



CHAPTER X.

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 3 years running and inoculated as follows:—

Year.				Cases.	Deaths.	Inoculations.
1923-24	...	...	...	34	32	1,362
1924-25	...	...	...	10	9	1,51
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 civilisation, 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 organisation—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 sterilise 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 on 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 duststorms 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 organisation 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 they 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 every one in and out of sight.

There are many kinds of people. The Jat is dour and serious and so are his women folk. 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 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 civilised without their taking to the sad and cruel custom of pardah they would be the happiest and jolliest people in India. At present they are very backward, very wild and



uncivilised and astoundingly dirty and in many ways sadly degraded. Fortunately they realise their condition and are extremely keen on improving themselves.

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 Cyanogas 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., 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 9 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 *pardah* 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 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 organisation 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 civilisation 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.



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APPENDICES.



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APPENDIX I.

PALWAL SHOW

HELD

From 3rd to 12th March 1927.

(Programme—Abridged)

The Show is organised and financed by the District Board, Gurgaon.

The Show Sub-Committee consists of the Sub-Divisional Officer, Palwal, and 10 other members, mostly District Board members.

A plan is attached showing the lay-out of the Show ground.

The Palwal Show was established in 1922 and is now in its sixth year. It is held on the Palwal *Parao*, one mile south of Palwal town on the Delhi-Muttra road and two miles from Palwal Railway Station.

Since its establishment the Show has been greatly expanded. It now contains the following features:—

1. *Horse Show*.—The judging is undertaken by the Remount Department.

Last year Rs. 1,585 were distributed in prizes this year Rs. 1,764.

The National Horse Breeding and Show Society presents one medal each year.



2. *Cattle Show*.—The judging is done by the Civil Veterinary Department.
3. *District Ploughing Championship* for the Brayne Challenge Ploughing Belt, and other trophies and cash prizes.

Last year 102 iron ploughs competed and Rs. 77 were distributed. This year nearly 200 competed and Rs. 1,000 were distributed.

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.

4. *Rural Exhibition*.—The Exhibition contains the following courts:—

- (1) Public Health Court, illustrating the main features of the Gurgaon uplift programme.
- (2) Agricultural Court, including pests, seeds, implements and water lifts.
- (3) Co-operative Court, including consolidation of holdings and all forms of rural co-operative societies.



- (4) Industrial Court containing weaving, dyeing and arts and crafts.
- (5) Stock Breeding Court, illustrating the advantages of breeding from good bulls and selected cows, half-bred Merino rams, etc., etc.

Besides these exhibitions a vigorous propaganda campaign is conducted to popularise the objects for which the Show has been started.

- (1) Drama; every night, the School of Rural Economics and the Brayne Amateur Dramatic Club stage scenes for the furthering of the Gurgaon uplift campaign, and every night, (2) Magic Lantern lectures and (3) Cinema shows are given. The Cinema was very kindly provided by the G. I. P. Railway Company this year.

In addition, singing parties are performing all day and leaflets, posters, poems and songs in Urdu, Hindi and English are distributed in thousands.

The School of Rural Economics and the Village Guides, besides staging uplift dramas, are charged with the duties of assisting to demonstrate the exhibits in the various courts and distributing literature and acting as guides and helpers all over the Show.

The Harry Gate (see plan) is so named in honour of the fourth son of the Deputy Commissioner, born at



Gurgaon while preparations were being made for this year's Fair.

The Bazaar was very kindly built by L. Shiam Lal Rais of Palwal, at his own expense this year.

Most of the articles manufactured in the villages of this and surrounding districts were on sale in the bazaar.

AMUSEMENTS.

1. There is a large wrestling arena where wrestling is organised on most afternoons of the show.*
2. Village games are played daily.
3. School sports, games and tournaments are carried on throughout the Show days.

Appendices.

- A.—List of prizes presented for the Show.
- B.—Ploughing prize list.
- C.—Miscellaneous prize list.
- D.—Rural Health Court.
- E.—Co-operative Court.
- F.—Stock-breeding Court.
- G.—Ploughing Results.



Appendix A.

LIST OF PRIZES PRESENTED FOR THE SHOW.

1. Brayne Challenge Ploughing Belt presented by Ch. Jugal Kishore, Honorary Magistrate, Gurgaon, for the champion Ploughman of the District.
2. Harry Cup for Gurgaon District Wrestling Championship, presented by L. Chuni Lal, Rais of Palwal.
3. The Brayne Tug-of-War Challenge Cup presented by the Bar-Association, Palwal.
4. Brayne Cup presented by L. Ram Saran Das for hundred yards open race.
5. Harry Medal (gold) presented by Chandhri Chandan Singh, B.A., Gurgaon, for best cow.
6. Silver Medal presented by the National Horse Breeding and Show Society of India for the best mare.
7. Ferozepur Tehsil Cup for the Best Ploughman of Tehsil Ferozepur.
8. Three "Gurgaon" ploughs and Rs. 60/- cash presented by the Empire Engineering Co., Cawnpore, to be awarded to ploughmen using the Gurgaon plough. This year the District Championship was won by a "Gurgaon" plough.



9. Challenge cup for team ploughing presented by Rao Bahadur Ch. Lal Chand, B.A., LL.B., O.B.E., of Rohtak.

10. Brayne Vahali Medal for champion ploughman of the District presented by Sardar Darshan Singh of Vahali.

11. Rs. 100/- presented by the Delhi Tent Club.

12. Three prizes presented by Sardar Mohammad Khan, Subedar Major, Executive Officer, Saugor Cantonment, worth Rs. 35/-

13. Rs. 25/- presented by P. Ram Chandar, Bharadwaj of Chandarnagar, Gurgaon, for best Milch Cow.

The following sums were also presented for prizes :—

(1) Rs. 200/- by Mrs. Victoria Ingram of the Ingram Skinner Estate.

(2) Rs. 40/- by the Central Bank, Rewari.

(3) Rs. 80/- by various other gentlemen.



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Appendix B.

PLOUGHING PRIZE LIST.

		2	3	4	5	6	7	8	9	10	
District Ploughing Championship ...	100	90	90	70	60	50	40	30	20	20	Rs. 570.
	<i>with Sanad and Brayne Challenge Ploughing Belt and Brayne Vahali medal.</i>	<i>with Sanad</i>	<i>with Sanad</i>								
Tehsil Ploughing Competition—											
Gurgaon ...	25	15									
Rewari ...	25	15									
Palwal ...	25	15									
Ballabgarh ...	25	15									
Nuh ...	25	15									40 × 6 =
Ferozepar ...	25	15	With Tehsil Cup.								Rs. 240.
Ploughing Competition by teams, each team consisting of four men ...											Rs. 124.
Adjustment of Ploughs	10	8	6	4	2						Rs. 30.



Appendix C.

MISCELLANEOUS PRIZE LIST.

(a) Wrestling Prizes.

TOTAL

		Rs.		Rs.
3-3-27.	10 Pairs	5	each	50
4-3-27.	2 "	20	"	95
	3 "	10	"	
	5 "	5	"	
5-3-27.	1 Pair	25	each	115
	2 Pairs	20		
	3 "	10		
	4 "	5		
6-3-27.	1 Pair	40	each	165
	2 Pairs	25		
	2 "	20		
	2 "	10		
	3 "	5		
7-3-27.	1 Pair	40	each	170
	2 Pairs	25		
	2 "	20		
	2 "	10		
	2 "	5		
8-3-27.	1 Pair	50	each	155
	1 "	25		
	2 Pairs	20		
	2 "	10		
	4 "	5		
9-3-27.	1 Pair	40	each	155
	1 "	25		
	2 Pairs	20		
	4 "	10		
	2 "	5		



MISCELLANEOUS PRIZE LIST—concl'd.

(a) Wrestling Prizes List—concl'd.

		Rs.		TOTAL Rs.
10-3-27.	1 Pair	50	each	225
	1 "	40		
	1 "	25		
	4 "	20		
	3 "	10		

(b) Prizes for Races of Various Kinds.

	1st Prize. Rs.	2nd Prize. Rs.	3rd Prize. Rs.
Horse Race ...	50	40	30
Camel Race ...	8	4	...
Matka Race ...	5	3	...
Sack Race ...	5	3	...
Ekka Race ...	6	4	...
Donkey Race ...	4	4	...
Sweepers, Matka Race.	2	1	...

(c) Prizes for *Chaupais* (singing parties), Rs. 415.

(d) Prizes for Crops, Rs. 210.

(e) Prizes for the Rural School Students, Rs. 100.

(f) Prizes for Country Sports.

Tug-of-war	...	...	.. Rs. 24
	1st Prize. Rs.	2nd Prize. Rs.	TOTAL Rs.
100 Yds. Race	5	3	8
Long Jump	5	3	8
High Jump	5	3	8
880 Yds. Race	6	4	10
Relay Race	6	0	6

**Appendix D.****RURAL HEALTH COURT.****I.—Village Uplift Section.**

1. Good house. }
2. Bad House. } Full size with complete equipment.
3. Manure pit with latrine arrangements.
4. Refuse heap (Kuri).
5. Kharas (Bullock driven flour-mill).
6. Gobar, *Upla* and *Bitora*.
7. Good well (with a hand-persian wheel and a charkhi).
8. Bad well.

II.—Malaria Section.

1. Posters and literature on malaria.
2. Two kinds of cheap mosquito nets as samples and available for sale, and equipment for malarial prophylaxis.

III.—Small-Pox Section.

1. Posters and literature on small-pox.
2. Vaccination equipment.
3. An unvaccinated girl of 11 years showing the ravages of small-pox.

IV.—Cholera Section.

1. Posters and literature on cholera.
2. Prophylaxis equipment for cholera.
3. Samples of a few disinfectants.

**V.—Maternity and Child-Welfare Section.**

1. Posters and literature on Maternity and Child-Welfare.

VI.—Relapsing-fever Section.

1. Posters and literature on relapsing fever.

VII.—Phthisis Section.

1. Posters and literature on Phthisis.

VIII.—Plague Section.

1. Posters and literature on plague.
2. Inoculation equipment.
3. Equipment for anti-plague measures, *e.g.*, Cynogas pumps, Nim-Batti, rat traps, stoves, etc., etc.

**Appendix E.****CO-OPERATIVE COURT.**

1. Progress of the Co-operative movement in the Punjab 1906 to 1926, showing the increase in the number of Societies.
2. Ditto, showing the increase in the number of members.
3. Ditto, showing the increase in the working capital.
4. Number of Societies by provinces and States for 1924-25 only.
5. The Punjab Provincial Co-operative Bank, Ltd., Lahore.
6. Working capital of the Lahore Central Co-operative Bank, Ltd., from 1916-17 to 1925-26.
7. Working Capital of Jullundur Central Co-operative Bank, Ltd., from 1916-17 to 1925-26.
8. Progress of the Co-operative movement in Gurgaon District from 1918-19 to 1925-26, showing the increase in the number of Societies.



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9. Progress of the Co-operative movement in Gurgaon District 1918-19 to 1925-26, showing the increase in number of members.

10. Ditto, showing the increase in the working capital.

11. Village maps showing the benefits of consolidation of holdings.



Appendix F.

STOCK-BREEDING COURT.

1. Model Cattle Shed.
2. Model watering Trough.
3. A bad watering Trough.

CATTLE DEMONSTRATION.

4. A good stud bull of Hissar breed.
5. A good calf out of an ordinary cow by a Hissar bull.
6. A pair of Brahmani bulls.
7. A bad calf out of a good cow by a Brahmani bull.
8. A good cow with a good calf by a Hissar bull.
9. A bad cow with a bad calf by a Brahmani bull.
10. A good Hissar cow with calf at foot.
11. A good Hissar breed heifer.
12. A good pair of bullocks.
13. A bad pair of bullocks.
14. Cows of local breed.
15. A collection of good calves out of local cows.
16. A collection of ordinary calves.
17. A lucky Zamindar who has earned Rs. 1,000 from one cow, having produced 4 male calves by Hissar bulls.
18. A good male buffalo of Haryana breed.
19. A good female buffalo of Haryana breed.
20. A female buffalo of local breed.
21. A collection of half-bred Merino rams.
22. Country sheep.



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Appendix G.**Order of merit in the Final of the District Ploughing Championship.**

Name with residence.			Tehsil.
1.	Khem Singh of Palhawas	...	Rewari.
2.	Ram Sarup of Karimpur	...	Palwal.
3.	Harnand of Garauli	...	Gurgaon.
4.	Mamal of Bichhor	...	Ferozpur Jhirka.
5.	Debi Ram of Bhiduki	...	Palwal.
6.	Bhagwan Sahai of Chhainsa	...	Ballabgarh.
7.	Bhagwan Sahai of Atali	...	Ballabgarh.
8.	Reoti of Banchari	...	Palwal.
9.	Hoshiar Singh of Palhawas	...	Rewari.
0.	Pirbhu of Jatauli	...	Palwal.

Gurgaon District Finalists in the Divisional Ploughing Championship held at Sonapat.

Name with residence.			Tehsil.
1.	Ram Sarup of Karimpur	..	Palwal (tied for champion with a Hissar ploughman.)
2.	Debi Ram of Bhiduki	...	Palwal.
3.	Reoti of Banchari	...	Palwal.
4.	Harnand of Garauli	...	Gurgaon.
5.	Ram Mehar of Gurgaon	...	Gurgaon.

**Divisional Ploughing Champions.**

Year.	Name with residence.	Tehsil.
1926	Bhagwan Sahai of Atali ...	Ballabgarh.
1927	Ram Sarup of Karimpur ..	Palwal.

District Ploughing Champions.

Year.	Name with residence.	Tehsil.
1923	} Ram Sarup, Jat of Karim- pur.	Palwal.
1924		
1925		
1926	Bhagwan Sahai Rajput of Chhainsa.	Ballabgarh
1927	Khem Singh, Ahir of Palhawas.	Rewari.

**APPENDIX II.****Suggested rules for the Ambala Division
District 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 organise 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 seed the draw.



(2) Arranging ploughing plots, and 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 :—

(1) Managing Committee,

(2) Managers of teams,

(3) Judges,

(4) 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. (a) All questions (except on purely technical matters) arising during the competition shall be decided by the Managing Committee.

(b) 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 to 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:—

- (a) The competition shall be for furrow-turning ploughs of any type drawn by a team of one pair of bullocks only.
- (b) 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.
- (c) The marks shall be allotted as follows:—

Marks.	No.							Remarks
	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 head-lands and Finish.	Extra or special marks.	Total.	
	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.

Ambala Division Ploughing, Individual Ploughman's Championship.

THE FAGAN CUP.

1. Any district competing for the District 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 District 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 District Championship shall as far as applicable be used for the Individual Ploughman's Championship.



APPENDIX III.

SOME TANGIBLE RESULTS.

	1920-21.	1926-27.
Approved stud bulls ...	8	557
castration of bad stud bulls ...	...	551
Missar Heifers ...	...	123
Half Merino rams ...	...	125
Stallions ...	5	16
Iron ploughs ...	...	1,600
Ploughing matches ...	...	All tehsils, district and divisional championships.
Cattle fairs ...	2	11
Persian wheels ...	...	800
Re-afforestation of hills ...	1,325 acres.	6,780 acres.
Area under S-A wheat ...	...	36,750 acres.
" " Rosy Batla Cotton ...	...	4,170 acres.
Field rats poisoned ...	...	417 villages (250,000 acres.)
Porcupines poisoned ...	...	80 villages (186 barrows closed).
Co-operative Societies ...	153	822
Members ...	3,303	19,126
Working capital ...	Rs. 1,36,224	22,88,041
" " per society ..	900	21,704
Owned capital ...	14,064	3,98,297
" " per society ..	92	508
Central Banks and Unions	1	4



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Health.

Hospitals	...	11	24
Patients	...	127,000	288,510
Health centres...	8 (Urban 3, Rural 5).
Health Visitors	...	...	5
Vaccinations (per annum)	12,926	42,427	
Plague inoculations	...	...	4 epidemics 266,850 last epidemic 121,555.
Pits (6 feet deep) for village refuse, manure, etc.	...	...	40,000
Refuse removal	...	...	1,250 villages com- plete.

Education.

High Schools	...	2	4 (2 by public subscription).
Pupils	...	10,839	26,744
Girls in boys schools	...	...	1,334
Red Cross and St. John ambulance branches	...	...	44
Night Schools	...	...	152
Scout troops	...	...	95
Scouts	...	...	3,000

Propaganda.

English pamphlets	...	...	10,520
Vernacular posters	...	...	58,000
„ leaflets	...	...	94,500
„ pamphlets	...	...	4,500
Magic lanterns	...	...	22
District Gazette	...	...	(Weekly), 2,000 issu

*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.	}			A few only working but many hundreds indented for—not yet delivered.
Hand-Pumps and hand-worked Persian wheels on drinking wells.				



APPENDIX IV.

Samples of uplift propaganda literature transcribed
into Roman Urdu.

SUKRAT ZILA GURGAON KE EK GAON MEN.

SAFAI.

(*As qalam F. L. BRAYNE Sâhib, M.C., I.C.S.*)

Sukrât zilâ Gurgaon ke ek gâon men gayâ aur wahan ke chand sâmiyon se milâ. Râm Râm ke bād us ne un se pûchhâ, kih tum kaun log ho. Unhon ne jawâb diyâ kih ham zamîndâr hain. Sukrât ne apne ird gird nazar dâli. Use gandgi aur gharîbi ke siwâ aur kuch dikhâi nahin diyâ. Yih Barâni ilâke kâ ek gâon thâ. Is iye us ne apne māmûlî sawâl karne shurû kar diye.

Sukrât—Zamîndâr woh shakhs hai jo zamîn se fâida nhatâ hai. Yihî bāt hai na ?

Dehâtî—Beshak yihî bāt hai.

Sukrât—To tum maldar ho na ?

Dehâtî—Mutlak nahîn; bûddhe yih tum ne kaisî bewaqûfi kî bāt pûchhî (unhon ne is dâna ko pahchanâ na thâ).

Sukrât—To tum ne shayad yih bhî thîk nahîn kahâ ki tum zamîndâr ho.

Dehâtî—(Sbarmâ ke aur dâna ko pahchan kar)—
Ai Sukrât hamen muâf karo, beshak ham ghaltî par the, jab ham be waqûfi se apne ap ko zamîndâr batlâ rahe the.



Ab zamíndár Sukrát ke sawálon ke jawáb men ziyádá ihtiyát se kam lene lage.

Sukrát—Phir mere dosto tum kaun ho?

Dehátí—Khair kuchh bhí ho ham insan hain.

Sukrát—Zurúr zurúr tum insan hí ho. Hán to insán jánwaron se bahút achchhá hai. Kyon hai na yihí bát?

Dehátí—Kyon nahin beshak achchha hai.

'Ain us wakt Sukrat ne dekhá ki ek mailá kuchaila chotá sá bachcha ek sáf suthre nannhe se pille ke sáth khel rahá hai.

Sukrát—Yih bachcha to bará ganda hai.

Dehátí—Apthik kahte hain, hamen andesha hai is jagah bachchon ko ziyada naháná nahín miltá. Ham gharib manas hain. Uple thápne átá písne rotí pakáne waghaira se hamarí aurton ko itnā bhí wakt nahín miltá jo woh bicháriyān bachchon ko nahláne dhuláne ke jhanjhat men paren.

Sukrát—Yih pillá to bara saf hai na?

Dehátí—Zurúr hai. Is ki mán ise din bhar men kai martaba chát chát ke bilkul sáf suthrá rakhtí hai.

Sukrát—Lekin mere khiyál men tum ne abhí kahá tha ki insán haiwanon se achchha hai, Kyá ek ganda bachcha ek suthre haiwan se achchhá hai?

Dehátí—Ji nahín muáf karo, ham ne phir ghalti ki ham janwaron se kam az kam safá men achchhe nahin.

Sukrát—Khair jáne do. Insan parhe likkhe hain aur Janwar nahín.



Dehātī—(jaldi se)—Hān sāhib hān. Insān parhnā līkhnā 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 insān ho. Kiyon kaha tha na ?

Dehātī—Aji hamen muaf karo, ham to dangar hain dangar aur bahut hi jahil.

Sukrāt—Lekin gāe to apne bachchon ko sáf rakhtī hai, aur tum apne bachchon ko sáf nahīn 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 sáf suthra rakkho, gāon ko sáf karne ke liye tum zarā zarā sá 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 hī karenge ham qaul bete 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 sahb is bhūnd ko dekhiye. Kaisā makrūn 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 bachehon ko uple thāpne ke waqt apne sāth lejatī hain aur kya woh bachehe gobar aur uple se nahīn khelte ?

Dehātī—Uple hamārī zindgi kī ek zurūrī chīz hain, yih dūdh ubālne aur huggā 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 tumhārī aurtē aur bachehe 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?



Dehāti—Sāhib hamen choron kā dar rahta hai.

Sukrāt—O ho main ne yih nahin pūchhā, agar har ek ke har men khirkiyān hon to tab bhi tumhari sabki wo hi halat rahegi aur choron ki tādād na barhegi. 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 nahin.

Dehāti—Jī nahin.

Sukrāt—To tumhare gharon men andherā rahtā hain ?

Dehāti—Jī hān.

Sukrāt—Aur tum gohar se uple thāpte ho aur be roshni yā baghair hawā ke gharon men rahte ho. Tum kis tarah se is gubreh se achchhe ho !

Dehāti—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 alāwa tumen uple thāpne band kar dene chāhiye aur gharon men roshandan rakhne chāhiyen.

Dehāti—Bahut achchhā, ham tumbāri dalil ki sachāi ko mānte hain.

Is wakt sair karte hue unhen ek kutiyā apne chhai pillon samet jin men tin kutte the aur tin kutiyān,



nazar áí. Woh apne chhahon bachehon ko saf kar rahi thi aur piyár kar rahi thi. Ek dehátí ne us par ek lakri phenk ke marí aur ráste men se hatáne ke liye use zor se dhutkara.

Sukrát—Are bhaí are bhaí rahne de. Yih kutyá insánon se kai tarah achchhi malúm hoti hai.

Dehátíyon ne is bāt par zará nāk bhaun charhái lekin dáná ke sawálon ke khauf ke máre chup ho ke rah gae.

Woh phir dehátí ibtidáí madrse ke pás se guzre jis men tis larke apná sábaq parh rahe the.

Sukrát hakká hakká rah gayá aur kuchh der bád bolá—Kyá is gáon men koi larķí nahín hai ?

Dehátí—Kyon nahín, jitne larķe hain utní hi larķiyán hain.

Sukrát—Phir in larķon ke sáth tís hí larķiyán kyon nahín parh rahín.

Dehátí (hans ke)—Aisa hargiz nahín hai. Larķiyán likhná parhna nahin sikh saktín. Yih to larķon ká hi kam hai.

Sukrát—To tum larķe aur larķiyon ke sáth judágána sulúk karte ho.

Dehátí—Beshak, larķiyon kí kise kháhish hai Larķe to ek chiz hain.



Sukrāt—Lekin woh ek hi mán báp se paidá hote hain, hai ná ?

Dehátí—Beshak.

Sukrāt—Aur woh tumháre poton nawáson ki máen hongí.

Dehátí—Zarúrí bát hai.

Sukrāt—Aur tumhári máen bhi kabhí laríkiyán thín ?

Dehátí—Hán.

Sukrāt—Aurat ghar kí zimmawar hai ?

Dehátí—Hán.

Sukrāt—Jitní achchhí aurat ho utna hí achcha ghar rahega aur utne hí achche aur khush us ká shauhar aur bachche honge ?

Dehátí—Beshak.

Sukrāt—To yaqínan tum ko laríkon se ziyáda laríkiyon ká khiyál rakhná chāhiye, kyonki apne gharon, apne shauharon aur apne bachchon kí babat unke faráiz is qadar ahm hain.

Dehátí—Hán sahib, ham mánte hain kí tum phir durustí par ho aur ham ghaltí par.

Sukrāt—To woh kutya jis ko tum ne us buri tarah hiqárat se lalkará thá tum se is bát men ziyáda aqalmand thí kí woh apne sáre bachchon ke sáth yaksan sulúk kar rahí thí aur kutton ko kutyon se behtar nahín samajh rahí thí.



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 tū nahīn char bāten karnī chāhiyen :—

- (1) Tamām kūṛa aur gandgī gahre gahre garhon men dāl dāl ke gāon ko sáf rakho aur bachchon ko sáf suthrá rakho.
- (2) Uple thapná chhor do.
- (3) Apne gharon men roshandān banāo.
- (4) Larḳon kī tarah chhotī larḳiyon 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 ghabráyā 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 beif.



Zewar aur Aurat ka munásib darjā.

Gāon ke sab búrhe ádmí Sukrát ke ird gird baith kar ídhar udhar kí báten kar rahe the ki do aurten pás se guzrín. Ek páni utháe já rahi thi aur dúsri chári ka gatthá utha kar le já rahi thí.

Dáná ne kahá “Dosto main zewar kí bábat tum se kuchh bát chit karná cháhtá hún. Mere dil men kuchh ghabráhat hai aur yih bát merí samajh men nahín áti.”

Gāon wále.—Ai Dáná ! áp ke kaun sí bát samájh men nahín áti.

Sukrát.—Tumhári aurten zewar kíyún pahanti hain ?

Gāon wále.—Yih bhi koí puchne wálí bát-hai. Ham aur hamáre bachche larke bhi aur laríkiyáa bhí sab ke sab thorá bahut zewar pahante hain aur aúrten to bahut sá zewar pahantí hain.

Sukrát.—Yih to thík hai magar kiyún ?

Gāon wále.—Hamáre khiyál men is kí kai wajhen hain. Yih ek riwáj hai aur achchá bhí málúm hotá hai, woh aur ham sab ise pasand karte hain.

Sukrát.—Tum zewar is liye pasand karte ho ki yih riwáj hai aur agar tum riwáj par na chaloge to log tum ko achchá nahín samjhenge, lekin mere khiyál men koi chiz sirf is liye achchi nahin ho sakti ki us ka riwáj hai.

Gāon wále.—Kiyún nahín ?

Sukrát.—Agar kuch gāon wále chorí ka riwáj jári kar den to kyá tum use thík kahoge ?

Gāon wále.—Nahin bilkul nahín.



Sukrat.—To yih zarúrf nahin ki riwáj ko sirf is liye thík kahá jáe ki woh riwáj hai.

Gáon wále.—Nahín, hamáre khiyál men thík nahin kah sakte.

Sukrát.—To tumhen sirf riwáj se náhn balke is se ziyáda mázbút dalilon se zewar ká pahanná jáiz (thík) sábit karná cháhiye.

Gáon wále.—To ham is liye pahante hain ki bhalá malúm hotá hai.

Sukrát.—Lekin woh aurtén to naháe dhoe bagahir hí thin aur niháyat puráne aur maile kuchaile kapre pahne hue thin. Woh bachche jo sámne khel rahe hain un ke háthon aur páiron men chāndi ke kare karúle to hain lekin málúm hotá hai ki unhon ne kabhi pání ki shakal dekhi hi nahin aur jo kapre woh pahne hue hain woh bilkul chithhre hain.

Gáon wále.—Phir bhi zewar pahan kar woh kuch bhale hí malúm hote hain.

Sukrát.—Kaisi hairáni ki bat hai tum apne ap ko aur apne bál bachchon ko mailá kuchailá rakhná aur phate puráne kapre pahan kar phirná pasand karte ho, agarche naháne men kuch kharch nahin hotá aur kapron par bhi kuchh ziyáda kharch nahin hotá aur phir tum yeh cháhte ho ki qimti zewaron ke zarie tumhárá yih phúharpan aur maili kuchaili hálat málúm na hone páe.

Gáon wále.—Nahín to, magar zewar pahan kar woh bhale málúm hone lagte hain.



Sukrát.—Khudá ne to un ko khúbsúrat banáyá hai lekin tum is khúbsurtí ko phate puráne kapron aur mail kúchail se kharáb kar dete ho aur phir zewar pahná kar un ko khúbsurat banáne ki koshish karte ho ?

Gáon wále.—Ají ap to sach much hamen sharminda kar rahe hain.

Sukrát.—Lekin ek aur bát bhí to hai. Tum is kambakht zewar ko jitná ziyáda pahinte ho utná hí jaldi jaldí yih ghistá bhí jatá hai.

Gáon wále.—Bilkul thik hai.

Sukrát.—Aur aurtén jitná ziyáda zewar pahanti hain utná hí woh dúsrón ke zewar ko dekh dekh kar hasad kartí hain aur apne mardon se ziyáda ziyáda zewar mángtí rahtí hain.

Gáon wále.—Jí hán, yih to thík hai.

Sukrát.—Tab to zewar jitná kam pahná jáegá utná hí zarúr har tarah se achchá hogá.

Gáon wále.—Jí hán, zarúr.

Sukrát.—To sab se ziyáda bewaqúff kí bát yih hai ki khúbsúrat zewar roz marra ke gande kapron aur ghar ke aur khet ke har qism ke kám ke waqt pahne jáen.

Asal men aqalmandí kí bát to yihí hai ki tum apne zewar in dinon men jab ki kám káj se chuttí ho melon aur bare bare mauqon par maslan tehwáron aur shádí biyáh ke mauqe par pahná karo aur woh bhí us waqt

ab ki tum nahá dho chuko aur tumháre kapre saf uthre hon.

Gáon wále.—Yih to aqalmandí ki bát hai.

Sukrát.—Sach to yih hai ki zewarkí khúbsúrtí bhí úrí tarah usi waqt málúm hogi.

Gáon wále.—Ji hán, magar hamárá aurten baṛi zid karti hain aur zewar mángtí hí rahti hain.

Sukrát.—Agár woh zahr mángento kyá tum unhen le doge?

Gáon wale.—Kabhí nahín, yih áp ne kaisí bát kahí.

Sukrát.—Phir to tum bhí zewar ko utná hí pasand arte ho jitná ki woh kartí hain.

Gáon wále.—Agar is ká matlab yihí hai to sháyed am bhí pasand karte hain.

Sukrát.—To tum aurton ko is bát ká ilzám na o ki rupai ko aisí burí tarah wohí barbád kardetí hain.

Gáon wále.—Yih to kisi tarah rupai kí barbádi nahin ai. Zewar pás rahtá hai aur qímtí chíz hai.

Sukrát.—Tum jo kisi zewar par sau rupiya kharch arte ho to is ke bechte waqt tum ko kyá miltá hai?

Gáon wále.—Agar sunár imándár ho to koi 80 rupai ilte hain, nahín to 60 ya 70 rupai.

Sukrát.—Aur yih ghistá bhí rahtá hai yahan tak ki s sál men bís rupai ká rah játa hai.

Gáon wále.—Jí hán.

Sukrát.—Aur agar chor ajáe to bas ek hí rat men h ur játa hai.

Gáon wále.—Jí hán yih to sach hai.

Sukrát.—Aur agar tumhāre pās bahut sá zewar ho to choron ke dar se tum rāt ko so bhí nahín sakte aur apne] gharon men (hawá aur roshní ke liye) khirkiyán na rakh kar tum apní sihat ko bhí kharáb kar lete ho. Wáh kiyá qímtí chíz hai. Ab farz karo ki zewar par sau rupiya kharch karne kí bajāe tum ise Central bank men jama kará do to das sál men kítná ho jáega ?

Gáon wále.—Do sau rupai ke qaríb ho jáega.

Sukrát.—To is ke muqáble men tumhāra zewar kahān qímti raha ?

Gáon wále.—Ham to beshak lakír ke faqír hain.

Sukrát.—Lekin agar tumhāre pās rupiya na ho aur tumhāri bíwí zewar mānge to phir tum kyá karo ?

Gáon wále.—Ham qarz lete hain.

Sukrát.—To is ká matlab yih hua ki jún jún zewar ghistá játá hai qarz ki raqam barhti jatí hai.

Gáon wále.—Ji hán, málúm to aisá hí hotá hai.

Sukrat.—Hāe hāe bewaqúf gáon walo tum ko aqal kab áegí ?

Gáon wále.—Janāb yih to thik hai, lekin hamāri biwiyán aur bachche zewar ke baghair khush nahín rah sakte.

Sukrat.—Mere khiyál men ham sab ko khúbsúrti pasand hai aur ham sab khush honá chāhte hain. Yih to ek qudratí bát málúm hotí hai.

Gaon wále.—Yih to ap ne hamāre dil ki bát kah dí jise ham khud achchí tarah kah nahín sakte the.



Sukrat.—Aur tum yih bhí samajhte ho ki zewar se tumhári khásh purí ho jáegi ?

Gáon wale.—Bhalá ham apne gáon men aur kyá kar sakte hain ?

Thik usi waqt ek ghorí wahán se guzrí jis ke sáth ek bachcha bhí kulelen kartá já rahá thá.

Sukrat.—Woh donon khúbsúrat aur khush hain aur unhon ne koí zewar bhí nahín pahná huá hai, is par bhí insán haiwánon se achchá hai ná ?

Gáon wale.—Jí hán, insán ko achchá hí samajhte hain, lekin ai Sukrát ap ke in sawálon se is bát ke mutalliq hamáre dilon men bahut sa shak paidá ho jatá hai.

Sukrat.—To mere khiyál men tumháre bachche hamesha bahut khush nahín rahte.

Gáon wale.—Woh khelte to khub hain magar rote aur chilláte bhi bahut hain.

Sukrat.—Bhalá us ghar men khushí kaise ho saktí hai jo mail kuchail, bímari, dukh, dard aur musibat se bhará ho. Tumháre khiyál men iski kiyá wajah hai ki haiwán to khush aur khúbsúrat hain magar tumhári aurten aur bachche na to khush hain aur na hí khubsurat ?

Gáon wale.—Ai Sukrát ham kaise ho sakte hain ?

Sukrat.—Kya main iski wajah batáne kí koshish karún ?



Gāon wāle.—Mihrbānī kar ke batlāiye.

Sukrāt.—Achehha suno. Mujhe yaqin hai ki iski pahli wajah yih hai ki haiwān sāf suthre rahte hain aur safāī se tandrustī hāsīl 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 kūrā karkaṭ aur ghilāzat ās pās parī sarā karti hai aur uṛ uṛkar tumhāre khane aur pāni men partī rahti hai. Tum ise sāns ke zariye phepron men lejāte ho, makkhiyān us par baiṭhtī hain aur us ke bad tumhare khāne par aur tumhāre bachchon kī aankhon aur honṭon par: Tum aise andhere makānon men rahte ho jin men khirkīyān nahīn hotīn aur jīn men roshnī aur hawā nahī jā saktī. Tumhārī aurtēn khud bhī bahut kam nahātī dhotī hain aur bachchon ko bhī bahut kam nahlātī dhulātī hain. Tumhārī sihat kharāb ho jāti hai aur tum har ek bīmārī kā shikār ho jāte ho. Pas sāf sūthre raho, apne bachchon ko sāf suthrā rakho, apne kapre dhote rahā karo, apne makānon men khirkīyān rakho, apne gāon sāf suthre rakho, rahne sahne kī aisi ādaten ikhtiyār karo jo sihat ke liye mufīd hotī hain aur is tarah tumhārī aurtēn aur bachche sāf suthre, tandarust aur khush rahā karenge.

Gāon wāle.—Jī hān āp to bare sakht hain, ham yih sab bāten nahīn kar sakte.

Sukrāt.—Kyā main ne āp ko koi aisi bāt batlāī hai jīs par kuchh rupiya kharch hotā hai ?



Gáon wále.—Nahin to aisi koi bát nahin batái.

Sukrát.—To phir himmat aur hausla hí kí zarurat hai.

Gáon wále.—Málúm hotá hái kí ap ká ilzám bilkul thik hai.

Sukrát.—Haqiqat men main ne jo ilaj batáyá hai is se tumhárá rupiya bach jáegá kiyúinki agar tum merí nasihat par chaloge to tum ko is kambákht zewar kí itní zarúrat na pa regí.

Gáon wále.—Ji hán, yih thik hai.

Sukrát.—Sach much zewar baghair sáf suṭhrí aur tandrúst aurten aur bachche aisi aurten aur bachchon se jo zewar se lade hue hon magar maile kuchaile hon kahin acheche aur khúbsúrat málúm honge, aur phir jo rupiya is tarah bach rahégá woh kiyún na unko kuchh likhna parhná sikháne aur un kí bimāri ke waqt unko kúnáin aur dawāi khiláne aur barsát ke dinon men unke wāste machchardāniyān kharidne men kharch kiyá jae.

Gáon wále.—Ji hán, ai Sukrát ! yih bhí to māmúli samājh kí bát hai, thik to hai, lekin hamāri aurten hamesha zewar mángā karenge.

Sukrát.—Zarúr un ko zewar do lekin sirf itná jitná kí munāsib ho aur jitná tum qaraz liye baghair un ko de sakte ho. Ai gáon wālo main in bāton men kaṭṭar nahin hún.

Gáon wále.—Is se to woh khush na hongí.

Sukrát.—Kiyún ?



Gáon wále.—Woh apne ghar men hamesha khush-o-khurram nahín rahtín, málúm hotá hai ki un ko koi haqúq hásil nahín hain aur un ká khiyál hai ki agar woh zewar se ladí hui hongí to un ke kháwind un ki ziyádá izzat karenge aur is dar se un ke sáth achchá sulúk karenge ki woh kahín zewar lekar bhág na jáen.

Sukrát.—Phir to sirf zewar hí us ká dhan daulat hai?

Gáon wále.—Jí hán, yih to thík hai.

Sukrát.—Woh yih to samajhtí hain ki jo kuchh aur jab tak un ko mil sake woh letí jáen aur isí liye tum ko zewar ke liye tang kartí rahtí hain.

Gáon wále.—Jí hán, yih thík hai.

Sukrát.—To tum apni bíwiyon ki ziyáda izzat nahín karte?

Gáon wále.—Beshak kuchh nahín, balki wohí hamárá izzat kartí hain.

Sukrát.—Tab to aurton kí kuchh bahut qadar nahin hotí?

Gáon wále.—Beshak, kuchh nahín.

Sukrát.—Kyá áp log aurton se hí paidá hue hain, áp ke bachche aurton se paidá honge aur áp kí larkiyán áp ke nawáson ki máen banengi?

Gáon wále.—Jí hán.

Sukrát.—Tab to tumhari aurten tum hi men se hain.

Gáon wále.—Jí hán.



Sukrāt.—Aur agar woh izzat ke qābil nahīn tab āp aur āp ke bachhe aur nawāse bhī is tarah se izzat ke qābil 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 ki zindagī ke nihāyat hī aham zamāne men un ki parwarish hotī hai, chāl chalan bantā hai aur tarbiāt hotī hai, āp kā kām bēwaqūfon jaisā mālūm hotā hai, yaqīnan āpki aurtēn āp se kahin ziyāda izzat ki haqdār hain, kiyūnki woh aurtēn hī hain jo āp ke bachchon ko paidā kar ke unhen pāl pos kar barā kartī 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 tum-hārī sharik hain.

Gāon wāle.—Jī hān.

Sukrāt.—Tab shāyad agar āp un ke sāth waisā hī sulūk karen aur utnī hī izzat karen jis kī woh haqdār hain aur un ko tālīm bhī den jis se woh yih sīkh jāen kī bachchon kī parwarish munāsib taur par kiyunkor hotī hai tab woh āp se itnā zewar bhi nahīn māngengi balke sáf suthre, tandrust aur khúbsúrat bachche



aur khush-o-khurram ghar ko pá kar hí khush honge.

Gáon wále.—Jí hán, ham yih natíja nikále baghair nahín rah sakte.

Sukráat.—Kyá bachche aur chote chote jánwar hí khúbsúrat chízen hain jo Khudá ne banáí hain.

Gáon wále.—Jí nahín, Khudá ne phúl bhí to banáe hain.

Sukráat.—Tab to áp ke ghar phúlon se bhare hue honge kiyúuki áp khúbsúrat chízon ko pusand karte hain aur un ko hásil karne ke liye qarz utháne ko bhí tayár rahte hain.

Gáon wále.—(Hans kar) Jí nahín, hamáre hán phuse kisi kám nahín áte.

Sukráat.—Tab to darasal áp khúbsúrat chízon muhabbat nahín karte.

Gáon wále.—Ham un se muhabbat to karte hain magar hamen itní fursat nahín miltí ki phúlon ke paude lagáen aur na ham ko yih málúm hí hai ki phúl kiyunkar ugáte hain, balki yi bhi pata nahín ki un ke bij kahán se mil sakte hain.

Sukráat.—Ghar men áp ke sáthí log phúlon ke mutalíq sab báten kiyún nahin sikh lete? Mujhe yaqín hai ki us ko (yáni áp kí bíwi ko) itná waqt mil saktá hai ki woh áp ke ghar ki raunak barháne ke liye kuchh phúl lagá sake. Ek achchí aurat ke pás hamesha itná waqt hotá hai ki woh apne ghar ko khúbsúrat baná sake.



Hān to main yih bhi tajwiz kar dūn ki agar woh phir bhi zewar mangen to unhen us waqt jab ki woh nau-jawān hon lais aur zardozi ka kam sikhna chahiye aur yih bāten apni larkiyon ko bhi sikhā den. Is se yih hogā ki bajāe is ke ki āp kā rupiya zewar men kharab ho woh lais aur zardozi kī khūbsūrat chizen banāne men ek dūsi se muqābla karenge. 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 parhāen aur un ke sāth izzat kā sulūk karen aur ghar ke andar barābar kā sāthī samjhen, unhen ghar ko khūbsūrat banāne aur bachchon ko sāl suthrā aur khush rakhne men madad den. Un ko aīsi tālīm dilwāen jis se woh kashida waghaira ke kām se khud apne āp aur apne bachchon ko khūbsūrat bana saken. Yih bhi sikhlāen ki woh apne gharon men phūl lagā saken. Ap ko yih bhi chāhiye ki apne gāon ko bhi sāl suthrā aur qābil rihāish (basne ke qābil) banāen. Phir zewar ki kushh bhi 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 barhtā rahā kare āp kā woh rupiya har sāl barhta huā jāegā aur sab se barh kar yih ki āp ki aur āp ke



tamám kunbe wálon kí zindgi khush-o-khurram aur bashshásh ho jáegi.

Gáon wále.—Jí hán, beshak áp ki nasihat bilkul baja hai aur ham koshish karenge ki is nasíhat ke mutábíq chal kar us ko amal men láen, **magar** bahut sálon men bhí in tamám chizon ká karlená bahut hí mushkil hai.



" RASIYA. "

BY

SH. ABDUL RAHMAN, *Aqil*,
Inspector, Post Offices, Gurgaon.

1. Rut barkhá ki ái, sājan ho jāiyo hoshiyār,
Sājan ho.....
Jhūm jhūm kar bādāl āyā, chhājon chhājon
menh barsāyā,
Bole khet kiyār, Sājan ho.....
2. Halon men hal Gurgānwān 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. Gāon gāon men rahaṭ lagāo, charse toro phunṭ
do lāo,
Hai bāt bhale ki yār, Sājan ho.....
5. Bail agar achhe chāho bhāi, chokhe Sāṇḍ se
karo milāi
Sāṇḍon men Sāṇḍ Hissār, Sājan ho.....
6. Bank men paise apne dharyo, chhāon se sahukār
ki daryo,
Purā hai hoshiyār, Sājan ho.....
7. Brayne Sāhab ki bāten māno, bhale ki sab kahta
hai jāno,
Sab karlo soch bichār, Sajan ho.....

N.B.—All sorts of Hindi, Urdu and English propaganda pamphlets, leaflets and posters can be had on application to—*The Secretary, Rural Community Council, Gurgaon.*



“UPLON KI FARYAD”

BY

SH. ABDUL RAHMAN, *Aqil*,
Inspector, Post Offices, Gurgaon.

1. Lāe ho tum kahān se ye lājawāb uple,
Phailā rahe haiñ har su bu-i-gulāb uple.
2. Kuch chāñd se bane haiñ kuch aftāb uple,
Hote haiñ 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 kahēñ khudā rā sārā bayān sunnā.
5. Gat jo banā rahe haiñ apñī kisān sunnā,
Kuch tum hī in se kahnā ai meharbān sunnā.
6. Ghaflat ki nīñd meñ wuh abtak pare hue haiñ,
Aqlon pe unkī tāle abtak jare hue haiñ.
7. Kiyon thāp thāp gobar uple banā rahe haiñ,
Phir dāl kar zamīn par ham ko sukhā rahe
haiñ.
8. Chun chun ke unche unche tīle lagā rahe
haiñ.
Kiyon bezabāñ samajh kar ham ko jalā rahe
haiñ.



9. Kahdo ye unse jákar jangal se laen lakrī.
Chuleh men mere badle kahdo jalāen lakrī.
 10. Gobar se barh ke duniyā men khād kam milegā.
Mujh ko baratne wālā barbād kam milegā.
 11. Shádān bauhat milenge nāshād kam milegā,
Aur Brayne sá bhī mushfiq ustād kam milegā.
 12. Lo ao āj hī se gobar karo ikāṭhā,
Gahre garhon men bhar kar usko bharo ikāṭhā.
 13. Kheton men khād uskā tum dal kar to dekho,
Aur bīj uske andar tum pāl kar to dekho.
 14. Aqil kī bāt māno tum ghāl kar to dekho,
Ao bahār uski tum chāl kar to dekho.
 15. Gobar ke khād se wuh kaisī kharī hai khetī,
Dātā ne jaise apne hāthon jarī hai khetī.
-



"PLAGUE KA GIT"

BY

SH. ABDUL RAHMAN, *Aqil*,
Inspector, Post Offices, Gurgaon.

1. Merí itní araz manzur karo
Mere dátá plague ko dur karo.
Is ke báís des men áfat bapá hai áj kal,
Gaon gaon is ká charchá já bajá hai áj kal.
Is kí daishat se har ek sahmá hua hai áj kal.
Khauf se merá bhí jí ghabrá rahá hai áj kal.
Mere dil ko tum masrur karo
Merí itní araz.....
2. Is se bachne ke líye tíká karáná cháhiye.
Sáf shishe kí tarah ghar ko banáná cháhiye.
Bistron ko dhup men din bhar sukháná cháhiye.
Jis jage táoon ho wán par na jáná cháhiye.
Aisi baton pe amal zarur karo
Merí itní araz.....
3. Dur ábádí se phenko khád aur kurá tamám,
Rafa-hájat ke líye bhí dur jáo subh-o-shám.
Tum agar cháho to ye aise nahín mushkil haiñ
kám,



Hai yaqīn mujhko ki tum kar loge is kā intizām.

Gāon gāon men 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 jāhilon ki bāt men āoge tum,
Sāf kahtā hun bauhat akhir men pachhtāoge tum.

Bhali bāt ko tum manzur karo

Merī itnī araz.....

5. Mān lo jo kuchh ye kahtā hai Thākūr* āpkā,
Fāiyedā hī fāiyedā hai is ke andar āpkā.
Kaun kahtā hai use hai ye afsar āpkā.
Ap gar samjho haqīqat men hai chākar āpkā.

Sabhi milke ye araz zarur karo

Merī itnī araz.....

* [Rai Sahib Dr. M. J. Thakur, District Medical Officer of Health
Gurgaon.]



DIHATI GIT.

(BY CH. LAJJA RAM, B.A., *Tehsildar, Palwal,
Gurgaon District.*)

1. Tumhāri āpaski hai lāg—phut ki bharak rahi
hai āg—rahin hain 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—nahin
āpas mēn pirit piyār.
3. Re hain parhte aur parhāte—bachchon ki ho
umar gawānte—pichhe dhoron ke ho phirāte—
yun bante hain nipat ganwār.
4. Re thari nār chālāwen chakki—banāwen gobar
ki wuh tikki—nahin hain wuh parhi likhkhi—
ho kaise thāro uddhār.
5. Wuh din bhar khet kamāti—sahi sājnh ghar
par āti—Chārā cholon ka hain lāti—Sar par
ghās kā hai bhār.
6. Thāre ghar bane hain ghora re—chopon ke
hain wuh bāre—gobar ke sar rahe sare—nahin
hoti hawa hai pār.
7. Nahin ghar main kholte khirki—dukhi rahte
hain larke larki—roti hain nār sab ghar ki—ho
jinke tum bhartār.
8. Bhāi tum din bhar khet kamāte—phirbh
bhuke ho mar jāte—dāne banye se le kar khāte
—nahin kheti ki jānte sār.



9. Tum gobar ke uple banáo—dhan daulat ke ág lagáo—re nahin gobar ká khád banáo—rahe dharti bhuki mār.
10. Re hal lakri ka tum chalao—inch derh miṭṭi utbáo—Nahin lohe ká hal mangáo—ho já dharti ke jo par.
11. Bhai tum din bhar charas chaláo—bigh derh bhar kar áo—Nahin lohe ka rahatlagáo—jo bharta hai bigh chār.
12. Nahin chopon ki nasal ho banáte—nambar pa ho dhiyán lagáte—Nahin sánd Hisari ho láte—nahin hoti dudh ki re dhār.
13. Nahin ral mil bank banate—qarze banye se ho láte—Malte háth tum rah játe—jab le játa ha paidáwār.
14. Thare kam bare hain gande—sab ulte hain thäre dhande—Yun pargae ho tum mande—nahin thäre rahe sardār.
15. Utho piyáre bháiya jágo—gaphlat ki nidra tiyágo—re tum achche karmon par lago—Raha Brayne Sáhab lalkár.

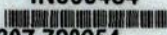




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