

flogging me with a hunter. I retained my senses only for two or three minutes. Then I became unconscious. When I recovered my senses, Sukhdev Singh induced me to give him a written declaration to the effect that Sardar Kharak Singh should leave the Patiala State territory immediately and that we never wished that Sardar should come to pay visit to Patiala, and that we have nothing to do with Sardar Kharak Singh.

I flatly refused to give him any such undertaking and told him clearly that I was not going to make any such Statement. At this I was once more subjected to the same torture and shoe-beating and I again became unconscious. Then I was taken back to the lock-up, where similar violence was used on me thrice that day by the Sub Inspector, who was assisted by the Jailor and three constables. But I persistantly refused to give undertaking.

We had been on the hunger-strike for the last six days. Then they again beat me and said to me that I would be released if I broke the hunger-strike. After a discussion I was shown..... taking his meals. Then I too followed him and broke the fast.

I was in the habit of consuming opium. Deprivation of opium, hunger-strike and violence reacted on my body very heavily. Owing to the physical weakness and uneasiness I could not even speak with the Inspector of Police, whenever he happened to talk with me. Then the police officer used to pull my beard to make me sit and stand. Nearly whole of my beard was pulled out. Then they began to refer to S. Kharak Singh in an insulting manner and pressed me to write to all Akalis a letter in the capacity of secretary to Akali Jatha, Patiala, that S. Kharak Singh should leave Patiala State and go away.

Then I was removed to Barnala lock-up. On 20th Magh 1985,was separated from me and like me subjected to violence and torture day and night. I saw other 15 to 20 Akalis shut up in the Barnala lock-up. In their presence I was subjected to the same sort of shoe-beating. Then I was shut up in a solitary cell. After two days I was transferred to Barnala Jail and.....to

Mansa police station. They again took me back to Barnala police station on the 28th Magh and entreated me to write a letter to S. Kharak Singh that he should go away. After that they asked me to beat with shoes the other Akalis, who were detained in the Thana. I refused to do so, saying that I could not beat my brethren. Then Babu Sub Inspector abused me shamelessly using dirty language and kicked me with the toe of his shoes, and again shut me in the lock-up. On 29th Magh, Salamat Ali Sub Inspector came to my cell and took me out. He then repeated the violence. Then I was transferred to Barnala judicial jail on 2nd Phagan.

Then on 5th Phagan Inspector of Police visited me in the Barnala jail and asked me either to give them an undertaking that I would not in future participate in the national work as well as in the anti-Patiala propaganda or to write a letter to S. Kharak Singh, asking him to leave Patiala. But I refused to do either.

I was once again shifted to the Barnala police station on the 7th Phagan 1985. It was 10 in the fore-noon, when I was taken to the office of Dalip Singh, the Superintendent of Police and Sukhdev Singh, Nazim. They inquired from me about the locality in which the offices of the Praja Mandal and the Akali Jatha were situated and also the place and time when the election of the Praja Mandal was carried out. I told them that I did not know anything about it. Then both of the officers went away to take their meals, but left instructions with a mohmedan Sub Inspector to punish me and extract from me information about the whereabouts of both the offices and a list of the War loan. He also pressed for a written undertaking to abstain from any national work in future. After a short time Sukhdev Singh accompanied by Dalip Singh returned and insisted on getting a written undertaking and a deed of giving away my whole property to the state. But I refused to do either. Then beating was continued for many days.

On the 12th Phagan, instead of being taken to Patiala Central Jail, I was taken to Kar Khas, Patiala where I was shut

up in a solitary cell up to 15th Jeth 1985. A curtain was being put in front of the door of the cell. My food and latrine arrangement was made in the same cell. From first to the last, my feet were chained. On the 17th Jeth, the entrance of my cell was a bit widened but my feet were always chained. On the 9th Bhadon, Gurdial Singh Dhillou visited me in the Kar Khas and warned me against taking any part in the national work and told me that I would be required to be always present on the state duty.

I was let off on the 10th Bhadon 1985. I had learnt on the 19th Phagan that my house also was searched, but except some documents nothing was found.

The pardon was secured from me forcibly and by use of force. I had been put to severe violence the whole month. I contracted disease and vomiting, on being deprived of the use of Opium. It developed into dysentery. I could not eat anything. I could not digest anything. My life had been embittered. I preferred death to this sort of life. Although the undertaking had been secured forcibly against my will, yet I stood guilty. I pray to be excused by the Panth for this. I have come here at Amritsar to seek pardon from the Panth and I solemnly declare that I have never thought of deviating from the Panthik Sewa even for a moment. I will carry out the orders of the Panth. I have suffered good deal at the hands of the Maharaja of Patiala. I hate his Government. Even at the time of giving the undertaking I had firm determination to go before the Panth and narrate the whole story and fall at Panth's feet for pardon after being released from the clutches of the tyrant. I curse the forcible pardon and I take firm vow with true heart to carry out the commands of the Panth with all zeal and integrity.



3. Statement of Ram Singh of melowal, Ex. 86

This year there was a great agitation in the state and people demanded release S. Seva Singh. But the Maharaja in-

stead of agreeing to the public demand, resorted to the policy of repression. I had my due share and the Sub Inspector of police, Sunam, according to the wishes of the Maharaja gave me a very severe beating with lathies. I was made to lie down prostrate with my face downwards and the Sub Inspector and the constables continued beating till I fainted. Then they repeated the same process on my recovery from unconsciousness.

I was mercilessly beaten: I was dragged like a dog and considering me dead I was thrown out on the 18th day of Phagan 1985. But I was destined to live longer in the world and so..... took me to his village on the camel and treated me very gently. I still bear marks on my body due to the beating of the Police. But the Almighty has saved me. The Sikhs of the Ilaqa including myself have no control over the Gurudwara; and its property affairs and the possession are in the hands of the Lambardars. The Gurudwara property and its buildings are utilised for state purposes. I am poor and helpless and nobody is prepared to listen to my requests. I do not expect justice from the state authorities. I am being forced to undergo all these punishments with the knowledge and consent of the Mahraja. My only prayer before the Almighty is that the present rule should discontinue and some better rule be established. We, the member of the Sikh community in the Patiala State desire to change the present administration and to entrust the same to the Sikh nation.



4. Statement of Pal Singh & 18 others, Ex. 87.

On solemn affirmation witnesses stated as follows :

"We the witnesses numbering 9,11,6,8,10,5,7 and 13 were going with a Jatha on the 12th Magh, 1985 to join a Dewan at Chanarthal. The Jatha consisted of 113 members. Out of these two were old ladies and one was a woman aged 35, a resident of Mahal. We were conveyed in lorries to Patiala and served with food after two days. We received beating one after the other. In the

morning we were all at a time entered into one latrine to pay the call of nature. It was very distressful. The two ladies were not put to any trouble.

We the witnesses No. 14, 16, 15, 2, 18, and 17 were severely scourged on 16th Magh 1985 at 4 P. M. by Sukhdev Singh the Nazim and Superintendent of Police, Mohan Lal the Sub-Inspector, and Inspector Stanel. All passers-by were beaten. We all were standing on our stick. Then we saw them beating..... who were passing the street.....was beaten because he had not uttered 'Fateh' to the Nazim Nand Kaur W/o. Harnam Singh was abused by dirty names and a lathi was raised to give her a blow, but the other people held her back. A barbed bludgeon was used for beating. They only stopped giving blows when they thought the man had become unconscious.

I, the witness No. 17 was cutting fodder into bits at the house of Mangal Singh, when the police constables commenced beating me. In the meanwhile witness No. 18 came out carrying a basket full of fodder. He was also beaten. After a while they began beating Chanda Singh witness No. 2. Whomsoever they met on the road they gave severe thrashing.

On the 16th Magh 1985, our houses i. e. of those of the witness No : 18, 3 12, 9, 11, 8, 7, 5, 4, 2; 1, 6, and 10 were locked. The children and wives of all except witness Atma Singh were driven out homeless. All the children were weeping and bewailing. No one knew the fate of one's family. Wherever they could find place they spent their time. They lived on begging. The houses of.....were opened on the 13th Baisakh 1986 and those of the others on the 4th Chet 1986. We spent these wintry nights and days by taking protection sometime in one house and the next day in another house for two months. We borrowed quilts etc. from other people. On account of this locking up of our houses, we were put to enormous trouble and inconvenience. Sometimes our families had to go without food for days together spending winter-nights exposed to severe cold. People being afraid of the State

officials none gave us protection, lest their property may be confiscated. We had never witnessed such hardships before. The bitterness of the State tyrannies was enhanced by the severe cold weather. The cold weather of those days is well-known all over the country. All the trees became bald. The crops were destroyed. They prayed to God that they had become heart-sick of such a rule. My house was searched on 19th Phagun 1985 and the Police took away with them a few documents and I had been called to the thana many times at Barnala and they pressed me to write a deed to disinherit my son The domestic quadrupeds also passed many days without fodder.

We the witnesses who were confined at Patiala in the Sarai of Ganda Singh were released on 3rd Chet 1985 after thumb-impressions were forcibly secured.

I,.....was taken to Barnala under arrest on 19th Phagun. There we received severe thrashing and were released on 13th Chet. We arranged for our own food. In short we were troubled so much by this rule that we prayed to God to end this form of Government.

Thumb impressions, of.....



5. Statement of Karan Singh, Ex. 88

It was on or about the 22nd of Magh Sambat 1985 (I am unable to recollect the exact date) that a Dewan was to be organized in honour of S. Kharak Singh's arrival. 15 or 20 days previously a similar Dewan was held at village Ghorani and on that occasion we were instructed by the Sunam police not to proceed to any village for the purpose of attending Dewan nor to allow anybody to enter our own village. We were prohibited from holding any Dewan in our own village. A few days before the date fixed for the holding of the Dewan a complete list of the property land, goods, furniture and animals of the village was prepared through the local Patwari. It was then proclaimed that

anybody disobeying police orders or offering any sort of help in the shape of providing food etc. to S. Kharak Singh shall be externed from the State and his property confiscated. We were even prohibited from going to see him and in case of doing so our properties would be confiscated. Three days prior to the date fixed for the holding of the Dewan the village was surrounded by military force and nobody was allowed to enter or move out of the village boundary. The military guarded us even when we went out to make water or satisfy the call of nature in the open. Our animals were not allowed to go out as usual and we kept them chained in the houses. We were not even allowed to make any purchase. On the day of S. Kharak Singh's arrival in the village every street and mohalla was guarded by armed police and we were not allowed to come out of the village even for satisfying the call of nature. A couple of days previous to this we had collected food stuff in the local Gurudwara in sufficiently large quantity. This was done under instructions from the Lambardars who said that the ration should be collected in time because as the date of holding the Dewan was drawing nearer it would not be in their power to do so. They themselves liberally subscribed to it. Except Captain Jaimal Singh (pensioner) everybody else was willing and ready to organize the Dewan. The Lambardars said that they were very much afraid of the Police and therefore they could only help privately. Three days previous to the date fixed for the holding of the Dewan, the Military people removed all the utensils, fuel and grains, etc. to the house of..... Nambardar who had clear instructions not to allow any body to remove the same from that place as it was all forfeited. He had also to execute a personal security bond. After removing food stuff etc. the Police got it locked and placed Guru Granth Sahab into the almirah which was also locked. Our village is divided into nine Mohallas and the Gurudwara is situated in the centre and all the roads leading to different Mohallas meet there.

On the day of S. Kharak Singh's arrival all the Kuchas roads leading to our village were guarded by the Police who

would not allow anybody to enter the village and on the previous night the police sent for the Granthi and ordered him to open the door of the Gurudwara and the Guru Granth Sahab was read by Bhai Harnam Singh. It was so arranged that neither should anybody be allowed to come to the village in the company of S. Kharak Singh nor anybody from the village could move out. It was therefore very difficult for S. Kharak Singh to find out the way that leads to Gurudwara Sahab. But fortunately Baba Sahab saw the Nishan Sahab from a distance and thus come to the Gurudwara. At the time of Babajee's entering the village the constables on duty hid themselves in the streets so that the Babajee may not be able to know the real state of affairs. Everybody in the village was desirous of seeing Baba Sahab but it was not possible. Fresh grass, fodder, fuel, ghee, butter, milk, hen, eggs etc. were collected from villages situated within a radius of 12 to 15 miles from our village and brought there for the use of the Army officials and the hired gundas. They used out of it as much as possible and the surplus was removed by them to their houses. The carpenters were compelled to supply boxes, wooden planks and other things free of cost.....Mahajan was asked to vacate his *Chaubara* (a room in the upper storey) for the Police but when he replied that it contained cotton the Sub-Inspector Atma Singh assaulted him and ordered the Begaris to throw out the cotton and vacate the Chaubara which was accordingly done. Thus the poor Mahajan suffered much inconvenience and humiliation at the hands of the police for no fault of his. Bhan Zamindar was assaulted because as usual he did not give up his work of twisting the rope on this occasion and the police considered it to be an offence.

* * *

The police had also brought with them all the Badmashes and ex-convicts of the village. They numbered over a hundred and the object of bringing them there was to create awe in the minds of the people. Many other well-known drunkards and Badmashes from Bahya were brought there with a similar object and

they were all given plenty of wine to drink. Bharpur Singh, Superintendent of Police and Jailal Singh Captain, along with these Badmashes, went to Babajee and they told him that the villagers were very much against his arrival and he could do them no good. The Lambardars of the village were forcibly taken there but they never uttered a single word against the Baba nor did they obey the instructions of the Police in this respect. No other person from the village joined this party.

Three or four days later Asa Singh Tehsildar brought a list of the property owned by the Akalis in the village and gave out that as they respected S. Kharak Singh their properties were going to be confiscated. This was done simply to over-awe the people. On the occasion of S. Kharak Singh's arrival, they posted several handbills on the doors and walls of our houses in which Baba Sahab was accused of various charges which were to a very large extent defamatory.

The Tehsildar of the village attempted to get our thumb impressed affixed on blank papers but he could not succeed in doing so as none of the village people agreed to it.



6. Statement of Anokh Singh and 4 others, Ex. 89

"We, were arrested at Chanarthal on the 12th Magh 1985. We joined the Akali Jatha consisting of 113 Akalis, which had gone to join the Dewan at Chanarthal. We were taken to Patiala in lorries.

We, were arrested probably on the 22nd or 23rd of Magh by Sheikh, Sub-Inspector, a resident of Sunam, who pulled our beards and beat us till we both became senseless; they again commenced beating when we recovered and used to stop beating on our becoming unconscious. This went on continuously. I, was arrested on the 16th Magh, 1986 at Khoje Majra by a constable and the constable then brought me to Shanipur.

There the Nazim Tirath Singh, Superintendent of Police and other officers had arrived to attach the property of and others. After a few days I was transferred to the Police Station Bara in a lorry and on 24th Magh 1985 from there to Sarai Mai. At 9 in the night Sub-Inspector, Gurubux Singh Head Constable, Police Ram Sarup and three or four Constable, stripped me naked of my Kachha and gave me a sound beating till I was senseless. They continued beating us for 9 to 10 days regularly. They wanted us to say that we agree to place a garland of shoes round the neck of Kharak Singh and use filthy language for him. Seargent Ram Sarup many times pulled my beard, and thrust a shoe into my mouth. Many days after this beating, when once I was reading a text on the life of Bhai Turu Singh Sahab, Constable Charanji Lal beat me severely at the instance of Ram Sarup. The text was snatched away. On 16th Baisakh again I was beaten twice by H. Constable Ram Sarup and Constable Mansur Khan. They always advanced some excuse for beating. Once I was reciting my daily prayer when they once more began to lash me. On the 7th Bhadon Constable Mansur Khan and Baskat beat me with shoes on the bare head till I became unconscious. Again when I recovered, they laid me down on the floor.

On 1st Phagun 1985 I was again severely beaten by Sub-Inspector Bishan Singh at Barnala where I had been removed to the preceeding day. I was taken back to Patiala again about 8th Phagun and there I was shut up in a cell at Seraj Jail. After a month my door was thrown open but I was not permitted to go about. Then I fell ill, and my hands, feet and shoulders began to ache. I remained ill for 15 or 20 days. On my request a doctor used to see me but he only used to suggest medicine which was never supplied.

On the 10th Bhadon, I was released saying that the whole Panth had approached His Highness and had prayed to His Highness for my release. We have come straight to Amritsar for having a dip in the Sacred Tank and after it we shall proceed to our villages.

7. Statement of Sucha, Singh Ex. 90

"On the 12th day of Magh Sambat 1985 I had gone to Chainarthal to attend the Dewan where along with other hundred members I was also arrested and taken to Patiala. We were not given anything to eat for three days and had to face very much inconvenience on account of there being no arrangements. All of us were one time admitted further in to a small room, and severely beaten. Brahman Sant Ram used violence on me and when I came to senses my hair was tied to the roof and I was thus left hanging. In that position also I was given a severe beating. As a result my right side ribs were broken. Even now I am not able to move and keep myself confined to bed. This is a treatment meted out to those who go to attend Dewans but the thieves and dacoits are passing their time very happily.



8. Statement of Nand Singh, Ex. 91

"The day on which S. Kharak Singh left Sangrur via Moranwala Road by Motor car in order to hold the Dewan at Darba Tehsil, Sunam, I happened to be at Moran, Jind State; and on hearing the news about Baba Sahab's arrival I came on the road. S. Bharpur Singh Superintendent of Patiala State got me arrested at Moran in the Jind State bounday and took me to Darba.... . were simultaneously arrested in the Jind State bounday.was taken away to Patiala and the witness and the Janger Singh were assaulted by seven Constables under the instructions of the Superintendent of Police who was an eye-witness to all this repression. We were put to several kinds of tortures Two people would stand up on our heads, two on arms the other two would beat us severely with shoes. We became senseless and did not know where we lay. After an hour or so we came to senses the beating commenced again. After that we were brought to Sunam. At that time we were about 64 prisoners of this class.

Violence was freely used on us. I have not been able to know the reason why I was put to so much trouble. My movements are even now watched by the police and they have got in their possession a list of my property etc.



9. Exhibits 2, 3, 4, 7, 54 and 55.

(See Appendix B)

Count Eight : Ruinous Consequences of the Maharaja's shikar
Evidence in Support

1. *Statement of Mehar Singh, Ex. 8.*
2. *Statement of Man Singh, Ex. 10.*
3. *Statement of Santa Singh and 5 others, Ex. 2.*
4. *Statement of Bishan Singh and 8 others, Ex. 4.*
5. *Statement of Pratap Singh, Ex. 12.*
6. *Statement of Balwant Singh and Five others, Ex. 46.*
7. *Statement of Sobhar Singh, and Three others Ex. 40.*
8. *Exhibits 56 to 84.*

1. Statement of Mehar Singh, Ex. 8

"For the out flow of surplus water in Bhupinder Sagar about five years ago a canal about five miles in length, 20 feet in breadth and about 40 feet in depth, was ordered to be dug from Bhupindar Sagar to Ghaggar river. All the villagers of the surrounding villages were required to dig out a certain portion allotted to them. Every family of our villages had to give one male member; each was paid annas three a day. This work continued for two months. Rich people paid some bribe money to the officers and got

out free; those who could not give bribe were told by Numberdars that if they would ask for their wages, they shall have to work for some time more. So a great deal of money was not paid but thumb impressions and signatures of the villagers were taken on receipts. Thus most of the wage money went into the pockets of the officers and we poor villagers had to work free of charge. This canal is not meant for any irrigation purposes. It is only meant for the Shikar purposes in Bhupendar Sagar.

I was conducting a campaign against the forcible grass-cutting in Bhupindar Sagar; a false case was therefore made against me and I was sentenced to one year's imprisonment. I was put into solitary confinement in the jail and was on hunger strike for one month.

Both the digging of the canal and cutting of grass in Bhupindar Sagar were meant for the purpose of making shikar convenient and easy.



2. Statement of Man Singh, Ex. 10

Witness Man Singh stated as under in oral examination of the Committee :

Q. Do you know anything about Bhupindar Sagar ? What is it and what hardships are suffered by people on that account ?

A. Bhupindar Sagar is an artificial lake made by the construction of a big Bund across the stream of Chunala and the dam so constructed is named Bhupindar Sagar. This is two to three miles in length and half a mile in breadth. Near this lake there grows a sort of grass having very long blades. Every winter this grass has got to be cut off. For this purpose villagers of about 40 to 50 surrounding villages have got to give one man per family.

These villagers have got to stand in water in such a cold season and consequently all of them contract Pneumonia. On both the sides of Bhupindar Sagar there are our private fields and we poor people are obliged to pay the land revenue to the State though the land is being utilized by the Maharaja himself for Shikar purposes and no cultivation is allowed there. There is a metalled road of about 19 miles in length going to this Bhupindar Sagar tank. No public conveyance is allowed to move on this road and if any one goes per chance the conveyance and the animal driving the conveyance are both confiscated by the State.

Q. Since how long is this practice in force ?

A. For the last ten years; but last year this was not done i. e. villagers were allowed to cultivate. This was probably due to the public agitation.

Q. Was anything paid by the State for this construction ?

A. It is understood that the State pays annas three to six per villager thus employed, but that money is paid by the officers to Numberdars and Biswedars who may or may not distribute to us the money so received. Even the officers themselves may not some time pay the money to Numberdars and Biswedars etc., but though the money is not paid to us, our thumb-impressions and signatures are taken by the Numberdars saying that we shall have to work for some time more if we did not give thumb-impressions.



a. Statement of Santa Singh and 5 others, Ex. 2.

. On account of there being strict orders not to kill animals of shikar and the wild animals being let off under orders of the State near the crops, we sustain very heavy losses. Practically half of our production is eaten up by the wild animals.

4. Statement of Bishan Singh and 8 others, Ex. 4

On solemn affirmation the witnesses recorded the following :

" We are undergoing so many kinds of hardships and troubles during the reign of this Maharaja Patiala that it is not even possible for us to relate our woeful story.

1 The practice of Begar is in full force. Whenever the Maharaja goes to Pinjore, which is 30 miles from the village of which we are residents, we are required to supply 30 to 40 men from our village to assist the Maharaja in shikar (hunting). Besides that bullock carts, partridges, pocks, eggs, milk, ghee, goats, etc. are also taken from us without paying even a single penny in return. Anybody refusing to supply his quota is beaten very severely. Calves and goats are tied up to trees in order to attract the attention of the tigers and other wild beasts. No care is taken of our crops and the harvest is destroyed by the shikar (hunting) animals and many a time our labours prove fruitless.

The wild beasts eat away a very big portion of our crops and a Zamindar using a cracker for the purpose of overawing them receives very harsh treatment at the hands of the police. We have therefore given up the practice of even overawing the animals. The laws of the State are strange. A murderer can be acquitted, but a person charged of the crime mentioned above, is not released unless he offers bribe.



5. Statement of Pratap Singh, Ex. 12.

Witness Pratap Singh said as under in the oral examination of the Committee :

'We are obliged to make roads for shikar purposes. We have also to cut the long grass (Butair) that grows in the Bhupindar Sagar in which pigs and serpents are in abundance. Last year the

Maharaja came there four times and* for all these four times we were taken in Begar. The ordinary labour market is at rupee one per day where as we are paid only -2/- or three at the most.'



6. Statement of Balwant Singh and five others, Ex. 17.

Restriction* having been imposed by the state authorities and the people being not allowed to kill the wild animals, they are found roaming about in the fields and destroying crops. Practically half of the crop-product is thus wasted.



7. Statement of Sobhar Singh and three others, Ex. 46

Maharaja maintained special places for shikar for his personal use. Shikar animals, some of which are purchased and many of which are obtained in Begar, are let off in particular tracts of land where either the Maharaja plays shikar or takes his European friends for this purpose. Shikar is strictly prohibited for general public. Our crops are destroyed by the wild animals Two-thirds of the total produce is thus wasted and we get only one third after hard labour of days and nights We plough our fields during the day time and all the members of the family keep watching fields throughout the nights. They are also required to continue crying in order to terrify the wild animals and to keep them away. This being our fate the people from neighbouring villages do not like to enter into matrimonial connections with us and the result is that hardly one out of every four male members is successful in getting a bride; the rest remain unmarried and die as such.



8. Exhibits 56 to 84

[See Appendix B.]

Count nine : Tyranny of Begar or Forced Labour.

Evidence in Support

1. *Statement of Sajan Singh, Ex. 7*
 2. *Statement of Hira Singh and two others, Ex. 9*
 3. *Statement of Bakhtawar Singh, Ex. 14*
 4. *Statement of Keshar Singh, Ex. 22*
 5. *Statement of Ranjod Singh, Ex. 27*
 6. *Statement of Mehar Singh, Ex. 8*
 7. *Statement of Santa Singh and five others, Ex. 2*
 8. *Statement of Sirdar Singh, Ex. 3*
 9. *Statement of 24 Villagers, Ex. 5*
 10. *Statement of Bir Singh, Ex. 18*
 11. *Statement of Sardar Balwant Singh, Ex. 40*
 12. *Extrac's from the Exhibits 4, 46, 56, 57, 58, & 59*
 13. *Exhibits 61 to 84*
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1. Statement of Sajan Singh, Ex. 7

Sajan Singh stated as under in the oral examination by the Committee:

Four Chamarans named (1) Godhu, (2) Bhoga, (3) Dhattu and (4) Sobha had had to fill up their turns of Thikri Pahera, but as they had some business at home, they could not do it and wanted to do their duty next day. So they were taken to the Police station. There they were made absolutely naked, and then made to lie down with faces downwards. Dust was thrust in their backs, water was sprinkled on it and then they were given severe beating by means of thick-soled shoes. They were kept that day in the residence of the Thanedar Habib Ellah Khan and all sorts of household work was taken from them. They were made free in the evening. I was an eye-witness to this scene, because I was myself in the police lock-up at that time, being an Akali.

On the 14th, December (First of Poh, Sambat 1986) 1929, the Police Sub Inspector Zafar Khan of Pakhi Thana came to our village. He asked all villagers not to go to Budhladha before the Enquiry Committee. Sub Inspector met me and asked me whether I was going to Budhladha. I said "Till now I have no information to go there. When I get it I will consider what to do." Then he said "You are disobeying the orders of the Maharaja Patiala, but mind if you will go there, some prosecution will be started against you and you will go to jail for ten or fifteen years." So saying the Police went to my house, searched it, took away some of my books, beat me severely by hunters and gave slaps on my face and then enjoining me not to go to Budhladha, they made me free. The Police is petrolling in the village and on roads and are preventing people from going to Budhladha. I started by night through zig zag path avoiding the Police and thus have come here stealthily. This is the condition in all the other villages to-day. A sort of cordon is placed along the boundary of the whole Patiala territory and people are not allowed to come here.



2. Statement of Hira Singh and two others, Ex. 9

Hira Singh and two others stated as under in the oral examination by the Committee :

From my village about 200 agriculturists are being taken for begar for the purpose of doing work in the garden of Umlo twice a year. It is situated about 8 miles from Nabha and abounds in fruit-trees. Each time we were taken in begar for two days and not a single pie was paid to us as wages. This has been going on for the last five or six years and never a pie has been given to us. This practice extends to about 20 to 25 villages surrounding this garden and none of the people of these villages get anything in return.

Regarding Thikri Pahera, Witness Pritam Singh states that in his village Thikri Pahera is taken from village Zamindars. Two men for every gate of the village are taken every night. This lasts for all the 12 months of the year. Whoever is found absent from this Pahera for one reason or the other, is fined Rs. 5 and 8 days' imprisonment.

Witness Bishare Singh states with regard to the canal water that it is allowed only once for irrigational purposes and still the full tax is recovered. This is on account of the greediness on the part of the canal officers, who supply water five times or even more than that to those who give bribe to them. On the other hand, harvests of poor men like us are thus wasted for nothing.



3. Statement of Bakhtawar Singh, Ex. 14

Bakhtawar Singh stated as under in the oral examination by the Committee:

My village is about six miles away from Patiala. Two years before, at the time of Gama's contest, villagers from different villages were called in to construct the amphi-theatre. Our village sent 125 men every day continuously for nine days. We 125 men received Rs. 106/- in all as wages thereof. It comes to about $1\frac{1}{2}$ annas per day. This amount was sent to Numberdars, but we refused to accept that amount, as it was too low.

About five to six hundred men worked continuously for the amphi-theatre for about a month. Some people came from very long distances also; for instance, villagers came from village Dhusi, which is about 39 miles from Patiala. As these people came from long distance they were paid annas -/2/- per man per day, while the others who came from surrounding villages got $1\frac{1}{2}$ annas per man per day as their wages. Some of these wages were swallowed by the Numberdars because either people refused to take it or the former did not give them.

4. Statement of Keshar Singh, Ex. 22

Keshar Singh in the oral examination by the Committee stated as under :

Just at this time the Tikka Sahab of Patiala is camping near this village in Patiala State. For this purpose the reader of Tehsildar came to our village and the whole village was told by the beat of drum that all the milk that every villager may get should be handed over to the State for sending the same for Tikka Sahab and his staff. Therefore in the last four days all the milk of the village is going to Tikka Sahab's camp. Every day about four or five mounds of milk is thus being taken away. State servants are also collecting eggs, fowls and butter. I do not know how much of all the above materials is being taken away.



5. Statement of Ranjod Singh, Ex. 27

Ranjod Singh stated as under in the oral examination by the Committee :

The Tikka Sahab is camping near my village just at this moment. So every day we the villagers have got to send milk and other materials for the camp. I have got a buffalow which is giving about five seers of milk. Most of this milk is being taken by the State servants and we are not paid anything for it. All the same we manage to keep some milk for our purposes. At twelve in the night yesterday, State servants came and took away the whole vessel of curd from my house without giving me any price whatsoever. I am taken sometimes for cutting the fire wood in the Tehsil. When I was so taken last time, I was not paid anything whatsoever. I had to take my food with me.



6. Statement of Mehar Singh, Ex. 8.

[This statement is printed under cover eight]

7. Statement of Santa Singh and five others, Ex. 2

We are required to supply bullock-carts, camels, chari, milk, fowl, etc. in begar free of cost. If anybody refuses to supply the same, he is taken to the Police Station, where the Policemen besides giving him a beating with shoes, cause him annoyance in various other ways and leave him only when he has rendered double the amount of usual begar. Last year on the 14th Jeth Samvat 1985 S. Gurbux Singh, Colonel, Biswedar of village Chaural got injuries as a result of fighting in the village. Upon this, C. I. D., and the Police stayed in our village for about two or three months and during this period not a drop of milk or ghee was left even for our children. The Police removed fuel and collections of other material from our village to their houses. We were thus plundered.

In the month of Magh Samvat 1985 when S. Kharak Singh was touring in the villages of Patiala State and holding Dewans wherever he went, the State army Risala and Police were also moving with him from one place to another. The entire Lashkar collected rations for their use from the poor villagers. Milk, ghee, fodder, fuel, cocks, etc., were duly supplied by them. Nothing was paid to them for this and the ration that was left unconsumed was taken away by the State servants and officials in our own Bullock-carts. Our crops were all spoiled. All the unconsumed materials were first taken to Sunam and some of it was taken away direct to Sunam Police Station.



8. Statement of Sirdar Singh, Ex. 3

In rainy season we are ordered not to engage ourselves in the task of cultivating and sowing the seeds etc, but we and our animals are taken out to make the level of the canal-sides smooth and equal. We are clearly told that unless the sides of the canals are made smooth and equal, we would not be allowed to culti

vate our lands. We are told that if on the occasion of the Maharaja Sahab's visit the road is not in order, the whole village would be doomed. If per chance an animal happens to pass by the side of the canal it is taken in custody and its owner punished for this offence. All the canal-officials take milk and ghee free of charge. *Oads* who render assistance to the State reside in our villages and their goats etc. eat away our crops.

Begar is rampant and the servants of the State, down from the junior most to the senior most, avail themselves of it.



9. Statement of 24 Villagers, Ex. 5

The following oral examination of about 2 dozen villagers was recorded at Budladha by the Enquiry Committee on the 17th December, 1929 :

- Q. How many forms of Begar are there ? Give us the list of things that you have to supply in Begar.
- A. Bullock carts, fuel, grass, butter, milk, ghee etc.
- Q. Do you get anything as a remuneration for these things
- A. No, nothing.
- Q. How much Begar is taken from each of you, at what time and for what purpose ?
- A. As for the Maharaja himself, he takes Begar only when he goes on tour, but other officers such as Lumbardars, Patwaris, Sub-Inspectors of Police, Girdawars, Tehsildars and other officials of the state, take Begar in their every trip.
- Q. Do all these officers take all sorts of Begar mentioned above when they come to the village ?
- A. Yes, the villagers have got to pay sth Begar according to the terms.
- Q. Have you to give Begar to Army forces also ?

- A. Yes, the Army forces come at the interval of a year or two and all the materials stated above have got to be supplied by us and if we have not got them at that time, we have got to purchase the same from the bazaar and give it to the Army. As for grass, if our stocks are exhausted, we have got to go to cut it and supply the same to the Army. Our stocks in ghee, butter, fuel, and milk etc get absolutely exhausted when the Army comes.
- Q. Do they get any money whatsoever in any form for the material they supply to the Army?
- A. No, they get not a single pie for this service.
- Q. Did any of your village people ever refuse to give it to them either because they did not possess it or for some other reason?
- A. Nobody dares refuse Begar. Every one of us is much afraid of their inhuman treatment.
- Q. Have you yourselves ever given these things in Begar?
- A. Yes, we ourselves have given them several times.
- Q. Have you given this Begar of your own accord?
- A. Oh no, we are giving it under compulsion.
- Q. Is there any canal-Begar in your village?
- A. Yes,
- Q. How many people are taken from your village for this purpose and how much work is entrusted to each?
- A. Every year we have got to cleanse the canal, and for that purpose every house has to supply one male member. About 200 people have just been taken and the work has been done. Not a single pie is paid to us for this labour. We regularly pay for the canal water that we receive. The tax is called *Abiana*. This work that we do is not done as a compensation for water taken by us.

- Q. Does Thikri Pahra Duty prevail in your village ? and how many people from your village are taken for this purpose ?
- A. Yes, Thikri Pahra Duty is the order of the day and we have to give 8 people from our village for this purpose every night. We have got to do the patrolling duties in the village as well as outside it. Nothing is paid to us by the State for this service in the village gives this service by turns.
- Q. What happens when you refuse to attend to your Thikri pahra Duty ?
- A. We are taken to the Police Station and punished.



10. Statement of Bir Singh, Ex. 18B.

Bir Singh confirmed his written statement and stated as under in the oral examination by the Committee.:

- Q. Were you asked to do Begar at any time ?
- A. Yes, in the Samvat year 1985 on the 25th Makar I was asked to supply grass to Thanedar Raghbir Singh who was collecting it from all villages for his own purpose. I said that I was an ex-soldier of a British regiment and as such I was exempted from Begar by the certificates given to me by the States; so I would not give Begar. After that he started a criminal case against me, called me once in the Thana, and gave me severe beating. Even to-day there are marks of beating on my finger, which I hereby show to you. In the above case of the Tonga I was sentenced and fined as above. We paid the fines and were serving the sentence. When we completed two months in the jail, we were released and were told that we were pardoned. But the fine has not still been returned to us. I show you a receipt given to me at the time of recovery of the fine.

11. Statement of Sardar Balwant Singh, Ex. 40

I am a pensioner and quote below clause No. 4 of my pension certificate :

"Recruits to the Indian Army will be exempted from the lawful labour (Begar)."

It shows how begar is a lawful practice in the Patiala State, Thikri Pahera is in vogue and the Lambardars and Chaukidars act up to it on this authority. Even those who are all alone and have nobody to attend to their affairs in their absence are not exempted from this duty.



12. Extracts from the Exhibits 4, 46, 56, 57, 58, & 59

Exhibit 4 : Bishan Singh and eight others state : 'In the month of Magh year 1985 S. Kharak Singh was touring over the Patiala State in connection with the agitation for the release of S. Sewa Singh. It was publicly announced in our village that everybody participating in the Dewaa would forfeit his property. Asa Kam S/o. Nanak Chand Zaildar collected milk, ghee, cocks eggs, grass, etc. from our village in a very large quantity and sent it to Rajpura. Barud Munshi Tirkhan (carpenter) resident Mohi Khurd not being able to carry out the instructions of the Police in preparing a certain kind of carpentry-work was fined and the poor fellow had to attend the courts for about 20 days daily. Consequently he had to under go a severe loss.'

Exhibit 46: Sobhar Singh and three others state: "All expenses incurred on the maintenance of the Army and the Police in this connection were realised from the poor State subjects. So much so, that the poor people were forced even to supply them eggs, ghee butter, milk, ghataka (meat) and other materials even to ordinary constables.

"The Military and Police Officers, Tehildars and others were putting up at S. Jaswant Singh Biswedarsa's house. They stayed there for three days and collected fodder, milk, ghee, etc., through the constables from the poor peasants. Our ladies and children

were not allowed to move out of the houses and they were kept there without food and drink. The state authorities did not at all pity their lot."

Exhibit 56 : Prātrp Singh and twenty one others (State : "The Kar Begar (compulsary labour) is also in full force. We are compelled to supply the authorities bullock-carts, fodder, cocks, eggs, fuel, milk, etc., free according to their requirements. If anybody is unable to supply this share of the required articles he is assaulted and the poor fellow is thus compelled to make the necessary supplies. In many cases, the required articles are purchased by us from the Bazar. We have no permanent source of income and what little we manage to get is thus taken away. We are also required to dig canals for which we are not paid anything. Some time we have to do cleansing work of the canal extending over several miles. If our cow or buffalo happens to be on the canal-side we are fined and assaulted for the fault of our letting her go there. We are unnecessarily annoyed and the animal is let go after two or three days.

"Thikri Pahra is another evil practice on account of which we are heavily suffering. If somebody is all along in his house and thus unable to go out on Pahra he is severely beaten. On certain occasions the Pahrawala who returned to his house a moment or two earlier was very severely beaten for this. When there is no constable on duty the beating becomes all the more severe."

Exhibit 57 : Santa Singh states : "The Begar system is proving to be a source of great trouble to us, and we are compelled to supply camels bullock-carts, fuel, milk, ghee, cocks, eggs, etc., to the officials free of charge.

"Twelve persons from our village are required to go out for Thikri pahra for which we are not paid anything.

6. We are also required to supply Begar at Branch No. I Kotal canal which keeps us busy for days together. We are unable to attend to our personal affairs. The Patwaris compel us to supply food and fodder to them for themselves and their animals."

Exhibit 58 : Chander Singh and 10 others state : "Begar practice is in vogue and we are forced to supply milk, eggs, hens, carts, horses, camels, partridges, ghee and fodder etc., according to their requirements free of charge. Every Lambardar of the village is required to supply partridges and Bateer. He again troubles the poor Zamindars for the supply thereof. If a Zamindar is not able to send the necessary supplies, the Police give cause annoyance and otherwise troubles him. He is asked to pay ten times the price of the required number of partridges he was asked to supply. The Zamindars have even to supply Lhasi in Begar."

Exhibit 59 : Surbage Singh and five others state : "Kar Begar practice is in vogue and we are required to supply milk, ghee, grass, etc, free to the State Ahalkars and other junior staff on several occasions. Our babies and children have to remain hungry because the milk is taken away in Begar for the use of the Ahalkars. We have also to do canal-digging and other similar work in Begar. Generally we are required to go out for this duty five times in a year and have to work for five or six days at a time. It means that we spend one month every year on State business for which we are not paid. If any person is unable to join the Begar party, he is required to pay for his substitute at the rate of one rupee a day and fined Rs. 10/- If any of our cattle drinks water from the canal, fines are imposed on us for this negligence."

"In the month of Magh year 1985 when S. Kharak Singh according to his Programme reached Bhaglan, we had to supply milk, ghee, cocks, and eggs etc. All things were taken by Olia Singh and Abdul Majid, constables of Rajpura. For four days continuously no milk enough to feed our children was left with us and they had consequently to fast for this period."



Count ten : Non-return of War Loan money

Evidence in Support

- 1. Statement of Santa Singh & five others, Ex. 2*
 - 2. Statement of Sinder Singh and three others, Ex. 3.*
 - 3. Statement of Bishan Singh and eight others, Ex. 3.*
 - 4. Statement of 24 villagers, Ex. 5.*
 - 5. Statement of Bir Singh, Ex. 18 B.*
 - 6. Statement of Hakam Singh, Ex. 20 B*
 - 7. Exhibits 15, 17 and 56 to 84.*
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1. Statement of Santa Singh & five others, Ex. 2.

From amongst us Messers.....have not even
yet received back their amount of War Loan.



2. Statement of Sinder Singh and three others, Ex. 3

The War Loan has been refunded to a very few people and
the rest of it has been taken by the Maharaja for his personal use.



3. Statement of Bishan Singh and eight others, Ex. 3

The War Loan has not so far been refunded to anyone of us.



4. Statement of 24 villagers, Ex. 5.

The following oral examination of 24 villagers was recorded at
Budhladha by the Enquiry Committee on the 17th December 1929.

Q. How much War Loan has been taken from your village ?

A. I know of my share only, but not of the whole village. I can give an approximate amount which comes to about Rs. 1200/- Rs. 7-12-0 per family were charged and I also paid my share.

Q. Have you got any proof that this amount has been given to the State? Do you possess any receipt or document of the sort to support the above fact?

A. As a rule we are not given any receipt but this amount is being credited into the account-books of the State.

Q. Has any one of you received his Loan back?

A. Yes, half of the village people have been paid and the others have not been paid still.

Q. How is it that half of your village people have been paid and the other half not paid?

A. The State pays Loan according to its financial conveniences.



5. Statement of Bir Singh, Ex. 18 B.

About his War Loan Bir Singh states as under :

"When I was serving in a regiment in France, War Loan was being raised whereby the State recovered Rs. 20 in all on account of the War Loan from the manager of my land named Shera. I have got the receipts for Rs. 20/- which I show you hereby. The date is not mentioned in the receipt. These receipts were not given to my manager Shera at the time of the payment of the War Loan. But when I came from the War I asked the Patwari to give me the receipt which he gave me after recovering Rs. 2/- in all i. e. Re. 1/- for each receipt. None of these amounts has been paid to me.



6. Statement of Hakam Singh, Ex. 20 B

Witness Hakam Singh confirmed his written statement and stated as under in cross examination by the Committee :

Q. Have you yourself given any amount to the State as a War Loan ?

A. Yes, I have paid to the State Rs. 80/- as War Loan which has not yet been paid back to me. I paid this War Loan in the name of my younger brother Sobha Singh. He too, I am sure, has not received the War Loan amount from the State. We both brothers are residing together. We are a joint family. Neither, nor my brother has received this amount back upto to-day. I had the receipt in my possession for this War Loan amount, but the Patwari said that he would return the amount if the receipt was given back to him. So saying he took away the receipt and the money has not come to us.



7. Exhibits 15, 17 and 56 to 84.

(See appendix B)

Count eleven : increment in revenue assessments, imposition of new taxes and other revenue grievances.

Evidence in Support

1. *Statement of Pritam Singh and four others, Ex. 21.*
 2. *Statement of Ralla Singh Ex. 25 & 26.*
 3. *Statement of Mai Inder Kaur, Ex. 48.*
 4. *Statement of Harnam Singh, Ex. 50.*
 5. *Statement of Pratap Singh, Ex. 16.*
 6. *Statement of Chander Singh and eight others, Ex. 56.*
 7. *Statement of Bagga Singh and two others, Ex. 63.*
 8. *Exhibits 56 to 84*
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1. Statement of Pritam Singh and four others, Ex. 21

Pritam Singh states as under in the oral examination by the Committee :

The assessment of my village was Rs. 700/- before. The State Revenue Officer of our Tehsil has given us information that the assessment of our village has been increased by Rs. 1175 and the Patwari further informed me that this increment of Rs. 1175 would also be increased by 25 % so as to include in it the subscriptions of roads, school etc. etc,

witness..... says; "The assessment of our village Shah-wazpura was about Rs. 1400, but now it has been increased by Rs. 500 more.

Witness..... says; "The revenue assessment of our village was Rs. 16,000. The Patwari now tells us that it is going to be increased by 33 % of the whole assessment. No regular survey has been made for the purpose of this increase, but the Patwari has simply classified the fields."

Witness..... says that he used to pay as assessment to the extent of Rs. 60, and now it has been increased to Rs. 100/- This was the order of the revenue officer to me. At this time the people of 18 villages were called and all of them were told about the increase in the assessment.



2. Statement of Ralla Singh, Ex. 25 & 26

Witness Ralla Singh stated as under in the oral examination by the Committee:

"We the villagers are decendents of Chacho who founded this village. We herewith show to you the geneological tree which is a copy from the Government record. That will prove our heritage from Chacho. In spite of this the whole village has been given away to a favourite of Maharaja and we are all reduced to mere tenants. Thus for no fault of ours we are deprived of our rights of proprietorship and converted into mere tenants."

3. Statement of Mai Inder Kaur, Ex. 48

A false civil case was filed against me for the recovery of land tax amounting to Rs. 207/- and a decree obtained for this by foul means. Now 50 Bighas of my land has been confiscated for not paying (as they allege) tax on 4 Bighas only. I submitted many applications to the Maharaja and requested him personally at Chail and Patiala to do justice to me, but in spite of his promise to do so, nothing has so far been done in the matter. I have now been compelled to go a-begging for my daily food, because I have no other source of livelihood. I have no other landed property to fall back upon to pass my days.



4. Statement of Harnam Singh, Ex. 50

Harnam Singh stated:

"We are residents of Dunia Kot, Burnala (Patiala State) and were Biswedars of this village for our last eight generations. But now our rights have been confiscated. We are helpless. Formerly our village formed a part of the British territory, but now it has been given over to Patiala State. The State has deprived us of our possession from our lands and houses and thus has made us suffer heavily. We are now so poor that we cannot get food and other necessities of life. We are practically starving. The state has also taken possession of our Kothis. We are unable to understand as to why we have been subjected to this grave injustice. We have done our best to secure justice and it has been denied to us in spite of our best efforts."



5. Statement of Pratap Singh Ex. 16

Pratap Singh stated as under in the oral examination by the Committee:

"I constructed a well in my field at a cost of Rs. 1,000/- in cash, over and above all the manual labour done by myself and

by the members of my family. From this well my surrounding fields are being irrigated. For this irrigation a water-tax is being taken by the State, although the State has not contributed anything towards the construction of the well. Taxation is drawn from us for nothing. The same condition prevails throughout the State.



6. Statement of Chander Singh and eight others, Ex. 56

Taxes on the land irrigated by canal and wells have been increased by annas two and annas three per Bigha respectively. This additional taxation is termed as "Khush Haisyat."



7. Statement of Bagga Singh and two others, Ex. 63

Our ancestors count amongst the founders of this village and we have held possession of this land since the beginning, but still we are treated as tenants of the land with no proprietary rights. Instead of charging us land-taxes in cash, the State compels us to make payment in kind in the following proportion:-

Crops : $\frac{1}{3}$ of the total production plus one seer per maund.

Fodder : $\frac{1}{4}$ of the total production.

This Batia system is no longer in vogue in any Ilaqa except the Patiala State villages. For services rendered to the Maharaja in person the Sardars and capitalists are given away villages and we the original proprietors are considered tenants with no proprietary rights. Our women folk are not allowed to dig grass etc. in the field; the person of those doing so is searched and they are insulted. The rich help the Maharaja in his acts of debauchery in order to win favour and profit thereby, while on the other hand our life and honour are in constant danger and we even consider it disgraceful to relate our woeful story to anybody. During the last 25 of 30 years we have been constantly fighting

our case in one Court or the other, but to no effect. We have suffered considerably and have lost every penny that we had. The Maharaja pays no heed to our repeated requests. Our appeals for justice have gone in vain. He, in fact does not find any time for state affairs and is either busy making merriment in Europe or with his Shikar parties. Ahalkars and other officials by offering the hand of their sisters or daughters to the Maharaja become independent and they are at liberty to do whatever they like. Justice cannot be had in the State at any price. If anybody cares to go through the files of our cases, the real state of affairs can be very easily brought home to him.



8. Exhibits 56 to 84

(See appendix B)

Count twelve : misappropriation of funds raised for public purposes

Evidence in support

1. *Statement of Santa Singh and five others, Ex. 2*
2. *Statement of Bishan Singh and eight others, Ex. 4*
3. *Statement of 24 villagers, Ex. 5*
4. *Statement of Pratap Singh, Ex. 12*
5. *Statement of (another) Pratap Singh, Ex. 16*
6. *Statement of Hakam Ringh, Ex. 20*
7. *Statement of Jiva Singh, Ex. 6*
8. *Statement of Tara Singh, Ex. 58*
9. *Exhibits 15, 17, 18, 56 to 66 and 69 to 84*

1. Statement of Santa Singh and five others, Ex. 2

Besides this about ten or twelve years back we and other subjects of the Patiala State had subscribed one rupee each for a fund said to have been started for the purpose of meeting the expenses of the congress session, which they said was going to

take place at Patiala; but neither the congress has held its session in Patiala nor the money paid back to us. This subscription was raised through the Tehsildars.



2. Statement of Bishan Singh and eight-others, Ex. 4

We had subscribed liberally to the fund raised for the purpose of making partitions in the village but neither the money has been refunded to us so far nor the requisite partition effected.

6, We are required to pay subscription for the purpose of opening new schools and hospitals and for the maintenance of the existing ones, but the whole amount is being spent by the Maharaja in the pleasure-trips to Europe and similar other acts. Whenever the Maharaja stands in need of money, he orders the raising of such loans. In the month of Maghar year 1986 a special fund was raised from amongst us and it was given out that this money would be used for the purchase of a peculiar kind of "Mirror" with the help of which it would become easy to ascertain every kind of disease, but neither the "mirror" was purchased nor money refunded to us. Apparently this money has also been utilised by the Maharaja for his pleasure-trips to Europe.



3. Statement of 24 villagers, Ex. 5

(From the oral examination by the Committee)

Q. Is there any school in your village. If so, do you pay any amount as a subscription thereof?

A. No, there is no school in our village, but we have to pay for it regularly. We have to pay As. 2 for this purpose which is being forcibly recovered from us.

4. Statement of Pratap Singh, Ex. 12

We are also obliged to pay subscriptions for school and roads which are drawn according to the land-revenue such as -/-/6 per rupee. There is not a single school in our village. All the same we are obliged to pay taxes. There is a school at a distance of 5 or 6 miles from our village. There is a badly made road near our village. On the road to Bhupindar Sagar (Tank) the public vehicles are not allowed to go. Only human beings can walk on it.



5. Statement of (another) Pratap Singh, Ex. 16

Our Tehsil consists of about 400 villages and in all these villages there are only six primary schools in all. Besides the land tax, -/-/6 per rupee is being charged from all the agriculturists for the purpose of roads and hospitals. In fact there is not a single dispensary in the villages of my Tehsil. As regards roads they too are in a bad condition.



6. Statement of Hakam Singh, Ex. 20

About five years back a sum of Rs. 5,000/- was collected from us for the purpose of building a canal bridge, but so far neither the bridge has been constructed nor any money paid back to us. We understand that this money has also been used by the Maharaja for his pleasure-tours in Europe. There are several instances when funds are raised for public welfare but it is utilized by the Maharaja for his personal use. About three thousand rupees were also collected from the village Dhamotwaly for the purpose of building a school, but this money too has been similarly wasted.

Hakam Singh stated the following in the oral examination by the Committee:

- Q. How much did you contribute as your quota towards this Rs. 5,000 collected for the construction of canal-bridge ?
- A. The whole village together gave Rs. 5,000/- out of which I paid Rs. 30/- The rest of my village-people paid the subscription according to their financial conditions. Some have even paid Rs. 300. No receipt has been given for this money to us. I myself had got no money to pay for this canal-bridge and as a matter of fact I had to take a loan from Banker Narayan at 18% interest per year to pay this amount. Similar is the case with other people as well.
- Q. Has that bridge been constructed ?
- A. No, no bridge has been constructed nor any work done for its construction up to now.



7. Statement of Jiva Singh, Ex. 67

Subscriptions for the maintenance of public roads and schools are raised along with land-taxes every half year, but neither roads are made nor schools started. There are no schools even at distances of 20 to 25 miles. The public funds are not used for the welfare of the public and are spent by the Maharaja for his pleasure-trips to Europe.



8. Statement of Tara Singh, Ex. 68

Every year money is raised from us for public schools and roads etc. but it is never used on works of public welfare. The Maharaja spends this money on acts of debauchery, pleasure-trips

to England and other distant places. The Maharaja pays no heed to the welfare of the people and minds his own enjoyments and luxuries.

About two years back money was realised from us for erecting partition etc., but nothing has been done in this direction so far. Instead of this expense being incurred out of the State treasury, even the money realized from the poor State-subjects has been spent by the Maharaja on his own luxuries.



9. Exhibits 15, 17, 18, 56 to 66 and 69 to 84

(*See appendix B*)

Appendix E

A SELECTION FROM FULL STATEMENTS

A SELECTION FROM FULL STATEMENTS

(1)

Statement of Santa Singh and five others, Ex. 2

On solemn affirmation the above-mentioned witnesses recorded the following statement on the 29th of Harh, 1986 Sambat.

We the subjects of the Patiala State have suffered very heavily on account of the atrocities and persecutions of Maharaja Bhupindar Singh. Leaving aside a number of such cases of injustice and Zulam (persecution), we content ourselves by reproducing, out of them a few which have acutely affected us. They are given below:

From amongst us Messers.....have not received back amount of the War Loan so far. Besides this, ten or twelve years back we and other subjects of the Patiala State had subscribed one rupee each for a fund said to have been started for the purpose of meeting the expenses of Congress session, which they said was going to be held in Patiala; but neither the Congress held its session in Patiala nor was the money paid back to us. This subscription was raised through the Tehsildars. On account of there being strict prohibition against the shikar and wild animals being allowed to roam at will under the orders of the State near the crops, we sustain very heavy losses. Practically half of our harvests are destroyed by the wild animals.

We are required to supply bullock carts, camels, milk, fuel, etc, in begar free of cost and if anybody refuses to supply the same he is taken to police station where the policemen besides giving him a beating with shoes, cause him annoyance in various other manners. Delinquent is left only when he has rendered double the amount of usual begar. On 14th Jeth Sambat

1985 S. Gurbux Singh, Colonel, Biswedara village Chaurai got injuries as a result of fighting in the village. Upon this C. I. D. and the Police stayed in our village for about two of three months and during this period not a drop of milk or ghee was left even for our children. The Police removed collections of fuel and other material from our village to their houses. We were thus plundered. S. Gurbux Singh named above is the uncle of Colonel S. Ghamdur Singh who is a special favourite of the Maharaja. On account of his having killed S. Lal Singh, a fracas took place in our village between two parties of S. Gurbux Singh and S. Ghamdur Singh, in which the former received injuries. In order therefore to safeguard the interest of S. Ghamdur Singh much violence was used on the villagers. Shadi Hussain Sub-Inspector was in charge of this investigation.

. In the month of Magh Samvat 1985 when S. Kharak Singh was touring in the villages of Patiala State and holding Dewans. Wherever he went, the State army, Risala and Police were also moving with him from one place to another. The entire Lashkar collected rations for their use from the poor villagers. Milk, ghee; fodder, fuel, cocks, etc. were duly requisitioned by them. Nothing was paid to them for this and the ration that was left unconsumed was taken away by the State Servants and Officials for which our own bullock-carts were used. Our crops were all spoiled. All the unconsumed material was first taken to Sunam and some of it was taken away direct to Sunam Police station.

In the month of Magh last year at the time of S. Kharak Singh's arrival we were subjected to various sorts of humiliations and we were ordered not to attend any Dewan. Sub-Inspector of Sunam threatened us and did his best to induce us to abuse S. Kharak Singh in his presence and to ask him if we were his sons-in-law that he had come to our village! We were asked to use even more abusive language, but we submitted quietly to all sorts of violence and never obeyed this foolish order, because we were fully aware of the fact that S. Kharak Singh had come there to listen to the story of our woe and we had therefore great re-

gard for him as it is so even now. Violence was most freely used against us. Veils were removed from the faces of our ladies and they were insulted in the presence of the general public. Kaku Singh of Benjiana was arrested after he was given a severe beating. Hoshiar Singh Akali of Sunam was asked by the Tehsildar in the presence of witness..... neither to entertain S. Kharag Singh at the time of his arrival nor to bid him Fateh (respects.) He was beaten and kept in judicial lock-up for many months. This took place on the day when S. Kharag Singh had returned from Deh Darha to Sunam and proceeded to Sheron.

All of us were kept under the guard of the Police and Lambardars.

Our village is in existence since the year 1881 i. e. a period of one hundred and five years has elapsed since it was founded. The ancestors of the witness have been occupying the village from its start. The Maharaja handed over the possession of their village to S. Birsingh under the new regime. Land revenue is realized in the shape of cash. The State may either retain this or pay it to any Biswedars for the services rendered. But our village is very unfortunate inasmuch as its possession has been handed over to S. Bir Singh. Instead of paying him his salary from the State treasury he has been given possession of this village with the result that he has been misusing our hard-earned money. Although S. Bir Singh died in the year 1887, up to 1901 the income from our village was being realized by S. Bir Singh's heirs. Between the years 1901-1916 the State undertook to realize land-revenue etc., but again in the year 1917 the heirs to S. Bir Singh's property were given charge of our village. They collect a portion of the total production of our land in the following manner till to-day:

1/3 of the production of crops from land of either description, whether fed on by rain or canal-water.

1/4 of the fodder of total production.

1/5 of the production of crops and 1/6 of fodder from the land which is irrigated by a well.

Besides this they also collect one seer per maund of the total production, known as Serina. Although we are in possession of our land since the year 1881, we do not enjoy hereditary tenancy rights under section 5 and are treated as tenants-at-will.

If any of our relatives comes from the fields with vegetables etc. his person is searched and he is otherwise insulted. We cannot give green fodder even to our bullocks to eat. We are leading a wretched slave-life. After all we are also men like other subjects of the State, but we have been treated as menials. After five generations our ancestral rights are also confiscated.

We have tried our utmost to get a solution of our difficulties and a redress of grievances, but to no effect. The Courts and the Maharaja, although approached many times, have done nothing to get justice for the poor people of the Patiala State. The Maharaja does not care at all for justice being given to the poor. When he is at Patiala he passes his time in Shikar and leads a life of ease and pleasure. Most of his time is also spent in pleasure-trips to European countries. We are in fact experiencing great hardships in the reign of this Maharaja. We are losing one after the other whatever rights and privileges we possessed. Harnam Singh S/o Pratap Singh has been served with a notice to give up the possession of his land, on account of his being an Akali. There are many other such instances; in fact we are being made to suffer persecutions and atrocities in various ways. Our comfort, honour and life are always in danger. Witness Dharam Singh aged 80 years has been externed from his villages for the last six years and his 4 Biswas of land has been confiscated. He along with other members of his family is now wandering from one place to another. He is not even guilty of being an Akali. He is a poor Zamindar and is Sikh by caste. If this state of affairs continues, we are nearing our ruin.

Decrees have even been issued against us for sums varying from 20 to 50 rupees on account of Bégar.

Statement of Sinder Singh and three others, Ex, 3 A

The above-mentioned witnesses recorded the following statement on solemn affirmation and to the best of their knowledge:

Dated the 2nd day of Sawan Sambat 1986 Bikram.

In the reign of Maharaja Bhupinder Singh we are experiencing troubles and hardships. It appears that our end is drawing near.

In our village there are two Rajbahas (parts of a canal) which are under the control of two different Girdawaras and Zaildars. The Zamindars making use of this water compulsorily pay to the canal-Patwari one rupee. per head besides the usual water charges This is not considered enough and we have to do Begar also. No heed is paid to our protests. Our village comprises of a very small area and one Patwari is quite enough to complete the whole work, but the higher authorities in order to provide for their own people with jobs create new posts which are quite unnecessary. They become a heavy drain on the state-revenue.

All the posts in the Police Department are filled up by the higher officials' favourites. Respectable persons are made to suffer humiliations by being forced to offer bribery. The Police has made common cause with miscreants and the Police people are generally seen putting up with the Badmashes and encouraging them to commit crimes. Brahma Zamindar and Puran Barber etc., are quite well known rascals and they have given the poor villagers very great trouble. Sardar Ul Din, Sub-Inspector of Police Station Sunam, and the S. I. Samanwala and Bharpur Singh always stay with the miscreants and give them refuge whenever necessary. Our animals are stolen very often because the Police instead of punishing the criminals render them every sort of assistance in the perpetration of the crime. This in fact is a source of income to the Police.

At the time of rains we are ordered not to engage ourselves in the task of cultivating and sowing the seeds, while on the other hand we and our animals are taken out to level

off, smooth and equal the canal-side. We are clearly told that unless the sides of the canal are made smooth and equal we would not be allowed to cultivate our lands. It is said that if on the occasion of Maharaja Sahab's visit the path is not in order, the whole village will be doomed. If per chance any animal happens to pass by the side of a canal it is held up and its owner punished for this offence. All the canal officials take milk and ghee free of charges. Oads who render assistance to the State reside in our villages and their goats etc eat away our crops.

The Shikar animals destroy our crops.

Begar is rampant and the servants of the State from junior-most to the seniormost avail themselves of it.

The War Loan has been refunded to a very few people and the balance has been used by the Maharaja for his personal needs.

On the occasion of S.Kharag Singh's arrival the Army paraded the Ilaga and the burden of their expenses lay on the poor people. Police guard was set up in every village and the people were not allowed to move about. If any one ventured to bid respects to S. Kharag Singh considering him to be the Community's leader, violence was used on him. The possession of Gurudwaras was taken over from the Sikhs, and the management was entrusted to others.

Our life and honour are in constant danger and it is our earnest prayer that inquiries be made into the administration of the State and better arrangements be made thereafter. We are very much disappointed with Maharaja Bhupinder Singh.



Statement of Bighan Singh, Ex. 4A

On solemn affirmation the witness recorded the following statement on the 11th day of Sawan, year 1986 Bikrimi :

"We are undergoing so many kinds of hardships and troubles during the reign of Maharaja Patiala that it is not even possible for us to relate our woeful story.

1. The practice of Begar is in full force. Whenever the Maharaja goes to Pinjore for the purpose of hunting, we are required to supply 30 to 40 men from our village to assist the Maharaja in Shikar (hunting). Besides that bullock carts, partridges, cocks, eggs, milk, ghee, goats etc. are also taken from us without paying us even a single penny in return. Anybody refusing to supply his quota is beaten very severely. Our calves and goats are tied up with trees in order to attract the attention of the tigers and other wild beasts. No care is taken of our crops and the harvests are destroyed by the Shikar-animals and many times our labours are thus turned fruitless. We poor Zamindars are also required to dig and maintain the canals without being paid anything. Sometimes we do the digging work extending over houses for several days continuously. If any Zamindar refuses to discharge his duties entrusted to him, he is beaten mercilessly and in certain cases fines are also imposed on him. On the other hand if a cow or a buffalo belonging to a Zamindar is found drinking water from the canal the master of the animal is assaulted and humiliated. In fact the Begar system is proving to be a source of constant worry and trouble to us. The Nazul act becomes operative after five generations and in this way our rights and privileges are confiscated and this apparently means that the poor Zamindars should be deprived of the morsel of food that they are getting.

The wild beasts eat away a very big portion of our crops, and a Zamindar using a cracker for the purpose of overawing them receives very harsh treatment at the hands of the Police. We have therofore given up the practice of even overawing the animals. The laws of the State are strange. A murderer can be acquitted but a person charged with the crime mentioned above is not released unless he offers bribe.

The War Loan has not so far been refunded to any one of us.

We have subscribed liberally to the fund raised for the purpose of making partitions in the village, but neither the money

had been refunded to us so far, nor the requisite partition has been effected.

We are required to pay subscription for the purpose of opening new schools and hospitals and for the maintenance of the existing ones. But the whole amount is being spent by the Maharaja. Whenever he stands in need of money, he orders for the raising of any such fund. In the month of Magher year 1986 a special fund was raised from amongst us and it was given out that this was needed to bring a peculiar kind of 'Mirror' with the help of which it would become easy to ascertain every kind of disease, but neither the 'Mirror' was purchased nor money refunded to us. Apparently this money has also been utilised by the Maharaja for his pleasure-trips to Europe.

The Maharaja always keeps himself within the four walls of the Royal Palace and never attends to the State business. In the month of Magh year 1985 S. Kharak Singh was touring over the Patiala State in connection with the agitation for release of S. Seva Singh. It was publicly announced in our village that anybody participating in the Dewan would forfeit his property. Asa Ram S/o Nanak Chand Zaildar collected milk, ghee, cocks, eggs grass, etc. from our village in very large quantity and sent it to Rajoura. Barud Munshi Tirkhan (carpenter) resident Mohi Khurd not being able to carry out the instructions of the Police in preparing a certain kind of carpentry-work was fined and the poor fellow had to daily attend the court for about 20 days. Consequently he had to undergo severe loss.

Witness.....while proceeding to Bhoglan to attend the Dewan was taken to.....assaulted and kept in jail for about four months simply on this account.

9. Witnesses.....were arrested at.....and taken to Patiala where we were severely beaten. We were tied up with the roof by our hair and made to hang for hours together. Some times we were made to lie down with our faces downwards and beaten with shoes and; canes. We got senseless many times. Gurbux

Singh Sub-Inspector and Munshi Pandit were responsible for all those atrocities and they both personally assaulted us. Since the time of our release Asa Ram Zamindar is giving us a lot of trouble

On the 22nd day of Magh Zahid Ali constable informed witnessresident that he was wanted by the Sub-Inspector Larowal at When he went there he was severally beaten by the Sub-Inspector and his Mohemaden Munshi. The name of this Sub-Inspector as I afterwards came to know is Syed Safir Hussain. While we lay unconscions, our thumb-impressions were affixed on certain documents, the contents of which have not been made known to us. We were released thereafter.



Statement of 24 villagers, Ex. 5

The following oral Examination of 24 villagers was recorded at Budladha by the Enquiry Committee on the 17th December 1929 :

- Q. How much War Loan has been taken from your village ?
- A. I know of my share only and not of the whole village. I can mention an approximate amount which comes to about Rs. 1200/- Rs. 7/12 per family were charged and I also paid my share.
- Q. Have you got any proof that this amount has been given to the State ? Do you possess any receipt or document of the sort to support the above fact ?
- A. As a rule we are not given any receipt but this amount is being credited into the account-books of the State.
- Q. Has anyone of you received this Loan back ?
- A. Yes, half of the village people have been paid back and others are not yet paid.
- Q. How is it that half of your village-people have been paid and the other half not paid ?

- A. The State pays Loan according to its financial convenience.
- Q. How many types of Begar are there ? Give us the list of things that you have to supply in Begar ?
- A. Bullock-carts, fuel, grass, butter, milk, ghee etc.
- Q. Do you get anything as remuneration for these things ?
- A. No, nothing.
- Q. How much Begar is taken from each of you, at what time and for what purpose ?
- A. As for the Maharaja himself, he takes Begar only when he goes on tour, but other officers such as Lumbardars, Sub-Inspectors of Police, Girdawars, Tehsildars etc. take Begar in every trip of theirs.
- Q. Do all these officers take all sorts of Begar mentioned above when they come to the village ?
- A. Yes, villagers have got to undertake this Begar according to their turns.
- Q. Have you to give Begar to Army forces also ?
- A. Yes, the Army forces come every year or two and all the material stated above have got to be supplied by us; If we have not got it at that time, we have to purchase the same from the bazaar and supply to the Army. As for grass, if our stock is exhausted, we have got to go to cut it and then supply the same to the Army. Our stocks in ghee, butter, fuel, milk etc. get absolutely exhausted when the Army comes.
- Q. Do you get any money in any form for the material you supply to the Army ?
- A. No, not a single pie.
- Q. Did it ever happen that any of your village-people refused to give it to them either because they did not possess it for some other reason ?

- A. Nobody dares refuse to give Begar. Everyone of us is much afraid of their inhuman treatment.
- Q. Are you the persons who have given these things in Begar ?
- A. Yes, we ourselves have given it several times.
- Q. Have you given this Begar of your own accord ?
- A. Oh no. We are giving it under compulsion.
- Q. Is there any canal-begar in your village ?
- A. Yes.
- Q. How many people are taken from your village for this purpose and how much work is entrusted to each people ?
- A. Every year we have got to cleanse the canal, and for that purpose every house has to supply one male member. About 200 people have just been taken and the work has been done. Not a single pie is paid to us for this labour. We regularly pay for the canal-water supplied to us. The tax is called *Abiina*. This work that we do is not done as a compensation for the water received by us.
- Q. Does Thikri Pahra duty prevail in your village ? and how many people from your village are taken for this purpose ?
- A. Yes. Thikri Pahra duty is the order of the day and we have to give 8 people from our village for this purpose every night. We have got to do patrolling duties inside the village as well as outside it. Nothing is paid to us by the State for this service. The village is giving this service by turns per house.
- Q. Is there any school in your village ? If so, do you pay any amount as a subscription thereof ?
- A. No, there is no school in our village; but we have to regularly pay for it 0-2-0 per head. It is being forcibly recovered from us.

Q. What happens when you refuse to attend your Thikri Pahra Duty?

A. We are taken to the Police-Station and punished.



Statement of Sajan Singh, Ex. 7

Sajan Singh stated as under in oral examination by the Committee :

Four Chamarans named (1) Godhu, (2) Bhoga, (3) Dhattu and (4) Sobha had had to fill up their turns of Thikri Pahra, but as they had some business at home they could not do it that day and promised to do their duty the next day. So they were taken to the Police Station. They were made absolutely naked and made to lie down with faces downwards. Dust was thrust into their backs, water was sprinkled on it and then they were given severe beating by means of thick-soled shoes. They were kept that day in the residence of the Thanedar Habib Ellah Khan and all sort of house-hold work was taken from them. They were set free in the evening. I was an eye-witness to this scene because I myself was in the Police lock-up at that time simply because of being an Akali.

On the 14th of December 1929 (First of Poh, Sambat 1986) the Police Sub-Inspector Zafar Khan of Pakhi Thana came to our village. He asked all villagers not to go to Budhladha before the Enquiry Committee. Sub-Inspector met me and asked me whether I was going to Budhlada. I said "Till now I have no information to go there. When I get it I would consider what to do." Then he said "You are disobeying the orders of the Maharaja Patiala, but mind, if you go there some prosecution will be started against you and you will go to jail for ten of fifteen years." So saying the police went to my house, searched it, took away some of my books, gave me a severe whipping and gave slaps on my face; then enjoining me not to go to Budhladha.

they made me free. The police is pa'rolling in the village and on roads and are preventing people from going to Budhladha. I started by night through zig zag path avoiding the Police and thus have come here stealthily. This is the condition in all the villages to-day. A sort of cordon is placed along the boundary of the whole Patiala territory and people are not allowed to come here.



Statement of Phuman Singh, Ex. 11

Phuman Singh confirming his written statement stated as under in the oral examination by the Committee :

About last year Maharaj Sahab had come to Ubhowal. He went for a drive on the canal bank in his motor car. He saw two village youngmen there. They were (1) Arjan Singh and (2) Indar Singh of village Chima. Maharaja called both of them and seated them in the car. Maharaja asked these youngmen to commit rape on the women with him. They had no alteration but to obey. Maharaja was present all along. Maharaja then gave them Rs. 4 or 5 each. There were three motors in all with the Maharaja at that time. I know both these youngmen personally. They talked to me personally at that very time. They talked this matter to other people of the village also. These youngmen may give their statements also.

My village is near Ubhowal where Maharaja Bhupindar Singh is married. He has built a special bungalow in this village. He goes there very often. When he goes there he gets all the girls aged under twenty called in his bungalow and compells them to sing songs. Then he selects certain girls from the party and after committing rape on them dismisses them. This is the story known throughout the village. Names of girls and their parents are obtainable. We will have them at Lahore. As the Maharaja visits the village very often such accidents happen very frequently. It means that a multitude of girls is thus spoiled by the Maharaja.

Their parents do not come forward to make the story publicly known, because of either shame or fear. However we would be able to get some names at Lahore.



Statement of Dewan Singh, Ex. 13

Dewan Singh stated as under in the oral examination by the Committee:

Only four or five days before, Numberdar Indar of our village got a tomtom beaten in the village to the effect that any one going to either Budhladha, Ambala, Ludhiana or Lahore or to any Conference or Committee would be exterred from the territory and his property would be confiscated. No one is allowed to go out of the village for the purpose of trade or for the purpose of purchasing materials for marriage function or for any such purpose. Some people are even prevented from going to their fields. Numerdars took security bonds from the people who were suspected of intentions to go before the Committee. Some of these who have signed these bonds are present here. There is a very great Police arrangement (bundobast) in the village. And here also a number of big and small police officials have come and are moving near our place of enquiry. We show you these constables and Police officers standing near our place and also in the bazar.

Further I state that in our village Police came to our houses at night and awoke us from sleep to assure themselves that we had not gone to the Committee. The following newspapers also have been prohibited from entering the Patiala territory and anyone found with these newspapers is ordered to be punished for six months' imprisonment besides being fined. Names of the newspapers that are prohibited are as under:

(1) Akali, (2) Riyasat, (3) Akali Te Pardesi, (4) Sucha Tandora, (5) Kirpan Bahadur, (6) Pratap etc., etc.,

It is ordered by the beating of drum that no one is allowed to go to any meeting, procession or even to religious Dewan. All this is printed in the Patiala Gazettee. I was deputed by the Punjab Rayasati Parja Mandal to inform the people of the Tehsil Sirhind, Rajpura and Patiala to give their evidence before the Committee. When I reached village Sanipura to inform the people there, I found that before my going there Numbaradars were already asking people not to go to the Committee. Tehsildar himself was moving in the village asking people not to go to the Committee. I moved onward in 49 villages, where I found just the same situation.

I further state that correspondence from and to the Akali Dal Amritsar and Shiromani Gurdwara Parabandhak Committee is torn open on the way and destroyed by the Patiala Government. The same is the fate of the correspondence of the Punjab Riyasati Parja Manadal. Post offices in the Patiala State belong to the State itself. There is no British post office in any of the Patiala State villages.



Statement of Sobhar Singh and three others, ex. 46

The foundation of our village named Sodhi Garh was laid by S. Bir Singh in the year Sambat 1884. Our ancestors have had their residence in this village since the very beginning and were originally invited by the Biswedhar of the village to this new land in order to people it. We have all along been carrying on our cultivation as proprietors of the agricultural land without any hindrance and the rights of our proprietorship have never been infringed and we have been paying land-revenue in kind in the following manner :-

1. Out of the crops of the land irrigated by canal including fodder $\frac{1}{4}$.
2. Out of the crops of land dependent on rain for irrigation $\frac{3}{4}$ and fodder from such land $\frac{1}{4}$.

3. Cotton Seeds 5 seers per Bigha.

We were entitled to hereditary proprietorship of the land and because we have held it for a sufficiently long period we had complete rights over our ancestral land. But we the witnesses were so far not regarded eligible for hereditary rights. A number of Zamindars are entitled to such rights, but the witnesses are not privileged to ownership. In spite of having held permanent possession of the land we are being deprived of it in an arbitrary manner. Witness..... .. had about 188 Bighas of cultivable land in his possession and the Patiala Court have issued decrees by which he has been ordered to give up the possession of the entire land held by him so far. Then the witness filed a suit against Jaswant Singh Biswedār claiming compensation but the case was dismissed. About twenty people of our village have thus been made to suffer heavily. They are now practically ruined.

As soon as Mota Singh, Rur Singh, Syam Singh and Jota Singh (who are all brothers) lost their father they were deprived of two hundred Bighas of land even when they had not attained majority. At present the witnesses do not own even a bigha of land out of their proprietary land. We twelve persons belong to the same family and have lost all that we possessed. We have been deprived of our hereditary land only this year. The cause of our ruin is that Jaswant Biswedār Deh is related to S. Gurdāt Singh Wazir of Ret Garhya and he can therefore influence his opinion in any way he likes.

The Maharaja bears bad moral character and he is therefore mostly to be seen in England where he can satisfy his passions. Shikar is the other engagement which occupies the Maharaja's attention. In order therefore to get help from the Ahalkars of the State in the attainment of these objects or to check the publicity connected with these affairs he either agrees to whatever the Ahalkars do or if he suspects anybody, the poor fellow is sent to jail for ever. The Ahalkar is not given an opportunity to explain his position lest the real facts may be known to the