

**Colonial Encounter and its Repercussion on Socio-cultural life of Indian Kingdoms: A
Thematic Study of Basavaraj Naikar's Historical Plays *The Rani of Kittur and A Dreamer of
Freedom***

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Abstract

There have been numerous colonial encounters in many countries of the world since the dawn of civilization. Particularly momentous were the rebellions, upheaved against the colonizers in America, Africa, Scotland, Ireland and India. The inhabitants of these countries fought might and main against the colonizers for many years and eventually they succeeded in achieving freedom. India has witnessed a number of encounters prior to her independence for which the Muslim rulers like Siraj-ud-daula the former Nabab of Bengal, Mir Quasim, the subsequent Nabab of Bengal and Tipu Sultan the Nabab of Mysore fought successively against the British colonizers but these rebellious kings were vanquished by the former because of their malignant military operations. Subsequently the Nabab of Oudh, the Pindaris, the Afgans and finally the Sikhs have braved the encounters by the English but each of them lost its battle miserably. As a result of their consecutive victories against Indian Kings the English became enormously powerful by their policies of conquest, consolidation, annexation and imperialism.

Key Words: Colonialism, Indian kingdoms, Basavaraj Naikar

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India has witnessed a number of encounters prior to her independence for which the Muslim rulers like Siraj-ud-daula the former Nabab of Bengal, Mir Quasim, the subsequent Nabab of Bengal and Tipu Sultan the Nabab of Mysore fought successively against the British colonizers but these rebellious kings were vanquished by the former because of their malignant military operations. Subsequently the Nabab of Oudh, the Pindaris, the Afgans and finally the Sikhs have braved the encounters by the English but each of them lost its battle miserably. As a result of their consecutive victories against

Indian Kings the English became enormously powerful by their policies of conquest, consolidation, annexation and imperialism. They continued to rule over India in the face of opposition and resistance till the outbreak of Sepoy Mutiny in 1857. This mutiny was an outcome of cumulative discontent and resentment that flared up among Indian soldiers and kings of northern India who waged a war against the British in order to rout them and restore their freedom but this sanguinary mutiny was subjugated and its flame of rebellion was extinguished due to treachery hatched by their own confidants who betrayed them and sided with the East India Company for gaining their favour. The East India Company persisted in its arbitrary administration till the appearance of Gandhiji on the scene of national movement. The countrywide agitation launched against the British by Gandhiji with the weapons of non-violence, peaceful resistance and Satyagraha jeopardized their existence in India and

constrained them to quit India transferring the administration to Indian.

Prior to the upheaval of Sepoy Mutiny 1857 one of the Princely States that rebelled against the British was the kingdom of Kittur in Karnataka. The Kings, queens other members of the royal family and the inhabitants of Kittur were peace loving, sympathetic, compassionate and painstaking in all their activities. Their life degenerated into destitution as a result of colonial encounter. As the British Committed aggression on the kingdom of Kittur being lured by the wealth of the state, the queen and her officers were exasperated considerably and mobilized their army to wage a war with these enemies. The persistent harassment suffered by the inhabitants of Kittur and its royal families rendered them restless and disquiet. Their encounter with the British exerted tremendous impact on their social and cultural life.

The main protagonist of the play is Chennamma, the queen of Kittur, who lost her husband Raja Mallasarja and son Sivalingarudrasarja. The demise of these two personalities psychologically upset and anguished her mostly due to apprehension of encounter by the British. Nevertheless, she takes heart with fortitude to face the colonial aggression on her kingdom. The two queens Chennamma and Rudramma were complacent and adaptable in their life as long as there was no interference with them by the British. The subjects of the kingdom were also content with the administration of the royal families but their life was disrupted when they faced the disastrous circumstances brought upon them by the British. The royal families remained constantly discontented and agitated due to frequent interference of the colonizers. The social life of the inhabitants and the royal families was imperiled due to aggressive attitude of the colonizers.

As regards their culture, performance of Puja in the evening was a regular feature of

the life of the royal families of Kittur. In the scene-II of Act – I Rudramma asks Chennamma “Let us wash our faces and hurry to the Puja room” (2). Singing & dancing are the most favourite performances of the King and Queens. Raja Mallasarja directs Chennamma to sing a song to delight him. At his instance she sings a song with the accompaniment of a lyre and pleases Raja Mallasarja who enjoys her song delightfully and praises her” “what a melodious song you sing so well that I could visualize the figure of the saint Akka Mahadevi herself in your person”(3).

Occasional poetry recitation is also part of their culture. In the scene – IV of Act – I the court poet Amriteswara who has composed a poem in medieval Kannad and recites it in honour of king Mallasarja to his credit. There is a loud clapping in the form of applause for the sweet recitation. The king admires Amriteswara for singing sweetly and offers him gift in the ceremonious way.

Another feature of the culture of royal family was the coronation ceremony by which a prince is enthroned. Prince Sivalingarudrasarja is coroneted with due pomp and ceremony in the palace in the presence of Guru Siddhappa, H.H. Prabhu Swami, two queens and courtiers. Hunting is a pastime of their social life. It was a game of pleasure for the royal families to go to forest for hunting wolves and panthers. Hunting of beasts was no more noticed as the family was ruined. The royal families were deprived of the pastime and amusement of hunting due to colonial supremacy.

It was customary of the inhabitants of Kittur to perform Navaratripuja every year on the occasion of Dasahara. The scene VII of Act III portrays the picture of this puja in a vivid manner. Thus, puja entails a huge expense of money to be spent for performances. Chennamma directs the commander of the army and Gurusiddhappa to arrange the grand

celebration of Navaratri festival the worship of goddess Rajarajeshwari. This festival is celebrated for nine days with all piety and religious austerities. There is a convention associated with this festival to give away alms to the general public for which a huge amount of money is spent. Channama orders the commander to break open the locks of the treasury and distribute money for arrangement and celebration of the festival. This festival was enjoyed by the inhabitants of Kittur once for all because thereafter the Britishers captured the kingdom and got possession of the royal treasury. The colonial encounter brought all such festivities and festivals to an end to the great misfortune of Kittur.

Thus, we notice how the social and cultural life of the inhabitants was ravaged by the aggression and oppression of the British. Their existential predicament became precarious, restless and insecure. In consequence of their insecurity and disquietude they desisted from participating in socio-cultural activities. As their endurance of suffering inflicted by the enemies culminated its climax, the inhabitants were provoked to resist the incursion launched by the British but they could not counter-attack them and gave in fighting desperately. As a result of this war the army of Kittur was miserably smashed particularly on account of treachery of its most trusted men Mallappasetty and Venkatarao, who malevolently adulterated the gun powder to make it in explosive and ineffectual. The adulteration of gunpowder to be used by the army of Kittur was deliberately designed to foil its attack and facilitate the evil minded colonizers to gain victory over the Kingdom. Thus, the play the Rani of Kittur is a portrayal of the tragedy of subversion of the Kingdom of a princely state. This annihilation of the state is construed as a repercussion of the colonial encounter.

After focusing on the total devastation of the kingly state of Kittur, we now shift our

attention to the next play *A DREAMER OF FREEDOM* which reflects on the various factors that precipitated the outbreak of a war between the kingdom of Naragund and the East India Company and the consequential subversion of socio-cultural life of the state (4). In this context, we first highlight the agricultural activities, cultural involvements and militarization which are the targets of devastation of the state by the colonial rulers. The British launched an attack on the Kingdom of Naragund to overthrow it and annex it to East India Company. Their objectives have invariably been ill-motivated and mischievous.

Let us recount how the colonizers have embarked upon military operation against Naragund and overthrown the Kingdom with a view to consolidating their colonial existence. First of all we have to focus on the agricultural activities of the inhabitants of the state. The inhabitants were absorbed in food production in the Kingdom with the objective of maintaining self-sufficiency in the state

The inhabitants of Naragund were traditionally growing jowar, wheat and cereals in their lands. They were self-sufficient in their sustenance. But the Britishers imported cotton seeds from America and provided them to local farmers and motivated them to produce cotton only in order to deflect them from production of cereals. The Britishers bought the cotton produced by the local farmers at a cheaper rate and sold it to America at a higher rate and thereby they gained huge amount of capital. As a result of this deceitful policy adopted by the colonizers, the peasantry was misled and financially ruined. Thus, agricultural prosperity was eclipsed due to misleading motivation resorted to by the English. The deflection of the farmers from growing cereals was one of the reasons of resentment of inhabitants brewing against the British. This crisis is attributable to the supremacy and high-handedness of the colonizers.

As regards observance of religious rites and ritualistic performances scene-I of Act-I of the play describes vividly the Puja performed in the temple of Venketeswara. The entire royal family of the king Bhaskararao remains present there with interest and devotion. Nagaswaram a musical instrument is played on as a convention. Then, the priest smears the idol of God with sandal paste, vermilion and holy ash and strews flowers on the image. This is followed by waving of arati and tolling of bell. Both father Appasaheb and his son Bhaskararao genuflect God and watch the performances of puja. This puja is followed by palanquin ceremony which is intended to place God Venketeswar on the palanquin and take it round the temple five times accompanied with music and dance. It was customary of the royal family of Naragund to perform puja and abhisek in the month of Shravana. Lord Venketeswar is regularly and punctually worshipped by a priest who is assigned this duty. Regular attendance of royal family and inhabitants in the temple during puja is a part and parcel of their socio-cultural activities which are disrupted and obliterated due to colonial encounter.

The inhabitants and the royal family of Naragund enjoy Holi festival with enthusiasm and jubilation. The subjects participate in the festival without distinction of caste and creed. This is also associated with dance and song. Besides the participation in such festivals, the royal family takes delight in musical and dance performances. Scene-VI, Act- I presents a picture of such arrangement made by Vishnupant, the courtier of the King Bhaskararao for the entertainment of the royal family of Naragund. The dance presented by a lady dancer captivated the king who in pursuance of the tradition offered a pouch of gold coins to her for her bewitching dance. All such amusements persisted in the kingdom of Naragund till the attack of the Britishers. The colonial encounter brought all these entertainments to a close.

The belief in astrology was a common tendency of the royal families in India. The kings often invited the well reputed astrologers to their palaces to examine their horoscopes and honoured them for their prediction. Scene I Act. II related Bhaskararao's consultation with an astrologer from northern India. The king rewarded him with gold coins and tamula betel in spite of latter's unpleasant and unsavoury prediction about the former. No more did this practice continue as he was deposed and dethroned from kingship due to colonial encounter.

It was also customary in the royal families in India to maintain concubine for their enjoyment. Many kings in India had many concubines who enjoyed royal benefaction and dignity. The same tendency is noticed in the life of Bhaskararao who falls in love with a dancer being infatuated by her performances. The king proposes to her to offer herself as a concubine to him. The dancer named Bhimseni also acquiesced in his proposal and comes forward to stay with him. This is illustrative of maintenance of concubine in the royal families that perpetuated this convention which died out with the dethronement of the kings and abolition of kingship.

The supremacy of the Britishers manifested in their attempt to conversion of Hindu citizens to Christianity. The colonizers coerce the subjects of Naragund to abandon their Hinduism and accept Christianity. Such aggressive attitude provoked the rulers of Naragund and the inhabitants there of to oppose conversion. The subjects remain in constant fear of forcible imposition of Christianity which is tantamount to oppression on the Hindu citizens who reacted against such anti-secular colonial supremacy but some of the inhabitants accepted Christianity in apprehension of colonial oppression on them.

The colonizers further promulgated a law of Disarmament Bill and circulated notice

to kings in South India to surrender all their arms and ammunitions to the office of the East India Company in obedience to this law. The scene - III Act. II depicts the reaction of the royal family of Naragund against enforcement of Disarmament bill which was intended to paralyse the military force of the kings and render them incapable of fighting with the Britishers. As the Collector of Dharwad issued orders to the kings of South India in this connection it exasperated Bhaskararao who directed Virabhadranayaka one of administrators to hide all arms and ammunitions and not to surrender them to the British. This law was purported to demilitarize the army of the kings and strengthen their own. Thus, this promulgation of disarmament law exerted serious repercussion on the social life of the kingdom of Naragund. This alarmed the inhabitants as a presage of colonial encounter.

The East India Company further imposed a new law The Doctrine of Lapse on the kings in order to deprive them of progeny. This law was designed to depose the kings having no heirs and annex their kingdoms to the company. As Bhaskararao had no male issue he decided to adopt a son of one of his relatives. With this purpose as he sought the permission of the company the latter turned down his appeal. This refusal inflamed the king Bhaskararao since he assumed it as an act of injustice and humiliation to him. This arbitrary denial of the British is an impact of colonial supremacy and their autocratic rule.

Thus, we notice how the colonial rule ruined the status of the princely states in India and exercised its Supremacy over the kings. The Britishers annihilated the socio-cultural life of the kingdoms with their annexonistic objectives.

In the subsequent Acts of the play we shall notice the miseries of the king Bhaskararao and his inhabitants in consequence of colonial encounter. The king had to undergo considerable hardship and

disastrous circumstances to save his life from the gallows. His adversities aggravated from the inception of encounter by the colonizers and resulted in his flight to Nepal as a monk.

As the Britishers waged a war with the king of Naragund, the royal army was defeated miserably due to loss of lives of many of its soldiers. The king's palace was captured by his enemies and his trusted officers were executed. In view of his desperate situation, Bhaskararao fled from the palace in to the forest along with his mother Yamunabai and his wife Savitribai. Some of his most loyal servants also accompanied him. The king asks his mother and wife to escape the captivity of the enemies and save their honour. As a result of the encounter, the palace was occupied by the colonizers and all the inhabitants of the kingdom fled for life and the place was evacuated as a mark of victory the Britishers hoisted their own flag in the palace. Thus, evacuation of the fort, flight of the inhabitants and death of numerous soldiers are attributable to colonial encounter that ruined the kingdom of Naragund.

After the flight of Bhaskarao, his mother and wife wandered aimlessly in the forest in the company of a Brahmin boy Ramachandra. They desperately decided to drown themselves in the river Malaprabha and with this intention they took off all their ornaments and offered them to Ramachandra. Then they jumped in to the stream of the river and drown themselves. Thus, the queens of the palace of Naragund had to sacrifice, their lives to save their honour. This was one of the many deplorable tragic consequences of the colonial encounter.

Bhaskararao laments profusely being separated from his trusted officers Raghupant and Vishnupant. Sahasrabuddhe one of the confidants of the King is sentenced to death on the charge of rebelling against the company. The news of his sentence agonizes all his well-wishers who grieve lamentably. One of them

named Shankarbhata decides to sacrifice his life in order to save Baba Saheb from the gallows. He goes to Jail where Bhaskararao is imprisoned for hanging and pretends serving his food. He exchanges his attire and takes the position of Baba Saheb who flees from jail in the guise of Shankarbhata. Then, the king escapes to Nepal assuming the personality of a monk without detection. He escapes death but innocent Shankarbhata is hanged to death as Baskararao.

After his stay in Nepal Baba Saheb came to Varanasi where he met a lady named Kashibai, who was the sister of Tadmiri the then Jamadar serving in the court of the king of Naragund. Before he exposed his identity, Koshibai importuned him to come to her rented house and stay there with her. Baba Saheb consents to all her decisions and comes to her house with all his belongings in compliance with her requests. While he was staying with her, he identified himself as Bhaskararao and astounded the lady beyond measure. His identification pleased Kashibai and strengthened their relationship. As she knew that the person staying with her was the former king of Naragund, she entreated Baba Saheb to marry her niece in spite of his advance age. This was her last request complied with by the king.

The scene I of Act IX. gives an account of the tragic life of Baba Saheb who lost his kingdom, wife, mother and all kith and kin in the encounter with the British and fled first to Nepal and then to Kashi as a monk. He was completely ruined being divested of kingship and his royal assets. While he was a king of Naragund state, he was enjoying the royal dignity and glamour of the palace as the paramount authority of the Kingdom. But it is the irony of the circumstances that drifted him inclemently to the position of a destitute and homeless. This tragedy of Baba Saheb convinces us of the mighty role of fate that plays invulnerably with the vulnerable men.

Kashibai too narrated her tragic experiences of colonial encounter. As the royal families fled from Naragund, her brother left home and his daughter disappeared being scared of bloodshed. After the flight of her brother she left Naragund and came clandestinely to Kashi and took shelter on a rented house.

The scene II of Act. VIII presents the dialogue of some citizens regarding the disastrous situation faced by the royal families and inhabitants of Naragund. The citizens lament at Belgium with the assumption of execution of Baba Saheb and express their sorrow over this tragedy. Their conversation highlights the cruelty of fate that ruined the royal families of Naragund and its subjects who were killed in large number in the encounter. The colonial war brought on untold sufferings to the kingdom and disrupted the socio-cultural life of the princely state.

Similarly the historically momentous Sepoy Mutiny broke out in 1857 the same year when there emerged a rebellion at the Kingdom of Naragund against the colonizers. The Sepoy mutiny spread to Kanpur, Agra, Goalior and Delhi from Meerut and revolutionized the soldiers and the common people who took arms against the British. The mutineers fought valiantly against the enemies but could not vanquish them. This war ended miserably in the total annihilation of the army of Laxmibai, the queen of Jhansi. In order to grab the palace of the Rani Laxmibai, the East India Company enforced the Doctrine of Lapse on her and inflamed her sentiment. As a result of this enforcement, Laxmibai was constrained to land on the battle field with the spirit of masculinity and bravery. She killed many of the British soldiers and created a reign of terror in North India but despite her valiant fight, her army could not overthrow enemies due to machination of treachery by some of her reliable men. The British soldiers attacked her on her way to Kalpi and injured her. However,

she was rescued by some of her trusted men and the British army captured her fort in the same manner as they captured the palaces of Kittur and Naragund. The overthrow of queen's army is ascribable to the treachery of the traitors who sided with the British and facilitated their army to win victory over the kingdom. This mutiny ended in the discomfiture of the Rani and total extinction of her army. The tragedy of the Rani Laxmi Bai and her disastrous downfall is attributable to the vicious conspiracy hatched by the British and their villainous attack on Jhansi fort. With regard to unscrupulous treatment and injustice meted out to her the comment made by a British officer is worth quoting. It has been acknowledged by Colonel Martin who in his letter addressed to Damodar Rao on 20-08-1889 mentioned "We have treated your unfortunate mother with extreme injustice and cruelty" (5). This confessional statement made by the British officer Colonel Martin gives evidence of unwarrantable victimization to which Laxmi bai was subjected by the East India Company. In the context of her valiance in the anti-colonial battle, Sir John Smythe one of the then officers of the British Army wrote in his book "Rebellious Rani" "How this well-brought up Hindu Lady could have learned so much of fundamentals of war is one of the mysteries that enshroud her personality"(6).

Further, the English soldiers who were astounded by the heroic fight of Laxmi Bai called her the John of Arc who ended her career with violent victory. John of Arc is immortal in the history of the World for her brave fight against the English invaders who attacked France to oust Prince Charles but they were miserably vanquished due to the bravery of the John of Arc.

The Sepoy mutiny is known as the first war of independence in which independence could not be achieved by the mutineers' in spite of widespread and vigorous uprising in the northern states of India. The disastrous effects

of this mutiny paved the path for the outbreak of last war of independence from colonial rule.

Another legendary figure who has been immortalized in the history of freedom movement in India as an outstanding crusader against colonial aggression was Bagha Jatin of Bengal. His name suggests that he was a tiger in spirit and in action. He struggled to overthrow the British through armed insurrection for which he hatched an Indo-German conspiracy to procure arms and ammunitions from Germany in order to use them for fighting against colonial exploitation. In initiating his insurrection against the British, Bagha Jatin was inspired by Swami Vivekanand who impressed him with his provocative statements "Do or die", "Die in the name of Ideal". Bagha Jatin held the motto "We shall die to arouse the nation" (7). He was also enthused by fighting spirit of Sri Aurobindo who constantly crusaded against the British administration in India.

Jatin was under trial on the charge of Howrah conspiracy in which he was mischievously implicated by the British to prove his role as the principal instigator of a revolution against British crown but in this case he was released acquitted by the court of justice. On 9th September 1915, Jatin fought a Guerrilla war against the colonial forces along with four young followers Chitta Priya, Narendra Das Gupta, Monoranjan Sen Gupta and Jotish Pal but failed in his adventurous campaign and succumbed to bullet injury. Jatin lived for 35 years out of which he spent 25 years in engrossing himself in the ideology of militant nationalism and fought for Indian Independence. In the context of his heroic war against the British, the comment made by a British officer Charles Tigart the Deputy Commissioner of Police is mentionable to highlight Jatin's selfless martyrdom for the country. "Though I had to do my duty I have a great admiration for him. He was the only Bengali who died in an open fight from a

trench” (8). Tigart further mentioned to his colleagues that “If Jatin were an English man, the English people would have built his statue next to Nelson’s at Trafalgar square” (9). This comment of Tigart is tantamount to elevation of the militant personality of Bagha Jatin.

Another revolutionary who came to be known as a great combatant against British rule was Birsa Munda of Jharkhand. He mobilized an army of Munda tribe and fought against British dominion in India for tyrannizing over the Adibasi of Jharkhand territory. He fought consistently against colonial oppression to gain rights and privileges of the Adibasi.

Since Christianization of the Hindu was a part and parcel of colonial administration, the British government had engaged a large number of missionaries to Christianize the Hindu and the Adibasi taking advantage of their poverty and ignorance. In some cases of resistance against conversion they adopted coercive measures to impose Christianity on the Adibasi. They also tried to allure them with sustainable benefits and free gifts of land. Birsa Munda launched a campaign to prevail on his converted Adibasi to relinquish Christianity and embrace Hinduism. As Birsa Munda opposed violently, the approach of the missionaries, he became an eyesore of the British. His persistent resistance against conversion persisted throughout his life. The other groups of people who oppressed on the Adibasi were the land lords who collaborated actively with the Britishers in the accomplishment of their imperialistic objective with a view to gaining their favour and upper hand. They exploited the poor Adibasi and extorted their hard earned output. They even enslaved them in the lands and in their homes. It was against these oppressions by the missionaries and the land lords that Birsa Munda revolted terribly to curb their autocratic power.

The rebellions against the sycophants of the British precipitated colonial encounter that resulted in massive massacre. Although the British forces subjugated the rebellion by their powerful weapons they failed to capture Birsa Munda who indomitably combated the British to subvert their aggressive policies. The colonizers resorted to intrigue and engaged traitors from among the Adibasi to trace out Birsa and facilitate his arrest. The Adibasi who envied Birsa hit upon a diabolic plan and got him arrested at dead of night. Birsa was arrested and imprisoned in Ranchi jail where he succumbed to illness. Thus ended the life of a great hero of the Adibasi community for which sake he had to struggle his entire life with commitment and dedication.

A few years before the outbreak of Sepoy mutiny in 1857, many rebellions upheaved in other parts of India but those uprisings were violently crushed and suppressed. The history of Odisha recounts the subjugation of many such armed insurrections against the colonizers.

A freedom fighter named Surendra Sai fought against the British rulers at Sambalpur in Odisha in 1817 and challenged their autocratic administration and imposition of laws which proved prejudicial to the interest of the local inhabitants but the Britishers subjugated his rebellion and imprisoned him in Asurgarh fort in Bilaspur where he breathed his last. In this context R. C. Majumdar observes in his article ‘The Character of the Outbreak of 1857’. “Attention may be drawn to the rebellion of Surendra Sai of Sambalpur in 1827 and that of Santala in 1856. “If the latter rebellion of the same Surendra Sai in 1857 for the same cause and carried out in the same manner may be regarded as a war of independence there is no reason why the earlier rebellion should not be honoured by the same epithet. It is difficult to deny the same honour to the arduous struggle carried on by the Santala or Surendra Sai” (10).

Another rebellion that emerged at Khurdha in Odisha in 1827, is also historically memorable. The mastermind of this rising was Boxi Jagabandhu who mobilized an army of local warriors and fought against the British rulers. The latter attempted in every possible way to suppress the rebellion but failed to overcome the opposition. They had to compromise with Boxi Jagabandhu as they could not resist the attack launched by the warriors at the guidance of their leader. Even in this sepoy mutiny that broke out at Khurdha, some traitors from among the rebellious warriors sided with the colonizers to serve them against the freedom fighters. However, the mutineers gallantly fought and triumphed over the British army.

The History of Odisha gives an account of the martyrdom of many of its freedom fighters who have sacrificed their lives for the sake of freedom. Some of these heroic personalities, who have been immortalized for fighting against the colonial rulers for freedom are Jai Raj Guru, Chakhi Khuntia, Raghu Dibakar, Laxmana Naik and Uchaba Mallik (11). These freedom fighters have been hanged to death and some of them poisoned to death by the colonizers who had premeditated to root out them and extinguish the flame of revolution against the East India Company.

In the light of the historical accounts of various freedom fighting campaigns, it is concluded that the colonial encounters and oppressive measures resorted to by the colonizers annihilated the socio-cultural life of the princely states in India because of their annexonistic and imperialistic objectives.

In every colonial encounter some of the most trusted officers of the kings have conspired against them as traitors and impoverished their military exploits with the objective of facilitating the colonizers to gain victory over the kingdoms. They selfishly and treacherously backed up colonial encounters in favour of the British. The Britishers frequently embarked upon encounters with the kings in India in order to grab their territories and gain treasures and wealth from their states with the support of these traitors. These wretches are accountable to the decline of the Princely states in India. These villains are blacklisted and stigmatized in the history of India as the most despicable and contemptible wretches.

The Britishers retained their supremacy and continued to subject Indians to subservience and slavery till the resurgence of second war of Independence. As Gandhiji waged the anti-colonial war against the colonizers with the arms of his moral policies of non-violence, peaceful resistance and Satyagraha, the Britishers failed to suppress this uprising and conceded independence to Indian. This non-violent bloodless war contributed to the victory of India and resulted in the achievement of independence without exerting any remarkable repercussion of colonial rule on Indian social and cultural life. This glorious victory of Indian in the war against the British remains treasured in the memory of the people of the world as the most momentous and memorable incident in Indian history.

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