



Water, Land and Agriculture in Jaisalmer:
Understanding the typical traditional system
developed over the sensitive desert ecology

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Jaisalmer has a typical agricultural practice based on a land and water management system known as 'Khadin'. It is a form of landmass where the flow of rain water stops coming from long distances during the monsoon. This flow brings cattle dungs in the form of natural manure. The stored water creates enough moisture for the rabi-crop. A special breed of wheat is cultivated in these khadins (kala umbi wheat, Kunjia wheat, muchhwalagehun, etc). The Khadin systems are traditional, age old practices. It is essential to understand the Khadin system in the present context to identify the potentials and treats so that the traditional agricultural practices are retained benefitting all communities.

'Khadins', 'Beris' (shallow well with small opening) and ponds are not only a means of livelihood; they are the lifeline of the desert. Apart from agriculture, animal husbandry, drinking water, the biodiversity in the desert Jaisalmer is different and abundant from other areas. All types of animals, birds and micro-organisms together make up the ecosystem. In the Khadin, the flow of water is stopped at the bund (bundh). The level of water rises some time up to five feet. The Chaadar (land mass of the Khadin) gets submerged in the water. Around Navratra, the drains are opened, emptying the Khadin. Crops are sown after the top layer turns brittle. Mainly jowar and wheat crops are sown, gram cultivation is also done when there is less rain. Khadin farming is organic, the seeds are kept by the farmers and never buy them from the market.

Each Khadin system has its own origin and distinctive community management practices. Four different khadins systems are visited to understand the issues.

1. Masoordi Khadin and Kak River

Masoordi Khadin system can not be described without understanding the flow of river Kak. The Kak river is formed from the small channels of water flowing from Maa Shri Avad Temderaya Temple and the surrounding hills and 'Magra' (hilly areas). This is an ancient rainfed river of this region. Descending from the slopes of the hills, it takes the shape of a river in the plains of Gorera and Kothdi villages. The river becomes larger while flowing in the north-west direction, carrying the water from the small hills and slopes of Magre on both sides of the river. Gorera has two villages, which are now unpopulated and earlier Paliwals lived here who are known for creation and management of water bodies in this arid desert.

The Kak river splits into two streams near the uninhabited village of Kuldhara Paliwal. One stream passes through Masoordi, while the other stream goes towards Lodrava and Rupasi villages. Masoordi Khadin belonged to the former kings of Jaisalmer. In order to bring more water to it, the stream going to Rupsi and Lodrawa was stopped by making a dam and the flow is stopped since then. That stream flows through its own water from the catchment (Agour). In case of excessive rain or more rain than usual, the excess water goes to the Bujh Naak Deviband Khadins. This Khadin surrounded by hills on three sides. After filling this Khadins, the water goes into the Rann of Mokla. (The famous Jaseri pond of Dedha village has nothing to do with river water. Dedha's Khadin sand pond have their own catchment area.)

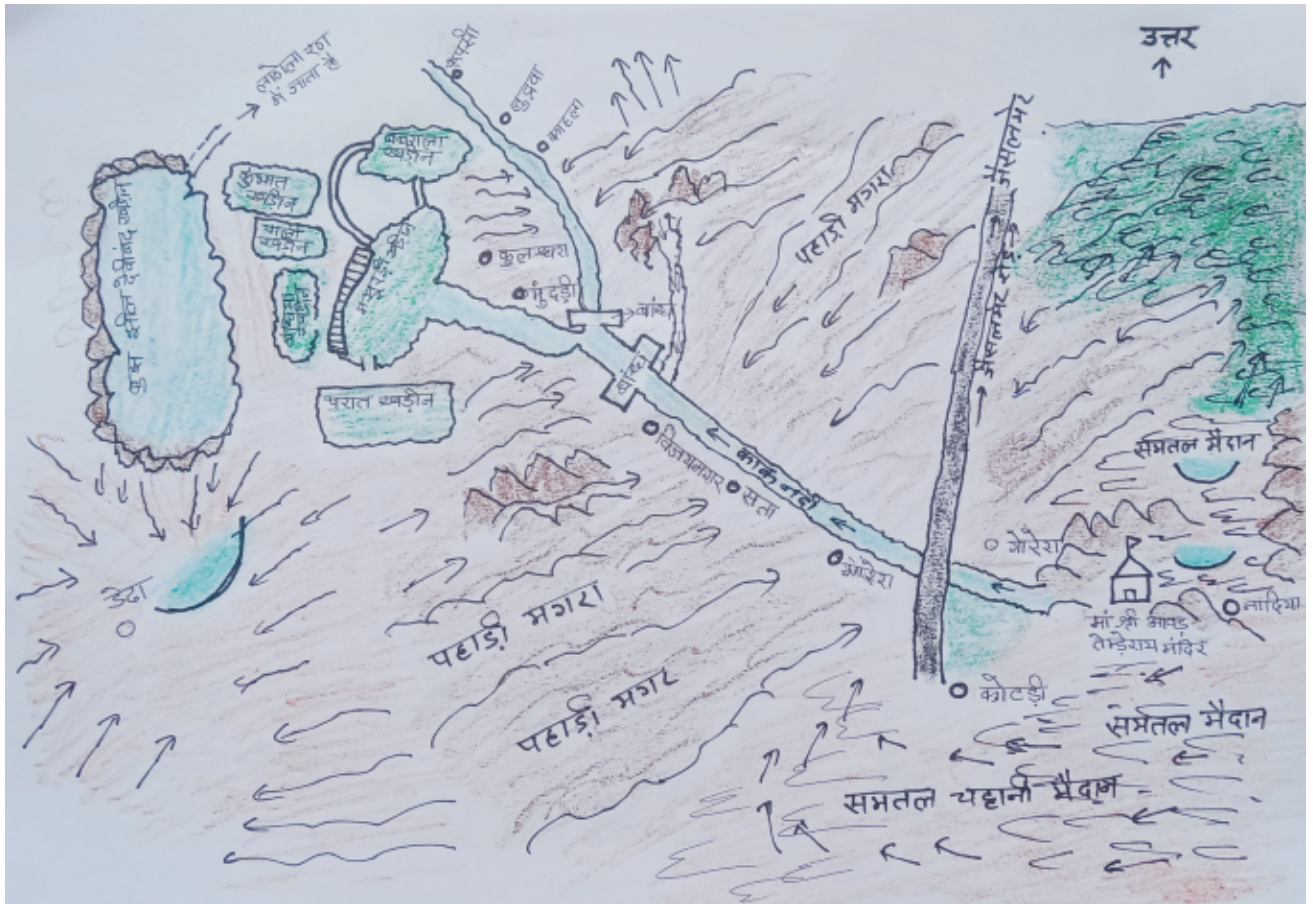
¹ This note is prepared by Dilip Singh Bidawat, Program Officer, UNNATI. He visited this Khadin's in Jaisalmer district of Rajasthan during August 2021.

By the time the Kak river reaches Vijayanagar via village of Sata, the width (span) of the river increases, and the flow also becomes faster. A dam was built a little ahead of Vijayanagar, which got washed away with a strong flow. This dam was built by King Kesar Singh to solve the drinking water problem in Jaisalmer. A big dam of about 50 meters long and 30 meters high was built to divert the water, however, it got washed away in the first rain with a strong flow. Presently, there are stone mining in the hills near Vijayanagar causing some obstruction in the flow of water into the river. If the mining area is increased, the inflow of water into the river will be adversely affected.

After traveling 27 km, this river spreads in the plains of the village of Masoordi, where people built khadins. Masoordi has five small khadins in addition to the big khadin. These Khadins were with the jagirdars (landlords). The people of the Meghwal (Dalit) community were cultivators and the Bhils used to work as guards. PaliKhadin exclusively belongs to Meghwal community. PaliKhadin gets water after all the khadins are filled.

Picture showing Origin of Kak River





The stream going to Lodrava and Rupsi



Starting from the hills of Maa Shri Temderai, this river travels 27 km by cutting diagonally and horizontally the rocks and the Magra, enters the MasoordiKhadin and takes a break. This year (2021) despite the famine conditions, water has come in MasoordiKhadin. In other words, Masoordi Khadin has an agour (catchment of 27 Km. long). The people of Massoordi say that even during drought years, water flows in the Kakriver.

When there is more rain, the Chaadar (spillway) of Masoordi Khadin flows and fill water in the Khadins of Babrala, Bandiya, Pali, Parat, Kumbhat. After that, remaining water gets absorbed in the Bujh Devi band Khadin. Devi band Khadin is a Khadin of natural creation. There are hills on three sides where the water stops.

When there is excessive rain or more rain than normal, it fills the Bujh Khadin, then the water flows into the river near Lanela. This river is fed by flowing water from Lanela, Massoordi and nearby rivers and it extends from Lanela to Mohangarh.

Ownership over the Khadins

Masoordi Khadin belonged to the king of Jaisalmer and because of the inflow of water from the Kak river, there was a ban on making dams in the catchment area of the river during the princely period. BabralaKhadin still belongs to the kin of the former jagirdar of Jaisalmer. Meghwal (SC) families used to do farming on the condition of one fourth of the produce is kept and three parts were taken by the relatives of the king. During the revenue settlement, it was got registered by the Jagirdars of the King on their names. Because of this, there is no land holding of SC families in Masoordi Khadin. Some SC Families have holding in PaliKhadin. But as mentioned earlier water comes to Pali Khadin in the end bringing very little benefit. On opening the drain of Masoordi Khadin, the water will first go to Babrala Khadin. Babrala Khadin belongs to the Jagirdar, and it gives them double advantage. After this, Bandhiya Khadin receives the water, it belongs to former MP Col Sonaram. Nearby Khadins are also with influential people.

(The Kak river flows recharges the Beries(Small wells) and Beras (wells) around its flowing area).

Emerging Issues

There is a catchment area of 10 to 15 km on both sides of the river Kak. Earlier, there was ban on making Dhora and making new Khadin in the catchment area. In the last few years, some farmers have started making Khadins by making Dhoras on small drains coming down from the hills, which has reduced the inflow of water into the Kak river.

In the land records, only the stream of the river is recorded as a river. The catchment area of the river is recorded as Gair-Mumkin Magra, which means government waste land. The hills near Vijayanagar were allotted for stone mining. Both legal and illegal mining is going on. This has reduced the inflow of water into the river. As the catchment area is not recorded in the revenue records, the catchment area

of the river may be used for other purposes in future. If this happens, the Kak river will dry up. If the catchment area is used for mining or other purposes, then not only the Khadins, the ponds, beries, beras built in the area of 27 km will all dry up. The entire area is predominantly pastoral in nature. The cattle of the villages graze in its catchment area. The use of the catchment area for other purposes will affect the animal-based livelihood of the people.

No one has raised their voice on these issues so far. This river passes through seven-eight villages. If people of all villages talk together, then there is a possibility of protection. At present, the direct benefit of water is to Massoordi. People in other villages do not understand its benefits. The biodiversity of the area is because of the Kak river. Various types of trees, grasses, herbs are available. Various types of fauna, animals and birds are getting protection. If the catchment area of the river is used for works like mining, solar energy, then the ecosystem of the area will be disturbed. People are not aware of the adverse impact over the fragile eco-system.

2. Khadins of Ramgarh area

There is no Khadin in the name of Ramgarh. Some of the Khadins of this region are Derajasar Khadin which belongs to three villages and about 1000 families of Sau, Sayant and Joga villages cultivate in this Khadin. There is about 275 to 300 bighas of land in Derajasar Khadin. The other one is Agauria Khadin which has nothing to do with running water. It has its own agour (catchment).

It is told that in Jaisalmer the boundaries of the villages were decided on the basis of the water flowing area. The villages where the flow of water stops, right over that water goes to all those villages from where the water has flown. All those villages also have their share over the Khadins in terms of cultivation, grazing of cattle and source of drinking water. The presence of multanimitti (Multani soil) in the ground which has a cover of 3 feet to 12 feet prevents surface water from mixing with the underground salty water. This surface soil allows for making of khadins and tandas (area where beris are located).

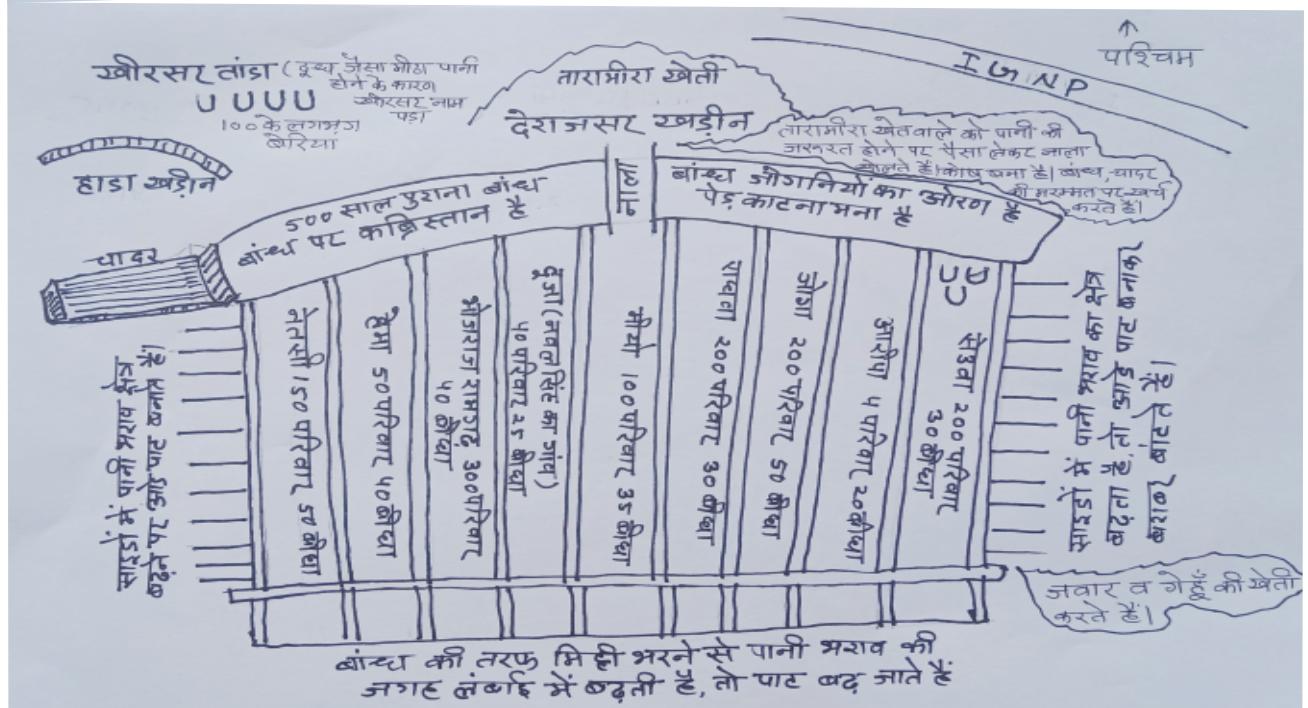
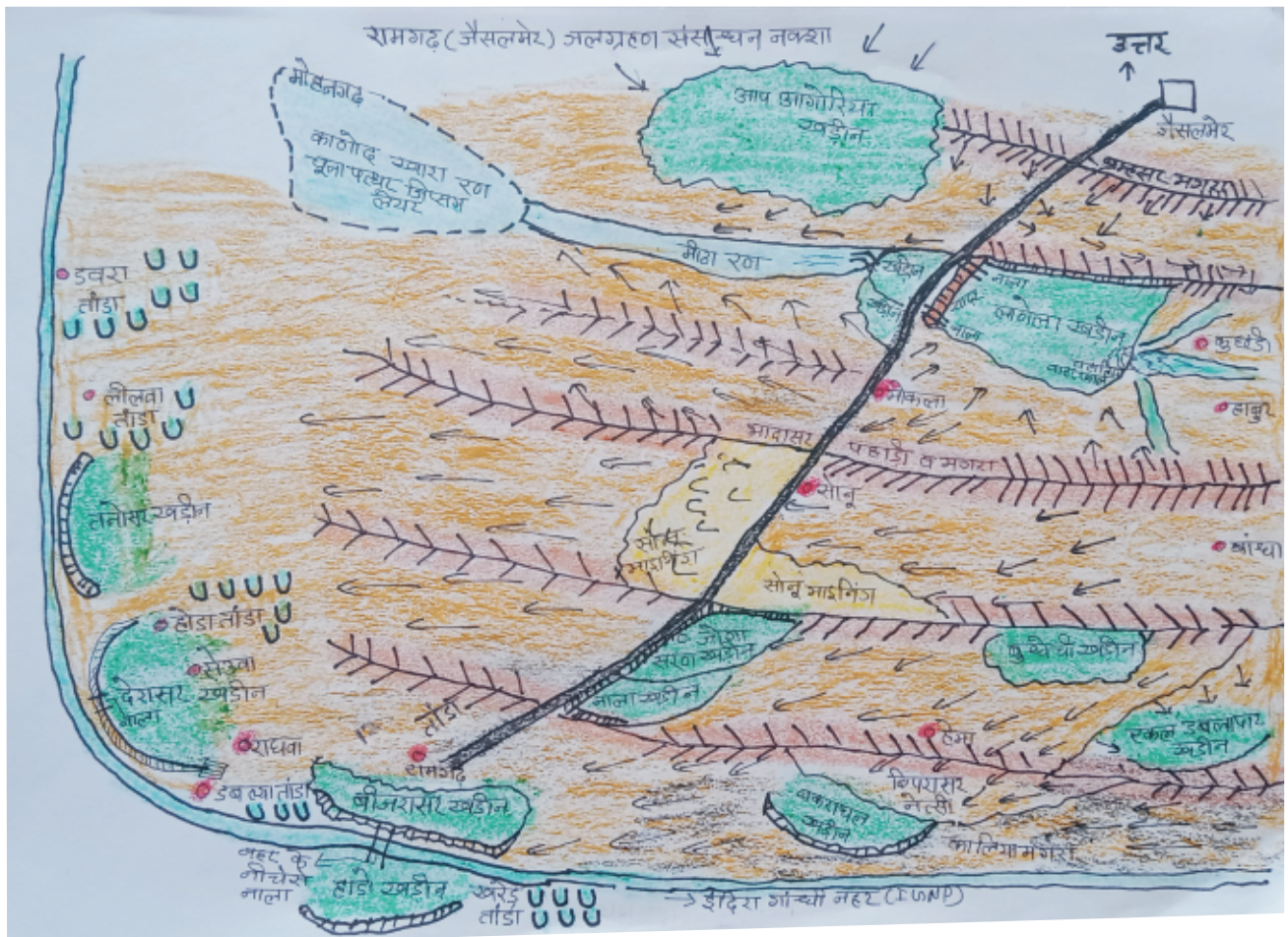
Khadin is divided in length. The length is divided by making strips from the side of the bund built to stop the water. The reason for this is that the fertile area of land is not the same in the whole region. By dividing it into long strips, everyone gets the similar type land (different level of moisture retained land). Between the strips, a strip of about 1 foot wide is made, which is called Kaniya. This is the limit of the share of the families.

The Khadin land is about 1 kilometer long from the bund where the water stops. The width is about 30 feet. The Oran of joganis (sacred village forest) behind the bund maintains the strength of the bund. It is forbidden to cut trees, grass, etc. from the Oran. Soil gets deposited over the Khadin every year along with water flow. The land gets elevated in the periphery areas of the Khadin which has low moisture retention and not suitable for cropping.

(There is a cremation ground of the Meghwal community over the bund. It is said that water will never reach to that level.)

Water flowing from the hills and magaras from 30 to 35 km away to Ramgarh area not only supports the Khadin but contributes to sources created for drinking water, water for livestock, fodder of 10 to 12 villages in the area. Initially, the Khadins were built as a source of water. Earlier Khadins were used to create tanda for beris. In Ramgarh Khadin there are about 100 to 150 beries. Farming over the Khadin started afterwards. Tanda is a place where innumerable beries are there and livestock comes to drink water after grazing and take rest. Till 25 to 30 years ago, the Khadin used to fill up when 15 mm of rain fall was there. Now the khadin fills only if there is 50 mm of rainfall at one time.

The catchment area of Ramgarh region is in the north western slopes of hills and Magre of Sonu, Mokala, Badasar, Habur, Kuchdi, Hema. These slopes of five hills are towards Ramgarh area. The water stagnates in some Khadins and ponds in the slope area and most of the water goes to the Ramgarh area. The Indira Gandhi Canal has also had an impact. In all the villages including Ramgarh, hardly there is any tanda. The area beyond Ramgarh has come under the colonization department of the canal and chakbandi (consolidation of holdings) and murabbas have been allotted to the outside people. In Sonu village, due to limestone mining, construction of roads, there has been a blockage in the flow of water.



Ramgarh used to come under the category of town. All kinds of craftsmen and service providers used to live here. They had a share in the produce of Khadin. The share was fixed according to the service. The Meghwal community used to do harvesting work. After taking out the Khala(shell), the amount of grain that the Khadin owner could take from the chausingi(four parts) was his, and the rest belonged to the tenant. Even, the time of grazing of sheep is also fixed. At what time a flock will enter a Khadin and at what time it will leave, its time is decided. When the farmers behind the bund (bundh) buys water for Taramira crop, then drain is opened from the Khadin and water is given. The Khadin holders have created a fund repairing work the Chaadar and bandh.

Key considerations for the development of a Khadin

Khadin requires a landmass where there is a natural water flow and possibility of stopping the flow through a bund. The land shall not be saline. Traditionally it is considered that if there is rava grass, the land is non-saline and if there is lachargrass, it is saline land. There is a lot of potential for new Khadins are coming up in the area. Preparation of Khadins has a special technique. Those who have been associated in some way with the khadins are making khadins. As the Bhils used to guard the crop who are called 'Rakha' in the local language. Due to their association with Khadin, they got experience and they are eager to make new Khadin. Meghwal also used to do harvesting work. They too got the knowledge and experience of khadin and they too have started making khadins. Meghwal are technically less sound as compared to the Bhil community.

Villages like Hema, Netasi, Joga, Dublapar, Bandha, Khuyala, Joga, etc. have great potential to build new khadins in Ramgarh area. It can not be developed in a project framework, it requires participation of the community so that they know how to jointly cultivate and share the yield. Beries can also be made on the Khadin. There may be some families who do not have land. They can build Khadin on government land.

Khadin's management system of Ramgarh area - then and now

As seen in Derajsar's Khadin, as many villages whose water comes in Khadin, the same number of villages and those families are entitled whose names are in the revenue records. If there are 100 to 300 families in a strip, their turn is fixed for cultivation. If it is a five year turn, for a Khadin having ownership of 300 families, the turn of 60 families will come in a year. Of these 60 families, those who do other occupations than cultivation, they have a share in their land, but do not have a share in production.

Earlier, all the work from sowing of Khadin to harvesting was done by sharing of labour-intensive production. There was no cash based transaction. For plowing (khadai), if someone has a pair of oxen, the other sharer will do the work of khadai, who is also the sharer of the Khadin. If no one has two bullocks, then two persons will bring one bull each and third will plough the field. When ground dries up, khadai is done accordingly. After that the sowing work takes place.

After the tractor arrived, cash transaction came for the work of tilling and sowing. The tilling done together and the expenses gets divided. Giving his example, Chatar Singh ji said that if I have a tractor, I will take all the diesel expenses, but I will not work during the harvesting time, I will get my equal share. Some people get tilling, sowing done by tractor on hourly basis, then all the stakeholders share the cost.

Seeds are not bought from the market. The largest storage of seeds was with Rakha or with the Meghwal community. They used to have so much share in the production, that after consumption there was surplus. Second, when there is no rain for some Khadin people, they also give their seeds. This seed has to be given back as Sawaya(one and a quarter). If one has brought one quintal of seeds from someone, then one and a quarter quintals have to be given back. Those who have extra seeds, or

they are not able to do farming this year due to some reason, then they will definitely give the seeds to other farmers at a reasonable rate. Because, their seed becomes new, and gets saved. Chatar Singh ji gave an example and told that I have a quintal seed lying with me this year. Without rain, there will be no agriculture. I am contemplating that wherever there is cultivation in Khadin, I should give my seed to Sawaya so that I can get new Sawaya seed next year.

The one who guards of them is called 'Rakha'. This is mostly done by the people of Bhil community. The whole time they will guard, at the time of harvesting everyone will give them a share of all the produce. The people of Meghwal community do the work of harvesting and extracting the shell. After the shelling, the sharer cultivators come and take as much of the separate heap as they could from the chausingi (a four-horned agricultural implement), and the rest of the produce belonged to those who harvested and extracted the shell. It is forbidden to collect by hand or foot. Hundred quintals of crop have been harvested in one strip, so 10 quintals are left for the harvesters by this process.

Till twenty-five to thirty years ago, the handicapped, widows and sick who could not do the farming, their share of produce was sent to their homes. Now a little has changed. Still, they get share in our khadins. During harvesting, making heaps at different places and then gathering at one place, the crop was scattered, it could not be collected by the shareholder or the share of the labor. It was collected by the poorest family of the village. It was called Chuna Chugna. The Chunapickers also used to get 40-50 kg of produce in one strip.

Now the labor based system has changed. Now money has come instead of labour. This change has started after the mechanization of agriculture. The work of tilling, sowing, removing the shell started from the tractor. But there is still a practice of sharing labor and its return in the Rakha and harvester. Chatar Singh ji pointed out that labor based sharing was not limited to Khadin only. It was a system of village society. Ramgarh was the town where the artisans and other service providers lived. They were not having their Khadin. They too had a fixed share in the production of Khadin. Carpenters, potters, barbers, Brahmins all had a fixed share, but since the introduction of cash, this system came to an end. Their services were not limited to Khadin only. Roles were prescribed in every social work. In return, in addition to Khadin's share, gifts were also received.

The main livelihood was on animal husbandry. It is also today. There was sufficient land, hillock, mangroves and barren land for grazing cattle. The cattle of that village can graze in the villages which have a share in Khadin. There is no money charged for grazing. This gets composted in the Khadin. Even in the past, those who did not have sheep earlier, they used to do the work of grazing, in return they got a share of their kids. He used to feed his sheep and goats along with them. Now money has come in this too. The shepherd of Derajsar Khadin told that 30-35 sheep are mine in my flock and the rest are others. I get Rs. 4000 plus food and tea for grazing. When I take it home after grazing in the evening, the owner of the herd comes out of the village, takes away his cattle. The shepherd of the flock told that I am only son of my father. I also had a big flock. But I have to do all the family work, so I sold the flock.

Khadin and Rezvanipani

Nature has a great support behind the formation of khadins, beries and tandas of Jaisalmer. In the areas where khadins and beries have been made, the upper part of that area is rocky and stony, but there is a belt of multani soil in the ground. Multani soil prevents the rain water from entering the underground water. The underground water is saline. This soil protects in both ways. It stops the rain water entering into the land which is sandy soil of the desert and does not allow the underground to come up. Water stagnates for months in the khadins over the years, but the land is not saline. In the Mohangarh area, a Rann has been formed. Excess water from rivers and khadins goes into the Rann. This Rann starts near Lanala village and ends near Mohangarh. The one near Lanala is called sweet Rann. Here also there is a

layer of multanimitti. As the water goes towards Mohangarh, it becomes saline. The main reason for the problem of waterlogging in the area of Indira Gandhi Canal is the layer of gypsum in the ground. The people here understood and used this gift of nature and Built Khadins, beries, ponds.

3. Derajsarkhadin

DerajarKhadin is more than a kilometer long, about 30 feet wide, the water holding bund of Khadin is the source of the jognis where animals can graze. Cutting of trees and grass is prohibited. As in other Khadins, at the time of sowing, water is taken out by opening the drain of Khadin. In the fields behind the bund, water is needed for the cultivation of taramira, then with the consent of the Khadin people, they open the drain and give water. A sum of money is received in lieu of water that has been supplied. A Committee has been formed for the repair of the bund and the chadaretc.



After filling five feet of water in the khadin, it flows through the chaadar and goes to the other khadin. Hadakhadin fills after the overflowing the chaadar. The five-hundred year old dam was built by the King of Jaisalmer for the use of drinking water source. Animals were the main means of livelihood at that time. First Palar and later the beries were getting Rezwani water. The number of animals was in lakhs. Here fodder and water were available. Farming started later on.



Mining on the Khadin



Stone pillars with inscriptions in the catchment area

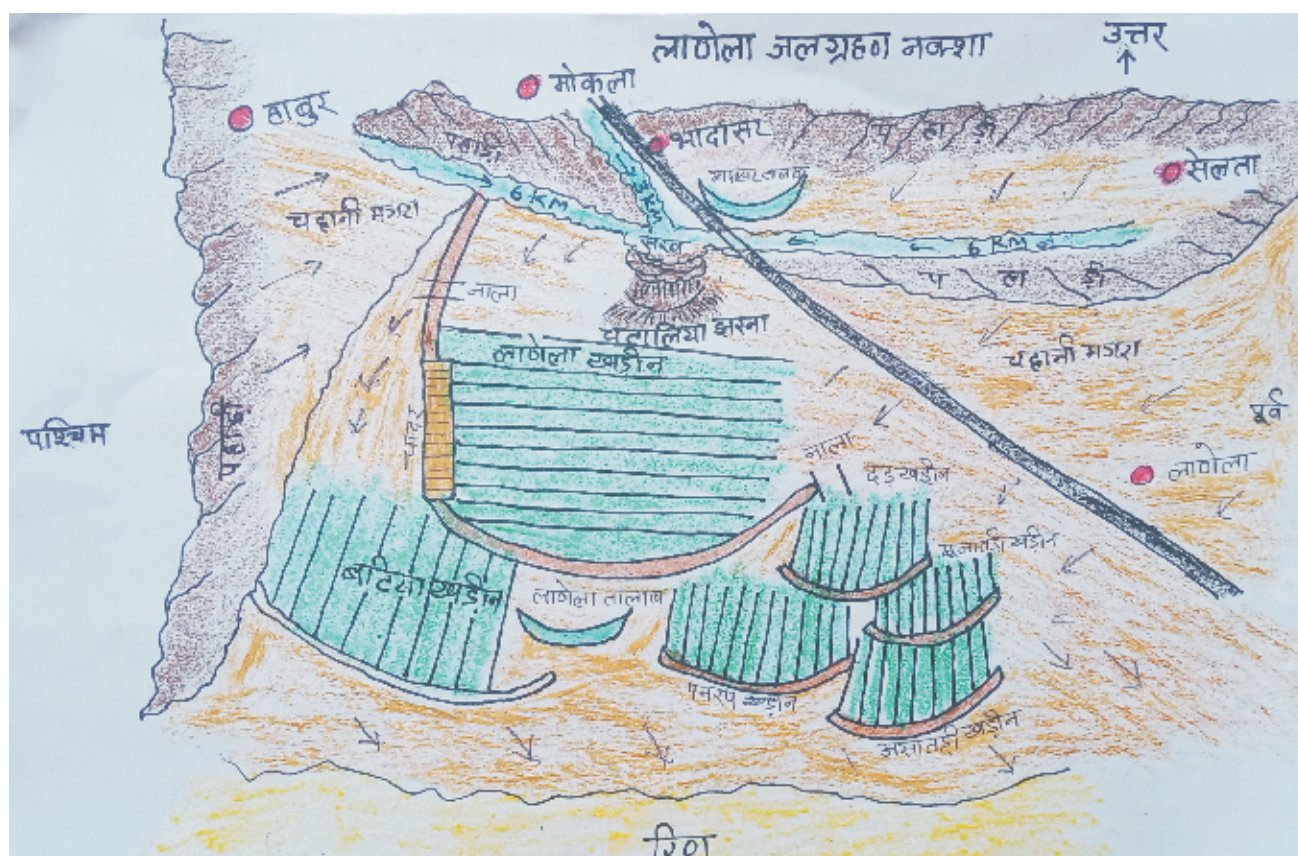
This is a 1500 year old inscription situated on the hill of Kaliye Magra. It is understood that the Samvat is written on it, but the rest is not understood. There are inscriptions on all the hills of Magre. Local oral history, has no idea about the meaning of those inscriptions. These stone-carved inscriptions are definitely found on the banks of the ponds and in the Khadins. This suggests that it has been a catchment or water-logged area. In the local language, it is called Gordhan.

Lasipo was a practice in which collective labor contribution for the repair of the Dhora (Bund), agour, etc in the Khadin. Three generations used to come together in Lasipe practice - Grandfather, son, grandson, mother-in-law, daughter-in-law and sister-in-law to repair. In addition to work, there was social interaction and exchange of knowledge. Children used to get knowledge about Khadin, Beries, Ponds, Oran, Gauchar, etc. Information was available about grass, plants, animals and birds. The water-based border of the village becoming known for the younger generation. In harmony with nature, the knowledge of forecasting rain, crop etc. was given. This practice no more exists.

The grazing time of the flock is fixed. At what time the flock will enter and at what time it will leave, after that the second one will come, everything is fixed. The cattle of those villages graze whose water comes from the outskirts. Bhelpha is the word after harvest. In some areas it is called Khet Bhelna. The fodder and grain that is scattered after the harvest is for the animals. Bhelpha or Bhelna means opening for cattle grazing.

4. Khadin of Lanela

Lanela's Khadin is the biggest in Jaisalmer district. It is formed by the confluence of three rivers. The rivers originating from Habur, Mokala and Selta hills and hillocks meet here and spread in the flat Khadin of Lanela. Rivers reach here after traveling 6 km from Habur (famous Habur stone comes from here), 3 km from Mokla and 6 km from Selta. All those villages have a share in this Khadin through which the water passes. The management system of Khadin is as per the arrangement of Ramgarh.



Earlier this Khadin belonged to the King of Jaisalmer. Post-independence, Lanela turned into a Gramdani village and revenue rights are vested with the village.

Apart from Lanela, there are a total of six Khadins - Batiya, Panrap, Dad, Moolatdi and Asatadi. Lanella is the biggest among them. There is a beautiful waterfall where all the three rivers meet. The water comes down to Lanela Khadin after descending from about 30 feet high step-like rocks. The place of waterfall is known as Chatalia.

Nine villages (Mokla, Bhadasar, Selta, Kanod, Serava, Habur, Jaisalmer, Kundannagar and Bramhasar) share Lanela Khadin. About 500 families from all these villages do farming in this Khadin.

Lanela is a **Gramdani** village. At the time of Bhoodan movement, all the land related rights in Gramdani village are with the village. The rights to use the land of the revenue village are with the village. A village committee is formed in the gram sabha, which performs the land related works. The committee does work on the use of land, change of land types, allotment etc. falling in the revenue area of the village.

The concept of Gramdani village developed in the Bhoodan movement, in which there was a demand to give land rights to the village.

LanelaKhadin was also under the possession of the jagirdars of Jaisalmer before independence. The tenants used to give a share to the jagirdar. After independence, at the time of settlement, there was a dispute between the jagirdars and the tenants regarding the right of land. The people here organized and raised the demand for the right of holding. The jagirdars were under pressure. Later the tenants got (holding) khatedari rights. At the same time it became Gramdani village.

The Agour and rivers of the Khadins here are recorded in the revenue records in the name of GairMumkinMagra. When people were asked why Khadins, Agour and rivers and springs were not recorded in the revenue records, they said that this is not a village land. Water comes through from many villages and those village are not Gramdani. But the rivers and nallahs coming into the land of our village can be recorded as Agour. The people of Lanela are also worried that in future if the government allocates Gair-MumkinMagra for other purposes, then the catchment area of Khadin will extinct adversely affecting the entire eco-system.

Confluence of three rivers



River coming from Habur



River coming from mokala



River coming from selata



A waterfall named Chatalia, where all the three rivers meet

The raindrops falling in an area of twenty-five to thirty kilometers take the form of a river flowing through the rocky magra and filling the Khadin, ponds on the way, where it takes the form of khadin, ponds, beries. In Lanella, water comes from three directions and stops at Khadin. One by one fills six Khadins. The remaining water goes into the Rann.

Lanella Khadin

This picture is of a part of Khadin, which is one tenth of the total Khadin. 500 families of 09 villages and thousands of cattle depend on this khadin. Due to less rainfall this year, the water has come less. Otherwise five to six feet of water remains standing. Let the water stand, that's why it got its name Khadin. After Navratra, the drains of all the Khadina are opened and emptied. After that the adjoining Khadins fill up. Then the work of sowing the crop is started.



Structures designed to keep Khadin organized



In ancient times, stones were cut to make pipes. This was the technique of the Paliwals. Now the cement pipes are used.

Chadar is made to drain excess water after filling the Lanelakhadin. The water coming out from here fills the next five khadins. Excess water goes to the rann. The Chadar flows in excess rain or excessive rain than usual. In the year 1999, due to heavy rains, the water here passed through the river and caused floods in Mohangarh. Here people are demanding to build a dam. They believe that because of construction of the dam, this water can be used for irrigation in the time of less rainfall. Drains have been made so as to emptying Khadin in Navratra. Their level is equal to the level of Khadin. A drain has been made by putting a pipe in the dam of Khadin. On the side of the filled area make small hodi (tanks). When emptying, unscrew the plug from the hodi into the pipe. When the drain is opened, the five Khadin of backside are filled.



Photo with Community

Glossary

Khadin: The flowing water stops, or is stopped for some purpose, it is called Khadin. The word khadin is derived from where the water is kept standing. In Jaisalmer, water is withheld to conserve moisture for drinking or farming.

Paat: In order to determine the share of different villages in Khadin and to get equal land according to the fertile capacity with all the stakeholders, the division of Khadin into long strips is called Paat or Patta.

Kaniya: In order to know the limits of the shareholders, a 1 – 1½ strip is left between the sharing of a village, in which the crop is not sown. This is called Kaniya.

Chadar: A paved anicut is made to remove excess water in the sloping area, in addition to the amount of water to be kept standing in the khadin, over which the water flows to the next khadin, it is called Chadar.

Nala: Before sowing the crop, drains are made which are equal to the level of the ground to drain the water of Khadin. During Navratra, drains are opened so that all the water of Khadin comes out.

Rakha: The one who guards of the crop during the time between sowing and harvesting is called Rakha. Most of the guarding work in Jaisalmer is done by the people of Bhil community.

Sawaya: Seeds are not bought from the market. If a farmer does not have seeds, then he borrows from another farmer at the Sawai rate. Sawaya means, after production, the farmer from

whom the seed has been borrowed has to be given back one and a quarter times the seed.

AapAgoriaKhadin: At some places water stagnates at low places in Magre. It has nothing to do with running water. Even there, people make small khadins, which are known as AapAgauriyankhadins. They have their own separate agar.

BajariaKhadin: Water does not stagnate for long in the upper parts of the main Khadin, it stops for 10-15 days, then the land dries up. They cultivate millet in such lands, they are called BajariaKhadin.

Lasipa: The practice of mass labor. On the day of Shramdan, people bring flour, pulses, ghee with the help of people. Do labor. Have a meal. This is called Lasipa.

Choon: At the time of harvesting the crop in Khadin, small heaps are made. After drying, collect in one place. Due to this, the beans of the dry crop fall, it is not picked up by the shareholder of Khadin or the sharer of labor. This is devoured by the very poor families of the village, this is called Choon.

Bhelwad: The grazing of animals is started after harvesting the crop and gathering the produce, it is called Bhelwad.

Chang: Herd, herds

Redhan: Sheep

Tanda: The place of berries. The water which seeps into the ground gets stagnant in the layer of multani soil, berries are formed there. The number of berries in Tanda is one hundred or more. There are dense shady trees around. Animals after grazing come to drink water on the berries and take rest here, that place is called Tanda.



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