THE REMAKING OF VILLAGE INDIA

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Being the Second Edition of
'Village Uplift in India'

By

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Late Deputy Commissioner of Gurgaon District, Punjab

With Forewords by

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Governor of the United Provinces of Agra and Oudh
Late Governor of the Punjab

and

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Governor of the Punjab

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To

I. G. B.

'It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart.'—*From the King-Emperor's Speech at the Convocation of Calcutta University, 6th January 1912.*

FOREWORD TO SECOND EDITION

A ROYAL Commission on Indian Agriculture has come and gone. It has left behind a memorable review of the conditions of agriculture in India, of the measures taken in the past to improve it, and of its proposals to this end for the future. Amid the rich store of suggestions touching on many aspects of rural economy, which is contained in the 750 pages of the Commission's Report, no item, perhaps, is more precious than the advice contained in the following passage in the concluding chapter of the Report:

'The aim of the suggestions and recommendations we have made in the preceding chapters has been to bring out greater efficiency throughout the whole field of agricultural production and to render the business of farming more profitable to the cultivator. Throughout our report, we have endeavoured to make plain our conviction that no substantial improvement in agriculture can be effected unless the cultivator has the will to achieve a better standard of living, and the capacity, in terms of mental equipment and of physical health, to take advantage of the opportunities which science, wise laws and good administration may place at his disposal. Of all the factors making for prosperous agriculture, by far the most important is the outlook of the peasant himself.

'This, in the main, is determined by his environment, and it follows, therefore, that the success of all measures designed for the advancement of agriculture must depend upon the creation of conditions favourable to progress. If this conclusion is accepted, the improvement of village life in all directions assumes at once a new importance as the first and essential step in a comprehensive policy designed

to promote the prosperity of the whole population and to enhance the national income at the source. The demand for a better life can, in our opinion, be stimulated only by a deliberate and concerted effort to improve the general conditions of the country-side, and we have no hesitation in affirming that the responsibility for initiating the steps required to effect this improvement rests with Government.'

It is in the fitness of things that one who long before realized the importance of this truth, has resolved at this time to bring out a second edition of VILLAGE UPLIFT IN INDIA. Those who welcomed the first edition will be eager to cull the fruit of the further experience contained in the second; and fortunate indeed are those to whose notice the first edition has not yet come, and who will now have the interest in store for them of reading for the first time in the second edition the moving tale of the difficulties which clouded the lives of the rural population in the Gurgaon District, and of the methods by which Mr. and Mrs. Brayne and their devoted fellow-workers strove to overcome the inertia of centuries and to bring a little light to thousands of humble homes.

Simla,
31st August 1928

G. F. DE MONTMORENCY,
Governor, Punjab

PREFACE TO SECOND EDITION

THE first edition of 5,000 has gone in a few months and a fuller and better edition seems to be called for, both as a permanent record of the results achieved and as a guide and an encouragement to the many who are already working on the same or similar lines.

The book has been published, and is selling fast, in Urdu, Hindi and Roman-Urdu. Gujarathi, Marathi, Gurmukhi, and another variety of Hindi, translations are in preparation and will be ready shortly.

The interest shown in the work has been most stimulating and, besides many letters of enquiry and congratulation, Gurgaon has received visits from ladies and gentlemen—official and non-official, Indian and European—from all over British India and from many native states, as well as from Europe, and even occasionally America.

The lady superintendent, Miss E. M. Wilson, joined her appointment on 1st January 1928, and the female and infant welfare and uplift work has, in consequence, been properly organized, necessitating the rewriting of that part of the book (Chapter IV). The chapter dealing with organization has naturally had to be rewritten to deal with the changes and developments in the work as it proceeded (Chapter V), and two new chapters have been added, one called ' By the Way ' (Chapter XI), discussing various matters which have come into prominence since the issue of the first edition, and the other describing the parts which the Boy Scout and the village schoolmaster can play in the great work of uplift (Chapter IX).

The rest of the book has been carefully revised, and the appendixes brought up to date and much enlarged. The curricula both of the School of Rural Economy and of the School of Domestic Economy have been added (Appendix II), besides copies of suggested by-laws designed to help the Gurgaon cattle improvement scheme, to assist horse and pony breeding, and to enable the District Board to tidy, keep tidy, and improve the villages (Appendix IV). Mr. Darling has kindly allowed me to publish the model by-laws for Co-operative Better Living or Uplift Societies (Appendix III).

There has been a demand for plans of properly protected wells, combined latrine and refuse pits, as well as of good houses and well-planned villages. These have been accordingly included in the Appendixes. The plans of the wells and pits are those finally decided upon, after many experiments, to be the best for our purposes, but the house and village are only suggestions—albeit carefully thought out and much discussed suggestions—as we have had no opportunity of testing them in actual and continued use (Appendix V). I am indebted to Mr. Bhatacharia, the District Board Engineer, for the excellent plans he has prepared.

Hindustani words are briefly explained, the first time they occur, in footnotes, and more fully in a Glossary at the end.

Palwal Show was an immense success this year, and, fortunately, it was watched and studied by visitors from more than a score of districts in the Punjab and the United Provinces, and several native states. The value of loud-speakers has been proved by demonstration for the handling of large crowds, for lectures, songs and dramas, and for announcements of all kinds, from programmes and prize-winners to lost children and sanitary arrangements.

It is probably the first time that these instruments have been used in a rural show in India, and in future no show will be worth the name without them.

Want of money has not only necessitated closing down all but the most essential portions of the campaign, but has also prevented our touching an immense amount of work in which a very little effort would have ensured very big successes, and the impossibility of coping with the extra work that devolved on myself and my assistants has terribly cramped our programme. There are any number of improvements in agriculture we could have established, such as regular rat-killing and the tackling of the yellow-tail moth, and the general introduction of the iron plough (we have nearly 2,000 as it is, but had to give up this branch of our work for want of staff to deal with it), harrows, chaff-cutters, proper threshing arrangements, and other labour-saving devices. We had to abandon our efforts to perfect the Persian wheel, to organize the training of village blacksmiths to carry out running repairs, and to get good bullock-driven flour-mills—although we could sell a thousand mills in six months if we could lay hands on a satisfactory mill and had the staff to handle the work. Inside and outside the villages we wanted to straighten and widen the lanes, flatten out and remove the many ruins that disfigure our villages, tidy up generally, and introduce spades and wheelbarrows, instead of hoes and baskets, for earthwork and sanitation. The thorn hedges in and around the villages are most dirty, untidy, and wasteful of space, and very liable to catch and spread fire, and, with a little effort, we could have replaced them with walls. One village has already done it, to the great pride and comfort of the people. We could have popularized mosquito nets and quinine, and done even more vaccinations than we have

done, but without staff and money one can only do what one can! It was disappointing to have to let all these opportunities go which years of propaganda had made, but there was nothing else for it.

With shortages of staff and money, the temptation has always been present to abandon parts of the district and concentrate on the more promising parts. I regard this as utterly unsound, and will never be a party to it. It is far better to advance a short way on a broad front than make model villages here and there and leave the rest in their pristine squalor. The unattacked area reinforces the resistance of the attacked area for fear that its turn will come next, and the selected area resists the more vigorously because it does not see why it should be bothered when other people are left alone. I have seen this happen again and again. The work progresses more slowly and costs more money and it never spreads to other places, as, by the time there are any results to show, the original enthusiasts have gone and the whole business is forgotten. Barrage the whole district, on the other hand, and results are immediately visible and the success spreads like an epidemic. No one can say he is being unfairly treated; the weak spots in the enemy's defences are soon found and overrun, and his whole line rolled up. This is the key to our success in Gurgaon, and we are convinced it is the only way to tackle village remaking. Ferozepur Jhirka tahsil[1] was to all appearance the most hopeless case in the district, and yet they have more and better pits than any other tahsil in the district, except possibly Ballabgarh, and out of very shame the others have had to follow suit. An out-of-the-way village like Dharuhera started the co-

[1] Sub-division of a district; there are six tahsils in Gurgaon District, with from 200 to 250 villages each.

education movement, and still leads it, with a vernacular middle school of seventy girls and seventy boys. Guraora, a boundary zail,[1] suddenly came into notice with a hundred and fifty iron ploughs in regular use. Instances could be multiplied of the value of a broadcast campaign. Until a village is actually tackled, no one can say how it will react, and one obstinate man may hold up the whole movement as long as work is only done on an experimental scale. Once you work on a broad front no one can stop you; your friends rally to you, enthusiasm and rivalry are created, and one success leads to another.

A large part of our time was taken up last cold weather in showing visitors round, in lecturing in other districts and provinces, and in publication work. We do not grudge a minute of this time, as it is bearing fruit all over northern India, but, as there were no extra staff or funds for this extra work, it has unfortunately interfered with the efficiency of our efforts in our own district, and nothing like the progress was made there that should have been. Indeed, in places there were signs of slipping back, but this, regrettable though it was, could not be helped.

Even so, some of our visitors are apt to think that the struggle is over in Gurgaon. Far from it. Gurgaon is still terribly backward. It took infinite labour and infinite drive and enthusiasm to get the work going at all, and not for one moment can we afford to relax our efforts if we want to keep it going. Gurgaon still requires, and will probably continue for many years to require, far more effort for its regeneration than probably any other district in the province. For this reason we hope that Gurgaon, which has given the lead in this tremendous movement, will, at any

[1] Sub-division of a tahsil, containing usually from fifteen to twenty-five villages.

rate for some years to come, receive special favours and be treated as the demonstration area and training ground for uplift work.

As for wireless, we could broadcast our programme from Delhi Fort for a paltry Rs. 10,000, plus the cost of loud-speaking receivers, but we are unable as yet to include this priceless weapon in our armoury. Our propaganda has gone so far that we are certain that the people of Gurgaon District would attend in hundreds in every village to listen, and would pay for their own receivers; and a two-hour programme of songs, lectures, dialogues and news, given three nights a week from Delhi Fort, would be eagerly listened to in scores of villages in every district for a hundred miles round Delhi.

In the preface to the first edition the names of two of our keenest helpers, Rai Sahib Dr. Thakur and M. Mohamed Zaffar, were by an oversight omitted, and I hasten to make amends here. Dr. Thakur has been the District Medical Officer of Health throughout, and has been invaluable in working out and putting into practice the health side of the campaign; while M. Mohamed Zaffar has sacrificed much of his time and legal practice to edit—honorarily, of course—the District Gazette from its start until now.

The word 'uplift' gave offence to the fastidious; it has in fact definitely misleading associations. I have accordingly altered the title of this edition to 'The Remaking of Village India', though the old word 'Uplift' remains perhaps the most conveniently short, and at the same time comprehensively descriptive, word for the work now being done.

Much of our work has been described in simple dialogue form (in English and other languages) in a book, just published for me by the Oxford University Press, called *Socrates*

in an Indian Village. This book includes the dialogue which appears in Appendix VIII of the present book.

The Army has paid us the compliment of experimenting with the Rural School as a vocational training centre for short-service soldiers, and the Co-operative Department is to use both the Rural and the Domestic Schools for training its staff, and is also sending its employees to our Boy Scout training camps. Other provinces and native states are also making use of our institution, while Sir Robert Baden-Powell, the Chief Scout of the world, has written out to India to see what can be done by the Boy Scouts on the lines of 'Gurgaon Uplift'.

The latest encouragements are the Gold Kaiser-i-Hind medal, granted to Mrs. Brayne in the recent Birthday Honours, and the references to Gurgaon in the Report of the Royal Commission on Agriculture. There is no doubt that 'Gurgaon Uplift' has come to stay, not only in Gurgaon, but in India at large.

Westwood, Gt. Ryburgh, Norfolk, F. L. B.
July 1928

FOREWORD TO FIRST EDITION

It has sometimes been said that the Indian Government has, at different times, and in different ways, and with varying degrees of success, attacked almost every problem except the one which is the most important of all, namely, the improvement of the conditions of rural life. That is not entirely true, for we have indirectly done much to improve those conditions, by the general spread of education, by the stimulus given to the co-operative movement, and by the work of our Health and Agricultural departments, which, if now only at the beginning of their career, have already done much for the welfare of the villager. But the charge is to this extent true, that we have never made a direct and a concerted attack on this problem; we have never deliberately attempted to effect that change in the psychology of the peasant, and in his social and personal habits, without which it is impossible materially to improve his conditions of life. The reason did not lie entirely in the immensity of the task. It was obvious that we should have to encounter an enormous dead-weight of conservatism and apathy; there were many who, not unreasonably, feared the result of preaching to the villager that discontent with his own conditions of life which was necessary to his improvement; and not many of us, to tell the final truth, have had the missionary spirit necessary for the enterprise. For the villager has the keen instincts of a man who lives very close to nature; he will not be persuaded by those whom he has not learnt to trust, charm they never so wisely, and he will not trust those who

do not seem prepared to put aside all other claims and considerations, in order to live with him, to learn his troubles, and to support him through them.

Gurgaon has been the pioneer in a movement which can at least claim the merit of making a direct attack on this problem. Its authors would be the first to admit that at the moment it is in the stage of experiment, and has been able to touch only certain aspects of village life; but this may be taken for certain, that it has already achieved valuable and encouraging results. Other districts of the Punjab have begun to show an interest in the movement, and I welcome this record of the objects at which it has aimed, and the methods it has adopted. On one point there will be no difference of opinion. Those who follow in the same field may improve on the methods chosen; but they will not easily match the fine spirit of enthusiasm which has been manifest in those who have initiated the movement in Gurgaon.

Government House,
Lahore,
18th November 1927

W. M. HAILEY,
Governor, Punjab

PREFACE TO FIRST EDITION

THIS book does not pretend to be either a description of, or a panacea for, all the ills of rural India. It tries to describe the conditions of one district, the remedies devised for them, and the machinery evolved to put these remedies into operation.

These notes—for the book is nothing but a collection of notes—were written for Gurgaon District, a very poor and backward area adjoining the Province of Delhi, and are the result of six years' intensive study of rural conditions ; and the remedies suggested are all being tried on a larger or smaller scale—smaller, as a rule, for want of sufficient funds to do more—in that district.

The various chapters of the book were all written at different times, and no part of the book was specially written for publication in book form, and as a result it is feared that it will not read very smoothly, and there are bound to be repetitions and inconsistencies. Some of these defects have been removed and many of the facts and statistics have been brought up to date, but it is certain that many corrections and alterations that should have been made have been overlooked. For these I crave indulgence, as there was no time to rewrite the whole book, and it was a choice of either publishing it as it was or not publishing it at all.

The first four chapters are reprints of propaganda leaflets which have run into several editions. Besides being of great use in the district, they are in constant demand in many other districts, and have been asked for from several other provinces.

The Gurgaon scheme of uplift is more or less complete, and embraces the work of every department of Government which is engaged in rural work. The details have been worked out in the closest consultation with many helpers, official and non-official, and after visiting many hundreds of villages and discussing every aspect of every proposal with many thousands of villagers. Every item of the programme can be seen in actual practice in some village or other, many items in dozens of villages, and some in practically every village, in the district.

The general soundness of the scheme can, I think, be inferred from the success it has met with. If the people did not really believe in cleanliness, how could 40,000 pits and more, all six feet deep, be dug! If the people were not anxious to uplift their womenfolk, no force on earth could bring more than 1,500 girls to the boys' schools in less than two years from the first day the idea was mooted. A glance at the appendix containing some of the results will convince the reader that the people, at any rate—and they are no mean judges of their own interests—consider that we are on the right lines; and why should the districts around begin to copy us if the people thought we were wrong?

It must not be supposed that this Gurgaon scheme, either in its conception or its execution, is a one-man effort. Nothing of the sort. I have been helped throughout by the most devoted labours of the local officers of every department, by my own staff, from the highest to the lowest, and by the people themselves, not only in thinking out remedies for the various evils that exist, but in popularizing and carrying out the remedies we have agreed upon. The district, no less than I myself, owes them a very heavy debt of gratitude for their unsparing efforts. I should like to express my

own gratitude to all my loyal helpers, but it is impossible to mention here more than a very few.

Rai Sahib Dhanpat Rai, Tahsildar, Gurgaon, and Ch. Ghulam Qadir, my Office Superintendent, have laboured unceasingly and with devoted loyalty for the last six and a half years, and their patent sincerity and their local knowledge have been of infinite value in all our work. Ch. Pohop Singh, Vice-Chairman, District Board, and lately Member of the Punjab Legislative Council, has been our strongest ally and has entered heart and soul into the work of uplift and development. S. Gopal Singh, Assistant Registrar of Co-operative Societies, has always provided sound advice and criticism, and helped in every scheme. M. Abdul Haq, P.C.S., 'made' the Palwal Show, and M. Lal Singh, P.C.S., has maintained and still further developed it. S. Mahmud Hussain, P.C.S., organized the Rural Community Council, and L. Kanwar Bhan, P.C.S., has helped keenly with the welfare work. M. Abdul Rahman, Inspector of Post Offices, and Ch. Lajja Ram, Tahsildar, have composed songs, which are popular all over the district.

Mr. J. S. Ingram, manager of the Ingram-Skinner Estate, not only aids our counsels, but is rapidly transforming his large estate into a series of model villages and farms, thereby affording invaluable demonstrations of the practicability of our whole scheme of uplift.

Upon the tahsildars, of course, falls the brunt of the work, in this as in everything else; and special thanks are due to M. Abdul Rahman and M. Karrar Hussain for showing how our programme can be translated into action in the villages; and to L. Tulsi Ram and Ch. Lajja Ram for the progress they have made in the difficult tahsils of Nuh and Palwal. But all of us would be helpless without the loyal zaildars, the backbone of the agricultural classes, such as Ch. (now

Rao Sahib) Badam Singh, Ch. Bhagwat Singh, Ch. Farzand Ali, R. S. Chhaju Ram and P. Jiwan Lal. To all these and many more the district owes a very deep debt of gratitude, for showing the way, stemming the opposition of custom and conservatism, and setting the example in moving forward towards a better state of things.

These notes are published in the hope that they will prove of use to other workers in this vast and neglected, but fascinatingly interesting, field of enterprise. When all is said and done, however, the only way to do any real good is for keen workers to get down into the actual villages and show the people, by precept and practice, the simple remedies for the evils they suffer from.

Gurgaon, F. L. B.
July 1927

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PART I

THE DISEASE AND CURE

CHAPTER I

THE GURGAON PROGRAMME

[For the use of lecturers, schoolmasters, social workers, and all those, officials or non-officials, who are endeavouring to better the conditions of the people of Gurgaon District and to improve their conditions of life.]

It must be clearly borne in mind that the following notes are written solely for use among illiterate and uncultured village audiences. Faired out in print, many of the social and public health notes appear crude and violent, but it has been found by many years of experience that this type of argument, the crude joke or the bold insult, makes far the best and quickest appeal to an average villager, in a backward and primitive district like Gurgaon. We have learnt that to call a spade a spade, and to make no attempt to beat about the bush or employ refinements of speech, is far the easiest way to provoke that discussion in a village audience which is the only way to ensure a complete understanding of the matter in hand, and is the certain prelude to a rapid conviction that what we are telling them is correct. If the village audience maintains a stony silence the lecturer can cut no ice, but once the villager can be drawn into an argument or be made to laugh at himself the battle is won.

Every villager prays for:

1. Good crops.
2. Healthy children.

Why doesn't he get them? Because:

1. His methods of farming are bad.

2. His village is filthy ; he lives in dirt, squalor, disease and suffering.
3. He is the prey of epidemic diseases.
4. He wastes all his wealth.
5. He keeps his womenfolk in degradation and slavery.
6. He pays no attention to his home or his village, and spends no time or thought over bettering himself and his surroundings.
7. He resists all change ; he is illiterate and ignorant of what progress village folk in other civilized countries and in other parts of his own country are making, and what he can himself make if he sets his mind to it.

THE REMEDY—FIRST PART

Increase Produce by Good Methods of Farming

Our object is not to make rich, but to make happy. We only try to remove poverty, as poverty brings disease, misery, suffering and unhappiness.

1. *Keep good cattle. Use only Hissar bulls and selected cows for breeding, keep milk registers* and steadily increase the milk supply, generation by generation, so that in time you will be able to get milk and draught cattle from one breed only (the Hariana breed, strengthened by Hissar Stud bulls), instead of having to keep both buffaloes and Harianas, as now, at double expense. You have swarms of useless cattle ; a few good ones will give you far more profit.

2. *Use Gurgaon ploughs and other modern implements.* You say your poor cattle won't pull iron ploughs. They will, but you won't try. It takes ten days to get used to the new plough. You mustn't say after ten minutes that they can't pull it. Besides, why keep bad cattle at all ? They

cost just as much to breed and to feed as good ones, and do only a quarter of the work. Bad farming means bad cattle, and bad cattle mean bad farming. Keep good cattle.

3. *Use good seed. 8A wheat, Rosy Batla cotton, Australian Bajra, Coimbatore cane, etc.* These are all well tested for this district and bound to give first-class crops, if properly cultivated.

4. *Put up Persian wheels.* Two bullocks and one and a quarter men instead of four bullocks and four men. Every man is his own master on a Persian wheel, which need wait for no one and can work by day or by night, in summer or in winter. There is no gohn[1] to get filled with water after every shower of rain, and no rope to break and kill or injure someone.

5. *Pit the manure.* The pitting of manure will not only give you double the quantity, but double the quality, so that you will increase your manure fourfold. When you take it to the field, plough it in the same day, so as to get all the value from it. Only cart as much as you can plough in that day. Every day it lies unploughed it is losing strength. Pits must be narrow, six feet deep, and as long as you need for one harvest's supply. When one pit is full, cover it with earth and leave it to mature, and meanwhile dig and fill another pit. Every farmer must have two pits—one filling, one maturing. Otherwise, when his pit is full and he is waiting for it to mature, he will revert to his bad old ways and make a heap.

6. *Stop making dung-cakes.* The land is as much entitled to the dung of the cattle as the cattle to their fodder,

[1] The steep run down which the bullocks pull the rope that brings up the leather bag (charsa). This cannot be drained, and rain water stagnates in it for weeks at a time; the well cannot be used for irrigation till it dries up or is baled out by hand.

You cannot plough without feeding your cattle, nor can you get crops out of the land without feeding the land, and the food of the land is cattle-dung and village sweepings. You waste both. There is plenty of stuff to burn instead of dung-cakes, and it is a fallacy to suppose that ghi[1] cannot be made without them.

7. *Banks.* There are nearly 1,000 banks in this district. There are banks for everything: to finance your farming, to market your crops, to pay your revenue, and to improve yourself and your village. Everyone should be a member of at least one bank. It is stupid not to be.

8. *Daulebandi and kiārebandi.* Three-fourths of the little rain you get you waste; as, for want of deep ploughing with the Gurgaon plough, it can't soak into the ground, and for want of daule[2] and kiāre[3] it can't stay where it falls, but runs away, damaging the fields and ruining the village roads.

Every barāni[4] field should be properly banked and divided into kiāres according to the levels, so as not to waste the rain water.

9. *Consolidate your holdings.* Don't have your fields scattered all over the village area, and thereby waste time, money and labour. Half your litigation starts with cattle straying into other people's scattered fields. Persuade your neighbours to join in, and ask the Collector or the co-operative officer to redistribute the land.

You can then fence your field with 'quick' hedges, to keep out wild animals and keep in your cattle. It is useless trying to have compulsory education till you have fenced your fields, as your children are wanted to mind the cattle; but

[1] Clarified butter. [2] Big banks round the fields.
[3] Little banks sub-dividing the fields for well irrigation.
[4] Relying solely on rain water.

you cannot fence your fields properly till you consolidate your holdings.

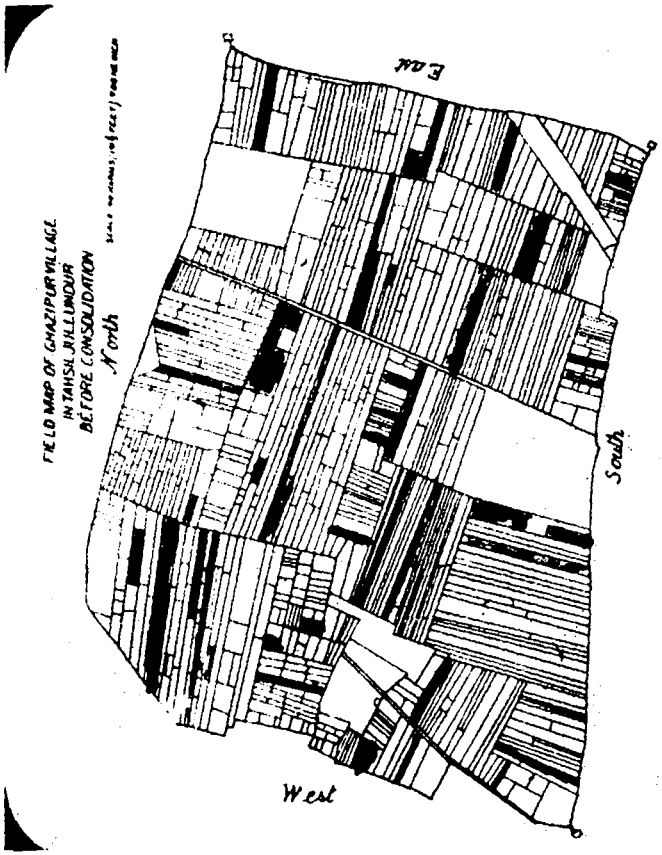
10. *Twelve months' harvest on the well.* Don't sow much wheat and barley on your Persian wheel just because it is the respectable thing to do. Everyone is harvesting them at the same time, wages are high then, and half your profits go in wages. Besides, hail is very liable to spoil your wheat and barley. Arrange your sowing so that you never need hire labour or bullocks, and you yourself and your bullocks and well need never be idle. Sow expensive crops and divide the land, so that every month you are sowing something and every month reaping something, and always watering and weeding. If you or your cattle or well are idle, you are losing money. Sow cummin, garlic, cane, cotton, brinjāl,[1] melons, tobacco, pepper, vegetables, fruit trees, etc., etc., which will bring you in thousands of rupees every year and keep you and your family busy, well-fed and well-to-do.

You will soon exhaust the local market for vegetables, so you must make co-operative societies to sell your produce in Delhi and other big cities. In this way you will make vast profits. Gurgaon is good for fruit-growing, and Delhi will always eat as much fruit as you can produce.

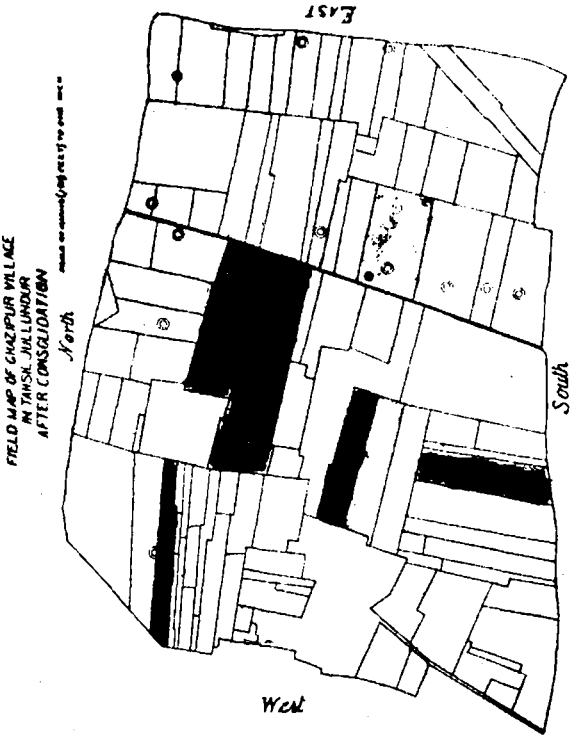
Gurgaon zamindars[2] regard all profitable farming as beneath their dignity, and fit only for mālis.[3] The fact is that the only sensible farmer in Gurgaon is the despised māli. He is the only man who knows how to make a profit out of land.

11. *Tree-growing. Sow trees on every vacant space*, so as to have plenty of wood to take the place of upla.[4] Sow

[1] A kind of vegetable. [2] Peasant farmers.
[3] Māli : a Hindu caste which concentrates on market gardening.
[4] Dung-cakes.



BEFORE CONSOLIDATION OF HOLDINGS



AFTER CONSOLIDATION OF HOLDINGS

your shāmilāt,[1] gatwār,[2] gora deh,[3] roads, daule, every spare space, with trees.

12. *Inoculation of cattle against disease.* It is no use keeping good cattle if you don't protect them from disease by inoculation. As soon as disease starts, send word to the nearest veterinary hospital and ask for the veterinary surgeon to come and inoculate the whole village. If he does not come, complain to the Deputy Commissioner.

13. *Kill the field-rats, porcupines, kutra*[4] *and other pests that share your crops with you.* Why grow crops only to share with rats, kutra, etc., when a little effort will enable you to keep them for yourself and your children? Kutra are killed at the beginning of the monsoon by lanterns standing in vessels of water. Organize this in every village. Rats are killed in the cold weather. Porcupines you can kill whenever you find the holes they live in.

A landowner is the man entitled to the first share of the produce. The rats get first, and often every, share of your produce. They are the real owners and you are their tenants; mūson ke maurūsi![5]

The only thing a zamindar kills is his own brother zamindar. Monkeys, rats, snakes, kutra and everything may come into his fields with impunity and eat them up, but if his brother zamindar lets his cattle come in, woe betide him!

14. *Develop pasture-land*, instead of allowing the shāmilāt to be either bare of grass or blocked with trees of no value as fodder or fuel. Your ancestors left you land for the feeding of cattle (bir and ban and banni).[6] You have

[1] Common land, originally pasture, now, alas, largely divided up and cultivated to make up for the small out-turn of their own fields.

[2] Farmyard. [3] Open space round village.

[4] Yellow-tail moth—a very serious pest in this district.

[5] Hereditary tenants of rats.

[6] Land reserved for timber or grass.

allowed it to become so blocked with trees and bushes, which are useless for cattle, that the cattle are starving for want of fodder.

Sell the useless trees and bushes now blocking your common land, and use the money for daulebandi and the sowing of grass, and you will soon turn your shāmilāt into what your ancestors intended—a 'grass farm'

15. The ideal of every zamindar in Gurgaon is to sow every bigha[1] every harvest, and to do that he will just scatter seed without manure, without ploughing, without weeding. *Cultivate half your land and pay double attention to it*, and you will get double the crops you get now from a vast area of badly farmed crops.

Instead of sowing every acre with crops—without ploughing or weeding—and losing half by kharābā,[2] why not sow a lot of your land with grass, manure and harrow it regularly, and get a good crop of grass, instead of wasting your labour on crops which come to nothing? Decide how many bighas you and your cattle and labour can properly plough, sow, weed, manure, harrow and cut, and then turn the rest into permanent pasture; you will get double your present crops and a big crop of grass as well. Grass requires far less rain than crops so, whether you get a good monsoon or a bad, you will always get at least one good crop of grass.

16. Where you have to carry well water along high banks, *put pipes* in under the ground; once in they will need no repairs, and will save land and labour and much water. See the pipes at the Gurgaon Rural School Farm.

17. You must *fix the blowing sand-dunes*, by discovering and planting or sowing whatever vegetation will grow and hold the sand.

[1] One-fifth of an acre.

[2] Land on which crops have failed.

18. *Straighten and clean your canal channels.* At present you waste quite half the little canal water you get. It is no use asking the Agra Canal officers to give more water to Gurgaon, as they say that the amount of water required to irrigate 50 bighas in Gurgaon will do for 100 bighas in the United Provinces. Learn not to waste canal water.

Zamindar ki beaqli parmeshwar ka qasur.[1] Providence is blamed for what is really due to the stupidity of the cultivator. This new proverb has been invented for Gurgaon. Whatever happens, whether his cattle are bad, or his crops are bad, or insects eat them, it is always taqdir,[2] or the will of Providence, and not the ignorance, idleness and folly of the cultivator. When things go wrong find out why, and remedy them, and don't blame the Almighty till you have tried everything.

Zamin 'bodi' hai.[3] Every zamindar says this when his crops are poor, instead of telling the truth, which is that he has taken harvest after harvest out of the land without either proper manuring or proper ploughing.

Waste. Gurgaon zamindars waste everything: rain-water, khāt kūra,[4] gōbar,[5] everything; they waste their own and their women's labour by using the charsa[6] and the chakki[7] instead of the Persian wheel and the khar-ās.[8] Men are not supposed to do the work of cattle, lifting water with a charsa. Women should be washing and minding the children, making and mending clothes, tidying the home and cooking, instead of making upla or grinding corn like cattle or prisoners. You waste your money by turning it

[1] The folly of the peasant is the fault of Providence.
[2] Fate. [3] The land is weak. [4] Village refuse.
[5] Cow-dung. [6] Leather bag for lifting water.
[7] Hand-worked flour-mill. [8] Cattle-worked flour-mill

into jewellery, by kāj,[1] and other such unnecessary customs, by extravagant expenditure on marriages and by litigation.

Conclusion. By improving agriculture in all these ways you will make the zamindar no longer the slave of his surroundings; he will be less obsessed with the struggle for existence and will lose his present fear of: (1) famine, (2) hunger, (3) hail, (4) pests, and (5) cattle disease.

THE REMEDY—SECOND PART

I. Clean the Villages

1. *Clean the villages and teach the villager sanitary habits*, and thereby remove fear of: (1) disease; (2) blindness, disfigurement and crippling of children; and (3) weakening of men and women.

When you lose your way in Gurgaon District you find your way by your nose. The greater the stink, the nearer the village.

Allow no sweepings, rubbish, dung, ashes, etc., to be thrown anywhere but into properly dug pits. (See Appendix V for plan of pit.)

Even the animals clean their young and do not foul their nests by insanitary habits. Why are Gurgaon villagers worse than animals?

Allow no one to foul the village by insanitary habits. Use the manure pits as latrines; some for men, some for women. Put a wall round[2] for privacy, planks across for convenience, and you have ready-made latrines of an excel-

[1] Expensive death ceremony; 'wake'.

[2] We used to say, 'Put a hedge round'; but hedges become full of flies, and walls are far better and more permanent.

lent type, and the manure for your crops will be doubled.

This rubbish, lying in heaps all round and inside the village, and this night-soil, scattered thick everywhere outside the village, and sometimes inside too, dries up and is blown all over the village by the wind and is stirred up by the feet of men and cattle. It falls into your food and drink, gets into everyone's eyes and nose, and goes into their lungs with every breath they breathe. It thus forms part of your air and food and drink, and you and your children are daily poisoned by the filth of your village. Besides this, it breeds innumerable flies, which sit first on the filth and then on your food, your dishes, and on your children's eyes and mouths. And remember that the flies do not wash their feet or take off their shoes when they visit you. Can you imagine any quicker way of securing permanent ill-health and bad eyes, and an early grave for yourself and your family?

Clean Villages mean Heavy Crops. Cleaning the village is very simple. Everyone with separate cultivation must have his pit, six feet deep, six or seven feet wide, and as long as he requires. Into that pit everything goes. It must be far enough away for the smell not to reach the village, and near enough for the people to carry everything to it and not be tempted to throw it down on the way.

You must use your pits as latrines, and you must cut all the rank weeds and rubbish that grow round the village in the rains and throw them in too.

They are not pits (garhas); they are the farmer's treasure-house (khazana); and once you have seen the crops the new manure produces you will never allow rubbish to go anywhere else but into your pit.

A Rohtak farmer once told me that two cartloads of the

THE FARMER'S TREASURE-HOUSE: A VILLAGER'S PIT

new pit manure were as good as five of the old heaped stuff, so in quality alone—to say nothing of quantity—you will more than double your supply of manure by pitting it.

II. Open Windows in Your Houses

The Gurgaon village houses are the direct successors of the caves of prehistoric man. Outside are the heaps of rubbish, and inside complete darkness.

Until you have light and air in your house your homes will never be free from sickness.

Six things love darkness:

1. Mosquitoes, which bring fever.
2. Fleas } which bring plague.
3. Rats }
4. Thieves.
5. Disease.
6. Gurgaon zamindars.

Open windows in your houses and clean your villages, and more than three-quarters of your disease will disappear. No house has sufficient windows until there is enough light all over and in every corner to see any fleas and mosquitoes that may be there. (See Appendix V for plan of house.)

Four things are required to keep human beings in health and strength: (1) air, (2) light, (3) food, (4) water.

Gurgaon people think the first two are unnecessary, and that is why they live such wretched lives.

Why do Gurgaon zamindars collapse every year with fever, and take weeks to recover, and often die in the end? Why is sickness never far from a zamindar's home?

Because their strength has been reduced by living in houses without light or air, and by breathing air tainted with village refuse, eating food tainted with village refuse, and drinking water tainted with village refuse.

III. Teach the Villager to Take Precautions and Remove Fear of Epidemics

By:

1. Vaccination .. .. for Smallpox
2. Inoculation and rat-killing .. for Plague
3. Well-cleaning and proper arrangements for drawing water .. for Cholera
4. Quinine and mosquito nets .. for Malaria

Smallpox. You must vaccinate your babies as soon after they are born as possible, again in their seventh year, and again in their fourteenth year. After three successful vaccinations your children are safe for life. Till then you run a quite unnecessary risk of losing the life, the sight, or the beauty of your children, besides incurring a lot of unnecessary trouble and suffering.

Plague. Kill your village rats at all times of the year. Keep your houses clean, tidy and airy, so that rats won't live there. Rats love rubbish and darkness. Have regular house-cleanings every month or two, when all furniture and stuff will be taken outside and the whole place properly cleaned.

When rats begin to die or people get plague, telegraph to us; and if nothing happens, telegraph again, or come in and complain. When the doctor comes, proclaim a holiday and inoculate every man, woman and child as quickly as you possibly can. Don't wait for officials to come and urge you to do it. *Inoculate at once.*

Don't allow people from plague-infected villages to come into your village. Insist on their staying outside and living under the trees. You have every right to keep them out, and don't be so foolish as to risk your own life and the lives of all in the village by letting these plague-carriers come in.

Cholera. Keep your village clean.

Don't allow flies to sit on your food, and don't buy food

from shops where flies are allowed to sit on everything. Do you suppose the flies take their shoes off or wash their feet when they leave the muck-heap to come and sit on your food and on your children's eyes and lips?

No one should be allowed to dip his bucket into the well. Each drinking well should have its own pump or hand Persian wheel for drinking water, or else a special bucket kept there, and used for nothing else; then you will altogether escape cholera, enteric, etc. Wells should be caged in, so that no one can get water out except by a pump or Persian wheel, or by the bucket kept there for the purpose.

Don't let your wells be surrounded by filthy pools of black mud and water, which percolate back into the well and poison the whole of the drinking supply. Don't let your cattle's drinking troughs be half full of black mud. Clean and drain them all; then your water and the milk of your cattle will be clean, and yourselves and your children healthier. (For plan of well, see Appendix V.)

Malaria. Put a proper platform round your well, and a drain for the water. Fill up all depressions near the well, and round the outside of the village.

You must use quinine; and, instead of buying trinkets for your wives and children, buy them mosquito nets and quinine, and see that they use them.

Sell your ear-rings and buy a mosquito net for yourself.

Quinine should be bought just as you buy salt and masālā.[1] It is far more important. You can do without masālā, but not without quinine.

Don't wait for the zaildār[2] or the patwāri[3] to give you two pills. Those are merely sample pills to show you what

[1] Cooking spices. [2] Leading man of a group of villages.
[3] Village revenue accountant.

it is like. You don't beg your salt and masalā from Government; why beg your quinine?

Every village shop should sell quinine; every bank should buy it for its members; every house should keep quinine. Every lambardar[1] should buy and distribute quinine from the malba.[2]

Fever comes at the autumn harvest and rabi[3] sowing time, and every day's fever costs you Re. 1 or Rs. 2. For Rs. 8 you can buy many hundreds of pills, enough to keep you and your family free of fever, and your neighbours as well. Don't be so stupid as to prefer fever to buying quinine.

You must use mosquito nets; instead of putting ornaments on your children, give them mosquito nets. All of you who were in the army learnt the use and value of mosquito nets. Do not be so stupid as not to use them at home for yourself and your family.

THE REMEDY—THIRD PART

Eradicate the present ideals of absurd expenditure on:

1. Kāj, and other such ceremonies.
2. Jewellery.
3. Weddings.
4. Quarrelling.

And remove fear of:

1. Debt and money-lenders.
2. Litigation and law-courts.

Kaj. If you want to revere the memory of a dead relative, install a hand Persian wheel on a drinking well, roof in and close the well, pave the ground round about, build a nice washing-platform and a proper drain, and make it altogether a pleasant, easy and healthy place for drawing water and washing.

[1] Village headman; a hereditary officer, appointed by Government.
[2] Village common fund. [3] Spring harvest.

Or else put up a public kharas in a nice, clean, airy pakka[1] shed, so that all people can get their flour easily and cheaply ground by bringing their cattle and their grain to your mill.

Or else add a room to the school or the dispensary.

Jewellery. Jewellery is a wicked waste, and the main reason why women insist on having as much jewellery as they can get is that they have no rights and no izzat.[2] Give them these—and they cost nothing—and they will soon forget to ask for jewellery, and be as keen as you are on spending your money for the sole benefit of the children and the home and the farm.

Women want jewellery for three reasons:

1. Because they are ignorant and do not realize the loss caused by putting money into jewellery instead of into the banks.

2. They want plenty of jewellery by them as a reserve, in case at any time they become widows.

3. They think that if they have lots of expensive jewellery they will be treated better, for fear they should run away and take their jewellery with them.

If you spend Rs. 100 on jewellery you get Rs. 75 worth; after ten years it is worn away to nothing. If a thief comes, it is gone in one night.

Six thousand lakhs of rupees' worth of gold were imported into India in 1925. The interest on that would be six crores of rupees. Think of the waste!

The more you give your womenfolk, the more other womenfolk will want from their menfolk; and the more they get, the more your wife will want, and so on and so on.

Why allow jewellery to be worn in the fields and when

[1] Strong, well-built. [2] Respect.

doing domestic work? You don't wear your best clothes to go farming, but you allow your women to wear their jewellery to the fields, and everywhere else. Insist on jewellery only being worn with best clothes. This will reduce the wear of the ornaments and reduce the rivalry among the women, as they will only occasionally see each other's jewellery.

Everyone craves for the beautiful, and that is one reason for jewellery. Can you assist Providence? Did He not make children and men and women beautiful enough for you? Yes, He did; but you have spoilt them by dirt and disease, and therefore require jewellery to restore their beauty. Keep your children clean and healthy and give them clean clothes to wear, and they will require no jewellery to beautify them.

If your women want beautiful things, let them learn to make lace and embroidery, and to grow flowers round their homes.

THE REMEDY—FOURTH PART

The New Ideal

'Home, Sweet Home'

That is
- Clean, happy, healthy and enlightened women.
- Clean, happy and healthy children.
- Clean houses.
- Clean villages.
- Peace with all men.

To do this we must humanize the women and make them honourable and equal partners in the home, by:

1. Sending the girls to the school with the boys, and, when they get too big, to girls' schools.

2. Refusing to marry them while they are still children.

3. Releasing women from their present slavery and degradation; that is;

GHAR, GANDA GHAR (HOME, DIRTY HOME)—A CORNER OF THE VILLAGE

HOME, SWEET HOME—TEACHING WOMEN TO GROW FLOWERS AT THE DOMESTIC SCHOOL

(1) Don't let them make uplas—use wood instead and stalks of sarson,[1] til,[1] gowār,[2] arhār,[2] cotton, etc.

(2) Don't let them grind corn—install a kharās instead.

The time saved from corn-grinding and upla-making will be spent on:

(*a*) Cooking.

(*b*) Washing, feeding, teaching and playing with the children.

(*c*) Making and mending clothes for the whole family.

(*d*) Tidying and beautifying the home (flowers in window-boxes and outside in the yard).

Marriages must be registered, to stop litigation and help to elevate the women.

Conclusion. In a word, our remedies are:

1. Improve the farming.
2. Clean the village.
3. Make the houses light and airy.
4. Take precautions against epidemics.
5. Stop waste.
6. Humanize the women.
7. Sweeten and beautify the home.

The Schools of Rural Economy and of Domestic Economy at Gurgaon are training men and women so that they may go out as missionaries into the villages and teach the people all these things.

'HOME, SWEET HOME'

The present state is—

GHAR, GANDA GHAR.[3]

Why? *Because your women are degraded.* From their birth they are taught that they are an inferior creation; they

[1] An oilseed. [2] A pulse. [3] Home, filthy home.

are treated as such, and therefore they *are* inferior. Release them from their degradation and slavery, bring them up as the equals of the boys, and they *will be* equal.

Why do Middle-pass and Entrance-pass boys migrate to the towns?

Because their villages are filthy; because their mothers and sisters are dirty and degraded, and not fit to live with or talk to.

How can a B.A. live with a woman whose chief occupation is making dung-cakes and grinding corn?

All our work centres round the home; the centre of the home is the mother. Train her in her childhood to be fit to be a mother and run a home. Save the girls.

It is more important to send the girls to school than the boys, as the girls will one day have to run the homes and bring up the children.

Dung-cake making is the work of neither man nor beast.

Flour-grinding is the work of cattle.

Release the women from these tasks and let them do women's work.

Making dung-cakes ruins the crops, degrades the women, makes them filthy and wastes their time.

A stack of upla takes months of female labour to make and is worth Rs. 10; as manure it is worth Rs. 50. No wonder you are poor!

People say very proudly that they refuse to live on the earnings of their womenfolk, and yet they allow them to grind corn and make uplas, the two most degrading forms of female labour in the world.

Uplas are used for boiling milk, so that the woman need not stay by and watch the pot, as she must do if wood is used. Vicious circle! The time saved from upla-making is more than enough to watch the milk being boiled on a fire

THE RUIN OF AGRICULTURE AND HOME-LIFE—STACK OF DUNG CAKES

of wood or cotton stalks, and AT THE SAME TIME mend the clothes, tidy the home or play with the children.

Cattle dung, human excreta and village sweepings are provided by Providence to give you bumper crops. You burn the first, and use the second and third to poison the air and the water, and ruin the health, sight and physique of yourselves and your children. In the village this stuff is poison; in the fields it is gold and silver. Why keep it in the village?

Women do not learn housewifery and the care of children by instinct. They must be taught when young, and then they can teach their children. SEND THE GIRLS TO SCHOOL. Their mothers never learnt, as they spent their lives doing slave drudgery, making dung-cakes and grinding flour, etc.

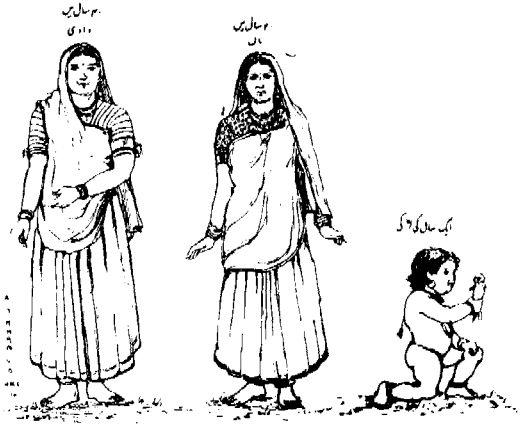
Don't allow children to marry. Wait till they grow up and are properly developed, physically and mentally. Child marriage means sickly children, unhappy homes, and infinite misery.

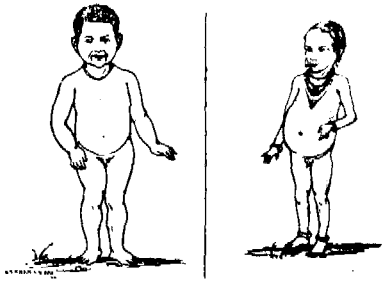
Insist on all marriage and karēwas[1] being properly entered up in the register. This will save litigation and trouble. Unregistered marriages are just like the mating of birds. The only reason for not registering marriages was that women had no position or status and were hardly regarded as human beings, being chattels owned by their parents and bartered away to become the property of their husbands. SO REGISTER ALL MARRIAGES AND ACKNOWLEDGE THE RIGHTS OF WOMEN.

Scores of women lose their lives every year in this district by falling into wells. The edges of the well are slippery and there is often no platform. Stop this cruelty and stupidity, and build up the drinking wells properly. Best of

[1] Widow's remarriage.

SAMPLE SLIDES, SHOWING RESULTS OF HAVING UNEDUCATED WIVES





SAMPLE SLIDES, SHOWING EVILS
OF CHILD MARRIAGE

all, put on a hand-turned Persian wheel, and make things safe and easy for your women.

Most of the Gurgaon tribes do not observe purdah,[1] and therefore their progress and regeneration is easy. Don't start the wicked and foolish habit of locking up your women as soon as you acquire any education. It is far better that both partners of the home should live in the open like human beings without any education, than that one should become partially educated and lock the other partner up. Educate yourself and educate your wife, but *do not lock* her up in purdah.

Childbirth is not a disease, it is a process of nature; but it is liable to be painful and dangerous. Insist on your dais[2] being properly trained and scrupulously clean, and send for the doctor if everything is not all right.

When your wife is to have a baby, you choose a dark and dirty room and send for a sweeper's wife. Why do you not send for the sweeper when you break your arm? Why not train some of your own women as midwives? Sweepers' wives have no more business to be midwives than they have to be doctors. Would it not be far nicer for your wife to be attended by one of her own people at such a risky time than by the lowest caste in the village? There is no more noble work for a high-caste woman than the work of a nurse or dai.

Don't reserve the darkest and least airy part of the house for your wife and family. They are just as important as you, and their ill-health is just as bad for you as your own. You can keep fit by going to the fields. Your women and children must spend a lot of their time at home. Therefore give them the best and airiest part of the house.

[1] The custom of keeping women in seclusion.

[2] Midwives.

Why are no windows allowed? The excuse is, thieves. Thieves don't mind whether you have windows or not; if they want to get in, they will. Besides, thieves don't rob poor people, and yet you say you are poor. You keep jewellery, the stupidest form of property in the world. Put your money in the bank and laugh at thieves.

Educate both boys and girls, and let those who have grown up without education go to the night schools and learn to read and write. Start libraries in your villages and games clubs. Learn to satisfy your craving for competition with your fellows on the sports field instead of in the law court.

A lot of stress is now being laid on the starting of rural games, but we must first produce the atmosphere and the conditions in which games are possible. The Indian parent and the Indian boy regard games, like the tidying up of the village or the growing of flowers, as a useless and wicked waste of time. There is no place to play in, no money or material for games, and no desire to play; in fact, absolute opposition from parents and boys alike. The whole outlook on life of the boys and parents must be changed first, by reducing the severity of the struggle for existence, and then, I think, games will come quick enough. All young things want to play; the instinct is there, and will assert itself if we produce the conditions requisite for it to come into force.

The Hookah.[1] What is the Gurgaon implement upon the construction, improvement and development of which the greatest time and effort have been expended and to which the people are most devoted? The plough? No. The hookah? Yes.

The great enemy of the villagers is the hookah. The man smokes while his women and his kamins[2]—the same

[1] The water pipe, or bubble-bubble. [2] Menial castes.

THE NEW VILLAGE LIFE—ORGANIZED CHILDREN'S GAMES

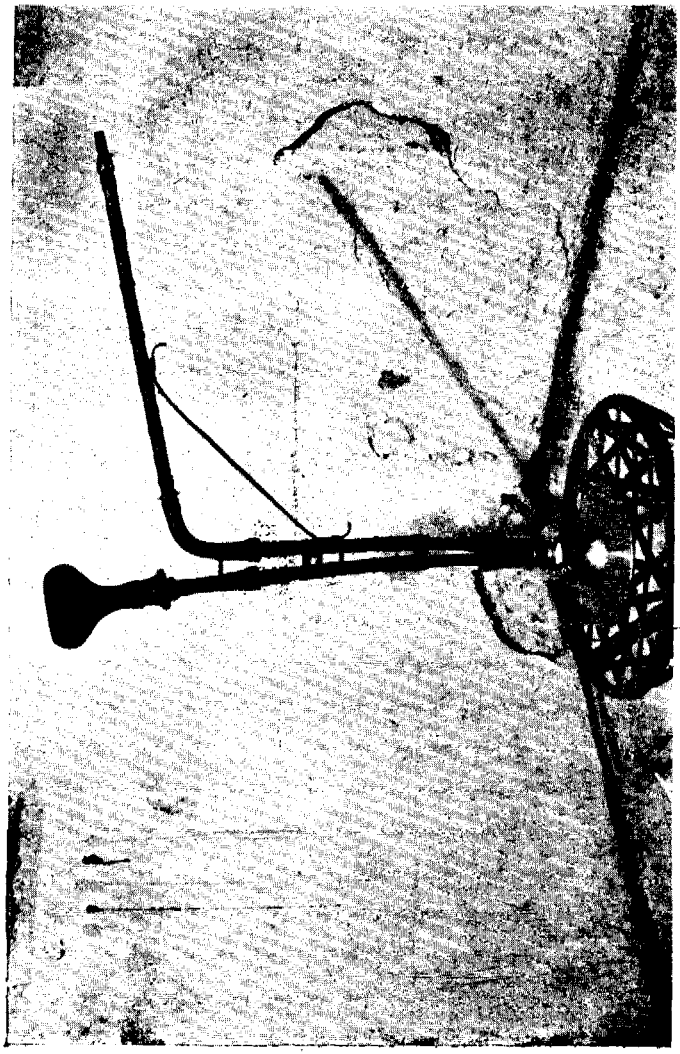
thing in this district, as the women are no more than slaves —do his work for him.

If the men would spend one-quarter of their hookah time in tidying their homes and villages and growing flowers, Gurgaon would be a paradise.

Bad Eyes. Why are there so many village boys and girls with one eye only, blind, or with damaged eyes? Because of:

1. Bad and dirty dais at the time of their birth.
2. The khāt kūra heaps, which make the air full of poison whenever the wind blows or people or cattle move.
3. The habit of using every open space as a latrine, which poisons the air and makes the flies so dangerous when they sit on children's eyes.
4. Smallpox.

Cottage Gardens. A stranger was once invited to visit a village in Gurgaon District. He said, 'Yes, I should love to see the pretty children and the lovely cottage flowers.' He looked sad on his return, and, on being questioned, said, 'The first thing that struck me on approaching the village was an overpowering stink. Then, from the objects on the ground I thought I had strayed into a latrine, but I was assured I was on the main village road. We pressed on past these obstacles; a breeze was blowing, and my eyes, nose and mouth were assailed with bits of flying rubbish and filth and poisonous dust. I found heaps of foul rubbish everywhere, that had obviously never been properly cleaned up since the village was founded. The roads were littered with this filth, too. Finally, the dear children came into view and I was shocked at their filthy and unhealthy condition. At least one in four had permanently damaged eyes, and most of them looked as if their parents did not know what



AN IMPORTANT LOCAL DIVINITY

On whose worship the men spend much time, while their wives do the drudgery of the home

water was or what washing meant. Eyes sore, noses running. There was no sign of flowers anywhere.'

The Four Things. If you wish to be regarded as civilized human beings, you must:

1. Dig pits, clean the villages, and use the pits as latrines.
2. Stop making upla and stop using the chakki.
3. Open windows in your houses.
4. Treat girls equally with boys and send them to school together.

The hyena is the animal whose home stinks.

The animal that makes upla is the dung-beetle.

Cattle are used for grinding corn.

The rat lives in a hole without windows.

Man is the only creature that discriminates between his male and female children, and treats the females as inferior. Your mother was once a girl. Your wife was once a girl. Your daughters will one day be mothers. If girls are an inferior creation, then you are yourselves inferior.

Shopping. Don't buy, or let your **wom**en buy, daily household needs with grain or cotton. Sell your surplus crops for the best price possible, and buy what you want with cash. By bartering grain you lose enormously; you may get bad weight, too. This petty bartering is stupid and prehistoric, and is just wasting the crops you have been at such pains to grow.

Cleanliness. There is very little manure in the fields, but plenty of filth in the village and on the children. Do you think that by manuring your children they will grow better?

Better a clean and healthy woman or a child without jewellery, than a dirty, diseased one loaded with silver and gold.

Don't rely on the kamins to keep your village clean or do your work, or you make them your masters. Clean your village yourself. Every villager handles manure for his fields, so there can be no harm in his collecting the stuff which will make manure and throwing it into a pit.

Why do you wait for sweepers, chūrahs[1] and chumārs[1] to clean your home and village? The person who cleans the village is the master of the village, as he alone can dictate whether your village is to be habitable by human beings or not.

No religion forbids cleanliness. If your religion allows you to eat filth with your food and drink it in your water and breathe it in with the air, surely it will allow you to keep your village clean.

If you can carry manure to your fields, surely you can collect it and put it into the pit as well.

Jewellery and Women's Rights. Why do women insist on having jewellery? Because you deny them all rights, even the right to be considered human beings, and their jewellery is the only security they have. So if you want to reduce jewellery, deposit money in the bank in your wife's name, educate her, give her rights and privileges, and treat her with izzat. She will then give up excessive and unnecessary jewellery very quickly.

Idleness. All work is dignified; it is only idleness that is a disgrace.

Idleness produces dirt, ill-health and quarrelling. Therefore allow no idleness. Keep your Persian wheel busy all the year round; sow something and reap something every month. You will never have to hire labour and never be idle, and you will get the maximum profit out of the capital spent on Persian wheel and well.

[1] Menial tribes.

SELF-HELP—VILLAGERS CLEANING UP

Fear. Why do villagers of 40 look 60? Because they live in fear—fear of hunger and famine, fear of disease, of crippling and blindness, fear of law courts, of money-lenders, and of their neighbours; because their womenfolk don't know how to feed them properly; because their homes are uncomfortable and their surroundings filthy.

Our work is to replace these fears with confidence that if they follow our advice, they and their families will be healthy, happy, well-fed and well-clothed and well-housed, and at peace with everyone.

A Weekly Holiday. Learn to have a holiday once a week for yourself and your cattle, and use it to clean up yourself and your home and village, and then to play or read.

Both you and your cattle will live longer, and be healthier and happier, if you do so.

The weekly holiday is the beginning of rural reconstruction. It introduces cleanliness and games, and refreshes both mind and body.

Menials. Slavery, it is said, ruined the Roman Empire. The zamindar is ruined by having kamins. He learns to be idle and to think that work is beneath his dignity. To-day cleaning the village is beneath his dignity, to-morrow ploughing will be, and soon he will sit on a charpoy[1] and smoke a hookah while his kamins and womenfolk do all the work. This is already a common thing in many villages.

Zamindars say the growing freedom of the kamins is cutting off the zamindars' hands. Not a bit; it is making the zamindar an independent, self-reliant man, as when the kamins go he must do all his work himself.

No village will be clean and tidy until the zamindars clean it themselves.

[1] String bed, the usual village seat.

Dogs. The dog is called the friend of man. In Gurgaon he is treated not much better than a woman, and is the enemy of man.

Keep a dog by all means, but feed it regularly, give it a name and a collar, train it and look after it properly. Don't allow uncared-for dogs to roam the village, spoil your food, keep you awake at night barking, and finally go mad and bite you.

Village Gardens. There is no clean place in any village for children to play on, or where women can take their little ones, when—if ever—their work is over for the day, and sit with them and read and sew while they play round them.

Every village must have a small garden, fenced in to keep out cattle, pigs, dogs, etc., sown with grass, flowers, shrubs and trees, where no filth, no dung-cakes, no night soil can be found. There the women and little children will be able to come of an evening—or whenever they can get away from their houses—and get a sight of fresh flowers and a breath of fresh air. (For model village, see Appendix V.)

Shāmilāt. The shāmilāt is wasted in Gurgaon District. It is parcelled out to peasant owners who have often already more land than they can properly cultivate, and nothing is left for the proper and legitimate use of the shāmilāt.

The shāmilāt should be used for three purposes—one part playground for the games of the village, one part garden or 'Company Bagh'[1] for the women and children, and one part pasture—properly cultivated pasture—for the cattle.

Conclusion

Sweetness and Light. Why are there no flowers in your villages and your homes? Flowers bloom all the year round

[1] Public gardens.

in India, but there are none in Gurgaon villages. God gave flowers to mankind to make them bright and happy. You will never have flowers till you humanize the women.

What are the two prettiest things in the world? Clean, healthy, happy children, and flowers. Both these grow in the home. Woman is the partner responsible for the home, so train the woman that she may learn how to produce flowers and keep your children clean, healthy and happy.

There are four things to teach the villager, and to teach the worker who is to go to the villages:

1. The dignity of labour.
2. The dignity of woman.
3. The dignity of cleanliness.
4. The dignity of service.

If the schoolmaster will put that into his village curriculum, it matters little what else is or is not taught in the village school.

N.B.—Much of the Gurgaon Scheme has been most successfully filmed by the Railway Board Publicity Department, in a two-reel film, entitled 'A Tale of Gurgaon'. This film deals with the state of the average Gurgaon villager in his unregenerate days, and shows some of the misfortunes that were bound sooner or later to overtake him as a result of his unhealthy ways of living and wasteful methods of farming. It then shows the improvement that came with the introduction of the reconstruction movement, and how an intelligent villager can secure both his own and his family's health and happiness, and at the same time put money in his pocket.

The film can be bought or hired from the Secretary, Rural Community Council, Gurgaon.

A very large variety of lantern slides illustrating most of the campaign can also be had from the same address.

The Programme for the Remaking of Village India has been published, in simple dialogue form, in English, by the Oxford University Press, as *Socrates in an Indian Village*. Translations in many vernacular languages are now in course of preparation.

CHAPTER II

THE DEVELOPMENT OF THE DISTRICT

SINCE the beginning of British rule the classification of the Gurgaon District for revenue purposes has been 'insecure', that is to say, the people are liable to periodical times of scarcity. This has remained unaltered, except for the small portion irrigated by the Agra Canal. The average area yearly matured with the help of canal water is 45,000 acres, so that the presence of the canal has not much effect on the district as a whole.

The object of developing the district is to remove this stigma of 'insecure' and to improve the conditions of village life.

The object of increasing the wealth of the district is to remove the fear of famine and scarcity, and to provide the people with sufficient food and clothes, and give them sufficient leisure to enable them to educate themselves and their children and learn to lead happy, healthy human lives.

The increasing of the wealth, however, without the radical changing of the ideals and habits of the people, is utterly useless. The Gurgaon people have no idea how to spend the money they have now, so what is the use of giving them any more, until we have taught them not to waste their money on useless ornaments, useless display on marriages, funerals and other ceremonies, useless litigation, and so on?

Development, therefore, means, first and foremost,

THE REMAKING OF VILLAGE INDIA, teaching the people how to spend their money, how to clean their homes and villages, how to make their homes healthy and comfortable, how to avoid ill-health and epidemics, how to bring up their girls and boys in health and cleanliness, how to educate them, and how to lead happy, healthy and rational lives. Along with this come the few simple improvements in agriculture, which will more than double their crops.

All this is dealt with in the other chapters of this book. Hand in hand with this programme comes the material development of the district.

The total area of the district is 1,419,132 acres, and the following are some of the principal agricultural statistics:

	Kharīf[1] Acres	Rabi Acres	Total Acres	Total Acreage sown
Average crops irrigated by well ..	4,000	75,000	79,000	
Average canal crops ..	26,000	19,000	45,000	
Average bund[2]-irrigated area ..	1,000	4,000	5,000	
Average barāni area ..	3,48,000	2,11,000	5,59,000	
Total harvested area ..	3,79,000	3,09,000	6,88,000	10,09,000
Kharābā ..	2,54,000	67,000	3,21,000	

Number of wells in the district:

Pakka[3]	12,400
Kacha[4]	1,600
Total ..	14,000

[1] Autumn harvest.
[2] Embankment to hold up water.
[3] With masonry cylinder.
[4] Without masonry cylinder.

5. A better system of 'dry' farming.
6. Improvement in methods of cultivation.
7. Development of cattle and horses.
8. Development of pasture.
9. Development of communications.
10. Co-operative credit and other such societies.
11. Public health and medical work.
12. Propaganda.
13. Combined effort.
14. Self-help.
15. Government aid.

1. *Bunds.* The water-table can be raised, besides a large area of country being immensely benefited and erosion and sand deposits prevented, by the building of bunds.

The bunds built in the old days have all now been put in order, and surveys are being made and projects prepared and in some cases carried out, both for improving the existing bunds and for the erection of new ones. There are hundreds of sites for bunds, great and small. A lot of the small bunds might well be built co-operatively by the villages, under Government supervision and encouraged by grants-in-aid, cheap taccavi,[1] etc. The bigger bunds and the systems of bunds down the course of the bigger drainage lines must always be in Government hands.

All this wants pushing on vigorously, and a regular programme of development should be drawn up, so that every year so much work shall be done. The bund staff is only temporary at present and requires to be made permanent as soon as possible, to remove any fear that this work will ever be closed down. Every small nulla[2] should have its bund, and every big drainage line should have a ladder

[1] Money advanced by Government to peasants to finance agriculture.

[2] Drainage line.

of bunds all down its course, as is already the case with the Badshahpur nulla. In this way only can the rain water from the hills be turned to profit, instead of, as at present, eroding the country, spreading sand on the fields and flooding large areas of land.

Flow irrigation must be developed from the reservoirs formed by the bunds on the big nullas.

2. *Afforestation.* Side by side with the bunds must come afforestation. The hills of the district have lost their original forest and are being rapidly denuded of soil, and the Forest Department has reported that unless the problem of afforestation is tackled now it will soon be too late and nothing but naked rock will be left. At present the hills cause nothing but harm; the rain water rushes off in a few hours, breaching the bunds, cutting deep ravines, spreading sand on the fields, washing away crops and soil, and flooding large areas in the low-lying parts of the district. Once covered with forest, these hills will provide much income, in the shape of fodder, fuel and timber. The rainfall, too, it is hoped, will increase, and the water will flow slowly away, instead of rushing off like a tidal wave, and the flow-off will be used for the crops in the plains below.

The experiments made by Maconochie in the eighties and nineties of last century, and the reserves created in various places by 'faqirs'[1] and sadhus,[1] have proved, beyond the possibility of any doubt or question, that afforestation of our hills is both possible and easy. It only requires absolute closure to grazing and a little work on the usual afforestation lines, such as scattering and dibbling in of seed, a little banking, ridging, damming, etc., to make a certain success.

[1] Devotees or holy men, hermits, etc.

Remission for afforestation has been sanctioned and a promising start has been made. The forest staff has been made permanent for five years, but it is already quite inadequate for the work in hand and work is at a standstill. The steady extension of the staff and the provision of adequate funds is required to exploit the beginning already made.

Experience has shown that the remission system requires modification. At present the owners, who close to grazing and re-afforest their hills, earn remission at one and a half times the average rate of land revenue per acre so dealt with. It is very difficult for villages, unorganized as they are, to undertake re-afforestation work, and far the best way is for Government to reduce the remission to once the average incidence of land revenue per acre in return for the goodwill of the village in closing the area effectively to grazing, and then let Government do the afforestation work itself.

3. *Increase of Canal Irrigation.* The question of the possibility of providing flow irrigation for a part of Ballabgarh tahsil was considered by Government, but was found impossible. It is most likely, however, that water for lift irrigation could be provided and profitable farming could be done with co-operative and other lift installations, but the people require a lead. Until Government puts up a pumping plant and proves that it is both possible and profitable, it is unreasonable to expect our poor and ignorant peasants to risk their slender resources in such enterprises, or to borrow large sums of taccavi from Government for the purpose. Meanwhile it is beyond us to do more than make and keep our present channels straight and clean, make the kiaras for irrigation as small as possible, and avoid all waste of water. This, however, will nearly double the area we can irrigate with

the water now provided. Where the canal-water is below the level of our fields we must install lifts and protect our crops in this way. The best lift is the jhalār, or modified Persian wheel, manufactured by the same firms as make the Persian wheels.

4. *Increase of Well-irrigated Area.* (1) Well-irrigation must be at least trebled. Lots of wells, owing to the shortage and dearness of labour and cattle for working the charsa, are called famine wells and are only used in years of short rainfall. Very little use is made of wells except in the rabi season. By the use of the Persian wheel well-irrigation becomes immediately profitable in both harvests; hence Persian wheel manufacture must be, and is being, vigorously pushed. There can be no doubt that without sinking another well we can more than double the harvested well area by the introduction of the Persian wheel. The Persian wheel must, when possible, be improved in efficiency, and a sufficient number of factories be started to make the many thousands we want. A lot of work is being done in this direction now; several factories are hard at work making wheels, and the people are putting them up by hundreds. To keep these wheels in repair the hereditary village blacksmiths must somehow be trained to carry out ordinary running repairs.

(2) If it is found (which I doubt) that there are wells too deep for the Persian wheel, some other method of lifting water must be invented. Where conditions are favourable, we must experiment with oil and electricity, and must find and popularize water lifts for jheels[1] and uncommanded canal land.

(3) Borings must be put down to increase the supply of

[1] Swamps or lakes.

CAMEL WORKING A PERSIAN WHEEL

sweet water in our wells, and efforts be made by deep borings to find sweet strata in the many bitter areas of this district. We have a certain number of borers now, but, for various reasons, they are not as popular as they should be. As this is development work and not a commercial speculation, we should be content to sink a little capital in it without an immediate return. The return will come later with increased prosperity and more certain harvests.

(4) A less uncertain and cheaper method must, if possible, be devised of sinking wells.

(5) Great success has apparently attended the exploiting of tube-wells in the United Provinces. This should be taken up in this district. A demonstration installation is required, and then cheap taccavi, combined with technical assistance, and, possibly, grants-in-aid. Both in the matter of oil engines and tube-wells it is unreasonable to expect our poor peasants to risk their capital, until Government has demonstrated that it is a safe and profitable investment.

(6) At present the land revenue is generally distributed over the village at the request of the villagers, according to the kind of land, so that well-irrigated crops pay a far higher rate of land revenue than unirrigated. To my mind, this must act, consciously or unconsciously, as a deterrent to people and stop them from sinking new wells. If the land revenue was divided equally over all land, people would tend to think that they would lose nothing and gain a lot by sinking wells, and I am certain that we ought to persuade villagers to ask for their revenue to be distributed evenly over all land.

(7) Taccavi for wells at concession rates would add further encouragement to well-sinking. It should be the object of landowners to protect all their land by wells, so that no crop need be lost by failure of the rainfall. Another

urgent reason for more wells is that every exchange of Persian wheel for charsa releases at least two able-bodied men, and each of these will now want his own well to work. One great reason for the small number of wells in use in this district at present is the shortage of men to work the charsa.

(8) Much well-sinking cannot be done until the consolidation of holdings becomes general, as everyone's land is now so fragmented that no one has enough land in one place to make it worth while putting down a well to irrigate it. Consolidation must, therefore, be in the front of our programme.

(9) The proper fencing of well land must also be taught. The Ahirs[1] build a bank and cover it with thorns, but the rest of the people merely wring their hands when their crops are eaten by wild animals. In a district like this, where trees and shrubs grow so freely, it must be possible to devise a quick fence that will be absolutely impregnable, and we must experiment to discover the best way of making quick fences.

(10) A better way of conveying the water from the well to the field should be sought for to replace the expensive, clumsy and leaky earthen banks, at present in use. From our experiments it looks as if hard-baked pipes, made by a village brick-kiln, of about five-inch bore, would do excellently. They must be protected by strainers, to avoid blocking, and sunk sufficiently deep, to avoid being broken or displaced by cattle or carts.

(11) Windmills, machines driven by combined or alternative wind and bullocks, and machinery that can be yoked in turn to separate plant for water-lifting, flour-grinding, chaff-cutting and threshing, must be invented and popularized.

[1] Our best agricultural tribe, inhabiting the sandy part of the district towards Rajputana.

(12) Another need is to teach people to grow more valuable crops on the wells. It is sheer waste of well water to grow cheap stuff like wheat and barley, that can be grown just as well on canal or flooded land. Wheat and barley have two other great disadvantages. They ripen when labour is most dear and half the crop goes in wages; they are also terribly liable to damage by hail. Well water must be used to grow as much of the really valuable crops, like cotton, cane, pepper, garlic, onions, potatoes, vegetables, fruit, etc., as a proper system or rotation will allow, so that full value can be got from this form of irrigation. Gurgaon is a good fruit-growing district, with an unlimited market a few miles away in Delhi.

The ambition of every zamindar should be to sow something and reap something every month, so that he and his cattle and his well may never be idle, and may never be overworked so that he has to hire labour or cattle.

5. *A Better System of Barani-farming.* (1) The average barāni harvested area in the kharīf is about 380,000 acres, and the average kharāba over 250,000. The rabi is not so bad. The harvested area is about 210,000 acres and the kharāba 70,000, or about one-quarter of the total sown, and probably largely represents the dofasli[1] area where people are foolish enough to sow gram without ploughing in the old crop, so that the old crop absorbs all the moisture before the new crop can develop roots. The waste in the kharīf, however, is appalling; nearly half the area sown is kharāba and we all know that the kharāba recorded is entirely insufficient and we may be certain that in reality quite half the kharīf is kharāba.

Besides, owing to the bad system of farming in this district, the average yield per acre is very low indeed,

[1] Cropped twice in one year.

so that even on the harvested area the out-turn is very small.

The first thing wanted, therefore, is better barāni farming. Nearly all the kharīf is sown without ploughing and without manure, and is entirely speculative.

(2) The ambition of every zamindar is to sow every acre every harvest, and he has neither the cattle to plough, nor the manure to strengthen the soil, nor the labour to weed it. What we want is to persuade people that a small area properly ploughed, manured when required, sown with good seed and regularly watered, is far better than scattering indifferent seed over a far larger area than can be properly managed.

(3) We must also impress on those who want to sow dofasli gram that they must turn in the old crop with an iron plough before sowing the second crop. People must be taught that well-ploughed land, turned in with iron ploughs that leave no āntra[1] and no roots and weeds, will retain the moisture far longer than land scratched with a native wooden plough and left full of the weeds and roots of last crop to suck up the little moisture left in the soil. Finally, people must be induced to harrow their land after rain, so that they may conserve the moisture, and plough and sow at their leisure.

The kharīf of 1925 was a patent demonstration to all who had eyes to see that good farming requires far less rain than bad farming. Wherever crops were sown in the well tilled chāhi[2] land they yielded excellent crops, with the same moisture as the kharāba sown next door to it on badly tilled soil.

(4) Another great fault of the barāni cultivator is that he does not bank his fields to keep the water in, nor make compartments to keep the water from running down to the

[1] Unploughed ridge. [2] Land irrigated from a well.

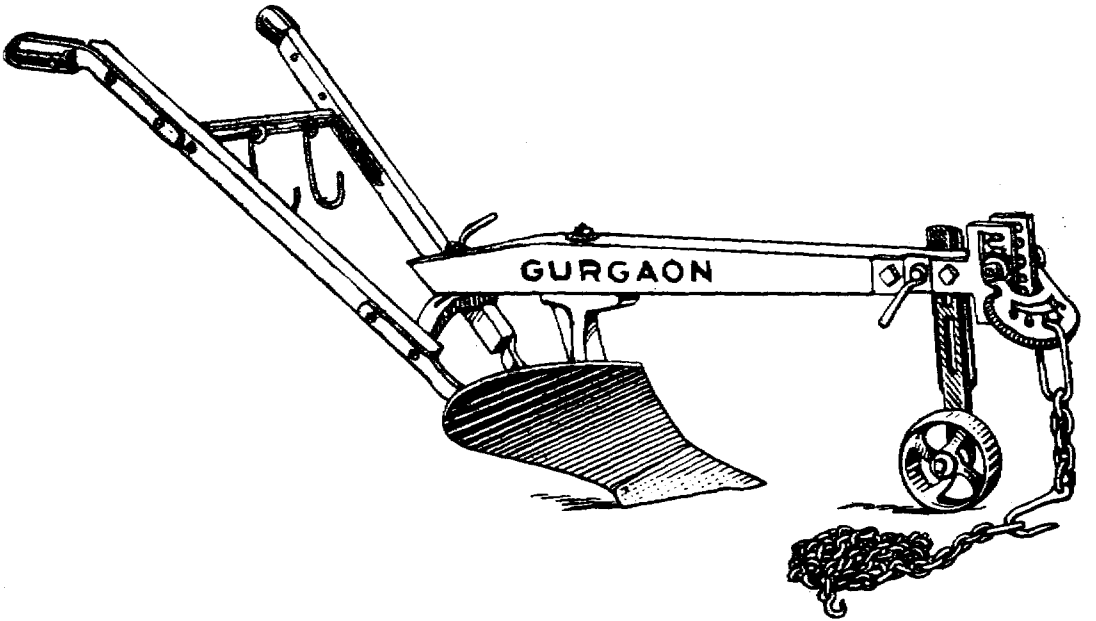
lowest part of the field. A vast difference in the barani crops would result from making banks and compartments to his fields. Where the sub-soil water is bitter this is even more necessary; but it is necessary everywhere, both to conserve moisture and prevent erosion.

The remission of a small proportion of the land revenue for a few years, for fields so banked and divided, would certainly provide the necessary stimulus for a general campaign to be entirely successful. This is a big improvement which a little propaganda, backed by a Government grant of remission, could effect in a very few years.

6. *Improved Methods of Cultivation.* (1) Pests, whether of rats or insects, must be dealt with, and the District Board is tackling them in the only way possible. The villagers are being persuaded to sign a printed application asking for their rats to be killed and promising to pay the cost. Local men are being taught the work, and are being supervised by expert staff. The best method of killing rats is by the cyanogas pump, and this is very popular in Gurgaon. The rat-killing staff will teach the people about other pests while they are dealing with the rats, so that when the time comes they will be ready to adopt the proper methods. Local rat-killers are being trained for every zail. We must continue on these lines for all pests. The yellow-tail moth is getting worse every year, but can easily be got rid of by 'light-traps', and much is already being done to cope with this pest, which in some years does untold damage to the monsoon crop.

(2) There is an increasing shortage of labour, and for this reason machinery must be introduced. A splendid start has been made with the iron plough and Persian wheel, and drills, chaff-cutters, harrows, flour-mills and other labour-saving devices must be popularized.

TWISTING HIS TAIL—THE OLD PLOUGH



THE NEW PLOUGH

(3) Proper rotations must be worked out for all kinds of soils, and green manuring must be taught.

(4) The popularization and distribution of good seed is a very big business and requires to be tackled continuously and vigorously. No sowing season should be allowed to pass without the most strenuous attempts being made to popularize the best seed in every village where it can be useful. The District Board worked out a project for building an up-to-date seed depot on a very big estate in the district, where seed could be grown according to the needs of the district, but, for want of money, it has had to be abandoned.

(5) Another necessity is to persuade people that the growing of wheat is not necessarily the hall-mark of a good farmer. Grow wheat where wheat pays, but remember the canal colonies can produce it far cheaper than we can. Remember also that Delhi and other towns are very near and have very great and very expensive wants, and we must grow what sells best in Delhi or elsewhere. It may pay us better to grow charcoal or grass than wheat for the Delhi market, and dairy produce and fowls may be far more paying than any crops. We have two roads and two railways running into Delhi, and we must organize co-operative marketing, so that we can send vegetables, grass, charcoal, poultry, eggs and fruit by rail, cart or lorry to Delhi. We must suit our farming to the market, and not go on blindly growing particular crops because our fathers before us grew them when labour was cheap and there were no roads or railways.

(6) Consolidation of holdings is another urgent necessity in this district, to enable people to make the best use of their wells and land, to encourage fencing, reduce litigation, and enable more wells to be sunk.

(7) The farmer complains of a shortage of manure, but burns his cow-dung and lets the white-ants eat his firewood supplies. Timber must be grown for fuel on all spare land, banjar,[1] shāmilāt, gatwārs, roadsides, fieldsides; suitable grates must be devised, and people taught how to boil milk over wood and other fuel, so that cow-dung is burnt for no purpose whatever; and all the cow-dung must be religiously reserved for manure and the land must be considered entitled to absolutely the whole of the cow-dung, without any exception whatever. One very good way would be to erect temporary sheds in empty fields and keep the cattle in them all the year round, moving the sheds round from field to field. Propaganda has gone so far in Gurgaon that villages and individuals are already beginning to stop making dung-cakes. The coal companies could do a lot if they combined with the agriculturist to substitute coal or coke for the dung-cake; and the cream separator, if introduced for ghi-making, would probably reduce enormously the necessity for fuel. If Government offered a little land revenue remission for tree-growing and started a vigorous campaign against dung-cakes, it could kill this pernicious custom in five years.

The village sweepings are thrown in a heap, to be blown away by the wind, washed away by the rain and desiccated by the sun. Double value would be got by pitting, and the health of the village would improve enormously. This is being done in practically every village now.

(8) An important work in many parts of the district is the fixing of sand-dunes by discovering and propagating suitable vegetation.

Profits. If we could treble the well crops, from 80,000 to 240,000 acres, we should (without allowing for the in-

[1] Uncultivated land.

creased value of the more expensive crops we hope to grow) increase our out-turn from Rs. 45,88,000 to Rs. 1,37,64,000 and only use up 160,000 extra acres.

At the same time, instead of scratching 880,000 acres of unirrigated land, of which 560,000 are harvested and the balance of 320,000 wasted as kharāba, we must only farm 480,000, and the money and time and labour we save from the other 400,000 must go to the proper farming of the reduced area. Allowing about 100,000 acres as kharāba we shall get at least a 50 per cent increase of out-turn in the remaining 380,000, so that our crops from the reduced but better-farmed area will be as much as from the previous larger area, and we leave 400,000 to spare. 160,000 of this is to be used for trebling the well crops, and the balance of 240,000 is free to turn into pasture, as explained later. The gain is enormous—nearly a crore of rupees worth of well crops and a quarter of a million acres to spare for pasture, timber, fuel, etc.

This should be our policy, and every effort should be directed to changing the system of farming from extensive to intensive on the lines noted above.

7. *Development of Cattle and Horses.* The improvement of cattle is one of the best ways of developing the district. To do this we must undertake the provision of Hissar bulls, elimination of bad bulls, steady grading up of cows and development of the dual purpose breed of Hissar cattle, where the cows shall be first-class milkers and the males shall be first-class bullocks. Government farms in the district, to breed bulls and heifers and supervise our own breeding and pasture work, are essential.

We must obtain sanction to our Bull Cess, which has been before Government for several years, so that, instead of 100

A HISSAR BULL

or 150 bulls a year, we may buy 235 every year, which has been worked out as the minimum number necessary to provide us with the full equipment of stud bulls.

We must encourage people to lay down pasture and keep herds of stud-bred cattle and maintain fodder reserves. Encouragement is required in the shape of remission of land revenue for this work, combined with a system of premia for properly kept cattle and fodder reserves, such as ricks and silos.

In this connexion it must be remembered that if we keep first-class cattle we shall get far more milk and ghi and far better cattle to plough with, or sell, than from the present bad cattle, so that we shall not need so many animals as we have now, and this will mean more grass and fodder for the cattle we do keep. Bad cattle eat as much as good cattle, but give a far smaller return to their owners.

The District Board, the Agricultural Department and the Co-operative Department must encourage the purchase of heifers from Hissar. Cattle fairs must be, and are being, developed to improve the conditions of marketing our spare cattle and to obtain income for our cattle work. Much more veterinary staff and many more hospitals are required for dealing with disease, epidemics, castration and inspection of stock.

Work has progressed so far now that the castration of bad bulls is proceeding regularly, with the free consent and assistance of the people. Bad bulls are rarely loosed now, and 700 Hissar bulls are located in the district. All that is wanted is the funds for the proper expansion of the work.

We must ask Government for liberal grants for the purposes of cattle improvement.

As a side-show, the improvement of horses, sheep and poultry should be taken in hand. We have already several

pony stallions, Welsh and others, in addition to Arabs and thoroughbreds, as well as many half-bred merino rams.

8. *Development of Pasture.* Of first importance to a cattle-breeding district is the encouragement of pasture and the accumulation of fodder reserves, by whatever means may be found practicable, to safeguard our stock in years of drought. This must be taken up very earnestly in this district, and people must be encouraged, by remission of land revenue or by whatever other way is found best, to accumulate reserves.

When the afforestation of hills is proposed, the people say, Where shall our cattle graze? The answer is, On the inferior unirrigated land, which, under the proposed system of intensive cultivation, will no longer be used for crops. Besides this, we only want to take a portion of the hills at a time. When that has been fairly successfully treated we will utilize it for grazing and afforest the rest, unless meanwhile sufficient pasture has been procured in other ways. In that case we should reserve the hills permanently for timber and grass-cutting, and allow no more grazing.

All this spare land must be steadily turned into pasture and forest. It will cost no great sum and will yield an enormous harvest of grass, timber and charcoal, and tree loppings for fodder in years of scarcity. There will be no need to burn cow-dung. Ample firewood will be available, and there will be plenty for all needs, and also a surplus to sell as timber or charcoal in Delhi.

It must be remembered that our rainfall is sufficient for trees and good grass to grow freely all over the district, and a rainfall insufficient for crops will give an excellent crop of hay, so that we can always rely on having a good harvest on our pasture land.

A great deal could be done if, at the same time that the consolidation of village holdings is done, all the inferior barāni land were reconstituted as village shamilāt and reserved for ever for pasture by a signed agreement, to be included in the Rivāj-i-Ām.[1] In many places there is little or no grazing ground left, as the shamilāt has been divided or cultivated. Where consolidation is carried out and the modern methods advocated in this chapter are brought into use, there will be plenty of land to spare to re-dedicate as village pasture.

The habit of siloing the spare fodder crops and grass in the monsoon must also be introduced and developed.

If we could, with the help of a system of land revenue remission and premia, introduce co-operative stock-rearing (horses and cattle), with fenced-in co-operative paddocks of properly cultivated pasture, along with fodder crops and fodder reserves sufficient for the societies' stock, a great advance would have been made in solving the problem of cattle-breeding and a great contribution made to the development of the district.

9. *Communications.* The improvement of communications is a great necessity. Two railways, of different gauges, run down the two sides of the district, and the centre is without railways at all. It will, probably for many years, be impossible to get a line across the district to connect these two railways, but this makes it all the more necessary to develop the roads.

The Sohna-Rewari road has been taken over by Government, we hope, for immediate completion. In addition to this, the Hassanpur-Punahana-Ferozepur, the Ferozepur-Jhirka-Tijara, the Rewari-Jhajjar, and the Nuh-Jatauli roads require metalling to complete the most urgent needs

[1] Book of rules, rights and customs, drawn up for each village.

of this district in this respect. A complete programme has been drawn up, but nothing can be done without funds.

10. *Co-operative Credit and other such Societies.* I need not say anything about the various kinds of co-operative societies, which are of infinite value in every undertaking connected with village life. Work is spreading all over the district, and the only possible hitch is the shortage of staff to supervise the work. There is nothing that cannot be done co-operatively, from village hygiene and public health, through finance and marketing, to cattle-breeding and improved agriculture. Co-operation is the cement in the building of Development which holds everything together and makes it doubly effective.

The banks must increasingly be used for the issue of taccavi, and every Central Bank and Union at tahsil or district headquarters must be allowed to open accounts at the treasury or sub-treasury for the payment of all money due to Government, and finally, military pensions must be payable through co-operative banks.

It is probable that the indebtedness of the worst and most neglected parts of the district can never be relieved in the end by ordinary means, and some sort of assistance will have to be rendered by Government in the shape of a lump-sum grant of money or a loan without interest or both of them together, or else by some sort of scheme combining the principles of insolvency and courts of wards. At the last settlement but one proposals were put up to Government, but nothing came of them.

11. *Public Health and Medical.* The district lost 20 per cent of its population in the twenty years between 1901 and 1921. It is probable that it is recovering somewhat now, thanks to the most strenuous efforts in fighting the continually recurring epidemics; but, even so, Gurgaon

District can be extremely unhealthy, and many of its immediate neighbours do very little for medical relief and public health, so that we are very much exposed to epidemics and get little information and no help from over a great deal of the length of our border.

We have opened eighteen dispensaries in the last six years, but many more are wanted, and several already opened are still in borrowed buildings.

For public health the sanitation of the village must be improved and female and infant welfare work developed, not only in the towns but in the villages. These are partly a question of public effort and subscription, and a very good beginning has been made in the district; but for hospitals, general and female, we hope for the help of Government.

Public health work, however, will always be difficult in the villages until the rural dispensaries are transferred to the Public Health Department. Then the doctors will be local Public Health Officers and be responsible for the epidemic work and the sanitation of the areas served by their dispensaries. In this way epidemics will be easily dealt with and the villages kept clean and healthy.

The dispensary will remain, as it is now, a glorified first-aid station, and the tahsil hospitals will be developed as hospitals and operating centres for all the more serious cases.

12. *Propaganda.* The secret of all success in the villages is propaganda, and the campaign that has been going on for the last seven years has been wonderfully successful.

Things undreamt of before, things supposed to be utterly opposed to every custom and sentiment, have come to pass easily and naturally, all owing to continuous and intensive propaganda.

We now have two special schools to train workers for rural remaking: (1) The School of Rural Economy for Teachers and Village Guides; (2) The School of Domestic Economy for Women. These are both explained in their own chapters.

The village guides have been appointed by the District Board as an experimental measure and are rapidly making good, but this is a work far beyond the resources of a bankrupt District Board, and will require special assistance to finance it. Besides this, we had, until recently, when for want of money we had to stop it, a vigorous campaign of posters, pamphlets, poems, songs and all manner of literature. Thousands of printed papers were issued weekly and distributed at the courts and offices and all over the district, through every possible agency, official and unofficial. The daily distribution in the district court compound was between two and three hundred. Everyone was encouraged to write, and all kinds of stuff was issued, from Socratic dialogues to village songs (see Appendix VIII).

The *District Gazette*, owned by the District Board is published fortnightly (the former practice of weekly publication had to given up for want of money), and gives the fullest support to all the work going on and provides both information and propaganda. One copy at least goes to every village in the district. Then the glee parties and wandering minstrels, who go from village to village, have been pressed into our service to sing our songs and recite our stuff. Several amateur dramatic clubs provide a most popular form of entertainment, in which propaganda scenes and uplift dramas are shown.

The Palwal Show is our big annual propaganda effort, and it has a district ploughing championship which has been going for seven years now and is unique in

the whole of India, a newly established open ploughing championship, a cattle show and horse show (this is run by the Army Remount Department), besides a big agricultural, cattle-breeding, poultry and industrial exhibition. Last year a large health section was added, and this year a women's section, to illustrate the whole of our uplift campaign. Advantage is taken of the show for all manner of lectures, demonstrations, cinemas, shows, dramatic performances and entertainments, aimed at popularizing our methods of improving village life (see Appendixes VI and VII).

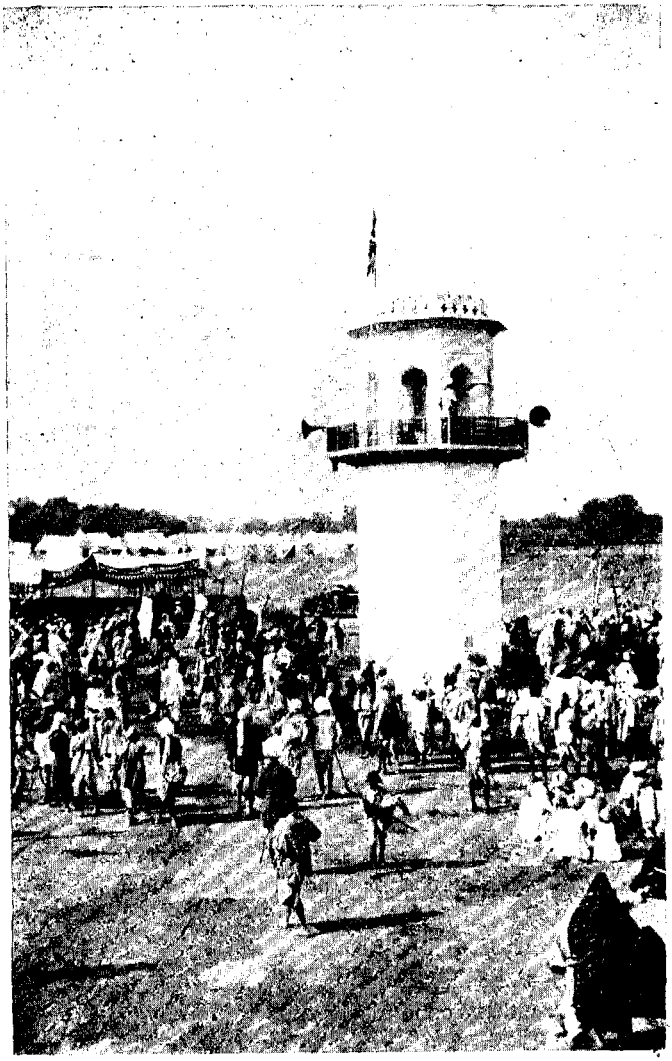
Competitions and demonstrations go on all the year round in the villages, and magic lantern lectures are given every night. About three thousand slides have been designed locally and made for us. Carts move round the villages loaded with implements, seeds, etc., for demonstration, and everything that can be devised with the microscopic funds at our disposal is carried out to stir up the villages to reform their methods of living.

This campaign requires adequate financial support, so that it may be carried on without hindrance. At present, for want of money and staff, everything is very cramped and handicapped, and vast opportunities of doing good are being continually lost.

The District Board has two[1] demonstration farms, but naturally cannot put as much money into this work as is required. His Honour the Lieutenant-Governor promised us a farm in January 1919, and it has been started this year.

Rural education has not yet become the uplifting force in village life that it should be, and immediate steps must be taken to bring it into line, so that attendance at school will not only drive the lad on to the land, instead of, as at

[1] One has just been handed over to the Ahir High School as the District Board cannot afford to carry it on.



HARRY UPLIFT TOWER, PALWAL SHOW, SHOWING THE LOUD-SPEAKERS

present, off it, but will stimulate him to put things right in his home and village.

Literature must also be provided for the village boys and girls, on which to exercise their newly-won gift of reading, so that they shall not lapse into illiteracy again.

Tahsil shows were to have been organized, but for want of money had to be abandoned. We shall have to go down to zail shows if we really mean business, but it all means money, and the District Board cannot produce it.

13. *Combined Efforts.* Every department of Government engaged in village work must work hand in hand with each other, with the District Board and the district authorities, if we are ever going to achieve any really big results. Government has the money and the technical knowledge, the District Board and the local authorities have the local knowledge and experience and are in daily touch with the villagers and can command their goodwill. It is no use for any one department or authority to set out by itself to remake the villages. All must work together. It is with this in mind that the great experiment of the village guides has been inaugurated.

14. *Self-help.* We can help ourselves on all these points, i.e.

(1) Building village bunds by co-operation and by taccavi, etc.

(2) Proper use of canal water, proper construction and maintenance of canal channels, and lifts for 'uncommanded' fields.

(3) Increase of well crops by:

(*a*) Persian wheels.

(*b*) Other economical water lifts.

(*c*) Continuous use of existing wells in both harvests.

(*d*) Sinking new wells.
(*e*) Better methods of sinking wells.
(*f*) Borings in sweet wells.
(*g*) Experimenting in tube-wells.
(*h*) Redistribution of land revenue to encourage well-sinking.
(*i*) Proper fencing of well land.
(*j*) Better method of conveying water from the well to the field.
(*k*) Growing more valuable kinds of well crops.

(4) Decrease of speculative and badly cultivated rain-irrigated crops, and better farming of a smaller area.

(5) Banking of fields and making compartments to hold water.

(6) Killing rats and harmful insects.

(7) Iron ploughs, harrows, and other labour-saving devices.

(8) Proper rotation of crops.

(9) Green manuring.

(10) Use of good seed.

(11) Farming to suit the market.

(12) Consolidation of holdings.

(13) Stopping the burning of cattle-dung and encouraging the planting of fuel-trees on spare land.

(14) Pitting and covering of village refuse and manure.

(15) Fixing of sand-dunes.

(16) Improving cattle :

(*a*) Elimination of bad bulls.
(*b*) Development of 'dual purpose' breed of Hissar cattle.
(*c*) Buying Hissar bulls and heifers.
(*d*) Cattle fairs, competitions and shows of all kinds.
(*e*) Co-operative cattle-breeding societies.

(17) Improvement of horses, sheep and poultry.

(18) Formation of fodder reserves.

(19) Laying down and fencing pastures.

(20) Growing timber and forest on the hills.

(21) Putting more capital in the central banks and unions.

(22) Mortgage and land improvement banks and co-operative societies of all kinds.

(23) Establishment of urban and rural health centres.

(24) Social uplift and proper attention to public health and sanitation.

15. *Government Aid.* Government can help with money, propaganda staff, seed and advice, and can give enormous encouragement by:

(1) Building bunds itself and assisting villages to build them also, by co-operation, cheap taccavi, etc.

(2) Schemes of land revenue remission for:

(*a*) Afforestation of hills (already partially in progress).

(*b*) Laying down of pasture.

(*c*) Fodder reserves.

(*d*) Good cattle.

(*e*) Banking of fields.

(3) Demonstration plant for lift irrigation from canal.

(4) Ample provision of well-borers and cheap rates for their use.

(5) Deep borings to discover sweet water strata in bitter areas.

(6) Discovery of better methods of well-sinking.

(7) Demonstration tube-wells.

(8) Cheaper taccavi for well-sinking and other forms of development.

(9) Government cattle farms in the district.

(10) Cattle-breeding grants and concession rates for bulls

and heifers, and allowing us to tax ourselves to raise money to buy bulls.

(11) Adequate veterinary staff to deal with disease, epidemics, castration and inspection of stock.

(12) Horse-breeding subsidy.

(13) Development of communications.

(14) Increase of co-operative staff to keep pace with the increasing demand for new societies.

(15) Establishment of mortgage and land improvement banks.

(16) Extension of public health work ; and reorganization of rural medical relief to suit rural conditions.

(17) Development of modern agriculture, by opening demonstration farms and taking in hand intensive propaganda work on a big scale in the district, in conjunction with the District Board, and assisting with staff and money grants.

(18) Adapting education to suit rural conditions and develop village life on the best lines.

PART II

THE MACHINERY

CHAPTER III

THE SCHOOL OF RURAL ECONOMY[1] AND VILLAGE GUIDES

THE object of the School of Rural Economy is to bring rural teaching into line with village life. Our villages are filthy, and our villagers lead uncomfortable, unhealthy and squalid lives. The village with a school is no better than the village without a school. The literate boy is no better than the illiterate boy. All alike live in dark and often dirty houses, in a filthy and insanitary village, and follow uneconomic, unhealthy and degrading customs. If the school gives them any education, it makes them flee from their villages to look for work in the towns.

If the education of our schools is to be of any value, it must not only show the villager how he can improve himself and his surroundings, but give him the definite desire to do so. The first object of the Gurgaon School of Rural Economy is to teach the dignity of labour, as until the villager will put his hand to it he will never clean or improve his village. The next object is to instil the idea of service, the desire to help one's self and other people; and the third object is to convince them, by the actual instruction given, that we have a complete remedy for all the ills of village life.

The two people who can do most to improve the conditions of rural life are the village teacher and the

[1] See Appendix II for prospectus.

patwāri, and it was these whom we hoped to recruit in the new school. The first batch of students consisted of 42 teachers, four patwāri candidates and one private student, but, as far as patwāris are concerned, Government has broken off the experiment.

After the school had been running for several months, the idea of village guides was evolved, and they are explained in the second part of the pamphlet. The first course lasted a year (from October 1925), and much of the time was spent in experiments, both in the staff and in the methods of teaching and in the subjects taught. The experimental stage is not yet over, and probably never will be over, as with increasing knowledge and experience our needs, and our methods of meeting these needs, naturally assume different shapes. But it is unlikely that there will be many big changes, and the teaching is now conducted on very sound lines and the students themselves are selected with considerably more knowledge of the type of person we want to train. The third batch of students started its training in May 1927, when three normal sections of forty pupil-teachers each, some for Gurgaon District and some for the rest of the Ambala Division, were added to the original class. A farm of 51 acres has been taken on a long lease, two wells have been sunk, and we are taking steps to acquire the whole of the land as soon as money can be found. Four first-class Persian wheels and a windmill have been fitted into the wells. Scouting and co-operation are the two basic subjects taught, as from these two we hope to instil into the students the spirit of self-help, co-operation and social service. If we cannot do this, it does not much matter what else we teach, as our scheme must fail. If we can do this, it does not much matter what else we teach, as our scheme must succeed.

The other subjects taught are: practical agriculture; public health; village hygiene and sanitation, along with the practical work of keeping a village tidy; domestic hygiene and sanitation; first-aid; infant welfare; epidemiology; stock breeding, and some simple veterinary work; play-for-all, games and singing; the use of the magic lantern, lecturing and village work. The complete curriculum of the school is given in Appendix II.

The students visit villages and give lectures and do work themselves by way of learning and practising their job. They do all their own chores, in order to learn the dignity of labour and the necessity of personal effort in this work. They also compose and stage uplift dramas, as this is one of the most convincing forms of propaganda we have yet discovered.

The students are expected to pass the ordinary examinations in first-aid and co-operation and special tests in all the other subjects. Those who pass out well will either be taken as village guides, or go back to their schools as teachers with improved prospects. It is not expected that there will be many failures, as the students are displaying a satisfactory spirit of keenness and there is a great desire to learn. Batches of students keep coming now from other districts, particularly Rohtak, asking to be enlisted in the village guides' class. There is no doubt that this school has caught the imagination of the people, and they look to it to inaugurate a new era in village life.

Village Guides. We are very much concerned about the multiplication of departmental staff, and we want to have a common staff for village work—one man to each zail, living in the zail, to do all the work of all the departments, except such technical things as healing the sick and inoculating (either man or beast).

We have consulted the village people, and they are simply delighted at the chance of getting rid of their miscellaneous visitors and receiving instead a resident worker, who can help them in all their troubles and be a real guide, philosopher and friend. They agree with us that this will start a new era in village life and in rural development.

The title of these rural development workers has given us some anxiety. At present we are cursed with a dreadful jargon. We may be only piling Pelion upon Ossa by the suggestion, but we propose to call them 'Village Guides'. The very fact that they are not given a bureaucratic title, such as Sub-Inspector, etc., may help to impress upon this staff the fact that they are helpers, missionaries, servants, and not hakims,[1] jacks-in-office, or petty tyrants.

The following are some of the things they will do:

1. All bank work (except audit).

2. Pest work—field rats, kutra moth, porcupines, etc.

3. Public health work—collecting lists for vaccination, and preparing the people for the vaccinator's visit; cleaning up villages, by digging manure pits, putting in windows, etc; inspection of birth and death registers; ratting, and preparing the people for inoculation; cholera prevention work.

4. Preaching with, and without, the magic lantern and demonstration cart, teaching agriculture, co-operation, hygiene and uplift of all kinds, social and material, etc., etc.

5. Agriculture—demonstration and sale of improved ploughs and other implements, improved seed, Persian wheels, Hissar bulls, etc., etc.

6. They will urge the people to send girls and boys to school, popularize marriage registers and inspect them, induce people to grow flowers, etc., etc.

[1] Rulers.

In a word, the village guide will carry out the whole gospel of regeneration already published in this district.

These village guides will have to live among the people and will be judged solely by their results, and their appointment will begin a new stage in practical village work. We often think the people object to progress. It is not progress they object to, but the multiplication of petty officials, who are in many cases unsympathetic and out of touch with village life.

This proposed amalgamation of rural staff is the inevitable result of two things. We now have a Rural Community Council, co-ordinating the propaganda work of every department (and a very big work it is), and we have a School of Rural Economics, teaching all the subjects for which we want to amalgamate staff.

We anticipate one difficulty only, and that merely in the early stages. The bank staff is very popular, so are those who distribute good seed or Persian wheels; but those who insist on vaccinating all the babies and urge unwilling people to such irksome tasks are liable to be unpopular, and that may reflect on the popularity of banks and Hissar bulls, etc. We maintain, however, that these men, if they do their work properly, will be the trusted friends and advisers of the village folk, and the very popularity of the obvious benefits they confer will break down all opposition to less-understood benefits, such as inoculation, in a surprisingly short time; and if a worker fails in the less spectacular parts of his work, it will be solely his own fault, and he will merely have to be replaced and either given further training or got rid of.

Our success will depend on the spirit with which we can imbue the students, and I am optimist enough to believe we can achieve our object, and am determined at once to put it to the test.

Excluding Rewari and Farrukhnagar, we have sixty-five zails, and when we have sixty-five village guides, each in charge of all work going on, we shall really be, for the first time, in touch with the people. Our guides will know everyone in the villages, and be known by them. They will preach, they will demonstrate, they will advise, they will find out the villagers' point of view, where the shoe of progress pinches the corns of conservatism, deal with their doubts and difficulties, solve their problems and prescribe remedies for their troubles. At present our work is largely nominal—Kāghzi kām, paperasserie. We shall for the first time get knowledge of what the villager really thinks of our schemes of development and improvement, and his objections to our innovations, and we shall be able to adapt our line of attack to suit his defence, and modify our crude proposals to suit the real circumstances of each village.

It has been suggested they should be under the Rural Community Council, and if this council can be developed in such a way that it can appoint and control staff and be assured of permanency, this would probably be the easiest solution, as the council in Gurgaon is very active and includes all the members of the District Board, all the officials engaged in village work, and all the leaders of rural opinion, so that, in its present shape, it has great possibilities. At present, however, it is unfortunately without funds, but if those departments whose work is being done by the guides will contribute to the funds of the council, and if in this and other ways the council can be put on its own legs, it could well control this new departure.

We hope that these village guides will start with an ideal of service and will be the true successors of the co-operative sub-inspectors, whom they will partially replace; and,

having watched the training of the men whom we propose to use, I personally see no reason whatever why the scheme should not be a hundred per cent success. Every batch which we turn out from our Rural School will doubtless be an improvement on the last. We shall learn how to teach, and the students' standards will rise as the work in the village progresses. Out of the first batch, which came out at the end of September 1926, twelve were put in charge of selected zails in various parts of the district. One threw in his hand and reverted to his school, but the other eleven are putting their backs into the work. Meanwhile, a second batch has been trained, and we have thirty-four village guides at work. If money can be found, we propose at once to complete the manning of our sixty-five zails with village guides, by appointing the best of the third batch just leaving the Rural School.

A good guide will have a book for every village, with a page for every family. He will fill in details from time to time, so that he will know which children are due for inoculation, how many are still kept away from school, what improved implements the man has, whether he sows good seed or bad, whether he keeps good cattle or bad, whether he is a member of a bank or not, and every single detail that is required for the purpose of rural remaking. The book, of course, will be confidential, and we shall have to arrange that the guide cannot be dragged into law-courts and compelled to divulge the secrets of the people of his villages for the amusement of the litigating public.

The guides are being organized as two troops of Rover Scouts, with a patrol or two in each tahsil. By joining the guides to the magnificent Scout brotherhood we get many advantages. We hope to infuse some of the spirit of *esprit de corps*, the desire for social service, the unselfishness and

the public-spiritedness which should inspire every true Scout.

We can draw courage and inspiration from the Scout movement; we have a first-class organization at our back, and we can at all times get assistance and encouragement from other Scout leaders.

Moreover, the district is full of Boy Scout troops, many of them very keen, and they and the guides can hunt together and help each other. Many a village has been well and truly cleaned up by our schoolboy Scouts, and they are afraid of nothing. If we can fill the district with true Scouts, we need have no fear for the future of our work when they grow up and begin to make their weight felt in their village councils.

I have no experience of work in other districts or in other countries, but I am firmly convinced that this scheme, if carried out in spirit as well as in letter, will be the means of the complete regeneration of the villages of this backward and neglected district. What is more, I say confidently that the scheme will succeed.

A new development has recently taken place in the village guide scheme. Fears have been expressed for the future of the organization, and to make doubly sure of efficiency and permanence it is proposed that they should be attached to the Co-operative Department and organize Co-operative Better-living Societies, village by village, all over their zails. These societies will establish the work on the firm foundation of the villagers' own joint responsibility. Only those will join who are prepared to swear to abide by the rules of the society, and as soon as the society is formed it will proceed to 'improve' itself by making rules for the future social life of the members. No rule will be adopted until all, or an overwhelmingly large

majority, agree to it, so that we shall have no false starts, but steady, ordered progress. The village guide will organize the society and then preach the adoption of good rules of conduct, such as the digging of pits, making of pit latrines, inoculation, vaccination, windows, reduction of jewellery, raising the marriage age, and so on. If a member defaults the rest of the members deal with him by fine or expulsion. The model by-laws will be found in Appendix III. The village guide will have in each society a nucleus of sensible people determined to live saner and healthier lives; he will be able to point to definite progress year by year as the society spreads and improves its rules of conduct; and we shall have a huge body of organized helpers, whom we can address at a few days' notice by means of the District Gazette or a pamphlet or poster. I foresee immense benefits in this new departure and the cure for one great difficulty about the guides hitherto, that they could point to nothing definitely accomplished by them. If the village was cleaned or the school full of girls, there were half a dozen to claim the credit, but now the village guide will have this definite work all to himself. All will help him generally and specially in village work, but the better-living society will be the special 'pigeon' of the village guide; and as these spread in size and number and improve in quality, so shall we know how our guides are doing their work.

CHAPTER IV

WOMEN'S WELFARE WORK

THE terrible lot of the women is the worst feature of Gurgaon village life. The female sex, from earliest childhood, is brought up as an inferior class and, from being treated for ages as inferior, it has become inferior. This is the biggest problem we have to tackle. Women are often treated as of less account than animals, and the idea of educating them would appear absurd to a villager.

Taught from birth to consider themselves unwanted and inferior, deprived of the benefits of education and culture, they are married—without any written record of the ceremony—and begin to bear children when they should still be at school. The houses they have to spend so much of their time in are dark and airless. For the average woman there are no latrine arrangements; she must wait, in discomfort and possibly pain, till nightfall, and then wander like a pariah on the outskirts of the village in the dark. The arrangements for her child-bearing are too revolting to describe, and there is nowhere for her to bathe. Her menfolk can wash in the open on the wells, but she cannot do that, and bathing on the mud floor of her courtyard is troublesome. She has nowhere to take the children for fresh air and recreation, when—if ever—her drudgery is over for the day. The mother is responsible for the children, and yet she is given no sort of instruction as to how to avoid or to cure simple ailments, how to apply simple remedies,

how to wash, feed and clothe her children. The result is that, with the ailing and dying children whom she is powerless to help, her life is often a burden and a sorrow.

The women, besides doing all the household chores, do, except for a few small purdah-observing tribes, many of the farm chores as well. There can be no objection to this —and, indeed, the only redeeming feature of village life is the field work done by the women, which takes them and their little children away from the filth of the village for a large part of the day.

In addition to this, however, they grind the corn, which should be done by cattle, and make dung-cakes, which should be done by no one, as, besides making the women and their children filthy and wasting valuable time, it has utterly ruined the Indian farmer and is the main cause of the poverty of most villagers.

As a result of this drudgery—much of it unnecessary and some of it positively harmful—being forced on the women, the children are utterly neglected and the women cannot make or mend clothes. Indeed, most of them have no knowledge of needlework, and, of course, they are all quite illiterate. The children grow up unwashed and filthy, their eyes are ruined, and they are as degraded as their parents. The filthy habits of the villagers make what should be the children's playground a combination of dustbin and latrine so that the condition of the children is unbelievably bad.

At childbirth the women are put into the worst and dirtiest room in the house; their dressings are the filthiest rags; and their attendant a member of the lowest caste in the village, generally old, often blind, and always filthy. The result is much unnecessary disease, suffering and mortality, both among the women and their babies. The birth of a female child is a misfortune, and an ominous sidelight on

the welcome given to the girl baby in her home is the fact that, although medical opinion is unanimous that boys are harder to rear than girls, the infant mortality among girls is higher in Gurgaon than among boys.

An educated gentleman once gave me what he thought should be his wife's daily programme of work. It allowed her seven hours out of the twenty-four for recreation, reading and sleep, and he was quite upset when I told him what I thought of him!

Such is a brief and restrained description of things as they are.

What is the remedy?

There is a great deal of house work which must be done by the women, and by them alone. The corn-mill and the dung-cake, however, must go, and go for ever. The field work must remain, as it spells fresh air and healthy exercise for both mother and children. Harvest time, tiring though it is, must be the joy of every village woman's heart, with its long hours in the fields and the children round about, now helping or pretending to help, and now romping among the corn stooks, and the dirty stuffy village far away and forgotten, at least for a time.

It will not suffice, however, merely to lighten the load of drudgery, as with her present mental equipment the average village woman would have no idea of how to spend her spare time, and this remedy alone might be worse than the disease. As the main cause of the disease is ignorance, so the principal part of the remedy is knowledge.

The pith and centre of the problem of village remaking is the education and training of the girls, and that is what we are concentrating on now in Gurgaon. Half our troubles will disappear when the women receive a little education and some good training for their future position as wives and

mothers. Would a mother hide her children from the vaccinator if she really knew that this ten days' trouble meant a lifetime of immunity from the demon of smallpox? Would mothers prefer jewellery to mosquito nets and quinine if they really knew the value of these simple things? Would the mother let her children shiver in the winter if she had the time and skill to make clothes for them?

The first thing to do, then, is to get the girls to school. Girls' schools are few and unsatisfactory, but there are boys' schools within the reach of all. The girls and boys play together on the village muck-heaps, without any sort of supervision; what harm if they go to school together for the primary classes? Most of the villages are inhabited by descendants of a common ancestor and the code of honour is very high. Even among purdah-observing tribes the girls born in the village need not keep purdah from their fellow-villagers, as they are theoretically all descendants of the same grandfather.

Once a girl has learned to read and write with her brothers several things will happen. The inferiority complex will be broken; she will never spoil her hands, waste her time and dirty herself by making upla; she will teach her children all she learnt herself; and she will cease to be a slave. These girls will be our strongest allies and agents.

After a little argument our villagers took to the idea of the mixed school, and there are now some 2,000 girls reading at the boys' schools. Where the master is trusted quite big girls come to school, but in almost all our schools there are some girls. The better the master, the more girls. The best school is Dharuhera, a vernacular middle school with optional English and a big farm, where there are seventy-five boys and seventy-five girls. The village belongs to one man and he started the movement in this district by sending

his grand-daughters to school; and he still gives us every help and encouragement, moral and financial.

At the school the girls learn their three R's from the same teacher as the boys. Where possible, we find a tailor to teach sewing, but that is no solution of the problem of how to teach the girls the really important subjects of household management and economy and the bringing up of children. The cynic might say that as we make little effort to teach the boys the things that really matter for them, why bother about the girls? And certainly, if our teaching of the girls is merely going to unsettle them and make them unfit for domestic life, just as much as our schooling does this now for the boys, why waste time and effort bringing them to school at all? No; it is our plain duty to profit by the mistakes made in the past and try to give the girls a schooling which will enable them, when they marry, to run their homes properly and bring up their children strong and healthy. This, obviously, cannot be done by men, and there are no women teachers in existence.

This is where the School of Domestic Economy comes in. It was founded in 1926 to train women to go to the boys', or rather mixed, schools, and teach the girls all that they should know to enable them to run a home when their turn comes. In the end these women will undoubtedly teach the infants' class, both boys and girls, but that is looking a long way ahead. For the first course, so new and strange was the idea and so small the number of literate women in the district that we could only get fifteen pupils, even though we paid an ample stipend, and of them only five consented to go to mixed schools at the end of their training. For the second course we had to accept illiterate women, as the supply of literates is at present so small that the school could not be carried on

THE HOPE OF THE VILLAGE

The Domestic School training women to teach the girls in the village schools

with them alone. The length of the course has to vary with the standard of education and intelligence of the pupils, and it is no use trying to lay down hard and fast rules at the present stage. The staff has had to be found with infinite difficulty, and is being steadily trained and improved. The greatest use is made of outside lectures to help with the training, and the students regularly visit and work at the local health centre and are regularly lectured by the local health visitor. We know pretty well now what we should teach and how to teach it. We now have sixteen specially trained women and four others teaching in mixed schools; they are accepted by the people and are getting on splendidly. We naturally encourage the male teachers to send their wives or other female relations to the Domestic School, so that we may have no difficulties about their subsequent appointment in the schools; and for the same reason we also try to get villages with schools to send their own girls to the Domestic School. In addition to these, we have a trained nurse, paid for by public subscription, visiting schools in one area and teaching simple hygiene to the girls in the mixed schools. For further details of the School of Domestic Economy, see Appendix III (b).

In some of our towns we have health visitors, and we also have a group of villagers subscribing to a joint health visitor, who visits each village once or more each week according to the amount it pays. It is the health visitor's duty to enquire for, and visit in their homes, newly-born babies and their mothers, and to advise the mothers on the feeding, clothing and washing of their babies and themselves. She also visits pregnant women and advises them on necessary precautions and preparations and the selection of a good dai, etc. This home visiting may be expected to take roughly about two hours daily. Each

ADVISING THE MOTHERS

A Health Visitor, or District Nurse, advising mothers at the Health Centre

place subscribing to a health visitor is expected to provide a house or room as a health centre, and after the home visiting the health visitor will go there and stay until 5 p.m. in winter or about midday in summer. She will advise such women as visit her, tell mothers about the care of babies, and attend to minor ailments of women and children, etc. She will also give lectures to women on health topics, sanitation, etc., and lecture the village dais and train them at some hour of the day. She must be prepared, too, to attend labour cases if any dai needs her advice.

The cost of this work is very high indeed, and it will be many years before villages are sufficiently awake to their needs for them to join in at all generally. The work is organized by the local Health Association, but it has little income and cannot afford much help to the villages in this matter. The supply of these health visitors is also extremely small, and this keeps the cost of them unduly high. To popularize this work the supply must be enormously increased and the cost very much reduced. Besides visiting the homes of mothers and expectant mothers and attending to those who come to the health centre, these health visitors train hereditary dais, and in time we hope that high-caste women will come forward to learn this most important work. A beginning has been made, and two women of the highest castes—a Brahman and a Sayed—are now under training at Agra. Meanwhile a trained nurse and midwife is starting to train both hereditary dais and high-caste women in three centres in the Ballabgarh tahsil.

At headquarters there is a large and beautifully laid out garden, part of which is completely purdah,[1] reserved for the use of ladies. In one part is a children's lawn with a

[1] That is, so screened and hidden as to satisfy the scruples of purdah-observing families.

see-saw and swings, and in other places are tennis and badminton courts for the ladies. The Women's Institute makes this garden its headquarters, and has a library and arranges for lectures and classes for those who want to learn. Finally, there is the mixed tennis club for those ladies who will come with their husbands to play or watch tennis or badminton. Starting from a very small beginning, both the ladies' garden and the mixed tennis club are now very prosperous institutions.

To help the village women we have designed washing places for women, which we hope will be copied on the village wells, to enable women to keep themselves and their children and clothes far cleaner than is now possible in the absence of any sort of special arrangement. Another terrible complaint of the village women is the complete absence, except in the houses of the well-to-do, of any sort of latrine arrangements for women. That is being remedied by persuading the people to put walls round their pits and fit the pits with planks or other conveniences that will make them into quite private, quite sanitary, and altogether satisfactory latrines. Considerable success is being achieved in this, as the people are quick to admit the disgrace of their present system.

We preach, in season and out of season, that every village must have its garden, with flowers and shade, where the women can take their little children of an evening for rest and recreation; but it will probably be some time before there is much response. At the same time, by discouraging the grinding of corn and the making of dung-cakes, we are steadily reducing the waste of precious time that should be devoted to the home and the children.

Marriage registers are by now, I am glad to say, almost universal in the villages. Another of our activities is village

baby shows, held at important villages all over the district. Last winter we had them at over thirty villages, some run by Mrs. Brayne and some by the Lady Superintendent. The women, both of the selected village and the villages round about, crowd in with their babies; the babies are carefully inspected and sorted and weighed until the prize-winners can be announced. Their ages are checked with the village birth register to avoid deception, toys and prizes are distributed, and through the whole proceeding is a running comment of advice on all the ailments and troubles detected, praise for carefully kept children, and blame for the dirty and neglected ones.

A baby show is often pandemonium let loose, but it is all very cheerful and has many great advantages. We learn a lot about the people, the standard of baby knowledge in the villages, and the amount of care given to bringing up the families. Cases of cruelty and neglect come to notice and are exposed to the light of village public opinion, and often remedied. The state of vaccination and smallpox is discovered, but above all the attention of the people is drawn to the necessity of learning the art of rearing children, a lot of sound knowledge is spread abroad, and the people, particularly the women, realize that the district authorities are really genuinely interested in their welfare and are out to help them.

A pleasing development of the Domestic School, which came about as soon as the Lady Superintendent started work, is that the wives of the rural gentry are now coming into the school for a short course of domestic science and general culture. Nothing could afford stronger proof that we are at last on the right lines than this entirely spontaneous movement for self-improvement.

Finally, a large number of the wives of the menial castes

at the headquarter town are clamouring for adult classes to be started for them in connexion with the Domestic School, so that they, too, may get a chance of learning how to improve their homes. We cannot touch this yet, for want of money, but it is gratifying to see how the leaven of uplift is working in the district.

The most important part of the whole work is the appointment of the Lady Superintendent, mentioned last because its necessity only became apparent when the work had outgrown the possibility of being controlled and developed by Mrs. Brayne and the other ladies and gentlemen who helped, and are still helping, in this great work of women's uplift. The Lady Superintendent (Miss E. M. Wilson) was selected in August 1927, and joined her appointment on 1st January 1928. Her duty is to supervise and co-ordinate all our activities for the welfare of women and children, and as much of the female staff as possible is put directly under her; she has an office staff, and a motor-car, to enable her to deal with the rapidly increasing work; she visits the mixed schools, particularly those where female teachers are working, and sees that the teaching and everything else is going on satisfactorily. The school teachers are actually under the District Board educational staff, but it is a relief to them and to the teachers themselves and to us to have a specially appointed lady to look after all their little troubles and see that all is going well. The Lady Superintendent is in special charge of the Domestic School, and that alone is a very big thing. The selection of students, the selection and training of the staff, the teaching, the buildings and all the other problems and difficulties of a steadily expanding institution of a kind unique in the whole of India, provides a very great deal of work.

Gurgaon District is the pioneer in female welfare work,

and, with its two thousand girls in what were the village boys' schools, its female teachers there too, the Domestic School and everything else, the responsibility was far too great for us to go on without special staff. A false step or a scandal might have put the clock back for years, and that is why, for all our poverty, we insisted on appointing the Lady Superintendent. The appointment has amply justified itself in four months. The idea that a special lady has been appointed, with nothing else to do but look after their interests, has caught the imagination of the village women. Both men and women realize that we are in earnest in our efforts to help; they know full well how much there is to do; and the work is growing daily, and would grow far quicker had we the funds at our disposal to take the tide at the flood.

The Health Association, previously mentioned, is a body registered under Act XX of 1886: its full title is the Red Cross and Health Association. It is composed of those officials and non-officials who subscribe annually to its support. It meets monthly, and is in general charge of all our welfare activities and, in particular, it employs and looks after the health visitors, nurses and other female staff engaged in this branch of the work. Its executive official is, of course, the Lady Superintendent.

Our scheme thus consists of:

1. Getting the girls to school with their brothers, and providing them with women teachers specially trained in the domestic arts and sciences at a special school established for the purpose.
2. Organizing a District Health Association to set about:
   (1) Establishing village health centres.
   (2) Training hereditary dais.
   (3) Training high-caste women to do midwife's work.

(4) Organizing village baby shows.

3. Providing fresh air and social amenities at headquarters.

4. Relieving the village women of what drudgery and discomfort we can, and making their lives healthier and more hopeful, and giving them more time to look after their homes and children.

5. Employing a specially qualified lady to supervise and develop the whole of the work.

The question of mixed schools has given trouble to some, particularly those without much recent or intimate experience of our village life. In a matter like this the villagers themselves are the best, and indeed the only, judges. All we can do is to suggest this possibility of solving one of the biggest problems of rural remaking, discuss its pros and cons, and leave them to do as their common sense dictates. Gurgaon has decided that mixed schools are practicable, and probably every other district will follow suit in a year or two.

Several things are, however, quite certain. There is not the money for separate schools, particularly as duplicate schools would often be necessary, one for purdah-observing and one for the other girls, as no one suggests teaching purdah at this time of day to those fortunate tribes not bothered with the custom. Secondly, were the buildings available, it would take at least thirty years to get the teaching staff. Thirdly, inspection of girls' schools is extremely difficult and, therefore, their efficiency is very low compared with boys' schools. Finally, the inferiority complex, which is such a curse and which handicaps the mothers so terribly in the bringing up of their children, will never disappear while the little girls are segregated for purposes of primary education, and the boys will never learn the lessons of

respect and chivalry, until the village boys and girls are taught together in infancy at the same school.

Perhaps the unique feature of this side of our work is the complete co-ordination of all female and infant welfare work, from the mixed tennis club down to the little girls joining the village school, and the undivided control of it all. Until we had a Lady Superintendent, in whom the whole of this work could be headed up, our troubles and difficulties were infinite, and we have only worked out the present organization after much tribulation and anguish. Nothing is more certain than that the immediate supervision of female workers, each of whose work dovetails into the work of the others as ours does, must, whatever their technical duties are, be in female hands, and the supervising agency must be on the spot and close at hand to understand and deal with all the little troubles and difficulties as soon as—if not before—they arise. We have only reached our present highly developed position after many years of work and experience, and Gurgaon is, probably, considerably in advance of most rural areas in the matter of female and infant improvement machinery. As a result it is not always easy for visitors to realize how we have come to our present conclusions, and the painful steps by which we have learned how to organize this most difficult and delicate branch of our work.

Such is the condition of things in Gurgaon, and the remedy we have devised for them. The success attending our efforts is most surprising and most encouraging, but by far the most important thing of all is that we have won the complete confidence of the women of the district. They are convinced we mean well by them; all suspicion and distrust is at an end, and they are ready to join hands with us in working for the improvement of themselves, their children and their homes.

In spite of the hard life she leads, the village woman is cheerful, resourceful and courageous ; and nothing impresses the social worker more than the way she stands up to the heart-breaking conditions of her existence.

Confronted with half the difficulties of their womenfolk the menfolk would throw in their hands ! Indeed, the hope of rural India lies in the wonderful way the womenfolk keep their end up, despite every discouragement and handicap. Give them a little practical schooling and training—not on the lines of the boys' education, which does little but weaken their fibre—give them the knowledge of how to keep themselves and their families healthy, and the womenfolk will revolutionize village life in India.

CHAPTER V

ORGANIZATION AND FINANCE

THE experience of several years has shown that the following are the best methods of propaganda:

1. Chaupāis,[1] an existing village institution, enlisted and developed to help us. They learn the uplift work and then put it into song themselves, and sometimes sing songs of our composition as well. The leader is usually a grown man, who can play a harmonium and compose a song, but most of the party consists of children; they move from village to village, attend every show and fair, and are paid rewards from time to time to keep them going.

A good chaupāi will collect crowds of hundreds and keep them listening entranced for hours at a time, and they are absolutely invaluable in any kind of propaganda, from iron ploughs to digging pits or plague inoculation. Unfortunately, the custom is confined to the east of the district and is unknown in the rest, and we do not seem able to introduce it.

2. Magic lanterns, showing locally designed slides. We have sets of locally designed slides on every subject of village interest, and the complete set is about 250 and takes many hours to explain. They are divided into many lectures, and we have already more than 3,000 slides in use in the villages. New slides are always being designed and

[1] Singing parties.

the series will never be complete. We have more than twenty magic lanterns in use.

3. Printed pamphlets, posters, pictures, songs, poems, leaflets, dialogues, etc., etc. (see Appendix VIII). These are distributed at courts and offices and co-operative banks, at fairs and shows, and by village guides, patwāris and all our other helpers—official and unofficial—and we get them posted up in village meeting places, schools and wherever people congregate.

4. The District Gazette, published fortnightly, containing information and articles on all subjects of local interest.

5. Competitions, demonstrations, exhibitions and shows. We hold informal ploughing competitions all over the district, and have demonstrations of all kinds on every opportunity. Baby shows are elsewhere described. Palwal Show is our big annual propaganda effort, and the outlines of this great uplift show are given in Appendix VI.

6. Uplift drama, whereby the evils of village life and the advantages of our programme are exposed, sometimes by 'sob-stuff', but usually by broad farce. There are several amateur dramatic clubs which stage dramas at short notice, and some of the scenes and much of the acting is of a very high standard.

These are, however, all dry bones without the personal touch, and the Deputy Commissioner and his assistants have to work early and late to keep the campaign going, touring from village to village, seeing that instructions are carried out, giving magic lantern lectures, organizing and attending shows, exhibitions, competitions, demonstrations and meetings, making speeches, seeing to the making and issuing of slides, writing and supervising the writing of propaganda literature, encouraging, pushing, advising, etc., etc.

A glance at Appendix I will show what has been achieved in the last few years. A very great deal of this has been effected by the intensive propaganda campaign and the continual persuasion that accompanies it.

I should be the last, however, to claim that all we have done has been, or could be, done as easily as this. Particularly in the work of cleaning up the villages I have fully used my authority as the head of the district, and I have asked for and received similar assistance from my subordinates. In every detail of the campaign we have put our personal influence openly and heavily on the side of improvement, and that naturally has carried a lot of weight, and a weight that increased with the length of my stay in the district. We have, of course, carefully avoided using any pressure in matters that are open to controversy—or rather, were so open, as practically all argument has now disappeared with the complete demonstration of the correctness of our programme—such as, for instance, the castration of Brahmani bulls, or the sending of girls to what used to be exclusively boys' schools.

In this way we have undoubtedly forced the pace and crowded into seven years the work of a generation, and for this we have sometimes been criticised—this pace cannot go on indefinitely, a reaction will occur, and so on. This is probably correct, but the farther the advance and the longer it is maintained, the less harm the reaction will do. This forcing of the pace was, however, deliberate. We set about to prove certain things. When we started the work we were told that there was no remedy for the evils we saw in the villages, and, if there was, it could not be applied. We had to disprove both statements, and we never knew how long we should be allowed to do it in. Had we worked out the remedy but had not applied it, we should merely

have been theorists—and there are far too many of them already—and until each stage of the remedy had been tried on a large scale we could neither see if it was right nor go on to the next stage. We therefore forced the pace to the utmost, to enable us to work out, test and demonstrate that there was a perfectly good cure for the ills of rural India, or, at any rate, for those of rural Gurgaon; and we now claim to have gained the acceptance of the people to a fairly complete system of village reconstruction.

The sooner we can transfer the foundations from official pressure and persuasion to the sounder basis of the awakened common sense of the people, the better; but the longer the people are used to cleaner, healthier ways, and the more often they take the steps necessary to achieve them, the more likely I think are they finally to accept them as necessities of life, make their own arrangements for their continuance, and, if necessary, pay for them too, and the more genuine converts shall we get to the movement.

The maintenance of pits and the arrangement for some form of latrine—pit or otherwise—particularly for women and children, I certainly consider could, and should, be achieved by the authority of law. The present system is too unhealthy and too filthy to be tolerated, and it would not require much propaganda to awaken a sufficient feeling of self-respect among the people to accept public health legislation to achieve this elementary object of sanitation and decency. For what other parts of the programme the authority of the law should be sought depends solely on the progress made in each district, in forming and teaching public opinion. Compulsory vaccination has long been wanted in Gurgaon District. Gurgaon would like authority to deal with bad bulls and bad pony stallions, and to compel people to provide light and ventilation in their houses and

stables. The people have long been ready for the first two, but the District Board would probably do a lot more intensive propaganda before actually using its authority for window-making. And so it is with everything. After a certain period of preaching, teaching and demonstration, certain simple improvements become so universally accepted and are so obviously necessary that the people are ready for a general order to carry them out, and for those items (such as vaccination, the castration of bad bulls and the disposal of manure), where the idleness of the minority endangers the health or property of the majority, the time has come to arm some authority with power to make the change universal. The question is more, I think, who the authority should be, than whether there should be any authority at all.

It is quite possible, and not very difficult once the people are convinced that we are really out for their good, to clean up the villages by executive authority. It is not good, however, either for the people or for authority—whether that authority is the District Board or the executive power of Government—to keep up a continuous pressure in the small details of village life. Personally, I think that some form of village council must certainly be developed to carry on the work, with the aid of some simple rules such as I have suggested in Appendix IV, to help the District Board put things right in our villages. The village panchāyats[1] so far have not touched the business in Gurgaon District, but the reason for that is, I think, that these panchāyats have so far only been appointed in a few of the larger villages, and large villages are notoriously difficult to clean up. There is no doubt that in the smaller villages, where the Gurgaon programme has been very fully carried out and the people are

[1] Village arbitration courts.

enthusiastic about its benefits, a village council would have public opinion strongly on its side—not only in keeping the village up to the mark, but in continuing the advance along the path of progress. In time, probably, the bigger villages would follow suit.

All government is developed to fulfil certain definite requirements and satisfy definite needs, and the reason for the general failure of the panchāyats hitherto to make good seems partly to be the fact that, except for deciding criminal and civil cases, there is at present no generally felt need for a village authority. Organize reconstruction in the villages, and the need for a controlling and co-ordinating local authority soon begins to be felt, and it is possible that village remaking will prove to be the means of establishing the village panchāyat system in the Punjab.

Staff. In the Gurgaon District we have worked up from nothing to a very considerable paid staff, and in such a poor district as this, where unpaid village workers are almost impossible to find and the people are still extremely backward, a lot of paid staff is essential if a vigorous campaign is to be kept going. Considerable help is given by the revenue staff, but they have their day's work apart from this, and unless uplift work is made a part of their duties and their numbers are, where necessary, increased to cope with the extra work, there is a limit to what can be expected of them as a matter of course. Nothing will prevent those who are convinced of the soundness of the programme, and who are bent on helping their countrymen, from doing invaluable work in the villages, whatever their other preoccupations may be, but such helpers are not to be found everywhere.

The beginnings of the work must be small. The people have to be awakened by a long course of propaganda, and

much of this does not take much time or cost much money. It is when the movement has reached every village, and we want to teach everywhere, and at the same time, every item of a big programme of social and material reconstruction, that elaborate and somewhat expensive arrangements become necessary. As the work proceeds the cost naturally rises and the need for special staff increases.

The organization we are aiming at in Gurgaon District is somewhat as follows:

1. An adequate headquarter staff to carry out the enormous amount of work to be done there. We have an Organizing Secretary, on about Rs. 300 per mensem, and a fairly large office establishment.

2. Rural school-trained teachers in every school.

3. Village guides in every group of villages—sixty-seven in all for the district.

4. One man per tahsil directing the guides and Scouts of the tahsil.[1]

5. One director for the district constantly on tour, to keep everything and everyone up to the mark, both for Boy Scout work and for village guides.

6. Six extra naib-tahsildars[2]—one for each of the six tahsils—for all work, such as cleaning the villages and providing latrine accommodation, that every village ought to do as a matter of course and without further argument or discussion.

7. Domestic school-trained female teachers in all the village (i.e. mixed) schools and girls' schools.

8. One lady superintendent for the female side of the

[1] Now that the guides are being organized in conjunction with the Co-operative Department, the Boy Scouts will be under separate supervision, combined probably with the physical training and games of the village schools.

[2] Deputy tahsildars.

work, with adequate office and touring organization, to supervise, co-ordinate and develop the whole of that side of the work, whether health, educational or social.

My idea is that scouting and village remaking can and should be combined, and the supervising staff and the village guides should all be highly trained Rover Scouts. In this way the unity of the whole scheme will be maintained. We shall have the youth of the district on our side and we shall give scouting a real definite task to perform. At present we have a permanent training organization for scoutmasters, and the staff visits village after village, holding training camps, cleaning the villages, lecturing, playing games and teaching Scout lore and Scout traditions. Those actually attending the camps are principally schoolmasters, and occasionally the grown-up sons of rural gentlemen.

Until a scout or scoutmaster will handle spade, broom, and wheelbarrow, we have no use for him, and these training camps are having a wonderful effect on the people of the district.

All this, of course, is a big staff and will cost a fair sum of money, but it has taken several years to reach the stage of work and of success which has made it necessary, and undoubtedly the poorer the district the more the staff that will always be wanted. If, and when, village authority is developed, this staff will naturally require modification, but there will still be a lot of work to do in the shape of advising, teaching and supervising. These village councils will require a lot of educating and, probably, also a lot of keeping up to the mark, but we need not look forward as far as that yet.

As for the cost, village remaking is like omelets—you must spend something if you want any results; and the problem of finance gives anxiety to many. Needless anxiety this is, to

SCOUTS' SOCIAL SERVICE—CLEANING THE VILLAGE

my mind, until the people and their representatives have had the position fully explained to them and have been faced with the two plain questions, 'Do you want uplift; and are you ready, if need be, to raise money to get it?' Only when they have said 'Yes' to the first question and 'No' to the second question, does any financial problem arise. And these questions have never been put except in Gurgaon, and there—doubtless after several years of effort and propaganda—they have both been answered in an enthusiastic affirmative. Carry out the same programme anywhere else and the answer will be exactly the same. The people are not fools; as soon as they realize that we can, and will, put things right, they are perfectly ready to pay.

As a matter of fact, however, the cost of reconstruction is in reality nothing like so alarming as it might seem at first sight. The rural and domestic schools are two of the biggest items, but teachers must be trained somewhere, and it costs no more to train them on sound lines than on any other lines, so that reconstruction really imposes no extra cost here. The village guides are another big item of expenditure. But we have fourteen hundred villages and will never have schools in more than four hundred of them. Who is going to carry the torch to the other thousand? For the work they can and will do, their cost is nothing. All this is education, and there is no limit to the amount which may be demanded nowadays for education. Put these three institutions into the heading of education, and, with the help of local subscriptions, the rest is not beyond the means of any go-ahead local body to manage.

Finally, when it comes to what we can and cannot afford, the question is, Can we afford anything else, until we have put our villages right? Dare we neglect this very elementary nation-building work any longer?

The cost of the lady superintendent and her staff frightens some people. The men have an immense staff to look after their interests; are the women to have no one? Hitherto the men have expected all women's work to be done free, by public-spirited ladies with plenty of other duties—and particularly duties towards men—to perform. Could anything be more selfish and unchivalrous than this policy of appointing nothing but male employees, and then raising our hands in pious horror at the extravagance of appointing a single female employee for female work—especially when we all know that the pith of the whole problem is the uplift of the women?

With regard to propaganda of all sorts, including posters, wireless, loud-speakers, songs, Palwal Show, etc., every country and every business and every interest has long ago recognized that without propaganda little progress can be made. Why should we go on blindly refusing to use modern methods? We are worse than the cultivator, who prefers his old wooden implement to the Gurgaon plough!

Some idea of the material benefits of village remaking can be got from the following calculations:

1. We have about 40,000 properly dug manure pits, each six feet deep. Assuming each pit is filled and emptied once a year (many are emptied twice), and the increased grain production is only 10 maunds a pit (it is obviously far more, and there is also the straw to bear in mind), at an average of four rupees a maund for grain, we get an annual extra return of sixteen lakhs of rupees. The annual land revenue for the district is just this sum!

2. We have nearly 700 Hissar bulls. Assume each sires 60 calves a year (the actual figure is probably at least one hundred), and the increased value of the calves is only

Rs. 30 per calf (it is often more than Rs. 100), we get some twelve lakhs a year.

3. We have at least 10,000 acres of Punjab 8-A wheat every year now. Assume two maunds an acre extra grain, and leave alone the extra straw, we get one lakh's benefit.

4. We have about 1,100 Persian wheels now working. One farmer boasts that his wheel brings him in Rs. 2,000 a year extra, now that he follows our instructions and has turned his well-land into a market garden. Let that alone. Allow Rs. 300 only for saving of labour and cattle (the shortage of labour for irrigated crops is chronic in Gurgaon, so we need not trouble about the displaced workers), and Rs. 200 for better crops, and we put five and a half lakhs into the people's pockets.

5. The reduced cost of money, now that we have twenty-five lakhs in the co-operative banks, the reduction of dung-cake making, the increased efficiency and decreased loss of time due to reduction of disease, the enormous reduction in jewellery and in the expenditure on social ceremonies we have already effected, the work done by the iron ploughs, the destruction of pests, and the many other ways we have been able either to increase the yield of the land or reduce the loss and the expenses incurred by the people, cannot easily be calculated, but the account obviously runs into lakhs when we are dealing with operations spread over fourteen hundred villages.

A very low estimate, indeed, of the benefits of reconstruction would be about forty lakhs of rupees annually, or two and a half times the land revenue. Compared with these benefits the cost is microscopic: one rupee per head of the whole population, spread over five years—one anna the first year, two the second, three the third, and five annas each for the

fourth and fifth years—would provide sufficient funds to change the whole face of any district or province that was ready to pay this nominal price. No wonder the people are willing to pay for the continuance and expansion of this work, and no wonder they are inclined to chafe at the rest of the province forbidding them to do so!

CHAPTER VI

PLAGUE

PLAGUE appeared in epidemic form in the spring of 1923, autumn and spring of 1923–24, 1924–25 and 1925–26. The following are the principal statistics of incidence, mortality, and inoculations :

Year	Cases	Deaths	Inoculations
1922–23	1,201	861	8,970
1923–24	2,384	2,104	26,345
1924–25	5,738	4,890	1,06,924
1925–26	5,458	4,740	1,19,980

The resistance to inoculation was considerable throughout, and not often did a village inoculate properly until visited by executive officials as well as doctors, and many villages took a dozen visits of both, and even then allowed the disease to work itself out instead of stopping it by inoculation.

There were many brilliant exceptions, of course, such as Ali Brahman (population 523), which inoculated every living person in one morning when plague reached the next village.

Ali Meo (population of 1921 census 1,741) had an epidemic three years running and inoculated as follows :

Year	Cases	Deaths	Inoculations
1923–24	34	32	1,362
1924–25	10	9	1,510
1925–26	9	8	1,710

Many others could be quoted, but, in general, inoculation was a matter of extra staff and sheer drive from above. All manner of pains and penalties were devised to make the headmen and leaders do their business. In the end we were generally successful. There were very occasional 'incidents', such as an assault on a doctor—this was solely due to the executive official showing the white feather and bolting when the villagers got angry because a lad fainted and they thought he was dead; and an assault on an executive official—this was in a very criminal and unruly village and might have occurred upon any pretext; but in general everything was done with good humour and laughter.

Our district is one of the most ignorant, backward and neglected tracts in India, and what applies to this area does not necessarily apply to ordinary districts. Had the efforts made here been made elsewhere, plague might by now have disappeared from the ordinary Indian district. Gurgaon was infected the first year from outside, and every year thereafter—whatever its own infection—it was doubled and trebled by refugees from uncontrolled epidemics in British districts and native states round about us.

One year an effort was made to cope with the epidemic, which was bound to come, by a general ratting campaign, but it failed for want of money. Outside 'expert' opinion predicted no epidemic, although local opinion, both lay and expert, was absolutely certain of it. The outside expert

maintained that as the district had just had a severe infection it was unlikely to have one again, and it would suffice to rat the places infected at the end of the plague season. This may be technically correct for certain climates and certain states of civilization, but for the people and the climate of this part of India it is entirely wrong, and shows how careful one must be to adapt theoretical conclusions to the facts of every locality. This opinion ignored several vital considerations:

1. Rats increase fast enough in this district to provide material for a plague epidemic every year. Many villages have enjoyed a severe epidemic three years running.

2. Reporting of rat mortality is so uncertain and defective that half the places infected at the end of the epidemic are never heard of till plague appears early in the next season. Once plague is really on the wane, little attempt is made to report rat mortality.

3. Immigrants come in shoals, fleeing from outside epidemics, and many of them bring the disease with them. There is no control over this means of spreading the disease, as the people themselves will not take the trouble to keep the refugees out of their villages.

Nothing but universal ratting is, therefore, any good when plague infection is in the district or in neighbouring districts.

As for plague not visiting a district two years running, the question of incidence is of importance. An epidemic may be extremely severe and yet not touch more than a quarter of the villages, so that for subsequent years three-quarters are left. Our experience is that many villages are attacked every year while the disease spreads every year into many new villages, and many previously infected villages escape in subsequent years. Moreover, this is

almost the only district on record where mass inoculation is used year after year to control the disease, so that no one can predict what course the epidemic will take in these new conditions.

Fighting plague is largely a matter of organization—ratting in front of and around the disease, and mass inoculation where the disease shows and in its immediate vicinity. Once the disease starts seriously doctors can do nothing but inoculate. They have no time to visit or treat plague cases, although they may distribute simple remedies to people who bring bottles. They must have no propaganda work either; all that must be done by executive officials and non-official helpers. The doctor just works the needle. He requires a trained man to sterilize and charge syringes, another to write down names, and a third to ply the iodine, while a fourth is very useful in rolling up sleeves, lining up the people, etc. Inoculation is a race against time and the impatience of people, who one day refuse to come near the doctor and the next day swamp him, all shouting to be done first.

The ideal of inoculation is to do the whole village before more than two or three deaths have occurred; if possible, before any human mortality at all. If this can be done plague is vastly hindered, as plague relies on scattering the people and starting new centres of infection. Once inoculation is complete no one flies from the village, and it becomes a definite obstacle in the path of the disease. In one epidemic among a less ignorant class of people than the average, we put down barrages of inoculated villages across the path of the plague and held it up altogether. Many villages together were inoculated before even the rats began to die, and many more as soon as dead rats were seen. In this way we choked the epidemic in the most brilliant manner.

Inoculation is an extraordinarily safe thing. We invariably inoculate in one dose, as doing it in two is quite impracticable; but we have never had an accident of any kind, although we have had dozens of different doctors, of varying capacity, inoculating, by day and by night, by good light and by bad light, in dust-storms and with winds filling the air with the filth of the filthiest villages in the world. Sometimes the doctor is working against time, sometimes his patients struggle, sometimes flies settle on the needle just before it goes in. Some doctors probably neglect the usual precautions, and there is never time and opportunity to follow 'Cocker' to the letter. With it all, however, we have had no accidents, so I conclude the vaccine is perfect and the operation fool-proof.

Many people prefer certain doctors, as they say their touch is light and they give less pain, less fever, and less discomfort to the arm, and so on. I don't know how much there is in it, but, certainly, inoculation requires as much practice as a stroke at golf or tennis. To be really satisfactory for village work, the whole business must be done in one motion, and this requires immense practice and a certain amount of physical strength, as needles do not remain like razors and no doctor doing hundreds at a time can change needles as often as he would like to. For myself, I prefer a big muscular man, so that he can reach me without stretching and punch my arm without effort. Many prefer a small man with little muscular development. One thing is certain: if a doctor fiddles about and keeps his needle in more than a fraction of a second, he will soon be standing alone in the village. The village expects a high standard of executive skill and has no time for a muff. The doctor has to be very quick and handy with his syringe, so that he can get it into an arm while its owner is arguing all the excellent reasons why he should

not be inoculated. He must also be able to insert it into an arm—often a full-grown man's, more often a child's—that is fighting to escape it. Refractory villagers are often brought up by their fellows under friendly arrest, and there is often much hot argument and sometimes a little scrapping amongst themselves (we stand aside for these family affairs!) before the operation is effected. I have never seen anyone resent our attentions once the inoculation is over. Whatever they said or did before, they immediately recover their sense of humour once the needle has been in and out. Almost invariably, however, inoculation is a grand occasion for a lot of chaff and fun in the village, and it is all done with the greatest good humour and much laughter and joking.

The actual organization is best run by the health officer and the head of the district in close co-operation. They watch the disease returns and move the doctors and executive officers who accompany them as required. On the spot the actual detailed programme of village work is best left to the local officials and doctors. From time to time the health officer and I do a rapid tour from village to village in the worst part of the battle-front, to ginger things up and overcome local opposition. Dumps of vaccine and spare material have to be kept at central spots, and in sufficiently large quantities to be certain of never running short.

Whatever laboratory opinion may be, we have proved that it gives protection from the day the serum is inserted, and it even helps those with plague already in their blood but not yet appearing in any symptoms. We inoculate everyone who has neither bubos nor a temperature, and, inoculating as we do right among the disease, we continually find people develop plague a day or two up to a week after the inoculation, but they rarely die. Undoubtedly we are helped by the

faith of the people that once inoculated they are safe. They are determined they will not die, and therefore do not.

Many people have told us afterwards, probably on the same principle, that inoculation has done them good in other ways, particularly of course in nervous complaints. Our doctor often inoculates near the offending part in cases of rheumatism and lumbago, and very many people have claimed that thay have been relieved by it. One man claimed to have been cured of epileptic fits by inoculation.

The number of people who have died of plague after inoculation is extraordinarily small, and I believe we have practically no record of anyone dying after the vaccine has had time to give the maximum immunity.

A very intimate picture of village life at all hours of the day is spread before me as I watch the work, ginger up the laggards and help to round up everyone in and out of sight.

There are many kinds of people. The Jat is dour and serious, and so are his womenfolk. The only cheerful ones seem to be the idle young Pahlwans (wrestlers), who live like drones, are covered with ornaments and some sort of dried mud, swagger about, and do no work.

The Meo, particularly his children and young women, is a cheery soul. He either inoculates in hordes or wants to break your head with a lathi[1] for coming near him, and he may be in both moods on the same day. The girls are often quite pretty and very jolly. As long as they think you are not noticing them, they laugh and joke and are as natural as possible. They cover up and hide the moment they think you have seen them. If only the Meos could be civilized without their taking to the sad and cruel custom of purdah, they would be the happiest and jolliest people in India. At present, although they have many excellent characteristics,

[1] Stick, bludgeon.

they are very backward, very wild and uncivilized, and astoundingly dirty, and in many ways sadly degraded. Fortunately, they realize their condition and are extremely keen on improving themselves, and are making wonderful strides in the direction of uplift.

Washing seems to be unknown among a large proportion of our village population, and I have seen dozens of children together who could not have touched water during the last six months. Often their elders are no better. I once asked a Meo woman why she had not washed her child for a six-month. Her husband said, 'Why bother about the child? Its mother has not washed for a year.' 'Nor has its father,' I retorted, and the whole village burst into laughter at the obvious truth of my sally.

An experiment we hope to try next epidemic is the cyano-gas dusting pump. Theoretically it is very dangerous, but in practice we have found it quite easy and safe to manipulate. Its enormous advantage is that it kills fleas as well as rats, so that it can be used to disinfect rat-holes when the rats begin to die, as well as to kill the rest of the rats in and around the epidemic. Personally, I believe it is going to scotch plague entirely. As it will kill field rats, snakes, ants, porcupines and termites, it is extremely popular, and that is half the battle with ignorant villagers.

Evacuation is a broken reed. There is no means of ensuring that the people do not visit their old homes, and they invariably do, to fetch blankets for the cold at night, etc., and take the disease back with them, and then the state of affairs is worse than before, as inoculation in scattered huts among the crops is nearly impossible. In a village the nervous and refractory can be rounded up by their friends and relations. In the fields it is impossible; those who don't want to be done disappear into the wheat

and lie down till the doctor goes on to the next encampment. There they see him coming, and the same farce is repeated. The time to inoculate is before the people have fled to other villages or gone into huts in the fields. Once the village has scattered, the disease spreads, mortality rises, and the doctor is helpless.

The best time of day for inoculation is very early morning, before anyone has left the village for the day's work. The next best time is the evening as they return from their work. Many villages will inoculate right up to midnight, others dislike going on after about nine o'clock. The middle of the day is little good except in bazaars.

Small boys are invaluable allies. We teach public health in the schools and inoculate all the boys on the first alarm. They are, consequently, our best assistants. A swarm of small boys, working like a pack of terriers, will nose out dozens of scrimshankers. They know exactly who has and who hasn't been done, they know everyone's pet hiding-places, and they are as keen as mustard. The reward is sweets and empty vaccine tubes, and they revel in the sport. There is no purdah for them and locked doors don't bother them. They always know the way round. Very occasionally they get a box on the ear from some ill-tempered churl, but generally it's a glorious hour of life for the cheeky boys of the village.

Sweets should always be on tap, to attract children and to stop the mouths of those who want to cry.

The idea that inoculation produces impotence has disappeared in this district, as they have too much evidence now to the contrary. There is an idea, quite common among unsophisticated rustics, that inoculation is a rite or a form of sacrifice. A man has solemnly complained to the doctor, 'I was inoculated; why did my wife die?' In a village

THE BOY SCOUTS' GOOD DEED

Collecting children to be vaccinated

where inoculation is being stubbornly resisted, I have often seen an old man come forward to be done on behalf of his family, and there is no doubt that he thought his sacrifice would expiate the plague demon and save his whole family.

We have had many 'awful warnings' in inoculation work. In a bazaar one day, a shopkeeper asked me to be kind to him and squealed so much that I told his friends to let him go and said I would be kind and not inoculate him. Within a week he and his wife and two children were dead. I once sent for a man to explain why he refused to be inoculated; he was dead when my message reached his village. In one village a family of ten were all inoculated, save one, who said he would be done later, so that one person would be left to cook food and feed the cattle while the rest got over their inoculation. He died before he could be done. In the same village only one out of a family of ten was done, and the other nine all died.

Plague is probably the easiest epidemic in the world to fight. It yields instantly to organization and hard work, and success is absolutely certain if proper arrangements are made. The continuance of plague is therefore absolutely unnecessary and is a direct slur on the government and civilization of the sufferers. The formation of a plague league in India, in which every province and every native state joined and guaranteed to deal adequately with the disease and carried out their guarantees, would clear India of plague in five years.

PART III

IDEALS

CHAPTER VII

A PAPER WRITTEN BY MRS. BRAYNE FOR AN EDUCATIONAL CONFERENCE AT GURGAON IN MAY 1927

In the pamphlet called the *Gurgaon District Female and Infant Welfare and Uplift*, you may have seen some account of the origin of the School of Domestic Economy. My husband and I have for many years been visiting the villages and seeking the people in their homes, and I have, in addition, inspected many thousands of babies. Nothing has impressed us more than the appalling squalor and degradation of Gurgaon domestic life. The women have far the worst time of it, and their life is nothing but drudgery—drudgery in many cases unnecessary, and in many cases degrading. The amount of unnecessary suffering that is endured by the women in our villages would break the hearts of the men. They have to watch child after child ail and die, and they have neither the time nor the knowledge to help them. Their children are utterly neglected. In fact, they are not brought up at all. They drag themselves up on the village muck-heaps. The girls never go to school and are considered unfit for the school, and the idea of educating them would in this district, a year or two ago, have been regarded as stupid and ridiculous. Some of the boys go to school, but they learn neither to respect their sisters nor their mothers, and they learn nothing to make them attempt to improve their homes.

As a matter of fact, neither among human beings nor animals is the male regarded as responsible for the home. It is the female who makes and keeps the home, but for some reason known only to the people of the Gurgaon District or to educational experts, it has hitherto been considered unnecessary to train, educate or discipline the female of the human species.

I can only imagine that the excuse for this astounding state of affairs has hitherto been that the customs of the country and the state of civilization forbade the education of girls. Had those who said this studied the people in their homes, and not in office files, they would never have made this excuse.

The people are thirsting for the improvement of their womenfolk, and only require a little awakening to take steps to satisfy their thirst; clear proof of this can be seen in our own schools, where over a thousand girls have come crowding into the boys' schools in eighteen months, although they know that for some years to come we shall have great difficulty in teaching them anything except what the boys are taught. The two biggest girls' classes are in Mussalman Rajput villages, whose inhabitants would have died rather than send their girls to a boys' school, had it really been contrary to their religion or caste.

To remedy the appalling error of our present system, and to begin the work of training the women to fit them for their future life as wives and mothers, the School of Domestic Economy has been evolved. Its main function is to train teachers for the boys' schools, but it also caters for the few girls' schools we have.

The domestic school is really a finishing school, to teach some of the things that a girl should know to make her home, husband and children comfortable. At present the

education of girls is so deficient that it teaches them few of the things that are useful in the home, such as cooking, washing, ironing, sewing, knitting, the care of children, first-aid, etc. How is the mother to know how to discipline her family if she has not learnt it herself and been taught how to teach it? This generation will never be as good as the next when the baby, from the day it is born, has been trained, first of all to get three- or four-hourly feeds, then, as he or she toddles around, to come in and eat clean food at the time appointed by the mother, and to be washed before each meal, and bathed at the right time every day. If the child gets sore eyes its mother will at once know the best remedy; if it gets some illness she will know at once whether it is a serious one or not, and take it to the doctor, if necessary. As the girl gets older she will go to school with her brother and learn more discipline, to sit still, to do lessons, and to take proper exercise to make her grow straight and strong. Then she, in her turn, will be taught many useful things for the home. A clean, orderly, disciplined home is a happy home. What man or woman can be happy when the children are ailing, dirty, fretful and disobedient? What home can be happy when the children are quarrelsome and come in and demand food at all times of the day; and how can children thrive when their stomachs are filled before the last meal has been digested? They get indigestion; they don't know what is wrong and cry, and their ignorant mothers give them more food, and that only makes matters worse. How can the home be happy when the man comes home at night tired, after a long day's work, and finds his wife also tired and cross, as the children have been fretful and ill and she not able to do the cooking and washing, etc., because they would cry for her and are crying still, and dirty, and the house is full of flies, dirt and very uncomfortable; the

disobedient and undisciplined children are refusing to go to bed when they are told to, and to stop talking or shouting when they are told, and are doing everything that they are forbidden to and turning the home into a bear-garden? How much happier the home would be if the mother knew how to keep it clean and the children happy and healthy and orderly. The man would come home tired, to find a nicely cooked meal waiting for him, the children playing happily among the flowers they had helped to grow, the wife cheerful and contented, everything fresh and clean; and both would then take pride in the comfort of the home and their fine, strong children that were growing up obedient and intelligent and useful, both in the home and the village.

The man must also learn to improve his crops and his village, so that, instead of being in debt, he is putting by in the bank for the education, marriages or, even, the sickness of his children. How many lives might be saved if the sick children were brought into hospital before they were too ill —too ill to live—and if the father had cash in the bank he could afford to pay something to the hospitals, health visitors or any other useful association or institution. The children could go out in their playtime and learn farming from their father and collect firewood. The girls would make rag toys and dresses for their dolls, and the boys would make wooden ones too. The father would have to lend his bullocks occasionally for grinding the corn, but the mother would make, and take pride in making, all the clothes; and perhaps they could save up for a sewing machine, if her parents had not given her one instead of spending so much on jewellery at her marriage. One of my own best wedding presents was a sewing machine, which still clothes me and my children.

Simple remedies she would always have in the house, and

as she had passed in first-aid she would know how to bind up cuts and scratches so that they quickly healed. Quinine would be bought and given regularly, so that, with the help of mosquito nets and no dirty water lying near the house, none of them would get malaria. These are a few of the things that I am trying to have taught in the domestic school, and I want all the men to help their wives and daughters to get as much education as they can. Then they will gradually learn to have happy and healthy homes.

To show the present state of affairs in the matter of female education, and how necessary this school is, I may say that a senior educational expert told us that we taught little or nothing that concerned the female side of the official education curriculum. If this is correct, it just shows what a lot has to be done to bring education into line with the real life and needs of the country, and it explains the terrible failure of our efforts hitherto.

The hope of rural India is the girls. Give them a fair chance, and you will turn the village into a paradise.

CHAPTER VIII

A PAPER READ AT LAHORE EDUCATIONAL CONFERENCE, DECEMBER 1926

I WANT to say a little to-day about the result of six years' continuous and intensive study of village life in one of the most ignorant, backward and poverty-stricken districts in the Punjab, and the methods being employed to deal with the evils discovered during the course of this study.

I will start with a brief description of the place and the conditions in which the villagers live.

As for the observer he is, by early environment and upbringing, in complete sympathy with the villager. He was brought up in a small village eight miles from a town, seven miles from a railway station, and five miles from a telegraph office. We used the village carrier for our shopping. We got our water from a pump in the backyard, and there is no domestic fatigue, indoors or out of doors, that I have not done continuously—not for fun, but to keep the home fires burning. So I ought to know where the shoe pinches in village life.

As for the country with which we deal, it is extremely varied. The sand and climate of Rewari resemble Rajputana, and there the persistent Ahir makes a living where most tribes would starve. We have hills—bare, stony hills denuded of forest—which shout aloud for afforestation and are now only a menace to the people living below them ; there is the marsh area of Nuh, rapidly becoming depopulated by disease

and neglect; the small canal area of Palwal in the south-east, with its stolid Jats and their filthy villages; and the Jumna Kadir, also rapidly becoming depopulated. The north and east of the district are inhabited by mixed tribes of Rajputs, Gujars, Jats and Brahmans. Except for 30,000 to 40,000 acres near Palwal, we rely on an extremely uncertain rainfall and on wells for our living. The south of the district is all Meos—our biggest tribe—a very large tribe, fairly recently converted to Islam, whose origin is unknown, intensely backward and degraded, very tribal, but full of intelligence and groping for the light, probably more keenly than any tribe in the district, but cursed by their habits of idleness and quarrelsomeness and inability to stick to anything for long.

The ordinary Gurgaon villager is the child of parents married when they were immature; he was helped into the world by a woman of the lowest caste in the village, generally old, sometimes blind, and always dirty His early youth was spent playing in the dust on the village muck-heap, and in what might perhaps best be described as the latrine-cum-rubbish-heap area. His eyes and nose were often running, and flies settled in dozens on them and on his mouth. He was rarely, if ever, washed, and never taught clean habits. He was much neglected by his mother, as she was busy grinding corn and making dung-cakes for a large part of every day. If he was lucky he survived, but his chances of complete escape from the accidents of early life in a Gurgaon village were not too great. One or both of his eyes were as likely as not damaged. He probably got one vaccination, but no more, and was no stranger to smallpox. Many of his brothers and sisters and playmates died in infancy and childhood, but it did not seem to bother either him or his parents much, and if it was a girl no one cared at all.

During the years he should have been at school he idled about with other lads, tending cattle, and God knows what mischief he did not learn there. In years of scarcity he did not get enough to fill his belly, and what he did get was crudely cooked.

He attended an occasional fair with his parents, and about the time he ought to be wondering whether he stood a chance of getting into his village eleven, he was married, with a display of wealth which crippled the family for ten years, and started the cycle again. His married life would be full of disappointments. Many of his children would die at birth or soon after, and his wife would frequently miscarry, and would be continually trying to nurse ailing children, in complete ignorance both of their ailments and the proper remedies for them.

His father taught him what little he ever knew of agriculture, but could give satisfactory answers to very few of his questions, and the blanks were filled in with copious references to a Providence, which must have seemed to the lad peculiarly designed to prevent his deserving father getting the crops he earned. His father forgot to tell him that he did very little ploughing, and what little he did do was with a prehistoric bit of twisted wood, that he put down next to no manure, sowed indifferent seed, had no rotation of crops, and watered his fields in the most expensive way known to man.

Tragedy was never far from his life. There was little laughter or joy, little real companionship, and many tears in his childhood; his home life was too hard to be really happy, and he never really played like a healthy child; in fact, he had no real childhood at all. His mother got no respect from either him or his father, and she seemed to be a sort of God-given domestic drudge. I must not say his

family was never happy. Spring and the cutting of the rabi crops was a very jolly period, unless plague turned the village into a charnel house; and the beginning of the monsoon was delightful, but the latter part, with its flies and mosquitoes and continuous malaria, and then the winter, coming before he had recovered from the malaria, and had entirely insufficient clothing, if indeed he had any at all, were hard times indeed.

The degradation, the filth and the squalor in which our villagers live must be seen to be realized. Imagination cannot conceive it at all, and I would not believe it if I had not seen it and smelt it for years; and, mark you, in every village I visit I look for trouble. My wife has inspected thousands of babies and small children, and she tells me the same tale. Wasting babies, crippled babies, discarded babies, babies being deliberately starved by wicked reversioners, and all manner of unbelievable cruelty, misery, suffering and ugliness. All easily preventible, the result of slovenliness and ignorance. No wonder the schoolboy migrates to the town when he has received a sufficient smattering of education to open his eyes to the conditions in which he is living.

Let me note, in passing, that I do not claim that my remarks will apply literally all over the Punjab, but I do claim that for Gurgaon District, and probably 100 miles or more all round Delhi, I have given an absolutely accurate picture of present conditions. For other parts those of you with intimate knowledge of village life will know where I have over- or understated the case. For Hindustan proper I have overstated nothing.

The present position is as follows: a prehistoric system of agriculture, villages squalid and filthy beyond belief, people ignorant and degraded, with a set of customs which

are utterly opposed to any progress—moral, social, physical or material—and a system of education which touches none of these things and only makes the educated desire to escape elsewhere.

The villager refuses even to contemplate improvement. If you tell him to wash his children, or release his wife from drudgery and degradation, to tidy up things and grow flowers, or to play games, he goes back at once to the two first principles of the struggle for existence, food and the continuance of the race. He has no time or energy for anything but winning bread and the continuance of the species. So great is the obsession that even if his sons get a smattering of education they continue in the same groove, and are apparently none the better for the schooling they had. The reason is obvious. His methods of agriculture and of living are so wasteful and uneconomic and primitive that, work he ever so hard, he is never far from the margin of safety, and he is so ravaged by disease that, unless he marries in childhood and produces a long series of children, he will soon be extinct.

The first thing, therefore, to do is to show the villager how to ease the struggle for existence. Fortunately, this is very easy and simple and does not require anything heroic or the discovery of any new principles. A few quite simple improvements in agriculture will double his crops, and a few simple reforms in his village life will halve his disease. These have been fully explained in Chapters I, II and III.

The problem seems to me to be to devise a system of education which will stimulate the educated not to flee from, but to uplift, village life, to strive for self-improvement, instead of merely running away to the towns.

There are many departments at work, some in a small way and some in a bigger way. It seems to me that the

Education Department should absorb the results of the labours of all other departments and, while utilizing them as the new material of its village curriculum, infuse into it all its own spirit, the spirit of scouting, of unselfishness and of service, of play for play's sake, and of improvement for improvement's sake, of culture and all those influences we associate with true education.

There is no spirit of service in our young educated men. Everyone is for himself; they tell you frankly they are 'passing their time'. How often do all our plans go astray because our worker is working solely for himself. How common is the complaint that, instead of willing service, fees are being extracted.

My wife and I visit the villagers, together and separately, and we are always hearing the same story—that the shepherd is a wolf in disguise.

Perhaps we find that the people refuse to take their children to hospital. Why? Because the last person to go—maybe years ago, but memories of unkindness are long—had to pay five rupees before the doctor would leave his chair and relieve the sufferings of his child. Please do not think that I am aiming a shaft specially at one profession. I only give this as an instance taken at random. My accusation is general, and, of course, there are many notable exceptions in all departments. If our public servants were imbued with a spirit of service, the things my wife and I see in the villages would be utterly impossible. The villages contain schoolmasters, patwāris, and Boy Scouts, and they are visited by many officials of many departments. Could the appalling state of things continue long if our public servants had any real idea of public service? My wife and I saw a woman with twin boys deliberately starving one to save the other, as she had only

milk for one and did not know how to feed the other. There was a dispensary within three miles, where she could have learnt all about bottle-feeding. Dozens of people must have seen the baby. No one had the public spirit to enquire and help.

You have no idea how the Gurgaon villager detests the itinerant departmental worker, but it was only after years of work in the district that the villager allowed me to see how and why he was so prejudiced against the people Government sent for his apparent betterment. I always thought, and so does Government, that when an itinerating official has been appointed a spreading circle of uplift has been begun. Ask the villagers. They will tell you, if they think they can trust you. A circle of paper uplift for the purposes of statistics has undoubtedly been started, but unless the official is of the right kind, in thorough and natural sympathy with the villagers and anxious to help them, he will do more harm than good. Every official has a great barrier to break down before he can start helping the villagers, and many never break it down at all; some never try to break it down.

The result is that in our work we have a great obstacle to contend with, the suspicion of the people that anything official must be selfish and cannot possibly be solely for their good. They are so used to the petty official, with, so to speak, a sting in his tail, who sells his favours or is only there for his own good, that they will not believe us when we preach the gospel of uplift.

This spirit of selfishness is partially fostered by the lack of discipline in the whole of our school and college life in the Punjab. Without discipline you cannot teach self-control, and without self-control you cannot have the spirit of self-denial and of public service.

If the Education Department will instil into those who go through its institutions the spirit of service, by 'Scouting', by the example of the teacher, by any means it can, the uplift of the province will come about naturally and without any further effort.

I once wrote a pamphlet suggesting the starting of a public school on English lines for the education of the children of the well-to-do in the Punjab, and I believe such a school would go a long way towards producing the type we want for our uplift work. The Punjab is full of the very best material, but I think we spoil it in the making.

Another great obstacle in our way is the low rate of wages for all literate labour, which encourages, and indeed makes necessary, all forms of undesirable selfishness. The Education Department should set its face against low wages. A spirit of service may survive a period of wages pitched below the economic minimum, but it will not be born in such a period, and if we want willing labour we must be ready to pay for it. This is not an extravagance; it is the simplest and most obvious form of economy, but it is one of the hardest to learn.

From what has happened elsewhere, I say, with confidence, that our main need is a spirit of service. What has uplifted rural England? The lamp of culture was kept alight, the example set to others, and the work started by the selfless work of the country parson and the squire and their wives and daughters. One or two families in each village were the leaven that leavened the whole lump.

Now who is going to take their place in the rural Punjab? There can be only one answer — the village schoolmaster, the village guide (see Chapter III), and, in time, their wives. That is the ideal, to my mind, for the Education Department to put before it; so to train the rural

workers that they will do what has been done, and is being done, in England by the country parson and his wife. I again speak from experience, as my father was all his life a country parson.

The village schoolmaster, with his school library, his night school and his Scouts, and the village guide, with his little room in every village—part library, part club, part exhibition—known to, and the welcome friend and adviser of, every family in his circle, must be centres of uplift and culture, and they must be so trained that they can solve all the simple problems of the villager, whether they are agricultural, public health, social or moral. What he cannot do himself the teacher must refer to the expert, and unless the expert is also imbued with the spirit of service, the chain will be broken and the work set back.

To show how essential the spirit of service is to the success of any scheme of regeneration, in addition to the knowledge that will give the worker confidence, and to show the uselessness of mere knowledge, you have only to look at the ex-soldier and ex-officer in the Gurgaon District. He came home in thousands after the War, well grounded in hygiene and knowing full well how to protect himself and his family from the more common epidemics, but he shed his knowledge with his uniform and dropped straight back into village life and is now no whit better than his neighbour. His wife turned his mosquito nets into shirts, and that was the end of it!

At present our education in the villages is a square peg in a round hole. We are doing good but, as it were, by accident, and we are doing a certain amount of harm by producing a lot of waste products which cannot fit into the life of the village. Our material is excellent, but our rural education, instead of turning the village boys into

better and more intelligent followers of their fathers' professions, produces in them a contempt for their fathers' professions, a contempt for their fathers and a hatred of their homes, and a burning ambition to wield a pen in an office for the rest of their lives and become indifferent bābūs.[1] I conclude that there is some misdirection in our efforts, some fault in our methods, and possibly some uncertainty as to what our real objects are and what they should be.

The modest aim of the Education Department in the rural areas is the removal of illiteracy. Is this right in itself, and is it sufficient? The removal of illiteracy in England was merely the opening of the doors of a treasure house of literature unequalled in the history of the world. Not only was the new literate surrounded by a wealth of the most wonderful literature, but he was surrounded by willing and capable guides to show him how to read, what to read, and to help him in every effort at self-improvement. Where is all this in rural India?

The existence of the English Bible alone, to say nothing of the vast and wonderful literature available, was ample justification for the introduction of compulsory education in England, but what is there in the Punjab for our youth to exercise their newly acquired art on? What have we in simple Urdu or Punjabi to correspond to the Bible? Where is Captain Marryat? Where is Henty, *Alice in Wonderland*, *Robinson Crusoe* and all the rest? Where are the wonderful children's books we have in England? The Education Department proposes to bring all the children of the Punjab to a feast, but the table is almost bare. It is a rather naughty suggestion, but I am irresistibly reminded of old Mother Hubbard. Had we not better fill the cupboard before coaxing

[1] Clerks.

the old dog up to the door? We complain that there is no love of reading. This is true and is part of the instinct I have mentioned before, the obsession of the elemental struggle for existence, which still persists even where conditions have much improved. Even so, where is the literature for them to read if they did love reading? I fancy that if the literature came into being the desire to read would soon be born. There is no bookshop in the Gurgaon District, I believe, and I also believe that there would be very few books to sell for the rural reader even if there was a shop. I think that one of the most important functions of the Education Department is to patronize literature, and strive to encourage the production of books worth reading, not goody-goody and uplift stuff, but real good readable books, both for boys and girls and for grown-ups as well. The best-seller in Gurgaon is the copy of a criminal or civil judgment produced by my copyists, and there are a dozen or more hard at work producing this pestilential literature.

Litigation provides both the literature and the sport of rural Gurgaon. The Education Department must kill this, by encouraging the production of good books and re-orientating the village youth so that he will develop a passion for games. At present the struggle for existence forbids the existence of a desire for games. There is no boyhood or girlhood in Gurgaon. They leap straight from childhood into parenthood, so where is the place for games? Any time or money to spare goes into those off-shoots of the struggle for existence, the hoarding of jewellery, litigation, expensive social customs, and so on.

A lot of stress is now being laid on the starting fof rural games, but you must first produce the atmosphere and the conditions in which games are possible. The Gurgaon parent and the Gurgaon boy regard games, like the

tidying up of the village, or the growing of flowers, as a useless and wicked waste of time. There is no place to play in, no money or material for games, and no desire to play; in fact, absolute opposition from parents and boys alike. You must first change the whole outlook on life of the boys and parents by reducing the severity of the struggle for existence, and then I think games will come quick enough. All young things want to play; the instinct is there and will assert itself, if you will produce the conditions requisite for it to come into force.

I had some little nieces who, when any game or spree was suggested, used to agree or disagree according as they thought it was good for them. They were not very happy over it either. Childhood has no business to think of what is good for it. The old division of everything into work and play was not at all bad. The Indian villager will work hard enough; it is the terrible old instinct of the struggle for existence. We have to make him play for play's sake, to induce him to cultivate the glorious world of things beautiful for its own sake, to lift his eyes from the sordid struggle for existence to something higher. We want to blind his children's eyes to this struggle till they leave school, so that they may start the struggle fresh and well equipped with whatever of culture, of laughter and of health and spirits we can give them.

Besides accusing the rural Indian boy of having no desire to play, we accuse him of having no curiosity. This, again, is incorrect psychology. He is just as curious as every other young thing, but there is no one to satisfy his curiosity in the village and it is finally atrophied, and he learns to take everything for granted. He refuses to believe a divine or demoniacal interference in everything and, as probably his father and other villagers can give no other good reasons,

he drifts into apathy and irreligion. As soon as we can produce teachers who really know something of the causes of things, I think we shall find our village boy just as curious as any other.

We must introduce simple books and lessons on natural history, on birds and beasts, flowers and butterflies and moths, beetles and all the other innumerable and wonderful forms of nature that pervade village life.

What should exactly be our real aim in rural education? It cannot be the same as in England, as the conditions are entirely different. There, when compulsory education was introduced, you had already long-established agencies of uplift, people ready to give a helping hand in every kind of way, libraries in every village, the squires and the parsons and the doctors.

In our Gurgaon villages we have indescribable filth, squalor and depravity, with no redeeming influence whatever; often for many villages together no one who can read or write, and where they can read and write there is nothing to read, and they have no desire to learn anything or improve anything. The idea and instinct of self-improvement is completely wanting. There is also great idleness for long periods. Gurgaon agriculture demands much work for two months in the spring and two in the autumn; for the rest of the year there is not a great deal to do, except for the comparatively few who have to irrigate crops from wells. The women, except in the few small tribes which observe purdah, do all the drudgery, and for weeks together the men do no work at all; they sit on charpoys and smoke, and as there is no reading and little communication with the outside world, so there is nothing to talk about and no new ideas to discuss; so, with Satan's help, they hatch enough mischief to keep them poor for the rest of the year,

Even for the literates there is no newspaper, no library, no mental food at all, so that it is doubtful if they gain anything whatever from learning to read and write.

What, then, is our object in the village school?

Literacy can only be a means to an end, not an end in itself. In our villages it is a means to no end, as there is no literature. So it is no use introducing literacy if we don't introduce also the literature upon which to exercise the newly-won knowledge. Nowhere in my service in Gurgaon have I come across any desire for knowledge or culture for their own sake. The whole of the education introduced by us is strictly and hideously of examination text-books, and produces not the faintest desire to do anything but earn money. No one takes photographs, no one collects butterflies, no one studies birds, no one gardens, no one sings.

What, then, is to be on our banner?

Sweetness and light is one way of expressing it. Uplift is another. It is a horrid word, but it does convey what I mean. We go into the villages to rescue the women from their present degradation and make them equal partners of the men. We go into the villages to eliminate filth, squalor, depravity, and make the villages sweet, habitable, and even comfortable; we want to remove grinding poverty and the fear of famine by teaching them the rudiments of profitable agriculture; we will teach the dignity of labour, the profitableness of intelligent labour, the indignity of dirt, slovenliness and idleness. We will remove the fear of disease and death by teaching the rudiments of public health. We will sow the seeds of a desire for self-improvement, and we will teach the joy of culture for its own sake, play for its own sake; we will introduce boyhood and girlhood, laughter and singing; we will make the villagers healthy and happy, give them some leisure, and teach them how to use it.

The whole outlook on life of the villager and all his ideals must be changed. What is the villager thinking about now, or when he does think at all? Certainly not how to make two blades of corn grow where only one grows now; still less whether his boy will get into his school hockey team. His wife is certainly not thinking out how to make bajra[1] flour into something nicer to eat nor about how to make warm clothes for her baby. The man may be thinking about how to down some hereditary enemy, or how to get money for the next appeal in his family lawsuit, or for the next marriage or ceremony he must finance. His wife may be thinking about her jewellery.

How is this great change of outlook to come about? To my mind, it can only be by the reshaping of rural education, both as to its spirit and object, and its actual curriculum. As to its spirit, we have to teach the two first great principles of (1) the equality of woman, and (2) the dignity of labour; along with (3) the indignity of dirt, idleness and slovenliness; (4) that labour to be profitable must be intelligent; and (5) the ideal of service.

The curriculum must contain a sufficient amount of agriculture, handicrafts, public health and hygiene, infant welfare, and all the other things necessary for the self-contained life of a village, to convince the village boy before he leaves school that he can make a living out of the soil, that he and his family can be happy and healthy, well-fed and well-clothed, without ever leaving the village or abandoning his ancestral occupation. Village life is so hideously uncomfortable and squalid now that every boy who can migrates as soon as he has acquired enough schooling to realize the horror of village existence.

[1] Maize.

Teach them at school until it is a second nature to them, that they can easily put their village right, and put into them the spirit to do so instead of running away. Every boy that migrates is merely intensifying the economic and social trouble of rural life; he is a waste product; the money spent on his schooling has been lost; he might have uplifted his village, but by deserting it with his brains and his schooling he has merely pushed it farther down. All these entrance-pass boys wandering about in search of babu-ships are a mere waste product, and as they are almost the only product, it is a very serious outlook indeed.

We must stop teaching solely examination text-books; and we must kill the craze for passing examinations. We must teach the children to play and to sing, to study and love nature, to know and love the birds and butterflies and flowers.

Can you imagine an English cottage or house without flowers? And yet think of India; not only a cottage without flowers, but a whole village, a whole district, a whole province utterly without flowers, and that in a country where they bloom all the year round—what a sin against the light! And who is to blame? Who will be beaten with more stripes? We, who know and do not help, or those who are ignorant? It is our duty to spread the light and sweetness of culture, and we are often as bad offenders as everyone else. Government is a terrible offender. It is considered a praiseworthy economy to do without flowers in the compounds of our offices. It might be in a country where every house and cottage bloomed with flowers, but in a country where it is our sacred duty to teach the love of nature it is a crime against the light not to have flowers in every office compound and in every school compound. Look at our buildings. Can anything

be more ugly than most of them? The one beautiful thing —and accidentally beautiful at that—that Government is responsible for is its canal banks, and from these we drive the public, instead of making them into boulevards and encouraging the public to use them.

You will make astonishing discoveries if you go into the villages as my wife and I do. You will find that neither the boys nor the girls can sing a good chorus, or indeed sing at all; their parents would think it wrong if they did. They sometimes sing solos and the girls have some mournful chants—their whole life is mournful enough, and so what wonder is it they cannot sing cheerful songs?—but there is no such thing as good hearty singing.

Our Gurgaon village girls cannot sew, knit, mend, or make clothes. This came to me as a shock, but it is perfectly true, with, of course, occasional exceptions. How can they, when their life is divided between grinding corn and making dung-cakes, when they start bearing children in their early teens and are always tending ailing and dying babies which should never have been born? They live in filth and squalor and are regarded as lower than the animals, given no schooling, and no respect.

It must not for a moment be supposed that I would stop the women working in the fields. Far from it. I consider the fact that the women (of all but the unfortunate purdah-observing castes) work in the fields, and every infant for the first year of its life lies in a basket under a tree in the fields, the one redeeming feature of village life and the one thing that keeps the people as healthy as they are.

I do, however, want to stop the unnecessary and unhealthy work of corn-grinding and dung-cake making, which wastes time far better devoted to the welfare of the children.

What is the use of educating the boys if you neglect the

girls? Leave the boys alone and educate the girls and the country will be uplifted by leaps and bounds. The educated mother will see to it that all her children are educated. The educated father cares nothing, and how can an entrance-pass boy live happily with a woman whose chief occupation is the making of dung-cakes? You are simply inviting trouble by discriminating between the sexes in this wicked way. You put the brake on one wheel and spend vast sums on pulling the cart, and then gasp in horror that the cart goes round and round in small circles instead of going forward. The raising of womenkind, the teaching of the dignity of labour, the improvement of agriculture, the cleaning of the village and the adoption of a few simple measures of public health will bring in a new era of rural happiness in the Gurgaon District.

The improvement of agriculture will ease one part of the struggle for existence, the winning of bread, and give leisure and money for culture, hobbies, and pastimes, and for the development of a desire to do things for their own sake and not solely for the winning of bread.

Public health measures will reduce the terrible mortality from dirt, disease, and epidemics which makes apparently necessary these early marriages and the production of vast numbers of children, in the hope that some will survive and carry on the race.

In the shāmilāt we have a splendid chance of getting all the land we want for our purposes. When holdings are consolidated we must fight for the common land being preserved as such. Part must become pasture for the cattle, part playground for the boys and young men, part 'company bāgh' or garden for the women and children.

When I say that there is no money and no leisure I am not entirely correct. The hookah is the curse of Gurgaon,

and if I could get one quarter of the time spent in smoking for the cleaning up of the village and other works of self-improvement, the people would soon be far happier and healthier. Similarly, if I could get a quarter of the money spent on social customs, litigation and ornaments, the interest on it would provide money for all the games and pastimes and culture and uplift that are wanted in rural Gurgaon.

But until the Education Department has changed the spirit of the villagers I cannot hope to get either the time or the money that the villages so badly need for their betterment.

The improvement of agriculture by itself is worse than useless. You must first teach the people how to use the money they do earn before enabling them to earn any more, as it will only be frittered away uselessly or harmfully, as it is now. Uplift is everything! Better agriculture will come of itself once you uplift the villages.

Compulsory education is a great feature of our programme, but in the present condition of village life it cannot but be a farce. Each man's fields are scattered all over the village, no fields are fenced and, compulsion or no compulsion, he must use his children to look after his fields and his cattle. If we want compulsion to be a reality we must consolidate the holdings and fence them in, so that there will be no further need of gwalias[1] and rakhwalas.[2] Their occupation is at best a very idle one, so that it will be an unmitigated blessing if we can abolish it.

One great curse of rural life in Gurgaon is the menial castes. They say slavery caused the downfall of the Roman Empire, and it has certainly caused the present degraded

[1] Herd-boys.

[2] People who keep birds and beasts out of crops.

state of the Gurgaon peasantry. It is the presence of the menial castes alone which has made the peasant consider much of the work of the village beneath his dignity; hence if there were no menials there would be no need to teach the dignity of labour. It is the same in our schools, colleges and everywhere. We are surrounded by a horde of menials and are too grand to do our own work. The climate is fatally encouraging, the menials are there; why not use them? I plead guilty myself to yielding to the seductive influence, and I see it ingrained in everyone round me.

I should like to see all the menial castes removed, lock, stock and barrel, given squares of land, and set to work to reinstate themselves in the world; but I realize that their sudden removal would dislocate life entirely. They should certainly be steadily removed and enfranchised, so that they may cease to do menial work and degrade society, or rather encourage society to degrade itself, by making them do work society should do itself. Once the village menial disappeared the villager would soon learn to do his own chores, and would be all the better for it.

There is another aspect of it, the menials themselves. They are often under-nourished and without intelligence and without energy, all because they are depressed and degraded, allowed to have no self-respect. It is the most degrading form of slavery imaginable, this moral caste slavery.

Yet a third advantage of abolishing the menial castes is that the zamindar will have to acquire sufficient intelligence and handicraft to do his own work. Now the helpless fellow is at the mercy of the barber, the carpenter, the smith and all the whole lot of people who make an easy living at his expense. Once they disappear the man with four sons will make one a smith and one a carpenter and one a bootmaker, and the fourth will plough the

land. There will be a great dissemination of skill throughout the whole breed of cultivators, which will enormously raise the standard of intelligence all round.

I have explained in Chapter II what we are doing in Gurgaon to solve these problems.

The sending of girls to boys' schools, which we regard as one of the most important points of our programme and one of the most successful, has been criticized; but for four excellent reasons it has got to come:

1. There will never be sufficient money to have a girls' school for every village and the little girls won't go long distances, like boys, to school at central villages.

2. It would take thirty years to get female teachers for every village.

3. As long as girls are segregated for schooling the inferiority complex will remain. Chivalry will only be learnt by teaching it to the little boys, with their sisters sitting beside them. They will learn under the master's and mistress's eye to respect their sisters, and will realize their sisters are as good, if not better, than themselves.

4. Girls' schools are always purdah, and it is wicked to compel non-purdah tribes to learn the purdah habit if they wish to send their girls to school.

To sum up, there are four things to teach the villager, and to teach the worker who is to go to the villages:

(1) The dignity of labour.
(2) The dignity of woman.
(3) The dignity of cleanliness.
(4) The dignity of service.

If the Education Department will put that into their village curriculum, it matters nothing what else is, or is not, taught in the villages.

Please note throughout that I only claim to speak for

Gurgaon, and, as far as Gurgaon is concerned, I claim that my picture is painted in true colours. If you think it is too highly coloured and that I have over-emphasized the squalor of the villages and the degradation of the women, come out with Mrs. Brayne or myself and see and hear and smell for yourselves.

CHAPTER IX

THE DUTIES OF THE VILLAGE SCHOOLMASTER AND THE BOY SCOUT

I. The Village Schoolmaster

The place of the village school teacher in the uplift machine is of the first importance in any country. In the Gurgaon District, and possibly in many other parts of India, it is doubly so. We have for long been dissatisfied with our village primary school, and every effort is being made to put it right. The fault lies, perhaps, less with our educational system than with the foundation on which it is supposed to rest. We assume what we call a home-training before the child comes to school and while he is at school, and we build our system on that assumption. There is in Gurgaon, however, no home training as we know it in the west, and it is, I think, the absence of that foundation which is responsible for the comparative failure of our efforts in the village school.

The average child in most western countries arrives at school fairly clean and with fairly clean habits, and with at least some idea of doing what he or she is told.

Not so in Gurgaon. The idea of giving food at regular intervals from the day the child is born, and of teaching it regular and sanitary habits from the earliest age possible, has only begun even to be discussed where our health workers have penetrated, and I doubt if a dozen families in the district practise what we teach in this all-important

matter. Alas! the Gurgaon child does not yet learn to speak the truth and all about God and the world he lives in at his mother's knee, and he does not yet learn clean and regular habits from his parents. Until we can train the fathers and mothers of the next generation to realize and carry out this primary duty of parents towards their children, the teacher must, as far as he can, do this work for them; and when we read in the latest books on child psychology that the child's character is made or marred by the time it is six or seven years old, we begin to realize the terrible handicap under which our village schoolmaster labours. Add to this the fact that his own early years were generally much the same as those of his pupils, and his task might well appear hopeless.

There are, however, plenty of good, earnest teachers, who realize the defects of their own upbringing and, within their fairly strict limitations, are determined to do better by the little boys—and girls, I was going to add, but that only applies to Gurgaon District at present—entrusted to their care.

The future of the village lies in the hands of the teacher, and he has an immense opportunity for good—and for evil too. What is he to do with his talent? Bury it in the ground? Too many do, and small blame to them either, with such colossal odds against them. No; the village school teacher must raise the banner of 'uplift' in his school and village. The task will be long and hard, his journey always uphill, but his reward will be great—the affection and respect of everyone, parents as well as children, and a happy, contented village. Nothing is more encouraging than the way the villagers appreciate, and describe to me as I tour, a really good teacher. The boys come crowding to school, and so do the girls; he is spoken

of with reverence by the villagers; and his little charges are happy and good-mannered and do him credit in after-life. What more could a teacher desire than a life of such usefulness? True, it does not tend to great distinction, but to be loved and honoured by one village is more than many a great man can boast.

The ideal of the village teacher is not to produce potential B.A.'s and LL.B.'s, and most of the good he does is outside the text-books altogether. The temptation of the schoolmaster is to send his boys on to the high schools and colleges, and attract attention to himself as a producer of scholars. But most of the boys that so leave the village are a dead loss to the village. The uplift and development of the village demand the best brains of its children, and if the betterment of the village is the final goal, the village schoolmaster should be always trying to keep his boys at home.

The object of a village school is to make better, more intelligent, healthier and happier villagers. If a ploughman's son comes to school, his schooling should so prepare him that when he comes to follow the tail of his father's plough he will pick up the work more quickly and display more intelligence in all his business than his father did. Above all, the children must learn at school how to lead healthy lives and protect themselves from epidemic diseases. What is the use of teaching boys who are going to go blind, become in some way physically incapacitated, or even to die before they reach manhood? What is the use of education when the home is dirty, uncomfortable, and epidemics are liable to sweep away the whole family, or leave the children blind or maimed?

Without health nothing is of any value at all, so health is the first and great lesson, and until its simple lessons are

learnt it is no use going on to anything else. Health involves cleanliness, personal and general, and so this must figure largely in all the work of the village schoolmaster. To show how little this is realized even in places far more advanced than the village school, I may relate how we once lent a lovely new hall for an 'entrance' examination. So dirty did the boys leave it that it took much labour and many rupees to put it right, and many of the ink stains could never be removed from the floor and walls!

Many a little boy comes to school dirty, and with dirty, possibly diseased, eyes; the little clothing he has is filthy; and he is wearing ear-rings and anklets. Why has he come to school? To get all this put right? Certainly not! His parents expect the teacher will just inject him with sufficient book-learning to enable him to leave the village and become a clerk. If the teacher sent the child back to be washed, there would be a complaint to the District Board that he was incompetent. Well might the teacher despair!

This desire of the village father to school his boy and send him away to earn his living is not in Gurgaon, at any rate, the effect of increasing pressure on the soil, as the population has decreased 20 per cent in the last two decades (1901–21). In Gurgaon it is a good sign, and means that the villager has begun to realize that all is not well in the village. The land does not seem to respond to his efforts as it should, and the village itself is unhealthy and uncomfortable. He desires to do well by his boy, and so sends him away. It is this beginning of a desire for better things which the schoolmaster must exploit. He must convince the boy and his parents that things can be put right, the land made to yield its increase, and the village made healthy, comfortable and pretty.

The village teacher has to teach the parents as well

as the boys, and the first lesson the parents have to learn is that the goal of the village school is not an underpaid clerkship. For a long time the villagers will refuse to believe that any improvement, either in their farming or in their conditions of life, is even possible, and will mock at the idea that the teacher has really got anything practical to teach them. By example as much as by precept, the teacher must convince the people that his aim is to turn out, and that he really can turn out, clean, healthy, happy, intelligent boys and girls, with a sufficient knowledge of reading, writing and arithmetic to enable them to carry on and improve their ancestral occupations.

The teacher must become a genuine village leader, a centre of light and culture, whom the people trust and to whom they refer their problems and consult when they are in doubt or difficulty. If he has absorbed the spirit and training of the rural school, his equipment for his new part will be complete. To take and hold his proper place in village life, however, he must practise what he preaches, and set the example of working with his own hands at all the uplift measures he recommends. His gospel is the dignity of labour and the dignity of social service, and he must be as willing to set about cleaning the village or adjusting an iron plough as he is to teach reading and writing. Then, and then only, will the villagers respect him and his mission.

So much for the grown-ups.

The earliest lesson of all in the school must be to wash the face and hands, and the teacher must keep soap and water at his school and do it then and there, day by day, till he has taught his pupils not only to do it themselves, but, what is more, to take a pride in being clean. He must even teach them how to wash their clothes. He must

know how to bathe sore eyes, and do that daily, too, till his charges' eyes are cured. Along with this must come lessons about dirt and flies, to explain why the eyes are sore and the little ones dirty and unhealthy. Then come pits, pit-latrines and windows; this can be an arithmetic lesson. And all the three R's can help in lessons about the value of cow-dung to the land and the increase of crops that will result from using it as manure instead of burning it as fuel.

The folly of wearing jewellery must be an early lesson, and this, too, can serve the purposes of arithmetic as well as of reading and writing. So can, and should, quinine and mosquito nets.

Similarly, good habits must be taught at the village school, and to do this the master must mind his own habits or he will waste his time trying. His tongue must be clean, and he must be punctual and systematic.

All healthy children want to play, and much time must be spent in teaching them good games. Vaccination, re-vaccination and, when plague is about, inoculation must come as a matter of course, and it must become impossible to find an unprotected child at school.

One of the biggest lessons I have left to the last. The little boy must be taught that his little sister at home is just as good as he is, if not better, and needs schooling just as much, if not more, than he does.

She must come too, and learn all the good things he is learning. What is the good of him washing and learning to be clean and tidy and regular in his habits, if his little sister at home, and later on his own wife, remain dirty and ignorant? Of course, she must come—and come she will if the master is respected in the village. And then the master will be able to begin the greatest of all lessons in the village school, the lesson of chivalry. The little boys will be taught

to honour and respect their sisters, their mothers and all womenkind. And quickly will they learn when they see their sisters beating them at lessons, and when they see the master treating them exactly the same as, or even better than, the boys.

It is a winning battle the teacher is fighting. When the time comes for the little girls now at school to send their own children to school, half the teacher's work will be done for him, as these girls will teach their children clean and regular habits from the start, and we shall then see them arriving at school with traditional 'bright and morning faces'.

Till then the teacher must do the work of both parent and teacher, with a touch of the country parson as well, and that is the ideal for him to aim at.

In Gurgaon we hope he will be greatly helped by the Domestic School. If his wife has been trained there, and helps him for several afternoons a week at the school, there will be two to keep the flag flying, and a model home into the bargain. Indeed, the hope of our village schools and of our villages is the Domestic School trained women. Their very presence will win respect for womenkind, and they will teach the girls all that a village housewife should know of housekeeping, hygiene and infant welfare.

After all, the teacher is expected to teach new things, and, with tact, good sense and good heart, the honest teacher will be able to bring in most of these new ideals without arousing any alarm in the village, and, where he does raise discussion, the very success and the common sense of his new curriculum will soon win him universal acceptance. We are apt to regard the villager as stupid. Far from it! His trouble is not lack of intelligence. His difficulty is the depth of the groove in which he moves. The villager has for centuries

been cut off from the tides of human thought and progress, and his only reaction to new ideas is unthinking opposition, and his only touchstone age-old customs and superstitions. Make him think—and we are beginning to do that at last in Gurgaon—and he will weigh the pros and cons of your new-fangled nostrums as well as any villager in the world.

Thereafter, of course, he has to go through the whole argument again—or rather he expects you to do that for him —with every one of his neighbours, and then he is prepared to follow you. All this takes time, and there is no one better qualified for the task than the schoolmaster, living in the village, one of the people himself, clothed with authority, and expected to be the retailer of new ideas.

If the master has also been a Boy Scout, and is now a Rover Scout or Scoutmaster, his work is far easier, as he has the finest organization of youth in the world behind him, and the very ideals and enthusiasms that he wants for the remaking of his school and village. Once in Scout uniform with his village troop there is nothing he cannot do.

In a word, the village remaking programme can and must be taught by practice and by precept from the first day the little boy or girl joins the school, and this is the whole duty of the village teacher, both as a teacher and as a citizen. School is the barrack square where the recruits are trained for life's great battle against dirt, disease, idleness, poverty and ignorance. Literacy, the acquisition of the 'three R's', or whatever you call the aim of village schooling, is useless, and worse than useless, if it does not arm the children with both the will and the knowledge to overcome and drive out all those many enemies which now make our villages so uncomfortable, so unhappy, and so unhealthy.

Our hope is the children; they are quick and ready learners, and are not bothered with customs and traditions.

If we sow uplift in the village school we shall reap a great harvest in the village in the years to come.

II. The Boy Scout

In the 'remaking' movement the Boy Scout comes into his kingdom. He now has a job of work to do, and a glorious job at that; he need never be idle and never at a loss for a good deed or a bit of social service. He can shock his parents by cleaning up the stinks his insanitary neighbours have left about the village, or delight their hearts by building a wall to replace the old thorn fence round the cattle pen. There is no end to the jobs waiting to be done, and no end to their variety.

When I first saw Scouting in India, I confess that I had little use for it, as it seemed to fill no gap and to lead to no goal. A Scout display usually meant 'flag-wagging', the extinguishing of an imaginary fire, with fireman's lift complete, and the removal of an injured man on a highly precarious bicycle ambulance. No fire I have ever attended in India lent itself to the spectacular methods of a Scout display, and the other events I could fit in nowhere into any scheme of things. But when the Boy Scouts began to get their young teeth into the uplift business it was a very different affair; and I now regard the Boy Scout as the best ally and agent the movement has got. A good troop of Boy Scouts is afraid of no one, and will go straight through any custom or prejudice with a laugh and a shout. Moreover, it is infectious. No village can stand by for long and watch Boy Scouts breaking every cherished rule and custom—age-old customs, encrusted with prejudice and superstition—without joining in and helping. The *esprit de corps* of the Boy Scout movement is a wonderful thing. Given good leadership, a party of lads in Boy Scout kit

will do absolutely anything, and defy every canon of caste and custom. In fact, the boys delight to do so! We are indulging them in the popular pastime of kicking over the parental traces, and what healthy boy does not long to do this?

There is much more in it, however, than the mere crumpling up of worn-out prejudices. Uplift means social service and spreads out a whole new world for the Boy Scout to enter and conquer. In fact, once his eyes are opened to the new possibilities, so immense is his task he hardly knows where to begin.

There are sore eyes to clean, hands and faces to wash, little sisters to be escorted to school, ear-rings—his own first—to be discarded, anklets and wristlets to be condemned and, if possible, removed. Then there is the village to clean up, and pits to be dug—screens to be fitted round and planks put over them—and there are windows to help to make so as to bring a little light into the homes. And what about vaccination and re-vaccination? The village troop cannot let that slide, and inoculation, when plague comes, and well-cleaning for cholera.

And then there are all the posters and pamphlets and the District Gazette. Very few grown-ups can read, and these things must be read out and explained to them. And the bigger Scouts want to learn to use the iron plough, and find out about Persian wheels and good seed and all the new ways of improving the fields. Then there may be locusts to deal with, or the kutra moth.

Then the village school has no playground, and the place is very dirty and untidy all round. That wants seeing to, and there are not enough girls and boys attending yet. More pupils must be collected, a nice garden is wanted for the school, and the school games want livening up a lot. And

so on, and so on, endlessly. Once we have yoked the Boy Scout to the uplift chariot, there is no end to the progress we may hope for. The children can not only do all this work themselves and profit greatly by the doing, but they wake up their elders to the necessity and the advantages of uplift, and prejudices, which would have taken years to dissolve, will disappear at once when the parents see their children cheerfully disregarding them, and not only not suffering for their temerity, but actually gaining by it. Everyone wants these changes, but everyone wants to see somebody else go first and take the responsibility for it; and the Boy Scout can do this admirably, as 'children don't count', and yet, as these children belong to a world-wide organization, the change has been made and now everyone can do it. The reasoning, like most human reasoning, is not very clear, but the result is correct.

Before the Scout, however, can enter upon this great inheritance and show his parents the way to better things, he must be carefully trained, and the training of Scoutmasters and Scouts is a very important and difficult problem. Badly trained and insufficiently trained Scouts do more harm than good. Everything depends on the spirit in which the work is done and the motives from which the Boy Scouts are working. If these are bad the Scouts will only give offence, and damage the movement they pretend to help. Scouts must be trained, and trained by the right men, until they have really imbibed the true spirit of Scouting (Scouting and uplift are one and the same thing, of course) before they can be used with advantage for village work. This warning is important just now, as Scouting is in danger of becoming, if it has not already become, 'popular,' and boys are crowding into its ranks with little or no idea of what Scouting stands for, and

no intention of disciplining themselves to the ideals of the movement.

It is a matter for congratulation that the Gurgaon uplift movement has attracted the attention of the Chief Scout of the world, and Sir Robert Baden-Powell has written out to India suggesting the possibility of the Scouts taking up work on the lines being followed in Gurgaon. When the Boy Scout writes 'Uplift' or 'Remaking' on his banner, we need be in no anxiety about the future of the movement.

PART IV

LOOKING FORWARD

CHAPTER X

A DREAM

I WAS riding through the Rewari tahsil on a warm afternoon in the early spring, and, coming to a shady tree, I sat down to rest myself for a bit and listen to the lovely swish of the breeze through the branches of the tamarind trees. I must have slept for a few minutes, but was brought to my senses by a party of men, obviously zamindars, but well-dressed, well-fed, cheerful and prosperous. Their clothes were of village-made cloth, but obviously made with skill and taste, and scrupulously clean. One of them seemed to be a lambardar, and, to my surprise, he gave me a Boy Scout salute, and presented a gold mohur as a nazar.[1] I smiled at the salute, which he noticed, and said:

'We are all Boy Scouts nowadays, you know; we find it such a splendid training, making us fit and healthy, always ready to help, and jolly keen on games.'

'What games?' I asked.

'Our national village games, of course; what else do you think?' he replied.

'When do you play?' I said.

'Why, on the weekly holiday, of course.'

I stared at him with surprise.

'Bābūji,[2] you must have come from the towns; you don't seem to know much about us,' he continued.

[1] An offering by way of respect, to be touched and remitted.

[2] Form of address for a bābū, a literate person, usually dressed in cloth other than village 'homespun'.

'I am afraid I don't; tell me all about it,' I said, rubbing my eyes and feeling rather bewildered.

'Well,' said he, 'it is an old story now. Many years ago we got a Weekly Holiday Act passed, and on that day no man may open his shop or work his cattle or his well. At first the old greybeards resented this very much, but we realized long ago that, working six days a week, we can do much more work than we could do in a seven-day week. Our cattle are fresher too and live longer, we ourselves are fresher—in mind and body—and a man's hair is not white at forty, as it used to be. We have a good wash on Saturday, and on Sunday morning, after tidying up the village, we put on our best clothes or play our good old games for the rest of the day—our young men play them, or have a ploughing match, and in the evening we sometimes have a lecture or a magic lantern.'

'Wonderful!' I said; 'what a jolly life you seem to lead! I should like to see your village.'

'Come along,' they said, and we all walked towards the village along a beautiful straight road, shaded with tamarind trees. In the distance, showing above the trees, the top of a large white building gleamed from the village.

'I suppose that is the sahukar's house?' I said.

'What is that?' the young lambardar asked. But the oldest man in the party interrupted. 'Oh, yes, I know, I heard from my father. It seems in the old days they had a queer system by which one man lent money to all the farmers at an enormous rate of interest. He lived in a big house and grew fat and wealthy, and the farmers were nothing more than his slaves. All that disappeared long ago. That big white building is the village hall, built with the profits of our village bank. The school and the library are there, and we hold our meetings there.'

As we walked along to the village, I noticed the fields were very well fenced and very large. I asked how they managed that.

'That was quite simple,' they said; 'in our grandfathers' time they consolidated their holdings, and it is done now at every settlement, as a matter of course, to eliminate fragmentation caused by inheritance, etc.'

The crops were magnificent, and they noticed my surprise at the lovely wheat and barley and all manner of market produce that was growing.

'We all buy our seed through the bank,' they said, 'from the Agricultural Department, and with the seed come any particular instructions the department has for cultivating it.'

At that moment I heard the noise of an aeroplane, and I looked up and strained my eyes in every direction, as an aeroplane in the Rewari tahsil was a new thing for me. The villagers did not seem in the least interested. The lambardar said to a small boy, 'Run and fetch the bag, chhōkra.'[1]

Away he ran. He came back in a few minutes with a bag made of ordinary village cloth, but of a very bright colour. The lambardar opened it and pulled out a lot of leaflets.

'What is all that?' I asked.

'Oh, that is only the Weekly Bulletin,' and he proceeded to run through the leaflets, and then sent the boy to pin them up in the village hall.

'What is in the leaflets?' I asked.

'Nothing much this week,' he said. 'They tell us we must look for a new kind of worm in the carrots, and send them specimens if we can find it; they say the field-rat poisoner will be here on Friday, and anyone complaining of rats must be ready to help with the cyano-gas pump; they

[1] A boy.

also advise us to try a new kind of harrow which has just been invented, and they give the name of the shop in Rewari (and the price) where it can be had. Oh, here's a good bit of news,' he continued, as he glanced at the last leaflet. 'We are thanked by the Health Department for being the quickest village in the district to get our plague inoculation done. Well, we did try hard. Our Boy Scouts lined up every living person—man, woman and child—and the whole 500 of us were inoculated in an hour and a half. Pretty good, eh?'

By this time we had reached the village, and I at once detected something radically different from my idea of a village. There was no smell, no filth, no dust, no rubbish, no dung-cakes, no manure-heaps.

I said, 'What have you done with the dear old village smells, and the dung-cakes, and everything?'

But no one seemed to understand me, and I had to explain. Then they told me that everyone keeps his cattle on his farm nowadays, where he has his manure pit, and a large number of the farmers live on their farms.

'We don't huddle together in crowded villages, like our ancestors used to. The village streets have long since been paved out of the profits of our banks, latrines were built, and water-taps were put up, to be fed from the tank at the top of the village. The tank is filled by the little engine which you can see working over there. The engine that pumps the water can also be hitched to a flour-mill, and there are no hand-mills anywhere in the village.

'As for the dung-cakes, we long ago recognized that the land was entitled to the manure of the cattle, so we had to design grates which would burn wood and charcoal for cooking our food, and we grow a lot of timber in the village now for firewood.'

The houses were all of masonry and had sufficient light and ventilation, although they were cunningly built to avoid the great heat of summer.

The village school was a jolly place. How clean and cheerful and intelligent were the children, and how keen on their lessons and games! The lessons seemed always to be drawing their attention to the fields and crops, and things that were very useful to these farmers' sons, instead of telling them that London is on the Thames and Jupiter has five moons. The shelves were covered with all sorts of models of insects that helped or harmed the crops, and there were samples of the various kinds of wheat and other crops.

As we left the school, the master told the boys to be sure to tell their parents that that day was the day of the week when the doctor came to the hall, and he would be there from two to four in the afternoon. Bad cases, they told me, had to be moved to the zail central in-patients' ward, three miles away; but they were a healthy village and did not often have to take people there. I saw no swollen spleens; and they said malaria hadn't a chance, as the Boy Scouts dealt with all the breeding-places of mosquitoes so capably that they very rarely had a case of fever, and, as fever and dirt were the foundation of nearly every disease, they were singularly healthy nowadays; and certainly the children I saw were very bonny, with cleaner eyes than I had ever seen in a village.

There was a public garden quite near the village, where little girls and boys were romping and playing and making a glorious noise. Women and elderly men were sitting about watching, the women knitting or sewing, and the men reading or smoking.

I then noticed that dotted about among the fields were substantially built houses and farmyards. We went over

to one, and found it was as comfortably built a farm as you could see anywhere in the world. In a round shed two bullocks were working a most beautifully designed little mill. At the moment it was cutting chaff, but we saw that it could be harnessed to a Persian wheel, or a flour-mill, or a thrashing machine, or a winnower, by simply turning a lever.

The cattle were magnificent, and they were all branded and in lovely condition. The lambardar told me that nothing but pedigree cattle were allowed to graze on the village shāmilāt pasture, and I found that the village shāmilāt pasture they referred to was a carefully-fenced area of the best grass, which was evidently looked after as thoroughly as crops. There were several haystacks, which were evidently the produce of last monsoon. The area was divided most carefully by small daule or banks, according to the various levels of the land, so that the rain water could not run away and collect in the lower portions of the pasture, but had to soak into the ground where it fell. There was a magnificent herd of Hissar cattle grazing at the time, but no buffaloes; and one of the elderly men explained that the buffaloes had been extinct for about fifty years. 'Our fathers,' he said, 'found that, by careful selection and breeding, they could get just as much milk from the Hissar cow as from the buffalo, and the offspring of the Hissar cow was much more useful and much more valuable. They ceased to breed buffaloes, and the animal is now extinct.'

'Don't you have a lot of litigation,' I asked, 'now that you are so prosperous?'

'We did at one time,' he said, 'but we persuaded the Council to pass a new Oaths Act, compelling everyone to swear, either upon his son's head or upon the sacred book of his religion. This reduced false evidence to such an

extent that three-fourths of our litigation stopped, and we don't have much to do with the law courts nowadays.'

We had a look at the library in the village hall, and we found not only that everything was written in Roman characters, but also found a complete set of the sacred books of the religions of the people in the village, written in the simplest Urdu, also in Roman characters.

My hosts enjoyed my surprise at this, and seemed to be very proud of what I had discovered.

'The change to Roman characters was a terrible struggle,' they said, 'and it has not been finished long. What with aeroplanes and wireless and so on scattering information throughout the world, we found that we were so cut off from the world and the world was so cut off from us, as long as we used a different and difficult script for our books and papers, that, after many struggles and much opposition and many regrets and heart-burnings, we decided to abandon our various scripts and use the Roman, which was more or less universal elsewhere by the time we adopted it. It has opened to us the whole of the literature of the world, and has opened the whole of our literature to the world, besides enabling us to communicate with all parts of the world. We now read their newspapers, and learn what they have to tell us.

'At the same time, we found that our young men were abandoning the religions of their fathers, as they said they could not understand the books in which they were written, and their religious teachers and advisers did not seem to understand them either. So we had a great struggle, much like the struggle in Europe when the Bible was translated, and we translated all our sacred books into the common language of the people. The result is that we find that the people take much more interest in their religion. Many

customs and ceremonies have been abandoned, but there is much more real religion about among the people than there was in the old days.'

What made me gasp with surprise at the hall was seeing women studying the notices and reading the books in the library in the most unconcerned manner possible. They made no attempt to shrink away or hide their faces when we came in, and they were evidently interested in what they were reading. Some were knitting at the same time. There was a small class of little girls learning needlework, under the tuition of what looked like an elder sister. None of the children—neither girls nor boys—had any sort of silver ornaments on, and the grown-up women only had at most one simple ring or bracelet each.

'Hazūr,[1] hazūr, it is getting very late. Haven't we to go to our camp?'

I awoke with a start, got up and rubbed my eyes.

'What has happened?' I asked. 'These fields are hardly a bigha each in size, half that field is eaten by rats; what is that charsa working there? The ears of corn are hardly two inches long; and, my goodness, what rotten cattle!'

'Well,' said the white-haired lambardar who was standing by my side, 'I am forty years old, and these things have always been as I see them now. What complaint has your honour got to make?'

'None,' I said, 'but I think I must have seen a vision of what your village may be like in the days of your great-grandchildren,' and I went on hammering into the old lambardar the necessity for banks, Persian wheels, Hissar bulls, improved seed, iron ploughs, pitting of manure, and the many things which will one day turn Gurgaon into a paradise.

[1] Your honour; Sir.

CHAPTER XI

BY THE WAY

THIS chapter contains short notes upon questions which have been raised during recent months by visitors to Gurgaon, or by correspondents who have read the first edition of this book. In spite of the very great importance of many of them, they could not very well be fitted into the text, and have therefore been collected here for the convenience of any who may wish to read them.

We advocate the total abolition of dung-cakes, and maintain that the Indian villager will be poor until the last dung-cake has disappeared. Some villages have already abolished them, and many more could do so, but only to those favourably placed for wood fuel is this counsel of perfection immediately and easily possible. The average village finds this gospel too hard for it, although we have effected vast reductions in this, the premier cottage industry of India, in many hundreds of villages.

If a villager was told he must burn the food of himself or his cattle, he would refuse to do so and would move heaven and earth to find a way out of the difficulty. So he must in the case of dung-cakes, as cow-dung is the food of the land. We have devised grates and chimneys for burning coke, and the cooking for a whole family can be done for an anna a day. Considering the parlous condition of the coal trade in India, it is astonishing that they do not join hands with the agricultural expert, put down a little money and fight against

the dung-cake. Coke and coal should be handled by the truckload co-operatively, and, if a little vigour was put into the campaign, the dung-cake could be driven out in five years. There are many days in the year when the cattle are eating their heads off in idleness and could transport coal and coke from the railways without any special cost to the villager.

The main use of dung-cakes is for ghi-making. A maund of milk requires fifty seers of dung-cakes and takes 36 hours to deal with. After using a cream separator, ten seers are required, the work is over in an hour, and the result is slightly more, and infinitely cleaner, ghi. This represents an immense reduction of fuel consumption, and there is not a shadow of doubt that if we press forward afforestation, tree-growing wherever possible, do what we can with coal and coke, and popularize separators, we can entirely abolish the dung-cake — provided only that we can replace it with something equally tasty for the beloved hookah!

There is no doubt that even with the exiguous funds available for improving the conditions of village life, a great deal more could be done if we all spoke with one voice upon important matters. In one department we condemn the use of the leather bag for well irrigation and advise the Persian wheel, while in other departments the song of the 'charsa' can be heard day and night. In one department we preach the necessity of vaccination, but in all departments we take employees and students without even asking if they have been vaccinated. One of my best helpers, and a most promising young official, was killed by smallpox this very year. We preach that drinking wells should be protected from the promiscuous dipping of buckets, but how many Government wells are so protected?

The villager does not appreciate the fine points of

departmentalism. His line of argument is that Government is so great and wise that if this or that thing was really essential it would do it itself, and the fact that only one part of Government advises it and all the others can afford to neglect it means that it is really immaterial, and the solitary department advocating it is merely fussy and working for its own glorification. In teaching simple people it is essential that the teachers should all teach the same lesson, and that the lesson should be practice rather than precept, and little good will be done as long as each teacher contradicts the precepts of the others by his own practice.

The improvement of cattle is a big problem, but I think Gurgaon is tackling it along the only practicable lines, and the cattle-breeding experts are in full agreement with us. Wide distribution of Hissar stud bulls, general castration of all inferior bulls, combined with steadily increasing inspection staff and epidemic staff, and whatever is possible to encourage the growing of fodder crops, the improving of pastures, and the building up of fodder reserves. The whole work is terribly hampered by the shortage of funds, but a lot is nevertheless being done, and our detailed proposals will be found in the chapter on the development of the district. Our standby is the Hissar Government Cattle Farm, but that is already inadequate, and our annual indent cannot possibly be met anything like in full, and when other districts take up cattle improvement in earnest the shortage of stud bulls will be still more serious. The output of Hissar cannot be indefinitely increased, and branch farms will have to be started in the best parts of the Hariāna[1] tract. Besides producing bulls, these farms will be nuclei of cattle improvement operations, and will steadily spread their

[1] The famous cattle breeding country west of Delhi.

influence into the villages around until the whole countryside is stocked with first-class bulls and cows. Inducements in the shape of premia and land revenue remission must be offered for fodder crops, improved pastures, silos and fodder reserves, as well as for the elimination of all but pedigree stock in the villages. In addition to this, a close survey of the Hariāna tract must be made, and the produce of the Hissar farm, both bulls and heifers, must be confined to the villages that produce, or are capable of producing, the very best stock. For the rest of the Hariāna tract and for the outside districts the stock-breeding department will select bulls from the young stock of the first-grade areas. In this way the supply of pedigree bulls will be indefinitely increased and the whole province—neighbouring provinces and native states, too—be enabled steadily to grade up their cattle. In addition, as the best cattle-raising tracts are invariably poor, owing to the fact that canal irrigation and a high water-level usually produce conditions adverse to the breeding of good cattle, the good prices they will obtain for their stock will bring wealth to an area that has little chance now of sharing in the material benefits Government is trying to confer on the rural population.

The Co-operative Department is known in the villages as the 'Bank Department', and this title, although used with the greatest respect and affection, is apt to lead to misunderstanding. Although co-operative finance is the most important of the functions of this great department, the main principles of the uplift movement come very close behind it. What is the use of sound finance, for instance, if the house is dirty, the children unhealthy, the women ignorant, the land starved of its manure and the income still wasted on jewellery, litigation and ceremony? Now that the essential points of the programme of village

reconstruction have been worked out and universally accepted, I think it is for the Co-operative Department to grab them and utilize its splendid organization to introduce and establish them on co-operative lines. No department can do this work better, and, whether the Co-operative Department does it or not, it can only be done effectively on co-operative principles, as this remaking work is essentially one in which villager must join with villager for strength and for encouragement in exorcizing the demons of ignorance, dirt, squalor, laziness, cruelty, custom and superstition.

Consolidation of holdings requires to be pushed on vigorously. Without consolidation fencing is impossible; without fencing the control of cattle epidemics is impossible; and without fencing compulsory education can only be a farce, as the boys are wanted to tend cattle and keep out deer, etc.; and without consolidation much improvement in farming is impossible and much more well-sinking is impossible. At the present rate and with the present methods, consolidation will remain a treat for the favoured few. It is argued that the people are not ready and that compulsory consolidation will cause injustices, etc. Vigorous propaganda as we know it in Gurgaon will prepare the people for anything that is manifestly beneficial, and as for banning compulsion in consolidation, it is no more logical to ban it there than in any other beneficial enterprise. If we had to wait for a hundred per cent agreement of the people affected, we should never have had a road, a railway or a canal — or any form of government either, for that matter! The moment a clear majority—a two-thirds or a three-quarters majority, whatever you will—of a village, or of a sub-division of a village, want consolidation, consolidation should be done. There must, of course, be the usual safeguards, but it is manifestly absurd that a cantankerous or stupid minority, possibly one

man, or a minor or a widow, should indefinitely hold up the first and greatest step in agricultural development. The officials who do the actual work must be carefully selected and trained, not only in field measurements but in all branches of village remaking, and the failures must be ruthlessly discarded. The Co-operative Department has shown us the way and demonstrated the practicability and the enormous success of consolidation. It is now time for an intensive propaganda campaign, legislation, and a programme of consolidation on a scale that will complete the province within a definite stated period.

Wireless broadcasting we must have at once, if the reconstruction of the villages is to be tackled on any considerable scale.

Village lecturing is exacting in the extreme. With the best will in the world I find it impossible to lecture in more than about fifty villages a year. It is difficult enough, and very expensive, to get my camp to the distant villages, which, after all, are just as much entitled, if not more so, to my services as the nearer ones. The people all collect—men, women and children—from miles around, but a storm may spoil everything. Then the air is full of poisonous dust, children cry, women chatter, the edges of the crowd shift and change, the pictures are so novel that exclamation and talking are almost impossible to stop, dogs bark—and once two Brahmani bulls, busily attacking each other, charged right through the middle of the meeting! A sore, if not a septic, throat is a common result of a village lecture, and nothing induces a heavy cold like open-air speaking.

For Rs. 10,000 we could use Delhi Fort and lecture every village for 100 miles round that is ready to put down the Rs. 250 or less required for a loud-speaking receiver.

The schoolmasters or the village guides can be taught in a fortnight to handle these receivers, and the arrangements are complete. Whenever I see the wireless masts in Delhi Fort I long to be using them. Think of the immense value of being in immediate contact with villages. Besides evening and school lectures, every sort of announcement could be made of meetings and shows, tours and visits of itinerating officials, warnings of pests and epidemics, all sorts of news, information and advice, and all the hundred and one things one wants to tell the villagers in a country where literacy is rare and communications sketchy. As for times of war, crisis and public alarm, the wireless would be invaluable. Judging from the way the people crowded round the loud-speakers at Palwal Show, it is obvious that at any rate the Gurgaon villagers, used as they are to hearing and acting on village lectures, will not only turn up in crowds to listen to the 'iron' lecturer, but will take note of what is said; and there is not a shadow of a doubt that in wireless we have the cheapest and most effective method of village remaking yet devised. The range of each distributing centre, apart from technical considerations, will be limited by questions of language and civilization. The country changes subtly as you move in any direction, and certainly in the Gurgaon District the change is easily noticeable in thirty miles. Rohtak differs from Gurgaon, Rewari differs from Palwal, and for the best results in village work it is probable that a radius of a hundred miles all round will be ample range for each wireless station.

The ordinary village must be an extremely uncomfortable place to live in. Besides the filth and excreta blowing about all day and the dogs barking all night, the streets and lanes are so narrow and so twisty, and so cluttered with corners and projections, that traffic — and sanitation too, if ever

wanted!—can only be conducted with the utmost difficulty. Houses and stables keep falling down, and there they lie in ruins year after year, the abode of snakes and vermin of all sorts. No one thinks of removing them and levelling the place up. Instead of that, everyone throws filth and rubbish on to them, to add to the general air of dirt, neglect and ruin that pervades our villages.

Every village I see makes me long to go in with a troop of stout-hearted Boy Scouts, armed with pioneer tools, and put it all right in one great 'strafe'. In ten minutes the villagers would begin to help, and in half an hour everyone would be hard at work. Beware of bees, however! Several extra-assistant commissioners—and I too—remember with pain the too hasty removal of some old village rubbish, and if it had not been a very cold morning we might not have survived to laugh about it!

Our ideal must be to put all our rural workers through the Rural School, including the whole of the revenue staff, patwāris, kanungos,[1] naib tahsildars and tahsildars, zaildars and sufedposhes,[2] village guides and schoolmasters, vaccinators and plague mates, agricultural muqaddams[3] and co-operative staff. This will give us a solid body of men, all trained in the principles and spirit of village remaking and ready to help with their hands as well as with their tongues.

There can be no doubt that, in time, the uplift movement must reduce unrest and crime. People whose homes are bright and happy are not going to waste their time breaking each other's heads except for considerably better cause than what starts most rows nowadays. In all trouble, whether industrial, communal or faction, the women are

[1] The officials next above the patwāri in the revenue hierarchy.

[2] Officials junior to zaildars.

[3] Farm foremen under the Agricultural Department.

always the worst sufferers, and when they are educated and cultured they will be a very powerful influence for peace.

Once we can get the women accompanying their husbands out of doors, sudden outbreaks must be less likely to occur. The men will all have given hostages to fortune, and before a man can join in head-breaking he must take his wife and kiddies home. By the time he has done this, the occasion may have passed or his blood cooled. In any case, his wife well tell him not to be a fool; now he has got home he can jolly well stay there and do a bit of weeding in the garden, or show his little boy how to make a toy, instead of going and getting into trouble down the street!

It is these uncomfortable and unhealthy homes and unequal marriages—the man partially educated and his wife a mere drudge—that are the fertile soil of crime and trouble; and just as the drink evil was cured in England by better housing and by 'uplift' of all kinds, so will our besetting sins of fighting and faction be defeated in India.

The Gurgaon plough, manufactured by the Empire Engineering Company, Cawnpore, has demonstrated that, but for the share and tip—and this is, unfortunately, a very big 'but'—a plough as good as any imported plough can be made in India. Indeed, the Gurgaon plough, as far as design is concerned, has several points well in advance of anything yet put on the Indian market. The hard steel required for the share and the tip, however, has at present beaten us. No firm in India is apparently both willing and able to harden steel to the degree required, and these have to be imported.

The industrial position, in fact, as far as village remaking is concerned, is miserable. Satisfactory flour-mills driven by bullock power, to replace the hand-mill, simply cannot be had. The Persian wheel is capable of immense improvement both in design and in workmanhip. Efficient

machinery cannot be made by blacksmiths squatting on the ground and working by eye and in cold iron. Machines to work efficiently require jigs, lathes and machinery for their manufacture.

For want of a pump to raise drinking-water, we have devised Persian wheels to be worked by hand. Pumps would be cheaper and more efficient, and easier to fit into all kinds of wells, but we have not yet found a pump that the villager will not put out of order in a week, and there is no one to teach the village blacksmith how to keep pumps in working order, or even to do running repairs for Persian wheels.

We want wheel-barrows to replace the head-load for the removal of rubbish and refuse, and the village carpenter cannot make them and we have no one to teach him. Nor can we get anyone to teach the poverty-stricken riverain villagers to burn charcoal and to make baskets out of the splendid material growing at their doors, which they now burn every year in huge prairie fires for want of any better means of dealing with it.

There is an immense field for good machinery, but the engineering firms—both Indian and British—seem to lack initiative. If they come in at all, they expect Government or local bodies to do all their designing and advertising and selling. They, apparently, are merely to sit by and absorb any profits there may be! All kinds of machines are offered us — designed for totally different conditions than those prevailing in India. We are invited to take them or leave them, and the engineering firm has yet to be found which will send its representatives into the villages, learn the language, study the conditions, and, by trial and error, work out the exact type of machine required for the many needs of the villager. Many fortunes await the firms which will do this. At present the engineering firms

say the Indian farmer is hopeless and will not touch machinery. Quite right! I know the Indian farmer pretty well; he is no fool; machinery designed in Europe or America for European or American conditions is no use to him, and he knows it and will not waste his time and money on it. When the experts will bring him good stuff, designed for his actual needs, he will buy quickly enough. Witness the Persian wheel, the cane-crusher, and so on.

Although in seven years we have worked up our successful vaccinations and re-vaccinations from 12,926 in 1920–21 to 59,172 in 1927–28, at every village baby show we hold we still find children with smallpox on them.

As there are about 32,153 births every year, and to be on the safe side one successful vaccination and two successful re-vaccinations are desirable, we have not reached the standard we should maintain if we want to stamp out smallpox.

The people and the District Board are willing enough, and the only hesitants are a few mothers of certain tribes who are not aware that ten days of discomfort will bring a lifetime of immunity, and, from sheer ignorance, hide their children on the rare occasions when the vaccinator comes. This ignorance will disappear at once when the girls get the school training we are pleading to be provided for them. The District Board has twice asked, but failed to obtain, leave from Government to make vaccination compulsory in the biggest villages, where alone the collection of children presents any difficulty. Meanwhile it insists on no boy or girl being allowed to attend school unless vaccinated and re-vaccinated at the proper times.

We have 15 permanent vaccinators for over 1,400 villages, large and small, and they draw from Rs. 20 to Rs. 35 each as pay, and there is one supervisor drawing from Rs. 45 to Rs. 90 pay for the whole district. Since the War

we try and utilize good ex-soldiers, and the average vaccinator's educational qualification is the passing of the vernacular middle examination. We tried the experiment of appointing temporary vaccinators during the vaccination season, but this is not satisfactory, and the District Board is too poor to be able to pay them all the year round. The District Board once suggested that vaccination should be taught in the Rural School, and there is no doubt that for many years to come the best possible vaccinating agent would be the schoolmaster. He is resident in the village, there are hundreds of him, he is in close touch with children and parents, and is in a position of considerable authority, besides having more intelligence and education than the present vaccinators.

We complain of the difficulties of rural work, but here is an obligingly tractable epidemic disease, for the complete eradication of which the very simplest measures will suffice, and no local opposition whatever will be aroused by their universal application, and yet we make no better job of it than this!

Cattle stealing is a chronic evil, but it has recently been attracting more attention than usual, and the tattooing of cattle is being experimented with as a remedy to this curse. As soon as a successful ink and machine are found, Gurgaon wants to do it all over the district, and, with a little propaganda, the people will be ready to pay enough to make the work self-supporting. Another great aid to the stopping of cattle stealing would be the fencing of the fields, but this cannot be started until after the consolidation of holdings. Similarly, compulsory education cannot be anything but a farce until fencing releases the small boys from their present duties of tending cattle and crops.

The question of the damage done to crops by wild

animals has often been raised. The Ahirs in Rewari protect their well crops with a thorn hedge, and this keeps everything out, including pigs and porcupines. Satisfactory protection can also be obtained with a pampas grass or a jhao[1] fence, or, better still, where possible, with a quick fence of kikar[2] or other thorn, but most farmers, including even keen sportsmen, prefer to exterminate the crop-eating animals (and with them even the harmless ones tend to disappear, too) in preference to taking the trouble of making fences. Leaving aside every other consideration, and there are many, is this wise even from the point of view of mere self-interest? Nobody profits more than the farmer from the visits of the district officials. The more they go into the villages and see for themselves and learn first-hand, the better for the villager. Village touring is uncomfortable and expensive, but to many officials (myself not excluded!) the prospect of sport outweighs all considerations of discomfort and cost. Many officers, both civil and military, owe most of their knowledge of village life and rural conditions to the days spent with gun, rifle or spear in the crops and jungles, and I know of no better or pleasanter way of learning all about a district and of visiting all the out-of-the-way corners than shooting and hunting expeditions. Destroy the game and the villager will drive away many of his best friends, and India will lose the finest training ground in the world for both soldier and civilian. Sport is sometimes the only means many lovers of the Indian villager have of keeping in touch with him. There are no 'country houses', and no country life as we know it in England, to draw people into the villages. Is the farmer well advised to wipe out one of the principal attractions of the Indian countryside?

[1] Tamarisk. [2] Acacia.

APPENDIXES

APPENDIX I

SOME TANGIBLE RESULTS

AGRICULTURE

	1920–21	1927–28
Approved stud bulls ..	8	700
Castration of bad bulls ..	..	599
Hissar heifers ..	..	123
Half Merino rams ..	..	125
Stallions	5	16
Iron ploughs	..	1,746
Ploughing matches ..	..	Championships for each tahsil, the district, the division and an 'open' championship for all-comers
Cattle fairs	2	11
Persian wheels ..	..	1,089
Re-afforestation of hills..	1,325 acres	6,780 acres
Area under 8-A wheat ..	..	5,273[1] ,,
Area under Rosy Bātla cotton	..	4,170 ,,
Field rats poisoned ..	..	417 villages (250,000 acres)
Porcupines poisoned ..	..	80 villages (186 burrows closed)
Co-operative Societies ..	153	854

[1] As reported by the patwaris, but probably most of the area sown with home-grown seed has been omitted and the real total is several times this amount.

Members	3,303	19,696
Working capital	Rs. 1,36,224	Rs. 25,87,159
Working capital per society	Rs. 900	Rs. 3,029
Owned capital..	Rs. 14,064	Rs. 5,43,702
Owned capital per society	Rs. 92	Rs. 636
Central Banks and Unions	1	4
Cattle Breeding Association	..	1
,, ,, Societies	..	9
Better Living Societies..	..	3

HEALTH

Hospitals	11	33 (includes 6 Municipal and 5 Mission)
Patients	127,000	324,064
Health centres ..	..	8 (Urban 3, Rural 5)
Health visitors ..	..	6
Vaccinations (per annum)	12,926	59,172
Plague inoculations ..	..	Last epidemic, 121,555. This year, 43,359.
Pits (6 feet deep) for village refuse, manure, etc.	..	41,797
Villages cleaned thoroughly	..	887
Pit-latrines	..	Many villages already begun to use them

EDUCATION

High schools	2	4 (2 by public subscription)

Middle schools ..	..	26
Lower middle schools ..	..	94
Primary	..	146
Pupils	10,830	30,500
Girls in boys' schools ..	..	1,988
Red Cross and St. John Ambulance Branches	..	44
Night schools ..	..	118
Scout Troops.. ..	..	95
Scouts	..	3,000

PROPAGANDA

English pamphlets ..	..	10,520
Vernacular posters ..	..	58,000
,, leaflets ..	..	94,500
,, pamphlets ..	..	4,500
Magic lanterns ..	..	23
District Gazette ..	..	2,000 issue (Fortnightly)
Chaupāis	..	137

GENERAL

Military	..	One Territorial Battalion 11/14th Punjab Regiment (Gurgaon Battalion)
Registration of marriage	..	One tribe of 125,000 complete, and rapidly becoming general all over the district
Kaj	..	Very rare now
Dung-cake making ..	..	Many villages stopped altogether; great reductions in many hundreds
Bullock-driven flour-mills (kharās)	..	67

Hand-pumps and hand-worked Persian wheels on drinking-wells .. . 92
Flower-gardens in schools and villages 176

APPENDIX II

(A) PROSPECTUS FOR 1928–29, THE SCHOOL OF RURAL ECONOMY, GURGAON

The School consists of two sections:

1. A normal class of three units.
2. A class of village guide candidates.

Normal class goes through the usual training prescribed by the Education Department, Punjab, for the J.V. Test examination, as well as the syllabus of the village guide class.

Village Guide Section

Admission. Students are admitted in the month of April each year. The Deputy Commissioner, Gurgaon, nominates a committee to select students for admission, which is open to sons of agriculturists, ex-officers and ex-soldiers of the army, naib tahsildar and kanungo candidates, patwāris and patwāri candidates, and teachers of village schools.

Course. The course extends to one year, including summer vacation.

Qualification for Admission. Preference is given to matriculates or middle passed candidates, but in exceptional cases men who have passed primary school examination or an equivalent standard are also admitted.

Stipends. All students belonging to the district of Gurgaon are allowed stipends by the District Board, Gurgaon, at the following rates:

1. Matriculates or above .. Rs. 15 per mensem.
2. Middle passed .. .. „ 13 „ „

Discipline. Students are required to remain under strict discipline during the whole course of their training.

Practical Work. Students are required to do practical work at the farm of the school, and to visit villages to carry

on uplift propaganda. The entire training aims at making them practical workers in the domain of rural uplift.

Syllabus.

1. Co-operation and Rural Economics. Complete Sub-Inspectors' Course:
   (1) Resources and economic condition of the Punjab. Causes of the poverty of the peasants.
   (2) Means of economic uplift.
   (3) The meaning of co-operation.
   (4) Credit.
   (5) Interest.
   (6) Liability, limited and unlimited.
   (7) Credit societies.
   (8) Thrift societies.
   (9) History of co-operation in Europe.
   (10) Co-operative societies of various types specially useful for the rural population.
   (11) A knowledge of all the registers and forms of the department, and complete practice in making correct entries.
   (12) Law of co-operation.
   (13) Consolidation of holdings.
2. Practical Agriculture for local conditions:
   (1) All implements, country and improved.
   (2) Soils, manures, and field operations.
   (3) Physiology of plant life.
   (4) Field pests.
   (5) Ways and means of water lift.
   (6) Cultivation and care of all rabi and kharif crops, all important vegetables, flowers and hedges.
   (7) Planning and laying out of farms.
   (8) Cattle, their value and maintenance. Farmyard manure.
   (9) Abolition of dung-cakes and importance of pitting manure.
   (10) Fodder, its preservation, silage.
   (11) Practice of keeping farm accounts.
   (12) Agricultural education in rural vernacular schools, school farms and gardens, schemes for various classes.

(13) Methods of procuring, storing, supplying good improved seeds of various crops to villagers.
(14) Practical work at the farm.
(15) Magic lantern lectures and songs on above topics.

3. Simple training in Veterinary Science and Cattle Breeding:
   (1) Importance of cattle, causes of the deterioration of the Punjab cattle, their remedies.
   (2) Housing and feeding problem.
   (3) Hygiene and sanitation.
   (4) Cattle breeding, Hissar bulls.
   (5) Recognition of the age of cattle.
   (6) Physiology of cattle.
   (7) Important and common diseases and epidemics, in the Gurgaon District in particular and Punjab in general; causes of their spread, and methods of prevention and cure.
   (8) Method of drenching and throwing cattle.
   (9) First-aid to cattle.
   (10) Castration, and its value in cattle breeding.
   (11) Cattle-breeding co-operative societies.
   (12) Pasture lands.
   (13) Practice in delivering magic lantern lectures on above topics.

4. Village Hygiene and Sanitation—Domestic:
   (1) Importance of air, water and food to human life.
   (2) Personal hygiene, house cleanliness.
   (3) Common epidemics, causes of their spread, their prevention and cure.
   (4) Village cleanliness, upkeep of wells and ponds.
   (5) Health of school children—inoculation and vaccination.
   (6) Maternity and infant welfare.
   (7) Health centres, training of indigenous dais.
   (8) Practice in delivering lectures with the aid of magic lantern slides on various epidemics and village cleanliness.
   (9) Cholera drill, health examination drill.
   (10) Urban sanitation.

5. First-aid:
   (1) Theoretical and practical work, under the guidance of the local surgeon and trained school staff.
   (2) Physiology of human body.
   (3) Red Cross Societies.

6. Rural Education:
   (1) Illiteracy in villages, adult education.
   (2) Expansion of vernacular education, enrolment of boys.
   (3) Co-education.
   (4) School buildings.
   (5) Primary compulsory education.
   (6) Medical inspection of school children.
   (7) Village libraries.
   (8) Rural adult games.
   (9) Magic lantern lectures.
   (10) Rural and classical songs.
   (11) Rural uplift dramas.
   (12) Rural entertainments.
   (13) Actual practice in running the above.

7. Scouting:
   (1) Need and importance of Scouting, the history of the movement, the advantages of the patrol system, camp life and *esprit de corps*.
   (2) Training camp.
   (3) Village cleanliness.
   (4) What a village Boy Scout is expected to do.
   (5) The duties and qualification of a village guide.
   (6) Physical training.

8. Simple lessons in Government Land Administration:
   (1) Knowledge of the various measurements, settlement work, registration forms, etc.
   (2) Land Alienation Act.
   (3) The patwâri and his papers.
   (4) Taccavi.
   (5) Panchāyats in villages, their scope and work; Panchāyat Act.

(6) Village common land, its better use, pasture land and use of waste fuel.
(7) Canal irrigation.

9. Simple lessons in Forestry for local conditions:
(1) The importance of forests in the economic welfare of a country.
(2) The position of the district with regard to forests.
(3) Afforestation work.
(4) Care of the plant.
(5) Transplantation.
(6) Hedges and grasses.
(7) The forests of the Punjab.

10. Community Service training:
(1) Rural music, propaganda songs, prepared to suit local needs, conditions and tunes.
(2) Practice in delivering lectures in the local dialects on various topics concerning rural sanitation, education, co-operation, agriculture, veterinary, etc., etc.
(3) Classical songs—music for all.

11. *Crafts.* Certain hand industries are also taught, e.g. soap-making, book-binding, envelope-making, rope-making, etc.

(B) SCHEME OF STUDIES FOR THE SCHOOL OF DOMESTIC ECONOMY, GURGAON, JANUARY 1928

The School of Domestic Economy was started two years ago, its object being to train village girls, any age from 16 years to 35 years, to teach in co-educational schools all over the district.

There are about 150 of such schools, the number increasing yearly.

These girls are admitted on condition that after their training, which lasts for a period varying from one to two years, they will teach in one of these schools.

We have provided Rs. 15 per month as stipend. The high rate of stipend is due to the fact that it is not yet easy

to get in females who after training will be ready to serve in co-educational schools. The curriculum is as follows:

1. Vernacular language.
2. Domestic economy (cooking, house-cleaning, laundry, the making of soap, etc.).
3. Arithmetic.
4. Hygiene (personal and social) and sanitation.
5. Needlework and knitting, the use of the sewing machine.[1]
6. Cutting out, making and mending clothes.
7. School management.
8. Practice of teaching.
9. Simple first-aid.
10. Baby and infant welfare.
11. Singing, games and physical exercises.
12. Gardening and making toys.
13. Co-operation.

We do not teach geography and Indian history. Instead we teach co-operation, first-aid, child welfare, sanitation, methods of preventing infectious diseases, and gardening, as these subjects are considered of more practical use.

The students visit the local health centre by turns, to see and practise children's welfare work. The apparently long period of training is necessary, because nearly all our students are illiterate when they come to the Domestic School. Literacy is practically unknown among village women, and we must have village women, as no others will willingly go to our out-of-the-way villages afterwards to teach, and besides, village women can do infinitely more good in the villages than strangers can. Our aim is to get one or more women trained as quickly as possible from every village with a mixed school in it. School teachers are also encouraged to send their wives or other female relatives, so that after training they may work together in the village school.

The chumār women have now asked to be taught in the Domestic School. Arrangements are being made to

[1] They are taught to encourage village girls to ask for a sewing machine, instead of jewellery, when they marry.

teach them in the evening for an hour daily, to begin with. We are proposing to teach them the following:

1. Personal cleanliness and the use of soap.
2. Sewing.
3. Simple home-nursing and care of babies.

An interesting and most significant development of this school is that the wives of the rural gentry are insisting on coming into the school for a short course of domestic science. Several have already joined, and we only want funds to organize this most promising feature on regular lines.

APPENDIX III

MODEL BY-LAWS FOR CO-OPERATIVE BETTER LIVING SOCIETIES

1. *Name.* This society shall be called the..... Co-operative Better Living Society, Limited, and its registered address shall be at.....Post Office, Tahsil..... ....., District.....

2. *Objects.* Its objects are to promote the economic interests of its members, and more particularly—

(1) To reform bad customs prevalent amongst the members.

(2) To improve the physical, moral and spiritual condition of members.

(3) To prevent the waste of money and inculcate habits of thrift.

(4) To teach and practise the rules of hygiene and combat epidemic diseases.

(5) To cultivate the sense of self-respect and resist corruption.

(6) To assist in arrangements for the education of members and their children, and for the organization of games and all useful occupations which render the life of the community more pleasant and liberal.

(7) To promote other measures designed to encourage in the members the spirit and practice of thrift, mutual help, and self-help.

3. *Membership.* The members shall consist of:

(1) Persons who join in the application for registration.

(2) Persons admitted in accordance with these by-laws.

4. Every member of the society must be:

| (1) A member of.....tribe or caste. |

(2) Ordinarily resident in.....

(3) Of good character.

(4) Of not less than 18 years of age, except in the case of the minor heir of a deceased member.

5. Members shall be admitted after election by the managing committee, subject to the confirmation of a general meeting.

6. Every member on admission shall pay one rupee as admission fee, and sign his name or make his thumb-impression in the register of members before two witnesses, or shall submit a signed application, witnessed by two members.

7. Every member shall sign an agreement to the effect that, in consequence of being a member of the..... Co-operative Better Living Society, he will observe such special rules and practices as the general meeting may approve; and in the event of his breach of this undertaking he will pay to the society such fine, not exceeding Rs. 100, as the committee may impose.

He shall thereupon share in the rights and liabilities of the society.

8. Membership shall be terminated by:

(1) Death.

(2) Permanently ceasing to reside in.....

(3) Withdrawal, after three months' notice to the Secretary.

(4) Permanent insanity.

(5) Expulsion by a two-thirds majority of a meeting, at which not less than half the members are present and vote.

9. A member may be expelled for any action which may be held, by the managing committee and a general meeting, to be dishonest or contrary to the stated objects of the society or to the interests of co-operation.

10. The liability of each member for the debts of the society shall be limited to Rs. 20.

11. The capital shall be composed of:

(1) Entrance fees.

(2) Contributions.

(3) Donations.

(4) Fines.

The society shall receive no loans or deposits.

12. The committee may impose a fine, not exceeding Rs. 100, on any member who fails to observe the rules and practices prescribed by the general meeting. Such fine shall become due for payment immediately after imposition, but the member may appeal to the general meeting.

13. The committee may levy contributions from a member on the occasion of ceremonies taking place in his family or household, according to a scale to be prescribed by a general meeting. Such contributions shall become immediately due for payment on the occurrence of the ceremony, without a formal demand. The committee may also levy such other contributions from members, and at such rates as the general meeting may fix from time to time, in order to carry out the objects of the society.

14. *General Meeting.* The supreme authority shall be vested in the general meeting, which shall be held at the time of annual audit or in August, and at other times, when summoned by the registrar or the president, or by the committee of their own motion, or at the written request of not less than ten members.

The presence of at least one-third of the members shall be necessary for the disposal of any business at such meetings, provided that, where the total number of members exceeds one hundred, thirty members shall suffice.

15. In a general meeting the following business shall be transacted:

(1) The election, suspension and removal of members of the managing committee, including a president and one or more vice-presidents.

(2) The election of a treasurer, to keep the money of the society.

(3) The consideration of the annual statement of accounts and balance sheet, and of the auditor's report and the inspection notes of the registrar and the inspector.

(4) The confirmation of the admission and expulsion of members.

(5) The adoption of customs to be observed, and the fixing of the maximum expenditure to be incurred on each ceremonial occasion.

(6) The approval of rules and practices to be followed in order to carry out the objects of the society.

(7) The assessment of contributions to be paid to the funds of the society by a member on the occasion of ceremonies occurring in his family or household, such as marriage, birth, etc.; and the assessment of other contributions in order to carry out the objects of the society.

(8) The amendment of the by-laws, subject to the sanction of the registrar.

16. Amendment of the by-laws shall only be carried out by a majority of a meeting at which not less than two-thirds of the members are present; provided that, when the amendment has received the previous approval of the registrar, it may be adopted by a majority consisting of two-thirds of the members present at a general meeting, held after due notice of the proposed amendment has been given to the members. All other questions before the general meeting shall be decided by a majority of votes. When votes are equal the chairman shall have a casting vote.

17. Each member shall have one vote. No proxies shall be allowed, but a member may send in a written and signed opinion on any question affecting him that is under discussion. The opinion shall not be counted as a vote. No member shall be entitled to vote from whom any fine is due to the society.

18. All business discussed or decided at a general meeting shall be recorded in a proceedings book, which shall be signed by the chairman of the meeting.

19. *Managing Committee.* The managing committee shall consist of at least five members of the society over the age of 21, including a president and one or more vice-presidents. The members shall be elected for one year and shall be eligible for re-election.

20. A member of the committee shall cease to hold office if he:

(1) Ceases to be a member of the society.

(2) Becomes of unsound mind.

(3) Is convicted of any offence involving dishonesty or is imprisoned for three months.

(4) Holds any office or place of profit under the society, or receives any honorarium.

21. Meetings of the committee shall be held when necessary. The attendance of at least three members shall be required for the disposal of any business. The president or vice-president, or in their absence one of the other members, shall preside. Each member shall have one vote. The chairman shall have a casting vote.

22. The committee shall exercise all the powers of the society except those reserved for the general meeting, subject to any regulations or restrictions duly laid down by the society in a general meeting or in the by-laws; and in particular shall have the following powers and duties:

(1) To observe in all their transactions the Act, the notified rules, and these by-laws.

(2) To maintain true and accurate accounts of all money received and expended.

(3) To keep a true account of the assets and liabilities of the society.

(4) To keep a register of members correct and up to date.

(5) To prepare and lay before the annual general meeting a profit and loss account and a balance sheet.

(6) To examine the accounts, sanction contingent expenditure, and supervise the maintenance of the prescribed registers.

(7) To consider the inspection notes of the registrar and the inspector, and take necessary action.

(8) To elect new members, subject to the confirmation of a general meeting.

(9) To summon general meetings, in accordance with by-law 14.

(10) To levy contributions from members, as prescribed in by-law 13.

(11) To fine members, as prescribed in by-law 12, who fail to abide by the rules and practices adopted in the general meeting, or who spend on any ceremony a sum larger than that sanctioned.

(12) To consider and propose to the general meeting such sanitary, hygienic or moral rules, such improved customs

and such reductions of expenditure as they consider beneficial and in accordance with the objects of the society.

(13) To assist in arrangements for education and games.

(14) To assist in the inspection of the books by any person authorized to see them.

(15) To appoint, suspend or dismiss employees.

(16) Through any member or officer or employee of the society, or any other person specially authorized, to institute, conduct, defend, compromise, refer to arbitration or abandon legal proceedings by or against the society or committee or the officers or employees concerning the affairs of the society.

(17) To acquire, on behalf of the society, shares in registered central co-operative societies.

(18) Generally to carry on the business of the society.

In their conduct of the affairs of the society the committee shall exercise the prudence and diligence of ordinary men of business, and shall be responsible for any loss sustained through acts contrary to the law, the notified rules and the by-laws.

23. All business discussed or decided at a meeting of the committee shall be recorded in a proceedings book, which shall be signed by the chairman of the meeting and all the members of the committee present.

24. *Secretary.* The committee shall appoint a secretary, who, if he is not a member of the committee, may receive pay or an honorarium, with the sanction of a general meeting.

25. The powers and duties of the secretary shall be as follows:

(1) To maintain correctly and up to date the prescribed papers and registers.

(2) To prepare all receipts, vouchers and documents required by the notified rules or these by-laws, or called for by the committee.

(3) To sign on behalf of the society, and conduct its correspondence.

(4) To summon and attend general meetings and meetings of the committee.

(5) To record the proceedings of such meetings and have them duly signed.

(6) To prepare the annual statements.

(7) To certify copies of entries in books under Section 26 of the Act.

26. *Registers.* The following registers and papers shall be maintained:

(1) A register of members, showing the name, address and occupation of every member, the date of his admission to membership, and (if a minor) his age at that date, and the date of termination of his membership.

(2) A register of agreements, in which every member on admission shall sign his name or make his thumb-mark.

(3) A cashbook, showing the receipts, expenditure and balance on each day on which business is done.

(4) A minute book, showing the proceedings of general meetings and committee meetings, and notes of inspecting officers.

(5) A register of approved rules, practices and customs, and approved expenditure on ceremonies.

27. The registers and papers of the society shall be open to the inspection of anyone interested in the funds.

Copies of the by-laws and of the balance sheet, and of resolutions showing any approved custom or approved maximum expenditure, shall be supplied free on demand to any member.

28. *Treasurer.* The treasurer shall take charge of all money received by the society from members and from others, and shall make disbursements in accordance with the directions of the committee. He shall sign the cashbook in token of its correctness, and produce the cash balance whenever called upon to do so by the committee or auditor.

29. *Employments of Funds.* The funds of the society may be devoted to the promotion of the stated objects of the society and to the purpose set forth in by-law 30.

30. Such sum shall be contributed to the audit fund as the Punjab Co-operative Union from time to time may decide.

31. *Disputes.* Any disputes concerning these by-laws or the business of the society between members or past

members of the society, or persons claiming through them, or between a member or past member or person so claiming and the committee or any officer, shall be referred to the registrar, as provided in the rules notified by the Local Government.

32. *Liquidation.* The society shall be liquidated only by order of the registrar under Section 39 of the Act.

After discharging the liabilities of the society, the surplus may be applied to such objects of local and public utility as may be selected by the committee and approved by the registrar. If, within three months of the dissolution of the society, the committee fails to select any object that is approved by the registrar, the latter shall credit the balance of the surplus to the co-operative society to which the society was affiliated, or shall deposit the amount in some co-operative or other bank, until a new co-operative society with a similar area of operations is registered, in which case it shall be credited to the funds of the new society.

APPENDIX IV

PROPOSED DISTRICT BOARD REGULATIONS

I. Cleaning and Tidying Up Villages

1. Should the Board be satisfied that in any village, by the presence of manure, water, rubbish, ruins, building material, or any other thing whatever, or by the state of any tree, building or well, the public health, safety or convenience of the village, or part of the village, is endangered, or the traffic of carts, cattle or people along the recognized routes, inside or outside the ābādi,[1] is impeded or endangered, it may, by notice posted in the village, direct the removal of such nuisance as before described.

2. If the owner, occupier or user does not remove the nuisance within thirty days from the posting of the notice, or, in cases certified by the chairman or vice-chairman of the Board to be urgent, such less time as may be specified in the notice, he, or they, may be punished with a fine of not more than Rs. 50, as well as with a further continuing fine of not more than Rs. 10 a day for every day within which the nuisance is not removed.

3. At any time after the expiry of the notice the Board may take steps itself to remove the nuisance, and may dispose of it, by sale or otherwise, as it sees fit.

4. The cost of the proceedings, less any sum received by any sale under the foregoing rules, may be realized by the Board, in the manner prescribed for the realization of arrears of land revenue, from the owners, occupiers or users of the nuisance referred to in the notice.

5. The Board may at any time direct that any well, about

[1] The residential part of a village, usually a slum.

which notice has been issued, shall not be used for drinking purposes until it has been put right.

6. Any person using such well contrary to the terms of any notice issued under these rules shall be liable to a fine of not more than Rs. 50.

7. The Board may, from time to time, by general or special resolution, declare, by name or by office, what persons may institute proceedings under these rules.

II. Light and Ventilation

1. The District Board may issue notice to the owner or occupier of any building, used for human beings or domestic animals, to provide such windows or ventilators, or both, as it may prescribe in the notice.

2. The District Board may issue notice to anyone erecting new buildings, for occupation by human beings or domestic animals, directing the provision of such windows and ventilators, as may be prescribed in the notice.

3. In the case of non-compliance with the notice within such reasonable time as may be prescribed in the notice, the District Board may make itself such windows or ventilators, or both, as it has prescribed in the notice, and realize the cost thereof from the owner or occupier, in the manner prescribed for realizing arrears of land revenue; and the owner or occupier may also, on conviction, be ordered to pay a fine, not exceeding Re. 1 a day, for each building from the date of the expiry of the notice until compliance shall have been made, provided the total amount of fine shall not exceed Rs. 25.

4. The District Board may delegate its powers of issuing notice and of prosecuting under these regulations to any person or persons, by name or by office, not below the rank of naib tahsildar.

III. Cattle Improvement

1. In these regulations 'bulls' includes buffalo bulls.

2. (1) No person shall keep or let loose a bull of more than one year of age, unless a certificate has been issued by the authority appointed by the District Board for this pur-

pose, either by name or by official designation, that such bull is fit for the purpose of covering cows or she-buffaloes, and such certificate is in force; and further, that the person keeping or letting loose the bull has agreed in writing that if it is, at any future time, declared by such authority to be unsuitable for covering purposes, the District Board shall have the power to order it to be castrated; provided that this regulation shall not apply in respect of bulls which remain in the area subject to the authority of the Board for a period not exceeding three months from the date on which these regulations come into force, or which are kept under proper control so as effectively to prevent them from approaching other cattle.

Provided further, that in the case of a bull brought within the limits of such area on any date after the expiry of three months from the date of enforcement of these regulations, a period of ten days' grace shall be allowed within which the certificate shall be obtained.

(2) The certifying authority may, if it considers that a bull is unfit for covering purposes, refuse to grant a certificate, after recording the reasons of such refusal in writing, and a copy of the reason shall, at his request, be furnished to the person presenting the bull.

Provided that an appeal from such order shall, if presented within ten days from the date on which a copy of the reasons is delivered to the person presenting the bull, lie to the Board, whose decision shall be final.

3. The Board may direct that any bull in respect of which a certificate has been issued shall be branded.

4. (1) The certifying authority, or any officer of the Civil Veterinary Department of the Punjab not below the rank of a deputy superintendent, may, for any adequate reason, which shall be recorded in writing, suspend or cancel a certificate granted under regulation 2 (1) provided that an appeal, if presented within fifteen days from the date on which a copy of such reasons is furnished to the person in possession of the bull, shall lie to the Board, whose decision shall be final.

(2) If a certificate is cancelled under part 1 of this regulation, the person in possession of the bull shall have

such bull either castrated or removed from the area subject to the authority of the District Board.

(3) If a certificate is suspended under part 1 of this regulation, only temporarily, the provisions of part 2 of this regulation shall not apply to the bull during the period of suspension; provided that the owner or keeper of a bull whose certificate has been suspended shall not allow it to cover a cow during the period of suspension.

5. Any person who commits a breach of any of these regulations shall, on conviction by a magistrate, be punishable with fine, which may extend to Rs. 50, and, in the case of continuing breach, with a further fine, which may extend to Rs. 5 for every day during which the breach is continued after the offender has been convicted of such breach.

6. The District Board may castrate and sell any bull present in the district in such condition as would subject its owner or keeper (if any) to the penalties described in these rules.

IV. Pony Improvement

1. No person shall keep in his possession a stallion of more than one year of age, unless a certificate from a veterinary assistant in charge of a District Board veterinary hospital, that such stallion is fit for the purpose of covering mares, has been obtained and is in force; provided that this regulation shall not apply in respect of stallions which remain in the area subject to the authority of the Board for a period not exceeding three months from the date on which the regulations come into force; provided further, that in the case of a stallion brought within the limits of such area after the date of enforcement of these regulations, a period of ten days' grace shall be allowed within which the certificate shall be obtained.

2. (1) Any person desiring to obtain the certificate referred to in regulation 1 shall produce the stallion before the veterinary assistant in charge of a District Board veterinary hospital.

(2) The veterinary assistant shall maintain a register in

Form A, in which he shall enter particulars in respect of all stallions presented for examination under these regulations, and shall, if he considers a stallion fit for covering purposes, grant a certificate in Form B; and if he considers that the stallion is unfit for such purpose shall refuse to grant the certificate, after recording his reasons in writing in the register, and a copy of such entry shall, at his request, be furnished to the person presenting the stallion.

(3) An appeal from an order of a veterinary assistant refusing to grant a certificate shall lie to the Board, whose decision shall be final; provided that such appeal shall be presented within ten days from the date on which a copy of the reasons referred to in clause 2 of this regulation is delivered to the person presenting the stallion.

3. Any person who is in possession of a stallion, in respect of which a certificate has been issued, shall cause the stallion to be produced for inspection whenever required to do so by any officer of the Civil Veterinary Department of the Punjab not below the rank of a veterinary assistant.

4. Any person who is in possession of a stallion in respect of which a certificate has been issued shall, in the event of such stallion contracting any disease, send an intimation of such fact to the veterinary assistant in charge of the nearest veterinary hospital.

5. (1) Any officer of the Civil Veterinary Department of the Punjab not below the rank of a deputy superintendent may, for any adequate reason, which shall be recorded in writing, suspend or cancel a certificate granted under regulation 2.

(2) If a certificate is cancelled under clause 1 of this regulation, the person in possession of the stallion shall have such stallion either castrated or removed from the area subject to the authority of the District Board, within ten days from the date of cancellation of the certificate.

(3) If a certificate is suspended under clause 1 of this regulation only temporarily, the provisions of part 2 of this regulation shall not apply to the stallion during the period of suspension; provided that the person in whose possession the stallion is shall not allow it to cover any mare during the period of suspension.

6. Any person who commits a breach of any of these regulations shall, on conviction by a magistrate, be punished with fine which may extend to Rs. 50; and, in the case of continuing breach, with a further fine, which may extend to Rs. 5, for every day during which the breach is continued after the offender has been convicted of such breach, and, in addition, the stallion shall be castrated if kept within the area subject to the authority of the Board.

APPENDIX V

1. MODEL COMBINED PIT AND LATRINE

PLATE NO. I

The pit is 6 ft. wide and 6 ft. deep, with any convenient length. It is surrounded by a screen wall of mud, 5 ft. high, running with a 3 ft. clearance all round the pit.

The latrine seat consists of two country wood boards, 8 ft. long by 10 in. wide by 2 in. thick, kept at a distance apart of 7 in. and held in position by two cross-pieces of wood nailed down to the boards at the ends. It is capable of being shifted bodily along the length of the pit, whenever necessary.

A rough country wood latticed or barred door is provided at the entrance to the pit, for privacy and to prevent pigs getting in.

Steps are also provided, to give access to the bottom of the pit for purposes of cleaning.

DISTRICT ENGINEER,
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2. MODEL HOUSE WITH GATWĀR (i.e. YARD FOR FODDER, CATTLE, CARTS, ETC.)

PLATE NO. II

1. The house provides for the ordinary needs of a zamindar.

It contains three living rooms, one kitchen and one grain store, with a fair-sized open yard.

2. All rooms have clerestory windows on the outside, and, where possible, low-down windows on the inside.

3. The verandah has been kept on the south side of the house.

Details of the lay-out of the house for different parts of the village, so that the verandah may always be on the south side, are shown at the foot of the plan (Plate II).

4. The kitchen has been provided with a clerestory window and a chūla (grate) with a smoke flue (for details see Plate V). A sink has been provided for collecting kitchen water. This should be in the form of a soak-pit, unless the waste water can be utilized for a small flowerbed.

5. The men's sitting room (or poli) has been placed in in the yard (or gatwār) adjacent to the house, as also the cow shed, which is provided with a sink. (This should also be in the form of a soak-pit.)

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GURGAON

3. MODEL VILLAGE

PLATE NO. III

1. Roads have been kept 30 ft. wide, to enable two loaded carts to pass each other, while leaving enough room at the sides for other traffic and to accommodate storm-water drains during the rainy season, children and animals standing about, chabutaras,[1] etc.

2. All community buildings, as shown in reference tables, have been grouped together around the central square, or chowk, which is 130 ft. by 120 ft.

3. The school and playground have been placed just outside the village, on grounds of public health.

4. Basti[2] of menial class people has been kept at one corner of the village.

5. Gardens are provided at both ends of the village, where the spoilage from the wells will be utilized, obviating muddy pools at the wells.

6. The block between any two main roads contains a double row of houses and gatwārs attached thereto, it being

[1] Platforms outside houses and shops.
[2] Residential quarter—usually a slum.

considered best to have the gatwārs inside the village. This arrangement also tends to economize space.

A unit consisting of a house and its gatwar occupies 45 ft. by 70 ft. of space (see Plate II for details).

7. Space has been left for the future needs of the village.

8. Roads have been provided to connect with other villages leading past :

(1) Tank or johar, which is a necessary appendage to every village.

(2) Burning ghāt.

(3) Burial ground.

(4) Tannery.

9. No special provision is made for shops. They will occupy house sites in a village of this size.

10. The chaupal in the plate is the men's common meeting-house, and khēl is a cattle trough.

4. MODEL WELL

Plate No. IV

The present village well has the following defects :

1. It is liable to contamination by promiscuous introduction of buckets.

2. It involves much waste of time and labour, owing to the use of charsa lift for irrigation.

3. It has no drainage or washing arrangements, and the soil round the well is always a quagmire, and washing is often done on the well platform, causing the dirty water to splash into the well.

The model well has been designed to provide for the following (at one and the same time) :

(1) Hand Persian wheel for lifting drinking water, with masonry platform for pitchers to take water directly from the spout of the hand Persian wheel.

(2) Irrigation Persian wheel.

(3) Space for using charsa for cleaning the well.

(4) Space for using bucket and pulley for lifting drinking

water during emergency, such as repairs to the hand Persian wheel.

(5) An iron (or wooden, if preferred) grating covering the well, to prevent introduction of buckets, with:

i. Space to pass hand Persian wheel buckets.

ii. Space to accommodate the irrigation Persian wheel.

iii. Space, with trapdoor and lock, to pass charsa when required.

iv. Space, with trapdoor and lock, to pass bucket from pulley during emergency.

(6) Washing arrangements.

The drain from the well platform passes through the washing place into a soak-pit or a garden.

The plan looks elaborate, but the well serves many purposes, and everything in this plan will be thoroughly appreciated in the village, where the well is such a vital part of everyone's life.

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GURGAON

5. MODEL CHŪLA (GRATE) FOR BURNING COKE

PLATE NO. V

The chūla has been designed to burn soft coke, as a substitute for dung-cakes. It is a very simple construction in brick and mud, or only mud, with two circular ovens, 6 in. diameter by 6 in. deep, having iron gratings at the bottom. Draught is maintained through the air inlet under the gratings.

The smoke escapes through the fire flue shown in the drawing. It consists of an ordinary inverted earthen cowl, with a 5 in. to 6 in. hole in the centre, in which are fitted bottomless earthen tumblers of the variety commonly made by potters, 5 in. diameter at one end and 6 in. diameter at the other, each tumbler being about 9 in. long—thus making a chimney stack. The cowl is supported on two flat iron bars let into the wall, and the stack or flue is supported partly at the cowl and at one or two places more by wooden scantlings, touching the outer surface of the tumblers, and similarly let into the wall. Above the roof a conical ir

cover, held by means of a flat iron collar to the topmost tumbler, prevents rain water and foreign matter from dropping through the flue.

The ironwork can all be made by an ordinary village smith, the pottery by the village potter, and the rest by any intelligent villager.

DISTRICT ENGINEER,
GURGAON

APPENDIX VI

PALWAL SHOW

HELD FROM 23RD FEBRUARY TO 3RD MARCH, 1928

The show is organized and financed by the District Board, Gurgaon.

The show sub-committee consists of the deputy commissioner as president, and 30 members, most of whom are District Board members. The Sub-divisional Officer, Palwal, is in general charge of all arrangements.

The Palwal Show was established in 1922, and is now in its seventh year. It is held on Palwal Parao, one mile south of Palwal town, on the Delhi-Muttra road, and two miles from Palwal railway station (G.I.P. Ry.).

Since its establishment the show has been greatly expanded. It now contains, among others, the following features:

1. HORSE SHOW

The judging is undertaken by the Remount Department. This year Rs. 2,230 were distributed as prizes. The National Horse Breeding and Show Society of India presents one medal each year.

2. CATTLE SHOW

The judging is done by the Civil Veterinary Department. Rs. 1,699 were distributed as prizes.

3. PLOUGHING CHAMPIONSHIPS

(1) *Open Ploughing Championship* for the Irwin Challenge Cup, with Rs. 500 cash to the winner and Rs. 300 to the second. Open to teams of furrow-turning ploughs from anywhere in India.

(2) *District Ploughing Championship* for the Brayne Challenge Ploughing Belt, and other trophies and cash prizes.

The ploughing belt was originally presented by Sardar Darshan Singh, of Vahali, in 1923. Ram Sarup Jat, of Karimpur, secured the championship three years running, and won the belt outright in 1925. The belt was bought back by Ch. Jugal Kishore, of Gurgaon, in 1926, and presented to the District Board as a perpetual championship belt, to be called the Brayne Challenge Ploughing Belt.

This year 177 ploughmen competed, and Rs. 560 were distributed.

(3) *Divisional Ploughing Championship*, held at Palwal this year under the auspices of the Gurgaon District Board. This consists of two competitions, one of twelve ploughmen a side to decide the champion district, and one to decide the champion individual ploughman. Rs. 755 were distributed in connexion with this competition.

(4) Two prizes—Rs. 25 and Rs. 15—are presented to the two best ploughmen of each tahsil in the District Championship.

4. The Exhibition

Contains the following courts:

(1) Public Health Court, in charge of the district medical officer of health, illustrating the main features of the Gurgaon uplift programme.

(2) Female and Infant Welfare Section, in charge of the lady superintendent and the School of Domestic Economy, illustrating the work that is being done in the district for women and children.

(3) Stock-breeding Court, in charge of the Civil Veterinary Department, illustrating the advantages of breeding from good bulls and selected cows, half-bred merino rams, etc.

(4) Agricultural Court, in charge of the Extra Assistant Director of Agriculture, Gurgaon District, including water-lifts, pests, seeds, fruit-growing in all stages, implements, etc.

(5) Agricultural Show of local products, for which good prizes are given.

(6) Co-operative Court, in charge of the circle Registrar

of Co-operative Societies, including consolidation of holdings and all forms of rural co-operative societies.

(7) Industrial Court, in charge of the Punjab Government Department of Industries, containing weaving, dyeing and arts and crafts, and an exhibition of local industrial products, for which prizes are given.

(8) Poultry Section, showing various kinds of fowls, eggs, boxes, perching boards, food troughs, etc.

5. PROPAGANDA

Besides the exhibition, *a vigorous propaganda campaign* is conducted to popularize the objects for which the show was started.

Every evening, as soon as it is dark enough, magic lantern lectures and cinema shows are given, followed by dramas, staged by the various local amateur dramatic clubs, for the furthering of the uplift campaign.

The cinema was very kindly provided by the G.I.P. Railway Company last year as well as this year, and it is hoped they will continue to help us in this way. The whole of this evening programme is put on to loud-speakers.

In addition, singing parties perform all day in the great arena, and leaflets, posters, poems and songs, in Urdu, Hindi and English, are distributed in thousands.

The School of Rural Economy, the Boy Scouts and the village guides are charged with the duties of assisting to demonstrate the exhibits all over the show. They run messages, show people the way, staff the enquiry office, show visitors round, help with traffic, keep the grounds during ploughing matches, games, etc., organize the arena; in fact, do all the hard work everywhere and at all times.

The Harry Gate was so named in 1927, in honour of the fourth son of the deputy commissioner, born at Gurgaon while preparations were being made for that year's show. This year the Harry Tower was erected in the centre of the show ground by L. Chuni Lal, Reis, of Palwal.

Most of the articles manufactured in the villages of this and the surrounding districts were on sale in the Show Bazaar.

6. Amusements

(1) There is a large arena, where wrestling is organized every afternoon of the show and a district championship cup is awarded. This arena consists of a large circular bank surrounding a central floor, in the middle of which is the raised wrestling stage, while let into the bank is the stage for singing, prize-giving, speeches, dramas, etc. In front of the stage is fixed nightly the screen for the cinema and magic lanterns. The stage is provided with a microphone, leading to loud-speakers above the stage and at the Harry Tower in the centre of the show ground. In this way everything that goes on in the arena is clearly heard, both all over the arena and over a large part of the show ground as well. This enables the authorities to announce all their plans and programmes, give descriptions of the sections, explain sanitary arrangements, advertise lost children, etc., as well as amplify and broadcast all the lectures, songs, dramas and speeches.

(2) Village games are played daily, and many prizes given.

(3) School sports, games and tournaments are carried on throughout the show days, and ample prizes awarded.

(4) Merry-go-rounds, jugglers, and the useful fun of a fair can be found on or round about the show ground.

Appendix A

List of Prizes, etc., presented for the Show

(1) The Irwin Challenge Cup, 26 inches high on a 10-inch ebony pedestal, presented by Honorary Lieutenant Ch. Bhup Singh, of Pithrawas, Tahsil Rewari, for the champion team of the open ploughing.

(2) Brayne Challenge Ploughing Belt, presented by Ch. Jugal Kishore, Honorary Magistrate, Gurgaon, for the champion ploughman of the district.

(3) Challenge Cup, presented by R. B. Ch. Lal Chand, O.B.E., Advocate, Rohtak, for second prize in open ploughing championship.

(4) Harry Cup, for Gurgaon District wrestling championship, presented by L. Chuni Lal, Reis, of Palwal.

(5) Tug-of-War Challenge Cup, presented by the Bar Association, Palwal.

(6) Silver Cup, presented by L. Ram Saran Das, for 100 yards open race.

(7) Harry Medal (gold), presented by Ch. Chandan Singh, B.A., Gurgaon, for best cow.

(8) Silver Medals, presented by Civil Veterinary Department, for the best cow and the best bull.

(9) Silver Medal, presented by National Horse Breeding and Show Society of India, for the best mare.

(10) Firozpur Tahsil Challenge Cup, presented by Firozpur Jhirka Tahsil, for best ploughman of that tahsil.

(11) One Raja Plough, presented by Volkart Brothers, for the best ploughman of the district using a Raja plough.

(12) Silver Plough, presented by Ballabgarh Tahsil as a challenge trophy, for the best ploughman of the district.

(13) Richard Brayne Cup, presented by Ch. Hari Singh, Agricultural Assistant, for best chaupai.

(14) Uplift Drama Cup, presented by L. Banwari Lal, Revenue Assistant, for the best 'uplift' drama.

(15) Brayne-Vahali Medal, presented by Sardar Darshan Singh, of Vahali, for the best ploughman of the Gurgaon District.

(16) Rs. 200, presented by Mrs. Victoria Ingram, of the Ingram-Skinner Estate.

(17) Rs. 100, presented by Major Vanrenan, of the Renala Estate, Montgomery District.

(18) Rs. 100, presented by the Delhi Tent Club.

APPENDIX B

Rural Health Court

I. Village Uplift Section

1. (*a*) Good House—'Gurgaon as it will be.' Full size, with complete equipment, such as flowers, mosquito nets, simple medicines, protection of food against flies and rats, proper cooking arrangements, etc. (see Appendix V, 2).

(*b*) Bad House, showing existing arrangements—'Gurgaon as it is.'

2. Manure pit, with latrine arrangements (see Appendix V, 1).

3. (*a*) A clean yard, with substitute for dung-cakes (see Appendix V, 2).

(*b*) A dirty yard, with manure heaps and dung-cakes.

4. (*a*) A good drinking-well, with hand Persian wheel for drinking-water, empty space for bullock-driven Persian wheel for irrigation, arrangements for annual cleaning, and a trapdoor with a bucket and roller, to be used when hand Persian wheel is out of order. There is also a washing and bathing place for women, children and clothes at the well (see Appendix V, 4).

(*b*) Bad well, showing how disease is spread by dirty and faulty arrangements.

5. Labour-saving and cleanly device—wheel-barrow, in preference to five baskets, for carrying rubbish.

6. Cream separator, to demonstrate the saving in fuel—combined with more and cleaner ghi—obtained from its use.

II. Malaria Section

1. Models showing:

(1) that malaria is caused by bites of mosquitoes;

(2) breeding-places, such as collections of water; and

(3) how the disease can be prevented by using mosquito nets and quinine, by filling up small depressions and 'oiling' big depressions.

2. Posters and literature on malaria.

3. Equipment for malarial prophylaxis, and two kinds of cheap mosquito nets as samples, and available for sale.

III. Smallpox Section

1. Posters and literature on smallpox.

2. Vaccination equipment.

3. An unvaccinated girl, showing the ravages of smallpox.

IV. Cholera Section

1. Models showing (*a*) how cholera is imported; (*b*) how, by the carelessness of the inmates of the house, infection spreads from one infected person through wells and ponds

to the whole village; and (*c*) how the infection could be prevented from spreading by putting a hand Persian wheel on the well.

2. Posters and literature on cholera.
3. Prophylaxis equipment for cholera.
4. Samples of a few disinfectants.

V. Phthisis Section

1. Posters and literature on phthisis.

VI. Plague Section

1. Models in story form, explaining how plague is caused, how it spreads from one village to another, and how it can be prevented.
2. Posters and literature on plague.
3. Inoculation equipment.
4. Equipment of anti-plague measures, i.e. cyano-gas pumps, neem battis,[1] rat-traps, stoves, etc.

APPENDIX C

Female and Infant Welfare Section

From 12 noon to 2 p.m. every day this section is considered as 'purdah', but for the rest of the day it is open to the inspection of the general public.

I. The Domestic School carrying on their Routine

Demonstrations in washing, cooking, and sewing of all kinds given by the students. Inspection of sleeping tents, demonstrating the tidiness and cleanliness of the home.

New cottage grate, showing the value of coke as a substitute for dung-cakes.

II. Cleanliness

1. Washing old sāris, and how to make bandages of them.
2. The use of tooth-combs; washing heads.
3. Keeping nails short and clean (the only method at

[1] A kind of squib, made of sulphur and neem leaves; the neem is a tree with leaves of high value against insects.

present is biting the nails); the use of nail brushes and pen knives.

4. Cleaning of the teeth with charcoal as a preventive for pyorrhœa.

5. Keeping babies' eyes clean. The use of neem leaves for this purpose. Covering the babies' faces with muslin to keep away flies.

6. Use of mosquito nets, costing only Rs. 3 each, both for flies as well as mosquitoes.

7. Washing babies' noses with old clean cloth, dropped in warm water and a little swab made.

III. Home Nursing

1. Use of grass and, where possible, newspaper underneath, to form a mattress in winter.

2. Where the patient is very ill and incontinent, how the the bed can be kept sweet and clean.

3. The use of a hot brick, covered with cloth, to warm the bed.

4. The use of quinine, and vaccination, and of anti-plague inoculation against plague.

IV. Baby Welfare

The health visitors are responsible for this section.

1. Use of models showing:

(1) Dirty and clean maternity rooms, dirty dais;

(2) The evils of early marriage;

(3) The value of regular feeding;

(4) Suitable clothing in winter and summer;

(5) Character training, regular habits, games, speaking the truth, etc.;

(6) The need for health centres; and

(7) The value of schools.

2. Demonstrations.

Washing babies with dēsi[1] soap and village-made earthenware basins. Cleaning eyes, nose, ears, and the use of neem leaves.

Sewing classes—simple paper patterns of kurtas[2] given away. Demonstrators lay stress on the fact that the school

[1] Home-made. [2] Shirts, worn by women as well as men.

mistress and master, the health visitor and village guide are trained to give advice and answer questions at all times. They also teach the value of dispensary, health centre, and Domestic School.

APPENDIX D

Ploughing Results to Date

I. DISTRICT PLOUGHING CHAMPIONS

YEAR	NAME WITH RESIDENCE	TAHSIL
1923 1924 1925	Ram Sarup, Jat, of Karimpur ..	Palwal
1926	Bhagwan Sahai, Rajput, of Chhainsa	Ballabgarh
1927	Khem Singh, Ahir, of Palhawas ..	Rewari
1928	Bhagwan Sahai, Jat, of Atali ..	Ballabgarh

II. ORDER OF MERIT IN THE FINAL OF THE DISTRICT PLOUGHING CHAMPIONSHIP, 1928

1	Bhagwan Sahai, Jat, of Atali ..	Ballabgarh
2	Ratan Singh, Ahir, of Guraora ..	Rewari
3	Debi Ram, Jat, of Bhiduki ..	Palwal
4	Ram Sarup, Jat, of Karimpur ..	Palwal
5	Bhagwan Sahai, Rajput, of Chhainsa ..	Ballabgarh
6	Chhajjan, Jat, of Sihi ..	Ballabgarh
7	Khem Ram, Ahir, of Palhawas ..	Rewari
8	Umrao, Ahir, of Palhawas ..	Rewari
9	Qabul Singh, Ahir, of Budhpur ..	Rewari
10	Harnand, Jat, of Garoli ..	Gurgaon

III. DIVISIONAL PLOUGHING CHAMPIONS

1926	Bhagwan Sahai, of Atali ..		Ballabgarh, Gurgaon District
1927	Ram Sarup, of Karimpur Gurbachan Singh, of Kanwali	tied ..	Palwal, Gurgaon Dt. Hissar District
1928	Risal Singh, of Sonepat ..		Rohtak District

IV. WINNERS OF THE DIVISIONAL PLOUGHING CHAMPIONSHIP

1926	..	.. Gurgaon District
1927	..	.. Gurgaon District
1928	..	.. Rohtak District

V. OPEN PLOUGHING CHAMPIONSHIP FOR TEAMS OF PLOUGHMEN FROM ANYWHERE IN INDIA

Fourteen teams entered: from Delhi (1), Karnal (1), Rohtak (2), Hissar (2), and Gurgaon (8).

Semi-finalists—Hissar, Rohtak and Gurgaon (2 teams).

Final—Gurgaon *versus* Rohtak; won by Rohtak.

1st Prize—The Irwin Challenge Cup, presented by Honorary Lieutenant Bhup Singh, of Pithrawas, Tahsil Rewari, and Rs. 500 cash.

2nd Prize—Challenge Cup, presented by Rao Bahadur Chaudhri Lal Chand, O.B.E., Rohtak, and Rs. 300 cash.

APPENDIX E

Stock-Breeding Court

1. Good cattle shed.
2. Good and bad watering-troughs.
3. A good stud bull of Hissar breed.
4. A pair of bad Brahmani bulls.
5. A good calf out of an ordinary cow, by a Hissar bull.
6. A bad calf out of a good cow.
7. A good cow with a good calf, by a Hissar bull.
8. A bad cow with a bad calf, by a Brahmani bull.
9. A good Hissar cow with calf at foot.
10. A good heifer of Hissar breed.
11. Good and bad pairs of bullocks.
12. Cows of local breed.
13. A collection of good calves out of local cows.
14. A collection of ordinary calves.
15. A lucky zamindar who has earned Rs. 1,000 from one cow, which has produced four male calves by Hissar bulls.
16. Good male and female buffaloes of Hariāna breed.
17. A female buffalo of bad Khadir[1] breed.
18. A collection of half-bred merino rams.
19. Country sheep.

[1] River valley, notorious for its bad cattle.

APPENDIX F

Co-operative Court

1. Maps of Bhoyapur and Taharpur villages before and after consolidation.

2. Graphs showing the increase in the number of primary societies and of membership and of working capital and owned capital in Gurgaon Distfict, from 1918 to 1927.

3. Graphs of central institutions in Gurgaon District, showing the increase in the number of central institutions and affiliated societies, in the working capital and owned capital, and in the amounts of loan advanced and recovered, from 1919 to 1927.

4. Graphs of Gurgaon Co-operative Central Bank, showing the increase in the number of affiliated societies, in the working and owned capital, and in the amounts of loans advanced and recovered, from 1919 to 1927.

5. Graph of Palwal Union, showing the increase in the number of affiliated societies, and in the working capital and owned capital.

6. Graph showing the total number of villages, and the number of villages touched by co-operation in each tahsil of Gurgaon District.

7. Graph showing the increase of the working capital of Rewari Central Bank.

A great variety of co-operative literature was exposed for sale.

APPENDIX VII

I. SUGGESTED RULES FOR THE DIVISIONAL PLOUGHING CHAMPIONSHIP

The Milne Cup

1. This cup shall be competed for annually by teams of 12 ploughmen each, nominated by the District Boards of the districts of the Ambala Division, some time during the months of January, February or March.

2. The competition shall take place in the holder's district or elsewhere, by permission of the holder.

3. The holder District Board, or the District Board in whose favour the holder has waived its right, shall be responsible for arranging the date and place and providing suitable land, and for the supply of umpires and judges acceptable to the other competing districts.

4. A managing committee shall be formed before the competition starts, to organize and carry it out. The committee shall consist of one nominee each of each District Board competing, and one nominee of the Director of Agriculture. They shall elect a president, from among themselves or otherwise.

5. The managing committee shall be in supreme and sole charge of the tournament, and shall perform, among others, the following duties:

(1) Arranging the draw — the committee may, in its discretion, cede the draw.

(2) Arranging ploughing plots, fixing the number of heats and drawing places for ploughmen.

(3) Appointment of judges and referees for each match from those selected by the holder District Board. Judges and referees must have no kind of interest in the match they are judging.

(4) Keeping the ploughing ground clear, and seeing that there is no interference with either judges, referees or competitors.

(5) Providing distinguishing badges of different colours for the following: (*a*) managing committee, (*b*) managers of teams, (*c*) judges, (*d*) field-masters, which should be worn when ploughing is in progress.

6. The managing committee shall appoint a field-master for each ploughing match, who shall be responsible for order during the match.

7. Each District Board shall nominate a manager, who shall be in sole charge of its team, arrange all preliminaries for his team, answer all questions relating to the team, and be responsible for producing the ploughmen at the times and places ordered by the managing committee, and carrying out all directions of the managing committee, judges, umpires or field-masters.

8. No one, except a ploughman of the two competing teams or the field-master, may communicate with the judges or referees during a match. The president of the managing committee or the manager of a competing team may do so, through the field-master, in matters of extreme urgency.

9. Each match shall be judged by two judges. The managing committee may, on the application of either judge, appoint a referee for the decision of any point upon which the judges cannot come to a decision by themselves.

10. (1) All questions (except on purely technical matters) arising during the competition shall be decided by the managing committee.

(2) The opinion or decision of the judges on any 'technical' matter relating to soil, ploughs, ploughing, bullocks or gear shall be final.

11. The championship shall be decided by a knock-out tournament, and the ploughmen of the two districts in each match shall be divided into as many heats as necessary by the managing committee, for convenience of judging. Each heat shall, as far as possible, contain an equal number of each team. All heats of one match shall, if feasible, be judged by the same judges.

12. If at the conclusion of a match the judges are unable

to come to a decision, they shall direct the teams, or such equal portions as they desire, to plough again until they can come to a decision.

13. At the conclusion of each heat and each match the judges shall report their decision to the managing committee, which shall make it public.

14. The District Boards may, at their discretion, allow a district to enter more than one team.

15. The method of ploughing and of judging shall be as follows:

(1) The competition shall be for furrow-turning ploughs of any type drawn by a team of one pair of bullocks only.

(2) Each ploughman shall do an 'opening' and a 'closing,' and the plots shall be long enough and wide enough to provide an adequate test of skill.

(3) The marks shall be allotted as follows:

No.	Opening two rounds, straightness, etc.	Handling of plough and control; and treatment of bullocks	Regularity of depth and width of furrows	Correct inversions, etc.	Tidiness at headlands and finish	Extra or special marks	Total	Remarks
Marks	35	15	20	15	15	..	100	..

N.B.—Marks shall be deducted for very slow work.

16. The home district shall provide, to accompany the ploughing championship, a show of sufficient magnitude and sufficiently attractive and instructive to justify the expenditure incurred by the visiting District Boards in competing.

17. If the home District Board cannot, with the help and advice of the other competing Boards, guarantee such a show, the championship shall be held elsewhere, and shall not be held in such a district until it has developed a show of adequate value and dimensions.

18. The show shall, as far as possible, include every branch of rural development work.

II. INDIVIDUAL PLOUGHMAN'S CHAMPIONSHIP OF THE DIVISION

The Fagan Cup

1. Any district competing for the Divisional Ploughing Championship may nominate—subject to the consent of the judges—any number of its ploughing team to compete for the Individual Ploughman's Championship.

2. The judges may refuse to accept any nomination if they consider, as a result of the form shown in the Divisional Championship heats, that the nominee has no chance of reaching the final.

3. The ploughmen shall be divided into heats by the managing committee in any way they consider suitable, and from the heats the judges shall select ploughmen for further heats and for a final heat.

4. The judges shall hand the result of each heat to the president of the managing committee, who shall publish it.

5. The rules of the Divisional Championship shall, as far as applicable, be used for the Individual Ploughman's Championship.

III. THE OPEN CHAMPIONSHIP FOR ALL COMERS' (TEAMS)

The Open Championship was established, in 1928, for the Irwin Challenge Cup and cash prize Rs. 500, with Rs. 250 and a smaller cup to the runner-up.

This is open to teams from anywhere in India, and any individual, society, firm, department, company, local body, village, tahsil, district, etc., may compete.

Each team shall consist of not more than five furrow-turning ploughs, drawn by single pairs of bullocks, of which the best four shall count. The object of allowing a spare plough is to provide for accidents to men or animals among competitors coming long distances by rail, and ten bullocks will just fill a broad-gauge railway waggon.

The cup is always competed for at Palwal Show, which takes place immediately after the Imperial Delhi Horse

Show, and the actual ploughing rules are the same as for the Divisional Championship. The marks of the four best performers in each team are added up to decide the winning team. To save time, the preliminary heats are settled on marks only, but a knock-out tournament is then arranged for the best eight teams, and the championship is thus decided in three rounds in the usual way.

APPENDIX VIII

SAMPLES OF UPLIFT PROPAGANDA LITERATURE TRANSCRIBED INTO ROMAN-URDU

SAFAI[1]

AZ QALAM F. L. BRAYNE SĀHIB, M.C., I.C.S.

Sukrāt zilā Gurgaon ke ek gāon men gayā aur wahan ke chand ādmiyon se milā. Rām Rām ke bād us ne un se pūchhā, kih tum kaun log ho. Unhon ne jawāb dīyā kih ham zamīndār hain. Sukrāt ne apne ird gird nazar dālī. Use gandgī aur gharibi ke siwā aur kuch dīkhāī nahin diyā. Yih Barānī ilāke kā ek gāon thā. Is liye us ne apne māmūlī sawāl karne shurū kar dīye.

SUKRĀT: Zamīndār woh shakhs hai jo zamīn se fāida uthatā hai. Yihi bāt hai na?

DEHĀTĪ: Beshak yihī bāt hai.

SUKRĀT: To tum maldar ho na?

DEHĀTĪ: Mutlak nahīn; būddhe yih tum ne kaisī bewaqūfi kī bāt pūchhī (*unhon ne is dānā ko pahchanā na tha*).

SUKRĀT: To tum ne shayad yih bhī thīk nahīn kahā ki tum zamīndār ho.

DEHĀTĪ (*Sharmā ke aur dānā ko pahchan kar*): Ai Sukrāt hamen muāf karo, beshak ham ghaltī par the, jab ham be waqufi se apne ap ko zamindār batlā rahe the.

Ab zamīndār Sukrāt ke sawālon ke jawāb men ziyādā ihtiyāt se kam lene lage.

SUKRĀT: Phir mere dosto tum kaun ho?

DEHĀTĪ: Khair kuchh bhī ho ham insan hain.

SUKRĀT: Zurūr zurūr tum insan hī ho. Hān to insān jānwaron se bahūt achchhā hai. Kyon hai na yihi bāt?

[1] This forms the first chapter of *Socrates in an Indian Village*, published by the Oxford University Press, Bombay, in English and in Urdu, Roman-Urdu, Hindi, Gurmukhi, Marathi, Gujarathi.

DEHĀTĪ: Kyon nahin beshak achchha hai.

'Ain us wakt Sukrāt ne dekhā ki ek mailā kuchaila chotā sā bachcha ek sāf suthre nannhe se pille ke sāth khel rahā hai.

SUKRĀT: Yih bachcha to barā ganda hai.

DEHĀTĪ: Ap thik kahte hain, hamen andesha hai is jagah bachchon ko ziyada nahānā nahīn miltā. Ham gharib manas hain. Uple thāpne ātā pisne rotī pakāne waghaira se hamarī aurton ko itnā bhī wakt nahīn miltā jo woh bichāriyān bachchon ko nahlāne dhulāne ke jhanjhat men paren.

SUKRĀT: Yih pillā to bara saf hai na?

DEHĀTĪ: Zurur hai. Is ki mān ise din bhar men kai martaba chāt chāt ke bilkul sāf suthra rakhtī hai.

SUKRĀT: Lekin mere khiyāl men tum ne abhī kahā tha ki insān haiwanon se achchha hai, Kyā ek ganda bachcha ek suthre haiwan se achchhā hai?

DEHĀTĪ: Ji nahin muāf karo, ham ne phir ghalti ki ham janwaron se kam az kam safai men achchhe nahin.

SUKRĀT: Khair jāne do. Insan parhe likkhe hain aur janwar nahīn.

DEHĀTĪ (*jāldi se*): Hān sāhib hān. Insān parhnā likhnā jāntā hai aur us ke pās bahut si kitāben bhī hotī hain.

SUKRĀT: Kyā tum parh sakte ho?

DEHĀTĪ: Nahīn Sāhib main to nahīn parh sakta.

SUKRĀT: Aur tum?

DEHĀTĪ: Nahīn.

SUKRĀT: Aur tum!

DEHĀTĪ: Nahīn.

SUKRĀT: Lekin tum ne abhī kahā tha ke tum insan ho. Kiyon kaha tha na?

DEHĀTĪ: Aji, hamen muaf karo, ham to dangar hain dangar aur bahut hī jahil.

SUKRĀT: Lekin gāe to apne bachchon ko sāf rakhtī hai, aur tum apne bachchon ko sāf nahin rakhte, phir tum dhor bhī kahān rahe.

DEHĀTĪ: Ab ham kyā kahen, tum hī batāo kyā karen.

SUKRĀT: Achchhā agar tum insān shumār kiye jāne ki ārzu karte ho to tumhārā pahlā kām yih hai ke apne gāon

aur bachchon ko sāf suthra rakkho, gāon ko sāf karne ke liye tum zarā zarā sā kurā bhī har roz uthāo aur jahan gāon ke har taraf chhai fit gahre garhe khude hon, jāke dāl diyā karo. Rozāna apne bachchon ko nahlāo.

DEHĀTĪ: Bahut accha ham aisa hi karenge ham qaul dete hain.

Sukrāt is ke bād logon ke sath kuchh der idhar udhar phir kar bāten kartā rahā. Yih log pahli baton ko bhūlte jā rahe the. Achanak unhen rāste men ek gubrelā (bhūnd) gobar kī ek golī ko apne sūrakh kī taraf dhakele liye jāta nazar āyā. Be soche samjhe ek dehātī hans parā aur kahne laga 'Dekhiye sahib is bhūnd ko dekhiye. Kaisā makrūh jānwar hai. Khabar nahīn Khuda ne aisī fuzūl chīz kyon paidā ki.

SUKRĀT: Beshak Khudā ke kārnāme ajīb hain. Yih gubrela gobar kī goliyān banā ke apne ghar men lejātā hai, aur zamīn ke andar baghair raushni ya hawā ke andhere ghar men rahtā hai, yūnhi hai na?

DEHĀTĪ: Beshak sāhib, yih zalīl haqir jānwar hai, isi tarah rahta hai.

SUKRĀT: Kyā tumhārī bahū betiyān uple thāptī hain aur kyā woh apne apne bachchon ko uple thāpne ke waqt apne sāth lejatī hain aur kya woh bachche gobar aur uple se nahīn khelte?

DEHĀTĪ: Uple hamārī zindgi ki ek zurūrī chīz hain, yih dūdh ubālne aur huqqā bharne ke kām āte hain.

SUKRĀT: O ho, merā yih sawāl nahīn thā, main zurūrat ke mutalliq to phir bāt karūnga, is wakt to main sirf yih pūchh rahā hūn ki tumhāri aurten aur bachche uple thāpte hain?

DEHĀTĪ (*tazabzub se*): Hān thāpte hain.

SUKRĀT: Kyā tumhāre un kichar mittī ke gharon men jin men tum rahte sahte ho khirkiyan hoti hain?

DEHĀTĪ: Sāhib hamen choron kā dar rahta hai.

SUKRĀT: O ho main ne yih nahin pūchhā, agar har ek keg har men khirkiyān hon to tab bhi tumhari sabki wo hi halat rahegi aur choron ki tādād na barhegī. Is ke alāwa mujhe is muamle men bhī bahut kuchh kahna paregā, ke chor kiyon tumhari gharon men ate hain, lekin main ne to yih pūchhā thā ke tumhare gharon men khirkiyān hain yā nahīn.

DEHĀTĪ: Jī nahīn.

SUKRĀT: To tumhāre gharon men andherā rahtā hain?

DEHĀTĪ: Jī han.

SUKRĀT: Aur tum gobar se uple thāpte ho aur be roshni yā baghair hawā ke gharon men rahte ho. Tum kis tarah se is gubrele se achchhe ho!

DEHĀTĪ: Mālum to aisa hotā hai ke ham is se achchhe nahin.

SUKRĀT: To insānon men shumār hone ke liye gāon aur bachchon ko saf karne ke alawa tumen uple thāpne band kar dene chāhiye aur gharon men roshandan rakhne chāhiyen.

DEHĀTĪ: Bahut achchhā, ham tumhāri dalil ki sachāī ko mānte hain.

Is wakt sair karte hue unhen ek kutyā apne chhai pillon samet jin men tin kutte the aur tīn kutyān, nazar āī. Woh apne chhahon bachchon ko saf kar rahi thi aur piyār kar rahī thī. Ek dehātī ne us par ek lakri phenk ke marī aur rāste men se hatāne ke liye use zor se dhutkara.

SUKRĀT: Are bhaī are bhaī rahne de. Yih kutyā insānon se kai tarah achchhi malūm hoti hai.

Dehātiyon ne is bāt par zarā nāk bhaun chaṛhāī lekin dānā ke sawālon ke khauf ke māre chup ho ke rah gae.

Woh phir dehātī ibtidāī madrse ke pās se guzre jis men tis laṛke apnā sābaq paṛh rahe the.

SUKRĀT: Hakkā bakkā rah gayā aur kuchh der bād bolā—Kyā is gāon men koī laṛkī nahin hai?

DEHĀTĪ: Kyon nahīn, jitne laṛke hain utnī hi laṛkiyān hain.

SUKRĀT: Phir in laṛkon ke sāth tis hī laṛkiyān kyon nahin paṛh rahīn.

DEHATĪ (*hans ke*): Aisa hargiz nahīn hai. Laṛkiyān likhnā paṛhna nahin sikh saktīn. Yih to laṛkon kā hi kam hai.

SUKRĀT: To tum laṛke aur laṛkiyon ke sāth judāgāna sulūk karte ho.

DEHĀTĪ: Beshak, laṛkiyon kī kise khāhish hai laṛke to ek chiz hain.

SUKRĀT: Lekin woh ek hi mān bāp se paidā hote hain, hai nā?

DEHĀTĪ: Beshak.

SUKRĀT: Aur woh tumhāre poton nawāson ki māen hongi.

DEHĀTĪ: Zarūrī bāt hai.

SUKRĀT: Aur tumhārī māen bhi kabhī laṛkiyān thīn?

DEHĀTĪ: Hān.

SUKRĀT: Aurat ghar kī zimmawar hai?

DEHĀTĪ: Hān.

SUKRĀT: Jitnī achchhī aurat ho utna hī achcha ghar rahega aur utne hī achche aur khush us kā shauhar aur bachche honge?

DEHĀTĪ: Beshak.

SUKRĀT: To yaqīnan tum ko laṛkon se ziyāda laṛkiyon kā khiyal rakhnā chāhiye, kyonki apne gharon, apne shauharon aur apne bachchon kī babat unke farāiz is qadar ahm haīn.

DEHĀTĪ: Hān sahib, ham mānte hain ki tum phir durustī par ho aur ham ghaltī par.

SUKRĀT: To woh kutya jis ko tum ne us buri tarah hiqārat se lalkārā thā tum se is bāt men ziyāda aqalmand thī ki woh apne sāre bachchon ke sāth yaksan sulūk kar rahī thī aur kutton ko kutyon se behtar nahīn samajh rahī thi.

DEHĀTĪ: Ab ham kyā kahen. Ham to apnī zindagi kī har bāt men aundhe aur ghaltī par nazar āte hain.

SUKRĀT: To tumhen mānnā chāhiye ki agar tum insānon men shumār hona chāhte ho to tum ko tīn nahīn char bāten karnī chāhiyen:—

(1) Tamām kūṛa aur gandgī gahre gahre gaṛhon men ḍāl ḍāl ke gāon ko sāf rakho aur bachchon ko sāf suthrā rakho.

(2) Uple thapnā chhoṛ do.

(3) Apne gharon men roshandān banāo.

(4) Laṛkon kī tarah chhotī laṛkīyon ko bhi madrse men bhejo.

DEHĀTĪ: Achchā sāhib yih to bilkul aisā hī mālūm hotā hai kī jab tak ham yih sab bāten na karen ham insān hone kā dāwā kar hī nahīn sakte.

SUKRĀT (*ne uthte hue kahā*): Achchā to ab mujhe ghar jānā hai. Der ho gai, tumhāre gāon men āne ka main ne lutf uthāyā hai. Jab main tanhai se ghabrāyā karūn to kyā main tumhāre gāon men sair kartā huā chalā āyā karūn aur bāten kar liyā karūn?

DEHĀTĪ: Zurūr zurūr, jab tum dobāra āoge hamen ummed hai tumhen yahān insān nazar āenge.

SUKRĀT: Khudā hāfiz.

DEHĀTĪ: Tumhāra bhī Allah belī.

'ZEWAR AUR AURAT KĀ MUNĀSIB DARJĀ'

Gāon ke sab būrhe ādmī Sukrāt ke ird gird baith kar idhar udhar kī bāten kar rahe the ki do aurten pās se guzrīn. Ek pānī uthāe jā rahi thi aur dūsri chāri ka gatthā uṭha kar le jā rahī thi.

Dānā ne kahā 'Dosto main zewar kī bābat tum se kuchh bāt chit karnā chāhtā hūn. Mere dil men kuchh ghabrāhat hai aur yih bāt merī samajh men nahīn āti.'

GĀON WĀLE: Ai Dānā! āp ke kaun sī bāt samājh men nahīn ātī.

SUKRĀT: Tumhārī aurten zewar kīyūn pahanti hain?

GĀON WĀLE: Yih bhi koī puchne wālī bāt hai. Ham aur hamāre bachche larke bhi aur larkiyān bhī sab ke sab thorā bahut zewar pahante hain aur aūrten to bahut sā zewar pahantī hāin.

SUKRĀT: Yih to thīk haī magar kiyūn?

GĀON WĀLE: Hamāre khiyāl men is kī kai wajhen hain. Yih ek riwāj hai aur achchā bhī mālūm hotā hai, woh aur ham sab ise pasand karte hain.

SUKRĀT: Tum zewar is liye pasand karte ho ki yih riwāj hai aur agar tum riwāj par na chaloge to log tum ko achchā nahī samjhenge, lekin mere khiyāl men koi chiz sirf is liye achchi nahin ho sakti ki us ka riwāj hai.

GĀON WĀLE: Kiyūm nahīn?

SUKRĀT: Agar kuch gāon wāle chorī ka riwāj jāri kar den to kyā tum use thīk kahoge?

GĀON WĀLE: Nahin bilkul nahīn.

SUKRĀT: To yih zarūrī nahin ki riwāj ko sirf is liye thīk kahā jāe ki woh riwāj hai.

GĀON WĀLE: Nahīn, hamāre khiyāl men thik nahin kah sakte.

SUKRĀT: To tumhen sirf riwāj se nāhīn balke iṣ se ziyāda māzbūt dalilon se zewar kā pahannā jāiz (thik) sābit karnā chāhiye.

GĀON WĀLE: To ham is liye pahante hain ki bhalā malūm hotā hai.

SUKRĀT: Lekin woh aurten to nahāe dhoe bagahir hī thin aur nihāyat purāne aur maile kuchaile kapre pahne hue thīn. Woh bachche jo sāmne khel rahe hain un ke hāthon aur pāiron men chāndi ke kaṛe kaṛūle to hain lekin mālūm hotā hai ki unhon ne kabhi pānī ki shakal dekhi hi nahin aur jo kapre woh pahne hue hain woh bilkul chithṛe hain.

GĀON WĀLE: Phir bhi zewar pahan kar woh kuch bhale hī malūm hote hain.

SUKRĀT: Kaisi hairāni ki bat hai tum apne āp ko aur apne bāl bachchon ko mailā kuchailā rakhnā aur phate purāne kapre pahan kar phirnā pasand karte ho, agarche nahāne men kuch kharch nahin hota aur kapṛon par bhi kuchh ziyāda kharch nahin hotā aur phir tum yeh chāhte ho ki qimti zewaron ke zarie tumhārā yih phūharpan aur maili kuchaili hālat mālūm na hone pāe.

GĀON WĀLE: Nahin to, magar zewar pahan kar woh bhale mālūm hone lagte hain.

SUKRĀT: Khudā ne to un ko khūbsūrat banāyā hai lekin tum is khūbsurtī ko phate purāne kapṛon aur mail kūchail se kharāb kar dete ho aur phir zewar pahnā kar un ko khūbsurāt banāne ki koshish karte ho?

GĀON WĀLE: Ajī āp to sach much hamen sharminda kar rahe hain.

SUKRĀT: Lekin ek aur bāt bhī to hai. Tum is kambakht zewar ko jitnā ziyāda pahinte ho utnā hī jaldi jaldī yih ghistā bhī jatā hai.

GĀON WĀLE: Bilkul thik hai.

SUKRĀT: Aur aurten jitnā ziyāda zewar pahanti hain utnā hī woh dūsron ke zewar ko dekh dekh kar hasad kartī hain aur apne mardon se ziyāda ziyāda zewar māngtī rahtī hain.

GĀON WĀLE: Jī hān, yih to thīk hai.

SUKRĀT: Tab to zewar jitnā kam pahnā jāegā utnā hī zarūr har tarah se achchā hogā.

GĀON WĀLE: Ji hān, zarūr.

SUKRĀT: To sab se ziyāda bewaqūfī kī bāt yih hai ki khūbsūrat zewar roz marra ke gande kapron aur ghar ke

aur khet ke har qism ke kām ke waqt pahne jāen. Asal men aqalmandī ki bāt to yihī hai ki tum apne zewar in dinon men jab ki kām kāj se chuttī ho melon aur bare bare mauqon par maslan tehwāron aur shādī biyāh ke mauqe par pahnā karo aur woh bhī us waqt jab ki tum nahā dho chuko aur tumhāre kapre saf suthre hon.

GĀON WĀLE: Yih to aqalmandī ki bāt hai.

SUKRĀT: Sach to yih hai ki zewarki khūbsūrtī bhī pūrī tarah usi waqt mālūm hogi?

GĀON WĀLE: Jī hān, magar hamārī aurten bari zid karti hain aur zewar māngtī hī rahti hain.

SUKRĀT: Agār woh zahr māngen to kyā tum unhen de doge?

GĀON WĀLE: Kabhī nahīn, yih āp ne kaisī bāt kahī.

SUKRĀT: Phir to tum bhī zewar ko utnā hī pasand karte ho jitnā ki woh kartī hain.

GĀON WĀLE: Agar is kā matlab yihī hai to shāyed ham bhī pasand karte hain.

SUKRĀT: To tum aurton ko is bāt kā ilzām na do ki rupai ko aisī burī tarah wohī barbād kardetī hain.

GĀON WĀLE: Yih to kisi tarah rupai kī barbādi nahin hai. Zewar pās rahtā hai aur qīmtī chīz hai.

SUKRĀT: Tum jo kisī zewar par sau rupiya kharch karte ho to is ke bechte waqt tum ko kyā miltā hai?

GĀON WĀLE: Agar sunār imāndār ho to koi 80 rupai milte hain, nahīn to 60 ya 70 rupai.

SUKRĀT: Aur yih ghistā bhī rahtā hai yahan tak ki das sāl men bīs rupai kā rah jāta hai.

GĀON WĀLE: Jī hān.

SUKRĀT: Aur agar chor ajāe to bas ek hi rat men yih ur jātā hai.

GĀON WĀLE: Jī hān yih to sach hai.

SUKRĀT: Aur agar tumhare pās bahut sā zewar ho to choron ke dar se tum rāt ko so bhī nahīn sakte aur apne gharon men (hawā aur roshnī ke liye) khirkiyān na rakh kar tum apnī sihat ko bhī kharāb kar lete ho. Wāh kiyā qīmtī chīz hai. Ab farz karo ki zewar par sau rupiya kharch karne kī bajāe tum ise central bank men jama karā do to das sāl men kitnā ho jāega?

GĀON WĀLE: Do sau rupai ke qarīb ho jāega.

SUKRĀT: To is ke muqāble men tumhāra zewar kahān qimti raha?

GĀON WĀLE: Ham to beshak lakīr ke faqīr hain.

SUKRĀT: Lekin agar tumhāre pās rupiya na ho aur tumhārī biwī zewar māngc to phir tum kyā karo?

GĀON WĀLE: Ham quarz lete hain.

SUKRĀT: To is kā matlab yih hua ki jūn jūn zewar ghistā jātā hai qarz ki raqam barhti jatī hai.

GĀON WĀLE: Ji hān, mālūm to aisā hī hotā hai.

SUKRĀT: Hāe hāe bewaqūf gāon walo tum ko aqal kab āegī?

GĀON WĀLE: Janāb yih to thik hai, lekin hamārī biwiyān aur bachche zewar ke baghair khush nahīn rah sakte.

SUKRĀT: Mere khiyāl men ham sab ko khūbsūrti pasand hai aur ham sab khush honā chāhte hain. Yih to ek qudratī bāt mālūm hotī hai.

GĀON WĀLE: Yih to āp ne hamāre dil ki bāt kah dī jise ham khud achchī tarah kah nahīn sakte the.

SUKRĀT: Aur tum yih bhī samajhte ho ki zewar se tumhārī khāhīsh purī ho jāegi?

GĀON WĀLE: Bhalā ham apne gāon men aur kyā kar sakte hain?

(Thīk usī waqt ek ghorī wahān se guzrī jis ke sāth ek bachcha bhī kulelen kartā jā rahā thā.)

SUKRĀT: Woh donon khūbsūrat aur khush hain aur unhon ne koī zewar bhī nahīn pahnā huā hai, is par bhī insān haiwānon se achchā hai nā?

GĀON WĀLE: Jī hān, insān ko achchā hī samajhte hain, lekin ai Sukrāt āp ke in sawālon se is bāt ke mutalliq hamāre dilon men bahut sa shak paidā ho jata hai.

SUKRĀT: To mere khiyāl men tumhare bachche hamesha bahut khush nahin rahte.

GĀON WĀLE: Woh khelte to khub hain magar rote aur chīllāte bhi bahut hain.

SUKRĀT: Bhalā us ghar men khushī kaise ho saktī hai jo mail kuchail, bīmarī, dukh, dard aur musībat se bharā ho. Tumhāre khiyāl men is ki kiyā wajah hai ki haiwān to khush aur khūbsūrat hain magar tumhārī aurten aur bachche na to khush hain aur na hī khubsurat?

GĀON WĀLE: Ai Sukrāt ham kaise ho sakte hain?

SUKRĀT: Kya main is ki wajah batāne kī koshish karūn?

GĀON WĀLE: Mihrbānī kar ke batlāiye.

SUKRĀT: Achchha suno. Mujhe yaqin hai ki iski pahli wajah yih hai ki haiwān sāf suthre rahte hain aur safāī se tandrustī hāsil hoti hai aur tandrustī se khushī. Woh khulī hawā men rahte hain aur apne āp ko aur apne bachchon ko niyāhat hi sāf rakhte hain. Tum gande gāon men rahte ho, jahān har qism ki gandgī kūṛā karkaṭ aur ghilāzat ās pās paṛī saṛā karti hai aur uṛ uṛkar tumhāre khane aur pāni men paṛti rahti hai. Tum ise sāns ke zarīye phepṛon men lejāte ho, makkhiyān us par baiṭhtī hain aur us ke bad tumhare khāne par aur tumhāre bachchon kī ankhon aur honṭon par. Tum aise andhere makānon men rahte ho jin men khiṛkiyān nahin hotīn aur jīn men roshnī aur hawā nahī jā saktī. Tumhārī aurten khud bhī bahut kam nahātī dhotī hain aur bachchon ko bhī bahut kam nahlātī dhulātī haīn. Tumhārī sihat kharāb ho jātī hai aur tum har ek bīmārī kā shikār ho jāte ho. Pas sāf sūthre raho, apne bachchon ko sāf suthrā rakho, apne kapṛe dhote rahā karo, apne makānon men khirkiyān rakho, apne gāon sāf suthre raho, rahne sahne kī aisī ādaten ikhtiyār karo jo sihat ke liye mufīd hotī haīn aur īs tarah tumhārī aurten aur bachche sāf suthre, tandarust aur khush rahā karenge.

GĀON WĀLE: Jī hān āp to bare saḳht hain, ham yih sab bāten nahin kar sakte.

SUKRĀT: Kyā main ne āp ko koī aisī bāt batlāī hai jis par kuchh rupīya kharch hotā hai?

GĀON WĀLE: Nahin to aisī koī bāt nahīn batāī.

SUKRĀT: To phir himmat aur hausla hī kī zarurat hai.

GĀON WĀLE: Mālūm hoṭā hāi kī āp kā ilzām bilkul ṭhik hai.

SUKRĀT: Haqīqat men main ne jo ilaj batāyā hai īs se tumhārā rupiya bach jāegā kiyūnki agar tum merī nasīhat par chaloge to tum ko is kambākht zewar kī itnī zarūrat na paṛegi.

GĀON WĀLE: Jī hān, yih ṭhik haī.

SUKRĀT: Sach much zewaṛ baghaīr sāf suthrī aur tandrust aurten aur bachche aisī aurton aur bachchon se jo zewaṛ se lade hue hon magar maile kuchaile hon kahīn achche aur khūbsūrat mālum honge, aur phīr jo rupiya is tarah bach

rahegā woh kiyūn na unko kuchh likhna parhnā sikhāne aur un kī bimārī ke waqt unko kunaīn aur dawāī khilāne aur barsāt ke dinon men unke wāste machchardāniyān kharidne men kharch kiyā jāe.

GĀON WĀLE: Jī hān, ai Sukrāt! yih bhī to māmūlī samajh ki bāt hai, thik to haī, lekin hamārī aurten hamesha zewar māngā karengi.

SUKRĀT: Zarūr un ko zewar do lekin sirf itnā jitnā ki munāsib ho aur jitnā tum qaraz liye baghair un ko de sakte ho. Ai gāon wālo main in bāton men kaṭṭar nahīn hun.

GĀON WĀLE: Is se to woh khush na hongi.

SUKRĀT: Kiyūn?

GĀON WĀLE: Woh apne ghar men hamesha ḳhush-o-ḳhurram nahīn rahtīn, mālūm hotā hai ki un ko koi haqūq hāsil nahīn haīn aur un kā khiyāl hai ki agar woh zewar se ladī huī hongī to un ke khāwind un ki ziyadā īzzat karenge aur is dar se un ke sāth achchā sulūk karenge ki woh kahīn zewar lekar bhāg na jāen.

SUKRĀT: Phir to sirf zewar hī us kā dhan daulat hai?

GĀON WĀLE: Jī hān, yih to ṭhīk hai.

SUKRĀT: Woh yih to samajhti haīn ki jo kuchh aur jab tak un ko mil sake woh letī jāen aur isī liye tum ko zewar ke liye tang kartī rahtī haīn.

GĀON WĀLE: Jī hān, yih ṭhik hai.

SUKRĀT: To tum apni bīwiyon ki ziyāda izzat nahīn karte?

GĀON WĀLE: Beshak kuchh nahīn, balki wohī hamārī izzat karti haīn.

SUKRĀT: Tab to aurton kī kuchh bahut qadar nahin hoti?

GĀON WĀLE: Beshak, kuchh nahīn.

SUKRĀT: Kyā āp log aurton se hī paidā hue haīn, āp ke bachche aurton se paidā honge aur āp ki larkiyān āp ke nawāson ki māen banengī?

GĀON WĀLE: Jī hān.

SUKRĀT: Tab to tumhari aurten tum hi men se haīn.

GĀON WĀLE: Jī hān.

SUKRĀT: Aur agar woh izzat ke qābil nahīn tab āp aur ap ke bachhe aur nawāse bhī is tarah se izzat ke qabil nahīn rahe.

GĀON WĀLE: Mālūm to aisā hī hota hai.

SUKRĀT: Ap apne bachchon se pīyār karte hain nā?

GĀON WĀLE: Dil-o-jān se.

SUKRĀT. Aur phir āp aisi hastī ko haqīr samajhte hain aur us se bura salūk karte hain jo un ke liye zimmewār hai aur jis se un ke zindagī ke nihāyat hi aham zamāne men un ki parwarish hoti hai, chāl chalan bantā hai aur tarbiāt hoti hai, āp kā kām bēwaqūfon jaisā mālūm hotā hai, yaqinan āpkī aurten āp se kahin ziyāda izzat ki haqdār hain, kiyūnki woh aurten hi hain jo āp ke bachchon ko paidā kar ke unhen pāl pos kar barā karti hain aur nasal ko qāim rakhti hain aur ghar kā kār-o-bār chalati hain.

GĀON WĀLE: Yih thik hai.

SUKRĀT: Sach to yih hai ki woh is kām men tumhārī sharik hain.

GĀON WĀLE: Jī hān.

SUKRĀT: Tab shāyad agar āp un ke sāth waisā hi sulūk karen aur utnī hī izzat karen jis kī woh haqdār hain aur un ko tālīm bhī den jis se woh yih sīkh jāen ki bachchon kī parwarish munāsib taur par kiyunkor hotī hai tab woh āp se itnā zewar bhi nahīn māngengi balke sāf suthre, tandrust aur khūbsūrat bachche aur ḳhush-o-ḳhurram ghar ko pā kar hī ḳhush honge.

GĀON WĀLE: Jī hān, ham yih natīja nikāle baghair nahīn rah sakte.

SUKRĀT: Kyā bachche aur chote chote jānwar hi ḳhūbsūrat chīzen hain jo Khudā ne banāī hain.

GĀON WĀLE: Jī nahīn, Khudā ne phūl bhī to banāe hain.

SUKRĀT: Tab to āp ke ghar phūlon se bhare hue honge kiyūnki āp ḳhūbsūrat chīzon ko pasand karte hain aur un ko hāsil karne ke liye qarz uṭhāne ko bhī tayār rahte hain.

GĀON WĀLE (*hans kar*): Jī nahīn, hamāre hān phuse kisī kām nahīn āte.

SUKRĀT: Tab to darasal āp ḳhūbsūrat chīzon muhabbat nahīn karte.

GĀON WĀLE: Ham un se muhabbat to karte hain magar hamen itnī fursat nahīn miltī ki phūlon ke paude lagāen aur na ham ko yih mālūm hī hai ki phūl kiyunkar ugāte hain, balki yi bhi pata nahīn ki un ke bij kahān se mil sakte hain.

SUKRĀT. Ghar men āp ke sāthī log phūlon ke mutaliq sab

bāten kiyūn nahīn sikh lete? Mujhe yaqīn hai ki us ko (yāni āp kī bīwi ko) itnā waqt mil saktā hai ki woh āp ke ghar ki raunak barhāne ke liye kuchh phūl lagā sake. Ek achchī aurat ke pās hamesha itnā waqt hotā hai ki woh apne ghar ko khūbsūrat banā sake. Hān to main yih bhi tajwiz kar dūn ki agar woh phir bhi zewar mangen to unhen us waqt jab ki woh naujawān hon lais aur zardozī ka kam sikhna chahiye aur yihī bāten apni larkiyon ko bhī sikhā den. Is se yih hogā ki bajāe is ke ki āp kā rupiya zewar men ḳharab ho woh lais aur zardozī kī ḳhūbsūrat chīzen banāne men ek dūsrī se muqābla karengi. Tab sab se ziyāda hoshiyar aurat hī aurton kī sardar hogī. Nakih woh aurat jis ke khawind kā sab se ziyāda rupiya sunar ke yahān jātā ho.

GĀON WĀLE: Ai Sukrāt! ham is bāt ko āzmāenge.

SUKRĀT: Tab to bazāhir in sārī bāton kā natija yih malūm hota hai ki āp ko chāhiye ki āp apni aurton ko zarūr paṛhāen aur un ke sāth izzat kā sulūk karen aur ghar ke andar barābar kā sāthī samjhen, unhen ghar ko ḳhūbsūrat banāne aur bachchon ko sāf suthrā aur ḳhush rakhne men madad den. Un ko aisī tālīm dilwāen jis se woh kashida waghaira ke kām se khud apne āp aur apne bachchon ko ḳhūbsūrat bana saken. Yih bhī sikhlaen ki woh apne gharon men phūl lagā saken. Ap ko yih bhi chāhiye ki apne gāon ko bhi sāf suthrā aur qābil rihāish (basne ke qābil) banāen. Phir zewar ki kuchh bhī zarūrat nahīn rahegi aur āp apnā bachā huā rupiya bank men jamā kar sakenge aur is tarah karne se bajāe is ke ki āp kā zewar har sāl ghistā rahā kare aur qarza baṛhtā rahā kare āp kā woh rupiya har sāl baṛhta huā jāegā aur sab se baṛh kar yih ki āp ki aur āp ke tamām kunbe wālon kī zindgi khush-o-khurram aur bashshāsh ho jāegī.

GĀON WĀLE: Jī hān, beshak āp ki nasīhat bilkul baja hai aur ham koshish karenge ki is nasīhat ke mutābiq chal kar us ko amal men lāen, magar bahut sālon men bhī in tamām chīzon kā karlenā bahut hī mushkil hai.

2. 'RASIYA'

By Sh. Abdul Rahman, *Aqil*
Late Inspector of Post Offices, Gurgaon

1. Rut barkhā ki āi, sājan ho jāiyo hoshiyār,
Sājan ho.....
Jhūm jhūm kar bādal āyā, chhājoṇ chhājoṇ meṇ barsāyā,
Bole khet kiyār, sājan ho.....

2. Halon men hal Gurgāṇwāṇ lāiyo, dām jo mānge so de āiyo,
Mat kariyo takrār, sājan ho.....

3. Jo lewe gun us ke gāye, dharti par wuh aise jāye,
Jaise chale matak kar nār, sājan ho.....

4. Gāoṇ gāoṇ meṇ rahaṭ lagāo, charse toro phuṇk do lāo,
Hai bāt bhale ki yār, sājan ho.....

5. Bail agar achhe chāho bhāi, chokhe sāṇḍ se karo milāi
Sāṇḍoṇ meṇ sāṇḍ Hissār, sājan ho.....

6. Bank meṇ paise apne dharyo, chhāoṇ se sahukār ki daryo,
Purā hai hoshaiyār, sājan ho.....

7. Brayne Sāhab ki bāteṇ māno, bhale ki sab kahta hai jāno,
Sab karlo soch bichār, sajan ho.....

3. 'UPLOṆ KI FARYAD'

By Sh. Abdul Rahman, *Aqil*,
Late Inspector of Post Offices, Gurgaon.

1. Lāe ho tum kahāṇ se ye lājawāb uple,
Phailā rahe haiṇ har su bu-i-gulab uple.

2. Kuch chāṇd se bane haiṇ kuch aftāb uple,
Hote haiṇ kis jage se ye dastiyāb uple.

3. Aise mazāq ki kab lāte the tāb uple,
Gobar bhari zabān se bole janāb uple.

4. Kahne lage hamāri tum dāstān sunnā,
Jo kuch kaheṇ khudā rā sārā bayān sunnā.

5. Gat jo banā rahe haiṇ apnī kisān sunnā,
Kuch tum hī in se kahnā ai meharbān sunnā.

6. Ghaflat ki nīṇd meṇ wuh abtak paṛe hue haiṇ,
Aqloṇ pe unkī tāle abtak jaṛe hue haiṇ.

7. Kiyoṇ thāp thāp gobar uple banā rahe haiṇ,
Phir dāl kar zamīṇ par ham ko sukhā rahe haiṇ.

8. Chun chun ke uṇche uṇche tīle lagā rahe haiṇ.
Kiyoṇ bezabāṇ samajh kar ham ko jalā rahe haiṇ.

9. Kahdo ye unse jākar jaṇgal se laeṇ lakṛī.
Chuleh meṇ mere badle kahdo jalāeṇ lakṛī.

10. Gobar se baṛh ke duniyā meṇ khād kam milegā
Mujh ko baratne wālā barbād kam milegā.

11. Shādāṇ bauhat mileṇge nāshād kam milegā,
Aur Brayne sā bhī mushfiq ustād kam milega.

12. Lo āo āj hī se gobar karo ikaṭhā,
Gahre gaṛhoṇ meṇ bhar kar usko bharo ikaṭhā.

13. Kheton meṇ khād uskā tum dal kar to dekho,
Aur bīj uske andar tum pāl kar to dekho.

14. Aqil kī bāt māno tum ghal kar to dekho,
Ao bahār uski tum chāl kar to dekho.

15. Gobar ke khād se wuh kaisī khaṛi hai khetī,
Dātā ne jaise apne hāthoṇ jaṛī hai khetī.

4. 'PLAGUE KA GIT'

By Sh. Abdul Rahman, *Aqil*
Late Inspector of Post Offices, Gurgaon

1. Merī itnī araz manzur karo
Mere dātā plague ko dur karo.
Is ke bāīs des meṇ āfat bapā hai āj kal,
Gaoṇ gaoṇ is kā charchā jā baja hai aj kal.
Is ki daishat se har ek sahmā hua hai āj kal.
Khauf se merā bhī jī ghabrā raha hai āj kal.
Mere dil ko tum masrur karo
Merī itnī araz.....

2. Is se bachne ke līye tikā karānā chahiye.
Saf shishe kī tarah ghar ko banānā chahiye.
Bistroṇ ko dhup meṇ din bhar sukhanā chāhiye.
Jis jage tāoon ho wāṇ par na jānā chahiye.
Aisi batoṇ pe amal zarur karo
Merī itnī araz.....

3. Dur abādi se pheṇko khād aur kuṛā tamām,
Rafa-hājat ke līye bhī dur jāo subh-o-shām.
Tum agar chāho to ye aise nahiṇ mushkil haiṇ kām
Hai yaqīṇ mujhko ki tum kar loge is kā intizām.
Gāoṇ gaoṇ meṇ yeh mashhur karo
Merī itnī araz.....

4. Yād rakho bāt gar tīkā nā lagwāoge tum,
Yā apne apne ghar ke gar chuhe nā marwāoge tum,
Is tarah se jāhiloṇ ki bāt meṇ āoge tum,
Sāf kahtā huṇ bauhat akhir meṇ pachhtāoge tum.
Bhali bāt ko tum manzur karo
Merī itnī araz.....

5. Mān lo jo kuchh ye kahtā hai Thākur[1] apkā,
Faīyeda hī fāīyedā hai is ke andar āpkā.
Kaun kahtā hai use hai ye afsar āpkā.
Ap gar samjho haqīqat meṇ hai chākar āpkā.
Sabhi milke ye araz zarur karo
Merī itnī araz.....

[1] Rai Sahib Dr. M. J. Thakur, District Medical Officer of Health, Gurgaon.

5. DIHĀTI GIT

By Ch. Lajja Ram, B.A.

Late Tahsildar, Palwal, Gurgaon District

1. Tumhāri āpaski hai lāg—phut ki bharak rahi hai āg—rahiṇ haiṇ aur qaum sab jāg—tum so gaye ho pair pasār.

2. Re bhāi nahin jāno apna birdna—apne bhā ko jāno satāna—re jāno git aur ke gānā—nahiṇ āpas mēṇ pirit piyar.

3. Re haiṇ paṛhte aur parhāte—bachchoṇ ki ho umar gawānte—pīchhe ḍhoron ke ho phirāteyun bante haiṇ nipat ganwār.

4 Re thari nār chalāweṇ chakki—banāwen gobar ki wuh ṭikki—nahiṇ haiṇ wuh paṛhi likhkhi—ho kaise thāro udd-hār.

5. Wuh din bhar khet kamāti—sahi sānjh ghar par āti—chārā cholon ka haiṇ lāti—Sar par ghās kā hai bhār.

6. Thāre ghar bane haiṇ ghora re—chopon ke haiṇ wuh bāre—gobar ke saṛ rahe saṛe—nahin hoti hawa hai pār.

7. Nahin ghar main kholte khiṛki—dukhi rahte hain laṛke laṛki—roti hain nār sab ghar ki—ho jinke tum bhartār.

8. Bhāi tum din bhar khet kamāte—phirbh bhuke ho mar jāte —dāne banye sele kar khāte—nahin kheti ki jānte sār.

9. Tum gobar ke uple banāo—dhan daulat ke āg lagāo —re nahin gobar kā khād banāo—rahe dharti bhuki mār.

10. Re hal lakri ka tum chalao—inch derh miṭṭi uthāo—nahin lohe kā hal mangāo—ho jā dharti ke jo par.

11. Bhai tum din bhar charas chalāo—bigh derh bhar kar āo—nahin lohe ka rahaṭlagāo—jo bharta hai bigh chār.

12. Nahin chopoṇ ki nasal ho banāte—nambar pa ho dhiyān lagāte—nahin sānd Hisari ho lāte—nahin hoti dudh ki re dhār.

13. Nahin ral mil bank banate—qarze banye se ho late—malte hāth tum rah jāte—jab le jātā ha paidawar.

14. Thare kam bare hain gande—sab ulte haiṇ thare dhandē—Yun paṛgae ho tum maṇdē—nahin thāre rahe sardār.

15. Utho piyāre bhaiya jāgo—gaphlat ki nidra tiyāgo—re tum achche karmon par lago—raha Brayne Sāhab lalkār.

GLOSSARY

ĀBĀDI. The residential part of the village, where the houses are packed like sardines, forming an unhealthy slum.

ĀNTRA. The ridge of untouched earth left between the furrows of the wooden plough.

ARHAR. A pulse with woody stem and branches.

BĀBŪ. A clerk or other literate person.

BĀGH. Orchard or garden.

BĀJRA. The lesser millet, with a head like a bulrush.

BAN or BANNI. Forest or wood, often strictly preserved, by ancient village edict, for grazing.

BANJAR. Uncultivated land.

BARĀNI. Rain-irrigated land, or crops.

BASTI. Residential quarter, village, usually a slum.

BĪGHA. One-fifth of an acre.

BĪR. Grass-land.

BŌDI. Weak, exhausted; a term usually applied by villagers to themselves, their soil or their cattle, and implying—probably quite correctly—that their present condition is the result of progressive deterioration.

BRAHMANI BULL. A bull set at large from motives of piety, for stud purposes — selected for his cheapness, but with no reference whatever to his shape or pedigree.

BRINJĀL. A kind of vegetable.

BUND. An earthen ramp for holding up water.

CHABŪTARA. A platform of earth or masonry in front of houses, shops or other buildings.

CHĀHI. Irrigated from a well.

CHAKKI. Stone flour-mill, worked by hand.

CHĀRPOY. String bed, the ordinary village seat.

CHARSA. Leather bag used for drawing water from wells for irrigation, requiring four bullocks and four able-bodied

men for its manipulation; the most expensive form of water lift known to man.

CHAUKIDĀR. A village watchman.

CHAUPAI. Glee-parties, formed in the villages in part of the district each cold weather. They go from village to village, singing songs of their own composition. They have often a small harmonium, besides cymbals, etc., to accompany them, and generally contain children as well as grown-ups. They are extremely popular, and hundreds of people will sit and listen to them for hours at a time.

CHERRI. Millet stalks used as cattle-fodder.

CHHŌKRA. A lad.

CHŪLA. A fire grate.

CHUMĀR. A caste of untouchables which works in hides and leather.

CHŪRAH. A very low caste of untouchables.

COMPANY BĀGH. The public gardens of a headquarter station.

CONSOLIDATION OF HOLDINGS. Agreement of landowners to pool and redistribute their fields in such a way that each will get a compact holding instead of a lot of small and widely scattered plots.

DAI. A midwife.

DAULA, pl. DAULE. The bank round a field to keep in the water.

DAULEBANDI. The making of banks or daule.

DĒSI. Home-made.

DĒSI HAL. Indigenous plough, a twisted piece of wood, reinforced with an iron point.

DŌFASLI. Land producing two crops a year.

DUAL PURPOSE CATTLE. In India the two purposes are draught and milk.

FAQIR. A holy man, often mendicant.

GANDA. Filthy.

GARHA. A pit.

GATWĀR. Farmyard, where dung-cakes, chaff, cherri, etc., are stored.

GHAR. House, home.

GHĪ or GHEE. Clarified butter, universally used for cooking, and requiring unlimited dung-cakes for its production.

GŌBAR. Cow-dung.

GOHN. The steep incline excavated beside the well for the bullocks to run down when hauling up the charsa full of water.

GŌRA DĒH. The open space round a village, usually a scene of unparalleled filth; the latrine-cum-rubbish-pit area.

GOWĀR. A pulse.

GWĀLIA. One that tends cattle.

HĀKIM. A ruler, often a jack-in-office.

HARIĀNA. The tract of country west of Delhi, which breeds the most famous cattle in India.

HAZŪR. Your honour; Sir.

HISSĀR BULLS. The best stud bulls obtainable are those bred at the Government Cattle Farm at Hissar, in the Hariāna tract.

HOOKAH. Indian pipe in which the smoke is drawn through water, and over which much time is wasted which would be better spent in cleaning up and tidying the village.

IZZAT. Honour, self-respect, dignity; a very expressive word in India.

JHALĀR. A wheel with buckets fitted to it, and turned by bullocks, for raising water up to four or five feet only.

JHAO. Tamarisk.

JHELL. A swamp or lake.

JI. Used separately or as an enclitic, it implies respect or affection.

JOHAR. Village tank.

KACHA. Literally, unripe; used of houses built of sun-dried brick, wells without masonry cylinders, etc.

KĀGHAZI KĀM. Paper work only, paperasserie.

KĀJ. A post-funeral ceremony, at which large sums of money are spent, and often the cause of serious quarrelling.

KAMĪN. Village customary menials.

KANUNGO. Officer senior to patwari in revenue department.

KARĒWA. Widow re-marriage, carried out with very little, and sometimes only quite nominal, ceremony.

KHADIR. A river valley, notorious for its bad cattle.

KHARĀBA. Land which has been sown, but has failed, from drought or other cause, to produce a crop.

KHARĀS. Flour-mill worked by bullock power.

KHARĪF. Harvest reaped in the autumn.

KHĀT (properly KHĀD). Manure.

KHAZĀNA. Treasure-house.

KHĒL. Water trough.

KIĀRA. Compartments in fields formed by little ridges of earth to prevent water from running off. The smaller the compartments, the less water used, and the more efficient the work of irrigation.

KIĀRABANDI. The making of compartments, or kiāra, in the fields.

KIĀRE. Little banks sub-dividing the fields for well irrigation.

KIKAR. Acacia.

KŪRA. Refuse-heap. Before pits were dug, these heaps surrounded and poisoned every village in Gurgaon.

KURTA. Shirt.

KUTRA. The yellow-tail moth; in a bad year the caterpillars make a clean sweep of the monsoon crops as they come out of the ground.

LAMBARDAR. Village headman; hereditary officer appointed by Government.

LATHI. Stick, bludgeon.

MALBA. Village common fund.

MĀLI. Market-gardener caste.

MASĀLA. Cooking spices.

MOHUR. A gold coin, approximately a guinea.

MUQADDAM. A farm foreman under the agricultural department.

MUSON KE MAURUSI. The occupancy (i.e. hereditary tenants) of rats.

NAHRI. Irrigated by canal water.

NAIB TAHSILDAR. The lieutenant of a tahsildar.

NAZAR. An offering by way of respect, to be touched and remitted. The gesture is intended to imply that the offerer's whole wealth is at the disposal of him to whom he presents the nazar. A pretty and courteous formality still observed when Government officials visit villages.

NEEM BATTIS. Squib made of sulphur and neem leaves.

NULLA (SH). A water course or drainage line, usually dry except immediately after rain.

PAKKA OR PUCCA. Literally, ripe. As applied to houses it means built of burnt brick or stone, as opposed to a kacha house built of sun-dried brick. Used of wells it means those with masonry cylinders.

PANCHĀYAT. Village arbitration court.

PATWĀRI. Village revenue accountant, recorder and mappist, appointed and paid by Government.

PERSIAN WHEEL. A device for raising water from wells by means of an endless chain of buckets running over a wheel and geared to a sort of capstan turned by bullocks. In primitive forms of Persian wheel the wheels are of wood and the buckets are narrow-necked earthen pots, but the best kind is made of metal throughout.

POLI. The men's sitting and smoking place, usually in the entrance to the yard where the cattle, carts, etc., are kept.

PUNJAB 8A. A famous Punjab wheat, developed at Lyallpur, giving more grain and more straw than any indigenous variety, and suitable for all kinds of soil and farming all over the province.

PURDAH or PARDAH. The custom of keeping women in seclusion.

RABI. The harvest reaped in spring.

RAKHWĀLA. One that scares away birds and beasts from crops.

RIWĀJ-I-ĀM. Village record of rights, drawn up and from time to time revised by Government.

ROSY BĀTLA. A Punjab cotton, suitable for tracts with light rainfall.

SADAR. Headquarter station.

SĀDHU. A holy man, often mendicant.

SAILĀBA. Land irrigated by floods.

SARSON. An oil-seed.

SHĀMILĀT. Common land, originally pasture, but nowadays often divided up and cultivated.

SUFEDPOSH. Official serving under zaildār.

TACCĀVI. Money advanced by Government to finance agriculture or to improve land.

TAHSIL. A sub-division of a district. Also the headquarters of such a sub-division. There are six tahsils in the Gurgaon District.

TAHSILDĀR. The revenue officer, magistrate, and executive official in charge of a tahsil.

TAQDĪR. Fate, luck.

TIL. An oil-seed.

UPLA. The ruin of agriculture, a cake of cow-dung, made, dried and stored for use as fuel by the women.

ZAIL. A sub-division of a tahsil.

ZAILDĀR. Leading rural notable, selected and paid a small honorarium by Government to represent it and help it in the zail.

ZAMĪN. Land.

ZAMINDAR. Owner, tenant or farmer of agricultural land, small or great.

PLAN OF A PIT LATRINE

SCALE FOR PLAN AND SECTION 8 = 1
" " DETAIL 4 = 1

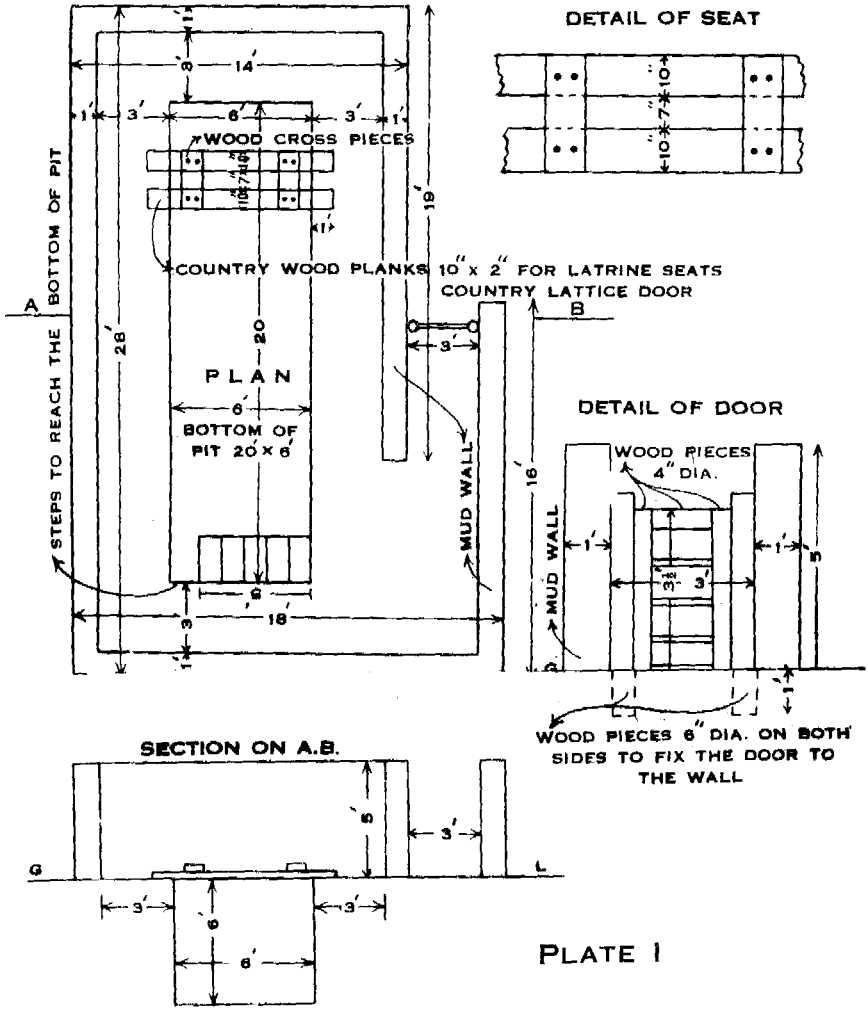


PLATE I

PLAN OF MODEL VILLAGE

109 HOUSES

SCALE 200' = 1"

REFERENCES

A = CHAUPĀL 55' x 45'
B = BANK (CO-OPERATIVE) 20' x 45'
CC = PATWARI RESIDENCE AND GATWĀR 45' x 45' x 30' x 45'
D = PLACE OF WORSHIP 30' x 45'
E = CATTLE POUND 30' x 45'
FF = VILLAGE GUIDE RESIDENCE AND GATWĀR 45' x 45' x 30' x 45'
DI = PLACE OF WORSHIP 20' x 45'

REFERENCES

G = HEALTH CENTRE 25' x
H = DISPENSARY AND QUARTER 100' x
I = VILLAGE LIBRARY 30' x
J = PLACE FOR LECTURES AND MEETINGS 70' x
FIGS. 1 INDICATE HOUSES 45' x
FIGS. 2 INDICATE GATWĀRS ATTACHED 30' x

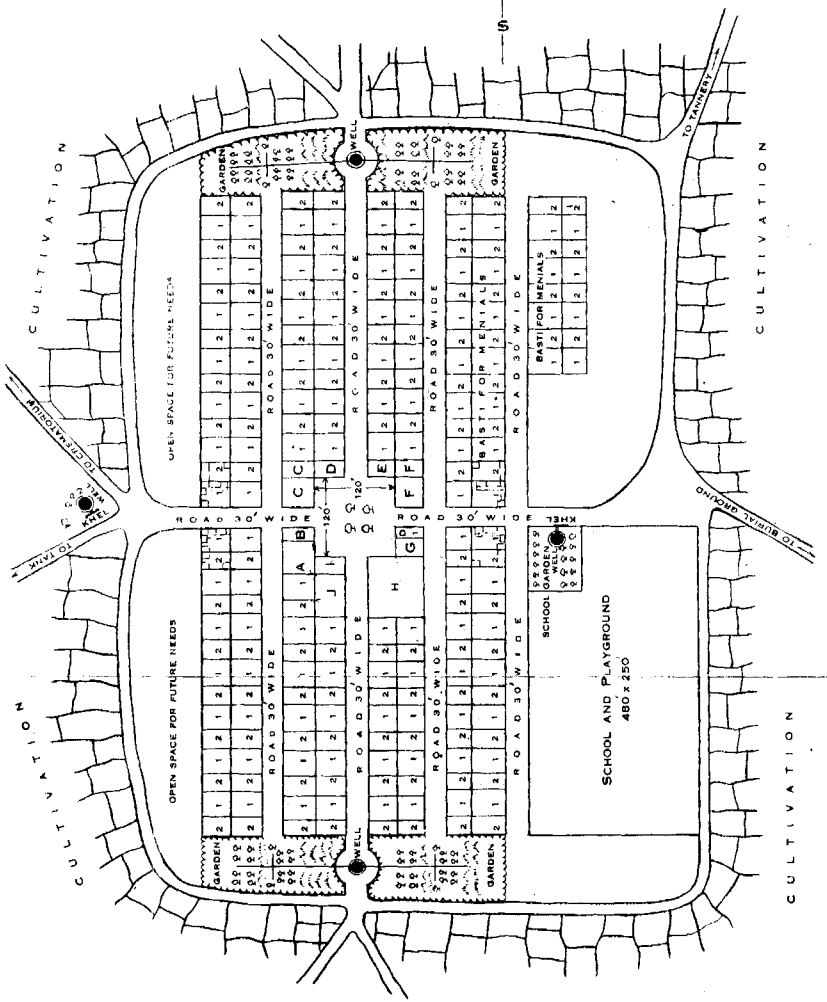
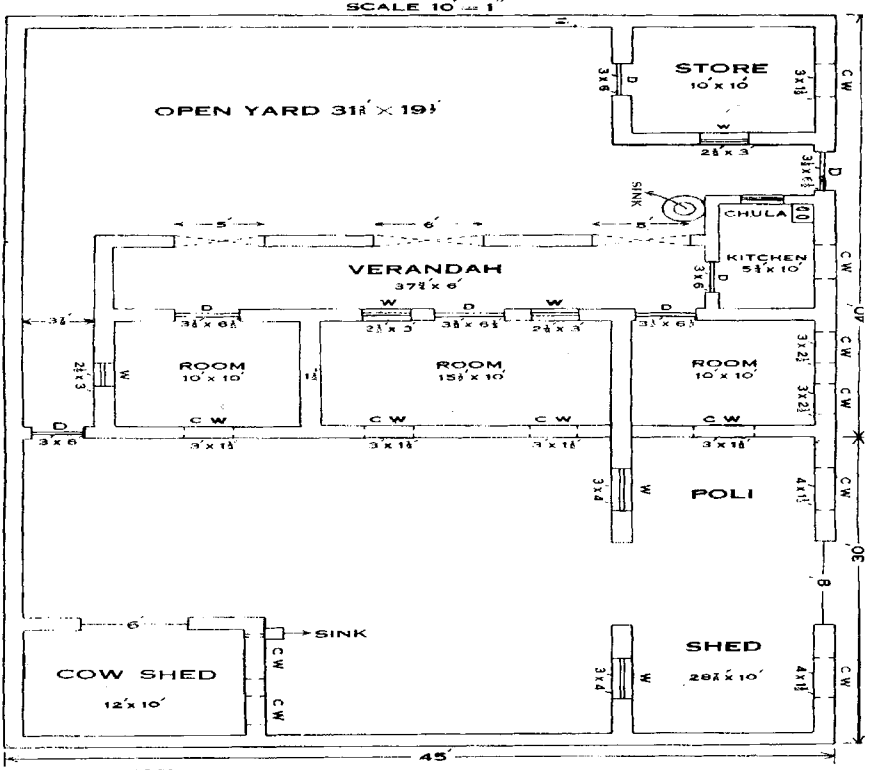


PLATE III

PLAN OF A MODEL HOUSE

SCALE 10′ = 1″



D = DOOR

W = WINDOW

C W = CLERESTORY WINDOW

VARIATIONS OF PLAN FOR DIFFERENT PARTS OF VILLAGE ENABLE VERANDAH ALWAYS TO BE ON THE SOUTH OF HOU

SCALE 50′ = 1″

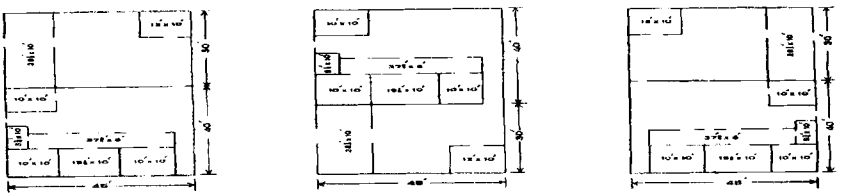


PLATE II