different parganas. Parganas were made up of several villages.

After the annexation of Awadh by the British Empire in 1856, Salon and Baiswara were under the Salon district, which extended from the east of Unnao in the west to Allahabad in the east. In 1858, Rae Bareilly was proposed to be included in the Lucknow division as a new district. But changing the proposal, a separate division of Rae Bareilly was formed, whose headquarters was Rae Bareilly and which also included Sultanpur and Pratapgarh. There is a great difference in the composition of Rae Bareilly and Unnao districts of 1856 and today. At that time Rae Bareilly included Rae Bareilly, Haidergarh, Bihar and Dalmau. Dalmau and Rae Bareilly tehsils, which included only one pargana, were included in Rae Bareilly tehsil and all were named Rae Bareilly. Bihar Tehsil also known as Baiswara Tehsil consisted of nine parganas which were- Bihar, Khiraun, Sarani, Bhagwant Nagar, Daudiyakheda, Patan, Panhan, Magaryar and Ghatampur. This system led to the emergence of a new district whose structure was very uneven, which was 80 km long and 90 km wide, so in 1869



all the parganas of Bihar tehsil, except Khiraun and Sareni, were merged into Unnao district and included in the Haidergarh pargana Barabanki. Gone.

In 1869, Mohan and Auras were separated from Lucknow district and merged into Nawabganj tehsil and Hasanganj was made its headquarters. In 1891, seven parganas called Baiswara region – Panhan, Patan, Bihar, Bhagwant Nagar, Magaryar, Ghatampur and Daudiyakheda were separated from Rae Bareli district and included in Purva tehsil and the district headquarters was made Purwa. But in 1891, the district headquarters was made Unnao town due to the condition of the purva being not central.

The present Unnao district is in the shape of a quadrilateral which is situated between 2608' to 2702' north latitude and 800 3' east longitude. It is bounded by Hardoi in the north, Lucknow in the east, Rae Bareli in the south and river Ganga in the west which separates this district from Kanpur and Fatehpur. The Sai river flows in the northeast direction of the district, which separates the boundaries of Lucknow and Rae Bareli districts. This district is situated in the middle of Uttar Pradesh.

It is the smallest district of the state. Its total area is 4558 sq. km. According to the 2011 census, the total population of the district is 1,77,658 and the population density is 39/km². There are four tehsils in the district namely Safipur, Hasanganj, Purwa and Unnao.

In the Baiswara region of Rae Bareli, there were 18 Bais states at the time of British rule, including Khajurgaon (205), Muraramau (103), Shankarpur State (225 villages), Unai State (90 villages), Kurri Sudauli (110 villages), Gaura Dinshah (72 villages), Churihar Narindpur (47 villages), Korihar Satan (43 villages) were the main ones.

Historical Background:-

The first known rule over Baiswara was that of the Kshatriyas of the Ikshvaku dynasty with Ayodhya as their capital. In this way Baiswara was once under Shri Ram. According to Neville's Gazetteer, Sita and Luv-Kush lived in the Pariyar area of Unnao district which is near Bithoor and in the hermitage of Valmiki. After Shri Ram, this area came under his son Kush.

In the 6th century BC, Baiswara was under the Kosala Mahajanapada. Kosala came under Magadha in the 4th century BC. The Gupta rulers of Chandragupta Maurya, Ashoka the Great, Kanishka and Patiliputra dominated this region. After the decline of the Gupta Empire, the Bhars occupied not only Baiswara, but large areas of Awadh. After the occupation, Baiswada was occupied by Bharos for about a thousand years. Fully accepted the submission of the Maukharis of Kannauj. After the Maukharis, Harshavardhana sat on the throne of Kannauj, under whom Baiswara was also under. During the reign of



Harsha, the Chinese traveler Hiuen Tsang traveled to North India. In 636 AD, he left from Kannauj and went to Prayag via Navdevkul, Ayudha and Haymukh. Historians have identified Ayudh as Jagatpur near Dalmau and Haymukh from Dodiakheda.

After the death of Harshavardhana, there was political instability in North India. In 750 AD, Kanauj was conquered by King Yashovarman. Probably Boswara was also under him. Political upheaval again after Yashovarman The turmoil started. In the ninth century Baiswara was occupied by the Pratiharas of Malwa. Despite accepting the suzerainty of the Gurjar Pratiharas, the feudal lords continued to strengthen themselves. Raja Bal of Bharon established Barauli which later became Rae Bareli and Raja Dal established the town of Dalmau. The attack on Kannauj by Mahmud Ghazni in the year 1018 marked the end of the suzerainty of the Gurjara Pratiharas. Ghazni himself did not go to Baiswara but his nephew Syed Salar Masood attacked Awadh. In the second half of the 11th century, the Gahadwal dynasty was established at Kannauj which lasted till 1194 when Raja Jaichand was defeated at the hands of Gauri in the Chandawar War. After the Chandawar conquest, the Muslims captured the whole of Awadh. After the death of Shahabuddin Ghori in 1206, Qutbuddin Aibak established the slave dynasty. In 1207, the Muslim army defeated the feudal lords several times. During the reign of Iltutmish, a few feudal lords killed many soldiers of the Sultan's army. During the reign of Balban, wars of dominance started between the Bhar feudal and Bais Rajputs. In the end, Sedhurai, son of Karnaraya, conquered the entire area on the eastern bank of the Ganges and laid the foundation of the state of Baiswara. This incident was of Jyeshtha Shukla Dashami (Ganga Dussehra) Samvat 1323 Vikrami. He not only won the fort of Daudiakheda but also emptied Bhojpur and Muraramau.

During the reign of Muhammad bin Tughlaq, Bharo feudatories were attacked twice. At the same time Ghatamdev, son of Siddaraya, established Ghatampur by joining 16 villages of Kanpur district. During the reign of Firoz Tughlaq, the Hindu kings had to face invasion from Kannauj to Dalmau. Jizya imposed on Hindus. Ghatamdev of Baiswada gave shelter to the Brahmins who destroyed the temples of Kannauj. In 1392, Muhammad Shah Tughlaq again attacked the rebel feudatories in Delhi. In 1393, the Sharqi dynasty was established in Jaunpur. In the Sharki period, there was the bravery era of Baiswada during the time of Raitash, Satandev and Tilokchandra. In the name of Tilokchand, Bais Rajputs call themselves as Tilokchand Bais.

Baiswara was a large unit during the reign of Akbar. Whose management was looked after by Nazim. The post of Nazim remained with Bais Raja. This system continued till the time of Jahangir to Aurangzeb.



The history of Baiswara from the 16th century to the 18th century has been the history of the rise of the local Bais and Kanpuria kings.

After the death of Aurangzeb, when the central power was weakened, like other parts, Bais feudatories also tried to make themselves independent. Even under the Nawabs of Awadh, the Bais Talukdars were elevated to the rank of Nazim. Around 1760, enmity between the different families of Bais increased and many wars took place among them. During the reign of Asaf-ud-Daula, Baiswara Nizamat was formed in which Rae Bareli and Salon were two chaklas. Saadat Ali Khan became the Nawab after Asaf-ud-Daula. It is clear from the documents of the Nawabi period that the Ijara system was in force at that time according to which the Nizams and Chakaldars started giving money to the government in lieu of appointments.

According to Butter Donald's Gazetteer, Baiswara was divided into 13 parganas in 1837.

Natural Condition:-

Rivers and Lakes - According to the geographical location, the entire land area can be divided into four parts-

The region between the Ganges and the Lone
the region between Lon and Sai

The region between Sai and Gomti

The region between the Ganges and the Sai after the Lone-Ganga confluence.

About a century ago, this area was covered with inaccessible forests. The inhabitants living on the banks of the river depended on the flood or drought of the river. So they remained mainly poor. The regions north of the banks of the Ganges are fertile because of the use of means of irrigation, they are prosperous because their prosperity is not dependent on rainfall.

Although there is no big and important lake in this area, but due to the flooding of rivers in the rainy season, many small and big lakes are formed, in which the main one is Basaha Tal which runs from Bangarmau in the north to the Lone river in the south. According to Donald - there are many lakes in Salon pargana. Many drains come out of these lakes, in which the rain water of the river comes out.

The main rivers of the southern province of Awadh are Ganga, Deoha, Gomti, Sai, Ton and Lone, in which the Ganges and Deoha rivers are filled with water throughout the year and in which boats were also plying.

River Ganges- Flows on the southern boundary of this region and flows for about 65 miles from Hadha Pargane in the west to the eastern border. Due to



the convenience of transport, the commercial importance of this river has always been there.

Gomti River - Sir Butter Donald writes about the Gomti river that in the past this river was twice its present height but still it is sufficient for boating which always has water and even in dry to dry season which is four feet deep. Stays till. In the rainy season, due to excessive amount of soil in the water of Gomti, it becomes unfit for drinking. In the rainy season, this river is full of fish, which serves as food for a large population.

Sai River - Like the Ganges and the Gomti, Sai is an ancient river. It was earlier known as Sayandika. Flowing from Hasanganj (Unnao) on the northern boundary of the present Purwa tehsil, it enters Rae Bareli district, leaving Bethar land on the eastern border of that pargana and proceeds near Salon tehsil, Ranjitpurwa and Daundiakheda town. Even if it is submerged in the rainy season, it is enough for small boats which can only go up to Rae Bareli, beyond that there is no commercial activity. The flow of Sai being very spiral is also one of the reasons for this. Many boats ply in Ga, Gomti but not many boats are seen in Sai. In the rainy season, there is also enough fish in the Sai river, which is caught by the seafarers and is included in the food of the common people. Flowing from Sai Hasanganj (Unnao) to present Purwa tehsil on the northern border, entering Rae Bareli district, leaving Bethar on the eastern border of the same pargana proceeds near Salon, Ranjitpurwa, Daundiakheda. The economic condition of the villages on both the banks of the Sai river was not good. But the soil on the higher parts beyond the Sai was good and full of irrigation facilities, due to which this area was full of wealth and cereals.

The Ton (Tod)- (Tion, Marha or Bisohi) originates from the Deoha River which separates from Deoh at Faizabad and after meeting Chhoti Taraj joins the Ganges at a distance of ten miles from Buxar. Its edge is also not very high like that of Sai. The Ton river also does not see much water like Deoha and Gomti and it is not possible to travel in it beyond Azamgarh.

Lone river- originates near Shahabad, which is on the north-western border of Awadh, flowing from there and meets Sai, three miles away from Rae Bareli. Many folk tales and legends are prevalent about this river, in which it is related to Lona Chamarin. Exorcists and Siddhas do not utter jai or cry for Lona Chamarin in their mantras.

Saurahi River- Saurahi River is also known as Gurdohi River. This river originates near Hadha village of Purva tehsil and joins Ganga river near village Bethar, Daundiakheda. During the rainy season, floods cause major damage to coastal crops. The springs of water which were abundant in ancient times and are still found in Sarwar next to Deoha are no more now, no source of hot water was found in this area. Thus, there were many rivers in the



district, big rivulets and lakes, which took a fierce form mainly in the rainy season and dried up in the summer season.

Godghai Nala- This is also famous by the name of the river here. It originates from the lake of Hadha Pargane and flows on the south-west part of Bethar and joins the Ganges near Daundiyakheda.

Climate- Sir Butter Donald writes that climate like Awadh is found in very few countries of the world. The winter season in this region is in November, December, January and February. Whereas the climate of the southern part of Awadh is mainly dry, which remains between 300 to 300 in summer and 100 to 200 in winter. Sir Butler Donald writes that over the last thirty years the annual proportion of rainfall has become very uncertain, ranging from 70 to 30 inches and is mainly completed over a period of two to four months. March, April, May and June are the warmest months. From March itself, the heat starts increasing, which is dangerous for Europeans. May is the hottest month, in this month the average daily temperature rises to 41.60 centigrade, due to the extreme heat in May and June, very hot westerly winds blow which are called heat waves. The relative humidity ranges from 40 percent to 60 percent.

Unnao comes under moderate rainfall. The four months of the rainy season are July, August, September and October. In which half of June is also included. Which gives relief from the heat of summer, but whenever the sun comes, its heat is sufficient which, combined with the humidity of the rain, creates a very hot atmosphere. When the rain stops in the middle of September, it becomes hot and the weather starts becoming favorable from November itself. There is very little rainfall in January which is beneficial for Rabi crop. This weather is usually found throughout the Ganges Plain and up to Patna.

Soil: The soil of South Awadh region is mainly light in which silica and lime are found in abundance. Which is present in small pebbles but big stones are not found. The pebbles give a rocky appearance to the river banks. Conch shells are found in abundance in rivers like Gomti and Ton. People use organic manure which is made from dead organisms, vegetable peels and village garbage.

The area of sandy soil is called Usar which contains large amount of soda and potash. In some places where there is old forest, the soil is smooth and black. Clay soil is considered the best by the people here.

In the area between Ganga and Gomti, the soil is light, in which there are occasional oars, which are covered with green grass in the rainy season, but when the rainy season ends, then this grass dries up. Sir Butter Donald writes that the soil of Salon pargana is good, which does not contain much sand and pebbles and is suitable for growing various crops. Jais, Rampur and Manikpur



are the most fertile soils in southern Awadh. Yellow clay fertile soil is found in the banks of the Sai after the sandy banks of the river.

Wells and Ponds - Water from rivers, ponds and wells was used for irrigation. The Persian wheel was not used in the Awadh region (Butter Donald, 1967). The depth of the wells was 16-17 feet, which were of two types, kutchra and pucca. Sir Butter Donald says that hardly any new pond was dug in the last forty years whereas in olden times there were ponds in every village.

Agriculture - Like other parts of Awadh, Baiswara was also an agricultural area. All the food produced in Awadh was produced here. Wheat, barley, gram, peas, rice, jowar, bajra, tur, urd, moong, mustard, sesame, maize, potato, sugarcane, fruits and vegetables are the main crops here. The land is fertile so the standard of living was also high.

cattle and pucc The agricultural useful animals were cows, bulls, buffaloes, etc. in abundance. In wild animals fox, jackal, hyena, rabbit, deer, nilgai, langur, ink, lynx, otter, bat are found. The main birds found in this area are stork, quail, eagle, falcon, crow, parrot, myna, sparrow, cuckoo, pigeon, duck, heron, woodpecker etc.

In reptiles, there are two types of crocodiles in the Ganges. Various types of snakes and lizards are found in abundance, the most venomous snake found in this area is the krait. Beechhoppers are also found. There were many types of insects-snails, crickets, red, yellow, black ants, flies, mosquitoes were in abundance.

The cultivation of opium, ganja, hemp, charas was prohibited by the rules of the company.

Major Vegetables- Potato was rarely used as a vegetable in the Awadh region. Only in Kanpur, Lucknow, Faizabad some Kanjar people used to grow potatoes but in rural areas either people were not familiar with it or it was considered useless. A person of any caste who was in contact with the company used to eat potatoes and other vegetables except peas and onions. The soldiers of Awadh province also considered it difficult or inferior to grow potatoes, which were grown and eaten by everyone in Delhi and the border provinces.

Botanical- Donald says that people are lagging even in planting different types of gardens, but Baiswara is different from the whole of Awadh. In the last 20 years, huge plantation has been done by Hindus and Muslims. In which Mahua trees have been planted prominently, besides mango, sycamore, jamun, jackfruit, neem, amla etc. trees have also been planted. Of these, the wood of Mango, Mahua, Neem and Jamun can also be used in buildings. About a century ago, the area of Baiswara, Bethar, Daundiakheda, Unnao and Rae



Bareilly was covered with different types of grove forests. The villages were far away and to go from one village to another one had to go through rugged forests. Since the area was flat and there were no hills, the fort was built on a high mound of mud. A fort was built on a high mound of mud and surrounded by a moat on all sides. It was an arduous task to attack the bastions built amidst dense forests. Even wild animals had to be faced to reach them. In those forests, there were dense thorny bushes in addition to Dhak, Akohar, Karonda, tall bamboos. In the 1857 war, guerrilla wars were fought in these forests. These forests were also a shelter for the enemy to escape. Since the British did not have much knowledge of the geographical structure of the area, the revolutionaries used to hide in these dense forests which were out of reach of the enemy. The forts of Shankarpur, Daundiyakheda and Amethi were similarly situated amidst dense forests, their geographical location made them inaccessible and invincible.

Major Industries- Rae Bareilly and its surrounding areas were famous for making arrows. Apart from this, salt, sera, indigo, cotton textile industries were also prevalent in this area. There were many moneylenders in Rae Bareilly district who used to give money to the people on interest. Sir Butter Donald writes in his book that in a village called Terha near Bidhapur in Baiswara district, there is a moneylender named Gulab Dubey, who invests money in the business of cotton textile industry and whose capital is about two lakh rupees.

Jeevika- Donald Monsieur explains that the Bais caste, due to which the region is known as Baiswara, takes pride in describing itself as the most intelligent, rational, enterprising, wealthy, luxurious living an elegant lifestyle in Awadh. Like other Rajputs who never touch or divide against the rules of their caste and live only as a farmer or soldier. Bais people have brought a lot of change in their lifestyle by adopting business in the last few years, but still they avoid traveling abroad because according to the rules of caste, a person going abroad will not remain a Bais, will be excommunicated from the caste. Due to the gradual change in thinking along with the increase in population, the prejudice towards joining the army has ended and many people of the Vaiswada region are serving in the company's army in Gwalior, Nagpur, Hyderabad, Alwar and Lahore and earn money. Indulging in the trade, the interest of the Baisas and the trade of cloth has spread to Dhaka, Chittagong, Malwa, Dinajpur.

Fair and Haat- Traders used to do their business by roaming in the villages, apart from this, from time to time, fairs, haats or ganj were held where a large number of merchants used to gather and sell goods. In which not only the merchants of Awadh but the surrounding area also participated. The fairs held from time to time at various pilgrimage sites were also a source of income for the merchants. The most important pilgrimage of this region was the fair held in Dalmau on the Chaturthi date of the month of Falgun and the fair held on



Kartik Purnima. Where lakhs of devotees used to gather. He also provided an opportunity to the artisans and traders of this region to earn money because not only the regional people used to come to these fairs but people from Gorakhpur, Nepal and Bundelkhand also used to come in large numbers. After bathing in the Ganga Ganga, fairs were held at many places for a day to a week. In which Lakhpeda, Bhagwant Nagar, Dalmau, Saholeswar and Hatia fairs were prominent.

About two lakh people used to come to the fair held on the banks of the Ganges on Kartik Purnima in Daudiyakheda. There was a pucca ghat where people used to take bath and also did various business activities. , Various types of clothes, including coral brought by the Gosai people through Chhatarpur and pearls brought from Calcutta were sold. The Gosai sellers of coral and pearls used to come on horses while the cloth merchants used to come by boats. The trade of this fair could range from one to one and a half lakh rupees. The Satav Mela is held twice a year till the end of Chaitra Navratri and Kwar Navratri. In this, more bulls are sold.

There was another pilgrimage of Baiswada at Kolhapur, three miles from Hadha, where a fair was held on the bathing day of Kartik Purnima. But only toys and sweets were sold there. The Bhavareshwar fair is held on the Sai bank near Sudauli at the time of Shivratri. In this, apart from animals, wooden and brass items were sold. In this way, when people gathered on the day of bathing at various pilgrimages, they also provided opportunities for business activities, that is why many small and big fairs were organized at different places. In which the fair of Pachiyav Devi in Unnao, the fair of Magh Amavas in Manikpur, the fair of Mahadev, 4 miles away from Ateha and the Muslim fair held on the first and second Baisakh in Parsadipur. Apart from this, there were haats in all the big and small places. Apart from the haat, there were also markets where goods were available everyday in pucca shops.

People's Life- Baiswara was the largest and most populous area of the southern Awadh region. According to the history of Rajputs, the dynasty of Rajputs of Baiswaden was founded by Trilok Chandra who was from Ujjain. He was married to the daughter of Raja Gautam of Baiswara and after his death Trilok Chandra took over his power. According to the Rajputs of Baiswada, before them Kannauj was the main center of the Rajputs, where the saga of heroes like Alha Udal is still prevalent today. This area was dominated by Brahmins who later migrated to Baiswara in large numbers and whose numbers are more than Rajputs. Among the Brahmins, there are mainly Mishra, Shukla, Tiwari, Dubey, Pathak, Upadhyay, Choubey, in whom homosexual marriage was prohibited. Not less than seven hundred rupees were spent in any marriage, in which one hundred rupees were spent on the gold and silver ornaments of the bride. Fifty rupees on fifty utensils, fifty rupees on clothes, hundred rupees were given to the boy as a gift. 101 to the



groom by the bride's family Rs 150 to the groom's father by the head of the bride's family on the people accompanying the bridegroom. Apart from Brahmins and Kshatriyas, there was no compulsion to spend so much money on marriage, but Brahmins and Kshatriyas had to spend on marriage only in proportion to their wealth. Sir Butter Donald writes that Kesari Singh of Bether, whose wealth is 1.5 lakh rupees, had to spend Rs 45,000 in the marriage of his daughter, in addition to this, he brought 1 elephant from Haridwar fair, 6 horses costing Rs 500 to 1000 per horse. And other assets also spend more than necessary in marriage, due to which they are burdened with debt for 2-3 years.

Like Brahmins, Kshatriyas are also divided into different sub-castes, they can also marry among themselves. Rich landlords give tax free land to Brahmins as a gift. Brahmins and Zamindars do not do agriculture.

Entertainment- As a means of entertainment, dance is organized on the night of Falgun in the western provinces which is mainly organized by the zamindar, in which the zamindar gives small land as wages to the dancing women. Women watch this entertainment from the screen. This dance also takes place in Baiswara and Salon where there is no prostitution at all. Apart from dancing, Ramlila is organized in a big way in which various fireworks are also organized. This event is of ten days in Kwar.

Sports- Various sports competitions are organized in every village and town on the fifth day of the month of Falgun, which lasts from 4 in the morning till dark. Wrestling, weightlifting, fencing are organized in these, but the rivals never attack each other, nor do any untoward incident happen, all these sports are held in a friendly environment.

The houses of Baiswara area are made of raw bricks and there was a platform in front of the house. The houses of the poor are made of mud. Wood is used for fuel.

Education- The burden of education of the new generation was in the hands of the pundits. Those who were given tax-free land in return for education. whose annual tax did not exceed Rs.100. If a Kayastha was given the burden of education, he was instead given four annas per month for each disciple. If the students exceeded a hundred, the parents insisted on giving two annas. If a zamindar sent his children to these schools, he would donate a sum of land to the pundits. And from other students, the pundits used to charge 4-8 ananas. There are schools in all towns throughout the Baiswara region. Children start their education at the age of 7 and start learning to write and read simultaneously. Persian is taught in big cities but not in towns because only a few Brahmins know Persian. Children first learn to write on the ground with a penny, then on a plank and finally on paper with pen and ink.



There are 50-100 boys in each school in Salon Pratapbad and Ahladganj. If in a school there are both Pandit and Kayastha teachers, then the boys give 2 annas to the Kayasthas and the Pandit lives only on the land given by the landlord and maintains his students along with himself. , English is not taught in any of these schools.

Language and dialect - The language spoken in this region is Hindustani, which has a majority of regional dialects. The language of Salon was dominated by Hindi, whereas in the language of Baiswara region, Arabic and Persian influence was more known. Awadh even a progressive region like Baiswara had no literature of its own.

Effect of Geographical Location on History:-

Its geographical location has an important influence on the history of any country, the Baiswara region, despite being dependent on its geographical location, remained free from the shackles of subordination. Boundaries covered by rivers and alluvium proved capable of protecting the area from any invader. Due to the geographical conditions, Rana Beni Madho had released the sixes of the English army by using the guerrilla warfare system. The Baiswara region has been defeating the invaders since ancient times, the brave land here increased the courage of its brave sons and always protected them. In the 11th, 12th centuries, no one, whether Argal king or Jaichand, had the audacity to take possession of this region. Maharaja Satan of this brave land had upheld the glorious ancient tradition of this place by driving out not only Maharaja Jaychandra of Kannauj but Akranta Muhammad Ghori.

When the invasion of the Ruhels or Marathas increased in the Awadh region, the Nawab used this area as a 'buffer zone' so that these invaders would have to face the heroes of this region before attacking the Nawab. They used to return disappointed. The fertile land, favorable climate of this region gave people a healthy body, brave, strong mental state and prosperity. This region was considered a pioneer in Hindu culture and religious activities. The residents here believed that it meant being a resident of the region.

Cultured, brave and patriotic.

The way the landlords, kings, talukdars of Baiswara region united against the British in the first revolution and took the front, if the whole of India had shown such indomitable courage, valor and unity, then perhaps the history of India would have been different. This area has been witness to many heroic tales of valor, including Rajarao Ram Bux Singh, Rana Beni Madho Singh, Jassa Singh, Kasturi Singh, Bhopal Singh, Barjor Singh, Maharaja Chandrika Bux Singh (Bethar), Shiv Ratan Singh, Jagmohan Singh, Umrao Singh. , Raja Narpal Singh, Raikwar Hathi Singh, Hanumant Singh, Dariyav Singh and



Trilok Singh, whose sacrifice made the land of Baiswara known as the land of the sacrificed Rajputs.

The contribution of this region in the revolution of 1857 was not for itself but in the interest of the freedom of the country, caste, emperor and motherland.

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