



**HARYANA UNDER BRITISH EAST INDIA COMPANY IT'S IMPACT ON SOCIETY
AND ECONOMY**

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Abstract:

This article HARYANA UNDER BRITISH EAST INDIA COMPANY IT'S IMPACT ON SOCIETY AND ECONOMY follows the wide patterns in the economy of pilgrim Haryana from 1857 to 1947. It examines the post-Mutiny provincial strategies that prompted commodification of land, commercialization of horticulture, new land income repayments, ascent of another class of faithful property managers, and dispossession, obligation and impoverishment of proletariat. It likewise depicts the effect of these cycles on friendly delineation and examples of land-proprietorship; the ascent of follower legislative issues of the property manager class; the job of reformist Arya Samaj development; and the contestations and moving coalitions among key political players of the area, for example, the Congress and the Unionist Party. The article shows how financial rebuilding of the locale by provincial strategies in the nineteenth century reconfigured the class conditions of the area's rustic culture which, thusly, impacted and were followed up on by the territorial governmental issues of the twentieth century.

Keywords: Haryana, Economy, Social, Alienation of Land Act, Unionist Party.

Introduction:

Haryana, in contrast to Bengal, Punjab or Gujarat, can't profess to be a verifiable area. It has forever been viewed as a 'sub-locale' or a 'sub-plot' in authentic writings.¹ Moreover, its area has forever been referenced in an ambiguous, never explicit, way. All things considered, Haryana is neither an obvious topographical, nor a phonetic or social area, considerably less an identity. Consequently the dubiousness about its regional cutoff points. Individuals of Haryana have a place with diverse customs. Those living in the areas of Faridabad and Gurgaon are socially nearer to individuals of Braj country. Those living in Mahendergarh, Sirsa and Hissar locales have a place with the Rajasthani (Bagri) culture.

The engraving of Panjabi culture is plainly noticeable on the occupants of Karnal and Ambala regions. Accordingly, just the occupants of the excess four regions, viz., Rohtak, Sonapat, Jind and Bhiwani can promise to the genuine delegates of the 'Haryanvi' culture, as perceived in famous speech. Individuals of the whole province of Haryana don't share a typical tongue, substantially less a language, nor even a typical culture, mental make-up, and dressing design. A large portion of individuals of Haryana have had a fluctuated and checkered past. This cardinal reality of history appears to have been disregarded while the current situation with Haryana was cut out of the previous province of East Punjab in 1966.

In the mid nineteenth century, when the English East India Company broadened its influence over Delhi and its area, the Haryana locale was under the *de jure* control of the Sindhia leaders of Gwalior. The Company set up its standard over the eastern pieces of Haryana when the Sindhia ruler Daulat Rao Sindhia yielded them under the Treaty of Surji-Arjangaon on 30 December 1803. These regions were made a piece of the Agra area. At the point when Haryana passed in to the hands of the Company, its arrangement was to extricate most extreme income from the workers. By 1850 the fundamental mainstay of British imperialism was as yet the immediate allocation of the agrarian excess and it was squeezing hard upon the makers. The Company's system was described by a progression of 'settlements', 'evaluations', 'starvations' and 'failures'. This multitude of happenings arranged the ground of Haryana for the Mutiny of 1857.

Move of Power and New Imperialist Policy

The Mutiny of 1857 which occurred in Awadh and the Agra Province, 'should be respected in one of its essential angles, as a laborer revolt drove by the zamindars, against the really agrarian exploiter, the British system'. In this, the metropolitan craftsmans and the sepoys of the Bengal armed force likewise assumed a part. Nonetheless, Talmiz Khaldun has wrongly described the Mutiny as 'a laborer battle against [both] native landlordism and unfamiliar dominion'.

It has been contended that the Mutiny of 1857 initially began in Haryana. Leaving to the side such cases, it can't be rejected that once began, the Mutiny spread like fierce blaze in Haryana. Interestingly, the laborers of Haryana released their amassed outrage against their rulers. They assaulted the area courts, income workplaces and police chowkis, removed the records and delivered the detainees. Organization in enormous piece of Haryana halted and afterward imploded. The cooperation of the laborers, independent of their station and ideology, transformed the Sepoy Mutiny into a worker resistance. Their objectives were picked and show the bearing of their indignation. It was a gigantic unconstrained explosion against the exorbitant income interest and discretionary organization of the Company.

The primitive leaders of Haryana likewise took an interest in this defiance. Their complaints were, nonetheless, unique in relation to those of the laborers. A large portion of the little territories of Gurgaon area had 'passed' to the Company by 1836. As the vast majority of the

nawabs of Haryana got their authenticity from the fiction of tolerating the overlordship of the Mughal ruler, they well reacted to the representative call of the octogenarian sovereign Bahadur Shah Zafar to topple the firangi's burden. Accordingly, the rajas and nawabs of Haryana were less roused by 'positive energy' and more by their unforeseen advantages. The consolidated strength of the property managers and laborers gave a difficult stretch to the British executives and authorities all through Haryana. The Mutiny appears to have stimulated the millenarian any desires for the Haryanvi proletariat, as is apparent from the accompanying society melody of the laborers of Mewat: Jayego re jayego firangi tero raj ('O outsider, your standard will go'). At the same time, the Wahabis, a Pentecostal Islamic organization, additionally became dynamic in numerous towns of Haryana for the 'restoration of Muslim Power'.

The all out worth of products rose somewhere in the range of 1878 and 1901 from 67.43 crores to 121.95 crores. The interest for foodgrains, crude cotton, jute, stows away and skin was expanding in the all out worth of product. There was a genuine change in Indian horticulture to the development of unrefined components for England, a change in relative grounds from foodgrains to non-food crops, and, obviously, an extension, inside the land under foodgrains, of the piece dedicated to crops for send out. This change in Indian horticulture called 'commercialization' had a polarizing impact on the provincial populace.

Commercialization of Agriculture

Conditions for the improvement of a land market had as of now been made in Haryana. As land yielded an expanding rent to its proprietor, it turned into the object of battle in country society. A feverish course of offer and home loan of land started. The dispossession of the proletariat could just happen through the market, and that necessary the making of a circumstance where the worker would be compelled to sell his territory.

There were two different ways by which the workers lost their territory during the provincial time frame. The originally was the interaction by which few zamindars started to confiscate the town normal land. The second was the cycle wherein expanding obligation because of expedient adaptation through installment of land charge in real money and credit system brought about constrained deals of land.

The pioneer organization utilized the lambardars for the assortment of land income, yet in addition for settling all thoughtful and criminal matters identifying with their town. Accordingly, the lambardars instructed impressive impact and gained a sort of managerial clout as he arose as the sole media between the pioneer organization and the residents. The lambardars and other enormous land-proprietors of the town additionally appropriated a huge piece of the town normal asset (malba). With this cash they purchased the majority of the uncultivable town normal land at ostensible costs.

Somewhere in the range of 1855 and 1891 exactly eight to 9,000,000 sections of land of town normal land was acquired under development Punjab. The inhabitant developed regions during a similar period expanded by 10.85 million sections of land, which is more prominent than the assessed town normal land brought under development during this period. In this way, it could be presumed that not exclusively was the working class seized of an enormous piece of its portion of the town normal land, however it likewise lost a portion of the developed land in its ownership.

Change in Land Revenue System and Rise of Rural Indebtedness

However rustic obligation existed during middle age periods additionally, it didn't drive the workers to auction their territories, as no land market existed around then. Then again, the course of laborer obligation that was started in the early long periods of the British guideline constrained a huge segment of workers to leave behind their property. Endless supply of regions, the pilgrim rulers embraced 'rundown settlements' and briefly fixed the land charge at the accepted normal of the assortments of the three going before years. This assessment ended up being burdensome for reasons illustrated underneath.

Right off the bat, while in the pre-frontier time frame, the assessment was a portion of the produce and was naturally changed in accordance with the condition of gather, under the British principle the duty was a sum fixed in real money and must be paid regardless of how poor the reap. A progression of terrible harvests in the initial not many years added to the laborers' concerns. Furthermore, the way that expense must be paid in real money implied that the cultivator needed to sell a huge piece of his produce at the collect time. Nonetheless, a nearby market for the produce on the scale required didn't exist and there were no modest and simple method for shipping (e.g., streets or rail routes) it inexpensively out of the district. Subsequently, there was a significant fall in horticultural costs. For example, the cost of wheat in 1851 was just 60% of that utilized for compensation to burden two years sooner. Consequently the 'outline repayments' imploded in various locale, as the laborers would not pay the duty in real money and offered significant opposition. The reaction of the pilgrim rulers was two-overlay. From one viewpoint, the reluctant workers were seriously managed by the settlement officials who moved the land to the people who consented to pay the public authority income, or offered it to the most noteworthy bidder. Then again, the duty was wherever reexamined somewhere near 10 to 20 percent on a normal. These actions and great gather made it workable for the British authorities to hold over this emergency. Yet, generous obligations were brought about by the proletariat during this period. As the worker was considered liable for the brief installment of a decent sum in real money as assessment at the collect time, it kept on being the essential driver of laborer obligation during the vast majority of the provincial time frame. To make good on the assessment, the worker had to go to the cash bank at whatever point the reap was poor. In Haryana, where agribusiness has regularly been portrayed as 'a bet in the downpours', this was genuinely continuous.

There were different variables liable for expanding worker obligation. Initially, the developing reliance of the laborer available made him progressively powerless against vacillations in market costs. These costs had little association with the condition of reap in the locale. A fall in farming costs expanded the weight of cash installments on the worker; he needed to cover charges, water charges or premium and was subsequently additionally constrained into obligation. Furthermore, the starvations that happened as often as possible during the main portion of the British standard contributed altogether to worker obligation. In times of starvation, a laborer had to get for utilization purposes as well as for purchasing working capital, i.e., seeds and bullocks, before he could continue development. As indicated by Calvert, it was in the starvation of 1860-61 that the cash loan specialist started to figure out the proletariat, and the starvation of 1868-69, which was of significantly more prominent power, further reinforced his hold. These were trailed by significantly more extreme starvations in 1879-80, 1896-97 and 1900-01. Thirdly, the credit framework itself was a significant element for expanding worker obligation. It likewise filled in as the component for the dispossession of the worker. A frequently expressed reason for laborer obligation is 'his luxury and additional consumption on marriage and social functions'. Be that as it may, as called attention to by the 'Deccan Riots' Commission of 1876, such 'use' without help from anyone else seldom shows up as a core of his obligation.

In Haryana, the level of obligation was the most elevated in Gurgaon area and the least in Karnal. Inside region Gurgaon the tehsils of Nuh and Ferozpur showed the most significant level of obligation. It is intriguing to take note of that in 1877 in Gurgaon more laborers were obliged to agriculturist cash moneylenders than to the non-agriculturist ones, yet it was not really in Rohtak. The agriculturist cash loan specialists started to dwarf the non-agriculturist cash moneylenders during the 1930s. By 1929-30, there were just 123 bania cash loan specialists in Rohtak area with a capital of Rs. 82 lakh as against 562 agriculturist cash loan specialists who had contributed Rs. 147 lakhs in cash loaning.

Subsequently, the progressions presented by the British in the arrangement of tax collection and the developing financial necessities of the workers constrained them to get from the cash loan specialists at the hour of helpless harvests. The cash banks took advantage of their imposing business model position and the obliviousness of the laborers to extricate revenue on credits at very high rates. This further debilitated the place of the laborer and as the weight on obligation mounted he had to initially home loan and afterward sell a portion of his property.

Progression and Mobility in Rural Society

The course of dispossession at work in the locale during the pilgrim time frame was in no way, shape or form equally spread out among all layers of proletariat. It impacted various gatherings in various measures. For seeing how this happened one ought to order Haryana's landed upper class (i.e., zamindars) into the accompanying four gatherings:

- (a) These possessing 25 sections of land or more comprised the landowner class appropriate. People of this gathering got their pay from lease extricated from their tenant farmers. They only occasionally utilized family work.
- (b) These claiming from 15 to 25 sections of land shaped the class of rich workers. For development, they mostly relied upon their family work, however they likewise leased some land and gotten some compensation work.
- (c) Those claiming 5 to 15 sections of land of land comprised the ordinary workers. They neither leased land nor recruited wage work. Their family's work limit for the most part related to the size of holding. Those at the lower rung inside this gathering did maybe lease in some land, assuming they had a satiate of work.
- (d) In the fourth gathering might be incorporated the helpless workers, landless tenant farmers and horticultural workers. What outlined these three gatherings from one another was that the helpless workers claimed some land, a couple of bullocks and some other agrarian carries out, while the horticultural workers had only uncovered hands to work with. The normal component between them was that they determined all, or a considerable part, of their pay by dealing with others' property.

There was a constant development both inside each gathering, and starting with one gathering then onto the next. In any case, this portability was not arbitrary but rather had its very own specific example. The assets of the general public were inconsistent conveyed. The agrarian worker had just his uncovered hands, while the landowner had all that he needed. The landowner could likewise summon the power of the state to help him. Different gatherings remained in the middle of these two perfect inverses. As in some other agrarian culture, in Haryana land was the wellspring of abundance, power and status. Consequently, every individual endeavored to get as much land as possible. In this way, there was a steady battle for the responsibility for. Regular catastrophes like starvations, plagues and individual incidents, however irregular in event, had decimating financial impacts. A comparable effect was practiced by the vacillations in ware costs, particularly costs of food grains and cotton.

Based on the above conversation, we might presume that during the pilgrim time frame we would hope to notice a course of separation among the proletariat, with an expanding extent of proletariat being driven into the base gathering (helpless workers, tenant farmers and rural workers), and a developing centralization of land in the possession of the property manager class. We will currently inspect more information relating to every one of the regions of Haryana to decide the degree to which this cycle really occurred.

Changing Patterns of Land Ownership

At the point when the Unionist Government mediated in a significant manner by the order of the supposed 'Brilliant Laws' or Agrarian Legislation during the last part of the 1930s, the circumstance in rustic Punjab was in reality extremely disturbing. Regardless of the tenacious refusal by the Unionists of any division inside the cultivators, sharp disparities had arisen among the lower class. Just 15.5 percent of landowners had 61.3 percent of the complete developed land; 26.2 percent had 26.6 percent of land and just 12% had the leftover 58.3 percent. The normal holding for the real cultivators of land was around 108 sections of land which was not really affordable.

The state of rural workers, who represented a 3/4 of 1,000,000 in number populace of country Punjab, was still more regrettable. They were completely occupied with farming creation, yet they were excluded from the legal rundown of 'Horticultural Tribes' under the Alienation of Land Act of 1900. Aside from these, there were numerous landless cultivators who were proclaimed 'agriculturists' yet had no land. The absolute number of people pronounced as 'Rural Tribes' was 12,326,000. Out of these, main 3,500,000 claimed land, while 8,826,000 people, however pronounced 'agriculturists', didn't possess any land. Out of these 3,500,000 land-possessing horticultural clans, 500,000 were assessed to have been proprietor cultivators.

Effect of Arya Samaj

The partnership which was shaped between the Indian property manager class and the pioneer state was additionally combined by different enactments. The most noticeable of these was the Alienation of Land Act of 1900. The resulting alterations to this Act were just to make it more useful to the property managers.

In the pioneer time frame, there were factors that brought forth two new classes in the Indian culture, the bourgeoisie and the modern low class. The beyond reconciliation logical inconsistency among colonialism and its lesser partner, the landowner class from one perspective, and the heft of Indian individuals, including the bourgeoisie, the regular workers and the proletariat, on the other, laid the seeds for the battle for public freedom.

The battle for Indian freedom additionally tracked down articulation in the developments to change and democratize the social organizations and strict viewpoint of the Indian public. One such development drove by Arya Samaj which was established by Dayanand Saraswati in 1875 tracked down a fruitful soil in the Haryana locale. The post-Mutiny socio-social arousing that brought forth the Indian Renaissance barely at any point contacted Haryana. The Arya Samaj development, then again, was embraced by the metropolitan just as the rustic individuals.

The Arya Samaj development had two countenances. While its reformist program would in general join individuals, its strict exercises made disunity among them. Its assault on obsolete ceremonies brought lower standing individuals in its crease, while its proselytism estranged the Muslims, Christians and Sikhs. The development split in 1893 on specific issues, including instruction and meat eating, among others. Arya Samaj entered Haryana when its reformatory enthusiasm was diminishing and its harmful assault on different religions and an obdurate eulogization of Vedas had started. This turn of the Arya Samaj reinforced the hold of obsolete ceremonies and standing dissent. It brought forth various standing Aryas in Haryana. The instructive program of the Arya Samaj stayed a fringe task in Haryana as the Gurukul branch, rather than the Dayanand Anglo-Vedic (DAV) segment, struck further roots in Haryana.

The pilgrim specialists considered Arya Samaj 'perilous', particularly when it began giving activists to the public development. In the Haryana area, the Arya Samaj had become very well known with those ranks which were considered 'alright for enrollment into armed force' by the British. It was therefore that the Arya Samaj was utter horror to the British. Somewhere else in the country, Arya Samaj turned into a sub-soil for the development of Indian patriotism. In Haryana, it delivered either associates or, best case scenario, crazy patriots. This position of the Arya Samaj itself makes the statement that its reformist edge had been extensively dulled. The ascent of follower legislative issues ended up being a reason just as an impact of this shortcoming of the Arya Samaj.

Ascent of Unionist Party

The casual political unions that had existed between the British and the country rich since the time the start of the post-Mutiny period, became standardized in 1923 with the production of the Unionist Party. During the years 1923-39, it totally overwhelmed the commonplace governmental issues and was a significant settling impact, assisting with keeping up with social control in the open country and lessen collective pressure.

Unionist-Chhotu Ram Alliance

Mian Fazl-I-Hussain, the main Muslim lawmaker in the area, with the assistance of the Jat chief Sir Chhotu Ram, shaped a free gathering of country individuals in the principal Legislative Council. The Unionist Party rose up out of this in no time before the 1923 Council decisions. It depended on a union between the rich landowners of western Punjab and the affluent laborer owners of the Haryana locale. The two wings of the Unionist Party didn't vary such a great amount in their social creation as they did in their association and way to deal with winning political help. Husain and his replacements depended chiefly on casual family, strict and instructive connections to weld the enormous landowners together. In western Punjab, the Unionists won decisions not on account of the fame of their program but since of their financial, social and strict impact over the electors in their supporters. In Haryana, connection and position loyalties had a significant influence in assembling political help. In any case, to draw in the votes

of the rustic populaces the Unionist Party needed to advance a compelling system of agrarian changes. This called for a lot more noteworthy association than that existed in western Punjab. Sir Chhotu Ram thus established the Samindara League as an extra to the Unionist Party to grow its help base at the town level. He relied more upon the help of the tactical faculty who around then comprised two-fifths of the all out electorate. He likewise activated the non-official income office, specifically, the safaidposhs, lambardars and zaildars into his authoritative and appointive organization. The Unionist Party's prosperity relied upon a cautious adjusting of the interests of its two wings. The British twisted around in reverse to make this conceivable.

The social base of the Unionist Party was overall gotten from among the rich land-proprietors, military faculty, official and non-official income office and other government workers. These gatherings of people completely upheld the Unionists in the appointment of 1937. To solidify its base among these segments, the Unionist government passed the four 'Brilliant Laws' during the last part of the 1930s. Right off the bat in September 1938, a bigger number of than 150,000 laborers went to the Zamindara Conference which Sir Chhotu Ram coordinated at Lyallpur to exhibit the help for these 'changes'.

The four agrarian Acts of the Punjab Government were 'Brilliant' just for the rich agriculturists and the agriculturist cash banks who administered the area through the Unionist Party. They effectively killed their opponents (the non-agriculturist cash loan specialists) from the land market. These Acts couldn't and didn't alleviate the hopelessness of the helpless workers, inhabitants and horticultural workers. The abuse of these inferior classes by the landowners and the agriculturist cash moneylenders proceeded apace.

Those workers who had uneconomic property in Punjab established around 58% of the proprietors of the developed land. They numbered 2,053,400. Out of them, 625,400 had around one section of land of land and 1,498,000 had land going in size from one to five sections of land. The present circumstance brought forth worker agitation in the open country. Different farming specialist ranks turned vicious towards the property managers.

During the mid 1940s the help design of the Unionist Party imploded for an assortment of reasons. The tactical staff were quick to abandon the Unionists. In the Haryana locale, these troopers/officials numbered 36,680 or 41 percent of the all out electorate of 89,855 under the 1919 Act. Enormous scope enlistment into the British armed force empowered numerous individuals from the 'military positions' to arise as heads of the Unionist Party during the twenty years from 1921 to 1940. With the beginning of the Second World War, new issues surfaced. The Indian National Army preliminaries, restoration of the grounded troopers and the issue of the conflict miscreants drove numerous tactical work force to move their devotion from the Unionists to the Congress Party. This multitude of issues were taken up by the Congress Party at a bigger level. The subsequent gathering of people to abandon the Unionists was that of the rich producers of grain. The British conflict endeavors and the Unionist government's commitment to

that work rankled the rich laborers. Their grain was perforce to be auctions off economically, denying them of wartime exploitative. For the British, it had become basic to put legal controls on food costs. Different articles of day by day utilization became more extraordinary and costlier. Henceforth, the rich workers felt that the Unionist government was pointlessly supporting the British conflict endeavors and forfeiting their inclinations.

In the interim, the Congress Party's program of 'mass contact' had been dispatched. The Congress Party had been taking up the reason for the provincial poor prior too. Be that as it may, presently they focused harder on their concerns. This additionally turned the scales against the Unionists in Haryana's field as the provincial poor mobilized behind the Congress Party.

Congress Movement in Haryana

The Congress development was at first exceptionally famous with the Jat lower class in Haryana, yet the command of Sir Chhotu Ram in the governmental issues of Punjab drove a large number of them away from the opportunity battle. The other agriculturist ranks likewise reacted to the new opening in basically the same manner. It was indeed the intrinsic shortcoming of the patriot powers in the Haryana district which made for the early and simple achievement of Chhotu Ram's governmental issues. For instance, where Chhotu Ram prevailed with regards to projecting the Congress Party as a party of the metropolitan banias at the hour of passing of the alleged 'Brilliant Laws', the Congress pitifully bombed in uncovering Chhotu Ram's supportive of property manager predisposition when the inhabitants of towns Chhuchhakwas and Talao of Rohtak area and Skinner's domain (Hissar) and the Ingram home (Gurgaon) coordinated themselves to battle the landowners. The greater part of the inhabitants had a place with the agriculturist standings (counting the Jats), yet this didn't instigate Chhotu Ram to help them against the landowners who were not even Jats.

In the appointment of 1946, the Unionist Party fell in Haryana not on the grounds that Congress had battled it strategically or philosophically. Its breakdown was a characteristic conclusion to the decrease of its senior accomplice, the Muslim Unionists in the Punjab. However the Muslim Unionists were gulped by the Muslim League and the Hindu Unionists by the Congress Party, these components again became predominant in their separate areas whenever power was moved to the League and the Congress. The new systems started to secure their inclinations similarly as the British used to do. The coherence of the landowners' and rich laborers' predominance in common governmental issues and dynamic apparatus constrains us to infer that the Transfer of Power in 1947 was not a 'unrest' in any feeling of the word. In the appointment of 1946, characters, standing and nearby issues had stopped to issue, yet they again became significant in post-autonomy India.

Conclusion

The rapture of 1946-47 was fleeting, and very quickly later opportunity a particular crumbling in the quantity of Congress allies was accounted for. The Haryana area showed the solidifying of factionalism inside the Congress. The distinction between the 'predominant Jats' and 'non-Jats' begun to surface. The 'Hindu Jats' begun despising the 'impedance' of the 'non-Muslims of western Punjab' in the legislative issues and taxpayer supported organization around here. The station disorder, sustained in the district from the mid 1920s by the British authorities with the help of 'rank pioneers' couldn't stay torpid for long and proceeds till today.

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