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HIMACHAL PRADESH

CHAMBA

Himachal Pradesh District Gazetteers

CHAMBA

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सत्यमेव जयते

BY

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PREFACE

In the days of the native princes, in the territories now comprised in Himachal Pradesh, there was hardly any uniformity about the imperativeness, the desirability, the procedure and the pattern concerning the preparation of gazetteers. In many of the States no local attempt was at all made to produce a separate gazetteer. In the States, for example, which, in those days of the British rule, used to be known as the Simla Hill States, no state would seem ever to have published its own independent gazetteer, the farthest stage reached in the direction of gazetteers being a distinct mention and treatment in the collective gazetteer called the Punjab States Gazetteer (Simla Hill States). There were, however, certain States for which exclusive gazetteers had been written, and the erstwhile Chamba State was one of them.

The first and the only previous gazetteer of Chamba was begun in the year 1903 and finalised and published in the year 1910 A.D. The preparation of the gazetteer was commenced by Mr. H. A. Rose, C. S., then entrusted with the superintendence of the gazetteer work in the Punjab generally. He was largely aided by Dr. J. Hutchison, of the Church of Scotland Mission, Chamba. From 1906 onwards, the work was mostly handled by Dr. Hutchison to whom credit goes for not only rewriting the text but also adding a large amount of fresh and interesting matter bespeaking much care and research. For the contributions on Archaeology, Geology, Fauna, Botany, Ferns and Forests, Dialects, and Administration and Revenue, the first gazetteer was indebted, respectively, to Dr. J. PH. Vogel, PH. D., the then Superintendent Archaeological Survey, Northern Circle, Lieutenant-General C. A. McMahon, F. G. S., formerly Commissioner of Lahore, Colonel C. H. T. Marshall, formerly Superintendent of Chamba, Mr. J. R. Drummond, C. S., Mr. J. C. McDonell, then of the Imperial Forest Service, Mr. C. G. Trevor, the then Conservator of Forests, Chamba, the Rev. T. Grahame Bailey, B. D., of the then Church of Scotland Mission, Wazirabad, and His Highness Raja Sir Bhuri Singh, K. C. S. I., C. I. E., the then ruler of the Chamba State, while the main labour and responsibility of the whole work fell upon Dr. Hutchison. Mr. C. G. Parsons, I. A., was the Political Officer of the Chamba State at the time of the publication of the gazetteer and the preface was contributed by him on the eighth of July, 1910. The old

gazetteer was compiled in two parts, according to the pattern then in force in British India, part A containing the descriptive matter and part B the detailed statistical statements.

When the first regular land settlement of Chamba was undertaken, in the year 1951 and almost completed in 1958, the intention had throughout been that, as was the common practice in the British times, the gazetteer would be revised by the Settlement Officer. Meanwhile, however, the Government of Independent India had been giving thought to the desirability of embarking upon a wholesale revision of the gazetteers all over the country, in a single co-ordinated sweep, so as to bring the gazetteers up-to-date in fact and in spirit, with a certain measure of broad uniformity in pattern. These deliberations, formally commenced in 1955 at a regular conference, led, so far as Himachal Pradesh goes, to the establishment, in the financial year 1958-59, of a 'Gazetteers Unit', within the Administration, distinct from the routine set-up of the Land Revenue Department and charged solely with the production of the new gazetteers in conformity to the new policy of the Government of India. I took charge, as part-time State Editor of the Gazetteers Unit in Himachal Pradesh, in addition to my full-time job as Secretary to the Lieutenant-Governor, on the twenty-eighth of December, 1958. Till the twenty-third of November, 1959, when Shri Dhian Singh Kutlahria joined the Unit as whole-time Sub-Editor, even the basic establishment could not be obtained on a whole-time basis. Nevertheless, such preliminary and preparatory work as the study of literature, the issue of a questionnaire, collection of data, etc. etc., was carried out during this period. In the first week of December, 1959, the first draft was commenced. On the first of August 1960, I was transferred to the post of the Development Commissioner, Himachal Pradesh, but I continued as part-time State Editor. On the fourteenth of September, 1961, the tentative final draft was sent to the Gazetteers Unit, Ministry of Scientific Research and Cultural Affairs, Government of India. It was received back, on the seventh December, 1961, with the approval of the Government of India for the publication of the volume, along with certain suggestions. The remaining time has been taken, mainly, by the arrangements for the printing of the gazetteer, and for the preparation of the map, which arrangements have, for certain reasons, had to be considerably prolonged, and by the very process of printing, and, secondarily, by certain revisions in the text and by finishing touches including the provision of photographs.

The old gazetteer has been of immense value and, in such subjects as Archaeology, Geology, History, Dialects, Fauna,

Botany, Ferns etc., large portions have been taken out of the first gazetteer. Nevertheless, there have been such large additions, rewritings and alterations, including some omissions, and the new matter has been so overwhelming, that this new gazetteer is very much more than a mere revised edition in the routine sense of the previous concepts and patterns concerning gazetteers in India. The Meteorological Department of India, Poona, and the Geological Survey of India, Calcutta, have contributed most of the fresh material on Meteorology and Geology, respectively. The map has been prepared by the Survey of India, Dehra Dun. Owing to the existing national emergency, the map has had to satisfy certain restrictions. The printing has been done by the Standard Printing Press, Batala. The photograph of a family of monal (impeyan pheasant) owes its existence to what may be called a pilot project on certain experiments concerning some wild and domesticated animals started by the present Lieutenant-Governor of Himachal Pradesh, Raja Bajrang Bahadur Singh Bhadri. All the concerned departments of the Himachal Pradesh Administration have contributed data, and some photographs, pertaining to their respective spheres. The bibliography indicates the books on which I have drawn for certain parts of the information embodied in the new gazetteer. Particular mention may be made here of *the Early Wooden Temples of Chamba* by Hermann Goetz, *Antiquities of Chamba State Part I* by J. PH. Vogel, PH. D., and *Part II* by B. C. Chhabra, M.A., M.O.L., PH. D., F.A.S., and *History of the Punjab Hill States* by Dr. J. Hutchison. There is no formal advisory committee in Himachal Pradesh. However a copy each of the draft was sent to the Lieutenant-Governor, the Chief Secretary, the Director of Public Relations and Tourism, and the Director of Education.

I owe, and I render, thanks to, and appreciation of, all the persons, books, departments, authorities, and other sources of help, mentioned above, as also the Central Gazetteers Unit which provided valuable guidance. Last but not least, I must thank the staff of the Gazetteers Unit in Himachal Pradesh, especially Shri Dhian Singh Kutlahria, the Sub-Editor. The work of the Unit has been much heavier and much more complicated and creative than mere editing by arranging and rearranging material received from here and there. Apart from considerable research through the study of literature, and through spot observations, all the material received, except that from such technical quarters as the Department of Meteorology and Geology, has had to be rewritten and, in most cases, substantial fresh matter has had to be added.

Years ago, as a student of a college in Lahore, I took it into my head, for no apparent reason, to go home, in the then Bushahr State, during the vacations of one summer, via Dalhousie, Chamba, Brahmaur, the Kugti Pass, Punjab-Lahul and Kulu, instead of taking the usual route by way of Simla. I never dreamt then that I would some day serve Chamba as a public servant. Chamba was a raja's State in those days and I d d not belong to it. As it later (on the formation of Himachal Pradesh) turned out to have been in store for me, I have served Chamba as Settlement Officer and Deputy Commissioner for about six-and-a-half years continuously, and, as Settlement Officer even more than as Deputy Commissioner, I came in close contact with the place and the people. Chamba is not without its bleak spots and its black sheep. However, on the whole, both the place and the people are delightful, and, although I have had to function as the State Editor in addition to an overload of my basic work, I have loved this labour.

Thakur Sen Negi

Minto Court,
Simla,
19th March, 1963.

CHAPTER 1
GENERAL
INTRODUCTORY

For centuries the princely State of a raja, before it became a district of Himachal Pradesh, Chamba is remarkable among hill districts, for its historical background, archaeological remains and natural features. To quote Dr. Vogel, the author of the *Antiquities of Chamba State* "And truly delightful has been the task of revealing the antiquarian treasures hidden in that glorious mountain region which a popular adage so rightly describes as *Chamba achamba* (Chamba the charming)."

Origin of the name of the district

The district derives its name from the principal town, which was in the days of the rajas, the seat of the durbar, and is, now, the headquarters of the district administration.

As regards why the town came to be called Chamba, the popular tradition is that the town was named by its founder, Raja Sahil Varma, after his daughter Champavati, because it was in compliance with a wish of this daughter that the site of the town was selected by the raja. The original name, believed to have been Champa, from Champavati, may be taken to have got corrupted, in time, to Chamba.

There is in the town a temple called the Champavati temple or, more popularly, the Chamesni temple, and there is a legend connecting this very daughter of Raja Sahil Varma with the temple. It is said that Champavati, who was religiously disposed, used to visit the place of a *sadhu* for religious conversation. The suspicious father, one day, followed her with a drawn sword in his hand. What he actually found was just the empty house. As he entered, a voice arose from the empty and silent place upbraiding him for his suspicion and informing him that his daughter had been taken away from him as a punishment. Moreover, he was commanded to erect a temple to her memory where he stood. In obedience to this command a temple was constructed there.

The most plausible alternative suggestion as to the naming of the place is that the name was derived from the *champa* trees (Champak; Champaka; *Michelia Champaka*) which bear highly fragrant blossoms and which grew, and still stand, in the neighbourhood as well as in the town itself. This version of the origin of the name finds support from certain inscriptions (mentiond at page 10 of the *Antiquities of Chamba State* by Dr. Vogel) in which the name of the town is spelt as "Champaka".

As a matter of fact, this theory would seem, in the light of these inscriptions, to be the strongest in force, although the legend with the raja's daughter as the heroine surpasses every other theory in popular belief.

The word "Champa" would apply almost equally, as an abbreviation, to "Champaka", the flower, "Champavati" the goddess, and "Champavati" the daughter of the raja. But "Champaka" is the name exclusively of the flower, neither the goddess nor the daughter of the raja having any such name, and the use of the name "Champaka" in the inscriptions lends all the force to the theory about the flowering tree with fragrant blossoms having first inspired

the name, whatever the later developments and ramifications. That, when the name originated, the place was a mere village or something smaller even than that, and it was only later, in the days of Sahil Varma or some earlier raja, that it came to grow to the proportions and to the pretensions of a town, or a seat of temporal authority, would make no difference to the credit for the name going to the fragrant blossoms.

In the *Bansauli* of the rajas of Chamba the following occurs as a part of the account of Raja Sahil Varma's exploits and deeds :-

विजित्य क्षत्रियान्युद्ध पुरीं चम्पां चकार ह ।
पुरैव चम्पेकनालङ्कृतां देव्याभिरक्षिताम् ।
चम्पावत्यैव महिषादीन्हत्वेरावतीतटे ।

(The king defeated the Kshatriyas in battle and founded on the bank of the Ravi the town of Chamba which was already adorned with *champaka* trees and guarded by the goddess Champavati, who had slain the buffalo demon and others).

While attributing the founding of the town to Sahil Varma, even this verse shows that there already existed a place adorned with the *champaka* trees and guarded by the goddess Champavati, which is one of the numerous names of the goddess representing, in the Hindu pantheon, the primaeval power. The temple of Champavati, which has been mentioned earlier as the Chamesni temple also, contains an image of the goddess Durga slaying the buffalo demon. In the *Rajatarangini* the name of the town has been given as Champa.

Thus it seems perfectly rational to hold that the place, whatever its original shape, drew its name from the flowering tree, and it later came to have a temple dedicated to the goddess Champavati and also to be selected by Sahil Varma for the formal founding of a town, for the seat of his government, in accordance with the wish of his daughter Champavati.

The following suppositions compete among themselves for being the possible alternative origin of the name of the town :-

(1) There is the following verse in that part of the *Bansauli* (genealogical table) which deals with the mythical times in the history of the rajas of Chamba :-

जातो रोहितभूपालो हरितस्तस्य चात्मजः ।
चम्पस्तस्यात्मजश्चम्पापुरी येन विनिर्मिता ।

[And his (Rohita's) son was Harita. His (Harita's) son was Champa who founded the town of Champa].

This verse, crediting Raja Champa, the son of Harita, with the founding of the town, conflicts with the subsequent verse *ibidem*, already mentioned, giving the same credit to Sahil Varma. Harita's son belonged to a much earlier period than Sahil Varma did. The only way to reconcile these two sets of verses in the *Bansauli* would be to say that Raja Champa had been to this place before Sahil Varma and that whatever the former founded, had, by the time of Sahil Varma's arrival on the scene, dwindled down to a state that necessitated the refounding of a town. The probability of the place having already come to be called Champaka or Champa after the *champak* or *champa* trees, even if not commanding the status of a town or a village, when Champa became the raja, would still remain. Thus the original name

Champaka or Champa, derived from the flowering trees, must have continued undisturbed, whatever the Rajas Champa and Sahil Varma did or did not do.

(2) In certain books, such as the *Travels* by Moorcroft, and *Kailas-Manasarovar* by Swami Pranavananda, there is mention of a Tibetan deity called "Chamba". Images of the deity have been mentioned as existent in those days in Ladakh which is so near Chamba as to lend some support to the theory that this deity might have been responsible for the name of the town. However, it may be mentioned here that, as given in books like *The Tibetan book of the great liberation* by W. Y. Evans-wentz, the correct pronunciation of the name of this deity, who represents Maitreya, the coming Buddha, is Jhampa and not Chamba.

(3) In ancient literature such as the *Travels of Hieun Tsang*, there is said to be the mention of a town called Chamba or Champa in the kingdom of Anga. There is a supposition that this ancient town may have inspired the name. There is nothing tangible to support this conjecture.

The fact that not one of these various legends says what the name of the place was, before any raja laid the foundation of a town there, strengthens the theory that the flowering trees were the original reason for the name.

Location

Lying mostly astride the main Himalayas, and touching, on the fringe at one corner, a bit of the Siwalik, before the plains commence on the other side of the border, the Chamba district is situated between north latitude 32° 10′ and 33° 13′ and east longitude 75° 45′ and 77° 33′.

General boundaries

The boundries are as follows :—

On the north-west and west, Jammu and Kashmir ; on the north-east and east, Ladakh area of Jammu and Kashmir State and Lahul and Bara Banghal areas of the Punjab State ; on the south-east and south, the districts of Kangra and Gurdaspur of the Punjab State.

Total area

The superficial area of the district, as recorded in the old gazetteer is 3,216 square miles. This figure would appear to be based on the records of the Survey of India. According to the total survey, carried out by the plain table method, in the course of the recent land settlement of the district, the total area works out to 2,647 square miles.

Population

The population of the district according to the 1961 census is 2,10,579.

History of the district as an administrative unit and the changes in its component parts

In very ancient times, a period of history of which no regular records are available, what is now called the Chamba district was not a unified, much less a single, administrative unit, there being several petty rulers, mostly called "Ranas", occupying under their rule bits and parts of the present territory in more or less independent political and administrative entities. The next phase in the administrative history came when a ruler, powerful enough to subjugate the others, emerged and founded an integrated territorial entity which came to function more or less as an administrative

unit under the supreme control of one ruler. This existence of Chamba as a distinct princely state continued for numerous generations before the merger of the Indian States in the Union of the Republic of India. It was at that universal turning point in the history of what were known, in the British days as the native states, that, on 15.4.1948, the erstwhile Chamba State got merged into Himachal Pradesh.

Before merger, there were five administrative divisions, called *wizarats*, namely, Chamba, Chaurah, Pangi, Brahmaur and Bhattiyat.

Sub Divisions, Tahsils and Thanas

After merger, the territory of the erstwhile Chamba State became a full district by itself and the areas of the aforesaid former divisions were renamed and reorganised, respectively, as tahsils Chamba, Chaurah and Bhattiyat, and sub-tahsils Pangi and Brahmaur with police stations at Chamba proper, Tisa, Kihar, Chuari and Pangi ; police posts at Dalhousie, Sihunta, Udaipur and Brahmaur and one city police post at Chamba proper ; and check posts at Shanghni, Dharwas, Nakror and Chailie.

TOPOGRAPHY

Natural divisions

Mountain systems and ranges, coupled with river-basins, detrermine the natural divisions. Broadly speaking, the main natural divisions are the Ravi Valley, which means the Chamba Valley proper, including Brahmaur, the Chaurah area and part of the Bhattiyat tahsil ; the Chenab Valley, which comprises Pangi, inclusive of Chamba-Lahul ; and the Beas region which takes in the rest of Bhattiyat.

The region between the water-shed of Dhaula Dhar and that of the Pir Panjal, spelt by some as Pantsal (the Pangi range of mountains), constitutes the drainage area of the Ravi and its tributaries and this is the main region in general importance. Next comes the basin of the Chander Bhaga (Chenab) and its tributaries, which extends between the mountain ranges of Pir Panjal and Zaskar. Both the Ravi and the Chander Bhaga flow through the district. The third river, namely, the Beas, does not at all pass through the district. However, it commands, through its tributaries, namely, the Chakki, the Dairh and the Brahl streams, a catchment area over that part of the district which lies between the Dhaula Dhar range of mountains and the Hathi Dhar range of hills.

Configuration

In shape the district is more or less a rough oblong, contracted towards the north. The greatest length, from south-west to north-east, is about seventy miles; and the greatest breadth from south-east to north-west, about fifty miles. The average length may be put at sixty five miles, and the average breadth at forty five miles. The territory is wholly mountainous, with altitudes ranging from about 2,000 to about 21,000 feet above sea level; the inhabited area reaching up to about 10,000 feet.

Mountain systems (i) The Snowless Range

The Hathi Dhar

It is a low range, running parallel to, and to the south of, the Dhaula Dhar at a distance of about ten miles as the crow flies. This range, of which the highest point is 5,256 feet, is really the inner ridge of the Siwalik area, and maintains nearly unbroken course from the Rihlu area in Kangra

almost to the Ravi. Near its eastern extremity a spur from the Dhaula Dhar joins it, almost at right angles, forming the boundary between Chamba and Rihlu, and the border line is continued along the crest of the Hathi Dhar almost to the left bank of the Ravi, separating the Chamba from the Kangra and the Gurdaspur districts. In the west, the Ravi forms the boundary between the Chamba and the Jammu.

Features of the Range—The Hathi Dhar, like the other ranges, is steeper on its southern than on its northern flank. It is composed of sandstones and conglomerates of tertiary age; and, being of such low altitude, it is covered with dense undergrowth and forest, chiefly *pinus longifolia* and dwarf oaks.

(ii) The Snow Ranges

In the Chamba district the Himalayas present three well-defined snowy ranges, which constitute the most striking orographical feature in the territory. These run more or less parallel to one another, from south-east to north-west; and from thirty to forty miles apart. The first range—the one nearest the plains—constituting the Outer Himalaya, is called the Dhaula Dhar, which literally means the "White Crest" or the "White Ridge". It separates the basin of the Beas from that of the Ravi. The second range forms the Mid-Himalaya, and is the Pangi Range of common parlance and the Pir Panjal of geologists. It constitutes the watershed between the Ravi and the Chenab. The third is the Inner Himalaya, or the Zaskar Range, rising between the basins of the Chenab and the Indus. These ranges are all in general continuity of the main Himalayan chains from the east, and are further continued westward into Kashmir territory.

The Dhaula Dhar

The Dhaula Dhar begins on the right bank of the Beas, and running north by west forms the boundary between Mandi and Kulu. At the point where it gives off the Bara Bangahal branch to join the Mid-Himalaya, it makes a sudden bend westward, and for the first time touches Chamba territory on the western border of Bangahal. From this point, for some thirty six miles, it forms the boundary between the Kangra and the Chamba districts. Opposite the western border of Rihlu, the district boundary which has followed the crest of the range, is deflected to the south as far as the eastern end of the Hathi Dhar and from this point to the Ravi the Dhaula Dhar is wholly in the district territory of Chamba. It now gradually declines in height, finally ending on the left bank of the Ravi near Dalhousie. At its western extremity it is only from 5,000 to 8,000 feet in altitude. The Chatar Dhar, in Jammu territory, of which the Kund Kamlas peak, 14,241 feet, is a conspicuous object from Dalhousie, is geologically a continuation of the Dhaula Dhar.

Features of the Range—For the greater part of its course in the district the Dhaula Dhar forms a lofty mountain barrier, with peaks from 14,000 to 17,000 feet, and the mean altitude is about 15,000 feet. The passes are 8,000 to 15,000 feet in height. Viewed from the south it stands out in clear and bold relief as it rises abruptly, and almost perpendicularly, from behind the low ranges at its base, which it over-tops by some 13,000 feet. The lower slopes are covered with forests of oak and pine ; the sides are seamed with water-courses ; while, above all this, the lofty peaks rise in stern and rugged grandeur covered by wastes of snow, or shoot up in massive pinnacles of bare granite, too steep for even the snow to rest on.

Towards the north the general contour of the range presents a marked and striking contrast. The mountain sides are much less precipitous, and the spurs splay off in long and gentle slopes, which decline gradually till they reach

the Ravi. This abrupt and almost perpendicular drop on the southern flank, and the more gradual decline towards the north, is a general and prominent feature, more or less, of all the Himalayan ranges. Towards the western extremity of the Dhaula Dhar, where the height is so much diminished, the oaks and pines surmount the range, clothing it, especially on the northern slopes, with dense forests, interspersed with rhododendron trees in great profusion, displaying in early spring a wealth of blossom that is very pleasing to the eye.

The Dhaula Dhar is composed of gneissose granite, flanked on both sides by rocks of Silurian and Carboniferous age. The granite has a greyish appearance on exposure, and hence the name of the range, from the word *dhaula*, meaning grey or white.

The Pangi Range

The Mid-Himalaya, or the Pangi Range, is a direct continuation of the main Himalayan axis. After separating Kulu from Lahul and Spiti, it enters Chamba territory on the western border of Bara Bangahal, and traverses the district, from south-east to north-west, for more than sixty miles. This range divides the territory into two large sections of unequal size, and severs these from each other to such an extent that even in summer there is comparatively little inter communication; while for four or five months in winter the passes are blocked with snow, and all intercourse, for the time, is at an end. The northern or smaller section, called Pangi and Chamba-Lahul, is then completely isolated from the outer world. So forbidding was this snowy range regarded in former times of the princely regime, that every State official proceeding to Pangi on duty was granted a special allowance, under the head of "funeral expenses," as his return, alive or dead, was not taken at all to be a matter of certainty or even of high expectation. It is said that, for the same reason, Pangi was formerly made use of as a place of banishment for criminals and political offenders.

Features of the Range—This range forms a second mountain barrier with magnificent snowy peaks, some of which reach an altitude of 19,000 feet or so. The mean elevation of the peaks cannot be less than 17,000 feet; and the passes range from about 14,328 to over 17,000 feet. The only position from which a panoramic view of the range can be obtained is from Dayankund (Dain Kund), at the western end of the Dhaula Dhar, near Dalhousie. Seen from this point, at a distance of thirty or forty miles, it is a grand and imposing spectacle, though the effect is softened and impaired by distance and the intermediate ranges, many of which attain a high altitude. In this range also the southern flanks are abrupt and precipitous, while, to the north, the spurs subside gradually to the Chander Bhaga. After passing out of the district the range continues its course westward to join the Pir Panjal proper, with which it is in unbroken line, except where it is pierced by the Chander Bhaga at Kashtwar.

The Mani Mahes Branch

At the point where the Pangi Range first touches the district territory, it gives off the Mani Mahes branch, to the south, which divides Chamba from Bara Bangahal as far as the Ravi. Thence the boundary runs upto the summit of the Dhaula Dhar.

The Dagani Dhar

On the north-west border, where the Pangi Range leaves the territory, it gives off a branch to the south-west, called the Dagani Dhar, which forms the boundary between Chamba and Bhadrawah in Jammu. At its western extremity this branch is connected with the Chatar Dhar by a short ridge, in which are the Padri and Chatar Dhar passes. Orographically the Dagani Dhar and Chatar Dhar are different sections of one continuous offshoot, forming, with the Pangi Range, the watershed betweeen the Ravi and the Chander Bhaga. The district boundary follows the crest of the Dagani Dhar to a point west of the Padri Pass, where it is deflected to a spur from the ridge mentioned above, along which it runs, in a southerly direction, as far as the old fort of Prithvijor. Thence the Rowa stream forms the boundary to its junction with the Siowa, and the latter to its junction with the Ravi, separating Chamba from Balaur in Jammu. The boundary on the Padri Pass is as shown on the Trigonometrical Survey Maps and it follows the crest of the ridge. This crest forms a natural boundary between the Chamba district and the Bhadrawah *illaqa* of Jammu and Kashmir. Perhaps there was at one time, a bit of a dispute over the boundary, the counter-claim being that the boundary line was at Kundi Maral. However, the natural line of the land leaves no doubt about the original and correct boundary being as recorded on the Trigonometrical Survey Maps, and the recent land settlement survey has followed suit. The Pangi Range and the Dagani Dhar are composed of silurian rocks, chiefly schists, slates, and Blaini conglomerate.

The Zaskar Range

The Inner Himalaya, or the Zaskar Range, is the most direct continuation of the main Himalayan axis. After leaving the Sutlej it runs in a north-western direction, dividing Ladakh from Spiti and Lahul. It then touches the Chamba district for a short distance, along its northern border, separating Chamba-Lahul from Zaskar, and farther west forms the northern boundary of the Kashmir Valley.

Features of the Range—This magnificent mountain chain is so masked by lofty ranges in front, that there is no point from which any considerable portion of it can be viewed. The mean altitude is about 18,000 feet, and some of the peaks rise to about 20,000. The passes in Pangi and Paddar are 17,000 to 18,000 feet, and are thus higher than those of the Pangi Range, and are also more difficult owing to the size of the permanent glacier. Those in Punjab-Lahul, on the other hand, are easy and practicable for laden animals. The range is chiefly composed of gneissose granite.

Spurs from the Zaskar Range—The boundary between Chamba-Lahul and Punjab-Lahul is formed by a spur from the Zaskar Range, separating the Miyar and the Kado Tokpo streams, and ending at the Tirot (Thirote) Nala on the Chander Bhaga ; whence the line ascends to the crest of the Pangi Range. On the north-west border of Pangi a similar spur leaves the Zaskar Range near the source of the Danlong (Bhutna) Nala, and, running to the south of that stream, carries the border to the head of the Ganaur Nala, which, from this point to the Chander Bhaga, is the boundary between Pangi and Paddar. Thence the line rises to the crest of the Pangi Range to follow the Dagani Dhar.

The intervening valleys—Having now outlined the principal ranges in the district, it remains to describe the intervening valleys.

The Beas Valley : Bhattiyat Tahsil—The greater part of the tract between the Hathi Dhar and the Dhaula Dhar is in the Beas Valley, and, with the addition of a small portion of the lower Ravi Valley, forms the Bhattiyat tahsil, which, in proportion to its size, is the most populous and fertile sub-division of the district. The southern section of this area, composed of sandstones and conglomerate, is an integral part of the Siwalik, and has the same physical and botanical features. Its vegetation is semi-tropical, and the

bamboo, the pipal; and the mango flourish luxuriantly in close proximity to the fir, the barberry and the oak. Generally speaking, two crops are garnered in the year, the cereals chiefly grown being rice and maize, alternating with wheat and barley. The northern section contains the spurs from the main range, composed of silurian and carboniferous rocks, and, being more elevated than the other, is more alpine in character. The cantonment of Bakloh is located near the line of contact of the sandstone with the older rocks.

The Ravi or Chamba Valley

The region between the Dhaula Dhar and the Pangi Range constitutes the drainage area of the Ravi. It is occupied by the spurs of the high ranges, splaying off at all angles, and intermingling with one another in such a way that they lose all semblance of regularity or order. They are intersected by deep narrow gorges, in which flow the various streams that bring down their tribute to the Ravi. Of these the largest is the Siul, which drains the whole of the north-western portion of the Chamba Valley.

Division into three sections—Examined more closely, this region is seen to be naturally sub-divided into three fairly distinct sections, corresponding broadly to three out of the five administrative sub-units of the district, namely, the Chamba tahsil, the Chaurah tahsil and the Brahmaur sub-tahsil.

Tahsil Chamba—This sub-division is made, to begin with, by a spur from the Pangi Range, (thrown off to the south about midway in its course through the territory) which soon bifurcates, one branch running to the south-east and the other to the south-west. The first is the Tundah spur, which gradually declines, and finally ends on the Ravi opposite Chitrari, from whence the line of separation is continued, by the Chirchind Nala, to the Dhaula Dhar. The other is the Saho spur, which comes to an end in the fork, at the junction of the Ravi and the Siul, the line being prolonged to the Dhaula Dhar by the Chil and Kalatope spurs.

The area embraced between these spurs is triangular in shape, with its base at the Dhaula Dhar, and forms the Chamba or *Sadr* tahsil, in which is situated the seat of the District Administration.

Tahsil Chaurah—The portion to the north-west of the Saho spur includes the entire basin of the Siul stream, which is a tributary of the Ravi, and is called the Chaurah tahsil.

Sub-Tahsil Brahmaur—The area to the south-east of the Tundah spur comprises that part of the valley of the Ravi, from below Bara Bangahal, with its tributaries, the Budhil and the Tundah, as far down as the Chirchind Nala, near Chitrari, which is called the Brahmaur sub-tahsil, and it is the oldest portion of the district, containing the ancient capital. It is also called *Gadderan*, or the country of the Gaddies.

General feature of the Ravi Valley—The Ravi or Chamba Valley, as a whole, is tolerably open. The scenery is of a picturesque and varied character presenting many delightful contrasts. In the lower valley, at an elevation of 3,000 feet and under, the vegetation is semi-tropical, the wild olive, pomegranate and fig mingling with the acacia, *shisham*, pipal and other trees found in the plains. The sub-valleys are generally covered with rich verdure which extends up the mountain slopes, while interspersed are villages, each in the midst of its own cultivated area, lending an exceedingly pleasing appearance to the landscape. On the mountain slopes the fields are usually of small size, and are arranged in terraces, the lower border of each being formed by a rough wall, producing terraces upon terraces, to make the ground more level for

ploughing. The villages, too, are diminutive, seldom containing more than a dozen houses. In most parts of the Ravi Valley, under 7,000 feet, two crops are generally reaped. These are rice, in the lower levels, with maize, higher up, and wheat, barley and other cereals. Above 7,000 feet only one crop, as a rule, is garnered. The mountain slopes, especially those with a northern aspect, are usually densely wooded; while those with a southern aspect are often quite bare, owing to their greater exposure to the sun. Under 6,000 feet the trees most commonly found are *pinus longifolia*, oak, holly, rhododendron and chestnut. At a greater elevation pines and cedars form extensive forests, and above these are birch and juniper. The mountain sides, especially at high altitudes, are carpeted with flowers of every hue, which come out in great profusion as the snow melts and disappears. Towering over all are mighty pinnacles of rock, rearing themselves to an altitude of 19,000 feet, with vast fields of glacier and untrodden snow. This, in general outline, is what the region is like in spring, and all through the summer, the snow line gardually retreating higher and higher, till in July and August peaks of about 15,000 feet become quite bare. On the Pangi Range the permanent snow line stands at about 15,000 feet on the southern side, and 14,000 feet on the northern. Snow begins to fall on the higher ranges in September, and during the remaining months of the year the snow line steadily descends till, in December, January and February, snow falls lower and lower down in the valley, and it is nothing uncommon for the Chamba town which is 3,027 feet above the sea level, to receive a fall, though it is not invariable, there being times when there is no fall at all in a whole winter, and the fall, when there is one, is usually very light.

In the old gazetteer, which was compiled in 1904, one finds that during these months snow might fall as low as 2,500 feet above the sea level and that it was rare for a winter to pass without several falls at Chamba proper. The present conditions, as just mentioned, reflect quite a noticeable deterioration, in the matter of snow falls, from those days. In the upper valleys snow lies very deep, and in the Brahmaur sub-tahsil, it is customary for most of the villagers to migrate to the lower valleys for the winter, some coming to the lower regions in the district, and others going to the Kangra and the Gurdaspur districts of the Punjab. This seasonal exodus is probably of ancient origin, and the people speak of going to 'Jandar', as they call the country to the south of the Dhaula Dhar. This migration takes place in November, and the return journey in April or May. Some members of the village community remain at home, by pre-arrangement, to tend the cattle and look after the property. This custom of large-scale migration is not found in any other part of the district, though, now for the last some years, a small proportion of the population of the Pangi sub-tahsil has also been migrating during winter to the warmer regions in the district.

The Chenab (Chander Bhaga) Valley—The Pangi Sub-Tahsil, including Chamba-Lahul

The region between the Pangi and the Zaskar Ranges looks some-what like an irregular square, each side of which is about thirty five miles. It comprises the valley of the Chenab (Chander Bhaga) through nearly eighty miles of its course, from the Tirot (Thirote) Nala, which is the boundary with Punjab-Lahul, to the Ganaur or Sansari Nala, separating Pangi from Paddar in Jammu. This area forms the second sub-tahsil, namely, the Pangi sub-tahsil, of the district. It is in many respects very different from the Ravi valley. The Chander Bhaga, throughout the whole of its course in the territory, flows at a higher level than the Ravi, being 9,000 feet above the sea at Tirot (Thirote) and nearly 7,000 feet where it enters Paddar.

Division into two parts—This region is divided into two parts, of nearly equal size, by a lofty spur from the Zaskar range, called Gurdhar, with peaks of 21,000 feet, the highest in the district, running in a south-westerly direction between the Saichu and Miyar Nalas, and ending opposite Tindi. The north-western portion from Rauli to the Ganaur Nala, is Pangi proper, and the south-eastern, from Rauli to Tirot (Thirote), is Chamba-Lahul.

Pangi proper—Pangi is remarkable in its rugged grandeur and austere beauty. In this respect it far surpasses any other portion of the district. The scenery is sublime and imposing, and Nature appears in her wildest and grandest moods. Everything is on a stupendous scale. The great river rolls along in a deep and narrow gorge, lashing itself into fury, sandwitched between adamantine cliffs that confine it. Precipices spring from the brink, in places almost perpendicular, to a height of one or two thousand feet. On the lower ranges are grassy slopes of rich pasture with dense forests of pine and cedar, while higher up, the stern and majestic mountains, piled one on another, attain an altitude of 18,000 to 21,000 feet, rising far beyond the line of eternal snow. But all is not rugged sublimity and naked grandeur. Every few miles, the traveller reaches tolerably open nooks of surpassing beauty, which may have been small lakes in some by gone age, while the river was cutting its way through a rocky barrier in front. There the villages are chiefly to be found. These are few in number, and of small size, for the territory is sparsely inhabited. The traditional paths have so far been just what one might expect in such regions, hardly deserving the name 'road', narrow and dangerous: so narrow indeed that, in some places, there is barely room for two people to pass each other, even in the best condition of the path, and there is just enough space for one person to walk placing cautiously one foot after another, when the path is in its average state. In other parts the precipice affords no space for a road which has, therefore, had to be carried along the face of the cliff supported on iron bars fixed horizontally into the rock. Elsewhere the path crosses from ledge to ledge by means of narrow wooden bridges of a primitive and insecure kind, sometimes at a giddy height above the torrent. For the future, however, there are now impressive plans in execution to improve things and a full description thereof will be given under the heading "Communications" later.

There are several beautiful side valleys in Pangi, such as the Sural, Hundan, Saichu and Parmar sub-valleys, all leading up to the Zaskar Range. Though narrow where they join the main valley, they are fairly open higher up and, between them, contain a considerable number of villages. Those near the head of each *nala* are occupied by people with markedly Mongolian features, called Bhot, and, for this reason these villages are called 'Bhotauri'.

Winter conditions—The winter season in Pangi and Lahul is very severe. Snow may begin to fall even in the lower parts of the valley as early as October, but it does not start lying permanently or for a long time till early December. From that time till March or April, the whole valley is deep under snow, and communication with the outer world, and even between the various centres of population, is completely suspended. During these months the people are, for the most part, confined to their houses, but they move about when the snow has hardened under foot, and the weather is favourable. They employ themselves chiefly in nominal occupations like rope-making and other items of work which can be carried on indoors. Food provision for the winter months has, of course, to be made before hand, both for themselves and their cattle. When spring sets in, they scatter earth over the remaining heaps of snow to melt them, and clear the ground for ploughing and sowing.

Crops—The crops grown in Pangi are chiefly wheat and barley with *phulan, bres, elo* and *masar*. There is, as a rule, only one harvest in the year, though in places two are reaped. The wheat and barley crops are sown late in the autumn, and are reaped in the following June and July, after which a crop of *phulan or bres* may be sown, and reaped in October. Maize has, over the few recent years, made a humble entry into the valley.

Pastures—The pastures of Pangi are considered to be very rich, especially those on the higher mountain slopes. Each village usually has its own *adwari* or summer pastures, in these uplands, where all the sheep and cattle are taken in the early summer, and kept till late in the autumn. Many other pasture grounds, called *gahar*, are let out every year by the Forest Department to shepherds from the Ravi Valley, who cross the Pangi Range in great numbers, with their flocks, in order to spend a month or six weeks in these rich uplands. They usually arrive in July, and return in September to the Ravi Valley. Thence they move by easy stages over the Dhaula Dhar into the Siwaliks, and as far as the edge of the plains, arriving there in November and December. The return journey is begun in February.

Chamba-Lahul—Chamba-Lahul is the lower half of what must have been, once upon a time, a single territorial unit, of that name; the upper half being now Punjab territory and having previously formed a part of the kingdom of Kulu. This division into two parts probably took place about A. D. 1680. The physical features are similar to those of Pangi, except that, while the lower portion of Lahul is narrow and precipitous, the upper portion is comparatively wide and open. The mountain slopes are also much less densely wooded, owing to a more scanty rainfall, and also because of Lahul, as a whole, being at a higher altitude. The forests are chiefly composed of pines and pencil cedar and are generally confined to the northern slopes of the Pangi Range. The principal side valley is the Miyar Nala, which though very narrow at its mouth is quite open further up, and is chiefly inhabited by Bhots.

Crops—The cereals grown in Lahul are chiefly wheat and barley with *phulan, bres* and *elo* and the land yields only one crop in the year.

Pastures—The pastures in the higher mountains are considered very rich and nutritious, and numerous *gahars* are visited by shepherds with their flocks.

The high passes in the Chenab Valley—In the hills, the landscape is always interesting and there is endless variety to charm the eye, but nothing at the lower stages can compare in rugged beauty and sheer grandeur with the high passes. The general description being given here with particular reference to the Pangi Range applies, more or less, to all such kinds of topography in these parts. Beginning the ascent from the last village, at about 7,000 feet, the path rises through forest, or up a long and narrow ravine, or over steep grassy slopes. The end of the tree line is reached at about 11,500 feet, and then the forest ceases and the traveller emerges on the mountain side. Here he will pass the night at an elevation of about 12,000 feet. Above him tower the massive rocky pinnacles of the high range with their drapery of snow, while glaciers fill the hollows between them. Below, the hills and valleys of the lower ranges, through which he has come, stretch far into the distance, till the horizon of vision is limited by the Dhaula Dhar, thirty or forty miles away. The mountain-slopes around him, too, are simply fascinating in the rich expanse of floral verdure which they present. Though bare as regards trees, the ground is carpeted with flowers of every hue. The profusion of this floral display diminishes with the increase of altitude, but many beautiful species are found almost up to the summit of the passes, wherever the rocks are free from snow. The second day's ascent is steep and trying for it is over snow and at an altitude which causes oppression of breathing and exhaustion.

By and by, the traveller reaches the higher snow slopes, with the great pinnacles in close proximity, and is now on the permanent glacier. The scene is awe-inspiring. No sound disturbs the stillness, except that of the falling rock and avalanche, and the startled voices of birds disturbed by the traveller. Even the porters are silent till they reach the top, for Bhagwati, the presiding deity, disapproves of any noise within her domain. After great toil the summit is gained at about 14,000 to 17,000 feet, and a panorama, in its beauty and grandeur far surpassing any possible conception, lies before him. The weary climber, now stimulated by the sheer feeling of success as also by the elevating scenery around, finds himself psychologically at the top of the world. So extensive is the prospect from some of the passes, that the vision reaches beyond the intervening ranges to the south, and, on a clear day, even the great rivers of the plains may be seen at a distance of some hundred miles, glistening in the sunshine. Towards the north, on the other hand, the outlook is limited and except on the Cheni, Marhu, and Drati Passes, there is little to be seen but the snow peaks in the immediate vicinity. From the passes named, however, a more or less extensive view is obtained of the Chander Bhaga Valley. The descent on the northern side is more gradual and less interesting than the ascent, but, it, too, has its own special features. Here, too, the vegetation has its own peculiar charm, though the floral display is scanty and poor in comparison with that which has been left behind. At about 11,000 feet the tree line is again reached, and the road then descends rapidly to the Chander Bhaga Valley. Later in the summer, and before winter has set in, most of the passes in the Pangi Range are mostly clear of snow, and crossing them is then comparatively easy and free from much of the discomfort and danger that is unavoidable in an earlier part of the season. The floral display, if not so fresh in its bloom, is still exceedingly rich and pleasing, and adds greatly to the delights of the journey.

Passes in the Zaskar Range—The passes in the Zaskar Range have special features of their own. Being higher than those of the Pangi Range, the permanent glacier is larger and the scenery grander; but the outlook is limited, being confined to the peaks near the pass. The flora on the southern slopes is exceedingly beautiful, though, owing to a scanty rainfall and more arctic conditions, it is not so luxuriant as on the other ranges.

Passes in the Dhaula Dhar—In the Dhaula Dhar most of the passes are clear of snow in summer and extensive views are obtained of the Siwaliks in one direction and the Inner Himalayan mountains in the other.

RIVER SYSTEM AND WATER RESOURCES

The details of the three rivers, namely, the Beas, the Ravi and the Chenab or Chander Bhaga, mentioned earlier, as constituting the frame work of the river system in the district are as given below:-

The Beas

The portion of the district to the south of the Dhaula Dhar is, as already stated, within the basin of the Beas, and is drained by two small tributaries of that river, the Chakki and the Dairh and their tributary streams, and nullahs. These streams take their rise in the Dhaula Dhar, the Chakki to the east of the Chuari Pass, and the Dairh near the Rihlu border; and, flowing south, pierce the Hathi Dhar to make their way through the Siwaliks to the Beas, which runs outside the district. They are only mountain torrents containing little water, unless after heavy rain or in the rainy season, when they may be impassable for days. Such floods come down very suddenly, and the rivulet of the morning may be a rushing torrent before evening sets in.

The Ravi

The Ravi, the central one of the five rivers of the Punjab, is the main stream of the Chamba district, if not only the length of its course but also the extent and importance of its drainage area is taken into consideration. With its tributaries, it drains the whole of the Chamba Valley proper, between the Dhaula Dhar and the Pangi Range and thus commands the largest and the most important portion of the district. Its ancient name, Iravati, is found in Sanskrit literature. There is a belief that the Parusni of the *Rigveda* is this very river. Alexander's historians called it the Hydraotes, and also the Rhouadis. The former Greek name is regarded as derived from the Sanskrit Iravati, and the latter from the Indian form Raudi, a corruption of Iravati, before the corruption reached the modern form, namely, Ravi. Down to the present times, the river is called, in the upper parts, Rauti or Irauti, which forms of the name are so recognizably close to the original Iravati. In the central portion, it is still commonly called Rava, which marks a stage further in corruption bringing the ultimate corrupt form "Ravi" closer still. The last stage in the corruption of Iravati is Ravi which is the modern name of the river in the lower parts within the district itself and beyond. The older forms are, however, yielding place quite fast to the modern form and, as time passes, the name Ravi comes into increasingly larger common parlance even in the middle and the upper reaches.

The principal stream, which gathers the first batch of tributaries from the surrounding Mid-Himalayas, takes its rise in the Bara Bangahal branch of the Dhaula Dhar, outside the Chamba district. By the time it reaches the district territory, it has already attained considerable proportions as a stream.

The length of its course through the district is estimated to be about seventy five to eighty miles out of its estimated total length of about 450 miles. Exact measurements of width on record are 116 feet near Brahmaur, by Cunningham, and about 120 yards (360 feet) at Basohli, a little beyond the border of the Chamba district, by Forster. The estimated width in the majority of places within the district, ranges between 150 feet and 250 feet.

For the most part of its course, within the district, it flows in a north-westerly direction. It wends its way through the *illaqa* of Bara Banso, and continues through Trehta and Chanota to Ulans, where it is joined by two large tributaries the Budhil and the Tundah. Thereafter the Ravi flows on, with augmented force and volume, through a narrow gorge to Chitrari. Below this point the valley is a little more open, and after passing Piur, Rakh and Mehla, the river bends to the north, and approaches Chamba, which is picturesquely situated on its right bank. Here it receives the Saho stream or the Sal from the Saho Range. The town stands on a plateau near the junction of the two rivers. The valley is fairly open for some miles above and below the town, but at Rajnagar it again becomes narrow. Here the river bends to the west, and, soon afterwards, is joined by the Siul, its largest tributary. Still flowing westward, it touches Jammu territory at the point where the Siowa stream, forming the boundary, falls into it from the north. It then swerves to the south-west, and, skirting the terminal spurs of the Dhaula Dhar, separates Chamba from Jammu, and finally leaves the district at Kheri, to debouch on the plains at Shahpur. From Sindhara to Shahpur, a distance of some twenty five miles, the Ravi is navigable in spring and autumn on a *khatnau*, or bed-raft.

The *khatnau* is a light *charpai* resting on and lashed to two *dreins*, or inflated skins, and on it the traveller sits, while it is piloted by two men

moving alongside on inflated skins. The journey can be accomplished in about seven hours and is practicable only when the river is fairly low, and the water not too cold for the men.

During the winter months the Ravi is usually very low, and the water clear and transparent. It can then be forded in some places near Chamba by horses and men. With the approach of summer the snow on the high ranges begins to melt, while the colour of the water changes to a muddy brown, and the volume rapidly increases. The maximum is reached in the rainy season, when floods of a destructive character are not uncommon.

Floods—In recent years there have been four notable floods, one each in the year 1947, 1951, 1955 and 1957. The washing away of bridges, an old feature of the floods in the Ravi river, characterised these four floods also. What seems to have been a rather new aspect, was the damage done by these recent floods to cultivated areas. The banks, which, formally, were high enough to absorb all the damage done by the flood would seem gradually to have lost that safety margin and, in places, the flooded water ate into the banks far enough to reach the cultivated lands and to spread the destruction into such lands also. In the flood of 1955, as in that of 1951, a part of the Chamba town was washed away by the flooded river, and, in 1955, the district headquarters were, for a number of hours, totally cut off, even the telegraph and the telephone having broken down, and many of the people had a couple of sleepless nights.

Nature of the river bed—Generally speaking, it is a well-contained bed, with steep banks, and it is only in a few places, such as at Chamba proper, a few miles above and below the Chamba town, and at Choohan, and thereabout, that the river changes its course mentionably and damagingly.

The Ravi itself does not register any water fall. The Mani Mahes stream which is a tributary of the Budhil stream, which, in its turn, is a tributary of the Ravi, however, has a beautiful water-fall at Dhanchho, a few miles below Mani Mahes. This water fall is one of the celebrated and deified natural phenomena held in high esteem by the pilgrims of Mani Mahes.

Fishing—Mahsir is the fish commonly found in this river, and it affords fairly good fishing, especially from Chamba town downwards.

Crossings—During winter, when the water is in a comparatively friendly mood, the river may be crossed by means of inflated skins at several places below Chamba, where the current happens to be smooth enough and the banks are flat enough. Such navigable stretches are, however, not numerous, because most of the river-bed is so rocky and stony that, even in the weakness of winter, the water is too tumultuous there for any navigation. Conditions concerning the other means of crossing the river are improving, and, before long, the present pace of improvement, if maintained, will render obsolete the old forms replacing them by modern bridges, big or small. At present some old forms still persist in places, and, all told, the following classes of means of crossing obtain across the Ravi :—

(a) *Gururu*—This is a device consisting of a strong rope, now usually of wire strands, suspended across the river, with strong fixtures at each end. To seat the passenger, there is a coil hanging from this rope, equipped with a wooden seat, and there is a ring connecting this coil with the rope, enabling the coil to slide along. Drag-ropes, from each side of the river, fixed to this ring, enable the traveller, seated in the coil, to be hauled from one bank of the river to the other. Occasionally accidents happen, for such reasons as the breaking of the drag-rope, resulting in the traveller being left in a lurch till rescue in some form or the other arrives, and, much worse, owing to such causes as the snapping apart of the coil itself, which simply drops the traveller down into the water below. *Gururus* are still to be found at Gehra, Karian, Gatti below Bhanota, Chakloo, Sanjap near Sherpur and Khairi.

(b) *Tarangri*—This is a crude and a small bridge. Two beams are laid from bank to bank, parallel to each other, and about two feet apart. On these are placed pieces of wood, or large stones, crosswise, sometimes lashed to the beams and sometimes not. There are no railings, and, if the *tarangri* happens to be rather high above the torrent, the crossing is no joke. Places like Khanar, Diuti, Kharudoo and Machhetar still have *tarangris*.

(c) Regular bridges—Mostly of the suspension type, there are bridges at Satar Sao, Tiari, Carola, Khara Mukh, Aura, Lune, Lilh near Mokhar, Bagga, Bakani, Mehla, Sitla at Chamba and Chohra.

Tributaries on the left bank—In its course from Bara Bangahal to Chamba, the Ravi is joined on the left bank by a stream from each of the passes in the Dhaula Dhar. These are all of small size, and the only one deserving special mention is the Chirchind Nala, near Chitrari, which forms the boundary of the Brahmaur sub-tahsil with the Chamba tahsil.

Tributaries on the right bank—The tributaries on the right bank are larger and more important. Chief among them up to the Chamba town, are the Budhil and the Tundah. The Budhil takes its rise on the slopes of the Mid-Himalayas near the Kugti Pass, and, at Harsar, it receives on its left bank, the small stream from the sacred lake of Mani Mahes, situated, beneath the peak of what is commonly known as the *Mani Mahes Kailash*, at an elevation of some 13,000 feet. Ten miles lower, it passes Brahmaur proper, and, soon afterwards, mingles its waters with the Ravi near Ulans. The confluence of the Ravi and the Budhil, known commonly as Khara-mukh, is held to be sacred by the common people. In the *Bansauli* there seems to be a mention of this place as the scene of the asceticism practised by the father of Meru Varman, the famous ruler of Brahmaur. The Budhil is about forty miles in length.

The Tundah rises at the Kalichho Pass, in the Mid-Himalaya, and, flowing through the Tundah Valley, which is fairly open, and after which the stream is named, joins the Ravi a little lower down than the Budhil. It, too, is about forty miles in length.

Next in order, up to the town, are the Beljedi, joining the Ravi a little above Churi, and the Saho or Sal from the Saho Range, which meets the Ravi at Chamba proper, after a course of about fifteen miles.

The Siul—The Siul, which joins the Ravi lower down than the Chamba town, is the largest tributary of the Ravi. It brings down the entire drainage of the north-western portion of the Chamba Valley. Rising on the top of the Padri Pass, which makes the boundary with Jammu, it flows south-east through a narrow ravine, to a point opposite Himgiri, where it makes a curve round the end of a long ridge, and flows an, at on acute angle to its original course, to join the Ravi at Teleru near Bhalai, about fourteen miles below the Chamba town. Where this bend occurs, it receives a stream of about its own size, bringing down the waters of the Alwas, Baira, Tisa, and Chanju nullahs; all of which rise in the Pangi Range, and of the Barnota nullah from the Dagani Dhar. The Siul is crossed by bridges at Langera, Bhent, Ganuh (Bandal), Chakoli, Pringa, Sundla and Palehi. There are *gururus* at Kandla and Surangani.

Each of the tributaries of the Ravi and the Siul receives many accessions in its course and forms the main arterial system of a separate sub-drainage area.

The Siowa — This is the last tributary of the Ravi on the right bank, having any bearing on the Chamba district. It is this tributary which, at this point, forms the natural boundary between Chamba and Jammu territory.

The Chenab (Chander Bhaga)

The Chamba district has the honour of having another member of the five rivers of the Punjab flowing through it, and it is the Chenab.

A considerable distance beyond the boundary of the district, both the rivers, the Ravi and the Chenab, join together.

The Chenab is believed to be the river mentioned in the *Rigveda* as Asikni, and the Greek name Akesines is considered to be the Greek version of the *Rigveda* name. In Sanskrit literature and in many inscriptions the name Chander Bhaga is also in use to denote this river. In fact, above the Tandi village in Punjab-Lahul, where the two head waters of the river meet, the two names Chander and Bhaga are still commonly used. The river rises from the mountains of the Baralacha Pass by two heads, the stream with its source on the south-eastern side of the pass being called the Chander, and the other one, which rises from the north-western side, being called the Bhaga. The name Sandobal given to the river by Ptolemy is believed to have been derived from the name Chander Bhaga.

After the aforesaid confluence of the two sister branches of the head waters at Tandi, the river is generally known as Chenab. Whether the word Chenab is an abbreviation, by some etymological process, of the word Chander Bhaga, is very much open to question, and authorities like Moorcroft have, in fact, held the view that Chenab is *Chin-ab* (water of China), which, in other words, means the river from China, and which name is supposed to have been given to the river out of an ancient belief, held before actual exploration, that the source of the river lay in China. Moorcroft would also seem to have gathered the information that originally the branch from the south-eastern slopes of the Baralacha Pass itself was called the Chander Bhaga and the other branch was called, originally, the Surya Bhaga because the tarn from which the latter issues was called "Surya Dal". However, the name Surya Bhaga is not at all used now even by the local people and the two head waters are commonly known as Chander and Bhaga, as mentioned earlier. The river enters the Chamba district at Tirot (Thirote) where runs the boundary between this district and the Lahul and Spiti district of the Punjab, and leaves Chamba at Ganaur or Sansari Nala which marks the boundary between the Chamba district and Jammu. The total length of the course of the river through the Chamba district is estimated to be between seventy and eighty miles. Its width is estimated to be 150 feet, at an average, the range being roughly between eighty feet and two hundred feet. From Tirot (Thirote) it pursues a westerly course upto Tindi where it turns northward.

The river valley is rather open upto the Mudgraon village, below which place it contracts to a narrow gorge, with precipitous cliffs, as far as Tindi, where, again, there is a bit of an open expanse on the left bank for several miles. From Tindi to Shor, which means a length of about seventeen miles, the valley is wild and rugged. At Shaor and at Purthi, a few miles beyond, there are villages on the right bank and the valley again becomes narrow as far as Mindal, on the left bank, and Sach on the right. From these two villages onwards the valley is again rather open and the river flows on in a north-westerly direction, through picturesque scenery, past Kilar and Dharwas, to the Ganaur or Sansari Nala, the end of its journey through Chamba.

There are no water falls on this river within the Chamba district.

Changes in Course—The natural condition of the river bed does not admit of changes in its well contained course, save for small changes such as the one at Udaipur, where the change has caused some damage to crops.

Volume of water—The waters of the Chenab are of a grey colour all the summer, owing to the melting snow from its numerous sources in the snowy ranges. The volume is, generally speaking, so great and the current, in most places, so deep that it cannot be forded in any part of its course. It contains many whirlpools and undercurrents also. During winter the river shrinks down into tame proportions. Moreover, avalanches fill up the narrow parts of the river to such a degree that the villagers cross from one side to the other over the snow bridges thus formed. In spring time and early summer, as the snow starts melting, a great volume of water sometimes presses against this great mass of snow, which, under the impact of this rush of increased water and under the influence of the increasing temperature of the atmosphere, at times suddenly gives way, and it is quite a sight to see this happen.

Floods—The Chenab knows occasional floods, when *tarangris*, bridges at low level, and floating timber may be washed away, causing much loss. Erosion to the extent of damage to cultivated fields as a result of these floods has not been much so far, though floods in some of the tributaries have caused such destruction in certain villages. At times a land-slide may partially, or, for a brief while, completely block the current of the river and the temporary daming up, once in a while, thus caused, may result in serious erosion.

There have been mentionable floods in the river in the years, 1951, 1955 and 1957.

Navigability—Within the district the river is not navigable to any extent to any place.

Gold washing—Gold in small quantities is found in the Chander Bhaga and gold washing on a small scale has been carried on at some places within the district also.

Tributaries on the right bank—Just as the Ganaur or Sansari Nala constitutes the boundary at the end, the Tirot (Thirote) Nala, mentioned earlier, forms the boundary in the beginning, joining Chander Bhaga on the right bank, like Sansari. Several streams, born in the Zaskar Range and its branches, join hands with the Chander Bhaga from its right side. The Miyar Nala is the most important of these tributaries on the right bank. It rises from a large glacier and flows through a fairly open sub-valley for some forty-fifty miles to meet the Chander Bhaga at Udaipur. The valley narrows down to something like a gateway as the Miyar stream debouches out to the little bit of flat ground at Udaipur. Next in size as well as general importance is the Saichu Nala which has the Saichu sub-valley for its basin and which joins the Chander Bhaga at Sach. The Saichu sub-valley also is comparatively open in its higher reaches. Lower down, the Chander Bhaga receives the streams of Parmar, Hundan, and Sural, all on the right bank, before the Ganaur or Sansari Nala meets it at the boundary. The basins of the Parmar, the Hundan, and the Sural streams are also sub-valleys, the last being the most important of these three.

Tributaries on the left bank—A small stream, rising from the ice fields and the permanent snows of the mountain slopes surrounding each of the passes in the Pangi Range rushes down to merge into the Chander Bhaga from the left side. The chief ones among these streams are the Chobia, the Kalichho, the Harsar, the Dharati, the Marhu, the Chaini, and the Sach. The Chobia and the Kalichho drain their waters into the Chander Bhaga near Trilok Nath; the Harsar, the Dharati and the Marhu near Tindi; the Chaini near Mindal; and the Sach near Kilar.

Crossings

(a) *Jhula*—At Shaor, there is still, at the moment of writing this, a *jhula*, the one and only of its kind throughout the district. A bridge is also under construction there and, most probably, this thrilling, and in its own way romantic, means of crossing a river will not have survived the advance of time when this gazetteer is out. This *jhula* is about 214 feet long and quite high above the boiling water.

It might be of some interest, as a relic, in the records of times past and gone, to devote a little of the volume of the gazetteer here to this antique and vanishing mood of getting across a river. It is made of the flexible twigs of the willow, or any other similar tree or bush, whose slender branches can be twisted into a rope. Three strong cables are made of this material, varying in length according to the breadth of the river where it is to be spanned. One of these cables is for the feet to walk on, and is placed lowest, while the other two are at a slightly higher level, one on each side, for the hands to clutch. All three are fixed on each bank to a stout wooden beam laid at right angles, and weighed down with stones. The cable, on which to step, is composed of four or five small ropes, laid flat, touching one another, and tied together at short intervals by twig bands, to make the whole easy and safe for the foot to rest on. This basic cable is suspended on a level with the river banks. The other two cables are made of small ropes twisted round each other, and, after leaving the beam to which they are fixed, rise to cross a wooden fork which raises them to a higher level than the first cable. They thus form hand-rails to give confidence as well as support. Slender twig ropes pass from one side-cable, passing under the foot-cable, to the other side-cable, at intervals of about a yard. As the side-cables have a tendency to come together in the middle, a piece of wood is fixed between them to keep them apart. A *jhula* had to be renewed after every few years.

Except to the local folk, for whom going to and fro over the *jhula* is a part of the daily round of life, and whom one may see hurrying over it (with fair sized loads) at a jaunty gait thoroughly oblivious and unconscious of any sense of adventure and thrill, the crossing over a *jhula* is invariably an experience to remember, to some because of the excited feeling of thrill that it produces and to the others for the awe and anxiety with which they feel overwhelmed. One might see initiates to this job of swinging across a river, so thrilled over this experience that they cross and re-cross the river over the *jhula* two or three times just for the fun of it. On the other hand there were those who would have run away far out of the sight of any *jhula*, if they had their way. Because they had no alternative to crossing it, they were practically pushed on to it and dragged on to it by a helper behind and another in front, as if they were being taken to the valley of death. They had their faces wet not only with perspiration but also with tears, and they had even taken care to put a bit of gold and silver into the mouth lest they should end up in the boiling river below rather than at the other end.

(b) *Gururus*—There still are *gururus* at Tindi, Salgram and Kishori. Before very long they are likely to be replaced by bridges of one kind or the other.

(c) Wooden bridge—There is an old wooden bridge at Mindal which is being replaced by a new and a better one.

(d) Suspension bridges—Suspension bridges exist at Kilar, Purthi and Trilok Nath. In the near future, quite a number of more suspension bridges will be constructed.

The river systems have been broadly indicated in the map.

Lakes and Tanks

There are no large sized lakes of the kind that exist in some places in the plains. However, there are quite a few bodies of standing water which range from something larger and more dignified than a huge pond to fulfledged tarns of appreciable size. And they are described below :—

Khajiar—This tarn, one of the two most celebrated among all in the district and known commonly as the Khajiar lake, lies 32° 26′ north and 76° 32′ east, about 6,300 feet above sea level, between Chamba and Dalhousie, about nine miles by the bridle road and sixteen miles by the vehicular road from the former place and about ten miles by a bridle road from the latter.

It is courtesy to call it a lake, its area being not more, approximately, than 5,000 square yards ; its average water content not being larger than about 1,500 cubic yards ; and the water not standing deeper, on the whole, than about thirteen feet, though in places it goes down to the depth of nearly twenty eight-thirty feet.

Although mirror carp fish has been introduced into this tarn and, during the last few years after its introduction, the fish would seem to have done quite well, the chief, in fact almost the only, utility of this body of water, at present, is the superlative touch that it imparts to the general scenic charm of the Khajiar glade and its surrounding forest. The whole ensemble makes one think of a piece of sapphire set in the background of gold and emerald. For the local people the tarn holds some sacredness and is by legend associated with Khaji Nag, the deity in the temple nearby. The overflow is utilised for watering livestock.

Mani Mahes—The other one of the two most celebrated among the tarns of the district, and the highest in the hierarchy of sacred waters in Chamba, the tarn of Mani Mahes is situated at an altitude of about 13,000 feet, 32° 23′ north and 76° 40′ east, near the base of a peak in the Mani Mahes Range, commonly known as the Mani Mahes Kailash, in the Budhil valley of the Brahmaur sub-tahsil. This tarn is smaller in size than even the one at Khajiar.

This tarn has no importance yet other than the sacredness attached to it and the consequent purpose that it serves as a place of pilgrimage and holy baths.

Lama Dal—The name is really *Lamba Dal*, meaning 'the long lake', though in common pronunciation the *b* is omitted.

This denomination, loosely applied to a collection of some seven tarns is derived principally from one of the group which is rather remarkable for its longish shape.

At about 12,000 feet above sea level, thirty miles east of Chamba proper, some nine or ten miles from Dar Kund the nearest rest-house belonging to the Forest Department), and near the historic Balaini Pass, lies the main Lama Dal, last and the seventh in the series of tarns of this group, that we come across while going from Dar Kund towards Balaini.

Decidedly the largest in this group, and possibly so throughout the district, this tarn has an estimated circumference of one and a half miles. Its depth and water content have not yet been gauged even approximately.

There is no use to which man puts these tarns at present, except that, equipped with a small Shiva temple, the main lake serves the purpose of a sacred place for the people of the surrounding villages whenever they cannot go to greater but more distant places of pilgrimage.

Potentially, however, this place has the makings of a good tourist resort if human ingenuity, energy, and resources can be applied adequately to its development. Rugged and devoid of vegetation, the immediate surroundings of these tarns impart the place an impressiveness and attraction of its own.

One possible line of development would be for these tarns to be tried for being populated with fish such as trout, and this item of tourist attraction, blended with the fascinations of natural scenery, could be linked up with the attraction that would be provided by game preserves in the neighbouring forests.

Some think that these tarns are either the main or at least the contributary source of the stream known as the Arhi Khad.

Maha Kali Dal—This tarn, not yet well-known, is situated at an altitude of about 12,000 feet, where the boundaries of the parganas of Saho and Gudial of Chamba tahsil and Chanju of Chaurah tahsil meet. It is surrounded by wild meadows and peaks. In size it is largest than the tarns at Mani Mahes and Khajiar.

Dedicated to the goddess Maha Kali, it is regarded as one of the smaller places of pilgrimage in the district, the speciality about the pilgrimage to this place, which is visited, mostly speaking, by the people of the nearby villages only, being that great silence is expected to be observed.

Ghadhasrn lake—Fairly circular in shape, and roughly half a mile in circumference, presumably not much deep, except in places, this tarn is situated at an estimated height of 11,500 feet above sea level, and is located some sixteen miles from Tisa, the headquarters of the Chaurah tahsil.

Beside the lake stands a temple dedicated to the goddess Kali, and thus the place has acquired a holy aura in the eyes of the populace of the surrounding villages. That seems to be the only utility of the place at present.

It seems probable that the credit of discovering this tarn, for a larger circle of knowledge than the very small and restricted sphere of the people in the immediate surroundings, goes to some official of the Survey of India who, in the course of his official duty, stumbled on the tarn. How few even among the local people previously knew of the existence of this tarn is shown by the fact that even the local people associate with this lake the survey official to whom they refer by the designation of "Kapasi Babu", *Kapasi* meaning compass, the instrument that the surveyor must have carried with him.

Tanks

Apart from some utilitarian tanks constructed here and there as an item of community development, in recent years, there is but one mentionable tank, which is situated at Sarol, some seven miles by the main road from Chamba proper. It has, during the last few years, been populated with mirror carp fish. Lying in the midst of a place grown with fruit trees and some other trees, as also some vegetables, and containing an apiary, the tank is, to many people in the town, a kind of a picnic spot. The water that finds exit from the tank comes in use for irrigation purposes on a small scale.

Springs and Spring-heads

The district is, as may well be expected of any average hill district, full of springs and spring-heads situated in various parts all over the area, most of them perennial. They differ widely in size, and considerably in the steadiness of the volume of flow. By and large these springs are used for drinking water, for human beings as well as livestock, other uses, such as, in some cases, irrigation, being on a very much smaller scale, and such as bathing and washing being incidental and supplementary to drinking and cooking. Wherever spring water has been directly turned into irrigational utilisation, the age old common practice has been to construct a water channel to conduct the water straight from the spring-head, or from some convenient point lower down, to the fields to be irrigated. The scale of utilisation of spring water for irrigation may be, as it actually is, much smaller than the scale of its use for drinking and cooking, but within the sphere of irrigation the importance of spring-water is comparatively very much higher, for there are no means of irrigation at present, worth the name, other than the method of drawing water by water channels from the streams or springs. And if the matter were looked at from the angle that even the streams are, in a sense, springs on a hugely magnified and glorified scale, except in the few cases in which melting glaciers and melting permanent snows rather than a large issue of water from the earth, give birth to the head waters of a stream, then it could be said that almost all irrigation at present owe its existence to spring water whether in the magnified and glorified shape of a stream or in the humble, homely and domesticated form of what is commonly called a spring.

For drinking purposes as also for watering livestock, water has, by tradition coming down the generations, been drawn either at the source, where rough and ready arrangements exist for filling containers with water for human consumption or for enabling the cattle to drink it, or else small water channels have been dug out over distances varying in length to convey the water from the spring-head to the village concerned. With the progress of development, however, pipe lines have increasingly been getting laid down, thus not only improving the efficacy and convenience of transmission, but also bringing within access villages at very much greater distances than could have successfully been reached by the water channels dug into the earth.

Snow-fields, Glaciers & Ice caves

In the higher regions of the permanent snows there perhaps are some small ice caves. There are, however, no known ice caves of any noteworthy dimensions or other importance.

The various streams and nullahs in high altitudes have their annual avalanches with almost unfailing regularity. In fact some of the highest lying villages witness this wild and grand play of nature practically every winter, at times and in some cases not without danger to the villagers themselves. Most of these avalanches fall short of the size and duration of what is understood by a glacier when the intention is to refer to a colossal mass of snow that moves down over considerable distances like a flooded river of snow and stays permanently, where it stops, the permanency being ensured by successive additions of snow so that the static mass of snow out-weighs and outlives the quantity that gets naturally converted into water by melting

under the heat of the sun. There certainly are some glaciers of this kind, and some of the head waters of the streams and rivulets, especially those that later grow into large tributaries of the main rivers, owe their birth to such masses of snow. However, there is no glacier, yet known, of a size and importance to warrant a special mention.

Glacial phenomena in seasons other than winter have not yet been recorded in this district, although glacier may, in nature, be caused not only by the sheer weight of accumulated snow fall on precipitous hill slopes but also by temperature facilitating the sliding down of snow masses.

There are vast stretches of snow fields, covering the highest reaches of the three snow ranges mentioned earlier, where snow lies permanently. And it is here that we have the basic resource for the unending flows of water through the numerous streams and rivulets of the district. No systematic survey of these snow fields has yet been undertaken. In places the accumulation has grown so old in age that there would seem to have come upon the snow a certain change in its very complexion.

Underground water resources

These resources are, as may well be expected in a hill district, remarkably poor and there are not more than three wells or so throughout the district.

GEOLOGY

(1) Geological antiquity. (2) Geological formation of the district.

Brief Summary*

The central part around Brahmaur, Chanju, Chaurah, Baira, Pangi range, Lohtikri and a part of Chamba-Lahul are still unmapped. The Chamba area, Dalhousie area and the Chenab Valley area except a part of Chamba-Lahul, have been geologically surveyed.

Most of the geologically mapped area is covered by tertiary rocks except the northern and north-eastern portions where older formations like carboniferous-trias, and silurian and pre-cambrian gneissose-granite are also found.

The older formations have thrust contact with the tertiaries and the geological sequence in the district is as follows :—

	Pleistocene	Upper Siwaliks	Conglomerate with pebbles.
Tertiary	Upper Miocene to Pleistocene	Middle Siwalik	Red clays & massive sandstones.
	Lower Miocene	Dharam-shala Bed	Indurated red clays & fine-grained sand-stones of dark grey colour. Both clays & sandstones contain specks of silvery mica.
		Volcanic Series	Trap rock, altered lavas.
	Carboniferous-Trias		Massive white quartzite, limestones, slates.
Silurian Series		Upper Silurian	Conglomerates.
		Lower & Middle Silurian	Mica schists, fine-grained arenaceous rocks slates.
		Cambrian formations.	
Pre-Cambrian			Gneissose-granite & granite.

*On the basis of an account by the Geological Survey of India.

The strike of the formations is approximately NW-SE and the dip is towards north-east. The structural features of the Chamba district fall in line with the geological characters of the north-west Himalayas. Along the southern margin of the mountain region the Siwaliks are found in contact with the old Himalayan rocks, the line of junction between them being a thrust, the older Himalayan rocks thus appearing above the tertiary beds. Since the Dharamshala beds are seen overlying the Siwalik formation and underlying the volcanic series, the base and top contacts of the bed are thrust planes seen in the Dalhousie area.

In the Dalhousie area, the trap comes in-between the carbo-triassic series and the tertiary rocks, but in the Bandal-Dihur area it comes in between the carbo-triassic series and the upper silurian conglomerate. In both the Dalhousie and the Bandal-Dihur areas the trap is found in contact with the carbo-triassic series, whilst in the latter section it is in a sharp contact with the upper silurian conglomerate on the one side and the carbo-triassic limestones on the other.

The fact that in the Bandal-Dihur section, the trap does not occur between the carbotriassic series and the upper silurian conglomerate, on both sides of the limestone outcrop, may be explained by the hypothesis of a fault between the limestones and the southern outcrop of the conglomerate.

In the Dalhousie neighbourhood, the rock in contact with the volcanic series south of Dain Kund is a quartzite which appears to correspond with the quartzite seen in the Simla region at the base of carbotriassic series consisting of slates and limestones.

Northwards, the rocks of the carbo-triassic series are succeeded by a band of gneissose-granite.

Around Chamba, older Himalayan formations are exposed. South of Chamba, gneissose-granite are exposed with some overlying sequence of silurian, carboniferous-trias and volcanic series formations, as at Dalhousie. On the northern side only carboniferous trias and volcanic formations have been mapped. The trend of the formations and their order of supposition are the same as those of the Dalhousie area.

From Basohli, the Siwaliks continue with a steady N. E. 5° E dip all the way to Bhond. About half way to village Bhond the conglomerates of this series give way to red clays and massive sandstones which are succeeded by a fine-grained conglomerate, corresponding to the top-most Siwalik beds of the Dhunera-Dalhousie section, near Bhond.

At Bhond, the Siwaliks dip under indurated red clays and finegrained sandstones of dark grey colour. These rocks are persumed to represent the Dagshai and Kasauli groups equivalent to the Dharamshala beds.

In the northern portion of the area which was mapped in the Chenab Valley, the rock formations consist of cambrian formations and gneissose-granite. The cambrian formations are found only in a small portion of the north-western side of the district and the gneissose-granites are well exposed.

Detailed Account.*

Tertiary sandstones and conglomerates —The structural features of the Chamba district fall into line with the geological characters of the north-west Himalayas. Its leading features are the same, whilst local details vary from point to point. Along the southern margin of the mountain region may be found the lower Siwalik, or Nahan sandstones, and the Upper Siwalik conglomerate, in contact with the old Himalayan rocks, the line of junction between them being a reversed fault, the older Himalayan rocks thus appearing above the tertiary beds. Although the line of junction is a fault, the line also indicates the original limits of deposition of the tertiary beds, they having been deposited against the Himalayan rocks, which formed a rising area during the deposition of the tertiary sediments.

In contact with trap —Along the southern margin, in the Dalhousie area, the Himalayan rocks in contact with the tertiary zone are altered lavas to be presently described. The tertiary beds in contact with the volcanic series usually belong to the Nahan or Lower Siwalik series, but in the Chuari section, the Siwalik conglomerates are directly in contact with the trap, the lower Nahan beds having been probably cut out by the fault above referred to. The dip of the Nahan beds in contact with the trap is perpendicualr, or nearly so. To the east of Samot in the Chuari-Sihunta section, where the trap dies out, the tertiary conglomerates are in contact with the carbo-triassic limestones series.

The volcanic series —The trap rocks are in contact with the tertiary series on the northern side of the main boundary fault, and attain their greatest thickness between Kandi and Nigali, the latter being four miles to the east of the river Ravi. The band rapidly narrows after it crosses the river at Khairi, and, bending round to the west, is last seen in the bed of a stream that flows into the Ravi at Khairi, and forms the boundary between the Kashmir State and the Chamba district. From Chamba, the outcrop strikes in a south-east direction but, in a some what waving line, passes below the Mamul dak-bungalow to about four miles to the south of Chuari, and onwards till it dies out between Samot and Sihunta.

Weathering of the trap —The trap is a compact rock of greenish-grey colour on its fractured surface, with occasional purplish patches in it. It usually weathers from a light-brown to a rusty-brown colour, but sometimes it varies from sage-green to a purplish neutral tint. The sage-green variety scarcely weathers at all. Amygdules abound near the upper and lower boundaries of the rock, and are occasionally to be seen in the more central portions. There are four varieties of these amygdules, white, red, and white with red borders, and green centres with red borders, the two first mentioned being the most common. The rock gives no surface indication of bedding. The specific gravity of these lavas ranges from 2.76 to 2.87, their average being 2.83.

*On the basis of an account by Lieutenant-General C. A. McMahon, F. R. S., F. G. S., complied by him from the following publications :—

[1]	C. A. McMahon	1881. Note on the section from Dalhousi to Pangi via the Sach Pass. Record G. S. I., Vol. XIV.
[2]	-do-	1883. Some note on the geology of Chamba. Record, G. S. I., Vol. XVI.
[3]	-do-	1884. Notes on the geology of the Chuari and Sihunta parganas of Chamba. Record G. S. I., Vol XVI.
[4]	-do-	1885. Some further notes on the geology of Chamba. Record, G S. I., Vol. XVIII.
[5]	Lydekker, R.	The geology of the Kashmir and Chamba territories. Mem , G. S. I., Vol. XXII.

Microscopic appearences—The microscopic examination of numerous thin slices of these rocks shows that they are true lavas which were poured out on the surface of the earth. They consist of crystals of augite and triclinic felspar which mutually interpenetrate and show that they crystalized simultaneously, embedded in what appears to have been a glassy base. The rocks are all highly altered; none of the augite is fresh; and the felspar prisms are more or less kaolinised. The base or groundmass has been highly altered by aqueous or hydro-thermal agencies, and converted into numerous secondary products, among which may be mentioned epidote, chlorite, serpentinous matter and leucoxene. The felspars are often frayed at the ends and sometimes of feathery structure, indicating rapid cooling. Judging from the extensive alteration which these rocks have sustained throughout their outcrop, Mr. McMahon concluded that they must be of considerable age, the microscopical features thus supporting the stratigraphical evidence on this point. The amygdules seen in these rocks contain zeolites and quartz, the latter containing numerous liquid inclusions with movable bubbles. These rocks were classed by Mr. McMahon as altered basalts, but some of them may be regarded as altered andesites. No trace of olivine is now to be found in them, but in rocks so highly altered this fact is not remarkable.

The carbo-triassic series—In latter years the term 'Carbo-Triassic' has been found to be a convenient one for a thick conformable series of limestones and intercalated slates, which are abundantly met with in the Himalayas, but about which (because of their being generally unfossiliferous) it is almost impossible to decide to which portion of the series any particular outcrop should be relegated, and Mr. McMahon proposed to retain this term for the various outcrops of this series found in the Chamba area.

Thickness of the series—In the Dalhousie neighbourhood the rock in contact with the volcanic series south of Dain Kund is a quartzite, for the most part of white colour, which appears to correspond with the quartzite seen in the Simla region at the base of the Krol series, and at base of the Kiol series in Kashmir. Then follows a thick outcrop of the carbotriassic series, consisting of slates and limestones, the latter being in bands of from 200 to 250 feet thick, composed of beds only about two inches in thickness.

Colour of the limestones —These limestones are dark-blue in colour and are indistinguishable from the Krol series of the Simla area, and correspond closely with Mr. Lydekker's description of the Kiol series in Kashmir. Blue slates are intercalated between the limestones bands.

Extension eastward—The outcrop of the carbo-triassic series extends in a south-east direction, from the Ravi area to the neighbourhood of Sihunta, where it dwindles in width to a band of between fifty to sixty yards in the latter locality. There the trap also disappears and the Siwaliks are in contact with the carbo-triassic series.

Colour of the slates The slates along the eastern, and occasionally along the western margin of the carbo-triassic outcrop under description, are dark in colour, and disintegrate under the influence of water to black shales that remind one of the black 'crush rock' of Mr. Medlicott's infra-Krol series of the Simla area. One also finds somtimes in the Dalhousie area pale-blue to bluish-white watery shales, the iron in which oxidizes, on exposure to various shades of red, yellow and brown, similar, in appearance to the wafery slates seen in the Simla area at Solan. These probably represent Lydekker's 'polychroic slates' of Kashmir.

Dip of the slates—The blue slates dip first W., then perpendicular, and finally return to an E. or E. 11°S. dip. The black slates dip from S. S. E. to S. E. 11° E.

Gneissose-granite outer band—Proceeding northwards the rocks of the carbo-triassic series are succeeded by a band of gneissose-granite, the dip of which varies from about E. 11°S. to S.E.

Its position and thickness — It is sometimes in contact with the black slate alluded to above, and sometimes in direct contact with the limestones themselves. It forms a continuous outcrop ranging from 400 to 500 feet in thickness. From the ridge above Banatu (trans-Ravi), where it is seen stretching away in the direction of Mandoh, its thickness remains steady, and it is well seen on the road south of Duniara, and on the ridge between Buliara and Kailu. It then thins, considerably and the outcrop on the bridle road north-east of Tula might easily be overlooked. On the eastern side of the ridge, however, it crops up in a very prominent way on the old, and now abandoned road running up to Naini Khad. It is seen well at Hobar (Ubaur) and about a mile south of Chuari, where it has regained its normal thickness.

Aspect of the rock — Mr. McMahon saw no trace of it on the road to Sihunta, though the road traverses all the rock series from the Siwaliks upwards. The gneissose-granite of the outer band is a rock of decidedly gneissose aspect. Most hand-specimens would be classed as streaky gueisses : others are more granitic in structure, and some are porphyritic granitoid gneisses.

Microscopic appearances — When examined under the microscope the rock is seen to be composed of quartz, felspar, biotite and muscovite, and the quartz generally predominates over the felspar, though hand-specimens might be found in which the reverse is the case. Orthoclase, including microcline, largely predominates over triclinic felspar. The quartz exhibits micro-tesselated structure, the minute grains showing a tendency to hexagonal shape. Crypto-crystalline mica occurs in all specimens. It is drawn out into strange, as is also leucoxene and ferrite, and accentuates the appearance of fluxion-structure presented by thin slices under the microscope. Magnetitie, ferrite and garnets are present in all specimens, and schorl occurs in some of them. Liquid cavities with movable bubbles are of common occurrance in the rock, and are found not only in the quartz, but also in the felspar, garnet, schorl and muscovite. This fact indicates that the granite, prior to its consolidation, was in a high state of aqueo-igneous fusion, and contained a large amount of water. The rock gives evidence of having been subjected to considerable strain, which shows itself in the crumpling of leaves of mica, the bending of the twinning planes, and fracture of felspar crystals. Further remarks on the gneissose-granite will be made while dealing with the other outcrops.

The silurian series — Between the outer band of gneissose-granite, and the main outcrop of the granite at Dain Kund, there intervenes an ascending series of mica-schists, fine grained arenaceous rocks and slates, some of which, near Dalhousie, form good roofing slates, and closely resemble the slates of the Simla area.

Contact metamorphism — The lower beds of this series were probably metamorphosed to some extent before the eruption of the granite, but there can be no doubt that the whole of these beds have been greatly altered by the contact-metamorphism due to the granite.

Intrusion of the granite — The principal contact minerals contained in these beds are mica, both dark and silvery, schorl, magnetite garnets, cordierite, and needles and crystals of rutile; the beds in contact with the granite especially contain minerals common in the granite itself, such as biotite, muscovite, crypto-crystalline mica and garnets. At first sight this section would suggest the idea that the outer band of gneissose-granite is a conformable continuation of the mica-schists above it. But after a careful study of thin slices of numerous specimens of the rocks, between Dalhousie and Banikhet, Mr. McMahon could find no means of differentiating the outer band study of granite from the inner Dalhousie band, and he was froced to the conclusion that the former was injected in a partially consolidated condition between the walls of a fault; and owed its streaky and platey appearance to the great pressure exercised upon it whilst in a partially consolidated condition.

Gneissose-granite. Inner band —The slate series which, as said above bears abundant marks of contact-metamorphism, has been intruded into by a mass of granite which, towards the east of our area, is about eleven miles in width. Between Dalhousie and Chamba the outcrop is sixty one miles wide. It rapidly narrows in its north-western extension from Dalhousie as the Ravi is approached, and where that river is crossed by it, it has become reduced to band of 250 feet in thickness, and a little further to the west the outcrop actualy visible on the hill side is only 100 feet in width. Further to the westward, however, it gradually expands again and when it crosses the Chamba boundary it has attained a width of at least 500 feet.

Structure of the rock—The gneissose-granite is almost always decidedly porphyritic, though it occasionally passes into a fine-grained, non-porphyritic rock. The matrix is usually a granite of moderately large grains (never coarse), but occasionally it becomes so extremely fine-grained that the rock assumes, to the unaided eye, the appearance of a felspar-porphyry. In the perfectly granitic varieties the porphyritic crystals of felspar, which sometimes attain a length of from three to three and a half inches, orient in all directions, and present sharply rectangular forms.

Foliation—From the porphyritic grantic and non-porphyritic-granitic varieties, the rock passes by gradual transitions into a more or less foliated granite. The passage from one variety to the other is often apparently capricious; but even in the most perfect granitic masses a tendency towards foliation may sometimes be observed.

Speaking generally the granite of the inner outcrop is foliated along both margins, and the foliation becomes intense where the band contracts on the north side of the river Ravi to a width of 250 feet. At this point it passes, on its western margin, into what, from its microscopic aspect, would be called a mica-schist.

Evidence of igneous origin—This granite, which bears internal evidence when examined under the microscope of being an igneous rock, is an undoubted intruder into the sedimentary beds in which it appears. It not only caused abundant contact-metamorphism in them, but it sends off tongues, veins and dykes into these rocks. It has also, in its passage through the slates and schists, torn off and carried along with it large splintery fragments of these rocks.

Two magmas—In the Chuari section, where the porphyritic-granite has along its margin been squeezed into and between the bedding of the schists, fragments of these rocks may be actually seen in the process of being broken off and floated away by the granite. Whether the porphyritic and non-porphyritic varieties of the granite represent mere phases of cooling, or whether they indicate a mixture of two magmas, may perhaps be open to question ; but, as in the Sihunta section the porphyritic variety is seen to be intrusive in the non-porphyritic fine-grained granite, the latter view seems the more probable.

Microscopic appearance—Under the microscope the granite is formed to be composed of orthoclase, oligoclase, microcline, quartz, biotite, muscovite, magnetite, ferrite, zircon, sphene, augite (one slice only), epidote

and zoisite (in a few slices). In some localities biotite predominates, and in other muscovite. Magnetite, garments and apatite are present as accessory minerals, and schorl is abundant in the granitic varieties. The presence of ilmenite may also be inferred from the occasional existence of leucoxene.

Evidence of strain and pressure—Under the miscroscope the granite yields abundant evidence of strain, pressure and shear or traction. The twinning planes of the triclinic felspar are sometimes bent : felspars are frequently cracked or fractured, and occasionally the pieces are pushed over like books on a shelf, whilst crumpled mica may be seen which has been completely bent, and one end folded over on the other like a sheet of notepaper in an envelope.

Crypto-crystalline mica—A prominent characteristic of every variety of the Dalhousie gneissose-granite, even the most granitic, is the presence of what Mr. McMahon called in his paper by the short term of crypto-crystalline mica. It is mostly a form of muscovite, though the imperfectly crystallized material of biotite is occasionally present in ropy masses. This crypto-crystalline mica varies from a pale-buff to a pale-grey colour, and it has a superficial resemblance to the base of some felsites and rhyolites. In its typical form, though its double refraction is strong, no definite crystals of mica can be made out : and the leaflets, under polarized light, melt into each other and exhibit no definite shape.

Microscopic appearances—This cryptocrystalline mica passes into a micro-crystalline condition in which the leaflets, though of extreme microscopic size, have a distinct individuality of their own. It flows in wavy lines, and frequently embraces in its streams large crystals of muscovite, quartz-grains, and other minerals and thin slices of the rock, under the microscope, owing to these wavy lines of crypto-crystalline mica, often show a pronounced fluxion-structure. Another characteristic of all specimens of the Dalhousie granite is the micro-tesselated structure of some of the quartz. It behaves very much as the crypto-crystalline mica : that is to say, in the foliated specimens it flows in streams round the larger grains of quartz, and stops the cracks in felspars.

Cause of the foliation—The view taken by Mr. McMahon of the cause of the foliation observed in parts of the Dalhousie granite and its other structural peculiarities is that the eruption of the granite took place along a fault in the silurian slates. The granite had partially consolidated before it was moved into place: large porphyritic crystals of felspar and numerous micas and quartz-grains had formed: the semi-plastic mass was subjected to enormous pressure : the mica was crumpled, the crystals of felspar were sometimes cracked and ruptured: and so much of the micaceous silicious materials as remained unconsolidated were forced into the rents made in the already formed materials. The final consolidation took place under conditions of continued strain.

Tangential pressure hypothesis—The possibility that the foliation and other structural peculiarities seen in the Dalhousie granite were produced by tangential pressure and shearing, after the complete consolidation of the granite, has been carefuly considered and rejected, and Mr. McMahon's reasons for discarding this hypothesis are briefly stated as follows.

Reasons for discarding it—(1) The effect of comparatively soft rocks being crushed against a hard consolidated granite would have been felt in the sedimentary rocks being crushed against a hard granite, whereas one finds the dark carbonaceous limestones and hypo-metamorphic 'black saltes', in contact with the outer band of intensely foliated and platey granite, show extremely little metamorphism.

The limestones are never more than sub-crystalline, and the carbonaceous material has not been converted into graphite. Moreover, the idea that tangential pressure should be so great as to cause the formation of poly-synthetic quartz and crypto-crystalline mica throughout a soild mass of consolidated granite, ranging from six to elevan miles in width, passes belief.

(2) The foliation observed in the intruded granite is not always visible along the margin of the rock in contact with the slates. In places the granite, though porphyritic, is granitic in structure and is not foliated. Had the foliation observable in the porphyritic granite been the result of the shearing of a solid rock, the granitic portions next the slates could not have escaped being affected by the movement, and the sharply rectangular porphyritic crystals of felspars, which orient in all directions, would have been drawn out into strings. The partial foliation, observed in portions of the rock, is obviously due to the uniformity in direction imposed on the flakes of mica, by pressure on an imperfectly consolidated viscous rocks.

(3) The fact that the granite passes capriciously from a foliated to an unfoliated rock in parts away from the margin, and that long splinters of schists are met with half a mile or more from the margin of the sedimentary series, shows that the foliation observed in places cannot be due to the shearing of a consolidated rock. Had such shearing taken place, the granite would have been uniformly foliated, and the embedded fragments of schist would have been ground down to wafers.

A glance at the photograph of a transverse section of one of these splinters, given at page 175, Vol. XVII, of the *Records, Geological Survey of India*, representing its natural size, will show how impossible it is to entertain the idea that this portion of the granite has been sheared.

(4) As regards the micro-tesselar structure seen in some of the quartzes, Mr. McMahon has shown, in a paper read before the Mineralogical Society (*Min. Mag. Vol. VIII, p. 10*), that this may also be produced by strain set up in a heated crystal by rapid cooling, under circumstances which put the suggestion of shearing completely out of court.

Results of analysis — The following analyses of four specimens of the Dalhousie granite were kindly made for Mr. McMahon by Mr. J. Hort Player, F. G. S. :—

The gneissose-granite of Dalhousi, N-W Himalayas.

	I	II	III	IV
Silica	71·8	71·9	73·5	74·3
Titanic Acid	...	tr.	tr.	...
Alumina	14·2	15·6	15·1	14·6
Ferric Oxide.	2·1	·9	1·2	·7
Ferrous Oxide.	1·9	1·3	·7	·6
Lime.	·5	1·3	1·1	·5
Magnesia.	·9	·6	·3	·1
Soda.	1·7	2·8	·9	2·6
Potash.	5·3	3·6	6·1	4·8
Loss by ignition.	1·5	1·2	·9	·9
Total	99·9	99·5	99·8	99·7
Specific Gravity	2·620	2·708	2·625	2·619

I.—Outer band, Dhalog Ridge. II.—Bakrota.
III.—On the road to Chil. IV.—Top of Dain Kund.

Beds on north of inner bands—The gneissose granite ends in the Dalhousie-Chamba section near the village of Sach, and is succeeded on the descent to the town of Chamba by micaceous and quartzose schists, dipping north-east. These rocks gradually become slatey, and near Masrund pass into what are indistinguishable from typical 'Simla slates.' Mr. McMahon unhesitatingly correlated them with that series. They remain unchanged in character down to the bed of the Siul river, and for some distance along the course of that river towards the Ravi.

The carbo-triassic series—Passing onwards towards Tikri, the slates give place to the carbo-triassic limestone series, north of the village of Sangeri. The limestone is in massive bands, made up for the most part of beds a few inches thick. Its colour is dark-blue and creamy. It continues with steady north-east dip to a little beyond the river that flows down from the Rundhar station into the Siul river south of Kalhel (Kalel), and crosses the Manjir ridge a short distance south of the village of Dhar. It begins to die out to the west of Dhar; the slatey micaceous beds intercalated with it become more prominent, and the bands of limestones become thinner and more earthy.

Character of the series—The carbo-triassic series extends in a south-easterly direction until it crosses the river Ravi near Chichi and Kulaus. On the descent to the river below Kani Mr. McMahon noticed five outcrops of them, intercalated with slates, the first outcrop being about 300 yards in thickness. The limestones here are very earthy, and for the most part so slatey in appearance that the hammer and acid bottle had to be in constant use. A casual traveller might easily overlook these outcrops altogether.*

Blaini conglomerate—Immediately in contact with the limestone series, in the Manjir-Kalhel section, there follows on its northern margin a very thick band of conglomerate, which Mr. McMahon unhesitatingly correlated with the Blaini conglomerate of the Simla area. The matrix of the conglomerate seen in this section is a slatey schistose rock, at times even foliated. It contains pebbles of white quartz of all shapes, and of various sizes up to nine inches in diameter. Some are well rounded and present sections of the size and shape of an egg; others are sub-angular to angular.

Its structure—The white quartz pebbles are the most abundant, but the rock also contains pebbles of grey and blue quartzite and quartzite sandstone, sub-angular to rounded, which weather various colours. As in the Simla area, so here, some of the blue quartzite pebbles contain thin, white quartz-veins that do not pass into the matrix, showing that the pebbles were metamorphosed and ground down into their present shape, before they found their resting place. The pebbles in some beds are very sparse; in others very abundant.

Synclinal flexure—The conglomerate differs from that of the Simla area in having expanded to great thickness. A synclinal flexure, however, takes place in the centre of these beds, and it is possible that they may also be repeated by other flexures, the evidence of which has been obliterated, or by slates of a slightly lower horizon having been folded up with them.

Thickness of the outcrop—In any case their real thickness must very greatly exceed that of corresponding beds in the Simla area. Dr. Stoliczka estimated the thickness of the Muth conglomerate in Spiti, which he correlated with the Blaini conglomerate, at from 500 to 600 feet. At the junction of the

*After passing Brahmaur the outcrop probably bends round towards the Chobia Pass to join the Pangi outcrop. The conglomerate and limestone are seen in the Chobia nullah, east of the village of Chobia.

conglomerate with the limestone series, the latter has suffered considerable contortion, and a bed of conglomerate has been, from this cause, folded up with the limestones.

Its extension westward—As before stated, a synclinal fold takes place in the centre of the conglomerates and a south-west dip then sets in. The beds terminate a little south of where the Siul river doubles back round the Manjir ridge towards the Padri Pass. The western extension of the conglomerate has been traced towards Langera to within half a mile of the top of the Padri Pass, leading over into Bhadrawah. The pass itself is capped with Simla slates.

Its extension eastward—In its eastern extension the conglomerate passes in the direction of Chamba, cropping out between the villages of Baroar and Chambi, a little to the north of Chamba. Its further outcrop to the east runs more or less with the river to Poulda and Kund, north-east of Chamba, beyond which Mr. McMahon had no opportunity of tracing it along the line of the river.

Silurian schists—The conglomerates are succeeded by rocks presenting an older facies, which last until near the top of the Sach Pass. These may generally be described as fine-grained quartz-schists, mica-schists, and slatey mica-schists, occasionally passing locally into micaceous slates. From here to near the top of the Sach Pass the rocks are all, as Mr. McMahon believed, of Silurian age.

Blaini conglomerate—Close to the summit of the pass, which is 14,328 feet above the sea, the conglomerates again come in, and the dip, which had previously been very low and south-west, suddenly rises to perpendicular, and then underlies to the north-east. The anticlinal coincides with the very summit of the pass. The dip remains nearly perpendicular for sometime, when a synclinal fold sets in on the north side of the pass, where the second small glacier is seen, to flow down from the north-west into the main ice stream. From this point the dip gradually flattens to a moderte south-west dip.

The rocks on the top of the pass are decidedly conglomeratic, but the included pebbles become more and more scarce the lower you descend, and the rocks pass into micaceous schists and fine-urgrained quartzites.

Its extension eastward—The eastern extension of the Silurian beds, the overlying conglomerate and associated thin beds of limestone have been traced by Dr. Hutchison, over the Chara and Cheni (Chaia) Passes, into the Pangi Valley. He also traced the slates into Lahul, as far as Trilok Nath, where he saw numerous fallen blocks of the conglomerate.*

Subcrystalline limestone—Reverting to the section over the Sach Pass, a little north of the junction of the two main snow streams, a band of limestone, about 200 feet thick, crops out. The limestone is subcrystalline, and is partly dark and partly pale-blue in colour, the latter weathering from a buff-cream to a brownish-buff.

Mica schists—From this point the rocks are at first silicious schists and quartz-schists, often fissile, but never passing into true slates, and then succeed decided mica-schists, which continue until the gneissose-granite appears under the village of Pirgao, on the descent to the bridge over the Sach stream.

Gneissose-granite of Pangi—The foliated granite seen in the Pangi Valley is, when first seen, inter-bedded with the mica-schists, which it conformably

*The conglomerate is seen in site near the top of the Kalicho Pass, on the ascent from Trilok Nath. It was not found on the Chobia Pass.

underlies, but gradually becomes more massive. Mr. McMahon proceeded for several marches along the Chander Bhaga (Chenab), but he had no opportunity of making traverses across the granite in a northerly direction. The impression left on him was that it very much resembled the rock termed "Central Gneiss" by Stoliczka, as seen in the Sutlej Valley, Spiti, and Upper Lahul, which is now accepted as an igneous, intrusive rock.

Intrusive dykes—In the Pangi Valley the gneissic rock is cut by numerous dykes of white oligoclase granite, which pass up for some distance into the overlying schist, and reminds one much of the white intrusive dykes of granite in the gneissose-granite of the Upper Sutlej valley. The gneissose-granite of the Pangi Valley has yet to be worked out.

Blaini limestones—The conglomerates seen on the road below the Padri Pass, which are succeeded, as above described, by some thin outcrops of pale-blue limestone, perhaps represent the Blaini limestones of the Simla region.

Trap—Proceeding across the strike, the next rock to appear is an altered lava. A broad band of altered volcanic rock crops out near Dihur (Diur), where it appears on the northern side of the carbo-triassic outcrop, and runs in a broad band in a north-westerly direction along the ridge N.E. of Bandal, to the high ridge which forms a boundary between Chamba territory and Bhadrawah, beyond which Mr. McMahon had no opportunity of tracing it. The western boundary of the trap runs a little to the east of the villages of Teloga, Baroga, Kalsara, and Chikotra. The trap in the Bandal-Dihur area is followed by the conglomerate above described, which gives place to the silurian beds.

Its extension westward—On the southern margin of the carbo-triassic outcrop, between Duta and Dhar, another band of trap is seen at the village of Bholu, and appears to extend in a north-westerly direction to near Sanaira, but has not been detected beyond this.

Its extension eastward—From Bholu the trap strikes in a south-easterly direction, and runs past Chanena; and crossing the ridge west of Hulh makes for Kail and Dila. It tops the ridge east of Hulh, above the village of Dhar, and then striking for Amraili crosses the Saho Valley, about three quarters of a mile north of Saho. The outcrop here is about 200 to 250 yards wide.

Microscopic appearances—Numerous thin slices of the above outcrops have been studied under the microscope, and the rocks may be classed as altered basalts, andesites, felsites, basalt-porphyry, volcanic tuffs and ash, and hornblende andesites.

Some of the slices contain amygdules filled with epidote, quartz, zeolites, and in some cases, calcite. The two outcrops described above differ considerably in type from the altered basalts south of Dalhousie. They are more felspathic in character and contain a greater variety of lavas. In the traps north of Dalhousie we have volcanic ash and undoubted lavas, but they pass into other traps, such as the porphyritic basalts, which may possibly represent intrusions into the lava beds during their consolidation.

Glaciation—In the Chamba area Mr. McMahon came across many facts which showed that the existing glaciers were, during a comparatively recent geological period, more extensive than they are now, as is shown by the following one or two instances by way of example.

Striations and grooves—Half way between Sach (Sauch) and Purti (Purthi) in the Pangi Valley, and on the left bank of the Chander Bhaga (Chenab), where the river pursues its way for some distance through a rather narrow gorge, the road is carried, at the level of about hundred feet above the river, by a sort of bridge made of poles, for thirty or forty feet across a perfectly smooth rock that slopes down to the river at a high angle. This rock, for a height of about hundred feet above the road, and down towards the river as far as the eye can trace it, has been smoothed, polished, and grooved by an old glacier. The striations and grooves are well cut into the rock and are countless in number. They run parallel to the surface of the river, with a somewhat greater "fall" than the bed of the stream, and occasionally some of them cross each other at a small angle. According to Mr. McMahon, no one who has seen the marks of recent glaciation, in Switzerland or elsewhere, could possibly mistake the evident signs of ancient glaciation here exhibited. The strata are perpendicular, and the strike is at right angles to the course of the stream. We haveat the above spot an interesting proof that, at no remote time, the glaciers of the Chander and Bhaga Valleys must have vastly exceeded their present dimensions. These valleys were probably filled with confluent glaciers that flowed down into the Pangi Valley a little below the point indicated above, the elevation of which is about 7,500 feet above the sea.

Terminal moraine—Above the bungalow of Mamul, on the bridle-road to Dalhousie, at an elevation of 4,740 feet above the sea, there is a deposit which appears to have been the terminal moraine of a former glacier. It consists of a mixture of boulders of various sizes of the granite of Dain Kund, ranging up to blocks twelve feet long by twelve feet high, intermingled with fragments of schists and quartzites some of which are three feet in diameter, which represent strata between Mamul and Dain Kund. This deposit rests on the limestones and slates of the carbo-triassic series, and one cannot imagine that they simply slipped down the mountain side to their present resting place, inasmuch as ridges and peaks intervene between it and the granite of Dain Kund. A similar deposit is seen on a neighbouring spur opposite Mamul.

Travelled blocks—In the neighbourhood of Sihunta, and between that village and Chuari (Chowari), there are large fragments of granite, ranging up to blocks containing about 13,050 cubic feet of granite, resting on the edges of spurs on the slopes of hills, and on deposits of mud in the valleys. These boulders strongly suggest, at first sight, transport by ice, but as they are found at the low elevation of 2,000 feet above the sea, and on the very edge of the plains of India, it is antecedently improbable that glaciers can have come down as low as that.

The result of gravitation.—The difficulty which at first presented itself to Mr. McMahon was removed by observing that the actual eruption of granite, in the Sihunta region, comes within three-quarters of a mile of the fringing deposits of the Upper Siwalik conglomerates. These blocks consequently had no great distance to travel. It is therefore, more likely that these blocks of granite had weathered out of their parent rock, as may be frequently observed on the top of granite hills, and had gradually found their resting places by gravitation.

Aided by rain and snow—Heavy rain may have aided their descent by wearing away the earth on the hill sides on which they rested, and this process may also have been accelerated by falls of snow, which sometimes take place along the outer fringe of the Himalayas, and which have helped blocks to slip down rocky slopes.

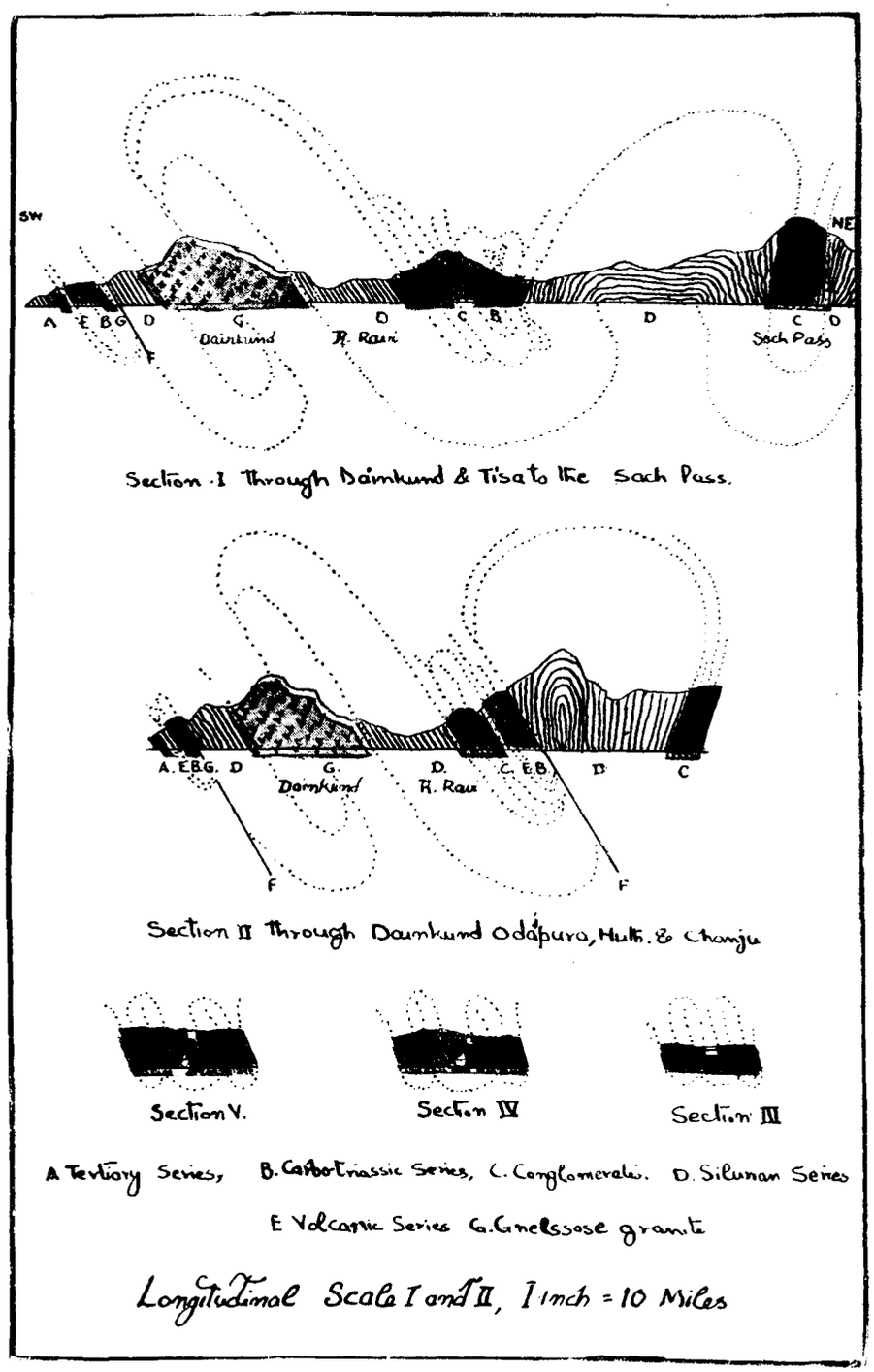
Those who study such questions in the field must bear in mind that subserial agencies may have considerably modified the contours of the hill-sides, since the blocks slipped down into their present positions, forming small valleys, and leaving ridges, where there may previously have been gentle slopes.

General conclusions—If we exclude from consideration the fringing zone of tertiary Siwaliks, the newest rocks seen in the Chamba area are the limestones of the carbo-triassic series. The oldest rocks do not, go below the silurian system. In the Chamba area we have a consecutive series of these beds, and an unbroken succession of them is well seen at Dalhousie along the road down to Banikhet. But in other parts of Chamba the successions seen on road-side sections are not always presented in their proper order, for the whole of the rocks in this area have been crumpled up into a series of crushed isoclinal folds, in which older beds are often folded up with those of younger age. This is particularly the case with conglomerate described in the preceding pages. A most unusual thickness of this conglomerate is seen in the Chamba area, which can only be explained on the supposition that it has been thrown into a series of isoclinal folds. This idea is further supported by other facts. The conglomerate series is not uniformly conglomeratic, and the most probable explanation of this is that silurian beds have been folded up with them. The dip also is very suggestive of curshed isoclinal folding : it is frequently high, often quite perpendicular, and where the planes are less inclined the dip changes rapidly from a south-west to a north-east direction.

Tangential pressure—The beds of the different systems are parallel to the granite and parallel to each other ; but the outcrops of the beds are not of uniform width. When the strata were thrown into a series of folds by the severe tangential pressure which accompanied the rise of the Himalayas, the severity of the pressure evidently varied from point to point, the causes of which are too obscure to require demonstration here. But there is one obvious fact, the consideration of which may help us somewhat to understand what took place in this region. It may not be supposed that when the rise of the Himalayas commenced, the surface of the earth's crust in the Chamba area was flat ; on the contrary, there is every reason to believe that it was broken up into ocean-depths and mountain-ridges. When tangential pressure was applied to such beds, bearing an uneven superincumbent load, those under a great thickness of cover were naturally differently affected from beds under a thinner, and therefore lighter, cover. The latter beds would naturally become more upheaved; great faults would result ; overthrust folds would be formed, and the phenomenon so commonly seen in the Himalayas would be produced, namely, the strata would be inverted, and older beds would appear to come in above those of really younger age.

Its unequal effects—Another result of the unequal effects of tangential pressure is that the sequence of beds at different points along the line of general strike is not exactly uniform. As an illustration of the above remarks, the reader is referred to a few diagrammatic sections given on the accompanying plate. The directions in which these sections are taken are marked on the accompanying map by straight lines, each line bearing the same number as the corresponding section. These have already been published in the *Records of the Geological Survey of India*, Volume XVIII, were reproduced in the old gazetteer by permission of the Director, and have now been again re-produced from the old gazetteer.

In section I—In section I, through Dain Kund to the Sach Pass, we have a normal sequence of silurian beds on both sides of the inner band of granite; but the conglomerates only appear on the northern side of the granite, separated from it by a thick band of silurian strata, and followed by the carbo-triassic series. In this section the conglomerates have thus apparently been squeezed out on the south side of the granite during the folding of the strata. In this section also the volcanic series is not represented north of the granite zone.



In section II—Section II differs from section I inasmuch as a band of the volcanic series comes in on the south side of the carbo-triassic rocks, separating them from conglomerates.

In section III, IV and V—In sections III, IV and V it will be seen that the carbo-triassic series is represented in IV and V, but does not appear in section III, whilst the volcanic series appears on the north side of the carbo-triassic strata in these sections instead of on the south side as shown in section II.

Two explanations may be offered for the disappearance of the carbo-triassic series from section III. It may have been squeezed out in a crushed synclinal fold, or the visible outcrops of this series may indicate the limits of its original deposition. The latter supposition is favoured by the fact, noted on a preceding page, that at both its western and eastern extremities the limestones become extermely earthy, suggesting an approach to the margins of the sea in which the limestones were laid down.

The discrepancy between the outcrops of the volcanic series is, perhaps, due to their belonging to different volcanic eruptions not completely synchronous, some eruptions preceding and others following the deposition of the limestones.

Age of the rocks—Some remarks may now be offered on the important question of the age of the rocks described, of the intrusions of granite, and of the rise of the Himalayas, or, in other words, the crumpling up of the strata above described. No Silurian fossils have been discovered in the Chamba area, but the Simla slate series, which in that area is equally unfossiliferous have, by comparison with similar beds in other parts of the Himalayas, been regarded as Silurian in age. The conglomerate mentioned in the above pages was considered to be of upper Silurian age, in difference to Dr. Stoliczka's verdict on the Muth series of Spiti, which he correlated with the Blaini series of the Simla area. Subsequently, the Blaini series was considered by other workers to be of carboniferous age, owing to the resemblance which the Blaini conglomerates bear to the boulder beds of the Salt Range and Talchir series. However, Major A. H. McMahon, and Major B. E. N. Gurdon discovered near Chitral a conglomerate, quartzite and limestone which bear a strong resemblance in their appearance, association and mode of occurrence, to the typical Blaini series of the Simla area. In the limestone member of this series of Chitral a number of fossils in an extermely good state of preservation were found, which have been carefully examined by Mr. W. H. Hudleston, F. R. S., and have been declared to be of Devonian age. If the suggestion, that the Chitral series represents the Blaini beds of the Simla area, should be confirmed by subsequent observers, the conglomerates of the Chamba area may be accepted as of Devonian age at the latest.

Age of the limestones—It has been mentioned in the preceding pages that crinoid stems are aboundant in one of the beds of the carbo-triassic series in Chamba. Mr. Richard Lydekker formed the opinion, from the description of Mr. Bridges Lee, the first discoverer of these fossils, that the limestones in which they occur are not older than Carboniferous or younger than Trias.

Age of the gneissose-granite—As to the exact period in which the crumpling of the strata in the Chamba area took place, we have, two limits, in time for our guidance. The oldest limit is determined by the fact that Eocene marine beds are now found at an elevation of 20,000 feet in Zaskar. The youngest limit is determined by the fact that the Upper Siwalik strata in the Chamba area contain numerous boulders of granitoid gneiss, which were apparently derived from neighbouring outcrops of this rock, and to allow for

the various secondary changes which have occurred in the gneissose-granite, Mr. McMahon inferred that its actual eruption must have occurred at the end of the Eocene or at the commencement of the Miocene period. The Dalhousie gneissose-granite, judged from the study of its microscopic characters, is not a rock of extreme abyssal type, but approaches more nearly to rocks which have been consolidated within a comparatively short distance from the surface. Considering, therefore, the great length, measured in years, of our geological periods, there seems to be sufficient time between the end of the Eocene period and the Upper Tertiary era for a rock of this character to be erupted, consolidated and exposed by denudation to the open air, where it would have given rise to the boulders now included in the Upper Siwalik conglomerates.

Relative age of the bands—Although the granites of the Chamba area seem to belong to one age, it does not follow that they were necessarily erupted at precisely the same stage in the crumpling of the rocks. Indeed, there seems to be some ground for regarding the outer bands of granite, seen at Dalhousie, as slightly older than the inner bands. The outer band, until it passes beyond the boundary of the Chamba district, is wonderfully uniform in its thickness, and does not seem to have been much affected in this respect by the extreme contortion which took place along the axis of the Ravi.

Results of strain—The beds above the outer band are bent as one might bend a green bough across one's knee, and the strain at this point, at the time of the eruption of the inner band of the granite, was so intense that the inner, and presumably younger, mass of molten material was so pinched that its outcrop suddenly dwindles from a breadth of six and a half miles to a thickness of only 250 feet, and the corresponding foliation at the point of compression was more intense than at any other point along the outcrop.

*Mineral Wealth

By way of a systematic and thorough survey of the mineral wealth in this district, very little has been done so far. In fact, it would be more to the point to say that practicably nothing has been done. Even in the matter of the slate quarries, which have, for several years now, been worked, it cannot be said that any scientific survey of the whole district has yet been carried out to see how many more quarries are available and how the existing ones might be exploited to greater advantage. A mere reconnaissance-survey has so far been carried out. Popu ar belief holds that the district is fairly rich in minerals.

Iron is believed to exist in Kulal in Pangi and in the Brahmaur sub-tahsil and the Chaurah tahsil, and it is said that, in old days, these resources were tapped to some extent. However, the imported iron was comparatively so cheap that it did not pay to extract iron from these places.

Mica is found in certain parts of the district, especially in the Dharwas *illaqa* of Pangi, where some traces of black mica are also visible apart from the white one.

Tradition has it that in pargana Hulh a copper mine was worked in the reign of Raja Pratap Singh Varma (A. D. 1559-86), and signs of the old workings are said still to be traceable. At certain places on the banks of the Chander Bhaga at Pangi and Lahul gold-washing used to be carried on. The Paddar territory of Jammu and Kashmir, which formerly belonged to Chamba, is well-known in these parts for the sapphire mine which has been worked quite successfully there, and there is every likelihood that the continuous geological extensions which still from a part of the Chamba district may also contain sapphire.

*Also see appendix I

The slate quarries near Chamba and Dalhousie and in other parts of the district are very extensive and valuable, and the slates are of good quality. There are also large outcrops of limestone in the Ravi valley and to the south of the Dhaula Dhar, from which Chamba and Dalhousie draw their supplies of lime, which is of excellent quality. Limestone is also found in Pangi. There is abundance of clay for the manufacture of ordinary pottery, and many of the inhabitants make all the earthen domestic utensils needed in the district. There is no export of such materials, as they are in no way better than those of the neighbouring districts. Mineral springs exist in some parts of the district e. g., at Mothila, Saho, Udaipur, Kalhel and Manjir, which are frequented by the people in certain seasons, especially in Jeth and Har; but the waters have not been analysed. They are chiefly hot and saline, the hottest probably being those at Mothila and Kalhel. Gypsum, called *gach*, is found near Bathri and is used locally by the villagers. It was at one time used in Chamba to make 'Plaster of Paris' for ceilings, but it is not safe in earthquakes, and its use has now been abandoned.

The Department of Industries, in Himachal Pradesh Administration, has carried out an elementary sort of study of the possible potentialities, based on the readily available information, and the following is the report on this district :—

Economic Geology

Mica—Mica deposits are known to occur in the Pangi Range but so far nothing is known definitely about their extent and quality. Dr. H. Crook Shank in his report on minerals of Chamba has recommended the prospecting of mica in the area because if high quality mica is found then there are chances of developing a profitable mica industry in the district.

Quartz Crystals—Quartz crystals used in the temples of Chamba and Saho are said to have been brought by the shepherds from the high ranges in the district. A detailed prospecting of the district may yield quartz oscillator plates.

Copper—The evidences of old workings of copper ores are found about five miles above Sillagharat and in the neighbourhood of Saho. The copper was smelted for coinage and temple vessels a century or more ago from these localities. Nothing definite is known about the quality of the deposits.

Iron ores—Iron ores used to be worked in the Brahmaur area to meet the little local demand for iron for making agricultural implements. The quality and quantity of the ores is yet to be assessed.

Pyrites—Crystals of pyrites are found widely spread in small quantities in the slates, phyllites and carbonaceous shales of Chamba. The crystals are being collected in a small way for use in *Ayurvedic* medicines.

Gypsum—Gypsum occurrences are noted at Bathri (32° 34′ : 75° 59′). The gypsum bearing band is overlain and underlain by sericitic and chloritic schists. The gypsum occurs associated with impure limestone.

The gypsum is found on the steep right bank wall of the Bassa nullah about 6·44 kilometres, (4 miles) N 20° W of Bathri. The gypsum bearing bed has been exposed in the face of a very big landslip. The slip-affected portion has the characteristic parabolic shape in elevation. The gypsum occurs in a 6·09-7·62 metres (20-25 feet) thick zone right across the slip area about 76·20 metres (250 feet) above the river bed. From a distance it looks a white horizontal band within a brownish body. The gypsum bearing schists are very much weathered on the slip face. The hill face is parallel to the strike of the rocks, and therefore, the latter dip into the hills.

A large number of boulders of gypsum, some several feet, are found along with boulders of limestones and schists in the slip debris on the river bed. Chemical analysis of a bulk sample prepared by collecting small pieces from a number of gypsum boulders in the slip debris is given below, as is also the chemical analysis of a limestone collected from the gypsum bearing bed :—

Gypsum

Sio_2	2·94%
R_2o_3	1·10%
Cao	31·50%
Mgo	0·90%
So_3	41·33%
Combined H_2o	18·24%
Cao So_4, $2H_2o$	86·63% (calculated)

Magnesian Limestone

Sio	13·08%
R_2 o_3	4·20%
Cao	27·41%
Mgo	15·15%
Loss	38·84%
Total	98·68%

The gypsum is white and massive. In some boulders it is also somewhat saccharoidal, and has a specific gravity of 2·4, which would roughly come to ·453 cu. metres. (16 cu. ft.) to 1·016 metric ton (1 ton).

From the above analysis it can be seen that the actual $CaSO_4$, $2H_2O$ content exceeds 86% and from this it is evident that the gypsum available here is good enough to be used both in cement as well as in the fertilizer industry.

The limestone is, however, of poor grade having no economic use.

It has already been mentioned, that the gypsum-bearing zone has a thickness of 6·09-7·62 meters (20′-25′). Considering an average thickness of 6·09 metres (20 feet) and a proved length of 76·20 metres (250 feet), it means that 141·5 cu. meters (5000 cu. feet), of gypsum and limestone is available from every running ·305 metres (1 foot) of the zone along the dip. If gypsum is considered to constitute about 50% of the deposit, the total amount of gypsum for every ·305 metres (1 foot) would be about 158·5 metric tons (156 tons), calculated on the basis of ·453 cu. metres (16 cu. feet) to the 1·016 metric tons (1 ton). In order to calculate the total reserves in the deposit its extent along the dip will have to be determined. In the rough estimation of reserves for normal sedimentary bedded deposits, like coal, it is the usual practice to consider half the length of outcrop as extension along the dip. But here, since the gypsum is a replacement product, it is not possible to guess how far such replacement has taken place along the dip. However, a length of 15·24 metres (50 feet) can be considered as the minimum.

Below has been given the minimum and maximum figures of reserves :-

1. **Minimum reserves :** 8128 metric tons (8,000 tons); length, 76·20 metres (250 feet); thickness, 6·096 metres (20 feet); and extent, along dip, 15.24 metres (50 feet).
2. **Maximum reserves :** 97536 metric tons (96,000 tons); length, 76·20+91·44=167·64 metres or (250+300)=550 feet; thickness, 6·096 metres (20 feet); and extent along dip, 83·82 metres (275 feet).

In the above, the amount of gypsum has been calculated at 50% of the entire material. Also it has been considered that ·453 cu. metres (16 cu. feet) make 1·016 metric tons (one ton). So according to the above calculation the reserves would vary between 8128 metric tons (8000 tons) to 97536 metric tons (96000 tons). For proving the actual reserves, it would be necessary to carry out detailed prospecting.

Limestones and Dolomites—There are enormous deposits of limestones and dolomites belonging to different series and ages in the district but they have, so far, not been fully investigated probably on account of their farness from the consuming centres.

Hone stones—Hone stones are found near Saho the junction of conglomeratic phyllites and the carbonaceous shales. These stones used to be beautifully mounted in the local deodar but the industry has now died out.

Slates—There are enormous deposits of slates in the district of Chamba which are being worked for the last few centuries for roofing and flooring purposes in the tahsils of Chamba and Bhattiyat. The quarries are situated at heights ranging from 3,000 feet to 7,000 feet and even above. There are about fifty one slate quarries in all, out of which thirty nine are situated in the tahsil of Bhattiyat and the rest in the tahsil of Chamba. The slates of a few quarries, considered suitable for the manufacture of school slates, were sent to the Geological Survey of India for their opinion. The Geological Survey of India recommended the slates of Johar, Makroti and Sajot quarries for the manufacture of school slates. Out of these quarries the slates of the Makroti slate quarries are the best.

Building-stones and mill-stones—Building-stones and mill-stones of various types are found in abundance in the district.

Earthquakes and Earth Tremors

Earth tremors and earthquakes have been of rather frequent occurrence. The severest and the most destructive so far remembered is that of the forth April, 1905, which caused great damage to property especially in Brahmaur.

In 1945 also the earthquake was quite strong. It is said that in Chamba proper there were, one day, as many as about forty five tremors. A huge crack appeared that year near the village Thali.

There is a view held by some that one of the causes of the erosion of soil in certain places in this district may very well be the earthquakes. The rents and fissures left behind by a quake in the locality attacked by it act as the beginning of a process, which, after a number of rainy seasons, matures into a land-slide and once the surface of the earth is so damaged, the wound festers and takes the shape of chronic erosion.

FLORA OR BOTANY

The flora of a place or a region, whether the reference is to the wild vegetation, in which sense the word is generally used, or to the cultivated plants, which the broad meaning of the word is wide enough to include, depends for its variety, for, to a considerable extent, its luxuriance, and, for the matter of that, for its very presence, on such factors, more or less, as the altitude, the latitude, the longitude, the rain fall, the aspect, the general climatic conditions as affected by the above factors and by some others, the local peculiarities in natural conditions, and the conscious contribution by human effort.

In the flora of the Himalyas, there is what is commonly called the 'tree line', which means the upper limit up to which tree growth is found and higher

than which there is but the grassy kind of vegetation. In the Chamba district this upper limit is generally between 11,000 feet to 12,000 feet of altitude. On the southern slopes it is rather higher than on the northern ones because the southern aspect is more sunny.

No comprehensive and systematic botanical survey has yet been carried out of the district. Certain officers of the Forest Department, some botanists, and some tourists have left behind piecemeal and more or less haphazard accounts.

Broadly speaking, the flora begins with the sub-Himalayan type, which is sub-tropical in nature and variety. The trees as marked out from the general floral mass, comprise, typically speaking, the scrub, the bamboo and the *chil* (*pinus longifolia*). Higher up begins the Himalayan flora. The *chil* does not cease to exist at any hard and fast altitudinal line. It often persists higher than the usual altitude of 4,500 to 5,000 feet and is thus to be found in the Himalayan region too. The principal forest trees of the Himalayan region, however, are the white-oak, the blue-pine, and, at greater elevations, the deodar, the holy-oak, the spruce, the silver-fir and, finally, the brown-oak and the birch. In certain areas these trees are to be found in fairly well-marked compact blocks or patches ; whereas, in numerous places, there is an overlap and an admixture of the various genera and species. Beyond the tree line, there are vast meadows of what is loosely and commonly called alpine flora. It consists of a vast variety of herbage, extending right up to what may be called the dead zone, meaning thereby the highest belt where there is either perpetual snow or sheer rock and stone.

Presented in tabulation, vide appendix II, is a list of the plants scientifically recognized, by one authority or another, within the Chamba district, with an indication of the altitudinal range in which the plants are generally found. These lists are by no means exhaustive, and they merely contain the species so far recognised and recorded. The total number existant is undoubtedly many times as large as that.

The sub-Himalayan floral region, quite dense in growth, taking the scrub, the forest and the undergrowth together, is not marked for much scenic beauty. The Himalayan region is decidedly more charming to the eye. For one thing, the higher elevation itself brings about an improvement in scenery. And then the trees are larger, and more spectacular. The topographical features at the higher altitudes associated with this region also blend well to impart an enhanced touch of natural grandeur to the flora. By the time the upper tree line is reached, the elevation has become very great indeed and there is, so to say, a psychological aptitude for open spaces after the close atmosphere of high forests. And as if to rhyme with this psychological mood, there are whole hill sides covered with a multitude of verdure, which, in flowering season, gets almost extravagantly sprinkled with all manner of colour. In places, this paradise of meadow-land is broken by outcrops of rocks or whole stretches of thinly covered and almost naked cliffs. And this colourful climax of the floral hierarchy is finally topped by the everlasting crests of snow or the rugged masses of rock and stone.

The sub-Himalayan flora commands quite a variety of economic advantages to man. There is, generally speaking, much leafage for fodder. Quite a variety of medicinal herbs are to be found. Among trees of economic utility, other than timber, may be mentioned the *kher* (*acacia catechu*), out of which *katha* (catechu) is obtained, the *chil* (*pinus longifolia*), which yields resin for the production of resin and turpentine etc; *bahera* (*terminalia belerica*), *hararh* (*terminalia chebula*), and *amla* (*phyllanthus emblica*). The *chil* is used for timber also, and there are but one or two other trees which, when

very well grown, serve, in a minor way, some purpose of building requirement. The local fuel requirements are, however, met better by the various shrubs and trees. The wild variety of olive is also found in considerable number in this region and these trees hold the potentiality of gainful utilisation by top working with cultivated varieties.

In the Himalayan region also medicinal herbs abound, though of a more or less different kind, the difference resulting from altitude. The trees in this region are essentially valuable for timber, fuel and fodder. Notable among the timber trees are the deodar (*cedrus deodara*), *kail* (*pinus excelsa*), the firs and the spruce, while the various species of the oak family are among the chief sources of fodder and wood for agricultural implements. Fodder is derived from certain other broad leaved species also. Minor economic uses of the various trees, shrubs and other plants in this region are legion, and some of them are capable of better and more advantageous exploitation than is the case today.

There are certain edible roots, edible fruits and edible nuts, growing naturally in the forests at present, which could, with systematic cultivation, be improved valuably, and there are flowers, leaves, seeds and roots, which could, again with systematic cultivation, be turned into appreciable uses of economic gain.

The grass lands above the tree line are chiefly used for pasturage during the summer months. There are, among the plants in this region, a variety of medicinal herbs and the wild species of beautiful or otherwise interesting flowers. Two of the widely recognized and exploited medicinal herbs are *atish* or *patish* (*aconitum heterophyllum*) and *karu* (*gentiana kurro*), *kut* (*saussurea lappa*), is found wild as well as cultivated in certain parts.

Silvicultural position

Silviculturally, the district has two forest divisions, the Chamba Division and the Chaurah Division. The former extends over the lower catchment areas of the Ravi, on the left side, and that part of the basin of the Beas river which falls within the Chamba district, and the latter comprises the rest of the Ravi Valley.

The Chamba Forest Division

The broad types of the forest trees are as under :-

1. Broad-leaved scrub forest in the Siwalik foot-hills.
2. Chir forests upto 5,000 feet elevation.
3. Deodar and *kail* forests from 5,000 to 8,000 feet elevation.
4. Spruce and fir forests between 8,000 and 10,000 feet.
5. Alpine pastures above 10,000 feet.

The broad features and principles of silviculture mentioned below in respect of the Chaurah Forest Division apply more or less to the forests of the Chamba Division also, subject to local variations.

The Chaurah Forest Division

The forests of this division lie in two different valleys :-

1. Upper Ravi valley draining into Ravi river.
2. Pangi valley draining into Chander Bhaga or Chenab river.

1—Upper Ravi Valley

Composition and condition of the forest crop—The composition and condition of the forest crop varies considerably with altitude and aspect. The

flora of this tract, in terms of Champions' classification of the Indian Forest types, is described as under, rising from the lower to the higher altitudes :-

(1) 8/c 1 Himalayan subtropical pine.
(2) II/c I (a) *Ban* oak forest (*Quercus incana*).
(3) II/c I (b) Deodar (*Cedrus*).
(4) II/c 2 (b) Western mixed coniferous forests.
(5) II/c 3 (a) *Kharsu* oak (*Q. Semi-carpifolia*).
(6) TP/I.S/3. Lower blue pine.
(7) Moist alpine scrub or grass lands.

8/C. I Himalayan subtropical pine—This type is represented by a limited number of *chil* forests in the lower parts along the banks of the Ravi and Siul rivers. The elevation ranges from 3, 500 feet to 5,000 feet. Here the *chil* has largely sprung up on grassy slopes locally known as *ghasnis* which word means grass lands. The most remarkable feature of these forests is the purity of their growth and as a rule no other trees reach into the top canopy. Leaf canopy is seldom complete. The stock comprises chiefly IV to II class trees, generally in even-aged groups of varying extent, mature trees being scattered and few in number. Owing to heavy grazing the whole year round, and, till recently, to lack of fire-protection, natural reproduction has been scattered and poor. In damp depressions, the white flowers of *symplocos crataegoides* and *pieris ovalifolia*, intermingled with dark-red blossoms of *rhododendron arboreum*, add a pleasing variety to the land-scape. Among other trees, found scattered here and there, *pyrus pashia, pistacia integerrima, albizzia stipulata, olea cuspidata, quercus incana, grewia oppositifolia* and *cedrela toona* are worth mention. The characteristic undergrowth is grass amongst which natural reproduction springs up readily after closure. Of shrubs, generally absent, the ones most commonly to be met with are *berberis aristata, dodonea viscosa, woodfordia floribunda, colebrookia oppositifolia, rubus elipticus, prinsepia utilis, plectranthus regosus* and the Himalayan rambler *rosa moschata.*

A feature of the low lying streams and nullahs is the growth of alder (*alnus nepalensis*) which springs up on fresh alluvium and is probably the fastest growing indigenous tree of the valley. On the banks of the Ravi, a few miles up and below Chamba are also found some stunted sissoo (*dalbergia sissoo*) trees.

II/c I (a) Ban oak forest (Quercus incana)—Scattered throughout the area at elevations ranging from 5,000 to 8,000 feet, are bits of oak forests, chiefly *ban* oak, which represent the remains of a climax vegetation that has been replaced, through the ages, largely as a result of retrogression brought about by man, with coniferous forests mainly of deodar and *kail.* Being the chief source of winter fodder, an excellent fuel and a remarkable wood for agricultural implements, the *ban* occupies a unique position in the fabric of the agricultural economy of this high land district. Owing to its proximity to habitations and cultivated lands, this species of trees has, unfortunately, been ruthlessly abused and the present practice of lopping this tree from top to bottom is nothing short of pollarding, leading to its untimely end by curtailment of its natural longevity. Near villages, where lopping and cutting for firewood are severe, the oak forests have been reduced to mere dwarfed scrub, a few feet high, presenting a dismal appearance, as may be seen round about the villages not far from the Chamba town. In remote situations and sheltered localities where the trees have escaped such ravages, the *ban* forests consist of typically large, low-branching, wide-crowned trees, occupying nearly two-thirds of the canopy space, the remainder being taken by *Kokat* species or small blanks. In such forests natural reproduction of this species is generally fair.

The two chief associates of *ban*, usually occurring below the main canopy, are *rhododendron arboreum* and *pieris ovalifolia* both of which are inedible to the cattle and bad fuels. In damp situations, glades of *aesculus indica*, intermingled with some *litsaea umbrosa, machilus* species and *euonymus fimbriatus*, form a considerable part of the leaf-canopy. Scattered trees of *rhus semi-alata, symplocos crataegoides, pyrus pashia* and groups of *Ilex* dipyrena are also found. There is generally a good deal of shrubby undergrowth consisting chiefly of *virburnum cotinifolium, myrsine africana, rubus ellipticus, sarcocca pruniformis, desmodium teliaefolium, indigofera* species, *rubus niveus, deutzia corymbosa, berberis lycium* and *lonicera quinquelocularis.* Climbers are few, Vitis species and *loranthus* being the commonest.

II/c. I (b) Deodar (*Cedrus*)—This type occurs at almost the same altitudes as *ban* oak. The forests are more or less unevenly aged. In areas regenerated during the last thirty years the growing stock consists chiefly of saplings and young poles. Elsewhere, the crops are a heterogeneous mixture of all ages. Leaf canopy is light to almost complete but is frequently interrupted as a result of heavy injudicious fellings in the past. With few exceptions, nearly all of them are of the second or the third growth origin, the virgin timber having long been cut and removed. Natural regeneration is scattered and deficient because of soil getting compact owing to overgrazing.

The top canopy consists of nearly pure deodar with slight admixture of *pinus excelsa* and varying proportions of *picea morinda* mixed with some *abies pindrow* in the upper parts. The principal deciduous trees, found scattered singly or in groups, mostly in depressions and declivities, are the oak (*quercus incana* and *quercus dilatata*), *litsaea umbrosa, celtis australis, cedrela serrata, populus ciliata, carpinus faginea, ulmus macrophylla, prunus padus* and other species too numerous to mention. In damp situation *juglans regia* is sometimes met with, but more frequently grooves of *aesculus indica.* On limestone formations, as in the Belj Valley, there are bits of remarkably pure crops of *cupressus torulosa* and here and there, are also found some boxwood (*buxus sempervirens*). Majority of the forests are heavily grazed and consequently contain little or no undergrowth. The most commonly observed species, are *parrottia jacquem ntiana, viburnum cotinifolium, indigofera* species, *desmodium teliaefolium rubus ellipticus, fragaria vesca, lonicera quinquelocularis, berberis lycium, viola canescenes, artemisia valgaris, valeriana* species, *jasminum officinale clematis montana, ainsliaea aptera, galium asperifolium and salvia glutinosa.* The Himalayan rambler, *rosa moschata,* is everywhere common.

II/c 2 (b) Western mixed coniferous forests—Above the deodar, at elevations from 8,000 to 10,000 feet, the mixed coniferous forests of spruce (*picea morinda*) and silver fir (*abies pindrow*) have their habitat. The bulk of the present, so called, fir forests of the Upper Ravi belong to this category. The spruce and silver fir attain large dimensions, and, compared with the deodar forests have been much less exploited in the past. Hence they are relatively much better stocked. The younger age-classes are often poorly represented and a fair proportion of the mature stock that predominates is rotten and useless. Natural reproduction, excepting some along the spurs and ledges and on slopes too steep for the humus to accumulate, is generally different.

The top canopy consists predominantly of spruce in the lower parts, a mixture of spruce and silver fir in the middle, and almost pure silver fir in the upper extremes. Occasional groups of *kail*, generally mature, on well drained slopes and rocky ground are also found. Deodar is generally seen scattered singly or in groups, along the crests of spurs and ridges. Associated with the firs and frequently forming considerable bits of deciduous forests in depressions and nullahs are the *aesculus indica, juglans regia*, acer species, *celtis australis, prunus padus, ulmus walichiana, fraxinus floribunda* and *morus serrata.* The

understorey is generally absent. Bushy undergrowth of practically the same species as found in the deodar type comes in and grows in varying mixtures and densities depending upon the aspect, altitude, drainage, overhead light and mixture of species in the canopy. Big formations of broken fern cover the ground. On southern and steeper grounds *salvia* species, *verbascum* species, *senecio* species and some grasses also appear.

II/c. 3 (a) *Kharsu* **oak** (*Quercus semicarpifolia*)—Overlying the mixed coniferous forests of spruce and silver fir are bits of *kharsu* oak forests with their characteristic brown-tinged foliage festooned with mosses. Groups of spruce fir, *quercus dilatata* and, in sheltered places, some silver fir are also found. As the elevation increases, the forests are interspersed with grassy glades. The coniferous trees gradually become stunted and finally disappear to give place to the silver birch (*betuala utilis*), the wild rhododendron (*rhododendron campanulatum*) and the dwarf junipers (*juniperus recurva*). These eke out their lives in a perpetual struggle with the snow; as the elevation increases, the snow has the mastery and black patches of *juniperus recurva* are all that remains of the arborescent vegetation.

TP/I. S/3. Lower blue pine—This seral type is represented by the blue pine forests of the dry eastern zone of the valley. Here *kail* growth is remarkably pure even in aged formations and covers nearly eighty percent of the total forests area. Having grown in dense formations the trees are well drawn up in height and they invariably approach the first quality. In spite of heavy grazing, the absence of any serious conflagrations in the past has resulted in abundance of reproduction, which has gradually spread out and established itself on all open slopes but the hottest situations. On the eastern and the north-eastern slopes the *kail* extends right upto 12,000 feet of elevation, although above 10,000 feet it is generally stunted, deformed and unhealthy. Broadly speaking, the *kail*-forests are rather young. Leaf canopy is almost complete and undergrowth is conspicuously absent.

Moist alpine scrub or grass lands—Stretched above the forests limits to the line of perpetual snow are extensive tracts of alpine pastures. Here is found a great variety of medicinal herbs and flowers. *Dhup* (*jurinea inacrocephala*), *mohri* (*aconitum napellus*), *patis* (*aconitum hetrophyllum*) and *kaur* (*picrorrhiza kurrooa*) are some of the well-known valuable plants. *Kuth* (*saussurer lappa*) though rare exists in Saho, Bera, Chanju, Langera, Tundah, Brahmaur and a few other valleys; *banafsha* (*viola odorata*), *ban kakru* (*podophylum emodi*), *mushkbala* (*valreriana wallichii*) and *thuth* (*salvia moorcroftiana*) are also sound in abudance in the deodar and fir zones. During winter these uplands are a wilderness of snow; work ceases even in the forests lying below; and till the return of spring all is dead or dormant, hidden or hibernating.

Injuries to which the crop is liable

Fire—The burning of grasslands or *ghasnis* near habitations, soon after the snow disappears in the months of February and March, in order to obtain an early flush of tender grass, is a serious menace to forests. Any young regeneration that happens to come within the range of such fire naturally gets wiped out and stands no chance to get established. *Chil* forests adjoining these grass-lands occasionally catch fire, which destroys young reproduction and sometime kills young pole crops. With this exception, fire protection in these hills is not a serious problem. Forests-fires occur but seldom, and, in fact, the natural extension of *kail* on the grassy slopes in many side-valleys is the direct result of the absence of any serious fires in the past. Joint communal responsibility in force for ages has a very healthy effect on curbing any tendency to incendiary fires.

Grazing—The grazing damage to forests consists mainly in the browsing down of young seedlings and in their destruction by trampling. The regeneration of coniferous woods in the face of grazing is, therefore, well-nigh impossible. In areas not under regeneration, ordinary grazing of village cattle is not likely to do any harm. The rights of way, however, to which grazing gives rise, are often a serious obstacle to works of improvement and in shaly areas the treading by animals of various kinds coupled with browsing by sheep and goats gravely increases the danger of land slips.

Lopping and wounding—Considerable damage is done to the forests in certain localities by lopping both by Gujjars and by villagers. The damage is, however, generally confined to the broad-leaved trees and the species which suffer the most is *ban* oak (*quercus incana*). The inevitable consequence of this pernicious practice has been the reduction of once flourishing high oak forests to the state of mere dwarfed scrub which is inefficient even as a protective soil covering.

Damage due to indiscriminate cutting of torch-wood from standing trees is generally confined to forests that lie close to habitations. Punitive measures seem to be of little avail. As and when oil-lamps and electricity come more and more within the financial grasp of the villagers, such damage will gradually decrease and disappear. Till then the true remedy probably lies in making some sort of provision to meet this bonafide demand of the villagers. Saplings of deodar and *kail*, are sometimes seen, with the leading shoots twisted into knots, and deep wounds are often found on the trunks of big trees; which mischievous acts are obviously done by some wanton and foolish graziers.

Climatic injuries—The glacier-like action of snow on the steep hill sides is the cause of broken trees and curved stems so common a feature of the high lying forests. Congested pole crops may sometimes be completely ruined by snow breaks. Avalanches also occur in many ravines, where vegetation cannot exist or exists in a very stunted condition, so that snow-drifts quite often divide off the forests in well defined strips. Spring hail-storms destroy a large number of germinating seedlings in nurseries, and elsewhere. Lightening kills a good number of trees standing on the exposed hill tops and crests of ridges.

Animals and birds—The porcupines destroy walnut sowings and root up young deodar and *kail* saplings for the sake of the inner bark. Bears smash the branches of oaks to get the acorns. They also bark and quite often girdle deodar and *kail* poles, especially during spring, when there is no other food to fall back upon. Monkeys, flying squirrels, the Indian nut-crackers and pheasants destroy a good deal of the coniferous seeds but such demage is generally of little or no consequence.

Insects—Among injurious insects may be mentioned the bark-boring beetles which, however, cause little damage. The geometrid defoliator (*ectropis* species) was noticed in Gothan, Khoran, Ghattri and Lower Jhamwar forests. In Khoran forest its attack was vigorous and repeated, so that, due to heavy defoliation, a good number of the young deodar trees were killed outright. Raking of the forest floor around the stems of the attacked trees thereby exposing the uncocooned pupae to the rigors of climate and attacks of predators, which effectively prevent the emergence of the moths, has given excellent results. The other pests, though not of much significance, are the moth *euzophera cedrela* which attacks the cones of deodar and destroys the seeds; the cockchafer grub, *melolontha* and the wire-worm elator which devour the roots of the young deodar, and the cut worm *agrotis ypsilon*, which may sometime play havoc in nurseries and regeneration areas by wholesale destruction of the young seedling which it cuts off at the ground level.

Fungus diseases— *Trametes pini* is found very rarely in some of the pure *kail* forests, *fomes annesus*, which attacks young deodar and which makes its appearance chiefly in plantations raised on damp and ill-drained soils, was noticed in Chaurah tahsil. Recommendations for control are conflicting but vigorous growths on suitable sites, as a rule, do not suffer. Still others, though of still less importance, are the *peridermiumcedri*, *P. brevius and P. campanulatum*, the needle fungi of deodar *kail* and *chil* respectively. The *barcavella* deformans which produces the characteristic orange tassels on the current years shoots and cones of spruce is also seen. Another fungus which deserves mention is the Fusarium species, which causes the roots of the young deodar seedlings to rot and damp off on moist and unsuitable soils.

The best remedy for prevention of insects is measures directed towards forest sanitation and towards keeping the forest crops in a thrifty condition. In substance this simply means the practice of good silviculture. Among the measures particularly recommended are systematic periodic thinnings, avoidance of wounding trees in logging, prunning, removal of all unhealthy diseased and slow growing trees when fellings are made, and safe disposal of all slash and debris immediately after the exploitation works are over.

2—Pangi Valley

Composition and condition of the corp—The Pangi forests, scattered as they are over a tract some fifty miles along, are considerably influenced in their composition by altitude, aspect, slope and nature of soil.

In the lower part of the valley and within its natural habitat the deodar forms the most prominent feature of forest growth. It extends in fairly pure and continuous belts to an elevation of some 9,000 feet, where it becomes stunted and only affords a sparse covering to the barren arid slopes. It seldom forms an admixture with deciduous species, but is sometimes found associated with blue pine and firs. The most extensive tracts of pure deodar are situated on the right bank of the Chenab, where the general aspect is south to west. With ascending altitude, the blue pine attains preponderance. On the left bank of the river, where the aspect is north to east, the crop sometimes consists of patches of pure deodar but more often is of mixed character, blue pine, spruce and silver fir forming the usual associates of the deodar.

In many of these forests most of the old over-mature stock is now exhausted and the crop is mainly composed of sturdy deodar poles and smooth-barked blue pine, the two trees occurring either in pure groups of varying size or in intimate mixture above scantly undergrowth of Indigofera and Rubus.

In the semi-arid zone of Pangi-Lahul where the forest floor is dry, with shallow soil poor in humus and containing a quantity of grey shale, intermixed with limestone shingle, the deodar becomes stunted. Its reproduction is also poor. The blue pine, however, is of better quality, although huge avalanches have carved their passage through the forests in wide strips and thus out them up into isolated bands.

In the vicinity of Madgraon, *juniperus macropoda* (pencil deodar) forms a characteristic feature of sparse tree growth. It covers extensive areas, but grows in an open crop, often studded with deodar trees growing singly or in small groups. The pencil cedar seldom attains a size beyond three feet in girth. Its reproduction being very scanty, its future is very uncertain. The undergrowth is confined to Cotoneaster and Artemisia.

Among the less important species found by themselves or associated to some extent with deodar may be mentioned the *pinus gerardiana* (*chilgoza*), which is confined to dry and rocky slopes near Luj and Dharwas, and walnut, chestnut, maples, popular, elm, alder, willow, and ash which are commonly found in moist and shady depressions. Oaks do not occur at all in the valley, while the silver birch (*betula utilis*) fringes the upper limits of the forests.

Shrubs of many varieties form an undergrowth in more open parts of the forests, but are rarely so dense as to interfere with the reproduction of deodar. In many cases their presence helps to protect and improve the soil and encourages the reproduction of deodar. Conspicuous among them are Indigofera and Rubus species.

Wych-hazel (*parrotia jacquemontiana*), hazel (*corylus colurna*), *cotoneaster bacillaris*, and *lonicera quinquelocularis*, often form dense strips of shrub growth along the banks of the river and have invaded some of the forests, which were heavily worked several decades ago.

Injuries to which the crop is liable

Owing to scanty population and the inaccessibility of many of the forests, no serious injury need be apprehended from the action of man. Fires are of rare occurrence and in no way affect the management of the forests. Illicit cutting of trees is practically unknown. With the exception of areas near Dharwas and Madgraon there is little or no danger of over-grazing. The chief danger to forest growth comes from natural causes such as avalanches, storms and landslips. In mid-winter strong snow-laden winds sweep blindingly across the valley. Owing to the steep slopes which prevail in Pangi, snow-slides occur frequently and do a large amount of damage even in ordinary years. This is particularly noticeable along the banks of ravines skirting or passing through forests where hundreds of trees can be seen smashed or mutilated. In Lahul, where climatic conditions are still more rigorous, avalanches and landslips make a clean sweep of considerable areas of forests, and divide them off into well marked strips.

Among the injuries caused by wounds and diseases may be mentioned the fungus *peridermium indicum* and the parasite *areceuthobium minutissimum* which have been found on *kail* trees in certain forests.

The parasite is responsible for the killing of large number of blue pine at the higher levels of its distribution where, owing to severe climatic conditions, it is not very vigorous in growth. Under less adverse conditions the *kail* is so virile that it recovers. The spread of the disease at lower elevations is not probable.

Broad effects of Government policy

Generally speaking, the forests are looked after well and utilised well by the Government machinery. Regular working plans are drawn up, and revised after suitable periods, and, as a rule, the management and the utilisation of the forests are based on these working plans. The management consists not only in protection in a general sense but also in artificial regeneration, according to a regular pattern wherever natural growth is calculated not to suffice whether for the extension of, or the filling up of natural blanks in, the wooded areas, or for the making up of depletion and deficiency caused by the conscious and planned fellings of trees. The central note of Government policy in forestry is to maintain a healthy balance between, on the one side, the earning of state revenues by the exploitation of forest produce in various forms, as also the meeting of the domestic needs of the people, and, on the other side, the continued and, as far as possible, progressive maintenance of the forest wealth by husbanded utilisation and planned regeneration. The element of conscious effort in silviculture, such as is most inherent in planned felling and planned regeneration, conduces in some measure, to a change in the forest content, so

far as the genera and species of trees go. For example, there is a view that the replacement of patches and blocks of broad-leaved trees, such as the oak species, by coniferous trees, such as the deodar and *kail*, is the handiwork of man exhibiting a control over the free course of nature.

In the matter of grass and medicinal herbs, things have so far been largely let to go their way, save for a certain amount of control exercised by Government departments, chiefly Forest Department, over the collection of such minor forest produce, as roots or shoots of medicinal herbs and plants of other economic gain, as also on grazing. Now, however, planned activity in respect of such herbs and plants, as also grasses, has been commenced, though still on the infancy-scale, and, a stage may come sometime in the future, when the flora of the district may be influenced, to some extent or the other, by human planning, even in the region of grasses, herbs and shrubs.

The pattern of rural economy is such that, in most places, there is a conflict, varying in depth and extent, between the demands of the villagers and the requirements of strict silviculture. These conflicts, at times, get aggravated through problems and complications of human behaviour with regard to individual. Some of the clashes in interest are, however, basic and genuine and, to a certain extent, almost inevitable in the present conditions, and some lasting and long range solutions will have to be found, on a general scale, even if certain basic reorientations get involved in the process, because no amount of patching up of matters, treating them as if they were passing local phases, would do, and, if allowed to drift, this running into contrary directions of the interests of silviculture and those of the village economy will, in course of time, create a gulf too wide to be bridged smoothly. The villagers have a large number of long-standing rights, in most cases not only openly and undisputedly recognised but also solemnly recorded in the documents of the concerned departments, such as the Land Revenue Department and the Forest Department. The contrary trends, the clashes and the conflicts alluded to above occur mostly outside such recorded and unquestionably recognised rights, though they at times arise, in a certain degree, out of the interpretation, exercise and enforcement of those rights also.

Trees and other plants raised by men, in orchards and cultivated fields, are not commonly taken to mean any part of the flora of a locality in the sense in which the word flora is, at first thought, understood. It would, however, not be without relevance to the subject to mention broadly the extent and nature of the effect of the human agency, through cultivation, on the plant life of a place, because, after all, this agency does cause a change in the vegetation of the place, taking the word flora to mean plant growth in its wide sense. The cultivated area constitutes six percent of the total superficial area of the district. Most of this cultivation is under crops as distinguished from trees or shrubs. The result is that all that area remains uncovered with vegetation for considerable periods in the year when either no seed has yet been sown or the seed sown has still to be germinated. The area under fruit trees is slowly but steadily increasing and, in some years, this development will contribute a considerable change in so far as the coverage will be lasting and also different in nature.

FAUNA OR ZOOLOGY

Altitude has an effect on the distribution of the various kinds of the fauna also, though not to the same extent as in the case of the flora. Broadly speaking, three altitudinal belts or zones are discernible in this respect. And these are, the lowlands, the midlands and the highlands. As in the case of the botanical survey, there has not yet taken place any systematic and comprehensive zoological survey of the district.

In appendix III are given lists by the altitudinal regions of the various animals known and recorded so far to exist in the district. The said lists of various wild animals and birds, generally found in this district, will give a broad and fairly clear idea of the variety and location of fauna.

It now remains to describe what the game laws enforced are.

The two main statutes administered by the Forest Department for the protection and preservation of wild life in the Chamba district, and, for that matter, in all Himachal Pradesh, are the Indian Forest Act, 1927, and the rules framed thereunder, for the reserved and the protected forest areas, and the Punjab Wild Birds and Wild Animals Protection Act II of 1933 and the rules made thereunder for non-forest areas. In furtherance of these acts and rules, reserved and protected forest have been carved out into various manageable blocks of varying sizes duly notified by the Chief Conservator of Forests, Himachal Pradesh, and copies of lists of such blocks are to be found displayed in the offices of the Divisional Forest Officers located at Chamba and Chaurah, in this district, and in the office of the Deputy Wild Life Warden stationed at Simla. A copy of the lists is, as a rule, attached to the licence too. A shooting block is a forest or part of a forest where shooting is allowed subject to a license and the terms and conditions attached thereto. A shooting licence to shoot in a particular block is issued for a fortnight only, during a shooting season, either for the first fortnight of a month or the second fortnight so that a block may have a rest of fifteen days after each shooting period.

This much for the reserved and protected forest areas. In the areas other than the reserved and the protected forests i.e. in the privately owned lands, including grasslands, and in the forests in private ownership, assessed to land revenue payable by the land-owner, the protection of wild life is secured under the Punjab Wild Birds and Wild Animals Protection Act II of 1933, and rules framed thereunder by the Himachal Pradesh Administration.

No shooting is allowed within the boundaries of the district without a shooting licence having been issued by a competent authority. A person entitled to carry a gun or a rifle for sport under the Indian Arms Act XI of 1878 or a person exempted from the operation of that Act can, on application, be granted a shooting licence either by the Chief Conservator of Forests, Himachal Pradesh, or the Deputy Wild Life Warden, Himachal Pradesh, with headquarters at Simla, or by the Conservator of Forests, Chamba Circle, or the Divisional Forest Officer, Chamba, with headquarters at Chamba. Applications for reservation of a shooting block are also entertained by the same officers. It is necessary that applications both for reservation of shooting blocks and issue of shooting licence are made within a period ranging from one to three months preceding the date from which an applicant desires to have licence. There are only two open shooting periods in a district, commonly known as (a) winter season, for general game, commencing from the first day of December to the 28/29th day of February (both days inclusive) during each year and, (b) summer season, for animals only, commencing from the first day of June to the thirty first day of August (both days inclusive) during each year. As there are two different types of shooting areas, so also there are two kinds of licences and two different rates of fees chargeable for shooting licences in the respective areas. The fee for a shooting licence under the shooting block system, prescribed for a reserved and protected forest, is fifteen rupees for a fortnight chargeable from an Indian national and double that amount from a foreigner, besides a security of ten rupees the latter being refundable. Such a licence is valid for shooting only in the block for which it has been issued. The shooting licence fee for areas other than the reserved and the protected forests is fifteen rupees for the entire season of three months, from an Indian national and double the amount from a non-Indian, together with a

refundable security amounting to ten rupees, in each case. The validity of this shooting licence extends to the limits of a district for which it has been issued.

Apart from shooting wild animals and birds under a valid licence, hunting with dogs and hawks during the same season as is open for shooting, is also permissible under the rules, but none is allowed to kill or capture wild birds or animals by means of hawks or dogs without a valid licence. Those who want to hunt with dogs are required to pay a fee of five rupees upto six dogs and additional fee of fifty *naya paisa* per dog exceeding that number. Hunting with dogs is permissible only in forests which are neither reserved nor protected. As regards the licence fee for hawkings, a sum of five rupees up to two hawks, except for goshawks (*baz* or *zoora*), is chargeable for a season. Those who desire to employ goshawks shall be required to pay a sum of ten rupees up to the limit of three goshawks and an additional fee of twenty rupees for each goshawk exceeding the limit of three. It must be remembered that a licence for hawking is valid only for the district for which it is issued and within the district too only for areas other than the reserved and protected forests. The procedure and the authorities for the issue of a licence for hawking are almost the same as the authorities of issuing the shooting licences. The licence fee is payable in advance and shall be deposited in any of the Himachal Pradesh treasuries under head "XXXVI-Miscellaneous Departments (game licence fee) of Himachal Pradesh, Game Department."

The following animals fall under the category of 'protected species' and no licencee, whether an Indian national or a foreigner, is permitted to shoot them, the possession of a shooting permit notwithstanding. Apart from these protected species, the animals and birds, not specifically mentioned in the schedules to the shooting rules, stand automatically protected throughout the year. The specifically protected species among the animals are the snow-leopard, the clouded-leopard, the tiger, the Kashmir-stag and the musk-deer; and, among the birds, the monal, the tragopan, the pink-headed duck and the great Indian bustard.

In this district certain areas, within reserved and protected forests, to be described shortly, have been declared by the Administration as sanctuaries for the preservation of game. These sanctuaries are altogether closed against hunting and shooting for a specific period and, the restriction extends to all persons whether otherwise exempted or not. Hunting or shooting of any wild bird or animal within one mile of the demarcated boundaries of a game sanctuary is prohibited. Even an entry in a game sanctuary for purposes of investigation and study of wild life, photography, and scientific research, and to transact lawful business with any person residing in the sanctuary is subject to a permit to be issued by the Chief Conservator of Forests under such conditions as he may prescribe.

At present there are two game sanctuaries in this district, namely, the Kalatop-Khajiar sanctuary and the Gamgul sanctuary. The area of Kalatop-Khajiar game sanctuary is 18¼ square miles with a buffer belt of three fourth square mile. It is located in tahsil Chamba and the forest division of the same name. The sanctuary can be gained easily either from Chamba proper or from Dalhousie. From Chamba Khajiar is about nine miles by bridle path and about sixteen miles by vehicular road. From Dalhousie its distance is some ten miles. In between lies Kalatope, about four miles from Dalhousie and about seven miles from Khajiar. While proceeding to the sanctuary from Pathankot side Dalhousie is the nearest point where ponies and mules are procurable, for onward journey, at reasonable charges. If one is proceeding from Chamba side the transport arrangements can be made at Chamba proper. There is no difficulty about the availability of accommodation for the visitors to the sanctuary. Firstly, there is a P.W.D. rest-house at Dalhousie, the nearest starting point for the sanctuary. Within the sanctuary itself is the forest rest-

house of Kalatope. At Khajiar too, a place within the sanctuary, the P.W.D. maintains a rest-house. The Divisional Forest Officer, Chamba, with headquarters at Dalhousie, is competent to give accommodation in the forest rest-house at Kalatope. For accommodation in the rest-houses at Dalhousie or Khajiar applications may be made to the Executive Engineer, P.W.D., at Chamba. The P.W.D. Punjab also maintains a rest-house at Dalhousie besides the one maintained by the Himachal Pradesh Administration.

The Gamgul game sanctuary is located in the Bandal forest range of the Chaurah Forest Division. It extends over an area of nineteen square miles with a buffer belt of one fourth square mile. It lies at a distance of about forty nine miles from Chamba town and about five miles off Bandal, the place nearest to the sanctuary, where mules and ponies, available locally, can be hired for transport purposes. A jeepable road connects Bandal with Chamba. Accommodation required at Chamba can be had in the P.W.D. rest-house. At Bandal there is a forest rest-house in which accommodation can be had by applying to the Divisional Forest Officer, Chaurah at Chamba. Beyond Bandal, one has to travel on foot to gain the sanctuary. The best time for a visit to these two sanctuaries is April, May, September and October.

Besides, what has been stated above there are a number of general restrictions, given below, which a sportsman must observe in order to save himself from an infringement of the rules.

The following acts are forbidden :—

1. The driving or destroying of wild animals in snow.
2. The shooting of roosting birds.
3. (a) Shooting of general game by artificial light, by night, and during the period from half an hour after sunset to one hour before sunrise except as permitted under rules 5 (ii) (d) and 5 (ii) (f);
   (b) Shooting of any wild animal from or within four hundred yards of an automobile, cart or tonga either by day or night.
4. The spearing and running of all kinds of deer, gazelle and antelope after driving with dogs.
5. The killing or the capturing of the females or the youngs of all deer, gazelle, antelope, wild-sheep, and wild goats.
6. The killing and capturing of deer with horns in velvet.
7. Hunting and shooting of protected wild birds and wild animals on a salt lick or water hole or other drinking places or on paths and approaches to the same between sunrise and sunset, except the carnivora, sandgrouse and water birds.
8. Hunting and shooting with elephants and with large parties of beaters or followers.
9. Hunting and shooting of any wild bird and other wild animal not mentioned under any schedule appended to the rules.
10. Hunting and shooting of any kind of wild birds and wild animals whether protected or unprotected within a radius of five hundred yards, from the premises or boundaries of any sacred or religious places, lakes, tanks, *ghats* etc.
11. The use of L. G. or smaller shots out of a shot-gun against tiger, bear, panther, sambar, spotted-deer, serrow, urial, thar, ibex, markhor and *hangal* or Kashmir stag.
12. Selling of any game shot by a licence-holder.

13. The use of poison or dynamite or any other kind of explosive for the capture or destruction of general game.
14. To letting loose of any cattle infested with or suffering from rinderpest or foot and mouth diseases to graze in the reserved and protected forests.
15. Retrieving, flushing or beating of game by whatsoever means from the shooting block to any other area for the purpose of shooting or killing of game by any person not holding a licence for a shooting block.
16. Following of wounded game into any shooting block by any person not holding a licence for the shooting block.
17. Following of wounded game in any buffer belt, game sanctuary or protected area by any person whether a licensee or a non-licensee.

In order to detect the professional poachers and to check their unauthorised trade in trophies and skins etc, rules have been enforced which prescribe, *inter alia*, that a licensee who kills any animal or bird shall apply for a certificate of ownership of any trophy, skin, or other part of such animal or bird, to the licence-issuing authority who may issue a certificate of ownership. Without the possession of such a certificate a licensee shall not export or transfer by gift, sale or otherwise to any person, any trophy, skin or other part of game. If the licensee chooses to transfer any trophy, skin, etc. he shall also deliver or send the possession certificate to the transferee at the time of export or transfer.

In the reserved and protected forests, the netting, noosing, snaring or capturing of any wild bird or wild animal is strictly prohibited throughout the year except by a bonafide person for purposes connected with 'Natural History.' In the other areas also employing of any of the methods for capturing wild life is prohibited throughout the year except as provided for in section 4 of the Punjab Wild Birds and Wild Animals Protection Act (II) of 1933.

A sum of twenty rupees is chargeable as fee for a licence to net, noose, snare or capture the wild birds and wild animals in any way whatsoever. Ordinarily such licences are issued sparingly and the number of wild birds or animals allowed to be captured is usually limited.

Special rules concerning monkeys—One of the species of wild life i.e. the monkey, has the distinction of falling under a special set of rules. Ordinarily monkeys are regarded as vermin and a menace to the crops raised by the people, and, to check the havoc that they play, crop protection licences for possessing guns and killing them are issued liberally. However, the monkeys are not only destroyed as being enemies of the crops, but are also exported alive for research and medicinal purposes. And it is this feature which has necessitated the special rules. To capture alive monkeys, by any method whatsoever, one is required to draw a monkey-capturing licence against a fixed fee of fifteen rupees for a period ending with thirty first March each year, from the offices of the Chief Conservator of Forests, the Conservator of Forests, the Divisional Forest Officer and the Deputy Wild Life Warden, Himachal Pradesh or from that of any other gazetted officer authorised by the Chief Conservator of Forests. Such a licence is generally valid for the whole of the district in which capturing of monkey is intended.

Before the monkeys are exported out of the limits of a district, a royality at the rate of two rupees per monkey has to be paid in advance.

The licensee is required to take care that no sick or invalid monkey is kept or housed near a populated vicinity. The licensee is also required at his own cost to get the captured monkeys examined by a veterinary doctor and to procure a certificate that the captured monkeys are in a sound state of health.

The varities and species of mammals, birds, raptiles and fish that abound in the various parts of this district are so numerous and varied that the lists given in the appendix cannot be regarded as anything more than a minor representation of the entire wild life. As this district forms an important part of the north-western Himalayas, the wild life, as met with elsewhere in the north-western Himalayas, is generally found within the limits of this district. A very elaborate treatment of the wild life, being beyond the scope of the district gazetteer, only certain species of mammals and birds which cannot be passed over without detailed description, are specially mentioned below :—

Musk deer

Other names. Scientific: *Moschus moschiferus.* Pahari: *Kastoora, Mushak nafa, Bena.* General vernacular: *Mushak nafa or Kastoora.*

The musk deer is a remarkable animal in so many ways. It is, in its habits, very like a hare, unsocial and lying in a lair when not feeding. It is almost always found alone, rarely in pairs and never in flocks. It lives in cover on steep places, and progresses by bounds, showing great sure-footedness to which natural faculty the peculiar formation of its feet, almost like four-pronged pincers, no doubt contributes. It frequents the higher parts of the forests, preferring the altitudes of flora like birch, rhododendron and juniper. Generally it may be found on rather steep slopes covered with scrub and jungle, above 7,000 feet of elevation and upto about 12,000 feet. It feeds on herbage, flowers and lichens. The legend that musk deer kills and eats up snakes has not been borne out yet by any factual observation. It makes good eating, the flesh not having any musky taste even in the case of the buck. The musk deer differs from other deer not only in having no horns, but, it seems, also in having no face-glands, while it possesses a gall-bladder, which is supposed to be wanting in all other deer, though, probably, generally present in the hollow-horned ruminants. It has canine teeth, projecting, in the male, upto three inches from the upper jaw. This deer is about twenty four inches at the shoulder and twenty six inches at the quarters in the larger specimens. The coat is of dense thick, pithy hair and the ears are very large and rounded at the tips. The general colour is usually golden or greyish-brown. When on elevations of 8000 feet or above one may come upon heaps of the musk-deer-droppings, which are quite unmistakable owing to their minute size. The droppings of the male, even when dry, smell slightly of musk. There is a legend that the musk deer always returns to deposit its droppings in the same place, but this tale is too much open to questions. Had it been true, such an easy road to the shooting of musk deer would have been opened up that this deer would have been exterminated long ago. The musk pod or bag is situated on the abdomen and is to be found in the male only. A good average pod will contain about an ounce of musk. The quantity varies according to the season and the age of the animal. No animal seems to be more indifferent to cold, from which it is well protected by its thick coat of hollow hair which forms, as it were, a sort of cushion, which acts as an insulator and enables the deer to lie even on snow without much loss of animal heat. The musk-deer, threatened with extinction through licensed as well as unlicensed shooting over generations, mainly for the valuable musk pod, has diminished so much in number that, under the game laws now in force, it is a specially protected animal.

Snow-leopard or ounce

Other names—Scientific: *Felis oncia.* **Native names** : *Sufed bhagera, Sufed cheeta.*

The snow-leopard is distinguishable from the common one by its longer and finer coat, and by the blue-grey cloudings to the solid spots. These cloudings and the lighter general back-ground of the colouring make the animal look

comparatively whitish or creamy-grey. In overall size, it is a little smaller, on the average, than the common leopard, the average length of head and body being about four feet and the tail nearly a yard. The snow leopard frequents rocky ground, generally high up and beyond the tree line, though in winter, it is known at times to descend to elevations as low as 7,000 feet. It is found in very limited numbers in the Pangi mountains, and, in still smaller numbers, in the high ranges of the Brahmaur and even in the Dhaula Dhar. It kills tame sheep and goats also, though, principally, it preys and lives on wild animals. It is very nocturnal in habits. That it is also one of the specially protected animals under the game laws shows how near extinction the snow-leopard has come.

Kashmir stag

Other names—Scientific : *Cervus Kashmiriensis*. Native : *Bara singha*.

Although the principal habitat of this animal, as would seem from its very name, is Kashmir, yet it is also found in certain parts of the district of Chamba which adjoins Kashmir, and, therefore, merits some description in this Gazetteer. As a rule, a full-grown stag has twelve tines on his antlers, hence the name *bara singha* (twelve-horned). The *bara singha* is distinguished from the other species of this group by his horns, which have the brow tine always shorter than the bez and never develops a cup at the crown. The horns carry ten points, normally. Stags might measure, fifty to fifty four inches at the shoulder and, hinds forty four to forty six. The tail is short, not a third of the length of the head. The coat variable from dark-grey to a dark-brown, and sometime dark liver, in colour. The hair is naturally so sleek that it looks as if watered. The fawns are heavily spotted and hinds sometimes carry spots in their second year. The coat is close, except on the foreneck of the breeding stag, where it is long and shaggy. The length is usually well over one yard. Its challenge call is a loud metallic squeal, unlike the roar of the red-deer.

It frequents pine forests, especially where there are grassy glades near a water supply, and it wanders a good deal. As the snow melts, it greedily follows the fresh green grass upwards, until, by mid-summer, it may be found on open moors, at 12,000 or 13,000 feet. In early September they begin to descend, the hinds first, while the stags mostly remain behind a little longer and clear their horns of velvet in the birches, thrashing many a sapling to shreds. As September draws to its end, the *bara singha* may be found near and within the borders of Chamba. Here it spends the winter till March or April when it begins to yearn for higher altitudes and the more lonely forests farther west. Though so much lower in winter, yet they usually remain much in the shelter of the forests, feeding on chestnuts, browsing on bushes and occasionally invading the cultivated fields on the edges of forests. It is generally believed that the stag returns to the same place each season but this is open to much doubt.

The best chance of securing a good *bara singha* is when these animals begin to return to the lower valleys, which migration usually takes place about the beginning of September. This is the time they may be found with less difficulty, as they may be heard bellowing at all hours of the day, and can then be rather easily stalked. Found in certain parts of the Chamba district, especially in places, like the area known as Gamgul, which are situated near the Kashmir border, and well preserved in the days when the rajas enforced a very rigid regime of protection for the sake of their own game-requirements, the *bara singha* is a very shy animal in the present day game grounds of the district, and the sight of one is not at all a usual one. Its rehabilitation should, however, not present many problems, the basic requirement being a conscious effort for some years accompanied by a matching strictness in the enforcement of protective rules

and regulations. On paper it is already among the specifically protected species. Apart from many other things that can be said in favour of the protection and preservation of game like this, a full grown Kashmir stag is a treat to the eye in the world of grand animals.

Red Bear or Brown Bear

Other names— Scientific : *Ursus arctos, isabellinus*. Pahari : *Lal bhalu, Barf ka reechh, Brabu*. Vernacular: *Lal bhalu*.

It is found only at high elevations, generally above 8,000 feet, descending to the lower forest regions in autumn and staying there till spring only. It is the largest of Indian bears and the most thickly-furred, the length reaching seven feet or even more, and the winter-fur being about eight inches on the back. The summer-fur is much shorter. The colour is brown, varying in shade according to age and season.

The normal coat in spring, when the bears emerge from hibernation, is light brown or *cafe-au-lait* with lighter points. The extremities, the back and the ears may be almost white in some cases. The colour darkens consiedrably during the summer. In autumn they may retain a general *cafe-au-lait* colour without white points, or be of any shade of brown. There is often a white or light brown collar, and usually a white chevron, at any time of the year, but this may be absent in some individuals. When they are in their winter coats their colour varies from pale-brown, or almost light yellow-brown, to a brown so dark that at a distance it appears black. They lose their winter coats towards the end of May or early in June, according to the direction in which the nullah they inhabit faces. The later the nullah clears of snow the later the bears wake up from their hibernation and lose their winter coats. In the summer they frequently are quite red in appearance. Nevertheless "brown" bear would, by and large, be a much more suitable name than "red" bear. They put on their full winter coats towards the end of September and retire for their long sleep in November.

The brown bear is very powerfully made, its forearms, especially, being immensely large and muscular. The claws are about three inches in length and are indeed very formidable instruments. The eyesight of the bear is undoubtedly poor, but its sense of scent is very acute, and its hearing is far quicker and keener than is generally supposed. The brown bear feeds more on vegetable-diet than on animal-food, though it will sometimes kill even a good sized animal for food. Its principal food, however, is grass and other herbs, roots, nuts, and fruit, cultivated as well as wild. Where the snow has melted, the bears turn over rocks in search of insects, digging for roots or feeding on the young sprouts of grass and various herbs. Brown bears are mostly inoffensive creatures, their anti-human damage being commonly confined to crops and fruits, but occasionally they depart from their vegetarian preferences and develop a taste for meat, when they become quite a scourage to the flocks of sheep and goats. They seem seldom to attack man, except when provoked.

Certain parts of the Brahmaur sub-tashil, such as the Kugti Valley and the Tundah Valley, and places like Gamgul in the Chaurah tahsil, are specially mentionable for brown bear, as also are various parts of the Pangi sub-tahsil. It is found in certain high altitudes of the Chamba tahsil also.

Monal

Other names—Scientific : *Lophophorus impejanus*. English : Impeyan pheasant.

The male monal, one of the most gorgeously feathered creatures, holds the crown in glamour, among hill birds, comparable to the position enjoyed by

the peacock among the birds of the plains. The tragopan, another very beautifull bird of the hills, comes up only as the second best. The male monal has a marked tuft of long spatulate feathers on the top of the head, the most brilliantly hued plumage imaginable. The beautiful crest which the male sport is prized by many as an embellishment to the head-gear and, in places like the Kinnaur district and the Brahmaur *illaqa* of the Chamba district, it is a constituent of the decorative appendages to their dress. The colours of the whole body are like this :- head and crest brilliant metallic-green; sides and back of the neck and wing coverts metallic-purple, gradually becoming metallic-green towards the bend of the wing; wing-quills black; rump white; upper tail-coverts brilliant metallic-green; tail cinnamon-chestnut; lower parts black, washed on the chin and throat with metallic-green iris brown; naked eye-patch blue; bill dark horny-brown, legs yellowish or brownish green, and claws dark horny-brown. Its bill is stout and slightly curved; wings and tail are slightly rounded; and the male has heavy blunt spurs on the legs. The young male resembles the female, but has a blank patch on the throat. The weight of the male ranges between four and a half and six pounds. The length of the male bird is about twenty eight inches.

Like the pea-hen, the female monal is a very plain dame in sharp contrast to the dandy that the male is. Its upper plumage is dark-brown, the feathers have narrow edges and broad central stripes of buff; wing-quils are dark brown mottled and lightly barred with rufous-buff; rump is pale buff-brown, the feathers bearing dark brown crescentic bars which, on the tail-coverts, almost cover the buff, and the tail-coverts ending in a line of white; the tail is barred, with rufous-buff and dark brown, the tips white; chin and throat are white; breast is pale buffy-white, the feathers pointed and lined with dark brown; and the remainder of the lower parts is pale buffy-white, the edges of the feathers being freckled with dark brown, becoming stronger and gathered into lines on the flanks. The females weigh between four and five pounds. The length of the female is about twenty five inches.

The habitat of the monal is between about 8,000 and about 14,000 feet during summer and considerably lower down during winter, especially in hard weather. It is generally found in wooded areas, such as those grown with high oak, rhododendron, deodar, birch, firs and spruce. At times it is found in the open also, such as in sheep grazing slopes, and other hill sides or flat pieces of ground bearing grass and weeds the roots or tubers or seeds of which form its items of food. It digs with its powerful bill and nails, as it hunts for roots, weeds, crops etc. When in the forest it eats berries, shoots and insects among other things.

Ordinarily a silent sort of a bird, with apparently no regular crow, save for an occasional whistling chuckle, the monal pheasant utters a high and shrill whistling cry when alarmed, and the whistling may continue as the bird is on the wing or even when it perches again after a flight following the disturbance. Whenever the whistling attains a tone of relaxation and freedom from alarm, there is quite a touch of flute-like sweetness in it. The bird is remarkable for its alertness, its long-distance flights, when disturbed, and its high whistle like cry. As game, this member of the pheasant family is high on the list of sportsmen. The hunter, however, finds the monal a very vary and elusive game. At the slightest alarm it whirs up and wings away over long distances in a single sweep whistling aloud its alarm which tends to spoil the game by alerting the other animals also.

Tragopan

Other names—Scientific: *Tragopan melanocephala.* Pahari: *Fuglar.* English: Horned pheasant.

The tragopan is a bird of the pheasant family and is still fairly largely

available within the territories of the Chamba district. It is a bird of the higher elevations and its favourite haunts are forests containing plentiful undergrowth of *ringall* which is a plant of the bamboo family. The beautiful general plumage of the male is vermiculated black and buff, while the feathers of the head and throat are black, each feather having a central white spot. The plumage is brilliant, scarlet with white spotting. Its lower parts are black, spotted with white and there is a scarlet blaze on the throat. The horns and bare skin about the face are lavender blue. The hen is inconspicuously adorned in brown pencilled with black.

Snow pheasant or snow cock.

Other names—Scientific: *Tetraogallus himalayensis.* Pahari: *Galound.*

The biggest in size among the edible birds that the game fields in Himalayan districts like Chamba have to offer, the snow pheasant or snow-cock, locally known as the *galound*, is among the few denizens of the highest altitudes that usually begin above the tree line and extend to the permanent snow line. It inhabits alpine pastures and rocky hillsides in the high Himalayas generally above the limit of the tree growth chiefly between 9,000 and 18,000 feet and within this range higher in summer and lower in winter. Its real home, more or less, is in the precincts of perpetual snow. It makes good eating for the human table, and is rich in fat towards the autum, but rather lean in the spring. In appearance, it looks rather like an enormous chukor, being about the size of a turkey. It wears a mixture of colour such as ashy grey above, with fine vermiculations, while, below, the plumage is creamy white with heavily streaked flank feathers. It is well equipped in its colour-scheme to evade its chief enemy, i.e., the golden eagle. It subsists on tubers and tender shoots and grass at the margin of the melting snow. The snow-pheasant can be termed as a noisy bird. Its call, uttered from an exposed mound or ridge, is a loud, prolonged penetrating whistle of several notes with a cadence approximating to that of the common green pigeon's.

CLIMATE

Location of observatories

There is no meteorological observatory in the district. However, there have been in existence for a varying number of years the following ten stations for gauging and recording rainfalls.

Sl. No.	Stations	Approximate number of years of existence upto the end of 1962
1.	Chamba	62
2.	Ludrera	7
3.	Chitrari	10
4.	Bhandal	9
5.	Chuari	9
6.	Bathri	7
7.	Kalatope	8
3.	Brahmaur	8
9.	Tisa	10
10.	Bhanota	9

Climatic divisions and seasons and their duration

The climate of the different parts of the district is largely dependant on the altitude which varies from about 600 metres to about 6,400 metres (about 2,000 feet to about 21,000 feet). Because of this large altitudinal range, the climatic variation is also considerable, the two extremes bordering on the semi-tropical and the semi-arctic. The climate of the lower tracts resembles that of

the plains of the Punjab, though the heat in summer is less intense. This applies to very large portions of the Bhattiyat tahsil, and also to large areas in the Chamba and Chaurah tahsils. The highlands, covering most of the Pangi sub-tahsil and the Brahmaur sub-tahsil, very large parts of the Chamba and the Chaurah tahsils, and small areas in the Bhattiyat tahsil, comprise, at the top, the regions of permanent snow exhibiting semi-arctic conditions, and, lower down, regions which lie under snow for anything between three and seven months in the year and where the climate is cold or very cold. Between these two extremes of the lowest altitudinal zone and the highest, lie belts of heights not distinct enough for separate recognition, which may be banded together, for climatical purposes, as the zone in which the climate is not hot even in summer and the winter is not so hard as in the higher zone.

The Meteorological Department recognises, for this district, the summer season, the south-west monsoon season, the post monsoon season and the winter season, ranging, respectively, from March to about the middle of June, thereafter till about the middle of September, and then to the middle of November, and from mid-November to end of February. In many parts of the district, there is a brief period, varying from late in February to late in March, with features capable mildly of distinction as spring. If this seasonal phase was to be ignored, the summer may be said to begin, in the lowest altitudinal zone, sometime in March. For all the falling of the leaves of the trees, that does take place in all the altitudinal belts, the autumn season, as such, is not perceptible even as much as the brief and mild spring. In that sense, the summer is interrupted, before the setting in of the winter, only by the rainy season, followed by what has not been openly recognized as the autumn season but has been given the meteorological name of the post monsoon season. The monsoon season, which starts with the south-west monsoon, commences between the middle of June and the first week of July, and lasts till about the middle of September. The winter season commences early in November in the highest zone, and in mid-November elsewhere. In fact the abode of permanent snow might start getting snowfalls even earlier than that. The district remains in the grip of winter till about the end of February, except the higher places where the cold season lingers on till anything upto about the end of March or, in extremely high places, much later.

Temperature

Records of temperature have been available only for the period 1885 to 1896, and this too with the Meteorological Department. The following table gives the data of temperature at Chamba proper :—

Month.	Mean daily maximum temperature. C°	Mean daily minimum temperature. C°
January.	15.2	5.2
February.	16.1	5.9
March.	22.3	10.6
April.	28.6	14.6
May.	32.5	17.8
June.	33.8	20.9
July.	30.4	22.0
August.	28.8	21.2
September.	29.1	18.1
October.	27.1	12.6
November.	22.5	8.5
December.	18.3	5.9
Annual.	25.4	13.6

As mentioned earlier, the climate depends very much on the altitude, the district having, generally speaking, a mountainous terrain. Chamba proper commands an altitude of 3,027 feet and the indications of temperature contained in the above table may be taken as applicable, more or less to altitudinal regions broadly comparable to Chamba proper as also to those with some hundreds of feet of height above and below that of Chamba proper. At a rough estimate nearly one fourth of the district would fall within the altitudinal range of 2,000 feet to 4,000 feet.

Temperatures begin to increase from March, and the rise continues till June which is generally the hottest month. Except in the aforesaid height range of broadly 2,000 feet to 4,000 feet above the sea level, where the mean maximum temperature in June is 33·8° C (92·8° F), the summer is generally mild, and the mildness gets more pronounced as one ascends higher, though, at mid of day, in a bright sky, and with a favourable aspect, one may feel the temperature to be higher than one might expect it even at high places. With the advance of the south-west monsoon, by about the end of June, the temperatures drop a little. After the withdrawal of the monsoon, by mid-September, the day temperatures show a slight increase. From October onwards, both day and night temperatures begin to drop. January is usually the coldest part of the year. At Chamba proper, the mean daily maximum temperature in this month is 15·2° C (59·4° F), while the mean daily minimum is 5·2° C (41·3° F). In association with cold waves in the wake of western disturbances which affect the district, the minimum temperatures during winter may go down to the freezing point of water at Chamba, while they may be very much below the freezing point in the higher regions of the district where heavy snowfalls occur often.

Humidity

Relative humidities are generally high in the south-west monsoon season, being over eighty percent. In the post monsoon and the winter seasons, the humidity is less, particularly in the regions of high altitudes. The summer is the driest part of the year.

Rainfall

Records of rainfall are available for ten stations for some eight to twelve years in broken periods, except in the case of the station at Chamba proper where the records date as far back as 1891-92 since which year continuous statistics are available for this station. Most of these stations are in the south-western half of the district. The statement of the rainfall contained in appendix IV is based on the data available from these stations for the periods indicated in the statement. Appendix V shows additional statistics relating to the Chamba station alone. In most parts of the district the rainy season is well marked and the rainfall considerable. The annual average rainfall of 1484·3 mm (58.44") given in appendix IV would apply to very large parts of the district. In large parts of Chenab Valley, however, the rainfall is generally scanty and heavy rain is unusual.

There are two rainy seasons in the year, one from December to March, associated with the passage of western disturbances, and the other, which is the main one, extends from about the middle of June till about the middle of September, and is cast by the south-west monsoon. Some rain is also received in the post monsoon month of October. Nearly half of the annual rainfall is counted for the south-west monsoon, while the winter rains amount to a little less than a third of the annual rainfall. The precipitation is often in the form of snow in the high altitudes, especially during the winter rains, the snow-line

coming down occasionally to 3,000 feet. In the higher ranges the snowfall in winters is usual and heavy.

The rainfall stations mentioned above would give the average figure of seventy-five as the rainy days in a year, only days with rainfall of 2·5 mm.-10 cents or more being taken as rainy days for this purpose. The number of days varies from fifty eight at Ludrera to ninety two at Kalatope. From the data contained in appendix IV the highest rainfall recorded in twenty four hours was 284.5 mm./11.20" at Bathri on October 4, 1955.

Atmospheric pressure and winds

Cloudiness—Skies are frequently clouded mostly with high and medium clouds due to western disturbances in the winter season, the clouding being more in the north-eastern part of the district. During the summer, skies are moderately clouded with an increase in cloudiness by June. In the south-west monsoon season, skies are moderately to heavily clouded. In the post monsoon season skies are clear or very lightly clouded.

Winds—Winds are generally light throughout the year. During the monsoon season they are south-easterly or southerly. In the rest of the year winds are generally north-westerly or northerly.

Special weather phenomena—Thunder storms are frequent in the summer and monsoon months, being more frequent near the hills. Morning haze in the valleys is rather common in the winter season. It clears up with the advance of the day.

CHAPTER II

HISTORY

PRE-HISTORY AND ARCHAEOLOGY

The archaeological remains are by far the richest source of knowledge about the period before recorded history.

Archaeology

The territory now comprised in Chamba district and formerly a native state is so sheltered by snow-clad mountain-berriers and, even where it is not so fortified and protected, it is so remote from the plains and had been so inaccessible till recent periods of history, that it has had the rare fortune of escaping the successive waves of Muslim invasions which, in the plains of the Punjab, have swept away so heavily the monuments of old Indian civilisation. The result is that in this pocket, in a Himalayan corner, ancient remains are more abundant and better preserved than in any part of the Punjab plains and many places in northern India. In Kashmir the proud temples of Lalitaditya and his successors were so ruthlessly destroyed by Sikandar Butshikan that, in that centre of Sanskrit learning, only a few fragments of inscriptions have come to light. In Chamba, on the other hand, the brazen idols of Meru Varman, nearly contemporaneous with the temple of Martand, still stand in their ancient shrines of carved cedar wood. Copper-plate grants issued by the early rulers of Chamba, whose names figure in the *Rajatarangini*, are still preserved by the descendants of the original donees, who enjoy the granted lands up to the present day. Chamba, among the oldest of the very few hill states which survived the turbulent days of Sikh ascendancy, and continued in existence till the merger of States after Independence, is not only a store-house of antiquities, but is in itself a relic of the past, in some respects, invaluable to the student of India's archaeological history.

The ancient remains of Chamba first drew the attention of the pioneer of Indian archaeology, Sir Alexander Cunningham. His visit, however, was too short to do full justice to the subject. In two notes inserted in his archaeological reports he gives an account of the principal temples in Chamba town, and in the ancient capital, Brahmaur. He notices particularly the inscriptions of Meru Varman in Brahmaur and Chitrari, and treats briefly of three copper-plate grants and one stone inscription found in the town. The oldest and most important of these three plates was subsequently edited and fully discussed by professor Kielhorn of the Goettingen University vide *Indian Antiquary*, Vol. XVII, 1888, page 7 ff.

The whole wealth of antiquarian, especially epigraphical, material, however, came to light only in the beginning of the twentieth century. Dr. J. Ph. Vogel, Ph. D; Superintendent, Archaeological Survey, Northern Circle, who was given ample opportunities and facilities for the purpose, has been very largely instrumental in the discovery of that antiquarian treasure. The superbly got-up book, in two volumes, entitled *The Antiquities of Chamba* is a monumental work bringing everlasting credit to Dr. Vogel and it contains highly valuable and informative descriptions of these archaeological finds. Chief among the lesser but, nevertheless, mentionable publications is the much later book called *The Early Wooden Temple of Chamba* written by Dr. Hermann Goetz in 1955.

Monuments

The numerous ancient temples of the Chamba district are of two distinct types which may conveniently be designated as hill type of temples and the plains type of temples. The latter, entirely built of stones and usually decorated with carvings, is the well-known Hindu temple of the plains with its conical spire (*shikhara*), from which constructional peculiarity, it is technically designated as the '*shikhara* temple' or the 'spired temple'. For a description of this type, a reference may be made to Fergusson's standard work on Indian architecture entitled, *History of Indian and Eastern Architecture*. The temples in the Chamba town belong all to this type with the exception of the temple of Chamunda. They consist of a single cella in which the image is placed, and have no anteroom (*mandapa*) as, for instance, is found in the Baijnath temple, in the Kangra district. They are entered through an ornamental porch usually supported by two pillars. A peculiar feature of the *shikhara* temples, in Chamba and other hill tracts, is the umbrella-shaped covering of wood or zinc placed over and around the *amalaka* stone which forms the top of the spire. This awkward excrescence serves the useful purpose of protecting the building against heavy snow fall, and would alone suffice to show that the *shikhara* temple originated in the plains, and was introduced in the hills at a comparatively late date. This we may also conclude from the circumstance that the Vishnu temples all belong to this type, whilst the shrines dedicated to a Devi or Naga are all hill temples, for there is reason to assume that the Devi and Naga worship represents the original cult of the hills whereas Vishnuism was introduced in the tenth century.

Temples at Chamba—The chief temple of Chamba, that of Lakshmi Narayan, with its image of white marble, was founded about the time of the introduction of Vishnuism in the hills, but it is impossible to decide how far the present building represents the original shrine. We know at least of one restoration by Raja Partap Singh. Two copper-plate inscriptions issued by this ruler, in A.D. 1582, mention that the temple was consecrated, whence we may infer that the restoration amounted to a complete renovation of the building. One plate mentions also the Chandragupta temple which belongs to the same group. It is a linga shrine, likewise ascribed to Sahila, the founder of Chamba. Between these two temples there is a modern temple dedicated to Radha Krishna by Sadha, the rani of Raja Jit Singh. According to an inscription in the vernacular, it was consecrated in the *Vikrama* year 1882, i.e., A.D. 1825. The three remaining temples of this group are the temple of Gauri Shankar containing a well modelled brass-image of Shiva and his spouse, the Trimukh linga temple, and the temple of Lakshmi Damodar. Thus, three out of these six temples are dedicated to Vishnu and three to Shiva. There are two more Vishnu temples of the *shikhara* type in Chamba town. Earliest in date is that of Hari Rai, profusely decorated with carvings. Its foundation by Salakara Varman is mentioned in a copper-plate inscription of the eleventh century. The other temple, that of Bansi Gopal, in the vicinity of the place, is of a much later date. In a copper-plate of Raja Balabhadra, of A.D. 1955, mention is made of the consecration of a temple of Gopal, which presumably is the one in question, as no other temple of this name is known to exist in the town.

Finally, there are the two *shikhara* temples dedicated to Devi. That of Vajreshwari or Bhagvati outside the town is remarkable for its fine sculpture. The short inscriptions under the niches seem merely to contain the names of the artisans employed in the construction of the building, but give no certain clue to its date. The temple of Champavati on the north side of the *chaugan* contains a stone image of Durga slaying the buffalo-demon. In the courtyard of this temple we note a dilapidated shrine of small size which shelters the

images of Vasuki Naga (or Bas'ki Nag) and his wazir. Originally, the *naga* king had a more spacious residence, which was destroyed by fire in the year 1898.

Temples at Brahmaur—The *shikhara* temples beyond those in the town are very few in number. At Brahmaur, the ancient capital, there are two buildings of this type. The larger of the two is dedicated to Shiva under the name of Mani Mahes. It is ascribed to Meru Varman, who reigned about A.D. 700, but it is very doubtful whether the present building goes back to so remote a time. This much is certain, however, that the erection of a Shiva temple by Meru Varman is recorded in an inscription on the brass bull which stands in front of the temple. The other *shikhara* temple of Brahmaur, smaller in size and plainer in appearance, contains a brass image of Nar Singh, the man-lion incarnation of Vishnu. Its erection by Rani Tribhuvana Rekha is mentioned in a copper-plate inscription of Yogakara, the son of Sahila, and may, therefore, be placed in the tenth or eleventh century. The Nar Singh temple suffered considerable damage in the earthquake of the fourth April, 1905.

Temple at Saho—A stone temple of a peculiar type is that of Chandra Shekh (Sanskrit *Chandra-shekhara*) the moon-crowned Shiva, at Saho. It is surmounted by a sloping slate-roof, evidently of modern date. The two remarkable figures, however, on both sides of the entrance bear out that the main body of the building is ancient. An early *Sharada* inscription, discovered at the adjoining village of Sarahan, presumably records the foundation of the Saho temple.

Temple at Udaipur—The small *shikhara* temple at Udaipur, three miles below Chamba, is a specimen of a very late type, as it was erected after the death of Raja Udai Singh which occured in A.D. 1720. It contains three small-size images of white marble. The central one represents Narayana, the other two Raja Udai Singh and his brother Lachman Singh, who were murdered near the spot where the temple stands. Besides, there is a slab with the effigies of the raja, and his four ranis and eighteen maid-servants who became sati after his demise. The slab corresponds with the so-called *sati* pillars of Mandi and Kulu. It is the only instance of its kind met with in Chamba. There are, however, scattered all over the district, stones with one or two rudely-carved figures. These are known as *autar* stones and were erected by the relatives of a man who had died without leaving male descendants to perform the *shraddha* ceremony. The circumstance that Raja Udai Singh died sonless led to the founding of the Udaipur temple, and the slab it contains evidently serves the purpose of an *autar* stone.

Trilok Nath Temple—In the Chander Bhaga Valley only one temple of the *shikhara* type is found. It is the famous sanctuary of *Trilok Nath* 'the lord of the three worlds', which is another name for *Avalokiteshvara*, the popular *Bodhisattva*. It is, probably, with the Bodhi temple at Gaya, the only Buddhist shrine in India which has remained Buddhist up to the present day. It contains a six-armed image of white marble. One right hand is in the gift-bestowing attitude; one of the left hands holds a lotus, the typical attribute of this *Bodhisattva*; and, on his head, he wears the effigy of his spiritual father, the Budha of Boundless Light, Amitabha. The officiating priest is a lama. Trilok Nath is, indeed, equally worshipped by the Buddhists of Lahul, Ladakh and Zaskar, and by the Hindus of the neighbouring hill tracts. It is of special interest to note that the Trilok Nath temple is purely Indian in type and must, therefore, be regarded as a monument of Indian Buddhism. The body of the temple is built of stone, and the spire or *shikhara* of small partly-moulded bricks. The porch, supported by two graceful pillars with fluted

shafts, is profusely adorned with carvings. Unfortunately, the appearance of the edifice has been completely spoiled by its having been encased in a clumsy, shed-like external structure, which forms an anteroom in front and at the same time provides a procession path round the temple. The whole has, moreover, been thickly white-washed so as to conceal the traces of decay. Engaged in the modern outer wall are two miniature *shikhara* temples in which a number of wooden masks are preserved. At the death of a number of the local rana's (Thakur's) family such a mask is prepared and placed in the temple, from whence it is on no account to be removed. An exception is made for three masks which are used at the *Char* or spring festival, and are said to represent a man, a woman and a demon, called in the local dialect *gami*, *mezmi* and *kulinza*. The main substance of the *Char* festival is a performance symbolising the advent of spring and the defeat of winter. The latter, personified as an evil demon, is represented by the bearer of the *kulinza* mask, who is chased by the joint villagers and palted with snowballs till he retires from the village and drops his mask, after which he joins in a dance with the *gami* and *mazmi* mask bearers. There is evidently no connection whatever between this festival and the cult of *Avalokiteshvara*. The annual fair in honour of this deity, which takes place on the last of *Sawan* is attended with ancient rites and sacrifices of an aboriginal type, which feature of the festival strangely contrasts with the great compassionate Budha to whom the occasion is supposed to pay homage.

Hill temples—The number of *shikhara* temples in Chamba district, leaving aside the miniature ones, does not exceed fourteen (ten of which are found in the town), but it would be difficult to count temples of the hill type, which are scattered everywhere along the mountain slopes and in the valleys. Their construction is extremely simple. They consist of a small cella, usually raised on a square plinth, and built of layers of rubble masonry alternating with beams of cedar wood. This is surmounted by a sloping roof of slates or wooden shingles supported by wooden posts, which form a verandah or procession-path round the shrine. Of the high pagoda-like roof met with in Kashmir, Kulu and Nepal, no instances are found in Chamba. It is possible that some temples, e.g., that at Chitrari, originally had a roof of this kind. Owing to climatic conditions the roofs of these buildings have often to be renewed. It must, however, be admitted that they are well calculated to shelter the shrine against the heavy rain and snowfall peculiar to the hills. Though simple in their architecture, some of these hill temples are of great interest owing to the elaborate decoration of their facades, ceilings and pillars.

Oldest Devi Temple—Chamba can boast of three such temples adorned with the finest wood-carving. They are the temples of Lakshana, at Brahmaur; that of Shakati, at Chitrari; and that of Kali, at Mrikula, or Udaipur in Lahul. It will be noticed that these three are all dedicated to Devi. The Brahmaur and Chitrari temples can be approximately dated; for they contain brass images with inscriptions which record their erection by Meru Varman, and on account of their character may be assigned to about A.D. 700. There is little doubt that the images are contemporaneous with the temples in which they are enshrined. It should be remembered that the timber used for these buildings is the wood of the Himalayan cedar or deodar (*cedrus deodara*) which, if well seasoned, is one of the most durable timbers existing. The carvings which are exposed to the weather, e.g., those on the facade of the Lakshana temple are now much decayed, but, wherever sheltered, they exhibit an excellent state of preservation. This point is especially conspicuous in the carved capitals of the Shakti temple.

Lakshana Devi temple at Brahmaur—The plan of the Lakshana temple differs from the common pattern described above, in that in front of the

shrine there is an anteroom, the two being enclosed within a solid wall of rubble and wood masonry which has replaced the varandah. Like so many ancient sanctuaries in India, the Lakshana Devi temple is a ruin kept in good repair because its cult has never been seriously interrupted. But these repairs have been executed without any proper understanding of the original design, in the technique and taste of the local peasant architecture. Thus today the temple appears as a simple hut of wood and rubble construction with a broad, far projecting gable roof covered with slates, very similar to many local shrines all over the hills, but especially to those in Kulu. The facade of this building is of particular interest, as in the style of its decoration it exhibits a close affinity to the architecture of Kashmir and Gandhara, and, indeed, shows traces of classical influence peculiar to the monuments of the north-west. In the centre of its front, however, there rises a masterpiece of wood-carving, still most impressive despite its present deplorable condition : a richly carved entrance frame on which rests a three-storeyed pediment, in its turn crowned by a triangular gable. The seated figure in the arch is not Kali, as supposed by Cunningham, but *Surya* the sun-god, as is evident from the position of the legs. His twelve arms, holding various attributes, are presumably indicative of the twelve months of the year. Inside, there is a rectangular *mandapa* supported by four pillars interlinked by railing on both sides. And behind the *mandapa* there opens the quadratic cella, again with a richly carved entrance between other two pillars, enshrining the brass (*ashtadhetu*) statue of Lakshna Devi. It is not easy to describe the facade of the temple; for the snow and rain of thirteen centuries have utterly corroded even the resistant deodar wood, so that only the stronger fibres of the carved surface remain. Thus, from some distance the figures, deeply carved, appear quite distinct, but if one approaches in order to study the details, the definition becomes more and more indistinct. For an exact explanation of Indian religious images the identification of their costumes, hair style, crowns and various emblems is necessary, but only an approximate explanation of the decoration is now possible.

In its general lay out the temple entrance follows the average pattern of the later Gupta temple, such as, in the Himalaya, still survives in the, much later, wooden temples of Kulu. It consists of a sequence of alternating ornamental and figural frames, successively receding from the enclosing wall to the deep niche of the door proper. The first frame, slightly projecting from the enclosing rubble wall, is a semi-circular moulding carved with rich floral scroll work. Near the upper corners, where the jambs of the entrance turn into the lintel, it projects to the right and left, in order to offer room to two winged lions. These lions are treated in a heraldic manner, so that their sitting figures rise to a height almost four times the breadth of their basis. The next frame consists of two jambs covered with figures and of a lintel of flying godlings. On each side there are four deities, each standing on its own pedestal, and at the bottom a kneeling *yaksha* supporting, with his arms, the whole door jamb. The figures are so deeply carved that they seem to be almost separate sculptures placed in front of the back ground; but unfortunately they are so badly damaged that they can no more be recognized. The deities of the lintel apparently are *gandharvas*, five couples on each side, each *gandharva* holding musical instruments in his hands and carrying his mate, with some sacrificial gifts in her hands, on his back. Only the central figures hold what seems to be a feathered crown. The next frame is again a rounded moulding of vegetative scrolls from which, in the centre of the lintel, emerges a *kirtimukha* mask. Then follows another frame consisting of four standing figures on each side, and of a supporting *yaksha* at the bottom. Hutchison found them difficult to identify owing to their decaved state but Dr. Goetz thinks that though these figures are of somewhat smaller size, some of them can

still be identified, "for, being deeper in the recess of the entrance, they have been less exposed to the weather". The two statuettes at the bottom represent the goddesses of the holy rivers; Ganga, standing on a *makara*, to the left and Yumuna (Jumna) on a tortoise, to the right each holding a water vessel and a lotus stalk. Both are attended by a small maid-servant who originally must have held a parasol. Of the other figures one seems to represent a three-headed Shiva, another Vishnu with human, boar and lion head, and a third possibly *Surya*. On the lintel four couples of flying godlings carry garlands to a central flower (*padma*), possibly a symbol of the mistress of the shrine. The innermost, broad and flat frame consists of highly stylized leaf scrolls arranged in oblong medallions formed by the long stalk from which these scrolls branch off. In order to relieve this beautiful entrance from the pressure of the pediment, the latter has been mounted on a long beam anchored in the rubble wall on both sides. It likewise is a very heavy piece, rising in three storeys. The seven crouching figures along the basis of the triangle probably represent the seven days of the week. Here as well as on the architraves between the pediment and the doorway, we find an arrangement frequent in the Graeco-Buddhist art of Gandhara; rows of figures in arched niches, separated by dwarf pilasters. In the lowermost row the figures are amatory couples which can be traced back to Graeco-Buddhist examples. We notice also a row of supporting crouching figures frequently met with in Gandhara sculpture and corresponding to the Atlantes of classical art. The ornamentation on the lintels and jambs of the door-way is of a purely Indian type. The lowermost storey consists of ten miniature niches of round arches supported by short pilasters with pot-and-foliage capitals. And in each niche there stands a couple of lovers (*mithun*), each in a different attitude of wooing, embracing or kissing. The second storey has a similar number of niches, but without arches These niches are framed by eleven dancing caryatids, standing on consoles projecting above the pillars of the preceding storey and again holding the brackets supporting the top storey. And in each there sits some godling in a miniature chapel with a threefold roof. This last storey resembles, to some degree, that at the bottom, but the columns are lower, the arches depressed, and the niches are occupied by squatting figures with human or animal heads (*ganas*). The projecting cornices of the last two storeys are decorated with a frieze of suspended knobs (*opali*), a motif found also in other hill temples.

On this pediment rests the gable, a triangular panel enclosing a trefoiled niche in which an impressive deity is seated. This gable is supported by a frieze of nine deities sitting, with crossed legs, in very low arched niches. Apparently these are the *navagraha* (nine planets). The other two sides of the triangle are ornamented with a rounded cornice moulding of highly stylized scales or leaves. In the arch Vishnu is sitting, held up by his *vahana garuda*, while on both sides two rather distorted *chamara* (fly whisk) bearers are standing. *Garuda*, with very short legs and almost prostrate, is quite inconspicuous, hardly more than a variant of the *yakshas* on the pediment. Vishnu, with three faces (boar, human and lion) amidst a mass of ringlets, once had twelve arms holding in their hands the symbols of his power, though now many of them are broken. Of his right arms the uppermost holds a parasol, the second probably a mace or a lotus flower, the third an arrow, the fourth rests on the attendant, while the last two are lost; of his left arms the uppermost carries a lotus or trident, the second a disk, the third a bow, the fourth rests on the other attendant, the two lowermost are likewise broken. The whole gable triangle, however, is again framed by two richly carved cornice boards. Finally, attention may be drawn to the winged dragons rampant which adorn the upper corners of the doorway.

The interior of the temple is much simpler. The pillars (*thamb*, sanskrit *stambha*) of the *mandapa* are plain quadrangular wooden posts up to

about two-thirds of their height. Then a broad and two small ringbands decorated with *kirtimukha* masks, flowers and string-courses, then a capping covered with lotus petals, and at last a simple pot-and-foliage capital and flower decorated abacus follow. The *sridhara* brackets above are decorated with a central piece (on top of the capital) representing some Hindu god with his *vahana* sitting in a niche formed by two miniature columns and a round arch rising from the snouts of two *makaras*. The lateral pieces, only slightly rounded off at the lower edge of the end, have reliefs of flying minor deities, and, on the level of the arch, a decorative frieze ending in a scroll. The ceiling is of the lantern type so common in India. By covering each corner with a triangular slab extending from the centre of one side to that of the next, the square of the ceiling is reduced to a smaller, diagonally placed square; which is again reduced by the same procedure until the central opening has become small enough to be covered with a single slab. These slabs are all richly carved with ornaments, geometrical borders along the edges, and flower, *kirtimukha* and *makara* motifs in the centre of the triangles. The central slab finally is filled by an immense lotus rosette, the various rows of petals of which are partly treated in a naturalistic manner, partly dissolve into various other ornaments.

The entrance to the inner sanctuary repeats the decoration of the exterior entrance in a much simplified form. There are no figures except the lions in the upper corners of the, heremuch broader, round moulding. This moulding is covered with a scale pattern, at a few points interrupted by square panels decorated with rosettes. The rather narrow second and the very broad last, innermost frieze have a rich, but very uniform decoration of leaf scrolls, which in this case is not divided into medallions by the spirals of a connecting stalk.

The object of worship is a fine brass statue; three feet four inches high, on a pedestal of nine inches in height. Lakshana Devi (Bhagvati) is an aspect of Durga, also called Bhadrakhali in the *Bansauli*. Today this name is interpreted as referring to Bhadrakali of Basohli. This seems to be a comparatively modern association, as Basohli was founded only in the early seventeenth century. Its predecessor Balaur, ancient Vallapura, is not known before the high middle ages, and even the temple of Malla Devi (an aspect of the Sarada Devi of Kashmir) at Sukral, the great centre of pilgrimage in the former Basohli State, is of the Muslim period. The only old Kali temple there is not at Balaur, but at Babor (ancient Babba-pura) between Jammu and Ramnagar-Bandhralta, which, however, is not earlier than the late ninth or early tenth century. Moreover Bhadrakali is venerated in more places in the Punjab Himalaya, and is, in her turn, identified with Jvalamukhi or Jalpadevi, the great goddess of the Kangra Valley. But of the cult of Jvalamukhi we have no historical evidence earlier than the age of Mahmud of Ghazni (early eleventh century), though, of course, the local priestly tradition claims for it a hoary antiquity. Although the latter is highly probable, the cult seems long to have been of no more than local importance. Thus Lakshana Devi of Brahmaur surely cannot be a derivative of the cults either of Basohli-Vallapura or of Babor or of Jvalamukhi, but must in reality have its oldest known centre in the Punjab Himalaya. The dedicatory inscription on the image says that "the illustrious lord Meru Varman has caused the holy image of the goddess Lakshana to be made by the workman Gugga", in other words, it goes back to the second half of the seventh century.

As in most of the temples, the goddess is represented as Durga Mahishamardini, the slayer of the demon Mahisha, a form which we can trace first in the Udaygiri caves near Bhilsa (Malwa) and in the Gupta temple of Bhumara, but which became common under the Chalukyas of Badami and the early

Rashtrakutas. As a matter of fact the Brahmaur image also follows the iconographic concept of the high Chalukya period (the seventh century), i.e. the goddess puts her right foot on the head of the killed buffalo demon, after having run her trident into its neck, while with her left hand she catches the buffalo's tail and lifts its whole body up almost vertically. In every other respect, however, the Brahmaur image belongs to late Gupta art, in the proportions of the figure, the anatomical treatment, the hair style, the costume, ornaments and emblems. The goddess wears a high *jatamukuta* (crown of matted hair), or rather an immense wig, the hair being piled up in a slightly oblique protuberance bound together by strings of pearls and various pieces of jewellery, thence to fall down on the shoulders and neck in innumerable ringlets. A similar costly belt with attached pearl strings and pendants, and a sort of pearl-studded girdle pressing in the belly, hold a skirt of very fine muslin. A diaphanous shawl falls down from the shoulders in innumerable fine folds, and a necklace of golden disks hanging from a string of pearls, embossed bracelets from which dangle short strings of pearls and jewels, wristlets and anklets, complete the costume. The eyes of the goddess are inlaid with silver, and her four arms hold, in the upper right hand, a trident (*trisula*), in the lower right a sword (*khadga*), in the upper left hand a bell (*ghanta*) and in the lower left the tail of the buffalo demon.

Shakti Devi temple at Chitrari—Very similar to the Lakshana Devi temple at Brahmaur is that of Shakti Devi at Chitrari. It belongs to the same period as that of Lakshana, and, is a good specimen of the general pattern of hill shrines described above. Chitrari is a village in Piu *illaqa*, lying in a fertile upland on the slope south of the Ravi, two-third of the way from Chamba upto Brahmaur, not far below the junction of the Budhil and Tundah nullas with the Ravi. The village is inhabited by Brahmins and musicians connected with the temple and with the great *mela* celebrated in the month of *Bhadon* when dancing goes on day and night, after the idol of the Devi has been bathed in water brought by runners from the Mani Mahes lake beyond Brahmaur. The Chitrari temple is regarded as one of the most holy sanctuaries of the hills, competing with those of Lakshana Devi at Brahmaur and of Bhavani at Kangra. And certainly it is one of the oldest. Tradition attributes its foundation to Mushuna, the legendary ancestor of the old Brahmaur dynasty. But the inscription on the idol mentions Meru Varman, the founder of Brahmaur, and another tradition says that the temple was the last work of Gugga, the master-artisan of Meru Varman.

This statement is more or less borne out by archaeological evidence for the building resembles the Lakshana temple at Brahmaur in many respects. But there are also a number of differences both in its plan and decoration. For it has no separate *mandapa*, but only one large shrine (sixteen feet one inch by sixteen feet one inch) which, however, seems later to have been subdivided into a cella and a *mandapa*. This nucleus is surrounded by an open gallery, i.e. a *pradakshina-patha* supported by twelve masssive wooden columns. But the interstices between the columns have later been filled in with whitewashed rude masonry of rubble blocks and clay strengthened by a number of horizontal beams. Instead, new wooden galleries have been constructed in front and on the right side. And the whole (thirty by twenty-nine feet) is covered by an almost flat pyramidal roof of well-cut slates.

Only the sanctuary proper and the, once open, gallery surrounding it belong to the original temple. The rubble masonry was last renewed after the earthquake of 1905, and old photographs show an almost flat gable roof in place of the present pyramidal one. The later wooden galleries have the elegant, but decadent forms of the eighteenth century, with columns in which medieval pot-and-foliage capitals, sixteenth century Rajput brackets and scaly

Mughal pillar shafts in the style of Muhammad Shah have been blended into a quaint product of folk art.

As already mentioned, the original shrine is surrounded by a gallery (measuring inside twenty-four feet ten inches by twenty-five feet two inches, and, up to the lowest beam eight feet two inches high) supported by twelve heavy pillars (one foot six inches thick) of deodar wood, very similar to those in the Lakshana Devi temple at Brahmaur. But their decoration is somewhat richer and more elegant, the design more fluid and variegated, but also more mannered, and the individual motifs more interesting, though less numerous. In comparison with the Chitrari pillars those of Brahmaur look stiff, geometrical and almost clumsy. On the *sridhara* brackets lions and other animals alternate with flying *gandharvas*, and stylized flower scrolls with the deities of the central-niche panels. On the exterior side, of course, these carvings are very badly corroded by the weather, whereas the fringe of stalactite knobs (*opali*) along the edge of the roof must have been renewed in the course of time.

The entrance to the gallery and that to the interior shrine are both of the same type as those of the Lakshana temple. Yet the rich pediment and gable of the facade of the latter are absent, while the sculptures of the door frames proper are less elaborate. The outer doorway, however, is evidently a later addition, and the coarse frescoes on the walls of the cella are of quite recent date. The exterior entrance is rather simple; first a small border, then a frieze of decorative bosses and finally a set of four, now badly damaged, deities on both sides. When the pillared gallery round the sanctum was still open, this frame must have stood, almost detached, also in the open. We can trace such arrangements in some later hill temples, though always in connection with a *mandapa* in front, but it is unknown in the rest of India, and possibly this exterior entrance, though an old piece, has been transferred from another, lost shrine. This seems plausible because there exists another ancient idol at Chitrari, likewise known a Shakti Devi, but actually the bust of a male deity. The door might thus have belonged to the vanished temple of this image.

The entrance to the sanctum is much more interesting. Along the door-jambs we find a double row of standing figures on each side of the entrance. Those of the two outer rows alternate with crouching animal-headed figurines, which act as Atlantes, and presumably are meant either for *rakshasas* or for *ganas* of Shiva. The outermost frieze projects to the right and left at the top corners, enclosing two sitting lions. The next frame consists of two jambs alternately decorated with three standing deities and three smaller crouching *ganas* (?) each. Of the latter two are ox-headed, two lion-headed, one has elephant ears and one a face on his belly. Among the deities Karttikeya, with six faces and a peacock, Indra with his *vajra* and the elephant Airavata, possibly also Shiva can be recognized on the left, and Brahma, four-armed and with a rosary and vessel in his hand, accompanied by two *hansas*, on the right. The lintel again is decorated with flying *gandharvas*, those in the centre holding a crown, the rest various unidentified objects, each carrying his mate on his back. Here also we find, over the entrance, a row of flying figures four on each side the two in the centre carrying a crown, whereas the remaining six are accompanied by female figures each seated on the hip of its companion. Beneath these (flying figures) there is a row of thirteen cross-legged figures, of which nine represent the *navagrahas*, i.e. the sun, the moon, the five plantes—Mars, Mercury, Jupiter, Venus and Saturn, the eclipse-demon *Rahu* and the comet *Ketu*. *Rahu* is represented by a demon's head without a body, in agreement with the myth told in the *puranas*. It is said that *Rahu* stealthily partook of the nectar (*amrita*) produced by the churning of the ocean, but was betrayed by the sun and the moon, who had noticed the

theft. He was beheaded by Vishnu, but the head had become immortal by the use of the nectar. Since then *Rahu's* head persecutes the Sun and the Moon and causes them to eclipse. The four remaining figures at the two ends possibly represent the guardians of the four regions (*lokapalas*). Among the standing figures we notice to the right the six-faced Karttikeya with his peacock, and Indra the rain god holding a thunder-bolt (*vajra*) and accompanied by his vehicle the elephant (Airavata); and to the left the four-armed Brahma, carrying a rosary and a water-pot and accompanied by a pair of geese. The inner rows consist each of four figures. On the left side we recognise Vishnu, three-faced, the side faces being a lion's and a boar's; and Durga slaying the buffalo-demon (Mahishasura). The two lowermost figures are again Ganga and Yamuna, the personifications of the sacred rivers of India. In the upper corners of the doorway we notice the same winged dragons as are found on the Lakshana temple. The wooden pillars, with their pot-and-foliage capitals, supporting elaborately carved bracket-capitals in which couchant bulls and other animals have been introduced, deserve special notice. The corresponding lintel shows thirteen sitting figures, most of them four-armed and, as the tenth from the left, a big head in profile, with matted hair and well-executed ear-rings. This permits the group to be identified as the *navagraha*, including *Rahu* the dragon demon causing the eclipse of the moon, and, on the right, the four *lokapalas*, the guardian deities of the four cardinal points. The innermost frame, finally, is decorated with highly stylized scroll-work sprouting from longdrawn creeper spirals growing out of the mouths of two sitting *yakshas* at the bottom.

The idol of Shakti Devi in the sanctum is a fine brass statue, with its socle four feet, six inches high. This copper socle is much lower than that of Lakshana, as the goddess stands on a big lotus, with reverted over-ripe petals, such as is a very common convention in Nepalese and Tibetan art. She has a very slim, elegant body covered only with a transparent skirt falling down to the ankles and forming some folds between the legs, held by a rich belt (*mekhala*) with a kind of girdle and strings of pearls of the same type as that worn by Lakshana Devi. Also the scarf hanging over her shoulders, her necklace, armlets, bracelets and ear-rings are of the same sort. But besides these, a long string of pearls hangs down from her neck between the heavy breasts to her thighs. And on her head she wears a high diadem, consisting of a golden circle decorated with two jewelled flowers above each ear, from which bands flow down, and a pile of five jewels above the forehead from which plumets emerge to the right, left and top. In her two right hands Shakti Devi holds a lance (*sakti*=a lance, but also power, energy) and a lotus (life), in her left hands a bell (aether, space) and a snake (death and time).

As already mentioned, another old idol exists at Chitrari, believed to represent Shakti Devi. It is likewise a fine old brass image, but only a bust from the waist upward emerging from the usual copper pedestal. It cannot be an image of the Devi, as it is a male figure, holding a lotus and a rosary in its hands. It wears a high *mukuta* of piled up hair, while long ringlets float down on the shoulders; a diadem is placed on the forehead, ending above the ears in two small flowers and rising above the temples in two high pinnacles. The eyes are inlaid with silver. Probably this bust represents the same deity as Balabhadra Varman's similar brass image at Harser near Brahmaur, i.e. Shiva. Its style is characteristically Kashmiri, and stands very near to the *Surya* reliefs of Martand. It must, therefore, belong to the reign of Ajai Varman, or soon after.

Only slightly later we have to place two copper statuettes of *yoginis*, attendants of the great goddess. They are rather short, stout figures, with excessively short legs and small feet, a fat body and big head, and with two

large staring eyes and an awkward smile. And yet they do not belong to primitive art; on the contrary, they are representatives, though degenerated and provincial, of a highly refined tradition. The treatment of anatomy and postures, the beautifully chiselled costume, the hair style, the jewelry diadems, the silver inlaid eyes, the oval halo, the type of the pedestal, all this places them still in the late Gupta tradition, and yet the stout roundness of the figures already has all the rural earthiness of early Pala and Pratihara art. Moreover, the excessively short legs, small feet, big heads are characteristic features of the dissolution of every late style; the artist still knows how to do every individual part, but has lost the sense of the whole, and accentuates the various parts of the figure according to their interest, naturally emphasizing the head and eyes as the centres of expression. We may, therefore, interpret these figures as products of the transitional style from Gupta to medieval art and may place them in the period of indirect Pala influence, via the dependent Ayudha kingdom of Kanauj, a vassal of which the Brahmaur State must have been in the years between the fall of the Kashmir empire of Lalita Ditya and the Tibetan (Kira) invasion. In this respect they are contemporaneous with the Pala bronzes which have repeatedly been found in Kulu.

Mrikula Devi temple at Lahul—The temple of Kali, commonly called Mrikula Devi from the name of the village where it is found, is of unknown age. Margul or Marul, ancient Mrikula, is a village in Chamba-Lahul, at the junction of the Miyar Nala with the Chander Bhaga. About 1695 it was renamed Udaipur, when Raja Udai Singh (1690-1720) raised it to the status of a district centre in the part of Lahul which his father Chatar (or Satru) Singh (1664-1690) had annexed to the Chamba state. The place is not of much interest, except for its unique temple of Kali, called Mrikula Devi after the name of the village. The popular tradition that the Mrikula temple and the temple of Hidimba at Manali in Kulu were wrought by the same artisan deserves no credit. The Manali temple with its profuse but crude wood-carvings was built by order of Bahadur Singh of Kulu in A.D. 1559. The temple of Mrikula Devi must be centuries older. It evidently belongs to some intermediate period, perhaps the tenth or eleventh century. The wood-carving of these hills exhibits, perhaps more than any other branch of Indian art, a constant deterioration. Modern work is indeed so clumsy as to appear primitive. The Mrikula temple, like that of Lakshana Devi, has an anteroom or *mandapa* in front of the shrine proper, and a solid wall enclosing both. Like the shrines already discussed, it does not look impressive from outside, as its exterior shell, exposed to all the inclemencies of a climate hardly better than that of the Tibetan highlands, had to be renewed time and again. It stands on a mountain slope, the usual structure of rubble filled in between wooden rafters (thirty-three by twenty-three feet inside; twelve feet high), on the south side resting on a platform (six feet seven inches high), on the north side almost dug into the hill, as the interval between the wall and the hill has been filled up with stones and earth probably in order to reduce the danger from snow pressure and avalanches. In its western half there is the sanctuary proper, a cella (ten feet four inches by ten feet six inches outside) detached from the enclosing wall by a circumambulation passage; the eastern half is occupied by a *mandapa* with a broad balcony window on the south side and a ceiling supported by six pillars. The entrance is on the east side. The whole temple is covered with a steep gable roof (seventeen feet high) of shingles, which over the sanctuary proper rises to a height of forty-five feet above the ground in a steep pyramid (twenty-six feet five inches high), resembling the *shikhara* of Hindu temples in the plains. Curiously enough, all the roofs are symmetrically constructed, leaning over to the north, perhaps in order to increase the capacity of resistance to possible avalanches.

The interior, however, presents one of the most extraordinary views. The richness and interest of the carvings exceed the monuments of both,

Brahmaur and Chitrari, though the artistic quality cannot compare with them. Even a first survey reveals that the deodar wood carvings do not all belong to the same period, but may be roughly divided into an earlier and a later group. The first comprises the facade of the shrine, the ceiling panels of the *mandapa* and the four main pillars supporting that ceiling. To the latter must be reckoned the panels on both sides of the window, the architraves of the ceiling, two additional pillars on the west side, opposite the sanctum, and the two huge *dvarapala* (*bhairava*) statues (six feet four inches high) flanking the facade of the sanctum.

Let us first study the second group, as it is the less interesting one. The two *dvarapalas* are rather crude work, looking even worse, as they are smeared with the blood of the goats and rams sacrificed to the goddess. Much richer are the reliefs of the four architraves, representing various scenes from the Mahabharata and Ramayana, likewise in a rather crude, though somewhat better style. Unfortunately they are so situated that it proves impossible to photograph them.

Eastern side (from right to left) : At the end of the beam a framing pillar almost looking like a castle. Two warriors standing on their chariots, drawn by four horses each, and shooting arrows one at the other. In front of the right chariot is a standard with a monkey figure (*Kapidhavaja*), and behind the warrior there sits god Vishnu Krishna on his *vahana garuda*; the warrior, therefore, must be the hero Arjuna, his opponent who is taking an arrow from his quiver, probably is Karna, the sun of *Surya*. Between the two there stands a tower-like structure, beneath which two foot-soldiers are fighting each other with sword and shield. The next scene depicts a double row of animals, one row placed on the top of the other, each consisting of three bullocks, two horses and two camels, with a driver behind; perhaps the capture of king Virata's cattle by the Kauravas (Goharanaparvan). In the last scene a warrior is shooting an arrow from his chariot at five opponents (in similar position, but seen from the back) ; between them there are two cows and four flying birds, placed one above the other. The scene probably represents Duryodhana or some other Kaurava hero (Drona, Karna or Susarman, king of Trigarta) attacking the five Pandavas. The treatment of the warrior on the chariot is peculiar, and seems inspired by some idol of *Surya*. The gigantic hero, with the charioteer in front, stands on a diminutive chariot, a platform resting on two high poles with lotus-shaped wheels, the horses being squeezed between these two poles. At the end of the beam again a tower-like pillar.

Western side : This relief frieze, likewise framed by tower-shaped pillars, represents scenes from the Ramayana (Sundarakanda and Yudhdhakanda), from right to left. Two rows of five figures each, the foremost being Rama and Lakshamana, armed with bow and arrow, the other monkeys. In the next seen Hanuman is seen jumping from the top of Mount Mahendra across the ocean, indicated by a pair of fishes, to Lanka ; with one left hand he carries a piece of the mountain, with the right one he holds his tail, while the other hands are empty ; this scene refers to a later incident in the epic when Hanuman brings the whole mountain with its medicinal herbs, in order to heal Lakshamana who had been seriously wounded. In the following scene Hanuman is visible in the trees of the Asoka grove of Lanka ; then he climbs a tree under which a woman with a vessel, evidently Rama's abducted wife Sita is sitting, while in a separate compartment three females are represented, probably the *rakshasa* women attending on and keeping guard over Sita. In the next scene Hanuman addresses Sita who sits on a couch, attended by the *rakshasis* one of them waving a *chamara* (yaktail flywhisk). In the centre of the architrave a large building of several storeys, evidently intended to

symbolize Lanka town, is depicted and, on its roof, Hanuman, his tail aflame.. The punishment inflicted by the *rakshasa* on Hanuman now turns into the disaster of Lanka, the burning of the demon town. In the following scene Hanuman, sitting on the top of a pillar, addresses the gaint *rakashas* king Ravana, with his ten heads (the uppermost one that of a horse), four feet and twenty arms swinging various weapons. On both sides a group of two demons forms the king's bodyguard. The last scene shows the awakening of of Kumbhakarna, several people beating drums and cymbals and blowing trumpets at his ears while elephants are driven over his body.

Northern side (from right to left) : The *svayamvara* of Draupadi (*Mahabharata, Adiparvan*). First king Drupada of Panchala and his queen are seated on a throne, attended, on each side, by a female with a *chamara*. On both sides the Pandavas are standing, on the right three of them, two with a sword, one with a mace (Bhima), and on the left two, one with a sword; the other with a bow and arrow (Arjuna). In the next scene the king is again seated on his throne, attended with a *chamara* bearer, who is raising a jewel box with his left hand. Opposite the king stands a lady with folded hands, apparently his daughter Draupadi; a man touches her left arm as if to lead her away, while a box and a string of pearls are depicted above her. In the third scene an archer (Arjuna) shoots an arrow straight upwards, thus piercing a fish on a pole. In the fourth scene the successful Arjuna bends his bow, and in front of him another, kneeling figure (Krishna) touches with his left hand the lower end of the bow. Over the latter figure there is a small representation of the four armed Vishnu on *garuda*, perhaps in order to indicate that the kneeling figure is indeed the incarnation of Vishnu. In the fifth scene five persons stand in a row, each with a staff in his right and a parasol in his left hand (like the Vamana *avtara* on the window relief). The sixth group depicts the *rajabhisheka* the anointment of the new king attended by four priests of whom one is pouring water from a vessel over his head and another is fanning him. Another person, to the left of the group, salutes the king with raised arm. In the last scene Arjuna? on his war chariot fights with three opponents, probably Karna, Bhishma and Salya.

Finally to this group of later wood-carvings the two big relief panels on both sides of the balcony window should be reckoned. They are treated as the shafts of pilasters, rising from a base and ending in a capital (six feet eight inches high, two inches broad).

The relief on the eastern side represents the Trivikrama *avtara* of Vishnu. He is the chief figure, dominating with his outstretched legs two-thirds of the whole scene. The extended toes of his right foot touch the snake godlings (*nagas*) of the nether region (*patala*), whereas his left leg, swung up with overwhelming energy, reaches Brahma in the heaven of the gods. Beneath Trivikrama, Vishnu's initial disguise as a dwarfish (Vamana) Brahmin is depicted, standing modestly, a parasol in his left hand before the *asura* king Bali, who sits on a small throne in his audience hall, the entrance of which is guarded by two almost nude warriors carrying sword and shield. Vamana requests Bali for as much ground as he might cover with three steps, and Bali solemnly confirms the gift by pouring water from a (now broken) sacrificial vessel. Suddenly the disguise falls, and the god, a terror of tense energy, three-headed (lion, human and boar face) and four-armed, with all the attributes of his power, the royal diadem (Gandhara-Kashmiri type), disk and lotus, mace and conch, seizes the three worlds. His lower foot passes over the richly decorated border of the panel at the bottom wherein two *naga* kings, with many headed cobra-hoods, swing their human upper bodies on the double coils of their lower snake tails. Both are four-armed, but three of the lower arms unfortunately are broken, while one upper arm touches Trivikrama's

foot. The symbols still preserved are not quite clear, but emphasize their chthonic character : two ploughs, a fruit and a staff or bow. In the upper region the gods are grouped in three rows, of which, however the two lower ones are interrupted by an unfinished patch. This is said once to have been covered by a round metal mirror which was stolen in one of the invasions coming down the valley from the direction of Kulu (probably somewhere between 1650 and 1670). The gods are not easy to identify, and apparently the sculptor and his priestly advisers have not been too well acquainted with the intricacies of Hindu iconography. The big figure in the right upper corner, near Trivikrama's left foot, must be Brahma, three-faced (the fourth face at the back being invisible), sitting, with his staff, a rosary and water-vessel on two *hansas*. But his heads, not bearded (as it would generally be the custom in North Indian art) rather evoke the appearance of Shiva. The next figure, holding a trident, a rosary (*akshamala*) and a vessel, sits on two parrots. Whereas the trident and rosary are symbols of Shiva, the parrot is the *vahana* of Kama. The next figure, sitting on a buffalo carries the scull-sceptre either of Shiva or, since Shiva generally has no flag emblem, perhaps of Yama. The last figure in the top row, with sword and shield, sits, cross-legged, on a prostrate *yaksha* and might, therefore, be Kubera; but the iconographic description again does not work out. In the second row only one figure is clear: a four-armed god, carrying a bow and a lotus-flower, an axe (or plough) and a conch, possibly Balarama. The scarf of the next, destroyed, figure might indicate *Vayu*. The identification of the third figure is doubtful. But in the lowermost row *Surya* is recognizable, cowering on his chariot drawn by seven horses.

The details of the panel on the opposite (western) side of the window are hardly less confusing, though its general meaning likewise is clear: the churning of the ocean (*amritmanthana*) and the defeat of the *asuras* (*Mahabharata*; *Adiparvan* : *Ramayana, Balakanda*). The panel is divided into seven rows of figures, of which the sixth and part of the fifth describe the myth itself, while the upper rows depict the world of the gods, the lower most one the underworld (*patala*) of the defeated demons. In the sixth row the mountain Mandara, resembling a bunch of springs, is placed on the back of the tortoise (*Kurmavatara* of Vishnu) seen in front. The snake-king Vasuki is slung around it, held by two gods in the same and two in the preceding row, and, on the other side, by a sitting *asura* (*Rahu*?) whose attention, however, is preoccupied with a game, the pawns of which are standing between him and another sitting figure. All these figures wear crowns and royal or divine costumes. In the bottom row there are five more kneeling, bitterly lamenting figures which look as if originally they had been intended to represent women. The centre of the fifth row is occupied by the wooden frame of a round metal mirror, a likewise lost counterpart to that which once had been mounted on the Trivikrama panel. To its left some of the costly objects which emerged during the churning are depicted, the wish-fulfilling tree (*kalpadruma*), Indra's elephant Airavata, and a cross-legged figure, possibly Dhanvantari, the physician of the gods, with the *amrita*-vessel. The four upper rows are occupied by the gods; but, with a single exception, only the fourth row depicts individual deities. In the centre Shiva, three headed and four-armed (emblems: trident and rosary, mirror and fruit) sits on his bull, at his side Parvati, crowned and dressed in skirt and scarf, stands combing her hair. At her feet her lion is lying. To the extreme left there stands a crowned figure, perhaps Virabhadra, holding a trident and a fruit (or flower or mirror) in his two upper hands, his two other hands have been broken. To the right of Shiva, Karttikeya, six-headed (*shanmukha*) and four-armed (emblems: trident, not a lance, rosary and vessel) sits on his peacock, and on the extreme right stands a man playing an ancient Indian harp, apparently the sage Narada. The upper three rows

consist, each of five male figures sitting with crossed legs, wearing a crown, raising their right hand in *abhayamudra* and in the left holding some divine emblem, a trident, a staff decorated with a scull, a plough, a flower, a flag, an arrow, a battle-axe a sword, etc. Only the figure, in the right upper corner wears no crown, and its big head, with protruding eyes and a broad grinning mouth is severed from the body. In the left corner, on the other hand, stands a young figure in archer (*alidha*) position, carrying in his four hands a disk, a flowerbud(?), a mace and a conch. This must be Vishnu while the figure at the other corner must be *Rahu*. This justifies some conclusions as to the other thirteen figures: the *navagraha* and the four *lokapalas*, which we have already encountered on the lintel of the Chitrari temple. But *Rahu* belongs to the *navagraha* group.

Now we can turn to the study of the earlier wood-carvings, in the first place those on the ceiling of the *mandapa*. This ceiling consists of nine panels of unequal size and shape, of which eight (four smaller squares, two feet eight inches, decorated with a conventional lotus, and four oblong rectangles, eight feet five inches, respectively seven feet seven inches by two feet eight inches, with figural scenes) form a border enclosing the great centre-piece (eight feet five inches by seven feet seven inches). The latter is of the same lantern type as in the Lakshana and Shakti temples, i.e. by means of two sets of four triangular corner pieces, each decorated with ornamental borders and highly stylized *kirtimukha* masks and *makaras*, the opening to be covered by the centre-piece is reduced to a quarter of the original surface, the last aperture being closed by a square panel carved into a gigantic lotus-rosette of very high relief, a masterpiece of wood-carving. The central panel of the *mandapa*, with its magnificent lotus-rosettes enclosed within a *vajra* border, is similar in construction and partly in design to the ceiling of the Pandrenthan temple at Kashmir. The spandrils between this rosette and the corners of the quadrangle are filled with reliefs of flying godlings. The rosette proper consists of four circles of petals enclosing a centre-piece with another border of petals. But these petals are so much stylized into various ornamental patterns that only in one circle would their original character be evident outside the context of the whole. And in one circle the petals have even been replaced by a chain of *vajras* (thunderbolts) of the traditional type well known in Lamaistic art.

The most interesting pieces of the ceiling, however, are the four figural panels on the east, south, west and north sides. That on the eastern side is again subdivided by a raised border into a frieze of four larger, almost square panels and a much smaller frieze of five partitions, three filled with figures, two with lotus-rosettes. The four square panels in the upper frieze are decorated with flying couples of *gandharvas*. Apparently they sit on big lotus-flowers, but as the artist seems to have encountered some difficulty in squeezing the thrown-backward legs of the godlings into the square panels, this has been merely a device to indicate that they are not on the ground but in heaven. The sculptor had to accommodate the *apsarases* on the *gandharvas'* left knees, though their relationship varies considerably, some behaving very respectably, others indulging in amorous intimacies. The *gandharvas* are, all, four-armed, embracing and patting their mates, and holding various objects, crowns, bracelets, jewels or *chamaras*. They wear the princely costume of the late Gupta period, the *gandharvas* big wigs and wreaths, the goddesses crowns, and all of them necklaces, bracelets and beautifully decorated *dhotis* and skirts. The three lower figural friezes consist of musicians playing a flute (*vansi*) and cymbals, and of dancers in lively poses and early medieval costumes.

The southern panel resembles the preceding one both in the general arrangement and the subject. But the *gandharvas* and *apsarases* of the four upper square panels play a somewhat different part. The two six-armed

gandharvas in the central panels are busy with the puja of a small Shiva linga which is placed on a stand mounted on the back of a Nandi which, again, rests on a lotus-cushion pedestal with four legs. With their six arms they pour ghee on the linga, fan it with a *chamara*, burn incense, ring the *vajra*-bell, hold a box of saffron powder or a scull. The *apsarases* accompanying them play the cymbals or the early Indian harp. The couples in the lateral panels are just making the music to the puja. These *gandharvas*, four-armed, play the early Indian bow harp (*vaiduryadanda vina*) and the staff cithara (*kairata vina*). In their other hands they hold the same symbols as the godlings on the eastern ceiling panel, i.e. *chamara*, crown, bracelets, etc., while the *apsarases* accompany them with cymbals. The smaller lower frieze consists of only one panel filled with sixteen tiny musicians and dancers The dance poses are those of the classical *Bharata natya*, the musical instruments a conch trumpet (*sankha*), cymbals, hautboy (*sanayi*), violin (*sarangi* or *sarinda*), flute (*vansi*), straight drum (*pakhavaja*), hourglass drum (*damaru*) and convex drum (*mridanga* or *dholaka*).

The western ceiling panel is likewise divided into an upper and a lower frieze. But the upper frieze consists of only one monumental Shiva panel, whereas the bottom frieze is filled by thirteen *ganas* dancing to the accompaniment of a *mridanga* and *pakhavaja* drum. The central figures are Shiva Nataraja and Gauri, accompanied by five minor figures. Shiva plays a staff cithara and swings his other fourteen arms in the dance, stamping the ground with two feet, and beating time with two other ones. The ten-armed goddess, dancing by his side, swings in her hands a trident and elephant-god, sacrificial knife, skull-staff, cobra, and sacrificial vessel. On both sides, to the right and left, there stand two male figures, three-eyed like Shiva and his consort and four-armed, apparently the alter egos of Shiva, the *bhairavas* who not rarely are shown accompanying him. That on the left, separated from Shiva Nataraja by the diminutive bull Nandi, holds a trident, rosary, mirror and fruit; that on the right a mace and skull-drum (*damaru*), a skull-staff (*khatvanga*) and cobra. Both ends of the panel are occupied by Shiva's and Parvati's family, on the right probably Virabhadra with skull-staff dancing wildly, on the left Ganesa, four-armed and with his usual emblems, sitting by the side of the Devi's lion, below, Karttikeya, a skull-staff in his hand. Generally the costume is very similar to that of the preceding reliefs. The Devi and the *bhairava* to the left wear a crown, Shiva the *jatamukuta* (pile of matted hair), and the *bhairava* to the right as well as Virabhadra a crown of skulls, the *ganas* 'Gupta' wigs.

Mr. Sivaramamurti, M.A., Superintendent of the Archaeological Section, Indian Museum, however, thinks, "The whole group appears to be glorification of Mahisha in his *natana* aspect and since Devi is also shown dancing beside him she may be taken to be Manonmani". In the *Lalitasahasranama* Devi is described in the line *mahesayuktanatanatatpara* as dancing with Mahesa. We can take the other forms of Shiva, excluding the Devi, which number five in all as Isana, Tatpurusha, Aghora, Vamadeva and Sadyojata, all five makind up the Mahisha complex. Tatpurusha carries a *matulunga* fruit in his left hang and an *akshamala* in his right hand. Aghora carries a *khatvanga* and a *kapala* Yamadeva carries a sword (*khadga*) and shield (*khetaka*). Isana carries an *akshamala*, a *sula* and a *kapala*. The Saivakaranagama and Rupamandana differ as regards the weapons attributed to these five forms of Shiva, known as the *Panchabrahmas*".

Curiously enough the ceiling panel on the northern side is of an utterly different character. For it represents the assault of Mara (*Mara-dhar-shana*, cp. *Lalitavistara*, XXI; *Buddhacharita*, XIII). In the centre the Buddha sits on the diamond throne (*vajrasana*) at Bodh Gaya, impassive, merely calling

the earth-goddess to witness (*bhumisprasa-mudra*) his victory over the lord of lust and death. On both sides a group of two daughters of Mara is trying to arouse his sexual desires by provocative poses. In front four demons try to overthrow the diamond throne with the aid of tridents, but these break in the effort. Others hold snakes over his head, and others blow trumpets into his ears. A host of demons, some with human, others with animal heads, are shown with drums and cymbals, staff-citharas and violins. To the left Mara himself approaches on a curious war chariot (very similar to that on the eastern architrave), a platform standing on posts with lotus wheels drawn by four lions, and shoots the arrow of sinful love at the Buddha. He is accompanied by two of his daughters, sitting cross-legged on little pedestals. On the opposite side we see the same chariot, but the lions roll on the ground in utter confusion, and Mara has collapsed in despair, letting his bow and arrow sink down, while his daughters try to comfort him. Apart from the subject, however, the panel does not differ from the preceding one ; costumes and other details, technique and style are the same.

The facade of the Mrikula Devi shrine is the richest and most intricate of all those we have discussed. The outermost set of door-jambs is each divided into three arched niches of varying type. Those at the bottom (supported by miniature *yakshas* between two lions) have a complicated gable of late Kashmiri type, with a centre-piece like the pinnacle of a *stupa* or temple and with peacocks in the corners and *kinnaras* above the gable ends. In these very elongated niches (three feet six inches) Ganga stands on the left side on her *makara*, holding in her four hands a vessel, rosary, book and a long lotus stalk, and on the right side Yamuna on her tortoise, with similar emblems in her four hands. The next set of niches is much smaller (one foot ten inches high) and ends in big *kirtimukha* masks evolving from the foliage of the arches. That on the left encloses a standing four-armed figure holding a lance, lotus and water-vessel, whereas one hand rests on the hip. The figure in the right niche is its exact counterpart, although with many small differentiations. The top niches ending in foliage scrolls are again somewhat lower (one foot eight inches high) and enclosed rather stout, likewise four-armed figures, the one on the left side holding a trident, rosary, mirror and a fruit (*sitaphala*=custard apple), and the other a *makara*-staff, a skull-bowl, a skull-staff and a symbol now lost. It deserves notice that these two figures have the same emblems as the satellites flanking the dancing Shiva and Parvati in the western panel of the ceiling. Next comes a frieze composed of flowers strung up in an Indian wreath, then another border with flame or lotus-petal design.

The next set of door-jambs, naturally much smaller, consists of five niches on each side, four ending in scrollwork arches, the topmost in a horizontal lintel on which a broad capital of Roman-Kashmiri type rests. In these niches the ten *avtaras* of Vishnu are arranged, on the left (from bottom upwards) Matsya (fish) Nar Singh (four-armed); Vamana with staff and parasol; Krishna as Vishnu with lion, human and boar head, and four arms holding the usual attributes; and at the top, Buddha in *bhumisparsa-mudra;* on the right *kurma* (tortoise); *varaha* boar-headed and four-armed; Parasu Rama, with battle-axe and *yajnopavita;* Rama, with bow and arrow; and, on top, Kalki on horseback, a battle-axe in his right hand. There follows another richly carved, round moulding and a frieze decorated with a winding creeper. The inner jambs, likewise ending in late Kashmiri capitals, are divided by flower scrolls into four medallions, each framing the figure of a dancing *apsara*. Finally a frieze of scroll-work frames the door of the sanctuary proper.

The lintel, capped by the ornamented mouldings next to the extreme door-jambs, connects the highest niches and capitals of the middle set of jambs. It consists of five miniature chapels separated by a screen of short pillars

dissolving into plaitwork ornaments (or interlaced snakes?). Each chapel consists of an image niche enclosed by a depressed arch resting on two slim fluted columns, while on the crown of the arch a *kalasa* ending in a high pinnacle stands; this niche again is covered by a towering gable, either of the Kashmiri type, i.e. two superposed capped triangles, with a bird in each of the lateral corners, and an *amalaka* on top; or of a more archaic type, a central ogival vault resting on two short pillars, and two lateral half-vaults, i.e. the front of an early Buddhist *chaitya*-hall. In the niches five deities are seated, cross-legged (from left to right) : 1) a crowned four-armed god on a lion, holding a staff and rosary, vessel, and hand in *abhayamudra*; 2) a similar deity, but with attributes inverted; 3) a crowned four-armed god sitting on *garuda*, holding arrow and trident, vessel and battle-axe; 4) a figure without crown, big head, protruding eyes and grinning mouth, sitting on a lion, holding staff and sword, trident and shield (possibly *Rahu*); 5) a crowned, two-armed god sitting on a prostrate *yaksha*, one hand holding a staff, the other in *tarjani-mudra* (threatening). The chapel gables project from a frieze of *hansas* (geese) carrying a long pearl string in their beaks; this frieze is continued over the capitals of the middle jambs.

The lower lintel, resting on the capitals of the innermost door-jambs, consists of three similar, but somewhat bigger chapels, connected by decorative dwarf pillars either dissolving into plaitwork, or consisting of coupled slim columns connected by a diaper covering the whole length and breadth of the shaft. The crowned, four-armed deity sitting cross-legged, on a ram, in the left chapel, holds two tridents, a sceptre and a water vessel; the central one, over seven rearing horses, is the sungod *Surya*, holding a sceptre and a vessel; the crowned figure in the right chapel again sits on a lion, holding sword and sceptre, shield and water vessel in its four hands. Dr. Vogel identifies the deities in the eight chapels with the group of *grahas*, regularly placed over the entrance of Hindu temples, although their usual number is nine.

Brindavan C. Bhattacharya's, *Indian Images*, 1921, pp. 31 f. supplies valuable information on the iconography of the nine plants derived from *Hemadri*, *Vishnudharmottara* and *Matsyapurana*. This enables us to identify most of the figures in the eight chapels. The deity in the centre of the upper row must be *Budha* (Mercury) who is stated to be similar to Vishnu. The two on his left side may be safely identified with the demons *Rahu* and *Ketu*. The first figure of the second row is *Mangala-bhauma* (Mars), who according to the *Matsyapurana* is similar to *agni*, his *vahana* being a ram and his weapons a lance and a trident. As it is very improbable that *Surya* and *Chandra*, the two principal members of the group, have been omitted and the separate figure tower the doorway, whose hands are broken, appears to be the solar deity, we may perhaps assume that the person immediately above him represents *Chandra*, though not in his orthodox appearance. The identity of the three remaining *grahas* is also uncertain, but *Brihaspati* (Jupiter), who is stated to resemble Brahma, may perhaps be recognized in the first figure of the upper row on account of his attributes. In his neighbour, who has the same attributes [a gourd (*kamandalu*), a rosary (*akshamala*) and a staff] it is tempting to see *Sukra* (Venus) who is the *purohita* of the *asuras*. If this is correct, it follows that the deity to the right of the supposed *Chandra* must be *Sanaischara*. The *sloka* regarding *Rahu* quoted by Bhattacharya from *Hemadri*, *rambalam pustakam karyam bhujanaikena samyutam* would seem to be corrupt, and might instead be, *kevalam mastakam karyam bhujenaikena samyutam*.

Beneath this lintel is another frieze of five single figures projecting from the ornamental friezes between the capitals of the innermost door-jambs and round the cella door. The prominent central carving again represents the

sungod on his chariot drawn by seven horses. The others show *gandharvas*, playing cymbals, bow-harp and staff-cithara, and must be regarded as the musicians accompanying the dance of the *apsarases* in the panels of the adjoining door-jambs.

The idol of Kali, in her aspect as Mahishamardini, probably is contemporary with the later wood-carvings on the architraves and window panels, but of a very different type. An inscription in late *Sharada* characters on the pedestal states that it was cast by one Panjamanaka Jinaka from Bhadrawah in the *Sastra* ? year 4645=A.D. 1569-70 (according to Dr. Hermann Goetz) and dedicated by Thakur Himapala. According to Dr. Hutchison the inscription shows it to belong to a late period perhaps to the thirteenth or fourteenth century. It is a rather primitive and clumsy work, despite its elaborate character. For the goddess is represented eight-armed, standing on the defeated buffalo-demon whom her threefold lion attacks from behind. To the right stands a small figure of the donor, a caricature of similar statuettes in Rajasthan. But the bodies of the goddess and of the buffalo look bloated, notwithstanding the thin legs and arms. Kali's head is much too big, and her *mukuta* looks rather like the ceremonial crown of a Tibetan lama, her girdle like that of a Lamaistic terrible deity. The enclosing frame suggests brass idols of the fifteenth and sixteenth centuries from Rajasthan, the top of it the backs of early Mughal thrones. The influence of Mughal and Rajput art is not surprising in the sixteenth century; it penetrated probably via Balaur which then had some control over Bhadrawah; the Tibetan element is understandable in a frontier area where the Tibetan Lahulis venerate Mrikula Devi as *rDo-rje phag-mo* (Sanskrit *Vajravarahi*).

Chamunda temple at Devi Kothi—Of the other numberless village temples, mostly dedicated to Devi or Naga, the only one which deserves a passing notice is that of Chamunda, at Devi Kothi, on account of the Mughal influence manifest in its wood-carvings. It was built by Raja Umed Singh, A. D. 1754. The same influence is observable in some profane buildings of that period, e. g., the State Kothi at Brahmaur, ascribed to Raja Prithi Singh, which was destroyed in the earthquake of the fourth April 1905. Specimens of modern wood-carving, as far removed from the old work in merit as in time, may be seen at Mindal, opposite Sach, on the temple of Chamunda (commonly called Mindal Devi) and on the little Naga temple near Kilar.

Footprint pillars or *Padukas*

The traveller in Chamba will notice these pillars in great number in front of village temples or at the road-side. They consist of a pile of stones covered by a flat slab, on which a trident (*trisul*) with a footprint on each side is carved. They are always erected in connection with some temple, but are often placed at a considerable distance from the shrine. Their object is to enable passers-by to make their obeisance and present their offerings, usually flowers, to the deity without having to go all the way to the actual shrine.

The trident

The trident perhaps originally a representation of lightning is the attribute not only of Shiva but also of Devi. It is with this weapon that she is regularly shown slaying the buffalo-demon. Hence iron tridents of all sizes are favourite votive offerings presented to the goddess, and will be found in great number in any Devi shrine. They are likewise offered to the Nagas, who moreover received twisted sticks (evidently on account of their resemblance to snakes) and miniature wooden yokes. The latter, it is said, are presented when a young bullock is for the first time yoked to the plough; for the Naga is considered as the patron of cattle.

Inscriptions

There can be little doubt that in the territory now forming the Chamba district two scripts were once in common use; the indigenous *Brahmi* from which all modern alphabets of India are said to have been derived, and the *Kharoshthi* written from right to left, which is believed to have been introduced by the Achaemenids into the north-west of India, which formed part of their empire. At Pathyar and Kanhiara, in the Kangra district, two rock-inscriptions are found, each of which contains the same legend in those two scripts. The Pathyar inscription belongs to the Maurya period, that of Kanhiara to that of the Kushans, so that we must assume that for many centuries *Brahmi* and *Kharoshthi* were used side by side in these parts. It is interesting to note that both the places where those inscriptions are found were once included in Chamba territory.

Earliest epigraphs—Within the present limits of the Chamba district the earliest epigraphs hitherto recovered are a few short rock-inscriptions, in Gupta character of the sixth century, which have not yet been satisfactorily deciphered. One of them reads *Om namah Shivaya* 'Adoration to Shiva'. They were found in the Panali Nala, near Gun, in the Lilh pargana.

Inscription of Meru Varman—The group of inscriptions of the reign of Meru Varman (c.A.D. 700), which were first brought to notice by General Cunningham, are of great interest for the early history of the district. They are engraved on the pedestals of the brass images of Lakshana, Shakti, Ganesh and Nandi. The two Devi images are enshrined in the wood-carved temples described above, the Ganesh image is placed in a small, insignificant shrine at Brahmaur and the bull Nandi stands in front of the linga temple of Mani Mahes at the same place.

The inscriptions engraved on the base of these idols in a far from correct type of Sanskrit, bear no date, but, judging from the character, they must belong to the beginning of the eighth century of christian era. Besides the name of Meru Varman himself, two of them mention the names of Divakara Varman, his father; of Bala Varman, his grandfather; of Aditya Varman, his great grandfather; and of Mushuna or Moshuna, the progenitor to his race. From the title *Maharajadhiraja* (literally, king of kings) used in one of the inscriptions it may be inferred that Meru Varman was an independant chief of importance. It is clear that his capital was at Brahmaur and that his dominions included Chitrari. Gun, a few miles lower down on the opposite (right) bank of the Ravi, must also have belonged to his territory. This is evident from an inscription on stone, discovered there in the summer of 1905, which records the founding of a Shiva temple by a feudatory chief *(samanta)* of the name of Ashadha, who mentions Meru Varman as his overlord.

Sharada **inscriptions**—For more than two centuries after Meru Varman, all inscriptions cease. From the middle of the tenth century there begins a series of epigraphical records continued almost uninterruptedly up to about the beginning of the twentieth century. Those of the pre-Muhammedan period are all in the *Sharada* character, which is a descendant of the western Gupta type, and was used all through the Punjab Hills, and probably also in the plains. It is still in vogue among the pandits of Kashmir. In the Muhammedan period this script gradually degenerates into the modern *Tankari*. From the eighteenth century *Nagri* is used for copper-plate inscription. It is curious that on the earlier plates of this period the raja's seal is invariably written in this character.

The earliest *Sharada* inscription existing is probably the beautifully executed eulogy *(prashasti)* of Sarahan, opposite Saho. It consists of twenty lines carved on the two sides of a stone slab, previously in a small Shiva temple near that village, now removed to Bhuri Singh Museum at Chamba. It contains no date and affords no historical information, but is remarkable for its fine workmanship and excellent preservation. The twenty-two verses of very good Sanskrit poetry, which it contains, are mainly devoted to extolling the beauty of Somaprabha, the spouse of the chief Satyaki, the son of Bhogata. She is described as "born from the house of the lord of Kishkindhika" which, in the *Ramayana*, is the name of the fabulous realm of Sugriva, the monkey-king, but here denotes the Himgiri pargana. Her husband, in order to establish an unshaken friendship between her and the mountain daughter (i.e. Parvati), erected a temple to Shiva *Chandrashekhara* (the moon crowned). There is reason to assume that the temple founded by Satyaki is not the plain village temple, in which the stone is now lying, but rather the important Shivalaya of Saho known by the name of Chandra Shekhara, which has been noted above. This sanctuary appears to have been restored at a not very remote date, and it is possible that on this occasion the stone recording its foundation was removed to the opposite side of the river.

Copper plates—Among the inscriptions of Chamba the title-deeds engraved on copper-plates (*pattas*) are most prominent, both on account of their number and historical value. Nearly all of them record grants of land bestowed on temple or Brahmans by the Chamba rajas. Cunningham was the first to draw attention to the existence of three such documents in Chamba. The number of inscribed copper-plates, however is infinitely larger than Cunningham supposed, as apparently almost every Chamba raja has been in the habit of giving grants of land. Up to the end of the reign of Raja Prithvi Singh, eighty plates have been recovered. The total number of copper-plates found in the district may amount to double that number. The existence of a series of documents of this kind issued by a line of rulers of one state during a period of ten centuries, is certainly unique in the Punjab and Himachal Pradesh and perhaps in the whole of India. It is the more remarkable as in the surrounding hill districts only very few specimens have come to light, and these too of a comparatively recent date. Kalhana, the author of the *Rajatarangini*, mentions the occurances of copper-plate grants in Kashmir which he consulted in composing his chronicle, but hitherto not a single specimen has come to light. Evidently here as elsewhere Muhammedan rule led to the total destruction of those valuable historical documents. Chamba would seem to be the only place in the Punjab and Himachal Pradesh where copper-plates of the pre-Muhammedan period exist.

Pre-Muhammedan Copper-plates—The earliest plate which has yet been found contains the name of Sahil Varma, the reputed founder of Chamba, and was issued by his son Yogakara (or Yagakara) Varma in favour of the Nar Singh temple at Brahmaur. Next in order is a grant by Sahil's grandson Vidagdha Varma. In the three following plates we find the names of Salvahana Varma and his two sons Soma Varma and Asata. In the first of these three rulers professor Kielhorn has recognised the Chamba Raja Sala, who, according to the *Rajatarangini* (VII, 218), was deposed by Ananta Deva of Kashmir (A.D. 1028-63). We also find Asata mentioned in the same chronicle (VII, 588) as having visited Kashmir in A.D. 1087-88 in the reign of Ananta's son and successor Kalasha. These dates help us to fix the period to which these three plates belong as the second half of the eleventh century, The two earlier plates may thus be assigned to the latter half of the tenth century. It should be noted that the five grants of the pre-Muhammedan period are only dated in the regnal year of their donors, so that their date can only be inferred from external evidence.

Ancient topography—These inscriptions show that, in the tenth or eleventh centuries, Chamba was an independent state comprising the Upper Ravi and Budhil Valleys and the country round Chamba town on both sides of the Ravi. As the plates are all dated from Chamba as the seat of Government, it is probable that the state extended considerably further down, and comprised the whole of the Ravi Valley as far as the Siwaliks. It probably bordered on this side with the petty Hill-State of Balaur, the existence of which in the eleventh century is attested by the *Rajatarangini*. Here it is frequently mentioned under the name of Vallapura, from which the modern Balaur is derived.

It appears further from the early copper-plates that at that period Chamba was divided into *mandalas*, which partially seem to have corresponded to the latter parganas. The following *mandalas* are mentioned by name :—

(1) Brahmpura, the present Brahmaur, occupying the Budhil Valley.

(2) Trighatta, now Trehta, a tract along the Upper Ravi above its junction with the Budhil. The name points to the existence of three passes (Sanskrit *ghatt*, Hindi *ghata*) presumably those leading into Kangra across the Dhaula Dhar.

(3) Panthila, the modern Panjila pargana, situated above Chamba between the right bank of the Ravi and the left bank of the Saho.

(4) Tavasa (a name which is probably preserved in that of the village Tausa) stretching from the right bank of the Saho as far as the right bank of the Ravi, a few miles below Chamba town.

(5) Parakamata, on the left of the Ravi opposite the town of Chamba, perhaps corresponding to the Sach pargana.

(6) Bhattara, probably corresponding to the Hol Valley. The name is now applied to some fifteen villages in the Hol-Gudial paragana, one of which is called Banja. The local deity is known as Bhattar Devi Sitla, and the annual pilgrimage to her shrine is called the Bhattar *jatra*.

Fountain inscriptions—Another important class of epigraphical records is that of the fountain inscriptions, which are nearly contemporaneous with the early copper-plates. They are commonly found on huge slabs, covered with quaint figures and ornamental carvings, which were erected at springs, and dedicated to *Varuna* the god of the waters. His figure usually occupies the centre of the carved surface. A water-spout, sometimes likewise carved, is passed through a square hole in the lower-portion of the stone, and in a few instances a cistern consisting of three slabs is constructed in front to receive the water. In Chamba they are especially numerous in Chaurah and Pangi. A few specimens exist, e.g., Trilok Nath in Chamba-Lahul, but these are not inscribed. In the Ravi Valley proper fountain-slabs exist, e.g. at Brahmaur and Chitrari, but of a much smaller type and without inscriptions. These commonly are carved with figures of the *navagrahas*, of Vishnu resting on Shesha, of the ten incarnations (*avtaras*) of the same deity, and of the river-goddesses Ganga and Yamuna. In the summer of 1906, a stone of this type was discovered built in the wall of a house in a city. A well-preserved specimen is placed under a banyan tree in the village of Kheri on the left bank of the Ravi.

The inscribed fountain-slabs of Chaurah and Pangi are of peculiar interest for Chamba chronology, as they are fully dated both in the *Shastra* or *Saptarishi* era (also called *Lokakala*), and according to the reign of the ruling chief. The name of the month, the lunar day (*tithi*), the week day and the lunar mansion (*nakshatra*) are also indicated, so that it is possible to verify the dates. The fountain-stone of Luj near the Paddar border, dated in the first year of Raja Jasata, supplies the first fixed date in Chamba history, viz., A. D. 1105. It also shows that at this period Pangi formed part of the raja's dominions. That of Salhi in the Saichu Nala, dated in the twenty-seventh year of Lalita Varma and in the *Shastra* year forty-six (A.D. 1170), establishes the year of accession of the raja to be A.D. 1144. It was erected by a local rana, Ludrapala by name, whose descendants still live on the spot.

Salhi fountain inscription—The Salhi stone, the largest of its kind (six feet six inches high, seven feet wide), is of peculiar interest on account of its carvings. These represent various deities arranged in three rows, each figure being marked with an inscription. The centre of the upper row is occupied by Shiva with his trident; to his right are *Varuna*, the god of the waters, and Ganesha; to his left Indra, the thunder god, and the six-faced Karttikeya. Each figure is accompanied by its peculiar vehicle (*vahna*). In the middle of the slab over the spout-opening is a panel representing Vishnu's sleep. The remaining eight figures are river-goddesses, all identical in attitude and attributes, and distinguished only by their *vahanas*. They are shown standing, and hold a lotus-stem and a water vessel on which the name of the river which they personify is incised. Thus we are enabled to recognize Ganga (Ganges), Yamuna (Jumna), Sindhu (Indus), Veth (Jhelum), Beas (Bias) and Satludr (Sutlej). The two remaining figures which are partly destroyed must have represented the two rivers of Chamba, the Ravi and the Chander Bhaga. Thus we have the sacred twin-rivers of India, the Indus, and the five rivers of the Punjab. It is worthy of note that the names in the inscriptions are given in the vernacular spoken in the hills.

Sai fountain inscription—Among the fountain-stones of Chaurah that of Sai deserves special notice. Here also the figures have inscriptions containing their respective names. They are arranged in two rows but only those of the upper row represent deities. The lower compartment is reserved for mortals. Here we find an effigy of the person for whose sake the stone was erected, named Ranautra Phahi, in the inscription. The female figure which accompanies him, the inscription of which is lost, probably represents his wife. Both are shown in the act of worshipping a linga. The two remaining figures may be supposed to be female attendants. The main inscription, besides recording the erection of the fountain stone, contains a stanza in corrupt Sanskrit, in which the comparative merit of various pious works is stated. Most meritorious of all, according to the poet, is the construction of a road. The inscription is dated in the year 4270 of the *Kali-yuga*, or the era of sin, corresponding to A. D. 1168-69. It adds that 427,730 years of *Kali-yuga* still remain; the whole period consisting of 432,000 years. The Sai inscription is the only pre-Muhammedan record found in Chamba, dated in an era other than the *Lokakala* or *Shastra* era. It is moreover of special interest to find here the *Kali-yuga* reckoning, which is hardly ever used in inscriptions.

Naghai fountain inscription—At Naghai, a hamlet two miles south of Sai, half a dozen carved fountain-slabs were unearthed about 1895. One of them bears an indistinct inscription in which it is stated that in the reign of Trailokya Deva the Varuna Deva (i.e., the slab in question) was erected by Deva Prasada, the son of Rajanaka Naga Prasada, the son of Naguka, for the sake of the bliss in the next world of Rani Mekhala. We recognise the god *Varuna* in the central figure carved on the slab. To his left stands a female with two miniature figures, which we may assume to represent the deceased rani and her two children. The central portion of the stone is decorated with an exquisitely-carved band of foliated ornament. The name of Trailokya Deva is mentioned on two other inscribed fountain-stones in the village of Bhakund and Dadvar. As the name does not occur on the genealogical roll of the Chamba rajas, and the three inscriptions are found at no great distance from each other, it is

probable that Trailokya Deva was a local ruler who owned allegiance to the rajas of Chamba. His date seems to have been the first half of the eleventh century.

Devi Kothi fountain inscription—Two fountain inscriptions, of a different type from those already noted, remain still to be discussed. Whereas the latter are brief records in a mixture of Sanskrit and vernacular, the two inscriptions of Devi Kothi and Mul Kihar are extensive eulogies or *prashasties* in elegant Sanskrit poetry. Unfortunately neither of the two is complete. The Devi Kothi inscription was originally incised on two slabs of equal size let into the back-wall of the cistern, the construction of which it records. In the centre an inscribed image of Narayana was placed. One of the two slabs containing the first half of the poem has disappeared. Locally it is asserted that it was carried off by a lama but it is not at all impossible that some day it will be discovered in one of the walls of the village. Two other inscribed stones, it may be noted in passing, had been recovered in this manner. The remaining half of the inscription contains an eulogy of the local Rana Naga Pala, whose genealogy presumably was given in the lost portion. It relates how, after his father's death he withheld his mother from becoming a sati, and how she had a cistern built in memory of her deceased husband. The inscription is dated in the seventeenth year of Lalita Varma, who is stated to have conferred on Naga Pala the title of Rajanaka, i.e. Rana. It bore also a *Shastra* date which unfortunately is lost, but as the Devi Kothi inscription is ten years anterior to the Salhi one of the twenty-seventh year of Lalita Varma, its date must be A.D. 1160. The author of the euology was Kamalalanchhana the *rajaguru*, whose learning and poetical skill is amply attested by the document.

Mul Kihar fountain inscription—The Mul Kihar fountain inscription is in a deplorable state of mutilation, the right end of stone being broken off and the remaining portion greatly defaced. This is the more to be regretted as it was evidently a work both of literary merit and historical interest. In some thirty stanzas of excellent Sanskrit poetry it gives the genealogy of the local rana, and relates the circumstances under which the cistern was constructed. Unfortunately many of the names are lost. The first name seems to be Gaya Pala who, perhaps, is identical with a *thakur* of that name mentioned in Kalhana's *Rajatarangini*, as commander-in-chief of the forces which were to restore Bhikshachara, the grandson of Harsha, to the throne of Kashmir. We read in the inscription that he belonged to the house (*gotra*) of Kashyapa. It was apparently Gaya Pala's grandson who founded the cistern, in memory of his wife. The inscription is dated in the regnal year of some Chamba raja, perhaps Vijaya Varma, and from the character it may be assigned to the beginning of the thirteenth century.

Records of Ranas—There are a few fountain stones which were erected by Brahmins, e. g., that of Dadvar, and probably also that of Bhakund, which was set up by Paripurna, the son of Bhosharman, "fearing with the fear of existance" (*samsara bhaya-bhitena*). But the great bulk of these inscriptions are due to feudatory chiefs or ranas. The existence of such ranas in the Kangra Valley is attested by the Baijnath *prashastis*. In the twelfth century they must have been still numerous and powerful in Chaurah and Pangi, as appears from the inscriptions discussed. They evidently owed allegiance to the rajas of Chamba and dated their inscriptions in the regnal year of their reign. It is remarkable that in the inscriptions of the Muhammedan period no mention whatever is made of these ranas. They must have gradually disappeared, in what manner it is impossible exactly to decide. We may, however, presume that it was the policy of the raja to curtail the power of these barons of the hills whose existence constituted a constant danger to his own position. He may have attained this end partly by force and partly by the policy of attaching

them to his court and person. This we may infer from the fact that the copper-plate of Soma Varma contains the names of two ranas, who held the offices of prime minister and lord chancellor. At the present day there are only a few ranas in the Chamba district who still hold any mentionable social position, the principal one being the *thakur* or rana of Trilok Nath in the Lahul portion of the Pangi sub-tahsil. The descendants of those ranas who were deprived of their baronies have taken to agriculture, but are still distinguished by the title of their ancestors, which now in reality has become their sub-caste name.

Copper-plates A.D. 1300 to 1500—The inscriptions of the Muhammedan period do not exhibit the great variety of the earlier epigraphs. They are almost exclusively copper-plate grants. Earliest in date is one of Vairasi Varma of A.D. 1330. Next come four plates of Bhota Varma c. A.D. 1400. From that time onwards the plates are found uninterruptedly up to the reign of Raja Bhuri Singh. The difference between the pre-Muhammedan plates and those of the fourteenth and fifteenth centuries is most striking. Whereas the former are neatly engraved in well-defined *Sharada* characters and written in very tolerable Sanskrit, we find the latter scribbled on small-sized and irregular-shaped plates in a far from distinct type of *Tankari*, and in a language which, though evidently meant for Sanskrit, shows an astonishing ignorance of its most elementary grammatical rules. This marked degeneration, both of scholarship and workmanship, may no doubt be accounted for by the general deterioration of Hinduism after the final victory of Islam in India, and particularly by the establishment of Muhammedan rule in Kashmir, which always had been a great centre of Sanskrit learning.

Copper plates A.D. 1500 to 1700—Towards the end of the sixteenth century, in the reign of Partap Singh (a contemporary of Akbar), there is a decided improvement in the execution of the plates, which perhaps was an outcome of the general revival of Hindu art, under tolerant rule of the early Mughal emperors. We also notice a tendency to follow the old examples of the pre-Muhammedan period, but the knowledge of Sanskrit remains at a low ebb, and in those passages where the boundaries of the granted lands are described it is considered safer to resort to the vernacular. From a linguistic point of view these *bhasha* portions are of great interest, as they contain numerous geographical and agricultural terms now partly obsolete or changed in form and meaning. The forty-two copper-plate grants of Raja Balabhadra (A.D. 1589-1640-1) deserve special notice on account of their fair execution. As regards language, also, they are decidedly superior to any plates of this period.

Chronology

In one respect the plates of the Muhammedan period may be said to show progress in so far as nearly all of them are dated, some in the *Shastra* or *Lokakala* era alone, but most of them both in the *Shastra* and *Vikrama* eras. In the seventeenth and eighteenth centuries we find occasionally, in addition to these two, the *Shaka* era also used. This circumstance considerably increases their historical value, and enables us to fix approximately the reign of each of the Chamba rajas.

Shaivism and Vaishnavism—Another noteworthy point is this that the pre-Muhammedan plates have a distinct Shaiva character. It is true that two of them mention the erection of a temple to Vishnu, but in the general formula of the grants the first place is given to Shiva. Rama is only quoted as an example of filial piety; Krishna is never spoken of. The prevalence of Shaivism is also borne out by the stone inscriptions, three of which record the founding of a Shiva temple. On the fountain stones, we usually find figures worshping a linga. In the latter copper-plates, on the contrary, Rama has become the

designation of the supreme deity, and the grant is given for the sake of the pleasure of Krishna.

Platform inscription in Chamba town—Finally, may be mentioned the Sanskrit inscription cut in ten lines of *Tankari* letters on a platform at the outskirts of Chamba town on the old road to Sarol. It is dated *Vikrama Samvat* 1717, *Shaka* 1582, *Shastra* 36, *Vaishakha 'badi'* 13, Wednesday, on the conjunction of the Sun and Aries (i.e., at the time of the Vernal Equinox). This date corresponds to Wednesday, the twenty-eighth March, A. D. 1660. The careful notation of the date would lead us to expect the record of some important historical event, but the inscription only mentions that on that date a pipal tree (Sanskrit *ashvattha*) was planted and a platform built by Sundara Dasa, the son of Vira Dasa, the son of Bhagiratha Dasa, for the sake of the pleasure of Lakshmi-Narayana. It winds up with the wish that all creatures may take rest on this fine platform which will be a place of repose in the season of heat.

Sources of information

The principal authority for the history of the State (now district) is the *Bansauli* or genealogical roll of the rajas, which, in addition to a full list of names, contains much historical detail of great interest and value. Dr. Hermann Goetz opines that the *Bansauli* has to be accepted with considerable reservations. He says, "This state chronicle was composed as late as the end of the sixteenth century by Pandit Ramapati, son of Surananda Sarma and chief minister of king Balabhadra Varma (1589-1642). It is based on an earlier *Bansauli* in the stricter sense of the word, i.e. a pedigree of the royal house, and on various traditions then still alive, especially in the leading temples. On the whole, the *Bansaulis* prove amazingly reliable, so far as the mere handing down of events is concerned. But they have to be accepted with considerable, reservations. As products of an age of a very low standard of literacy they are utterly unscientific and uncritical; and events, though correctly mentioned, often enough are transposed into the milieu and outlook of very different later times; thus, political events of all-India importance are dragged down to the level of the ordinary local wars and feuds, or the names of ancient tribes and towns are replaced by those of a later period. As court products they tend to suppress whatever is determintal to the prestige of the dynasty for which they have been composed, so that reigns full of defeats and disasters are simply registered as uneventful. Victories and successes, of course, are mentioned; but also victories gained by those princes merely as vassals in the armies of mightier rulers, are represented as independent achievements. Finally all *Bansaulis* start with a mythical pedigree culled from the great epics and the *puranas*, in order to prove the divine origin of the ruling house. Add to this the fact that regnal years are hardly mentioned, and that parallel reigns are treated as one subsequent to the other, and it is evident that such *Bansaulis* can be used only if they are constantly counterchecked with the help of other *Bansaulis*, inscriptions, and in the light of the general background of the times."

Next in importance are the epigraphical records already described. Thirdly, popular tradition is often very helpful in throwing light on the history of the past, and much information of a fairly reliable character has come down to us through this channel. In addition to these sources, the references to Chamba in the annals of other States have proved of much value in fixing the chronological order of events. This is specially true of the *Rajatarangini*, or *History of Kashmir*, in which are to be found several references to Chamba of great importance.

The aborigines

There are no sources of information to help us to determine who were the original inhabitants of the mountain area now included in Chamba, but common tradition affirms that they came from the plains. If one may hazard a conjecture where all is uncertain it seems not improbable that the aborigines of these hills are now represented to a large extent by the various low-caste tribes, which form a very considerable proportion of the population. We know that this is the case on the plains, and it seems not unreasonable to believe that the same is true of the hills. In Chamba district the tribes in question comprise fully one-fourth of the population. They are included under the names of Koli, Hali, Sipi, Chamar, Dumna, Barwala, Megh, Darain Rehara, Sarara, Lohar, Batwal, Dhaugri, and some others. The Megh, Dum, Chamar and other allied castes are found in the same social positions in the Jammu area. In Kangra and Kulu, and as far as the Sutlej, the same or similar names are used to designate the same class of people. Though differing among themselves as regards social status, they used to be all looked upon as outcaste by the so called high-caste Hindu, who applied to them the epithet of Chanal or Chandal. These so-called low-caste tribes possess no traditions as to their original home, which tends to confirm the conjecture that too long a period of time must have elapsed since they first migrated to the hills. General Cunningham believed that the Western Himalayas were at one time occupied by a true Kolian group from the same race as the Kols of Central India. There was also probably a large Dravidian element in the aboriginal population of the hills (*Vedic India*, pages 287-293, and *The North-Western Province of India* by W. Crooke, pages 58-63). There are still many people in the Western Hills who bear the name of Koli; and the Hali, Sipi, Megh, and Dagi, etc., are essentially the same people. The Dagis of Kulu, for example, are all called Koli as an alternative name. These tribes must have been of non-Aryan origin like the other aborigines of India, but a great fusion of races took places in ancient times by intermarriage, and later by degradation from the so-called, high-castes a process which is still going on. This doubtless led in course of time to many changes in the appearance and characteristics of the people, and to these we may ascribe the fact that all now exhibit the features of the Aryan race, and use dialects of the Aryan family of languages. These so called low-caste tribes used to be employed in menial occupations, many of them being farm-servants and artisans. Some of those in Chamba district, and probably in other parts of the hills, are small farmers, and hold land either directly from the State, or from high-caste proprietors. In their subordinate position of farm-servants they were usually spoken of as *Kama*, and in former times, and indeed up to the commencement of British rule, were in a state analogous to that of slavery. Even now they labour under some social restrictions, and their condition generally indicates that they have long occupied a very depressed position in the social scale. There is a common saying in the hills which runs thus :-

Chanal jetha : Rathi kanetha.

" The Chanal is the elder brother : The Rathi the younger." The meaning attached to this saying by the people is, that the high-castes are dependent on the Chanal, just as a younger brother is on an elder one. No ceremony of any importance can take place without their presence and help. At births, marriages and deaths they are indispensable in one capacity or another. It seems improbable, however, that this was the original signification, which has become obscured through the lapse of ages. It is more likely that the saying is an unconscious expression of the general conviction that the Chanals were the original inhabitants of the hills. The Rathis came at a later period ; yet so

long a time has passed since even they migrated to the mountains, that they are generally regarded as having been always resident there.

The Aryans : Colonisations of the hills—A new view of Aryan migration, suggested by Professor Rhys Davids, throws much light on the colonisation of the hills vide *Budhist India*, page 16, eigth edition 1959. He postulates three lines of advance, one of which was along the foot of the Himalaya from Kashmir eastward. The Aryans, being hillmen, tended to cling to the hills, and we learn that there is clear evidence, in Sanskrit literature, of their presence in the Western Himalaya at a very early period, probably before that in which the hymns of the *Rigveda* were compiled, vide *Vedic India*, page 170. We may, therefore, assume that the oldest strata of the population of Chamba are of very ancient origin. Dr. Grierson has pointed out that the dialects of Rajputana are closely allied to those of the Himalaya (R.A.S. October 1901, page 808) On the other hand, the view quoted by Dr. Hermann Goetz on the authority of Grierson is that the principal ethnic group in the Himalaya seems to have been the Mongoloid Khasas, whose settlements extended from eastern Turkistan (Kashgar) over Kashmir to Nepal and Assam (Khasis).

Four principal castes

At the present time the four principal caste subdivisions are Brahmin, Rajput, Thakur and Rathi – of which the two latter may be regarded as one caste - and they include the great bulk of the so called high-caste population. It is noteworthy that, in general character and mutual relationship, they substantially represent the three sections of the ancient Aryan community viz., Brahmin, Kshatriya, and Vaishya. But while the lower strata of the population in each of these castes are probably of ancient origin, it is certain that all of these have received large accessions from the plains at various periods, as the results of invasion and immigration.

Brahmins and Rajputs—As regards the Brahmins, it is probable that many of them began to find their way into the hills at an early period, as priests and religious devotees. The Gaddi Brahmins have a tradition that their ancestors came from Delhi to Brahmaur in the reign of Raja Ajai Varma, A. D. 780-800. Many of the Rajputs are probably the descendants of invaders from the plains. The Gaddi Rajputs have the same traditions as the Gaddi Brahmins as to their original home: while the Gaddi Khatris say that their ancestors fled from Lahore to escape persecution, probably at the time of the early Muhammedan invasions. Doubtless many of all castes came to the hills for the same reason during the period of Muhammedan rule.

Thakurs and Rathis—The Thakur and Rathi are almost certainly of ancient origin, and are regarded as indigenous to the hills. These castes are widely distributed throughout the western hills. In the Jammu area, between the Jhelum and the Ravi, they are all classed as Thakur : and in the Kangra area, the same people are called Thakur and Rathi. They are essentially an agricultural people, resembling in many respects the Jats of the plains. In Chamba they number more than one-half of the high-caste inhabitants, and form the backbone of the population.

Gaddies—The Gaddies are a separate clan. The term Gaddi is a generic name, and under it are included Brahmins, Rajputs, Khatris, Thakurs and Rathis. The majority, however, are Khatris. The traditions as to their original home have already been referred to. They are found principally in the Brahmaur sub-tahsil, which is called Gadderan, but also in other parts of the district.

Minor high-castes and Muhammedans—As regards the minor high-castes, chiefly consisting of Khatri, Kumhar, Jat, Sikh, etc., the figures for each are so small that their presence in the district is easily accounted for, and the same is true of the Muhammedan portion of the population. They must all have come from the plains probably at no very remote period.

The *Thakurain* period—Now the most ancient traditions current in the hills have reference to a time when the greater part of the western Himalaya was under the rule of petty chiefs, who bore the title of Thakur or Rana. These chiefs owned States of very diminutive size, and, in what is now Chamba territory, each of these was called *ranhu* (Many inscriptions dating from the time of the ranas have recently been found in Chamba. One of the earliest of these, containing the word Rajanaka-Rana, dates from about A. D. 700). They are said to have been constantly at war with one another, and their *ranhu* boundaries were in consequence very unsettled. As regards caste the general opinion is that the Ranas were Rajputs, and all the existing families are of this caste. In the case of the Thakurs common opinion is not so clear, but the general impresssion seems to be that they belonged to the caste which is indicated by the name. Probably most of them originally were of Rathi caste. We may suppose that, having gained an ascendency over a small portion of territory, each of these Rathi leaders was recognized as ruler, and assumed, or was given the title of *Thakur*, meaning 'chief' or 'lord'. The various offshoots of the ruling families of Rathi caste would naturally seek a distinctive name for themselves, and thus the word Thakur probably acquired the secondary meaning which it still bears, as the name of a separate caste. This caste ranks immediately beneath the Rajput, and above the Rathi, the chief distinction being that the Rajput will take the daughter of a Thakur in marriage, but will not give his own in return, and the same is true of the Thakur and Rathi. As a caste name the word is pronounced Thakkura. (The original form of the word was Thakkura, of which Thakur is a later variation).

The period during which the *Thakurs* and ranas ruled in the hills is spoken of as the *Thakuri* or *Thakurain*. This *Thakurain* period seems to have been of very ancient origin, but when it began, and how long it lasted, are questions to which no satisfactory answers can be given. One thing is certain, that it continued in force for a much longer time in some parts of the mountains than in others. In the *Kulu Settlement Report*, Sir J. B. Lyall points out that the traditions relating to that period are carried back to a much more remote past in the case of Kangra than in that of Kulu, and they refer to a time which is comparatively recent as regards the Ravi and Chander Bhaga Valleys. It is true that the Upper Ravi Valley was conquered from the ranas, who previously ruled there, by the founder of the Chamba State, in the middle of the sixth century A. D.; but the lower portion of the valley was not subdued till the early part of the tenth century. The Kashtwar State was founded towards the end of the tenth century, the country having been taken from the *Thakurs* who previously held it. The *Thakurs* of the Chander Bhaga Valley, evidently independent rulers, are referred to in *Rajatarangini* as late as the early part of the twelfth century. The Bhadrawah State again seems, from the *Bansauli*, to have been founded about the time of Akbar the Great, and there, too, the ranas are said to have been in power previous to this. A still more striking instance is that of Paddar in the Chander Bhaga Valley. There the ranas unquestionably ruled the country until subdued by Raja Chatar Singh of Chamba, at a date subsequent to A. D. 1664. The descendants of several of them are still in existence, and are now reduced to the position of common zamindars, but the traditions regarding them are so clear and definite that there can be no doubt as to their authenticity. In Pangi the traditions of a *Thakurain* period refer to

a time more remote than in the case of Paddar, due to the fact that it was subjected to Chamba at an earlier date. There also, however, several of the old families still exist as common farmers. In Lahul the *Thakurs* are in possession to the present day of much of the territory ruled by their ancestors. Indeed, all through the hills traces are still to be found of the old order of things, and local tradition can often point to the sites of the ranas' forts*, or recall stories of their exploits, and even define the boundaries of their territories. In the Chamba district there are several cases in which their descendants retain possession to this day of the whole, or a part of the old family domain, and still bear the old family title; while many more who have sunk to the position of common cultivators are spoken of, and addressed as Rana. In the *Kulu Settlement Report*, Sir J.B. Lyall says, "Many of the existing Kothis and Tappas are said to have possessed their present limits from the day when each of them formed the domain of a *Thakur*." The same is probably true as regards some of the parganas of Chamba district, though, judging from common tradition, the country would seem to have been more minutely subdivided than was the case in Kulu. In former times, however, these parganas were more numerous than at present, and may then have represented, to a greater extent than they do now, the ancient limits of the old *ranhus*. Some of the *Kamdar kothis* are said to stand on the very sites formerly occupied by the ranas forts, and in several instances the ancient buildings themselves are still in use†.

Relation to paramount States—As regards their relation to the more powerful States in their vicinity, Sir J. B. Lyall suggests that the small States of the *Thakurain* period can seldom have been entirely independent. He says, "Without a lord paramount, and with no bond of confederacy, such diminutive States could never have existed side by side for any length of time. It is pretty certain, therefore, that with short intervals of complete independence in periods of confusion, they must have been more or less subject and tributary to some superior power." This remark was made with reference to the States of the Kulu area, but it is probably true of the whole of the western hills. General Cunningham was of opinion that in early times the greater part of the tract now comprised in the Chamba district, as far east as the Ravi and Dhaula Dhar, was under the control of Kashmir. This would appear to have been the case in the seventh century, at the time of the visit of Huen Tsang, and it was so again in the ninth century, when, by the conquest of Trigarta, the sovereign power of Kashmir was extended to the Sutlej. Chamba was again conquered by Kashmir about A.D. 1050–60 ; and seems to have remained more or less dependent on that kingdom until the early part of the twelfth century, when the confusion resulting from internal dissension, and the Muhammedan invasions, enabled it to assert its independence. We may, therefore, conclude that, from very early times, Kashmir claimed suzerain power over the greater part of the territory now embraced in Chamba district.

Rajput States—The *Thakurain* period was followed by the rise of numerous Rajput principalities which held way throughout the western hills upto comparatively recent times. These were all founded by Rajput leaders each probably with a small band of followers who either came directly from the plains,

*The remains of the Ranas' fort are still to be seen on the Bannu Hill near Chamba : and the following popular rhyme has handed down the name of one of them to our own day :—

"Rahla rana, Bahla rani;
Bannu kot, Sarol Pani;
Badram janjan khani".

"Rahla Rana and Bahla Rani had their fort on Bannu hill, their water from Sarol (a cool spring near Chamba), and their rice from Badram (a place near Chamba)".

*In the Simla Hill States, some of which are almost as diminutive as an ancient *ranhu*, most of the rulers still bear the old title of *Rana* or *Thakur*, and collectively these States are called the *Thakurain*.

or were scions of one or other of the ruling families who had previously established themselves in the hills. By them the ranas and *thakurs* were either expelled, or reduced to the position of tributaries or subjects.

Subjection of the ranas—Dr. Vogel's researches in Chamba have brought to light the interesting fact that the ranas did not immediately sink into obscurity after their final subjection, but continued for a long period to hold influential positions in the State. They are mentioned in one of the early copper-plate title deeds under the name of *Rajanaka*, and the place in order assigned them, immediately after the raja, seems to indicate that they were prominent and honourable members of the community. They seem also to have filled various offices in the then State administration. There are also traditions pointing to the fact that they did not always yield a willing obedience to the new rulers, and that rebellion was not unknown among them. And such outbreaks did not occur only in Chamba, for we learn from the annals of Bhadrawah and Kashtwar, that, in both of these States, the old rulers combined against their new masters, and made a determined effort to drive them out. In each case this happened a long period posterior to the founding of the State.

Classification of Rajput States—According to General Cunningham, the oldest classification of the Rajput principalities of the western Himalaya, between the Sutlej, and the Indus, divided them into three great groups, each of which was named after the State which held the position of head of the confedration. These were Kashmir, Durgara or Dugar, and Trigarta. There are indications that this division into three groups was in existence from a period anterior to the seventh century, and Chamba was in early times associated with the first or Kashmir, group of States. A classification of much later date divided the alpine Punjab, between the Sutlej and the Indus, into twenty-two Hindu and twenty-two Muhammedan chiefships* the former being to the east and the latter to the west of the Chenab†. Again the twenty-two Hindu States between the Sutlej and the Chenab were arranged in two groups or circles, named the Jullundur or Kangra circle, and the Dugar or Jammu circle, one being to the east, and the other to the west of the Ravi. Each of these circles was popularly regarded as containing eleven States, Kangra and Jammu being recognized as the respective heads. Chamba was chiefly associated with the Kangra circle, but, owing to the fact that the Ravi divides the State into two parts, it was included in both groups.‡

Royal clans

The royal clan in each of these States had a special designation based on the custom which obtained in almost all the Rajput States in the hills, in accordance with which the ruling line took its distinctive name from that of the country over which it ruled. The clan name of the Chamba royal family is Chambial or Chamial.

Royal titles

Varma—The original title, or suffix in the Chamba royal family, was *Varma*, a cognomen extensively used in ancient times. It was used in the reigning families of Nepal, Kamrup or Assam, and Kanauj in the seventh and eighth centuries; in the Rathor family before it acquired Kanauj, and by the Chandel rajas of Bandelkhand. Though probably not adopted as a dynastic surname in any of these families, its use by individual chiefs proves that it was

*Excepting Chamba, Mandi and Suket, they were all overthrown during Sikh rule between A. D. 1811 and 1841. All the States of the Dugar Circle, except Chamba, and all the Muhammedan States between the Chenab and the Jhelum were merged in Jammu.

†*Anc. Geo. of India*, page 130.

‡Vide *Kangra Settlement Report*, page 6.

widely known. There was also an entire *Varma* dynasty in Kashmir, from A. D. 854 to 939. The Chamba rajas continued to bear it till the end of the sixteenth century, after which it was gradually displaced by *Singh*, which was then coming into general use among Rajputs, but the older title is still employed in all religious ceremonies.

Deva—The title *Deva* is also found after each raja's name in the inscriptions and copper-plates. This too was a royal designation, as we learn from Sanskrit literature, and was affixed to the names of all kings and queens in its masculine or faminine form, just as *rex* and *regina* are in the British royal family. Hence arose the Rajput salutation *jaideya—jaideva*, which originally was accorded only to Rajputs of royal rank. The original form in Sanskrit was *jayatu devah*, 'May the King be victorious'.

Yuvaraj **and** *Tika*—In former times, as we learn from the copper-plates, an heir-apparent in Chamba bore the title of *Yuvaraja*. When it was disused is not known, but it was found in plates issued towards the end of the sixteenth century. In later times, an heir-apparent, if a son of the ruling chief, had the distinctive title of *Tika*, while younger sons were named *Duthain, Tirthain, Chauthain*, etc. These titles are modern, and date only from the sixteenth century. The title *Tika* occurs on a plate dated A. D. 1579.

Mian—The title *Mian* was originally borne only by the scions of the royal houses of the Kangra and Dugar circles, and is said to have been given them by one of the Mughal emperors, probably Jahangir, but its precise origin and signification are unknown. It occurs as 'Mie' on a copper-plate, dated A. D. 1613, as one of the titles of Janardan, son of heir-apparent of Raja Bala Bhadra. Younger sons of a ruling chief, other than the *Tika*, and also brothers, came to be addressed as '*Mian Sahib*'.

Chronology

Founding of the State at Brahmaur, A. D. 550—The main body of the account given below concerning the chronology and the founding of the state at Brahmaur, is based on the old gazetteer. In his book, *The Early Wooden Temples of Chamba* published in 1955, Dr. Hermann Goetz has drawn, from certain historical and circumstantial data, some conclusions materially different from those that shaped the account given in the old gazetteer. Here and there Dr. Goetz has been quoted to show the alternative historical interpretation mooted by him. It is difficult to determine with certainty the exact date at which the Chamba State was founded, but it seems probable that this event took place about the middle of the sixth century, A. D. The following are the reasons on which this conclusion is based. There are, as has already been said, several references to Chamba or Champa, as the place was then named, in the *Rajatarangini*, and the earliest of these is interesting and valuable as furnishing a fixed and fairly reliable date from which to begin our chronological inquiry. We read that Ananta Deva, raja of Kashmir, who reigned from A. D. 1028 to 1063, invaded Champa; uprooted the ruling raja named Sala, and set up another in his place. No reference to this invasion is to be found in the State annals, and there is only one raja mentioned in the *Bansauli*, whose name bears any resemblance to that in the *Rajatarangini*. This is the name of Saila or Sahil Varma, who was the founder of the present capital. It was for some-time supposed that this was the raja referred to, and the absence of any allusion to the invasion in the chronicle left the matter more or less in doubt, until the discovery of three copper-plate title deeds, which practically set the question at rest. All of these title deeds make mention of a raja named Salavahana Varma, whose name is entirely omitted from the *Bansauli*, as also that of his elder son Soma Varma. Asata Varma, his younger son, is alone mentioned. It is manifest that Salavahana must be the raja referred to as having been deposed

by Ananta Deva. That both he and his son Soma Varma actually reigned is clear from the tenor of the inscriptions on the copper-plates. Unfortunately they have no date. We know, however, that Ananta Deva began his reign as a child in A. D. 1028, and may, therefore, assume that his conquest of Chamba cannot have taken place before 1050. As he abdicated in favour of his son in 1063, the invasion must have occurred previous to this; and such is implied in the narrative. The earliest of the copper-plates in question purports to have been granted by Soma Varma, son of Salavahana Varma, in the seventh year of his reign, in the month of *Bhadon*, and on the occasion of a solar eclipse. There was a solar eclipse in *Bhadon** 1066, and though the day does not exactly correspond with that on the plate, it is near enough to raise a strong probability that this is the eclipse referred to. In ancient times it was customary to date such plates on the very day of the eclipse, as it was considered to add to the merit of the gift, but there were doubtless exceptions to the rule, and this may have been one of them. It is very interesting to note that the signature of Salavahana himself appears on the plate in a somewhat defaced but quite legible form, and from this we may conclude that it had been his intention to make the grant himself, and that he was prevented from doing so by his deposition and probable death. The son was thus only carrying out his father's wish.

Now if we count back seven years from A. D. 1066, we get A. D. 1059-60 as the probable date of the invasion of Ananta Deva, and of Soma Varma's accession, and in any case that invasion cannot have been latter than A. D. 1060, nor much earlier than A. D. 1050. From this date to A. D. 1870, the year in which Raja Siri Singh died, there were thirty-seven rajas in consecutive order, during a period of 810-20 years, giving an average reign of twenty-two years. Again from A. D. 1589 to 1870, a period for which there are authentic and reliable data, there were eleven rajas in two hundred and eighty-one years, with an average reign of twenty-five years. General Cunningham allows twenty-five years to each reign, but this seems excessive; an average of twenty-two years would appear to be safer. Now there were, according to the *Bansauli*, twenty-six rajas from Maru, the founder of the State, to Salavahana, whose reign came to an end not latter than A. D. 1060. Allowing an average reign of twenty years we arrive at A. D. 540-50 as the approximate date for the founding of the State, which is thus proved to be one of the most ancient native principalities in India. The original capital, as we know, was at Brahmaur in the Upper Ravi Valley, where numerous traditions are still current concerning many of the ancient rajas, and there are also archaeological and epigraphical remains, which afford a remarkable corroboration of the conclusion which has been reached as regards the antiquity of the State. These have been carefully examined by Dr. Vogel of the Archaeological Survey, with interesting results. There are three inscriptions on brass in Brahmaur, and one in Chitrari, a village half-way between Brahmaur and Chamba. Of these one is on the pedestal of a brazen bull of life size, standing in front of the temple of Mani Mahes, the erection of which is traditionally ascribed to Meru Varman, who was the eighth raja in succession from Maru. The two other inscriptions at Brahmaur are on the pedestals of the idols of Lakshana Devi, and Ganesha, and that at Chitrari is similarly on the pedestal of the image of Shakti Devi; and the erection of these idols is traditionally attributed to the same raja. The inscriptions themselves which have now been translated confirm these popular traditions. The name of Meru Varman is found in all of them, and it is stated that the idols were dedicated by his order. Even more interesting is the fact that in two of these

*Solar eclipses took place in the month of *Bhadon* of the years 1047, 1056 and 1066, but we are justified in restricting the alternative dates to 1056 and 1066, the latter being regarded as the more probable date of the eclipse referred to.

inscriptions, those of Lakshana Devi, and Ganesha, the raja traces back his own ancestry for three generations, and mentions the names of his father, Divakara Varma; his grandfather, Bala Varma; and his great-grandfather, Aditya Varma.* Two of these names are found in the *Bansauli* in a modified form, which leaves no doubt as to their identity with the names in the inscriptions. The third that of Bala Varma seems to have been omitted at a very early period, probably in the process of copying. The name of Aditya Varma is found as Adi Varma in the *Bansauli*, while that of Divakara Varma occurs as Deva Varma, both in the *Bansauli* and in the Chitrari inscription. There is unfortunately no date on any of these inscriptions, but Dr. Vogel has come to the conclusion, from a careful examination of the characters in which they are written, that they cannot be assigned to a later period than the early part of the eighth century, and that they probably date from the very beginning of that century. The name of Meru Varman is evidently out of its proper place in the *Bansauli* as it stands fifth in succession after Divakara Varma, who was his father. Correcting the *Bansauli* by the inscriptions which are more reliable, we find that Meru Varman reigned from A. D. 680 to 700, or a little later, and this is in accordance with the conclusion at which Dr. Vogel has arrived. A further proof that these inscriptions are contemporary is afforded by the fact that all of them were executed by the same workman, whose name was Gugga, as shown on the inscriptions themselves. This also is in agreement with common tradition by which the name of Gugga has been handed down to the present day.

Founding of present capital, A. D. 930—With all those data at our disposal it becomes a comparatively easy matter to fix an approximate date for the founding of the present capital. The *Bansauli* is very explicit as to the founder, and here again common tradition is in full accord. His name was Sahil Varma, and he was the twentieth raja in succession from Maru, the founder of the State. Salavahana Varma, whose reign came to an end not later than A. D. 1060, was the sixth raja after Sahil Varma, and by deducting six reigns, or one hundred and twenty years, from A. D. 1060, we find that Sahil Varma must have ruled from about A. D. 920 to 940. His reign was probably a long one, and it may have been in the earlier part of it, say A. D. 930, that the town of Chamba was founded, and the seat of government transferred thither from Brahmaur. From that time onwards to the present day there is an almost unbroken chain of historical evidence, furnished partly by the chronicle, which is full and clear, and still more by a series of copper-plate title deeds about one hundred and fifty in number†. The oldest of these yet discovered bears the name of Yugakar Varma, the son and successor of Sahil Varma. The date on this plate is a year of his reign, and the same is true of the plates of Vidagdha Varma, his son, and of Soma Varma and Asata Varma, sons of the deposed Raja Salavahana Varma, who followed their father in succession. Here, however, the *Rajatarangini* again comes to our aid, and from it we learn that Asata Varma visited Kashmir, on which Chamba was then dependent, in A. D. 1087-8; his son Jasata Varma in A. D. 1101; and his grand-son Udaiya Varma in A. D. 1122. Udaiya Varma's name is probably misplaced in the *Bansauli*, and a correction has to be made in accordance with the *Rajatarangini;* otherwise these dates agree with the chronicle.

Eras in use in the State—The first plate which bears a distinct date is that of Vairasi Varma. This date is *Shastra* 6, *Vik.* 1387=A. D. 1330. The *Vikramaditya* era appears to have only then begun to come into use in Chamba.

*He also mentions Moshuna or Mushuna, the progenitor of his race.

†From ancient times it seems to have been the custom for every Chamba chief on his accession, to make a grant of land to a Brahmin or a temple. As many as forty-two of these plates are known to have been given in the course of one reign.

Previous to this the era in common use was the *Loka-kala* or *Shastra* era; otherwise called the *Saptarshi*, or era of the seven *rishis*. It is identical with the *Laukika* or Kashmiri era of the *Rajatarangini*, which was in use in Kashmir, and throughout the hills from the earliest times, and was in common use in the erstwhile Chamba State even during the early decades of the present century along with the *Vikramaditya* and Christian eras. The *Shastra* era is a cycle of 2,700 years, each century being named after one of the twenty-seven *nakshatras*, or lunar mansions. The reckoning is never carried beyond one hundred, and each century as it comes to an end is entirely left out of computation. The first year of each century of this era corresponds to the twenty-fourth year of each christian century. Though this era probably was in use in Chamba from the earliest times, it does not appear to have been employed to record public events; at any rate, no trace of any such use has yet been found previous to the eleventh century*. It is found, however, on most of the copper-plates from that of Vairasi Varma onwards. From that time there is clear and exact testimony from the plates, confirmatory of the *Bansauli*. In all of them is mentioned the name of the reigning raja, by whom the grant was made, also usually the name of his father, and often of his mother, and sometimes that of an ancestor. The earlier plates are without a date, but the later ones have the date carefully recorded, usually both in the *Shastra* and *Vikramaditya* eras. Generally, too, the name and date of the month, and in a few cases the day of the week on which the plate was given, are stated, and in some of the plates there are other details which are of historical interest.

It is unnecessary to pursue this subject further, except to remark that an examination of the records of other existing and extinct States would doubtless add much to our knowledge of Chamba history, as well as throw light on the general course of events in the western Himalaya in former times.

The *Bansauli*—The rajas of Chamba belong to the *surajvansi* line of Rajputs; and their *Bansauli* begins from Vishnu or Narayana. †Rama, the hero of the *Ramayana*, is sixty-third in the order of descent, which is continued through Kusha, the second son of Rama. The original home of the family is said to have been in Ayodhya, but they removed at a very early period to the Upper Ganges Valley, where they settled in Kalapa. The historical portion of the *Bansauli* commences with the name of Maru who was then the head of the family, and contains sixty-eight names including that of the present ruling chief.

Maru (A. D. 550)

Founding of Brahmapura—Maru is said to have been at first a religious devotee, whose life was given up to *tapas* or self-mortification. He afterwards married, and three sons were born to him. When they reached manhood he bestowed a kingdom on each of them. Leaving the eldest in the ancestral home, he traversed the Punjab with the other two, and settled one of them in the mountains near Kashmir. Accompanied by Jaistambh, the youngest, he then penetrated to the Upper Ravi Valley through the outer hills, and having conquered that territory from the petty ranas who held it, he founded the town of Brahmapura‡, and made it the capital of a new State. This event is believed to have taken place about the middle of the sixth century A. D.

*Inscribed stones bearing the name Trailokya Deva, probably a Rana, have *Shastra* dates of the first half of eleventh century.

†A tradition, current in Chamba and found in the *Bansauli*, traces the descent of the Chamba rajas from the ranas of Udaipur who perhaps are said to have descended from Lob, the eldest son of Rama.

‡The people believe that the place was named after Brahmani Devi, the patron goddess of the Budhil Valley, whose shrine is situated a little way above the town. The name was in use, however, at a still earlier period, for the more ancient kingdom of Brahmapura, now British Garhwal and Kumaon. The present form of the word is Brahmaur.

Extent of the State—The original State was of very small extent, and in all likelihood comprised, at the most, only the present Brahmaur sub-tahsil, i.e., the valley of the Ravi from below Bara Bangahal, with its tributaries the Budhil and the Tundah, as far down as Chitrari.

Length of Maru's reign—It would appear that Maru's rule was not a long one, for the chronicle says that, having founded the State, he made it over to his son, and returned to Kalapa, where he again became a *sadhu*. After Maru several rajas ruled in succession, but only their names are known. They were, Jaistambh, Jalstambh and Mahastambh.

Here, Dr. Hermann Goetz may be quoted for whatever his conjectures are worth. "From all these facts we can conclude that despite periodical barbarian invasions the eastern Panjab up to the Ravi, including Kangra and Kulu, the southern and eastern borderlands of Chamba, belonged to the Kanauj (Thanesar) empire, whether under Yasodharman, the Maukharis, Pushyabhutis, Yasovarman, the Ayudhas or Pratiharas. However, it should be noted that in none of these later documents any of the ancient tribes of the eastern Panjab Himalaya are mentioned any more. That they cannot have completely disappeared, is evident from the fact that the Khasas and Kunindas (Kanets) exist even today. But in later centuries they were reduced to serfs, ruled over and exploited by a new ruling class of Ranas and Thakurs, claiming to be also Kashatriyas. It is true, the *thakurs* were latecomers, mainly refugees immigrating after the defeat of Prithvi Raj III Chauhan by the Muslims in 1192. But the ranas are a much older social class, though of unknown origin, as there is no reliable evidence of their Rajput rank before the tenth century. In part of the mountains at least, however, Gurjaras must have settled.

For the western Pahari dialect which now is spoken in Bhadrawah, Padar and Pangi on the Chandrabhaga (Chenab) in Chamba, Kulu, Mandi, Suket, most of Bilaspur and in the former Simla States, lower Bashahr, Sirmur and Jaunsar Bawar in Kumaon (up to some miles west of Mussoorie) differs but slightly from Gujari, the language of the Gujars, the descendants of the ancient Gurjaras. Both the Bharta Natyasastra and Varahamihira observe that the Khasas adopted the *Bahlika* language which, in this case, can mean only Gujjari, as the Gurjaras had come from Central Asia, and as there are no vestiges of any other language from the Bahlika country, Balkh. But as all such impositions of a new language in the course of history were the result of colonization or conquest (e. g. Latin in Spain and France, Arabic in North Africa, French in Canada, Dutch in South Africa, English in Canada, Australia and India), the introduction of a Gujjari dialect like Western Pahari can be understood only as the result of a Gurjara conquest or occupation.

In the same area and, to some degree, also in the adjoining districts to the east and west a very characteristic type of costume predominates which elsewhere is not known in India except with some of the Gujars, nor in the adjoining Tibetan highlands, but which has affinities with eastern Afghanistan, the Pamir region, and even with sporadic ethnographic remnants farther west. The sole exception in this respect is the Brahmor area; but even there the same costume must originally have been worn, as the present population, the Gaddies, have a tradition that they had immigrated from the plains not very long before the Muslim conquest of northern India, i.e. probably about 1000 A. D. Likewise, the archaeological monuments both of western Chamba (Churah and Pangi) and of Kulu show non-Indian features which point to Central Asian sources, distantly related to, yet different from the Iranian tradition. The anthropological evidence, unfortunately, is less satisfactory, as at present the

population in most areas is very mixed. However, even in this respect in Bhadrawah, Caurah, Pangi, Kulu and western Kumaon an ethnic strain related to eastern Iran and the Pamir Hindukush region (Galchas, Wakhanis, Kafirs) can be recognized. All these features fit in exactly with that we know about the ancient Gurjaras, or at least what we have reasons to surmise with regard to them.

However, a Gurjara occupation of the Western Pahari area can have taken place only in the sixth or seventh century. For it is in the sixth century that the Gurjaras are first mentioned among the barbarians sweeping down on the late Gupta world; in the seventh century they had already settled down in kingdoms of their own, whereas between the eighth and tenth century they again vanished from the historical scene. May we assume that the Western Pahari area had once been also a Gurjara kingdom? It would not be surprising. For although the adjoining Punjab has not preserved such clear linguistic traces of Gurjara occupation as the Western Pahari area, we know that from the seventh to the tenth century the middle Panjab, west of the Ravi, formed the Gurjara kingdom of Takka, (Taki)-desa, under princes bearing the Avar-Turkish title Alakhana (II-Khan). The memory of this kingdom still survives in town-names like Gujrat and Gujranwala. Other place-names indicating original Gurjara occupation are found through the mountains west of the Ravi up to the frontiers of the former Chamba State all over the territory of the old Balor-Basohli principality.

But if such a Gurjara kingdom had existed, we should expect at least some reference to it, even though its identity might not be evident immediately. Now, our two principal sources for the geography of India in the seventh century, the *Brihat-Samhita* of Varahamihira, and the itinerary of the Chinese pilgrim Hsuang-tsang (Hiuen Tsang), mention no Gurjaras in the Panjab Himalaya, but among a number of unidentifiable other tribes a prominent kingdom of Brahmapura. As the ancient name of Brahmaur in Chamba was Brahmapura, and as the most interesting monuments there belong to the seventh century, it is tempting to identify Brahmor with the Brahmapura of Varahamihira and Hsuan-tsang. But the matter proves to be not so simple. Hsuan-Tsang does not mention Brahmapura in Chamba at all, though he gives detailed descriptions of its next neighbours, Kulu as well as the Jalandhara kingdom which then covered the Kangra Valley. On the other hand, he speaks at length of Brahmapura being three hundred *li* (i. e. fifty-sixty miles) north of Matipura on the Jamna, not far from the present Hardwar. Moreover two copper-plate grants found at Taleswar in Kumaon purport to have been issued from a town Brahmapura, not far from Karttikeyapura, the present Baijnath in Kumaon. Cunningham sought the Brahmapura kingdom in that district. But though quite a number of places have been proposed by various scholars, it has proved impossible to identify Brahmapura with any archaeological site in Kumaon. Moreover, the distances given by Hsuan-tsang do not work out, and even the situation of the hypothetical Brahmapura had to be changed to the north-east of Matipura, whereas the pilgrim mentions it as being due north of it. The most decisive objection, however, to this identification is that Hsuan-tsang mentions a vast kingdom, and that also Varahamihira lets it appear to have been an important state, whereas the identification with a place in Kumaon permits only of the existence of a tiny and obscure principality.

We have, therefore, to approach the problem from another angle. Hsuan-tsang's description refers, in the first place, not to a town Brahmapura, but to a kingdom, four thousand *li* in circuit "with mountains on all sides." Now, the old Chinese *li* was something like 1/5 or 1/6 of a mile. The Brahmapura kingdom, therefore, must have had a circumferences of six hundred and thirty

to eight hundred miles. These measurements, of course, cannot be taken too literally as at that time exact cartographic surveys were unknown and as we do not know the exact course of the frontier line of Brahmapura. Nevertheless, some estimate is possible. In the whole course of Indian history the Himalayan kingdoms hardly ever expanded into the plains and rarely into the Tibetan highlands. From Hsuan-tsang's account it is clear not only that Brahmapura was situated within the mountains, but also that the outer Himalayan hills were included in other kingdoms, Takidesa (Che-kia) Jalandhara (She-lan-tu-lo), Satadru (She-to-tu-lo). Thus the Brahmapura kingdom cannot have had a diameter of more than 50-70 miles. If we should thus roughly allot twice 50 or 70 miles to its southeastern and northwestern frontiers, 500-700 miles still are left for its northeastern and southwestern frontiers. In other words, the Brahmapura kingdom must have extended over 250-350 miles, i.e. it must have covered most of the Panjab Himalaya, from western Kumaon up almost to the Banihal Pass.

Now this is practically the area of the present Western Pahari dialect, extending from some miles west of Mussoorie to Bhadrawah on the Chandrabhaga and to the mountain ranges enclosing the Kashmir Valley on the southeast. In other directions the parallel is also striking. In the districts which in the 7th century are mentioned as belonging to other kingdoms, Jalandhara or Satadru, today not Western Pahari, but Panjabi is spoken; and upper Bashahr whither as we shall see later on—during the Gurjara occupation the indigenous rulers of Kulu are reported to have retreated, likewise is outside the sphere of Western Pahari.

Finally, both Hsuan-tsang and Varahamihira mention that north of Brahmapura there was *suvarnagotra* or suvarnabhu (mi), the 'Gold Country'. This is Sarthol, the 'Gold Country' of the Tibetans east of Rudok, known both to Greeks and Indians by hearsay from earliest times. Very little gold trade could pass through Kumaon, and the principal trade routes from Sarthol to India were along the Sutlej or through Lahul and Kulu, and thus went through the Western Pahari area. The ancient Brahmapura kingdom, therefore, must have been identical with the present area of the Western Pahari dialect. And as we have to make allowance for a frontier belt in which the Gujari-Western Pahari language could not get a firm hold, we may add Lahul (later reconquered by the Tibetans). And this Brahmapura kingdom must have been a Gurjara kingdom, which is corroborated by the other, ethnological and archaeological evidence already mentioned.

However, where the capital of this kingdom, Brahmapura proper, was situated, is a more difficult question. Naturally we should infer that this must have been Brahmapura-Brahmor in Chamba, situated in the very heart and in the best defensible valley of the state. And this may possibly have been the case, at least since the later seventh century. But all the earliest monuments of Brahmor (Brahmaur) were erected by Raja Meru Varman who, for reasons elsewhere to be discussed, has been dated in the late seventh century, and as temples are an essential part of a capital, this makes the impression that he was the actual founder of Brahmor (Brahmaur). This is also the interpretation given by the *Vamsavali* which says that the site was selected by Meruvarman's father Ajyavarman, a short time before his abdication and death. Unfortunately this king is not found in Meruvarman's own inscriptions who calls his father Devavarman or Divakaravarman. The latter is known also to the *Vamsavali* (*Bansauli*), but separated from Meruvarman by an interval of four other princes, including Ajyavarman. If any truth can be culled from this confused tradition, it is only this that Brahmor had been founded just before the accession of Meruvarman. Now, it is interesting that

the *Vamsavali* mentions the foundation of an earlier Brahmapura by a legendary king Maru who in this late chronicle has taken the place of the real ancestor of the Brahmor dynasty, Mushunavarman. But the earlier Brahmor is said to have been in Kashmir. Whether such a place ever existed, is difficult to say. Perhaps we come nearer to a solution when we realize that the name Brahmapura occasionally was given to any town where Brahmins were settled. And as the Gurjaras seem first to have acknowledged the suzerainty of Kashmir, Brahmapura may originally have been the name of a moving royal camp where also the Brahmins attached to the king were living.

In any case, in the early seventh century Brahmapura was not far from Matipura Hardwar. Hsuan-tsang's statement, A. D. 643, that the kingdom was three hundred li (i. e. 50-60 miles) north of the latter place, may refer merely to the frontier. For exactly there, in Chaunsa-Bawar, some 6 miles west of Mussoorie, the area of the Western Pahari dialect ends.

But it seems probable that also its capital cannot have been very distant from the place where Hsuan-tsang learnt so much about it. Possibly this eastern situation of the Brahmapura capital may even have been enforced by the Indian overlord who thus hoped easily to overawe and control his vassals.

In this connection the Taleswar grants appear in their proper light. They are forgeries, but old ones not later than the eighth century, probably even of the seventh century. Their contents seem genuine and their royal seals are cast from a genuine earlier seal : probably they were merely illegal substitutes for genuine copperplates accidentally lost in those troubled times. They mention a capital Brahmapura not far from Karttikeyapura, the present Baijnath in Kumaon, and a number of villages most of which can likewise be identified. This Brahmapura, tentatively identified with Lakhanpura, may indeed prove to be the Gurjara capital of Hsuan-tsang's time.

But what is most interesting, is the names of the kings Vishnuvarman, Vrishavarman, Sri Agnivarman and Dvijavarman, or Dyutivarman, of the lunar race (*somavamsa*). These names are different from those of the earliest suryavamsi (solar race) kings of Brahmapura-Brahmor, notwithstanding the common suffix *Varman*. They represent a related, but evidently different, earlier dynasty of which, however, only 'Sri' Agnivarman seems to have been of some importance. The dates of their successive reigns are not known as the two grants merely refer to the regnal years of Dyutivarman and Vishnuvarman (who, moreover, in grant B is treated as the last ruler, whereas in the seals he is counted as the earliest one).

More results can be expected from an analysis of the Brahmor-Chamba tradition. For although the Chamba *Vamsavali* is not free from serious errors and misconstructions, it is, on the whole, corroborated by the inscriptions and the traditions of the neighbouring states, and it contains some amount of most valuable information which justifies at least a tentative reconstruction of the history of the obscure period with which we are concerned.

The pedigree of the Brahmor kings in the *Vamsavali* is as follows : Maru (immigrated from Hindustan to Kalapa and then founded Brahmapura I), Jayastambha, Jalastambha, Mahastambha, Adivarman, Devavarman, Mandara, Kantara, Pragalbha (ka), Ajyavarman (settled at Brahmor), Meru Varman (built the Brahmor temples), Suvarnavarman, Lakshmivarman (pestilence, Kira invasion, fall of the Brahmor State), Mushunavarman (lost on the flight and found in a cave, grows up at the court of Suket, reconquers Brahmor), Hamsavarman, Saravarman, Sainyavarman (Senavarman), Sujanavarman, Sahilavarman (founder of Chamba town), Yugakaravarman. The later rulers

we need not discuss in this context, as with Sahilavarman and Yugakaravarman fairly safe historical ground is reached. But most of the preceding rajas would otherwise be unknown, except those mentioned in the inscriptions of Meruvarman which, on palaeographic grounds, are to be placed somewhere about A.D. 700.

The pedigree of Meruvarman's inscriptions and of the Gum (Sivapuri) inscription of Samanta Ashadhadeva reveals a number of interesting divergences : Moshuna as the ancestor of the dynasty, next comes an undefined gap, then Adityavarman, Bala varman, Divakaravarman, Meruvarman. King Maru is not mentioned at all. This is not surprising. For Meruvarman had merely claimed to be a *suryavamsi*. However, the authors of the *Vamsavali* felt it necessary to trace the complete pedigree of the dynasty back to its divine origin. Now in most Rajput *Vamsavali* king Maru, the "restorer of *Kshatriya* rule at the end of the Kali (barbarian rule, but also Budhist-Jain) Age" is made the heros eponymos of Marudesa (Marwar), the early home of the Gurjaras in India and of the first Gurjara-Pratihara kingdoms of Mandor and Bhinmal, thus linking up the mythic pedigrees of the *puranas* and epics with the ruling Gurjara families.

Though this link is artificial, there are no sufficient reasons for doubting the subjective honesty of the Rajput claim to descent from the early divine heroes of the epics and *puranas*. We know that those sagas had a very long growth before they were put down in writing, and that during this period of oral tradition the heroes of many tribes and states were included who in reality could never have had a share in the original 'War of the Ten Kings' mentioned in the *Rigveda*. As Indian tribes were living even in the Pamirs and in the heart of Afghanistan, and as not only Budhism, but also Saivism, Vaishnavism and other less orthodox cults flourished there, we have to surmise that in those western frontier areas of Indian civilization the great Indian epics were known also. For quite a number of these people, even the distant Kamboja nomads of the Pamir, are mentioned amongst the participants in the great battle between the Kauravas and Pandvas, or in the wars of Krishna. But in the versions circulating amongst these frontier tribes, probably the achievements of the local princes had been more elaborated, and their status glorified. Primitive chieftainship always claims divine origin, and as in Muslim times some of these local dynasties claimed descent from Iskandar (Alexander the Great) we may likewise assume that in earlier times they boasted of Rama, Arjuna, Krishna, etc, as heir ancestors. But, as the Indians east of the Panjab looked down on these frontier people as semi-barbarians, it is not surprising that those stories were not incorporated into the epics and *puranas* known to us, but that likewise the same claims were revived when the frontier tribes invaded India proper.

However, although in the *Vamsavali* Mushuna was transformed from the earliest known ancestor of Meruvarman into a considerably later descendant, the traditions connected with his name were preserved. And these are highly revealing. For his mother is said to have lost the newly born infant on her flight after the disastrous defeat of Lakshmivarman by the Kiras and the fall of Brahmor, that the child was found in a cave in the company of many mice, and that later on it grew up, unknown, until Mushunavarman could recover his kingdom. This story contains all the traditional elements of a primitive hero-founder of a dynasty and state, the founding (Moses, Gilgamesh, etc.) amongst animals (Romulus and Remus, etc.) and the youth in obscurity and difficulty. What here is interesting, is the story of his discovery in a cave full of mice, a typical rationalization of a barbarian totemistic ancestor myth. In the *Vamsavali* this story was

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transferred to a place after Lakshmivarman because the, apparently historical capture of Brahmor offered just the suitable background for the legend. Another raja with a somewhat similar name was eliminated from the royal pedigree, namely Mrithyunjayavarman, whom we know from the *Pavaragala* inscription.

The next successors of Maru-Mushunavarman also look barbarian, Jayastambha, Jalastambha, Mahastambha. Names ending in the word *Stambha* elsewhere are unknown in India, with the exception of two dynasties, the Sulakis of Kedalaka in Orissa (Dhenkanal-Talcher) : Kanchana Stambha, Rana Stambha, Jaya Stambha, Kanoda Stambha, Kula Stambha, Nidaya Stambha, and a Mleccha dynasty in Assam : Sala Stambha, Vigraha Stambha, Palaka Stambha, Vijaya Stambha, etc. Unfortunately very little is known about these dynasties, though they seem to belong to the same period, i. e. the 6th-8th centuries. But the name of the Sulki dynasty proves a most valuable clue; they were Sulikas. In the second half of the 6th century (554 ?) the Maukhari emperor Isanavarman of Kanauj routed the Sulikas 'who had an army of countless galloping horses'. There has been much speculation as to who these Sulikas were. They have been identified with the Mulikas—an also unidentified people—, with a tribe in Kalinga, with the Chalukyas of the Deccan, the Cholas of South India, the Solankis of Gujarat-Rajasthan, the Sulikas mentioned in the 'north-western region' in Varahamihira's *Brihatsamhita* and in the *Bayupurana*, the Saulika of the *Markandeyapurana*. However, the identifications with the Chalukyas, Cholas and Solankis stand on more or less hazardous etymologies only, and cannot explain how the name appears in the 'north-western region' which according to the terminology of that time comprised Afghanistan, the Pamirs and western Turkistan. We do not know of any migration from the south in the direction of Afghanistan. On the other hand the invasions of nomadic tribes from Central Asia were the life problem of those days. And that the Sulikas 'had an army of countless horses', shows but too clearly that they were one of these tribes. The Sulakis of Orissa we know only from a few copperplate grants; they are nowhere mentioned as a tribe or people of south-eastern India. They seem to have been no more than a military clan, may perhaps be regarded as descendants of the invaders attacking Isanavarman. After their defeat and subjection they may have been used as mercenaries of the Maukharis in distant Orissa where, as aliens, they could not become dangerous, but in those troubled times succeeded in setting up short lived principality, probably under the suzerainty of the Bhauma kings. Similar groups are mentioned in the Deccan by Taranatha.

Unfortunately all these facts do not shed much light on the question who the Sulikas had been. However, they seem to have come from Central Asia. For the *Brihatsamhita* connects them with the Gandharas and Vokkaras (people of Wakhan) ; the *Matsyapurana* says that they came from the Chakshu (=Vakshu, Oxus). The Sulikas suddenly appear and disappear in the course of successive Huna and Gurjara inroads. Probably they were no more than a clan temporarily rallying round them a part of the heterogeneous host of turbulent nomadic and seminomadic tribes then on the move from Central Asia towards the centres of Indian civilization. We shall return to this matter later on.

With Mahastambha's successor Adivarman we first reach historical ground. For whereas Meruvarman seems to have thought it wise to pass over in silence his barbarian ancestors, he mentions Adityavarman as his greatgrandfather. Probabaly he was the first completely Hinduized prince of the house. It is, therefore, most important to fix his approximate date.

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Dr. Vogel has tentatively assigned him to the third and fourth decades of the seventh century. This calculation is based on the average of twenty years for each reign derived from a survey of later Chamba history. But it is obvious that such a calculation can be no more than a temporary expedient in absence of better evidence. In reality some reigns may have been much longer—e. g. Balabhadravarman of Chamba reigned for sixty-two years (1589 to 1641)—, others very short. We must, therefore, try to stabilize these dates by synchronisms, either direct correlations with datable other happenings or at least with general political constellation in which the recorded events could have been possible. There is a tradition that the Rajputs and Brahmins of Brahmor immigrated from 'Delhi' in the reign of Ajyavarman who, according to Dr. Vogel's calculation, would have ruled in ca. 760-80. As such traditions generally are reliable, however, misunderstood they may be in detail, we shall have to discover the historical situation in which such an immigration can have taken place. Delhi then did not yet exist, but it stands apparently for the capital of Northern India which then was Kanauj. Now we know from the *Rajatarangini* that in 733 Lalitaditya of Kashmir took Kanauj, and that in his campaign all over India he sent political opponents and hostages back to Kashmir. That people would voluntarily have emigrated from Kanauj to lonely Brahmor, is most improbable ; but that political exiles in Lalitaditya's time might have been forced to settle there, is quite acceptable.

Such an interpretation is corroborated by the tradition of the Suket, Mandi, Keonthal and Kashtwar States. The first ruler of the mother state Suket, Virasena (Bir Sen), A. D. 765, is said to have been a descendant of the Senas of Bengal. Now such an early Sena dynasty is not known. But a Bengali Brahmin tradition identifies this Virasena with a raja Adisurya. Adisurya=Adisena, however, points towards Aditya (=Surya)—sena, the founder of the later dynasty of Imperial Guptas in Magadha (Bihar-Bengal). As Lalitaditya of Kashmir deported Jivitagupta II, the last ruler of the same line, to Kashmir, it would not seem improbable that other desendants of Adityasena were exiled to other parts of the Himalaya. Birsen of Suket would have been one of them, carving out his own small state after the death of Lalitaditya in 756.

However, if this is correct, we have to shift the reign of Ajyavarman from ca. 760-80 down to somewhere about 730-35, i. e. the time of the fall of Kanauj. We must confess that such a date does not stand on very strong foundations. But it works out very satisfactorily. For in this case the reign of Meruvarman, the founder of Brahmor, has to be fixed somewhere about 650, i. e. a few years after the death of Harshavardhana of Thanesar. And Adityavarman would have lived in the last decades of the sixth century, probably a contemporary of Sarvavarman Maukhari.

This being granted, we might reconstruct the history of the Brahmapura kingdom like this : Already Isvaravarman Maukhari had fought with the Sulika-Gurjaras. His successor settled part of these invaders, after their defeat, in the Himalayan valleys between the Chenab and Sutlej, in the same manner as the later Roman emperors settled defeated Teutonic tribes, as frontier guards, in the devastated provinces, along the Rhine and Danube. About the reign of Sarvavarman Maukhari Hindu cultural influence had sufficiently penetrated so that the leading Sulika families accepted orthodox Hindu religion and assumed Hindu names ending in the suffix *Varman* like those of their overlords, the Maukharis. The ruling family probably were the *somavamsi Varmans* of Teleswar-Brahmapura in Kumaon. The suryavamsi *Varmans* then may have been their vassals somewhere, perhaps in the western districts of the kingdom.

Possibly the stronger direct control of Harshavardhana of Thanesar over Kulu in the early seventh century may have made them practically independent of Taleswar-Brahmapura.

When that place was apparently destroyed by the Tibetan king Srong-btsanasgam-po (600 - 650) in the chaotic years subsequent to Harshavardhana's death (A. D. 648), Divakaravarman retreated into the inaccessible Budhal valley, declared his independence and, in assertion of this claim, founded another royal capital Brahmapura-Brahmor. His son Meruvarman then reconquered the whole Brahmapura kingdom and embellished his new capital with the richly carved temples and brass images which are discussed in this book. Under his successors the state again declined. Their names (Mandaravarman, Kantaravarman, Pragalbhavarman, i. e. the Mountain Varman, the Forest Varman, the Bold Varman) seem rather barbarian. In Bana's *Kadambari* there is a hardly veiled reference to the loss of Kulu which was conquered by Chandrapida (713-20) and Tarapida (720-24/5) of Kashmir.

Ajyavarman must have lived in the early reign of Lalitaditya of Kashmir, as already mentioned. That he had become a vassal of Kashmir can be concluded from archaeological evidence. At Manali in Kulu there are vestiges of a fortress guarding the Rohtang Pass in which some sculptures in the Kashmir style of Lalitaditya's reign have been discovered. Two carved wooden reliefs in the mixed Kashmir-Kanauj style of the same period stand at Maylang in Lahul. Further down the Chandrabhaga, in Chamba-Lahul, vestiges of Kashmir art can be traced at Markula-Udaipur and at Trilok-nath. Thus a whole line of strongholds and temples can be traced from the Rohtang Pass through Lahul and probably Pangi, Kashtwar and the Maru Wardhwan Valley to Kashmir, guarding the empire of Lalitaditya against the Tibetan raiders. Brahmor was, naturally, situated inside this defence line. In Brahmor itself the top gable of the Lakshana Devi Temple and the bust of 'Sakti Devi' (a Bodhisattva ?) at Chatrarhi tell the same tale".

Aditya Varma (c. A. D. 620)

Title of 'Varma'—The name of this raja appears as Adi Varma in the *Bansauli* and is of very special interest, for it is twice mentioned in the Brahmaur inscriptions, in which he is referred to as the greatgrandfather of Meru Varman by whose orders they were engraved; and he was the first of the Chamba line to assume the title or suffix of 'Varma.'*

References to Chamba in Kulu chronicle—There are several references to Chamba in the Kulu Chronicle (vide *Kulu, Lahul and Spiti* by Captain Harcourt) and the earliest of these probably refers to Aditya Varma. It is to the effect that Brahmo Pal, raja of Kulu, left no legitimate sons, and the rajas of Chamba (Brahmapura), Ladakh, Suket Bashahr, Kangra, and Bangahal made one Ganesh Pal his heir. This note is interesting as showing that at that early period the Brahmapura State was recognized by all the neighbouring kingdoms, and was powerful enough to exert some influence in their internal affairs.

Bala Varma (c.A.D. 640)

The name of this raja is not found in the *Bansauli* having been omitted probably by a clerical error. It occurs, however, in two of the Brahmaur inscriptions, in which Bala Varma is spoken of as the grandfather of Meru Varman. About this time, Dr. Hermann Goetz states, "The empire of the great

*The Sanskrit word *varma* (*n*) means "armour, coat of mail; shelter, protetion," and as the second member of a compound noun it means "protected by." It was anciently used in Rajput names, as *sarma* (*n*) was in those of Brahmans.

Harshavardhana of Thanesar (606-647/8) extended up to the Ravi. But those western territories, i.e. the kingdoms of Jullundur (Trigarta-Kangra in the Beas Valley), Brahmapura and Satadru (on the Sutlej) were merly *vassals* acknowledging his suzerainty. What happened during the chaotic years subsequent to Harshavardhana's death, is not known".

Divakara Varma (c.A.D. 660)

In the Brahmaur inscriptions this raja's name is found in its full form; but in the *Bansauli*, and the Chitrari inscription, it occurs as Deva Varma.

Meru Varman (c.A.D. 680)

As the name of this chief stands fifth in the *Bansauli* after that of the previous raja, who was his father, it is clearly out of its proper place. The error must have crept in at an early period, for all the existing copies of the *Bansauli* are alike.

His conquests—Meru Varman seems to have been one of the most notable of the early Brahmapura rulers. He was probably the first to extend the State boundaries by conquest, for in the Chitrari inscription it is recorded, that he dedicated the idol of Shakti Devi in gratitude for help against his enemies, whom he had attacked in their strongholds and overcome. An inscribed stone has recently been found at Gun which was erected by a *samanta* or feudatory of Meru Varman, probably a raja, named Ashadha. From this it is clear that Meru Varman's rule extended down the Ravi Valley almost as far as the present capital. There is also a note in the Kulu chronicle which almost certainly refers to him. In the reign of Sri Dateshawar Pal, raja of Kulu, there was war with Chamba (Brahmapura) in which the Kulu chief was killed by Umer, raja of Chamba. There is no such name on the Chamba roll ; but it seems probable that Umer is simply a transposition of Meru. Assuming this to be correct, it would appear that under Meru Varman the Brahmapura State asserted its power, and carried its arms successfully into one at least of the neighbouring principalities. This is confirmed by the further note in the Kulu annals that Amar Pal, raja of that State, while defending his country from another inroad of the Brahmapura chief, was slain with all his sons, except one. This son, Sital Pal, was an exile for life in Bashahr, and he and five of his descendants never reigned, from which it would seem that Kulu remained subject to Brahmapura for a considerable period (vide *Kulu, Lahul and Spiti*, pages 113-4).

Spiti and Chamba were probably allies in the invasion of Kulu which was made through Lahul, as also in the subsequent war in which Parsidh Pal was the victor. That Kulu thereafter formed part of the kingdom, appears from Visakhadatta's drama *Mudrarakshasa*, in which the king of Kulu (Kuluta) is called Chitravarman. No such king is otherwise known to us, and the name may be imaginary ; but its suffix Varman indicates that he was a Brahmapura feudatory, not an indigenous prince. The reconquest of Kulu by Sri Jaresvarpal we may tentatively place about 650 A.D., the time when the older Brahmapura in Kumaon had been destroyed by the Tibetans of Sron-btsan sgam-po. The utter silence about his next five successors may be due to the fact that they were again subjected by Meru Varman of Brahmaur, though tolerated as *vassals*. For the very fact that new Brahmapura capital was founded in the inaccessible Budhil Valley, shows that Meru Varman did not feel too safe, and therefore tried not to estrange the reconquered area unnecessarily. However, under Meru Varman's obscure successors this overlordship seems to have soon ceased. Bana's novel *Kadambari* narrates that king Tarapida of Ujjayini conquered Kuluta, took the princess Pattralekha prisoner, and that his queen Vilasavati made the princess betel-bearer to prince Chandrapida. Now, these

are only slightly disguised allusions to the political expansion of Kashmir under the Karkota kings. And the subjection of Ajya Varma of Brahmaur by Lalitaditya proves to be but the last link in a long chain of diplomatic and military moves, by which his predecessors Chandrapida and Tarapida had already broken up the Brahmapura kingdom.

Temples at Brahmaur—But Meru Varman was not only a brave and warlike leader, he was also a great builder, and there are still in existence in Brahmaur many interesting remains, some of which are known to date from his time, They prove that even at that early period of its history the State possessed a considerable measure of wealth and material resources. The remains consist chiefly of temples, in a remarkably good state of preservation in spite of their long exposure to the weather. Their names are Mani Mahes, Lakshana Devi, Ganesha and Nar Singh*. In front of the Mani Mahes temple is a brazen bull of life size, on the pedestal of which is a long inscription. This and the other two inscriptions, in the temples of Lakshana Devi and Ganesha, distinctly ascribe the dedication of all the idols named, except that of Nar Singh, and also of the brazen bull, to Meru Varman. Tradition affirms that the Surajmukha Shrine was also built by him, and, in accordance with ancient custom, a Chamba raja, when visiting Brahmaur, had to pay his devotions at this temple before proceeding to his camp. The image of Shakti Devi at Chitrari, with its inscription, has already been referred to as dating from the reign of Meru Varman. Lands are said to have been assigned for the support of these temples, but no title deeds have yet been found of an earlier date than the tenth century.

Meru Varman was followed by several rajas, of whom we know nothing but the names. These were :—Mandar Varma ; Kantar Varma ; Pragalbh Varma.

Here it may be mentioned that the gazetteer of the erstwhile Bilaspur State records (page 4) that Ghambir Chand, a son of Bir Chand, founder of the Bilaspur State, took possession of Chamba during 697-730 A. D. This piece of historical version is, however, open to two questions. Firstly, in 697-730 A. D., what later became the Chamba State was still the State of Brahmapura, and, unless the Bilaspur gazetteer has inaptly used the word Chamba in place of Brahmapura, Gambhir Chand could not have taken possession of any state called Chamba, presuming there was no state of that name other than the one we are dealing with. Secondly, according to Hutchison (page 496 of *The History of the Punjab Hill States vol. II* Bilaspur) Ghambir Chand founded the Chanehni State. Chanehni lay to the south of the Chenab river and the west of Bhadrawah. Possibly the Bilaspur gazetteer mistook Chanehni for Chamba. However, the possibility still remains, to a certain extent, that the history of Chamba itself is silent about the details of the reign of the aforesaid three rulers because the State was, during this period, under subjugation, and, if it was so, Gambhir Chand might well have been the subjugator, for Chanehni was not too far away.

Ajya Varma (c. A. D. 760)

Tradition of Brahmin and Rajput Gaddies—The Gaddi Brahmins and Rajputs have a tradition that they came to Brahmaur from Delhi in the reign of this raja. It is also on record that when his son grew up to manhood Ajya Varma initiated him into the art of government, and then installed him

* While the shrines of Lakshana Devi and Ganesha, at Brahmaur, and of Shakti Devi at Chitrari, almost certainly date from the time of Meru Varman the present temple of Mani Mahes is probably of later date ; the original temple, however, was erected by Meru Varman, as proved by the inscription on the bull.

as raja. He, therefore, retired to the junction of the Ravi and Budhil rivers near Ulans, where he spent the rest of his life in the worship of Shiva; and is said to have been translated to heaven.

Suvarn Varma (c. A. D. 780)

The last Kulu-Brahmaur war probably took place late in the reign of Suvarn Varma of Brahmaur or early in that of Lakshmi Varma, soon after the death of Lalitaditya. Bir sen, who had founded Suket State ca. 765, in his later years conquered Saraj, the southernmost province of Kulu, and subjected its Raja Bhupal. As this cannot have happened earlier than ca. 780, and as Bhupal's predecessor Shishpal and Narottampal seem to have reigned only for a short time, Naradpal must have lived somewhere about the middle of the eighth century. The war is said to have lasted twelve years and again to have weakened the Brahmapura forces badly. The tradition of the destruction of a Brahmaur army in the gorge of Rahla Kothi near the Rohtan Pass appears very fantastic, but is borne out by the local conditions.

Lakshmi Varma (c. A. D. 800)

Invasion of Brahmapura by the Kira—This raja had not been long in power when the country was visited by an epidemic of a virulent and fatal character, resembling cholera or plague. Large numbers fell victims to the disease, and the State was in a measure depopulated. Taking advantage of the desolation which prevailed, a people bearing the name of Kira in the chronicle invaded Brahmapura, and having killed the raja, took possession of the territory. It is uncertain who the Kiras were. They are referred to in the *Brihatsamhita* in association with Kashmiris, but in such a manner as to show that the two nations were distinct from each other. Dr. Stein is of opinion that they occupied the mountains north-east of Kashmir, and they may therefore have been Tibetans, or Yarkandis, as is the belief in Chamba. They also held Baijnath in the Kangra Valley, which was anciently called Kiragrama. The name Kira seems also to have been applied to the Kashmiris. (Vide *Ancient Geography of India*, page 93).

The Kira invasion which gave the *coup de grace* to the Brahmapura kingdom, can be identified with certainty. The term 'Kira' generally was used for the hardly known tribes in the hinterland of Kashmir; in the middle ages, when the Dards, Bhauttas, etc. were already known, it referred mainly to those Tibetans who were not the immediate neighbours of the Himalayan Indians. Since their conversion to Budhism under Srong-btsan-sgam-po in 638 the Tibetans had become restless. This king seems temporarily to have overrun northern India ca. 648-50. Then king Mang-Srong-mang-btsan (650-679) warred with the Turks and Chinese; Gung-srong 'du-rje (679-705) invaded the upper Hoangho Valley, Rhotan, Baltistan and Nepal; Khri-ide-btsung-brtan-mes-'ag-tshoms (705-55) attacked China and Kashmir and could be kept at bay only with the utmost difficulty; Khri-Srong Ide-btsm (755-97) at last annihilated Lalitaditya of Kashmir in Sinkiang, looted the Chinese capital Ch'ang-an, and occupied Hsi-an-fu and Szu-ch'uan. Khri-srong ide-btsan's hordes overran also Brahmaur, Kulu and Mandi. Tibetan inscriptions of this time are found on some rocks at Ghosan in the Budhil Valley not far from Brahmaur, others in Kulu, on the road between Manali and Katrain. Riwalsar, twenty miles south of Mandi on the Suket road, is even today visited by Tibetan pilgrims as the Zahor of Padmasambhava, the spiritual guide of the Tibetan conqueror, and the actual founder of lamaism. However, under Khri-srong de-btsan's weak successors the Tibetan empire rapidly declined, and after the assassination of Dar-mardbyig-dur-bstan by a monk in 842 A.D., it was divided

and soon even sub-divided. Thus, the conquests of the Tibetans in the Indian Himalaya were again lost after a few decades.

Kulu becomes independent—Kulu had probably remained under the sway of Brahmapura from the time of Meru Varman, but it recovered its independence on the death of Lakshmi Varma, for the Kulu chronicle states that its raja obtained help from Bushahar and expelled the Chamba (Brahmapura) troops.

Mushun Varma (c.A.D. 820)

Tradition regarding his birth—Lakshmi Varma left no son, but his rani was enceinte at the time of his death and an interesting legend has come down to us regarding the birth of her child. On the defeat and death of the raja, the wazir and *parohit*, or family priest, had the rani put into a palki, and carried off towards Kangra. On reaching the village of Garoh, a little beyond Deol, in the Trehta *illaqa* of the Upper Ravi Valley, she felt the pains of labour coming on, and desiring the bearers to put down the palki, went into a cave by the wayside, and there her son was born. Thinking it better to leave the infant to perish than run the risk of his capture by their enemies who were in pursuit, she left him in the cave, and returning to the palki resumed her journey. Suspicion was, however, aroused and, on being closely questioned, the rani confessed that she had given birth to a son, and left him in the cave. The wazir and *parohit* at once went back, and found the young prince, with a number of mice surrounding and keeping guard over him; and from this circumstance he was named Mushun Varma.* The villagers still shew the stone on which he is said to have been laid. Having recovered the child the party proceeded on their journey to Kangra. There the rani took up her residence in the house of a Brahman whom she made her guru; and remained eight or nine years under his protection, without disclosing her identity. One day the boy happened to tread on some flour sprinkled on the floor, and the Brahman, on seeing his footprint, recognized it to be that of a royal person, and the mother being questioned made known her relationship to the Brahmapura royal family. The Brahman thereupon conducted her and the child to the raja of Suket†, who received them kindly, and had Mushun Varma provided for, and carefully educated. He grew up intelligent and brave, and received the raja's daughter in marriage, and with her as dowry the pargana of Pangna, and other large presents. Mushun Varma was also furnished with an army, and returning to Brahmapura he drove out the invaders and recovered his kingdom.

Killing of mice forbidden—Nothing is on record about him after his return, but the killing of mice is said to have been prohibited by him on account of the services rendered by these animals in his infancy. This custom still obtains in the Chamba royal family, and a mouse caught in the palace is never killed.

After Mushun Varma the following rajas ruled in succession, but nothing is known regarding any of them :- Hans Varma; Sar Varma; Sen Varma; Sajjan Varma.

Dr. Hermann Goetz would have us believe that "According to the Pehoa (Karnal district) inscription (A. D. 862), Mihira Bhoja I Pratihara (836-85) controlled all the provinces up to the Ravi. Archaeological evidence corroborates these conclusions. Late Gupta architecture and stray sculptures

*The name of Mausikanos of Alexander's historians, who ruled in Sindh, is derived by Lassen from the Sanskrit *Maushika* or mouse. See Mc. Crindle's *Invasion of India by Alexander the Great.*

† His name is given as Parbogh.

(seventh-early eighth centuries) can be traced in the Simla States, Kulu, Kangra, Chamba, even at Asarur (the Gurjara capital of Takkadesa) west of the Ravi, but not beyond. The original Sandhya Devi temple of Jagatsukh in Kulu belongs to a style group which we have to associate with the Kanauj of the Ayudha dynasty, and Pala bronzes have been found both in Kulu and at Chitrari in Chamba".

Sahil Varma (c. A. D. 920)

Invasion of Kulu—This raja holds a very conspicuous place in the State annals, for it was he who conquered the lower Ravi Valley, and transferred the seat of government from Brahmapura to the new capital, which he had founded at Chamba. It was probably in the beginning of his reign that another invasion of Kulu took place. *The Chamba forces advanced to Majnakot, a village near the foot of the Rohtan Pass, and built a fort. The war continued for twelve years, a phrase which in the hills seems to bear the meaning, 'for a long time', and then a peace was concluded. But the Kulu people were insincere and only sought for an opportunity to destroy the invaders. A social gathering was arranged to which the Chamba people were invited, ostensibly to cement the truce which had been concluded; and the place fixed upon was Kothi village on the other side of the Beas. The river there flows through a deep and narrow gorge, which at that time was spanned by two beams with cross planks, there being no bridge. As the feast was to be at night two Kulu men secretly went on ahead and removed the planks and placed some long grass across instead. When the Chamba men arrived in the darkness each man in trying to cross fell into the gorge. Many were drowned before the deceit was discovered by the drummers going down, when the sound of the drums ceasing aroused suspicion. Those who remained on the right bank turned and fled, but practically the whole Chamba force was destroyed. This war is still recalled in local tradition, according to which the Gaddi army, as the Chamba army was called, besieged the rana of Manali in the lower Manali fort on the Gaddi Paddar or Gaddi Plain for a long time. The Kulu garrison was in great straits, their supplies having become almost exhausted, and in order to deceive the besiegers they milked a bitch, mixed some rice with the milk and made *khir* (rice and milk) which they threw but to the Gaddies. Seeing this the latter came to the conclusion that provisions in the fort were abundant and raised the siege. It is interesting to note that the Chamba force is traditionally called the Gaddi Army, showing that it came from Brahmapura, the original capital and the home of the Gaddies.†

Visit of eighty four *yogies* to Brahmapura—Shortly after Sahil Varma's accession Brahmapura was visited by eighty-four *yogies*, who were greatly pleased with the raja's piety and hospitality, and, as he had no heir, they promised him ten sons. They were invited to remain in Brahmapura till the predication was fulfilled, and in due course ten sons were born, and also a daughter named Champavati.

Founding of Champa—Meanwhile Sahil Varma had been engaged in extending his rule, and had brought under his sway all the petty ranas who still held the lower portion of the Ravi Valley. On this expedition he was accompanied by Charpat Nath, one of the *yogies*, and also by his queen and daughter. Previous to its occupation by Sahil Varma, the plateau on which the town of Chamba stands was within the domain of a rana, who had

The History of the Punjab Hill States (Kulu) page 435 by Dr. Hutchison.

†Page 435 of the *History of the Panjab Hill States* by Dr. Hutchison.

conveyed it in *sasan* or gift to a family of Kanwan Brahmans. Champavati, the raja's daughter, took a great liking to the place, and asked her father to found a town and make it his capital. Sahil Varma was desirous of acceding to her wish, but all the land fit for building purposes had passed into the hands of the Brahmans, and he was unwilling to dispossess them. At length an arrangement was effected, whereby, in recognition of their proprietary rights, eight *chaklis* (Chamba copper coins) were promised in perpetuity on the occasion of every marriage in the town. The land was given up, and the above condition has been observed ever since. These days the parties concerned, of their own accord, may pay a rupee or two instead of eight *chaklies* to a Brahman belonging to the Kanwan family. The raja then founded the town, and named it Champa after his daughter.*

The rani's sacrifice—An interesting and pathetic legend has come down to us in connection with the settlement of the new capital. There was no good and convenient water supply, and the raja was anxious to meet this need. He, therefore, had a water-course made from the Sarota stream round the shoulder of the Shah Madar Hill, behind the town. For some reason the water refused to enter the channel prepared for it, and, in accordance with the superstitious notions of the time, this was ascribed to supernatural causes. The spirit of the stream must be propitiated, and the Brahmans, on being consulted replied that the victim must be either the rani or her son. Another tradition runs that the raja himself had a dream in which he was directed to offer up his son, whereupon the rani pleaded to be accepted as a substitute. The raja was unwilling to accede to her wish, and wanted to offer some one else, but she insisted that if there must be a sacrifice she should be the victim. Her wish prevailed, and, accompanied by her maidens, and bare-headed as for sati, she wended her way up the hill to the spot near the village of Balota, where the water-course leaves the main stream. There a grave was dug and she was buried alive. The legend goes on to say that when the grave was filled in the water began to flow, and has ever since flowed abundantly.

The Suhi Mela—Yogakara, the son and successor of Sahil Varma, mentions his mother's name in the only copper-plate of his reign which has been found. It was Nenna Devi, and she may possibly have been the rani referred to. In memory of her devotion a small shrine was afterwards erected by her husband on the spot, at the top of the present flight of steps, where she is said to have sat down to rest. A *mela* was also appointed to be held yearly, from the fifteenth of *Chet* to the first of *Baisakh*. It is called the Suhi Mela, and is attended only by women and children, who, in their gayest attire, climb the steps to the shrine, and there sing the rani's praises and present their floral offerings. They were all entertained at the raja's expense on this occasion. After the merger of states the expenses, on account of this entertainment, are borne by the Municipal Committee, Chamba. The steps are not ancient, having been constructed by Rani Sarda, queen of Raja Ajit Singh, A. D. 1794—1808.

There can be little doubt that legend is founded on fact. Such a sacrifice was quite in keeping with the spirit of the times, and it is noteworthy that the *mela* has been held from time immemorial, affording strong proof of the truth of the story as related. It is significant, too, that, although a

*This is the version in the chronicle, but two other suppositions are possible. The place may have received its name from the *champa* tree, which grows in the neighbourhood and even in the town itself, or it may have been named after the ancient Champa, which stood near the modern Bhagalpur in Bengal. It is also possible that the name was already in use in the time of the ranas.

death in the royal family during any other *mela* necessitated its immediate suspension, this did not apply in the case of the Suhi Mela which was never interrupted.

The Champavati temple—Another legend has also been handed down by tradition in connection with the founding of the Champavati or Chamesni temple, probably the first erected by Sahil Varma in Chamba. His daughter Champavati was of a religious disposition, and used to visit the place of a *sadhu* for conversation. Suspicion was instilled into her father's mind, and he followed her on one occasion with a drawn sword in his hand, only however to find that the house was empty. As he entered, a voice came from the stillness upbraiding him for his suspicions, and telling him that his child had been taken from him as a punishment. He was further commanded to erect a temple to her on the spot where he stood, to atone for his sin, and avert calamity from his house. The temple was accordingly built, and named after his daughter, who is there worshipped as a goddess. It is regarded as the family temple of the Chamba rajas, and a *mela* has been held in connection with it from time immemorial, from the first to the twenty-first *Baisakh*. Until the beginning of the twentieth century it was customary for the ruling chief to make a daily visit during the *mela* to certain temples in fixed rotation, always returning to that of Champavati, but this custom has now fallen into disuse. Sahil Varma also erected several other temples in Chamba, which are still in existence. The earliest of these are believed to have been the Chandragupta and Kameshwara temples, built for two idols of Shiva which he took out of the Sal stream near its junction with the Ravi. This he did while bathing, under the guidance of Charpat Nath.

The Lakshmi Narayana temple—Of the other temples erected by Sahil Varma the principal one is that of Lakshmi Narayana, or Vishnu, in association with which a curious legend has been preserved. Being desirous of raising a temple to Vishnu, the raja sent nine of his sons to the marble quarries in the Vindhya Mountains, to bring a block of marble for an image. They were successful in this mission, but on beginning to cut the slab it was found to contain a frog. As this was considered to render it unsuitable for the primary purpose for which it was intended, the slab was used in making some smaller images. These were the *Trimukha*, or three-faced image of Shiva; a small image of Ganpat now in the Chandragupta temple; and also that of a small goddess, possibly Lakshmi, wife of Vishnu. The young princes were sent to bring another block, but were all killed by robbers on their way back. On this news reaching Chamba, Sahil Varma sent his eldest son Yogakara, who was also attacked, but, receiving help from some *sanyasi gosains*, he destroyed the robbers, and returned with a slab, from which the image of Vishnu was made, and set up in the temple prepared for it. Sahil Varma is also said to have built the Chandra Shekhara temple at Saho, for an idol found in the Sal stream near that place.*

When all the temples were finished, lands were assigned for their support; but no copper-plates of Sahil Varma's time have yet been found.

Palace at Chamba—The original palace at Chamba must also have been erected by Sahil Varma, and it doubtless occupied the same site as the present building.

The Charpat Nath shrine—In all matters connected with the settlement of the new capital the raja was guided by the advice of the Yogi Charpatnath;

*Recent research by Dr. Vogel has shown that the original temple of Chandra Shekhara was erected about the time of Sahil Varma, by a local chief, probably a rana, named Satyaki.

and in recognition of this a shrine was afterwards erected to him near the Lakshmi Narayana temple, where puja is done morning and evening. This shrine is ascribed to Sahil Varma, but it probably dates from a later period.

The Chamba coinage—The only coin special to Chamba is the *chakli*, five of which make an anna, and it has been in use, in all likelihood, from ancient times. On it Sahil Varma caused to be struck a pierced ear, the symbol of a *yogi*, in honour of Charpat Nath, and this has been continued down to the recent time. The later rajas added the Vishnu-*pad*, or feet of Vishnu on their coins. There is no tradition of a silver coinage ever having been current.

Later references to Sahil Varma—Sahil Varma stands out as the most conspicuous personality on the long roll of the Chamba chiefs; and his name is a household word throughout the district. Though his son Yogakara makes no special reference to him in the copper-plate of his reign, there are reasons for believing that his martial qualities were recognized far beyond the bounds of the State, and that his conquests were not confined to the Ravi Valley. Two copper-plates have lately come to light in which some of the events of his reign are alluded to; and after making due allowance for hyperbole and exaggeration, it seems probable that the references are founded on fact. The first of these plates was granted by Soma Varma, and the second by Soma and Asata, sons of Salavahana Varma; they date from A.D. 1056-66, i.e., about one hundred and twenty years after Sahil Varma's death, when his name and fame would still be fresh in the memory of the people; and deserve mention in this history. For the translation we are indebted to Dr. Vogel of the Archaeological Survey. After the customary introduction it runs as follows :—

"From his residence at the glorious Champaka, the highly devout king (Soma Varma), an ornament of the spotless house of Sahil Deva, who (Sahil) was a fresh rain-cloud to extinguish in a moment the mighty blazing fire of the Kira forces ; fanned as by the wind by the Lord of Durgara, assisted by the Saumatika ; whose army was manifestly crushed by the fearful frown on his brow ; whose alliance was humbly sought by the ruler of Trigarta, subdued by force ; who was asked the favour of his bestowing royalty in return for services, by his kinsman the lord of Kuluta, anxious to render him homage ; who by the weight of battle had broken, like a wide-spreading tree the large force of the Turushka, on whom wounds had been inflicted ; who bore the fortunate name of *Karivarsha* (elephant rain) on account of the continous and stable generation of his posterity, joyfully granted by the Lord *Bhaskara* (the Sun-god), whose mind was made fully contented with gladness by the gift of a multitude of elephants, whose flat cheeks were covered with a swarm of bees, attracted by the scent of the rut-secretion, and which were bestowed in Kurukshetra at the time of an eclipse; who has made the circuit of the seven worlds fragrant by his fame, painted with the inkbrushes, which were the mouths of all the princes assembled on that occasion; who by his unequalled kindness and compassion, combined with unsurpassed bravery, generosity, firmness, and unfathomable profoundness has impaired the fame of heroes like the son of Jamadagni (Parasurama),-Sivi, Karna, Yudhishthira ; whose wide-spread greatness, brilliant with matchless effulgence, was renowned like that of Sudrakasvami Deva : by looking upon whose lovely presence the eyes of the world have been made fruitful : who, by his fury in setting in array a thousand battles, acquired such names as *Sahasanka* (marked by rashness), *Nissankamalla* (dauntless wrestler), and *Matamata sinha* (roaring line)"*.

Invasion of the Kira—With one exception all the names in the quotation are fairly well known, and the references are of great historical

*The text is almost exactly the same in both the plates, except that the reference to the Turushka is omitted from the first plate.

interest. As regards the Kira, we have seen that they were a people located in the mountains in the vicinity of the Kashmir Valley, and associated with the Kashmiris. They conquered Brahmapura in the time of Lakshmi Varma, and they are here represented as having again invaded the State. It is safe to assume that the Kashmiris were in league with them, and they were also assisted by the raja of Durgara, the ancient name of Jammu State, of which the present form is Dugar, still in common use.* Who the Saumatika were is not quite certain, but most likely the inhabitants of Sumurta, in the Basohli State to the west of the Ravi, are indicated. Kashmir had from ancient times claimed an intermittent suzerainty over the hill tracts as far east as the Ravi; and the formidable array which is represented as advancing against Sahil Varma was probably meant to assert and uphold this claim. They doubtless anticipated an easy victory, but a crushing defeat awaited them; for they are spoken of as having been dispersed by the Chamba forces as if by a frown on the raja's brow.

Conquest of Trigarta—The next reference is to Trigarta, the ancient name of Kangra, which at that early period also included Jullundur and a large portion of territory on the plains, between the Sutlej and the Ravi. We are told that Sahil Varma's alliance was sought by the Trigarta Chief after a contest in which Chamba was victorious. With such a name for valour we may well believe that Sahil Varma's conquests were not confined to the Ravi Valley; and the war with Trigarta suggests the probability of the Chamba Chief having carried his arms to the south of the Dhaula Dhar, and annexed the whole southern fringe of that range, from the Ravi to Bir Bangahal. There are said to be many traditions in Kangra, pointing to an early occupation of these territories by Chamba.

Kulu subject to Chamba—Kuluta is the ancient name of the principality of Kulu, and we are told that it owned allegiance to Chamba in the time of Sahil Varma, as it had done at an earlier period. The two royal families were also connected by marriage.

Wars with the Turushka—The reference to the Turushka is in some respects the most interesting of all. This name was applied to all invaders of India from the North-West. Originally used for the Scythians, it came afterwards to have an exclusive reference to the Muhammedans, who from the middle of the seventh century had begun to make their influence felt on the North-West frontier. Kabul was conquered by them in A. D. 871. The Turki Shahi dynasty, which had ruled Kabul and Peshawar for centuries was overthrown about A. D. 900, by the Brahman wazir of the last Turki Shahi king, who founded the Hindu Shahi dynasty, with its later capital at Ohind on the Indus. There this dynasty continued to rule over the kingdom of Gandhari, till finally expelled by Mahmud of Ghazni in A. D. 1021. As we learn from the *Rajatarangini*, these kings were in alliance with Kashmir, and also doubtless with other States in the Punjab, which was for a long time in subjection to them. We may, therefore, conclude that contingents were sent by these States to help to oppose the onward advance of the fierce invaders from the West; and it was most probably in one of these frontier wars that Sahil Varma, came into conflict with the Turushkā, and gained renown for himself by his valiant deeds.

Reference to Kurukshetra—The reference to Kurukshetra is in full accord with ancient custom in India.

*The capital probably then was at Babbapura, now Babor, 17 miles east of Jammu, where ancient remains still exist. The raja of Babbapura is referred to in the *Rajatarangini* as subject to Kashmir in A. D. 1087-8.

Abdication and death of Sahil Varma—Sahil Varma did not spend the last years of his life in Chamba; probably the home of his early days had greater attractions for him. We may well believe that his reign was a long one in view of all that he accomplished; and when his work was done, and old age was creeping upon him, he abdicated in favour of his son Yogakara, and retired to Brahmapura to spend the evening of his life in peace. There he dwelt as a *sadhu* in the company of Charpat Nath and the other *yogis*, many of whose shrines are still pointed out on the small 'green' where all the temples stand, and which for this reason is called the *Chaurasi*. For the same reason the Chamba State is believed to have been originally subdivided into eighty-four *illaqas*, but they were less numerous subsequently.

Yogakara Varma (A.D. 940)

The oldest copper-plate deed extant—There is nothing on record in the chronicle with regard to this raja subsequent to his accession, but a copper plate deed which bears his name is still extant. It was granted in the tenth year of his reign, and is of interest as being the oldest yet discovered in Chamba. Its interest is enhanced by the fact that Yogakara refers to his father and mother by name, and also probably to his queen, Tribhuvana Rekha Devi. The deed conveyed a grant of land to the Nar Singh temple at Brahmapura, which is spoken of as having been erected by the rani, presumably his own or his father's queen. Yogakara himself erected the temple of Ishwar Gaurja, or Gauri Shankar, in Chamba, near that of Lakshmi Narayana.

Vidagdha Varma (c.A.D. 960) Copper-plate deed

A copper-plate of this raja's time is extant. Granted in the fourth year of his reign, it mentions his father Yogakara, and his mother Bhogamati Devi. The raja speaks of himself as of the house (*gotra*) of Mushun - a name found in the Brahmaur inscriptions.*

Dodaka Varma (A.D. 980)

In the *Bansauli* Yogakara Varma is followed by a raja named Dagdha Varma. An inscribed stone, recently found near Basu, contains, in consecutive order, the names of Yogakara, Vidagdha, and a third raja, named Dodaka, by whose order the stone was inscribed. It seems certain that this is the same name as the 'Dagdha' of the *Bansauli*, with the syllables transposed. Dodaka was, therefore, the son of Vidagdha and grandson of Yogakara, and as in the inscription, he assumes the royal style and titles he must have been the ruling raja at the time the stone was inscribed.

Vichitar Varma-Dhairya Varma

From the history of Bandralta State (page 585 of *the History of the Punjab Hill States* vol. II by Hutchison) it appears that some of the zamindars of that State came to Chamba, during the reign of Vichitar Varma (A.D. 980-1000), to seek his help against the tyranny and oppression of some ranas and *Thakurs* in Bandralta. Unable to go himself, Vichitar Varma sent his younger brother, who vanquished the ranas and made himself the ruler.

Salavahana Varma (A.D. 1040)

The name of this raja does not appear in the *Bansauli*, and his very existence was unknown until the discovery of three copper-plates, in all of which he is mentioned.†

*An inscribed stone, found near Basu, is dated in the first year of Vidaghda Varma, and was errected by a vassal, probably a rana.

†The Hari Rai temple erected by Salakara, who probably was the same as Salavahana.

Invasion of Ananta Deva of Kashmir—With his reign another interesting period in the history of the State is reached. Kashmir, as we have seen, had from ancient times asserted a claim to the suzerainty of the hill tracts on her borders, as far east at the Ravi. There were probably long intervals during which this claim was in abeyance, or when, as in the time of Sahil Varma, it was impossible to enforce it; and the State then enjoyed complete independence. This would appear to have been the case from a period anterior to the reign of Sahil Varma, but it was now near an end. In A.D. 1028, Ananta Deva succeeded as a child to the throne of Kashmir; and when he grew up to manhood the claim of supermacy seems to have been revived, and was resisted by the Hill Chiefs. Chamba was then, as we learn from *Rajatarangini*, under the rule of a raja named Sala, who for long was identified with Sahil Varma. It would seem that he refused to yield allegiance to Kashmir, with the result that his country was invaded, and himself defeated, deposed, and probably killed. There is no allusion to this event in the chronicle, but, for reasons already stated, we may conclude that it occurred not later than A.D. 1060, nor earlier than about 1050 : and Vallapura or Balaur—another small Hill State on the Ravi was invaded by Ananta Deva about the same time, and presumably for the same reason. We learn from the plates that Salavahana had two sons Soma Varma and Asata Varma-who ruled in succession.

Soma Varma (A. D. 1060)

The copper-plates—After deposing Salavahana, the king of Kashmir is said to have set up another in his place, and that this was Soma Varma is clear from the plates, though his name, like that of his father, is entirely absent from the *Bansauli*. The first deed is signed by Soma Varma alone, and was granted in the seventh year of his reign, on the occasion of a solar eclipse, probably September, A.D. 1066. It is on this plate that the signature of Salavahana appears, showing that he had intended to make the grant himself, which he was prevented from doing by his deposition and death. On it the ranas are also referred to under the name of Rajanaka, and in such manner as to indicate that some of them at least held high offices in the State.* The second deed made a grant of land in favour of Shiva and Vishnu, and is now in the possession of the Champavati and Hari Rai temples. It is dated in the first year of Asata's reign, and is signed by both brothers, with an additional grant in the eleventh year, signed by Asata. The long quotation relating to Sahil Varma is found almost word for word in both of those plates, except the reference to the Turushka, which appears in the second plate.

According to Hutchison, " The oldest historical and authentic reference to Bhadrawah is contained in Chamba copper-plate title-deed of Soma Varman and Asata Deva, the latter of whom was a contemporary of Raja Kalasa of Kashmir (A.D. 1063-1089). In it mention is made of a man from Bhadrawah (Skr. *Bhadra-vakasha*) as a landholder in the village of Bhadra (Skr. *Bhadra-varma*) near Chamba town. It is, however, very improbable that at such an early period Bhadrawah belonged to Chamba. It was more contiguous to Balaur, lying as it did immediately to the north of that State, and may have already come under its control, as stated in the chronicle of that state.

Asata Varma (A. D. 1080)

The first plate of this raja has already been referred to, and another, the third in which his father's name is mentioned, was granted in the fifth year of his reign.

*One held the office of *Mahamatya* [Prime Minister] another that of *Mahakshap* at [illegible] [Lord Chancellor].

Reference to *Rajatarangini*—Though the *Bansauli* is silent, strong corroborative evidence is furnished by the *Rajatarangini* where it is stated that Asata, Raja of Champa visited Kashmir in the winter of A. D. 1087-8, in the reign of Kalasha, son of Ananta Deva, who, like his father, asserted the claim of suzerainty over Chamba, and other Hill States. That this claim was widely acknowledged is proved by the fact that the rulers of seven other hill principalities, from Chamba to Urasa or Hazara, were present in Kashmir at the same time as Asata Varma. It would thus appear that, after the invasion of Ananta Deva, the State remained more or less dependent on Kashmir for a considerable period. There were also inter-marriages between the two ruling families, for Kalasha had as his queen a sister of Asata, whose name was Bappika, and her son Harsha succeeded to the throne on his father's death.

Jasta Varma, (A. D. 1105)

References in *Rajatarangini*—The chronicle furnishes no information about this raja, but he is referred to in the *Rajatarangini* as affording support to Harsha, his own cousin, in A. D. 1101, when Kashmir was invaded by the princes of the Lohara family, who claimed the throne. On that occasion he was taken prisoner by Sussala, in the temple at Vijayeshvasa (Bijbehara). He must, however, have been only heir-apparent at that time, as a stone inscription found at Luj in Pangi, is dated in the first year of his reign, *Sh.* 81=A. D. 1105, which must therefore have been the year of his accession. The use of the *Shastra* era is noteworthy as being the earliest certain instance yet found in Chamba. As the stone, which formed part of a *panihar* or water fountain, was erected by a vassal, probably a rana, Pangi must have been even at that early period, under the supremacy of Chamba. In A. D. 1112 Jasata is again mentioned in the *Rajatarangini* as supporting Bhikshachara, grandson of Harsha, against Sussala who had then usurped the throne of Kashmir. Being unsuccessful Bhikshachara retired to Chamba and lived there for four or five years as the raja's guest†, Jasata's reign must therefore have lasted till about A. D. 1117-8. Another inscribed stone of Jasata's reign exists at Loh Tikri in Chaurah and is dated in his 9th year=A. D. 1114. *These two inscriptions also establish the fact that both Chaurah and Pangi then belonged to the territories ruled by the Chamba raja. We have seen above that in the second quarter of the eleventh century Chaurah formed part of the Vallapura State, but it appers that in first year of Soma Varma's reign it had come under the rule of Chamba. It seems probable that Salvahana added it to his dominions.

Dhala Varma (A. D. 1118)

He is said to have been brother of the previous raja, and his reign must have been short.

Udaiya Varma (A D. 1120)

References in *Rajatarangini*—The name of this raja seems to be out of its proper order in the *Bansauli*, for it stands fifth after that of Jasata. As the latter reigned till about A. D. 1118, and Udaiya Varma is mentioned in the *Rajatarangini* as having been in Kashmir in A. D. 1122, it seems improbable that four reigns intervened in such a short period. Chamba had now changed sides in the struggle which was going on for the throne of Kashmir, and Udaiya Varma lent his support to Sussala, who had been opposed by Jasata. The change of attitude was most likely due to the fact that, in the interval, Sussala

†He evidently was unwelcome as he had difficulty in procuring food and clothing from the raja.

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had espoused two princesses of the Chamba family, whose names were Devalekha and Tarala-lekha, both of whom became sati on the death of Sussala, in A. D. 1128. Kashmir was now in a very unsettled condition, owing to internal dissensions which had been going on for some time. Kalasha, the son of Ananta Deva, was succeeded by Harsha, who, with his son Bhoja, was killed in A. D. 1101, and the throne seized by the Lohara princes, Uchchala and Sussala. On the death of his father, and loss of the kingdom, Bhikshachara, son of Bhoja, then a child, was taken away to Malwa. Returning from there in A. D. 1112, he fell in with a party of Hill Chiefs at Kurukshetra, among whom was his own relative Jasata of Chamba, and they encouraged him to attempt the recovery of his kingdom. In this he had the support of Chamba, Vallapura, and some of the *Thaknrs* in the Chander Bhaga Valley. Being defeated he retired to Chamba, where as already stated, he resided for some time under the protection of Jasata Varma. Another attempt in A. D. 1120 resulted in his being restored to power, which, however, he retained only for six months. It is probable that Chamba had changed sides previous to this, for when in A. D. 1121-2 Sussala made a successful effort to regain the throne, he had the active support of Udaiya Varma. Kashmir was now on the decline, and these disorders, and the Muhammedan invasions which had been in progress for more than a century, tended to still further weaken its power. Chamba seems to have taken advantage of this to assert its independence; at any rate there is no further reference to the State in the *Rajatarangini*. After Udaiya Varma the following rajas ruled in succession, but no information about them is available :—Ajita Varma; Dehtiari Varma; Prithvi Varma.

Lalita Varma (A. D. 1143)

Slab inscriptions—Two slab inscriptions of this raja's reign have recently been found. One of these is dated in his seventeenth year, and records the erection of a *panihar*, or fountain, at Devi Kothi, by a rana named Naga Pal, who states that he had received the title of *Rajanaka* from the raja. The other inscribed stone is at Salhi in the Saichu Nala, Pangi, and is dated in the twenty-seventh year of Lalita Varma, *Sh.* 46=A. D. 1170. This raja must, therefore, have begun to reign in A. D. 1143-4, and may have lived till about A. D. 1175. The second slab part of a *panihar* was erected by a rana named Ludar Pal, whose lineal descendants still hold land in Salhi, as common farmers. In it Pangi is called Pangati, which seems to have been the ancient name of the valley.

*In the history of Basohli State, for the corresponding period, the following account is to be found concerning the struggle over Chaurah :- "The name of Arun or Ran Pal is believed to be a corruption of Ran Pal; and in one of the Chamba inscriptions at Devi Kothi in Chaurah this raja's name is found. It does not occur in the genealogical roll of Chamba, and the suffix 'Pal' points to its having been the name of raja of Vallapura. The inscription in question is dated in A.D. 1159-60 and, as it distinctly states, was set up during the reign of Raja Lalita Varman of Chamba (c.A.D.) 1143-71). Lalita Varman must, therefore, have been at that time the overlord of Chaurah, the province having been taken from Vallapura eithtr by himself or one of his immediate predecessors. To account for the presence of the name of a Balauria raja on the slab, we must suppose that Chaurah has been reconquered by Vallapura after Lalita Varman's death, and the name of Ran Pal inscribed on the slab to mark his victory, either by his own orders or by those of the local rana in his honour. The province of Chaurah, as we know, was a bone of contention between Balaur and Chamba for many centuries, down indeed

*Page 597 of the *History of the Punjab Hill States* vol. II by Dr. Hutehison.

almost to the extinction of the Balaur State. Raja Rana Pal was, therefore, only claiming what he regarded as his own, when he reasserted the supremacy of Balaur over Chaurah.

The name of this raja also is found on one of the Chamba fountain slabs, erected by a rana at Sai in Chaurah about A.D. 1169-70. In the inscription the space for the regnal year is left vacant, which to a certain extent supports the conjecture that Ajaya Pal was the raja referred to in the *Bansauli* as "son of Raja Ranul." The composer of the inscription would have had no difficulty in ascertaining the year of accession of a local Chamba raja, but the circumstance, that the exact duration of Ajaya Pal's reign was evidently unkown to people of Sai, points to the fact that he was an alien ruler whose capital was situated at some distance away. The author of the inscription probably failed to obtain the necessary information, and so the year of Ajaya Pal's accession has remained a blank to the present day. If the above conclusions are correct; they afford fresh proof that at the end of the twelfth and beginning of the thirteenth century the rajas of Balaur exercised for some time a measure of supremacy over Chaurah."*

Vijaya Varma (A.D. 1175)

His conquests—This prince is said to have been brave and warlike, and was much beloved by his people. The Chronicle states that he invaded Kashmir and Ladakh, and brought back much spoil. The State boundaries were enlarged during his reign.† If we bear in mind the political condition of Northern India about this period, we shall have little difficulty in understanding the easy successes which Vijaya Varma seems to have gained. In A.D. 1191 Muhammed of Ghor invaded India, and was defeated by the confederate Hindu princes, under the leadership of Prithvi Raj of Delhi. He returned in A.D. 1193, and, in the great battle which ensued on the banks of Ghaggar, Prithvi Raj perished with the flower of his army. In the following year Kanauj also was overthrown, and every where confusion and disorder reigned. There is thus little room for surprise that Vijaya Varma availed himself of the opportunity to extend the boundaries of the State.

‡The record of Vijaya Varma's reputed conquests is difficult to reconcile with the circumstance, that apparently towards the end of the twelfth century the rajas of Balaur regained possession of Chaurah. In that province two inscriptions have come to light, which are dated in the reigns of two rulers of the name of Rana Pala and Ajaya Pala. It is highly probable that both were rajas of Balaur, as their names can be traced in the *Bansauli* of that State. These stones seem still to bear testimony to a struggle for the possession of Chaurah, which raged between the two rival powers of the Ravi Valley in the eleventh and twelfth centuries. In the first half of the eleventh century Trilokya Deva ruled Chaurah. Then the Chamba rajas from Soma Varma till Lalita Varma held it. Subsequently we meet again with two Balauria rajas, but the province finally remained in the possession of Chamba.‡

He was succeeded by Raja Varma ; Sara Varma ; Kirti Varma ; Ajita Varma ; Madana Varma, brother of the previous raja ; Narukanjar Varma ; Asha Varma ; Jimut Varma.

Vairasi Varma (A.D. 1330)

First dated copper-plate–This raja is called Vairi Varma in the *Bansauli*, but a copper-plate deed gives his name as above. It bears the date *Shastra* 6,

*Page 598 of *The History of the Panjab Hill States* vol. II by Dr. Hutchison.

†His sway is said to have extended to Gujrat.

‡Page 109 of *The Antiquities of the Chamba State.*

Vik. 1387=A.D. 1330, which was probably the first year of his reign. This is the first plate with a distinct date, and for this reason it is both interesting and important. Vairasi Varma had probably a long reign, and died about A.D. 1370.

Manikya Varma (A.D. 1370)

The name of this chief occurs on the copper-plates of his son Bhot Varma the earliest of which is dated A.D. 1397. We may, therefore, assume that this was the year of his death.

Bhot Varma (A.D. 1397)

The earliest plate of this reign has just been referred to, and the latest yet found has the date *Sh.* 12=A.D. 1436. There is an allusion to Bhot Varma's death in a deed granted by his son, from which it appears that this event took place in A.D. 1442.

Sangram Varma (A.D. 1442)

The plates of this reign afford no assistance chronologically, as the dates of all but one are uncertain.

Anand Varma (A.D. 1475)

The only dated plate of this Raja was granted in *Sh.* 57=A.D. 1481, but his reign probably began some years earlier. His mother's name was Sampurna Devi. Anand Varma was very religious, and was believed to have the power of working miracles. He espoused the daughter of the raja of Kangra, and in order to test his miraculous powers the dishes at the marriage feast were purposely placed so far from him as to be out of his reach. A vessel with three spouts was also given him to drink from. This, however, caused no inconvenience to the Chamba Chief Whatever hewanted came towards him of its own accord; and, when he took up the glass to drink, snakes protruded from two of the spouts and stopped them, enabling him to use the third. Anand Varma died about A.D. 1512.

MEDIAEVAL PERIOD

This period, for the purposes of the history of the Chamba district, may be taken from the reign of Ganesh Varma, commencing from about A.D. 1512.

Ganesh Varma (A. D. 1512)

The first plate of this reign was granted in *Sh.* 88, *Saka* 1434=A. D. 1512, and the last in *Sh.* 35=A. D. 1559.

Title of *Yuvaraja* and *Mahrajaputra*—Ganesh Varma's reign was thus a very long one. In several plates the name of his son, Pratap Singh Varma, occurs, and he is styled *Yuvaraja* and *Maharajaputra*. These plates furnish the earliest instances of the use of the cognomen 'Singh' in the Chamba family.

Approach of Mughal Ascendancy—Ganesh Varma built the fort of Ganeshgarh in the Mothila *illaqa* to protect his frontier, and consolidate his power to the south of the Dhaula Dhar. This was done probably towards the end of his reign, when the signs of the times began to point to the near approach of that Mughal supremacy, which was soon to overshadow all the Hill States of the Punjab. Chamba had probably enjoyed complete independence for more than four hundred years; for the early Muhammedan rulers of India were too much engrossed in defending or extending their possessions on the plains to attempt the conquest of the inner mountains. Kangra, it is true, was invaded once again, and the famous fort captured and recaptured: but there is no evidence that these inroads extended beyond the Siwalik.

With the rise of the Mughal power this immunity and freedom came to an end. Akbar the Great, then a boy of fourteen, ascended the throne in A. D. 1556. When the news of his father's death arrived he was at Kalanaur in the Gurdaspur district, having been engaged in the pursuit of Sikandar Shah Sur, who retreated before him in to the hills. Immediately after his accession the young Emperor advanced against the Kangra Fort, which he reduced, and he then received the Katoch Chief into favour. In A. D. 1558, Sikandar Shah emerged from his retreat in the hills, and occupied the fort of Maukot, half way between Pathankot and Nurpur and within the Nurpur State, which he held for eight months*, and on its capitulation the raja of Nurpur, who had sided with him, was taken to Lahore and executed. There were thus good grounds for apprehension on the part of the other States; and it is probable that Mughal influence had begun to make itself felt in Chamba previous to the death of Ganesh Varma in A. D. 1559.

Title of 'Singh'—Ganesh Varma had six sons, viz., Pratap Singh, Jit Singh, Bir Bahadur, Hari Singh, Satargun Singh and Rupanand Singh. It is noteworthy that almost all of them bore the second name 'Singh', which was now coming into general use, but it did not entirely displace the older name of Varma for fully half a century, and Pratap Singh Varma, the next Raja, used both names synchronously.

The History of Kulu in the *History of the Punjab Hill States* volume II by Dr. Hutchison and Vogel mentions a copper-plate, dated *Sh.* 35=A. D. 1559, granted by Raja Bahadur Singh of Kulu in favour of Rama Pati, the *rajguru* or the spiritual preceptor of Ganesh Varma, on the occasion of the marriage of three Kulu princesses to the heir-apparent of Chamba, Ganesh Varma's son Pratap Singh.

Pratap Singh Varma (A. D. 1559)

Discovery of a copper-mine—This raja is called the son of Ganesh Varma and Sahib Devi on the copper-plates of his reign, of which there are many extant. He is said to have been very generous, and considerate of the well-being and comfort of his people This was shown specially in his unwillingness to impose heavy taxation upon them. The Lakshmi Narayana temple was in need of repairs, and the erection of other temples was under contemplation; but there was no money in the treasury for this purpose. Pratap Singh Varma called a council of his officials to ask their advice, and they all recommended the imposition of a tax. This course, however, did not commend itself to the raja, as it meant a new burden on his subjects. He was much concerned about the matter, but next morning, on taking his seat in durbar, a man presented himself from the Hulh *illaqa* with a piece of copper in his hand, and said that a copper mine had been discovered near his village. The raja at once issued orders for the working of the mine, and, with the produce, repaired all the temples, and built some new ones. The mine then became exhausted, or was closed, but the old workings may still be seen.

War with Kangra—Soon after this, war broke out between Pratap Singh Varma and the raja of Kangra, whose name is given as Chandar Pal.† As the second name of the Kangra raja has always been 'Chand' it is clear that a mistake has crept into the chronicle. The surname of the Bangahal rajas was 'Pal' and it is just possible that the war was with that State, Kangra coming to the assistance of its weaker neighbour. In any case the main struggle seems

*Maukot is called Mankot in Elphinstone's *History of India*, page 431.

†The vernacular *Bansauli* has been followed in this narrative; in the Sanskrit *Bansauli* the raja's name is Chandra, and he is called 'the king of Nagar-Kot' (Kangra). There is no mention of Guler.

to have been with Kangra, and it ended in the defeat of the Katoch forces, and the death of Jit Singh, the younger brother of the Kangra raja. Much booty in horses and elephants was taken, and Chari and Gharoh, two small districts near the Chamba border, were annexed. Guler, the capital of the Guler State, is said to have been occupied by the Chamba army, and from this it seems probable that the war was only with the Guler branch of the Katoch family of Kangra. It would be interesting to know if there is any record of this war in the Katoch annals.

Period of Mughal ascendancy—Pratap Singh Varma was contemporary with Akbar, and it seems probable that early in his reign the whole of the Hill States, including Chamba, became subject and tributary to the Mughal Empire. Soon afterwards Todar Mal the great finance minister of Akbar, was deputed by his master to create an imperial demesne in Kangra by confiscating territory from the various States of the Kangra group. In accordance with his instructions, Todar Mal, annexed a large portion of the Kangra Valley, and made a similar demand on each of the other States proportionate to their means. Chamba was compelled to surrender Rihlu and all the territory it then held to the east of that province; as also the two small districts of Chari and Gharoh recently acquired from Kangra. The imperial demesne that formed was placed under a Mughal officer of rank who had his residence in the Kangra Fort. In presenting his report to his royal master Todar Mal is said to have made use of the metaphor that he had "taken the meat and left the bone"; meaning that he had annexed the fertile tracts, and abandoned only the bare hills to the Hill Chiefs.* Having lost this pound of flesh, the Chamba State was left behind not at all badly of, because it still retained most of its meat besides all the bones, even if the lost pound of flesh represented about the richest bit of its meat. It is historically doubtful whether Chamba was involved in the punitive expedition which was carried out by Zain Khan in the thirty-fifth year of Akbar's reign under his master's order to "punish the northern zamindars (petty Chiefs)." Zain Khan who proceeded towards Sutlej, from Pathankot, did send a force westward towards Jammu. However, Chamba does not find any specific mention in the record of his expedition. The invasion of Chamba by this expedition can, therefore, be, at best, a surmise.

Liberal treatment of Hill Chiefs under the Empire—From this time onwards for nearly two hundred years Chamba, like the other Hill States, was in subjection to the Empire; but all accounts agree that the Mughal authority sat very lightly on the Hill Chiefs. Their prerogatives were seldom questioned, and there was practically no interference in their internal administration. Indeed, throughout the whole period of Muhammedan ascendancy, the Hill Chiefs seem to have experienced liberal and even generous treatment. So long as they did not fail in their allegiance, they were left very much to themselves in the government of their principalities; and were allowed to wield the power and exercise the functions of independent sovereigns. For example, they built forts, and waged war on one another, without any reference to, or interference from, the Emperor, and sometimes even asked and recieved assistance in men and arms from the Mughal Viceroy. On his accession each chief had to acknowledge the supremacy of the Emperor by the payment of a fee of investiture, after which he received a *sanad*, or patent of installation, with a *khilat*, from the Imperial Darbar. A yearly tribute, called *peshkash*, of four lacs of rupees was exacted from the States of the Kangra group in the time of Shah Jahan, as we learn from the *Badshahnama*. The Hill Chiefs were always addressed as zamindar, the title of raja being conferred only as a personal distinction. There seems to have been much friendly intercourse between them

**Kangra Settlement Report*, page 8. The Mughal officer had the title of *Faujdar*.

and the Imperial Court, as is proved by the letters and valuable presents received from the emperors, which are still in the possession of some of the old royal families.* Some of the chiefs gained for themselves so high a place in the favour of the emperors that they received *mansab*, or military rank, in the Imperial army, and were advanced to important offices in the State. As we shall see, such a distinction fell to the lot of one at least of the Chamba rajas.

Chamba-Lahul—There is some doubt as to how much of Lahul was under Chamba in early times, but it seems probable that from the tenth or eleventh century, if not from an earlier period, the main Chander Bhaga Valley, as far up as Tandi near the junction of the two rivers, was included in State territory. Many traditions are said to exist in Lahul, pointing to this conclusion, and the people of Gus, on the left bank, say that they once owned a copper-plate deed, granted by a Chamba raja, which was taken from them after the country was annexed to Kulu. On the right bank these traditions are not so clear, owing probably to the fact that the country was more open to invasion, and must often have changed hands. The rest of Lahul, including the valleys of the Chander and Bhaga, seems to have been under Kulu from early times. In the Kulu annals it is stated that Lahul was conquered by Chamba in the reign of Rudar Pal, the nineteenth raja from the founder of the Kulu dynasty, but was recovered by Kulu in the following reign, after a hard contest on the Rhotang Pass ; and though these records are more or less legendary, yet they confirm the conclusion that in early times Lahul was under the rule of Kulu and Chamba. In the middle of the twelfth century Kulu, with the upper portion of Lahul was conquered by Ladakh, and remained subject to that country, more or less, till about A.D. 1660-70. Chamba, however, maintained its supremacy over the greater part of the main valley, and seems also to have gained some influence in upper Lahul, for the Kulu annals state that the territory embraced in British Lahul during the British regime, and formerly as also now a part of Kulu, was acquired by that State from Chamba†.

Title of *Yuvaraja*—The latest plates of Pratap Singh Varma are dated *Sh.* 62=A.D. 1586, and he probably died in the same year. In one of his plates, dated *Sh.* 55, *Vik* 1635=A.D. 1579, Bala Bhadra Deva, his grandson, is called‡ *Yuvaraja* and *Tika* : though Vir Vahnu, his son, was alive, and succeeded to the gadi. The title was probably accorded to both father and son.

Vir Vahnu (A. D. 1586)

This raja was in power for only four years at the most, as his son Bala Bhadra succeeded in A. D. 1589—the year in which his earliest plate is dated. No plate of this reign has yet been found.

Bala Bhadra (A. D. 1589)

Relationship with Kangra—When Akbar the Great passed away, the Chamba State would seem to have been under the rule of Bala Bhadra, the son of Vir Vahnu and the grand-son of Pratap Singh. There is mention, in the *History of the Punjab Hill States*, in connection with the history of Kangra, that, in the days when Akbar died and Jahangir succeeded him, Kangra was ruled by Raja Hari Chand and that this raja's mother was a daughter of the raja of Chamba.

* There are two such letters in Chamba, and also presents said to have been given to Raja Prithvi Singh by Shah Jahan, Alamgir Aurangzeb. There are also several letters from the Durrani rulers of Kabul.

† Possibly the *Thakurs* of upper Lahul paid tribute both to Chamba and Kulu.

‡ This is the earliest instance of the use of the *Tika* in Chamba.

His profuse liberality—This chief stands out conspicuous among his compeers on account of his reputed piety, great generosity, and the many legends which are associated with his name. He was profuse in his gifts to Brahmins, and at least forty two copper-plates of his reign are known to be extant. There may be more. By his people he was named Bali-Karna, after two heroes of antiquity famous for their generosity. He bestowed grants of land and other gifts upon Brahmins in a most lavish manner;* and regarded this as his highest and most imperative duty, refusing even to eat each morning till this duty had been discharged. The grants of his reign are far in excess of those of any other Chamba Chief either before or since. No petitioner was sent away disappointed, and, if a request was made to him, the raja used to part with any article which was lying near, regardless of its value. He gifted grants of land to the Lakshmi Narayan temple, as well as many jewels, and other valuables, some of which are still in existence. Each of them is enclosed in a golden case with an inscription on it, one of these bearing the date *Vik.* 1675=A.D. 1619. Some years back considerable portion of the jewellery, belonging to the Lakshmi Narayan temple, of the value of Rs. 25,900 was sold and the entire amount was invested in the purchase of the post office National Savings Certificates. The temple is in receipt of Rs. 906.50 per annum as the interest on the invested amount out of which a sum of Rs. 271.20 is paid as income tax and the residue is utilised to defray the temple expenses.

His deposition—These lavish gifts seem to have gone on for some years, and to such an extent that the State administration became seriously embarrassed. The officials were much concerned, and tried to dissuade the raja from such profuse liberality, but their remonstrances only made him angry, and were met by a sharp rebuke. At length, owing to the excessive drain on the treasury, there was difficulty in meeting ordinary and necessary State expenditure. Just then Janardan, the raja's eldest son, came of age, and the officials begged him to intervene by removing his father from power. This was accordingly done, and Bala Bhadra was deported to the village of Baraia on the other side of the Ravi, and a house and lands were assigned for his support. But there also Bala Bhadra is said to have continued his lavish gifts, and soon the whole of the land assigned him was alienated to Brahmins. As nothing now remained to him but the house he lived in he was in great straits. Being under the necessity of giving before eating, he began to part with his house at the rate of a foot each morning, and, when in this way a whole verandah or room had been disposed of, he ceased to use it, considering that it was no longer his property. In course of time the whole building was thus gifted away, and the raja then vacated it, and lived in the open, at the same time refusing to eat. On this being reported to his son, Janardan gave his father a fresh grant of land to enable him to continue his benefactions.

Date of his deposition—No reference to the deposition is to be found in the chronicle; but the traditions regarding it are so clear and definite that they must have a foundation in fact. There is some obscurity as to the year in which it took place, but a consideration of all the data available leads to the conclusion that it cannot have been later than A.D. 1613. This conclusion is sustained by an existing record, evidently compiled from older documents, in which the period of Bala Bhadra's deposition is given as Vik. 1670-80=A.D. 1613-23. Some light is thrown on the subject by an examination of the copper plates of his reign. These are all carefully dated, and extend from A.D. 1589 to 1641, the year of his death. Only two marked breaks occur in the regular continuity of these plates, one between A.D. 1599 and 1607, and the other

*Such grants were not confind to Chamba, for plates have recently been found in Nurpur and Kangra.

between A.D. 1620 and 1629. In all of them Bala Bhadra is referred to in terms which imply that he was recognised as raja ; and the grants are not limited to one locality, but are widely distributed, and are still in the possession of the descendants of the original grantees. Another plate recently found was issued by Janardan in A.D. 1613, and in it also Bala Bhadra is spoken of as raja. In it Janardan is called 'Maharaja Kumara', 'Maharajaputra' and 'Mie', i.e., *Mian*, and the fact of the plate having been issued by him points to the conclusion that he was then in authority in the State, and that he only acted as regent, and did not assume full power in his own name. The issue of the plate probably marks the beginning of his regency.

Janardan (A.D. 1613)

In the *Bansauli* Janardan's name is found after that of his father in the regular order of succession.

War with Nurpur—Shortly after Janardan assumed the government, war broke out between him and the raja of Nurpur. The cause of this war is not known, but it was probably due to an attempt on the part of the Nurpur Chief to enlarge his borders at the cost of Chamba. At that time, as we know, Jagat Singh, second brother of Suraj Mal, the then raja of Nurpur, stood high in the favour of the Emperor Jahangir, and if he originated the war with Chamba, as he is said to have done, he doubtless counted on obtaining support from the Mughal Viceroy of Lahore. It is certain, however, that Jagat Singh was not raja of Nurpur at the time the war began, for he did not obtain that position till after the rebellion and death of his brother, Suraj Mal, in A.D. 1618-9.

Conquest of Chamba and death of Janardan—The war went on in a desultory manner for twelve years without either side gaining any decisive advantage. We learn from the *Badshahnama* that, when, in A.D. 1618, Suraj Mal rebelled and was compelled by the imperial army to flee from Nurpur, he found a temporary refuge in one of the Chamba forts. In the History of Nurpur, as given in the *History of the Punjab Hill States* volume I by Hutchison and Vogel, the fort has been called the fort of Isral. This fort has not been definitely located. Presumably this historical reference has been to the small fort of Perigarh near Isral-ka-Basa, in the Tundi pargana of the Bhattiyat tahsil, not far from Kotla between Nurpur and Kangra. Ultimately Suraj Mal retired to the capital of Chamba. There he was joined by his younger brother, Madho Singh, who had for a time defended the Kotla fort. As the imperial forces were preparing to advance against Chamba, news came that Suraj Mal was dead. The Mughal commander then sent a peremptory order to the Chamba chief to surrender all money and valuables belonging to the deceased raja on pain of his highest displeasure. This order was complied with, the property being sent through the sons and the brother of the raja. Madho Singh also was given up. On his brother's rebellion, Jagat Singh was recalled from Bengal by the emperor, who conferred on him the *mansab* of one thousand with five hundred horse, the title of raja, and a present, and he was sent to assist in the siege of Kangra Fort, which was then in progress. He also became raja of Nurpur in succession of Suraj Mal. The siege of Kangra Fort ended in its capture in A.D. 1620, and in January, 1622, Jahangir visited Kangra, coming by Siba and returning by Nurpur. There he was waited on by the hill chiefs, and among them reference is made in the *Tuzuk-i-Jahangiri* to the raja of Chamba. The reference is as follows :— " At this stage the offering of the raja of Chamba was laid before me. His country is twenty-five kos beyond Kangra. There is no greater zamindar in these hills than this. The country is the asylum of all the zamindars of the hills. It has passes difficult to cross. Until now

he had not obeyed any king nor sent offerings. His brother also was honoured by paying his respects, and on his part performed the duties of service and loyalty. He seemed to me to be reasonable and intelligent and urbane. I exalted him with all kinds of patronage and favour." The raja referred to was probably Janardan, with his brother, Bishambhar. Hostilities seem to have been resumed with Chamba soon afterwards, and ultimately the Mughal Viceroy espoused the cause of Jagat Singh, and sent troops to his support. A decisive battle was fought at Dhalog on the Sandhara Road; the Chamba army was defeated, and Bishambhar, Janardan's brother, was killed. Jagat Singh, then advanced on the capital, which he captured and sacked, while Janardan, unable to offer any effective resistance, fled. A treacherous message was then sent to him by Jagat Singh, offering terms of peace if he would present himself in durbar to discuss them. Janardan, suspecting nothing, accepted the invitation, and came with only a few followers. While they were engaged in conversation, Jagat Singh suddenly drew his dagger and plunged it into Janardan's breast, inflicting a mortal wound. The latter also had a dagger in his waistbelt, but the handle was tied to the sheath by a cord, so that he could not draw it in time to defend himself. Owing to this the Chamba rajas have ever since worn the dagger loose in the sheath. The wearing of dagger discontinued with the passage of time and so also the custom of wearing it loose. However to perpetuate the tradition, the dagger is worn loose at marriage ceremony only. The date of Janardan's death was probably in A.D. 1623. The fact of his having been killed by Jagat Singh is confirmed by a statement to that effect in the *Badashahnama*. This tragedy is said to have taken place in the palace at Chamba.

Birth of Prithvi Singh—In the *Bansauli* it is stated that Janardan left no heir, but his rani was enceinte, and that, on learning this, Jagat Singh gave orders that a strict watch should be kept on the palace. If the infant proved to be a boy he was at once to be killed, and if a girl she was to be married into the Nurpur family so as to strengthen his hold on the State. When the child, afterwards Prithvi Singh, was born, his nurse, named Batlu, is said to have smuggled him out of the palace, without the knowledge of the guards, and conveyed him away to Mandi. Research has shown that the birth story is not quite correct. A second plate, granted by Janardan and dated *Magh, Sambat* 1595=February A.D. 1619, records a *sasan* grant to a Brahmin on the occasion of the birth of his son, Prithvi Singh, who must therefore, have been born before his father's death. There is, however, no reason to doubt the fact of his having been conveyed away to Mandi.

Period of Nurpur supremacy—On Janardan's death the State became subject to Jagat Singh, and is said to have been ruled by his officials for twenty years.

Taragarh Fort—The fort of Taragarh, of which nothing is left now except the barest ruins and the natural and still unspoilt topographical eminence that it enjoyed when it was in its full life, was built by Jagat Singh of Nurpur about A.D. 1625-30, "as a refuge for an evil day". It was a fortified hill of a conical shape, rising to 4,230 feet with deep ravines all around it. On it there were three forts one above the other, the highest crowning the summit of the hill which is clearly visible from the cantonment of Bakloh. The fort is said to have been named after Tara, a farmer, out of whom a human sacrifice was made by his burial alive beneath the foundation. The evil day for which Jagat Singh had built this fort, came when he had to fly with his two sons and take refuge in the Taragarh fort, with the Mughal army in pursuit of him. The fort was invested by the army of the Mughal emperor, and, vigorously and successfully besieged in this, his last place of 'refuge for an evil day', Jagat Singh was compelled to capitulate. According to the *Badshahnama* the emperor

Shah Jahan desired, on hearing of the surrender of Jagat Singh, that Taragarh fort be evacuated and razed to the ground. Prince Murad, the Commander-in-Chief of the expedition, however, obtained the emperor's approval to leave some of the houses in the fort standing for the use of Jagat Singh's family and for his goods. On receiving this order Jagat Singh submissively sent word to saiyad Khan Jahan to come in person and destroy the fort of Taragarh. He came to the fort and stayed two days. He appointed a body of men to demolish the enclosing wall and left his son-in-law, Saiyad Feroz, and his troops with orders to throw down the *Sherhaji* and the defences, and level them with the ground. However, either the fort was, on its reversion to Chamba, repaired and restored or else it seems that the demolition orders were not carried in to effect in their entirety, because we learn that during the reign of Siri Singh (from 1844 A.D. to 1870 A D.) a Sikh force was kept at bay by the Chamba troops garrisoned in Taragarh fort and was prevented from coming farther than Jajri. Again, in 1863, when Major Blair Reid was appointed as superintendent, he found the fort of Taragarah, amongst others, garrisoned by the state troops which, as a measure of reform, he disbanded, removing the arms to Chamba and entrusting the fort to the care of the local state officials. The fort would seem to have been finally dismantled in 1872.

Bhupat pal (of Basohli) also invaded Chamba and seized some of the territory. This may have been a revival of the old claim over Chaurah or only a border raid, and it probably took place while Chamba was subject to Nurpur. Bhupat Pal is also said to have plundered Nurpur, which may only mean that he joined the Imperial forces in one of their expeditions against that State.*

Later years and death of Bala Bhadra—Some uncertainty still exists regarding the status of Bala Bhadra during the period of Nurpur supremacy, but it seems probable that on Janardan's death he was restored to power, and continued till his death to rule the State in subjection to Jagat Singh. No plates have yet been found of the years from A.D. 1620 to 1629. From A.D. 1629, however, the issue of plates was resumed and continued till the early spring of A.D. 1641. His death must have occurred soon afterwards, shortly before the return of his grandson Prithvi Singh in the summer of the same year. The record containing the date of his deposition states that he died in *Vik.* 1699= A.D. 1642, but this is probably incorrect. In the later plates two other sons are referred to by name—Man Singh and Sudar Sen—and the names of other sons have been handed down by tradition.

Prithvi Singh (A. D. 1641)

Rebellion of Jagat Singh—After he grew up to manhood, Prithvi Singh, who was still in Mandi, only awaited a favourable opportunity to strike a blow for the recovery of his kingdom. The opportunity came in A.D. 1641, when Jagat Singh, in conjunction with his son Rajrup Singh, raised the standard of rebellion against Shah Jahan. Till now Jagat Singh's career had been fortunate and successful. Under Jahangir he rose to a *mansab* of three thousand with two thousand horse, and during the reign of Shah Jahan he retained his honours, and was appointed to Bangash,† and two years later to Kabul, where he greatly distinguished himself. In the eleventh year of Shah Jahan's reign, he was sent from Kabul to Kandahar with the Imperial army, and had command of the vanguard. In the twelfth year he returned to Lahore, received presents from the emperor, and was again appointed *Faujdar* of Bangash. In his father's absence Rajrup Singh was in charge of the State, and was appointed by Shah Jahan to the important post of *Faujdar* of Kangra, and collector of the tribute from the hill chiefs. In the spring of

* Page 601 of the *History of the Punjab Hill States volume II.*

† The Kurram Valley and Kohat. Vide *Proc Asiatic Society of Bangal*, 1872 P. 156.

A.D. 1641, in secret concert with his father, who was then in Bangash, he rebelled. Jagat Singh pretended anger, and asked to be made *Faujdar* himself, so that he might suppress the revolt, and pay in the *nazarana* of four lakhs. This request was granted, but on his return to the hills, he first showed discontent, and then broke out into open revolt. We are not told what was the cause of the trouble, but the Pathania Chiefs were ever turbulent; and this way by no means the first time they had raised their hands against the emperors. Court intrigues against him are hinted at by Jagat Singh, in his petition to Shah Jahan.

Imperial army at Pathankot—On the news of the outbreak reaching the imperial ear, a large army under the command of Prince Murad Bakhsh, youngest son of the emperor, with many able captains, was sent to suppress it, and assembled at Pathankot,* in August A.D. 1641.

Restoration of Prithvi Singh—The chronicle makes no mention of Jagat Singh's rebellion, but it was doubtless on hearing of it that Prithvi Singh asked and obtained help in money and troops from the rajas of Mandi and Suket, to enable him to recover his kingdom. Passing through Kulu, he crossed the Rhotang Pass into Lahul, and, advancing by way of Pangi, crossed the Cheni pass into Chaurah, the northern province of the State. This he reconquered and fought his way to the capital, which he captured, expelling the Nurpur officials from the country. We may assume that these events occurred in the summer of A.D. 1641, for early in December of that year Prithvi Singh was present in the Mughal Camp near Pathankot and was sent on to the Imperial Court, probably then in Lahore, to pay his respects to the emperor.

Siege of Maukot and Nurpur—Jagat Singh offered a brave resistance to the overwhelming force sent against him. He had long been preparing for a struggle, and had strongly fortified the three principal strongholds in his territory. These were Maukot, Nurpur and Taragarh. All the hill passes and ways of approach were also blocked and defended by his troops. Maukot was only a fortified enclosure with dense jungle around it, but it was a position of great strength.† Jagat Singh decided on making his first stand there, while Nurpur was entrusted to some of his officers. Both of these forts were invested by the imperial army in the middle of October, and the siege was pressed with great vigour.‡ By the middle of December Jagat Singh's position in Maukot had become untenable, so he abandoned it and along with his sons fled to Taragarh. Two days afterwards the defenders of Nurpur also evacuated that fort, on hearing of the fall of Maukot.§

All this we learn from the *Badshahnama*, and though the narrative does not actually say so, it seems to imply that Prithvi Singh was present at the siege of Maukot or Nurpur. It is as follows :—"On the twenty-third of *Ramzan* (16th December A.D. 1641) the highborn prince (Prince Murad Bakhsh), in accordance with the sublime orders, sent Prithvi Chand, the Zamindar of Champa, whose father had been killed by the outcast Jagat Singh, and who was

* Called Paithan in the *Badshahnama*.

† Maukot was situated about half way between Pathankot and Nurpur, on a ridge of low hills running to the east of the Chakki. The place is near *Raja ka bagh*, and is still called *Mauwa da ban*, but only vestiges of the fortifications now remain. It is called the 'Fort of Mau' in the *Badshahnama*.

‡ During the siege Rajrup Singh was sent to the Mughal camp under a safe conduct with a letter to the emperor proposing terms of surrender, but they were not accepted.

§ Maukot was captured on thirteenth December and Nurpur on fifteenth December A.D. 1641.

at this time enrolled among the royal servants on the recommendation of the ministers of the State, to the royal threshold, the abode of great kings, along with Alla Vairdi Khan and Mir Buzurg, who had gone to bring him,"... "Prithvi Chand, the zamindar of Champa, was honoured with a *khilat*, an inlaid dagger, the title of 'Commander of one thousand', and the actual command of four hundred horsemen, the title of raja and a horse. As the mountain on which Jagat Singh had laid the foundations of the fort of Taragarh was in Chamba, and had been taken by the raja with violence; and as the back of the fort joined on to the above mentioned territory, and had in that direction an eminence commanding it, the possession of which was essential to the taking of the fort, he was ordered to go home that he might make the necessary preparations to deliver an attack with a proper force from the back of the fort, and, capturing the eminence, reduce the besieged to straitened circumstances". It was probably in consequence of this order that Prithvi Singh sent for Sangram Pal of Basohli for help, for which he surrendered to Basohli, the pargana of Bhalai. For some reasons unknown Prithvi Singh, in A.D. 1648, claimed the retrocession of Bhalai, and his claim was upheld by the imperial delegate though not enforced till the following reign, as would appear from the following details of two *sanads*, still preserved in the Bhuri Singh Museum, Chamba, issued by the then Mughal Emperors.

Declaration in Persian given in the reign of Shah Jahan, regarding a boundary dispute between Prithvi Singh of Chamba (A.D. 1641-1664) and Sangram Pal Balauria, in which it is set forth that the pargana of Bhalai belongs to Chamba territory. It bears the autographs in *Tankari* of various rajas and officials, and some seal impressions in Persian. Its date is the nineteenth of the month of *Safar*, A.H. 1058, corresponding to fifth March, A.D. 1648.

Letter under the seal of Mir Khan, an officer of the Emperor Aurangzeb Alamgir (A.D. 1658-1707) to Raja Shatar Singh* of Chamba (A.D. 1664-1690) in which it is notified that the pargana of Bhalai, which had been seized by Sangram Pal Balauria, is made over to Chamba and that the pargana of Bhadrawah, which had been given to Sangram Pal, is now tansferred to Chamba. If a *sanad* for the two parganas is required, it will be procured from the emperor. Sangram Pal is directed to make over both *illaqas* to Shatar Singh and afterwards present himself before the Viceroy. It is dated as the twenty-second of *Ramazan* in the eighth year of Aurangzeb's reign. (As Aurangzeb ascended the throne on the first of *Zu-l-qa'dah*, A.H. 1068, corresponding to the first of May, A.D. 1658, the eighth year of his reign began from the first of *Zu-l-qa'dah*, A.H. 1075, and the date of the present document would fall in the ensuing *Hijri* year 1076, and correspond to Sunday, the eighteenth March, 1666.) The letter is provided with the print of a right hand in saffron.

Siege of Taragarh—The following account from the *Badshahnama* concerning the battle at Taragarh between Jagat Singh and the Mughal Army lends interest to the history not only of Taragarh but also the whole of Chamba :—"On the fifth *Shawwal* (twenty-seventh December, 1641) the prince, along with Khan Jahan and other officers, reached Nurpur and encamped there. According to orders he sent Sa'id Khan and his sons to Jammu, and Bahadur Khan and Asalat Khan, with nearly twelve thousand men, to lay siege to Taragarh. He also ordered Raja Man Singh, the mortal enemy of Jagat Singh, to join Prithi Chand with his forces, and both together to take up a position on a hill at the back of Taragarh.

* This raja is locally known as Chatar Singh, in copper-plate grants he is called Satrusimha.

In spite of the height and impregnability of this fortress, the difficulty of the roads and the impossibility of entry and exit, all of which were such that the wisest would not undertake its reduction, yet the royal army, relying on God's aid and the emperor's good fortune, bound up their loins firmly for the enterprise. The garrison on their part strengthened their defences and began to shower arrows and bullets on the troops in their passage. Some were sent to the fires of hell by the swords of the Ghazis, while on the other side, a few obtained the high dignity of martyrdom. Among these was Khusru Beg, the *Bakhshi* (paymaster) of Yamin-ud-Daula, and Asaf Khan, Khan-i-Khanan who by the emperor's orders had been sent with one thousand horsemen to serve under the prince. After Yamin-ud-Daula's death the emperor raised Khusru Beg to an important rank, as he was brave and energetic and a native of Gurjistan (Georgia). The account of his martyrdom is as follows :—'On the fourteenth *Shawwal*, Bahadur Khan and Asalat Khan sent him on ahead with a force to acquire a knowledge of the country and fix a site for the camp, so that the army might advance next morning. The force broke up and each section took a separate direction. Seeing this the commanders sent a messenger to tell them to return, and on no account to go further. The others came back but Khusru Beg sent an answer that he could pass the night where he was. As he had only three hundred or four hundred men with him the leaders again sent an order to return. He started on his way back to the main army, but meanwhile the rebels had observed the smallness of his force and fell upon him. He held his ground and showed prodigies of valour, but after receiving fourteen wounds he attained to the dignity of martyrdom. About one hundred of his men were also slain.'

As Bahadur Khan, Asalat Khan and others on one side, and Raja Prithvi Chand, zamindar of Chamba, and Raja Man Singh Gwaliari, with their forces from the rear, had assaulted the fort and were determined to take it, Jagat Singh began to abandon his pride and feel ashamed. He began to reflect that although the capture of such a fortress was a difficult matter, yet to place reliance on a strong fortress and rebel against a patron who enjoyed the divine favour, was simply to deliver himself up to destruction. After all his territory had been occupied how was it possible for him to hold out longer. Forced by these reflections he resolved to make his submission and cast himself on the emperor's clemency. He, therefore, made a communication to Khan Jahan, and at his request the prince held out hopes of pardon. As Jagat Singh knew that the servants of the dynasty were men of honour who never violated a covenant, he petitioned the prince to obtain for him the pardon of his crimes and an order for the security of his life.

The emperor, on hearing of the surrender, replied that as the misguided man now professed contrition for his offences and asked for pardon, this was accorded to him. But he must not act in the same way again, or he would be expelled from his territory. Taragarh must be evacuated and razed to the ground."

Prithvi Singh's relations with Shah Jahan developed so favourably that he was granted by the emperor a jagir and some other presents. As soon as arrangements were complete, the imperial army in the end of December advanced to the assault of Taragarh. On his return from Chamba with his force, Prithvi Singh took up his position on the ground assigned him, in conjunction with Raja Man Singh of Gwalior, who is spoken of as 'the mortal enemy of Jagat Singh'. By the beginning of March, A.D. 1642, the garrison was reduced to great straits, and Jagat Singh, realising that his cause was hopeless, sued for pardon, and in company with his sons surrendered himself to the clemency of the emperor. They appeared in durbar with halters round

their necks, and after making their submission, were not only pardoned but restored to all their honours.* On the conclusion of the war, Taragarh was taken over by the Mughals and garrisoned by imperial troops.†

The account of these occurrences in the chronicle differs from that of the *Badshahnama*. It is as follows :—"On recovering his kingdom Prithvi Singh determined to avenge himself on Jagat Singh. He, therefore, concluded a league with Sangram Pal of Basohli, and surrendered to him the pargana of Bhalai, after which both rajas went to the Mughal Viceroy at Kalanaur to ask help. This was granted on condition that Jagat Singh should be taken alive, and made over to the Viceroy. The rajas with their forces then advanced upon Nurpur, which they assaulted and captured, but the final assault having been made at night, Jagat Singh escaped in the darkness to Taragarh, where he was taken a month afterwards, and sent on to the Viceroy, seated on a buffalo with his face backwards."

Consolidation of the State—Having recovered his kingdom, Prithvi Singh next addressed himself to its consolidation and extension. His advance through Pangi had made him personally acquainted with that valley, which was still under the rule of the local ranas, subject to the supremacy of Chamba. These he displaced, and appointed his own officials, thus bringing the country directly under State control. A rock inscription bearing his name exists between Kilar and Sach, where the river flows through a narrow gorge, and it probably records the fact that, in *S.* 18.=A.D. 1642, the precipice was cut away by his orders for the construction of a road. He was the first to build *kothis*, or State offices, in Chaurah and Pangi.

The following sentence occurs in the history of Basohli State (page 603 of *History of the Punjab Hill States*, Vol. II by Hutchison and Vogel) relating to the reign of Sangram Pal :—

"The *Vansavali* (*Bansauli*) states that Sangram Pal waged war with Kashtwar, Guler, Kahlur and Nurpur; and 'plucked their realm from the Chambials.'" The phrase 'plucked their realm from the Chambials,' is rather enigmatic. Its ordinary implication would be that at that time 'Kshtwar, Guler, Kahlur and Nurpur were under some kind of the influence of Cahamba. However, there seems to be no other historical proof to show that the Chamba State exercised any influence over these states in those days.

Pilgrimages and visits to Delhi—After completing the consolidation of his kingdom, Prithvi Singh went on pilgrimage to Prayag, Kashi and Gaya. He is also said to have visited Delhi nine times in the reign of Shah Jahan, and to have been received with much favour—a jagir in Jaswan of Rs. 26,000 value being granted him by the Emperor, which continued to be attached to the State for ninety years. There used to be in the *toshakhana* many valuable presents, especially inlaid daggers, and a jewelled *sirpaich* with a large sapphire in it, which were received by Prithvi Singh on the occasion of his visits to Delhi. The family idol of the Chamba rajas, called Raghubir, is said to have been obtained from Shah Jahan on one of these occasions. It had originally been used as a weight in the Mughal Palace.

* Jagat Singh was restored to his honours on tenth April, A.D. 1642, and afterwards rendered distinguished service to the emperor in the Afghan wars in which he was accompanied by his son, Rajrup Singh; but the exposure he endured undermined his health, and he returned to Peshawar in January, A.D. 1646, only to die. Vide Elphinstone's *History of India*, P. 511.

† According to popular tradition the siege lasted twelve years. The surrender took place on eleventh March and Jagat Singh, with his sons, appeared before the emperor on seventeenth March A.D. 1642.

Traditions about Prithvi Singh—Tradition says that Prithvi Singh was a very handsome man, and his fame spread through Delhi to such a degree that the ladies of the royal *zanana* begged to be allowed to see him. He was accordingly led blind-folded into the harem that they might have their wish gratified.

His Sons—Prithvi Singh was married to a daughter of Sangram Pal, of Basohli, and had eight sons, whose names were Shatru Singh, Jai Singh, Indar Singh, Mahipat Singh, Raghunath Singh, Ram Singh, Shakat Singh and Raj Singh. From this time onwards the old cognomen of 'Varma' was entirely dropped.

Gaddi Khatris of Brahmaur—Among the Gaddi Khatris of Brahmaur there is a tradition that their ancestors fled from Lahore in the time* of Prithvi Singh to escape the persecutions of Aurangzeb. It is probable, however, that this took place at a much earlier period.

Temples erected by Batlu, *dai* of Prithvi Singh—The temple of Khajinag at Khajiar, Hidimba at Mehla, and Sita Ram at Chamba, are believed to have been erected in this reign by Batlu, the nurse who was the means of saving Prithvi Singh's life.†

Sangram Dev may have ruled till about A.D. 1625, and he was succeeded by Bhupat Dev (Pal) whose signature occurs on a Persian *sanad* in the Chamba archives, given by a Mughal officer under the orders of the Viceroy of the Punjab, and dealing with a boundary dispute between Raja Prithvi Singh of Chamba and Sangram Pal of Basohli. It is dated nineteenth *Safar*, 1058 A.H.=fifteenth March 1648 A.D., and Bhupat Dev is there called 'Rai Bhupat Jamwal', and he probably reigned till about A.D. 1650.

Chatar Singh (A.D. 1664)

Recovery of Bhalai *illaqa* and annexation of Paddar—This raja's name was Shatru Singh, as appears from the copper-plates, but Chatar Singh is the name in common use. On his accession, he appointed Jai Singh, his brother, to the office of wazir, and sent him to Sangram Pal, of Basohli, to demand the restoration of the Bhalai *illaqa*, alienated by his father. This demand being refused, Chatar Singh invaded Basohli and re-annexed Bhalai to Chamba. He visited Pangi, and carried his arms lower down the Chander Bhaga Valley, into Paddar, which had till then remained in the possession of its ranas, though probably under the suzerainty of Chamba. These he removed from all authority, and appointed his own officials. He also founded a town on the plain and named it Chatargarh. Being an emporium of the Central Asian trade, a good deal of which then passed through Nurpur and Chamba to Zaskar and Ladakh, the town grew and flourished, until A.D. 1836; when it was completely destroyed by the Dogras, and the name changed to Gulabgarh.

Edict of Aurangzeb for demolition of Hindu temples—In A.D. 1678, the Emperor Aurangzeb issued an order for the demolition of all Hindu temples in the State. Chatar Singh refused to render obedience, and directed that a gilt pinnacle should be put on each of the chief temples in Chamba as a mark of defiance. On hearing this the emperor was greatly incensed, and summoned the raja to Delhi. Instead of going himself he sent his brother Shakat Singh, who was accompanied by Raj Singh of Guler, but for some reason

* In connection with this tradition the following popular rhyme is of interest :—
Ujriya Lahor : Vasiya Brahmaur.
Lahore became waste: Brahmaur was peopled.

† She also built a bridge over the Ravi at Nelhora near Chamba, called *Duku ra seu*, or Duku's bridge; so named after her husband.

unknown they turned back from Bajwara, before reaching Delhi. Chatar Singh seems to have been able to allay the emperor's wrath, but there is no record as to how the matter was finally settled. The gilt pinnacles remain on the temples to the present day.

War with Mughal Viceroy—At that time Mirza Obed Beg,* the *Suba* or Viceroy of the Punjab, who resided chiefly at Kalanaur, used to make incursions into the hills, and greatly annoyed the hill chiefs. This led to a confederation being formed against him, in which were included Chatar Singh of Chamba, Raj Singh of Guler, Dhiraj Pal of Basohli, and Kripal Deo of Jammu. Jammu sent a force of Pathan troops, and the confederate army defeated that of the Viceroy, enabling the chiefs to recover the territory they had lost.

Partition of Lahul—It was probably in the beginning of Chatar Singh's reign that Lahul was finally divided between Chamba and Kulu. Till then as we have seen Chamba territory extended up to the junction of the Chander and Bhaga; the remainder of Lahul being under Kulu and subject to Ladakh. In consequence of the invasion of Ladakh by Eastern Tibet in A.D. 1646-47 the power of the former country was much weakened, and Raja Bidhi Singh, of Kulu, A.D. 1663-74, took advantage of this to throw off his allegiance and expel the Ladakhi officials from Lahul. Soon afterwards Chamba lost the upper part of the main valley. The Kulu annals state that Lahul was acquired as dowry with a Chamba princess, but this is improbable. It seems more likely that the transfer of territory was the result of war and conquest, as is hinted at in the local tradition of Kulu. There seems to be no authority for the statement that Guge in upper Kinnaur had gained a footing in Lahul, and that Chamba and Kulu combined to expel the invader and then divided the country between them. Chatar Singh died in A.D. 1690, leaving two sons, Udai Singh and Lachman Singh.

Udai Singh (A.D. 1690)

Auspicious accession—The new reign began auspiciously. The young raja was well read and accomplished, the people were happy and contented and the country was prosperous. Jai Singh, brother of the late raja, seems to have retained the office of wazir throughout the previous reign, and he was re-appointed by Udai Singh. Much of the prosperity which the State enjoyed seems to have been due to his able administration, and it continued while he lived. He died, however, shortly after Udai Singh's accession. About the same time Raj Singh of Guler also died, and was succeeded by his son Dhulip Singh, a minor, to whom Udai Singh had been appointed guardian. Taking advantage of Dhulip Singh's minority, the rajas of Jammu, Badhu, and Basohli, invaded Guler, and Udai Singh was appealed to for help. He sent to Siba, Kahlur and Mandi, and with the co-operation of these States drove out the invaders, and restored the infant raja to his rights.

Deposition and death—So far all had gone well, and how long this prosperity continued we do not know, but dark days were now at hand. Udai Singh was of a self willed disposition, and, after his uncle's guiding hand and wise counsel were withdrawn, his natural tendencies began to assert themselves. He gradually gave way to evil courses, and surrendered himself to sensual pleasures, which alienated from him the loyalty of his people. The administration of the State became more and more disorganised, and at length a climax was reached when Udai Singh appointed a barber, with whose daughter he had fallen in love, to the office of wazir, and resigned all authority into his hands. The officials then interfered and deposed him from power, in the hope that this would have a salutary effect. Meantime Uggar Singh, son-

* Rezia Beg vide page 309, *History of Punjab Hill States* by Hutchison & Vogel.

of Mahipat Singh, and cousin of the raja, was appointed regent. At the end of a month Udai Singh was restored, but he soon relapsed into his former ways; and Uggar Singh, being afraid, fled to Jammu. Things went from bad to worse until, at last, the officials formed a conspiracy against the raja, and determined to kill him, and put Lachman Singh, his younger brother, on the gadi. Lachman Singh, on being approached, fell in with their designs, and joined the conspirators. To carry out their purpose, a day was fixed when Udai Singh was to hunt at Udaipur, a large plain on the left bank of the Ravi, three miles below Chamba. About mid-day they began firing their guns, and Udai Singh, realising danger, came out of his tent with a sword in his hand. Seeing a few of his personal servants standing near he called on them to rally around him. Touched by his appeal, and repenting of the part he was playing, Lachman Singh abandoned the conspirators, and took his stand beside his brother. On this the officials ordered Lachman Singh to be killed first, and then the raja was mortally wounded. He died in a few days. The spot on which this tragedy took place has remained uncultivated to the present time.

*Dhiraj Pal of Basohli was contemporary with Raja Udai Singh of Chamba, and a document from him is extant in the Chamba archives relating to a treaty of amity and friendship entered into between himself on the one hand, and Udai Singh and his uncle, Wazir Jai Singh, on the other. It is dated *S.* 84, twenty-first *Asoj*=A D. 1708. The treaty of friendship between Basohli and Chamba does not seem to have held good for long. Raja Udai Singh of Chamba was killed in A.D. 1720, and was succeeded by his cousin Uggar Singh. Soon afterwards war broke out between the two States and Dhiraj Pal was killed in battle probably in an attempt to reassert his sway over the pargana of Bhalai.*

Udai Singh died in A.D. 1720, after having reigned for thirty years. He left no heir to succeed him, and Lachman Singh seems also to have died childless.

Uggar Singh A.D. (1720)

Residence in Jammu—As has been stated, Uggar Singh acted as regent for a time during his cousin's suspension from power, but on Udai Singh's restoration he took refuge in Jammu. There he entered the service of Dharab Deo, raja of Jammu, as a soldier, without disclosing his identity. One day as he was returning from bathing in the River Tawi, with a lota full of water in his hand, he was met by a *mast* elephant which had broken loose, and which seeing Uggar Singh suddenly charged down upon him. He checked the animal for a moment by a blow with the lota, and thus gained time to draw his sword, with which he severed the trunk from the body at one blow. The feat was reported to the raja, who summoned Uggar Singh to his presence, and elicited from him the fact of his near relationship to the ruling family of Chamba. He seems in fact to have been next in the succession after the two sons of Chatar Singh, his uncles Jai Singh and Indar Singh having probably died childless.

Accession to the gadi—Shortly afterwards intelligence of the assassination of Udai Singh and his brother arrived, and Dharab Deo then furnished Uggar Singh with all necessary assistance, and sent him back to Chamba where he was installed as raja.

Tirsera **tax**—It is said that the ghost of the murdered raja used to appear to Uggar Singh, and cause him much distress, and that to lay the evil spirit he erected a temple at Udaipur, near the place of the murder, and

* Page 605 and 606 of the *History of the Punjab Hill States.*

imposed a small tax for its maintenance. The temple is still in existence and the tax, called *Tirsera Udai Singhiana autariana*, once collected is no more realised. For its maintenance the temple enjoys *muafi* of land the annual land revenue of which is twenty rupees and sixty-five *naya paise.*

Imprisonment of Dalel Singh—Shortly after his accession, Uggar Singh had his suspicions aroused against his cousin Dalel Singh, son of Raghunath Singh, who was then a boy residing with his maternal uncle in Jammu territory; and the Mughal Viceroy on being appealed to, had Dalel Singh brought to Lahore and kept in confinement.

Deposition of Uggar Singh—Uggar Singh was popular at first, but as years went on the feelings of the officials towards him underwent a change, and they decided to depose him and raise Dalel Singh to the gadi. Their first step was to gain over the Viceroy by a present of a lakh of rupees, whereby Dalel Singh's release was secured, also a *sanad*, appointing him raja of Chamba. This appointment was supported by a force of Mughal troops. On hearing of Dalel Singh's approach, Uggar Singh made no effort to oppose him, but broke down the bridge over the Ravi, and set fire to the town. He then retired to the Chamunda Temple, whence he watched the conflagration, and thereafter fled up the Ravi Valley. When passing the village of Juh in Chanota, he was wounded in the thigh by a bullet fired by the rana of Gurola, and the spot where this happened has been marked by a small shrine ever since. Uggar Singh then fled to Kangra, where he soon afterwards died. He left two sons, Ummed Singh and Sher Singh, who were then quite young. A daughter of Uggar Singh was married to Shamsher Sen the then raja of Mandi.

*Medini Pal of Basohli was only eight years old at the time of his father's death. He married a sister of the raja of Guler, and his sons were Ajit Pal and Vikram Pal. In *Vik.* 1792=A.D. 1735 he invaded Chamba, defeated Uggar Singh and re-annexed the two parganas of Jundh and Bhalai. This invasion finds confirmation in a document in the Chamba archives, under the seal of Adina Beg Khan, in the reign of Alamgir (1754-9). It is to the effect that the pargana of Jundh (and probably also Bhalai), which had been withdrawn from Raja Uggar Singh of Chamba, owing to his unfaithfulness to the emperor, and conferred on Medini Pal of Balaur, was restored to Chamba in A.D. 1758 in the reign of Raja Ummed Singh (A.D. 1748-64). It was, therefore, in the assertion of his rights that Medini Pal invaded Chamba and recovered the two parganas.*

Dalel Singh (A.D. 1735)

Imprisonment of Ummed Singh—Having secured the gadi, the new raja's first care was to have Uggar Singh's sons placed under lock and key in Lahore, where they remained for thirteen years. Dalel Singh also rewarded those who had helped him to obtain the kingdom, and made himself popular by remitting various oppressive taxes.

Release of Ummed Singh—Nevertheless the sons of Uggar Singh, as the rightful heirs to the throne, had many friends and supporters among the people, who only waited for a suitable opportunity to restore them. In spite of every effort, however, it was found impossible for some time to effect their release, but at length this was secured through a servant of Ummed Singh, belonging to the Katwalu family in Chamba. This young man was of the same age as his master, and strongly resembled him in appearance; and, the two having

* Page 606 of the *History of the Punjab Hill States.*

exchanged clothes, Ummed Singh escaped, the servant remaining in his place. When the deception was discovered the man was brought before the Mughal Viceroy, who asked him why he had thus forfeited his life. For answer he said that he had only done his duty to his master, and was ready to bear the penalty. The Viceroy was so pleased with this reply, and with the man's fidelity and devotion, that he ordered his release, and dismissed him with presents. But Ummed Singh did not succeed in escaping after all, for he was re-captured, and brought back to Lahore. On enquiry, however, the Viceroy became acquainted with the fact that he was the rightful heir to the Chamba gadi, and a *sanad* was, therefore, granted, along with an armed force, to enable him to recover his territory. Being married to a daughter of the raja of Jasrota, Ummed Singh came by way of Jasrota and Basohli, obtaining further assistance from these chiefs. Dalel Singh was urged by his officials to prepare for resistance, but he refused to do so, saying that Ummed Singh was the lawful heir, and he would not oppose his claim. He accordingly remained at the capital, and on Ummed Singh's arrival surrendered the State into his hands, and was kindly dealt with. For a time he continued to reside in Chamba, but afterwards became a *sadhu*, and died at Jawala Mukhi. He left no son, and his daughter was marrried to Bajai Deo of Jammu.

Ummed Singh (A. D. 1748)

Recovery of Rihlu and Palam—This raja was a just ruler and an able administrator. He succeeded to the State at a very momentous period in Indian history. The Mughal Empire was now in the throes of dissolution; the Viceroys of the provinces were assuming independence, and the Marathas and Afghans had begun their life-and-death struggle for the mastery of India. All paramount authority was thus at an end, and the hill chiefs, taking advantage of the anarchy which prevailed, threw off their allegiance, and recovered all the territory of which they had been deprived by the Mughals. A large and fertile district of the Chamba State, to the south of the Dhaula Dhar, had been thus confiscated; Ummed Singh reasserted his sway over it, and carried his victorious arms along the southern slopes of the range as far as the borders of Mandi. His troops garrisoned the fort of Pathiar near Palampur, and he is said to have obtained a footing in Bir Bangahal. The taluk of Palam was, however, seized and wrested back from Chamba by Raja Ghamand Chand of Kangra about the year 1758 A. D. In the *Kangra Settlement Report*, Mr. Barnes refers to a letter from the Emperor Ahmad Shah to the Chamba Chief, remonstrating with him on the seizure of Chari and Rihlu. So low had the empire fallen. As Ahmad Shah reigned from A. D. 1748 to 1755, it must have been within these years that the State territory to the south of the Dhaula Dhar was restored to its ancient limits. It probably took place previous to A. D. 1752, for in that year Mughal supremacy entirely ceased with the cession of the hill States, along with the rest of the Punjab, to Ahmad Shah Durrani. But Afghan rule was never more than nominal in the hills to the east of the Jhelum, and Chamba seems to have enjoyed practical independence till about A. D. 1767, when it came more or less under the influence of the Sikhs.* Sampuran Dev's (raja of Jammu) name occurs in a *sanad* to Raja Jit Singh of Chamba from Shah Zaman of Kabul, dated in Janaury, 1797, in which Jit Singh is enjoined 'to perform the service of the *diwani* (civil justice and revenue) in conjunction with Sampuran Dev of Jammu'. The State, however, lost the Jagir in Jaswan which it had held from the time of Prithvi Singh, owing to the refusal of Ummed Singh to attend the imperial durbar at Lahore.

* For a short time in 1758 all the hill States, and even the Mughal Governor of Kangra, were subject to Adina Beg, Viceroy of the Punjab under the Marathas.

Palaces at Chamba and Rajnagar—The Kandchandi portion of the palace, which is still in existence, was erected by Ummed Singh, and he also built a palace at Nada, eight miles down the Ravi Valley, changing the name of the place to Rajnagar. There his son Raj Singh was born in A. D. 1755. Only the gateway of this building now remains.*

Death of Ummed Singh—Ummed Singh died on the thirteenth of *Baisakh Vik.* 1820=A. D. 1764, in the thirty-ninth year of his age, and the sixteenth of his reign. He left orders that no rani was to become sati at his funeral.

Raj Singh (A.D. 1764)

He was only nine years old at the time of his father's death, and Ummed Singh, being suspicious of the designs of his younger brother, Sher Singh, had left secret orders that, immediately on his own decease, Sher Singh should be arrested and kept under restraint. This was done, and all danger was thus averted.

Loss of Palam—Soon after this, Ghamand Chand of Kangra, taking advantage of Raj Singh's minority, seized the fort of Pathyar, and drove the Chamba troops out of Bir Bangahal, but the queen-regent, who was a Jammu princess, obtained help from Ranjit Deo of that state, and recovered the territory which had been lost. It would appear, however, that another and more successful attempt was made by the Kangra Chief, for all the State territory to the east of Rihlu was lost to Chamba prior to the death of Raj Singh.

Invasion of the State by Jammu—Ranjit Deo of Jammu seems to have interfered a great deal in Chamba affairs during the minority of Raj Singh, owing to his near relationship to the raja's mother. He probably aimed at bringing the State entirely under his own supremacy. On the decline of Mughal rule, Ranjit Deo had also become practically independent, and, not content with his own ancestral possessions, had asserted his sway over all the hill States between the Chenab and the Ravi. As has been stated, his influence was felt as far east as Chamba where he had appointed one of his own officials, named Aklu, to the office of wazir. While the queen mother lived things remained quiet but she died soon after Raj Singh came of age, and, her influence being withdrawn, the young prince who disliked Aklu, and probably suspected secret designs against the State, had him seized and thrown into prison. This was resented as a personal insult by Ranjit Deo, who sent an army under Amrit Pal of Basohli to invade Chamba.† Amrit Pal obtained Bhadu through the favour of Ranjit Deo, and also the parganas of Jundh and Bhalai from Chamba. Basohli was thus under great obligation to Jammu, and Amrit Pal was required to render help in the military expeditions for the extension of Jammu supremacy. He assisted Ranjit Deo in the conquest of Bhadrawah and Kashtwar, and in 1774 he led an army against Chamba. Raj Singh was absent at the time, having gone to interview the Viceroy of the Punjab‡ at Kalanaur. He heard of the invasion at Nurpur on his way back, and at once sent to the Ramgarhia *sardars* to ask assistance, for which he paid a lakh of rupees. With their help he drove out the Jammu army after it had been in possession of his capital for three months. This took place in A. D. 1775, and is the first reference to the Sikhs in the State annals.

*The foundations of the Rang Mahal at Chamba are also said to have been laid by this raja.

†There is a copper-plate in existence granted by Amrit Pal on this occasion in place of one which had been lost. It is dated *Vik.* 1831=A. D. 1775.

‡Probably Khwaja Obed, the Afghan Viceroy.

Sikh ascendancy—The Durrani rule, which had always been intermittent, came to an end in the Central and Eastern Punjab after the last invasion of Ahmad Shah in A.D. 1767. The Sikhs then rapidly acquired political power, and their marauding bands roamed about the country, intent only on plunder and rapine. Sikhs began their incursions into the outer hills, often, it is to be feared, on the invitation of the hill chiefs themselves, to act as mercenaries in their mutual quarrels. Such invitations, we know were given by Chamba and other States. They were called to Chamba in 1774. They had by this time formed themselves into the twelve *misls*, or confederacies which preceded their consolidation into one kingdom under Ranjit Singh. One of these was the Ramgarhia *misl*, and Jassa Singh, the head of this confederacy, seems to have been the first Sikh leader to invade the Kangra Hills. About A.D. 1770 he made tributary to himself Ghamand Chand of Kangra, and several other hill States, one of which was, probably Chamba. This is, in all likelihood, the reason why Raj Singh went to him for help against Jammu. His authority was, however, of brief duration, for in A.D. 1776 he was defeated on the plains by Jai Singh, of the Kanhiya *misl*, who then assumed the suzerainty of most of the Kangra group of States. In the *Kangra Settlement Report*, Mr. Barnes refers to a document in his name fixing the amount of tribute payable by Chamba at four thousand and one rupees. This document is dated A.D. 1776.

*In the Chamba archives there exists an agreement in *Tankari* between Raja Shamsher Sen of Mandi; his son, Mian Surma Sen; Raja Sansar Chand of Kangra and Raja Raj Singh of Chamba, to attack Makarsa (Kulu) and seize Bangahal, and divide it equally among them, each taking the portion nearest to his own territory. The document is dated first *Magh Vik.* 1834=A.D. 1778.

From this it would appear that Bangahal was then in the hands of Kulu, and the three states—Mandi, Kangra, and Chamba—agreed to seize it. Chamba territory then embraced the southern outskirts of the Dhaula Dhar, in the Kangra Valley, as far east as the borders of Bir Bangahal; and the Pathyar Fort, near Palampur, was garrisoned by Chamba troops. It was easy, therefore, for the Chamba chief to invade Bir Bangahal, and this he seems to have done. A letter exists from Fritam Singh of Kulu to Raj Singh of Chamba, complaining that Bangahal had been occupied, and asking for its restoration. The wazir of Kulu, named Bhag Chand, had also been captured, and his release was asked. This request was not complied with, for another letter, dated in 1878, states that two men—Tulsi Ram and Jassi Ram—had become security for the payment of fifteen thousand rupees for Bhag Chand's release. Presumably he was then set at liberty.

The widow of Man Pal, the last ruling chief of Bangahal sought, with her infant son Nihal Pal, refuge with Raja Raj Singh, who allowed her a small jagir.

At a later date another agreement was entered into against Kulu, between Chamba, Mandi and Kahlur (Bilaspur), to invade and conquer Makarsa (Kulu), and divide the country equally among them. It is dated in A.D. 1786. Nothing seems to have come of this agreement. It was the year in which Sansar Chand acquired possession of Kangra Fort and assumed the supremacy over the hill States, and the hill chiefs were probably too much concerned for their own territories to think of making inroads on one another.†

* Page 466 of the *History of the Punjab Hill States*, volume II,

† Page 467 of the *History of the Punjab Hill States*, Volume II.

Birth of Jit Singh—Raj Singh was married to a daughter of Sampat Pal of Bhadrawah, and his son Jit Singh was born in A.D. 1775.

Conquest of Basohli—In A.D. 1782 Raj Singh invaded and conquered Basohli, but restored the country on payment of a lakh of rupees, the amount he had paid for the assistance of the Sikhs against Basohli and Jammu. *The insult suffered at the hands of Amrit Pal of Basohli during his minority had to be avenged. The date of the conquest is recorded on a stone let into the payement in front of the temple of Lakshmi Narayan at Chamba. It reads: *Sam.* 58, *Chet par*, Basohli *da shahr fata kita*: "On the first of *Chet* of the year 58 (1782) the town of Basohli was conquered".

†The bone of contention between Basohli and Chamba was the possession of the districts of Bhalai and Jundh, which were situated on the borders of the two States and had changed hands several times during the previous centuries. We have seen that in the middle of the seventeenth century these districts were restored to Chamba by a decision of the Mughal court, after having been in the possession of Basohli for some time. They again reverted to Basohli in the reign of Raja Medini Pal, on whom they were bestowed by the emperor, and were retaken by Chamba in A.D. 1758, in the time of Raja Umed Singh (A.D. 1748-64). Amrit Pal reasserted the claim of Basohli and with the help of Ranjit Deo of Jammu seized the territory in 1774. On the death of Ranjit Deo in 1781, his son and successor, acting as lord paramount, restored these parganas to Chamba, along with those of Bandal, Kihar and Dihur which had evidently remained in the hands of Basohli since the invasion of 1774. The *Tankari* letter from Brajraj Deo conveying the territory to Chamba is still extant, and is dated fifteenth *Bhadon S.* 57 (A.D. 1781). In another *Tankari* document from the same source, dated eighteenth *Bhadon S.* 59 (A.D. 1783), we find the same statement. The meaning of these documents evidently is, that on Ranjit Deo's death, Raj Singh of Chamba applied to his successor for a restoration of the parganas, which was granted on condition of service. On Basohli's refusing compliance, the State was invaded and the territory seized by force, and the second document confirmed Raj Singh in possession. From all this it is evident that at that period both Basohli and Chamba regarded Jammu as their suzerain.

Notwithstanding all this we find that on Raj Singh's death in 1794, Bajai Pal of Basohli again made inroads into the frontier districts of Bhalai and Jundh, in consequence of which Jit Singh of Chamba retaliated by invading Basohli, and only restored it on promise of payment of a war indemnity. A *Tankari* letter, dated fifth *Sawan*, *S.* 73=A.D. 1797, may possibly refer to this indemnity. In it Bajai Pal promises to pay by instalments the amount due to Chamba‡. Bhadrawah was at this time tributary to Chamba, as it probably had been for a considerable period. It was, however, under its own native ruler, whose name was Daya Pal.

§ Fateh Pal (of Bhadrawah$ State) was born in 1732 and was in power when Raj Singh of Chamba invaded the State about A.D. 1783. The Chamba *Bansauli* states that he transferred the supremacy over Kashtwar and Bhadrawah to Chamba. This was probably in 1783, for a letter exists in the Chamba archives from Fateh Pal to Raj Singh, dated twenty-second *Chet*,

* Page 609 of the *History of the Punjab Hill States*, Volume II.

† Page 610 of the *History of the Punjab Hill States*, Volume II.

‡ Page 611 of the *History of the Punjab Hill States*, volume II.

§ Page 624 of the *History of the Punjab Hill States*, volume II.

$ This is the correct spelling of the Badrawar of the maps.

S. 60 (A.D. 1784), owning allegiance to Chamba. There is also a copy of an agreement, which must have been come to about the same time, between Raj Singh and Fateh Pal, in which Fateh Pal is acknowledged as raja of Bhadrawah on the following conditions, which he accepts : (1) That he will be faithful to Chamba. (2) That whenever summoned he will come to Chamba. (3) That he will give Jai Chand's jagir to Bhup Chand. (4) That he will not enter into an alliance with Balaur, Kashtwar or Bandralta, and will do nothing without consulting Chamba. (5) That Chamba troops will be stationed at Bhadrawah and Fateh Pal must provide supplies and give no trouble. (6) That if he has any communications from Balaur, Kashtwar and Bandralta he will keep raja of Chamba fully informed of them. (7) That he will maintain his alliance with Chamba only. (8) That Chamba is supporting Mian Kundan Singh in his attempt to gain Kashtwar, and Fateh Pal must send a force. (9) That his tribute money shall be three thousand rupees yearly, which must be regularly paid.

There is also a letter from Bhup Chand, brother of Fateh Pal, dated tenth *Manghair*, *S.* 59=A D. 1783, addressed to Nathu, the wazir of Chamba stating that Bhadrawah had been taken over and the fort occupied, presumably by Chamba troops. The tender of allegiance by Fateh Pal, on twenty-second *Chet* of *S.* 60=A.D. 1784, was thus the result of an invasion of the State by Chamba, which seems to have been unopposed; and it must have followed immediately on the transfer of the supremacy from Jammu to Chamba. Kashtwar was invaded by Raj Singh of Chamba in the following year (1785), in pursuance of the claim of supremacy, and a contingent was sent from Bhadrawah along with the Chamba army, under Bhup Chand, younger brother of Fateh Pal. The whole force was under the nominal command of Jit Singh, son of Raj Singh, then a boy of eleven years of age. Having conquered the capital, Mian Kundan Singh, the youngest son of Sampat Pal of Bhadrawah was installed as raja in subjection to Chamba. He did not long retain the honour thus thrust upon him, and to which he seemingly had no claim, for it was soon found that he was intriguing against Chamba, and he was therefore deposed, and made a prisoner. After six months' occupation the army had to retire, on the return of the Kashtwar Raja with a force from Kashmir, whither he had fled on the invasion of the State. Kundan Singh was afterwards set at liberty and died in Chamba, where his descendants still reside. He had received a loan of twenty-nine thousand rupees from Brajraj Deo of Jammu, probably for the Kashtwar expedition, for repayment of which Raj Singh of Chamba became security.*

Fateh Pal continued to rule the State of Bhadrawah as a vassal of Chamba till about A.D. 1790, when he was deposed by Raj Singh and deported to Chamba, where he remained a prisoner in the Pakki Chauki (old palace) for the remainder of his life. Daya Pal, his son, born in 1756, was then made raja, and entered into a written agreement with Raj Singh, similar to that of his father. It is unfortunately not dated, but runs as follows :— (1) That if summoned by Raj Singh he will come atone. (2) He will not give trouble to Mian Harakh Chand in the management of his jagir, and will send regularly his grain to Chamba. (3) That the tribute money payable by Bhadrawah to the Sikhs is to be paid through Chamba. (4) That he will not communicate with Balaur (Basohli) or Bandralta (Ramnagar) without permission. (5) That he will not communicate with Fateh Pal (his father) without permission. (6) That he will afford every assistance to the Chamba troops in the fort (at Bhadrawah), and will give supplies to other troops that may be sent. (7) That if any letter reaches him from Balaur or Bandralta he will send no answer

* *Chamba Museum Catalogue*, page 71, c. 36 and c 38.

without showing it to the raja of Chamba. The Harakh or Harsha Chand mentioned in the document was the younger brother of Sampat Pal, and therefore grand-uncle of Daya Pal, and was evidently resident in Chamba. Raj Singh of Chamba was killed in battle in the month of *Har* (June) 1794, and was succeeded by his son, Jit Singh, to whom a tender of allegiance was made by Bhup Chand, uncle of Daya Pal, in a letter, dated twentieth *Sawan*, *S.* 70=August A.D. 1794. From this we infer that Daya Pal too had proved unfaithful, and was removed from power, Bhup Chand being put in his place. An agreement undated, was also made by Bhup Chand, promising to remain faithful and tributary to Chamba. These agreements, however, seem to have had little binding force, and were broken on the first favourable opportunity. This soon happened, and Bhup Chand being arrested was brought to Chamba and confined, along with his brother, in the Pakki Chauki till his death. He was married to a Chamba princess, named Atharbanu, and had one son, Pahar Chand, born in 1739. Daya Pal was then restored to power and continued to rule the state till 1810. It was probably towards the end of his reign that Bhadrawah was invaded by an army from Kashtwar under Wazir Lakhpat Rai of that State, aided by a contingent from Kashmir then under the Afghans. The invading army was opposed by a Chamba force under Wazir Nathu at Basnota, near Tantari on the Chenab, and again at Gullugarh, but without success, and the victors then advanced to the capital which they captured and burnt. Nathu surrendered, and a sum of twenty thousand rupees was exacted, after which the Kashtwar army retired.

Conquest of Kashtwar—In A.D. 1786 Chamba also asserted its supremacy over the native State of Kashtwar on, it is said, the invasion of Brijraj Deo of Jammu ; and an army under Jit Singh, son of Raj Singh, then only eleven years old, was sent to invade the territory. In this it was successful and Kashtwar was conquered and held for six months, during which the Chamba troops remained in the capital. They seem to have been withdrawn on the approach of winter, and the return of the Kashtwar Chief from Kashmir, whither he had fled, with an army provided by the Durrani* rulers, who then held the valley.

†The Chamba annals state that soon after Ranjit Deo's death in 1781 his son and successor, Brijraj Deo of Jammu, conveyed the suzerainty of Bhadrawah ahd Kashtwar to Chamba, and on the instigation of Dalel Singh, brother of Mihr Singh, Raja Raj Singh, of Chamba, in 1786, sent an army under the nominal command of his son, Jit Singh, then a boy of eleven years of age, to invade Kashtwar. It advanced by way of Bhadrawah and Balesa, which had come under the control of Chamba in 1783-84, as proved by letters in the Chamba archives, dated 1784, owning allegiance on the part of the Raja Fateh Pal, and a Bhadrawah contingent accompanied the Chamba force to Kashtwar under Bhup Chand, brother of the raja. On the approach of the army to Kashtwar the Basohli forces retreated, carrying away as much booty as they could seize. The Chamba army then took possession of the place and encamped on the *chaugan*, and remained for six months. It was on this occasion that six of the beautiful *chinar* trees at the south end of the *chaugan* were cut down for firewood. A letter is still extant in Chamba from the commander of

* In 1786 another transfer of the supremacy over the hill States took place, in consequence of the defeat of Jai Singh Kanheya on the plains and his retirement from the hills. Raja Sansar Chand of Kangra then acquired supreme power from the Sutlej to the Ravi which he wielded for twenty years. Nurpur along with all the other hill States of the Kangra group then became tributary to him. But documents exist in Chamba, in the form of letters to the Chamba rajas, which prove that down almost to the end of the eighteenth century the Amirs of Kabul also claimed a nominal suzerainty over the hill States.

† P, 657 of the *History of the Punjab Hill States*, Vol. II.

the force, probably to Raj Singh, stating that on the capture of the town part of it was burnt, but, on receipt of fresh orders from Chamba, no further damage was done.

During the occupation of Kashtwar, one Kundan Singh, a cadet of the Bhadrawah family, was appointed raja. He had previously been a refugee in Chamba and returned with the army to Kashtwar.

Meanwhile Sujan Singh, who was in Jammu, had been exerting himself on his brother's behalf, and getting together a force of five hundred men he joined Raja Mihr Singh, then still in Kashmir. Another contingent was supplied by the Durrani Governor of the valley. On their approach to Kashtwar the Chamba army retired. Mihr Singh died either on the way back to Kashtwar, or soon after his return, and was succeeded by Sujan Singh. On his accession Sujan Singh is said to have visited Chamba at the invitation of the Chamba Chief. This was probably in recognition of the Chamba suzerainty which was still in force. Soon after his accession Inayat Ullah Singh of Kashtwar appointed a man, named Nur-ud-din, to some high office in the State, possibly that of wazir. He seems to have thrown off the suzerainty of Chamba, if it still existed, for we are told that he invaded Paddar and Bhadrawah, both under Chamba, and brought back much booty in cattle and other property, which he distributed among his people, who had suffered greatly from the exactions of Lal Deo.

Inayat Ullah Singh's reign must have been a very short one of ten months or a year at the most. A letter exists in Chamba, dated first *Katik, S.* 65=thirteenth October, A.D. 1789, in which his son, Tegh Singh, owns allegiance to Chamba, and promises to pay three thousand rupees as annual tribute. This was probably in the first year of his reign.

The raja (Tegh Singh of Kashtwar) had by this time appointed as wazir, one Lakhpat Rai, of the Thakur caste, who was fated to play a glorious part in Kashtwar history. Along with Khuda Dost, general of the Kashmir Governor, he was sent with an army to invade Bhadrawah, which was then under the suzerainty of Chamba, but ruled by its own raja. How the opposing Chamba army was defeated has been stated earlier. On receipt of the news of victory there were great rejoicing in Kashtwar; and on his return Lakhpat Rai was received with every honour, and a jagir was bestowed upon him in Bhonjwah, which is still in the possession of his descendants.

There is a copper-plate title deed of Tegh Singh in favour of his Hindu *parohit*, who was in his service. It is dated S. 78=A.D. 1802; and in the previous year, by a letter still extant, dated twelfth *Jeth S.* 77=A.D. 1801 the raja had renewed his allegiance to Chamba. It was perhaps in consequence of Tegh Singh's renouncement of his allegiance to Kashmir that soon after this an Afghan army invaded the country and plundered some of the villages, after defeating the Kashtwar army.

A footnote, in the history of Bilaspur, vide page 505 of the *History of the Punjab Hill States*, Vol. II, by Dr. Hutchison and Vogel says, "In the Chamba archives there is a letter in Tankari from the *rani* of Bilaspur to Raja Raj Singh, asking his help and protection for her infant son, Mahan Chand. It is dated twenty-fourth *Poh, S.* 58=A.D. 1782." However, history says nothing of Raja Raj Singh having done anything to help the rani of Bilaspur.

Recovery of Kangra Fort by Sansar Chand—Meanwhile events fraught with disastrous consequences to the Chamba Chief were ripening in Kangra. On the decline of the Mughal Empire, Ghamand Chand of Kangra resumed possession of that portion of the Kangra Valley which had been included in the imperial demesne in the time of Akbar, and also made strenuous efforts to

capture the Kangra Fort; in which, however, he was unsuccessful. This famous stronghold was held by Nawab Saifullah Khan, the last of the Mughal Governors of the Kangra Hills, who, we are told, continued to correspond directly with Delhi. Though completely isolated, and possessing nothing but the lands immediately beneath the walls, this brave officer contrived to hold his own against all assailants for more than thirty years. In A.D. 1774 Sansar Chand, grandson of Ghamand Chand, succeeded to the kingdom of Kangra. About the same time the Mughal Governor, who had held the fort so long, was removed by death; and the Kangra Chief then redoubled his efforts to regain possession of the ancient capital of his kingdom. Being still unsuccessful, he called into his help Jai Singh Kanhiya, the Sikh Chieftain already referred to, and a force was sent under his son Gurbakhsh Singh. By stratagem the garrison was persuaded to capitulate, but, much to Sansar Chand's chagrin and disappointment, the capitulation was made to the Sikhs and not to himself. One account states that the siege took place in A.D. 1781, and that the old nawab was then still alive, but dangerously ill; and on his demise the fort was surrendered by his son. However this may be, Jai Singh got possession of the stronghold and retained it till A.D. 1785-86; when, being defeated on the plains by a combination against him aided by Sansar Chand, he withdrew from the hills, leaving Kangra Fort in the hands of its legitimate chief, to whom it was thus restored about two centuries after its occupation by the Mughals.

Supremacy of Sansar Chand—With the recovery of the fort*, and the withdrawal of the Sikhs from the hills, Sansar Chand was left at liberty to prosecute his ambitious designs. He revived the ancient claim of Kangra to the headship of the eleven states of the Jullundur group, which had been in abeyance in the Mughal times, and arrogated to himself supreme authority over the chiefs. He compelled them to pay tribute, encroached upon their territories, and seized by force all the lands which had been included in the imperial demesne. In pursuance of this claim he demanded of Raj Singh the surrender of the Rihlu *illaqa*, as having been part of the Kangra *kardari* under the Mughals. This demand was met by a prompt refusal, and, seeing a collision inevitable, Raj Singh began at once to prepare for war. He went in person to Rihlu, and built or repaired and strengthened the fort, which was garrisoned by his own troops. Meantime Sansar Chand was not slow to support his demand by armed force. He concluded a treaty with Dhian Singh, wazir of Guler, who, in those unsettled times, had seized the small State of Kotila, between Kangra and Nurpur, and had made himself independent. Raj Singh obtained help from Nurpur. The Chamba army was disposed in various directions along the frontiers, keeping watch and ward, while Raj Singh himself was at Nerti near Shahpur, with the Nurpur levies and a small force of his own troops. Sansar Chand, getting intelligence of this, advanced secretly, and fell suddenly upon the Chamba force, which was taken completely by surprise. The Nurpur levies fell into a panic and fled, leaving with the raja only forty-five of his own men. His officers urged him to make a retreat, pointing out to him the hopelessness of effecting a stand against such superior numbers, but he refused to do so, saying it would be a disgrace to retire when confronted by the enemy. His personal attendants and servants first fell around him, and then the raja himself was wounded in the thigh by a bullet. Still he bravely fought on, killing many of his opponents and performing prodigies of valour. At last a man named Jit Singh†, Purbea, came from behind, and struck him

* Kangra fort was in former times regarded as impregnable, and the popular conception of the prestige attaching to its possession found expression in the saying :—
'He who holds the Fort, holds the Hills".
Vide *Kangra Settlement Report*, page 10.

† This man's name is given differently in different accounts of the battle. In one it is Amar Singh, Hazuri, and he is said to have been one of four brothers present, one of whom was killed by Raj Singh.

on the head with a sword. Raj Singh wiped away the blood, and then, resting his hand on a large stone near which he was standing, fell dead. The impress of the bloodstained hand is believed to be still visible on the stone. A temple was erected on the spot by his son at which a *mela* is held every year on the anniversary of his death. The name of *mela* is Nerti-ka-mela. No help is now extended by Chamba district for this fair as was the practice previously. After merger of the state the fair is not largely attended. It is also heard although not confirmed that the *mela* is characterised by a heavy downpour. Raj Singh's bravery on this occasion is still commemorated in song by the local bards throughout these mountains. He is said to have paid special veneration to Chamunda Devi*, the goddess of war of the Chamba Chiefs, and was promised by her an addition of twelve years to his life, and the honour of dying in battle as he desired.

One of the daughters of Sampat Pal, the ruler of Bhadrawah State, whose name was Naginu was married to Raj Singh. Raj Singh died on the seventh of *Har, Vik.* 1850 A.D. 1794; in the fortieth year of his age, and the thirtieth of his reign. When his body was examined it was found to bear no fewer than eighteen wounds.†

Jit Singh (A. D. 1794)

War with Basohli—Notwithstanding the death of the raja the Chamba troops continued to maintain their hold on Rihlu, and there was no more fighting‡. Sansar Chand secured only a few villages on the border. Jit Singh was nineteen years of age at the time of his father's death; and shortly after his accession he was involved in a war with Basohli. Bajai Pal of that State was in the habit of making inroads into the Jundh and Bhalai *illaqas* of Chamba, which adjoined his own territory, and of plundering the country. In A. D. 1800 Jit Singh retaliated by invading Basohli; and after conquering the State, restored it, as his father had done, on payment of a war indemnity. Sometime after this the Chamba Chief was desirous of visiting the shrine of Devi Mal in Balaur, but the rajas of Basohli, Badhu and Ramnagar, suspecting that he had designs against them, sent a *nazarana* of fifty thousand rupees with a request to him to turn back, which he accordingly did.

Arrogance of Sansar Chand—Meanwhile Sansar Chand had been engaged in still further consolidating and extending his power; and, with the acquisition of Fort Kangra, he was able to exercise a tyrannical and oppressive sway over all the hill States between the Ravi and the Sutlej§. These he made entirely subject, and compelled the chiefs to attend his court, and send contingents for his military expeditions. In this way he fully established his power in the hills, and ruled despotically for twenty years, gaining for himself a renown which had never been approached by any of his ancestors; and his name is still widely known throughout these mountains. But his overweening ambition carried him too far. Not content with what he had acquired in the hills, he aimed also at the recovery of his ancestral possessions on the plains, which had been lost after the invasions of Mahmud of Ghazni; and is said even to have dreamt of a Katoch kingdom in the Punjab. For this purpose he twice

* Raj Singh repaired or rebuilt the Chamunda temple, and the steps leading up to it were also made by him.

†Raj Singh's body was cremated at Rihlu Fort, and his ranis became sati in Chamba.

‡Sansar Chand is said to have given orders that Raj Singh should be taken prisoner and the raja's death caused him much concern. This may partly account for the sudden cessation of hostilities; a copper-plate exists recording a treaty of amity and friendship between Raj Singh and Sansar Chand, dated *Vik.* 1845=A. D. 1788.

§Vide *Kangra Settlement Report*, Page 10.

descended from the mountains into the Bari Doab, but was driven back by Ranjit Singh, who was then rising into power, and would brook no rival. This was in A. D. 1803 and 1804. Disappointed in his designs on the plains, Sansar Chand, in A. D. 1805, turned his arms against the State of Bilaspur, and seized part of the territory lying on the right bank of the Sutlej. This was the last straw; and the hill chiefs, smarting under the many indignities heaped upon them, and fearing probably for their own possessions, formed a general confederacy against him, the ultimate result of which was his downfall, and the complete extinction of his kingdom. Pritam Singh (raja of Kulu) had a long reign, and was still in power as late as 1801 A. D., when he addressed a letter to Raja Jit Singh of Chamba, promising assistance in a united attack upon Kangra.*

The Gurkha invasion of Kangra, and defeat of Sansar Chand—Previous to A. D. 1803 the Gurkhas of Nepal had invaded and annexed the mountain area between the Gogra and the Sutlej, and Bilaspur was subject to them. The raja of that State, in conjunction with all the associated States of the Jullundur Circle, and also Basohli, sent to invite Amar Singh Thapa, the Gurkha commander, to invade Kangra, and promised him their support. This invitation was eagerly accepted, and the Gurkha army at once crossed the Sutlej, and was met by contingents from the confederate states. This was in the spring of A. D. 1806. †Mahendar Pal of Basohli State concluded a compact with Jit Singh of Chamba in *S.* 82=A. D. 1806, which is preserved in the Chamba archives. It is noteworthy that in it the Basohli Chief has only the title *Mian* which perhaps indicates that his father was then still alive. Nathu, the wazir of Chamba, was sent in charge of the State troops. The Kangra forces, which had been weakened by recent changes, made a brave but ineffectual resistance, and the Gurkhas then advanced into the heart of the country and laid siege to Kangra Fort, in which Sansar Chand had taken refuge. The fort was invested for four years, but all the efforts of the Gurkhas were unequal to the task of reducing it. At length, rendered desperate by the misery and distress which had come upon his country, and seeing no hope of relief, Sansar Chand, in A. D. 1809, sent Fateh Chand, his younger brother, to ask the aid of Ranjit Singh. This request was readily granted, but on condition that the Kangra Fort should be surrendered; and to this Sansar Chand had to agree. The maharaja then advanced into the hills in person, in May A. D. 1809, and being met by Sansar Chand, who had escaped from the fort in disguise, he in August gave battle to the Gurkhas, defeated them, and compelled them to retire across the Sutlej. According to agreement Ranjit Singh then took possession of the fort, and with it the sixty-six villages in the Kangra Valley which had formed a part of the imperial demesne, leaving the rest of the Kangra State in the hands of Sansar Chand, who was now reduced to the position of a feudatory of the Sikhs‡. His downfall involved that of the other States, and from A. D. 1809 all of them, including Chamba, became tributary to Lahore.

Death of Jit Singh - Jit Singh died in A. D. 1808, while the siege of the Kangra Fort was still going on, in the thirty-third year of his age, and the fourteenth of his reign. He lived in troublous times, and a large army had to

* *Chamba* (Bhuri Singh) *Museum Catalogue*, Page 73, c. 51.

† Page 611 of the *History of the Punjab Hill States*, volume II.

‡ Sansar Chand died in December 1823, and in 1827-8 his kingdom was annexed by Ranjit Singh.

be maintained for the defence of the State, but he managed his affairs with such prudence that the revenues sufficed for all expenses, and the State was never in debt. His sons were Charat Singh and Zorawar Singh.

Charat Singh (A. D. 1808)

Minority of Charat Singh—He was only six years old at the time of his father's death, but the State officials seated him on the gadi, and installed him as raja. During Charat Singh's minority the administration was in the hands of the queen-mother, a Jammu princess, and of Nathu, a member of the Baratru family, who had been appointed wazir in the reign of Jit Singh. The queen-mother, whose name was Rani Sarda, was a wise and far-seeing woman. She erected the temple of Radha Krishna, which was consecrated on the fourteenth of *Baisakh, Vik.* 1882=A. D. 1825. It was she, too, who caused the steps to be made to the rani's shrine alongside the water-course on the Shah Madar Hill. Nathu, wazir, also seems to have been a man of great ability and administrative talent. His name is still remembered in Chamba, where he is spoken of with great respect. The first event of importance after the accession of the young chief was a threatened invasion of the Sikhs under Ranjit Singh. He had reduced Jasrota and Basohli, in the Jammu Hills, to the position of tributaries, and was advancing on Chamba, when he was bought off by large presents. This was in A. D. 1808—09. The state soon afterwards became subject to Lahore but remained almost completely free from actual invasion, though threatened with it more than once. This immunity was due in part to the mountainous and difficult character of the country, but also in a considerable degree to the personal influence, and great sagacity, of Nathu, the wazir, who was a favourite with the maharaja.

Annexation of Bhadrawah—As already mentioned, the small state of Bhadrawah had long been tributary to Chamba, and was ruled by its own chief whose name at this time was Daya Pal.* Towards the end of his reign, i. e. in 1810 A. D., internal family quarrels arose in Bhadrawah, and Daya Pal was driven out of the state and retired to Dinanagar where he died. Pahar Chand, son of Bhup Chand, his cousin, succeeded, in the absence of a direct heir, and for ten years more things seem to have gone on uneventfully whereafter he, in A.D. 1820, finding a favourable opportunity refused to continue the payment of tribute to Chamba. Nathu, wazir, advanced against him, but was defeated on the Padri Pass. He then went to Ranjit Singh, and, obtaining help from him with a *sanad* of transfer, advanced a second time in A. D. 1821. The raja of Bhadrawah finding resistance hopeless, partly demolished a fort recently erected, and fled, never to return. Bhadrawah was then, from 1821 A. D., annexed to the Chamba State, and placed under the direct control of its officials as a province of the State.

Seizure of Rihlu by Ranjit Singh—In A.D. 1821, Desa Singh Majithia,† in the name of Ranjit Singh, claimed Rihlu under the empire, and laid siege to the fort. The garrison made a brave defence. Nathu sent orders to the officer in command to hold out till he should proceed to Lahore, and arrange the matter with the maharaja; but the queen-mother who was the regent for her son, Charat Singh, becoming afraid of the consequences of further resistance, directed the fort to be surrendered to the Sikhs. Rihlu thus passed away finally from the possession of the State. Nathu went to Lahore, but

* Fateh Pal and Bhup Chand, the fathers, respectively, of Daya Pal and Pahar Chand, were prisoners in the Pakki Chauki or old palace at Chamba and died there. Pahar Chand's mother was a Chamba princess.

† Desa Singh was the first Sikh *Nazim* or Governor of Kangra. The Rihlu Fort was surrendered on second *Har, S.* 97=A.D, 1821.

failed in his mission, in so far as the retention of Rihlu was concerned, but he succeeded in persuading Ranjit Singh to give back Ranitar, a small place in Rihlu, which had been the hereditary jagir of the ranis of the Chamba family. He also secured the remission of the yearly tribute of thirty thousand rupees, in consideration of the loss of Rihlu. Mr. Vigne states that Chamba agreed to the surrender of Rihlu on condition of being allowed to retain Bhadrawah, and the fact of a *sanad* having been granted by Ranjit Singh, in A.D. 1820, conveying Bhadrawah to Chamba seems to lend support to this version. It is a letter in Persian from Maharaja Ranjit Singh to Raja Charat Singh in which the former expresses his satisfaction that Rihlu Fort and the *illaqa* had been made over, and states that the Bhadrawah state is conferred on Chamba in exchange, the only condition being that Mian Pahar Chand is to receive a jagir of three thousand rupees. It is dated twenty seventh *Jeth, Vik.* 1878=June A.D. 1821, and was granted at Nurpur Bagh.* This *sanad*, as we shall see, helped to save the State from dismemberment and practical annexation to Jammu. In accordance with that agreement Rihlu Fort was surrendered in the following month to the Sikhs, and a Sikh force was sent with Nathu wazir to compel the raja of Bhadrawah to comply with the terms of the *sanad*. Seeing that resistance was useless, Pahar Chand, as already stated, partly demolished the Rantagarh Fort and then fled and died at Amritsar. With him the direct line of the Bhadrawah ruling family came to an end, but many collateral branches still exist in the hills.

Raja Bir Singh of Nurpur—In A.D. 1815 Bir Singh of Nurpur, brother-in-law of Charat Singh, was expelled from his principality by Ranjit Singh, and fled to Chamba. There he raised an army to attempt the recovery of his State, and, being defeated, sought refuge in British territory across the Sutlej. In A.D. 1826 he returned to Nurpur in disguise, and his people rallied around him, but on the approach of Sikh force he again retired to Chamba; and having been given up under compulsion by Charat Singh, he was imprisoned for seven years in the fort of Govindgarh. Thereafter he was ransomed by the Chamba Chief for eighty-five thousand rupees and returned to Chamba, where he resided off and on for sometime. He was in Chamba at the time of Mr. Vigne's visit in 1839, and, finally, died at Nurpur in 1846, while engaged in a last vain attempt to recover his principality.

Zaskar tributary to Chamba—In A.D. 1820-25 Ratanu, the *Palasra*, or chief State official in Paddar, invaded Zaskar, and made it tributary to Chamba. It had till then been under its own raja, who was subject to Ladakh.†

Seizure of Paddar by Jammu—In A.D. 1835 Gulab Singh of Jammu sent an army under Wazir Zorawar Singh, Kahluria, one of his ablest generals, to invade and conquer Ladakh. After the conquest a force under Wazir Lakhpat Rai was detached from the main army to annex Zaskar, which still held out, and having done this the force crossed the Umasi Pass and passed through Paddar on the way back to Jammu. It is believed that Gulab Singh had no intention of encroaching on State territory, but the Paddar people were suspicious, and some opposition was offered to the passage of the Dogra army. This, however, did not amount to much, and the main body passed on leaving only about thirty men in Chatargarh to keep up communications.‡ Thereupon Ratanu, the Chamba official, stirred up the people, seized the

* *Chamba Museum catalogue*, page 73, c. 59.

† The tribute is said to have been one thousand rupees, yearly, besides musk bags and other things.

‡ Twenty men with a *thanadar* had been left at Padam in Zaskar, but they were all killed in an outbreak; and it was probably on hearing this that Ratanu attacked the small force in Chatargarh.

Dogra soldiers, and sent them to Chamba. Charat Singh at once disowned the act of his official, but the mischief had been done, and in the spring of 1836 Zorawar Singh came in person with a large force to avenge the insult. Ratanu had the bridge over the Chander Bhaga broken down, and in this way kept the Dogras at bay for three months, but at last having, with the help of some villagers, passed a *jhula* across the river a few miles lower down, Zorawar Singh succeeded in transferring a portion of his force to the other bank, and thus, advancing under cover of night, effected an entrance into Chatargarh by the bridge over the Bhutna Nala, which had been left intact. Chatargarh was razed to the ground, and the name of the place changed to Gulabgarh; and several of the Paddar people were hanged or mutilated. The country was then annexed to Jammu.*

Sapphire mine in Paddar -It was in Paddar that a sapphire mine was discovered in 1880 A.D. which has been a source of considerable gain to the Jammu State.

Ratanu, *Palasra* **of Paddar**—Ratanu, whose excess of loyalty had caused all the trouble, fled to Chamba, but he was seized and sent to Jammu, where he was confined for some years. He was then released and allotted a small jagir in Kashtwar, which is still held by his family, who, however, have now been permitted to return to their original home in Paddar. It is told of him that, on learning of Charat Singh's death, he shaved his head and beard as a sign of mourning, and on hearing of this, Gulab Singh sent for him. In reply to the raja's inquiry, Ratanu is reported to have answered that Charat Singh of Chamba was his master, and that he was bound to go into mourning on such an occasion. Gulab Singh was so pleased with his boldness and patriotic feeling that he was at once forgiven.

Dogra invasion of Bhadrawah—In 1836 A.D. a Dogra army, under Zorawar Singh, Kahluria, one of Gulab Singh's ablest officers, advanced against Bhadrawah, but the fort was strongly held by the Chamba troops, while another force was advancing from Chamba to their support, and the Dogras had therefore to retire. †Two years later Paddar in Chamba territory was also annexed by Zorawar Singh, and in 1841 A.D. Baltistan or Little Tibet came under the sway of the Dogras.

Death of Nathu Wazir—Wazir Nathu died about 1838, and his death was a great loss to the State, which he had served so faithfully for more than forty years. He is said to have stood high in the favour of Maharaja Ranjit Singh, on account of important personal service rendered on the occasion of the first invasion of Kashmir in 1814, which ended disastrously for the Sikhs. This personal influence with the maharaja stood the State in good stead at several grave junctures.

Visit of Mr. Vigne—He was succeded by Wazir Bhaga, also a member of the Baratru family. It was soon after this, in February 1839, that Chamba was for the first time visited by a European in the person of Mr. Vigne, the traveller. He came by Basohli and Sandhara and departed by Chuari and Nurpur on his way back and from Doda on Chenab. He speaks of Charat Singh as "not tall, inclined to corpulency, with a full face, light complexion, good profile and a large eye, a somewhat heavy expression and a weak voice." Of Zorawar Singh he remarks that "he is not so corpulent as his brother, with very handsome, but inexpressive features, and is always splendidly dressed

* The right bank of the Ganaur Nala in Pangi was seized at the same time, and included in Paddar.

† Page 664 of the *History of the Punjab Hill States*, Volume II.

a la Sikh with a Chelenk of rubies and emeralds worn on the forehead over the turban". The raja's travels, he states, had never extended beyond Chenini, whither he went to claim and carry off his bride, a daughter of the raja of that place. As regards the daily routine, Mr. Vigne says, "The raja passes his time very monotonously, devoting a great part of every morning to his puja; then follows the breakfast and the long siesta. He then gives a short attention to business, and afterwards he and his brother ride up and down the 'green' on an elephant, between two others, in the centre of a line of a dozen well-mounted horsemen"*. He also speaks very highly of the beauty of the scenery. He thought it was "the prettiest country he had seen in the mountains, with the exception of Kashmir". Many who have seen the Bhadrawah valley will agree with this opinion.

Zorawar Singh—Zorawar Singh, the raja's younger brother, is still remembered in Chamba, and the people love to dwell upon the cordiality and affection which existed between the two brothers. Charat Singh never went to Lahore himself, but always sent Zorawar Singh instead, and in 1833 he was raised to the dignity of raja of Bhadrawah and was then spoken of as *Chhota Raja*. Possibly this title had some association with the ancient designation of *Yuvaraja*, and, till the birth of Sri Singh in 1839, Zorawar Singh must have been regarded as heir-apparent to the gadi. This probably was at the bottom of the trouble which, as we shall see, arose after Charat Singh's death.

Bir Singh of Nurpur—Mr. Vigne met Bir Singh of Nurpur at Chamba, and heard the story of his misfortunes from his own lips. Bir Singh's anxiety to regain his dominions was evident in every sentence he uttered. In the same year, 1839 A.D., Chamba was visited by General Cunningham, who was the first to examine the archaeological remains in the State, both at the capital and Brahmaur.

Death of Charat Singh—Charat Singh was afflicted with a form of melancholia which cast a cloud over the last two or three years of his life. He died in 1844 A.D. in the forty second year of his age, having occupied the gadi for thirty-six years. Two ranis and six concubines became sati, this being the last occasion of such a rite in Chamba. He left three sons, Sri Singh, Gopal Singh and Suchet Singh, all of whom were mere children at the time of their father's death.

MODERN PERIOD

Sri Singh (A.D. 1844)

Flight and death of Zorawar Singh—He was only five years of age on his accession, and all authority remained in the hands of his mother, who was a Katoch princess, while Bhaga continued to hold the office of wazir. Some suspicion had been aroused in regard to Zorawar Singh, the young raja's uncle, and the queen-mother tried to have him arrested and imprisoned, but he easily escaped, and there was a disturbance in the capital. Zorawar Singh, however, seems to have been unable to gain any support among the people, and immediately fled to Bhadrawah, of which he was titular raja. Thence he went to Jammu, and died there soon afterwards, in 1845 A.D. His son, Prakim Singh, was then made raja of Bhadrawah, but that State was annexed in the same year by Gulab Singh of Jammu.†

Assassination of Narain Shah—Soon after Sri Singh was seated on the gadi an incident occurred which, in less fortunate circumstances, might have

**Travels in Kashmir*, Vol. I, pages 150-59.

†It is probable that Bhadrawah had come more or less under the control of Jammu sometime previous to this.

ended disastrously for the State. The facts of the case are thus related. There was in State service a Brahman, of Basohli, named Narain Shah, who, having been originally a timber contractor, went by the name of Lakar Shah. He was a relative of Pandit Jalla, who with Hira Singh, son of Dhian Singh of Jammu, at that time wielded supreme power in Lahore. This man seems to have acted as agent of the Sikh Government, and managed to acquire so much influence in Chamba that the whole State administration was virtually in his hands. In his time, and by his orders, a new issue of the Chamba copper coin was made, and is still remembered as *lakar shahi*, after him. The State officials resented his arrogance, and took counsel with the rani to have him put out of the way. Accordingly he was set upon one day, seized, bound and carried up the Saho Valley, and over to Belj, where he was killed. Bhaga, wazir, and two of the State officials then went to Lahore to try to pacify Hira Singh and avert the consequences of their act; but Pandit Jalla had them cast into prison, and sent an army to invade Chamba. One division came by Chun and Sandhara, and on its approach the rani took Sri Singh and fled up the Ravi Valley to Basu. The capital was captured and looted by the Sikhs. Another Sikh force advanced by Nurpur, but the Chamba troops in Taragarh Fort kept them at bay, and prevented their coming farther than Jajari. The Ganeshgarh Fort was taken by a Sikh force from Kotila. Things were looking very dark for the State when news arrived of the assassination of Hira Singh and Pandit Jalla by the soldiery in Lahore, on the twenty first December, A.D. 1844; whereupon the invading armies at once withdrew. Wazir Bhaga and his companions were also set at liberty, and returned to Chamba.

First Sikh War and its results—The disorders in the Punjab, which followed the death of Maharaja Ranjit Singh, were now fast approaching a crisis, and the following year, 1845, broke out the First Sikh War, which ended so disastrously for the Sikh kingdom. On its conclusion the treaty of peace, as finally arranged, included the transfer to the British Government in perpetual sovereignty of the Jullundur Doab and the hill country between the Beas and the Sutlej. A war indemnity of a crore-and-a-half of rupees was also stipulated for. The Sikh Durbar, being unable to meet this demand, agreed to cede the hilly and mountainous country between the Beas and the Indus as the equivalent of one crore, promising to pay the remainder in cash. This treaty was concluded on ninth March 1846. On the sixteenth of March following a separate treaty was entered into between the British Government and Gulab Singh of Jammu, transferring to him in perpetual possession all the hilly and mountainous country between the Ravi and the Indus, including Chamba, on his agreeing to pay seven lac and fifty thousand pounds. This treaty was shortly afterwards modified as regards the boundary on the Ravi. The Chamba Chief had been tributary to the Sikhs, but objected to occupying the same position under Gulab Singh. He also claimed Bhadrawah in virtue of the *sanad* granted by Maharaja Ranjit Singh, while the British Government claimed Lakhanpur, both of which places had been included in the transfer. Lakhanpur was situated to the west of the Ravi, opposite Madhopur and Shahpur, and had been in the possession of Nurpur for sometime before the annexation of that State, in 1816. This river divides the Chamba State into two parts, and a question arose as to whether it was intended to include the whole State in the transfer, or only the portion to the west of the Ravi. Ultimately an agreement was come to whereby Gulab Singh acquired taluk Lakhanpur in exchange for the cis-Ravi portion, and Chamba surrendered all claim to Bhadrawah, for which it held a *sanad* from Ranjit Singh, on condition that the territory to the west of the Ravi should be restored, thus preserving the ancient integrity of the State.* Had the provisions of the treaty of sixteenth

* Lakhanpur and Chandgraon are to the west of the Ravi opposite Madhopur, in Jammu territory.

March been fully carried out, Chamba would have become an integral part of Jammu territory.* It was saved from this fate by the patriotic zeal and astuteness of Wazir Bhaga, who immediately proceeded to Lahore, laid the matter before Sir Henry Lawrence, and succeeded in securing his sympathy and support, with the result stated. Bhadrawah thus ceased to be Chamba territory, but the rest of the State was left intact and directly under British control, subject to an annual tribute of twelve thousand rupees. A *sanad*,† dated sixth April 1848, was granted to Raja Sri Singh, conferring the territory of Chamba upon him,‡ and providing that, failing heirs male of his own body, the succession should devolve on his elder surviving brother. A more recent *sanad*§ granted the right of adoption to the Chamba Chiefs on the failure of direct heirs, and is dated eleventh March 1862.

Political Charge—The Chamba State was originally attached politically to the Jullundur Division. The charge was in 1862 transferred to Amritsar, and when that Division was abolished in 1884, the State was attached to Lahore.

The Sanatorium of Dalhousie—In 1851 the State Authorities were approached by Government with a view to the establishment of a Sanatorium for Europeans within the territory, and every facility was given for this purpose. A site was selected on the western extremity of the Dhaula Dhar by the late Lord Napier of Magdala, then Colonel Napier. After the necessary observations as to climate had been made, Government sanction was given in A.D. 1853 to the transfer of certain plateaux from the Chamba State, viz., Katalagh, Potrain, Terah, Bakrota, and Bhangor, in consideration of which a reduction of two thousand rupees was made in the amount of the tribute annually payable by the State. On the recommendation of the late Sir Donald McLeod the new sanatorium was named Dalhousie. In A.D. 1866 the Balun plateau was also taken over for a Convalescent Depot for European troops, and at the same time the Bakloh plateau was transferred for a Gurkha Cantonment. For these a further reduction of five thousand rupees was made in the tribute. More transfers of land to Government took place thereafter; with a relative reduction in the annual tribute, which once stood at three thousand and eight hundred rupees.

The Mutiny—During the Mutiny Sri Singh was loyal to the Government, and rendered every assistance in his power. He sent troops to Dalhousie under the late Mian Autar Singh, and also had a careful watch kept along the frontier for any mutineers who might enter State territory, many of whom were apprehended and made over to the British Authorities.

Later Wazir of the State—Wazir Bhaga retired in 1854, and was succeeded by Wazir Billu, also of the Baratru family who, with a short break, held office till 1860. There were one or two more changes, each of brief duration, previous to the appointment of a European Superintendent in December 1862: after which the office of wazir was for some years in abeyance.

Appointment of Superintendent—The administration seems to have become much disorganized during Sri Singh's minority, and when he came of age and took the reins of government into his own hands, he found it difficult to restore order. He had married a Suket princess and the men who came with her gradually usurped all authority, the Chamba officials being unable to make

* It is said that a portion of the State adjoining the Jammu border was for a short time in the hands of the Jammu officials.

† *Treaties, Engagements and Sanads*, Vol. II. No. CXXIX.
‡ Ditto. No. XVIII.
§ The small jagir of Ranitar in Rihlu was, however, resumed by Government.

a firm stand against them. The revenue had fallen to about a lakh, and a heavy debt had accumulated, due probably in a measure at least to the exactions under Sikh rule. Finding himself unequal to the task of dealing with the disorder into which affairs had fallen, Sri Singh, in 1862, asked the Punjab Government for the services of a British Officer. His request was acceded to, and Major Blair Reid was appointed Superintendent, and arrived on first January 1863. In a short time Major Reid effected important and far-reaching reforms. All the useless servants and hangers-on about the Court were dismissed; the troops chiefly of Purbiahs and Pathans whose allowances were in arrears, were paid up and discharged; debts of long standing were liquidated, and the State finances placed on a sound footing.

Disarming of State Forts—Till then the forts of Taragarh, Ganeshgarh and Prithvijor had been garrisoned by State troops, and when these were disbanded the garrisons were withdrawn, the arms removed to Chamba, and the forts entrusted to the care of the local State officials.

Organization of Public Works Department—Major Reid next devoted attention to the development of the internal resources of the State. In a mountainous country like Chamba, where for ages every precaution had to be taken against aggression from without, the routes into the interior were little more than tracks; and the opening up of communications was therefore a matter of the first importance. A Public Works Department under European supervision was organized, new lines of road were surveyed, and their construction was vigorously pushed on from year to year as funds permitted. Even in the isolated valley of Pangi, communications were much improved, chiefly through the agency of the Forest Department.

Opening of Post Office—In 1863 a post office was opened in the capital, and a daily mail service with Dalhousie established and maintained at the cost of the State.

Opening of Primary School—Educational work was begun in the same year by the opening of a primary school, the nucleus of the present high school.

Lease of State Forests—Realising the great importance of efficient forest conservancy, Major Reid, in 1864, moved the raja to transfer the working of the State forests to Government, and this was effected by a lease (dated tenth September 1864) for ninety-nine years, subject to revision every twenty years. Under this lease Government agreed to pay the State twenty two thousand rupees yearly, and the forests were thus placed under the direct control of the Imperial Forest Department.

In January 1865 Major Reid was succeeded by Captain Forbes. Plans for a Residency had already been prepared and the building was completed during his term of office. In June 1866 Lieutenant E G. Wace succeeded Captain Forbes till Major Reid's return in December, 1866.

Opening of State Hospital—In December 1866 a Hospital was opened under Doctor Elmslie of the Kashmir Medical Mission, in connection with the Chamba State. The institution was largely resorted to and much regret was felt when, in March 1867, Doctor Elmslie returned to his permanent sphere of work in Kashmir. As no one could be found to take his place, the Hospital was temporarily closed, but was reopened in February 1868 under an Assistant Surgeon.

Kolri and Khajiar Roads—The next two years were marked by the construction of two entirely new roads to Dalhousie via Kolri and Khajiar, respectively—which not only made the journey easier, but greatly facilitated

trade with the plains. Dak bungalows were opened at Chamba and Khajiar. Jandra Ghat, the raja's Dalhousie residence, was erected in 1870-71.

Expansion of the revenue—Meantime the State continued to prosper, and as a result of stable government the revenue rapidly expanded, till in 1870 it reached one lac and seventy three thousand rupees. This substantial increase was not due to additional taxation, on the contrary many vexatious and petty taxes on marriages, traders, &c., were abolished, only the town octroi and bridge tolls being retained. It was due chiefly to the security of land tenure afforded by the granting of leases, whereby the area under cultivation was immensely increased; and with the opening up of communications, high prices were obtained from traders, who with their mules and bullocks were now able to visit the interior of the State for the purchase of grain and other exports.

Death of Sri Singh—While these changes were in progress and everything augured well for the future, Raja Sri Singh died after a short illness, on the twenty-seventh September, 1870, corresponding to eleventh *Asoj*, 1927, *Vik.* in the thirty-second year of his age and the twenty-seventh of his reign. Though not well educated he was a wise and sagacious ruler, and had many good qualities both of head and heart. Generous and amiable in character, he was much beloved by his people, and his early death was deeply and sincerely mourned. The various reforms initiated by the Superintendents had his hearty support, for he saw in them the best means of ameliorating the condition of his people and advancing the interests of the State. His only son died in infancy, and his only daughter was married to the maharaja of Jammu and Kashmir.

Gopal Singh (A.D. 1870)

In the absence of a direct heir, Mian Suchet Singh, the younger of the two surviving brothers, laid claim to the gadi, basing his claim on the fact that he was the late raja's uterine brother. The *sanad* of 1848 had, however, made provision for the succession, and in accordance with it, Mian Gopal Singh, the elder of the two brothers, was declared the rightful heir. The order of Government directing his recognition as raja was notified in open durbar by Colonel Blair Reid on the twenty-fifth October, 1870. Mian Suchet Singh then retired from Chamba, and continued to press his claim for many years, both in India and England, but always with the same result. He died in London in August 1896 without male heirs.

Progress of reforms—Like his predecessor Raja Gopal Singh had the assisstance of a Political Officer, and Colonel Reid continued in charge. The reforms initiated in the previous reign were pushed on and the revenue continued to increase. Several new lines of road were constructed, and improvements carried out in the capital which added much to its beauty. In 1871 the school was raised to the middle standard and a European headmaster appointed. The hospital continued to attract an increasing number of patients and proved a great boon to the people in general; while the other departments of the administration were conducted with regularity and precision.

Visit of Lord Mayo—On thirteenth November, 1871 Chamba was visited by Lord Mayo, Governor-General of India.

Abdication of Gopal Singh—On fifth January, 1872, Colonel Blair Reid proceeded on furlough and Colonel G.A. McAndrew was appointed superintendent. His term of office was marked by another change in the administration. Raja Gopal Singh had little predilection for the cares of government and difficulties began to arise. These reached a climax in the spring of 1873, and finding himself incapable of governing the country, the raja, in April of that year, abdicated in favour of his eldest son, Sham Singh, then a boy of seven.

A jagir was assigned him at Manjir with a suitable allowance, and there he lived in retirement until his death in March 1895. He had three sons, Sham Singh, born on eighth July, 1866; Bhuri Singh, born on eighteenth December 1869, and Pratap Singh, born after his abdication.

Sham Singh (A.D. 1873)

Installation by Commissioner—The young raja was installed by General Reynell Taylor, Commissioner of Amritsar, on seventh October, 1873; Mian Autar Singh being appointed wazir. In the following January Colonel Blair Reid returned from furlough and resumed political charge of the State. The raja being a minor supreme power was vested in the superintendent and the wazir, and their first concern was to make suitable arrangements for the education and training of the young chief. Along with his brother the *Mian* sahib he was placed under the care of a competent teacher, and no pains were spared to prepare him for the responsible position he was to fill. In April 1874 Chamba was visited by Sir Henry Devies, Lieutenant Governor of the Punjab; in March, 1875 the raja was present at the Imperial Durbar in Delhi; and in 1876 he visited Lahore, with the other Punjab Chiefs, to meet the prince of Wales, being the youngest ruling chief present on that occasion. On first January, 1877 he took part in the great Proclamation Darbar at Delhi.

Retirement of Colonel Blair Reid—Meanwhile things had been going on quietly and prosperously in the State. Every effort had been made to develop its resources and a fair measure of success had been attained. The revenue now stood at two lac rupees and was expanding. A Land Revenue Settlement, begun by Colonel Reid in 1876, resulted in a considerable gain to the State finances. It brought to light a great deal of land which was either very lightly assessed or had entirely escaped observation, thus considerably increasing the area under assessment. On fifth March, 1877 Colonel Blair Reid retired. With three intervals of absence he had been in uninterrupted charge of the State since 1863, and it would be difficult to over-estimate his services. Coming at a crisis in its history he found it in a state of chaos, and on his departure he made over to his successor one of the most prosperous and progressive principalities in the province, with a full treasury and an administration organised on a sound basis. It may justly be said that to General Blair Reid the Chamba State was chiefly indebted for the prosperity which it ever since enjoyed.

Mr. R.T. Burney—Colonel Reid was succeeded by Mr. R.T. Burney, C.S., who did much to still further improve the lines of communication. An entirely new road to Brahmaur was completed as far as the 20th mile; but the project was ultimately abandoned owing to the cost which it would have involved. Of the other new roads one was carried from the capital to the Chuari Pass, and the other to Khajiar.

Tutors to the raja—In 1878 Mian Autar Singh retired from the office of wazir. In the same year Mr. John Harvey, of the Punjab Educational Department, was appointed tutor to the raja, and on his promotion in 1881, the vacancy was filled by the appointment of Mr. G.W Blaithwayt. Under the care of these gentlemen the raja made satisfactory progress in his studies and also acquired a taste for manly sports in which he greatly excelled.

Captain C.H.T. Marshall—On the seventeenth October, 1879, Mr. Burney was succeeded by Captain subsequently Colonel C.H T. Marshall, who retained charge till November 1885. Under this officer the roads were still further improved and a new durbar hall, named after him was added to the palace. Hop-growing was introduced in 1880 under European supervision, and the industry prospered and proved remunerative, both to the cultivator and the

State. It continued to flourish till 1896, but was ultimately abandoned owing to difficulties in the process of drying. The Pangi Valley was found to be specially adapted to hop-culture. Sericulture was also tried but did not prove a success.

Branch Dispensary and Leper Asylum—In 1881 a branch dispensary was opened at Tisa, which proved a great boon to the people of that portion of the State. In the same year a leper asylum, commenced by the 'Mission to Lepers' in 1876, was taken over by the State, and maintained as a State institution. It usually had about twenty inmates.

Marriage alliances—In February 1883 the raja was married to a granddaughter of the maharaja of Jammu and Kashmir, and in the following year to a cousin of the raja of Sirmur.

Revision of Forest Lease—In November 1883 Chamba was visited by Sir Charles Aitchison, Lieutenant-Governor of the Punjab. In May 1884 the forest lease came up for revision on the expiry of the first term of twenty years, and Government agreed to pay two thirds of the profits to the State during the second term of the lease. The total revenue had now reached two and a half lac rupees.

Assumption of full power—As the time drew near for the assumption of full power the young chief was initiated into the art of Government, for which he showed considerable aptitude. He came of age in July 1884, and in the following October was invested with full authority as a ruling chief by Colonel C. A. McMahon, Commissioner of Lahore. Diwan Govind Chand was at the same time advanced to the office of wazir which had been vacant since 1878. The first year of his rule was uneventful, and on third November 1885 the entire burden of the administration was transferred to the raja by the withdrawal of the Superintendent.

Raja's administration—The raja entered on his onerous and responsible duties with zeal and earnestness. Every department was kept under his own control and received his personal attention, and at the end of a year the commissioner was able to report that "The raja's personal interest in the management of his territory is real and its administration is satisfactory".

Postal Convention—In January 1887 a postal convention was concluded which brought the State into direct relations with the imperial postal system, and resulted in a great expansion of the work of the Postal Department. Till then there had been only a post office in the capital, but in that year branch offices were opened at Brahmaur, Lilh, Sihunta, Bathri, Tisa, Kihar and Pangi, thus linking up the different *wizarats* of the State. A daily arrival and departure mail service was established in connection with each, except in the case of Pangi and Brahmaur, where the climate renders this impossible for more than six months in the winter. A special surcharged stamp was also introduced, which proved a source of revenue to the State.

Reorganisation of State Departments—The Judicial Department was reorganised on the British model but adapted to local conditions, civil and criminal appeals going from the subordinate to the higher courts, then to the wazir, and finally to the raja. In the Police Department the force was increased to one hundred constables under the control of an official, designated *kotwal*. The Public Works Department was also reorganised and entrusted with the care of the roads and public buildings.

Erection of Sham Singh Hospital—The work of the Medical Department continued to grow under the fostering care of the raja, and no expense was

spared to secure efficiency. The hospital buildings, erected by Colonel Reid in 1875, were demolished in 1891 to make way for the present Sham Singh Hospital, with accommodation for forty in-patients, and fully furnished with all necessary medical and surgical appliances. The branch dispensary, opened at Tisa in 1881, continued to attract an increasing number of patients.

Educational progress—Education was also fostered, and the advanced pupils were encouraged to prosecute their studies by the offer of scholarships in Chamba and on the plains.

Military Department—A small military force was formed; it consisted of three hundred infantry and thirty cavalry with four guns, and was accommodated in neat and substantial barracks erected in the neighbourhood of the town.

Building operations—Shortly after his investment with full powers the raja initiated extensive building operations and other improvements in the capital, which were continued over a series of years. Among these may be mentioned the erection of a new court house, post office, *kotwali*, hospital and jail. A large part of the main bazar was also rebuilt, and the *chaugan* or public promenade, within the town, levelled and extended, adding much to its attractions.

The Palace—The palace, most of which was old, was in a dilapidated condition. Its renovation was undertaken and the greater portion of it rebuilt. In addition to these improvements by the State many new houses were erected in the town by private owners, and so great have been the changes in recent years that the capital has been transformed out of recognition, with a corresponding enhancement of its natural beauty.

New suspension bridge—In 1894 the old wire suspension bridge over the Ravi was injured by a flood, and in the following year was replaced by a substantial suspension bridge of iron at the cost of nearly a lac of rupees.

Agrarian agitation in Bhattiyat *wizarat*—The year 1895 was marked by an agrarian agitation, which arose in the Bhattiyat *wizarat*, and for a considerable time rendered it difficult for the State officials to collect the revenue and provide the necessary supply of coolies for State service. The main cause of the agitation is believed to have been the heavy incidence of *begar* and taxation including land revenue. The inhabitants of Bhattiyat, headed by a group of persons, the names of some of whom are believed to have been Larja, Basi, Kirlu and Bilu of Balana village, refused the payment of land revenue and taxes and the rendering of *begar*, and resorted to a general agitation. The state officials charged with the enforcement of *begar* and the collection of land revenue and taxes were ill-treated and molested. The ruler rounded up the principal agitators and punished them. Larja of Balana would seem to have earned a name for his steadfast and valiant conduct in the course of the physical punishment to which he was subjected. The matter went up to the British Government in India and there was an enquiry through the Commissioner of Lahore. Later the agitation subsided.

Mian Bhuri Singh appointed wazir—In January 1898 Wazir Govind Chand was retired on pensi n, and the raja's brother, Mian Bhuri Singh, was appointed to succeed him. From childhood the two brothers had been greatly attached to each other, and for some years before his appointment as wazir the *Mian sahib* had acted as Private Secretary to the raja and was thus fully conversant with every detail of the administration; and his nomination gave great satisfaction throughout the State. During the disturbances on the North-West Frontier in 1897-8 the State made an offer of a large quantity of grain

for the use of the troops. This offer, like others of a similar kind, was declined, but the loyalty to the British Crown which prompted it was fully appreciated and acknowledged by Government.

Visit of the Viceroy and Lady Curzon—In September 1900 the State was honoured by the visit of the Viceroy and Lady Curzon, who spent a week in Chamba. The viceregal party were accommodated in the residency, which was tastefully furnished for them, and His Excellency was pleased to express his entire satisfaction with all the arrangements, and his appreciation of the raja's efforts to make the visit a pleasant one.

Visit of Sir Mackworth Young—In November 1901 Sir Mackworth Young, Lieutenant-Governor of the Punjab, included Chamba in his cold weather tour, and expressed his gratification at the efficiency of the administration and the prosperous condition of the State. The revenue had now reached four lac rupees.

Abdication of the raja—In September 1902 the raja was prostrated by a serious and prolonged illness, which was a cause of great anxiety throughout the State. The illness was all the more unfortunate as preparations were then in progress for the Delhi Coronation Durbar, to which he had been invited. After his restoration to health, the raja finding himself unequal to the duties inseparable from his position, addressed Government privately and expressed a strong wish to be permitted to abdicate in favour of his brother, Mian Bhuri Singh. After some delay his abdication was accepted, in deference to his own desire, and, on twenty-second January 1904, this was notified in open durbar by the Honourable Mr. A. Anderson, C. I. E., Commissioner of Lahore. Another version about his abdication is that due to his being of independent thoughts and behaviour he might have supplied a cause of displeasure to the British Government.

Bhuri Singh (A. D. 1904–1919)

Installation by Lieutenant-Governor—On May twelve, 1904, Mian Bhuri Singh, C. I. E., was, with all due ceremony, installed as raja of Chamba, by Sir Charles Rivaz, K. C. S. I., Lieutenant-Governor of the Punjab. For seven years the *mian sahib* had been associated with his brother in the administration, and discharged the duties of wazir with such conspicuous ability as to earn the approval of Government. This was shown in 1902 when he had conferred on him the well-deserved distinction of a Companionship of the Indian Empire, in recognition of the eminent services he had rendered to the State. His accession to the gadi was thus an event of deep significance. Highly cultured and of mature judgement, with wide administrative experience and an intimate knowledge of the State and its needs, Raja Bhuri Singh entered on a career of great promise as a ruling chief, with every happy augury of prosperity and success.

Forest lease—In 1904 the forest lease came up for revision, on the expiry of the second term of twenty years, and Government decided that, after a small deduction as interest on capital, all the profits from the working of the forests should in future be paid over to the State. This resulted in a substantial increase of the revenue, raising it to more than six lac rupees. Government in 1908 A. D. restored the management of the forests to the raja experimentally for a period of five years, on condition that the management would be conducted on lines approved by Government.

Death of Raja Sham Singh—After his abdication Raja Sham Singh continued to reside in Chamba in the enjoyment of a liberal allowance. He had not fully recovered from the effects of his severe illness, but was in fair

health and nothing untoward was anticipated. His sudden demise on tenth June 1905 was thus quite unexpected, and caused sincere grief throughout the State. He was in the thirty-ninth year of his age, and at the time of his abdication had occupied the gadi for thirty years.

On first January 1906, His Highness the raja (Bhuri Singh) received from the King Emperor the distinction of Knighthood in the Most Exalted Order of the Star of India; and this signal mark of favour gave keen gratification to his subjects.

Among other public works the raja, soon after his accession, took in hand the widening of the roads in the vicinity of the capital, and the improvement of the main lines of communication in other parts of the State with rest houses where none had been already built. In 1906 a new dak bungalow was built in the town of Chamba in place of the old one, destroyed in the earthquake of 1905, and subsequently a handsome and commodious guest-house was erected in the town and another in the suburb of Darogh in 1906. The opening of a public reading room and library, containing the leading newspapers in English and the vernaculars, with a large selection of standard books, was much appreciated. The only middle school was raised to a high school in 1905. A museum called the Bhuri Singh Museum was founded in 1908 by the raja.

In January 1907 the raja was present at the Viceregal Durbar in Agra to meet His Majesty the Amir of Afghanistan.

The operations in connection with the water supply and the installation of electric light in the town were completed in 1910 at a cost of two lac and forty-seven thousand rupees, with great advantage to the convenience and comfort of the people.

On the out-break of the Great War in 1914 Raja Sir Bhuri Singh placed his personal services and the resources of the State, at the disposal of British Government, and these services were recognised in 1919 by the bestowal of a Knighthood in the Most Eminent Order of the Indian Empire. In fact the Great War found the ruler of Chamba ready to serve the allied cause by all means in his power. The following statement shows the extent to which the State lent its co-operation in the achievement of an honourable victory.

Contribution in men :—

(a) Supplied by the State.	232
(b) Enlisted by the Recruiting Officer. ...	267

Contribution in money :—

War expenses.	Rs. 1,50,000
Maintenance of the Chamba Company.	,, 53,634
Punjab Aeroplane Fund.	,, 31,000
Imperial Relief Fund.	,, 27,450
'Our Day' Fund.	,, 5,057
War Loan.	,, 3,79,200
Postal cash certificates.	,, 4,400
Prince of Wales's Fund.	£ 100

Contribution in material :—

One standard car lent to the G. O. C., Secunderabad.
Generators lent for the Lahore Cantonment War Hospital.
Eighteen Waler Horses.
Rations supplied to Gurkhas at Bakloh.

Meanwhile the State had continued to prosper under Sir Bhuri Singh's conspicuously capable rule. The people were happy and contented, and the revenue had risen to seven lac rupees. The various departments of the administration were fully organised, with every detail under the ruler's direct supervision and control, and the future seemed full of hope. There were, however, indications, that the raja's strenuous application to State affairs, with no one to share the burden, was impairing his strength, though nothing of a serious nature was anticipated. Suddenly on eighteenth September, 1919, while engaged in his court work, a grave collapse occurred. The disease—cerebral hoemorrhage—ran a rapid course and within four days ended fatally. The whole State was plunged into mourning by this unexpected calamity. Not in Chamba only was the raja's death keenly felt; from all parts of India came letters of sympathy, paying high tributes to his memory both as a ruler and a friend. The loss to the State seemed irreparable. Raja Sir Bhuri Singh had two sons and two daughters, and was succeeded by his elder son, Tikka Ram Singh. The elder princess was married to Tika Brijmohan Pal of Kutlehr and the younger to Raja Sir Hari Singh of Kashmir, subsequently maharaja of that State.

Raja Ram Singh (A.D. 1919)

Raja Ram Singh was installed by Sir Edward Maclagan, K. C. S. I., Governor of the Punjab, in March 1920, and invested with full powers, and Rai Bahadur Lala Madho Ram was appointed Private Secretary and, at a later date, to the office of Chief Secretary. For this important post he was specially qualified, having been trained under the eye of the late raja and being fully conversant with every detail of the administration. To advise the raja Col. Thomas, C.B.E., retired Commissioner, was appointed counsellor. At a later time the Mian Sahib Kesari Singh brother of His Highness was appointed wazir of the State. As regards his training for the high position he was to occupy, the raja's education, in its early stage, was conducted in Chamba, under the guidance of his tutor, Mr. E. M. Atkinson. Thereafter he entered on a full course of study at the Chiefs' College, Lahore, and on its completion proceeded to Dehra Dun for military training in the cadet corps at that place. The State administration had been so carefully organised by the late ruler that no changes were necessary, and the raja succeeded to the gadi with every department fully equipped, the State prosperous, the people happy and contented and cherishing deep feelings of loyalty to their hereditary chief. On first November 1921 the State came, as a result of certain political readjustments, under the direct control of the Government of India in the Political Department. On eighth December 1924 the birth of a son Tika Lakshman Singh, the heir-apparent afforded much pleasure to His Highness's subjects.

Soon after his accession the raja gave a great fillip to the education. In the initial stage fifteen village schools were ordered to be started and the pay of the State high school teachers was raised. A considerable portion of State income was spent on education. Scholarships were given to the deserving students, and besides, sufficient amount was distributed to others in the form of annual prizes. Attention was diverted to the physical education also. Important work of improving communications were also taken in hand within the State. A large portion of the road from Chamba to Nurpur was realigned and completed to the State border, with a wire suspension bridge over the Chakki river. The level road to Brahmaur-begun many years ago and completed to the twentieth mile—was carried on to Khani, with a suspension bridge over the Ravi—a great boon to the inhabitants of the Upper Ravi Valley. A sum of seventy-six thousand rupees was expended on necessary changes in connection with the electric installation and the water supply in the capital. Streets were fitted with electric light. Each house could get the amenity of pipe-water and electricity on nominal rates. To improve sanitation of the place, drainage system was provided. To remove the water scarcity, during

summer, a big tank was constructed. A new power house was started. A pucka water channel was constructed to replace wooden channel leading water to the power house.

In January 1923 Lala Madho Ram received a distinction of *Rai* Sahib from the British Government, for rendering valuable services to the State. Subsequently in 1924 he was given the title of *Rai* Bahadur. Col. Thomas the advisor, was succeeded by Major Field, Major Bell, Major Hodgson and Col. Coldstream. The Chuari road was constructed in 1924 removing the difficulty of crossing the Chakki stream in rainy season. More postal facilities were also provided. Measures were also adopted for the extension of medical aid in the interior. The State revenue reached a total of nine lac rupees. Among ruling chiefs of the Punjab, the raja of Chamba ranked fourteenth in order of precedence. Raja Ram Singh was snatched away by death, at Lahore on the seventh December, 1935 when he was only forty-five.

Raja Lakshman Singh (A.D. 1935)

His Highness, Raja Ram Singh was succeeded by his son His Highness, Raja Lakshman Singh. The State remained under council of administration consisting of three members including a President till the raja came of age in 1945. Major Toulmin the last to hold the post of an advisor was the first President. By that time the State administration had been still more influenced by modern trends and patterns and such things as a regular budget had come to be followed. The reforms as regards further opening up of the interior, the reorganisation of rural education, the extension of medical aid, the modernisation of the local administration in the interior were pushed on vigorously and great project of constructing a cart road joining Chamba with the plains, was completed. During the second World War, that broke out in 1939, Chamba State contributed Rs. 1,09,992-1-9 towards the war expenses besides supplying eight hundred and eighty-nine recruits. In the financial year 1944-45 the total receipts amounted to a little over seventeen lac rupees and the total disbursements nearly fifteen lac rupees.

Merger

On India attaining freedom, the future of the princely states all over the country went into the melting pot, and the outcome was merger of all the states into the main body politic which was formerly known as British-India and had now become Indian India. Shri V. P. Menon vide page 284 of his book entitled *The Story of the Integration of the Indian States* says, "After the transfer of power, there was an agitation in some of the States for more amenities and for the grant of responsible government. The rulers were not in a position either to control the agitation or to work out any planned programme for the future. When the trouble started, the rulers of Suket and Balsan handed over the administration of their States to the Government of India. In Chamba, one of the bigger States, the Government of India had to render police and military* assistance to the ruler and subsequently to depute an officer as Dewan.

There was a demand for the merger of these States with East Punjab; but it met with vehement opposition from the rulers as well as the people. The rulers argued, and their contention was valid, that the people of these hilly areas were quite different in point of stock, manners, customs and language from the people of the plains of the Punjab. Our own view was that East Punjab was already facing many problems as a consequence of partition and that it would not therefore be wise to add further territories to it. The main

* The military, though alerted, did not have actually to arrive.

problems confronting these States were the provision of primary amenities for the people, the opening of communications and the exploitation of the forest wealth. All these things would require so much planning and expenditure that the States concerned would be a liability to any province.

I invited the rulers to a conference at Delhi on 2, March 1948. They had already discussed among themselves and had prepared and given me a provisional plan for the integration of their States into a Union on the model of Saurashtra. Their proposal had the support of certain popular leaders in their States. I argued that a union of these States had no survival value at all. The main task was to make up the leeway of centuries and to provide the people with the necessities of life. For this, manpower and finances would be required on a scale which only the Government of India would be able to furnish. I therefore suggested that these States should be integrated into a single unit and administered by the Government of India through a Chief Commissioner or a Lieutenant-Governor.

The rulers accepted my suggestion. The Rajah of Mandi, their spokesman, pressed that they should be given some voice in the administration of the new province. I agreed to an advisory council of three rulers. The new province would be named Himachal Pradesh." In this general and wholesale sweep of the march of history, the Chamba State also lost its identity and existence as a separate State on eighth March 1948 when, by an agreement the ruler ceded to the Indian Government full and exclusive authority, jurisdiction and power for, and in relation to, the Government of his State. The administrative aftermath of this political transformation was that the Chamba State became a separate district of the new political and adminstrative entity known as Himachal Pradesh.

The following is the form of agreement which was signed by the ruler of Chamba for the merger :—

Agreement made this day of March, 1948, between the Governor General of India and of

Whereas the of is desirous in the best interest of the said State and its people that the Government of India should take over as early as possible the administration of the said State and integrate its territories with the territories of other East Punjab Hill States so as to consolidate these territories in one administrative Unit;

And whereas it is the intention of the Government of India to unite and integrate the teritories of the East Punjab Hill States in one Centrally Administered Unit and to provide, as soon as practicable and subject to the provisions of the Constitution of India, for its Administration through a Lieutenant Governor, with an Advisory Council consisting of three Rulers of the East Punjab Hill States and a local Legislature with such constitution, functions and powers as the Government of India may from time to time specify;

It is hereby agreed as follows :—

Article I.

The of hereby cedes to the Dominion Government full and exclusive authority, jurisdiction and powers for and in relation to the governance of the State and agrees to transfer the administration of the State to the Dominion Government on the day of March, 1948 (hereinafter referred to as "the said day").

As from the said day the Dominion Government will be competent to exercise the said powers, authority and jurisdiction in such manner and through such agency as it may think fit.

Article 2.

The shall with effect from the said day be entitled to receive from the revenues of the State annually for his privy purse the sum of rupees free of taxes. This amount is intended to cover all the expenses of the Ruler and his family, including expenses on account of his personal staff, maintenance of his residences, marriages and other ceremonies, etc; and will neither be increased nor reduced for any reason whatsoever.

The said sum may be drawn by the Raja in four equal instalments in advance at the beginning of each quarter by presenting bills at the State Treasury or at such other Treasury as may be specified by the Dominion Government.

Article 3.

The shall be entitled to the full ownership, use and enjoyment of all private properties (as distinct from State properties) belonging to him on the date of this agreement.

The will furnish to the Dominion Government before the 25th day of April, 1948 an inventory of all the immovable property, securities and cash balances held by him as such private property.

If any dispute arises as to whether any item of property is the private property of the Raja or State property, it shall be referred to such officer with judicial experience as the Dominion Government may nominate and the decision of that officer shall be final and binding on both parties.

Article 4.

The shall be entitled to all personal privileges enjoyed by them whether within or outside the territories of the State immediately before the 15th day of August, 1947.

Article 5.

The Dominion Government guarantees the succession, according to law and custom, to the grade of the State and to the personal rights, privileges, dignities and titles.

In confirmation whereof Mr. Vapal Pangunni Menon, Secretary to the Government of India in the Ministry of States, has appended his signature on behalf and with the authority of the Governor General of India and of has appended his signature on behalf of himself, his heirs and successors.

Dated March, 194 .

Secretary to the Government
of India, Ministry of States.

CHAPTER III

PEOPLE

POPULATION

Total population

The population, as available from the records, has been as follows up to and including the last census, namely, the census of 1961 :—

(a) According to the census of :-	Total Population.	Males.	Females.
1881	1,15,773	60,382	55,391
1891	1,24,032	64,561	59,471
1901	1,27,834	66,474	61,360
1911	1,35,873	70,612	65,261
1921	1,41,867	74,230	67,637
1931	1,46,870	76,059	70,811
1941	1,68,938	88,759	80,179
1951	1,76,050	92,797	83,253
1961	2,10,579	1,10,700	99,879
(b) According to the assessment reports prepared at the regular settlement (1954 to 1958)	1,88,786	1,00,302	88,484

The tahsilwise distribution of the population as ascertained at the last two censuses is given below :—

Name of tahsil.	Total population. 1951	1961
Bhattiyat tahsil.	42,003	48,109
Chamba tahsil including the Brahmaur sub-tahsil.	75,970	94,522
Chaurah tahsil including the Pangi sub-tahsil.	58,077	67,948
Total :—	1,76,050	2,10,579
Brahmaur sub-tahsil.	19,379	25,625
Chamba tahsil minus Brahmaur sub-tahsil.	56,591	68,897
Pangi sub-tahsil.	10,207	11,678
Chaurah tahsil minus Pangi sub-tahsil.	47,870	56,270

According to the *ad hoc* enumeration carried out at the time of the land revenue settlement the position was as below :—

Name of tahsil	Total population	
Bhattiyat tahsil (1954-55)	41,216	(The decrease, as compared with the last previous census figures cannot be indicative of any real fall in the permanent population, and is, most probably, because of the enumeration at census of people who really belonged to some outside places but happened then to be temporarily resident in Bhattiyat. The reason can well be some error, too, in enumeration on either occasion).
*Chamba tahsil (1956-57) including the Brahmaur sub-tahsil.	85,598	
†Chaurah tahsil (1958) including the Pangi sub-tahsil.	61,972	
Total	1,88,786	

(The Chamba town has been included in the district and tahsil totals given above).

Growth of population—Every census has shown a substantial increase in population. The system in census being that whoever happens at the time of the enumeration to be found in a given locality is returned from that locality, it is not possible to say with confidence how much of this increase reflected by the census figures represents the actual growth in the population of the permanent inhabitants as distinguished from temporary or passing residents. Nevertheless, it can be said safely that, in every period of ten years marked by the periodicity of the census operations, there has been a net increase rather than any net decrease in population.

Emigration and immigration—Statistics are unavailable. Talking in terms of trends, there is very little permanent emigration or immigration. In whatever little happens in a permanent way, those who emigrated have in the past outnumbered those who immigrated. The emigration consists mainly of people who settled down in the plains and sub-mountainous tracts of the Punjab driven away by the extreme unkindness of nature in their ancestral villages. Those who have immigrated comprised mainly persons who came to Chamba for livelihood in one form or the other and got married and settled down here. Every year, however, there are large-sized seasonal migrations to the Gurdaspur and the Kangra districts of the Punjab. This exodus comes

*Brahmaur sub-tahsil (1957)	23,413
Chamba excluding Brahmaur	62,185
†Pangi sub-tahsil (1957-58)	10,835
Chaurah excluding Pangi	51,137

mainly from the Brahmaur sub-tahsil where the Gaddies, in whose economy pastoral life plays such a dominant role, find it impossible for the winter conditions to support their huge flocks of sheep and goats. Every winter numerous herds from Brahmaur move down to the Punjab plains and sub-mountainous tracts where the climate and the grazing resources during the winter months are an irresistible attraction to these people. It is from this seasonal migration that most of the permanent emigrations have sprung in the past. The seasonal and temporary movement of population is not confined to an outward flow only. There are considerable number of people who come annually into the district for some months in the shape of imported labour for the works, for example, of the Public Works Department and the Forest Department.

Displaced persons—As an episode, entirely distinct from the above-mentioned normal ebbs and flows in the population, may be mentioned the partition of India which in its wake, brought into, as well as drove out from, various parts of the country large number of displaced persons. The Chamba district had its full share. According to the census of 1951, 945 persons, including forty persons belonging to rural areas, came to this district, displaced from the districts of Lahore, Sialkot, Gujranwala, Gujrat, Jhelum, Rawalpindi, Montgomery, Lyallpur, Jhang, Multan, Muzaffergarh, Gurdaspur, Karachi, Hazara, Peshawar and Kohat in west-Punjab. Exact figures of the counter-move of population in the shape of the Muslim refugees who went over to Pakistan are not available. A broad idea, after giving allowance for natural increases and decreases, may be had about the size of the Muslim migration to Pakistan by comparing the Muslim population according to the census of 1941, which placed the population at 12,318 with the figure of the census in 1951, according to which the Muslim population had fallen down to 5,208.

Distribution between urban and rural areas

In the last two censuses of 1951 and 1961 the population of the Chamba town alone has been treated as urban and the figures given are 6,858 and 8,609 persons respectively. There are, besides the main town of Chamba, quite a few small townships with regular bazars and with populations entirely dependent on urban means of livelihood.

Drift towards towns or villages and reasons for it—There has been no noticeable drift either way. A few stray families have, no doubt, shifted from their ancestral villages to Chamba and other small places with an urban atmosphere and settled down there permanently leaving behind in the villages the main stock of the family principally because the father in the drifting branch of the family had been in service there or thereabout. Likewise, a few stray shopkeepers have found it more profitable to open permanent shops in the rural area, having left the damagingly competitive state of things in Chamba and in the other small-bazar-townships. However, this small trickle either way is nothing of anything like a drift.

LANGUAGE

Regional distribution of population on the basis of mother-tongue and bilingualism

The census held in 1951 returned the following linguistic position :—

Total Persons		Mother tongue															
				Hindi, Urdu, Punjabi & *Pahari*		*Kashmiri*		Bengali		Pashto		Chinese		Tibetan	
Males	Fe-males			Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males
1,76,050	92,797	83,253	92,398	82,778	76	141	1	1	...	263	233	56	97	3	4

Bi-lingualism

Mother tongue	Total Speakers	Total persons returned as speaking a language subsidiary to that shown in col. No. 1	Subsidiary language Hindi, Urdu, Punjabi & *Pahari*
1	2	3	4
Hindi, Urdu, Punjabi and *Pahari*	175,176	...	...
Kashmiri	217	144	166
Bengali	1	...	...
Pashto	496	496	496
Chinese	153	83	83
Tibetan	7	4	4
Total	1,76,050	727	727

The figures in the census report with regard to *Kashmiri*, Bengali and Chinese can be best explained by supposing that there were, at the time of the enumeration, some people, with these mother-tongues residing temporarily in Chamba district, with this proviso that, in the Chaurah tahsil, there do live some people, such as men who have migrated not very long ago, and women who are married there, from their ancestral villages across the border in the territories of Jammu and Kashmir, who have *Kashmiri* for their mother-tongue, and, further, that, in the case of the Chinese language, probably Tibetan has, in certain cases, been wrongly returned as Chinese. In the Pangi sub-tahsil there are a few villages where the inhabitants who are called Bhots, speak a language which is overwhelmingly akin to Tibetan and would have been returned much more correctly as Tibetan than as Chinese.

What has been returned as Pashto would appear to be the language spoken by the Para Chinari refugees who have settled down in the Chamba district. What has been recorded as *Pahari* at census has been known to students of Himalayan languages as a language belonging to the group collectively called western *Pahari*. In Chamba this language has five distinct dialects, namely, *Chambiali* or *Chamiali*, *Gaddi* or *Brahmauri*, *Bhattiyali*, *Chaurahi*, and *Pangwali*.

Chambiali is spoken in the Chamba town and its immediate neighbourhood over a considerable area, extending over almost the whole of the Chamba tahsil excluding the Brahmaur sub-tahsil. *Gaddi* or *Brahmauri* is the dialect of the Upper Ravi Valley, which means the whole of the Brahmaur sub-tahsil and certain villages in the adjoining portions of the Chamba tahsil. *Bhattiyali* is the dialect of the Bhattiyat tahsil, and *Chaurahi* that of the whole Chaurah tahsil and some villages in the adjoining *illaqas* of the Chamba tahsil. The larger part of the Pangi sub-tahsil speaks the *Pangwali* dialect, while the Lahul portion has its own distinct, (the *Lahuli* dialect) which would, strictly speaking, fall outside the western *Pahari* group.

Given below are the respective equivalents of the five dialects in respect of ten English sentences, and these examples will give some idea of the comparative similarity as well as divergence in the vocabulary as also the grammatical and compositional features of these dialects of the language :—

English sentences

1. What is thy name ?
2. What is the age of this horse ?
3. How far is it from here to Kashmir ?
4. How many sons are there in your father's house ?
5. Today I have come walking from very far.
6. Thirteen years have gone by since our country attained freedom.
7. If the rains fail neither crops grow nor browsings in the jungle for flocks of sheep and goats.
8. Our children receive education in the village school.
9. Petty squabbles amongst villagers are determined by the *gram panchayat.*
10. I travelled in a bus from Chamba to Pathankot.

चम्बयाली

1. तेरा नां कैहे (कैं) है ?
2. ईस घोड़े री कितड़ी ऊमर है ?
3. इधा कछ कशमीर कितड़ी दूर है ?
4. तेरे बाबे रे घरे कितने पुत्र हिन ?
5. हऊँ अज्ज बड़े दूरे कछा हन्डी आया ।

6. ईहन्दे देसे की आजादी जो मिले तेरहां बरसाँ हुई गई ।
7. जे कर बरखयाँ ना हो तां ना फसल हूणी ना भेडा-बकरियां जो बणा बिच घाह हूणा ।
8. ईहन्दे निके २ ग्रां रे स्कूला पढ़दे ।
9. ग्रां रे हल्के २ झगड़े रा फैसला ग्रांएं री पचायतां करी दिन्दी ।
10. मैं चम्बे किछा पठानकोट तिकर मोटरा पर गिया ।

भरमौरी

1. तेरा नां क्याह ?
2. एस घोड़े रे के उमर हा ?
3. इठाऊ कशमीर कतुड़ी दूर हा ?
4. तेरे बाबे रे घरा कतुड़े गभरू हीन ?
5. हंऊ अज़ बड़े दूरा थों हन्डी आ ।
6. इहन्दे देसा अज़ाद भचूरे तेहरा साल भुची गये ।
7. अते बरखा ना भोओ ता ना फसल भुणी ते ना बणा मँझ भेडा बकरीया जो घाह भूणा ।
8. इहन्दे गभरू गरां रे सकूला मंझ पढ़दे ।
9. इहन्दे ग्रायाँ मंझ निके २ झगड़े रा फैसला ग्रांरी पन्चैतां करदीं ।
10. हांऊ चम्बे थोहों पठानकोटा जो मोटरा मंझ गोह ।

भट्टियाली

1. कैहे ना है तेरा ?
2. ऐंह घोड़ा कितने सालां दा होया ?
3. ईथे कछा कशमीर केड़े दूर है ?
4. तेरे बबे दे घरे कितने जागत हिन ?
5. अज मैं बड़े दूरे कछा चली करी अया ।
6. साड़े मुलखे की आज़ाद होए तैरह बरहं होई गिये ।
7. जे बरखा नी होंग ता न फसल हुणी न बने विच भेड़ा बकरियां की घा हुणी ।
8. साड़े निक निके ग्रां दे मदरसे बिच पढ़दे ।
9. ग्रांइया दे निके २ झगड़या दा ग्रां दी पंचायतां फैसला करी दिन्दी ।
10. मैं चम्बे कछा पठानकोटे तिकर मोटर च बेही करी गिया ।

चुराही

1. तिन्डा ना कितू आ ?
2. ईस घोड़े री कितू ऊमर आ ?
3. कशमीर इढ़ाहं कना केतुड़ी दूर आ ?
4. तिन्डे बाबे रे घरे केतूड़े गभरु आन्ते ?
5. अऊ अज मते दूर किना हान्डीं आ ।

6. असड़े देशा आज़ाद भोरे तेरहा बरहे भाई गये ।
7. अगर झड़ी न भूआ तां न फसल भून्नी न पौहरु बकरी तेई जंगला घा भून्तू ।
8. असड़े हल्के २ गभरु ग्रां रे स्कूलां पढ़ते आन्ते ।
9. असड़े ग्रां मंझे हल्के २ झगड़े भून्ते ऊसरा फैसला असड़ी ग्राम पचायतां काती ।
10. मां चम्बे किना पठानकोट तांई सफर मोटरा मंझ की ।

पंगवाली

1. तैं नौं की असु ?
2. इस घोड़े कतिर उमर असी ?
3. इठयां कशमीर कतर दूर असू ?
4. तैं बावे गीह कतर कवा असे ?
5. आउं आज बड़े दूरा हान्ठी कई आ ।
6. हैं मुलख आज़ाद भो तेहरा बहर भाई गोसे ।
7. जेकर मेघ न एयाल ताऊं न फसल भून्ती न ढ़ड़डू-बकरी जे बड़ें घास भून्ता ।
8. हैं गभुर ग्रायें स्कूल पढ़ते ।
9. ग्रां बाड़ी दे मठड़ २ झगड़े फैन्सला (पन्ची) ग्रां पन्चेत कती ।
10. मैंई चहम कियाँ पठानकोठ तकर मोटर अन्तर सफर किया ।

The expression 'Mother tongue' has been used in the above statistics to denote the language 'first spoken from the cradle'. The following explanation occurs in the census book of 1951 in respect of the grouping together of the four languages, namely, Hindi, Punjabi, Urdu and *Pahari* :—"As a result of the controversy over the language question, the figures for Hindi, Urdu, Punjabi, Pahari and their various dialects have been put together at the time of sorting under the heading 'Hindi-Punjabi-Urdu-Pahari' both for table D-I (i) and D-I (ii). The rest of the languages have been shown as returned." It can safely be stated that, in this grouping, *Pahari* occupies the predominant position. Next would come the Punjabi language which is the mother-tongue of a few people who came to Chamba from the Punjab for professional purposes, namely, business, and have settled down in Chamba. Those who spoke Hindi, or Urdu 'first from the cradle' would be extremely limited in numbers. At a rough calculation, *Pahari* may be taken to represent a little more than ninety-nine per cent of the persons returned under this group. The *Lahuli* dialect bears distinct resemblances to the dialects spoken in the Punjab-Lahul, to the *Kanashi* dialect, which is spoken in a single village in Kulu called Malana or Malani, to *Kinnauri*, which is the language spoken in the Kinnaur district, and to Tibetan. For a greater treatment of the language and dialects of the Chamba district, a reference may be made to appendices VI, VII, VIII, and IX to this gazetteer which contain an introductory note and the main texts of works written on the subject by T. Grahm Belley, about the beginning of the century.

Bilingualism—The subsidiary language which is most commonly used is what may be described loosely as Hindustani, because it is mixture of Urdu and Hindi.

Script—During the regime of the rajas, the *Tankari* script, which is believed to be derived from the *Sharada* script, was much in use over a large period, and the language generally used in this script was the *Chambiali*. For a number of years Urdu in the Arabic script was the court language in Chamba. Now English and Hindi are the official languages.

RELIGION AND CASTE

Out of the above population, those belonging to the scheduled castes were enumerated at the last two censuses held in 1951 and 1961 as 23,367 and 32,578 persons, who constitute 13.3 and 16.1 per cent respectively of the total population and whose distribution in the district is as below :—

Tracts and tahsils	Scheduled-castes persons 1951	1961
Chamba tahsil rural tract.	8,106	10,607
Chaurah tahsil rural tract.	11,070	12,972
Bhattiyat tahsil rural tract.	3,246	7,436
Total rural population.	22,422	31,015
District Chamba non-city urban tract.	945	1,560
Total urban population.	945	1,560
Chamba tahsil.	9,051	12,167
Total district population.	23,367	32,575+3*

At the last two censuses castes were ignored and so are they in this gazetteer, in view of the conscious trend towards belittling the importance of such divisions in a community though castewise figures would be available from the assessment reports of the land revenue settlement.

Principal religious communities and their religious beliefs and practices

Hindus constitute about ninety-one per cent of the total population. By and large the orthodox school of religious thought prevails. The reformist trend is represented by a small group of Arya Samajists. The people who have been recorded as Tibetan in the census returns follow a religion which is mainly Buddhistic in the *Ladakhi* style and there is only a subsidiary complexion of Hinduism and that too of the orthodox type.

The Arya Samajists—their beliefs and practices—They are very few in number and they follow the accepted pattern of beliefs and practices characteristic of the Arya Samajists in the Punjab and elsewhere in India.

Hindus other than the Arya Samajists-their religious beliefs and practices—Most probably the religious beliefs and rituals in this district, as elsewhere in most parts of the western Himalayas, were originally in essence demonolatry, ancestor-worship and nature-worship. This original form was, with the passage of time, dressed, refined and retouched by what is called, by some writers and thinkers, Brahmanism so as to form a phase of the vast religious entity that goes under the overall name of Hinduism. This transformation was achieved by the process of absorption rather than by that of eradication, with the result that, even today, the pantheon and the theology bear unmistakable outer relics as well as the essence of the original complexion of demonolatry and nature-worship, not as stray streaks of foreign colour, but as the integral and harmonised hue of the composite and complete pattern. In addition to the representatives of the days of wholesale and pure demon-worship and nature-worship, the traditionally accepted gods of orthodox Hinduism, and the beliefs and rituals connected therewith, there are quite a variety of other deities, faiths and practices. The following are examples of the spirit of demon-worship and nature-worship still persistent :—

* Tahsil is not known.

Soil spirits—Khetr Pal is the most commonly recognised god of the soil. He is propitiated to secure good results from the tillage of soil. The offering is either a sheep or a goat or mere incense. The symbol is generally a stone set up in a corner of the field. The propitiation of the earth-god is considered desirable before beginning of the construction of a house also. At times the offering is made after the house is finished. In olden times there appears to have been a tradition to offer a human sacrifice by the burial of the victim beneath the foundation of a fort or a palace.

Mountain spirits—There are peaks, mountains, and the like, which, in the faith of the people, are the abodes of deities or gods, with great powers, including the control of rain, wind and other elements of nature. It is a common site at passes and even at important turns and outstanding positions on certain routes to find cairns with flags. These cairns are believed to house the deity concerned.

Forest spirits and Tree-worship—Tree-worship in the sense of worshipping the tree as such, by itself, and for its own sake, would seem to be confined to the pipal only, and this tree is found commonly in the lower altitudes. However, as the abode of forest-spirits, many trees are held high in the faith and beliefs of the people. The *banbirs* are said to live in the pomegranate (*Punica granatum*), lime (Citrus sp.), tuna (*Cedrela toona*), fig (*Ficus nemoralis*), *kainth* (*Pyrus pashia*), *simbal* (*Bombax malabaricum*) and walnut (*Juglans regia*) trees. The *banbirs* are credited with the power to cause sickness. *Banasats* are believed to be female spirits and are regarded as the guardians of the cattle and also as presiding over quarries.

Water spirits—*Birbatal* is said to be the spirit of water and is believed to inhabit every river and stream. The *jaljogans* are also supposed to inhabit springs and streams.

The Nag cult—Springs of water are believed to be under the control of the Nag. And, in some places, the Nag is credited with the power to grant rain also. Among the legends regarding the Nag Devtas, the following, relating to the Kelang Nag, whose present temple lies in a prominent place, about three miles beyond the Kugti village in the Brahmaur sub-tahsil, is worth reproducing from the old gazetteer for the interest that it holds as a piece of folklore :—"Kalihar Nag, as was his original name, now better known as Kelang, came from British-Lahul. Fifteen or sixteen generations ago cattle disease was prevalent at Kugti, and the people of that village vowed to hold a fair, if it abated. Tradition says that Kelang, in the form of a serpent, rode on the horns of a ram from Lahul, and stopped at Dughi two miles from the present temple. Remaining there for three generations, he went to Darun at the source of a stream, a cold place difficult of access; so the people petitioned his *chela* to remove lower down, and the Nag, through his *chela*, told them to cast a *bhana* (a musical instrument like a plate of metal, which is struck with a stick) from that place, and to build a new temple at the spot where it stopped. By digging the foundations, they found a three headed image of stone, and on removing it a stream gushed forth. This was many generations ago. This image is in the *padamasan* attitude. Raja Siri Singh presented a second image of eight metals (*ashtdhat*), which stands upright, holding a *lathi* or pole in its right hand. Its head is covered with figures of serpents, and it wears a necklace of *chaklas* with a *janeo* and *toragi* or waistbelt and *pazeb* (loin-cloth), all of serpents. This temple is closed from first *Magh* to first *Baisakh*. At other times worship is performed every Sunday but only sheep and goats are accepted as offerings." The Kelang Nag has grown from being merely the Nag-deity of the Kugti village to the position of overlordship as the presiding god of the entire Kugti valley and the Kugti pass.

There is a strong belief prevalent there, to which some outsiders also bear testimony, that sportsmen going to Kugti side for big game, such as brown bear, must first propitiate the Kelang Devta with the sacrifice of a goat if they are to have a bag worth their while. When the Gaddi shepherds cross the Kugti pass over to Kulu-Lahul with their flocks for summer grazing, they dare not pass the temple, which lies on the path, without offering the sacrifice.

The demons, deities, ghosts and hobgoblins are legion. Practically every village has its own special deity and there are families with family deities.

Ancestor worship

The most common form of this worship is the erection of a stone or a wooden board, called *pitr*, in a small hut beside a spring, on which is cut a rough effigy of the deceased. Certain religious rites and festivities are associated with such symbols.

Another form of this worship has been to perform, as a dedication for some ancestor, some charitable work for public good, such as the construction of a bridge or the taking out of a new road or the improvement of the existing one, or the erection of a *panihar* (an arrangement to facilitate water-supply for drinking, washing, bathing etc.). Some of the *panihars* have proved to be of considerable interest because of the artistic and beautifully executed carvings on the stone slabs associated with them. Some of the slabs have been found even to bear inscriptions in Sanskrit or some other language to which historical interest was attached.

Hero worship

There have been instances of hero-worship, a departed hero having been deified. These heroes have been saints as well as warriors. Among the saints there have been both Muhammedans and Hindus. The cult of Lakhdata or "the bountiful" seems to be the same as that of Sakhi Sarwar Sultan prevails in the plains. Wrestling matches (locally called *chhinj*) so common in the villages of the bulk of the district, are closely associated with this Mohammedan saint. In the Lakhdata temple, the common offering comprises *churma* (the mixture of ghee, *gur* and flour) and animals. In some places there are shrines dedicated to the class of saints known as *Siddhs*. The cult of Mundlikh, again, seems to have been borrowed from the plains, because it is the same thing as the worship of Gugga Chauhan, the Rajput warrior who fought many battles with the Mohammedans and, in his last battle, went on fighting even when his body was headless, the head having been severed off in the fight. The word Mundlikh means, *munda*=head and *likh*=line, in other words headless.

Well-known traditional gods of the Hindu-pantheon

Vishnu, Shiva and Shakti (the goddess or Devi in various forms), the three well-known traditional gods of the Hindu-pantheon, rise high and prominent in the religious allegiance of the people in certain parts of the district, in the midst of all the deities, gods and godlings, mentioned earlier.

Vishnu—Vishnuism is believed to have begun in the Chamba town during the reign of Raja Sahil Varma, early in the tenth century. The subsequent rajas have been patronising it, but its influence would not seem to have spread much beyond the capital. The principal temple of the district dedicated to this cult is the temple of Lakshmi Narayan in the Chamba town. The temples of Lakshmi Damodar, Hari Rai, Bansi Gopal, Sita Ram, Nar Singh and Radha Krishna, all in the town, the temple of Nar Singh at Brahmaur, the temple of Thakur Murli Manoharji at Rajnagar, the temples of Thakurji in the Kothies at Tisa at Gudda village of Lohtikri pargana, and at Garh village of Baira pargana, and the temple of Thakur Nar Singh at Bartgal in pargana Bhalai, may be regarded as belonging to the cult of Vishnu.

The Lakshmi Narayan temple is the most richly endowed one among the temples in the whole district and owns very considerable landed holdings. These landed possessions have, however, fallen within the purview of the legislation aiming at the reforms of the land tenures by entitling the tenant to the ownership of the land on certain payments under certain conditions and unless the law is amended, the implementation of these legal provisions will mean a serious set back to the annual income of the temple. Some years back, a portion of the valuables in the form of jewellery etc; was disposed of and the proceeds lie secured in favour of the temple in the shape of Post Office National Savings Certificate to the tune of Rs. 25,900.00 as principal. The annual interest accruing from this investment amounts to rupees nine hundred and six and fifty naye paise annually.

Shiva—The cult of Shiva is much older in origin and much wider in its sphere of influence than that of Vishnu. Some of the temples of Shiva have been placed, chronologically, in the seventh century A. D. when Meru Varman reigned, and the followers of Shiva are to be found, principally, in the villages rather than in the town, though there is considerable following among the towns-folk too.

The Gaddies of Brahmaur are the chief devotees of Shiva, and it is in the Brahmaur sub-tahsil that we have the famous sacred place associated with Shiva in these parts. This place is Mani Mahes, where there is a high mountain peak called Mani Mahes Kailash and also a small lake called "Dal" by the people. This place is believed by the faithful to be the headquarters of Lord Shiva in these parts and it draws thousands of devotees annually, from far and wide, even from places outside the Chamba district, especially at the time of the yearly fair. The Brahmaur pargana is spoken of as Shiv Bhumi for these associations. The principal Shiva temples are those of Chander Gupt, Trimukha and Gauri Shankar, in the Chamba town, the Mani Mahes temple and the Ganesh temple, at Brahmaur, and the Chander Shekhar temple at Saho.

Niwala, a local form of Shiva worship, is quite commonly prevalent. How and when this form of worship came to be established for the first time is shrouded in mystery. The word *niwala*, however, seems to be a derivation of a Sanskrit word *nav-alay* meaning a new house. Popular belief holds it that the district is the land of lord Shiva. In pursuance of this religious belief, when a new house is constructed its occupation for the first time is preceded by consecration which rite includes essential propitiation of lord Shiva as the god of the land. This propitiation or puja of the god Shiva as a prerequisite to the first entry to the new house or *nav-alay*, it appears, was called *niwala*, the latter being a corrupted form of the former. With the passage of time it appears that the ceremony of *niwala* assumed wider significance so much so that it formed a part of all important religious ceremonies such as marriages and births etc.

The Devi—The most important Devi temples are those of the Lakshana Devi at Brahmaur; Shakti Devi at Chitrari; Chamunda Devi at Chamba and Devi Kothi; Mindhal Devi in Pangi; and Mrikula Devi in Lahul. The worship of Devi, however, prevails throughout the district in some form or the other, temples or no temples. Animal sacrifice is a prominent item of this worship.

The *Chela*—A feature of Devi worship, which is adopted in the worship of Nag and Shiva also, is the belief that a *pujari*, known as the *chela*, is receptive to the entrance of the deity into his body. This entrance is signalled by a great shivering and trembling of the *chela*. Whatever the *chela* does or says after this shivering is believed to be the act and speech of the deity. A

remarkable feature with regard to these persons in the Chamba district is that this office of a priest or *chela* is not restricted to any particular caste. Though, mostly speaking, the *chelas* and other *pujaries* are Rathis (akin to Rajputs) by caste Brahmins and even Harijans in some cases, also hold these offices.

There are the following two legends told about Devi :-

(i) Devi Chitrari or *Ad-Shakti* (Original power)—A landowner suspected his cowherd of milking one of his cows in the forest. Therefore, he kept a watch. His find, however, was that the cow gave her milk of her own accord, at a spot beneath a tree. Thereafter, one night, the goddess appeared to him in his dream and required him to disclose her. Searching at the spot, where the cow used to yield her milk, the man found a stone image. As he was taking it home, the image caused him involuntarily to halt at a certain spot and this spot was where the temple of Chitrari stands today.

(ii) Mindhal Devi—The spot where the temple stands is said originally to have been occupied by a double-storey house, in which lived a widow with seven sons. One day, while she was cooking in the upper storey a black stone appeared in the fireplace. She tried to beat the stone down but in vain. Eventually she was seized with trembling, as happens to a *chela*, and this made her realise that the stone was a Devi. Rushing outside, she called to her sons, who were ploughing in a field with a pair of bullocks, that a Devi had appeared in the house. The sons made light of the matter and asked tauntingly whether the Devi would enable them to plough with a single bullock or give them a *sasan* (revenue free grant of land). Immediately the widow and her sons were turned into stones, and ploughing with a single bullock was ordained for all time in the village. It is a highly interesting fact that, even to this day, they plough with only one bullock in this village.

Islam—Before partition there were 12,318 Muslims in a total population of 1,68,938. After partition, the Muhammedan population dwindled down to 5,208, in a total of 1,76,050, according to the 1951 census. In the 1961 census the Muhammedan population came to 10,512. Most of the followers of Islam are concentrated in the Chaurah and the Chamba tahsils. There is but a single mosque in the whole district and it is situated in Chamba proper. There are two sects, the Shia sect and the Suni sect, the latter representing the majority.

In addition to following the standard precepts and practices of Islam, the Chamba Muslims acknowledge *peers* (Muhammedan saints) and there are two *ziarats* (where the saint lies buried or is reported to be buried) near the Chamba town, the first being that of Shah Madar on the hill above the town and the other that of Shah Jamal at Rajpur. They also venerate Lakhdata, who has a shrine at Jalakhri. Some of the Musulmans acknowledge Lal Beg also as a religious leader. Generally speaking, quite a few Hindu customs and superstitions are shared by the Musulmans. On the other hand, the shrines of Shah Madar, Shah Jamal and Lakhdata are visited by Hindus also.

Buddhism—Buddhism of the type prevailing in Ladakh obtains, in a certain degree of admixture with the cults of some of the Hindu deities, such as the Nag and the Devi, in certain parts of the Pangi sub-tahsil, especially the Lahul portion and the villages inhabited by Bhots. The temple at Triloknath, where the priest is a Lama, is a curious blend of orthodox Hinduism and Buddhism. It is a sacred place important enough to draw pilgrims from not only parts of India, outside the Chamba district, but also from Tibet and even Nepal.

Christianity—In 1863 a Christian Mission was founded in the Chamba town by a minister of the Church of Scotland. The mission continued and

flourished noticeably for some years and, to this day, there is a church building which, according to the old gazetteer, was gifted to the mission by Raja Ram Singh the then ruler of the Chamba state. The mission is no longer as flourishing and, in its present state, it commands a total Christian population of one hundred and five, and is locally run by a padre.

Miscellaneous faiths, beliefs and superstitions

These aberrations from the main channels of faith and belief, which would seem to be more or less the weakness of human nature at large, are found among the people of this district also, and here are some instances. If a child's upper front teeth appear first, it is taken as an ill omen, and, to avert the malign influence, something has to be done, e. g. the presentation of a silver tooth to the child by the mother's parents. The meeting with a Brahmin or a Doomana or with anyone bearing an empty water pot and other empty utensils, when starting out on a journey, is regarded as an unfavourable omen, and, those strongly afflicted by the superstitions, at times, go to the extent of turning back, even if for a brief while, to undo the evil influence of the bad omen. If one cannot proceed on a journey at the time foretold to be auspicious for the purpose by a Brahmin, the traveller's walking stick or baggage is taken to some place a short distance away from the house and on the route of the journey, or, at least, placed outside the door of the traveller's house, to symbolise his departure on the journey at the prescribed time. The actual journey may, thereafter, follow at convenience. The months of *chet*, *poh* and *magh* are regarded as unlucky, and are called *kale mahine* or black months. The people like to hear the name of *chet* first from the lips of Doomanas and the name of *magh* is best heard from a class of Brahmins called Basbare, who come during that month from the plains to sing and beg. An infant should not be taken outside for the first time in these months, this being considered unlucky. If a cow has a calf in *bhadon*, both it and the calf has better be given away to avert misfortune. Sunday, Tuesday and Saturday are supposed to be unlucky days for celebrating a marriage. If a marriage takes place on Sunday, the couple will, it is thought, not agree with one another; if on Tuesday, the husband will, it is feared, soon die; and if on Saturday, there will, it is apprehended, be much sickness in the family. A woman must not wash her head on a Friday, or else her brother, it is supposed, will become sick. This is called *gal lagdi* i. e. a curse gets into operation. Cowdung should not be offered to anyone on a Friday, or the cow will become sick and its milk will dry up. On Wednesdays and birthdays nothing should be given away unless in the shape of a formal charity; otherwise good luck will cease. A journey should not be begun on Sunday, Tuesday or Friday; but Monday, Wednesday and Thursday are lucky days for such a purpose, especially Wednesday. Sunday is good for entering on anything requiring haste. Saturn being a planet of bad omen, no oil should be put on the head on Saturday. On that day a little oil — enough to see one's face in — is put into the palm of the hand and then given to a Brahmin. Some diseases are believed to be due to the malign influence of the planet Saturn, and to remove them *khicheri* (a mixture of dal and rice with spices) is cooked and passed round the sick person's head and then given away; the idea being that the disease is thus transferred to the person who eats the *khicheri*. Again, a woman should not wash her head on a Saturday, or her husband will fall ill. There are five days in each month, called *panjak*, which are unlucky, and on them no new work should be begun. If work is in progress a holiday should be given. If any one dies on one of the days of *panjak*, cloth dolls, corresponding in number to the *panjak* days still remaining, are made up and laid alongside the corpse and burnt with it, otherwise more members of the family may die. This custom is called *panjak shanti*. If a buffalo calves on a Wednesday it is

unlucky, and the calf must be given away. A child born on a Tuesday will be attended with misfortune in the married life. There is also a special day in each year, called *guruwar* or *gurbar*, usually a birthday, on which no work must be done; the special day is indicated by a pandit. In Chamba the names of certain places are regarded as unlucky, and must not be mentioned in the morning. These are Nurpur, Basohli and Jammu. This prejudice doubtless arose in consequence of the frequent wars with these states in olden times. If it is necessary to refer to Nurpur the phrase *sapparwala shahr* or 'the rocky town' is used; while Basohli and Jammu are spoken of as the *parla mulk*, that is the country across (the Ravi). The belief in evil spirits exerts a powerful influence on the imagination of the people. Evil spirits and fairies are believed to have a special liking for fair-complexioned children, and a black mark is put on the child's forehead to keep them away, and also to protect him from the power of the evil eye. The underlying idea seems to be that these malign influences affect beauty more readily than ugliness. Charms are also in general use to keep away *bhoots* or evil spirits, and the evil eye. These are made of leopard's and bear's claws, and the teeth of pigs; under the belief that as these things belong to fierce animals they have the power to frighten away anything harmful. A cowrie (a shell) or the bone of a crab is also regarded as having the same virtue. For the same reason brass anklets, called *reharu*, are put on children. A person dying sonless is believed to become a *bhoot* or *autar-aputra* (sonless), and to become a trouble to some of his living relatives, unless duly appeased. For this purpose a *jantra* is worn by adults, consisting of a small case of silver or copper containing a scroll supplied by a Brahmin. An *autar*-necklet made of silver with a human figure cut on it is also commonly worn. Another form is the *nad*, of silver or copper, and it is shaped like an hour-glass. An *autar* must also be propitiated with the sacrifice of a goat, and the dead persons clothes are worn for a time by a member of the family. A soapnut kernel is also worn hanging from a string round the neck. Iron about a person is believed to afford protection to him from evil spirit. A child, whose *jattu* or first hair has not been cut, must not be taken to a *mela* (fair) as the fairies who frequent such places may exert an evil influence. A piece of common thread netting hung above the doorway is believed to keep out evil spirits, during labour and in times of sickness. Good and bad omens are much regarded. If a chukore-partridge cackles on the roof of a house, it forebodes the death of a member of the family. An owl settling on the roof, or on a tree close by, portends calamity or misfortune. A *cheel* (kite) in similar circumstances is also a bird of evil omen. If a cow lies down while being milked, or blood comes from the teats, the omen is bad and the animal must be sent away. A poisonous snake entering a house portends good, and the nag is regarded as specially auspicious. If killed in the house, a snake must be removed by the window and not by the door, or a member of the family will die. If a cock crows in the evening it had better be killed at once, lest it should crow thrice, portending the death of a member of the family. Twin calves are unlucky. A white spot on a horse's forehead, called *tara*, is unlucky for the purchaser of the animal. Hair growing the wrong way on the neck of a horse, called *puthabal*, is a bad omen, as also a tuft of hair anywhere on the animal. White hair near all the four hoofs, with a white patch on the forehead, collectively called *panjkalyani* is considered auspicious. At the maize harvest, four or five cobs on one stalk are regarded as a bad omen. If a snake crawls past a heap of grain, the grain must be given away. An injury to any one at the burning ghat is ominous, and an offering must be made to avert calamity. An adult sneezing at the commencement of any work or when starting on a journey is ominous, except in the case of a young girl in whose case it is good. The sight of a centipede means that some one is speaking evil of the person who sees it. A sudden tremor of one part of the body points to impending disease, and the side is touched

with a shoe to counteract this evil influence. Itching of the palm of the right hand indicates coming wealth; and of the sole of the foot shows that a journey is near. Ringing in the right ear means pleasant news in prospect, and bad news if the ringing is in the left ear. If hiccup is slight some relative is thinking of you; if troublesome, some one is applying abusive epithets to you. If the left eyelid of a male or the right one of a female quivers, grief is near. A spider on the body means good clothing or a friend in prospect.

Dreams—If a person dreams in the early morning the dream will come true especially if the dreamer is lying on the right side. If in a dream a dead relative appears and mentions a date on which the person dreaming will die, some measures are taken to defeat this evil influence. A *chela* is called on the date mentioned. He dances, and he and the friends of the dreamer try in many ways to divert the man's attention till the critical time is past. The omen is inauspicious if in a dream copper or iron is given to the person dreaming. A dog coming towards the person to bite him is also ominous. An elephant in a dream means that Ganesh is angry and must be appeased. If a little child appears saying pleasant things, Kali is benignant, but if something unpleasant is said, Kali needs to be appeased. If a boy appears, Mahadev is signified. A snake coming towards the dreamer to bite him is a bad omen. If some one is seen to leave the house the person dreaming will die, but if a living but sick relative is seen dying he or she, as the case may be, will recover. Crossing a stream in a dream points to some coming difficulty.

Sickness and death—In sickness a sacrifice is often made for the recovery of health by the sick person, in the belief that, a life having been given, the life of the sick man will be preserved. When any one dies, nails are, by some people, driven into the ground near the corpse and its hands and feet are tied to them with a cord, in the belief that this prevents the body from lengthening and becoming a *bhoot* or evil spirit. Sometimes a thorn is put at the place of cremation to prevent the spirit of the deceased from returning and troubling the living. The people believe that the spirit does return to its abode on the tenth and thirteenth day after death, and any unusual noise is taken as indicating its presence. If a child dies, and is buried, the mother is made, by some, to bathe over its grave, by having water poured over her through a sieve, and this procedure is believed to secure the future offspring. The water used must be from a well or stream the name of which is of the masculine gender. If a woman's children die repeatedly soon after birth, she is made to beg *atta* (flour) from seven different houses. When the next child is born this *atta* is baked into a large cake, put on the *tawa* (griddle), and cooked. A line is then cut with a knife all round and the central piece is lifted away leaving only a circular rim. Through this hole the newly born infant is passed seven times to ensure its living. Sometimes for the same reason a newly born child is passed seven times through the *chula* or fireplace. Another custom with the same object is to pierce the child's nostril immediately after birth and insert an iron nose ring. Sometimes in such circumstances an infant is given away to some poor person, and after a time taken back, the idea seemingly being that this breaks the continuity of the bad luck. Another curious recipe for the same purpose is like this. Take the bark of seven trees, and water from seven springs, of which the names are all of the masculine gender. Boil the bark in the water, and after dark let the liquid be poured over the woman at a cross-road. She then changes her clothes and gives away the suit she wore at the time of the ceremony, the idea being that the evil influence goes with the garments.

A curious custom prevails in three places in the district, one in the Tariod pargana, the second in Hubar, and the third on the wayside a few miles from Thulel as one goes to that place from Sihunta. When a woman, owing to some

evil influence, called *parchhava* (shadow), has no children or her children die, she goes to one or other of these places, and after performing some ceremonies she thrice creeps through a hole in a stone, artificially made and just large enough to admit of the passage of an adult, and then bathes, leaving one garment at the spot. This is believed to free her from the evil influence. Sunday morning is the proper time for doing this and *Bhadon* and *Magh* are the best months. At Hubar the bathing is done beside a Muhammedan *nau gaza* (nine yards long grave).

Intercaste relations—Caste distinctions always obtained, though in the old gazetteer, written over fifty years ago, it has been remarked that, at that time, the distinctions were generally less clearly marked than in the plains, and less observed in the inner than in the outer mountains. Even in the days of the rajas, the Arya Smaj did something to soften down the strictness in caste system in certain parts of Chamba, especially within and around the town itself. And now, under the direction of the general policy of the new Government towards the breaking down of caste barriers and the uplift of the scheduled castes or Harijans, there is a marked trend towards the removal of intercaste barriers. There is, however, yet a long way to go. While promising beginnings have been made consciously or have appeared spontaneously, there is still a heavy majority against even free intercaste mingling in eating and drinking, and in other social spheres where untouchability rules, to say nothing of intercaste marriage. There have been stray cases of love marriages cutting across the caste barriers, but, as an accepted social practice, intercaste matrimony is still unknown.

SOCIAL LIFE

Property and Inheritance

Joint family system—Traditionally, the entire district, with extremely few exceptions, has been the follower of the joint family system. Even now, the initial presumption, in a house-hold containing more sons than one, is in favour of the brothers continuing within the fold of the same house-hold, even when grown up, married, and, each, a bread winner. However, in practice, the bonds holding the family together have been almost progressively loosening and weakening and there have, for many generations now, been developing and growing stronger and stronger the trend and inclination to separate not long after marriage. The urge to divide up the family property and to establish separate house-holds springs mainly from the friction that stems up from the pettiness and selfishness inherent in human nature. From small beginnings in temperamental disharmonies, the gulf widens to cover substantial issues of shares and material gains and benefits, coloured by such considerations as which brother contributes more and which less to the pooled income of the joint family; and conflicts develop into clashes, and heart burnings into bickerings and quarrels, till the same roof becomes intolerable and unbearable and the joint house-hold is dispersed and scattered into fragments each of which struggles to establish itself as a flourishing family in its own right. After some years, if the independent family, so born, is blessed with more sons than one, the process of fragmentation is repeated. And so on and so fourth.

In what may loosely be called the comparatively backward parts of the district, backward in the sense of lagging behind in modern trends in social life, this disintegrating tendency in the joint family is comparatively weaker. In the Pangi and the Brahmaur areas, the remaining inclination to cling together in the same boat of the joint family, despite the buffets of emotional storms, is stronger, and the families there are more conservative in the tradition of joint family than in the other parts of the district.

The following tahsilwise statistics showing the partition cases brought to the courts might be of some interest :—

Sl. No.	Name of tahsil or sub-tahsil	YEARS											
		1949	50	51	52	53	54	55	56	57	58	59	60
1.	Tahsil Chaurah	11	7	5	9	8	23	37	16	31	22	16	17
2.	Sub-tahsil Pangi.	—	—	4	3	3	5	18	—	—	—	9	—
3.	Tahsil Chamba.	—	—	—	2	1	11	7	49	22	20	23	19
4.	Tahsil Bhattiyat	—	3	4	7	4	3	29	9	12	29	17	8
5.	Sub-tahsil Brahmaur.	Not available					4	1	12	17	8	30	19

Quite a few cases are disposed of privately and without recourse to courts. The falls in certain years may denote a decline in the inclination to separate or may equally reflect the physical position that after heavier partition earlier there has been a decrease in the sheer number of joint families. Transfers of property by wills are not unknown, though they are not worth a mention as a sign, by themselves, of the weakening of the joint family ties. The weakening appears generally in the shape of the brothers partitioning the joint family property. The fragmentation of holdings, and the consequent economic set back, are realised and recognised by those involved in the domestic break up, and in moments of saner thinking and philosophical mood, the joint family is still held as a better system and partition as a heresy to the good old orthodox tradition.

Matriarchical system—The matriarchical system does not prevail in this district.

Other forms of inheritance—The Hindu Succession Act, which applies to the entire district leaving out only the tribal population, has superseded, in law, all previous forms of inheritance. Before the enforcement of this enactment, the authorities dealing with the land revenue records recognised in their mutation proceedings, on the death of a land owner, the broad principle of entering all male children as successors in inheritance in equal shares, and the entries in the papers so recorded were fully respected in all partition proceedings officially conducted, the onus of establishing any form of inheritance contrary to this principle resting heavily on the objector. Widows, in those days, enjoyed only a life interest, and that too in the absence of male issue. Daughters had also, in certain cases and in the absence of male issue, certain limited rights of inheritance. And before these broad principles came to be adopted under the official practices prior to the Hindu Succession Act, there were certain local customs which died hard and continued in many cases to be followed in private partitions even when official partitions rode rough-shod over them. Among the tribals, some of these customs still prevail to the above extent, and the customs are as follows :—

(a) Among the Gaddies—Sons, whether by a wife married for the first time, or by a widow or divorcee re-married, succeed, but illegitimate sons do not, unless they are adopted in default of legitimate sons or heirs. The eldest son gets an extra share called *jaithund*; but he has *per contra* to pay a proportionately larger share of debts if any. Among the sons, the property is, otherwise, divided *mundavand*, and therefore, equally, except in parts of Kangra, where the *chundavand* rule prevails among that small part of the tribes, which originally came from the southern side of the upper Ravi Valley in the Chamba district.

(b) Among the *Pangwalas*—All legitimate sons succeed equally, but bastards have no right of inheritance. Adoption is recognised, and there are no formalities, nor apparently any restrictions, though the presence of a few respectable men as witnesses is required.

Marriage and morals

Polyandry—Polyandry has not been practised in this district, except in the Lahul portion of the Pangi sub-tahsil where the population consists of a tribe, polyandrous in tradition like those tribes that inhabit such places as Kulu, Lahul and the Kinnaur district in Himachal Pradesh. In this part of the Pangi sub-tahsil, the practice of plurality in husbands still continues, though the universality of its prevalence no longer obtains, the gradual decrease in its popularity having gone so far already as to have reduced the number of polyandrous marriages to only about twenty per cent of the total.

Polyandry had its *raison d'etre* in the fear of separate marriages leading to the disintegration of the joint family and the fragmentation of the holdings creating extreme conditions of poverty in an economy in which, even with the entire joint family holding together, making both ends meet was not always easy and affluence was an exception rather than a rule. With the advance of times polyandry is perceptibly on the decline. The dreaded consequences of the break up of the joint family are also visibly flowing from this development. However, the expectation is that, if the planned development of the economy continues, the break up will not result in the economic ruination the avoidance of which was the ultimate object of refraining from exclusive marriages. The well informed attitude on the ethics of polyandry is that, while, as a custom for a community, the practice had better be abandoned as soon as times and conditions permit its being thrown over board, there is nothing immoral about it from the point of view of individual behaviour, since, in the last analysis, the test of the goodness and badness of individual morality is respectively, the conformation to, and the contravention of, the code of standard customs accepted by the community. A wife, in a polyandrous marriage, with half a dozen husbands, and not one other lover, is higher morally than a wife with a single husband, in a society where polyandry is unknown, if such a wife happens to be unfaithful to her husband and has lovers besides him.

Polygamy—The local custom and tradition have not been against polygamy, though, in practice, monogamy has, down the ages, been the general rule, except in royal families and in aristocratic families, where the tendency has been more towards polygamy than monogamy. Now, with the enforcement of the Hindu Marriage Act, polygamy is illegal among the Hindus. The Mohammedans are still, in theory, free to have polygamous marriages up to the limit of four wives at a time, though the trend in practice is moving more and more away from polygamy. The Christians have, of course, been monogamous in this district also.

Traditional restrictions on marriage alliances—Traditional practices in this behalf are not uniform throughout the district. There are variations almost by the tahsil and the sub-tahsil, as will be seen from the account given below :—

The Chamba tahsil, excluding the Gaddi population—There are three *als* of Brahmins as follows :—

(1) Baru, Banbaru, Pandit Sanju, Kashmiri Pandit, Kolue, Baid, Gutman, Bugalan, Atan, Madyan, Kanwan, Bodhran, Bilparn, Mangleru, Lakhyanu, Suhalu, Nunyal, Nonyal, Sunglal, Bhararu, Turnal, Haryan, Purohit.

(2) Chunphanan, Thulyan, Dikhchat, Osti, Pade, Bhat, Dogre, Pantu, Kuthlu, Choretu, Pathanya, Mandhyalu, Mangleru, Katochu, Pande, Datwan, Dandie, Hamlogu, Bhardyathu, Hanthalu, Gwaru, Chibar, Barare, Datt.

(3) Acharaj, Gujrati, Gwalhu, Bujhru.

The members of the first group take wives from the second group but do not give their own daughters in return, and, the first and the second groups have no caste marriage relations with the third.

The Brahmins residing in the village of Sungal intermarry, and give their daughters to the Brahmins residing in Chamba.

The Mians, among the Rajputs, as a rule, marry within their own caste but they also take the daughters of Thakurs, refusing, however, to give their own in return.

The Rajputs who enjoy jagirs intermarry among themselves and claim a higher social status than the ordinary Rajputs who have become common farmers and who intermarry with the Thakurs and the Rathis. The Thakurs rank a little higher than the Rathis, and their marriage-affinity with Rajputs tends to raise them still more in social rank. The Thakur families that form such marriage-affinity do not practise widow remarriage, but the custom is common among all other Thakurs and Rathis.

Brahmaur sub-tahsil, and the Gaddi population in the other parts of the district—The Gaddies are divided into four classes :— (i) Brahmans, (ii) Khatris and Rajputs who regularly wear the sacred thread, (iii) Thakurs and Rathis who, as a rule, do not wear it, and (iv) the last class, comprising Kolis, Riharas, Lohars, Badhies, Sipis and Halis, to which last class the title of Gaddi is disputably applied as inhabitants of the Gaderan.

Each class is divided into numerous *gotras* or exogamous sections, but the classes themselves are not, strictly speaking, exogamous. Thus the *jhunun gotra* of the Khatris gives daughters to the Brahmans; and the Brahmans of Kukti regularly intermarry with the other groups. Similarly the *janeo* wearing families do not object to intermarriage with those which do not wear it, Harijans being, of course excepted. In brief the Gaddi society is organised on the Rajput hypergamous system.

Bhattiyat tahsil, excluding the Gaddi population—As far as the men can possibly avoid, marriages are not performed within any degree of the same *al* and *gotra*. For instance, a Kudiyal Rajput would not marry within the same *al*. So also Kulhetriya Brahmins would not take and give girls in the same *al*. Generally all the castes and sub-castes are endogamous, that is, they marry within the same caste or sub-caste, avoiding, however, the *al* and the *gotra*. The only exception to this general rule is the Rajputs who marry girls from the lower Rajputs i.e. Rathis, but do not, in turn, give their daughters in marriage to this caste. On the other hand, they prefer to give their daughters to higher castes than their sub-caste. The custom of intermarriages between different castes and sub-castes does not exist except as indicated above. Marriage with the son or daughter of maternal uncle does not take place at all.

Chaurah tahsil, excluding the Gaddi population—Brahmins, Rajputs and Rathis intermarry freely. Aryas, Ad-dharmis, Kolis, in short, scheduled-castes, are endogamous i.e., they marry within their castes and sub-castes. No marriage takes place within the same *gotra* in any case. Only one generation on the mother's side is avoided, that is to say that a daughter of the maternal uncle is not married but marriage can take place with maternal

uncle's daughter's daughter. Amongst Muhammedans marriage is permissible with the maternal uncle's daughter and with father's sister's daughter. The Mahajan and the Rana families take in marriage the daughters of Brahmins, Rajputs and Rathis but they do not give their daughters in turn to these castes. There are yet no instances of scheduled-castes marrying other castes and vice versa.

Pangi sub-tahsil. (a) The main Pangi portion—No marriage alliance is made within the same sub-caste and no caste avoids marriage within the same *gotra*. Five degrees on the side of the mother and six degrees on the side of the father are avoided. Brahmins, Rajputs, Thakurs and Rathis intermarry. These castes do not make marriage alliances with scheduled castes *viz.* Halis, Lohars, Aryas etc. There are no communities and castes in this area such that though they marry girls of a particular community and caste but do not in turn give in marriage their daughters to them. Marriages with maternal uncle and his son are not permissible. There are no rigid restrictions, as in other places except in the case of marriage alliances with scheduled castes. The consent of boy and girl is necessary before making marriage alliance. Parents or elders have little say in these affairs. In case the girl or boy does not agree to their marriage negotiation they arrange things themselves.

(b) The Lahul portion—All castes in Lahul are endogamous. The only Rajput families are those of the Ranas of Triloknath and Margraon. The former intermarries with the Rana families in the Ravi Valley and Bhattiyat and the latter even with Thakurs and Rathis. Marriage is prohibited within three degrees of relationship both on the father's and mother's side.

Marriage customs and rituals

The marriage customs and rituals vary from tahsil to tahsil.

Bhattiyat tahsil—There are only two forms of marriage, namely, *biyah* and *jhanjrara*. The latter form of marriage is considered inferior and is not prevalent among Khatris, Brahmins and Mahajans, especially amongst those who are well-to-do and who reside in urban or semi-urban localities such as Chuari Bakrota, Sihunta, Banikhet etc.

The regular *biyah*—The marriage negotiations are invariably opened from the boy's side. Some relative of the would-be bridegroom visits the house of the parents of the girl for negotiations. When the parents have given their consent, three matters are settled then and there, firstly, whether the marriage will be *batta* (exchange), secondly, what amount will be paid by the bridegroom's side to the bride's side and, thirdly, whether it will be *dharam pun*. The *batta* system of marriage is prevalent amongst the Gaddies, Rajputs, Brahmins and Rathis. Certain families of Rajputs and Brahmins are, however, an exception. The *batta* system, in practice, means that the bridegroom's side must arrange a girl for a boy of the bride's side. The second form, in which cash is involved, does not have any standard specific term; some call it *mool* (price) while others *parwai* (cost of maintenance etc.). The amount ranges from six hundred rupees to two thousand rupees according to the means and economic position of the parties. This cash system is prevalent most among the Rathis, though others are no total exception. The amount amongst the scheduled castes is not generally more than one hundred rupees.

After the settlement of these preliminaries a priest is consulted for an auspicious day for *kurmai* (betrothal). On the appointed day, three to five persons, including a pandit, go to the bride's house and take with them at least one ornament and one suit for the bride, one for her mother and one for

the younger brother or sister of the bride. The pandit performs the *panchayang* i.e. offers worship to *surya, dhoop, diya, kumbh* and *ganpati* in the presence of the relatives of the bride and the persons from the bridegroom's side. The ornaments and the clothes are handed over to the girl's parents. The priest then questions both the parties as to what form of marriage they intend to perform and what amount if any, has been settled between them. If the parties are following the system in which cash is involved, the instalments of the cash are also settled there. When the parties have come to an agreement, the pandit distributes *gur* and rice amongst all the persons present, which rite commits both the parties to a marriage alliance. Then the party returns to the bridegroom's home and distributes the remaining *gur* and rice to all who are known to them and come in their way and, similarly, at the bridegroom's home. This *gur* and rice are provided by the bridegroom's side. A small *dham* (feast) is given by the bridegroom's parents and songs are sung. If the party happens to be poor, only songs are sung and *dham* is dispensed with.

Till the marriage, the bridegroom's side provides to the bride clothes on the occasions of important festivals such as Baisakhi, Diwali and Lohri. This is called *dhiar dena*. After, sometime, when it is convenient, the go-between and a priest go to the bride's house and ask them to be prepared for marriage on a particular auspicious day which the priest suggests. If the girl's parents agree, the date of marriage is fixed. This is known as *biyakar-jurdi*. On return of the priest and the go-between, arrangements for a small *dham* and songs are made at the bridegroom's house. A few days before marriage, the priest is consulted by the bridegroom's side and he gives in writing the detailed programme of the wedding ceremony which is called *lakhnotri*. All the dates of future rites are appointed in this *lakhnotri* by the priest on auspicious days according to his readings. The first rite is called *chhoi-karna*. This means cutting of firewood for the preparation of *dhams* in the marriage. The neighbours assemble with their axes and other weapons and cut the trees and prepare firewood. These neighbours are given food and, songs and dances follow. A few selected persons go to the market and make purchases of articles necessary for the wedding. That day too a feast is given. This is followed by another performance known as *chhat chhata de samoot*. This means sifting and cleansing of the foodgrains for the consumption of the marriage party and guests etc. After this the house where the marriage is to take place is white-washed and repaired if necessary.

This is followed by another rite called *smooth* or *brahm bhoj*. On the first day of *smooth, pancho-panchyari* puja is performed in which the bridegroom is made to sit before a *mandal* in which a *diya* is lit and some grains are also kept which are called *nashrawan*. A *kangan* is tied to the wrist of the bridegroom. This is followed by *butna* ceremony in which a mixture of flour, turmeric, oil, *nakh* and *nayani* is rubbed on the body of the bridegroom, first by a virgin, and then by all the women including the mother and sisters etc. who are present there. A bath is then given to the bridegroom. After this a black blanket is wrapped on the bridegroom. In an earthen-ware called *khatni* some fire is placed and some mustard grains are sprinkled. It is kept inside the room and the bridegroom has to turn it up side down with a stroke of his foot. The bridegroom is then made to taste a little *gur* and ghee. The next rite is *shand*. This word seems to be equivalent to the Sanskrit word *shanti*. This rite consists of the worship of '*kulaj*' (family god), the offering to it of sweets and the offering of *babru* (sweetened pan cake) to the *nav grah* (nine planets). After the puja a *havan* is performed.

The next rite is that of *tel* (the oil ceremony). It is performed thus. The bridegroom is made to sit before a *mandal* (a geometrical pattern drawn

on the floor with wheat flour and ground turmeric). A *duna* (a small container made up of leaves) half full of oil with a little *drub* (a special kind of grass) is placed on the head of the bridegroom and between the head and the leaf-plate is placed a *khanda* (a sharp weapon). Both these things are so held by the maternal uncle of the bridegroom. Next to the bridegroom sits the pandit who goes on reciting *mantras*. The relatives come one by one, take out some coin of small value, move it round and about the bridegroom's head in a gesture of warding off evil, drop it into the oil in the leaf-container, and sprinkle a bit of the oil on the bridegroom's head with the help of the *drub* grass. Thereafter the priest gives the relatives some grains of barley and mustard and gets in return some coin of small value. This rite is invariably and constantly accompanied by the recital of songs by women and the beating of drums and tom-tom. The songs are called *mangla-char*.

The *tel* ceremony is followed by another rite called *pachhlai* or *sehra-charahi*. The bridegroom has a shave and a bath. Then he puts on new clothes, and a *sehra* (a turban or other head dress, often with a device that veils the face) is also put on his head. It is quite a common practice for the veil to be obtained on hire for the occasion, usually on payment of one rupee, from the manufacturer, rather than to be bought. While putting the *sehra* on the head of the bridegroom, all the important relatives lend a hand or at least touch the same with their hands. At the same time the sisters of the bridegroom wave their *chadars* as if to fan him. This is called *bal jhulai*. The sisters get something for this service after the marriage. The sister-in-law of the bridegroom puts collyrium in his eyes for which she gets two rupees from the bridegroom. Thereafter the *puran aut* (*puran-ahooti*) is performed i.e., the ceremony of the sacred sacrificial fire is consummated. Then comes the *tambol* ceremony. All the near and dear, relatives and others offer *tambol* to the bridegroom, who has been brought in the court-yard. The *tambol* varies from fifty naye paise to ten rupees. The next rite is touching. The mother gives her breast to the bridegroom and in many cases shows to him the first shirt which was put on him when he was a child in the cradle. This rite is called *muma piyana*. The significance is supposed to be that, now that the son is getting married and another woman is going to become the nearest female to him, the mother had better remind him of the fact that it was she (the mother) who had given him birth and who had reared him upto manhood from infancy, lest he should forget, in marital love, the filial affection due from him to his mother. The bridegroom offers on this occasion some money to his mother.

Here comes the time for the *jani* or *brat* (the party and the procession of the bridegroom) to start for the bride's home. The bridegroom is generally taken in palanquin especially in the villages. As soon as the *jani* reaches the bride's home the first rite to be performed is that of *milini*. Two representatives, one from each side, come forward and the representative of the bride's side garlands the other and both embrace each other. The representative of the bride waves some money over the head of the other representative and gives the same to the barber. Then the *prohit* (priest) and the pandit from the bride's side visit the residing place of the bridegroom, taking with them, in a plate, some leaf-containers full of rice, vermilion, flowers and incense, and the bridegroom is worshipped. This is called *hangai*. The *jani* is then invited to a feast and the food of the bridegroom is sent to his residing place. When the *jani* is feasting in rows, women sing songs peculiar to the occasion. These songs are called *gali-gana*. The songs are generally laughter-provoking and as the very term *gali-gana* (abusive singing), indicates the bridegroom's party are called names in these songs.

When the auspicious hour arrives the bridegroom is taken to the particular place where the ceremony is to take place. He first reaches the *paraiyas* (the ceremonial gate specially erected for the occasion). The *paraiyas* is made

of pieces of the wood of the cotton tree. These sticks are coloured red and green, and on the upper part of the arch, three birds of the same wood are made to perch. The bridegroom passes through this gate. He is made to bathe and is offered by his brother-in-law a *dhoti* and, if the family can afford it, some more clothes. He is thereafter taken inside the room in which a *dehra* (temple) has been made by painting images on the wall. He is made to sit in front of the *dehra* and the bride is brought to the scene by her father or anybody else from her side. She is also seated beside the bridegroom. Two hands, one each of the bride and the bridegroom, are then tied together with a piece of thread called *mauli*. If the parents are alive, they tie the skirts of their clothes. The father of the bride puts a leaf-container on the tied hands of the bride and the bridegroom. Inside the leaf-container is put a ball of dough. In the dough is placed some coins varying from twenty-five naye paise to two rupees. This is called *saunpar dan*. The hands of the bride is held by her father with some *kusha* grass. The mother pours from above a mixture of water and milk on the tied hands and the hand of the father. This is accompanied by the recitation of *mantras* by pandits and the singing of songs by women. The songs are called *mangala char*. Later on, comes the *gotra char* rite. In this names of the father, the grand father etc., to such degrees as can be remembered, of both parties, are announced by the pandit. The hands of the couple are then united. Then the father of the bride offers clothes (*lagnu kapre*) to the bridegroom. The couple is then given some sweets to taste and the rite comes to a close. While the aforesaid rite goes on, outside a *bed* is being prepared. *Bed* is a square structure of wood standing on four bamboos. The upper portion of the *bed* is also a structure of cotton tree wood on which are perched parrots made of the same wood. On the four sides of the *bed* are also perched three parrots on each side. The inside of the *bed* is decorated with garlands and buntings. Along with the four standing bamboos, a leaf of banana and a branch of pomegranate (*darunni*), each, are also erected. On this structure are spread pieces of red cloth of the length of about three yards so that the upper portion of the *bed* is almost covered. In the enclosure of the *bed*, the priest draws geometrical figures with rice flour, turmeric and vermillion. A *kumbh*, i. e. an earthen vessel full of water, is established in the left side, and in it are placed some leaves of mango and a *khatni*. A place for *hawan* (sacrificial fire) is also prepared within the enclosure. This is called *giyari*. The bride and bridegroom are then brought to the *bed* and made to sit on wooden seats on which cloth has been spread. After some puja in the *bed* by the bride's father and the bridegroom the rite of *lai* (circumambulation) starts. The bridegroom and the bride are made to stand and the bride, followed by bridegroom, goes round the *bed* three times. Then they are seated and a cloth is spread on their heads, so that their faces are not visible to those sitting nearby, and both of them are asked to see each other face to face. On this occasion the bridegroom offers the bride a ring. This part of the ceremony is called *andar pat*. Then another, i. e. the fourth, circumambulation is taken in which the bride follows the bridegroom. This is called *chauthi lai*. Then the bridegroom takes, from the bride, the ring he had just given her and dips the same in the *sindhoor* with which he fills the hair-parting of the bride and returns the ring to the bride. This is called *sumangli*. After a little puja the bridegroom leaves for the resting place and the bride remains there. After a feast the *jani* prepares for return. Before return, however, the bridegroom is called back for the rite of *sargudi*. On this occasion the bridegroom is made to utter some verses called *chhand* such as this :—

छंद छंद के आखिए छन के आगे केसर,
सस मेरी पारबती सौरा मेरा परमेश्वर ।

A girl from the bride's side utters in reply a *chhand* such as this :—

छंद छंद के आखिए छन के आगे धां,
साडी लड़की व्याह ली घर जाके व्यांयां अपनी मां ।

The bridegroom replies as under :—

छंद छंद के आखिए छन के आगे वाली,
इक तां व्याह ली, दूजी व्याहनी छंद बोलन वाली साली ।

If the bridegroom fails to produce an answer to the *chhand*, he is laughed at by all the girls present. Simultaneously, the head of the bride is being combed and dressed behind a curtain. Both are now brought out of the room and the mother of the bride worships their feet with a mixture of water and milk. Before departure, whatever articles have been given to the bride by her parents are exhibited to all those present. The *tambol*, essentially a cash present, often offered ceremoniously in a handkerchief accompanied by a coconut, is then given to the bridegroom by his relatives and bride's parents. The bride is given by her mother, her breast before the former mounts the *doli* (the name of a litter when it is meant to carry a bride). The *jani* then departs. The *doli* is, for some distance, carried by the relatives of the bride and then the *kahars* (professional doli bearers) take charge of it. The palanquin of the bridegroom follows and songs are sung by women on this occasion. At the time of departure the scene is pathetic, the tears rolling down the faces of the parents of the bride and other relatives. When the *jani* reaches the bridegroom's house, the party is given a feast and a second one too on the next day. The bride and the bridegroom cannot enter the house unless the auspicious time, indicated by the priest, has arrived. They stay out somewhere alongwith the articles of the bride. At the appointed time, the couple enters the house, tied with a long rope alongwith other relatives, and come to the place where there is something as a deity and which is called *dehra*. After a little worship of the deity three circumambulations of an earthen vessel called *kumbh* are taken in which the bride follows the bridegroom. Here the veil and the wristlets (*kangan*) tied in the hand of the bridegroom at the beginning of the wedding are untied by a person who is called *mitre*. A similar *mitre* unties the *kangan* of the bride. The rite is called *andrairan*. The bride then distributes *goone* (sweets) which she has brought from her parents' home to the in-laws' and other family members. This ceremony is called *sunyen*. She, in turn, gets an ornament or some money from each of the members to whom sweets have been given. This ceremony is called *mussani*. On the last day of the feasting *tambol* is offered by the friends and relatives of the bridegroom's side. The relatives then depart.

Sometimes on the fourth day, and sometimes between the fourth and the sixteenth day, falls the occasion of *herfaire*. In the former case the bride and the bridegroom pay a visit to the bride's parents. Some of the persons, who had accompanied the bride from the side of her parents and who had stayed on at the bridegroom's place, now return with the bride to her parental village. In the latter case, the couple visits the bride's parents, accompanied by one or two persons from the bridegroom's side. In each case, the couple returns to the bridegroom's house after a few days stay at the house of the bride's parents.

The average gross expenses of a *biyah* amounts roughly to about one thousand rupees on the bridegroom's side, and a little less on that of the bride.

Jhanjrara—This is a comparatively less formal and less regular form of marriage, which is resorted to, for example, when a widow or a divorced wife remarries. In this form of marriage, the prospective husband invites the future wife and some relatives and neighbours on both sides. A meeting is held in which a document commonly and loosely called a *khewat* is drawn up. The *khewat* is a document recording objections, if any, to the matrimonial alliance afoot and, signifying consent of those present to the marriage, whether after some objections, to begin with, or without any objections at any stage. Once the ceremony of the *khewat* is over and the *jhanjrara* is recognised by the gathering, the lady washes the hands and feet of those present bowing in veneration before the respectable ones, and is rewarded with the blessings of those so honoured by her. The wed-lock is clinched by the lady being adorned with some ornaments, generally a nose-ring, large or small, or a nose-pin *long*. The feast is thereafter given to all those present and is followed by dancing and singing. Sometimes the invitees offer small cash presents ranging in value between two annas and one rupee, and this offering is called *bartan*.

A jhanjrara marriage costs practically nothing to the bride or her parents, the expenses falling all on the side of the bridegroom, and averaging in value between two hundred and three hundred rupees, except when the former husband of the lady happens still to be alive, in which case the bridegroom may have to pay something to the erstwhile husband or to the parents of the bride. This payment is commonly and loosely called *mamla* or *dun* and it raises the marriage expenses to anything upto about one thousand rupees.

Dowery

The dowery system has never existed. On the other hand, there has been in certain castes, other than the Rajputs and the Brahmins, the practice of the bridegroom making a payment of some value or the other to the parents of the bride. However, in a regular *biyah* some gifts are customarily and usually given to the bride by her parents, the practice in no sense amounting to a dowery. These presents vary in number and, generally speaking, consist of ornaments, bedding, cooking utensils, livestock i.e., a cow or a buffalo or a sheep, and some furniture. In *jhanjrara*, no such gifts are made to the bride. This practice of gifts would seem to be increasing in the number and value of the gifts, as the financial condition of the villagers improve.

Civil marriage

No case of civil marriage has occurred so far.

Marital age

The marital age is now governed, in respect of the lower limit, by law, the Child Marriage Restraint Act 1929 (Act XIX of 1929) having been enforced in the district, since 25.12.1949 by virtue of the Himachal Pradesh Application of Laws Order of 1948. According to this law, the minimum age limits for marriage are eighteen years and fourteen years for boys and girls respectively. The law does not impose any higher limit. Traditionally, the practice has been for marriages generally to take place below the ages of twenty-four and sixteen for the males and the females respectively. While the maximum for the men still holds good by and large, exceptions being few and far between, the law mentioned above has made some indirect difference to the upper limit in the case of women, and there is now a comparatively larger number of marriages in the age range of sixteen to twenty of girls, than before.

Widow remarriage

Widow remarriage is freely permissible in such castes as the Rathis, the Jhinwars and the Kumhars, while, among the Brahmins, the Rajputs and the traditional business community collectively labelled as the Vaish castes and sub-castes, it is unknown or rare. The only form of widow remarriage is the already described method of *jhanjrara*. If a widow who does not remarry happens to be literate or capable of otherwise working for a living, there is no restriction on her honourably looking after herself. One unable to earn for herself in a respectable manner either remains dependent upon the household of the deceased husband or else goes back to her parental household.

Divorce

Divorce is allowed and disallowed, respectively, in the set of castes mentioned above regarding the permissibility or otherwise of widow remarriage. One peculiar feature of the divorce is that it is always from the side of husband. The main cause of divorce is adultery by a woman. The present extent of divorce is only about one per cent. However, the incidence is on the increase though it is still confined generally to people boasting education.

ECONOMIC DEPENDENCE OF WOMEN AND THEIR PLACE IN SOCIETY

Before marriage, a girl is economically dependent on her parents, and, after marriage, she is entirely dependent upon her husband. Customarily and generally speaking, the women did not possess any property, whether acquired in their parent's house or in their husbands' house, which they might freely utilise or put to any exclusive use. If at all one intended to do so, she had to obtain the permission of her husband or her parents-in-law. Now, however, the Hindu Succession Act is in force except in the case of the scheduled tribes, and, under it, daughters can also inherit property. The full effects of this law, which has to reckon with the lingering influence of custom and tradition, will yet take some years to come into play.

A woman, when she, of her own accord, wants to leave the house of her husband or when her husband divorces her, is not generally entitled to take any substantial effects from her husband's house except the clothes she has been putting on and a few other insignificant articles. In short, a woman is, as a girl, dependent upon her parents, after marriage on her husband, and in widowhood upon her in-laws or parents.

A girl of tender age is regarded sacred and worshipped on different occasions such as birthdays and *navratras*. A married woman is regarded lucky. Certain auspicious works are initiated through the hands of a married woman. At the time of certain religious ceremonies such as *yagya, dan,* and puja, a married woman is given due share and is seated on the left side of her husband. The women of all castes and communities command the same respect. A married woman may command respect in her family according to her intellectual power or common sense. As the majority of women is illiterate, they generally receive instructions from their husbands, mothers-in-law or fathers-in-law and other elders. The main duties of the common woman are to run the household, to assist in the lighter agricultural operations, to take care of the children, to cook food, to wash the utensils and to take care of the earnings of the husband made over by him to her charge. Except for participation in religious ceremonies, a widow, if competent enough, might command the same general respect as she would command if she were not a widow, if she leads a life of chastity. She is generally looked down upon if she fails to maintain chastity. All women freely participate in

singing, dancing and merrymaking on certain occasions such as marriages and *melas* etc. A widow refrains from putting on such ornaments as nose-ring and *chak*, as also coloured clothes.

Prostitution

Prostitution has never been known. It is regarded as an act of disgrace by the society.

Traffic in women

In former years, traffic in women was prevalent in a considerable measure in the Bhattiyat tahsil but now this evil is gradually abating and is no more than about one per cent of the population of grown up women. This crime is punishable under the Indian Penal Code. The crime is not confined to any caste or community. The border areas of Bhattiyat touching the Kangra and the Gurdaspur districts afford, more often than not, the field for this crime. The main cause of this crime is lust for money by those who indulge in it and who are generally from amongst the local people. Police take stern measures to check this crime now.

Drinking

Drinking is prevalent amongst thirty per cent of the people. The women are not in the habit of taking alcohol except perhaps the Gurkha women inhabiting Kakira which is a small town in Bhattiyat. The drinking habits are on the increase as compared to the former times and the reason for this is, mainly, the increase in earnings resulting from higher wages and, secondarily, perhaps the greater availability of liquor in one way or the other. On the day of the distribution of wages, many of the labourers indulge in drinking. Also, on the occasions of *chhinj* (wrestling match), *melas* or *jatras* (fairs and festivals) drinking is freely indulged in.

Gambling

Gambling is freely practised on the occasion of *Diwali*. Otherwise it is seldom. At *Diwali*, gambling is superstitiously made the means to forecast the future during the year, winnings and losses being taken, respectively, as portents of good luck and ill luck. The main forms of gambling are playing-cards, *chhakado* (disk) and cowrie.

HOME LIFE

Types of dwellings

Generally the houses are rectangular. The favourite orientation is towards the east and the south. The majority of the houses is two storeyed. Roofs of the houses are covered with slates and are kept slanting on both the sides. This is called the *kainchi-jor* style after the wooden supporting framework made by rafters joined together. The material used in the construction of houses is dressed or undressed stone, earth and *chil* or Deodar wood. In the lower storey which is called the *van* or *obri*, a portion is utilised as sleeping room and the rest as a store for valuables. The upper storey is meant for kitchen as well as storehouse of less valuable articles. The house contains only one main door in the lower storey and one or two holes in the upper storey. To reach the upper storey there are steps made of earth and stone, the entire flight being inside the building. The upper storey is called *bhor*. People take their food in the kitchen. The space in the *bhor* is also used for thrashing maize. In the *bhor* there is a round hole to the lower storey. Through this hole the separated grain of maize is poured down. Cattle are housed in a separate structure known variously as *god* or *goran* or *gowar* or *ghural*. A small courtyard is kept in front of the house, invariably. The

structure of the houses is fairly suitable for different seasons. The total cost of construction of an average house goes upto one thousand and five hundred rupees. Since the people help each other on reciprocal basis in the construction of the houses, the cost in cash, generally speaking, does not exceed seven hundred to eight hundred rupees.

The site of a house is selected in prior consultation with the pandit to whom some earth of the proposed site is brought and shown. When the site has been approved of by the pandit the time for commencing the construction or laying down the foundation stone is also fixed by him. The foundation-laying is called *baisku-rakhna*. The time for erecting the door of the house is also fixed by the pandit. After construction, an auspicious day for *pratishtha* (consecration and opening) is also fixed by the pandit. On the *pratishtha* day, after *hawan* (sacrificial fire) in the house, a *dham* or feast is given to all the relatives, near and dear and labourers. The priest gets some grain and cash for analysing the earth. The person laying the foundation stone also gets one rupee and twenty-five *naya paise* for the job. Similarly the person erecting the door gets something according to the means of the owner of the house. On the completion of the house the carpenter gets one rupee and twenty-five *naya paise* and is also given the gift of some clothes, besides his normal wages. All these payments are customary and are locally known as *lag*.

No special arrangements are made for the escaping of the smoke from the kitchen. But when the smoke accumulates, a slate on the kitchen is removed to one side, thus improvising an outlet. Threshing floors are, sometimes, constructed at a distance from the house and, at other times, the courtyard of the house is used for the purpose. Usually, no arrangement for the bee-hive is made in the house.

The above description is of the housing conditions in the lower altitudes of Bhattiyat. Higher up in this tahsil, there is this difference to be found that the lower storey, is, as a rule, meant for livestock, and the upper one which is more of a formal and regular room than the *bhor* of the valley, is used by human beings.

With the advance of times, modern touches are appearing in houses, and, already, there is quite a number of newly constructed buildings substantially different in style from the traditional ones and tending appreciably towards modern patterns, especially in matters like ventilation. Conscious efforts on the part of official quarters are also afoot to improve housing styles, and these efforts are exercised not only in verbal advice but also in the shape of practical stipulations when loans and subsidies are given to prospective house builders.

Furniture and decorations

In an average house, the furniture consists of the following main articles :—

(1) Cots (*manja*). This article of furniture is more prevalent in the main valley than in the villages at higher altitudes.
(2) Grass seats (*binne*).
(3) Wooden seats (*baisani*).
(4) Mats (*mandiri* or *phuri*) made of rice straw or *bagra* grass.

Dress

In many parts of the Bhattiyat tahsil the dress of both men and women is practically the same as that of the nearby tracts of the Kangra district.

Babies in the lap, upto the age of about three weeks—*Kohru*, a sleeveless garment, is made of black drill and is sewn on both the sides. Sleeves are not cut separately. Skirts are hemmed. This garment is put on only for about twenty-one days after the birth and thereafter a frock is made.

Young children—For male children, ordinary collared shirts and pyjamas are made. For female children, an ordinary shirt of white colour, a *shalwar* of any colour and a *ghagru* (frock) of black colour are customary.

Aged persons—For them shirt and pyjama are made of cotton cloth from the mills or looms outside the district while the coat is made of woollen *patti* which is prepared locally. The main head dress is *safa* or turban of white colour. Some of the people wear either ordinary round cap of cotton cloth or the elongated cap commonly called the Gandhi cap. The round cap has a flap which is worn rolled up ordinarily, but can be, and often actually is, pulled down to cover the neck, in rain. For foot-wear they put on shoes generally prepared by local cobblers. The Gaddies, even when settled outside Gaddern (Brahmaur), are die-hards in the matter of their traditional dress, the characteristic essentials of which, are the *chola* and the *dora*. The *chola* is a multifold garment of white woollen cloth, descending, in the case of men, to a little above the knees, and worn as a coat tied round the waist with the *dora* which is a black woollen rope of great length.

The above description holds good so far as the majority of people is concerned. In more thickly populated areas, which nearly approach the size of a small town, some of the males put on trousers, bush-shirts and coats of the modern cut also.

The majority of women in this tahsil put on *shalwar* and shirt, the latter for some reason being known, among some people, as Bengali *kurta*. The favourite colours are black and blue. The Gurkha women generally put on saries of different colours. Women of large villages with shops, such as Chuari, Sihunta etc., put on *shalwars* and shirts of various colours. The length of the shirt goes upto forty-five inches, and the *moori* (bottom) of the *shalwar* is generally twelve inches wide. Ladies put on under-garments also, such as chemise, brassieres (locally known as *angi*) and *kachha*. The main head-dress is *dopatta* of some light cloth and bearing any colour including white. The foot-wear of women is called *pani* and is also made by local cobblers, though imported foot-wear is also coming into use.

The Gaddi women wear the above described dress only when they are at home. When they have to travel with their flocks, they wear the *chola* and *dora* like men. The *chola*, in their case, descends, like a gown down almost to the ankles and the cloth needed is about ten yards. It is loose, containing many folds as the male *chola* is. The length of the *dora* varies from twenty to twenty-five yards. The dress of the Gaddies, though seemingly awkward and unwieldy, is advantageous in rough weather and the voluminous hold created above the waist by the *dora* is often pressed into service for keeping anything from small articles to newly born kids and lambs.

The effect of modern fashion on the dress is already noticeable inasmuch as the people who do not pursue a pastoral or agricultural life now habitually put on, or are inclined occasionally to put on, fashionable clothes.

Ornaments

The usual male ornaments are *nanti* (a small ear-ring, made of gold) ; *bala* (a big ear-ring, in the central portion of the ear, made of gold) ; buttons in chains, worn in the shirt, made of silver; studs for sleeves made of silver ;

and finger-rings generally made of silver and occasionally of gold, with some cheap blue stone or a four anna piece of silver.

The usual female ornaments are *chaunk*, for the head, made of silver; *bandiyan* (a chain-shaped ornament put on the forehead and fastened with a chain hooked in the hair); *pher* i.e. ear-rings, six for each ear; *bal barian* or *karan phool* for the ears made of silver ; *balu* (nose-ring) made of gold ; *long*, made of gold, for the nose; *phulli*, made of gold, for the nose, *koka* made of gold for nose, *nathni*, in the front portion of the nose, made of gold ; *gal bhiri mala* or *dhedi mala*, for the neck, made of silver; (out of these ornaments *balu* is worn on special occasions and the rest almost always), *dod mala* i.e. a double lined and a loose ornament falling down the breast, made of silver; *lachha* for the neck, made of silver chains; *har* for the neck, made of silver; *toka* for the wrist, made of silver, (it is like a bunch of thorns); *kangnu* for the wrist made of silver, *bangian* or bangles made of silver, (generally three bangles are worn on each wrist), *chhar-kangan*, for the arm, made of silver, (these are worn in the order of *kangnu*, *toka*, bangles and *chhar-kangan*, *kangnu* occupying the foremost place); *pajeb* for the ankles, made of silver; *jhanjar*, made of silver, for the ankles; *toka* or woven chain of silver for ankles; *guthrae*, for the toe, made of silver; and *phullu*, one each in the three toe-fingers of each foot.

The ornaments are generally put on at the time of marriages and *melas*. When there is mourning due to a death in the family no ornaments are worn. Besides the decoration of the body, the ornaments serve a useful purpose in that the same can be mortgaged if necessity arises and money can be procured. If a woman desires to leave her husband the ornaments have got to be left behind.

Diet

The staple diet of the people of the lower areas is rice and next, maize, wheat, and that of the higher areas maize, wheat and potatoes. Barley is also used fairly largely. It is eaten with *dal* (pulses) and *mahani* (a preparation out of buttered milk) and the bread with *dal*, skimmed milk and *kari*. In the lower regions of the valley, rice is taken more extensively during summer, and, maize during winter, a certain amount of rice being eaten commonly even during winter. In the upper parts, mostly maize is eaten in winter and the staple diet in summer consists of a mixture of wheat and barley called *berer*. During the festivals special dishes are taken. For instance, in the upper portions, on the occasion of *Baisakhi*, *pindaria* or *gurani* (a mixture of *gur* and milk) is eaten. In the lower portions, on the occasion of *Lohri*, *khicheri*, with ghee, is generally eaten. Some kind or other of sour liquid is taken throughout the tahsil. Meat is also eaten whenever available but, preferably, more extensively during the winter season. The majority of the people are non-vegetarians. Meals are taken thrice a day i. e. *nohari* (breakfast), *dopehri* (lunch) and *sanjha-ri-roti* (dinner). *Nohari* may include the eatables left over from the previous dinner. Usually rice is taken at dinner, and bread at lunch.

Amusements and festivities

During the winter season the people sit round the fire and tell tales, after taking their evening meals. *Falunies* (puzzles) are also exchanged. Examples of puzzles :—

Gaddi *faluni*

" धनी धनी इक बड़ा दो छनी "
(Answer :—तकड़ी i.e. weighing scales)

Bhattiyali *faluni*

" धम चक धम चक, दस पैर पंज नक "
(Answer :—पालकी व सवार i. e. a palanquin and the human being, carried therein by four persons.)

The festivals of *Lohri*, *Basowa*, *Shivratri* and *Diwali* are celebrated indoors and on a domestic scale.

Lohri—In the evening *til* (sesame), rice and *gur* are offered to the fire. Next morning ghee and *khicheri* are eaten. Bath is indispensably taken on the day of *Lohri*.

Basowa—Earthen pots full of water are given to priests and a feast is prepared for the family.

Shivratri—A fast is observed on this day. Some take their full food in the evening. This is called *nat*. Others abstain from taking regular food in the evening also and, instead, take fruits and milk only, taking a normal meal the next morning. This is called *brat*. Puja is offered to Lord Shiva.

Diwali—*Diwali* is observed by lighting *diyas* which are about sixteen in number excluding a big *diya* with four wicks kept in the centre. *Diwali* is observed on two days. On the first day the *diyas* (small open earthen lamps) are arrayed in a line or a circle with the burning front facing inwards, while, on the second day, the orientation is reversed and the lighted wicks are turned outward. After offering puja to these lines of lamps the lamps are removed to the courtyard where they continue to burn so long as the oil is not exhausted.

Traditional festivals are still being observed and no new festivals have entered.

COMMUNAL LIFE

Pilgrim centres

There is only one pilgrim centre in the tahsil and that is Kunjar Mahadev situated in pargana Tundi. People undertake pilgrimage of this place on the very day on which the Mani Mahes *mela* takes place. At Kunjar Mahadev, is a Shiv *pindi* and a *khu* (a well). People visiting this place draw water from the well and take bath. About three thousand people from Bhattiyat and a part of the Kangra district visit this place every year. The place is about one and a half miles off the Chamba-Shahpur motorable road. The special importance of undertaking a pilgrimage to this place and the particular significance of the synchronisation of the annual function here with that at the Mani Mahes lake, are that those who cannot go to Mani Mahes go to Kunjar Mahadev with the faith of deriving from this pilgrimage the same benefits as they would from a pilgrimage to Mani Mahes, both pilgrimages earning them alike the *pun* (blessings) of Lord Shiva. In fact this place is regarded by the local people as the substitute for Mani Mahes. The well is situated in the centre of the small flat piece of ground and the whole sacred compound is on the top of a hill in the Hathi Dhar range.

Jatras **(fairs-cum-festivals)**

There are the following *jatras* :—

Devi Dehra near Bathri—Commences at Devi Dehra near Bathri from the date of the Mani Mahes *mela* and continues for eight days.

Banikhet—Held at Banikhet during the month of *Har* for eight days from the third to the tenth of the month.

Nag Mandhor at Khatain—Commences at Khatain from the date of the Mani Mahes *mela* and continues for eight days.

Nag Bintru at Gawani—Held at Gawani during the month of *Jeth* on the fifth of the light half of the moon.

One general feature of these fairs-cum-festivals is the worship of the deity of the occasion, often attended by the traditional performance by the *chela* of the deity. The *chela*, who is a person believed to get possessed by the deity on particular occasions, plays his role of the possessed person in these festivals and, among his other acts that day, he answers the questions and prayers of the faithful. Petty shopkeepers install their booths of various merchandise. Sweetmeat sellers also visit the place. They continue to stay there till the conclusion of the *jatras*. The observance of these *jatras* would seem to be on the decrease in quality, even if imperceptibly, because no private person would appear to be willing to take on his shoulders the responsibility of management in the same way as the *Kardars* (village officials) of the days of the rajas used to take. For them it was an official duty. Possibly, the *panchayats* or other non-official bodies might step into the breach, if this age-old indigenous form of relaxation combined with dedication, of amusement mixed with worship, and of business as a by-product, so apt and healthy in the rural setting, were not to die out, albeit slowly and gradually, to the impoverishment of rural life.

Commual dances

In this tahsil, dancing is not so prevalent as in the other tahsils and the sub-tahsils. Still, the people amuse themselves by dancing on the occasions of *mangwali* (betrothal), wedding and the birth of a male child. All, irrespective of their economic and social status, dance together. There are no professional dancers. Women also dance. They, however, dance separately from male dancers. In the lower parts of the tahsil, female dances take place inside the houses and not in public places, but in the upper parts, especially where the Gaddi population predominates, they dance publically. There is no class of women who do not dance but at the same time there are no professional women dancers. There being very few other sources of relaxation, dancing is resorted to as a favourite pastime. As compared to small townships, the population of rural areas takes greater part in dancing. The reason is partly the circumstance that, in the small townships, other means of amusement such as dramas, radios etc., are more easily available, with the cinema also appearing on the scene increasingly, and partly the inherent love for things like dancing in the village folk.

In one of the forms of dancing, singers or dancers split themselves in two parties and sit apart leaving sufficient space for the dancers. A person from each side stands up and one of them sings in the form of a question and moves dancing to the other side in the arena and then returns to his own side. The dancer from the other side then sings in reply and dances around in the same way. Both the dancers are supported in singing by their respective parties, and this goes on and on. Songs are changed one after the other. A good performer is given a rupee or two by the beholders. This continues for a varying duration, at times till dawn if the dance started at night.

Communal festivities

Amongst communal festivals or festivities is the *chhinj* or the wrestling match. Wrestling matches are arranged in the summer season.

The wrestling matches are very popular and take place, at an average, at three places in a patwar circle. The most famous of these wrestling matches is that of pargana Hobar. On this day, there is a local holiday in the Bhattiyat tahsil. Besides local wrestlers, some wrestlers are invited from the adjoining state of the Punjab.

About four hundred to five hundred rupees are distributed to the wrestlers. The average gathering at Hobar on the occasion of the *chhinj* is estimated to be between five thousand and eight thousand. Petty shops are established by small merchants. Drinking and gambling are indulged in. Usually no night *melas* take place. So far, *panchayats* or other local bodies do not derive any income from these *melas*. The amount of award distributed to the wrestlers is contributed by the local people including the shopkeepers who establish their booths. These wrestling matches take place on appointed days which are not varied.

Formal Celebrations—On the twenty-sixth of January and the fifteenth of August, the flag hoisting ceremony takes place at the tahsil headquarters where the school children also assemble. But these occasions do not take the form of informal and traditional *melas*. They are dignified formal celebrations, even if a rural touch is imparted to them by having things like folk-dancing among the items of performance.

Recreational activities

Clubs aud associations—Chamba proper boasted a club as long ago as the days of His Highness Sir Bhuri Singh, the raja who ruled from 1904 to 1919 A.D. The existing club at district headquarters is a descendant of this original one. The ancestor would seem to have been more flourishing than the living progeny of today. To begin with, a reading room, with a few papers, was opened by His Highness, in 1906. This was the nucleus of the later growth called the Chamba State Club. It was originally located in the building which at present, houses the Bhuri Singh Museum, and remained there for a couple of years, till the museum was inaugurated by the same ruler in 1908. The club was then shifted to the present building. The whole building was given to the club and was used as such until 1943. Suitable alterations were effected to make it a residential club. A squash court was also added to the club. In the beginning, membership was approved by the ruler, but subsequently the ballot system was introduced. His Highness remained the patron throughout his life. The club had a large number of papers, magazines and quite a big collection of books. The club arranged indoor games, particularly billiards. The raja, Sir Bhuri Singh donated books and also lent his own full-sized billiard table. This table was afterwards replaced by a new one purchased out of the gift which the late Maharaja Sir Hari Singh of Jammu and Kashmir made at the time of his marrying a Chamba princess in 1915. A miniature table was also lent by the Raja Sahib. Outdoor games like cricket, tennis, badminton, hockey and football were also organized by the club. Then there were cultural programmes e.g. dances, music etc., particularly on the occasion of the Chamba Week, the Annual *Jalsa*, *Baisakhi*, *Holi*, *Minjhar* and *Dholru*. The club had weekly dinners, the invitees being of the choice of His Highness, who paid for most of the expenses. All gazetted officers of British India and the then Indian States were honorary members of the club during their stay at Chamba. The visitors book kept at the club, shows the dignitaries who made such use of the club. Dewan Bahadur Madho Ram is the only founding member still alive.

The present day Chamba Club (also called the Raja Lakshman Singh Club) lives more on its future than on its present. Outdoor games are

practically unknown. The indoor ones, especially the card games, have assumed dominance.

Apart from this birth of club life in the capital under princely inspiration and patronage, recreational life in permanently organized bodies has not been an indigenous trait of pastime. The dramatic society, which came into existence perhaps later than this club, was also an introduction inspired by external precedents. However, once introduced, the concept of clubs or societies for dramatic performances grew steadily in popularity, even if with a befitting rural bias so far as the villages went. The adoption of clubs and associations for purposes of social education in the programme of work undertaken by the community development blocks has now given a great impetus, and also imparted a modern touch, to communal recreation in an institutional form in the rural areas. Now this tahsil alone boasts six dramatic clubs, five young farmers' clubs and twelve sports clubs. Of these, the young farmers' clubs are recreational only in a secondary way, their main object being agricultural development on modern lines.

Bhajan mandlies and *kathas*, which are mainly devotional ways of spending time, have received very considerable fillip from the activities of the development block in social education.

The development block has given the tahsil the following other institutions and facilities combining relaxation and pastime with re-creation in a serious sense :—

(1) Seven libraries-cum-reading rooms.
(2) Two information centres.
(3) A community listening radio set furnished to each library-cum-reading room and each information centre.

The community listening sets find good appreciation among the village folk who, if guided and educated on correct lines in radio-listening, show every promise to benefit well by radio programmes, subject to the availability of leisure from their day's labours and chores, and take advantage of the special programmes broadcast from the All India Radio, Simla, specialising in matters of particular interest to *Himachalies*. There has been a very encouraging response to the item *'Ap ke prashan'*, under which listeners have an invitation to send questions on any matter in which the Himachal Pradesh Administration can be helpful through its answers broadcast on appointed days every week.

Public games and other public forms of recreation

Kabaddi, the well-known indigenous game of India, is still the most prevalent public game. Wrestling, already described under festivals, is a public game in its own right as well as one of the items of festivals. Other outdoor public games are not yet common, though volley-ball shows promise of gaining popularity.

The cinema, still something new to most parts of the district and totally unknown, though perhaps heard of, in some remote villages, has been attracting record crowds from considerable distances. Like every novelty, the attraction arising from its newness will decline as time passes on and the people see more and more cinemas. However, the position today is that this new arrival on the scene of recreational activities stands well-nigh unrivalled in its mass-appeal and, despite the natural wearing out into comparative bluntness of the edge of this popularity in course of time, the cinema has come to stay as a recreational attraction in rural areas. In the villages, there is no cinema hall as yet, this means of recreation still being dependant

solely and wholly on the shows arranged by the Department of Public Relations and Tourism and by the development blocks. In the Chamba town, however, there is quite a presentable cinema hall. If adequate pains are taken and good control is exercised in the matter of what is shown on the screen to the village people, this modern and powerful audio-visual medium can be turned into a very effective weapon for the mental and intellectual enrichment of the masses in the countryside who still have a clean slate of mind for such purposes of constructive recreation.

Games and pastimes of individuals or small groups

Adults—Generally speaking, adults do not play any outdoor games but they have certain indoor games such as cards and cowries. The principal games played with the playing cards are called locally as *panchpatti*, *theka* and bezique. None of these games of cards have any element of gambling. *Chhakri*, as they locally call it, is the game played with cowries (shells). Seven cowries are employed in the game besides *chopar* and *gittis*. No money or bet is involved in this game too and, therefore, it has no approximation to gambling,

Children (boys)—The more common games played by the boys are *billi-bragh*, *guli-danda*, *cheunkhar*, *khinnu* (ball), *ghutti*, *gadda* and *ghunkri*.

Billi-bragh—In a company of boys one plays the role of a shepherd, another of a leopard, several others of dogs, and the remainder of sheep. The shepherd goes before, and the sheep follow bleating. Suddenly the leopard tries to seize one of the flock, who is rescued by the dogs. It is but natural for the children of flock-owners to play such a game.

Guli-danda—A small piece of wood, about six inches long, and pointed at both ends, is laid on the ground, and struck near one end with a stick so as to make it rise into the air. It is then struck a second time and sent to a distance. This game is played by two parties.

Cheunkhar—A plank is balanced on the top of an upright support, and a boy leans on each end. The plank is then made to swing round.

Ghutti—A small hole is made on the flat ground and from an appointed distance walnuts or soap-nuts at the rate of one or two pieces per player are thrown towards that hole. The nuts that have entered the hole are considered having been won by the player and, out of the rest scattered around the hole, the player is required to strike with another piece of nut any of the pointed nuts. If he succeeds in hitting the pointed nut the entire lot falls to his share, otherwise the next player repeats the same process. In case the striker hits any nut other than the appointed one, he is liable to a fine of a nut which is added to the game. If all the nuts enter in the hole they become the property of the player.

Gadda—A stout wire is twisted round and the ends are joined together with nails. The circle of wire thus formed is rolled on the level ground or road with the help of hands or stick or a handle of the same wire. This game provides to the children a good deal of exercise as they run along with the *gadda* directing and driving the same on the desired path.

Ghunkri—A piece of the bark of *pinus longifolia* is cut round and two separate small holes are pierced in its centre. A thread of sufficient length is then passed through both the holes and the ends of the thread are tied together on the other side. The round piece of the bark is then adjusted in the centre of the double thread. Each side of the thread is then caught in separate hands and the thread is made to twist. When the process of twisting has

shortened the length of the thread it is pulled with some force in opposite directions. The pull makes the piece of bark whirl with force which results in producing a sound from the piece of the bark in the centre of the thread. The sound is something like *ghoon ghoon* and gives the name of *ghunkri* to the game.

Girls' games are somewhat distinct from those of the boys', although, out of the boys' games mentioned earlier, girls also play some. The principal games of girls are *luk-lukani* or *chhapan chholi*, *panj-gitta* or *dode*, *huddu bharna*, *rassi-tappa* (rope jumping) *chhuh chhuhani*, dolls and miniature houses.

Luk-lukani **or hide and seek**—This is played in much the same way as the English game.

Panj-gitta or *dode*—This is played with five soap-nuts, one being in the hand and the rest on the ground. One is thrown into the air, and the rest picked up, and the first caught before it can reach the ground.

Huddu-bharna—A boy/girl stands on one foot, and tries to hop a specified distance without letting the other foot touch the ground. If unsuccessful he/she must begin again.

Chhuh-chhuhani—From amongst a company of boys/girls one takes his/her place in the centre, his/her object being to touch any one of the others, all of whom try to avoid him/her. The boy/girl touched must take his/her turn in the middle.

Miniature houses—Generally the girls have to go with the herds of cattle and sheep and goats to the pastures or jungles to watch them while they are grazing. This affords them ample leisure for games. And the girls usually resort to the game of house which consists of the construction of a small toy-house with small pieces of stones, wood, earth and other material. Sometimes one may come across such tiny structures put up by playful girls in many of the pastures and jungles.

Chaurah tahsil—The account and description given above, in respect of the Bhattiyat tahsil, apply, broadly speaking, to this tahsil also with the distinctions and peculiarities mentioned, under the respective headings, in the following paragraphs.

Customary recognition of seniority in status of the first wife in the case of polygamous marriage

The *bari-lari* (senior wife), which means the living first wife, is customarily entitled to a payment as a token of her seniority when a polygamous marriage brings into the family an additional wife. With the rise in costs, this customary payment has increased very much in monetary terms and now the usual mode and value of payment amount to an ornament worth anything upto one hundred rupees or even more, against the payment of a mere sum of six rupees or so at the beginning of the century. Traditionally, the supreme hold over the household vests in the *bari-lari*.

Muhammedan marriage customs and rituals

Negotiations for the marriage start invariably from the side of the bridegroom. Some elder member of the family visits the house of the would-be bride and gets the consent of the girl's parents. After this, a day is fixed for a re-visit when he takes with him ghee, *gur* or sugar in a quantity according to his means. Generally three or five persons go on this occasion. On this day one ornament and a garment are given to the girl. Some relatives of the girl's parents are also present to whom a feast is given. Sometimes dancing also takes place. This rite is called *mangwali*. The party returns on the same or the next day according as the distance may suit. After this (on the marrying

parties coming of age, if they happen to be minors) a day is fixed for the marriage, in consultation with the *maulvi* (Muslim priest). This date is made known to the parents of the girl. A day before marriage, the hands of the bridegroom are smeared with *mahndi*. This is called the rite of *mahndi*. The same day *mahndi* is sent to the girl's parents for smearing her hands. The next day the bridegroom, accompanied by about fifty—sixty persons, mostly on foot, occasionally on horse back or in a palanquin or, sometimes, on the back of a man, starts for the bride's house preceded by tom-toms. A feast is given at night by the girl's parents.

Before the performance of the *nakkah* (wedding), another rite known to be *haq-mehar* is performed. The guardian of the bride asks the bridegroom or his father or his caretaker to give *haq-mehar* in the form of money amounting to Rs. 36-6-9 (Rs. 36.42) in the least. It may go upto any amount, but the Muhammedans in Chaurah have not yet exceeded three hundred rupees in this payment. In lieu of this cash payment an ornament of equal value may be demanded. The *haq-mehar* is either paid then and there or a bond is executed by the bridegroom to make this payment later. Resort may be had to the courts for the enforcement of this payment if the bridegroom fails to make the same. If the *haq-mehar* is paid in the form of ornaments, the ornaments are given to the bride to put on while, in the case of money, it remains with her father till she becomes capable of taking charge of it. Even if a girl divorces her husband or leaves him for good, the *haq-mehar* remains her property.

The next morning, *nakkah* takes place in the presence of the *maulvi*. The bridegroom puts on *sehra* (veil) and *kalgi* (crest). After *nakkah*, again a *dham* (feast) is given to the marriage party and thereafter the party proceeds homeward. Generally, the bride is brought by more or less the same mode of conveyance as was adopted in carrying the bridegroom. On return a feast is given to the friends, relations and those persons who come from the bride's side. The latter are generally below twenty in number. In the feast, a goat or a sheep is killed if the economic position of the family permits. On the last day of the feast i.e. on the second day of return of the bridegroom to his house, *tambol* (cash presents) is given by the relatives to the bridegroom. The *tambol* consists of money, ranging between twenty-five *naya paise* and ten rupees. A list of the receipts is prepared, which serves as a record not only of the money received on the occasion but also of the persons making the gifts as also the amounts gifted, to serve as a broad guide for return-gifts on the occasion of marriages in which the givers of the gifts will have their turn as the receivers. After about five or seven days of the marriage, the rite of *herferi* (the return visit of the couple to the bride's parents) takes place when the bride and the bridegroom go to the house of the bride.

Dowery

The dowery system in its true form is not prevalent either amongst Hindus or Muhammedans. There is no reverse custom either entailing any payment by the parents of the bridegroom to those of the bride. But in about one per cent of cases, especially if there is any doubt that the girl will not meet a good treatment at the hands of her husband and his parents, some ornaments are demanded as security from the parents of the bridegroom and kept until they are satisfied that the girl is being properly treated and has settled down well, when the ornaments are returned. Certain essential articles are given as gifts by the parents of a girl to her.

Widow re-marriage

Sargudhi—Widow remarriage is recognized. Formerly the widow used to be obliged to marry one of the deceased husband's brothers, but now this

is not the practice. She can choose her own husband within the circle permissible for ordinary marriages. This union is solemnized by an inferior form of marriage called *sargudhi*. There is no expensive feasting and the whole cost of this form of marriage is much less than in the case of a regular wedding as the bridegroom simply goes to the woman's house with his *putriar* (an elderly person related to father agnatically) and brother. The *bandha* (a present of ornaments by a would-be bridegroom to a would-be bride) is given as at a regular wedding, but *arti* is not performed.

Garibchara—A quiet form of *sargudhi* marriage is called *garibchara*. On an auspicious day, the bridegroom, accompanied by his sister, simply goes to the bride's house, and at the entrance worships the *kumbh*. He then seats himself on the blanket in the usual way, and the girl is seated next to him by her mother. After eating, the couple take leave of the bride's father and proceed to the bridegroom's house, where the *kumbh* is again worshipped. This second worship of the *kumbh* makes the marriage binding. The *lag* etc., are all rendered as in the other form. The binding ceremony in this form of marriage consists in the man offering to the woman, and the latter putting on, an ornament, usually a nose-ring.

Bandha-luana—The third and lowest form of marriage is the *bandha-luana*, in which a widow who is to marry her husband's brother is married to him on the *kiria* day, i.e. seventh or the eleventh or the thirteenth day after the first husband's death. She puts aside her late husband's ornaments and puts on his brother's to denote that she accepts him as her new husband. A goat is sacrificed and a small feast is usually given. The widow's parents need not attend, but they are entitled to a *lag*, called *bakra* (goat), as being the price of a goat. If the widow wishes to marry a stranger, the latter must pay the *bakra* of one rupee, and one rupee and eight annas (Re. 1.50) or three rupees as *chhadyoli* to her parents. An auspicious day is ascertained and the ornaments changed as described above.

Marriage after elopement

A man who elopes with a girl, may, after a certain interval, open negotiations with her father, and, if the father assents, pay him seven rupees and a goat. This observance is termed *lag-rit* and operates as a valid marriage.

Divorce

Divorce is prevalent in almost all the communities and castes to a great extent. Previously, there were two forms of divorce. In one form, the husband used to say to the wife, in the presence of witnesses, "I have divorced you, *raja-ki-darohi* (swearing by the raja)". And in the other form the husband announced the divorce in the presence of the wife and the witnesses, and, at the same time, broke a stick to symbolise the severance of martial ties. Both these customs are non-existent now. Now, a document of divorce is drawn and both parties sign it. Two copies of this document are prepared and the declaration of divorce is given by a non-official *panchayat*. The members of this private *panchayat*, or some of them, put their signatures as witness to the deed of divorce. The husband, before signing the divorce deed, gets back all the ornaments that had been given by him to the wife. Besides these ornaments, the husband may generally get as *mamla* a sum ranging from four hundred rupees to one thousand and two hundred rupees from the wife. In the past this amount varied from ten rupees to two hundred rupees. In fact the payment of *mamla* is made by the person who intends to marry the divorcee. In a very few cases the first husband may forego the *mamla*. One of the main causes of the divorce is adultery. About fifty per cent of the marriages would seem to end up in divorces. Women may, and actually do sometimes, seek a divorce. However, in the majority of the cases, it is the male partner who divorces the wife. The number of divorces is believed to be on the increase especially after the attainment of Independence, the reason for this post-Independence phase being said to be that during the days of the rajas, the scales of legal justice were usually tipped in favour of husband whenever the divorce was sought by the wife.

Traffic in women

Elopements are not uncommon, and often lead to marriages. What generally happens in marriages preceded by elopement is that the lovers, uncertain about the consent of the parents, take matters into their own hands by eloping. They keep away for sometime, then return home, and follow up the initiative assumed by them by patching things up with the parents who are offered a goat for making peace and the escapade is ultimately crowned with the formality of the marriage.

Gambling

The practice of this public nuisance is carried on through certain games of chance played for money or money's worth. The instruments of gaming usually consist of cards, cowries (shells), walnuts and, sometimes, coins. Gaming with cards is too well-known to be described. As for cowries, four to sixteen are employed in the game and betting may start from one anna and go up touching the peak figure of a hundred rupees per throw according as the capacity of the gamblers, may permit. Gaming with walnuts may be indulged in, often without much fear of detection and indictment, even on the roads for, the element of money is generally inconspicuous and the game of walnut is too common to arouse suspicion. Details of this game are almost the same as those of *ghutti* played in Bhattiyat. In remote and rather inaccessible localities small coins are used directly and won and lost on the same rules as are applicable to the games of walnut and *ghutti*.

Drinking

This weakness would also seem to prevail more extensively in this tahsil than in Bhattiyat. Many women drink too, though not in the public as a rule. Formerly only certain cereals, and now *gur* also, would appear to be the material for illicit distillation.

Houses

The general shape of the houses is square or rectangular. The shape of the houses is not uniform. Whatever shape the site of construction may warrant, is adopted. Majority of the houses is one storeyed, a few are two storeyed, and very few three storeyed. Roofs are generally flat, made of shingles on which clay, about one-and-a-half feet deep, is spread and pressed hard by employing the animals to tread down the same. This is due to the reason that slates are dear and construction of flat roofs involves less cost, and also for the reason that flat roofs are capable of being used as thrashing floors which, owing to the inadequacy of flat space, cannot always easily be built separately near the house. The walls of the houses are generally built of stone and wood. The timber used, as a rule is *taun* and *kail* and occasionally deodar. Doors are made of *kail*. Provision for ventilation and light is very limited. Only about five per cent of the houses are provided with a proper window. The inside of the houses is almost dark, so much so that even in day time a light has to be lit to find things. The accommodation usually consists of only one hall enclosed by four walls. This serves all the purposes of a store, a dining room, a sleeping room and a cooking place, and for housing of animals too. This accommodation is utilised in this way; in the centre is the hearth; on either

side of the hearth are the beds of the family; and behind the hearth is a screen of spars behind which animals are tethered with their faces towards the hearth. The surroundings of the houses are worth no special mention, except that near some of the houses there are kitchen gardens in which some vegetables for the family consumption may be cultivated. But where the village consists of many houses standing in a close cluster, the surroundings may be too congested for this. If the houses are arranged in tiers, then the flat roof of the lower house serves as the courtyard of the upper house if both houses belong to the same family. In the ancient days, an ordinary house of flat roof could be built with a cost of about two hundred rupees. In these days the same type of house requires an expenditure of six hundred rupees. The main cause of the rise in the cost of construction is the rise in wages and prices.

A pandit is consulted invariably regarding the time, date etc., of laying the foundation-stone, for fixing the frame of the door (*dwar sakh*) and, about the auspicious occasion for the fixing up of *agethi* i. e. hearth. After the completion of the house, whenever it may be possible for the owner, a ceremony called *amokh* is also performed in which pandits, relatives and near and dear are feasted. *Khir* (rice boiled in milk and sweetened) is served essentially. Other items of food are *dal*, *kari* and *manday*. On the same day the carpenter constructing the house is paid whatever remains of his dues and besides, a complete suit and a *chaddar*. The carpenter in his turn is required to throw some water on the house meaning that he has received all his dues and nothing remains due from the owner. A hole is left in the *saran* (flat roof) to serve as chimney. It is through this hole only that some sunlight enters into the house. This hole is called *ungu*. It is partly covered with three stones in such a way that the water of the rain may not find its way through it into the room. In the winter, when the cold is severe, something or the other is thrust in this hole to prevent the piercing cold winds from blowing into the room.

Bee-hives are often fixed in the walls. The hive is often nothing more than a log of wood, hollowed from end to end and laid across the wall so that one end is outside and the other projecting a little into the interior. In the outer end is a small hole to serve as entrance and exit for the bees, and the inner end is so closed with mud that it can be opened, at the will of the owner, for the extraction of honey.

Furniture

The articles of furniture in this tahsil are almost the same as in the Bhattiyat tahsil. The wooden seat known as *baisani* in Bhattiyat is called *dikhru* in this tahsil.

Utensils and receptacles

The utensils for cooking used in this tahsil consist of *tawa* (griddle), *karahi* (cauldron), *doi* or *chauncha* (ladle), *ganali* of wood (a large plate for kneading dough), *handkoo* (earthen pot), *thali* (plate made of *kansa*, bell metal or bronze), lotas and glass of brass and *ghara* (a large earthen pot). Receptacles for foodgrains are *toone* (a wooden box with a lid) and *dhandi* (large wickerwork containers) while the clothes are usually kept in large or small wooden boxes. A handmill is generally to be found in each and every household. A milk churn i. e. a large earthen pot is also in common use. Milk is churned with a wooden contrivance known as *guhiroo*. This is prepared locally by the carpenter. For spinning larger quantities of wool, a spinning wheel commonly known as *charkha* or *jantra* is an indispensable article of the household. For smaller quantities the *takuri* is used, while the single threads are spun together into a compound one by means of *unsan*.

Decorations

The houses are generally painted white inside as well as outside. Sometimes the inner walls may be painted with *gurantee*, a somewhat red paint. Generally, no pictures of any kind are painted on the walls. Sometimes, however, in families with ladies artistically inclined, some decorative lines are drawn on the wall, and, at times, even shapes illustrative of some specific objects are drawn. Mostly the wooden work in a house is to be found of simple nature.

Dress

The dress for children, of either sex, consists of a garment locally known as *glailoo*, a sort of shirt without hem and buttons. This garment is used so long as a child does not attain boyhood or girlhood.

Young boys and girls are clothed with *suthan* (trousers) and *kurtu* (shirt). The material used for these garments is either a common cloth made in the mill or woollen cloth prepared locally and is used according as the season may necessitate. The dress of the males usually consists of woollen *suthan* (trousers), *kamij* (shirt), coat and white turban of muslin or some coarse cloth. The women are prettily attired although the garments put on by them are mostly made of material prepared locally. The footwear consists of either a pair of *chaplies* (a kind of sandals) or a pair of shoes plain or embroidered. Over tight trousers a garment known as *dor* or *kambli* or *likar* is wrapped round the waist, falling down to the ankles in many folds. This garment is invariably made of wool of black colour bearing checks of a distinct colour, and it needs a cloth three-and-a-half yards in length and one-and-a-quarter yard in width. The next item of the dress consists of a piece of long cloth or muslin, at least three yards long or, at times, may be four or five yards, to serve as a waist band and goes under the name of *gaitri* in local parlance. The upper part of the body is decked with a garment resembling, to some extent, the modern blouse, and locally called *kurti*. Generally, white wool was used to prepare, locally, the cloth of this garment but, of late, departures in favour of other colours have crept in; and even the locally made woollen material has given place to the mill made cotton cloth. This garment has full sleeves and in length it falls down on the body just enough to come within the grip of *gaitri* and *dor*. Precisely, it is three-fourth of a yard in length and in shape it is akin to a male shirt. A very peculiar item of head dress is *joji*, made of satin or lady hamilton or velvet or silk. The *joji* is a sort of a flat cloth cap with a long tail hanging down the back. It is fixed in the centre or at the side of the head, and, when in the latter position, looks more dainty. It may be put on with or without a *dopatta* (scarf). The length of the *dopatta* is usually two-and-a-half yards or two-and-three-quarter yards and it is generally made of muslin. The *joji* is worn almost without a break but the *dopatta* may be dispensed with when a woman is at home. With the progressive development in the means of communication in this area, social intercourse with the outside world has increased and the dress consisting of *shalwar* and shirt has found its way to these parts also, and, in Tisa, the headquarters of the tahsil, this dress is now found very largely in use. Even the graceful sari, decorating some female or the other from the family of some official stationed at Tisa, has already appeared on the rugged rural scene of Chaurah, although it is doubtful if any local female has yet adopted this garment. The dress of some of the educated males tends more and more to model itself on that of the educated classes outside.

Ornaments

In the quaint old days, not only women but also men used to put on ornaments in this tahsil, as in the Bhattiyat tahsil. The main items of male

ornaments were *kangnu* or bracelet made of silver, *kantha* or necklace made of gold, and finger-rings and *bir-bali* or ear-rings both made of gold. This fashion of wearing ornaments by men has become outdated and only a few insignificant items such as finger-rings and *bir-balies* are worn and that too by well-to-do people untouched by what the older generation might treat as new fangled tastes. In spite of the saying that beauty requires no ornaments, it is common for women to be attracted by ornaments, irrespective of whether they are pretty or ugly. The women in this tahsil put on as many ornaments as they can afford and the items are almost identical with those already mentioned in the Bhattiyat tahsil, except the chain which is attached to the *joji* the peculiar head dress of ladies in Chaurah. Another item of ornament is *jantron-ka-har*, a necklace of gold, long enough to fall over the breast. As for the metal used in making ornaments, silver still predominates, as gold is yet out of the financial reach of the common people.

The women enjoy a limited right of ownership in the ornaments. They can deck themselves as and when they like, but they cannot dispose of the jewellery by sale or mortgage or gift or otherwise. As in the Bhattiyat tahsil, the women of this tahsil cannot and do not take with them the ornaments if and when they desire to leave the family for good.

Diet

The staple diet of the people of this tahsil is maize. Besides maize, wheat, barley, *siul*, *phulan* and *kodra* are also taken. The common man cannot afford to include meat in his diet except on special occasions. By way of vegetables, the masses are accustomed to such wild leafage as (in local names) *anne*, *kisror* and *hilingla*, and, among the cultivated plants, the leaves of mustard. Pumpkins are also grown and eaten fairly commonly. There are signs now of a trend, however slow as yet, towards the cultivation and consumption of other vegetables, notably the brinjals. Milk, as such, is seldom taken. Generally, it is processed into curd, butter and ghee. Butter-milk, which is locally known *chhach*, is, however, a valuable common item of diet. Butter and ghee too are not used in any appreciable quantity, although pulses and vegetables are invariably fried in a small quantity of ghee. Extra quantity of ghee is consumed once in a month or so and on the occasions of *melas* and weddings etc. Eggs, produced in quantities still on the small side, are, generally speaking, not consumed by the family but are sold to meet small expenses of the house. Beverages such as tea, coffee etc; are not yet in extensive use, although now about five per cent of the people have started taking tea once in a day i.e. in the morning. The food is generally taken four times a day. The name and particulars of each meal are given below :-

Nawari—This corresponds to the breakfast and consists of the stale bread of the previous night and *sag* or *chhach*. In the absence of *sag* or *chhach*, bread is taken alone. This meal is taken between six and eight in the morning.

Kalwar—This is akin to lunch. The main articles taken in *kalwar* are maize bread, vegetable and *chhach* or *lassi*. *Kalwar* is taken between eleven and twelve in the morning.

Arehni—This meal is taken at about 4 P. M. and, in content, resembles the *kalwar*.

Biali—This is the dinner of the people. In this meal are taken *dal*, vegetables, *kari* and bread.

There is little difference between diets in the different seasons, except that *baird* i.e. flour of wheat and barley mixed, is also taken occasionally during summer.

Festivities

Brishu or *Bishu* and *Lohri* are held on the same dates and in the same way as elsewhere in the district. The festival of *Shivratri*, though

celebrated at the same time as elsewhere in the district, has, here, a variation in detail. A fast is observed on this day to please and propitiate Shiva. Only certain foodgrains such as *siul*, *phulan* and *bajar-bhang*, not considered to be cereals for fast days, are consumed. Sometimes, if possible, *Shiv Puran* is also recited.

The children play a significant role on the day of *Shivratri* inasmuch as they form themselves into small groups, collect small branches of two bushes called *karangora* and *paja*, and go from door to door to fix in the doors of each house some of these branches. The significance of this peculiar act, according to the popular belief, is to keep evil spirits and the witches off the houses. For this service the children are rewarded with foodgrains which each house-owner gives them on the day following the *Shivratri*. The children then have a feast of the cakes baked out of these grains. While the children are setting the bushes on the doors, they keep on uttering a sort of *mantre* in the form of a couplet which is as follows :—

अजा लगा पाजा लगा द्वार कण्डा लगा,
रण्डे डीणी तिण्डू टीर फूह-फूह ।

(The doors have been decked with thorny bush and *paja* and, therefore, oh witch run away to the peaks).

Apart from the above festivals *Patroru* and *Janamashtmi* in the month of *Bhadon*, *Utrain* in *Magh* and *Holi* in *Chet* are celebrated. Out of these the festival of *Holi*, which is held in a peculiar way, deserves detailed description.

Holi falls on the sixteenth day from the *Shivratri*. In this festival too the children of the villages play the main part, for, from the day of *Shivratri* they are seen busy collecting straw and other articles which easily catch fire. A heap of this material is then made and on the day of *Holi* the villagers assemble at the scene of this heap and offer incense and puja to it. This done, a prominent person out of the villagers, sets the heap on fire. The big fire so made is offered *khida* (parched maize). The remainder of this offering is distributed amongst the persons present at this performance and is also delivered to those who are not present. The children then form themselves into various groups and visit every house and utter the following message :—

कात कत्याली कुखू माधा दयाली कुखू,
ह्यून्द नठा रित आई कुखू ।
गोरूओ पोहरुओ बड़े बड़ कने शुणा,
ह्यून्द डरोणा नठा कुखू ॥

In essence the message is to the effect that dreary winter is out and the spring season has set in "Oh, cattle, sheep and goats" it announces, "listen attentively, the dreadful winter has vanished".

The fifteenth of August and the twenty-sixth of January are not yet celebrated commonly in the rural areas. At Tisa, which is the tahsil headquarters, the development block agency and the other officials of the Government do celebrate these important national days in association with the inhabitants of the place and the nearby villages. The main features of the celebrations are flag hoisting, games of adults and children and distribution of sweets to the children etc. However, there is a move slowly and gradually to introduce these two national days into the general fabric of rural festivals in suitable forms.

COMMUNAL LIFE

Pilgrim centres

There is one important pilgrim centre i.e. *Kali ka dull* (a lake dedicated to goddess Kali). This lake is about twelve miles from Tisa. People inhabiting the Chaurah tahsil, especially those who are nearer the place, undertake a *yatra*

(pilgrimage) of this lake at the time when the people of many other parts of the Chamba district visit the Mani Mahes Kailash in the month of *Bhadon*. The entire route upto the lake has to be covered on foot. Nothing but the caves that exist here and there can save people from the hardships of inclement weather. About two hundred people visit this lake on this occasion. The object of undertaking the pilgrimage is generally to offer *sukhan* or *bandha*, which are local terms meaning any offering promised or mentally dedicated on any previous occasion for the grant of any prayers. The offering so promised or dedicated is actually made after the prayer has in fact been granted.

A minor tarn, falling within the Chanjoo *illaqa* on the way to Mani Mahes, also attracts some of those bound for Mani Mahes, and, in the case of this tarn also, the deity to whom the offerings are made is Kali. The usual modes of offering are the Indian sweet preparation called *halwa*, the sacrifice of a male sheep, and cash.

Jatras

Jatras (festivals) are numerous and are celebrated in various places such as Baira, Barnota, Himgiri etc. People do not know much about the time when, and the cause why, these *jatras* came into existence. In respect of a *jatra* held in Baira in the month of *Sawan* i.e. from third to fifth *Sawan*, there is a legend that, once in the reign of Raja Sham Singh, the village of Baira was visited by a man-eater-leopard. It claimed a heavy toll of life and about one hundred and forty persons were killed in spite of the best efforts to capture and kill the man-eater. When the evil did not abate, the people prayed to the goddess Kali and promised the celebration of a *jatra*, if they were relieved of the menace. It is believed that this prayer of the public was granted by the goddess Kali and the man-eater disappeared. The people, therefore, redeemed their promise and the *jatra* came into existence.

Other *jatras* are arranged by the villagers inhabiting the place where these are held. They contribute money and grain to defray the charges of the artists. The highlights of the *jatras* are folk-dances such as *nati* by men and *ghurayee* by women. The spectators of these festivals are provided with food and drinks. Generally as many he-goats or male-sheep are killed as are the days of *jatras*.

Communal dances

People generally amuse themselves by dancing on the occasions of weddings, fairs and festivals. They take part in the dances irrespective of their social and economic status or position and irrespective of their castes and communities. No community is to be found a member of which may not participate in the collective or individual dancing. There are no professional dancers in the tahsil. The men and women take part in the dances alike except that they divide themselves into two separate groups of males and females. Female dancers are at times encircled by the male dancers. The tempo of the males and the females does not always correspond. Generally the females take their steps and movements in accordance with the rhythm of their own songs which they sing while dancing. On the other hand, the male dancers dance to the rhythm set by the tom-tom. A dance started once may last for three or four hours. During this time the women dancers change their movements with the change of song. The male dancers also change their steps according to the tempo and rhythm of the tom-tom and the flute. As the dance draws towards a close the tempo accelerates, and the dancing develops into jumping and boisterous movements. Ultimately, the dance breaks up abruptly and all the din, noise and movements stop. Besides being inexpensive, this mode of relaxation and recreation fits well into the general rural background, and it would be in keeping with the genius of the rural surroundings if modern innovations, such as the cinema and the radio, failed to make any serious

encroachments, though, with the change of times, the new arrivals on the recreational scene are bound to make themselves felt. There are two kinds of dances. One of them is called *nati* and the other *ghurayee*.

Clubs and associations

As in the case of the Bhattiyat tahsil, the activities of the development blocks in the field of social education have resulted in a large increase in clubs and associations. Already, there are four dramatic clubs, eleven young farmers clubs and two sports clubs in the Tisa block, and five dramatic clubs, five young farmers clubs and ten sports clubs in the Salooni block of the Chaurah tahsil.

Pangi sub-tahsil

Traditional restrictions on marriage alliances

The so-called high castes have no restriction either on food or marriage among themselves. The Brahmins, Rajputs, Thakurs and Rathis inter-marry. However, there is, by custom and tradition, neither any eating together nor any marrying together between these high castes, on the one hand, and the so-called low castes on the other, now known as Harijans or scheduled-castes, such as Hali, Lohars and Aryans etc. For purposes of restrictions on food and matrimony, the Bhots have also been treated by the high castes in the past like the other low castes. With the conscious, determined and planned drive being made in free India, backed up by provisions of law, to remove untouchability, the prejudices and restrictions regarding food are undergoing relaxations, though, in matrimonial matters, the situation has yet to show any such mentionable easing up.

There are no communities or castes in this area which marry girls of a particular community or caste, but do not in turn give in marriage their daughters. Among certain castes, especially the non-scheduled castes, marriage is prohibited between kinsmen within five degrees on the mother's side and six on the father's. There would seem to have been growing, over the years, a certain amount of relaxation in this restriction, because, according to the old gazetteer, this prohibition extended to ten degrees on the father's side, though it was five degrees on the mother's side even in those days, that is to say about the beginning of the century.

The prerogative of the parents in the matter of matrimonial approvals and disapprovals does still exist in theory, but, in practice, the parties directly concerned with the matrimonial alliance often take matters into their own hands if the views of the elders come in the way of their love and liking. Even when an alliance is primarily and predominantly negotiated between the parents, it is not at all uncommon for the boy and the girl also to be sounded.

Marriage customs and rituals

Betrothal—For betrothal, the boy's father, accompanied by a friend, goes to the bride's house and opens negotiations. If the parents consent, the boy's father presents the girl's father with a rupee, an observance called *phakhi diti*, i.e., has given assent. The boy's father must go to the girl's house again within a year to confirm the alliance, and this is called *chak khani*, literally, to eat food. The boy and a friend accompany him and the boy presents the girl with a pair of ear-rings (*balu*) and bracelets (*kangan*), collectively called *bandha*. This ceremony is called *bandha dena*. To the girl's father he gives twelve rupees, called *sidiuli*, and to her mother three rupees, called *guami* or *thilaul*. There is no rigidity about the value of *sidiali* and *guami*, the amounts varying with the financial position of the parties concerned, the tendency being for the payment to rise higher with the greater flow of cash incomes as times advance

and as economic development progresses. *Luchies* (cakes sweetened and made in ghee), usually wrapped in birch bark, are then distributed to all present. This seals the betrothal into a binding contract. If the boy annuls it, he must pay six rupees or more for the girl's *man*, or consent : whereas if the girl breaks it, the boy or his guardian, if he is minor, can claim heavy damages. Betrothal may be entered into at any age.

Forms of marriage

Two forms of marriage are in vogue. The superior form is called *janji* or *jani*, and is carried out as follows in such parts as the Sach pargana and as far up as Tindi :—

It is not necessary to ascertain a propitious day for the wedding as it is usual for the boy to go to the girl's house on any Sunday or Tuesday or Thursday, and to bring the bride home on a Monday or a Wednesday or a Friday. *Baisakh, Har, Katik, Manghair, Magh,* and *Phagan* are auspicious months for marriage. Having secured the girl's father's assent the bridegroom's people send the boy's maternal uncle to the girl's house to get a day fixed for the wedding (*shadi*), and, on that day, the wedding party goes to the girl's house, where all are assembled in one room, the bride and the bridegroom being seated next to each other, with their maternal uncles at their sides. The girl's maternal uncle then mixes *sattu* (grain parched and ground into flour) in water. He next makes seven or more *totus* or cones, about a cubit high, out of the *sattu*, rubs butter on them and sticks a flower in each. Then he puts burning charcoal and *dhoop* (incense) in a *dhunch* (censer) and lights a lamp. Carrying the censer in his left hand he takes a little off the top of a *totu* with his right and touches with it, back of the fire-place to the east, also the sides of the room, to the east, south, west and north, in that order, and the top of the door frame. The girl's maternal uncle then sits down, placing the censer on the ground, while the bride's mother collects the *totus*, and putting them in a vessel makes as many small flat balls (each with a little hollow on the top) as there are people present. If necessary, she can add more *sattu*. These balls are given to the guests one by one; her husband pouring a little ghee into the hollows as she does so. Those for the bridal pair are given by the girl's maternal uncle. He fixes them on the tips of the fingers of both his hands, crosses his hands and approaches the pair. Whichever first picks and tastes one of the balls, is regarded as the cleverer of the pair. A feast with singing and dancing follows.

Next morning the girl's relations present her with jewellery, utensils, etc; and these presents are collectively called *suaj*. The couple then throw incense into the *dhunch*, prostrate themselves at their parents' feet, the girl doing so first. This is called *pair bandan*. The wedding procession then returns to the boy's home, the boy being carried on the back of the girl's maternal uncle, and *vice versa*, at the end of the journey, to the entrance, where they alight and walk in. At the door the *warna* ceremony is performed by the boy's mother passing a sheep three times round their heads. The sheep has come to figure less and less with the march of time, and, as a matter of fact, there are now marriages in which no sheep is used in the *warna* ceremony. As soon as the couple have crossed the threshold, the marriage is complete. But the *totu* observance is again gone through, the boy's parents now officiating. A feast is given and another on the following day. The *tambol* or wedding presents are presented to the bridegroom and the *lag*, twelve rupees or more each, payable to the girl's father, maternal uncle and own brother, if not already presented, is taken; and the next day the guests disperse. In some cases the payment amounts to twelve rupees and four seers of *sattu* to the girl's father, and ten rupees and two seers of *sattu* to the maternal uncle and own brother each. Within a month the *phiranni* ceremony takes place. The bride, accompanied

by her husband, goes to her parents' house, taking with her a small present, and, after staying there for a few days, they return to their own home. The bride is at times taken home by her husband after betrothal, without any marriage ceremony. The bridegroom comes to the bride's house and, after arranging the matter with the parents, or even without their consent, takes away his wife to his own home. In all such cases the wife, if of age, is of course a consenting party; and if a child, the consent of the parents is essential. A *jani* is usually held in the bridegroom's house a short time afterwards and *tambol* is given by his friends but the bride's friends are not present. The custom, though regarded with a certain amount of disfavour by those with snobbish inclinations or with sensitive feelings about things like family dignity, has been growing in popularity, mainly owing to its cheapness

The inferior form of marriage is called *topilani*. It is used in the case of a widow's remarriage, and is only permissible after a year has elapsed since the previous husband's death. The right to claim the widow's hand rests with the late husband's brothers or cousins or nephews, and in the presence of two respectable men, the second husband, who should be a brother or nephew, or cousin of the deceased, presents the widow with a new woollen pig-tailed cap. Her acceptance of this cap cements the union. If a stranger wishes to marry the widow, he must obtain her parents' consent and pay a sum of money and may then take her home. This is called *randi-rakhi-lai*, and is the only ceremony in this kind of marriage.

Dowery

The dowery system does not prevail in the Pangi sub-tahsil. On the other hand, the bridegroom or his parents are, in some cases (few and far between), required to pay in the form of kind or cash, to the parents of the girl, the payment usually varying according to the financial capacity. The parents of the bride give a single pair of clothes and one or two ornaments in some marriages.

The formal marriages with ceremonial elaborations are tending to give way to marriages by shortcuts, the bridegroom simply taking the bride home to his place, often without even the previous permission or approval of the parents.

Civil marriage

This system is not in vogue here.

Marital age—The Child Marriage Restraint Act, 1929, now limits the minimum marital ages to eighteen years in the case of boy and fourteen years in the case of girl. Traditionally, the usual age of marriage for a bride was thirteen to fourteen years and, for the bridegroom, seventeen to eighteen years, though there was no strict adherance to these age standards, there being divergences above as well as below.

Widow remarriage

Widow remarriage is permissible in every caste residing in the Pangi sub-tahsil. The widow remarriage by the system of *topilani* has already been described. If the widow chooses to remarry a third person instead of her husband's brother, or cousin or nephew, she can do so. This form of marriage is more or less like a first marriage and there is almost as much of a gathering and feasting as in a regular first wedding. There are no castes in which widow remarriage is prohibited. If any widow does not marry, she is supported by her sons, daughters or other relatives.

Divorce

Divorce is permissible in all the castes residing in Pangi. There are two traditional forms of divorce; one in which the husband pays six rupees to his wife for her *man* or consent and then breaks a dry stick in two

pieces over her head; the other in which he accepts a certain sum for her release from her parents or lover, and then breaks the stick either over the money or over her head. Which form is adopted depends upon who seeks the divorce, the husband or the wife. The wife cannot then be reclaimed, and is free to marry again. The new form now coming into vogue is that of executing a simple divorce document. Quite often it is the wife who seeks the divorce. The percentage of marriages ending up in divorces is high.

ECONOMIC DEPENDENCE OF WOMEN AND THEIR PLACE IN THE SOCIETY

The economic dependence and the social position of women are, broadly speaking; similar to those described in the Bhattiyat tahsil, with this difference that the Hindu Succession Act does not apply to scheduled tribes and, the Pangi sub-tahsil being populated by such tribes, that law is ineffective here.

Prostitution

There is no prostitution in this area. Traffic in women is unknown.

Drinking

Drinking is traditional and widely prevalent, among both sexes. Considering the tribal habits and the climatic conditions, the people in this sub-tahsil have been left legally free to ferment drinks for their own use, though selling is not permitted. That foodgrains constitute the most important ingredient for the preparation of drinks, and indulgence in drinking is quite frequent, as also not unoften quite heavy, would pose serious economic questions in this deficit area where, on two or three occasions during severe winters, foodgrains have actually had to be dropped by air. And now that cash earnings are on the increase, owing to the opening up of a number of new avenues of development and economic prosperity, the drinking habits might raise fresh economic posers. Addiction to opium is practically unknown.

HOME LIFE

Types of dwellings

The houses are usually rectangular and double storeyed, and are made of wood and stone, the roofs being, as a rule, flat, covered with clay. This shape and structure of the roof often makes it handy as a threshing floor. Ventilation is inadequate, the stress being on making the building resistant, to the maximum limit, to cold and wind, even at the sacrifice of ventilation. There is usually a hole in the roof for the escape of smoke. In many houses, there are special rooms, in the lower storey, for winter, when human-beings share the ground-floor with the livestock, at times in different rooms and in other cases in one and the same room, the animals occupying one end and the human-beings the other.

Every snow-fall produces the common spectacle of whole village on their house-roofs throwing away the snow with flat wooden shovels, specially made for the purpose or with other weapons.

At an average a house costs about five hundred rupees exclusive of the value of the mutual assistance traditionally rendered free of wages by the villagers. The usual practice is for no Brahmin to be consulted for any auspicious moment for the commencement of the building work of the house and for its inauguration. Sanitation leaves very much to be desired. As a rule, there are no bath-rooms or latrines or urinals attached to the houses. In fact, there are no community bath-rooms or latrines or urinals either. While the face and the hands are washed daily, by and large, the bath of the whole body is a very different matter and, throughout the year, there are but rare occasions when the average villager thinks of bathing. Streets, edges of paths, cultivated fields, and convenient places almost anywhere in the snow

bound area, are utilised for answering the call of Nature. The torch-wood is still the predominating means to light the nights, lamps and lanterns being exceptions come by only here and there, to say nothing yet of electricity. Water supply within the house is unknown and water is drawn and brought home daily from open springs.

Furniture

There is no furniture. Not to speak of other peices of furniture even *charpies* (cots) are not available in so many villages. Generally brass utensils are used as food vessels and for cooking. Foodgrains are kept in wooden boxes or goat skins. Clothes are kept hanging over windows or lie on the floor. They have generally a weaving apparatus known as *kargha*. They have spinning tools too, made of wood. There are goat-hair-mats for sitting and lying purpose locally known as *thobies*.

Decorations

Pictures are found in very rare cases and these are of Shiva, Ganpati and Chamunda Devi etc. Windows and doors are not painted. The wood work is quite simple. People have hardly any artistic taste in these matters.

Dress

All the male members wear woollen pyjama, shirt, white cap of long cloth and *pulans* (straw shoes). The females wear shirt, tight dark coloured trousers, a woollen shawl on the shirt, and a cap of cloth locally known as *joji*. Generally wool is used for making garments. Modern fashion has yet had no material effect on the dress. This dress is suitable to the climatic conditions which involve the villages getting snow bound for months on end. With boys going to schools, and a few others coming otherwise in contact with the new trends in dress, there are developing signs of slight change, but the vast majority among the masses still continues undisturbed by these innovations. Tailors are local and they have skill only in local dress.

The three most notable features of apparel in the Pangi sub-tahsil are :-

(1) The Lahul portion bears a striking dissimilarity in the style and cut of the dress, the dress here resembling that in vogue in Kulu-Lahul, and certain parts of the Kinnaur district of the Himachal Pradesh.

(2) In the non-Lahul portion the head-dress is of cotton cloth, which is remarkable for a mountainous and snowy region.

(3) Throughout the main Pangi sub-tahsil, and in many parts of the Lahul portion also, leather foot-wear is totally unknown, the one and only way the feet are shod being to put on straw shoes.

Naturally shoe-makers are not to be found yet, the people themselves making their own shoes out of wheat and barley straw. However, the way in which things are developing, it will not be very long before foot-wear of leather and other material and the shoe-makers appear on the scene. The villagers do their own washing, a professional washerman being redundant to the rural economy here, and, for a cleansing agent they use a local plant called *khildri* which is considered to contain a very good cleansing ingredient for woollen garments.

Ornaments

The ornaments put on by the males and females of this sub-tahsil are practically the same as in the tahsils of Bhattiyat and Chaurah, with the exceptions that, on account of the generally poorer condition of the people here, the number of items is restricted to a few only, and that certain ornaments are called differently. For example, the *balu* (the ornament for nose) of Bhattiyat tahsil is called *karu* here, while *nanti* (ornament for the ears of men) is given the name of *murki*. Out of the metals used for the

preparation of ornaments, silver is predominant, a feature indicating the inferior economic position of the masses. The number of ornaments varies from individual to individual according as the economic condition may differ.

Food

The staple foodgrains are barley, *elo* (rye), wheat, buckwheat, *suil* and *china* (both inferior kinds of millets). Part of the straw is often ground with the grain and eaten even in normal years. In times of scarcity, certain grasses and roots, such as *kangash, chukri,* etc., are also pressed into dietary service, compounded with the flour of some cereals. Maize, a new arrival, is cultivated to a small extent only, though the practice would seem to be on the increase in those portions of the valley where climatic conditions are tolerable for the growth of this cereal. Meat is eaten chiefly in winter, and then too on special occasions, being too dear for common use. They partake of pulses and potatoes also. There is no cultivation of vegetables. The people, however, have a way of collecting certain leaves of spontaneous growth and of making them into dishes. Mr. R. T. Burney, the British Superintendent of the then Chamba State, is credited with the introduction, sometime about 1878 A.D., of potato into Pangi.

Barley, *elo* (rye) and *phulan* and *bres* (two varieties of buckwheat) and, to a lesser extent, because of its smaller availability, wheat are ground into meal for bread which is baked into more forms than one. Moreover, *suil, elo* and barley are parched and ground into flour, called *sattu,* and eaten straight thereafter without any cooking, after mixing it with butter-milk or tea or water etc. Walnut oil and ghee have been traditional fats in which to cook food the cooking of which involves any fatty substance as an ingredient Now, with the improvement of communications and the resultant stimulation of imports, other oils have also started coming into use, though still in very small quantities. Formerly *gur,* and now, in increasing measure, though still on exceptional occasions, sugar constitute the imported additions to the sweet things in diet, the indigenous and ancient foodstuff in this direction being honey, though it cannot be said, even with regard to honey, that it forms or ever formed a frequent constituent of diet, its use being confined to occasions few and far between.

Generally speaking, the people take their meals thrice a day. The morning meal is known as *kalau,* the afternoon meal as *rihni* and the night meal as *behal.*

Festivals

The following are the chief festivals observed in Pangi :—

(1) *Bishu* or *Bisoa,* on the first *Baisakh* when *sanj* (small wheaten cakes cooked in ghee), incense, vermilion, flowers, rice, ghee and *gur* are offered to Devi, and at night relatives and friends are feasted, and drinking of *lugri* (a kind of spirituous liquor made from *elo* and barley) is freely indulged in.

(2) The *Uttrain* on the first *Magh* in honour of ancestors. Every one who happens to come to the house must be fed, and feasting is common.

(3) *Shirwat* or *Shirwach* is the same as *Shivratri* and is held in *Phagan* by fasting, food being eaten only in the evening. Fried suet, milk, ghee and butter-milk *(chhach)* are offered to Shiva and then eaten, to break the fast.

(4) The *Khaul mela* is held on the *puranmasi* or full moon of *Magh.* A large lighted torch is carried by the leading person of each hamlet and waved before the nearest idol. At night a feast is held and the people make small torches called *chaink* and swing them round their heads in play, and then throw them at the walnut trees, in the belief that if the torch is caught in the branches the thrower will have a son.

(5) The *Sil mela* is observed on the new moon of *Magh* or *Phagan* after the *Shivratri* as a day of rejoicing to earmark the advent of spring. The night

before, they make, in every house, a *totu* of *sattu* with ghee, with a flower on the top. Rising before dawn they worship the family god and other objects in the house, touching them all with the *sattu.* The younger members of the family do obeisance to the elders. At day break they go to the houses of their friends with some *sattu* and *chapaties,* and eat and drink with them, repeating the salutation *bhala dhada* (may you be well). Later they visit their friends in more distant villages.

At these *melas* (festivals), except *Shirwach,* drunkenness is quite common.

The Pangwals are particularly given to the worship of Devi, Nag and Shiva. The principal Devi temple in the main Pangi portion is at Mindhal called the temple of Mindhal Basini Devi, and is a place of pilgrimage. In the Lahul portion the chief Devi temple, that of Mrikula Devi, is at Mrikula now better known as Udaipur. Other shrines are those of Malasan, Sitla Devi and Det Nag, and such shrines are numerous in the valley. Shiva is worshipped on any day of the week, but specially on Sunday and Devi and Nag on Sunday, Tuesday and Saturday. Sacrifices consist of a sheep or goat; the animal's head being the perquisite of the slayer, and the rest being divided between the priest and the worshippers. These temples are specially visited on the day of *punya,* or full moon, of *Bhadon* and *Asauj* and also in *Jeth.*

COMMUNAL LIFE

Temples of Mindhal Basini at Mindhal, Trilok Nath, at the village of that name, Sitla Devi at Luj, and Mrikula Devi at Udaipur, are important pilgrim centres.

Mindhal—Mindhal is at a distance of about twelve miles from Kilar towardss outh. There is at Mindhal a beautiful Devi temple. People believe that the Devi brings good crops and fortune if she is worshipped and, in case there is no worship, crops fail and other unexpected calamities fall. Residents of Mindhal plough their land with one ox and they do not sleep on a cot. A big fair is held at the Mindhal temple in the month of September and people of different places witness this fair. Scores of goats are sacrificed on this occasion.

Trilok Nath—There is a beautiful temple in Trilok Nath. Mostly, pilgrims go in the month of *Katik* to the temple. This temple is worshipped by Tibetans as well as Hindus. A big fair is held at Trilok Nath in the month of September. The people worship at this temple to obtain offspring and all other kinds of prosperity.

Sitla—The temple of Sitla is in village Luj, pargana Dharwas. People worship there for a happy and healthy life.

On special occasions there are large gatherings in these sacred places, the number at Trilok Nath running, in certain years, into thousands. Most of the ordinary days in the summer season also see visitors and pilgrims trecking to these places, especially Trilok Nath. Many of those who go to Trilok Nath make it a point to visit the temple of Devi at Mrikula (Udaipur) also. The means to reach these places are still very difficult. Trilok Nath may be reached mostly on horse back, if one goes via Kulu and the Rohtang Pass. Otherwise Trilok Nath also, and, in any case, the other places, are accessible only on foot, and the footpaths are often in poor shape, and, at times, quite risky. However, there are highly encouraging plans and proposals for the improvement of communications, and it should not be many years before things improve appreciably and lead, in due course, to really satisfactory arrangements. The visitors and the pilgrims have to fend for themselves to find accommodation enroute. At Trilok Nath and Mindhal, however, there are some rooms where accommodation can be had to a limited extent. Pilgrimages, to these places, for self-purification or selfless dedication are

extremely rare, the pilgrims almost always being actuated and motivated by worldly desires either yet to be fulfilled, for the fulfilment of which they pray, or already satisfied, in gratitude for which they do thanks-giving. None of these places can be graded as tourist attractions purely from the scenic point of view, though Trilok Nath, and, next in order of merit in this behalf, Mindhal, command elevated positions. Visitors other than pilgrims go to these places, whenever they do, because of the eminence which these places command in the sentiments of the local people for the temples there.

Jatras

The people in Pangi, as elsewhere in hillls like these, are essentially merry and light-hearted. Owing to their secluded nature of life, because of the geographical situation, cares of life keep them less engaged in hectic activities and cut-throat competitions than are their brethren in more accessible and more crowded localities, such as the plains and the sub-mountainous tracts. They have means to keep themselves merrily busy, without incurring any extravagant expenditure. One of these means takes the form of *jatras* (festivals marked by dancing, singing, drinking etc.) where the people assemble and amuse themselves. *Jatras*, in the Pangi Valley, are legion, as these are organised in almost each village more especially in the winter season. The chief *jatras* are those held at Mindhal, Hundan and Trilok Nath and the one called *ful-yatra*. The *jatra* at Hundan is observed in the month of June while, at Mindhal and Trilok Nath, it is celebrated during the month of September. The people participating in these *jatras* or organising them are in the dark about the historical background of these fairs. There is no evidence forthcoming even to show the date of commencement of a *jatra* at a particular place. Some of the *jatras* are held near, or in the name of, temples as is the case at Mindhal and Trilok Nath while, in other cases these are organised anywhere in a village.

The rugged and difficult nature of the terrain still precludes trade from taking advantage of these gatherings and exhibitions and shows from being organised on these occasions. The only highlights, therefore, of these festive occasions, are rejoicings by drinking, singing and dancing. This has been the traditional manner of holding these *jatras* and it is likely to continue in future too so long as the connection of the Pangi Valley with the outer world, by means of roads and paths, is not so much established as to render that area easily accessible for the outer influence to be felt there.

Communal dances

All, irrespective of their social standing, economic status, caste, class, creed, sect and sex, participate in communal dancing and singing without restraint. It is characteristic of rural societies like these that, amongst this entire populace of spontaneous dancers, no professional dancers exist at all. The women-folk are as enthusiastic and free in the matter of dancing as the men, and they do not bother themselves to dance in separate groups, freely taking part in mixed dances. Dances are not of many varieties; nor do they have any specific separate names. The general style of dance consists of movements and steps, backward and forward, in a circle formed by the adjacent dancers holding the hands of each other. The swaying of the bodies and the swinging of the hands are fairly graceful. The movements of the steps are controlled by the tempo set by the songs, drums and tom-toms. As a rule, the dance and the song commence at a slow speed and, as the time passes, the tempo of song and musical instrument accelerates, steps and movements quicken, and, towards the end of the performance, everything gains a great speed. The songs that are sung to the accompaniment of the dance do not have any set theme, but have a variety, being sometimes amorous and at others descriptive of some event or object. The following lines of three different songs will give an idea :—

प्यारी रामदेई स्वाट्र बुण दे,
प्यारी रामदेई अरठोली ठाणो,
प्यारी रामदेई कहना मेरा मन ले ।

———

गणक गराई सरकुण्डे दे पधरे ।
जोड़ी हवाई जहाज सरकुण्डे दे पधरे ।
बाबू दौलत राम सरकुण्डे दे पधरे ।
सारे महकमे सरकुण्डे दे पधरे ।
मोटली दे नाच सरकुण्डे दे पधरे ॥

———

सिलमा पुराटो पार दिल वाल दे ,
सिलमा चौकी कीलाड़ दिल वाल दे ।
सिलम सुराली गाहर दिल वाल दे ,
सिलमा सूचे नाल दिल वाल दे ।

———

None of these fairs is a source of any income either to the local *panchayats* or to the Government. Gambling is not a feature of these fairs although drinking is quite rife. These traditional modes of amusement still hold fast and no signs of their abandonment by the local rural community are visible. By way of additions to these traditional festivals, the Republic Day (twenty-sixth January) and the Independence Day (fifteenth August) are two significant occasions attended by folk-songs and dances, besides a variety of games introduced and organized by the official element. The chief feature of the gathering on these two occasions is the absence of indulgence in drinking. The celebration of these two days is still confined mainly to the places of official headquarters, though efforts are being made to spread it out among all villages.

Public games

Public games, traditional or modern, are conspicuous by their absence in this area. A few people, only off and on, are seen playing cards. It will take quite a time for the new games to get established in the rural society of this tract.

Recreation clubs and associations

There is neither any recreation club nor any association yet, though the activities of the development block may give birth to one or two not long hereafter.

ECONOMIC AND PROFESSIONAL GROUPS

Economically and professionally the following broad groups and classes may be recognized in the district :—

(1) The agriculturists.
(2) Government servants and private employees.
(3) Shopkeepers and others engaged in trade and commerce in one form or the other.
(4) Artisans, craftsmen, and industrialists on a cottage scale or on a small scale.
(5) Followers of sundry professions.
(6) Those who do not practise any particular profession.

In point of size, the first group is the largest and the last the smallest. Among the agriculturists, the predominant proportion consists of peasant proprietors and their dependants, who constitute about ninety-one per cent of the entire population of the district. The rest of the agriculturists, who do not own land and are dependant on agriculture for their living either as tenants, as is mainly the case, or as rent receivers from these tenants, or else, as applies to a small number of landless persons, as wage earners in various capacities, account for about four per cent of the total population. The number of tenants is progressively decreasing, and that of owners increasing proportionately as a result of the implementation of legislation relating to reforms in land tenure. The enactment containing the basic legislation in this behalf is called the Himachal Pradesh Abolition of Big Landed Estates and Land Reforms Act—1953. Landed estates really worth being described as 'big' have been very few in this district. Besides, telling upon these few estates, the legislative reforms have had the effect of conferring ownership on petty tenants of petty peasant proprietors. The rent receivers from agricultural holdings are, in most cases, themselves peasant proprietors, the exceptions being predominantly in the shape of certain residents of Chamba town enjoying grants of land from the erstwhile rulers for non-agricultural services rendered by their forefathers to some raja or the other. The average agriculturist is, socially, the principal and the overwhelming component of the masses who may be classed as the common folk. Comparatively speaking, even in this common mass, the average tenant is a bit worse off socially than the better types of peasant proprietors. The few owners of larger landed estates, who previously depended mostly on tenants for actual cultivation, are now struggling hard in a losing battle to retain their inheritance of small social superiority to the common mass. This bit of superiority used to provide them access to the average levels of the second rung in the social ladder.

By 'those who do not practise any particular profession' is meant the small coterie in which livelihood is derived from such sources as privy purse, share in privy purse, pension, rents and profits from properties other than land, etc. etc. Because of their one-time dominating or outstanding official position and material well-being, those falling into this small social group still retain, more or less, the top position in the social hierarchy, though the change of times is making itself felt day by day.

The Government servants and private employees contribute the major proportion of the five per cent of the population remaining after the other ninety-five per cent has been accounted for by the agriculturists. By and large, the higher classes of Government servants go into the social group next to the top class mentioned above. In fact some of the highest among the Government servants enjoy better social standing than the lower among the top class. Most of the private servants and the bulk of the Government servants share, broadly speaking, the third rung in the social ladder with their counterparts in the other professional groups.

Shopkeeping is the principal form of trade and commerce, the sale of certain items of minor forest produce being about the only mentionable other form. The shopkeepers conduct imports and exports and local sellings. There is hardly any one who confines himself to wholesale dealing only, though there are a number of shopkeepers who, in a larger context, are themselves retail dealers but command the position of wholesale businessmen vis-a-vis the smaller fry. Generally speaking, the shopkeeper enjoys a good social standing as a moneyed person. Whatever the comparative position, as between the shopkeeper and the farmer, on the basis of the gross value of the total assets, movable as well as immovable, and livestock as well as the other stock, even the average shopkeeper has the advantageous position of being better placed in

cash resources than the average agriculturist. The leading groups among the shopkeepers have, of course, a far stronger position, and their financial status and the resultant social position are, in some cases, better than some of the top class in the other walks of life. However, with very few exceptions of modernised living by certain members in those few families, the mode and standard of living among the shopkeepers continue to stress frugality, and the saving of money for its own sake or for investment to earn still more money, rather than practise the utilization of money for creature comforts and for a stylish living. Numerically those dependant upon shopkeeping and other forms of trade and commerce are only a little less than those earning their living as Government servants and private employees.

The number of those engaged in industry on a small-scale, and even on a cottage scale, can be counted on fingers, and they are mostly concentrated in the Chamba town and in a few other urban localities. Some of them are doing quite well financially and stand comparison with some of the higher ones among shopkeepers. Industrialists have, however, yet to make themselves fully felt as a class and, with the increased stress on industrialisation throughout Himachal Pradesh, developments in this direction are likely to be much faster now than before.

The artisans and craftsmen, to be found not only in the Chamba town and the other urban localities but also in the rural areas are, with very few exceptions, still at the lower levels economically as well as socially. Favourable trends are, nevertheless, taking shape for them also, and, in a few years, tables may be turned in quite a few cases.

Among the followers of other professions, legal practitioners and contractors deserve a special mention. As a class, each of these two professional groups holds a high position financially as well as socially.

CHAPTER IV

AGRICULTURE & IRRIGATION

LAND RECLAMATION AND UTILISATION

The following table based on the settlement statistics, denotes the position of land utilisation in this district :—

In bighas and *biswas*. (Five bighas make one acre).

S. No.		Chamba excluding Chamba town	Chamba town	Chaurah	Bhattiyat	Pangi	Brahmaur	Total	Percentage
1.	**Total area**								
	By professional survey	...	...	...	...	...	...	1,00,32,000	
	By settlement survey	12,57,720- 9	2,905-13	19,44,003-12	7,71,897- 2	23,56,591-14	16,39,490- 2	84,72,608-12	
2.	**Cultivated area including current fallows**								
	Irrigated	7,104-13	18-12	1,572-15	29,559- 5	15,703- 6	72-12	54,031- 3	
	Un-irrigated	1,53,555- 5	228- 5	1,38,700-17	91,252-10	13,371- 1	54,965-11	4,52,073- 9	
	Total	1,60,659-18	246-17	1,40,273-12	1,20,811-15	29,074- 7	55,038- 3	5,06,104-12	6
3.	**Fallow land other than current fallows**	16,858- 3	75- 8	39,145-13	23,861-00	1,882-15	7,086- 9	88,909- 8	1
4.	**Un-cultivated area**								
	Specially notified forests	1,42,835- 6	...	2,72,440-14	1,01,772- 5	4,10,334-17	2,52,749-17	11,80,162-19	14
	Other wooded and partly wooded land	6,54,510- 0	386-13	10,39,094- 5	3,06,020-13	15,49,424- 1	11,68,966- 5	47,18,401-17	55.7
	Grazing & fodder areas not falling under forest or wooded or partly wooded areas belonging to the State								
	Ghalla	22,795-13	...	23,324-18	25,655- 1	7,053- 1	342- 0	79,170-13	
	Bani	248-14	...	721- 5	187- 6	...	238- 8	1,395-13	
	Ban	...	...	0-19	5,715- 4	...	...	5,716- 3	
	Trakar	39-15	...	1,32,022-15	...	...	...	1,32,0 2-10	
	Gahar	...	...	4,965- 1	...	6,60,903-14	...	6,65,868-15	
	Charagha-billa-darkhian	2,12 210-13	...	2,30,259-13	1,39,926- 0	1,61,980-14	1,36,090- 7	8,80,467- 7	
	Total	2,35,294-15	...	4,01,294-11	1,71,483-11	8,29,937- 9	1,36,670-15	17,74,681- 1	21
5.	**Unculturable land not otherwise mentioned**	47,762- 7	2,196-15	51,754-17	47,947-18	35,908- 5	18,978-13	2,04,548-15	2.3

The settlement survey has also been total in extent like the professional survey, that is to say, the survey by the Geological Survey of India. Nevertheless, there is quite a considerable discrepancy in the two figures of total area. The settlement methods of survey are dependable than the geological survey so far as the cadestral part (i.e. the part relating to cultivated fields and other private lands surveyed for assessment of revenue) goes. However, when it comes to such features, as high mountains, dense and vast wooded areas over difficult terrain, etc. the professional survey would probably be more reliable.

The low percentage of the area under cultivation, (including current fallows), namely, only six per cent of the gross area, is remarkable though not surprising in a hilly district like Chamba. Fallow land other than current fallow adds but one per cent in favour of likely cultivation. In marked contrast, though again, not unexpectedly, is the high percentage of wooded and partly wooded area plus the specially notified forests. Put together, these two categories of land utilisation account for nearly seventy per cent of the total area. Out of this, forests, that is areas, (excluding the partially wooded ones), which are treated as forests, whether specially notified as such or not, occupy about forty per cent, the remaining thirty per cent or so being in the shape of partly wooded land. Grazing and fodder areas, privately owned as well as those owned by the State and publically and commonly enjoyed, held the proportion of twenty-one per cent over the total area. Broadly summed up, the pattern of land utilisation is that land is either cultivated, or fallow, or forest, or used for grass or fodder trees, or unfit for any one of the foregoing purposes. The last category measures only 2.3 per cent of the total. The thirty per cent or so, classed above as partly wooded land, is subjected to indiscriminate grazing. For the sake of soil conservation, as also for more profitable general results, the utilisation of this part of the land would seem urgently to need rescue from its past neglect.

Cultivable waste

The percentage of cultivable waste is not much, being 1.09. This statistical indication in respect of the culturable waste, which extends over 18,488 acres, is liable to be misleading, in any calculation of productive potential merely based on paper figures, owing to the following factors :—

(1) Unless the system of animal husbandry is so modified as adequately to curtail unrestricted grazing by letting the livestock roam all over the waste lands, most, if not all, of this area is likely to be found to be subject to the grazing rights of the users of the people and thus not easily available for being brought under the plough.

(2) Generally speaking, all, or, at any rate, most, of the better-quality-land sparable for cultivation has already been converted into cultivated fields. What remains is likely mostly to be of either poor inherent quality or beyond the reach of irrigation.

(3) Another great difficulty in the way of the utilisation of this area lies in the fact that the district is subject to serious menace of erosion and it does not seem advisable to bring any more area under the plough and thus to accentuate the danger any further.

Land reclamation

Barring some stray and limited pieces of land, at present overrun by such weeds as the Lantana or covered with sand or stones thrown there by river-floods or land-slides, or other forms of erosion, there is no land worth a mention which can be reclaimed, using the word reclamation in its true sense of making fit for cultivation land which is surplus to other needs of utilisation but cannot be turned to the plough for any natural or artificial difficulty. Reclamation by clearing forests is out of the question, the conscious

policy, if anything, being to preserve and enlarge the wooded area in the interest of soil-conservation and for the sake of husbanding rain-water, besides the general importance of the forest wealth.

Expansion of deserts and preventive afforestation

At present there is no desert worth the name, in the strict sense of the word 'desert', meaning a sand-expanse. However, there are quite a considerable and numerous patches of land rendered unfit for all human use by erosion and these desolate pieces on the topographical body corporate of the district are like festering sores that go on expanding every rainy season and that progressively eat into the hill sides unless checked in this destructive progress by planned afforestation and other systematic measures of curing and preventing erosion. These land-slides and humbler manifestations of erosion will, in course of time, bring down whole villages in many places, if let to creep on unchecked.

In the areas not under cultivation, some work, to arrest the soil erosion, has been done during the recent years by the Forest Department and by the development blocks in collaboration with the Forest Department. A number of soil conservation schemes are also under execution in the affected areas of certain parts of the district.

The problem of soil erosion around, and in the vicinity of, the Chamba town became very serious during the last few years; so much so that at one stage the very existence of this historic town was threatened. With a view to counteracting this serious danger the Himachal Pradesh Administration launched, in 1958-59, a one and a half lac rupees scheme aiming at the afforestation of an area measuring about one thousand and five hundred acres in the last three years of the second plan. Under this scheme the Forest Department has taken prompt afforestation measures which are already showing encouraging results.

IRRIGATION

As will be seen from the table given below containing tahsilwise figures of sources of water supply and the area irrigated therefrom, in respect of the year 1958-59 and 1960-61, the irrigated area of the district forms commonly 11.3 and 9.4 per cent respectively of the total cultivated area (net area sown plus current fallow). The percentage of irrigated area in relation to the cultivated area has been 7.9, 7.9, 6.9, 6.9, 7.9, 7.6, 7.9, 9.5, 11.3, 9.5 and 9.4 in respect of the years 1950-51, 1951-52, 1952-53, 1953-54, 1954-55, 1955-56, 1956-57, 1957-58, 1958-59, 1959-60 and 1960-61 respectively, showing some increase in the irrigated area which is owing to the developmental activities concerning the improvement of the irrigational channels.

Sources of water supply and area irrigated therefrom in 1958-59 and 1960-61.

Name of tashil	Total cultivated area in acres.		Net area irrigated by *kuhls* in acres		Percentage of net area irrigated to net area cultivated	
	1958-59	1960-61	1958-59	1960-61	1958-59	1860-61
Chamba	31,960	32,039	1,303	1,246		
Brahmaur	10,902	10,914	8	11		
Chaurah	26,417	28,455	1,826	312		
Pangi	5,732	5,734	2,218	2,123		
Bhattiyat	22,981	23,924	5,725	5,816		
Total for district	97,992	1,01,066	11,080	9,508	11.31	9.41

Wells for irrigational purposes are practically unknown. Irrigation by tank water does not deserve any mention either. Nor is there any such thing anywhere in the district as would justify the name canal. Almost wholly and exclusively, the mode of irrigation is a water channel, locally called *kuhl* which is taken out from anything ranging from a spring to a rivulet. The two main flowing bodies of water, which properly deserve the name of river, namely, the Ravi and the Chenab, flow so low down in the valleys, and even elsewhere, that it has not been possible anywhere to take out any economic water channel from them. It is their tributaries, some mere streams and others almost rivers, which have come to the rescue of the land-holders as the sources of quite a number of water channels. These *kuhls* are as old in concept and, practice as the agriculture of the place, though, with the advance of time their number has gone on increasing progressively.

Some of the most important *kuhls* that have been constructed in this district and the extent of area commanded by each of them are mentioned in appendix X with a view to give an idea of the role these channels play in the matter of irrigational facilities in the district.

In the new wave of planned and conscious development that sweeps the whole of India today, the official agencies, in the shape of the Public Works Department or the development block, have taken a hand in the increase and improvement of these irrigational channels. It would be incorrect to generalise. The fact, however, remains that the average land-holder is still sceptical of the long range good of this turn in the development of irrigation. Even where there has been an appreciable and lasting increase in the water, two interlinked problems remain to be solved satisfactorily. Basically the question is maintenance. The new as well as the improved channels are considerably more expensive to maintain. The traditional routine of the villagers for handling the usually small repairs which the former water channels necessitated no longer proves equal to the occasion. On the other hand, the State cannot undertake annual repairs indefinitely unless the beneficiaries pay in one form or the other. The ultimate question is, "How much should the beneficiaries be reasonably and practicably asked to pay ?" The scope for the increase of irrigation by water channels is not much, and whatever there is, hinges upon how the problems posed above in respect of the present water channels are solved. In a few places lift irrigation, from sources including the Ravi, especially with the spread of electrification, would seem to deserve closer examination than has been made so far. Tubewells have not at all been thought of yet and it is highly doubtful whether they would succeed.

The following table illustrates the tahsilwise and sub-tahsilwise position with regard to rainfall as summarised at revenue settlement :-

Comparative statement showing tahsilwise annual average rainfall in inches and millimetres based on the data recorded during the years 1946 to 1958.

Months	Bhattiyat	Chamba	Brahmaur	Pangi	Chaurah
January	4.22	3.52	6.87	5.20	6.95
February	5.07	2.38	3.03	5.20	5.90
March	4.07	3.21	3.66	7.73	6.48
April	3.55	2.01	2.82	6.13	4.40
May	1.82	1.64	2.93	5.25	4.03
June	3.59	1.84	5.35	1.76	2.60
July	14.29	3.83	5.51	3.20	8.41
August	15.80	3.91	7.76	2.60	9.49
September	8.19	5.22	4.27	3.70	4.83

Months	Bhattiyat	Chamba	Brahmaur	Pangi	Chaurah
October	7.28	.83	7.64	5.37	3.99
November	.87	.65	.38	.98	2.43
December	3.12	.96	2.18	3.00	3.18
Total inches	71.87	30.00	50.40	50.12	62.69
Total Millimetres	1825.5	762.0	1280.2	1273.1	1592.4

There is no place which would be really so insecure, in moisture, for agriculture as to even verge on the conditions of a really dry region, if only the rains behaved. In normal conditions all parts of the district get rain, though in some places not quite adequate to be self-sufficient without artificial means, and in others a bit too much, while the fall in the bulk is adequate or fairly adequate for the people to get along with or without irrigation. The trouble, however, that is complained of with regard to quite a number of almost successive years in the past, is that the weather has been too prone to abnormality in the sense that, even when the total annual fall in any given years has not been too little or too much, by the normal standards of generations the timings and distribution of the fall have, in most places, been unfavourable.

Protective measures to conserve soil and crops

The measures to prevent or check erosion outside the cultivated area has been discussed above. Within the cultivated limits, the land-holder himself is expected to do what is necessary, though the State provides considerable financial assistance in subsidy and loan and also technical guidance. The principal feature of the steps taken by the land-holders is the terracing of the land along the contour, which is called contour bunding also.

Being conscious of the magnitude of the danger arising out of erosion, land-slides and the washing of the top soil, the Himachal Pradesh Administration has made it a condition precedent to the grant of new areas for cultivation (commonly known *nautors*) to bind the grantee to the undertaking that, if in the opinion of the competent authority the land applied for is so steep as to open to the risk of erosion, the grantee shall take such steps to obviate the danger as may be prescribed by the granting authority. This term is included in the deed (*patta*) executed after the sanction of *nautor* and it would seem to have gone a long way towards preventing erosion that would have occurred if such a condition had not been imposed on the grantee. Damage by silting is hardly worth a mention.

AGRICULTURE

More than ninety per cent of the population is dependant upon agriculture as the principal source of living. This is not because the district is so well suited for specialisation in agriculture as to induce such an overwhelming majority of the population to take to this occupation. The reason, rather, is that, next to hunting and raising livestock for food, the tillage of the soil has, the world over, been the most ancient mode of getting livelihood for man. As will be seen later, trends have existed, have gained strength with the spread of the knowledge of alternative means of earning a living, and receiving a strong impetus in the new age of all-round development, towards the lessening of the dependence on the tillage of the soil. As other fields of making a living have been opening up, such as service, crafts and industries, etc. etc., a steadily increasing percentage of the population has been drifting away from the land. There is still quite a large scope for this drift, and, in the course of the next generation or two, the incidence on land for a living will, it is expected, have very considerably dwindled. However, it is not possible to foresee a future, at present, when agriculture, including horticulture, will diminish in importance

so much as to lose the first place and get demoted to a secondary rank as the source of living and the means of keeping the people occupied. As may well be expected in a mountainous tract like that of this district, the percentage of the area under the plough is quite low. Against the all India percentage of forty, the proportion in this district comes to only six per cent. There are some small valleys, some more numerous but smaller sub-valleys, quite a number of small plateaus, quite numerous stretches of river banks and the banks of rivulets and streams, and quite a few hill tops and ridge tops, where the land lies more or less flat and level. Barring these exceptions, the pattern of cultivation is that the chief characteristic of which lies in terraces. Whole hill sides are to be found dotted over with villages and their respective surrounding clusters of terraced fields.

Soils

A fairly wide range of the agricultural soil is to be found, the variety depending very much on the genesis of which the soil happens to be the product and the variation being, generally speaking, fairly frequent. By a broad classification the following major kinds of soil would be noticeable :—

(a) Loam, with varying degrees of stone-content.

(b) Clay loam, with a lesser proportion of stones than

(c) Heavy soil in which clay figures predominantly.

(d) Reddish to fairly red soil with stones in varying proportions.

(e) Slightly black soil with a smaller measure of stones than (d) above.

(f) Very stone soil.

(g) Rather greyish or slightly chalky soil in which stone is an element in a varying degree.

(h) Soil with the admixture of humus to some extent or the other.

From the stand point of productiveness, and mode of utilisation, land has been classified as below :—

I Cultivated

(a) Irrigated

(1) *Dhani I* (*awwal*)—Irrigated rice land, generally producing at least two crops in the year (the *kharif* crop usually being paddy) which receives sufficient irrigation for both crops and is climatically fully suitable for paddy cultivation.

(2) *Dhani II* (*doem*)—Irrigated rice land which generally yields two crops annually (the usual *kharif* crop being paddy) but which is distinctly and materially lower in productivity than *dhani I*, due either to inadequacy of irrigation or to less suitability of climate for paddy cultivation, as may perhaps be the case with the climate of some estates in the mid-lands (the *majaith* belt of altitude).

(3) *Dhani III* (*soem*)—Irrigated rice land generally capable of producing only one crop every year, the *kharif* crop usually being paddy.

(4) *Kulahu I* (*awwal*)—Irrigated land, not being rice land, generally producing at least two crops in the year (the usual *kharif* crop not being paddy) which receives adequate irrigation for both crops.

(5) *Kulahu II* (*doem*)—Irrigated land, not being rice land, which usually produces two crops in the year the *kharif* crop not usually being paddy but which is distinctly and materially lower in productivity than *kulahu I* because of insufficiency of irrigation due either to the source of irrigation not being perennial or to the water supply being inadequate though the source may be permanent.

(6) *Kulahu III (soem)*—Irrigated land not being a rice land, which can produce generally only one crop in a year or two crops in three years, and in which the usual *kharif* crop is not paddy.

(7) *Bagicha kulahu*—Irrigated garden either of fruit trees or of tea. Whether it is fruit orchard or a tea garden would be indicated by adding the word *falder* or *chai* as the case may be, the full description reading as *Bagicha kulahu falder* and *bagicha kulahu chai*, respectively.

(b) Un-irrigated and wholly dependent on rainfall

(8) *Barani I (awwal)*—Un-irrigated land dependent on rainfall, which is situated sufficiently near an *abadi* or any other source of manure and, as a consequence, is sufficiently manured, and which generally produces at least two crops in the year, and also land which, though not so favourably placed with regard to manure, produces two crops in the year provided the *kharif* crop is paddy cultivated without any irrigation but merely with the help of rain.

(9) *Barani II (doem*)*—Un-irrigated land dependent on rainfall, which is not so favourably placed with regard to manure as *barani I* is, being at a distance from an *abadi* and other sources of manure, but which, nevertheless, produces two crops in the year as a rule and, if it produces only one crop, the single crop is paddy in *kharif* cultivated without any irrigation but with the help of rain.

(10) *Barani III (soem)*—Un-irrigated land dependent on rainfall, which can produce generally one crop only in the year or only two crops in three years the crop not being paddy as a rule.

(11) *Bagicha barani*—Un-irrigated garden of tea or fruit trees. The sub classification depending on whether tea is produced or fruits are produced would be indicated by entering the classification as *bagicha barani chai* or *bagicha barani falder* as the case may be.

(c) Un-irrigated, but independent of rainfall

(12) *Sailabi*—Land not irrigated, nor dependent on rainfall, but kept more or less permanently moist by seepage or inundation, including what is commonly called *nad* in the local terminology. Such land normally produces one crop in the year whether that crop is paddy, as is often the case or any other.

II. Uncultivated

(13) *Banjar jadid*—Land which was once under cultivation but has now remained uncultivated successively for two years or more but less than five years.

(14) *Banjar kadim*—Land which was once cultivated but has now remained uncultivated sucessively for five years or more.

(15) *Ghalla*—Uncultivated land kept as a private grass land.

(16) *Bani*—Uucultivated land kept as a private source of fodder leaves from trees of the oak species e.g. *ban, mohru* or from other broad-leaved trees, the fodder being used for one's own livestock.

(17) *Ban*—Uncultivated land, found in the lowlands or mid-lands, containing trees, or grass, or both, which is auctioned, let or leased, for grazing, or is otherwise used for profit e.g. by sale of trees.

* The rice producing *barani* land contemplated in the definitions of *barani I* and *barani II* is called *ambrani kohli* in the local parlance.

(18) *Gahar*—Uncultivated land situated in the highlands, containing trees of any kind, or grass or both, which is auctioned, let or leased, for grazing, or is otherwise used for profit e.g. by sale of trees.

(19) *Charagah drakhtan**-Wooded Government waste land, not included in a reserved or demarcated or undemarcated protected forest, as defined in items 21, 22, and 23 below, respectively which is used as general grazing.

(20) *Charagah bila drakhtan*†—Land similar to item (19) but treeless.

(21) **Jungle reserve**—Any area duly declared by competent authority to be a reserved forest and demarcated accordingly by boundary pillars.

(22) **Jungle** *mehfooza mehdooda*—Any area duly declared by competent authority, by a special, as distinct from a general, notification, to be a protected forest and demarcated accordingly by boundary pillars.

(23) **Jungle** *mehfooza ghair mehdooda*—(a) Any area duly declared by competent authority, by a special, as distinct from a general, notification, to be a protected forest but not demarcated by boundary pillars, provided the individuality of the forest is otherwise sufficiently defined in the notification e.g. by a map or by a name with the exact or approximate area.
(b) Land mentioned in (20) note 2, above.

(24) *Ghair mumkin*—Land not available for cultivation (a) because it is included in, or is under *abadi*, a road, a building, a tank, a stream, a river, a ravine, a mountain, and the like; or (b) because it constitutes wells or permanent ridges or boundaries in the fields, locally called *bir*, or (c) because it is inherently barren. The cause of the land being unculturable is shown by an amplification such as *ghair mumkin sarak, ghair mumkin bir, ghair mumkin ret* (sand) etc.

There are two crop seasons, namely, *kharif* and *rabi*. For *kharif*, the sowings are done in the months of April to June, and the harvests are reaped from late in August to early in October. Locally this harvest is called *sairi* or *shirvan*. The *rabi* crop is sown in the month of October and November and reaped in May and June. Because of the altitudinal variations and the consequent differences in temperature, there is quite a wide range of the time in which sowings and reapings are done at various levels. There are places which regularly produce two crops in a year and there are some which never produce more than a single crop, while, in between, are localities where three crops are produced in two years.

Wheat, barley, mustard, linseed (on a small area) and lentil are the major *rabi* crops. Vegetable crops like cabbage, cauliflower, peas, onion, turnips, carrot and raddish are also grown in a small area. Maize, rice, *mash, moong, suil, phulan*, and *bres* are the main *kharif* crops. Cash crops like potatoes, tobacco and chillies and vegetables such as beans, pumpkins, brinjals, lady's finger etc. etc. are also grown to a small extent. In the *kharif* cycle, maize and rice are the predominant crops in that order while wheat and barley occupy the opposite numbers in *rabi*.

The following table gives by tahsils and sub-tahsils, the average annual distribution of area under the various important crops as reflected in the latest crop returns *viz. The Annual Season and Crop Report, 1960-61.*

* Areas closed temporarily under any anti-erosion scheme have been treated as *charagah drakhtan* or *bila drakhtan*, as the case may be.

† Land not actually in use as general grazing and not falling within any other definition has been recorded as jungle *mehfooza ghair mehdooda* under item (23) (b) below, the presumption being that but for the imperfect condition of forest records and forest demarcations such land would have been indicated as protected forest.

Normal annual distribution of area under various crops in acres

Tahsil/ Sub-tahsil	Rice	Wheat	Barley	Maize	*Ragi* or *Maura*	Common millets
Chamba tahsil including Brahmaur sub-tahsil.	1,242	11,729	7,579	23,452	1,324	3,922
Chaurah tahsil including Pangi sub-tahsil.	493	8,760	5,625	19,393	233	2,660
Bhattiyat.	5,906	11,485	4,717	12,851	257	29
Total	7,641	31,974	17,921	55,696	1,814	6,611

The following table shows the average yields of principal crops, worked out for assessment purposes at settlement and also the yields assumed by the Director of Land Records, Himachal Pradesh.

Average yield worked out for assessment purposes in the last settlement in respect of Chamba district and the yield assumed by the Director of Land Records.

	Chamba district Yield assumed by the D.L.R.*	Chamba tahsil	Bhattiyat tahsil	Chaurah tahsil	Brahmaur sub-tahsil	Pangi sub-tahsil
		Yield worked out for assessment purpose †				
			Kharif **crop**			
Paddy	6	55-1	...	50-9	...	...
Maize	6	64-2	...	61-2	...	...
Kodra	3	35-4	...	34-2	...	...
			Rabi **crop**			
Wheat	3-20	55-9	...	51-9	...	...
Barley	4	68-3	...	65-5	...	...

It is believed that actually the average yields have since improved appreciably, and are, generally speaking, higher now than those worked out by the Settlement Officer or adopted by the Director of Land Records, the reason for the improvement being the organised efforts by the official agencies to raise productivity through such methods as the introduction of improved seeds, the betterment of resources in organic as well as chemical manures, greater irrigation etc. Over and above the normal developmental activities aiming at increased production, special seasonal campaigns and drives are organised, and, in the honours that were bestowed by the nation on the results of the *kharif* 1959 compaign, in which Himachal Pradesh had the singular distinction of winning the '*Rashtriya Kalash*' and a cash prize of fifty thousand rupees, which meant the top honours for that season, the Chamba district brought additional credit to the Pradesh by winning the '*Rajya Kalash*', which meant the highest trophy among the districts, and by being one of the

*Yield in maunds and seers per acre.

†Yield in seers per bigha.

three districts in the Pradesh that won the cash prize of ten thousand rupees each. The achievements (in *kharif* 1959) of which the appreciation, on the part of the Government of India, is symbolised by these awards are that while on the national level, Himachal Pradesh excelled in the competition among all States and Union Territories by achieving the highest percentage (thirty per cent) of increase in food production during *kharif* 1959, over the average of the previous three years, on the district level, the Chamba district secured the first position by attaining the highest percentage (eighty-nine per cent) of increase in food production during that harvest over the average of the previous three years.

Agricultural methods

Wheat—Wheat is grown all over the district including the Pangi sub-tahsil and two varieties are recognised. The first, called *bathru*, is grown in Bhattiyat and in the lower part of the Ravi Valley, where it ripens early and is usually reaped in *Jeth* (May-June) : the second, called *bareyaru*, is found especially in the higher mountains and Pangi. It takes longer than the first variety to ripen and is not out till *Har* or *Sawan* (June-July). The *bathru* variety has a tall stalk and the grain is whitish in colour while the other variety is short with a reddish grain. The hill wheat is inferior in quality to that grown on the plains, and is sparingly used among the villagers, who prefer *makki* (maize) which is cheaper and more plentiful. Most of the wheat grown in the Ravi Valley is sold in Chamba. This, however, does not apply to Bhattiyat where the people live chiefly on wheat and rice. New varieties of wheat that have been introduced with advantage by the official agencies are Ridley, N.P. 770, N.P. 809 and N.P. 829.

Maize—*Makki* (maize or Indian corn) is still the first among the staple cereal products and foods of the people, who sow it largely throughout the district except in the higher and colder villages of Brahmaur, most parts of the Pangi sub-tahsil (where it was introduced only a few years ago and where its spread is still slow though steady) and the level irrigated parts of Bhattiyat where the main *kharif* crop is paddy rather than maize. *Makki* is universally called *kukri*, and is consumed all the year round. Its merits have passed into a proverb in Chamba "*Kukri siyan, Rathi puchhiyan*" (With *kukri* to feed him, the hillman is strong; with a Rathi to lead him, never go wrong).

This grain is produced more abundantly than any other crop of either *kharif* or *rabi*. If the *makki* crop fails, it means famine in Chaurah and the *barani* villages of Bhattiyat. In the colder parts a piece of land is kept fallow in the *kharif*. Such a plot is called *basand* or *baindh* in *chakrohi** and Chaurah, *phalli* in Brahmaur, and *brayah* in Bhattiyat. The *basand* is either manured, or sheep and goats are penned on it, and after a shower of rain *makki* is sown in it in *Baisakh*, or early in *Jeth*. In warm villages it is sown after the *rabi* has been cut. The crop first sown is called *jethi* and the last sown *kanhi* from *jetha* (elder) and *kanha* (younger).

The method of cultivation is as follows. The land is first manured, then ploughed, (the first ploughing is called *oghar*), and finally sown. When the *makki* appears above the ground within a week or so, the field is weeded. When the crop grows high, it requires a second ploughing. One man drives the

* *Chakrohi* means four *kos* all round Chamba town. It is not an *illaqa*, but includes portions of several *illaqas*.

bullocks, and two or three men follow him to lift up the plants etc. If the crop is too thick, the plants are thinned out. This is called *haldoni* or *gudni*. Jackals, pigs, and bears damage the crops, which require constant watching at night, especially if near or in a forest, and both men and women light fires in the fields, and keep watch on *pahralis* (*machans*). The produce is generally excellent, but the labour required is considerable. After the maize crop has been cut the cobs are separated from the stalks and spread out on the *saran*, or flat roofs of the village houses to dry, affording a very pretty sight in autumn. The grain is then separated from the cobs and stored away. In some parts of Pangi two crops are always sown. Though it is a mountainous tract, some parts of it are warm and adapted to the cultivation of *kukri*. The produce is excellent but the crop is not yet a favourite one.

Rice—Rice is grown in three ways termed *ruhni*, *battar* and *chhaip*.

Ruhni—Early in *Jeth*, *dhan* (paddy) is kept moist for eight or ten days, till it has germinated. Then it is sown in nurseries in which the water is retained, the crop so sown is called *orihan*. First the field is twice ploughed, and ridges (*birs*) are then made in it. When the field is full of water, the owner summons the people of the neighbouring villages to his aid according to an age-old tradition. Next morning, men and women with their bullocks, all, come to the fields, and all get in the morning one or two *chapaties* as their *nahri* or breakfast. The men plough the fields and repair the ridges. Some of them take up the plants from the nursery, and pass them in small bundles (*juri*) or *roli* to the women to plant in the fields. These women are called *ruhi*. At noon, they are given wheaten bread, *dal*, *kari*, ghi, and *ladhu*, at the owner's cost. The women amuse themselves by throwing mud on the passers-by, and sing merrily all the while. Those who work reciprocally for one another are only fed, but the menials, who are not helped in return, are paid thus :- a woman gets six *rotis* (loaves) and one *mani* (one and a half seers) of wheat flour, and a man two seers of wheat but these rates vary in different localities. With the march of time, these traditional rates of payment are coming increasingly to be found inadequate and unacceptable.

Battar—In *Baisakh* the fields are twice ploughed to crush the clods, and then watered in *Jeth*. After the water has dried up, the field is levelled with a clod-crusher, and the rice sown.

Chhaip—The field is prepared as in the *ruhni* method, and germinated rice grains are sown direct in it, without being first sown in a nursery. The *ruhni* and, then, either the *battar* or the *chhaip*, methods are used alternately every second year, the object being to level, by the *ruhni* method the fields which have been made uneven by the *battar* and the *chhaip*, processes. The *ruhni* is a more expensive method than either of the other two, as it involves more labour. The *chhaip* yields an abundant crop, but it is very liable to end in a failure if the rains fail, and so it is not popular.

The *chhaip* and *battar* methods of sowing rice are common in Bhattiyat, and in lands near the district headquarters where the fields are large. But the *ruhni* is in vogue where the irrigated fields are small, and the fields are allowed to lie fallow in the *rabi*. *Kuhls* are also called *challas*, and the opening from a *challa* into a field is called *oniyari* or *mundri*.

Under the traditional system, the zamindars, by themselves or through the *kamdars*, appoint a man as their *kohli*, and it is his duty to collect labour and repair the *kuhls* either late in *Baisakh*, or early in *Jeth*. He distributes water to the zamindars in turn, and settles all disputes connected with it himself, or submits them to the *kamdars* of the pargana. The *kohli* is unpaid but gets his food on the *ruhn* day; besides a *langa* (man's load) of grain at

harvest, according to the extent of the land irrigated. He receives both food and *langa* on the *ruhn* day. He gets this as a gift and not as a right. In some places the *kohli* is a Harijan. With the official agency (the Public Works Department or the Community Development Block) coming more and more into the picture concerning the construction and improvement of water channels, this traditional arrangement is undergoing a change and an eclipse.

Japanese method—The innovation, introduced officially, and called the 'Japanese method of paddy cultivation' is as follows :—

For sowing seed, raised seed beds are prepared, a lower seed rate per acre is used, three or four seedlings are planted per hole and planting is done in lines. Fertilisers are applied both to the seedlings and to the crop and the crop is treated against diseases and pests whenever needed. For a field of twenty-five bighas (five acres) one bigha of nursery is required. Immediately after the harvest of the previous crop, the land is ploughed thoroughly so that the soil is well pulverised and all weeds etc., are completely destroyed. Nursery beds 25'x4' or thereabout are prepared. A space of about one foot, between the two beds is allowed; beds are about three to four inches high from the land; one maund of farm-yard manure is added to each bed of 25'x4'; half a pound each of ammonium sulphate and super phosphate is also added and these fertilisers are mixed with the soil thoroughly and finally a fine layer of wood ashes is spread at the bed. Care is taken that a good variety of selected paddy seed is sown. Generally two seers of seed is sufficient to give enough seedlings for transplanting one bigha of land. Half a seer of seed is sufficient for a bed of 25' x 4'. Four such beds yield sufficient seedlings for an area of one bigha. Before sowing, the seed is dropped in a bucket of salt water (one chhatak of salt in a bucket of water), light grains which generally do not germinate, float at the the surface and are removed. Only the sound and heavy grains, which settle at the bottom, are used for sowing in nursery beds. Seeds are then dropped for about five minutes in perenox solution (one chhatak of perenox in kerosene tin full of water). The treated seed is dried in shade and sown, when required. The seed is covered with a fine layer of soil and water is sprinkled over it in case there is no rain at that time. When the plants are seven to eight days old, the weeds are removed thoroughly. These seedlings are ready for transplanting when they are six to eight inches high or about four to five weeks old. Early transplanting is regarded to be more conducive to better crops than late transplanting.

Immediately after the last year's harvest, the field is ploughed thoroughly to remove grass and other weeds. Approximately twenty maunds of farm-yard manure or cow-dung manure per bigha are added to the field. Five seers of ammonium sulphate and equal quantity of super phosphate are applied two to three inches deep in an area of one bigha of land four to six days before irrigating the field. The field is flooded with water for transplanting. The seedlings are then carefully pulled out from the nursery one by one to avoid injury to the roots. The seedlings are planted in rows, ten inches apart, to facilitate weeding and inter-culture by means of a rotary weeder. Two to three seedlings are transplanted in each hole. To facilitate marking of rows ten inches apart, it is advisable to have a long rope marked with knots or small sticks at a distance of every ten inches. Often, however, this method is replaced by eye-judgement. A month after transplanting, the second dose of ammonium sulphate and super phosphate at the rate of five seers per bigha each is applied. Ammonium sulphate and super phosphate are usually obtained from the local co-operative societies, generally at the rate of Rs. 12.69 and Rs. 9.50 per maund respectively. These fertilisers are available on loan too under the system of deferred payment, and price, in that case, is recovered

at the time of harvest of the crop. The total cost of fertilisers per bigha generally comes to Rs. 5.50.

Several insects, pests and diseases attack this crop in different localities. For control measures, peasants contact the agricultural worker of the area. Two weeks after transplantation, the weeds are removed from the crop. The rotary weeder, with its cost ranging between fifteen and twenty rupees each, proves economical for this purpose. The Department of Agriculture, Himachal Pradesh, has arranged to stock ammonium sulphate and super phosphate for distribution to the cultivators for use for paddy and other crops.

Barley—Barley too is extensively grown and used by the villagers, as food, either alone or mixed with wheaten flour. In Pangi the predominant variety is called *elo* which resembles rye and from which the spirituous liquor, named *lugri* is made. *Sattu* is made from parched barley and other grains. In Bhattiyat wheat and barley are sometimes sown in the same field, and such a crop is called *berar*.

Tobacco—Tobacco is grown almost entirely for private use, and four varieties are recognised. The first is *tamakhu* the common or *desi* plant and the second is *tamaki*. These two are most in favour. The plants of these varieties, if not kept down, grow to a good height. The third variety called *gob* is not so tall but its leaves spread out like those of a cabbage. The fourth variety known as *bimbaru* or *sappu* is grown in the higher mountains and Pangi. The first two kinds are sown in beds and transplanted while the other two are sown direct in the open field. For all varieties, the soil must be well prepared and manured. Of the first two varieties only the leaves are used but, in the case of the last two, leaves, stems and seeds are all pounded together for use, and they are said to be strong-flavoured and somewhat nauseous. All the varieties are planted at the beginning of the rains and cut in October.

Potatoes—There are two varieties of potatoes traditionally grown in the district; one of which is called *desi* and the other *angrezi*. The first is small and yellowish and the second large and whitish. Both kinds are planted in the spring—March or April—and while the *angrezi* kind ripens in June, the *desi* does not till September. Potatoes were introduced into Pangi as late as 1878, and are now grown all through the valley; indeed one finds them more or less in every part of the district. A good market for them exists in Dalhousie during the season; and they are frequently exported to the plains in the cold weather. There is now a potato development station of the Agriculture Deparment at Ahla to be described shortly.

Vegetables

Apart from cereals and potato, some area is put under vegetable crops. The following two tables will render assistance in formulating an idea about the existing extent of vegetable production.

Name of tahsils	Area in acres under vegetables. (1956-57)
Chamba including Brahmaur	428
Bhattiyat	43
Chaurah including Pangi	636

Name of tahsils	Area in acres under chief root vegetable (1956-57)		
	Potatoes	Onions	Garlic and ginger
Chamba including Brahmaur	326	22	24
Chaurah including Pangi	418	15	1
Bhattiyat	351	12	4
Total	1,095	49	29

Shows and exhibitions

No exclusive fruit and vegetable shows have yet been held in the district. However, in the agricultural exhibitions which are arranged at least once every year at the headquarters of the community development blocks, and one of which is arranged on the occasion of the Minjhar fair annually at the district headquarters, agricultural-produce-competitions, which include entries of fruits and vegetables, are held, and those judged to be deserving are awarded prizes. This, in addition to being of educative value, creates a healthy rivalry among the cultivators to grow better qualities of fruits, vegetables and other agricultural produce.

HORTICULTURE

During the past the area comprising the Chamba district was not open to any extensive foreign trade because of the lack of good enough means of communication, and, therefore, the people were reluctant to take to horticulture on any commercial scale. Although most of the district is endowed by nature with an excellent climate and soil for the production of a variety of fruit, yet the people did not find it worth the while to lay out gardens and grow fruit owing to the absence of markets and assured returns. However, sporadic efforts made by the Forest Department to lay out orchards proved that various kinds of fruits could be successfully cultivated. Moreover, Nature has not remained idle in the matter and a large number of fruit trees of certain kinds have grown wild. Now, guided and aided by the Agriculture Department and the community development blocks, the village too, have been, slowly and gradually, following this lead, by cultivating certain kinds of fruits. The pace of this development is increasing every year.

The result of these combined efforts of human beings and nature has been that the Chamba district produces hazel-nut, *chilgoza*, apricot, walnut, peach, apple, pear, plum, quince, mango etc.

The edible nut of *pinus gerardiana*, locally called *chilgoza*, and hazel-nut locally called *thangi* in the wild condition, are the specialities of the Pangi sub-tahsil. Walnut grows wild and is also cultivated in the fields and in grazing areas throughout the Pangi sub-tahsil and the Brahmaur sub-tahsil and in many parts of the Chaurah tahsil, the Chamba tahsil and the Bhattiyat tahsil. Apricots are found, mostly cultivated and, to some extent, wild, in Pangi, Brahmaur and certain parts of Chaurah. Very large parts of the Bhattiyat tahsil, and certain areas in the Chamba and the Chaurah tahsils abound with mango trees principally cultivated and secondarily self-grown. These lower regions are climatically good for all kinds of sub-tropical fruits. Gooseberry, strawberry, blackberry, redberry, rhubarb, bramble, raspberry, growing wild, are to be found in various parts of the district in different altitudinal zones. The wild apricot is also gathered and dried and the product thus obtained is called *kishta* or *sukeri*. Oil is expressed from the stones of some fruits such as walnut and apricot and is used for burning in the lamps, as well as for diet.

What has been said above will show that horticulture in its true sense has not been, in the past, a remarkable feature of the agriculture in this district. Towns like Dalhousie and Bakloh have for a number of years inspired and

attracted cultivation of vegetable in some villages, and there have been a few orchards raised by the raja. In many villages, especially in the Chaurah tahsil, the cultivation of quince for its marketable seed, has been practised for long years. This is about all that could be said about horticulture over the years before the impetus given consciously by the Government in its planned drive for systematic development after the formation of Himachal Pradesh, especially since the advent of the Five Year Plans. Now things are changing quite fast. There is a determined swerve in the official policy towards horticulture and even the people themselves have started showing unmistakable initiative in this reorientation of agriculture. A large number of fruit plants, mainly of apples, at higher elevations, and plums, peaches and apricots for mid-elevations, have been distributed by the Agriculture Department in the recent years The mid-and-higher-elevation-regions of the Chamba, Chaurah and Bhattiyat tahsils have a great promise of becoming major fruit growing areas of the district. Planting of fruit trees in the sub-tahsil of Pangi and Brahmaur is also being taken up, though at a rather slow rate to keep pace with the development of communications within these areas. Climatic conditions of lower elevation of Chamba and Bhattiyat tahsils are suited to the growing of mangoes and also of citrus of which the variety called *kagsi* lime is more favoured and is being grown in those areas.

The development of means of communication, and the resultant drawing closer and growing more paying of the markets will surely act as incentives to this new-found zeal for horticulture. A very important side-development will be the growing of fruit trees and trees of other economic value on slopes, too risky for soil conservation, to be utilised for crop farming. This will increase the extent of the land that can safely be used for the production of food articles and other things of economic value without causing erosion.

It is not imaginable that crop farming will be ousted completely, or even very substantially, except in small pockets, unless horticulture and the growing of other profitable trees becomes so lucrative, and supply of foodgrains from outside is so guaranteed, as to result in the growth of an economy of which the main complexion comes to be cash-cropping, instead of an effort at self-sufficiency in foodgrains.

Changes in the area under different crops

No mentionable change has actually occurred yet. However, there is a definite trend in favour of an increase in the area under potato, as a result of the conscious and planned drive being made by the Agriculture Department in view of the cash-capacity of this crop. It can safely be said, that unless there is a serious reverse in the marketing value of Himachal potato the area under this crop will increase considerably within a few years time. Horticulture, as already indicated, is another opening with a great promise for a profitable variation in the area covered, and things have already got under way in this direction.

The improvement in irrigation effected so far has not resulted in any remarkable change in the area under different crops. The benefit of increased irrigation has mostly taken the shape of better cultivation of the same crops as had been customarily grown on the areas benefited. Sugar-cane had not been a crop of this district till 1955-56 when the Agriculture Department, by way of an experiment, introduced this crop in the tahsils of Bhattiyat and Chamba. The area sown with sugar-cane has, however, been negligible without showing any signs of mentionable increase and it is still doubtful if this crop will come to stay in this district to any appreciable extent. Whatever sugar-cane is produced is either chewed or made into *gur*.

Development of agriculture on scientific lines is the need of the day in order to achieve self-sufficiency in foodgrains and in raw material for industries. In it lies the prosperity of the peasant and the nation at large. The Agriculture Department, mainly and directly responsible for directing agricultural operations on the modern scientific lines is striving hard to develop agriculture along these lines. Although much has been done, much more is being done, and the maximum possible is contemplated to be done in future, yet, judging purely from the results so far announced, one cannot say that these efforts have yet resulted in spectacular achievements, except the winning of the first prize in the *kharif* campaign of 1959-60. Nevertheless there are clear signs that a very strong foundation has been laid for progressive agricultural operations. In this direction the more important activities by the Agriculture Department are the introduction, multiplication, and distribution of improved seeds of crops and vegetables. A large number of improved seeds of high-yielding varieties of the major foodgrain-corps, like wheat, paddy and maize, oil-seed crops like *sarson* and linseed, cash crops like potato and all types of vegetables, have been introduced and distributed. All these seeds are finding favour with the cultivators and the area under these crops is progressively being saturated with improved seeds. Demonstration and popularisation of improved methods of compost-making and conservation of local manurial resources are being pursued vigorously. Cultivators are rapidly taking to the better methods of compost-making and conservation of their local manures. Popularising the use and distribution of chemical fertilizers is being speeded up. As a result of large-scale demonstrations, the cultivators are becoming conscious of the advantages of the application of fertilizers to raise the yields of crops, and, the use of the chemical fertilizers is on the increase. Adoption of improved agricultural practices like rotation of crops mixed cropping with legumes, green manuring, sowing of crops in lines, raising of fodder crops like berseem and paddy cultivation by Japanese method have been demonstrated and are gradually becoming popular with the cultivators.

Adoption of plant protection measures is being propagated. Measures to control pests and diseases of crops have been demonstrated on quite an extensive scale. Control operations to check the spread of some of the more important pests and diseases are undertaken in the cultivator's fields with insecticides and fungicides issued on subsidized cost, with the result that the cultivators are surely, if still slowly, becoming conscious of the usefulness of these measures against pests and diseases which, very often, result in serious losses in the yield of crops.

Raising, at Government nurseries, and distribution, at cheap rates, of fruit plants of known quality, guidance and assistance in the laying out of orchards, and the supply of other technical know-how connected with the care of fruit plants, are some of the measures that have been adopted to encourage horticulture. Besides, monetary assistance, by way of grant of horticultural loans, has had a very encouraging effect in making the cultivators horticulture-minded.

The agricultural implements of old type, still generally in use, are *hal* (plough), *bhela* (adze), *nihani* (chisel), *darat* (sickle), *jhontu* (axe), *darati* (small sickle); *kudali* (hoe), *chini* (wooden prong), *kuran* (wooden spade), *pharwa* (Indian spade), *chhaj* (winnowing basket), *dah* (clod crusher), *karandi* (trowel), *kilta* (large cone-shaped basket), *tokri* (basket), *karotari* (saw), *mach* (leveller) and *dandal* (harrow).

All these implements are made by the village artisans and, in some cases, by the farmers themselves. The artisans have traditionally been receiving payments in kind at the time of the harvest, though, with the change of times, this traditional custom seems threatened to be brushed aside by the onrush of cash-payment. These simple looking implements have stood the test

of time and are so suited to the local conditions still obtaining that not much progress can yet be claimed by modern implements. The meston plough, the bar harrow, the hand hoe, the paddy weeder, the spade and the fodder cutter have been tried with varying success. The fodder cutter would seem to have made a greater impression, on the whole, than any other important implement newly introduced. Keeping in view the local conditions, the Agriculture Department is of the opinion that the paddy-thrasher, the wheat-thrasher, the maize-cob-sheller and the sugar-cane crusher are some of the improved implements, besides the fodder-cutter, that can be introduced, with advantage, in this district. The high cost involved, and the poor economic condition of the cultivators are the two main factors which stand in the way of their being popularised. For the most part, the terrain is impossible for large-scale mechanization, such as the use of tractors. Even where the aggregate of separately owned and occupied pieces of land would admit of such mechanization within certain limits, the present scattered condition of holdings and tenures militates against any such advantage of the life of the land being taken. The result is that there is neither existent nor in sight a single instance of such mechanization. Should some day the miracle happen and the land-holders agree upon joint or co-operative farming on a sufficiently large scale in those flat expanses of land which are to be found in some parts of the district, mechanization might appear on the scene. Even without going as far as such large scale mechanization, an appreciable improvement in the traditional implements would be possible if specific attentions were devoted to research with the purpose of evolving implements with a scientific outlook much more attuned, than so far, to the local conditions. What has been done so far is to bring the most likely looking implement, originally designed for the conditions in the plains, to try its chance of success in hill conditions and to hope for the best. The following table showing the number of some of the improved implements that were in use in this district during 1952-53, 1956-57 and 1961-62 will indicate that popularity gained by these improved implements, meant for tilling or other operations, has been insignificant.

Name of the machine	1952-53	1956-57	1961-62
Ploughs (improved)	...	32	5
Sugar-cane crushers	...	1	...
Fodder cutters	...	40	3

These improved implements are procured from outside the district, mostly from the neighbouring district of Gurdaspur in the Punjab State. There is no arrangement for manufacturing the improved implements in the district. Repairs to them are, however, undertaken by the local artisans.

Seeds and manures

The farmers generally retain seed for their own requirements from their harvest in the case of local varieties of seeds. As for the improved varieties, however, the seed is initially supplied to selected progressive growers by the Agriculture Department from Government seed multiplication farms and its produce is further spread among the cultivators by encouraging them to exchange ordinary grain with the improved seed at a premium of one rupee per maund or any such other sum as may be decided upon by the Administration. The line of choice in improved variety of seeds has been in favour of disease-resistant and high-yielding varieties. The improved varieties so far tried are :—

(1) wheat varieties N. P. 770, N. P. 809, N. P. 792 and Ridley; (2) paddy varieties China 972, 1039, 988 and T-21; (3) potatoes variety up-to-date; (4) maize variety Hybrid corn; (5) *sarson* varieties *Raya* L-18 and B.E.G.-I; and (6) linseed variety K-2. Wheat Ridley has done very well in certain

parts of the district, and the hybrid corn promises to do equally well in many parts of the maize growing areas.

Nurseries—In order to popularise the Japanese method of paddy cultivation the Department of Agriculture raises buffer nurseries in the holdings of cultivators for free distribution. And with a view to encouraging the growing of vegetables, seedlings of improved varieties are raised on the Government farms as well as in the cultivators' holdings and distributed along with the seeds of improved varieties.

There being no co-operative society or no co-operative seed store or any other notable agency dealing in improved seeds, yet, the distribution of improved seeds of various crops is arranged mainly by the Agriculture Department. The following table indicating the quantity of improved seed distributed in the years 1952-53, 1956-57 and 1961-62, reveals, unmistakably that the peasants have realised the advantages of sowing improved seeds and the drive is gaining momentum and popularity.

	Maunds	Seers	Maunds	Seers	Maunds	Seers
Wheat	14	0	240	31	266	0
Maize	1	0	...	...	35	0
Paddy	...	...	58	0	118	0
Potato	...	...	25	0	183	0

Rotation—Without any pretention to the knowledge of the scientific theory, the farmers are well alive to the practical benefits of the rotation of crops. In the irrigated fields of places where paddy is grown and two annual crops are possible, wheat alternates with paddy. In the unirrigated fields, that bear crops twice every year, wheat or barley rotates with maize, *mash* etc. In the less warm or colder climates where two regular crops are not practicable and paddy does not succeed, the rotation is something like this. Wheat or barley or, in some cases, *masur* is followed by maize or buckwheat (*phulan* or *bres*). Before the sowing of maize, the land is often fallow for the winter. Generally speaking, maize is followed by wheat. Buckwheat or *mash* will follow wheat that has followed maize. There are places where maize is not sown, and there the wheat and barley crops, on unirrigated fields, are generally followed by a fallow for the winter and are used for *elo* in the following spring, while, in the irrigated land, buckwheat follows wheat and barley. The area of land left fallow deliberately to give it rest and to preserve and restore fertility is small at higher elevation and almost none at the lower altitudes.

Manures

Wheat, paddy, maize and tobacco are the main crops for which manure is considered to be essential every year. As for the other crops, efforts are made to provide manure every year as far as possible. The traditional means of manure are as follows :—

(1) Dung of livestock, mostly cattle, collected from the sheds, pens and camps, of livestock.

(2) The leaves and grass used as litter for the livestock which, in the daily use as bedding for the animals, get soaked with the excreta of livestock and are collected periodically.

(3) Folding of sheep and goats in the fields.

The last method of manuring the field is very much in vogue in the places which are visited by the Gaddi graziers, whether in camp or on the move with

their herds enroute to their camps. The Gaddies are paid for this benefit. The practice has been considered to be important enough to be taken into account in the assessment reports at land settlement. These traditional practices continue unchanged, the only improvement admitted being the protection, against rain and weather action, in the shape of coverage with something or the other, of the heaps in which the dung collected from the sheds, pens, and camps, of livestock is piled up in the open before the dung is spread over the fields. Compost, green manures, and chemical fertilisers are being introduced, to supplement the traditional dung-resources described above.

Compost—The usual and age-old method of heaping farm-yard manure has many disadvantages. Heat does not develop in sufficient quantity for proper rotting. These heaps provide a fertile breeding place for flies and mosquitoes which carry about all sorts of diseases. And the farm-yard manure in this position is exposed to rain and sun, the former washing away the plant food from it and the latter drying it up and preventing it from proper rotting. In order to provide against these defects and derive better results from the manure, composting is the only scientific process for the utilisation of these organic wastes. To prepare compost a pit, fifteen feet long, five feet wide and three feet deep, is dug. If there is a rocky substratum, making digging difficult, stone walls are built above the ground. The length and breadth of the pit is reduced or increased according to the availability and supply of dung and other organic matter. The earth dug out of the pit is heaped all around the pit. The filling is done in parts to avoid drying up of the material used. A three-foot section of the pit is taken up first to put in it all the dung and refuse, etc; soaked in urine. It is then overlaid with ashes, green and dried leaves and other sweepings etc; from the house. This process is repeated for a few days till the section is filled upto two or two-and-a-half feet above the ground, and then it is mud plastered in the shape of a dome on top. After this, another section of three feet is filled up in a similar way. The filling up is repeated till the whole trench is full. Another trench is then dug and the procedure continued.

Manure from grass, leaves and farm roughages—The idea that dung alone is manure is incorrect. Grass, leaves (both dry and green) and all sorts of farm roughage and refuse, easily available in plenty in the village, can be used for composting. Dung should be used as a starter (along with three times the roughages) for rotting. The method of preparing is the same as described above, save for the sectional method of filling. The garbage is put in the pits and pressed well with the feet, to a layer about six inches thick. On the top of this layer, fifteen to twenty tins of dung solution (a seer of dung or dung manure in a tin of water) are poured repeating the process till the pit is filled two feet above the ground level. It is then plastered with a mixture of earth and dung, about two inches thick, to give it a sloping dome shape.

Significance of urine in composting—Urine contains about three times the nitrogen that dung has. Therefore, the more the urine is used, the better would the quality of manure produced be. Urine is, therefore, properly preserved and used in composting.

Method of conserving cattle urine - Grass, straw and leaves etc. are spread in the barn as bedding for the animals, and, when soaked with urine, the whole is removed to the pits. This bedding-material is changed frequently to avoid loss of urine. As an alternative method, hollows of the size of two feet by two feet are prepared where the urine falls at the back of the animals, and these channels are filled up with garbage. When soaked with urine, this is put in the pits and fresh garbage placed in the hollows. The compost, thus

prepared, is ready for use after four months when all the heterogeneous mass has changed into a homogeneous one and all the available nutrients have changed from the crude state into a readily available condition. To make up any possible deficiency of phosphates in the resulting compost, use of superphosphate at one hundredweight per pit of the aforesaid size, which contains about two tons of compost, may be added. Quite a drive has been on for a fairly considerable time now to encourage compost making, and, except in places where there is a dearth of the material to be thrown into the compost pits and trenches, the compost form of manure seems to be gaining ground as an alternative to the customary farm-yard manure.

There are no special centres of compost production as the compost, to meet the requirement of each cultivator, is prepared by himself individually. The quantity of compost prepared during the year 1959-60 is given below.

		Target	Achievement
1.	Production of rural compost in tons	15,000	12,127.42
2.	Preparation of new compost trenches	3,020	2,438
3.	Preparation of compost latrines	40	36
4.	Preparation of pit urinals	80	18

Green manuring—A rudimentary form of green manure has come down the generations, inasmuch as the cultivators in some paddy growing areas have been using the leaves of wild bushes such as *basuti* and *kaimal*, in the paddy fields before sowing. The Department of Agriculture recommends the introduction of green manure crops like sunnhemp before wheat, and berseem after paddy, in the rotation of crops, and mixed cropping of beans with maize, to maintain the fertility of soil. The ploughing under, of such green leguminous plants, roots and leaves, restores to the soil what the crops have taken out of it. Crops used for green manuring are of two varieties, namely, leguminous and non-leguminous. There is an important difference, between them. Leguminous crops provide both nitrogen and organic matter or humus. Non-leguminous ones supply only organic matter. That is why legumes are preferable. The best known non-legumes are *bhang*, *basuti*, *jawar* and sunflower. The most important legumes are *sanai*, *dhaincha*, berseem, pulses and beans like *urd*, *moong*, *guar*, *arhar*, *masur* and *matar*.

The practice of growing paddy mixed with *dhaincha*, in fields where the paddy crop is broadcast, is also adopted. For this, about ten to fifteen pounds of *dhaincha* seed are mixed with every maund of paddy seed. During interculture about a month after sowing, the *dhaincha* plants will be uprooted and trampled into the soil in order to serve as green manure. The practice results in an increase in the yields of paddy, by two or three maunds per acre.

The Department of Agriculture, Himachal Pradesh, supplies packets of green manure seeds every year. Each packet, weighing one ounce, is priced at five *naya paise* only. These packets are obtained from the Biochemist (compost), Himachal Pradesh, Simla-4.

Chemical fertilizers—Inorganic (chemical) fertilizers and organic manuring by ploughing in green manures and by compost making have been introduced by the Agriculture Department as new methods of enriching the soil, the old methods being the simple farm-yard dung mixed with litter and the practice of folding sheep and goats in the fields. Chemical fertilizers have already made their value felt by the peasantry, though two factors are still working as an impediment to a speedy and extensive spread of the use of the fertilizers. The first factor is the financial one. The hill farmers, who, generally speaking, do not yet get enough cash out of their crops, cannot

afford to pay much for the chemicals. Although the State has been subsidising the supply to a certain extent, yet this financial assistance can, naturally, be rendered only within certain limitations. The second factor is the prejudice that has sprung up in some cases from the evil consequences of an excessive use of the fertilizers to the neglect of the organic manure. Such an unbalanced and excessive application of chemical fertilizers to the soil results, after a while, in some kind of impoverishment of the soil and there is an anti-climax. Efforts are being made by the Agriculture Department and the development blocks to remedy the situation by getting the people to follow a balanced course of applying inorganic fertilizers as well as organic manure in one form or the other.

Demonstrations, with fertilizers, supplied free of cost, are laid on a large scale in the cultivators' fields, on almost all the crops, to educate the cultivators with regard to the method of application, and, as a result, thereof, the use of chemical fertilizers is becoming popular. The distribution of the fertilizers has been attempted by the department through sale depots, which are sought to be spread all over, in the interior, within as easy a reach of each of the villages as practicable, and the transport charges upto the main places of the distribution are subsidised with a view to keeping the sale price at a pooled level throughout. The following quantities of fertilizers were distributed during the years 1952-53, 1956-57 and 1961-62.

Name of fertilizers	Quantity distributed in maunds 1952-53	1956-57	1961-62
Ammonium sulphate	...	461	1054
Super phosphate	52	125	728

Cultural methods to preserve fertility

Mixed cropping, such as the cropping of maize with beans or with pulses like *mash*, and the growing of leguminous pulses, such as *mash* or *moong*, on the edges of plots, are worthy of mention among the traditional practices followed by the farmers to maintain the productivity of the soil.

Agricultural diseases and pests

Given below are the more important diseases and pests of crops, fruits, and vegetables, along with the remedial measures recommended by the Department of Agriculture.

Bunt of wheat (*Kaleoo*)-The disease is common in the humid regions of the district where it affects the seed and consequently the yield of the crop. No preventive measures used to be taken by the cultivators owing to lack of scientific knowledge. The Department of Agriculture now recommends treatment of seed with certain fungicides, before sowing, and this practice is being popularised.

Loose smut (*Kaleoo*)-As the hot-water treatment or the solar-treatment of the seed to ward off this disease is not easily practicable, in view of accuracy required and the low temperature in the hills, the Agriculture Department has been stressing the use of the simple method of removing the diseased plants from the standing crops, as soon as the smutted ears appear,and of thus checking further infection and spread. This method is being widely practised.

Rust of wheat (*Ratua*)-The local wheat seed being very susceptible to this disease, the Department of Agriculture has introduced rust-resistant varieties of wheat and substantial quantities of these seeds have since been distributed among the cultivators for further multiplication to replace the local varieties. The cultivators have appreciated the new varieties which give higher yields.

Paddy-blast and other fungal diseases – Previously, the cultivators were quite ignorant of the loss of yield in paddy crop as a result of these diseases and they did not take any measures to check them. Treatment of seed with suitable fungicides, before sowing, has been recommended by the Agriculture Department and the cultivators are now taking to it.

Field rats—Rats cause untold damage to the standing crops in the fields, particularly during the time of maturity. No control measures were taken by the cultivators except combating the pests in residential houses by the use of rat traps which did not prove very effective. The Department of Agriculture now recommends the use of poison-baits and large-scale rat-killing-campaigns are organised by the department with the help of the cultivators who very much appreciate the usefulness of these methods. Insecticides are, sometimes, supplied free of cost or at subsidised rates of price.

Pests of stored grain—These include wheat weavil (*ghun*), rice weavil (*pathari*) and grain and flower moth (*lada*). No local method of saving the grains in storage from the insect-damage used formerly to be adopted by the cultivators. The Agriculture Department, however, is now popularising insecticide treatments like the mixing of D.D.T. (Dichloro-diphenyl-trichloroethane) and the fumigation of the godowns.

Agrotis (cut worm locally called *toka*) on potatoes and maize-This pest causes great damage to the potato and the maize crops in the early stages of their growth and no effective measures were known to the cultivators to check the pest. The Agriculture Department now recommends the use of insecticides like B.H.C. (Benzene Hexza Chloride) and Aldrin which prove effective and the cultivators are slowly but steadily taking up these measures.

Damage by sparrows is checked in crops like wheat, by growing awned varieties, and generally by scaring sparrows away by beating of drums, empty tins etc. which are kept hung in the fields. Monkey causes damage to crops like maize and fruits wherever the fields are situated close enough to the forest areas. Porcupine damages crops like potatoes. Wild bears cause huge damage to maize crop and to fruits. Jackals cause damage to maize crops, especially in tahsil Bhattiyat. The common and age-old practices to ward off these vermins are shooting them off or scaring them away. In some cases baiting with poisonous material is also tried under the advice of the Agriculture Department.

Early and late blight of potatoes-No attention was previously paid by the cultivators to the checking of this disease and it was believed to be a natural calamity against which there was nothing that could be done. The Agriculture Department recommends clean cultivation and the use of disease-free seeds for sowing, along with spraying of the crop with fungicides. The cultivators have not yet taken up spraying owing to the cost and labour involved.

Virus diseases of potatoes—The local varieties of seed have become degenerated because of virus-infection and the cultivators were not conscious of the fact. Disease-free seed produced at Agriculture Department farms, is now being supplied to the cultivators and they are further advised and given training to rogue out the diseased plants from the fields to check further spread of the diseases. The improved seed has found favour with the cultivators.

Epilachana beetle on potatoes (*Parri*)—The pest is responsible for causing a huge damage to the crop of potatoes both at lower and higher elevations and the department has now started a large scale-campaign against it. Spraying of the crop with fifty per cent D.D.T. at the rate of three pounds in one hundred gallons of water has proved very effective. The cultivators have taken up this control measure widely.

Aphid on vegetable crops and other pests like cabbage butterfly (*Juin*)—Except dusting with ash and hand picking of the insects, no method used to be adopted by the cultivators to control the pests. The department now recommends dusting and spraying with B.H.C., D.D.T. and nicotine sulphate solution, which measures are becoming popular and are being adopted by the cultivators.

Jassids on brinjals—This pest causes substantial damage to the leaves of the vegetable crop and can be controlled effectively by spraying with D.D.T. or B.H.C.

Epilachana beetle on brinjals—It causes considerable damage by eating the leaves of the crop and can be controlled by dusting or spraying with D.D.T. or B.H.C.

Black blister beetle on lady-finger—It is a serious pest of the vegetable crop and can be controlled by spraying with D.D.T. or B.H.C.

Diseases of fruit trees like peach leaf curl and citrus canker—The Agriculture Department recommends the spraying of fruit trees with suitable fungicides and this meausure is being adopted by the cultivators who were ignorant of any means to control these diseases.

Sanjose scale and woolly aphid on apples and other hill fruits—The Department recommends spraying of the trees during the dormant period with insecticides like diesel-oil emulsion and spraying operations are carried out in the shape of large scale campaigns during the winter months. The growers knew no remedy before this.

Apples, plums and peaches are damaged by fruit flies (*Ghorri*). Spraying with D.D.T. has proved quite effective. Flying foxes cause much damage to the fruits of apples, pears, peaches, mangoes etc. The only control lies in organising shooting campaigns at their roosting places and such campaigns were extensively organised by the Department of Agriculture during the years 1952 to 1954. Peach curl Aphis causes great damage to peach trees by the curling of the leaves which ultimately results in the dropping of the fruit. Spraying with *basudin* proves effective. Stem and shoot borer causes great damage to apple and peach trees. Plugging with kerosene oil and petrol proves effective. De-foliating beetle on apples causes severe damage to the foliage of the trees in early spring season and can be controlled by spraying with D.D.T. or B.H.C. Citrus leaf minor causes great damage to the leaves at the sprouting stage as well as to older foliage. Dusting or spraying with B.H.C. or D.D.T. proves effective.

The control measures recommended above are still rather slow in gaining popularity with the cultivators who had previously known only the methods of hand-picking of the insects and dusting with wood-ash. This slow pace of popularity may be either because finance is a limting factor or else because the utility and the effectiveness of new remedies have not yet made a strong and lasting enough impression on the people.

Agricultural research centers and schools

There are as yet, in this district, neither any agricultural schools or colleges nor any agricultural research centres to evolve new varieties of crops or to conduct agronomical experiments. Improved seeds of crops and vegetables, better fruit plants and modern cultural practices, recommended by the Agriculture Department after trials at the research stations of the *Pradesh* situated in other districts, are, however, first tried, for purposes of the district, on the departmental seed multiplication-cum-demonstration farms, progeny

orchards, and nurseries, within the district, to assess their suitability to the local conditions, and those found useful and suitable are then introduced and popularised by demonstration on the Government farms and in the fields progressive cultivators. A chain of such stations for trial, demonstration, and multiplication, is being established under different climatic conditions in the district. A brief description of the existing farms, nurseries, and orchards, is given below.

Seed multiplication farm, Bhanota—The farm was started in the year 1949-50 by taking over an area of 19.20 acres of land belonging to Muslim evacuees. The main function of the farm is to conduct trials on different varieties of improved seeds and multiply the seeds of varieties suited to local conditions for distribution to the cultivators. Wheat and paddy, among the cereals, and linseed, among the oilseeds, are the main crops that are raised on this farm.

Seed multiplication farm, Thulel—The farm, which came into existence in 1961 by the acquiring of an area of 12.50 acres, is being utilised for raising improved seeds of paddy and wheat. Other crops like linseed, gram, etc. are also grown in rotation.

Potato development station, Alha—This station was started in the year 1950 by taking over some forest land with a view to multiplying disease-free foundation-seed of improved varieties of potato for further multiplication and distribution amongst the cultivators. The station is also being utilised, in a secondary way, for multiplying improved seeds of cereals, in rotation with potato for meeting the seed requirements of higher hills.

Progeny-cum-demonstration orchard, Rajpura—An area of 18.50 acres was taken over from the Revenue Department in the year 1956-57 to start a seed multiplication farm. As most of the area was found to be more suitable for horticultural purposes, and as there was no progeny orchard close enough in the Chamba Block, it was converted into a progeny-cum-demonstration orchard in 1958-59. Part of the area is also being used as nursery for raising fruit plants for distribution.

Progeny orchard, Kilor—This orchard was started in the year 1956-57 by taking over an area of about twenty-five acres from the Forest Department. It is situated in the area suitable for apple and stone-fruits and is being utilised for raising the plants of pomiferous fruits as well as stone-fruits. The plants being raised in the nursery are catering to the needs of the cultivators of the surrounding areas.

Progeny orchard, Naila—This orchard is situated about one and a half miles from Tisa. It was started in the year 1956-57 by taking over an area of ten acres from the Revenue Department. Here, progeny trees of pome and stone-fruits are being raised. In addition, a plant-nursery of these fruits has been started. This orchard will, in addition to serving as demonstration orchard to the growers of the surrounding areas, supply to them the requisite fruit plants suitable for the locality.

Progeny-cum-demonstration orchard, Ulans—Brahmaur has great potentialities for raising apple and, may be, for dry fruits like walnut, *chilgoza*, hazelnut etc. To raise the fruit plants of such varieties, an area of about ten acres has been acquired. Here, quality-fruit-plants are being planted to make a demonstration orchard. Part of the area is also being used for raising fruit plants of the above kinds.

Fruit plant nursery, Chuari—Here three acres of land has been taken on lease since 1953-54 with the object of raising citrus plants and stone-fruit plants for which the Bhattiyat tahsil is well suited.

Fruit plant nursery, Sarol—This nursery has been started in an area of one and a half acres and is mainly producing stone-fruit plants and citrus plants for distribution in the surrounding areas.

Fruit-plant-nursery, Kilar—With a view to catering to the needs of the people in the Pangi area, a small fruit plant nursery has been started here. Plants of temperate fruits and stone-fruits are being raised here for distribution to the people of the Pangi area.

Vegetable research station, Bhagot—This area which is about three acres and which is situated near the Chamba town, is being utilised for carrying on varietal trials on different vegetables suitable for sub-tropical conditions. The seeds of selected varieties of vegetables like carrot, cabbage, knol-khol, radish, turnip, etc., are also being multiplied and their seedlings are being raised for supply to vegetable growers.

The above account will serve to give an idea regarding the activities of the Agriculture Department during the First and the Second Five Year Plans. As regards the future plans, the work as will be seen below, is proposed mostly to be continued on the same lines with more emphasis on establishing research and demonstration centres to cater to local conditions. Besides, in view of the suitability of climatic conditions of the district for raising of fruit trees, and with a view to averting the dangers of soil erosion, it is proposed to pay more attention to afforestation through the development of horticulture as well as to undertake other anti-erosion measures to save further losses of agricultural land and at the same time, to bring cash income to the farmer as much as possible.

Activities during the Third Plan

Although during the first two plans, quite a net work of seed multiplication farms, progeny orchards, nurseries and potato development stations were established in the Chamba district with a view to meeting the requirements of the cultivators in respect of improved seeds of various crops and fruit plants, some development blocks in the district are still without such centres of activity. Therefore, it is proposed to establish some more of these things during the Third Plan so that each block may have, at least, one seed multiplication farm, one progeny orchard and one nursery.

For the development of horticulture, one whole-time Horticultural Development Officer has already been appointed for the Chamba district. This officer will give particular attention to the further development of the existing progeny orchards and nurseries and also to the establishment of new ones so that the cultivators may get still more technical help and guidance and a large number of fruit plants at cheap rates. It is also proposed to upgrade the existing progeny orchard at Kilor into a research station for temperate fruits, because, at present there is no fruit research station in the district. Special attention will also be paid to the development of dry fruits in the Pangi and Brahmaur areas of the district because these areas, especially the former, seem to have suitable agro-climatic conditions for growing various dry fruits. For this purpose, one progeny orchard is proposed to be established in each of these two areas.

As, at present, there is no research station for crops and vegetables, a research station is being established at Sarol, near Chamba under the charge of an Assistant Botanist (oil seeds), who will take up research work on various crops and vegetables with a view to evolving suitable varieties for the district.

Since honey and ghee are two important commodities exported from the district, greater attention is to be paid to further improve the quality and quantity of these two commodities. For this purpose, the existing bee farm at Sarol and the ghee grading laboratory at Chamba are intended to be further strengthened, both in respect of staff and equipment. It is ultimately proposed to have a full-fledged agricultural research station for the Chamba district between Sarol and Rajpura, so that the agricultural problems of the district may be tackled from all angles. Since Sarol and Rajpura are situated at a distance of only three-four miles from the district headquarters, this station, in course of time, is expected to become a highly important centre of activity and to fulfil the long-felt needs of the district in research.

In order to intensify soil-conservation-measures on agricultural lands, a separate division, designated as the Mandi-Chamba Division has already been created under the charge of a Soil Conservation Officer, whose headquarters, at present, are at Mandi. One Assistant Soil Conservation Officer, with necessary supporting staff, will be stationed in the Chamba district to take care of the requirements of the district. This organisation will take up various soil-conservation-measures, particularly bench terracing on agricultural lands, fifty per cent of the expenditure incurred on which will be treated as subsidy and the remainder as long-term-loan. It is also proposed to establish a research-cum-demonstration centre for conducting studies on various aspects of erosion as prevailing in the district.

Organisational set up

District level organisation—The following categories of staff of the Department of Agriculture are posted for routine departmental administration and for carrying out the programme of agricultural development.

(1) District Agricultural Officer.
(2) Horticultural Development Officer.
(3) Regional Potato Development Officer.
(4) Assistant Soil Conservation Officer.
(5) Assistant Agricultural Marketing Officer.
(6) Agricultural Inspectors in the development blocks.
(7) Agricultural Inspectors incharge of departmental farms.
(8) Horticultural Assistants incharge of progeny orchards.
(9) Agricultural Inspector (headquarters).
(10) Assistant Biochemist (compost).
(11) Plant Protection Assistant.
(12) Agricultural Marketing Inspector.
(13) Ghee Chemist, Incharge Ghee Grading Scheme.
(14) The Technical Assistant, Incharge of Potato Development.
(15) Manure Supervisors.
(16) Agricultural Sub-Inspectors attached to Agricultural Inspectors, incharge of farms as well as those posted on extension works in the development blocks.

The functions and responsibilities of the above staff are given below.

The Agricultural Sub-Inspectors posted in the development blocks are meant to assist the Agricultural Inspectors in the collection of various indents for improved seeds, fruit plants, insecticides, etc., and in the distribution of

these agricultural commodities, as also to help the farmers in the block, in the matter of improved agricultural practices, through the Village Level Workers. The Agricultural Sub-Inspectors posted on the departmental farms and progeny orchards and nurseries work under the supervision and control of Agricultural Inspector or Horticultural Assistant concerned. They supervise the various technical aspects of the different farm operations and horticultural operations which are carried out through the *Beldars* and casual labourers engaged for the purpose.

The Manure Supervisors posted in the development blocks are primarily meant for developing the local manurial resources by demonstrating methods for preparation of better and large amounts of organic manure from the waste materials of various farms and habitations. They also provide practical guidance in the field to the Village Level Workers in this behalf. Manure Supervisors also help in fertilizer distribution and fertilizer demonstration, and in the collection of soil samples for fertilizer advice. They work under the day-to-day control of the Block Development Officers.

The Agricultural Inspectors posted in development blocks are charged with the responsibility of implementing the agricultural programme in the blocks under the technical guidance of the District Agricultural Officer. The Agricultural Inspectors attached to the blocks are under the day-to-day administrative control of the Block Development Officers. The Agricultural Inspectors incharge of farms are to carry out the seed multiplication programme according to the approved cropping schemes. They work under the direct control and supervision of the District Agricultural Officer. The District Agricultural Officer is assisted on the technical side, in the execution of different programmes at the district level, by one Assistant Biochemist (compost), one Horticultural Assistant, one Plant Protection Assistant and one Agricultural Inspector (headquarters). All these district level specialists work under the control of the District Agricultural Officer and derive further technical guidance from their respective specialist at the state level. The Assistant Biochemist (compost) assists in the execution of the programme of the development of local manurial resources. He is to render technical guidance and to supervise the work of the Manure Supervisor in the blocks. He is also the Authorised Inspector under the fertilizer control order. The Horticultural Assistant concentrates on the work of horticultural development in the district and provides technical help in laying out orchards, giving demonstration in planting fruit plants, pruning, and top-working of inferior plants. The Plant Protection Assistant assits in the carrying out of plant protection measures against disease and insect attacks on crops and fruit trees. The Agricultural Inspector (headquarters) is the general assistant of the District Agricultural Officer and, in particular, helps his superior in the preparations of various technical reports and returns.

The District Agricultural Officer has the overall departmental responsibility at his level to carry out the work of agricultural development within the district in accordance with the policy and instruction issued by the Director of Agriculture from time to time. He exercises technical and administrative control over the various farms of the district and holds the supply line to the development blocks. He arranges for the distribution of improved fruit plants, improved seeds of crops, fertilizers, plant-protection-equipments, insecticides, fungicides and improved implements. He has to popularise the introduction of improved agricultural practices and to carry the findings of research from the laboratory to the field and *vice versa*. He is to disseminate knowledge of improved agricultural implements to the farmers. And he is to enforce the various enactments pertaining to agricultural development within the district.

Under the agricultural marketing services, one Assistant Agricultural Marketing Officer is posted in the district and is assisted by an Agricultural Inspector. This service collects information on market-intelligence and helps the farmers to secure a fair price for the various articles of their produce. A scheme for grading ghee under the Ag Mark Seheme of the Government of India has also been started. The laboratory of the Ghee Grading Scheme analyses samples of ghee received for sale and allows the use of the Ag Mark seal only to such samples as conform to the standard specification laid down for the purpose after conducting the requisite laboratory tests.

Higher organisation—Briefly outlined the organisation above the district level consists of the Director of Agriculture, who is the head of the department and is assisted, in the Directorate, by the Joint Director of Agriculture and Assistant Director of Agriculture (headquarters) and in the field by the state level officers, on the extension and development side as also on the research side. The state level officers, on the extension and developement side are Deputy Director of Agriculture (extension), Horticulturist to Himachal Pradesh Administration, Deputy Director of Agriculture (soil conservation), Potato Development Officer, Agricultural Marketing Officer, Agricultural Information Officer and Plant Protection Officer. The state level officers on the research side are Deputy Director of Agriculture (crop research), Horticulturist to Himachal Pradesh Administration, Agrostologist, Agricultural Engineer, Agricultural Chemist, Entomologist, Plant Pathologist, Agricultural Statistical Officer and Vegetable Botanist. The Director of Agriculture is also ex-officio Joint Secretary of the Department. He exercises administrative and technical control over the entire staff below him.

ANIMAL HUSBANDRY

Area under fodder crops

Painstaking tending of grasslands is practised in a few villages (such as Madgraon) in the Lahul portion of the Pangi sub-tahsil. Seasonal protection of privately owned or occupied areas kept for grass is known througout the district. However the cultivation of land for raising fodder crop has been unknown, and the example set by the Agriculture Department has not yet made many converts. Two things run counter to the practice being adopted by the farmers. The first is the general shortage of cultivable land, which is inadequate, on the whole, even for self-sufficiency in foodgrains. The second factor is the availability of pastures in state waste, wooded or unwooded. Pasturage in Government waste comprises, according to land-settlement records, 47,18,015 bighas 4 *biswas* of *charagah darkhtan* (grazing lands with trees) and 8,80,467 bighas and 7 *biswas* of *charagah bila darkhtan* (grazing land without trees), the total being 55,98,869 bighas and 4 *biswas*.

There are some signs tending towards a change in this pattern of livestock raising. For one thing, the increasing erosion of soil, resulting from the cumulative effect of centuries of uncontrolled grazing and some natural causes, has stirred the consciousness of the need of closure against grazing in several areas, potentially prone to erosion, or already actually affected by erosion. Secondly, the emphasis on the improvement of the breeds of livestock has increased the desirability of better feeding than can be possible in merely letting the livestock loose over common grazing lands to fend for itself. If these developments culminate, to an appreciable extent, in stall feeding and in a reduced number of livestock, a certain amount of planned and conscious cultivation of fodder crops will become inevitable. Because of the competition with foodgrains for a share in the limited resources of cultivable area, it might be better for the uncultivable grasslands in private ownership or occupation to

be taken in hand for a systematic encouragement of good grasses and elimination of poor and obnoxious ones. In addition to raising grasses, planting of trees, the foliage of which provides nutritious fodder to the livestock, could be resorted to on a far larger scale than has ever been practised so far. Some kind of such planned raising of the fodder for livestock will be absolutely essential if the needs of soil conservation, the desirability of improved breeds, and the requirements of foodgrains are to be harmonised in the best possible balanced and integrated whole. During the year 1959-60, berseem was sown in an area of about fifty acres and an equal area was put under *jawar* for purposes of fodder, by certain farmers who responded to the suggestions by the Departments of Agriculture and Animal Husbandry. In order to intensify fodder cultivation, in the district, it is proposed, during the Third Five Year Plan period, to establish fodder-demonstration-centres and to distribute seeds of fodder-crops to the cultivators at subsidised rates.

At present the main sources of fodder are hay made out of the grass growing on the *ghasnis* (privately owned or occupied grasslands), stalks of maize and rice, chaff of wheat and pulses and, to supplement these resources, foliage of trees like *biul, thuman, kharak, barh, karali, sali, kowh,* and *dhoun,* which grow either on the land of the cultivators or in the state wastes, and are lopped as and when necessary. The quantity of fodder available from all sources is, on the whole, inadequate, especially owing to the fact that most of the area, during the winter season, becomes snow-bound and, therefore, the herds of cattle and flocks of sheep and goats from many of the higher regions have to migrate to the lower and warmer regions. The pressure on the grazing land is considerably heavy, because firstly the number of livestock is large, secondly, a sizeable part of the grazing land is under erosion; and thirdly intense winter season renders all the alpine pastures inaccessible for a considerable part of the year. The system of stall-feeding has not yet taken roots, and this fact also tends to increase the pressure of pasture lands.

Livestock

The following table contains the livestock statistics of the district as collected during the recent settlement operations and during the regular quinquennial censuses of 1951 and 1956.

Tahsil		Cattle	Buffaloes	Sheep	Goats	Horses, ponies and donkeys	Pigs	Total	Poultry
	1	2	3	4	5	6	7	8	9
Chamba	Settlement figures.	69,340	6,098	62,577	42,490	165	...	1,80,670	...
	Quinquennial census of 1956.	65,162	5,661	39,301	18,274	234	6	1,28,638	2,847
Chaurah	Settlement figures.	65,971	9,778	77,767	37,488	420	...	1,91,424	...
	Quinquennial census of 1956.	70,418	10,048	76,650	27,163	332	...	1,84,611	6,334
Pangi	Settlement figures.	2,587	4,673	13,484	4,780	38	...	25,562	...
	Quinquennial census of 1956.	6,920	...	16,785	5,583	1	...	29,289	12
Bhattiyat	Settlement figures.	46,287	10,399	24,235	32,977	96	...	1,13,994	...
	Quinquennial census of 1956.	53,021	10,970	22,498	30,735	172	5	1,17,401	1,515
Brahmaur	Settlement figures.	15,784	115	80,212	77,128	65	...	1,73,304	...
	Quinquennial census of 1956.	14,710	98	74,719	65,496	71	...	1,55,094	59
Total	Settlement figures.	1,99,969	31,063	2,58,275	1,94,863	784	...	6,84,954	...
	Quinquennial census of 1956.	2,10,231	26,777	2,29,953	1,47,251	810	11	6,15,033	10,767
	Quinquennial census of 1951.	1,95,337	23,431	2,50,801	1,69,111	784	...	6,39,464	

Cattle—The cattle have registered some increase during the census of 1956 over the previous one of 1951. This increase can be ascribed to the control of contagious animal diseases which, in the past, used to take a heavy toll owing to non-existence of veterinary hospitals and other remedial preventive resources. The indigenous breed is of a poor quality both for the milch-cows and the draught animals. The inherent inferiority of the breed has, through the generations, got accentuated by the meagreness of care and attention bestowed. The cattle of the average owner have hardly ever (except during winter in the snow-bound villages) received any feeding care apart from the liberty that the animals enjoy to shift for themselves in the open grazing grounds. Beef eating having been practically unknown down the centuries, there has been no human check on the increase of numbers, and this has, in a way, led to further deterioration in quality, because the numbers have been rising at the cost of quality.

Buffalo—As in the case of the cattle so also in respect of buffaloes, there is an increase in their number in the year 1956 as compared to the quinquennial census figure of 1951. This increase too is due mainly to the same reasons as have been stated in respect of cattle. The buffalo came to the district much later than the cattle and, as an animal in large keeping, its arrival on the scene would not seem to be much older than three quarters of a century or so. As a source of milk, a buffalo is decidely much heavier in yield and richness than the local cow, despite the fact that the general breed of the buffalo obtaining in the district is not of any particularly superior grade either. As a matter of fact, gradually in the course of the last decade, the buffalo has come so much to the forefront as a milk animal that it practically dominates the markets of milk, butter and ghee, as compared with the cow. The buffaloes and their traditionally professional owners, the nomadic Gujjars, continue to grow in numbers; so much so that, on the one hand, the sons of the soil the agriculturists who have roots in the locality in the shape of landed holdings and permanent hearths and homes, and who, but for stray cases of buffaloes maintained primarily for domestic requirement of milk, are, essentially and overwhelmingly, the keepers of cattle, and sheep and goats, rather than buffaloes, have already started resenting quite loudly the growing encroachment, as they see it, upon their grazing resources, by the increasing herds of buffaloes brought in every year by the nomadic Gujjars, and, on the other hand, the Forest Department, has already set the ball rolling in adopting control and checks to restrict the number of buffaloes, as one of the measures to prevent erosion, the buffalo being bracketed with the goat as the most dangerous of all the livestock from the point of soil conservation.

Dairy farming—Each household maintains its own shed for livestock. There is no community shed in the district. No provision was made during the first two Five Year Plans specifically for dairy development, though in order to improve the milk-yielding capacity of the cattle and buffaloes, a cross-breeding scheme has been in operation.

Sheep breeding

The statistics of the two past quinquennial censuses reveal that the number of sheep has shown a tendency towards decrease. This picture emerging from the figures of 1956 census, however, sharply conflicts with that produced by the enumeration carried out during the settlement operations, in 1956-57, as this enumeration reveals not a decrease, but a substantial increase, the sheep population according to this enumeration being 2,58,275, against 2,50,801 returned in the 1951 census. Thanks mainly to the Brahmaur sub-tahsil, the Chamba district leads all the districts in Himachal Pradesh in its sheep wealth. The sheep in the Chaurah tahsil are believed to have a better quality of wool

than the wool sheared from the sheep of Brahmaur due, perhaps, to the fact that the Chaurah sheep are taken for grazing in the Pangi area where better grasses are found as compared to the grasses growing in the pastures of the Brahmaur area, and, also, owing, probably, to some merino blood in them as a result of certain earlier attempts at the improvement of the breed by crossing of the local sheep with the merino rams. There is, however, no appreciable difference between the yields in wool of the sheep of these two areas. The weight of fleece per sheep per annum ranges from one and a half pounds to two pounds. Within the district itself, sheep is by far the largest in number of all the species of livestock.

Goats—The number of goats too has decreased according to the comparison between the last two censuses. However, as in the case of the sheep, the settlement enumeration turns the tables, with regard to the goats also, and shows an increase rather than a decrease, the comparative figures being 1,94,863 according to the settlement enumeration and 1,69,111 according to the 1951 census. Third in order of population among the livestock, the goat is mainly useful for its suitability as a pack animal on paths too dangerous for larger beasts of burden, and for its flesh and hair. Branded as one of the most destructive of animals, from the stand point of soil-conservation, this poor creature is due for a heavy hand in the weeding down of its population. The prejudice, already existent quite formidably, has been fanned still more by the policies being adopted in certain foreign countries e.g., the policy of extermination being followed in Pakistan.

Horses, ponies, mules and donkeys—This district has never had its strong point in livestock in these species. The highly mountainous terrain and the centuries of undeveloped means of communication have acted detrimentally to the development of these bridal animals and beasts of burden. And now that the improvement in communications is taking the shape of vehicular traffic, the future trend will, if anything, be more adverse, in the long run, than before.

Poultry farming

The following table gives an idea of the number of birds in each tahsil together with tahsilwise Muhammedan population :—

Name of tahsil	Number of poultry birds	Muhammedan population
Chamba.	2,847	2,459
Chaurah.	6,334	5,521
Bhattiyat.	1,515	541
Pangi.	—	—
Brahmaur.	59	—

It will be seen from the above table that the Chaurah tahsil leads in poultry-keeping, Chamba coming next, Bhattiyat third, and Pangi bringing up the rear in a blank tail with Brahmaur just nominally ahead. The higher position, in this respect, of the Chaurah tahsil is explainable by the presence of the heaviest Muhammedans population, in that tahsil, of the whole population of Muhammedans in the district. In fact, the relative positions *inter se* of the tahsils and sub-tahsils in respect of poultry rearing correspond very significantly to the comparative positions of the Muhammedan population. This is so, because, while the Muhammedans have never had any feelings against poultry as an item of diet, the overwhelming majority of the Hindus have, till very recently, held strong views against poultry as food. Conscious efforts on the part of the official agencies concerned with the developmental activities

have already broken down quite a bit of this prejudice against poultry. There is now a definite trend towards raising poultry, even among Hindus, for marketing purposes, if not for food purposes, or for both. This is a change for the better, mainly because it will mean a substantial subsidiary source of income to the farmers, and, partly because, when, in course of time, the Hindu farmers also come to accept poultry for food, there will be a definite enrichment of their diet. It may be mentioned here that, as a result of poaching and a very much increased number of licensed hunters and sportsmen, game is no longer as plentiful as it used to be before, and this decline still continues. Apart from other undesirable consequences, the result is a fall in the food-resources, and poultry will step into this gap.

With a view to encouraging the farmers to take to poultry-farming on a good scale and on improved lines, the Animal Husbandry Department started a poultry farm at Chamba during August 1955, with a foundation stock of one hundred and ten birds of improved breeds. This number of birds has now increased to five hundred and eleven including one hundred layers. Distribution of birds and eggs, free as well as priced, to the people from this Government farm has been progressing well.

Organisational set up

The work with regard to the running of the veterinary hospitals and dispensaries and to providing of facilities for cattle breeding in the district is being carried out by the Assistant Animal Husbandry Officer. Each hospital is provided with a Veterinary Assistant Surgeon, a Veterinary Compounder and, a Stock Assistant who looks after the field work. Each veterinary dispensary is managed by a Stock Assistant assisted by class IV employees. The Manager of the Sheep Breeding Farm, Chamba, is the controlling officer of the staff of the farm, the sheep and wool extension centres, the wool analysis laboratory, and is also administrative head for the poultry schemes. Above the district level, the Director of Animal Husbandry is the administrative, technical and supervisory authority as the head of the department and is also the ex-officio Joint Secretary of the Department. Besides him, there are, at the State level, a Deputy Director, a Poultry Development Officer, a Planning Officer, an Extension Officer, an Animal Geneticist, a Dairy Development Officer, an Information Officer, a Marketing Officer, a Disease Investigation Officer, a Statistician, an Assistant Agrostologist, a Cattle Development Officer, a Liver Fluke Control Officer, a Sheep and Wool Development Officer, an Officer Incharge Training Sheep & Wool and an Officer Incharge Veterinary.

Measures to improve the quality of breeds and to secure greater output

There is, as yet, no research centre in the district aiming at improvement of the breeds of livestock for securing greater output or for any other purpose. However, cross breeding with better breeds is being tried, and there is, in this endeavour, an element of research in the sense that, to a certain extent, the results of any particular permutation and combination for cross breeding are uncertain and involve a trial. For improvement in sheep, there is a sheep breeding farm of great importance at Sarol. The principal objects of this farm are as follows :—

(1) To evolve an improved breed by—
  (a) selective breeding of the indigenous breeds;
  and
  (b) cross breeding of the local breeds with superior ones.

(2) To build up a pure flock of superior breeds, to facilitate the programme of breed-improvement without having to face the expense and difficulty of importing rams of these superior breeds from foreign countries.

(3) To analyse the quality of wool (for this purpose there is a wool analysis laboratory).

(4) To record important observations pertaining to sheep husbandry, including diseases etc.

(5) To study the improvement which can be effected in rural conditions and the possibilities of establishing rural sheep development projects.

The better breeds being adopted for crossing with the local ones are, *Rambouillet Polwarth* and *Hissar Dale*. Besides fulfilling the primary object of improvement in breeds, this farm will, incidentally, serve to set up models in certain things related to the rearing of sheep. To supplement this farm as also to further other programmes of sheep and wool development, sheep and wool extension centres are also being set up in a number of places in the interior. There is yet no regular farm devoted to the breed-improvement of other livestock. However, stud bulls of improved breeds have been distributed in good numbers all over the district, bearing in mind the differences in altitudinal and topographical regions, namely, *Red Sindhi* bulls, *Sahiwal* bulls, *Jersey Sindhi* bulls, *Hariana* bulls, and *Murrah* (buffalo) bulls. To strengthen the effectiveness of this distribution of stud bulls, key villages have been organised so as to intensively cover the surrounding villages attached thereto.

Segregation of the unfit has not yet made much headway, and extermination has not yet made even a start. While plain practical inconvenience or difficulty is the only discouraging factor for simple segregation, age-old and strongly deep rooted religious sentiment still scotches the very idea of deliberate extermination. Tradition has not handed down any cattle fair or cattle show. However, in the wake of the planned development ushered in after Independence, cattle shows, as below, have come to be among the features of animal husbandry in this district:—

(a) Shows organised by the community development blocks.

(b) Shows organised by the Animal Husbandry Department.

(c) Shows that form a part of the *Gosamvardhana* celebrations.

In 1957 the district had the honour of being the venue for the Annual Hill Regional Cattle and Poultry Show.

Animal diseases and remedial or preventive measures

The district has no particularly bad name for animal diseases, though it cannot be denied that it has its full share of sporadic and stray diseases as well as occasional outbreaks of epidemics. This place, which, before merger, had but one veterinary hospital, and that located at the headquarters, and primarily and mostly devoted to the livestock of the raja, already boasts seven veterinary hospitals and eight veterinary dispensaries, and the future holds a still better promise. To cater to the needs of the roaming and nomadic buffalo herds of the Gujjars, there is a mobile veterinary dispensary.

Steps calculated to provide prevention have also been taken. A Rinderpest Eradication Scheme has been completed in the district. An immune belt against rinderpest has been created at the foot hills. Hospitals have also done vaccination work in the area, with the freeze dried goat tissue vaccine. And now lapianised avinised freeze dried vaccine is being used for immunisation at the higher altitudes. Outbreaks of black quarter and anthrax are sporadic in nature. Prophylactic vaccination is done where previous outbreaks have been recorded.

Activities during the Third Plan

Strengthening of sheep breeding farm in Chamba—During the Second Five Year Plan, one sheep breeding farm was established at Sarol in the year 1958-59 with the objective of evolving suitable breeds carrying superior quality of wool. The work was started with a foundation stock of one hundred and eighty Gaddi sheep to be upgraded with *Polwarth* and *Rambouillet*. Apart from this, selective breeding amongst Gaddi sheep is being carried out. During the Third Five Year Plan it is proposed to intensify the work already in hand by increasing the livestock and introducing new exotic blood to the existing livestock.

Sheep and wool laboratory—In order to ascertain the results achieved by cross breeding, one wool laboratory will be attached with the farm.

Strengthening of the existing sheep and wool extension centres—In order to provide rams of superior germ-plasm and to acquaint the breeders with better sheep-management practices, four sheep and wool extension centres were established in the district during the Second Five Year Plan. During Third Five Year Plan, it is proposed to upgrade two of these centres to stud ram production centres where fifty ewes and ten rams of established breed will be maintained. The rams are loaned out to the breeders during the breeding season and withdrawn off season.

New Centres–It is further proposed to establish four new sheep and wool extension centers during the Third Five Year Plan, with the above objective.

Establishment of three transit camps—Most of the flock owners (sheep and goat breeders) are migratory i.e. they move to higher altitudes during the summer season and move down to lower region during winter. There were no camping facilities for them on their routes, with the result that quite a large number of sheep and lambs are lost every year. Now the department proposes to establish three transit camps where facilities for stay will be available both for the livestock and the flock owners.

FISHERIES

In the past and before the Fisheries Department came into existence, the fisheries work was not properly organised. There was no rational system of licensing, the licence fee being one rupee for residents of State and two rupees for outsiders irrespective of the gears used and of the richness or otherwise of the fisheries available. Among the fisheries-regulations no provision for closed season existed though a seven-mile-tract of river Ravi and Sal Khad near Chamba town was closed to general fishing and served as a sanctuary and a special preserve for the rulers and nobles. There were thirty to forty licensees in the whole of the erstwhile Chamba State. No provision to save the fish from wanton and indiscriminate catching existed in the fisheries-regulations in vogue at that time. Efforts to introduce trout made in the days of the rajas met with little success.

After the creation of Himachal Pradesh, the enforcement of the Indian Fisheries Act 1897 and the Punjab Fisheries Act, 1914 along with a comprehensive set of rules framed thereunder brought this district at par with the other districts of the *Pradesh* in the matter of fisheries management. The aforesaid reserved tract of seven miles was opened to the public and fishing was brought under a uniform licensing system. In 1948, the fisheries establishment formed a wing of the Forest Department and this arrangement continued upto 1950 when the Fisheries Department started functioning as a separate unit. Necessary

staff was appointed to look after the conservation and developmental work at district level. The development of inland culturable waters has received considerable attention of the department and already an appreciable work has been done in this direction.

Riverine fisheries—The Chamba district has a net work of rivers and streams, details of which from the stand-point of fisheries, are given below:-

Sl. No.	Name of river system	Effective length
1.	River Ravi	60 miles
2.	Siul Khad	35 miles
3.	Chakki Khad	20 miles
4.	Dehar Khad	16 miles
5.	Behral Khad	15 miles
6.	Sal Khad	15 miles
	Total	161 miles

The rivers and streams have rather poor natural fish fauna of importance. Experiments are being conducted to plant mirror carp (*cyprinus carpio*) in these waters, and if the trial is successful, it will go a long way towards solving the problem of fish scarcity in these waters. At present, mahsir, *labeo diplostomus* (*gid*) and *oreinum sinuatus* (Himalayan barbel) are available, but not in plenty.

Fishing as mentioned above, is regulated through rules framed under the Indian Fisheries Act, 1897, and the Punjab Fisheries Act, II, 1914 as applied to Himachal Pradesh and the salient features thereof are given below:-

1. Fishing is allowed only under licence.
2. There are three classes of licence i.e. "General 'A'", "General 'B'" and "Rod and Line" depending upon the richness of the fisheries concerned.

The licence fees are as under:—

Period	General A	General B	Rod and Line
For the year or any part thereof exceeding fifteen days.	Rs. 6	Rs. 4	Rs. 5
For a period not exceeding fifteen days but, in the case of rod and line, longer than one day.	Rs. 2	Rs. 2	Rs. 2
For one day.	...	...	Rs. 0.50

(3) Fishing is allowed with the following gears:-

(a) Rod and line.
(b) Long line.
(c) Hand line.
(d) Spear.
(e) Casting net with minimum mesh of one inch square.
(f) Drag net with stake net used in conjunction with it with a minimum mesh of one-and-half inch square.
(g) Other nets called *nilotu* and *pand* with minimum mesh of one-and-three quarter inch square.

4. There is a size restriction under which no important indigenous fish species, e.g. mahsir less than twelve inches in length, *gid* and Himalayan barbel less than nine inches in length, can be caught or killed or sold.
5. Erection of weirs, dams or diversion of water with intent to kill fish is prohibited.
6. Use of poison, dynamite or explosive for killing fish is prohibited.

The waters specified below have been declared as sanctuaries and all fishing is prohibited in these waters:—

(a) A stretch of half a mile of the Sal stream from the electric power house to its confluence with river Ravi (both sides).

(b) A stretch of six furlongs of the Dehar stream from Tooal to Jolna (both banks).

Pond fisheries—The pond culture is of valuable interest. Derelict ponds and tanks have been renovated and brought under mirror carp culture. Important among these are the Sarol tank, the Khajiar lake, the Kakira pond and the Sind pond. The Sarol tank is still the main breeding centre of mirror carp in the district and is producing every year an appreciable number of fingerlings to meet the local demand. Mirror carp culture in other potential water-bodies of the district is underway. The introduction of the fish in Himachal Pradesh, the credit for which goes to Raja Bajrang Bahadur Singh Bhadri, Lieutenant Governor, Himachal Pradesh, promises very well to prove a great boon to pisciculture in standing waters in this district as in other districts of the *Pradesh*. Moreover, reclamation of swampy areas within the district is going on to bring these wasteful and unhealthy areas under mirror carp culture.

Organisational set up

District level organisation—The district level officer of the Fisheries Department is the Assistant Warden of Fisheries and his functions are, among other, the adoption of conservancy measures to safeguard the fisheries of the district, the issue of fishing licences within his jurisdiction, the checking of the incidence of illegal fishing and prosecute the offenders and, the propagation of fish through cultural practices. The Assistant Warden of Fisheries is assisted in his duties, by a Fishery *Mukaddam* and three Fishery Watchers, posted at palces of importance. Their main functions are the patrolling of waters within their respective jurisdictions to stop incidence of illegal fishing, and the taking of conservancy measures under the guidance of the Assistant Warden of Fisheries.

Higher organisation-The technical head of the department is the Deputy Director of Fisheries, Himachal Pradesh, while the administrative head of the department is the Chief Conservator of Forests, Himachal Pradesh, who also functions as ex-officio Secretary of the Fisheries Department.

FORESTRY

Importance of forestry in the economy of the district

To say that forests beautify the landscape of a place is probably to mention merely something of aesthetic value, though, in terms of what is now called 'tourism', even this value may be convertible into economic gain by attracting tourists. Any way, forests do not end up, in their utility, with just rendering the locality picturesque. There are definite advantages of substantial value accruing from the forests in several other fields.

Forests are known to scientists to exert a beneficial influence in promoting rainfall. And when it rains, a wooded piece of land fares far better in the catching and holding of the rain water than a treeless area. This prevention of surface run-off is valuable not merely from the point of view of the retention of moisture, but also in that it checks erosion and thus conduces to the conservation of soil. In this respect the existence of the forests are of special importance in a terrain like that obtaining all over the most part of the Chamba district, which is characterised by slopes commonly far more marked than gentle and often sharp and even steep. No locality can be rich in natural and wild fauna unless it is rich in forests. To come nearer to the inhabited level, human life in places like the Chamba district is still so much dependant on timber for building purposes and on fuel for the purpose of keeping the hearth warm, that, without good forests, the entire economy would be seriously jeopardised. The requirements of timber are not peculiar to the locality. It is still country-wide, and exports of timber for constructional requirements to various parts of India have given the forests, all these numerous generations, a very high place among the sources of State revenue. In fact, today, the forests, yield, without question, the largest percentage of the total revenues of this district, and, for that matter, of the entire Himachal Pradesh. The importance of forest would easily bear a repetition so far as the conservation of soil goes. This district is perhaps the most seriously affected one, among all the districts of Himachal Pradesh by the predominant natural calamity of erosion. And, according to the experts, this natural calamity is not so whole-heartedly natural after all. It is man himself, they say, who by the reckless exploitation of the forests and neglectful attitude toward regeneration, create conditions that lead to erosion, thus rendering the calamity very largely artificial.

Forest managment—Such being the tangible and every day importance of forests, a wise, systematic, planned and balanced management of forests gains obvious necessity, and the Forest Department of today is actually intended to provide such a scientific and realistic handling of this wealth of the society.

Brief history of the past forest-management--The year 1864 marks the beginning of the recorded history of forest management in Chamba. Previously, the control vested wholly and solely in the raja's discretion and, though no records exist, the presumption is very strongly in favour of the absence of any rationalised exploitation and afforestation. In that year, the reserved portion of the forests was leased by Raja Sri Singh to the British Forest Department for ninety-nine years subject to a revision of the rules and terms every twenty years. The annual payment originally ensured to the durbar under this arrangement was twenty-one thousand rupees, out of which two thousand and five hundred rupees were to be returned annually to meet the expenses of the forest conservancy. At the first revision in 1884, it was arranged that no part of this original annual payment should be returned and that the State should, in addition receive two-third of the net profit. At the next revision in 1904, the income of the State was raised still further so as to cover the whole revenue accruing to the British Government under the agreement after the deduction therefrom of all sums spent on management, supervision, protection and improvement of the forests. In short, the entire net income became payable to the durbar.

On the first April of 1908 the management of the reserved forests was restored experimentally to the raja for a period of five years in the first instance subject to the condition of the management being modelled on lines approved by the British Government. Thence onward till thirtieth April, 1913, the management of the reserved forests was under the raja of

Chamba on an experimental basis and on first May, 1913 the ninety-nine years' lease was cancelled and retrocession was permanently confirmed subject to the condition .—

(i) that the State would after the expiry of the working plans in force then, get a new working plan prepared by Imperial Forest Service Officers and would follow the prescription thereof as well;

(ii) that control forms would be submitted to the Inspector General of Forests, India, and facilities would be afforded to the Inspector General of Forests and to the Chief Conservator of Forests, Punjab, for making inspection;

(iii) that the State would get an Imperial Forest Service Officer on deputation, paying his salary, deputation allowance and contribution towards leave and pension for the management of the forests;

(iv) that the State would get its own Forest Rangers trained at the Dehra Dun College gradually to replace those on deputation from the Punjab; and

(v) that the record of rights of user and of the privileges, as it then stood, was not to be altered except that privileges, which were not for grazing of buffaloes, sheep and goats, could be granted in cases of emergency and for periods not exceeding one year in duration.

With the restoration of the reserve forests to the State, two units, *viz.* the reserved forests and the undemarcated protected forests, came into existence for the sake of management. The reserved forests went under the control of the Imperial Forest Service Officer, designated as the Conservator of Forests, Chamba, and the undemarcated protected forests, known usually as the revenue forests, came to be managed by the State through its own officer designated as the Superintendent of revenue forests. The two sister departments were independent of each other, except to the extent that, in technical matters, the Conservator of Forests was the adviser. Pasture lands, which were known as contract areas, were, also managed and controlled by the Revenue Department. After the formation of Himachal Pradesh, these two departments were amalgamated, on the first August, 1948, and the new set-up came under the control of the Himachal Pradesh Forest Department. Areas of both these types of forests being vast and extensive, for purposes of management, the forests were split up into two territorial charges *viz.* the Chamba and the Chaurah Forest Divisions. The pasture lands were also transferred to the Forest Department from the Revenue Department.

The undemarcated forests in the Chamba and the Chaurah tahsils had no regular system of working upto the year 1954. The Himachal Pradesh Forest Department has revised the Upper Ravi working plan and, now, important undemarcated forests have also been included in the working plan. The working plan dealing with the forests situated in the Pangi sub-tahsil is also under revision and all undemarcated forests will also be included in the revised plan. The forests in the Bhattiyat tahsil are worked under the Dalhousie and Bhattiyat working plans. The Dalhousie working plan is also under revision.

Character of the vegetation

The forest-vegetation of the district varies considerably, chiefly owing to elevation and rainfall. Starting from the south-west boundary of the district, adjoining the Kangra and the Gurdaspur districts of the Punjab, along the Hathi Dhar and the low hills between Dunera and Dalhousie, the principal forest tree is the *chil* (*pinus longifolia*). This species is found either as open forest mixed with scrub undergrowth, or as dense pure forest, as for example, near Bakloh and Dalhousie. The *chil* is also found along the banks of the Siul

and the Ravi rivers upto an elevation of about five thousand feet. Near Dalhousie it is associated with the *ban* oak (*quercus incana*) and *bras* (*rhododendron arboreum*) upto seven thousand feet. Throughout the region of the lower hills, the following trees are commonly met with : *tun* (*cedrela toona*), *tali* (*albizzin* sp.), *kakarain* (*pistacia integerrima*), *simbal* (*bombax malibaricum*), *bohr* (*ficus bengalensis*), pipal (*ficus religiosa*), *dhak* (*butea frondosa*), *amaltas* (*cassia fistula*) and *kral* (*bauhinia*), the last three being remarkable for their fine flowers.

Ravi and Siul Valleys–The second region may be roughly described as the basin of the Ravi and Siul rivers, in which, at elevations between seven thousand and twelve thousand feet, the principal timber trees are the deodar (*cedrus libani*), the spruce or *tos* (*picea morinda*) and the silver fir or *rai* (*abies webbiana*); throughout these forests, the blue pine or *kail* (*pinus excelsa*) is commonly found mixed with the deodar, and towards Brahmaur this tree becomes the principal species. The deodar is found either growing by itself to form pure forest, or mixed with its associated species, the blue pine and spruce, at elevations of seven thousand feet to nine thousand feet, and more rarely with the silver fir upto ten thousand. The great majority of the Chamba deodar forests are of the mixed type in which the deodar only forms a small proportion of the stock, being generally found along ridges and spurs, and the intervening hollows being occupied by the firs. In these forests, natural reproduction of deodar is generally poor. Outside the deodar producing area, there is a large extent of fir forest; sometime mixed, at higher elevations, with the *karo* oak (*quercus semecarpifolia*). These forests are chiefly of value as summer grazing grounds and for the protection they afford to hill sides. They are also of use in conserving the water supply in the springs and streams. In this region three oaks are met with; the *ban* (*quercus incana*), the *mohru* (*quercus dilatata*) and the *karo* (*quercus semecarpifolia*). The *ban* is generally found at about seven thousand feet, the *mohru* between seven thousand and nine thousand feet and the *karo* at elevations upto twelve thousand or thirteen thousand feet. The *bhuj* or birch (*betula utilis*) is found growing with the white rhododendron (*R. campanulatum*) and the stunted *dhup* (*juniperus recurva*). All these oaks are eagerly lopped for fodder when growing in the vicinity of villages. The other principal trees of this region are the walnut (*akrot, khor*), *juglans regia*; elm (*marar*), *ulmus wallichiana*; maples (*mandar*), Acer sp horse-chestnut (*gun*), *aesculus indica*; hill toon (*dauri*), *cedrela serrata*; (*kharak*), *celtis sustralis*; (*kakarain*), *pistacia integerrima*; (*arkhol, titri*), Rhus sp.; ash (*sunnu*), *frakinus excelsior* and *floribunda*; box (*shamshad*), *buxus sonpervirons*; *olive* (*kau*), *olea ferrugina*; *alder* (*piak*), *almnus nepalensis* and *nitida*; (*chirindi*), *litsea zehlanica*; willows (*bed*), Salix sp., poplars (*sufeda, kanlu*), *populus ciliata*, horn-beam (*chakhro*), Carpinus sp.; yow (*barmi*), *taxus baccata* and (*bras*) *rhododendron arboreum*.

Pangi Valley—The third region to be described is the Pangi Valley. There the forests are found along the banks of the Chander Bhaga river, flowing here at an elevation of about seven thousand feet. Owing to the remoteness of this place and to the high passes over which the monsoon has to cross before reaching here, the rainfall of this region is very much less than that of the other region of Chamba, and the character of the forest vegetation alters accordingly in certain respects. In these forests, the deodar and blue-pine are predominant, easily holding their own against the firs, which do not attain the same size as in the other areas and occupy quite a subordinate position. The deodar and blue-pine here grow in profusion, and there is no lack of natural reproduction in the forests. In the neighbourhood of Dharwas is also found on a fairly good scale, the edible pine or *chilgoza* (*pinus*

gerardiana). The following points peculiar to the vegetation of this region are worth notice :—

(1) There are no oaks although there are elevations suitable for them.

(2) The birch (*betula utilis*), found in other places, only at the highest altitudes, here grown mixed with conifers at moderate elevations.

(3) There is a remarkable prevalence of *fraxinus xanthoxyloides*, *fraxinus excelsior*, ash and walnut trees. Walnut, or walnut oil, is exported in large quantities to Lahul in exchange for wool.

Forest produce--The main forest produce is, naturally, timber with fuel and charcoal as closely associated products of the trees. Besides, there are trees capable of being put to other economic uses, as enumerated hereunder :—

Sl. No.	Botanical name.	Common name.
1.	Acer spp.	Maples
2.	*Aesculus indica.*	Horse chestnut
3.	*Juglans regia.*	Walnut
4.	*Fraxinus floribunda.*	Ash
5.	*Alnus nitida.*	*Kosh*
6.	*Ulmus wallichiana.*	*Marinu*
7.	*Cedrela serrata.*	Hill toon (*Darle*)
8.	*Cedrela toona.*	Toon
9.	*Betula utilis.*	*Bhojpatra*
10.	*Betula alnoides.*	*Kathbhuj*
11.	*Populus species.*	Poplars (*Safeda*)
12.	Salix species.	Willow (*Biuns*)
13.	*Sapindus Mukorossi.*	Soapnut (*Ritha*)
14.	*Bauhinia* spp.	*Kachnar*
15.	*Salmalia malabaricum.*	*Simbal*
16.	*Morus serrata.*	Hill mulberry (*Kammu*)
17.	*Morus alba.*	Mulberry (*Chimmu*)
18.	*Azadirachta indica.*	*Drek*
19.	*Melia Azedarach.*	*Bakain*
20.	*Dalbergia Sissoo.*	Sissoo (*Shisham*)
21.	*Grewia oppositifolia.*	*Beuhul*
22.	*Pistacia integerrima.*	*Kakre*
23.	*Cassia fistula.*	*Amaltas*
24.	*Albizzia* spp.	*Siris*
25.	*Acacia Catechu.*	*Katha* (*Khair*)
26.	*Prunus cerasoides.*	*Pajja*
27.	Terminalia spp.	
28.	*Eugenia jambolana.*	*Jamun*
29.	*Cordia obliqua.*	*Passura*
30.	*Olea cuspiduta.*	*Kan*
31.	*Jacaranda ovalifolia.*	*Jacaranda*
32.	*Machilus* spp.	*Korwala*

Sl. No.	Botanical name.	Common name.
33.	*Buxux sempervirens.*	Boxwood (*Shamshad*)
34.	*Phyllanthus emblica.*	*Aumla*
35.	*Celtis australis.*	*Khirak*
36.	*Ficus* spp.	
37.	*Myrica nagi.*	*Kapfal*
38.	*Quercus incana.*	*Ban* oak
39.	*Quercus dilatata.*	*Moru* oak
40.	*Quercus semecarpifolia.*	*Kharsu* oak
41.	*Quercus glauca.*	*Bani*
42.	*Arundinaria* spp.	Bamboo

Majority of these trees becomes useful to the agriculturists by providing foliage for fodder or litter. Others are important for fruit, such as *juglans regia* (walnut), *bauhinia* spp. (*kachnar*), *morus alba* (mulberry), *eugenia jambolana* (*jamun*), *phyllanthus emblica* (*aumla*) and *myrica nagi* (*kapfal*). Resin extracted from *pinus longifolia* (*chil*) is also one of the most important forest products.

Forests do not contain trees only. There grow, besides trees, bushes, herbs and grasses, some of which are also more valuable than as mere fodder. The vegetable drug-wealth of the Chamba district may conveniently be dealt with under the following main heads (on the basis of their relative economic importance) :—

(1) Drug plants with brisk and constant market demand.

(2) Drug plants with moderate or occasional market demand.

(3) Drug plants with potential market demand.

(1) Drug plants with brisk and constant market demand :—

(1) *Aconitum chasmanthum* (*Kaura patis*).

(2) *Aconitum heterophyllum*, Wall. (*Mitha patis*).

(3) *Aconitum violaceum*, Jacq. (*Tilla*).

(4) *Berberis aristata*, *Berberis asiatica* and *Berberis lycium*. (*Kemal* or *Resaunt* plant).

(5) *Podophyllum bexandrum*, Royle. (*Ban kakri*).

(6) *Viola serpens*, Wall. (*Banafsha*).

(7) *Veleriana Wallichii*. DC. (*Mushk-bala*, *semak*).

(8) *Jurinea macrocephala*, Benth. (*Dhup*).

(9) *Saussurea Lappa*, C. B. Clarke. (*Kuth*).

(10) *Holarrhena antidysenterica*, Linn Wall. (*Kurtzi-bark* or *Kaura indrajau*).

(11) *Gentiana kurroo*, Royle. (*Kaur* or *Karu*).

(12) *Swertia chirata*, Buch. (*Chirayata*).

(13) *Atropa acuminata*, Royle ex Lindley. (Indian *Belladonna jharka*).

(14) *Picrorhiza Kurrooa*, Royle ex Benth. (*Kaur* or *Karu*).

(15) *Salvia Moorcroftiana*, Wall. (*Thuth*).

(16) *Ephedra gerardiana*, Wall. (*Somlata*).

(17) *Ephedra intermedia*, Schr. and Mey.

(18) *Colchicum luteum*, Baker. (*Hirantutiaja* or *Suanjan-a-tallah*).

(19) *Artemisia maritima*, Linn. (Santomu plant).

Aconitum chasmanthum, Wall. (*Kaura patis*)—The plant is a biennial herb, one to three feet high, found in sub-alpine and alpine pastures of the district. The tubers (root), which are of medicinal value, possess Indaconitine and are used as a substitute for English aconite in several ailments.

Aconitum heterophyllum, Wall. (*Mitha patis*)—It is a biennial herb with heteromerous leaves. It is found in sub-alpine zones of the district. The root, which contains Atisine as its active constituent, is used in medicine as anti-periodic and tonic.

Aconitum violaceum, Jacq. (*Tilla*)—The plant is a perennial herb found in sub-alpine and alpine zones of the district. The tuberous root is used in medicine as a pleasant tonic.

Berberis aristata DC. (*Kemal*)—This plant and some other allied species are common throughout the district between three thousand and about eight thousand feet of elevation. The yellow roots of these shrubs yield a brown and bitter extract called *rasaunt* in commerce. *Rasaunt* is a useful household remedy in conjunctivitis.

Podophyllum hexandrum, Royle. (*Ban-kakri*)—It is a glabrous, succulent perennial under-shrub found between five thousand and eight thousand feet of elevation in the district. Root and rhizome, which contain a resin and *podophyllotoxin*, are used in medicine as drastic purgative and cholagogus.

Viola serpens, Wall. (*Banafsha*)—The plant is a small perennial, best found in temperate forests of the district. The flowers, which contain Violine are used in medicine for their expectorant and emollient properties.

Acacia Catechu wild. (*Khair*)—*Khair* is a moderate sized tree, found in the Siwalik hills of the district. The heart-wood, on boiling with water, yields *katha*, possessing catechu and catechu-tonic acid of commerce. *Katha* is used as an astringent, especially in the preparation of betel.

Valeriana wallichii DC. (*Mushkbala* or *Nakh nihani*)—It is a biennial herb most common in sub-alpine and temperate forests of the district. The root and rhizome contain a volatile oil used as a flavouring agent in tobacco, soap and perfumes.

Jurinea macrocephula, Benth. (*Dhup*)—It is a perennial herb with woody resinous roots, found in alpine pastures of the district. The root of the plant is the *dhup* of commerce.

Saussurea lappa, C. B. Clarke. (*Kuth*)—It is a perennial undershrub found in alpine zones of the district. The plant has a rare natural distribution. It is now going to be cultivated on large scale. The root of the plant contains an aromatic oil, and is called *cestuso* root in commerce. It is used in asthma etc. but mostly exported to China and Japan where it is burnt as incense.

Holarrhena antidy senterica, Linn Wall. (*Kurtzi* bark)-It is a small deciduous tree found in the Siwalik zone of the district. The root and the Stem-bark are the medicinal parts used in diarrhoea and dysentery (amoebic).

Gentiana kurro, Royle and *Picrorhiza kurrooa*, Royle ex-Lindley. (*Kaur* or *Karroo*)—These are perennial herbs found in alpine zones of the district. The roots contain a bitter glucoside called *gentiopicrin* and are used as aromatic tonics.

Swertia chirata, Buch. (*Chirayata*)—It is an annual herb found commonly in temperate and alpine zones of the district. The whole plant is medicinal, and is used as a bitter tonic and febrifuge.

Atropa acuminata, Royle ex-Lindley. (Indian belladonna or *Jharka*)—The plant is a perennial herb of temperate zone. Leaves and roots are medicinal, used, as a substitute for the English belladonna, as a sedative, anti-spasmodic, and mydriatic.

Ephedra gerardiana, Wall. (*Somlata*)-The shoot and its branchlets are the economic parts which contain ephedrine of commerce which is used for various ailments in modern therapy.

(2) Drug plants with moderate or occasional market demand :--

(1) *Pistacia integerrima*, Stewart. (*Kakar singhi*).
(2) *Bergenia ligulata*, Wall Engl. (*Pashau bedh*).
(3) *Punica granatum* (*Desi anar*).
(4) *Terminalia belerica*, Roxb. (*Behera*).
(5) *Terminalia chebula*, Retz. (*Harrey*).
(6) *Centella asiatica*, Linn (Urban *brahmi booti*).
(7) *Angelica glauca*, Edgew (Cobra).
(8) *Taraxacum officinale*, Wigg. (*Dudhali*).
(9) *Rhododendron campanulatum*, Don. (Kashmiri *Patha*).
(10) *Gymnema sylvestre*, R. Br. (*Gurmar*).
(11) *Swertia angustifolia*, Buch.
(12) *Onosma bracteatum*, Wall (*Rattanjot* or *Rat'a*).
(13) *Withania somnifera*, Dunal.
(14) *Thymus serphyllum*, Linn. (*Ban ajawan*).
(15) *Cinnamomum Tamala*, Fr. Nees. (*Tejpat*).
(16) *Emblica officinalis*, Gaertn. (*Amala*).
(17) *Mallotus philippinensis*, Muell. (*Kasmal*).
(18) *Orchis latifolia*, Linn. (*Salam panja*).
(19) *Asparagus racemosus*, Will. (*Satawar*).
(20) *Dioscorea deltoidea*, Wall. (*Kniss*).
(21) *Acorus calamus*, Linn. (*Bach*).
(22) *Salvia moorcroftiana*, Wall. (*Thuth*).
(23) *Terminalia chabula*, Retz. (*Marcy*).
(24) *Angelica glauca*, Edgew. (*Chora*).
(25) *Rhododendron campanulatum*, Don. (*Sarangal*).
(26) *Withania somnifera*, Dunal. (*Ashjandha*).
(27) *Polygonatum multiflorum*, Allioni and *Polygonatum verticillatum*, Allioni. } *Salam misri*

(3) Drug plants with potential market demand :--

There are about one hundred and fifty to two hundred species of medicinal plants more, found in this district, which are used in the *Ayurvedic* and the *Unani* systems, and which have at present a negligible annual demand. The statement given below will assist in giving an idea of the annual income of the forest produce derived during the last ten years :—

Year	Timber	Fuel and charcoal	Rosin	Medicinal herbs	Slate quarries	Sand, stone and *bajri*	Grazing and fodder	Total
1950—51	9,15,054	12,374	46,257	40,186	75	1,505	90,937	11,06,388
1951—52	4,74,674	4,101	1,65,643	944	75	1,142	88,052	7,34,631
1952—53	6,26,866	4,911	1,47,811	87,301	...	1,874	92,370	9,61,133
1953—54	6,86,081	7,878	1,27,000	10,290	481	2,044	97,351	9,31,125
1954—55	7,04,408	6,251	1,98,552	32,889	915	5,453	1,03,849	10,52,317
1955—56	5,76,120	4,943	1,85,891	48,034	1,235	5,782	1,09,569	9,31,574
1956—57	1,39,806	4,175	1,50,309	37,459	1,000	2,832	76,781	4,12,362
1957—58	18,45,412	25,164	4,13,374	29,886	480	1,935	79,618	23,95,869
1958—59	29,32,457	35,164	4,17,889	38,334	6,549	3,643	92,631	35,26,667
1959—60	24,29,459	38,708	5,25,062	38,135	1,990	2,439	99,896	31,35,689
Average	2,42,945	52,506	3,814	3,871	199	244	9,989	3,13,568

On account of the scientific and systematic exploitation of the forest produce, the annual income has shown a remarkable increase, more particularly during the last three years. If the pace of progress, in this direction, is maintained, the forest income will continue to be one of the major source of the Government-revenue in this district.

Scientific exploitation and development

The first step towards scientific exploitation is the preparation of a working plan. The plan is based on enumeration and classification of the principal trees of value, and provides for a systematic and periodic exploitation calculated to serve the double purpose of earning revenue, and at the same time of ensuring a continued preservation and regeneration of the forest wealth. Artificial regenerations in a methodical and well organised rotation, closely linked with the felling of trees for forest exploitation, as also sowings and plantings for afforestation of areas originally treeless, are integral parts of all the scientific working of the forests. In the actual working of the forests, namely in the felling of trees, in the conversion of the felled trees into scantling etc., and in the carriage of the processed timber, scientific methods are being or intended to be, introduced so as to replace human labour as far as possible, by the forces of nature harnessed through science, as, for example, transportation of timber by water or by wire-rope and the mechanised methods of logging.

Apart from the artificial regeneration (i.e. sowing any planting) of the principal trees of value, the Forest Department carries out the following works of development:—

1. Demarcation of forests with a view to avoiding any encroachment on State owned forest areas.
2. Construction of roads, paths, buildings in the forest areas so as to make it possible to develop and also to turn to account forest resources.
3. Propagation of *bhabar* grass which is used in the manufacture of paper.
4. Survey and improvement of medicinal herbs.
5. Soil conservation.

The menace of soil erosion is highly prevalent in various parts of Himachal Pradesh and more particularly in the Chamba district. In order to cry a halt to this natural calamity it was essential that there should be an adequate strength of personnel trained in the technique of checking soil erosion. This need having been recognised by the Himachal Pradesh Administration, it was deemed expedient to start a school for imparting training in soil conservation. Consequently, in the year 1956, during the Second Five Year Plan period, a soil conservation training school was started at Mamul in the Chamba district. It was subsequently shifted to Dalhousie. The main object in opening the school has been to train subordinates of the Forest Department and the Agriculture Department, in the soil conservation methods, so that various soil conservation projects in the *Pradesh* might be executed successfully leading ultimately to a riddance of the soil of this pernicious calamity. In a year three courses are held each for four months in duration and thus three batches are trained annually. At the end of third quarter of the year 1962 sixteen batches had received training while the seventeenth batch was under training. There is a proposal to extend the duration of the course to six months. The strength of the staff, which originally consisted of an Instructor, in the scale of a Forest Ranger, an Assistant Instructor, in the scale of a Forester, and a Peon, has now been increased to comprise an Instructor (class II), two Assistant Instructors, two Deputy Rangers, two Clerks and nine class IV Government employees.

A total area of 423.65 square miles of forests and alpine lands have already been surveyed.

Three experimental nurseries, *viz* Bhanota, Banikhet and Kalatope, at approximate elevations of three thousand feet, five thousand feet and eight thousand feet above the sea level, respectively, have been started in the district. On these nurseries, experimental cultivation of some valuable plants is in progress. These are *rauwolfia serpentiana* (*sarpagandha*), *chrysanthemum cinirariefolium* (Pyrethrum), *digitalis purpurea* (fox-glove), *digitalis lanata* (wooly fox-glove), *atropa belladonna* (belladonna), *hyoscyamus niger* (Egyplian henbanc), *humulus lupulus* (hops), *anthemum graveolens* (dill), *ammi visnaga* and *ammimajus*. Experiments for finding out the best methods of sowing, cultivation, harvesting, pre-marketing treatment, and storing, etc. are being carried out on certain indigenous drug plants such as *valeriana wallichii* (*mushkbala* or *nakh nihani*) *podophyllum hexandrum* (*ban kakri*) and *datura stramonium* (*datura*). Aconites (*patis*) and *dioscorea deltoidea* (*kniss*) are now being added to the list.

Notable works carried out from 1948-49 to 1960-61.

	Pre 31.3 57 period.	Post 31.3.57 period.
Demarcation of forests.		
Boundary pillars constructed.	—	7,763
Cost.	—	Rs. 16,801
Construction of buildings.		
Buildings constructed.	16	39
Cost.	Rs. 43,802	Rs. 1,42,198
Construction of roads.		
Length constructed.	102 miles	123 miles
Cost.	Rs. 62,062	Rs. 3, 47,464
Soil conservation & Afforestation.		
Govt. forests.		
Area afforested.	381 acres	1,645 acres
Cost.	Rs. 81,261	Rs. 1,88,230
***Panchayat* forests.**		
Area afforested.	—	288 acres
Cost.	—	Rs. 72,455
Training in soil conservation.		
Students trained.	—	347
Cost.	—	Rs. 47,172
Animal transport.		
Horses & mules purchased.	—	8
Buildings constructed.	—	2
Cost.	—	Rs. 20,691
Survey, cultivation & improvement of medicinal herbs.		
Survey done over an area of	—	423.65 sq. m.
Area planted.	—	14.5 acres.
Buildings constructed.	—	12
Kuth-cultivation tried over an area of.	—	100 acres.
Cost on all the above items of work.	—	Rs. 1,65,069

contd.

	Pre 31.3.57 period.	pre 31.3.57 period.
Water supply.		
Water supply to buildings.	—	5
Cost.	—	Rs. 13,333
Forestry survey.		
Boundary pillars constructed.	—	1603
Cost.	—	Rs. 20,401
Pasture improvement scheme.		
Area grown with fodder plants.	—	51 acres.
Sowing done.	—	197 acres.
Cost.	—	Rs. 6,802

Activities during the Third Five Year Plan

With a view to making up the deficiency in the percentage of forest areas, to stopping the menace of soil erosion, and to stabilizing the income from the forests in the Chamba district, various schemes were started under the First and the Second Five Year Plans. But much could not be done in this respect on account of monetary limitations, paucity of trained staff and other bottle-necks, like the short working season in the Pangi and the Brahmaur areas and the shortage of labour etc. To augment what has already been done under the First and the Second Five Year Plans and to do something over and above that, an elaborate programme of works has been chalked out for execution under the Third Five Year Plan.

Forestry Development Schemes—Extension of forestry (including farm forestry) scheme aims at the extension of plantations in village waste lands and in the forest areas which have become denuded as a result of erosion or excessive grazing or over-fellings. The object is to meet, first and foremost the demand of the local people for fuel, fodder and small-sized timber as also to recover and re-clothe the denuded forests with valuable tree growth. It is proposed to tackle sore points first, with the limited amount at the disposal of the department and to afforest one hundred and ninety-five acres under this scheme.

Economic plantation scheme envisages at a cost of about Rs. 1,97,600 the raising of plantations of trees of economic value such as mulberry, willow, poplars, walnut ash-wood, maple and bamboo etc., in the blank areas within the demarcated and reserved forests of this district. The raising of such plantations is urgently required to meet the demands of various industries, especially cottage industries. It is proposed to raise such plantations over about 1,277 acres.

A Plan provision of Rs. 10,84,000 exists under the head 'Consolidation'. This scheme will cover survey and demarcation of Government forests, delimitation of private forests and execution of forest settlement works. Besides, proper boundary registers and maps of forests will be prepared for future guidance and settlement of disputes. Field discrepancies, which are reported to be many, will be set right in collaboration with the revenue staff. This work is of utmost importance from the management point-of-view. It is proposed to survey and demarcate fifty thousand acres of Government and private forests in addition to settlement works.

Grazing and pasture improvement scheme aims at the proper development and management of grazing and pasture lands at a total cost of Rs. 55,150. It will not only meet the essential requirements of the rural population and the nomadic Gujjars, but will also prevent soil erosion.

Rehabilitation of degraded forests is also proposed. The forests which have reached the point of extinction due to excessive fellings or over-grazing, or erosion, or all or any two of these causes, and are forests only in name, need to be rehabilitated. With the funds amounting to Rs. 32,720 provided in the plan, areas about one hundred and seventy-five acres will be rejuvinated during the Third Five Year Plan.

Under development of minor forest produce a scheme for the survey, cultivation, and improvement, of medicinal herbs has been drawn up with a financial outlay of Rs. 1,21,100. Some work, in this respect, was done during the Second Five Year Plan, but much has to be done under the Third Five Year Plan. Work in this direction will not only be contribution to making India self-sufficient in the requirement of medicinal drugs but will also go a long way in ameliorating the economic condition of the local people.

Communications—The present and the proposed roads of the Public Works Department generally do not pass through many of the forests. Many of the forest products which can be taken out and made a source of revenue to the State are not exploited for want of communications. To make the rich forests more accessible and to facilitate their inspection and economic utilization, it is proposed to construct inspection paths to the extent of about one hundred and twenty-one miles during the Third Five Year Plan at a total estimate cost of Rs. 3,03,780. Apart from the roads proposed to be constructed under this scheme, roads are also to be constructed under '65 A Capital Outlay' according to the funds to be made available from year to year during the Third Five Year Plan. Three miles and six furlongs of jeepable road, eight miles and two furlongs of bridle path and seven miles and four furlongs of inspection path were constructed during 1961-62 at a cost of Rs. 1,18,220.

For the proper and efficient discharge of departmental duties, it is proposed to provide means of transport to the forest officers who have to remain on tour for long in the interior where no means of transport are available for the carriage of their kit and office record. Jeeps, horses and mules are proposed to be purchased for this purpose. In all, seven horses and mules and two jeeps are proposed to be purchased for official use by the forest officers in the Chamba district. The total amount earmarked for this scheme is Rs. 66,630.

With an amount of Rs. 9,750, water supply will be made available in about four colonies of the Forest Department in the district during the Third Five Year Plan. This will not only ease the drinking water problem in some of the colonies but will also facilitate the irrigation of forest nurseries usually started in the compounds of forest building.

The provision of proper housing for the executive and the ministerial staff is very urgently needed in the interior. During the Third Five Year Plan, as many as forty buildings are proposed to be constructed at a total cost of Rs. 3,30,700. Apart from these buildings seventeen buildings are also to be constructed under '65 A Capital Outlay' according to the funds to be made available from year to year during the Third Five Year Plan.

Protection of the forest against illicit fellings, grazing and forest fires has become a big problem in itself. Illicit exports of valuable forest produce is also on the increase. Provision, under the forest protection scheme has been made for the purchase of three guns and the construction of three check posts and two buildings for the Watchers at a cost of Rs. 6,700.

Soil Conservation Scheme—Soil conservation is a serious problem in Himachal Pradesh. Making the public at large soil conservation minded is a matter of great importance. This requires, *inter alia*, field demonstrations. For this

purpose two centres, each extending over a thousand acres, have been selected in the Chamba district, where demonstrations in checking various types of erosion in river training, in engineering works in fields protection, will be given to the zamindars facing similar problems in their own lands. Rs. 9,56,600 have been provided for the execution of this scheme.

Floods are among the results of erosion taking place in the catchments. Flood problems relate not only to sudden and excessive discharge in rivers but also to excessive sediment-loads in the run off. Conservation measures are designed to retard the flow of run off to minimise soil losses and, consequently, the sediment-loads in the rivers. To check this excessive sediment-load in the Ravi river, which flows from one end to the other of the Chamba district, and Chenab River, which flows through the Pangi area of the district, pasture improvement, river fringe-plantations, and engineering works have been proposed to be executed over about 4385 acres at a total cost of Rs. 9,56,000.

To reduce the silt content and the velocity of water and also to store water for minor irrigation, tanks and check-dams have been proposed to be constructed during the Third Five Year Plan. Two tanks and not less than five check-dams will be constructed at a total cost of Rs. 43,600.

Soil conservation in river valley projects (centrally sponsored scheme)—This scheme originally meant for the Mandi district, forming part of the catchments of the Sutlej and the Beas rivers, has been extended to a portion of the Chamba district as well, because some portion of the Bhattiyat tahsil of this district goes into the catchment of the Beas river. Afforestation and other works over about two thousand acres have been proposed to be done in this district during the Third Five Year Plan at a cost of Rs. 4,50,000.

STATE ASSISTANCE TO AGRICULTURE

The Himachal Pradesh Administration is empowered to extend financial assistance through loans and subsidies to the agriculturists under two enactments, namely, the Land Improvement Loans Act, 1883 and the Agriculturists Loans Act, 1884. Under the former Act the loans are given for the improvement of land, such as for contour-bunding and terracing of fields, for horticulture and for growing more food otherwise. Under the latter, the loans are granted for the purchase of bullocks, seeds and fertilizers as also for the re-construction or repairs of house and cattle sheds damaged by flood or fire. The following statement denotes the amount of loans granted to the agriculturists of this district under the aforesaid enactments since the formation of Himachal Pradesh till 1958-59·

Loans advanced to cultivators under the Land Improvement Loans Act, 1883.

Year.	For improvement of land.	For horticultural purposes.	For growing more food otherwise.*		Total.
			Loans.	Subsidy.	
1948 to 1953		N I L			
1954-55	3,425	4,000	...	...	7,425
1955-56	6,775	10,000	1,68,811	56,170	2,41,756
1956-57	11,715	10,000	63,292	8,624	93,631
1957-58	48,566	63,015	...	...	1,11,581
1958-59	7,560	45,000	...	...	52,560
Total	78,041	1,32,015	2,32,103	64,794	5,06,953

Loans advanced to the cultivators under the Agriculturists Loans Act, 1884.

Year.	For purchase of bullocks.	For seed and fertilizers.	For reconstruction of houses.	Total.
1948-49		N I L		
1949-50	5,985	...	...	5,985
1950-51	16,450	...	...	16,450
1951-52	6,180	...	...	6,180
1952-53	1,300	...	...	1,300
1953-54	6,453.12	...	...	6,453.12
1954-55	8,975	...	...	8,975
1955-56	23,225	...	65,500	88,725
1956-57	8,285	...	5,000	13,285
1957-58	16,480	...	14,000	30,480
1958-59	12,440	1,316	6,000	19,756
Total	1,05,773.12	1,316	90,500	1,97,589.12

The agriculturists have taken good advantage of these facilities and their economic condition has certainly improved to the extent the loaned money has genuinely been used for productive purposes.

* Apart from these, the Agriculture Department has advanced the following amounts of loans and subsidy under this scheme :—

Year	Loan	Subsidy
1955-56	4,047	1,800
1956-57	1,491	524
1957-58	3,670	6,978
1958-59	1,577	14,200
1959-60	10,000	13,250
1960-61	12,420	18,405
1961-62	5,000	22,110
Total	38,205	77,267

FLOODS, FAMINES AND DROUGHTS

Floods

Floods in the sense of the overflowing waters of a river or stream in spate drowning or otherwise damaging or destroying property are hardly ever known, because of the highlying situation of the villages and towns as compared with the river bed even when there is in the bed far more water than usual. However, floods in the shape of a flooded river or stream eating away its own banks and thereby bringing down houses and property, or in the form of debris brought down by the flood-waters damaging or destroying property, are an occurrence of, practically, every year in some part or the other of the district and on a large scale or a small one. The major floods of this kind in the Ravi and the Chenab rivers during the past few and the current decades came in the years 1947, 1951, 1955 and 1957. The banks of the rivers were badly eroded, resulting in damage to hundreds of acres of land and to a number of bridges at levels pretty higher than the highest flood-levels ever recorded.

Loosely described as flood, because of the origin in excessive rainfall, though not, in any other sense, falling into the definition of floods, is another kind of calamity. Excessive rains, especially when they are sudden and heavily concentrated, cause land-slides and the result is often calamitous damage to agricultural property, livestock, buildings, and, at times, even to human beings. This kind of misery characterises the rainy season even more than the hardship caused by floods. Floods and erosion leading to land-slides are both attributable, in the last analysis, to excessive rain-water which is not caught up and absorved by the soil and which runs off to erode the soil or to suddenly swell rivers and streams. Afforestation and other anti-erosion and soil conservation measures are now being taken on a considerable scale within the district. To a certain extent, these measures prove fully effective only when they cover the weak spots all over the catchment area, and, in the case of such portions of the rivers as fall outside the district upstream of the rivers, those measures would have to be taken higher up and outside the district also. Besides these long range preventive measures, immediate relief in various forms is rendered to the sufferers.

Famines

Enquiries made from the local people reveal that the area now comprising the Chamba district fell victim to a famine about thirty or forty years back. The then administration endeavoured to control this calamity by opening foodgrain-depots in the Chamba town or by supplying the foodgrains out of the State granary. Except this, famine of any mentionable intensity on an all district scale has not been known within living memory, though local shortages of foodgrains, sometime very acute, have, somehow become almost an annual feature, the distress visiting some part or the other of the district nearly every year.

Droughts

There is hardly any locality which is chronically and inherently the victim of drought. However, the waywardness of weather at times causes a telling deficiency in moisture, in some years over large areas, and in others in small localities.

CHAPTER V

INDUSTRIES

OLD TIME INDUSTRIES

The following description, occurring in the old gazetteer, compiled over half a century ago, would provide the background of the industrial development in this district, which, like most hill districts of India, has been particularly backward in industrial progress.

Arts and manufactures—"Manufacture as a means of adding to the wealth of the State is almost unknown. All that the people do is to make whatever utensils they require for their day's work or household purposes. The blacksmith, the carpenter, the shoemaker, the brasssmith and the silversmith exist to supply the ordinary requirements of the village folk in general, and vessels of wood and stone are made in one or two places and sent as presents to friends. Some pretty silver ornaments are made in Chamba town. *Zamindars* also weave blankets or *pattu* for their own use, not for sale to traders, nor can they be had ready made. All sheep are shorn when in the plains and the wool is sold to traders there. A rough kind of floor cloth called *thobi* is made from goat's hair in Pangi. The *thobis* are woven in strips, of about forty feet long and nine to eleven inches wide, in a variety of colours, from natural dyes, some of which are very pleasing. For a floor cloth the strips are cut to the required length and sewn together.

Leather work—The leather trade is chiefly in the hands of Chamars and they make their own leather from hides purchased in the State. Only a small quantity of leather is imported, chiefly from Amritsar, but it is superior to the local article, as the process of tanning is better understood on the plains. Leather shoes are in common use only in the capital and Sadr Wizarat and to a less extent in Brahmaur. In Chaurah bark shoes (made from the bark of the *mahinda* tree) are commonly worn, and grass shoes, called *pullan*, in Pangi and Lahul. But the use of leather shoes is spreading everywhere among those who can afford to buy them. Excellent *chaplis* or sandals are made in Chamba, which are generally regarded as superior to those made anywhere else in the hills.

Kasida **work**—In the city of Chamba itself there is some very pretty embroidery work, called *kasida*, done by the women. Bright coloured silk threads are used, and the combination of colours is generally pretty in the extreme; some of the scenes from the Hindu epic poems are portrayed, with events in the life of Krishna. This work has deteriorated a good deal since the aniline dyes, which are easily procured, took the place of the natural dyes, used in former times. It is now very difficult to get specimens of the old work which are far superior to anything one sees now. The pattern is worked exactly the same on both sides.

Paintings—Some of the rooms in the raja's palace are wonderfully decorated with oil paintings on the walls. Whole stories are shown in detail, and there are some splendid pictures of battles in which each single combat is drawn as carefully and circumstantially as if they were done from the descriptions in the Iliad. It is not known who was the artist, but it is unlikely that he was a native of Chamba. In the Bhuri Singh Museum there is a large collection of pictures, believed to be old, consisting of portraits and mythological subjects. They show that in Chamba, as in other hill States in former times, the art of painting stood in high favour. For a full description of these paintings reference may be made to the Museum catalogue.

Masonry—Brick making as an industry does not exist in the State, stone being almost everywhere used for building purposes. In some parts of Bhattiyat sundried bricks are used, and in Chamba town the superstructure of the Rang Mahal is of burnt bricks.

Lime—There is an abundant supply of limestone in the State, from which lime is made. Most of the lime used in Chamba comes from the Saho and Hulh nullas, which cross the limestone outcrop. The kiln, called *bhatti*, is a round structure roughly built, in the bottom of which thick layer of fuel is laid. Over this the limestone boulders, broken small, are spread to a depth of one and a half feet, and these layers are repeated alternately till the well is full. It is then closed in with a layer of earth plastered over with mud. At the bottom is an opening through which the kiln is lighted and it usually continues to burn for four or five days-the process of cooling taking about the same time. The lime is then taken out and slaked."

Whetstones—Hone-stones, which are still available at Saho, twelve miles from Chamba town, were once utilised for the manufacture of whetstones by the local inhabitants. In those good days hone-stones were cut into small pieces and mounted on wooden blocks comparatively bigger in size than the stones in order to keep the stones in grip so that the stones may not move while one was grinding the tool, implement or weapon on its surface. The wooden pieces were embellished and made attractive by carving. Similarly, the sides of stones projecting from the wooden pieces were also engraved. Subsequently cheaper and better, though unmounted, whetstones found their way from outside into the locality and gradually replaced the local whetstones. The local artisans abandoned the art of mounting the stones on wooden blocks and now the local cobblers, wood cutters etc. sharpen their tools, axes, sickles etc. on such unmounted stones. The revival of this industry needs a detailed study by an expert in order to compare the quality of the local hone-stones with the imported whetstones.

Tobacco—Manjir, in Chaurah tahsil, was known for producing high class tobacco and a local man took advantage of this produce. He prepared pipe tobacco under the trade mark 'Chamba Gem' and also cigarettes under the name of 'Bugle'. It is said that 'Chamba Gem' pipe tobacco was quite a favourite of certain British army officers then residing at Dalhousie. Later, for reasons unknown, this industry, failed. The above description is suggestive of the idea that large-scale industries were totally unknown and even the small-scale industries were practically non-existent. Only the cottage industries or industries not much advanced beyond the cottage stage existed. And there was an important artistical side to this industrial complex.

Reasons for their decay

The items mentioned under the heading 'Arts and manufactures' in the above description have not died out, though, in most cases, external competition, rendered successful by the improvement in the means of communication coupled with the superior quality of the imported products, has adversely affected the scale of the local production. As will be seen later, some of these old arts and manufactures are being revitalised with a view to enabling them to withstand and survive this competition. The leather work has, if anything, received a greater impetus because of the increased external demand, once care was taken to modernise the work without destroying its essential local genius.

The *kasida* work, which used to be such a speciality of Chamba, especially the handkerchief known as Chamba *roomal*, had virtually come to the brink of languishing out of existence for want of patronage and incentive. It will be seen further that efforts are being made to revive this art. The art

of painting may be regarded as practically dead, so far as its high classic standard goes. In fact there is now no painter at Chamba with a calibre to raise the art above cheap modern type of drawings. If there is any latent talent, it has not yet blossomed forth. The reason for this deplorable decay is the discontinuance of adequate incentive, which retrograde development would seem to have occurred towards the last periods of the princely regime. So far nothing has been done to revive this art.

The position of brickmaking continues more or less as of old. The manufacture of lime received an almost fatal set back from the emergence of cement. The existing shortage of cement, which has materially handicapped certain aspects of development work, has, no doubt, recreated an atmosphere congenial to the resurrection of the lime kilns. But, for one reason or another, mainly the lack of business acumen combined with want of financial resources among individuals as well as co-operatives, advantage has not been taken of this break afforded by the short supply of cement. And if this shortage proves to be a temporary phase, as it promises to do, the lime kilns will hardly ever be re-opened.

POWER

Hydro-electric and thermal stations

There is yet no thermal station in the district. There already exists one hydro-electric station in Chamba proper generating power from the Sal river. Its generating capacity is about two hundred kilowatts of electricity, by far the most of which is consumed for non-industrial purposes, the present (1959-60) industrial consumption being only 39,038 kilowatts or 10.1 per cent of the total consumption in a year. In addition to the linking of the existing supply with the Bhakra-Nangal and Jogindernagar grids (that has already taken place, enabling extension of the supply into certain parts of the interior) there are, in the countryside, quite good natural resources for future generation of hydro-electricity and there are quite ambitious schemes too in this direction.

With an abundant and cheap availability of power, which might well be expected to result in due course from these future plans, medium scale industries, not yet known in any mentionable size, and, possibly, a few large scale industries, considered generally to be out of place in the hills, might spring up to the great economic welfare of the district. The establishment of an industrial estate within the district is actually under concrete consideration. As soon as the estate takes shape on the ground, industrialisation is expected to enter a new chapter in its history here, and, if only enough enterprise comes forth, industries, especially those based mainly on local raw material, should spring up in an appreciably large way.

The following table shows yearwise break up of the amount intended to be spent during the Third Plan, on certain continuing schemes from the Second Five Year Plan in the field of electrification of various parts of the Chamba district :—

Name of scheme.	1961-62	62-63	63-64	64-65	65-66
		(Lacs)			
1. Electrification of Tisa and the surrounding area.	Rs. 1.25	1.08	0.90	0.72	0.75
2. Electrification of the Bhattiyat valley and the rural area of the Chamba tahsil.	Rs. 1.55	1.25	0.98	0.85	0.57
3. Extension of electricity in the Chamba town.	Rs. 0.45	1.25	0.98	0.85	0.57

Other sources of power supply

Wind and water, the only other sources of power available so far, have been developed not at all in the case of wind, and not much in the case of water. There do seem to be places where the wind-mill could be tried with every reasonable hope of success. As for the water, the prospects are far better. This power has actually been in utilisation, though in a very rudimentary and common manner, throughout the district, for the purpose of running water-mills, mostly to grind foodgrains. As an elaboration of this age-old use of water-power, some water-run-mills had been established during recent years for the husking of rice and the crushing of oil seeds to extract oil. Four of such rice-husking machines or *dhankuttis*, as they are locally called, have been set up, one each at Sihunta, Golla, Choohan and Samot, in the tahsil of Bhattiyat. These are worked by water and run throughout ەڭ year. Approximately ەس hundred and fifty maunds of paddy are husked annually in each establishment and thirty-seven *naya paise* per maund are charged for the service. Although there are as many as two hundred and eighty oil seed crushers (*kohlus*), yet there is only one (situated at Trela in the tahsil of Chaurah) which is run by the force of water throughout the year. This mill has a capacity to crush eighty maunds of oil seeds per annum.

At settlement, the following number of flour mills (*chakis*) were found to exist and these have been assessed to land revenue :—

Name of tahsils.	Number of *chakis*.
Chamba	544
Chaurah	1,166
Bhattiyat	655
Brahmaur	273
Pangi	249
Total :—	2,887

Some power, here and there, is now being utilised to run a few wool carding machines.

INDUSTRIES AND MANUFACTURES

Mining and heavy industries

Despite the mineral potential, of which an account has been given elsewhere, there is, at present no mining of valuable minerals. Slate-quarrying, however, goes on every year on a fairly large scale, especially at Chhabaru, Angat, Khapra, Sainthi Katar and Sajot in the Chamba tahsil, at Bhore Tikri, Sakrera, Suhagalu, Kunah, Rohar and Dhogriara in the Bhattiyat tahsil, and at Makroli, Katroi and Samra in the Brahmaur sub-tahsil. The following table gives figures of the annual income derived over the seven years from 1955-56 to 1961-62 by the State as royalty charged from the contractors who obtained quarrying rights by open bid :—

Year.	Number of slates produced.	Estimated value of slates.	Income of the State on account of royalty.	
1955-56	2,600	2,260	735*	*For Chamba tahsil only.
1956-57	1,56,282	19,391	7,605	
1957-58	3,55,132	22,922	9,143	
1958-59	3,95,885	29,907	9,583	
1959-60	2,35,365	27,279	10,735	
1960-61	2,31,000†	20,000	10,554	† For Cahmba division only.
1961-62	2,70,000†	25,000	7,496	

There is no heavy industry existent or in sight.

Large-scale industries

There is none at present and it is still an open question whether, even when electric power becomes cheap and abundant, really large-scale industries will ever be many in this district.

Small-scale industries

The rice mills have been mentioned earlier. There is but one really notable small scale industry at present and it is the Iravati Industry, at Chamba proper, which is a private concern engaged in the manufacture of shawls, mainly, and blankets and tweeds etc., secondarily. It was started on fourteenth May, 1949. At present a total number of about twenty-five persons is employed. The capital invested is stated to amount to about one lac and fifty-one thousand rupees. A sum of fifteen hundred rupees per mensem is reported to be disbursed as wages and salaries. The factory draws its raw material by purchases from the open market. Manufacturing is done by handlooms and finishing is done by hand. The factory has its own sale shops at Chamba and Kulu and goods are also sold through the Himachal Pradesh Emporium at Simla. The Administration has helped the Iravati Industry with substantial loans. The Government Weaving Centre, originally located at Chamba and now shifted to Kakira in the Bhattiyat tahsil, which produces shawls and other woollen, *pashmina*, and cotton fabrics, also approximates to a small-scale industry.

Cottage industries

Handloom weaving is the oldest and the commonest cottage industry still going on. The Pangi sub-tahsil and the Brahmaur sub-tahsil are well known for certain woollen products, e.g., the blankets (*pattus*) and bed-mats (*thobis*) of Pangi and the suit-lengths (*pattis*) of Brahmaur. Certain parts of the Chaurah tahsil also produce suit-lengths in white of a pretty good quality. In the greater part of the district, the woollen garments of the village-folk are still predominantly of local production. The other articles produced in cottage industries may be listed as below :—

Wood working or carpentry—Apart from the ordinary carpentry work in connection with the construction of buildings etc. wooden articles of daily use, in small or great quantity, according as the demand may justify, are manufactured in village Kanur in the Chamba tahsil, in Ranhun Kothi in the sub-tahsil of Brahmaur, in certain villages of the Chaurah tahsil, and in some places in the Pangi sub-tahsil. In the vicinity of Bandal, (Chaurah tahsil) where ash wood is available, wooden combs are also manufactured.

Pottery—Pitchers and other earthen-wares, such as shallow containers, are made in some places in the Chamba tahsil where red clay, suitable for making these articles, is available.

Spinning—It is practised in most households of every tahsil all over the district in its old traditional fashion.

Leather works—Flaying and tanning of leather are in the hands of local artisans and are done usually in the crude old manner. The use of leather shoes has spread everywhere in the district, except in the Pangi sub-tahsil where it is not much known yet. Shoes of crude pattern are manufactured in the villages, while modern-type of shoes are made in and near the town. Excellent *chappals*, that are manufactured at Chamba proper, are becoming famous and popular not only within the district but also throughout Himachal Pradesh, and even in many places outside.

Apart from these cottage industries there are some others of less importance although found in existence in every nook and corner of the district. These are rope-making, umbrella-making out of birch-bark (Bhattiyat tahsil), making of round mats of straw, bark-shoe making (Chaurah) and making of grass-shoe or *pullan* (Pangi and Lahul). Bee-keeping, collection of herbs, *dhup*-manufacture, basketry-ware or wicker work, brass-smithy, silver-smithy, black-smithy and tailoring may also be mentioned.

Industrial art—The handicrafts next mentioned, which approximate to the term 'Industrial Art,' are also practised; *kasida* or Chamba *roomals*, horse-hair bangles, Chamba paintings and vanity purses. As has already been said, these arts are fast decaying for one reason or the other, though an attempt is being made to revive the *kasida* work by the Industries Department and the development blocks. An account of the *kasida* work and the Chamba *roomals* has been given earlier.

Horse-hair bangles—These bangles were much popular once, but have now been replaced by attractive glass, lac and plastic bangles which are cheap and abundant in supply. There are, at present, only two families residing in proper Chamba who manufacture these bangles and that too on an insignificant scale. This handicraft, it is presumed, will not live long.

Vanity purses—These purses were made and worn by the Gaddies of Brahmaur as a part of their dress which they wore at the time of folk-songs and dances performed on the occasion of durbars held by the rajas. A few outsiders who used to visit Chamba for witnessing these durbars or on pleasure trips also used to purchase these vanity purses and the manufacturers of those days got quite good prices, which encouraged them manufacture these purses.

INDUSTRIAL POTENTIAL AND PLANS FOR FUTURE DEVELOPMENT

Large-scale industries

It is too early for a district like Chamba, with much of its countryside, still not well-opened up and, with other limitations, to aspire or hope for many large-scale industries. Should mother earth, some day lay bare any minerals so abundant as to admit of lucrative exploitation, many large scale industries may follow earlier than would the case otherwise be.

Cottage and small-scale industries

The overwhelmingly predominant rural nature of the population creates a fertile ground for the growth of cottage industries. The characteristic features of peasant economy are an autonomous household, comparatively simple needs, very limited financial resources, quite a considerable amount of time sparable, during the slack season, from the agricultural operations, and an almost ever existent need for a second string to the bow. Cottage industries, which can be carried out independently by the members of the family, which can turn into good account the idle hours of the agriculturally slack season, without much outlay, and which would yield helpful secondary sources of income, fit beautifully into this pattern of the rural economy. Even in the urban or semi-urban environments, there are many families similarly placed with regard to autonomy and financial weakness and, if anything, even worse in respect of idle time. Cottage industries would be the answer of their economic problems also. The practitioners of the cottage industries can pool their resources in raw material and their products for marketing purposes with great advantage and at no cost to their autonomy and production. Where resources and ambitions overflow the restricted bounds of cottage scale, small scale industries would be the natural outcome. Cottage industries, and even small scale industries, properly aligned and

oriented, would, when larger industries spring up near enough, play an important role in meeting some of the needs of such larger industries through the development of ancillary industries to much mutual benefit.

Most of the potential in respect of cottage industries and small scale industries consists in the improved, modernised and enlarged development of what has earlier been mentioned as traditionally existent in a primitive and old fashioned style and on a very small-scale. The dividing line between a cottage industry and a small scale industry lies here not so much in the variety of the industry as in its size and scale. The same industry, when practised on a domestic scale, would be a cottage industry, and would grow into a small-scale industry if its size and scale transcends the bounds of the house-hold and becomes too big to be handled within the domestic cottage. A stream-lining of the mode of manufacture and a refinement according to modern tastes, in the design of the product, without sacrificing the essential local touch, would be a necessity even in respect of the cottage industries. In the case of the small-scale industries, the additional betterment will show itself primarily in the scale of production. It is in this light that the crafts and industries already mentioned as traditionally existent are being reiterated below. Here, it may be clarified that this reiteration of the same crafts and industries, though with important differences, does not mean any denial of the existence of some new opening in a few lines, and such potentialities will also be found mentioned below.

Spinning and weaving—Large flocks of sheep are reared in the Chamba district and owners of flocks shear a good yield of wool. At present only one shearing is done within the district, the other being obtained in the lower hills outside Chamba. If the entire quantity of wool became available within the district, it would, it is thought, be quite enough to feed a wool-spinning-and-weaving industry on a medium scale. Woollen *pattus*, shawls, and blankets are some of the products which will play a significant role in the economy of the district. Because locally produced wool is available for the raw material and because the people concerned have spare time, spinning has much scope better than today as a cottage industry too, provided the old and out-of-date means of spinning are replaced by the improved and modernised ones. When wool has been wrought into yarn the weaving industry comes into play. From ancient times handloom-weaving has been very commonly, in practice in this district. It is now proposed that in every tahsil old pattern looms be converted into, or replaced by, improved ones. At present two training centres for handloom weaving are functioning in this district, and a new production centre for blankets and tweeds etc. has also been started at Chamba. In the sub-tahsil Pangi a centre is already functioning to impart training in the art of weaving of blankets by improved methods. It is a well-known fact here that the Pangi blankets have a peculiarity of their own as the traditional colouring scheme is decidedly more attractive, more delicate and faster than that of the blankets manufactured elsewhere in the district. *Thobis* (woollen bed-mats) are another speciality of the Pangi area, but the supply of raw material for this item is limited and it is estimated that about five hundred pieces only can be manufactured with the present resources. In the Lahul part of the Pangi sub-tahsil *pattis* (suit lengths) are manufactured, though the quality is not high and leaves a good scope for improvement.

Wood work—Chamba is believed to have good reserves of certain useful types of trees. If cheap and abundant supply of wood is ensured, furniture, wooden toys, and other wooden articles of use can be manufactured on a fair scale. With the ever increasing demand of foot-rules and pen-holders etc., the Department of Industries has set up a production centre for the manufacture of these stationery articles at Banikhet as the requisite

raw material is available within the district. A carpentry training centre has also been established at Banikhet in the district so that the local artisans may, with advantage, be trained in the modern craft of carpentry. Some artisans, residing in Ranhun Kothi, a village in sub-tahsil Brahmaur, are traditionally dexterous in manufacturing certain wooden articles of domestic use and a few fancy articles too. In order to improve further the quality and to increase the output of their trade, it is necessary to introduce improved tools and to procure sufficient raw material on economical rates. It might be too optimistic to think that the production will be so large as to prove economical for export, but it will be sufficient to satisfy the local demand. In certain parts of the Chaurah tahsil, raw material in the form of ash wood, box wood and some other kinds of wood are available for advantageous utilisation by setting up some industry. At present some combs are made of the box wood which fetch, to petty shopkeepers, fairly good price. Other domestic articles such as spoons etc. can be manufactured of this wood.

Tailoring—With the advance of modern and multiplied tastes in the styles and fashions of raiment, tailoring has made for itself a safe place amongst the various needs of the people. This craft holds out a promise to secure employment to quite a good number of people. Accordingly, to develop the art of tailoring in this district, training centre for tailoring at Bathri, Chuari and Chamba have been set up.

Blacksmithy—Agriculturists depend, for the supply of agricultural implements and tools, as much on carpenters as on the blacksmiths. A blacksmithy centre at Kakira has been established since June 1960.

Pottery—In the Chamba tahsil, red clay, suitable for making earthenware, is available and it has considerable scope for exploitation. It is proposed to organise the potters into co-operative societies so that they may make use of improved types of implements such as potter's wheels.

Herbs—The forests in this district grow hundreds of medicinal plants and herbs. Quite a few of them, found in the sub-tahsils Brahmaur and Pangi and in the tahsil Chaurah, are collected for export and, ultimately, for use in the pharmacies. It is estimated that medicinal herbs worth Rs. 38,135 were collected and sold during the year 1959-60 alone. If a pharmacy were established within the limits of Chamba, these herbs would feed it and provide a good side-source of income to the villagers within whose range of collection the drugs happen to be. In fact, even cultivation of some of these medicinal plants may turn out to be worthwhile. In order to find out the degree of richness of the medicinal plants in their essential content, the Department of Industries has started an alkaloids centre at Banikhet to analyse the various herbs available in the district.

Dhup—Dhup, amongst these plants, holds an outstanding positon inasmuch as it has a good market in the plains. Now it is proposed to start a *dhup* stick manufacturing industry, on a limited scale, in Chamba proper.

Elo—Elo is a kind of barley, or more precisely it may be called huskless barley, which is cultivated in Pangi. In spite of frequent food shortages it is used less as a foodgrain, than as a material for extraction of liquor. But for the policy of the Government to discourage alcoholism and to enforce prohibition, a distillery, on a small-scale, could have been established.

Bee-keeping industry—Many parts of the district hold a great scope for the promotion of this industry on account of the availability of honey-yielding flowers, the right type of temperature i.e. from seventy-five degrees to ninety-five degrees fahrenheit, thick forests and plenty of water supply. The industry

is at present being carried out by individual agriculturists scattered all over the district and, as such, it is in a disadvantageous position in the matter of marketing. It is, therefore, necessary to organise these producers into co-operative societies to ensure better marketing of their produce. Moreover the new methods of bee-keeping and honey-extraction have yet to spread out sufficiently from the bee-keeping farm run by the Government.

LABOUR AND MPLOYERS' ORGANISATION

The employers do not yet have any organisation in which they may be banded together. The labourers too, have not yet formed themselves into any organisation in order to press their demands for any amenities, higher wages or other concessions.

WELFARE OF INDUSTRIAL LABOUR

The Labour Department in Himachal Pradesh came into being only in 1956 and hence no information prior to first April, 1957 is available. There are no employers' or workers' organisations in the district which have been registered with the Registrar, Trade Union, Himachal Pradesh, under the Trade Unions Act, 1926.

There are only two registered factories in the Chamba district *viz.*, the Iravati Industries at Chamba and the Himachal Government Transport Workshop at Banikhet. Besides, there is a large number of other industrial labour in scheduled employments e.g. in (i) agriculture (ii) road construction and other building operations, (iii) stone breaking or stone crushing and (iv) public motor transport. Apart from the welfare measures provided under the Factories Act, 1948, employers, by and large, are now fairly alive to the present-day-needs of labour, so that the labourers are, generally, fairly contented with their present general conditions. No serious complaints about the wages have yet come to the notice of the Administration.

During 1959, by notification No. I & S. 15 (Lab) A-458, dated the 29th December, 1959, the Himachal Pradesh Administration fixed minimum wage rates as follows :—

(i) Labour employed in agriculture operations

(a) Unskilled labour

1. Male adult.	Rs. 1—8—0	per day
2. Female adult.	Rs. 1—4—0	,,
3. Adolescent.	Rs. 1—0—0	,,

(b) Skilled labour

1. Adult.	Rs. 2—0—0	,,
2. Clerical staff.	Rs. 2—0—0	,, or Rs. 60 per month

(ii) Labour employed on road construction, building operations, stone breaking and stone crushing

1. *Beldar.*	Rs. 1—4—0	per day
2. Mate.	Rs. 2—0—0	,,
3. *Bhandhani.*	Rs. 3—0—0	,,
4. Brick moulder.	Rs. 2—8—0	,,
5. Carpenter.	Rs. 3—0—0	,,
6. Mason.	Rs. 3—0—0	,,
7. Fitter.	Rs. 3—0—0	,,
8. Mechanic.	Rs. 4—0—0	,,
9. Painter.	Rs. 3—0—0	,,

10. Caneman.	Rs. 3—0—0	Per day
11. Cleaner for tractor, road-roller, concrete mixture etc.	Rs. 2—0—0	,,
12. Gardener.	Rs. 2—0—0	,,
13. Drivers, air compressor, road-roller.	Rs. 3—0—0	,,
14. Sewerman.	Rs. 2—8—0	,,
15. Sweeper.	Rs. 1—8—0	,,
16. Sprayman.	Rs. 3—0—0	,,
17. White washer.	Rs. 2—0—0	,,
18. Stone-drilling and rock-chiseler.	Rs. 2-12—0	,,
19. Upholsterer.	Rs. 3—0—0	,,
20. Welder.	Rs. 3—0—0	,,
21. Chowkidar.	Rs. 1-14—0	,,

An increase of twenty-five per cent over the above rates in respect of Pangi Sub-tahsil and *illaqa* Brahmaur and an increase of twelve-and-a-half per cent in *illaqa* Tisa in Chamba district is allowed.

(iii) Labour employed on public motor transport

1. Driver.	Rs. 3-0—0	Per day.
2. Conductor (Matric).	Rs. 80—0—0	Per Month.
3. Conductor (Non-matric).	Rs. 65—0—0	,,
4. Checker (Matric).	Rs. 80—0—0	,,
5. Checker (Non-matric).	Rs. 65—0—0	,,
6. Inspector.	Rs. 120—0—0	,,
7. Booking clerk.	Rs. 80—0—0	,,
8. Cleaner-cum-conductor.	Rs. 65—0—0	,,
9. Cleaner.	Rs. 1-14—0	Per day
10. Garage clerk.	Rs. 80—0—0	Per month.
11. Moulder.	Rs. 120—0—0	,,
12. Pattern maker.	Rs. 120—0—0	,,
13. Cushion maker.	Rs. 120—0—0	,,
14. Machinist.	Rs. 140—0—0	,,
15. Tin smith.	Rs. 173—0—0	,,
16. Boring Barman.	Rs. 140—0—0	,,
17. Electrician.	Rs. 120—0—0	,,
18. Turner.	Rs. 120—0—0	,,
19. Volcanizer.	Rs. 120—0—0	,,
20. Assistant Welder.	Rs. 75—0—0	,,
21. Assistant Pattern Maker.	Rs. 75—0—0	,,
22. Assistant Cushion Maker.	Rs. 75—0—0	,,
23. Assistant Moulder.	Rs. 75—0—0	,,
24. Assistant Mechanic.	Rs. 85—0—0	,,
25. Assistant Machinist.	Rs. 95—0—0	,,
26. Assistant Tin Smith.	Rs. 95—0—0	,,
27. Assistant Boring Barman.	Rs. 75—0—0	,,
28. Assistant Fitter.	Rs. 75—0—0	,,
29. Assistant Electrician.	Rs. 75—0—0	,,
30. Hammerman.	Rs. 75—0—0	,,
31. Assistant Blacksmith.	Rs. 75—0—0	,,
32. Assistant Carpenter.	Rs. 75—0—0	,,
33. Assistant Upholsterer.	Rs. 75—0—0	,,
34. Assistant Painter.	Rs. 75—0—0	,,
35. Assistant Turner.	Rs. 75—0—0	,,
36. Assistant Volcanizer.	Rs. 75—0—0	,,
37. Tireman.	Rs. 75—0—0	,,

38.	Workshop *Mazdoor*.	Rs.	70—0—0	Per month.
39.	Petrol Pump Attendant.	Rs.	80—0—0	,,
40.	Chowkidar.	Rs.	60—0—0	,,
41.	Blacksmith.	Rs.	90—0—0	,,
42.	Porter.	Rs.	60—0—0	,,
43.	Carpenter.	Rs.	90—0—0	,,
44.	Mechanic.	Rs.	4—0—0	Per day.
45.	Fitter.	Rs.	3—0—0	,,
46.	Painter.	Rs.	3—0—0	,,
47.	Upholsterer.	Rs.	3—0—0	,,
48.	Welder.	Rs.	3—0—0	,,

Sickness insurance is guarded under the Employment State Insurance Act, 1948 and Employees Provident Fund Act, 1952. The responsibility of implementation of these Acts devolves on the Director General, Employees State Insurance Corporation, Ministry of Labour and Employment, Government of India, Amritsar, and the Regional Provident Fund Commissioner, Ambala. Medical facilities are provided, under the Factories Act, 1948, the Plantation Labour Act, 1951 and the Workmen's Compensation Act, 1923. The implementation of these Acts is ensured through the Commissioner, the Inspector of Factories, the District Magistrate and the Labour Inspectors appointed under the Workmen's Compensation Act, 1923. The last two have also been declared as additional Inspectors of Factories. There are so far no specific provisions for educational benefits in any labour law and, therefore, these benefits are not guaranteed. Working hours are regulated under the Factories Act, 1948, the Plantation Act, 1951 and the Trade Employees Act, 1940 and the Minimum Wage Act, 1948, through the inspectorate staff. Cases of injuries suffered by labourers are dealt with under the Workmen's Compensation Act, 1923.

No welfare centres have so far been established in the district. At the State level there is an Evaluation and Implementation Committee. Its primary purpose is to evaluate the implementation of agreements, settlements and awards.

Activities during the Third Five Year Plan

Rosin and turpentine factory—To utilise the resin produced in Chamba and Mandi districts, a rosin and turpentine factory, with a capacity to process one lac maunds of resin, at a suitable place in the Chamba or the Mandi district, is proposed to be set up at an estimated cost of ten lac rupees.

Purchase of shares of the Punjab Financial Corporation—The jurisdiction of the Punjab Financial Corporation has been extended to the Union Territory of Himachal Pradesh with effect from twenty-first July, 1962. The Planning Commission had agreed to invest a sum of five lac rupees by the Industries Department of Himachal Pradesh in the corporation for the purchase of shares. Shares of the value of Rs. 4,90,100 have already been purchased. The small and medium scale industries in the Chamba district can also derive the benefit from the corporation by getting loans for industrial development.

Adoption of metric system—The Rajasthan Weights and Measures Act which stands extended to Himachal Pradesh requires adoption of the metric weights and measures. A provision of fifty thousand rupees has been made for the implementation of the scheme, including fifteen thousand rupees being the cost of the establishment of a laboratory at the district headquarters, twenty-eight thousand rupees on account of pay and allowances to the staff, two thousand rupees for publicity and propaganda and five thousand rupees to meet other charges.

Village and small-scale industries—The allocation under village and small-scale industries stands divided under six main headings, namely, handlooms, small-scale industries, industrial estates, handicrafts, sericulture and *khadi* and village industries. Under the handloom-scheme a production-cum-common-facility centre, for blankets and tweeds, already exists at Chamba. A provision of twenty-five thousand rupees has been kept in the Third Plan to construct a building for housing it. Another provision of twenty-five thousand rupees has been made for making grants to handloom-weavers and their co-operative societies in the shape of accessories and improved implements. Yet another amount of twenty-five thousand rupees is proposed to be spent on the scheme known as 'Production on decentralised basis'. This scheme envisages providing implements to the spinners and weavers on a decentralised basis. Raw material will also be distributed to them for manufacturing various articles on payment of wages. On the small-scale industries scheme a sum of seventy-five thousand rupees is proposed to be spent on the construction of departmental buildings for housing, three centres established during the Second Plan period. The centres are the common-facility centre for tanning at Chamba, the production-cum-common-facility centre for foot-wear at Chamba, and the production cum-common-facility centre for pen-holders and foot-rules at Banikhet. A sum of Rs. 1.25 lac will be spent on the maintenance and development of the already existing pilot plant for processing indigenous herbs, medicinal as well as those containing essential oils and other forest produce of the like. A total provision of two lacs of rupees has been made for the ***Pradesh*** for extending financial assistance to the industrial co-operatives and individual entrepreneurs to help them establish cottage and small-scale industries. The share of this district will depend on the enthusiasm shown by the interested individuals or concerns. A provision of twenty-five thousand rupees has been made in the Plan to subsidize electricity-charges on account of the power consumed for industrial purposes by small entrepreneurs. This subsidy will curtail the cost of production. A craft centre for girls is proposed to be established at Chamba at a cost of fifty thousand rupees so as to provide training facilities to them in tailoring, knitting and embroidery works. An amount of one lac and sixty-six thousand rupees is proposed to be spent on the organisation of a cluster-type-training centre at any central place in the district. Out of many training-centres started during the First Five Year Plan, some have outlived their utility while some others have not yet served their utility. The former class of centres is likely to be dropped while the latter class will be brought to a central place and allowed to continue with the addition of training in some more trades and crafts. A common-facility workshop, at an estimated cost of fifty thousand rupees, is proposed to be established at a centrally located place in the district. Modernised technique of production and common facilities for processing various types of raw material will be provided in the workshop.

Provision has been made of a sum of twenty thousand rupees for the purchase of a vehicle for the use of the District Industries Officer in order to ensure a greater supervision by him, and thus to facilitate smooth implementation of various industrial schemes. A sum of two lacs of rupees has been earmarked to set up an industrial estate at Chamba with a view to affording increasing incentive towards industrialisation during the Third Plan period.

Under the handicrafts-scheme, the main item of the programme to be implemented during the Third Plan period, at an estimated expenditure of fifty thousand rupees is the setting up of a designs-demonstration-cell to revive the old and decaying handicrafts. The cell will undertake a critical study of the old designs as well as those prevalent in the market, carry out research, and revive the suitable old designs as also produce and introduce new ones. Efforts will also be made, in this cell, to revive the old methods of vegetable dyeing which have almost died in the area.

Another item of note is the introduction of quality-marking at a cost of fifty thousand rupees both in the public and the private sectors in order to produce standardised goods. A sum of ten thousand rupees has been provided for the expansion and renovation of the district-sales-shops established during the Second Plan period, in order to facilitate marketing of products expected to increase both in private and public sectors.

For the development of the sericulture industry, a sum of fifty thousand rupees has been set aside to be spent in this district for the establishment of mulberry nurseries and farms.

Khadi and village industries schemes include promotion of spinning and weaving on decentralised basis, at a cost of fifty thousand rupees, development of bee-keeping industry at an estimated expenditure of forty thousand rupees, and village industries involving an expenditure of five thousand rupees. Development of *khadi* production on decentralised basis would ensure amelioration of the conditions of the spinners and weavers. Improvement of the bee-keeping industry is expected to bring about an additional income to the agriculturists by introducing better methods of bee-keeping and of extraction of honey after the pattern adopted by the *Khadi* and Village Industries Commission. Periodical exhibitions calculated to popularise the products of *khadi* and village industries are intended to be held on the occasions of local fairs.

CHAPTER VI

BANKING, TRADE AND COMMERCE

BANKING AND FINANCE

HISTORY OF INDIGENOUS BANKING

There has never been known any organised indigenous banking in the district. The usual rural pattern of the credit-system, maintained by shopkeepers and a few non-shopkeeper-money-lenders had obtained unchallenged in this district also for generations before the year 1945, when a Central Co-operative Bank came to be established. In spite of the fact that their methods continued to be old and antiquated, these traditional classes of creditors remained, until recently, the most important, if not the sole, group controlling the bulk of the credit in the district. These creditors still go on, considerably unaffected by any banking policy of credit control. As they operate with their own funds, without ever coming to the Reserve Bank for accommodation, they are immune from, and, independent of, the bank's credit control.

On the fifth May, 1945, a Central Co-operative Bank was started in Chamba proper. The progress and the effect made by it in the direction of loosening the grip of the indigenous creditors will be discussed in the following pages.

GENERAL CREDIT FACILITIES AVAILABLE

Indebtedness and the extent of usuary

Causes of rural indebtedness are usually two-pronged. One set of causes compels the agriculturists to borrow and the other enables them to borrow. General poverty,due to deficit agricultural economy, cattle mortality, ancestral debt, involvement in diseases and litigation, extravagance on social ceremonies, payment of land revenue, insecurity of crops due to capricious weather, and money required for productive purposes force the agriculturists to have resort to borrowing. Increase in the value of land, existence of effective legal provisions for the recovery of debt which reassure the creditor, and high rates of interest charged by the creditors encourage the creditors to advance the desired debt without much ado.

The position with regard to indebtedness, as ascertained at the time of the settlement, was as below, and is believed to be, more or less, identical still.

Name of tahsil	Total indebtedness	Per capita average indebtedness	Indebtedness on account of land revenue		
			Amount	Percentage to total indebtedness	Percentage to annual land revenue
Chamba	4,35,000	7.00	1,700	4 %	2.1 %
Chaurah	6,75,433	13.20	8,100	1.2 %	8.3 %
Pangi	1,43,699	13.26	1,191	0.89 %	13.84 %
Bhattiyat	5,00,000	12.00	4,000	1 %	...
Brahmaur	I,00,646	4.34	261	0.24 %	1.30 %

The figures in respect of the Chamba tahsil are not exaggerated but those relating to the Pangi sub-tahsil, collected by the settlement staff, are probably exaggerated as a result of deliberate overstatement by the people. In Bhattiyat

too, the tendency in disclosing debt was to exaggerate the amount, because there is now hardly a farmer simpleton enough not to understand the meaning of the enquiry into indebtedness in the context of economic assessment preparatory to the fixation of land revenue, though it must be stated, a minority actually conceals or understates debts for considerations of prestige. It is significant to note a certain lightness of indebtedness in the Brahmaur sub-tahsil. It is in reality, indicative of, if anything, a comparatively lower standard of living, and, therefore, fewer wants and means, and not of any better economic conditions. A major portion of the indebtedness, especially in the Chamba tahsil and to certain extent elsewhere too, is, professedly, for productive and progressive purposes. However, the sad fact has to be faced that all the Government loans taken for such purposes by the people are not actually genuinely utilised, a considerable portion being misused by diversion to unproductive purposes.

The above figures reflect mostly the rural conditions for the simple reason that the population of the district is overwhelmingly rural. As for the urban inhabitants, one indication of the extent of indebtedness is provided by the commercial advances, of the order of Rs. 1,87,661.04, made by the Himachal Pradesh State Co-operative Bank Limited, Chamba. There is considerable indebtedness apart from bank loans also. However, it is not easy to gauge it in any figures approximating dependability. There is a great demand for loans by the commercial people even at high rates of interest, yet the bank, being interested in co-operative loans only, has desisted from making advances to such people, beyond the prescribed limits, from 1956 onwards. The rates of interest charged by the bank range between five to ten per cent per annum on various kinds of advances. The bank makes these advances against pledge of goods, gold ornaments and fixed deposits in order to ensure security of the loans. The advances made by this bank as co-operative loans to the co-operative societies functioning in the district, to the tune of Rs. 2,23,710.50, also illustrates the position of indebtedness in the district. The rate of interest on these advances is usually six per cent per annum. The bank also allows the co-operative (marketing) loans to the Chamba District Co-operative Federation against securities, and total dues on account of these advances have run up to Rs. 1,06,885.25, adding to the general incidence of indebtedness.

According to the general experience of the bank, the tempo of recovery has been lukewarm. The study of local market, made by the bank revealed a great demand for credit amongst the business community as well as the other inhabitants. At times, they raised loans from local *shahukars* at very high rates of interest ranging from twenty-four per cent to thirty per cent per annum.

Private money-lenders and financiers

The private money-lenders, or the indigenous creditors, have been rendering valuable services to the traders and agriculturists of the district, from ancient times, not only by providing ready credit to the borrowers but also assuming the role of traders, plying trade with their own capital resources. They have been, therefore, financing the agriculturists, and also assuring movement of foodgrains to the consuming areas and distributing many other kinds of goods in the interior of the district. The private money-lender, agriculturist or professional, has, however, earned a bad name because he has the general reputation of charging usurious rates of interest of indulging in malpractices, and of always keeping the borrower in his clutches once he gets into them.

Joint stock banks and loan and investment companies

No joint stock bank or loan and investment company exists in the district. The State Bank of India has opened a pay office from June, 1957.

Co-operative credit societies and banks

The agriculturist of Chamba needs financial help for several productive purposes. The government, as an agency for the supply of credit, cannot possibly satisfy the entire demand. Private money-lenders have their defects and drawbacks. Banks are still in the formative stage. The co-operative-credit-movement must, therefore, come into the picture. Let us see how the co-operative movement has fared in this district. The history of the co-operative movement, in this district, dates back to February, 1943.

Non-agricultural thrift and credit societies—In February, 1943, services of an inspector of the Co-operative Department, Punjab, were borrowed in order to start the co-operative movement in the then Chamba State. After the enactment of some co-operative laws, salary-earner's thrift and credit societies were organised in the State with a membership of three hundred and sixty-three and a share-capital of Rs. 21,460. The rate of interest charged on loans advanced by the societies was six and a quarter per cent per annum. These societies did not progress much and by the end of *sambat* 2003 *Bik.* (1946 A.D.) their number stood at nine only, with a membership of five hundred and sixty-four and a working capital of Rs. 61,387. We have no record of these societies upto the year 1950-51. The position during the subsequent years is indicated in the following table :—

	1951-52	1952-53	1953-54	1954-55	1955-56	1956-57
Number of societies.	13	13	13	13	15	15
Number of members.	710	722	812	881	941	949
Working capital (in lac rupees).	1.55	1.61	1.70	1.64	1.88	1.99

	1957-58	1958-59	1959-60	1960-61	1961-62
Number of societies.	16	10	9	9	9
Number of members.	927	893	954	942	973
Working capital (in lac rupees).	1.98	1.85	2.06	2.20	1.87

Agricultural thrift and credit societies—Apart from the salary-earner's societies, two agricultural rural thrift and credit societies were organised with the total membership of thirty and the total share capital of one hundred and fifty-eight rupees. The rate of interest charged on loans by these societies was twelve-and-a-half per cent per annum. The majority of the members was primarily low-paid state-employees. With the passage of time the membership and the working capital of these societies increased appreciably, as is evident from the following table :—

	1943-44	1944-45	1945-46	1946-47
Number of societies.	2	2	6	12
Number of members.	30	27	84	173
Working capital (in rupees).	158	961	1,504	3,697

As in the case of the non-agricultural thrift and credit co-operative societies, so also in the case of these societies, there is a gap of about four years for which no information is available due, perhaps, to the fact that, in that formative stage, proper and regular records were hardly maintained. The position during 1951 and the subsequent years has been as follows :—

	1951-52	1952-53	1953-54
Number of societies.	34	36	35
Number of members.	763	854	811
Working capital (rupees in lacs).	0.47	0.51	0.56

In the year 1953-54 the co-operative movement was given a new turn by the recommendations of the Planning Commission, which observed, *inter alia*, 'Among co-operative bodies working in the rural areas the multipurpose society has quite rightly come to occupy an important role'. From the experience gained by that time, it was realised that a division of the needs, activities and assets of the villagers into mutually exclusive compartments such as credit, production, and sale etc. was somewhat artificial. This realisation gave a fillip to the new idea of organising multipurpose co-operative societies both agricultural and non-agricultural. The result was that the number of purely thrift and credit societies, so far functioning, started dwindling down because these began to be converted into multipurpose co-operative societies. This marked decrease in the agricultural thrift and credit co-operative societies is indicated in the following statistical table :—

	1954-55	55-56	56-57	57-58	58-59	59-60	60-61	61-62
Number of societies.	34	29	27	27	27	16	15	14
Number of members.	890	923	912	967	1188	684	712	655
Working capital (rupees in lacs).	0.67	0.67	0.71	0.79	0.91	0.59	0.58	0.35

Multipurpose co-operative societies–At the other end there was, broadly speaking, a corresponding growth and rise of the multipurpose co-operatives, as will be seen from the following figures :—

	1953-54	54-55	55-56	56-57	57-58	58-59	59-60	60-61	61-62
Number of agricultural multipurpose societies.	44	56	75	84	95	96	96	93	91
Number of members.	1309	2347	3118	3810	4520	4786	4922	4968	5074
Working capital (rupees in lacs).	0 90	1.37	2.07	2.03	3.42	3.47	3.54	2.22	2.45

	1953-54	54-55	55-56	56-57	57-58	58-59	59-60	60-61	61-62
Number of non-agricultural multipurpose societies.	4	4	4	4	5	4	4	6	6
Number of members.	155	155	155	155	186	184	105	136	141
Working capital (rupees in lacs).	0.08	0.08	0.07	0.07	0.10	0.70	0.06	0.27	0.24

The future trend of the co-operative movement, attuned to the latest policy laid down by the Government of India, is switching over to the system of multipurpose service co-operative societies which, in a general sense, mean co-operative societies of the farmers which provide all necessary assistance in farming operations to its members. Already, this trend has made itself felt in this district inasmuch as eleven agricultural thrift and credit co-operative societies have been converted into service co-operative societies, besides twenty new societies organised after this pattern. The total number of the members of these societies is eight hundred and twenty-six and the working capital amounts to Rs. 38,662. Future alone will tell how this new found system works and succeeds in making the individually weak and helpless peasant co-operatively self-sufficient in all or most of the services required by the agricultural economy of the day.

Other non-credit societies

Agricultural–The existing number of this type of societies is only one with a membership of forty-one. It is a poultry-farmers' society. The position of this class of society is as under:-

	1951-52	52-53	53-54	54-55	55-56	56-57	57-58	58-59	59-60
Number of societies.	8	8	9	11	12	12	12	5	1
Number of members.	244	244	273	351	304	359	381	171	41
Working capital (rupees in lacs).	...	...	...	0.01	0.01	0.01	0.01	...	...

Non-agricultural–Under this category the number of societies, existing at present, is eight, with the strength of membership at seven hundred and ninety-three and working capital at sixty-six thousand rupees. This category includes industrial societies, better-living societies, labour and constructional societies, dairy-farming societies and consumer-stores societies and the following table shows their yearly progress :—

	1951-52	52-53	53-54	54-55	55-56	56-57	57-58	58-59	59-60
Number of societies.	8	8	11	12	18	18	18	12	8
Number of members.	1015	1048	1170	1157	1572	1847	1864	914	793
Working capital (rupees in lacs).	0.19	0.20	0.43	0.56	0.59	0.70	0.80	0.93	0.66

Tahsil Unions

Apart from the primary societies discussed above, there are, in this district, two tahsil unions with their headquarters at Chuari and Tisa. These tahsil co-operative marketing unions have been declared as primary marketing societies to which are affiliated the multipurpose and credit co-operative societies, for the collection of produce in their respective areas of operation. The tahsil union at Chuari was organised sometime in the year 1954–55 and the other at Tisa during the year 1955–56. The progress made by these societies is evident from the following table:-

	1954-55	55-56	56-57	57-58	58-59	59-60	60-61	61-62
Number of societies.	1	2	2	2	2	2	1	2
Number of members.	12	20	22	23	23	24	14	19
Working capital (rupees in lacs).	0.07	0.07	0.18	0·15	0.17	0.16	0.10	0.09

The Chamba District Co-operative Federation Limited

Started in the year 1951, with a membership of forty-nine and a working capital of Rs. 10,200,this federation was, at that initial stage, known as Adarsh Central Co-operative Multipurpose Society Limited. It engaged itself mainly in the wholesale trade of cloth and it also helped other primary societies in business matters. During the subsequent years, its progress has been as below: —

	1951-52	52-53	53-54	54-55	55-56	56-57
Number of members.	65	61	61	67	71	71
Working capital (rupees in lacs).	0.79	0.99	0.81	1.21	1.47	2.38

	1957-58	58-59	59-60	60-61	61-62
Number of members.	71	71	70	36	36
Working capital (rupees in lacs).	2.08	2.78	3.82	3.69	2.69

The necessity of a co-operative bank was felt even during the princely regime and a bank under the name of 'The Chamba Central Co-operative Bank Limited' was started during the year 1945. The area of operation of this bank extended throughout the area of the erstwhile Chamba State. The main objects of the establishment of this bank were to help the operation of registered co-operative societies, to provide credit facilities to its individual members, and to carry on usual banking and credit business including the purchase and sale of agricultural implements and produce. The membership of this bank was open to registered co-operative societies and residents of the State in their individual capacity. The authorised share capital of the bank stood at five lac rupees divided into ten thousand shares of fifty rupees each. It started, however, with a paid up share capital of Rs. 33,100. The following table denotes the progress made by this bank till *sambat* 2003 *Bik.* (1946 A.D.)

	Sambat 2002 A.D. 1945	*Sambat* 2003 A.D. 1946
Number of members.	78	126*
Working capital (rupees in lacs).	3.48	2.42

* One hundred and eight individual members and eighteen co-operative societies.

Then came the merger of States, and, as a result of this political change, the Central Co-operative Bank, Limited, Chamba, was also inherited by the new administration with all its assets and liabilities. Although it continued functioning as usual, yet the details of the progress it made or of the business it transacted from 1946 to 1949-50 are not available. The position of the working capital of the bank during 1951-52 was Rs. 3.21 lacs, in 1952-53 Rs. 3.30 lacs and in 1953-54 Rs. 4.07 lacs. In the history of this bank a notable change took place during the year 1954-55 when, on the sixteenth of April 1955 it became a branch of the Himachal Pradesh State Co-operative Bank as a result of the adoption of the unitary banking system in co-operative banking, in Himachal Pradesh, as advised by the Reserve Bank of India. This amalgamation obliterated the original name of the bank and it was now styled as the Himachal Pradesh State Co-operative Bank (Chamba branch). As this bank lost its separate entity, it is now neither possible nor of any interest to give the strength of membership and the amount of working capital separately as these things now form a part of the Himachal Pradesh State Co-operative Bank Limited, Dhalli. The chief activities of this bank that deserve a description are the extent of loans advanced by it and the recoveries made, the figures of which are given below :—

Years.	Loans advanced to		Loans recovered from		Outstanding against	
	Individuals.	Societies.	Individuals.	Societies.	Individuals.	Societies.
1955-56.	10,37,662	2,12,469	10,27,459	1,65,037	2,76,781	1,11,153
1956-57.	6,80,066	3,55,218	6,90,443	2,74,509	1,91,863	2,66,404
1957-58.	9,58,466	4,12,415	9,49,411	3,87,472	2,16,806	2,75,459
1958-59.	2,46,795	3,07,101	2,61,750	2,84,785	2,60,504	2,39,122
1959-60.	1,17,931	1,13,048	1,71,078	10,08,896	2,07,357	3,33,274
1960 61.	13,46,596	90,77,259	13;03,241	93,16,740	1,89,532	2,70,137
1961-62.	1,29,341	7,41,753	1,36,690	7,68,710	1,82,183	2,43,170

GENERAL INSURANCE AND LIFE INSURANCE

The work of insurance, life and general, is of recent origin. It is only after the formation of the Life Insurance Corporation of India on 19 1956, incorporated under the Life Insurance Corporation Act, 1956, that the insurance operations have taken a purposeful character in the district. Since then the following business has been introduced and completed during the period stated against each figure :—

Period	Introduction	Completion
From 1.9.56 to 31.3.57	Rs. 2,76,500	Rs. 85,000
From 1.4.57 to 31.3.58	Rs. 6,55,500	Rs. 4,83,500
From 1.4.58 to 31.3.59	Rs. 5,88,500	Rs. 4,70,500
From 1.4.59 to 31.3.60	Rs. 9,18,250	Rs. 7,02,750

There exists no stock exchange in the district,

STATE ASSISTANCE TO INDUSTRIAL DEVELOPEMENT

The Himachal Pradesh Administration has followed a policy of providing assistance, by way of loans, grants, subsidies and distribution of equipment free of cost, to the industrialists with a view to checking the decay and extinction of the existing industries and to help new industries to be set up. The assistance offered has been utilised by certain industrial sections such as the industries of textiles, leather and tanning, bee-keeping, *dhup*-making, paddy-husking, wool carding, and making of carding-brushes. The aggregate amount of assistance by

way of loan provided to these industries during the last three years has been as follows by far the greatest amount of loan being advanced to the leather and tanning industry :—

Year	The amount of loan advanced
1958-59	N.A.
1959-60	Rs. 39,900
1960-61	Rs. 54,000

The State assistance for industrial development is well-nigh a new feature giving a great fillip to industrial progress.

CURRENCY AND COINAGE

There is no evidence available to show any distinct coinage system prevailing in the erstwhile Chamba State prior to the British conquest, except that an old coin, namely the *chakli* was a copper coin and five *chaklies* were equivalent to an anna. Specimens of this coin are still preserved in the Bhuri Singh Museum at Chamba and sometimes a *chakli* may be found with a local resident also, although, as a unit of currency, it has, now, lost its entity. On the *chakli*, Raja Sahila Varma caused to be struck a pierced ear, the symbol of a yogi, in honour of his guru, Charpat Nath. Some later rajas added the *Vishnupad* or the feet of the Vishnu. The decimal coinage system was introduced in this district on 1-4-57. For sometime both the old and the new coins remained in circulation. After this transitional period, the old coins have been progressively withdrawn.

TRADE AND COMMERCE

COURSE OF TRADE

Over fifty years ago, which means about the time of the compilation of the old gazetteer, the position was as described in the following quotation from that gazetteer :—

"Trade and commerce are very backward, chiefly owing to the fact that the State is very much cut off from the outer world; and also partly from the contented disposition of the inhabitants who, as a rule, gain sufficient by their vigorous toil to support life and generate their species. The common mode of conveyance is by ponies, mules or bullocks which bring up loads from the plains or outer hills and return with Chamba exports. They are usually the property of *kumhars*, who are the great carriers in the hills. Pangi and Lahul would be the chief beneficiaries of a brisk trade, but the roads seem to forbid all thought of large undertakings. Chamba sends various articles to Rihlu, such as *phullan*,* *suil*†, honey, ghi, walnuts, rapeseed, quinceseed, *kaur*, *til* ‡ and apples, and receives in exchange Guma salt. Churah makes practically the same exports with the addition of *banafsha* and *kuth* (a root). To the plains are sent ghi, honey, potatoes, *suil*, *phullan*, *bajar-bhang*, *kuth*, *thuth* (a root), *dhup* (incense), *narian* (for *hooka* stems), walnuts, walnut bark, *zira* (cummin), *banafsha* (violets), apples, pears, *lal-mirch* (cayenne pepper), beeswax, *khaskhas* (poppy seeds), *dhanya* (coriander), *kaur* (a root), *sukri* (dried apricots), *attis* (medicine), *dode* (soapnuts), *thangi* (hazelnuts) and *chilgoza* or edible pine. There is a large export of fruit of every kind, during the season, to Dalhousie, and the export of wheat and other food stuffs is controlled by a tariff at the bridges over the Ravi to prevent depletion, which would cause scarcity. Most

* *Fagopyrum emarginatum.*
† *Amaranthus anardana.*
‡ *Sesamum Indicum.*

of the ordinary articles on sale in the *bazar* are imported from the plains and the outer hills, and the export and import trade is chiefly in the hands of the *banya* class, who are shopkeepers and money-lenders. In the hot weather the Gujjars, who temporarily settle in the hills, carry on a brisk trade in *ghi*. Some vilagers carry *ghi* and honey to Shahpur in the Gurdaspur District, and bring back salt. Chamba itself is a busy market—the *bazar* presenting a cheerful vision of industry and thrift. The shops are remarkably clean and neat and no signs of poverty are evident. Many of the shopkeepers are Muhammadans while Khanna and Co. of Dalhousie have a large Agency in Chamba. Salt and brass work are the principal articles dealt in, and cheap country jewellery, of which the natives are extremly fond, is sold in the majority of the shops.

Woollen *pattus* are made in all parts of the State and are exported occasionally *via* Shahpur. Pangi produces these *pattus* along with *thobis*, in a small quantity and exports them with *zira* or cummin, *kuth*, *thangi*, edible pine, *tilla* (sweet *patis*) and *banchauk*; * there was once an export trade in Pangi hops, but this has now entirely ceased. The hops were sent to the brewery at Murree. The trade of Lahul is confined to the export of black cummin and a few hill ponies. Brahmaur exports honey, *ghi*, rams, he-goats, *kuth* and walnuts. The Bhattiyat only exports rice (*basmati-oryza sativa*) and *ghi*."

Though still comparatively backward in trade and commerce, the district, as a whole, is decidely no longer so backward as before. Roads and paths are being quite rapidly developed on a very large-scale. People are no longer as resigned, as they were before, to a primitive standard of existence in which the satisfaction of elementary creature-cravings constituted the dominant structure of the economy governing the masses. On the gaining of Independence of India and the breaking down of the administrative and political barriers as a result of the abolition of the princely rule and the merger of the princely states with the country as a whole, as also with the opening up of the interior, contacts with the outer world have been progressively increasing and the natural consequsence of multiplication of the variety and volume of needs and the resultant increase in trade and commerce have been growing steadily. Ponies, mules and bullocks are definitely on the decline as means of transport, because the vehicular conveyances are replacing them mile by mile and stage by stage. Even inaccessible places like Pangi and Brahmaur being made reachable by motor traffic.

At present the general course of trade is like this. Chamba proper is the main clearing venue. The imports, by and large, are first brought to the town and then taken into the interior. Likewise, the exports, for the most part, pass through the town. However, places like the greater part of the Bhattiyat tahsil, some portions of the Chaurah tahsil, and the fringes of the Pangi sub-tahsil, have for long been comparatively independent of the town owing to means of direct access to and from the outer world by virtue of their geographical position. Even in respect of those parts of the interior that used formerly to depend almost wholly on the Chamba town, direct trade is now increasing because of the improvements in communications that run independently of the town, and also because of the levy of octroi by the Municipal Committee within the Chamba municipal limits. Because most of the cash comes to the people, these days, from sources like Government service and wage-earning in construction works and some other works, rather than from the sale and export of local produces and products, the accent is, at present, very heavily on imports.

* A small seed, like cummin, used for adulteration.

Imports and exports

The major imports comprise (1) cloth (2) sugar (3) salt (4) metal and metallic things (5) cheap country jewellery (6) all kinds of spices and condiments (7) leather (8) all scientific gadgets and other modern appliances (9) cigarettes (10) soap, oil, and other articles of luxury whether in toilet or in other spheres (11) fruits and vegetables, while the important exports consist in timber, woollen shawls, suit lengths, blankets etc. etc., ghee, *phulan*, *suil*, rice, honey, walnuts, quinceseed, medicinal herbs, potato, *bajar bhang*, *dhup*, walnut-bark *zira*, *banafsha*, red-pepper, hazelnuts, soapnuts, *chilgoza* or edible pine, slates, leather goods, especially *chappals*, raw hides, sheep and goats etc.

TRADE CENTRES

Regulated markets

There is, at present, no regulated market in the true legal sense of the word. It is proposed to enforce, in the Third Five Year Plan, the full set of laws and rules that makes a market a regulated market in the free legal sense. However, the bazars in the Chamba town, in Banikhet and, to a lesser extent, in places like Kakira and Chuari, are fairly well-organised. The one in the Chamba town is quite an impressive thing for the conditions that obtain in the hills.

Centres of wholesale business and *mandies*

The Chamba town is the only centre, worth a mention, for wholesale business. Not long in the future, however, places like Banikhet may, to some extent or the other, share this stature.

Important retail market centres

Chamba, Pukhri, Rakh, Mehla, Chitrari, Salooni, Kihar taken with Bandal, Tisa, Banikhet, Chuari, Kakira, Tundi, Samot, Sihunta, Hubar, Naini Khad, Bathri, Brahmaur, Kilar and Udaipur taken with Trilok Nath are the important retail marketing centres in the district.

Fairs, *melas* and other rural marketing centres

There is no fair yet organised primarily for wholesale trade and commerce or even for retail shopping. However, every fair and *mela* even when its main function is to provide recreation and merriment, inevitably becomes an occasion for much retail marketing, and, in this context, fairs like *Minjhar ka mela*, a fairly large number of other and smaller ones, all *jatras* and occasions of *chhinj*, (wrestling matches) are mentionable. The *Minjhar ka mela* takes place at Chamba and the remaining *melas* are held in various villages all over the district at different times covering, between them practically the whole year.

CO-OPERATION IN WHOLESALE AND RETAIL TRADE

In fact, there is no definite method of co-operation between wholesale and retail trade in this district. A few individual wholesalers and the Chamba District Co-operative Federation are dealing wholesale in a number of goods. In the initial stages the Federation, then bearing a different name, engaged itself mainly in the business of controlled articles such as cloth, sugar, salt, rice, wheat and maize, the distribution of the controlled commodities being done in accordance with the directions of the Civil Supplies Department. Some of the primary co-operative societies engaged in the distribution of consumers' goods make their purchases from the District Co-operative Federation and thereby form a link, however, slender yet, between the wholesale and the retail trades within the co-operative movement. As regards individual retailers and wholesalers they establish their own trade links according to mutual convenience and bilaterally suitable terms of business.

STATE TRADING

No state trading has yet been introduced in this district. Nor does there seem to be any prospect of state trading in the foreseeable future. Though there are some pockets with local surplus of foodgrains, yet the overall position of foodgrains, shows a deficit and the district has to depend considerably on imported food supplies which are arranged by the Co-operative and Civil Supplies Department. There are some fair-price shops functioning in the district with the main purpose of supplying foodgrains at cheap rates to the people. These are located at :—

Tahsil Chamba :— (i) Chamba town (ii) Durgathi (iii) Gehra.
Tahsil Chaurah :— (i) Salooni (ii) Tisa (iii) Bera.
Sub-tahsil Pangi :— (i) Kilar (ii) Udaipur.
Sub-tahsil Brahmaur :— (i) Brahmaur.

The system of co-operative marketing has not yet been introduced for the reason that there is not yet enough marketable surplus produce with the agriculturists of this district even in those areas which can afford to spare part of its produce for sale elsewhere.

MERCHANTS' ORGANISATION

There are, as yet, no merchant and consumer association and no state labour organisation. The body called the 'Mahajan Sabha' is, strictly speaking, not a merchant-association for trade purposes, though occasionally a matter or two of business-importance might be taken up by this *sabha*.

Organs for dissemination of trade news

For the dissemination of trade news, more precisely the current wholesale prices of selected important commodities, information is obtained through the Assistant Marketing Officer as well as the revenue reporting agency and daily broadcast from the All India Radio, Simla. Weekly review of prices showing their trend is also radiated from the All India Radio, Simla. A monthly news letter, containing information on current prices and their trend, is issued by the Agricultural Marketing Officer, Himachal Pradesh, for circulation in the Government Offices. A fortnightly price bulletin is published by the Director of Economics and Statistics, Himachal Pradesh, in consultation with the Agricultural Marketing Officer. The rate of agricultural produce are exhibited, off and on, on the notice board of the local market for the information of producers, dealers and consumers.

WEIGHTS AND MEASURES

Appendix XI shows the weights and measures that were in force in this district in the previous times as also the new weights and measures, now in force.

Activities of the Co-operative Department during the Third Five Year Plan

During the Third Five Year Plan the following schemes are proposed to be implemented in the district :—

Sl. No.	Name of the scheme.	Physical target.	Financial provisions (rupees in lac).
1.	Village societies organised/reorganised during Second Plan.	120	0.51
2.	Organisation of new societies.	20	0.135
3.	Share capital contribution to village societies.	19	0.95

Sl. No.	Name of the scheme.	Physical target.	Financial provisions. (rupees in lac).
4.	Co-operative farming.	2	0.237
5.	Rural godowns.	7	0.70
6.	Marketing		
	(a) Share capital contribution to marketing societies.	1	0.05
	(b) Managerial subsidy.	2	0.07
7.	Godown for marketing society.	1	0.20
			2.819

Village societies organised/reorganised—During the Second Plan, one hundred and twenty societies were organised and revitalised in this district. A sum of Rs. 0.51 lac is proposed to be given to these societies as managerial subsidy, being spill-over expenditure of Second Plan.

Organisation of new societies—During the Plan period twenty new societies are proposed to be organised. A sum of Rs. 0.135 lac is proposed to be given as managerial subsidy to these new societies over a period of five years.

Share contribution to village societies—The primary village societies are the foundation of the co-operative movement. To strengthen the capital structure of these societies and to enable them to borrow larger amounts of loans from the financing institutions in order to meet their credit needs, share contributions to the tune of Rs. 0.95 lac have been proposed to be made in the share capital of nineteen primary co-operative societies at the rate of five thousand rupees each.

Co-operative farming—Two joint farming societies have been proposed to be organised in this district. The hilly nature of the district has necessarily limited the scope of the organisation of such societies. The following assistance has been proposed to be given to each farming society :—

Sl. No.	Type of assistance.	Amount.
(1)	Managerial subsidy of Rs. 1,200.00 for a period of three years in sliding scale as under :	
	First year	Rs. 500.00
	Second year	Rs. 400.00
	Third year	Rs. 300.00
		Rs. 1,200.00
(2)	Loans and subsidies for the construction of store-cum-cattle-sheds (loan 75% subsidy 25%).	Rs. 5,000.00
(3)	Share capital investment.	Rs. 2,000.00
(4)	Medium and long term loan.	Rs. 4,000.00
		Rs. 12,200.00

Rural Godowns—It is proposed to provide storage facilities to the members of the co-operative societies. For this purpose, assistance for the construction of seven godowns @ Rs. 10,000 each, out of which Rs. 7,500 will be granted as loan and Rs. 2,500 as subsidy, has been proposed to be given to the village level co-operative societies during the Plan period.

Marketing—(a) Share capital contribution to marketing societies—In this district, two tahsil co-operative unions are functioning. Out of these two unions, it is proposed to participate in the share capital of one union to the extent of Rs. 5,000. This will strengthen the financial position of the union and provide greater resources for undertaking marketing operations in the area.

(b) Managerial subsidy to marketing societies—In order to enable the above mentioned union to have the services of efficient and trained staff, it is proposed to grant managerial subsidy to the tune of three thousand rupees in the following scales :—

First year.	Rs. 1,500.00
Second year.	Rs. 1,000.00
Third year.	Rs. 500.00
	Rs. 3,000.00

Godowns for marketing society—During the Plan period assistance to the tune of Rs. 20,000 for the construction of one godown, is proposed to be given to the marketing society of this district. This assistance will be by way loan seventy-five per cent, and subsidy twenty-five per cent.

Training and education—Two peripatetic units are functioning in the district for the training of office-bearers of the co-operatives, members of the managing committee, members and prospective members of the co-operative societies, under the Non-officials Education Scheme. The targets fixed for each unit per year are as under :—

(i) Office bearers.	40.
(ii) Members of the managing committee.	200.
(iii) Members and prospective members.	1000.

CHAPTER VII

COMMUNICATION

OLD TIME TRADE ROUTES AND HIGHWAYS AND MODE OF CONVEYANCE

The following tracks, paths, and roads existed at the time of the change-over from the regime of the rajas to the new dispensation following the merger of the princely States into Himachal Pradesh :—

Sl. No.	Name of route.	Average width.	Length.
1.	(a) Chamba-Banikhet bridle road.	6-9 ft.	19 miles.
	(b) Chamba-Bainkhet motorable road.	About 10 ft.	About 30 miles.
2.	Chamba-Chuari bridle road.	6-9 ft.	18 miles.
3.	Chamba-Shahpur bridle road via Chuari pass.	6-9 ft.	44 miles.
4.	Kakira to Chuari mule road via Hobar.	5-7 ft.	9 miles.
5.	Chuari to Nurpur mule road.	6-8 ft.	18 miles.
6.	Chamba-Saho mule road.	6-8 ft.	8 miles.
7.	Chamba-Sillagharat mule road.	4-9 ft.	12 miles.
8.	Chamba-Jamwar mule road.	5-8 ft.	7 miles.
9.	Chamba to Langera via Sundla road.	5-8 ft.	43 miles.
10.	Chamba-Tisa via Masrund road.	5-8 ft.	34 miles.
11.	Road from Lahul boundary to Jammu boundary.	4-6 ft.	70 miles.
12.	Track from Bhaddli to Chenab Valley Path.	2-4 ft.	27 miles.
13.	Durgathi-Trilok Nath Path.	2-4 ft.	16 miles.
14.	Track along Saichu Nullah.	2-4 ft.	25 miles.
15.	Track along Miyar Nullah.	2-4 ft.	50 miles.
16.	Track along Garwath Nullah.	2-4 ft.	10 miles.
17.	Track along Hundan Nullah.	2-4 ft.	10 miles.
18.	Track along Lujai Nullah.	2-4 ft.	28 miles.

At the time the erstwhile Chamba State disappeared as a political entity, leaving the territory behind as a district of Himachal Pradesh, no ferry service obtained, the principal, and, in fact, the almost sole mode of conveyance being the road, with crossing of rivers and streams on inflated skins as a small exception. And, on the road, it was mostly the pony and the mule, which constituted the mode of travelling other than the human foot, vehicular conveyance being confined only to the stretch of road between Banikhet and Chamba proper, about thirty miles in length. Overwhelmingly, the travelling was on foot. According to the enumeration in 1956 there were but eighty-five mules and six hundred and eighty ponies throughout the district. This gives an idea of how small the relief was to the pedestrian type of locomotion.

Mode of conveyance of luggage, goods and other articles was mules, sheep, goats and head-loads according as the route to be followed might admit.

ROADS

National highways

No national highway passes through the territory of this district.

State Roads

This district can be approached from the plains by three main lines of roads, all of them diverging from Pathankot, not to meet or cross one another till they reach the bridge over the Ravi river, close to the Chamba town. They are known as the Banikhet road, the Shahpur road and the Chuari or Nurpur road.

Banikhet-Chamba Road via Dalhousie–The road, coming from Pathankot, enters Chamba territory on the summit of Hathi Dhar, at a place called Katori bungalow, and continues within the district upto Surkhigala, with a branch taking off at Banikhet direct for Chamba. Beyond Surkhigala it runs in the Punjab territory, passing through Baloon, Dalhousie proper and Bakrota, till it again enters into the Chamba territory near the Dalhousie water works at Bakrota. From there on, till it reaches Chamba proper, via Lakkar Mandi and Khajiar, it remains in the Chamba territory. This road has been in existence since the founding of the hill station of Dalhousie in A.D. 1852. On leaving Pathankot the first part of the road is a gentle rise, but, after some distance, comes a low range of hills, and the remainder of the distance upto Banikhet is a continual ascent, with a couple of bits of descent, winding round spurs of low hills, which are intersected with a number of ravines. The road mostly passes through fairly well-wooded area, various kinds of shrubs covering the ground and larger trees rising at intervals in the midst of these. The last two or three miles of the road approaching Dhar are through a forest of the *chil* trees. The journey from Dhar to Dunera is much the same as upto Dhar but the ravines falling in the way are less steep and abrupt. On leaving Dunera, the road enters upon the higher altitudes with a continuous ascent upto Banikhet. From Banikhet the road forms into two branches one leading to Chamba via Bathri and the other ascending to Dalhousie whence it proceeds to Chamba. At Dalhousie the crest of the Dhaula Dhar is gained, and from a point of vantage at this altitude, or from Dain Kund at nine thousand feet, a magnificent panorama is spread out before one. To the south are the ridges and valleys of the Siwaliks, running parallel to one another, and becoming more indistinct as they recede towards the plains. In the far distance may be seen, on a clear day, three of the great rivers of the Punjab, the Ravi, the Beas, and the Sutlej, glittering in the sunshine and losing themselves in the plains beyond which these seem to melt away into infinite space. Turning to the north, the gaze rests on an amphitheatre of lofty ranges, with a foreground of mountain and valley, forest, gorge and stream. Closing in the horizon to the west and north-west are the rounded summits of the Kund Kaplas and Dagani Dhar, which in summer, are entirely free of snow. To the north and east the snowy pinnacles of the Pangi Range stretch out in majestic array, many of them rising to an altitude of eighteen thousand to nineteen thousand feet. Towering up from behind them are two lofty peaks usually covered with snow, one slightly rounded and the other pointed and precipitous. These are in the Gurdhar Range in Pangi and are about 18,500 and 20,658 feet, respectively in altitude; the latter being almost the highest peak in the district. Far to the east the eye can trace the line of Dhaula Dhar, till the range is lost in a mighty maze of snowy mountains; chief among which is the Mani Mahes Kailash at whose base rests the sacred lake of Mani Mahes. Within this wide expanse it is quite easily possible to detect the tortuous course of the Ravi gorge, though not more than a mere glimpse of the river can anywhere be seen. The Siul also is hidden from view, but a considerable part of the open valley is clearly visible, as also is the general trend of its many converging tributaries from the snowy range. Finally, all over the valleys and mountain-slopes are scattered the hamlets of the peasantry each with its own area of cultivation lending an additional charm to the landscape, and presenting a fascinating picture of rural beauty and repose.

From Dalhousie to Chamba there used to be, in the past, four roads *viz.* the roads via Khajiar, via Kolhri, via Cheel and via Banikhet-Bathri. In the new planning of roads, only the Khajiar road and the Banikhet-Bathri road are being developed while the remaining have lost their importance as roads and may now be regarded as paths. After gaining Bakrota the Khajiar road winds through a dense forest of pine and cedar to Khajiar a sylvan glade of great beauty. On the brink of a small lake stands an ancient shrine to Khaji Nag (from which the place takes its name), a soft green sward slopes on all sides towards the lake, and the glade is encircled by a forest of cedars which stands out in stately array. Khajiar is about six thousand and three hundred feet above sea level and during the season is much frequented by visitors. From there the road runs for a short distance on the level, and then as it descends rapidly, the Ravi Valley is suddenly displayed to view, with Chamba far below nestling in the bosom of the mountains like a spot in the fairy tales. Reaches of the Ravi are visible in the vicinity of the town, and to the south the valley seems closed in by a high granite peak of the Dhaula Dhar, named Kankot, which for nine months in the year is covered with snow. The road then drops by an easy gradient to the Ravi, and, having crossed it by a suspension bridge, ascends to the town. From a little distance beyond Khajiar, a vehicular road has now been constructed as an alternative to the old bridle road.

Banikhet-Chamba Road via Bathri—This road links up Chamba with the Pathankot-Dalhousie Road of the Punjab. The length has since increased to about thirty-four miles due to a diverted alignment in order to avoid the *parel* land slips near Chamba. The entire road lies within the district and passes partly through the Chamba tahsil and partly through the Bhattiyat tahsil. The road is fit for motor traffic, including trucks and buses, throughout its length in all weather. A piece of about eighteen-and-a-half miles is fit for double-lane traffic while, the remaining piece of fifteen-and-a-half miles admits today, of single lane motoring only but is being widened too. This road has already been tarred upto a length of some nine miles, and cross-drainage work has been completed upto about ten miles. Further improvement is going on. After starting from Banikhet, the road touches important places such as Bathri, Drada, Chaned, Sultanpur and, finally, Chamba. There is only one large bridge, namely, the Sitla bridge spanning the Ravi river just near the Chamba town. The one across the Bathri stream is much smaller. The Bathri-Chaurah-Sundla Road takes off from this road at twelfth mile; the Chamba-Chuari Road branches off at the thirtieth mile; the Chamba-Brahmaur Road shoots off at 32/2nds mile and the Chamba-Tisa-Alwas Road goes on from the 33/2nd miles. Running wholly at a lower level and through a less wooded area it is less interesting than the Khajiar Road, but is usually frequented more by travellers of because its suitability for vehicular traffic.

Shahpur-Chamba Road—Originally known as the Sindhara Road, and now not much better than a rather lovely track, damaged in places, it has been an ancient line of communication with the plains, probably dating from the earliest times. It first touched the Ravi at Shahpur in the Punjab and following up the left bank by Phangota, entered Chamba at Khairi. At Sindhara it left the river and ascended the hill to the Gaggi Dhar ridge north of Dalhousie, where a branch from Banikhet connected it with the Dalhousie Road. Sinking into the Bathri Valley it rose again to cross the Chil spur, and, descending, rejoined the Ravi at Udaipur, and then ran up its left bank to the suspension bridge. The distance from Pathankot to Chamba, via Sindhara, was about fifty-seven miles, and via Dunera, Banikhet and Bathri sixty-five miles. After the opening of the Dalhousie Road this route has fallen into disuse for through traffic but the portion from Chamba to Banikhet was much used, especially in winter, till the construction of the Banikhet-Chamba Motor Road. The scenery on the Ravi

between Shahpur and Sindhara, is picturesque and interesting; but the road was rough, and in places dangerous for laden animals. This route has now fallen into disuse almost altogether, except portions here and there, because of the opening up of the two new roads to Chamba from Banikhet, one direct and the other via Dalhousie.

Nurpur-Chuari-Chamba Road—This is the third ancient line of communication with the plains. Starting from Pathankot and leaving the Kangra Valley Road at Nurpur, at a distance of about fifteen miles, it runs north into the low hills, in the direction of the Dhaula Dhar, and, near Malakwal, it enters Chamba. From this point it follows the bed of the Chakki for about four miles. At Ghatasni it leaves the Chakki and rises over a spur to reach Chuari : and, after crossing the Dhaula Dhar by the Chuari Pass or the Basodan Pass, emerges into the Ravi Valley opposite the town of Chamba. The portion in the bed of the Chakki is rough, but other-wise the road used to be good throughout. The Chamba-Chuari Motor Road, via the said pass, has rendered large portion of the old road useless. The length between Ghatasni and Malakwal is also proposed to be taken up sometime in the not distant future for improvement into a vehicular condition. In winter, the Chuari Pass is usually under snow for two or three months, but the road is seldom closed to pedestrians for more than a few days at a time. Above Jajari may be seen the ruins of the Taragarh Fort of which an account has been given elsewhere in this book. The road, for a considerable length, lies within the district and passes through the areas of Chamba and Bhattiyat tahsils. Out of its total length of about fifty miles, about thirty-two miles, lying within Himachal Pradesh, are motorable, single lane, and negotiable in all weathers. The important places falling on this route are Lahru at seventeenth mile, Chuari at twenty-first mile, Chatoli at 25/4th mile, Vaxeni at 27/2nd mile, Kundla Dehatar at twenty-eighth mile, Kut at 29/4th mile, Dhanodi at 31/4th mile and Maturi at 33/4th mile reckoned from Pathankot, and, finally, Chamba. It meets the Shahpur-Bakloh Road at the eleventh mile and ends up in the Chamba-Banikhet Road not far from the Chamba town.

State highways

The following roads running within or through the district may be termed as State highways :—

(1) The Chamba-Banikhet Road, connecting the Chamba town with the Pathankot-Dalhousie Road.

(2) The Koti-Sundla-Langera-Jammu Boundary Road, linking Himachal Pradesh with Jammu and Kashmir.

(3) The Bakloh-Shahpur Road, connecting Chamba with the Kangra District of the Punjab.

(4) The Chenab Valley Road, joining Punjab Lahul with Jammu Kashtwar and passing through the Pangi sub-tahsil of the Chamba District.

The Chamba-Banikhet Road has been dealt with earlier under approach routes. The remaining roads are described in the following pages :—

The Koti-Sundla-Langera-Jammu Boundary Road—The road, a link between Himachal Pradesh and Jammu and Kashmir, starts from Koti, within the Chamba tahsil of the district, passes through the Chaurah tahsil, and terminates at the Jammu border. It is about forty-seven miles in length and about thirty-six miles of it are fit for light vehicular transport i.e. about twenty-four miles are motorable and the remaining twelve miles are only jeepable. The vehicular portion is only a fair weather road yet and that too

upto the twenty-fourth mile. The width varies from twelve to twenty feet. Improvement of this road is going on. The ultimate goal is to make the whole road vehicular and all-weather in capacity and scope. The important places that lie on this road are Sundla, Salooni, Kihar, Bandal and Langera. There are two bridges on this route, the one known as the Sundla Aerial Ropeway Bridge is over the Siul and the other, called the Patnel Nala Bridge spans the Patnel Nala. The starting point of this road, i.e. Koti, lies about the fifteenth mile of the Chamba-Tisa-Alwas Road, and thus there is, at that place, a branching off of these two roads. A little distance from Koti, and at the place called Sundla, the Sundla-Chaurah-Bathri road takes off this route.

The Shahpur-Bakloh Road—This road starts from Dramman near Shahpur and connects up with the link road, from Tunu Hatti to Bakloh on the Pathankot-Dalhousie Road. It enters the Chamba district near Dramman and passes through the Bhattiyat tahsil. The total length runs upto some forty-three miles. It is a motorable single-lane road and the entire route is fit for vehicular traffic except in bad weather. It is a fair weather road. About half of the length is sixteen feet wide and the other half twelve feet wide. The places of note falling on or near this road are Hatli, Bhallana, Thulel, Kakroti, Sihunta, Kamla, Tundi, Samot, Salah, Parchhor and Kakira. Many bridges have to be crossed on this road such as Dadmani on the first mile, Bral on the fourth mile, Dehar on the sixteenth mile, Chalal on the seventeenth mile, Chakki on the thirty-second mile and Hobardi on the thirty-fifth mile. The Chamba-Chuari road meets it at the eleventh mile.

The Chenab Valley Road—This road, still under construction, will join Punjab-Lahul with the Kashtwar area of Jammu and will pass through the Chenab Valley in the Pangi sub-tahsil of the Chamba district, starting at Thirote on the boundary of Chamba-Lahul and Punjab-Lahul and going to the boundary of Himachal Pradesh with Jammu and Kashmir. The present length of this route is seventy miles. As the construction work on it is going on it is not yet fit for any vehicular conveyance and, at places, it is unfit for even pack animals. The important places through or near which this road passes are Trilok Nath, Udaipur, Madgraon, Kurchet, Tindi, Kashaur, Purthi, Sach, Kilar, Dharwas and Luj. As its name implies, the road crosses mostly along the banks of the Chenab river, and there are five bridges over the river Chenab, located at Khajja Ghat, Dalwas, Purthi, Shaor and Kurchet. The branch roads, of note, which will take off from this main road are the Kilar-Alwas Road, the Lujai Valley Road, the Miyar Valley Road and the Trilok Nath-Durgathi Road.

District roads (major and minor)

The Chamba-Tisa-Alwas Road-This road starts from Chamba proper and lies within the Chamba and Chaurah tahsils. When extended, as planned in long range, so as to join the Chenab Valley Road, it would connect Chamba with the Pangi Valley. The entire length of the route is about sixty-two miles out of which about thirty-two miles are fair-weather motorable and the remaining distance is only jeepable as yet. Its width varies from twelve to twenty feet at different places. Widening work is in progress so as to make it fit for vehicular traffic throughout. Places of note lying on or near the course of this road are Badram, Kiani, Pukhri, Koti, Kandla, Sanghor, Kalhel, Tisa and Alwas. Three bridges fall on this road. They are the Sal Bridge near Chamba, the Kandla Bridge at 19/4th mile and Kalhel Bridge at 28/4th mile. At the sixth furlong from Chamba, the Chamba-Banikhet Road parts from it; at about the milestone of three-fourth Chamba-Saho Road branches off it; at about the fifteenth mile the Koti-Langera-Jammu Boundary Road takes off from it at about the sixty-second mile it terminates and the proposed extension called the Alwas-Kilar Road will form a link with it.

The Chamba-Kharamukh Road—This road starts at Chamba from the Chamba-Banikhet Road a little beyond the sixth furlong from the town. It passes through the tahsil of Chamba and the sub-tahsil of Brahmaur. The length of its course is about thirty miles. It is motorable single-lane, and fit for heavy vehicular traffic upto some twenty-three miles and, thereafter, it is only jeepable as yet. The width of the road varies from eight to sixteen feet and further widening work is under way. Between the starting point and the terminus of this road, some of the places of significance by or through which it passes are Hardaspur, Karian, Rajera, Kuranh, Kalsuin, Rakh, Churi, Gehra, Durgathi and Kharamukh. There is but one bridge, so far, and that lies across the Ravi at Bagga between milestones thirteenth and fourteenth.

The Kharamukh-Brahmaur Road—Starting from Kharamukh, this recently constructed nine miles long road is a continuation of the Chamba-Kharamukh Road mentioned earlier. The whole of its length lies within the Brahmaur sub-tahsil of the district leading to and terminating at Brahmaur. It is jeepable throughout and not yet wide enough to admit of heavy vehicular traffic. There is a bridge over the Ravi at a distance of about one mile from Kharamukh.

The Kharamukh-Surahi Pass Road—This is another road continuing as a branch, from the Chamba-Kharamukh Road, and leading to the Surahi Pass. For the entire length of about forty-three miles it passes through the Brahmaur sub-tahsil. Leaving this district at Surahi Pass, it continues on to Ahju in the Mandi district where it joins the Pathankot-Kulu Road. This road is not yet fit for vehicular traffic or even for laden animals except in parts. Construction work on this road is going on and the maximum width is not above nine feet. Some of the places which are of importance and fall on the way are Garola, Holi and Surahi.

The Brahmaur-Mani Mahes Road—This road originates at Brahmaur proper and ends within the Brahmaur sub-tahsil. The total length is about thirty-one miles and the whole of it is still in the preliminary stage of construction and, therefore, not yet fit for automobile traffic. In fact it is, at places, still rather difficult even for a journey on foot. Some fairly large sized villages, and a rest house, fall on this road before it terminates at the sacred place of pilgrimage called Mani Mahes, Hadser being the last village.

The Chamba Saho Road—This piece of road starting from Chamba and ending at Saho is some nine miles in length and the entire route is negotiable by jeeps and cars.

The Chamba-Sillagharat Road—It branches off the Chamba-Saho Road. The length of this road is about twelve miles and the width is below nine feet. It lies entirely within the Chamba tahsil.

The Sundla-Chaurah-Bathri Road—Sundla, the starting point of this road, falls on the Koti-Langera-Jammu Boundary Road. The road passes through parts of Chaurah and Chamba tahsils. The length of the route is about fourteen miles. So far only a ten mile piece of this road is negotiable by jeep. A bridge over the Ravi, located at Chaurah, falls on this road.

The Durgathi-Trilok Nath Road—Durgathi is one of the important places lying on the Chamba-Kharamukh Road. The proposed road to Trilok Nath will originate at Durgathi and will cross a high lying pass (Kalichho) over to Trilok Nath in the Lahul portion of the Pangi sub-tahsil. The total length of this road would be about fifty-two miles. There is, as yet, nothing better than a risky track to mark this route.

The Alwas-Kilar Road—This road is, as mentioned earlier, a continuation of the Chamba-Tisa-Alwas Road already discussed. Starting from Alwas in the Chaurah tahsil, it will cross over to the Pangi sub-tahsil via the Sach

Pass and will run into a length of about forty-one miles. Its terminus, Kilar, is the headquarters of the sub-tahsil of Pangi. It is mostly still in the track stage and the track is a difficult one. The route is negotiable mostly on foot, and that too only during a short spell of the summer season, much before the commencement of the winter, because the Sach Pass is blocked by snow early in the winter. Satrundi, Dhunei and Bindrabani are the halting places for pedestrians, the first on the Chaurah side and the other two on the Pangi side of the pass. The route enters the main Pangi Valley near Dhid and, crossing the Chenab, it ascends to Kilar. Near Kilar it meets the Chenab Valley route mentioned earlier.

The Miyar Sub-Valley Road—This proposed road will lie entirely within the Pangi sub-tahsil and will run upto a total length of about twenty-five miles. It will take its origin from the Chenab Valley Road near Udaipur and will lead into the interior of the Miyar area which is a sub-valley of the main Pangi Valley. It is at present, merely a track running riskily along or above the Miyar streamlet from its confluence with the Chenab towards its source in the high mountains. Some of the villages lying on its way are Sakoli, Chimrot, Karpat, Thigrot, Urogosh, Chhaling and Khamjar.

The Sural (Lujai) Sub-Valley Road—This route is also yet a track only. Starting from the Chenab Valley Road, near Dharwas, this proposed road will lead into the Sural sub-valley, within the Pangi sub-tahsil with a total length of about fourteen miles. The entire route from the start to the stop takes a north-easterly direction. Some of the places of significance that fall on this route are Chaloli, Tai, Sural and Bhatori.

Apart from these roads, either constructed already or in the course of construction or proposed to be constructed, there are numerous tracks, in the interior of the district, fit in many cases, for ponies and pack animals while in others for pedestrians only, some parts of which are fairly good while others are rough, risky and difficult.

Vehicles and conveyances

Mules and ponies, with an occasional convoy of bullocks, from outside the district still continue to be found as the beasts of burden on a considerable scale on the roads fit for such larger animals, and goats are employed on narrower and less safe routes. Carts, whether horse-drawn or bullock-drawn, are practically unknown today, though there seem to have been times, in the early days of Dalhousie, when tongas used to run between Pathankot and Dalhousie. Cycles have appeared on the scene though still obviously on a very small scale. Automobiles have made a great debut and, as the trends go today, the future is theirs. Buses and trucks are doing regular services on a considerable mileage, cars follow them, and the jeep is a pioneer reaching within hours places in the interior where, before the era of the automobile, horses used to reach in a number of days. The regular public services are run by the nationalised transport, which, in Himachal Pradesh, bears the name Himachal Government Transport. The present number of the vehicles plying within the district under the Himachal Government Transport is nineteen buses, thirty-six trucks and two cabs.

The planning for the future lays emphasis on opening up of the interior more and more for the vehicular traffic, and the logical development over a number of years will be the driving away of the beasts of burden by the mechanical conveyances, either totally out of existence or, as in the case of maller animals like goats, into the remote and difficult recesses beyond the ach of motorable roads.

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Public transport

As just mentioned, transport has been nationalised and a Government department manages it. There are no regular privately owned or municipal buses and taxi services, though, in special circumstances, such as for the purpose of marriages and large tourist parties etc,. private buses and private taxies are occasionally allowed to ply on the routes within the district. The routes on which state-owned buses ply are Chamba-Pathankot, Chamba-Banikhet, Chamba-Kaila, Chamba-Dramman, Chamba-Saho, Chamba-Gehra, Chamba-Rakh, Chamba-Bagga, Chamba-Salooni-Chakoli and Chamba-Kakira-Chuari. The average number of passengers transported daily within the district during the recent past has been nearly five hundred in round figures. The number of Himachal Pradesh Transport buses plying on various routes is nineteen. There are some waiting rooms attached to booking offices.

Activities of the Transport Department during the Third Five Year Plan

During the Third Plan period, it is proposed to allot fifty-one additional vehicles to Chamba region to meet the growing traffic demand on existing routes as also the additional demand on new routes. The cost of vehicles is estimated to be Rs. 17.27 lacs. In order to keep sufficient stores handy for replacement and renewal purpose, stores worth Rs. 1.51 lacs to serve as stores reserve are proposed to be purchased. Besides, it is proposed to construct ten garages, four rest rooms-cum-booking offices at important places, convert the existing two garages into booking office-cum-stores and to complete the main bus stand at Chamba at an estimated cost of Rs. 2.20 lacs.

Rail roads

There is no rail-road at present and the future, when there might be introduced one, is unforeseeable today, though a demand for a railway line upto Naini Khad is being pressed.

WATERWAYS, FERRIES AND BRIDGES

Save for the diminishing use of the inflated skins to cross rivers, there is no water transport in practice, whether public or private. Many years ago a ferry existed on the Siul River at Manjir but was subsequently discontinued. There are at present the following bridges including those inherited from the princely regime and those, among them, that had to be re-constructed or repaired in a major manner by the present regime.

Suspension bridge at Sitla over the river Ravi—This bridge falls, on the Chamba-Banikhet Road, at a distance of about three miles from the bus stand in the Chamba town by the motor road to be ultimately adopted and of a little over a mile by the present motor road, whereas, if one were to enter the town on foot or on horse-back, the bridge is almost next to the town. In fact the *abadies* on both sides of the bridge are suburbs of the Chamba town. It spans the river Ravi. Its length is two hundred and twenty feet and it is ten feet wide. Originally it was constructed during the regime of the erstwhile Chamba State. It was seriously damaged by floods, in the Ravi, during 1955. It has since been repaired and is now fit for vehicular traffic.

Aerial ropeway bridge at Chaurah over the Ravi—This bridge, some one hundred and eighty-five feet in length, was constructed at a cost of ten thousand rupees by the late Chamba State over the river Ravi at about mile 10/2nd on the Sundla-Chaurah-Bathri Road. Although the bridge was washed away by the floods of 1955, yet it has been reconstructed by the Public Works Department.

Aerial ropeway bridge at Bagga over the Ravi—This is also an old bridge with a length of about one hundred and forty-two feet, constructed during the princely regime. It is situated at Bagga over the river Ravi between miles

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thirteen and fourteen of the Chamba-Kharamukh Road. It was washed away by the floods of 1955, but has since been reconstructed and strengthened by the Himachal Pradesh Public Works Department.

Aerial ropeway bridge at Kharamukh over the Ravi—Constructed during, and inherited from, the princely regime, the bridge is about one hundred and fifty feet in length and it is situated at a distance of about one mile from Kharamukh on the road leading to Brahmaur. This bridge is in a good condition.

Aerial ropeway bridge over Ravi at Mehla—This bridge too was constructed in the days of the rajas and then washed away by floods in the year 1951 but has since been put in order by the block development agency and is fit for crossing by human beings and animals.

Wooden cantilever bridge across Ravi near Gehra—This wooden cantilever bridge was washed away in 1957 and now the Public Works Department has constructed an aerial ropeway bridge on that site.

Aerial ropeway bridge at Lech over the Ravi on the Chamba-Kharamukh Road—This bridge was washed away in 1955 and is now under construction by the Territorial Council. At present, there exists only a *jhula* on the site which was provided by the Public Works Department.

Aerial ropeway bridge across the Chenab River near Trilok Nath—This bridge across the Chenab is one hundred and thirty-two feet in length and was constructed during the Chamba State regime at a cost of some fifteen thousand rupees. It is in a deplorable condition.

Double cantilever bridge across Chenab at Behari—A sum of about twenty-eight thousand rupees was expended on the construction of this bridge during 1958. It is one hundred and five feet in length.

Wooden cantilever bridge over the Chenab River at Saligram near Patti in the Pangi sub-tahsil—The original bridge at this place was washed away during the floods and has not yet been rebuilt. Instead a *jhula* has been put up by the Public Works Department, Himachal Pradesh. Eventually, there will again be a bridge here.

Aerial ropeway bridge at Ajog across the Chenab—The length of this bridge was one hundred and fifty-six feet and it was constructed during the Chamba State time at a cost of sixty thousand rupees. This bridge was damaged due to snow and is being replaced by a new one of a span of one hundred and fifty-four feet at the very old site and the work is in progress.

Double cantiliver bridge over the Chenab at Mindhal—This bridge was also inherited from the old regime. It is about seventy feet long and the cost of its construction was about twenty-four thousand rupees. The old bridge has been replaced by a new one, by the Himachal Pradesh Public Works Department, of a span of seventy-five feet and is open to traffic since 1960.

Wooden cantilever bridge over the Chenab at Hasku in Pangi sub-tahsil – Constructed during the time of the Chamba State, this one hundred and thirty-three feet long bridge is in a deplorable condition. A sum of thirty thousand rupees was spent on its construction.

Aerial ropeway bridge over the Chenab at Shaor in sub-tahsil Pangi—This bridge of two hundred and twenty feet span has been constructed by the Himachal Pradesh Public Works Department and is now open for traffic. It was completed in 1961-62.

Bridge over rivulets and streams or nullahs

Aerial ropeway bridge over the Siul River near Sundla—This bridge falls on the Koti-Langera-Sundla-Jammu Boundary Road. Previously, it was washed away in the year 1958 but has now been reconstructed at a cost of twenty-three thousand and seven hundred rupees. It is two hundred and sixty-one feet long and eight feet in width.

Suspension bridge over the Sal Stream at Balu on the Chamba-Tisa Road--It was washed away in the floods of 1955 but has since been reconstructed by the Public Works Department.

Bridge over the Sal River near the power house at Chamba–This bridge also fell a victim to the floods of 1955 and was washed away. It has now been improved into a cantilever bridge by the Public Works Department.

Bathri Bridge over the Devi Dehra Nullah (R.C.C. bridge)--This bridge has been constructed at about mile 24/4 on the Chamba-Banikhet Road. It is one hundred feet in length and twenty-four feet in width. The construction work was completed in the year 1951 and a sum of Rs. 1,52,600 was spent.

Kalhel cantilever wooden bridge over the Kalhel Nullah—This bridge lies between the twenty-eighth and the twenty-ninth miles on the Chamba-Tisa Road at Kalhel. It is forty-five feet long and twelve feet wide. Its construction was completed in the year 1960 and a sum of about twenty-five thousand rupees was expended on its construction.

Double cantilever bridge over Saichu Nullah—This bridge is located at Cheri over the Saichu Nullah in the Pangi sub-tahsil and was constructed during the Chamba-State-regime. The length of the bridge is about ninety-one feet and the cost of construction was about forty-five thousand rupees. It is not in a good condition and steps are being taken by the Public Works Department to replace it.

Cantilever bridge over Hundan Nullah—This bridge was also inherited from the old regime and is situated near Kilar. It is about twenty-eight feet long and the cost of construction was about fifteen thousand rupees. Its reconstruction with thirty-four feet span is in progress.

Double cantilever bridge over Lujai Nullah—This bridge is located at Dharwas. It was constructed during the princely regime at a cost of some twenty thousand rupees. The span of this bridge is about fifty feet.

Double cantilever bridge over the Miyar Nullah—This bridge is situated at Udaipur. It is about sixty feet in length and was constructed at a cost of about fifty thousand rupees by the Public Works Department.

Suspension bridge over Karihan Nullah – This bridge lies on the Chamba-Kharamukh Road at mile 3/5. It is one hundred feet in length and was inherited from the princely regime.

Cantilever bridge over Didh Nullah—Its construction was completed during November, 1962, with a span of thirty-eight feet. It is situated on the Sach Pass-Alwas-Kilar Road, four miles from Kilar to Sach Pass side.

Cantilever bridge over Garwath Nullah—It has a span of twenty-two feet and is situated on service route Lahul Boundary to Jammu Boundary Road near Sach Gharat.

The Himachal Pradesh Public Works Department, has recently constructed new bridges on four important roads. These are the bridges over the Baira Nullah, the Kainthli Nullah, the Kandla Nullah, and the Behod Nullah, on

the Chamba-Tisa Road; the bridges across the Patned Nullah and the Gagalu Nullah, on the Koti-Sundla-Jammu Boundary Road; the bridges over the Jonangla Nullah and the Donali Nullah on the Chamba-Kharamukh Road; and the bridge over the Chiminu Nullah on the Chamba-Saho Road.

Travelling in the interior, even from village to village, involves much crossing of streams. Thus, almost every streamlet would be found usually bridged, if not at many places at least at one or two. The number of crossings all over the district, is therefore, legion. Such crossings are often not by regular bridges but by what are mere apologies to a bridge or by wire-rope-contraptions such as *gururus* etc. These crude crossings are however, diminishing in number according as the number of regular roads is increasing, because, whenever any such antique crossing falls on the line of a new road, it is replaced by a regular bridge.

TRAVEL AND TOURIST FACILITIES

There is yet no travel-agent or travel-guide functioning as such. Nor are there any really good hotels, though there are some eating places of a sort, with a couple of them having boarding and lodging arrangements on a limited scale. The Chamba town of old had more than one dharmsala or serai. Now, unfortunately, there is hardly any such building, the foremost among them having been gutted by a conflagration and the others having either deteriorated beyond serviceable condition or been turned into other uses. To provide suitable accommodation to tourists construction of a youth hostel at Chamba has been completed and ideas of privately starting a reasonably good hotel are also afloat among the enterprising ones in the population of the town.

Some departments of the Government, such as the Forest Department and the Public Works Department, maintain a number of rest-houses, inspection-houses and dak-bungalows, the first two being primarily for the use of departmental officers and other Government officers on duty. Of late a policy has been laid down that accommodation, in these buildings, would be available for the tourists and visitors on certain charges provided the same is available at the time for which the request for occupation has been made. Moreover, portions of certain rest-houses have been earmarked as dak-bungalows, the implication being that, in respect of such portions, tourists and other non-official visitors will not be handicapped by any priority in favour of touring officials on duty. The rule stating the position of accommodation for the tourists in these rest-houses and inspection-bungalows runs as follows :—

For the convenience of the tourists the Himachal Pradesh Administration have decided to allocate only one set as an inspection-bungalow and to throw open all the remaining sets of the inspection-bungalow for use as dak-bungalows. Even the set named as inspection-bungalow can also be made available to tourists provided it is not required for the use of the Government officers travelling on duty. For the occupation of the inspection-bungalow all officers and tourists must obtain reservation of it well ahead. Similarly, in case when more than one Government officers have to be in an inspection-bungalow they may make use of the dak-bungalow sets provided they get them reserved well ahead and at least one set is kept vacant for use as dak-bungalow.

Besides dak-bungalows, inspection-bungalows and rest-houses, there is a circuit house at Chamba, well-situated and elegantly furnished. The circuit house is meant for high Government officials and other dignitaries. There are, today, a number of rest-houses, dak-bungalows and other buildings, as detailed in appendix XII, that might be used by visitors.

Other facilities to travellers and tourists

The Chamba district is one of the best places in the Himalayas for those tourists and hikers who still retain a zest for what lies off the beaten track and

for a bit of roughing it. Nature's grandeur, as well as its colourfulness, is there in plenty, in the fascinating valleys, in the sparkling springs, in the gushing streams and rivers, in the thundering waterfalls, in the thick forests, in the lofty hills, in the snow covered sky-scraping summits, in the bracing climate, and in the wild life, once so abundant and not yet at all negligible. The people, especially in the interior, are also very interesting. Pathankot, the railway terminus is accessible by the following railway services, in addition to being a junction of the Grand Trunk Road with roads from Jammu and Kashmir, and the Kulu Valley etc., and besides having an air port :—

Stations		Distance	
From Delhi.	(via Amritsar).	345 miles.	(552.22 km)
From Delhi.	(via Mukerian).	301 miles.	(484 413 km)
From Bombay V. T.	(via Mukerian).	1,258 miles.	(2024.551 km)
From Bombay C.	(via Mukerian).	1,162 miles.	(1870.054 km)
From Calcutta.	(via Mukerian).	1,197 miles.	(1926.381 km)
From Madras.	(via Mukerian).	1,197 miles.	(1926.381 km)
From Amritsar.		67 miles.	(107.826 km)

N. B. There is no air-conditioned accommodation available between Amritsar and Pathankot.

As regards the transport arrangements from Pathankot onward to Chamba, regular bus services are operated between Pathankot and Dalhousie by certain private companies. These services pass through Banikhet which is the place where the road to the Chamba town takes off. The Himachal Pradesh Government Transport also maintains a regular bus service from Pathankot to Chamba direct on a route of seventy-seven miles and from Banikhet to Chamba over a distance of about thirty miles.

As for the latest conditions of roads and other means of communication, in the interior, enquiries shoud be made from the office of the District Public Relations Officer and the booking office of the Himachal Government Transport located at Chamba where there is a Tourist Information Bureau in the charge of the District Public Relations Officer. Certain places in the district, such as, Kalatope, Khajiar, Chamba proper, Salooni, Dalhousie, Karpoke and Bandal, have been selected by the Department of Tourism for development as tourist resorts. In the rest-houses at these places, the department provides facilities such as small libraries, equipment for indoor games, radios, binoculars and lawn umbrellas, etc. for the comfort and amusement of the tourists. In addition, crockery, cutlery and cooking utensils are also provided. There is a programme for providing cottage-tents at places where other accommodation is unavailable.

POSTS, TELEGRAPHS AND TELEPHONES

During the pre-Independence period the postal arrangements in the district were conducted under the 'Imperial Postal Convention' held in January 1887, and were entirely under the administrative control of the Chamba State, the staff also being appointed by the ruler. The Superintendent of Post Offices, Ambala District, exercised the right of inspection. The head post office in the State was located in Chamba proper with branch offices in various *wizarats* (now tahsils), and a daily arrival and despatch service was maintained, except in the cases of Brahmaur and Pangi where, due to climatic conditions, such a regular service was possible only in summer. The postage stamps were usually the same as used elsewhere in the country with the words, 'Chamba State' super-imposed in black. The letters or post cards etc. meant for foreign countries, however, bore the ordinary India stamps and not the super-imposed ones. Service stamps too were super-imposed 'On State Service' instead of O.H.M.S. All letters, parcels, etc. were carried by runners and along

all the principal roads there were stages at which the runners were relieved. Since Independence, there has been a great expansion of the postal, telegraphic and telephonic services. Now there is no head post office, but there exist two sub-post offices, one located at Chamba and the other at Chuari. In 1958, there were twenty branch-post offices, but the number has now been increased to twenty-six. The names of sub-post offices and branch-post offices are given in the following table :—

Sl. No.	Sub-post offices.
1.	Chamba.
2.	Chuari.

Sl. No.	Branch-post offices.	Sl. No.	Branch-post offices.
1.	Hobar.	14.	Salooni.
2.	Naini Khad.	15.	Tisa.
3.	Bhalai.	16.	Holi.
4.	Bandal.	17.	Kilar.
5.	Brahmaur.	18.	Trela.
6.	Chaklu.	19.	Awan.
7.	Gehra.	20.	Raipur.
8.	Masrund.	21.	Ghatasni.
9.	Mehla.	22.	Manoota.
10.	Pukhri.	23.	Sahla.
11.	Rajnagar.	24.	Banikhet.
12.	Sunara.	25.	Bathri bazar
13.	Sundla.	26.	Sherpur.

More and more places are being provided with branch-post offices as the years pass in these days of Five Years Development Plans, and the above list may well be expected before long to get appreciably lengthened by the addition of new names. During the Third Plan period postal facilities are proposed to be provided at Chitrari, Gamota, Morthu, Saho, Tikrigarh, Khani, Kihar, Kalhel, Mail, Rajpur, Salwan, Khanwachi, Rakh, Sillagharat, Garola, Ohra, Jhajja Kothi, Dihur, Sach and Chaurah. The following statement gives some idea of the working of the post offices during the last three years :—

	1957-58	1958-59	1959-60
1. Letters and other mail articles received for delivery.	4,63,743	4,96,280	5,71,956
2. Number of money orders issued.	16,360	16,837	17,926
3. Number of money orders paid.	7,718	8,581	9,197

Telegraph

Telegraphic communication was opened in 1904 and, in the days of the rajas, was under the control of the Imperial Telegraph Department. The only telegraph office in those days was in Chamba proper and it was of the third class. At present, there are two telegraph offices in the district, one located at Chamba and the other at Chuari. An idea of their working may be formed from the following statistics :—

	Chamba				Chuari	
	Number of				Number of	
Year	Telegrams issued	Telegrams received	Telegraphic money orders issued	Telegraphic money orders received	Telegrams issued	Telegrams received
1951-52	6261	6074	...	...	Before 1957-58 Chuari was a non-combined office.	
1952-53	6212	5163	...	...		
1953-54	6321	4718	...	...		
1954-55	6081	4929	...	...		
1955-56	6364	6035	...	...		
1956-57	7094	7072	...	...		
1957-58	8038	7666	182	176	207	177
1958-59	8076	7819	214	230	291	236
1959-60	9647	8948	234	245	388	319

Telephones

The Chamba district came to be served with a telephone line, for the first time, on the twenty-ninth March, 1953. There is, at present, a telephone exchange at Chamba proper. Chuari has a trunk public call office. The present number of subscribers is forty-five at Chamba and one at Chuari.

Telegraph offices and public call offices are intended to be opened at Tisa, Bharwain, Pangi and Khajjan and the existing fifty-line exchange at Chamba is proposed to be expanded to a hundred-line exchange, during the Third Plan.

RADIO AND WIRELESS STATIONS

There are no such stations in the district. The radio and the wireless are, however, on the increase. The district now possesses something like four hundred and four radios including the community receiving sets, and two wireless sets started in 1955 and 1956 are maintained officially at Chamba and Pangi. There are plans to connect Brahmaur also by wireless.

ORGANISATION OF OWNERS AND EMPLOYEES IN THE FIELD OF TRANSPORT AND COMMUNICATION

The transport service being a nationalised one, the question of any organisations of owners does not arise. As for the employees of the Transport Department, they have also not, so far, formed into any recognised organisation or association of note.

There is a Transport Advisory Committee, comprising officials as well as non-officials.* The functions of the committee are to suggest ways and means of planning and development on a regional basis, to discuss, and to advise on, the difficulties and problems of the public and operators both in passenger and goods transport, and on facilities and amenities provided to the travelling public; to advise on the amenities provided to the staff employed in road transport services and on the conditions of work; to suggest development of road facilities particularly bridges and culverts; and to advise on the motor vehicles rules and amendments to them. The term of this committee is one year and it meets half-yearly.

* *H.P. Rajpatra* dated the twenty-ninth September, 1962.

Activities during the Third Five Year Plan

Schemes proposed to be executed during the Third Five Year Plan period envisage construction of new lines of communication and improvements, including widening metalling and cross-drainage, on the existing roads and paths. As a result of these endeavours, the position of roads and bridges anticipated to emerge by the thirty-first of March, 1966, will be more or less like what is given in the succeeding table :—

Serial No.	Name of roads.	Total length in miles.	Width. 24 feet	16 feet	9 feet	Track	Metalled/ Tarred.	Cross drainage.	Bridges.
1	2	3	4	5	6	7	8	9	10
1.	Chamba-Banikhet Road.	34	34	...	...	...	34	34	1
2.	Chamba-Chuari to Junction of Shahpur-Bakloh Road.	32	...	32	...	...	...	...	...
3.	Shahpur-Bakloh Road.	43	...	43	...	...	...	...	4
4.	Chamba-Tisa-Alwas Road.	62	...	42	20	...	15	15	...
5.	Chamba-Kharamukh Road.	30	...	30	...	...	...	...	1
6.	Kharamukh-Surahi Pass Ahju Road.	77	...	...	15	62	...	...	...
7.	Dalhousie-Khajiar Road.*	14	...	...	4	10	...	...	...
8.	Koti-Sundla-Langera-Jammu Boundary Road.	47	...	30	17	...	...	...	2
9.	Chamba-Saho Road.	9	...	9	..	...	...	...	...
10.	Kharamukh-Brahmaur Road.	9	...	9	...	...	...	...	1
11.	Brahmaur-Mani Mahes Road.	20	...	...	...	20	...	...	...
12.	Sundla-Chaurah-Bathri Road.	14	...	14	...	...	...	...	1
13.	Chamba-Sillagharat-Jassaurgarh-Chanju Road.	25	...	...	...	25	...	...	...
14.	Chamba-Jhamwar Road.	10	...	...	...	10	...	...	...
15.	Chakoli-Himgiri-Tisa Road.	18	...	...	...	18	...	...	...
16.	Nurpur Link.	4	...	...	...	4	...	...	...
17.	Salooni-Kilor Road.	10	...	...	...	10	...	...	...
18.	Sundla-Ghirjindu Road.	11	...	...	...	11	...	...	...
19.	Niani Khad-Choohan Road.	14	...	...	14	...	...	...	...
20.	Rajera-Kuthar Road.	15	...	..	...	15	...	...	...
21.	Saho-Kiri Road.	6	...	...	...	6	...	...	...
22.	Tisa-Kudola-Jhajja-Kothi Road.	20	..	...	...	20	...	...	...

* The entire road under the Territorial Council Himachal Pradesh, is proposed to be made sixteen feet wide.

23.	Holi-Mani Mahes Road.	15	...	...	...	15	...	...	...
24.	Brahmaur-Kugti Road.	10	...	...	...	10	...	...	...
25.	Tisa-Shawa-Gola-Got Road.	10	...	...	...	10	...	...	...
26.	Sihunta-Raipur Road.	15	...	...	...	15	...	...	...
27.	Durgathi-Trilok Nath Road.	52	...	...	...	52	...	...	...
28.	Chenab Valley Road.	70	...	...	70	...	...	...	...
29.	Alwas-Kilar Road via Sach Pass.	41	...	...	41	...	...	...	...
30.	Lujai Valley Road.	28	...	...	14	14	...	...	...
31.	Miyar Valley Road.	50	...	...	...	50	...	...	...
32.	Kilar Valley Road.	10	...	...	...	10	...	...	...
33.	Garwath Valley Road.	10	...	...	...	10	...	...	...
34.	Saichu Valley Road.	25	...	...	...	25	...	...	...
35.	Bridges in Chenab Valley.	...	...	...	...	...	...	...	2
	Total	860	34	209	195	422	49	49	12

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

The past and present state of things relating to occupations has been such that it had better be treated when dealing with the economic trends in the next chapter instead of discussing it in isolation under a separate chapter.

CHAPTER IX

ECONOMIC TRENDS

LIVELIHOOD PATTERN

At the census of 1951 the following occupational classification of the population in the district was returned :—

Name of class.	Population.
I. Cultivators of land wholly or mainly owned and their dependents.	1,61,158
II. Cultivators of land wholly or mainly un-owned and their dependents.	4,092
III. Cultivating labourers and their dependents.	653
IV. Non-cultivating owners of land, agricultural rent receivers and their dependents.	1,667
V. Production (other than cultivation).	2,249
VI. Commerce.	2,685
VII. Transport.	232
VIII. Other services & miscellaneous sources.	3,314
Total.	1,76,050

The first four classes represent, between them, a percentage of ninety-five, on the total population, as dependent upon agriculture in one form or the other and directly or indirectly. The remaining five per cent are engaged in non-agricultural occupations. Of the people depending on agriculture, 96.2 per cent are cultivators of land wholly or mainly owned, 2.4 per cent are cultivators of land wholly or mainly un-owned and their dependents, 0.4 per cent are cultivating labourers and the remaining 1 per cent are non-cultivating owners of land, rent receivers and their dependents. Among non-agricultural occupationists (as the census report has used the word) 26.6 per cent are engaged in production other than cultivation, 31.7 per cent in commerce, 2.6 per cent in transport, and 39.1 per cent in other services. Of the total population, 31.0 per cent are self supporting, 25.1 per cent earning dependents and 43.0 per cent non-earning dependents. According to the same census, the urban population was enumerated at 6,858. It has already been remarked in chapter III that the census in 1951 confined its classification of urban population only to the Chamba town, whereas there are some townships, in addition, containing populations which can well be categorised as urban. This, however, is not the sole reason, though probably the main one, why the population dependent on non-agricultural sources of living has turned out to be greater than the number of people returned at the census as urban in residence. Actually, the urban population is not wholly and solely dependent on non-agricultural means of livelihood. There are dwellers of the town and the townships who, though living in urban surroundings, own landed properties in the villages and derive the major part of their income from those properties. Likewise, there are persons who live in the villages but are following non-agricultural professions. And it is not at all uncommon to find families in the countryside the mainstay of

of which is the landed property, but a member or two of which provide the second string to the family-bow by earning cash through employment, wage work, contracts, petty shops etc. etc. Further details of the categories V, VI, VII and VIII mentioned above will be found given in appendix XIII.

As for the latest census, that is the present one of 1961, the statistics, available so far, are as follows :—

Categories	Population
Total workers.	1,26,989
As cultivators.	1,10,225
As agricultural labourers.	474
In mining, quarrying, livestock, forestry, fishing, hunting and plantations, orchards and allied activities.	941
At household industry.	6,694
In manufacturing other than household industry.	1,091
In construction.	1,685
In trade and commerce.	903
In transport storage and communications.	174
In other services.	4,802
Non-workers.	83,590

Prices

Appendix XIV shows the price in seers and chhataks per rupee, quinquennially or yearly, for a period of sixty-eight years beginning from 1891 and ending with 1959. The commutation prices assumed for assessment purposes at settlement are given tract-wise in the following table :—

Commutation prices in rupees and *naya paise* per maund of forty seers (37.324 kg) adopted for the produce estimates in district Chamba

Commodity	Bhattiyat		Brahmaur	Chamba		Chaurah		Pangi
	Neol Majaith Circle.	Parbat Circle.		Neol Majaith Circle.	Parbat Circle.	Neol Majaith Circle.	Parbat Circle.	
1	2	3	4	5	6	7	8	9
			Kharif **crops**					
Maize.	2.87	2.67	2.25	2.62	2.37	2.50	2.25	3.59
Paddy.	3.00	2.75	4.00	4.00	3.75	4.00	3.75	...
Bathu (*Siul*).	3.00	2.75	2.50	3.00	2.75	2.75	2.50	2.62
Potato.	3.00	2.75	2.50	3.00	2.75	2.75	2.50	.81
Mash.	6.06	5.81	6.25	6.06	5.81	5.62	5.37	...
Koda.	2.37	2.12	2.00	2.12	1.87	2.12	1.87	...
Tobacco.	15.00	14.75	14.00	15.00	14.75	14.62	14.37	18.62
Kachalu.	2.62	2.37	1.50	2.50	1.87	2.12	1.87	...
Chanian.	...	...	2.50	1.94	1.64	1.94	1.69	2.37

1	2	3	4	5	6	7	8	9
Contd.								
Kulath.	2.87	2.62	2.25	2.87	2.62	2.87	2.62	...
Kangani.	3.00	2.75	2.50	2.75	2.60	2.75	2.50	...
Phulan (*Ogla*).	...	...	2.62	4.00	3.75	3.25	3.00	2.44
Bajar (*Bhang*).	...	...	6.00	6.25	6.00	6.50	3.00	2.44
Vegetables.	8.00	8.00	6.25	10.00	9.75	7.94	7.69	...
Raung.	5.62	5.37	2.62	4.00	3.74	4.00	3.75	...
Bhares (*Kathu*).	1.75	1.50	1.31	2.37	2.12	1.87	1.62	2.00
Bhangri.	...	...	1.56	...	...	...	...	2.00
Frashbin.	...	..	1.56	...	...	...	...	...
Dry grass.	.62	.37	.50	.94	.50	.62	.37	.50
Moth.	2.87	2.62	...	2.87	2.62	2.62	2.50	...
Turmeric (*Haldi*).	16.25	...	...	16.25	...	...	...	...
Bajra.	2.25	2.00	1.94	1.69	...	...	...	...
Sesamum (*Til*).	10.00	...	...	...	...	10.00	9.75	...
			Rabi **crops**					
Wheat.	4.25	4.00	4.00	2.25	4.00	3.75	3.50	4.19
Barley.	2.31	2.06	1.87	2.31	2.06	2.25	2.00	3.56
Moong.	8.50	...	1.94	6.19	5.94	3.75	3.50	...
Masar.	4.87	4.62	5.00	4.87	4.62	4.87	4.62	...
Gram.	4.69	...	4.00	4.75	4.50	...	...	...
Sarson.	5 56	5.31	5.37	5.56	5.31	4.75	4.50	...
Onion (*Pyaj*).	2.94	2.69	2.69	2.97	2.69	2.81	2.56	...
Garlic (*Lasan*).	15.06	14.81	7.25	7.50	7.25	7.50	7.25	...
Chillies.	11.00	10.75	10.50	11.25	11.00	11.25	11.00	...
Fruits (per bigha)	7.00		10.00	50.00		15.00		10.00
Linseed (*Alsi*).	5.62	...	...	5.62	...	...	...	...
Kala.	...	...	4.00	...	...	...	...	...
Chal.	...	...	2.50	...	...	...	...	...
Salan.	...	...	2.62	...	...	...	...	...
Elo.	...	...	...	...	...	...	...	2.25
Lamtraz.	...	...	...	...	...	...	...	2.50
Ginger.	...	...	...	...	...	6.25	6.00	...

Wages

The Department of Public Works is the biggest and the most important, in fact almost the only, source of authoritative information with regard to wages, and the table given hereunder, which shows the rates in quinquennial or yearly statements, has been prepared on that basis, to cover a span of eighty-nine years from 1870 to 1959.

Wages of labour per day

Period	Skilled: Highest (Rs. As. P.)	Skilled: Lowest (Rs. As. P.)	Unskilled: Highest (Rs. As. P.)	Unskilled: Lowest (Rs. As. P.)
		Quinquennial		
1870-71	0 7 0	0 4 0	0 2 6	0 2 0
1875-76	0 8 0	0 5 0	0 3 0	0 2 0
1880-81	0 8 0	0 5 0	0 3 0	0 2 0
1885-86	0 12 0	0 6 0	0 4 0	0 2 0
1890-91	0 14 0	0 8 0	0 4 0	0 3 0
1895-96	0 14 0	0 8 0	0 4 0	0 3 0
1900-01	1 0 0	0 8 0	0 5 6	0 3 0
1905-06	1 0 0	0 8 0	0 6 0	0 3 0
1910-11	1 0 0	0 8 0	0 8 0	0 3 0
1915-16	1 4 0	0 7 0	0 9 0	0 5 0
1920-21	....	....	0 10 0	0 5 0
1925-26	1 6 0	0 12 0	0 14 0	0 6 0
1930-31	1 7 0	0 12 0	0 10 0	0 5 0
1935-36	1 7 0	0 12 0	0 8 0	0 4 0
1940-41	1 10 0	0 12 0	0 8 0	0 4 0
		Annual		
1941-42	1 10 0	0 12 0	0 10 0	0 4 0
1942-43	2 8 0	1 0 0	1 0 0	0 6 0
1943-44	2 12 0	1 4 0	1 8 0	0 6 0
1944-45	2 12 0	1 4 0	1 8 0	0 6 0
1945-46	2 12 0	1 4 0	1 8 0	0 6 0
1946-47	3 0 0	1 8 0	2 0 0	0 12 0
1947-48	3 0 0	1 8 0	1 8 0	0 12 0
1948-49*	...	...	...	...
1949-50*	...	...	...	...
1950-51*	...	...	...	...
1951-52	4 0 0	2 0 0	1 12 0	1 0 0
1952-53	4 0 0	2 0 0	1 12 0	1 0 0
1953-54	5 0 0	2 0 0	1 12 0	1 4 0
1954-55	4 8 0	2 0 0	2 8 0	1 12 0
1955-56	5 0 0 to 5 8 0	2 0 0 to 2 12 0	2 0 0 to 2 12 0	1 8 0 to 1 10 0
1956-57	5 0 0 to 5 8 0	2 0 0 to 2 12 0	2 0 0 to 2 12 0	1 8 0 to 1 10 0
1957-58	5 4 0 to 6 0 0	2 0 0 to 3 3 0	2 0 0 to 2 14 0	1 8 0 to 1 12 0
1958-59	5 8 0 to 6 0 0	2 0 0 to 3 4 0	2 0 0 to 3 0 0	1 8 0 to 2 0 0

* Not available.

Data relating to agricultural wages is now being collected as a part of the agricultural statistics by the Director of Land Records. The following table gives an idea of the agricultural wages that were current in the years 1957 and 1960,

Type of labour	(In rupees per day of eight hours) For the month of March 1957	June 1960
1. Skilled labour :		
(i) Carpenters.	3.24	4.10
(ii) Blacksmiths.	2.62	2.92
(iii) Cobblers.	2.91	3.08
2. Field labour.	2.28	1.75
3. Other agricultural labour.	1.28	1.75
4. Herdsmen.	1.44	2.34

Standard of living

Over half a century ago, the author of the chapter concerned in the old gazetteer placed on record a 'decided advance' in the material condition of the people. That advance has continued unbroken in the sense that the people, especially in the Chamba town, have, generally speaking, been earning more and more cash and spending higher and higher amounts on an increasing variety of commodities and services. New houses are better built than old ones. The masses are better clad than before. Certain new kinds of foodstuffs have come into circulation. And new gadgets and new mechanical appliances as also some new items of toilet have come increasingly to be used by the people. On the other hand, there is quite a widespread feeling that, in such wholesome articles of diet as pure ghee and pure milk, supply has deteriorated. And it is anybody's guess and conjecture whether the net results of all this enhanced earning and extended expenditure have or have not been greater mental satisfaction and contentment. There is also the view held by some that there has been what may be called an unhealthy shift in values, especially in the villages, in so far as the people have started displaying greater interest in dress than in diet and ethics, with the result that, in many cases, while the body may be better clothed than before, it is not quite as well nourished, and it does not house quite a clean mind, as previously.

Articles of consumption

Subject to the remarks made after the quotation, the following description quoted from the old gazetteer still holds good with regard to the articles of consumption :—

"In the capital the people, unless the very poor, live better than those in other parts of the State. Their food consists of milk, tea, bread, *dal*, vegetables, animal food and rice, with such dishes as *palao*, curry and rice, &c. In Bhattiyat rice is extensively grown, and as a rule the people fare better than in the other *wizarats*. The people of Churah and Brahmaur have little variety in their diet. Animal food is a luxury as also rice. Maize is the staple food of the farmers, and is baked into cakes and eaten with *dal*, vegetables, milk, &c. Wheat and barley flour are also used, also *chinai*, which is cooked like rice. In Pangi and Lahul the people eat barley, *elo* (rye), wheat, buckwheat, *suil*, *chinai*. Part of the straw is ground with the grain and eaten, also a kind of grass called *kangash* in times of scarcity. *Sattu* is made of parched *suil*, *elo* or barley. Barley, *elo*, *phullan*, and *bres* are ground into meal for bread; also wheat, of which, however, not much is used. As maize does not

grow in the valley or only to a small extent, it enters little into the diet of the people. The *roti* is cooked in the usual way, sometimes with oil or *ghi*, and walnut oil is used for burning and cooking purposes. Flesh is eaten chiefly in winter, being too dear for common use. *Sag*, *dal*, and potatoes are much used. The last were introduced into Pangi about 1878 by Mr. R. T. Burney, Superintendent of the State, and are now very extensively grown. As a rule the people of Pangi and Lahul do not fare so well as those of the Ravi valley. They drink a good deal in winter, the liquor being brewed from the *elo*, a kind of rye.

The *zamindars* eat three times a day. The morning meal is called *nuhari*, that at midday *dopai* or *rasoi*, and the supper is *rat-ki-roti*. *Nuhari* consists of bread. At noon either *bhat* (boiled rice) or bread is eaten, and for supper boiled rice or bread as means permit. Well-to-do people eat rice, wheat, *maida*, *basmati* rice, tea, meat, milk, &c. Poor people eat *makki*, *kodra*, barley, rice, and wheat according to their means and opportunity. In Pangi and Lahul no rice is used."

With the improvement in communications that has taken place during the last decade or so, there is now a greater flow than before of the finer foodgrains into the district from outside and also from one part of the district into another. Added to this is the greater circulation of cash in the general population in the shape of wages and salaries as a result of the numerous developmental activities and the general expansion of economic life. The combined result of these two notable developments, in the economy of the district, on the dietary of the people is that there has been a perceptible, though not yet appreciably large, measure of general rise in the standard of diet in the sense that the finer foodgrains are more in general use now than before. Then there are sections of the population that have started forming tastes and habits for some of the modern articles and styles of food. Tea, for example, is one of the cheap new items that have come into vogue. It is quite a common sight to find tea-stalls and tea-shops springing up like mushrooms by the road-side as roads come to be built, with large number of labourers working on them, as motor transport goes forward, with the driving staff and the passengers, and as even muleteers, owners of other pack animals, and pedestrians swell the traffic on the roads. The cigarette is another such rising favourite. The biscuit generally follows the tea, especially in the financially higher quarters.

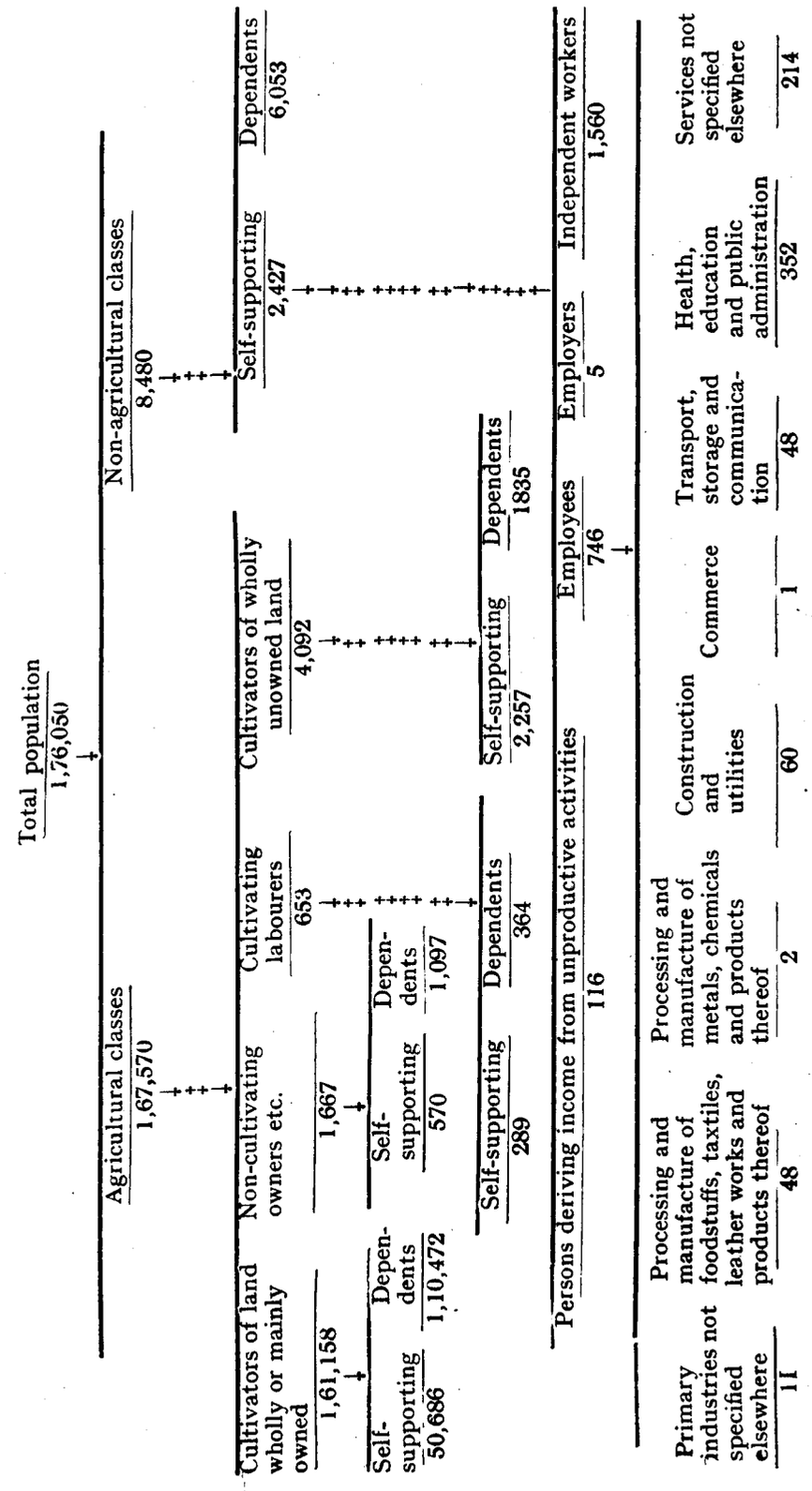
Family budget and intensive study of sample estates

Efforts have not yet been made at any intensive socio-economic survey covering the entire district. Nevertheless, the Directorate of Economics and Statistics did start, not long ago, socio-economic survey of selected areas in the *Pradesh* covering only a part of the Chamba tahsil (rural part) in the district. The results of the survey as already stated, too are yet to be pronounced.

During the course of the land revenue settlement, conducted recently in this district, intensive study of family budgets, in certain sample estates, was made in various tahsils of this district. The information collected as a result of the survey is contained in appendix XV.

GENERAL LEVEL OF EMPLOYMENT IN DIFFERENT OCCUPATIONS

The table that follows is based on census figures of 1951 and illustrates, in a broad sense, the general level of employment, of the district population, in different occupations. It also indicates the numerical strength of employers and employees, and self-supporters and dependents.



About ninety-five per cent of the total population of the district depends directly or indirectly on agriculture. The percentage is higher in rural areas and lower in the case of the urban population. Among the non-agricultural occupations, 26.6 per cent are engaged in production other than cultivation, 31.7 per cent in commerce, 2.6 per cent in transport and 39.1 per cent in other services.

Population shifts

The shift from agriculture to industry has begun though almost imperceptibly yet. This nominal beginning is sure to develop further, though the size and pace of the growth will, almost assuredly, be immaterial for quite sometime to come. Hills, not traditionally suitable for industrialisation on a large scale, do get an impetus for industries, in particular of the medium and the cottage size, on the generation of power, and it cannot be ignored that there is an appreciable future for such development in this district. As this phase of economy grows, the shifts will also increase. Nevertheless it can be said with certainty that, for all foreseeable future, dependence on mother earth, whether for the traditional type of agriculture or for horticulture and other modes of land utilisation, will continue to be the predominant occupation of the population. Since the very development of industry (as one would generally understand the expression industries to mean) is still in its infancy, the question of shift from one type of industry to other hardly arises yet.

Employment exchanges

One of the signs of growth and development during the years after Independence has been that the number of employment-seekers has grown large enough now to justify the establishment of a regular employment exchange for the district. The Employment Exchange, Chamba, was established in December, 1957, and the following tables throw light on the useful work that has been done by this exchange.

Registration and placing work

Item.	1957	1958	1959	1960	1961
1. Number of employment exchanges at the end of the year.	1	1	1	1	1
2. Number of candidates registered.	362	1986	2317	2387	2361
3. Number of vacancies registered.	41	1782	2154	844	803
4. Number of candidates placed.	6	357	493	581	498
5. Number of applications on the live register at the end of the period.	355	598	795	943	840
6. Vacancies being dealt with at the end of the period.	91	1808	104	151	195

Occupational distribution of applicants on live register

Number of applicants on the live register for employment in :—	1957	1958	1959	1960	1961
1. Industrial supervisory services.	1	6	12	19	18
2. Skilled and semi-skilled services.	18	32	42	54	70
3. Clerical services.	47	50	75	90	50
4. Educational services.	45	49	45	121	87
5. Domestic services.	4	13	35	102	43
6. Unskilled services.	222	395	539	482	530
7. Other services.	18	53	47	75	42
Total	355	598	795	943	840

NATIONAL PLANNING AND COMMUNITY DEVELOPMENT

The community development movement aims at bringing about improvements in all aspects of rural life in order to make it fuller and richer and to ensure that the energy of the entire administrative machinery of the Government and the best unofficial leadership are pooled and directed towards the implementation of plans for awakening mass enthusiasm and enlisting an active interest and support of the rural populace.

The primary unit for planning and execution of community development is the development block. The Chamba district, like every other district, comprises a number of blocks. The district, not only as a body of blocks but also as a pivotal unit of a general administration as well as of various particular departments, occupies a key position in national planning as well as in the execution of Government policies. The Deputy Commissioner, who is the principal administrative officer in the district is also the captain of the development team at the district level. There used to be for planning and development purposes, a committee at the district level called the District Planning and Development Committee, of which the chairman was the Deputy Commissioner, and membership comprised officials as well as non-officials. Now this committee has yielded place to the *Zila Parishad* in the *panchayati raj* system. The trend is towards increasing democratic decentralisation in planning as well as execution and the Block Development Committee which began with an official chairman and later changed over to a non-official chairman with official as well as the dominant non-official membership, has now been replaced by the tahsil *panchayat*. The *gram panchayats*, and the co-operatives, are also playing an increasing role. All this increased importance and effectiveness, in planning and development, of the non-official, semi-official, and partly-official and partly semi-official, bodies will be reflected in the aggregate at the district level and thus the district will continue to hold the key position in national planning, national development and the execution, in general, of the Government policies. This key position of the district in the democratic Government of the country is growing quite rapidly towards its highest mark with the introduction of *panchayati raj*, at the *gram* level, the block/tahsil level and the district level.

The community development programme was inaugurated in Chamba district on the second of October, 1953, by opening the Bhattiyat Block. Since then, five more cammunity development blocks and two tribal development blocks have been started and the entire district is now covered by the community development programme. Details of individual block are given in the following table.

Details of blocks

Sl. No.	Name of block.	Tahsil/ sub-tahsil.	Present stage.	Date of inauguration.	Population.	Date of conversion from P.E. stage to stage I and from stage I to stage II.
1.	Bhattiyat.	Bhattiyat tahsil.	Stage II	2-10-53	42003 (1951) 48109 (1961)	From 2-10-53 to 1-10-55 N.E.S. from 2-10-55 to 30.6.59 C.D. and 1.7.59 onwards stage II.
2.	Chamba.	Chamba tahsil.	Stage II	July 1955	56591 (1951) 68897 (1961)	From July 1955 to 1.10.56 N.E.S.; 2.10.56 to 30.9.60 stage I and from 1.10.60 stage II.
3.	Mehla.	Chamba tahsil	Stage I	1.10.61	...	From 1.10.61 to 30.9.62 P.E. stage; 1.10.62 to 30.9.67 stage I; and from 1.10.67 stage II.
4.	Tisa.	Chaurah tahsil.	Stage I	1.4.56	47870 (1951) 56270 (1961)	From 1.4.56 to 31.3.58 N. E. S.; 1.4.58 to 30.9.63 stage I, and from 1.10.63 stage II.
5.	Salooni.	Chaurah tahsil	Stage I	1.6.58	...	From 1.6.58 to 31.3 63 stage I, from 1.4.63 stage II.
6.	Brahmaur*.	Brahmaur sub-tahsil.	Stage II	2.10.56	19379 (1951) 25625 (1961)	From 2.10.56 to 31.3.58 N.E.S.; 1.4.58 to 30.9.62 stage I and from 1.10.63 stage II.
7.	Pangi* (Udaipur sub-block)	Pangi sub-tahsil.	Stage I	29.3.58	10207 (1951) 11678 (1961)	From 29.3.58 to 31.3.58 N.E.S.; 1.4.58 to 30.9.63 stage I and from 1.10 63 stage II.

* The whole of the Brahmaur and the Pangi blocks have been declared as tribal development blocks. According to the tribal development programme, these blocks have been allowed ten lac rupees each for a period of five years in tribal development stage I. The Brahmaur Block has been started as Tribal Development Block with effect from 1-10-1961 and Pangi from 1-10-1962. The tribal development funds are in addition to the community development funds as may be allotted to these blocks under the community development programme. After the expiry of tribal development stage I, the block will enter into tribal development stage II and will function as such for a further period of five years with a tribal development schematic budget of five lac rupees each for the entire stage II period.

Each block is placed under the charge of Block Development Officer, who is assisted by a team of eight experts (Extension Officers). The work is carried on, in the block area, through the Village Level Workers (*Gram Sewaks* and *Gram Sewikas*) and Extension Officers, in accordance with the programme approved by Tahsil *Panchayat* (formerly the Block Development Committee) the *Zila Parishad* (formerly the District Development Committee) and the State Planning Advisory Board within the frame-work provided by the Government of India. The Extension Officers work in the specialised fields of agriculture, animal husbandry, co-operation, *panchayats*, village and small-scale industries, social education and rural engineering. For social education there are two officers, one being a man and the other a woman. Besides, there is some medical staff to look after health and rural sanitation programmes. At the village level there are ten *Gram Sewaks* and two *Gram Sewikas* to work in the villages as multipurpose functionaries with an all-round sphere of activity. They are bricks of the whole edifice. It will be of some interest to describe, in some detail, the functions of each of the block level and village level workers.

Block Development Officer—The Block Development Officer holds the key position in block and is the co-ordinating agency which keeps the balance and ensures the harmonious development of the whole block. He is expected to set the tone of work forming the chief force in moulding the traditions which develop with the passage of time. He is also expected to be an embodiment of inspiration, inspiring people to take advantage of all the opportunities provided; inspiring confidence in himself and his advice, wisdom and goodwill; inspiring his staff with energy, with mutual goodwill among themselves, and with confidence in himself as their leader. He fails if he does not possess or cultivate the qualities of a good leader, such as professional ability, efficiency, integrity, enthusiasm, resourcefulness, tact, friendliness, tolerance, unselfishness, sympathy and co-operation. He has to be versatile. His duties are manifold. For example, he has to arrange the programmes designed to enlighten rural population about the need and the aims and objects of community development work; to organise meetings and group discussions of village leaders and to initiate a process of formulating specific objectives of the block; to assess the needs as also the resources of the block village by village; to make people plan-minded so that they can formulate their own plans; to secure collaboration among the staff and develop a spirit of inter-departmental understanding and co-operation; to prepare the budget with detailed estimates for various developmental activities; to build up stocks of equipment and material necessary for various developmental activities and to arrange for their proper storage; to maintain an efficient supply line; to anticipate the requirements by reading correctly the village programmes and the block programmes; to formulate the programmes in terms of the development of (a) agriculture (b) animal husbandry (c) irrigation (d) reclamation (e) co-operation (f) cottage and small industries (g) communications (h) education, social education and social welfare, (i) rural housing, health and sanitation (j) welfare of women and children, (k) other activities to meet the local needs; to help technical experts in seeing that their plans are implemented; to prepare a job chart for Village Level Workers; to draw a detailed programme for the training of *Gram Sahayaks* and other non-officials who help in the implementation of programme; etc. etc. Even the best of leaders cannot lead successfully if the followers let him down. Hence his colleagues should also be up to the mark in their respective spheres.

Extension Officer (Agriculture)— Agriculture is by far the most important occupation of the people and the greater part of the population depends directly or indirectly upon it. But, as the terrain is mostly hilly and holdings are very small and scattered, the yields of the various crops are much lower than in the plains and the maximum scope for increasing production is

also not as much as in the plains with irrigation. Moreover, nearly all available cultivable land has already been brought under the plough and any further encroachment on forest land is likely to create more problems than those solved. The only alternative to self-sufficiency in foodgrains is increasing the purchasing capacity of the people by effecting such changes in the cropping pattern as might bring them more cash income per unit of area than what they are getting at present. Fortunately, owing to the variety of agro-climatic conditions, that obtain in the district, there are vast potentialities for growing a wide range of fruits, particularly temperate fruits, and other cash crops, such as potato, ginger and vegetable seeds, etc. Accordingly, in the field of agricultural production, the efforts are being directed towards exploiting these potentialities and emphasis is being laid on the development of horticulture by encouraging people to plant orchards in areas which are not likely to raise good crops. The growing of cash crops like seed potato, ginger, and seed of winter vegetables is also being promoted. At the same time increase in the production of foodgrains in the valley areas through improved seeds, more fertilizers, improved agricultural practices etc; is being brought about. The Extension Officer (Agriculture) has to work against this background, and his duties, among others, are to spread the knowledge of modern techniques among the cultivators so that they can take to improved methods of cultivation; to arrange demonstrations to show the results of improved seeds and implements or chemical fertilizers upon production, to help the farmers in growing improved seeds locally for themselves; to advise the farmers in plant protection; to encourage them to store safely their excess produce; to initiate soil conservation through tree plantation, contour bunding, terrace etc; to help them in getting loans for agricaltural purposes; and to introduce increasingly and to encourage more and more the element of cash-crops in the farming pattern.

Extension Officer (Animal Husbandry)— The district is rich in livestock, consisting according to the latest census, of 2,10,231 cattle and 3,77,204 sheep and goats. The livestock is used by the people not only for ploughing their fields (where the introduction of the mechanised system of cultivation is not possible on any considerable scale today, due to the hilly nature of the terrain and the fragmentation of the holdings) but also for manure, milk, wool and meat. The Extension Officer (Animal Husbandry) has, therefore, very important functions to perform. The chief among those are to advise the villagers in matters relating to the health of the livestock; to arrange artificial insemination; to provide improved stud animals of better breeds; to carry out vaccination campaigns; to supply quality birds for encouraging poultry farming; etc. etc.

Extension Officer (Co-operation)—Co-operative movement is one of those basic institutions around which the whole rural development programme is to revolve. No wonder that it is assuming more and more importance. The Extension Officer (Co-operation) in the block is the specialist to educate the people in the principal tenets of co-operation. He must devote his time to co-operative problems within his jurisdiction and supervise and guide the work of those below him, in all fields of co-operative activity. He has to energise the existing co-operatives, if any, in his area and persuade people to form one where there is none so that they can derive the maximum benefit from their limited resources by pooling them into a co-operative pool. He has to know details about co-operative laws, co-operative banking, etc; so that he can be an effective Extension Officer in the field. He is expected to explain the possibilities of co-operative activities to new entrants and to propagate the philosophy of the co-operative movement. He arranges, through co-operative societies and co-operative banks, long-term-credit and short-term-credit for the farmers. He also helps in organising non-credit co-operatives of various kinds for production, for warehousing, for distribution, for marketing, and for so many other purposes Even agricultural services and the very operation of farming are coming into the purview of co-operatives. In certain cases he has to encourage multipurpose co-operatives.

Extension Officer (*Panchayat*)—This Extension Officer, also known as the *Panchayat* Inspector, is, *inter alia*, supposed, through educative means and with the help of various media of instruction, to popularise the *panchayat* system by explaining to the people the significance of *panchayats*. He helps in the training programme of non-officials and, at the initial stages, he also assists the *panchayats*, in various ways, such as in framing their budgets and fixing up priorities in the programme. The jurisdiction of a *Panchayat* Inspector is conterminous with the block circle generally. It is his duty to inspect every *gram panchayat* and *nyaya panchayat* of his circle at least twice a year. He is expected to frequently supervise the working of each institution within his jurisdiction in order to ensure that these are functioning in accordance with the provisions of the Himachal Pradesh *Panchayat Raj* Act and the rules made thereunder and that timely action for the appointment of staff and filling up of vacancies is taken in accordance with the law and the rules for the time being in force. On the accounts side, audit and inspections of *nyaya* and tahsil *panchayats* are conducted by the Inspector himself to the exclusion of the *panchayat* Guide/Sub-Inspector, as these institutions are under the former's direct supervision. The responsibility of conducting smoothly the elections of *panchayats* also rests largely on the shoulders of the Inspector. He ensures that local rate is distributed among the *panchayats* properly and that punctual and proper guidance is rendered to the village *panchayats*, by the tahsil *panchayat*. While conducting inspections of *nyaya panchayats* the Inspector is to confine himself to the checking of accounts of income and expenditure, and to the maintenance of various registers, but he is forbidden to comment upon the decisions of a *nyaya panchayat*. He is to check that court fee is charged by the *nyaya panchayats* at the prescribed rates and the amount thus collected is deposited in the Government treasury. Very much of the success of a *panchayat* depends on the pace at which, and the manner and quality in which, developmental works are executed by it, and, therefore, it is essential for the Inspector to contact the *gram sabha* members to ascertain whether or not the developmental activities of the *panchayat* are running satisfactorily and smoothly. He records in his inspection note the work done by the *panchayats*, generally, and, in particular, in respect of such things as public health, storage of manure, improvement of agriculture, adult education, the spirit of co-operation among the people, and enthusiasm that has been aroused for community work. As and when needed, he conducts super-audit of the *panchayats* to ensure that audit work is being smoothly attended to. Every Inspector submits a quarterly progress report on first *Baisakh*, first *Sawan*, first *Katik* and on first *Magh*, giving such information as the number of *gram sabhas* in the circle, number of *panchayats* required to be audited, number of *panchayats* audited, number of *panchayats* in arrears for audit, number of *panchayats* required to be inspected, inspected and in arrears for inspection, brief note about the developmental work done by the *panchayats* and other items of interest.

Extension Officer (Rural engineering)–He is, in common parlance, the Block Overseer, and he has to offer technical aid and advice in construction programmes entrusted to the block agency, e.g., communications, housing and minor irrigation. He has also to guide and supervise construction works taken up by the people on a grant-in-aid-basis, to record measurements in the measurement-book of the grant-in-aid works from time to time, and to arrange release of the instalments of grants-in-aid according to the instructions in

force ensuring that technical standards of the construction works are maintained as laid down by the orders of the Administration. To sum up his duties briefly, he is expected to deliver the goods as the technical expert on the block establishment.

Extension Officer (Industries)—He looks after the development of village and small-scale industries. His job is not only to revive, in deserving cases, the old and decaying industries, but also to introduce suitable new industries. He assesses the industrial potential of the block, surveying, for that purpose, the raw materials, the available skilled and unskilled man-power, and the market. He is to carry out intensive industrial surveys of the block area, to initiate, formulate and submit suitable programmes, schemes and proposals for rural arts, crafts, and industries, in the block, based on factual information obtained through such surveys. He helps villagers in obtaining technical and financial aid for industrial ends from the Government and scrutinizes and investigates the loan applications of societies and individuals. He helps individual artisans and their co-operative societies in the matter of supply of raw materials and controlled commodities and in the marketing of goods. He tries to find out and transmits to the interested persons the latest know how of the industry and thus to bring the research organisations in touch with the field. He also guides villagers to get higher training in the field of industry and endeavours to organise production on a co-operative basis amongst as large a number of artisans as possible.

Social Education Organisr (male)—The Social Education Organiser is expected to be some sort of a social agitator, trying not only to create the urge in the people for a better and fuller living but also to organise them into various associations. The Social Education Organiser not only presents to the people the programme in an integrated manner but also unites the people into dynamic groups. This functionary should not only have a comprehensive understanding of the whole programme but he should also know the technique of mass communication and group and community formations. Other Extension Officers individually present the programme from their own angle and assist the people in their respective fields. The Social Education Organiser's training aims not at any technical specialisation, but at specialisation in the art and technique of an integrated general approach. He presents the over-all programme to the people as an introduction to be followed more intensively by subject matter specialists or other Extension Officers. The Social Education Organiser helps people in the development of community feelings. Through group discussions he makes them think together and work together. He creates a proper climate for villagers to accept radical changes in their way of living. Once the people are so orientated, educated and enlightened, they actually demand various kinds of technical help. Thus trained, the villager, through community association, will be able to look after the welfare of the village. The Social Education Organiser should not only have a capacity to recognise and fish out existing leadership, but also to mark potential leaders with a view to assisting them to become full-fledged ones. His activities include the formation of such institutions as reading rooms, community centres, adult literacy centres, recreation centres, youth clubs, cultural bodies, training camps, sports gatherings, etc. At the same time he is not expected to care only for visible symbols of his achievement. In fact, social education is a means to achieve the objective of village work and should not be thought as an end in itself. It mainly aims at bringing a change in the people and not merely in things. Above all it is his mission to develop, in the rural masses, the spirit of and the capacity for self-help. His is a very important role in making the plan programme the people's programme.

Social Education Organiser (female)—As the Prime Minister said, "Women have to be awakened in order to awaken the people. Once she is on the move, the household moves, the village moves and the country moves". Roughly half the human population belongs to the fair sex. It was but natural that, in the matter of social education there should be a lady counterpart of the gentleman functioning as the Social Education Organiser. This opposite number is called the Lady Social Education Organiser. Generally speaking, her duties, in the sphere of women, are analogous to that of the Social Education Organiser in the world of men. She has, in particular, to do such things as organising campaigns for the proper understanding of certain things among women and children, such as vaccination and re-vaccination, sending of children, particularly girls, to schools, habits of cleanliness among the children, including daily bath and timely cleaning of nails and teeth, etc., first aid in common diseases of children, and precautions against contagious diseases and epidemics. She is expected to organise *balwadis* and childern's parks at the place of her headquarters and in as many other villages as possible, to organise *mahila mandals* in every village of the block, and to pay personal attention to strengthening them at least at the headquarters, where she stays, and in ten other places excluding places where *Gram Sewikas* have their headquarters. She has to take maximum advantage of fairs, exhibitions and recreational and cultural programmes organised in the block for educating women and creating interest among them in dealing with their problems and finding solutions for the same and to work as an extension worker in the field of subjects like family planning, pre-natal and post-natal care and care of children. She has also to organise craft-centres for women; to organise tours of women and children to areas where improved practices can be demonstrated; and to encourage leadership among women, particularly for taking up social work.

Medical Officer—In the field of public health and sanitation each block has been provided with a primary health centre in the charge of a Medical Officer to render to the rural population various health services including both curative and preventive advice. This Medical Officer not only attends to the dispensary and the wards, but also supervises the work of the public health staff working in various villages in the block. If any serious case needs specialised care, he arranges to transport such patient to the nearest hospital where the necessary facilities may be available. He tours the area to organise, direct, and, control different health-activities and also visits villages to render medical aid. He is expected to carry out health surveys of the villages with the help of the Sanitary Inspector and the Village Level Workers. Among his assistants are the Compounder, the Sanitary Inspector, the Lady Health Visitor and the Midwife.

Progress Assistant— He handles all the statistical work in the block in co-operation with other block staff and is also supposed to analyse the data and to carry out field investigations on certain important items of development.

Village Level Workers (*Gram Sewaks* **and** *Gram Sewikas*)—*Gram Sewaks* and *Gram Sewikas* constitute the body of functionaries known collectively as the Village Level Workers. As the designation denotes, these workers function at the level of the village. The village being the basic unit of any programme of rural reconstruction and development, in fact of even rural administration, the level at which these functionaries operate is the fundamental level, the level from which problems arise and to which solutions converge. Because rural development is multifarious, the problems and the solutions are multifarious too. And, aptly enough, the other name of the Village Level Worker is Multipurpose Worker.

The Village Level Worker (for short V.L.W.) has such a wide range and variety of duties and functions that it is safer to attempt a summarised account than to try to give details. The V.L.W. is the foundation-stone of the edifice of rural community development. The awakening of the urge and the will to rise and progress among the rural masses, and the consciousness of the rural problems, begin with the V.L.W. even if in a small way and in a rudimentary form. This initial step is processed and elaborated by those higher up till, sooner or later, the answer or the solution is found. And when it comes to sending anything to the masses in the villages, be it an idea, or a slogan, or a material object, it is the V.L.W. who is supposed to be the official end-organ to contact the people and to impart to them the idea, the slogan and the material object. Thus the V.L.W. is the agent, at the base-level, of various departments concerned with the development of the village people.

Veterinary Stockman—He is attached to the key village scheme and his main job is to look after the village livestock by taking preventive as well as curative measures for the control and eradication of animal diseases. Castration of animals that have to be weeded out of the field of procreation in the interest of the betterment of the breeds and of those meant for draught purposes, and the performance of other duties, at his level, connected with the improvement of breeds, are also among the stockman's responsibilities.

Apart from the organisational set up described above, comprising Government officials, there are, at the village level, the *gram panchayats* and, higher up, the tahsil *panchayats* and the *Zila Parishad* for the planning and execution of the development schemes. In relation to the community development programme, the *gram panchayats* form, primarily and mainly, the executing agency of a number of development works to be done within their territorial jurisdiction. It is a settled policy of the Government that minor works such as the construction of school buildings, water channels, water ponds and the like, be entrusted to the *gram panchayats* for execution to the exclusion of contractors. With a view to securing the maximum possible amount of co-operation from the public it has been laid down that works relating to the construction of irrigational channels and aqueducts involving an expenditure up to the limit of ten thousand rupees should be got done through the *gram panchayats*. Future maintenance including repairs and renovations have also been made the responsibility of these bodies. Statutory and discretionary functions of the *gram panchayats*, including those mentioned above, have been described in greater detail in chapter XIV of this gazetteer.

At the block level there used to be previously the Block Development Committee to prepare plans for the development of the block and to review the actual progress achieved. It was headed originally by an official and subsequently by a non-official chairman and the Block Development Officer acted as its secretary. Its membership consisted of the local member of Parliament, the local member of the Territorial Council, two members of local bodies, all *sabhapaties* of the *gram panchayats* in the block area, two representatives from the *Bharat Sewak Samaj*, four representatives from practical agriculturists, (one member out of these was from scheduled castes and tribes and other backward classes), a leading social worker and all principal officials at the block level. The non-official chairman was elected only by the non-official members of the committee. Similarly, the vice-chairman was also an elected non-official. Now the Block Development Committee has been replaced by the tahsil *panchayat* established under the system of *panchayati raj* in Himachal Pradesh, enforced with effect from the twenty-sixth January, 1962.* The tahsil *panchayat* has all the powers, duties and responsibilities of the Block Development Committee and much more.

* Notification No. 32-6/61-Panch, dated the eighth January, 1962.

There is yet another committee, at the block level, known as the Block Staff Committee. The Block Development Officer is required to hold monthly meetings of the Block Staff Committee with a view to taking stock of achievements made and chalking out a programme for the following month. The *Gram Sewaks* and *Gram Sewikas* also attend these meetings

In the earlier times, a district was considered to be only an important administrative unit for the execution of Government policies and a fiscal unit for the collection of land revenue. With the commencement of the Five Year Plans the district, besides its original administrative and fiscal position, has assumed a new role as the pivotal unit, consisting of a number of blocks, in the matter of planning and execution of the community development programme. Above the block level, therefore, a heavy responsibility, in planning and execution of developmental projects, lies on the Deputy Commissioner who may be appropriately called the captain of the development team at the district level, besides being the chief executive, the principal magistrate and the highest revenue authority at that level. In the discharge of his functions relating to this new assignment, he is assisted by what was formerly the District Planning and Development Advisory Committee, and is now the *Zila Parishad*, consisting of local departmental officers and non-official representatives as well as the representatives of the local bodies. The *Zila Parishad* of today is a body created by executive order, in contrast to the tahsil *panchayat* which is a statutory body. However, before long the *Zila Parishad* will also gain statutory status and, then, the name may also perhaps be changed to *zila panchayat*. There are two other bodies, namely, the District Planning and Development Staff Committee and the Evaluation Committee. The Staff Committee, which is meant for executive and administrative purposes, comprises official members only, with the Deputy Commissioner as the chairman, while the Evaluation Committee, which assesses evaluates and appreciates the execution of projects and programmes has official as well as non-official membership, the chairman being, again, the Deputy Commissioner.

Davelopment work, both in the specialised sphere of community development and in the general field of overall development, touches numerous different departments, some more and some less. The various departments have been grouped into two categories, *viz*; the Pooled one and the Integrated or Allied only as follows :—

Pooled departments—Agriculture, Animal Husbandry, Co-operative, *Panchayat*, Industries and Fisheries.

Integrated or allied departments—Education, Forests, Medical and Health, Public Works (all branches), Transport, Public Relations and Tourism, Statistics and Small Savings.

Democratic decentralisation in planning and execution of development work

The question of the immediate implementation of the recommendations made by the Balwant Rai Committee has been considered by the Himachal Pradesh Administration. The *Pradesh* has had the *panchayat* system legally in force for many years. Therefore, there already existed the *gram sabha* and the *gram panchayat*. Instead of creating any *panchayat samiti* as recommended by the said committee the tahsil *panchayat* already existing as a statutory body, has been adopted to replace the Block Development Committee. The set up at the district level is in a transitional form as yet. The original provision of *zila panchayat* as contained in the Himachal Pradesh *Panchayat Raj* Act was repealed because of the operation of the Territorial

Council Act, 1956. It has been felt that an amendment to the Himachal Pradesh *Panchayat Raj* Act, 1952, as also to the Territorial Council Act, 1956, would involve time. Establishment of an *ad hoc* body at the district level was, therefore, considered advisable and it has, therefore, been established by executive order and called *Zila Parishad*. This body has replaced the Planning and Development Advisory Committee. The name *zila panchayat* is intended to be restored when a statutory entity is established after the amendment of the said two Acts.

The *Zila Parishad* comprise a representative each of the tahsil *panchayats*, members of the Territorial Council from the district, the member of Parliament elected from the district, the District Medical Officer, all Executive Engineers of the district, all Divisional Forest Officers in the district, the District Agriculture Officer, the District Industries Officer, the Assistant Animal Husbandry Officer in the district, the District Welfare Officer, the District Co-operative and Supplies Officer, the District Public Relations Officer, the District Health Officer, the Assistant District Planning and Development Officer, the District Inspector of Schools, the Regional Manager Transport, the District Employment Officer, the District Convener of the *Bharat Sewak Samaj* and the chairman of the District Co-operative Federation. The Deputy Commissioner functions as the chairman of the *Zila Parishad* and the District *Panchayat* Officer as the secretary.

Th functions of the *Zila Parishad* are mainly advisory in nature and include examination and approval of the budget of the tahsil *panchayats*, distribution of funds allocated to the district by the Government between various tahsil *panchayats*, co-ordination and consolidation of block plans, consolidation of demands for grants from various blocks and supervision of the activities of the tahsil *panchayats*. The staff of the *Zila Parishad* is under the executive control of the Deputy Commissioner.

The administration has also constituted an Evaluation Committee as the sub-committee of the District Planning and Development Advisory Committee (now *Zila Parishad*), to assess the progress of the works executed under the community development programme in the district. The Evaluation Sub-Committee consists of official members such as the Deputy Commissioner, as the chairman, the District Agriculture Officer, as the member secretary, the District Industries Officer, the Assistant Engineer (Development) and the Block Development Officers, as members. On the non-official side, the member of Parliament and all the members of the Territorial Council from the district are its members.

The District Planning and Development Staff Committee is headed by the Deputy Commissioner as chairman and the senior-most magistrate first class functions as the member secretary, if the post of Assistant District Planning and Development Officer (who is normally the member secretary) is vacant. Its membership consists of all magistrates first class, senior-most officers of the departments whose headquarters are within the territorial jurisdiction of the district such as the Departments of Agriculture, Animal Husbandry, Co-operatives, *Panchayats*, Civil Supplies, Information and Publicity, and such other departments as considered necessary. The primary function of the committee is to ensure departmental co-ordination at all executive and administrative levels in the district. The committee meets as often as considered necessary by the chairman.

The State Planning Committee—Above the district level there are two bodies, namely, the State Planning Committee and the State Planning Advisory Board. The Lieutenant Governor is its chairman and the Development Commissioner is the member secretary of the committee. Membership comprises various heads of departments and the Chairman of the Territorial Council. The meetings of the committee are, generally, held monthly, either at the *Pradesh* headquarters or at district headquarters, by rotation. Among the multifarious functions of the State Planning Committee, the main ones are to review the progress of expenditure and physical achievements of the schemes under the Five Year Plan, to devise ways and means to ensure the progress of the scheme according to schedule, to consider the difficulties experienced by the various heads of departments which hamper the progress of the Plan schemes and to resolve them, and also to co-ordinate the activities of the various departments concerned with the Five Year Plans. Decisions not having any financial implications, taken at the meetings of the State Planning Committee and recorded in the minutes, are treated as directions from the Administration, and all concerned are expected to implement these decisions. In the case of decisions having financial implications, separate formal orders of the Administration are necessary.

State Planning Advisory Board—With a view to facilitating public participation and co-operation in the planning and successful implementation of the various development programmes, the Himachal Pradesh Administration has also constituted a State Planning Advisory Board. The Lieutenant Governor is the chairman, and the Development Commissioner functions as member secretary of the Board. The Board consists of the members of Parliament from Himachal Pradesh, some members of Territorial Council, some other non-official members from the districts, and certain heads of departments, the non-official element being predominant. The functions of this body are to watch the progress of the State Plans and to lend its advice in planning and in execution. It suggests ways and means for the smooth implementation of the Five Year Plans. It reviews the progress, the methods and procedures, and policy-matters, in general, regarding development. It meets at such intervals as the chairman may consider necessary.

Departmental set up above the district level

The departmental set up above the district level is like this :—Lieutenant Governor (Head of the Administration), Development Commissioner (who is head of the department-cum-secretary to the Administration in the Planning and Development Department and in such pooled departments as Agriculture, Animal Husbandry, Industries, Welfare and *Panchayats*), Deputy Development Commissioner-cum-Joint Secretary, Officer on Special Duty (Planning and Development), Assistant Development Commissioner (Women programme), two Assistant Engineers (Community Project) and Development Officer (Social Education and Training).

Achievements

Community development in this district has unquestionably served its purpose of, *inter alia*, giving the economic trends a turn, a direction, and a start very much for the better. The outlook and the mental attitude of the people have, during these ten years or so, become very appreciably more progressive than before. The community development programme has achieved this both by theoretical education of thought and by physical demonstrations and achievements. The community development organisation has not only carried out its own departmental schemes and projects but also co-ordinated certain spheres of the developmental activities of a number of other departments. A summarised statistical account of the important ones among the achievements of community development during the periods of the First and the Second Plans is given below. Some of the items mentioned in this account have been touched upon briefly elsewhere also under the

respective departmental chapters and portions of chapters. Some of the spheres of activities and achievements included in this account, such as rural health and sanitation, social education, women's and children's programme, etc., may not have any obvious and direct relation to economic trends, but they certainly have an indirect bearing on the economic future of the community in so far as they influence the outlook, the attitude and the efficiency of the people in matters general as well as economic.

Achievements

Items	During the First Plan period	During the Second Plan period	Total
1	2	3	4
Agriculture			
Distribution of improved seeds (in maunds)			
Paddy	105	863	968
Wheat	197	3,150	3,347
Maize	...	123	123
Other cereals	...	1	1
Sugarcane	...	260	260
Groundnut	...	1	1
Potato	...	680	680
Vegetable seed (in pounds)	319	1,260	1,579
Distribution of fertilizers and manures (in maunds)			
Ammonium sulphate and super phosphate	409	6,564	6,973
Other chemical fertilizers	...	266	266
Green manure seed	...	182	182
Distribution of improved implements (number)			
Iron ploughs	9	76	85
Seed drillers	...	5	5
Other implements	40	117	157
Agricultural demonstrations (number)			
Demonstration-trials held	209	2,504	2,713
Other agricultural demonstrations held	...	162	162
Miscellaneous items			
Chemical pesticides distributed (in maunds)	...	31	31
Compost pits dug (number)	3,095	10,148	13,243
Area brought under the Japanese method of paddy cultivation (in acres)	...	408	408
Animal husbandry			
Improved animals supplied (number)	...	123	123
Improved birds supplied (number)	..	2,041	2,041
Animals castrated (number)	1,904	26,279	28,183

1	2	3	4
Contd.			
Minor irrigation			
Source of irrigation			
Pukka bowlies repaired or renovated (number)	14	...	14
Tanks repaired or renovated (number)	...	1	1
Channels/*kuhls* constructed (length in miles)	47	155	202
Channels/*kuhls* repaired or renovated (length in miles)	...	92	92
Land reclamation and improvement			
Land reclaimed (in acres)	10	1,621	1,631
Area bunded or terraced (in acres)	...	436	436
Health and rural sanitation			
Rural latrines constructed (number)	...	117	117
Pukka drains constructed (in yards)	...	10	10
Village lanes paved (in sq. yards)	...	645	64
Soakage pits constructed (number)	66	811	877
Drinking water bowlies constructed (number)	7	89	96
Drinking water bowlies renovated (number)	85	297	382
Disinfections of drinking water bowlies (number)	...	2,661	2,661
Social education			
Literacy centres started (number)	103	327	430
Adults made literate (number)	1,288	2,682	3,970
Reading rooms and libraries started (number)	10	83	93
Cultural/film shows organised (number)	...	1,432	1,432
Youth clubs started (number)	21	106	127
Membership in youth clubs (number)	...	899	899
Farmers' unions started (number)	...	5	5
Membership in farmers' unions	...	13*	13
Functional *gram sahayak* camps organised	...	82	82
Functional leaders trained in *gram sahayak* camps	...	1,894	1,894
Women's and Children's programme			
Mahila sammities/mandals started	...	71	71
Membership in *mahila sammities*	...	483	483
Women's camps held	...	2	2
Number of women participated in camps	...	60	60
Balwadis/nurseries started	...	12	12
Number of children attended the *balwadis*/nurseries	...	587	587
Smokeless *chullahs* installed (number)	...	130	130
Communications			
New kachcha roads constructed (in furlongs)	150	1,045	1,195
Existing kachcha roads improved (in furlongs)	660	2,696	3,356
Culverts constructed	1	96	97
Culverts repaired	...	2	2

* Membership of two farmers' unions, started in 1957, is not available.

1	2	3	4
Contd.			
Village and small industries			
Ambar charkhas introduced	...	13	13
Sewing machines distributed	...	113	113
New tanning pits started	...	4	4
Improved *ghanis* introduced	...	12	12
Improved beehives introduced	...	405	405
Value of improved tools and appliances distributed (in rupees)	...	1,324	1,324
Co-operation			
Co-operative societies started			
Credit	10	7	17
Industrial	...	6	6
Multipurpose societies	...	51	51
Others excluding multipurpose societies	10	3	13
Membership of industrial co-operative societies	...	38	38
Membership of multipurpose societies	...	1,007	1,007
Membership of other co-operative societies excluding multipurpose societies	513	...	513

CHAPTER X

GENERAL ADMINISTRATION

A brief account of the general administration in the days of the rajas may provide a useful background to what obtains now. As in every princely State, the chief administrative authority next to the ruler himself was the wazir or chief minister. Under him were a number of functionaries. The entire territory was divided into five *wizarats* or divisions as follows:—

(1) The Chamba or *sadr wizarat*, corresponding to the present Chamba tahsil.

(2) The Brahmaur or Gadderan *wizarat*, corresponding to the present Brahmaur sub-tahsil.

(3) The Chaurah *wizarat*, corresponding to the present Chaurah tahsil.

(4) The Pangi *wizarat*, corresponding to the present Pangi sub-tahsil.

(5) The Bhattiyat *wizarat*, corresponding to the present Bhattiyat tahsil.

Each *wizarat* was under the control of a non-resident official who held the title of a wazir when on duty in his *wizarat*. At Dalhousie, there used to be a vakil who exercised, over certain parts of the Bhattiyat *wizarat* adjacent to Dalhousie, the same powers as the other wazirs in their respective jurisdictions. and held his court at Dalhousie, under special arrangement with the Punjab Government.

Each *wizarat* was sub-divided into parganas. Originally designated *mandals*, and rechristened as parganas and *illaqas* during the Mughal period in India, these administrative sub-divisions would not seem to fit into the new administrative set up, where the effective entities consist in the *gram panchayat* circles (as a rule co-extensive with *patwar* circles), next to the tahsils. By sheer force of historical momentum, the parganas are still quite frequently referred to in common parlance. However, this usage is dying out fairly quickly. With a few local variations, the parganas had a common pattern of establishment. The following list of the functionaries on this establishment shows the pattern and also gives a glimpse of the nature of the administrative set up that obtained in those days :—

Char—Formerly *Char* was the chief pargana official, though by the commencement of the twentieth century the tendency had grown to look on the *Likhnehara* as having precedence, owing to his being responsible for the revenue and the accounts of the pargana. The *Char* had formerly much larger powers, being able to inflict a fine or imprisonment. The larger powers were withdrawn by the European superintendents, except in the case of the officials at Brahmaur who, in certain cases, were allowed to impose a small fine. Subsequently the pargana officials could only apprehend criminals and send them to Chamba for trial. In both civil and criminal cases they made the preliminary investigation. They also carried out all orders from the central authority, and provided coolies for State services as well as for travellers.

Likhnehara—He kept the revenue accounts, and did all clerical work.

Batwal—He carried out the orders of the *Char* and *Likhnehara*, holding, under them, a position analogous to that of the *hazre-da-kotwal* under the raja in former times.

Jhutiyar—A servant under the orders of the *Batwal* was called *Jhutiyar*. He carried out the orders of the *Kardars* conveyed through his immediate chief, the *Batwal*.

Ugrahika–He was a functionary who collected the revenue demand under the *Kardars*.

Jinsali - He was in charge of the magazine of the pargana. This office was abolished after some time.

Pahri—He was the guardian of the State *kothi*, records, and the revenue, both cash and kind.

Bhand—He cooked the *Kardar's* food, and cleaned the utensils.

Hali—*Hali* kept the *kothi* clean and looked after the proper storage of the grain.

Kagadaru—*Kagadaru* carried letters.

Lakarhar—He supplied firewood to the *kothi*.

Ghiyaru He collected ghi from those who paid ghi as revenue.

Dudhyaru—He collected milk for officials.

The *Likhnehara*, the *Char* and the *batwal* were collectively called *kardars or kamdars*. Each pargana had at its headquarters an official building called the *kardar/kamdar kothi* or simply *kothi*.

Remuneration of officials

Most of these functionaries formerly received no salary direct from the State, but were allowed to collect certain perquisites and emoluments, called *rakam*, over the revenue demand. This formed a separate charge of cash and kind on the *Malguzar*. Each office-bearer, entitled to *rakam*, was obliged to pay a fixed share thereof to the State. This payment went under the name of *bachh*. Such officials were supplied with food free of charge. The other petty office-bearers rendered service on payment; or in lieu of revenue on rent-free land, called *bajoh*; or in consideration of not rendering personal labour in the shape of *begar*, etc. In some parganas, where there was a scarcity of artisans e.g. blacksmiths, potters, etc., such workmen were also granted *bajoh* land and their services were taken without any other payment in their respective parganas. On the merger of the Chamba State into Himachal Pradesh, all these forms of remuneration came gradually to be discontinued, and whoever still continued to be needed in service was paid for his services in cash.

The last phase of the higher set up in the princely administration

Immediately before the merger of the Chamba State into Himachal Pradesh the administrative set up, at the higher levels in the State, comprised a Council of Administration with Shri Ram Lubhaya as the *Dewan*, Kanwar Inder Singh as the home-member-cum-Inspector General of Police and Shri Parkash Chand as the General Member. Below the Council of Administration there were three secretaries, namely, Shri Birbal, the General Secretary, Mian Man Singh, the Finance Secretary and Shri V. R. Antani, the Political Secretary as well as the Private Secretary to His Highness the raja of Chamba. At the apex of the judiciary Mian Nihal Singh was acting as the Chief Judge of the high court. Shri Ganesh Datt functioned as the district and Sessions Judge. Below him on the civil and criminal side, were Shri Prem Raj Mahajan, District Magistrate, Shri Baldev Ram, Sub-Judge, Pandit Vidya Sagar Sharma, Sub-Judge, Shri Lachhman Dass, Sub-Judge, Shri Dharam Singh, Sub-Judge, and Shri Nihal Singh Sub-Judge. All the Sub-Judges, functioned on the criminal side also as the Magistrates first class. The revenue administration of the State was under the control of the District Magistrate functioning as the Collector. To assist him on the revenue side there was a *Mal* Officer (Revenue Assistant) named

Shri Mahant Pal. To assist the District Magistrate in the maintenance of law and order, Shri Hoshiar Singh was working as officiating Superintendent of Police. Shri Vidya Sagar Sharma functioned as State Vakil also with head-quarters at Dalhousie. The Education Department of the State was headed by Pandit Jaiwant Ram, who functioned as Headmaster and also as Inspector of Schools. He was assisted by Shri Sohan Lal Verma with the designation of the Village Education Officer. Other notable functionaries at the State level were Dr. Gopal Dass, Chief Medical Officer, Pandit Prem Sagar, Agriculture Officer, Shri Khemi Ram, Assistant Registrar Co-operative Societies, Shri Partap Chand Nayer, Superintendent of Jails and Industries, Shri Gurditta Mal, Superintendent of Works (Public Works Department), Shri Devi Lal, Superintendent of such departments as those concerned with guests, dairy, stores etc., Shri Balwant Singh, Conservator of Forests, Shri Narain Singh, Superintendent of Revenue Forests, and Major Padam Lal Chhetri, Officer Commanding of the State forces.

THE PRESENT ADMINISTRATIVE SET UP

As indicated earlier, the district now stands sub-divided into three full tahsils and two sub-tahsils, which, in turn, are split up into *panchayat* circles, as a rule, co-extensive with *patwar* circles. The chief administrative authority within the district vests in the Deputy Commissioner, who is the District Magistrate and the Collector also. In addition to these generations-old and traditional roles, this officer now discharges the highly important functions of the captain of the development team at the district level. Besides the specific position of the 'chairman of the District Planning and Development Committee', which he occupies, he has, in a general manner, to co-ordinate the development work being done by the various departments in the district. He is the general representative of the State in the district. Nothing of importance should pass in the district of which it is not the duty of the Deputy Commissioner to keep himself informed. *Vis-a-vis* the other highest district officers of all the departments functioning in the district, not directly under him, his position is regarded as that of a senior among equals. While law and order is still one of his main duties, public relations have assumed an outstanding importance among his functions and responsibilities.

Soon after the merger of the State, during November 1948, Shri Baldev Ram, previously a Sub-Judge as well as Magistrate first class, took over as the first Deputy Commissioner of the newly formed district. He served in that capacity upto ninth July, 1949, and was followed by Shri G. N. Raina who remained there upto seventh April, 1951. His successor Shri Raghubir Singh took over on the eighth April, 1951, and relinquished the charge on the sixth November, 1952 to Shri Ashwini Kumar, whose term of office lasted about a year and he handed over the charge on the second November, 1953. Shri Thakur Sen Negi, who had been in the district as Settlement Officer since November 1951, was then entrusted with the charge of the Deputy Commissioner also on the fifteenth of January, 1954, and he served as Deputy Commissioner and Settlement Officer till fourth May, 1958. Shri R. C. Pal Singh, his successor as Deputy Commissioner, took over on the twenty-sixth May, 1958, and left on the seventh October, 1959. He was followed by Shri Basant Rai Jain assuming charge on the seventh October, 1959, and making over to Shri Parkash Chand on the fourteenth of July, 1961. Shri Parkash Chand handed over charge to Shri P. K. Matto on first February 1963.

The following table shows the highest officers of the district in the departments not directly under the Deputy Commissioner :—

Sl. No.	Department	Designation	Strength
1.	Agriculture.	District Agriculture Officer.	1
2.	Animal Husbandry.	Manager Sheep Breeding Farm.	1
		Assistant Animal Husbandry Officer.	1
3.	Industries.	District Industries Officer.	1
		District Employment Officer.	1
4.	Education.	District Inspector of Schools.	1
		Principal, Government College.	1
5.	Economics and Statistics.	District Statistical Officer.	1
6.	Excise and Taxation.	Excise and Taxation Officer.	1
7.	Forest.	Divisional Forest Officer, Chaurah.	1
		Divisional Forest Officer, Chamba.	1
		Minor Forest Produce Officer, Dalhousie.	1
8.	Medical and Health.	District Medical Officer.	1
9.	Co-operative.	District Co-operative and Supplies Officer.	1
10.	*Panchayat*.	District *Panchayat* Officer.	1
11.	Public Works Department.	Executive Engineer, Chamba.	1
		Executive Engineer, (Electricity).	1
		Executive Engineer, Chenab Valley Division.	1
		Executive Engineer, Banikhet Division, Dalhousie.	1
12.	Police.	Superintendent of Police.	1
13.	Public Relations and Tourism.	District Public Relations Officer.	1
14.	Transport.	Regional Manager.	1
15.	Judiciary.	District and Sessions Judge for Mandi and Chamba.	1
		Senior Sub-Judge-cum-Assistant Sessions Judge.	1

Among those under the direct control of the Deputy Commissioner, the following officers may be regarded as his principal assistants in their respective spheres :—

Sl. No.	Designation	Strength
1.	Revenue Assistant.	1
2.	Land Acquisition and Compensation Officer.	1
3.	Magistrate first class-cum-Treasury Officer.	1
4.	Magistrate first class with Section 30 powers and General Assistant.	1
5.	Assistant District Planning and Development Officer.	1
6.	Tahsildars (one in each tahsil).	3
7.	*Naib*-tahsildars (one in each sub-tahsil).	2

In departments like Education, Medical and Public Health, Veterinary, etc., the Territorial Council controls large spheres. The answerability of the Deputy Commissioner to the Territorial Council, and his concern with the spheres controlled by the Council are not exactly the same as *vis-a-vis* the Administration. Nevertheless, there is no material weakening of the Deputy Commissioner's overall responsibility, as the chief executive of the district, to

look after the general welfare and good management of the territory entrusted to his care in the shape of a district. When the Territorial Council is replaced by a Ministry, this light shade of difference will also disappear.

The district is the most important territorial and administrative unit for development purposes, and this has given the Deputy Commissioner a new role of responsibility and authority and a new opening for public service not known before Independence. And, in a wider context, this new role is conducive to much more importance in the polity of the country than were some of the older functions, such as the judiciary, in which his part is increasingly becoming less and less effective.

In the district there is an organisation known as the District Soldiers, Sailors and Airmen's Board which looks after the welfare of ex-servicemen, serving soldiers and the families of the deceased soldiers. This organisation functions as a semi-Government body. The Deputy Commissioner acts as the ex-officio president of the Board, and a whole time secretary, a clerk and a peon are provided to the Board.

The Deputy Commissioner, is, as of old, primarily, responsible for the collection of land revenue and the maintenance of the land records. He performs these duties under the designation of Collector and is assisted by Assistant Collectors and a number of officials as detailed in the succeeding paragraph.

Land records and land revenue staff—The sanctioned strength of the *Patwaris, Kanungos* and peons is as under :—

Sadr Kanungo.	1
Naib-Sadr Kanungo.	1
Moharrirs.	2
Office *Kanungos.*	3
Establishment *Kanungo.*	1
Field *Kanungos.*	13
Patwaris.	109
Naib-Patwaris.	3
Peons.	15

The *kardar* agency in the Chamba district, existing before the land revenue settlement, has been abolished and replaced by lambardars who are now charged with the duties of collecting the land revenue and rendering help in other administration work.

Treasuries

A treasury is located at Chamba and there are sub-treasuries at Tisa and Chuari each. A seasonal treasury for Pangi and a sub-treasury for Brahmaur also has been sanctioned.

At higher levels than the district, there is, in Himachal Pradesh, no division and no Divisional Commissioner in revenue and general administration. To begin with there was a Chief Commissioner, with a Deputy Chief Commissioner. Later on, there was but the Chief Commissioner. This was followed by a Ministry, with a Lieutenant Governor as the Head of the State, and a Chief Secretary who functioned as Financial Commissioner also. The Ministry lived from eighth March 1952 till thirty-first October 1956. Thereafter the Lieutenant Governor has continued with the Chief Secretary continuing to

work as the Financial Commissioner also. Now the Ministry is again expected to be restored soon.

Shri N. C. Mehta, the first Chief Commissioner, held charge for about a year and nine months, whereafter Mr. E. P. Moon, who had, till then, worked as the Deputy Chief Commissioner, succeeded Shri Mehta on tenth January, 1950. He made over charge, as Chief Commissioner, to Shri Bhagwan Sahai on the thirtieth March 1951. On the formation of Ministry, Major General Himmat Singh Ji took charge as the first Lieutenant Governor of Himachal Pradesh on the first March 1952. He was succeeded on the first January 1955, by Raja Bajrang Bahadur Singh Bhadri.

CHAPTER XI

REVENUE ADMINISTRATION

LAND REVENUE ADMINISTRATION

History of land revenue assessment and management

Before the first regular settlement work which began in November 1951, and which will be dealt with later in this chapter, the district had a Revenue Administration based on summary settlements which took place in the days of the princely rule. The history of the land revenue administration before the regular settlement has been as described in the following paragraphs.

The original system of assessment—In the earliest times the revenue was assessed according to the amount of seed and the quality of soil, and was realised in kind and cash, called collectively *bachh*. The *sal* or grain-revenue was generally taken in the shape of the grain actually produced and also in service. Cesses were also levied on the other kind of produce, such as ghi, honey, wool, etc. Later on, the revenue fluctuated considerably from time to time, and, for a long period, was not assessed on any fixed principle. The system of land-tenure being feudal, the holding of each man was called a *nanwa*, i.e. a name in the rent roll; and each *nanwa* or holding meant one *chakar* or servant to the State, which employed such servants in three ways :—

(1) As *hazri* and chowkidar. They paid *bachh* or revenue in cash, and acted as orderlies to the State officials, or as soldiers. These, usually, were men of good families.

(2) As *kotwali* servants. They paid *sal bachh* or revenue in grain and cash, and were of two kinds:—

(a) Those who were called upon to serve in war.

(b) Those who carried loads for the raja and troops on a campaign, or for State officials when they went out of the State. These generally belonged to Bhattiyat.

(3) As *begar*. They, in addition to paying *sal bachh*, were required to furnish *begar* or free labour in the capital.

These different employees were drawn chiefly from the *sadr*, the Chaurah and the Bhattiyat *wizarats*, the zamindars of Brahmaur and Pangi being employed in their own *wizarats*. In the rent roll each holding stood in the name of the head of the family who alone was responsible for the revenue and State-service, and, on a holding becoming vacant, it was customary for the State to confer it on a man who followed the same occupation as the previous holder, as it was often difficult to obtain the requisite number of men of each calling owing to the frequent wars. The amount of service rendered by each family varied according to the size of the holding; those owning a *lahri* (three acres) provided one servant (*chakar*) for six months in the year, and those owning two or more *lahris*, for all the year round.

The *dhal bachh* or distribution of the cash revenue varied every year as it was imposed in a lump sum on each pargana and distributed locally according to the capacity and position of the zamindars. When any one feel it to be too heavily assessed, he used to appeal for a reduction through the *kardars* and leading men of the village.

Modified system of assessment—In 1863-64, the State army was disbanded, only the police force being retained, and the services of most of the employees referred to above, being no longer required, were dispensed with. The *hazris* and chowkidars were then called upon to pay enhanced *bachh* or cash revenue, at the rate of twelve rupees on each *lahri* of irrigated land, and six rupees on each *lahri* of unirrigated land. And in addition to paying *sal bachh* the *kotwali* servants and *begarus* were required to make a cash payment in lieu of the service they used to render, at six rupees a year for those owning one *lahri*, and twelve rupees for those owning two or more *lahris*. This cess was named *chakrunda*, from *chakri* (service). It was not imposed on the people of Brahmaur and Pangi as they were generally employed only in their own *wizarats* and were not required to come to Chamba. Only a few from the Trehta pargana of Brahmaur used to be summoned in winter to attend shooting excursions, and, in consideration of this, a small remission was made in the amount of their assessment.

The posts of *kotwal* and *mahta* of the pargana were at the same time abolished and, a system of cash salaries to the ordinary *kardars* was introduced, instead of the allowances in grain and cash, called *rakam*, formerly leviable on every holding. The cesses then became an asset of the State and were collected as such with the revenue.

State service (*begar*)

In the hills wheeled conveyance was not available in those days owing to the absence of suitable roads, and ponies, mules and bullocks were utilised, wherever this was possible. In many parts of the State, however, animal transport even for ordinary purposes, such as travellers' baggage, was not practicable, and, there, human labour was the only alternative. As a result, a custom had been in force from ancient times that all who cultivated the soil were under obligation to give up a portion of their labour for the exigencies of the State. This custom formerly prevailed all through the hills and was thus referred to in the Kangra Settlement Report:—

"Under former dynasties the people were regularly drafted and sent to work out their period of servitude wherever the Government might please to appoint. So inveterate had the practice become that even artizans and other classes unconnected with the soil were obliged to devote a portion of their time to the public service. The people, by long proscription, have come to regard this obligation as one of the normal conditions of existence; and so long as it is kept within legitimate bounds they are content to render this duty with cheerfulness and promptitude. Certain classes.....were always exempt, and the burden fell principally on the strictly agricultural tribes. Even among these races there are gradations of *begar* well recognized, which, for the convenience of the people it was necessary to define. The meanest and most onerous species of forced labour was to carry loads *pand begar**. A lighter description of *begar* was termed *satbahak*, and consisted in carrying messages or letters, or any parcel which could be conveyed by the hand. The fulfilment of this duty implied no degradation and involved no great sacrifice of the personal comfort. A third species of *begar* was to provide wood and grass for camp, and under former Governments this labour devolved upon Chamars and other out cast tribes, whose supposed impurity alone saved them from carrying loads."

On the final abolition of the *begar* system, in 1871-72, as it formerly existed in the State, it became necessary to provide for State-service in the capital and the parganas. For the capital this was done by a certain number of men being requisitioned in fixed rotation for one month at a time, from the

* Called *bith begar* in Chamba.

parganas of the *sadr* and the Chaurah *wizarat*. The number, when the old gazetteer was written, was about twenty and their service was then paid for in cash at the rate of six rupees per coolie per *mensem*. If more men were required, as for transport, etc., they were specially summoned by the officials. In the parganas all cultivators, none exempted, were liable to render State-service on special occasions without payment, in addition to the revenue dues; and also to serve for the transport of baggage belonging to State officials and travellers, for which they received remuneration at fixed rates. They were summoned by the pargana officials in fixed rotation, and, if needed for transport, they were not liable for more than one stage, except where no change of coolies was possible, as on a snowy pass. A man's caste made no difference. The *begar* was regarded as a burden on the land to be borne in turn by each landholder without exception. The distribution of the *begar* was in the hands of the State officials in the capital and the parganas, and the demand for transport was the haviest on the cultivators along the main lines of road.

The special forms of unpaid and forced labour *(begar)* were five in number, called *panj haqq*, and were as follows :— (1) If the raja was on tour in the state, those of the cultivators who were called upon must be in attendance for any work that was necessary, whether ordinary service or shikar. Those who carried loads on such occasions were remunerated at the rates fixed for travellers, but all other forms of service were unpaid. (2) This rule also applied to the case of the heads of the Administration in British India travelling on duty in the state. (3) The cultivators were also liable for service on the occasion of a marriage or a death in the royal family; (4) for the repair or rebuilding of the palace; (5) and also for the repair of roads and bridges within their *wizarat*. All new roads and bridges, however, were constructed mainly at the cost of the State. As no *chakrunda* cess was paid in Brahmaur and Pangi, the cultivators in these *wizarats* were liable for the various forms of State-service within their *wizarats*, without payment, but they were not summoned to the capital. The people of Bhattiyat were also exempt from service at the capital.

The classes who were exempt from *begar* were chiefly the following; (1) all State officials in the parganas, the subordinate staff, such as *jhutiyars*, etc., being exempt while in office but again becoming liable on demitting State service; (2) all persons holding the rank of *akkar*, and employed in carrying letters or in any other similar light service, but exempt from bearing loads; (3) respectable men of lower grade than *akkars*, who were on special occasions called upon to collect coolies or bring firewood, milk, etc., for the raja's camp, but were not liable for loads; (4) the zamindars in jagirs and *sasan* grants attached to temples, who had to render service to their own superiors and also to the State in their own pargana, but were exempt from State *begar* at the capital; and (5) special cases in which exemption from *begar* was granted by an order of the raja, but such cases were not numerous.

Colonel Reid's measurements—In 1874 Colonel Blair Reid commenced measurements of the cultivated area according to each man's actual possession, and the area and revenue were regularly entered in the register in the name of each holder, and not in that of the head of the family as was the previous custom. The old system of levying grain as revenue was also partly replaced by one of cash payments. Later on, the revenue rates were modified by fixing four rupees per acre on irrigated land, and two rupees per acre on other land. The unemployed people in the State were then encouraged to reclaim waste lands, the demand for grain in Dalhousie and Bakloh having greatly increased.

This separate assessment of each holding greatly facilitated the collection of the revenue, as the larger holdings were sub-divided, and the entries made in the rent-roll in the names of the individual holders, making all directly responsible

for the payment of revenue. The *sal*, or revenue in kind, remained the same as before the sub-division, but, in order to ensure prompt adjustment of the demand, the following procedure was adopted. When grain was collected and threshed and its sale began, the State notified a rate in every pargana, higher than the local rate prevailing at the time. This rate was fixed for that portion which was required for the raja's use in Chamba, and its effect was to restrain the zamindars from disposing of their grain to the dealers until the State demand had been met. When a sufficient portion of the *sal* had been secured, the State notified a lower rate, enabling the zamindars to sell their surplus grain at a profit and to satisfy the State demand in cash. This system remained long in force, and the grain revenue on each holding was thus reduced. The income of the State was always affected by the fluctuating rates of grain. The State was entitled to raise or lower the revenue rates.

Assessment in Brahmaur—In Brahmaur revenue was formerly realised in several ways. A money cess, called *bachh dasrit* (*dasrit* meaning country custom), was imposed on all Gaddies, whether settled in the State for many generations or new immigrants such as from Kangra and Jammu. In addition to this, wheat and various other articles, such as wool, yarn and even woollen cloth were also levied on and collected from the cultivators. The *bachh dasrit* cess was paid by every person who held land in the Brahmaur *wizarat*, whether resident or non-resident. Other dues were paid by those who cultivated land in the absence of the owner. If an absentee land-holder continued to pay the *bachh dasrit*, he was entitled, despite his absence, to recover his hereditary share of the land from his tenants on his return, including the crop on the ground. When formal revenue rates were fixed in 1891, the *bachh dasrit* cess was transferred from the names of those not in possession (i. e., *ghairkabiz*), and a cash revenue in proportion to the area was imposed on those in actual possession. No revenue in kind was thereafter taken in Brahmaur.

Formerly all Gaddies who used to pay the *bachh dasrit* cess enjoyed certain privileges, in that persons of other tribes were prohibited from marrying a Gaddi woman or keeping a Gaddi widow. In such cases women of loose character were tried by the *drubiyal* (a village official) who exacted a penalty according to custom. But this custom is now obsolete, and the Gaddies are governed by the ordinary law.

Assessment in Pangi and Lahul—The greater portion of Lahul in Pangi *wizarat* was assigned in jagir to the rana of Trilok Nath, who realised the revenue and paid the amount fixed as *bachh*. A peculiar custom of levying land revenue was in force in Lahul. This custom was called *phera*, and its origin was that the wazir of Pangi used to visit Lahul every third year, when grain and cash were paid to him as of right over and above the land revenue. The ordinary State-dues were collected every year by the *kardars*, but the extra cesses were only realised every third year on the arrival of the wazir. This custom existed even when the salaries of the State-servants were fixed, but then all the cesses formerly received by the officials came to be considered to belong to the State as of right, and the revenne in Pangi and Lahul began to be paid in cash instead of in grain, etc.

Bhriri jalsa—A yearly durbar, called *bhriri jalsa*, used to be held by the rajas from ancient times in the month of *Asauj*. On this occasion, the heir-apparent and members of the ruling family, State officials, men of good families and *hazris* and chowkidars, who were exempt from *begar*, all in their proper order of precedence, enjoyed the privilege of presenting *nazrana* to the ruling chief. The amount, called *rular bhriri*, was specifically fixed for each and varied according to the status of the person presenting it. In addition to these

persons, every member of the general community, who cared to do so, could present a *nazar* in kind according to his occupation or calling. The gardener brought a basket of fruit and flowers; the carpenter a sample of his skill in carpentry; the goldsmith a silver or gold ornament; the woodcarver a bowl or cup; the oilman a pot of oil, and so on.

On the accession of Raja Sham Singh in 1873 the privilege of presenting rupee one as a *nazar* on this occasion was extended to all respectable men in the State. These people were called *akkars*, and they corresponded broadly to the *hazris* and chowkidars of former times. They were all exempted from *begar*. The sum realised at the *bhriri jalsa* was credited into the treasury.

Collection of land revenue—The collection of revenue was carried out by the *drubiyals*, *muqaddams*, or *ugrahikas* of the different parganas, with a staff of assistants and under the orders of the *kardars* of each pargana. To them was assigned the duty of collecting the *bachh* or cash revenue only, and when realised it was paid over to the *likhnehara* in each pargana, who credited it into the treasury at Chamba proper. The *sal* or revenue in kind was differently dealt with in different *wizarats*. In Brahmaur and Pangi no *sal* was received, the whole revenue demand being payable in cash; in Bhattiyat the *sal* was delivered and stored at the *kothis* in the *sadr* and the Chaurah *wizarats* one portion was retained at the *kothis* and the other sent to Chamba, the proportion varying according to the requirements of the State. When cash was accepted in lieu of grain revenue, it was paid over to the *likhneharas* of the pargana. The revenue was collected twice a year, the two instalments being called *bahria* and *sairia*, and all the accounts were maintained to the end of each financial year and submitted by the *likhneharas* of the parganas to the *bakhshi* or chief revenue officer of the State. The *likhnehara* in each pargana was mainly responsible for all this and he had the assistance of the *char* in all the details of his work.

Waste lands—The highest form of property recognized in land in the State, was the hereditary right to cultivate or otherwise enjoy the benefits of land. This right was either recorded in revenue records or, if not so recorded, specifically conferred by a *patta* or title-deed from the raja which in every case clearly specified the fields or plots of ground for which the deed was granted, as well as the name, area and rental etc.; of the land. Beyond this, the grantee acquired no ownership in the land, which in all circumstances continued to be the property of the State. Waste lands not included in such grants were by custom subject to the cultivator's rights of user (*bartan*) if situated adjacent to or near his holding. These rights were chiefly as follows :—to pasture sheep and goats and also cattle; to cut grass and the leaves of certain trees for fodder and thorns for hedges; to gather or break dry wood for fuel; to cut pine or cedar splinters for torches (*jagni*) from dry and fallen trees within that area; to fell small trees of inferior quality, called *bansati*, for fuel at marriages and funerals. Certain rights were also enjoyed, in general State waste, such as the grant of timber for building purposes, under a written permit from the competent authority. These privileges were not confined to the actual cultivators, but were also enjoyed by the farm servants and others resident in the village, who did not own land but kept a few sheep and goats. In the case of the forests, the rights of user had all clearly recorded, but the State reserved the right to modify or annul these privileges at any time if it was considered advisable to do so. The cultivators could not cut trees, the timber of which was valuable, even when they grew within the limits of their arable land.

As all the land in the State was the property of the raja, cultivators being only his tenants. No new land could be broken up without his permission given through a *patta* or title-deed; and such new land was liable to revenue in

the same way as the older holdings. On the other hand, if the person who reclaimed the land came from another pargana, he became entitled, by virtue of the reclamation, to the same rights of user as the other residents in the locality. When any area was surrendered by a cultivator or washed away by a stream it ceased to be entered in its holder's name and the holder was then relieved of all burdens in connection with it.

Ghala **or** *ghali* **(Hay preserves)**—The rights of user enjoyed by the cultivators in waste land were, in most cases, general, that is, grazing, cutting of fuel, etc., were allowed to all in any part of the waste near their holdings, subject only to considerations of mutual convenience. In the case of *ghali* or hay fields, this was not so. Here each farmer usually had a special plot, near his holding or at some distance away, which by common consent was recognized as, in a sense, private. If necessary, this plot was enclosed for some months in the year to protect it from cattle, and in it the grass grew long and thick. In October or later, this grass was cut for the supply of hay in winter and then the fence was removed, till the following summer, and there was no distinction between the hay field and the common waste. Though permanently attached to the respective holdings, the farmers were not considered owners of their *ghala* lands in the same way or degree as of their cultivated fields, and no *patta* was granted for them and no rent was paid to the State, except in some special cases in which a *patta* did come to be granted and revenue did come to be imposed.

Pastures—The Chamba district contains rich and extensive pasture lands, some near the villages and others on the high mountain ranges, especially on the slopes of the Dhaula Dhar and the Pangi Range. The pastures near the villages are called *juh*, *munchar* and *gorchar*; those at a greater distance are named *trakar*, while the high mountain pastures, only accessible to sheep and goats in summer, are spoken of as *dhar*, *gahar* and *nigahar*. The name *dhar* is most common in the Beas and the Ravi Valleys, while *gahar* and *nigahar* are found in Pangi. The high fields and farmsteads above the villages and near the *trakar* pastures, to which the sheep and goats are taken for grazing in summer, are called *adwari* and *dughari* in Chaurah, *kat* and *katohar* in Brahmaur; and *puhali* in Pangi. The pastures near the villages are grazed by the village cattle as well as the sheep and goats; and the *trakar* pastures by sheep and goats only. The *dhar*, *gahar* and *nigahar* pastures are visited only by shepherds who spend several months every summer in these grass-rich uplands The people of the *sadr*, the Bhattiyat, and the Chaurah, tahsils excel in the rearing of cattle, while the Gaddies of Brahmaur, who are a pastoral people, own large flocks of sheep and goats, which constitute their chief wealth. In Pangi and Lahul, on the other hand, owing to the scarcity of fodder, a zamindar cannot, generally speaking afford to keep more than say twenty or twenty-five cattle and about one hundred sheep and goats.

Pattas **for** *trakars* **and** *gahars* **etc.**—In certain cases *pattas* were conferred by the raja, with or without levy of any revenue or cess, in respect of *gahars*, *trakars* etc.; and, in such cases, the *patta* holders held exclusive rights over the waste lands covered by the *pattas*.

Trini **(Grazing dues)**-For all the pastures, grazing dues, called *trini* were levied by the State. In former times the *trini* dues for grazing used to be collected in kind, i. e., in wool and sheep or goats, a small amount only being taken in cash; and the graziers paid these dues direct to the State.

In 1863-64 the system was adopted of selling the *trini* by auction, and when roads were opened many Gujjars from all parts flocked to the pastures, thus enhancing the value of the contract. The same *trini* rate prevailed for all the different pasturages, *viz.*, two *chaklies* per head, or two rupees and eight annas per hundred head of sheep and goats. This was the maximum rate which the contractor was entitled to demand from the graziers. The amount payable to the State depended on the terms agreed upon at the time of auction.

The contract came to be sold yearly in April for each pargana of the Sadr, Chaurah, Bhattiyat and Brahmaur *wizarats*.

In the Pangi *wizarat*, the procedure was somewhat different. The Chander Bhaga river divides Pangi into two tracts; one on the left bank, in which are situated only a few villages, and the other on the right bank, comprising most of the populated area, with its pasturages. All the pastures of the latter tract, as well as the special pastures held by the few zamindars in the former tract, were reserved for the use of the people of Pangi, who were also exempt from the payment of *trini* dues on their own pastures All other pastures on the left bank were sold by auction, and flocks from Chaurah and other parts were allowed to graze in them.

In Lahul, most of which was held in jagir by the rana of Trilok Nath, both the State and the jagirdar had their own *gahars*. Those of the State were called *salpan*, and were probably taken over from the jagirdar in former times as grazing ground for the private flocks of the raja. When flocks ceased to be owned by the State the *salpan gahars* came to be sold by auction, and, in addition to the *trini* dues payable to the State, the jagirdar enjoyed the privilege of receiving a sum of money called *kar* from those who grazed their flocks in them.

Gujjar pastures—The *dhars* of the Sadr, the Chaurah, the Bhattiyat and the Brahmaur *wizarats* were largely occupied by Gujjars who paid *trini* at the rate of one rupee and eight annas for a milch buffalo, twelve annas if not in milk, and the same for a calf, which were the maximum rates chargeable by the contractor. The Gujjars came up in April and retired in October, but some of them had settled in the hills like the ordinary zamindars. Their settlements had greatly increased the amount of *trini* collected, and the trade in ghee.

Malana **and** *utkar* **tax**—The State also auctioned, along with its own pastures, the *trini* of Loduan, Poarha, Kalakh, Mua, Dehra, Prihain, Lakhanpur and Behaur, etc., in the Punjab and the Jammu territories. This right seemed to have been enjoyed for a long period, but there is no record as to how and when it was acquired. The tax, called *malana* and *utkar*, was realised by the contractor and the rate varied in different localities. In the forest of Loduan, etc., the *utkar* and *malana* were realised in the following manner :— In December the contractor arranged matters with a number of *malundis* (shepherds) who, in return for grazing rights, penned their flocks for sixty nights on the fields of any zamindars named by him for the sake of the manure. This was called *gote*, for which the zamindar paid to the contractor a fee called *malana* and provided one of the *malundis* in turn, with food. After the shepherd had fulfilled the contractor's requirements he was at liberty to manure the fields of any one who paid him for doing so. No one was allowed to herd his flocks in the jungles before the *gote* begun, and the offender had to compensate the contractor for his loss.

The *utkar* tax was levied on the owners of the flocks at the rate of one rupee for every hundred head of sheep or goats.

Grazing customs—The animals which were kept at home all the year round, that is, were grazed in the near pastures and not taken to the *dhars* and *gahars* in summer or the low hills in winter were called *ghareri*, and the grazing dues for these were named *trini ghareri*.

The flocks of sheep and goats, other than *ghareri*, were almost constantly migrating between the low hills and the inner mountains. In the beginning of the cold weather—October and November—they were, as they still are, driven to the low hills of Kangra, Nurpur and Pathankot, from which they were, and continue to be, brought back in April to their villages to manure the fields, and in June they were and are all entrusted to a *malundi* or shepherd, for the summer months. After a month in the *trakar*-pastures, some are, as of old, led up to the *dhars* of Chaurah, Brahmaur and other parts; and others are taken over the passes of the Pangi Range to the *gahars* of Pangi and Lahul, where they remain during July and August. In the beginning of September the flocks commence the age-old return journey over the Pangi Range and are brought back to the *trakar*-pastures. In October they are traditionally taken to the village to manure the fields, whose owners have to provide food for the shepherds and their dogs, as well as fuel at night. In some parts, the zamindars carry the luggage of the shepherds free of charge or pay money in addition, to the owners of the flocks. After October, the flocks are again led to the jungles of Bhattiyat, Nurpur and Pathankot, where they remain till March.

If a man wished to have his flock grazed with the flock of some one else he had to provide a *puhal* (shepherd) of his own for every hundred head of sheep and goats; or else he had to pay a fee of about fifteen rupees, besides the grazing tax, and salt for the use of the flock, for the cold weather only. The *puhal* was not remunerated in cash, but was provided with food, wool, sheep or goats etc., in return for his services. A man who had only a few sheep and goats generally made a private arrangement with a *malundi* to graze them.

In Pangi the cattle and flocks were and still are driven early in June up to the *puhalies* on the mountain slopes, and, while they are there, the fields as in olden times, are still manured by them. In July they are taken up to *gahars*, where they remain till October, after which they are again brought back to the *puhalies*. In October all return to the villages for the winter; and are penned in one end of the living rooms in the ground floor and fed on the grass cut and stored earlier in the year during the leisure months. In Lahul the animals are kept at home and grazed on the pastures near the villages.

Rights in streams—By ancient custom the State claims the title to all natural streams and rivers, subject to rights of user held by cultivators for irrigation purposes; owners of *gharats* or water-mills; and those entitled to erect *chips* or fish-weirs. A tax each on *gharats*, called *gharatiana*, on *chips* and on fishing with the net or hook was payable to the State.

No regular settlement of the State was ever carried out before the merger of the Chamba State into Himachal Pradesh.

Tenants and rents—The tenants, before the regular settlement, were arranged in the following classes :-

1. The *kashtkar malguzar* or the revenue paying crown tenants, comprising the great bulk of the cultivators in the State. They paid their revenue demand and nothing more in cash to the State direct through the *Kardars* of the parganas and, in addition, were liable for certain kinds of State service which are fully detailed under *begar*.

2. The *jhumrialu* tenants were of three kinds. The highest class sub-rented land from the *kashtkar malguzar* and resided on it, cultivating with their own agricultural implements. They gave half the produce to the *malguzar* after all demands for farm service had been satisfied and the seed had been put aside for the next sowing. They were also under obligation to give service in cutting wood and grass, and at marriages and funerals as well as on other special occasions in the *malguzar's* family.

3. The *jhumrialu anwasidar* class held land in lieu of service, and, therefore, retained the whole of the produce. They were at liberty to cut leaves for fodder and graze their cattle within their own land.

4. The third class of *jhumrialu* consisted of the farm servants. A portion of the land was assigned to each for his support in lieu of cash payment of wages and this portion was cultivated along with his master's land, and the produce thereof made over to him at each harvest. He also received food and clothing.

5. The *ghara*, who did not necessarily reside on the master's land, which he cultivated. He gave half the produce after the seed for the next sowing had been put aside, and was liable for service at special times according to agreement.

6. The *mudiyari* class of tenants gave a fixed quantity of grain as rent after each harvest, and they were only liable for such service as was specified in their agreement.

7. The *tikidar* paid cash rental, and gave service according to the terms of his contract.

In Pangi and Lahul the only form of tenancy known was called *adhighari*, that is, there was an equal division of the crop between landlord and tenant, but even this form was not common as the zamindars usually work their own lands.

Jagirs—The jagirdars in the State represented old families who in most cases had held their lands for several hundred years, and, in the case of the ranas, for a very much longer period. In accordance with ancient custom, and the terms of their title-deeds, the jagirdars were under obligation to serve the State, as horsemen in the raja's body-guard, providing their own horses, and to accompany the chief with their retainers on military expeditions. But in later years the privilege had been granted of substituting a cash cess, called *ghoriana*, for this obligation. Some jagirdars were allowed other special privileges.

All the jagirdars were liable for the *bachh*, or revenue in cash, and, according to an old usage, *gharu bachh* was also realised from the jagirdars in addition to the ordinary *bachh* cess. *Gharu bachh* meant simply cash paid from the jagirdar's purse, that is, from his own private income as distinct from the normal *bachh*, which was a fixed portion of the cash revenue drawn from his tenants. All *begarus* in the service of jagirdars (i.e., those who held land on the tenure of liability to give service) were liable to pay *chakrunda* (i.e., a cash payment by a *begaru* in lieu of the service formerly rendered to the State or a jagirdar, in the town or at the jagirdar's house) except those of a jagirdar to whom a certain number of *begaru* was allowed free by the State, according to the extent of his jagir. No jagirdar would eject a cultivator, as long as the latter paid his revenue in full, and rendered due service to his landlord. Nor could the jagirdar reclaim waste or realise revenue on it.

The following were the jagirs in the parganas of the Sadr *wizarat* when the old gazetteer was compiled :—

1. Kharot, held by Mian Budhi Singh Bagawala.
2. Kuhal held by Pandit Mohan Lal, *Raja-guru*.
3. Gudial held by Mian Anirudh Singh, Bijlwan.
4. Mahla held by Mian Gaja Singh, Jasrotia.
5. Rajera held by Mian Kharak Singh, Bhupatia.
6. Samra held by Rana Sangara.
7. Udaipur held by *Jotshi* Chandermani.
8. Dhund held by Khalwa Ram Dass, Baratru.

Each of these jagirs comprised a certain number of assigned villages, except Kharot where the whole pargana was held in jagir.

The jagirs in Chaurah were :—

1. Begor held by Mian Moti Singh, Bijlwan.
2. Bagai held by Mian Jodh Singh, Behandral.

The jagirs in Pangi *wizarat* were :—

1. Lahul held by Rana Lal Chand.
2. Lahul held by Rana Amin Chand.

In each case the jagir included the whole pargana.

The jagirs in Brahmaur were :—

1. Ulans held by Rana Judhbir Singh.
2. Suai held by Rana Suchet Singh.
3. Gurola held by Rana Sahib Singh.

The jagirs in Bhattiyat were :—

1. Chuari and Raipur, assigned villages, held by Mian Partap Singh, Chambial.

Rent-free land (*muafis*)—In former times it was customary for the rajas to confer grants of rent-free land, usually on Brahmans and temples. The five oldest copperplate-deeds extant. dating from the tenth and eleventh centuries, record such grants, and in the case of one of them (that of Raja Vidaghda Varma A.D. 960-80) the descendants of the original grantee, living in the village of Sungal*, are still in possession of the land conferred on their ancestor. This form of grant was called *sasan* and the holder of it, *sasani* or *sasandar*. Most of the rent-free grants in the district are of this nature, while others, called *muafi*, are held by men of lower castes. The term *muafi*, however, is now applied to all rent-free grants of land, but the name *sasan* is, properly and usually speaking, used only for grants to brahmans and temples. The holder of a *muafi* grant is called *muafidar*.

The temple of Thakur Lakshmi Narayan enjoys a large area of rent-free land. Certain other temples and a number of Brahmans also hold land in *muafi*. The *muafis* held by temples were either :—

(1) purchased by the temple from other *muafidars*;

or

(2) granted to the temple by the State;

or

(3) dedicated to the temple by some persons who purchased the land from other *muafidars*.

* The village of Sungal (ancient Sumangala) is said to have possessed the right of sanctuary down to the reign of Raja Charat Singh A.D. 1808-44.

After sometime, the British Superintendents of the State put a stop to further sales and mortgages of *muafis*.

Most of the *muafis* are in the Bhattiyat and the Sadr *wizarats*, and are owned by the large number of temples and Brahmans in the capital. *Muafis* attached to temples were exempt from taxation, but those held by Brahmins were liable to all the *bachh* or cash cesses. In some parts a grain cess, called *mangni*, was paid. All the *muafidars* in the capital were also exempt from the *bachh* cess, but, with a few exceptions, those who lived in the villages were subject to both *mangni* and *bachh*.

The following is an abstract of the area in acres comprised in jagirs and *muafis* in the Chamba State at the time of the compilation of the old gazetteer :—

Name of *wizarats*.	Jagirs.			*Muafis*.		
	Irrigated.	Unirrigated.	Total.	Irrigated.	Unirrigated.	Total.
Chamba	28	1,850	1,878	440	4,443	4,883
Chaurah	9½	1,157½	1,167	22	964	986
Pangi	—	791½	791½	—	169	169
Brahmaur	—	1,008	1,008	1	158½	159½
Bhattiyat	47½	53½	101	855	1,233½	2,088½
Total	85	4,860½	4,945½	1,318	6,968	8,286

The first regular settlement and the present system of survey, assessment and collection of land revenue

Mainly because the people who were having to pay disproportionately high, and, in numerous cases, excessively high, amounts of land revenue, as a result of the arbitrary nature of the *ad hoc* and summary assessments, and partly out of general considerations of bringing the system of assessment and land revenue management up-to-date, the Himachal Pradesh Administration decided to conduct the first regular settlement of the Chamba district and the work began in November, 1951, with Shri Thakur Sen Negi as the Settlement Officer of the Chamba district.

The settlement operations came, practically speaking, to a close on the fifteenth of the November, 1958, though a few items of work, such as the assessment of the Chamba town and the other urban areas, and the writing of the final settlement report could not be finished then. Shri Negi held charge of the work till May, 1958, when he made it over to Shri Narain Singh. The revision of the gazetteer, normally a part of the settlement work, has not had to be done by the Settlement Officer in this case because of the revision undertaken by the special agency of the Gazetteers Unit as a part of the all India programme.

The method of survey adopted in this settlement has been the plain-table system generally followed in the Punjab. Contrary to what happens in many settlements, no aid whatever was taken in the Chamba settlement from the Survey of India or any other extraneous agency for the basic topographical survey, before the datailed cadastral one. The settlement staff itself did the entire job from beginning to end. In pursuance of the policy decision taken by the Himachal Pradesh Government, total survey was resorted to. The meaning of it is that not only the cultivated land, and not only the privately owned uncultivated land, but also each and every bit of all other kind of land was surveyed, mapped and recorded. The advantage in total survey, in this sense, is that, even if in certain cases, where very large and mountainous tracts are involved, the survey be not as accurate as the one carried out by the Survey of

India, there would still be at least one department, namely, the Land Revenue Department, which would possess maps and records, and statistics, covering the entire area of the district, upon which the various other departments could draw for broad and basic figures. In a planned economy, such as the one to which the country now stands committed, through its periodical plans, like the Five Year Plans, such a comprehensive basis for statistical material would be valuable beyond doubt. In fact, without such a statistical background, much of the planning would, at best, be no better than the best possible efforts at guess work.

Assessment—Broadly speaking, the system of assessment adopted in Himachal Pradesh, and, therefore, in this district, has been the same as prevails in the Punjab. Under the rules prescribed for the purpose, and on the basis of the average areas under various crops, the average yields, the average prices, and the average deductions due on certain items of cost of agriculture, the net assets are worked out, and the State demand is fixed within twenty-five per cent of those net assets. Before final orders on the determination of the new demand in a settlement, the people are given an opportunity to express their reactions by circulation of an extract of the assessment proposals. The assessees have a right of appeal too. The entire assessment is in cash, and, over and above the basic land revenue, certain cesses are levied. At present the rate of cesses is twenty-five per cent of the land revenue, out of which five per cent goes to defray the remuneration of the lambardar for the collection of the land revenue and for the performance of other duties as a village official, and the remaining, called local rate, is made over to the *panchayats*.

Collection of land revenue—Collection of land revenue is now made through the village headman (Lambardar) who, as stated above, gets five per cent of the land revenue collected out of the cess levied for the purpose over and above the land revenue. The collection is made twice a year in equal instalments and the amount is deposited in the treasury from fifteenth January to fifteenth February for the *kharif* season and from fifteenth July to fifteenth August for the *rabi* season, in respect of the Bhattiyat, the Chamba and the Chaurah tahsils. In the case of sub-tahsils of Pangi and Brahmaur, the dates are:—

Kharif fifteenth November to fifteenth December ; *rabi* fifteenth July to fifteenth August.

Every year the *Patwaries* prepare a holding-wise list called *fardbachh* in which the land revenue of each payer is entered. He prepares two copies of it, one copy to be given to the village headman for collection and the other to be kept by him in his record. On the collection of land revenue the *Patwari* prepares another document, called *arz arsal* and hands that over to the village headman on the basis of which the amount is deposited in the treasury. The annual rent roll (*kistbandi*) is prepared in the district as well as in the tahsils. The Deputy Commissioner, who derives his original name of Collector from the early days of the British rule in India when collection of land revenue was about the most important duty entrusted to him, still has the collection of the State-demand as one of his most important functions. It is he who exercises the overall supervision and control over the proper deposit and accounting of the revenue.

There are a number of measures prescribed by law to be taken against defaulters. An important amendment in the law in this behalf has been the dropping off of the provision authorising imprisonment of defaulters. With the change of times, this provision has been regarded to be out of tune. The other measures, including the attachment and sale of property, continue.

Incomes from land revenue and special cesses connected with it

The following table shows the comparative incomes, before and after the first regular settlement, from the land revenue and the cesses thereon in this district.

Name of tahsil/sub-tahsil	Prior to the first regular settlement			After the first regular settlement for *kharif* 1958 and for *rabi* 1959			
	Land revenue in cash	Land revenue in kind	Total	Land revenue	*Malikana**	Local rate	*Panjotra* (lambardar's share)
1. Tahsil Chamba	50,404 22	30,293.40	80,697.62	95,120.51	48.26	19,024.07	4,499.93
2. Tahsil Bhattiyat	63,884.84	19,953.22	83,838.06	91,989.03	254.28	18,400.53	4,599.22
3. Tahsil Chaurah	47,736.00	50,922.00	98,658.00	98,768.26	446.83	19,753.74	4,635.51
4. Sub-tahsil Brahmaur	20,085.70	42.20	20,127.90	16,155.95	10.94	3,231.26	766.81
5. Sub-tahsil Pangi	8,605.00	...	8,605.00	13,250.52	1.82	2,654.12	284.84
Total	1,90,715.76	1,01,210.82	2,91,926.58	3,15,294.27	762.13	63,063.72	14,786.31

Note :— These figures do not include assessment of Chamba town as this assessment has not yet been finalised.

* Proprietary due on lands owned by the Government and tilled by tenants.

Assignments (*muafis* and jagirs) after settlement

With the end of the princely States, which, in its wake, brought about the extinction of the rulers' regime, the whole question of the continuance or the resumption of the jagirs and *muafis*, being then enjoyed by a number of persons and religious institutions, went into the melting pot, more especially in areas, like the Chamba district, that came under land-revenue settlement. The Government enunciated certain principles, as embodied in the then Chief Commissioner's memo. No. R. 38-44/48, dated the 30th March, 1951, to form the bed-rock of future policy with regard to the treatment of *muafi* and jagir cases. These basic principles were as given below:—

"(a) The present Government is not legally bound by the grants of land-revenue made by the previous regime.

(b) In the cases of grants for service, the primary test is whether the grantee is, and will be, in fact, any longer rendering any service to the public or the State (as distinct from service to the rulers).

(c) In respect of charitable grants, the criterion is whether the grant is, and will be, still in public interest.

(d) Grants purporting to be in perpetuity are to be considered in the light, firstly, of the fact that, as is well known, perpetuity had little of its true meaning in practice during the previous regimes, notwithstanding what *sanads* or other papers said, the tenure of every so called perpetual grant being tacitly subject to renewal at the will of every new ruler, and, secondly, of the consideration that modern trends are not much in favour of perpetual grant of public revenues.

(e) In deserving cases, some leniency may be shown as a matter of grace."

The Settlement Officer, Chamba, during the course of the settlement operations, referred for orders of the Government as many as 1,556 files representing the entirety of the *muafi* and jagir cases of the district. Out of this whole, resumption was recommended, in the first lot, in as many as 1,147 cases, which, had the common characteristic that, whatever the position previously, the persons enjoying the remissions or assignments had then ceased to render any service that could by any stretch of imagination or interpretation be regarded as of any use or value to the new Government or the public. This characteristic weighed with the Settlement Officer leading him to recommend out right resumption in these cases. The Himachal Pradesh Administration accepted the point of view of the Settlement Officer and ordered resumption in all these cases. In the second lot of cases, numbering three hundred and eighty-two and comprising *muafis* in favour of temples, big and small, and other places of worship, including village deities and places of burial of holy persons, continuance of the remissions and assignments of land-revenue was recommended in deference for the faith, sentiments and susceptibilities of sufficiently large numbers among the masses. These recommendations too were accepted by the Government and all such assignments and remissions were allowed to continue till further orders subject to (a) the existence of the temple in good condition and its proper management, (b) the existence of an adequate number of followers of the deity, (c) the condition that servants of the deity should bear good moral character and should be loyal to the Government, and the restriction that (d) the *muafi* or jagir lands should not be alienated without prior permission of Government. Subject to the foregoing requirements, conditions and restrictions, the *muafi*/jagir would continue, until at any time resumed by a special or general order of the Government.

The third lot of thirty-seven cases concerned only three persons, namely, Shri Dharam Singh, a scion of the former ruling dynasty, Dewan Bahadur Madho Ram, an officer of the erstwhile Chamba State, and Dei Sahiba Rattan Devi, a princess of Chamba. In the case of Shri Dharam Singh, who inherited the assignment from his father, a real brother of Raja Sham Singh, the assignment was allowed to continue for the time being, subject to review at the death of the assignee, as a matter of grace by virtue of his lineage. Dewan Bahadur Madho Ram was about seventy-six years old at that time. It was felt that, because he had rendered, to the erstwhile Chamba State, civil administrative services that pleased the then ruler so much as to earn the Dewan Bahadur, in his capacity as the Chief Secretary of the State, an *inam* in the shape of the landed rights and the revenue-assignment in question, it would be a befitting act of grace if the land-revenue were not resumed and the assignment were allowed to continue subject to review after the death of the original assignee. The jagir of Dei Sahiba Rattan Devi, the original grantee, was also allowed to continue till further orders as a matter of grace by virtue of her dynastic status. The continuance of the assignment of land revenue in these three cases was sanctioned subject to the general terms, in each case, that (i) the assignee should bear a good moral character and be loyal to the Government, (ii) the assignee cannot alienate the assignments without prior approval of the Government, and (iii) resumption or further continuance of the assignments will be reviewed by the Government after the death of the present assignee.

Details of the continuing *muafis* and jagirs are given below :—

Sl. No.	Name of jagirdars or *muafidars*	Area of assignment in bighas and *biswas*	Amount of assignment in rupees
1.	2.	3.	4.
1.	Shri Thakur Laxmi Narayan.	10,755-18	6,081.72
2.	Shri Nag Khajji.	433-16	182.31
3.	Shri Nag Kelang.	343- 5	137.23
4.	Shri Mindhal Basni.	1,086- 3	171.97
5.	Shri Murli Manohar.	384- 5	248.80
6.	Chander Gupt.	980-14	553.69
7.	Shiv Shakti.	729- 9	354.02
8.	Shri Thakur Lakshmi Damodar.	616- 6	299 10
9.	Shri Devi Jalpa.	262-10	153.79
10.	Shri Devi Chamunda.	116-13	582.52
11.	Shri Thakur Hari Rai.	202-17	104.00
12.	Mandir Chaurasi.	11-13	...
13.	Shri Mani Mahes Devta.	317-10	73.48
14.	Shri Thakur Katik Swami.	38-15	12.88
15.	Shri Jammu Nag.	176-7	94.58
16.	Shri Saligram.	51-11	26.90
17.	Shri Devta Inder Nag.	48-13	6.95
18.	Shri Chander Shekhar.	217-16	63.41
19.	Shri Trilochan Mahadev.	94- 1	41.95
20.	Shri Devi Lakshana.	51- 0	33.22
21.	Shri Devi Manglasani.	54-12	33.24
22.	Shri Rah Nag.	0-10	0.28
23.	Shri Nag Kalhoor.	1- 5	0.11
24.	Shri Mahadev Muneshwar.	2- 3	2.15
25.	Shri Thakur Padam Nabh.	45-15	37.98
26.	Shri Nag Darobi.	36- 4	22.04

1.	2.	3.	4.
Contd.			
27.	Shri Kaleshwar Mahadev.	4- 6	1.85
28.	Shri Nag Sindhu.	90-18	38.61
29.	Shri Bansi Gopal.	62- 0	46.63
30.	Shri Shiv Kapal Muni.	17- 1	10.08
31.	Shri Thakur Nar Singh.	203-17	148.41
32.	Shri Mahakali.	4-19	3.81
33.	Shri Kalayan Rai.	8- 2	7.40
34.	Shri Baij Nath Ji.	2-12	2.60
35.	Shri Devi Brahmini.	0- 5	0.02
36.	Shri Thakur Charpatnath.	0-15	0.75
37.	Shri Bawa Sidh.	23- 6	12.91
38.	Shri Kund Mahadev.	4- 0	3.12
39.	Shri Nag Tund Mund.	0-13	0.32
40.	Shri Thakur Bharari Wala.	69-12	62.58
41.	Shri Hadamba Devi.	33- 4	19.80
42.	Shri Baski Nag.	26- 9	17.06
43.	Shri Dharam Shala.	133-16	89.90
44.	Shri Devi Gaurja.	5-14	5.85
45.	Shri Thakur Badri Nath.	2-18	2.80
46.	Shri Thakur Radha Bali.	0- 8	0.23
47.	Shri Devi Kalka.	15- 3	5.39
48.	Shri Bawa Ishwar Mahadev.	1- 7	0.77
49.	Shri Bali Charan Nag.	27- 9	14.99
50.	Shri Kali Nag.	18-10	23.18
51.	Shri Mahavir Chander Gupt.	10-18	4.03
52.	Shri Thakur Sita Ram.	25-14	19.94
53.	Dehra Bawa Shri Chander Gupt.	45-16	48.06
54.	Shri Devi Jwala Mukhi.	65-19	38.07
55.	Shri Udai Singh.	43- 1	35.65
56.	Shri Devi Achhara.	216-15	100.92
57.	Shri Devi Champavati.	155- 1	115.94
58.	Shri Mahadev Neel Kanth.	9- 9	8.29
59.	Shri Mahadev.	61-10	32.81
60.	Shri Devi Sharda.	10- 1	4.73
61.	Shri Shiv Hari.	1-16	1.80
62.	Shri Nag Bintru Makimi Juari.	46- 5	31.77
63.	Shri Nag Devta Mandor.	22-14	16.84
64.	Shri Nag Devta Bhuru.	62-15	35.22
65.	Shri Devta Kelang.	32-17	24.74
66.	Shri Devi.	7-11	7.88
67.	Shri Thakur Ji.	38- 1	28.42
68.	Shri Thakur Jog Daman.	38-16	25.42
69.	Shri Shiv Ji.	2- 2	2.38
70.	Shri Lakh Data.	2- 5	2.38
71.	Shri Devi Mansa.	17- 2	6.62
72.	Shri Devi Chaura.	3-12	2.09
73.	Shri Bhagwan Nar Singh Chamba.	72- 8	...
74.	Shri Devi.	7-17	4.96
75.	Shri Gauri Singh.	6- 4	2.61
76.	Shri Dharam Singh son of Shri Partap Singh.	534-17	380.68
77.	Dewan Bahadur Madho Ram son of Shri Nand Lal.	1,384- 1	1,052.45
78.	Dei Sahiba Rattan Devi.	86,161-16	11,772.12

LAND REFORMS

The history of the land tenures in the Chamba district has been summed up as follows in the assessment report of the first regular settlement on Bhattiyat tahsil :—

"From times immemorial down to the merger in 1948, the entire Chamba district was a State ruled as well as reigned by a raja. The raja was the fountain-head of all rights over land, cultivated as well as uncultivated. All private rights originated from his grants in a general or special manner and continued to exist subject to his over-lordship and his pleasure. As time passed the measure of security that private rights enjoyed increased, but the sword of Democles, that was the inherent over-lordship of the ruler, was never totally absent. With the birth of Himachal Pradesh, things have improved very greatly in favour of private interests. What were formerly mere *malguzars* have now been recognised as proprietors. The actual tillers, who enjoyed nothing better than the amorphous and vague label of *kashtkars*, have now been recorded according to the legally recognised classes of tenants. The tenants have been getting more and more rights and security, and can now actually acquire ownership under certain conditions."

Till fourteenth July, 1960, one hundred and thirty-three tenants out of a total of 24,632 had taken advantage of the agrarian reform and secured ownership of land comprised in the tenancy to the extent of four hundred and fifty-seven bighas and fifteen *biswas*, on payment, in the aggregate of Rs. 4,951.80 as compensation prescribed by law and rules. The implementation of the reforms received a set-back because of a writ-petition filed in the Supreme Court by certain landlords, challenging the very validity of the Himachal Pradesh Abolition of Big Landed Estates and Land Reforms Act 1953 (Act No. 15 of 1954) with the result that the progress of implementation was affected not only in respect of the landlords who had made the petition (in whose case the set-back was direct) but also with regard to the land in the possession of the tenants of the other landlords, (whose tenants also were indirectly affected), because of the feeling that if the writ-petition succeeded in upsetting the very law, implementation of the reforms in favour of the tenants of those other landlords would also come to be upset The writ-petition has since failed, and this judgement of the Supreme Court reopens the way for further implementation of the reforms.

Apart from the right to acquire proprietorship, the major relief provided to the tenants by the land reforms is the fixation legally of the rent at one fourth of the produce as the maximum limit. By way of a reform to prevent too much concentration of the landed property in the hands of any non-cultivating individual to the detriment of the agricultural society at large, a ceiling of land-holdings has been fixed by law at the sum of one hundred and twenty-five rupees per annum, by way of land revenue except where the land happens to be self-cultivated.

Relations between landlord and tenant

In a theoretical sort of manner, the ruler, in the days of the rajas, was the supreme landlord of all land in his State, the *malguzar*, which was the highest status of entitlement accorded to the generality of the land-holders, being, in theory, something of a glorified and a, generally speaking, well entrenched and well secured, tenant, the element of insecurity and of dependability on the landlords continuing inherently and coming into play whenever the despotic ruler took a fancy to display it by any act, going, not unoften, as high as ejectment. The *malguzars*, as mentioned earlier, have, by a single order by the new regime and as a class, been recognised as proprietors of their land.

What were, in those princely eras, called the *kashtkars* corresponded with a far greater similarity to the modern tenant. In the earlier days they had little security. Then some judgements were delivered by the civil courts, including the court of one of the rajas, laying down that a tenant contineously in possession for over twelve years would earn occupancy right and could not be ejected as a tenant-at-will would be.

Later, on the advent of Himachal Pradesh as an administrative entity, following the merger of the princely States, regular enactments and rules thereunder having the force of law, were ushered in, giving greater and greater security to the tenants. Today the position is that a tenant cannot be made to pay, as stated above, any higher rent than one fourth of the produce ; he cannot be ejected save for the reasons given in and below the next sentence ; and he can become the owner of his holding on payment of a certain amount of compensation prescribed by laws and rules. A tenant would be liable to ejectment only under sections 53 and 54 of the Himachal Pradesh Abolition of Big Landed Estates and Land Reforms Act which sections are reproduced below :—

"**Section 53 : Grounds of ejectment of occupancy tenant**—A tenant having a right of occupancy shall not be liable to be ejected from his tenancy except on one or more of the following grounds, namely : –

(a) that he has used the land comprised in the tenancy in a manner which renders it unfit for the purposes for which he held it;

(b) where rent is payable in kind, that he has without sufficient cause failed to cultivate that land in the manner or to the extent customary in the locality in which the land is situated;

(c) that a decree for arrears of rent in respect of the tenancy has been passed against him and has not been satisfied.

Section 54 : Grounds of ejectment of other tenants (1) A tenant not having a right of occupancy shall not be liable to ejectment from his tenancy except on any one or more of the following grounds, namely :—

(a) that he has used the land comprised in the tenancy in a manner which renders it unfit for the purposes for which he holds it;

(b) that he, where rent is payable in kind, has failed without sufficient cause to cultivate or arrange for cultivation of the land comprised in his tenancy in the manner or to the extent customary in the locality in which the land is situated;

(c) that he, sublets the holding or part thereof for profit without the consent of the landlord.

Provided that a member of the armed forces, an un-married woman, or if married, divorced or separated from husband or a widow, a minor, a person suffering from physical or mental disability because of which he cannot cultivate the land himself, a person prosecuting studies in a recognised institution and a person under detention or imprisonment shall not be liable to ejectment because he sublets the holding or a part thereof without the consent of the landlord :—

(d) that he holds his tenancy from a person who cultivated the land before joining the armed forces and wants to cultivate it himself on his ceasing to be a member of the armed forces.

Provided that such person shall be entitled to eject a tenant from such land up to a maximum of five acres.

Provided further that a tenant so ejected shall be restored to possession of the land if the landlord after ejecting him does not within one year cultivate it himself;

(e) that he fails to pay rent regularly without sufficient cause;

(f) that the term of lease fixed by the Collector under section 48 has expired;

(g) that the landowner under whom he holds his tenancy, having under his personal cultivation less than five acres of land, desires to bring the land of the tenancy under his personal cultivation :

Provided that :—

(i) the landowner shall not be entitled to eject the tenant from more than a quarter of the lands of the tenancy;

(ii) the total area of all lands under the personal cultivation of the landowner shall in no case exceed five acres;

(iii) the landowner shall :—

(a) within six months immediately after the commencement of this Act specify in the prescribed manner the land or lands of the tenancy from which he desires to eject the tenant; and

(b) within one year immediately after such commencement start proceedings for such ejectment :

Provided further that if the landowner does not bring the land under his personal cultivation within one year after such ejectment the tenant shall on application made in this behalf to the prescribed authority be restored to the possession of such land.

(2) Notwithstanding anything contained in sub-section (1) the Revenue Officer may, if the tenant gives notice to the landlord for payment at the thrashing floor of the rent payable in kind and the landlord fails to make arrangements for its collection within a fortnight of the receipt of the notice, appoint an agent to collect the rent at the thrashing floor on behalf of the landlord at his expense."

Additional features of the new legislation aiming at land reforms are as follows:-

(i) The Act provides primarily for the elimination of intermediaries between the tillers of the land and the State.

(ii) The Act places restriction on the right to lease land by the tenants, both occupancy and non-occupancy.

(iii) The Act provides for the vesting of rights of ownership, in the State, of land that exceeds the permissible limit and is not under the personal cultivation of the landlord. The small landowners whose right, title and interest have been extinguished because of this provision, and who do not have any other means of livelihood shall be given rehabilitation grant by the Government according to the rules framed under the Act.

(iv) Right of resumption of land for personal cultivation by persons serving in the armed forces, un-married women, widows, minors, and persons suffering from mental and physical infirmities has been safeguarded and such persons have been given the option of leasing out land.

(v) With a view to checking malafide transfers of land made after the first of April, 1952, with an intention of circumventing the provisions of the Act, it has been provided that such transfers by way of partitions, contracts or agreements shall be void.

(vi) The Act gives power to the State Government for the assumption of management or acquisition of land, belonging to certain classes of landowners under certain conditions, with a view to bringing the agricultural economy to a higher level of efficiency or for some public purpose.

Agrarian movements of early times

Though there have been sporadic protests and agitations, over the years, against some isolated thing or the other in the land administration and land revenue administration in the territory now represented by the Chamba district, and there have been *ad hoc* bodies for such purposes, there has not yet existed anything to deserve the name of a regular and sustained agrarian movement or peasant organisation embracing the whole territory.

There are extremely few large enough holders of land to afford any substantial contribution to *Bhoodan*. In the hills people are, if anything, hungrier for land than in the plains. Nevertheless, the following donations have already been received, partly as a result of official initiative in the years 1954 to 1957 and partly as the outcome of a tour by Shri Vinobha Bhave :—

		Bighas	*Biswas*
(1)	Area donated as a result of official initiative.	136	19
(2)	Area donated as a result of tour by Shri Vinobha Bhave.	909	0
	Total :—	1045	19

Rural wages and the condition of Agricultural labour

Agricultural labour, in the sense of wage-earners engaged by a landlord for any job directly constituting an operation either of tillage or of sowing or of harvesting, is still nominal and negligible in extent and scale. However, menials and artisans doing jobs having an indirect or an ancillary bearing on agricultural operations, who were formerly paid wholly or mostly in kind, have begun in certain places to be remunerated more in cash than before. Then there are the skilled wage-earners whom the agriculturists employ for such purposes as house-building etc. Thus, despite the negligible scale and extent of agricultural labour, when the expression is interpreted strictly, there is a sphere of rural wage-earning, and the rates of payment in that sphere were more or less as below, before the recent fixation of the minimum wage-limit under the Minimum Wages Act :—

Agricultural labourers	Minimum wages per day
Carpenter	Rs. 4—0—9
Blacksmith	Rs. 2-15—3
Cobbler	Rs. 3—1-11
Field labour	Rs. 1-11—4
Other agricultural labour	Rs. 0—9—4
Herdsman	Rs. 1-12-11

The wages paid by the Public Works Department and the Forest Department are, between them, the main determining-factor for the wage-level in the rural areas for all purposes for which an agriculturist may feel called upon to engage a labourer.

ADMINISTRATION OF OTHER SOURCES OF REVENUE

In addition to the land revenue, there are other sources of income to the State such as the excise, the sales tax, the stamp duty and the registration fee etc.

Excise

Country-spirit—During the pre-merger days, the country-spirit used to be made from treacle and molasses in stills according to the antique system of distillation A few days before the commencement of the Hindu new year, the licenses for the sale of such country-spirit in the different parganas were sold by public auction and the highest bidder was given a *patta* (a deed) for one year. The *patta* contained the amount of the lease, permission to distil and sell the spirit wholesale and retail, and other important conditions of what was a grant-cum-contract. No duty of any kind was levied on the contractor. The contract was sold separately for each pargana and the contractor could give sub-contracts to open retail shops in his pargana. In addition to opening shops a contractor was authorised to sell liquor at the local fairs. There was no restriction on the sale of foreign liquor; nor was any licence issued for its sale. The following list denotes the number of country-spirit-shops in each pargana during the raja-regime : —

Name of pargana	Name of locality
Chamba	Chamba
Bhatti Tikri	Hatli
Sihunta	Jolna and Sihunta
Chuari	Chuari and Jajri
Chun	Eled, Khairi and Dhalog
Bathri	Bhagud
Sach	Khajiar and Mangla
Karedh	Karedh
Tariod	Pukhri
Bhandal	Bhandal
Tisa	Tisa
Dhundi	Masrund
Basu	Lothal
Lilh	Bunkhri
Piuta	Chitrari
Ranhun Kothi	Ranhun Kothi
Brahmaur	Ulansa, Khani and Brahmaur
Trehta	Holi and Chan
Chanota	Kuarsi and Sunas

Although no duty was levied and no quotas of country-spirit were fixed, yet there used to be an official, known as *Daroga*, for the entire territory of the State to look after the affairs relating to sale and distillation of liquor. This state of affairs continued upto 1946. During the year 1947, a nominal duty was levied and the number of *Darogas* was raised to two. No distinct statistics, it appears, showing the annual excise revenue were ever maintained by the State-administration. It is, however, conjectured that the annual income of the State on this account ranged from sixty to seventy thousand rupees. The Chamba Excise Act, a modified copy of the Punjab Excise Act, was in force in the State at the time of the merger of the States.

With the formation of Himachal Pradesh, the national policy of prohibition came, in due course of time, to influence the very concept and

complexion of excise administration. Now, the long range goal is to implement prohibition, and revenue is intended to be kept in view only as an important matter of detail in this gradual process of rooting out drinking, the importance of this matter of detail being subordinate to the supreme importance of the ultimate objective. Making drinking more and more costly is one of the techniques in the new excise administration, the idea being thus to discourage the habit with economic weapons. The ultimate effect of this method on revenues will obviously be adverse, though the immediate effect might in some years be favourable.

It was felt by the new regime that illicit distillation had increased and had begun to tell upon the State-revenues. It was, therefore, decided to reorganise and increase the excise supervisory staff so that this tendency could be checked and cases relating to illicit distillation and illegal possession of other excisable commodities could be detected. At the same time it was also thought desirable to apply certain laws dealing with excise. Consequently the Punjab Excise Act, (I of 1914) 1914, with up-to-date amendments, was applied with effect from 15.12.1948. With a view to carry out the provisions of various excise laws an elaborate excise staff has been appointed in this district. At the district level there is an Excise Inspector. He is assisted by four Sub-Inspectors, stationed at Brahmaur, Chamba, Banikhet and Tisa.

There is neither any distillery nor any power-alcohol-mixing depot within the district. There are, a liquor warehouse, twenty-five vend shops and twenty-four sub-shops. The annual consumption of liquor for the years 1950-51 to 1959-60 is given below :—

Years.	L. P. gallons.	Years.	L. P. gallons.
1950-51	3698.3	1955-56	4786.6
1951-52	3850.0	1956-57	4956.4
1952-53	3870.0	1957-58	4048.4
1953-54	5039.0	1958-59	4463.6
1954-55	4973.6	1959-60	5192.2

In the princely days, there was no official prohibition. Some private individuals, such as certain workers of the *Arya Samaj*, or other stray persons with a sense of religious or social service did at times try to dissuade people from drinking. However, the balance of the trend was quite heavily in favour of drinking. Save for interludes, few and far between, when the ruler happened not to be fond of drinking or of much drinking, liquor was associated with high society and those lower down in the social scale found it a very attractive practice to be followed, *mutatis mutandis*, at their level. Then there was a certain amount of ground in the natural conditions and the social history in the rural areas to produce good pretexts to justify indulgence in this human weakness. Places like the Pangi sub-tahsil and the Brahmaur sub-tahsil and some other parts of the district are very cold during winter. Physical exertion is quite great as the dominant feature of the day to day life. Quite a number of the rituals for the worship of deities, and certain traditional modes of celebrating many of the festivals also occasion the use of liquor. The State policy, before Independence, was to let the tastes and habits and the customs and traditions of the people take their own course in the matter of drinking and to concern itself, in the matter, mainly with the administration of excise-affairs chiefly from the stand point of revenue.

The position of excise revenue in this district, under Himachal Pradesh, has been as follows:—

Financial Year	Gross revenue
1949-50	Rs. 84,060
1950-51	Rs. 1,50,244
1951-52	Rs. 1,48,080
1952-53	Rs. 1,52,105
1953-54	Rs. 1,87,878
1954-55	Rs. 2,04,439
1955-56	Rs. 2,66,289
1956-57	Rs. 3,25,857
1957-58	Rs. 3,40,306
1958-59	Rs. 2,69,758
1959-60	Rs. 2,91,630

Drugs—During the pre-merger days, some opium was grown in the Chaurah *wizarat* and the rest was imported from Amritsar and Hoshiarpur. No duty was imposed. A contract was given for wholesale and retail sale and each contractor used to give sub-contracts to open shops in his *illaqa*. The drug-shops used to exist in the following *illaqas* and localities :—

Name of *illaqa*	Name of locality
Chamba	Chamba
Bhatt-Tikri	Hatli
Sihunta	Sihunta and Jolna
Raipur	Raipur
Chuari	Chuari and Jajri
Hubar	Kakira
Chun	Khairi
Bathri	Bathri
Sach	Khajiar
Tisa	Ti a
Bhandal	Bhandal
Mehla	Mehla
Brahmaur	Brahmaur

The contracts for the sale of two drugs namely opium and the charas used to be sold together. However, the contracts for the sale of drugs and spirits were never sold jointly. Poppy cultivation has been stopped now and no opium is, therefore, prepared in any part of the district. Nevertheless, there are opium addicts in the district and an appreciable quantity of opium is consumed as would appear from the following statement showing annual consumption of this drug:—

Year	Consumption of opium
1950-51	57 seers.
1951-52	60 seers.
1952-53	54 seers.
1953-54	49 seers.
1954-55	44 seers.
1955-56	40 seers.
1956-57	30 seers.
1957-58	20 seers.
1958-59	10 seers.

It is evident from the above statement that opium consumption has been dwindling down steadily. The decrease is attributable mainly to the legal restriction and partly to a growing consciousness of the harmfulness of opium. In pursuance of the recommendations of the All India Narcotics Conference, 1956, it was decided to impose a ban on the non-medical and non-scientific use of opium with effect from first April, 1959. Medical opium is, however, now made available to the registered opium-addicts and other deserving cases, on the recommendations of the competent medical authorities, from the treasuries/ sub-treasuries against payment. All the opium-vend-shops have been closed permanently from the beginning of the financial year 1959-60. To regulate the supply of medicinal opium to the registered opium-addicts and other deserving cases, rules have been framed and enforced.

Sales tax

During the pre-merger days and for quite a long time during the post-merger period too, there was no sales tax in the district. Towards the end of the calendar year 1958, the East Punjab General Sales Tax Act, 1948 (East Punjab Act 46 of 1948) was applied. It came into force on the first day of November, 1958, vide notification No. Ex. 9-86/59 (3), dated the sixth October, 1958, hitting fifteen luxury goods only. The organisation, which, among other duties, deals with the administration of this Act, consists of the Excise and Taxation Commissioner, Assistant Excise and Taxation Commissioner, Excise and Taxation Officer, Taxation Inspector and Sub Inspectors.

The following table denotes the annual income derived from the general sales tax levied in the district :—

Year	Income
1958-59	Rs. 296.00
1959-60	Rs. 1,487.00
1960-61	Rs. 2,628.00
1961-62	Rs. 4,913.00

The Central Sales Tax Act, 1956, is also in force in the district and was promulgated on the first of July, 1958. The income that has accrued from the administration of this Act, was Rs. 2,223 for the year 1959-60.

The Punjab Entertainment Duty Act, 1936, was applied to this district during the year 1949. The statement of annual income on account of entertainment duty is as under :—

Year	Income
1949-50	Rs. 5,344.00
1950-51	Rs. 6,467.00
1951-52	Rs. 7,174.00
1952-53	Rs. 7,534.00
1953-54	Rs. 7,682.00
1954-55	Rs. 7,988.00
1955-56	Rs. 8,800.00
1956-57	Rs. 9,148.00
1957-58	Rs. 15,396.00
1958-59	Rs. 14,776.00
1959-60	Rs. 17,527.00
1960-61	Rs. 18,399.00
1961-62	Rs. 23,079.00

" The income due to this duty has shown a considerable increase.

The Himachal Pradesh Passengers and Goods Taxation Act, 1955, came into force on the fifth April, 1957, and was responsible for the following income to the State :—

Year	Income
1957-58	Rs. 3,548.00
1958-59	Rs. 39,720.00
1959-60	Rs. 41,765.00
1960-61	Rs. 47,906.00
1961-62	Rs. 51,201.00

The statistics reveal a phenomenal addition to the State-revenue.

The Medicinal and Toilets Preparation (Excise Duties) Act, 1955, came into force since 1959. It is yet too early for the income figures in this connection to be reckoned while bringing State-revenues on record in the gazetteer.

Stamps

There was no distinction between judicial and non-judicial stamps during the days of the rajas. The stamps and the process fee (*talbana*) used to be of the following denomination and value :—

Stamps	*Talbana*
Rs. a. p.	Rs. a. p.
0 4 0	0 4 0
0 8 0	0 8 0
1 0 0	1 0 0
2 0 0	2 8 0
4 0 0	5 0 0
8 0 0	12 0 0
16 0 0	24 0 0
32 0 0	...
50 0 0	...

Half-sheet foolscap paper was used for stamps, and one-eighth of a sheet of the same kind of paper for *talbana*. The supply for the year was estimated and papers were stamped and valued. The value was stamped in English and *Tankari* numerals. All such stamps and *talbanas* were made over to the treasurer. There was but one stamp-vendor and he was sanctioned in the *sadr wizarat* (now Chamba tahsil) who sold both stamps and *talbanas*. In the *wizarats* of Pangi and Brahmaur, and in the *vikalat* of Dalhousie, these things were sold by the local *muharrirs*. There were no stamp-vendors in any other place. Because the stamps were used only as court-fees in civil suits, for other proceedings of the court, and for the registration of certain deeds, stamps were required only in places where there were courts. The Stamp Act and the Court-fees Act were not in force. The following was the scale of court-fees in the civil courts.

Scale of court fees in the civil courts

Suits	Stamps			*Talbana*		
	Rs.	a.	p.	Rs.	a.	p.
For suits not exceeding Rs. 16	1	0	0	0	4	0
For suits exceeding Rs. 16 but not exceeding Rs. 32	2	0	0	0	8	0
For suits exceeding Rs. 32 but not exceeding Rs. 64	4	0	0	1	0	0
For suits exceeding Rs. 64 but not exceeding Rs. 150	8	0	0	2	8	0
For suits exceeding Rs. 150 but not exceeding Rs. 300	16	0	0	5	0	0
For suits exceeding Rs. 300 but not exceeding Rs. 800	32	0	0	12	0	0
For suits exceeding Rs. 800 but not exceeding Rs. 1600	50	0	0	24	0	0
For suits exceeding Rs. 1600 but not exceeding Rs. 3000	100	0	0	50	0	0
For suits exceeding Rs. 3000 but not exceeding Rs. 5000	275	0	0		...	
For suits exceeding Rs. 5000 but not exceeding Rs. 10000	400	0	0		...	

After the introduction of the court fees the following other dues were in force, and no other charge was ever made :-

For criminal cases	...	Stamp As. 8
For registration	...	Stamp As. 8
For an appeal against the decision of a civil court	...	The court fee
For an appeal against the decision of a criminal court	...	Stamp As. 8

With the emergence of the Himachal Pradesh, the Indian Stamp Act and the Indian Court Fees Act were applied for the regulation of non-judicial and judicial stamps. Certain amendments, either to suit the local conditions or to enhance the revenue, were made in these statutes by the Indian Stamp (H.P. Amendment) Act, 1952. The application of these Acts not only put the regulation of stamps and court fees on a sound and systematic footing but also enhanced the State-revenue. The following statement of annual income derived in the district from the sale of judicial and non-judicial stamps during the years 1948 to 1961 speaks for itself :—

Year	Judicial stamp	Non-judicial stamp	Total
	Rs. a. p.	Rs. a. p.	Rs. a. p.
1948-49	18,620—1—9	4,834-12—0	23,454-13—9
1949-50	34,511—3—0	6,126-14—0	40,638—1—0
1950-51	40,087—8—9	6,705—5—0	46,792-13—9
1951-52	32,850-14—0	5,612—0—0	38,462-14—0
1952-53	35,822-10—0	4,522-12—0	40,345—6—0
1953-54	38,704-12—0	5,454—8—0	44,159—4—0
1954-55	24,729—3—0	3,321—0—0	28,050—3—0
1955-56	37,739-11—0	4,573—8—0	42,313—3—0
1956-57	35,938—2—0	6,724-12—0	42,662-14—0
	Rs. *np*	Rs. *np*	Rs. *np*
1957-58	46,724.89	7,050.10	53,774.99
1958-59	41,025.31	6,992.10	48,017.41
1959-60	45,243.31	9,238.00	54,481.31
1960-61	42,073.34	8,725.25	50,798.59

The general trend of revenue on account of stamp duty and the court fees is towards increase. The ebb and flow of income under this head is largely dependent on the number of cases, civil, criminal and revenue, instituted in the courts and on the incidence of transfer of property because of which documents are got registered. The stamps of all kinds are procured by the Government and supplied to the district according to the indented number and denominations. These are kept in the treasuries and sold to the public through

the ex-officio and licensed stamp-vendors appointed at the district and tahsil headquarters. At present, there are three ex-officio and five licensed stamp-vendors in the district.

Registration

The Indian Registration Act was not fully enforced in the days of the rajas and only deeds for mortgage and sale, etc., of immovable property were being registered. Every deed was written on an eight-anna stamped sheet and the registration fee was as follows :—

Deeds	Registration fee
For amounts not exceeding Rs. 25	As. 4
For amounts exceeding Rs. 25 but not exceeding Rs. 50	As. 8
For amounts exceeding Rs. 50 but not exceeding Rs. 75	As. 12
For amounts exceeding Rs. 75 but not exceeding Rs. 100	Re. 1
For every additional sum of Rs. 100	Re. 1
For every additional sum of Rs. 25 or fraction thereof	Re. 1

Registration was only effected at the following places :—

Locality	Authority
Sadr Chamba	The Chief Minister of the State
Pangi	The *wazir-i-wizarat*
Chaurah	The *wazir-i-wizarat*
Bhattiyat	The *wazir-i-wizarat*
Brahmaur	The *wazir-i-wizarat*
Dalhousie	Vakil, Dalhousie

Soon after the formation of Himachal Pradesh, the Indian Registration Act (Act 14 of 1908) was enforced from the twenty-fifth of December, 1948. The rules made under that Act were also applied, vide notification No. 1573 dated the thirty-first August, 1949, from the Inspector General of Registration.

At the State level the Director of Land Records functions as ex-officio Inspector General of Registration. In the district the Deputy Commissioner acts as ex-officio Registrar. Besides, there are six sub-Registrars in the district, namely the Treasury Officer, Chamba, the Tahsildars of the Chamba, the Bhattiyat and the Chaurah tahsils, and the Naib-Tahsildars of the Pangi and the Brahmaur sub-tahsils.

The following table reveals the annual income derived from various sub-heads of registration during the years 1949 to 1960 :—

Year	Fees for registration of documents	Fees for copies of registered documents	Miscellaneous	Total
	Rs. *np*	Rs. *np*	Rs. *np*	Rs. *np*
1949	2105. 50	62. 00	...	2167. 50
1950	2019. 50	178. 25	...	2197. 75
1951	2416. 00	470. 00	...	2886. 00
1952	1964. 00	347. 00	...	2311. 00
1953	1352. 00	370. 00	...	1722. 00
1954	1201. 25	282. 00	...	1483. 25
1955	990. 50	213. 25	...	1203. 75
1956	922. 49	158. 00	...	1080. 49
1957	961. 09	205. 75	...	1166. 84
1958	1314. 24	143. 00	13. 76	1471. 00
1959	2373. 01	73. 75	102 31	2549. 07
1960	1697. 55	82. 75	15. 59	1795. 89

Motor Vehicles Act and the Provincial Motor Vehicles Taxation Act

During the pre-merger days the number of vehicles and the length of routes fit for automobile transport, in the area now comprising the Chamba district, were not significant enough to call for any remarks on the income derived on account of taxation on vehicles and vehicular traffic. After the merger, things were put on improved lines. The Indian Motor Vehicles Act, 1939, and the Punjab Motor Vehicles Taxation Act, 1924, were extended to Himachal Pradesh, vide Ministry of States notification No. 386-IB, dated the twenty-sixth December, 1940, were also applied to Himachal Pradesh, vide Himachal Pradesh Government notification No. 5J-1-59/49, dated the twentieth January, 1949. The Punjab Motor Taxation Rules 1925, were applied to Himachal Pradesh vide Himachal Pradesh Government notification No. 6-3-157/49, dated the seventeenth March, 1949.

The following statement indicates the annual income under the head, 'Receipts under Indian Motor Vehicles Act' and 'Receipts under Provincial Motor Vehicles Taxation Act' in the district :—

Year.	Receipts under the Indian Motor Vehicles Act.	Receipts under the Provincial Motor Vehicles Taxation Act.
1950-51*	...	Rs. 505
1951-52	Rs. 221	Rs. 403
1952-53	Rs. 456	Rs. 233
1953-54	Rs. 1081	...
1954-55	Rs. 2883	Rs. 2188
1955-56	Rs. 3542	Rs. 308
1956-57	Rs. 1264	Rs. 2480
1957-58	Rs. 3789	Rs. 937
1958-59	Rs. 2116	Rs. 2001
1959-60	Rs. 2323	Rs. 611
1960-61	Rs. 2661	Rs. 1132

Income tax

Income tax figures, relating to the pre-merger period, are available only for the financial year 1946-47, which means the year immediately before the merger of the State into Himachal Pradesh, and, these figures put the income in that year at Rs. 3,714. No income tax was charged by the ruler of Chamba till the period shortly before merger. The Indian Income Tax Act now stands applicable to this district. The out-come of the enforcement of this Act is illustrated by the following table :—

Year	Number of assessees	Amount of tax realised
1951-52	66	Rs. 32,000
1952-53	47	Rs. 32,000
1953-54	44	Rs. 11,000
1954-55	48	Rs. 12,000
1955-56	46	Rs. 12,000
1956-57	49	Rs. 48,000
1957-58	61	Rs. 17,000
1058-59	62	Rs. 16,000
1959-60	63	Rs. 40,000
1960-61	99	Rs. 40,000

For purposes of the assessment of income tax, the Chamba district is treated as one unit, without any wards, and it falls under the jurisdiction of the Income Tax Officer, Gurdaspur.

*Not available.

CHAPTER XII

LAW AND ORDER AND JUSTICE

INCIDENCE OF CRIME

During the pre-merger period, the Chamba State maintained its own police force for the preservation of law and order. The headquarters of the police were at Chamba, the capital of the State, whence investigating officers used to be sent out whenever occasions arose. At times of the outbreak of any epidemic in any village, a detachment of the police used to be sent to the spot to preserve order and render any other assistance that might be required. The police force was under the direction and control of, and headed by, a Superintendent of Police. They were recruited, generally, from amongst the Rajputs, Rathis, and Batwals, but there were some Muhammedans also in the force. They were trained in Chamba proper and the officers were not required to go to any British or other schools to learn their duties. By way of technical inspection of the police, the Commissioner of Lahore used to visit the State annually.

Crime was comparatively much less complicated in the Chamba of those days and, therefore, the methods adopted to combat it were also not so scientific as in many places in the rest of India. In fact the State had such a low incidence of crime that the usefulness of the police force could not be estimated in terms of the common standards prevailing in many places elsewhere in the country. In other words, crime had not assumed proportions large enough and intricate enough to call for any elaborate adoption of police methods, such as those which existed in certain other places in India where crime was the sole or main means of support and subsistence of a considerable portion of the community.

Duriug the last decade or so the criminal situation has lost quite a bit of its previous simplicity. Nevertheless, the Police Department does not find the crime situation to be a serious one. The inhabitants of the district, are, by nature, quiet, simple and of peaceful disposition, and, thus, the police, since the formation of Himachal Pradesh, has had no special problem of tackling the law and order situation. Owing to the incursions by China, on the Ladakh border, greater vigilance and care have had to be exercised through the intelligence staff and otherwise, causing some strain on the police force. In order, therefore, to strengthen the watch and vigilance activities, the police post at Kilar in the Pangi sub-tahsil was upgraded to a police station and a new police post created in Udaipur (Pangi-Lahul).

During the pre-merger period there used to be clandestine trade of charas and opium across the border of this district touching Jammu and Kashmir. But now, due to the creation of new check posts at Dharwas and Shanghni and the effective enforcement of excise laws, the incidence of crime of this nature has shown a steady decrease.

A table showing the incidence of crime for different periods is given in appendix XVI.

Statistics of important crimes for the post-merger period i.e., from 1947-48 to 1958-59 will be found given in appendix XVII.

Generally speaking, the crime-situation, as reflected by the statistics relating to the post-Independence period, gives the impression that, except in the year 1947, when, due to the politico-communal upheaval throughout the country, the condition of law and order was at the lowest ebb, crime has not shown any upward trend. Amongst the various categories of cognizable and

serious crimes, a few, with a comparatively greater incidence, need a little further treatment.

Murder—The incidence of murder, as shown by the figures, is inconsiderable.

Dacoity—Cases of dacoity are very few.

Robbery—The incidence of this crime (as 'robbery' stands legally defined) would appear to be rather high, but it is satisfactory to note that the number of robberies has gone down by about eighty-five per cent.

Thefts—Thefts are more current than any other crime.

House breaking—This crime is also rather high due, perhaps, to economic backwardness and poverty.

The cases relating to the commission of offences against property number slightly higher than the other type of crime. The poor economic condition has, to some extent, given rise to criminal tendency among the people.

The progress in the adoption of modern scientific methods for combating crime has not been mentionable so far, partly because the incidence of crime is low and partly owing to the fact that no arrangements exist to follow the latest methods of scientific investigation. The system of the identification of finger impressions has long been in practice. One Head Proficient, one Assistant Proficient, and one Proficient, all trained at the Finger Prints Centre, Phillaur, are attached to each police station and the search slips of the suspects are prepared and sent to Finger Print Bureau, Phillaur for purposes of identification. The practice of the the employment of professional trackers in search of criminals has not been adopted so far. There are no criminal tribes in the district, but the police has to keep a constant vigilance over the bad characters, the foreigners and the smugglers.

ORGANISATION OF THE POLICE FORCE

During the princely regime the system of controlling crime and of investigation and prosecution was modelled on old patterns. At Chamba proper, there was a *kotwal* incharge of the police station, and *chars*, *likhneharas* and *batwals*, in each pargana, were also entrusted with the powers of police for making arrest and preliminary enquiries in their respective areas. The cases so detected by them were put up, through the *kotwal*, in the courts concerned situated at the State-headquarters. This practice remained till the influence of the British regime came to be felt, when the police was reorganised by the rulers of the State and a regular police force, on new lines, as obtaining in what was then 'British India,' was established, and in order to run the work efficiently the State got its men trained at the Police Training School, Phillaur. Kanwar Inder Singh (now Inspector General of Police, Himachal Pradesh) was the first trained gazetted officer from the Police Training School, Phillaur, and was posted as Superintendent of Police in the Chamba State. He reorganised the police force according to the Punjab Police Rules. Later he became the Home Member and the Deputy Inspector General of Police of the erstwhile Chamba State and he functioned as such at the time of the merger of the State in Himachal Pradesh.

Police stations or sub-stations, were set up, one each, at Brahmaur, Tisa, Kihar, Sihunta and Dalhousie, besides the police stations at Chamba, and police posts in some places.

The sanctioned strength of the police force under the state regime, before merger, was as given in the next page.

Sanctioned strength of the police, before merger

Name of the police stations or posts or description of duty.	Superintendent of Police.	Inspectors.	Sub-Inspectors.	Assistant Sub-Inspectors.	Head Constables.	Constables.
A						
Cantonment and city police station.						
Cantonment area and certain parts of the town. ...		1			2	33
The *sadr* area. ...		...	2	...	2	16
B						
Other police stations and their subordinate posts.						
Police sub-station, Brahmaur. ...		...	...	1	...	6
Police station, Sihunta. ...		...	1	...	1	10
Police station, Tisa. ...		...	1	...	1	10
Police station, Kihar. ...		...	1	...	1	10
Police station, Dalhousie. ...		...	1	...	1	12
Police post, Chuari. ...		...	...	...	1	4
Police post, Pangi. ...		...	...	...	...	2
C						
Office orderlies. ...		...	...	...	...	3
Ordinary reserve. ...		...	...	...	...	7
D						
Police office staff and supervisory staff.	1	...	...	1	2	2
Court-duties staff. ...		...	1	...	...	3
Escort for under-trial persons. ...		...	...	...	...	2
Motor traffic staff. ...		...	1	...	2	5
Total :—	1	1	8	2	13	125

After the merger, the police force was again reorganised according to the Punjab Police Rule 2.1. The present organisation of the police force is made up of seven parts, namely, the General Investigation Branch, the Prosecution Branch, the District Criminal Investigation Department, the force for guarding treasuries, the escorts for prisoners, the traffic police, and the staff of the Office of the Superintendent of Police. The head of the police administration in the district is the Superintendent of Police. There are now five regular police stations, namely, those at Chamba (*sadr*), Chuari, Tisa, Kihar, and Pangi; five police posts, namely, those at Sihunta, Dalhousie, Brahmaur and Udaipur; and one city police post at Chamba proper. There are four check posts, one each at Dharwas, Shanghni, Nakror and Chailie and traffic posts at Sultanpur, Daradha, Banikhet south, Banikhet west, and Tunu Hatti.

The present strength of the establishment, and the number of police stations and police posts, existing as on 31.12.1962 may be tabulated as below :—

Kind	Superintendent of police	Inspectors	Sub-Inspectors	Assistant Sub-Inspectors	Head Constables	Constables.
Civil Police						
Permanent.	1	1	7	8	35	155
Temporary.	...	...	2	4	11	114
Armed Police						
Permanent.	...	...	...	1	1	12
Temporary.	...	...	...	1	8	12
Recruits Training Centre-cum-Physical Training School staff						
Permanent.	...	1	2	2	4	...
Temporary.	...	...	...	...	1	1

Prosecution staff

	Police Prosecutor	Assistant Police Prosecutor	Constables
Permanent.	1	...	3
Temporary.	...	1	...

Police stations and Police posts

Police station/post	Rural	Urban	Total
Number of police stations.	4	2	6
Number of police posts including eight traffic barriers and two check posts.	13	1	14

There is no special investigation squad in the district. However, armed police is kept in the reserve police lines and the present strength consists of an Assistant Sub-Inspector, a Head Constable and twelve Constables. Mounted police is also being maintained and the present strength consists of two Head Constables and eight Constables whose headquarters are at Chamba proper where the district head quarters of the police are also situated.

There is a police prosecutor of the rank of an Inspector incharge of the prosecution branch in the district. One Assistant Police Prosecutor of the rank

of Sub-Inspector is posted at Tisa for the purpose of conducting cases. There is one *Naib* Court, a Head Proficient and an Assistant Proficient posted in the prosecution branch. The prosecution staff has quite a difficult job conducting cases in far-flung tahsil headquarters, especially, in the rainy season, when the means of communication get disrupted.

The figures of annual expenditure, incurred on the maintenance of the District Police Force, from 1948 to 1962, as given below, indicate a great increase in the cost of the police-machinery, which, in turn, is expected to mean better maintenance of law and order in the sense in which the police-force is concerned with it :—

Year	Total annual expenditure on the miantenance of district executive force
1948	Rs. 1,35,834
1949	Rs. 1,38,734
1950	Rs. 1,52,068
1951	Rs. 1,69,578
1952	Rs. 1,98,678
1953	Rs. 2,08,717
1954	Rs. 2,22,442
1955	Rs. 2,34,054
1956	Rs. 2,74,022
1957	Rs. 3,19,188
1958	Rs. 3,48,825
1959	Rs. 3,71,029
1960	Rs. 4,20,835
1961	Rs. 4,66,069
1962	Rs. 4,74,542

There is no armed constabulary and no fire fighting staff under the Police Department. The Chamba Municipal Committee, however, maintains a small fire fighting establishment which is the solitary organisation of its kind within the district and which consists of one Head Fire Man and nine fire men.

During recent years, the Chamba town has witnessed two major fire accidents, one in 1955 in the *chaugan* bazar, and the other in 1958 in the area around the Lakshmi Narayan temple.

There is a committee at the district level concerned with corruption matters. The Deputy Commissioner is the chairman. Corruption cases are also dealt with by the ordinary police staff unless any particular case is taken up by or made over to the Special Police Establishment of the Central Government.

The number of corruption cases that came up for investigation after the formation of Himachal Pradesh are, four, two, one, one, one and one in 1952, 1953, 1954, 1956, 1958 and 1960 respectively.

The following table indicates the number of accidents in vehicular traffic and the number and kind of casualties :—

	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
Number of accidents.	...	...	1	1	1	2	...	5	8	26	12	12
Injured.	...	...	...	3	...	3	...	2	3	17	15	9
Killed.	...	...	...	...	...	1	...	...	11	1	...	1

The gradual increase in the vehicular traffic, within the district, has tended to put more and more strain on the traffic police. It is a question whether the present strength is sufficient to cope with the increasing traffic control.

At present there is no separate village police as such, and the work of rural patrolling etc., is being carried by the routine staff posted in the police stations. The chowkidars do not form a part of the police organisation, because after the creation of *panchayats*, they are working under the *panchayats*. They do not have to render any material help in the detection of crime and in giving timely intimation to the police of cognizable offences.

Village defence societies

These societies have been formed and are scattered all over the district. Selected sensible and energetic men from the villages, who volunteer to help and to give assistance to the police in the detection and control of the crime, are enlisted as members of the society. At present there are, in all, two hundred and thirty-five societies falling under the various police stations as below :—

Police stations	Number of societies
Police Station *Sadr*, Chamba.	106
Police Station Tisa.	50
Police Station Pangi.	14
Police Station Kihar.	29
Police Station Chuari.	36

Besides these societies, which were started and have been in existence primarily as local sources of help to the police in dealing with ordinary crime in normal times, a Village Volunteer Force is now being organised in every *panchayat* under an all India scheme to meet the challenge posed and the national emergency created by the Chinese aggression on India's borders in September-November, 1962. This force has the threefold task of stepping up agricultural production, of educating the masses, in the context of the emergency and of village-defence.

JAILS AND LOCK-UPS

When Chamba was a princely State, there was but one jail in the whole area, situated in the capital with an accommodation for one hundred and twenty prisoners. All prisoners were made to work if they were pronounced medically fit. The prisoners worked at road making and similar other occupations. They were employed in the gardens of the raja and in the jail-garden. The produce of the jail-garden, after the daily wants of the prisoners themselves had been supplied, was sold and the average net profit on the working of the garden amounted to one hundred and fifty rupees per annum. No other jail-industry was carried on. The prisoners usually wore light fetters on their ankles. There was no special arrangement for juvenile offenders.

The health of the prisoners was looked after by the Chief Medical Officer of the State. The annual expenditure of the jails, including the pay of the establishment, amounted to about five thousand and seven hundred rupees.

Location of jails and lock-ups and prison organisation—After the formation of Himachal Pradesh too there was only one jail known as the District Jail in the whole of the district, situated in the Chamba town, on the right bank of the river Ravi near the Sitla bridge. After merger, two barracks were converted into an industrial section, reducing the general accommodation to suffice for sixty-five persons only. The accommodation for male prisoners was adequate and satisfactory. There were also two small rooms and a small courtyard exclusively meant for the women prisoners. There was a small garden, measuring about four bighas attached to the jail.

Prison population—The short term prisoners were employed in the jail garden and the long term convicts in weaving cloth, durries, shawls and shirting etc., and in canning of chairs with due regard for individual aptitudes. The jail products were sold either to the Government departments or to the private buyers and the sale proceeds were credited into the Government treasury. The prisoners did not get any cash remuneration but a remission at the rate of one day per month was given in consideration of their work.

The following statement indicates the quantity and the value of articles produced by the prisoners in the jail :—

Quantity and value of articles produced by prisoners

Name of product	1954—55		1955—56		1956—57		1957—58		1958—59	
	Quantity	Value	Quantity	Value	Quantity	Value	Quantity	Value	Quantity	Value
1	2	3	4	5	6	7	8	9	10	11
		Rs. a. p.		Rs. np		Rs. np		Rs. np		Rs. np
1. Ordinary-handloom-cotton-cloth (*Khaddar*) (Yards)	364	321—5—6	1470	1248.96	687	515.25	95	55.75	150	112.50
2. Bed sheets (Number)	188	848—15—0	53	259.90	135	653.37	75	319.37	65	275.00
3. Towels (Number)	201	277—14—0	103	128.21	280	369.19	254	306.28	170	214.54
4. Dusters (Number)	288	181—1—6	746	272.16	177	212.06	133	74.81	...	...
5. Durries (Number)	8	44—2—0	...	..	4	48.00	6	15.00	8	100.00
6. Shirting (Yards)	48⅝	53-14-10	25	50.17	148	119.75	33	256.00	151	126.00
7. Turban cloth (Yards)	120½	90—6—0	...	—	...	...	...	...	...	...
8. Bandage cloth (Yards)	50	36-12—0	200	147.00	50	62.50	...	...	20	25.00
9. Drills (Yards)	...	...	20	30.12	223	508.87	43	93.00	...	...
10. Woollen sheets (Number)	...	...	163	362.31	...	...	...	...	...	...
11. Shawls (Number)	...	...	32	634.00	14½	71.50	3½	21.00	...	...
12. Woollen *patties* (Yards)	...	...	...	...	27	51.50	...	...	6	13.50
13. Tea-pot covers (Number)	...	...	...	...	...	...	175	39.53	...	...
14. *Newar* (Yards)	...	...	...	...	...	...	200	56.25	...	...
15. Handkerchief (Number)	...	...	...	...	...	...	18	42.84	17	82.75
16. Woollen mufflers (Number)	...	...	...	...	...	...	...	...	...	...

The daily average population of the jail during the pre-and-post-merger periods is given in the following table from 1920-21 to 1958-59 :—

Year	average population of jail	Year	average population of jail
1920-21	48	1940-41	25
1921-22	59	1941-42	27
1922-23	57	1942-43	26
1923-24	70	1943-44	17
1924-25	55	1944 45	15
1925-26	45	1945-46	15
1926-27	68	1946-47	19
1927-28	55	1947-48	20
1928-29	58	1948-49	37
1929-30	64	1949-50	38
1930-31	59	1950-51	69
1931-32	53	1951-52	50
1932-33	48	1952-53	39
1933-34	42	1953-54	35
1934-35	40	1954-55	36
1935-36	36	1955-56	37
1936-37	33	1956-57	40
1937-38	26	1957-58	33
1938-39	30	1958-59	27
1939-40	32		

Prison discipline—The administration of the jails was under the charge of the District Medical Officer who performed the duties of Superintendent of Jail in addition to his own duties. He was assisted in this work by various subordinate officials. The jail staff consisted of a part-time superintendent, one assistant superintendent, one senior clerk, one compounder, one head warder and seventeen warders including a female warder, one gardener, one water carrier, one weaving inspector and one part-time Hindi teacher. There was a jail board consisting of officials and non-officials, who visited the jail off and on in order to see to the welfare of the prisoners. The prisoners were issued brass plates and brass pots. They were issued extra and special diet on national festivals and national holidays. They were allowed ghee and other nutritious eatables to supplement their diet and were also allowed to wear their private warm clothes during winter days. Cinema-shows were also given to them by the Publicity Department once or twice a month.

Welfare of prisoners—There were adequate arrangements for the welfare, vocational training, education and recreation of the prisoners. A part-time teacher was engaged, who taught them Hindi and the three R's and also delivered lectures on social and moral aspects of life. There was a small dispensary inside the jail. A whole-time compounder was employed to look after the health of the prisoners. A radio set along with an amplifier was installed in the jail for the recreation of the prisoners. A Hindi newspaper was also provided. The prisoners were allowed to play cards during off hours and were also allowed smoking after meals.

Treatment of special classes of prisoners—The entire administration of the jail was on the lines and pattern provided in the Punjab Jails Manual which had been applied to Himachal Pradesh. Classification of prisoners was made according to para 576 (a) of the Manual and the distinction between A, B and C class prisoners was observed according to para 576 (c), (d) and (e) of the same. There was no reformatory school for the juvenile delinquents. A

statement of annual expenditure of the jail, including the pay of establishment, from 1948-49 to 1961-62 is as under :—

Year	Expenditure	Year	Expenditure
1948-49	Rs. 27,564.00	1955-56	Rs. 37,108.00
1949-50	Rs. 35,812.00	1956-57	Rs. 38,531.00
1950-51	Rs. 37,856.00	1957-58	Rs. 42,604.00
1951-52	Rs. 42,372.00	1958-59	Rs. 39,174.00
1952-53	Rs. 34,290.00	1959-60	Rs. 43,098.00
1953-54	Rs. 42,157.00	1960-61	Rs. 35,501.00
1954-55	Rs. 37,598.00	1961-62	Rs. 33,100.00

As a part of the policy of the reorganisation of jails in Himachal Pradesh, the administration, during the year 1960, first decided to close down, and, later to downgrade this jail to the status of a sub-jail. Since then it continues as such.

ORGANISATION OF CIVIL AND CRIMINAL COURTS

The history of the judiciary in this district is as old as the history of rulers. During the old regime the ruler of the State was necessarily the fountain-head of justice. It was he who used to appoint the judges, magistrates and *munsifs*, and also to function as the last court of appeal and, whenever he chose, as the court of unrestricted and unlimited original jurisdiction too. The authority of conferment and with-holding of all judicial and criminal powers and fixation of pecuniary as well as territorial jurisdiction vested in him. After the advent of the British rule, however, death sentences passed by the ruler were subject to confirmation by the Commissioner of Lahore who was also competent to inspect the courts.

After the merger, the territory of the Chamba State was formed into a fulfledged separate district and the administration of justice was so organised as to bring it in line, *mutatis mutandis* with that obtaining in the other districts of India. The following table denotes the description of various kinds of courts and judicial officers and the powers and jurisdiction exercised by each of them :—

Number and name of criminal courts	Powers	Jurisdiction
1. Deputy Commissioner	District Magistrate	Within the local limits of the whole Chamba District.
2. Magistrate I Class, Chamba	Magistrate I Class with powers under section 30, Criminal Procedure Code	-do-
3. Revenue Assistant, Chamba	Magistrate I Class	-do-
4. Treasury Officer, Chamba	Magistrate I Class	-do-
5. Tahsildar, Chamba	Magistrate II Class	Within the local limits of Chamb tahsil.
6. Tahsildar, Bhattiyat	Magistrate II Class	Within the local limits of Bhattiyat tahsil.
7. Tahsildar, Chaurah	Magistrate II Class	Within the local limits of Chaurah tahsil.
8. Naib-Tahsildar, Brahmaur	Magistrate II Class	Within the local limits of Brahmaur sub-tahsil.
9. Naib-Tahsildar, Pangi	Magistrate II Class	Within the local limits of Pangi sub-tahsil.

Civil courts and sessions courts

Number and name of criminal courts	Powers	Jurisdiction
1. The court of the Senior Subordinate Judge-cum-Assistant Sessions Judge, Chamba	(i) Unlimited powers in civil suits; (ii) Powers under the Small Cause Courts, Act; (iii) The Rent Restriction Act; (iv) The Guardian and Wards Act; (v) The Indian Succession Act; (vi) The Provincial Insolvency Act; and (vii) The Hindu Marriage Act (As District Court); and as (viii) Assistant Sessions Judge.	Within the local limits of the Chamba district.
2. The District and Sessions Judge, Mandi and Chamba districts, at Mandi	(i) The powers of a District Judge and (ii) the powers of a Sessions Judge.	For Mandi and Chamba districts
3. The court of the Judicial Commissioner, Himachal Pradesh, at Simla-1	Highest court of original appellate and revisional powers and jurisdiction within the Union Territory of Himachal Pradesh.	

Appellate and revisional courts

Number and name of criminal courts	Powers
1. District Magistrate	He hears appeals and petitions for revisions arising from the judgements or orders of the Magistrates of II class, if empowered to do so
2. Assistant Sessions Judge	He hears appeals and revision petitions arising from the judgements and orders of the Magistrates of II class
3. The Sessions Judge, Mandi and Chamba districts	Appellate and revisional powers over all the subordinate courts in Chamba and Mandi in accordance with the provisions of the Criminal Procedure Code
4. Judicial Commissioner's Court, Himachal Pradesh	Appellate and revisional powers over all courts situated in the Territory of Himachal Pradesh

Supervisory and administrative control over the subordinate magistracy is exercised by the District Magistrate and also by the Sessions Judge under the overall superintendence and control of the court of the Judicial Commissioner, Himachal Pradesh. Supervision is exercised by personal inspection and by the checking of monthly and quarterly returns submitted to the office of the supervising authority.

The authority to appoint the judges and the magistrates of various classes vests in the Administrator (Lieutenant Governor) of Himachal Pradesh.

There are no separate circuit courts for remote areas. The courts of the District and Sessions Judge and the Judicial Commissioner, Himachal Pradesh, operate as circuit courts in so far as they hold circuits at Chamba proper for hearing of cases relating to the Chamba district, as is done at the headquarters of the other districts also for those districts.

Panchayat adalats

In the Chamba district, as also elsewhere in the Himachal Pradesh, judicial *panchayats*, more commonly known as *nyaya panchayats*, have been established to conduct judicial work. At present there are one hundred and thirty-six *nyaya panchayats* functioning in the district. These were formed during the year 1958-59. After training to the *panches*, the *panchayats* started functioning in the beginning of the year 1959. These *nyaya panchayats* exercise criminal, civil and revenue powers. In a later chapter, we shall discuss in detail the various aspects, powers, jurisdiction, organisational set up, achievements, and financial resources of these democratic judicial bodies.

There is a Senior Sub-Judge in the district who functions as an Assistant Sessions Judge also. He has no executive duties to discharge. As a result of the all India amendments in the criminal law, the District Magistrate no longer hears appeals. On the *panchayat* side, the *gram panchayats*, which are executive bodies, leave the judicial field to the *nyaya panchayats*, the only role that the executive *panchayats* play in the settling of disputes being an attempt at conciliation before the parties can take the dispute to the judicial bodies.

NATURE OF CASES HANDLED, THEIR NUMBER AND SPECIAL FEATURES

The population of the Chamba district being generally simple and honest, litigation on the whole is light. The number and nature of criminal cases has already been discussed. The following statement gives an idea of the amount and nature of the civil litigation in the district :—

Disposals of suits

Years	Suits for money or moveable property	Other suits	Grand total
1927-28	2,193	905	3,098
1928-29	2,034	744	2,778
1929-30	2,332	1,106	3,438
1930-31	1,735	1,477	3,212
1931-32	2,062	1,259	3,321
1932-33	1,980	1,158	3,138
1933-34	2,208	1,157	3,365
1934-35	2,197	1,297	3,494
1935-36	2,217	1,108	3,325
1936-37	2,275	1,415	3,690
1937-38	1,586	1,923	3,509
1938-39	1,844	1,871	3,715
1939-40	1,726	1,438	3,164
1940-41	1,776	1,809	3,585
1941-42	1,759	1,550	3,309

Contd. Years	Suits for money or moveable property	Other suits	Grand total
1942-43	1,356	1,315	2,671
1943-44	1,120	1,371	2,491
1944-45	1,011	1,265	2,276
1945-46	1,185	1,293	2,478
1946-47	894	1,367	2,261
1947-48	664	1,149	1,813
1948-55*	...	...	...
1956	377	381	758
1957	422	350	772
1958	204	323	527
1959	304	326	630

Nature and number of disposals of suits from 1956 onwards

Years	Total institutions	Disposed of after trial	Dismissed in default	Decided otherwise without trial	*Exparte* decree	Decreed on admission of claim	Compromised	Reference to arbitration	Transferred	Total
1956	758	280	73	3	97	75	26	...	...	554
1957	772	276	42	3	63	41	33	...	...	458
1958	527	163	37	39	63	30	51	...	...	383
1959	630	28	50	...	24	24	8	...	...	134

Civil Appeals

Years	Total instituted		Total disposed of	
	Regular	Miscellaneous	Regular	Miscellaneous
1956	49	5	24	2
1957	52	7	34	4
1958	56	10	50	9
1959	33	10	30	10

LEGAL PROFESSION AND BAR ASSOCIATIONS

A District Bar Association, formed in 1944, exists in this district with its office located at Chamba. All law graduates and legal practitioners such as advocates, and pleaders of first grade and second grade, are eligible for the membership of the Bar Association on payment of ten rupees as the admission fee and three rupees per *mensem* as the monthly subscription. Only local lawyers, i.e. those practising in the courts located in the Chamba district may join the bar. There are thirteen members on the roll of this association. This Bar Association is not affiliated to any othere body of lawyers. No library or reading room is being maintained, at present, by this association. The principal aims, objects and activities of the association are to take such steps as may be found necessary to maintain the dignity of the profession, to carry out the rules and regulations made by Judicial Commissioner's Court relating to the bar, to endeavour to create a sense of fellowship and corporate life in the members of the bar, and to seek redress of the professional grievances of its members.

* Not available.

CHAPTER XIII

OTHER DEPARTMENTS

PUBLIC WORKS DEPARTMENT

Before merger, all public works carried on in the State were under the control of the Superintendent of the Public Works Department. The main roads, bridges and public buildings were under his care and he looked after the conservancy of the capital. After merger, a well organised Public Works Department has been established. One of the executive units of the department is the division in the charge of a Divisional Officer, commonly designated an Executive Engineer, who is responsible to the Superintending Engineer for the efficient execution and management of all works within his division. There are the following four divisions or executive units in Chamba district. Their headquarters are shown against each :-

Sl. No.	Name of division	Place of headquarters	Name of circle under a Superintending Engineer
1.	The Chenab Valley Division	Kilar	First Circle
2.	The Chamba Divison	Chamba proper	First Circle
3.	The Banikhet Division	Dalhousie	First Circle
4.	The Electrical Division	Dalhousie	Hydro Electrical Circle

Out of the above four divisions only two, namely, the Chamba Division and the Electrical Division, Dalhousie, are permanent and the remaing two divisions are still temporary.

The Divisional Officer's duties include various functions He has to organise and supervise the execution of works and to see that the works are suitably and economically carried out with materials of good quality. Subject to the orders of the Superintending Engineer, the Divisional Officer may transfer establishment (other than Sub-Divisional Officers) from one station to another within his division. The Divisional Officer, as the primary disbursing officer of the division, is responsible not only for the financial regularity of the transactions of the whole division but also for the maintenance of the accounts of the transactions correctly. He is, therefore, required to take all necessary steps for obtaining cash for the works under his control, to keep up-to-date accounts and to submit them punctually to the Audit Officer under the rules for the time being in force. He is responsible for ensuring staff and for other arrangements for account-keeping, in which matter he is assisted by his Divisional Accountant, and, he must see that his accounts are posted from day to day and that the Accountant has carried out his duties regularly and punctually. The responsibility for the correctness, in all respects, of the original records of cash and stores and receipts and expenditure, as also for seeing that complete vouchers are obtained, rests with the Divisional Officer, who should, before submitting the monthly accounts, carefully examine the books, returns and papers from which the accounts are compiled. The Divisional Officer is required to inspect, at least once a year, the more important buildings and

works in his division, and he is responsible that proper measures are taken to preserve them and to prevent any encroachment on Government lands in his charge. He has to keep accurate plans of all such lands and to take care that his subordinates make themselves acquainted with the boundaries and that the boundaries are respected. It is the duty of the Divisional Officer to administer the grants made for public works in his division, and, with this object, to keep a close watch over the progress of expenditure against it with a view to seeing that no excess is permitted to occur. He is accordingly expected to keep himself informed of such circumstances as may affect the progress of expenditure in order to take timely steps for obtaining extra funds or surrendering probable savings, as may be necessary. The Divisional Officer has to take necessary steps to reconcile the expenditure recorded in his books with that in the books of the Audit Officer in the prescribed manner. A Divisional Officer receives orders usually through or from his Chief Engineer, Additional Chief Engineer, and Superintending Engineer, and, in special conditions only direct from the Administration.

The divisions in the Chamba district stand divided into eight sub-divisions as given below.

Serial number	Name of the sub-division	Location of headquarters.
1.	Chamba Sub-divison	Chamba
2.	Chuari Sub-division	Chuari
3.	Tisa Sub-division	Tisa
4.	Brahmaur Sub-division	Rakh
5.	Banikhet Sub-division	Dalhousie
6.	Koti Sub-division	Koti
7.	Udaipur Sub-division	Udaipur
8.	Kilar Sub-division	Kilar

Each sub-division is under the charge of an Assistant Engineer, commonly designated the S. D. O. or the Sub-Divisional Officer who is responsible to the Divisional Officer for the management and efficient execution of works within his sub-division. The Sub-Divisional Officer is required to maintain the initial account-records of cash and stores under his charge as well as work abstracts, with certain accompaniments, for each work in progress in the sub-division under the rules for the time being in force. He has to ensure that all accounts-returns are submitted punctually to the Divisional Officer and are correct in all respects. The Sub-Divisional Officer is responsible that the value of stores sold to municipalities, other local bodies and the public, and, issues made to contractors for private use, under the order of the competent authority, is recovered in cash in advance. He is also responsible for clearance, from works accounts of all outstanding dues from contractors on account of recoverable value of materials issued and services rendered to them by charge to works. As the accounts, of works are based on (a) the muster roll and (b) the measurement book, it is one of the important functions of the Sub-Divisional Officer to see that these initial records are written up neatly in accordance with prescribed rules to avoid all doubts about their authenticity.

The departmental organisation above the district level may now be outlined briefly. In immediate control of the Divisional Officers, that is the Executive Engineers, is the Superintending Engineer, whose charge is called the circle. All told there are four circles, including the one and only hydro-electrical circle, each in the charge of a Superintending Engineer. The Chamba district falls within the hydro-electrical circle and the first general circle. Above the Superintending Engineers is the Chief Engineer, who is the Head of the department and also Secretary of the department to the Administration.

THE DEPARTMENT OF PUBLIC RELATIONS AND TOURISM

The District Public Relations Officer, assisted by an Assistant Radio Engineer, a team of four radio mechanics, a Projection Operator, and a Drama Inspector, carries on the work of public relations in the district. The district has an information centre which is manned by a Receptionist-cum-clerk. There is also a Tourist Guide whose job is to guide and help the tourists visiting the district. One of the main functions of the District Public Relations Officer is to frequently tour the interior in order to come into direct contacts with the people of his area. He also holds group discussions with the people which, in the peculiar circumstances of this district, and, for that matter, the whole of Himachal Pradesh, are, in a sense, more important than the public meetings. These discussions usually veer round the plan projects, with special emphasis on the development of horticulture, agriculture, animal husbandry, communications etc. Other topics which prominently figure in these face-to face exchanges of views are family-planning, national-savings schemes, life insurance, people's co-operation in the planning and execution of development schemes, *panchayats* and other topics of economic, semi-economic, social and general importance of the rural population. The significance of these group discussions is further heightened by the fact that the District Public Relations Officer has to gauge the public relations to the utility of various development projects as also to important policy matters. It is the duty of the District Public Relations Officer to supply information to the public on Government loans and advances, stipends and scholarships, employment opportunities, and numerous useful things, and also to keep the people well informed of the various important events both inside and outside the territory. Another important function of the District Public Relations Officer is to report the various events of importance in his area with a view to getting them published in the newspapers. He is also expected to write special features and articles touching upon not only the developmental activities in the district but also the economic social and cultural life of the people. In addition, the District Public Relations Officer should look after such services as community listening, exhibitions, songs and dramas, mobile cinema unit, information centres etc.

The community listening scheme, which has made a considerable headway in the territory aims at providing facilities to the people, particularly in the villages, to listen to the daily news and other broadcasts from selected stations of the All India Radio. The assistant radio engineer is responsible for the installation and maintenance of the community listening sets in the district, in which task he is assisted by a team of mechanics. The places for installing the community listening sets are selected by the block development committees (now tahsil *panchayats*) on the recommendations of the respective *gram panchayats*. The Drama Inspector assists the District Public Relations Officer in the promotion of cultural activities through the medium of songs and dramas. The Drama Inspector has also been given the special assignment to collect folk-songs and folk-tales. Dramatic performances highlighting various aspects of the Plan and dealing with social and other matters are also organised through several approved dramatic clubs. Subsidy is given to these clubs for staging developmental plays approved either by the Directorate of Public Relations, Himachal Pradesh, or by the Government of India.

Organisation at the State level

At the State level the Director of Public Relations and Tourism, who is directly under the Chief Secretary, is assisted by one Deputy Director (public relations), two Publicity Officers, one Editor, one Chief Organiser Radio rural forums, one Drama Supervisor, one Art Executive, one Exhibition Assistant, one Senior Photographer and one Radio Engineer, besides other subordinate staff.

DISTRICT STATISTICAL OFFICE

The District Statistical Office, Chamba, which is presently located at Dalhousie, was established towards the fag end of the year 1958-59, as a part of the scheme relating to the establishment of district statistical agencies. The institution of district statistical offices forms an integral part of the statistical development envisaged during the Second Five Year Plan. In accordance with the general pattern, the staff, sanctioned for the office, consisted of one District Statistical Officer, one Statistical Assistant, one clerk-cum-typist and a peon. Broadly, the functions of the District Statistical Officer and his staff include co-ordinating the statistical activities of different departments at the district level; ensuring that the data collected by the different district agencies are furnished in time and conform to certain minimum standards; undertaking on-the-spot investigations on the collection of data; periodic training of primary reporters of data in the different fields; collection of such economic and statistical data as are either not available at present or are extremely meagre, inadequate or unreliable and for which there is no suitable agency; maintaining data relating to district schemes and progress in the execution of such schemes; and meeting such other demands for statistics as may arise from time to time for administrative and policy needs.

Despite its late establishment, the district statistical office has managed quickly enough to develop necessary working relationship with all the district office organisations and their counterparts at the lower levels. It has made a good beginning in co-ordinating the statistical activities of different departments at the district level. It has started taking measures for promoting improvements in the range, quality, and usefulness of statistical data collected at various levels in the district. As a beginning to its developing itself into a store-house of all statistical information relating to the various sectors of economy and other allied matters, the District Statistical Office has engaged itself in the preparation of such works as the *Statistical Hand-book*, the statistical abstract, the basic statistics and the block-wise statistical series. It undertook the pre-testing operations in regard to the first draft questionnaire and house-list form for the 1961 census. It has been exercising supervision over the field work relating to the conduct of socio-economic survey of selected areas, and the case studies for State income estimation. Moreover, since July, 1959, all periodical progress reports in respect of the community development blocks have been routed through the district statistical office. The District Statistical Officer is required to ensure timely submission of these reports besides the preparation of consolidated reports for the district. The reconciliation work in connection with the preparation of district-wise *Village Directories* has been completed through the District Statistical Office.

FOREST DEPARTMENT

For purposes of forest management, Himachal Pradesh is divided into three forest circles. The Chamba district falls under the Chamba circle and is under the control of the Conservator of Forests with headquarters at Chamba. The Conservator of Forests exercises the general control of forest matters within the circle. He is required to make frequent tours of inspection and to visit, once a year, as many of the forests under his control as possible. During these tours he has to pay particular attention to the following points and, if necessary, has to make special reports to the Chief Conservator of Forests, Himachal Pradesh :—

(i) Surveys and settlements, made or in progress, and their cost and extent to which they are still required; nature and adequacy of the maps and settlement records prepared; and results of working under the settlements in force.

(ii) Working plans, already made or in progress, and their cost and extent to which plans are still required and results of the working of the plans in force.

(iii) Forest boundaries, their nature and state of repairs; demarcation work in progress and its cost; and demarcation work still to be done.

(iv) Roads, buildings and other similar works, in existence or under construction, their cost and state of repair; and new roads, buildings or other works required.

(v) Executive and protective staff, their efficiency and state of discipline, etc.

(vi) Condition of the forests and the methods of treatment employed; natural reproduction and cases which interfere with it; etc. etc.

(vii) Protection of the forests from injury, by man, by cattle, by fires, etc., and breaches of the forest rules with their frequency and causes.

(viii) Works of reproduction and cultural improvement; extent, condition and cost of plantations made; conditions of nurseries; new sowings or plantings required; and thinning, creeper cutting, including the extent to which carried on and required.

(ix) Methods of working and management in force, with the advantages and disadvantages of these methods; expenditure incurred on the outturn of the forests; and financial results.

(x) Timber depots, with their situation, condition and adequacy or inadequacy; and the state of the records kept up in connection with the depots.

The Conservator of Forests is further responsible to see that all money-transactions are conducted in accordance with the rules in force. He has to examine the cost of current works, as well as of those which have been spread over several past, present and future years. He has also to ensure that the Divisional Forest Officers and other members of the controlling staff are conversant with their duties, that discipline is maintained, and that the work is properly supervised.

There are two forest divisions in the district, namely, the Chamba Forest Division and the Chaurah Forest Division. Each division is under the charge of a Divisional Forest Officer.

Duties of the Divisional Forest Officer—The Divisional Forest Officer is reponsible for the proper management of the forest business and the finances of his division. His functions are executive and administrative as well as technical. Subject to the provisions of the working plan and any directions he may receive from his superior officers, he controls the silviculture of his division and is held responsible for the correctness of all technical operations. He is expected to have a wide knowledge of the people with whom he has to deal, to maintain sympathy for their reasonable and genuine requirements, and to carry out the forest policy prescribed for them with fairness and common sense. The interests of the people have to be fully watched by him in so far as these interests do not conflict with the larger interests of the community as a whole.

Each forest division consists of a number of ranges as detailed below:—

The Chaurah Forest Division—(i) Lower Chamba Range; (ii) Tikri Range; (iii) Pangi Range; (iv) Lahul Range; (v) Bhandal Range; and (vi) Tisa Range.

The Chamba Forest Division—(i) Brahmaur Range; (ii) Trehta Range; (iii) Upper Chamba Range; (iv) Dalhousie Range and (vi) Bhattiyat Range.

The Range Officer commonly, and for short, called the Ranger, holds the overall charge of a range. He controls all the works being carried out in the range according to the sanctioned schemes and budget. In order to exercise the best possible administrative control, the range has further been divided into blocks which are supervised each by a Block Officer of the status of a Forester or a Deputy Ranger and the blocks are further split up into the beats under the charge of a Beat Guard of the rank of a Forest Guard.

Duties of the Range Officer-(i) He is responsibe for all cash disbursements and expenditure within his range. All payments of pay and labour must, as far as possible, be made personally by him and he is personally responsible that labour is not employed longer than is necessary and that disbursements are made without delay.

(ii) He should communicate all orders and instructions, from higher quarters, to his subordinates and see that they understand them and carry out.

(iii) He is to check and control all works within his range and to ensure that Government funds are used in the most economical and efficient way.

(iv) He is expected to manage the forests of his range with an eye on the highest possible revenue consistently with the best possible conservancy of the resources on a long range basis and with the reasonable domestic needs of the people in accordance with prescribed policies and rules.

(v) He is to collect, check, and consolidate all returns and registers, to prepare the monthly range accounts, and to carry out all office work.

(vi) He is to prevent any misuse of authority by subordinates particularly in compounding forest offences.

Duties of the Block Officer—He is to assist the Range Officer, to the best of his ability, to carry out the work of the department honestly and efficiently; to carry out all orders issued by his superiors; to report to the Range Officer on all important happenings; and to understand thoroughly the rules for compounding forest offences and to observe them strictly. Except as laid down in those rules, he is forbidden to take money from the accused. Further, he has to mark trees to the right holders and to realise the price thereof; and also to prevent the Forest Guards, under his control, from abusing their authority and harassing the people.

Duties of the Forest Guard—The chief duties of the Forest Guard in-charge of a beat are to be fully acquainted with his beat; to be fully acquainted with, and in possession of, a list of the rights, privileges and concessions that may be exercised by the people in the forests of his beat; to strictly observe the rules for detecting forest offences; to carry out, under orders of the Range Officer, repairs to boundary pillars, roads and buildings in his beat; to maintain fences; to look after regeneration areas and plantations; to ensure weeding out of undesirable plants from young plantations; to obtain the Range Officer's sanction before incurring expenditure on these works; and to see that the shooting rules are observed and illegal shooting and trapping are stopped.

Organisation above the district level

The forest divisions are grouped into circles each in the charge of a Conservator of Forests. The Chamba division falls into the circle which comprises the Chamba and the Mandi districts and is called the Chamba Circle with

headquarters at Chamba proper. Above the Conservators, and functioning as the Head of the department as well as the ex-officio secretary of the department is the Chief Conservator of Forests, Himachal Pradesh.

Other matters relating to forest management in the district have already been dealt with.

THE GAME DEPARTMENT

The Wild Life Wing (Game Department) of the Forest Department, Himachal Pradesh, came into being only on twenty-fifth March,1957. The officers of the Game Department in the district are a Divisional Wild Life Inspector, a Wild Life Forester and three Wild Life Guards with headquarters at Chamba, Surkhigala and Tisa respectively. The main duties of the Divisional Wild Life Inspector are to supervise his subordinate staff; to bring to book illegal shooting cases; to assist the higher authorities in the development of game sanctuaries and pheasantries and in other technical matters, and, to collect scientific data pertaining to the management of wild life. The chief duties of the Wild Life Forester and Wild Life Guards are to look after the sanctuaries and pheasantries etc; and to detect the poachers. The Chief Conservator of Forests is the Head and Secretary of the department and the Deputy Game Warden is his techinical advisor.

Achievements by the Game Department have been noticed in chapter I.

THE INDUSTRIES DEPARTMENT

The District Industries Officer, as the district head of office, controls the affairs of the Industries Department in the district. Besides, he exercises administrative and financial control over the Extension Officers (Industries) of all the development blocks, and over various training-cum-production centres functioning in the district. Each development block has an Extension Officer (Industries) who is under the administrative and technical control, respectively, of the Block Development Officer and the District Industries Officer. The day to day technical activities of the training-cum-production centres are supervised by the respective officials incharge of the centres. The officer,as far as possible, guides individual artisans, societies and industrial concerns, in their technical and other difficulties and tries to solve the industrial problems. He also tries to rejuvenate such dying traditional industries as may be inherently sound and may conform to the industrial policy of the Government. There is a Textile Expert with technical jurisdiction in respect of the textile industry for the whole *Pradesh*. He works under the guidance of the District Industries Officer of the district concerned.

Organisation above the district level

The Development Commissioner is the ex-officio Secretary of the Industries Department. The Head of the department is the Director of Industries who functions as Joint Secretary of the department also. Below the Director are the following officials with the whole *Pradesh* for their jurisdiction :—

(i) The Assistant Director of Industries (Development).
(ii) The Marketing Officer.
(iii) The Employment Market Information Officer.
(iv) The Mining Engineer.
(v) The Superintendent, Weights and Measures.

THE CO-OPERATIVE DEPARTMENT

A District Co-operative and Supplies Officer has been provided in Chamba who, on the co-operative side functions as Assistant Registrar of Co-operative Societies and, on the civil supplies side, as District Civil Supplies Officer. He is responsible for the progress of the co-operative movement in the district. He is assisted by one District Inspector (Co-operative Work), District Inspector (Civil Supplies), eight Inspectors and twelve Sub-Inspectors of whom five Sub-Inspectors are for marketing work. Each Inspector is incharge of the co-operative movement at tahsil level and is responsible for organisation, inspection and supervision of co-operative societies in his circle. He is also required to inspect all the societies twice a year if their number is one hundred and fifty or less. If it exceeds one hundred and fifty, he is supposed to carry out the inspection once a year. The Educational Inspector is required to conduct training classes and make necessary publicity of the movement. The Industrial Inspector is required to organise, supervise and assist industrial societies in their proper functioning. The Marketing Inspector assists the Assistant Registrar (Marketing at headquarters) in the planning and marketing operations in the district and also exercises control over Sub-Inspectors (Marketing). The Sub-Inspectors are required to supervise and guide the primary societies functioning in their respective jurisdictions. They work under the control of Inspectors. For audit work the District Co-operative and Supplies Officer is assisted by a District Audit Officer who is required to audit all the secondary societies. There are, beside, five Auditors, one each in a tahsil and sub-tahsil. These Auditors are required to audit primary societies functioning in their respective jurisdictions.

Organisation above the district level

The Registrar, Co-operative Societies is the Head of the department and also the Secretary, and is assisted by two Deputy Registrars, four Assistant Registrars and one District Co-operative and Supplies Officer (special) at headquarters in the discharge of his duties. The Registrar has been discharging the duties of Director and secretary of the Civil Supplies Department also. A separate Director of Civil Supplies was appointed on twenty-second January, 1963.

The achievements by this department have been discussed in detail in chapter VI.

THE WELFARE DEPARTMENT

So far as this department is concerned, no separate field staff, in the district, has yet been appointed except a District Welfare Officer. Most of the schemes pertaining to the welfare of backward classes are implemented through the district agencies of the technical departments like the Medical, the Education, the Agriculture, the Industries, the Animal Husbandry, the Forest etc., and the remaining schemes are being implemented through the Deputy Commissioner. The co-ordination of the various schemes at district level is done by the Deputy Commissioner with the assistance of the District Welfare Officer and the welfare schemes are taken up for implementation after discussion at the district level. There is an Assistant Welfare Officer meant primarily for the tribal areas.

Organisation above the district level

Above the district level the administrative set up comprises an Assistant Director of Welfare, a Director of Welfare and the Development Commissioner functioning as the ex-officio Secretary Welfare. The department has in addition the usual complement of suitable ministerial staff.

Achievements and activities of this department will be noticed in chapter XVII.

CHAPTER XIV

LOCAL SELF GOVERNMENT

HISTORY OF LOCAL SELF GOVERNMENT

During the first decade of the twentieth century, there were no municipalities in Chamba. The only town of sufficient size to require any municipal work was the capital itself which was under the direct charge of the head of the Public Works Department. Being built on a slope, the town was very easy to keep clean and indeed the cleanliness of the streets, it is said, reflected, in the eyes of visitors, great credit on the then management. An octroi duty was levied on the goods imported into the town. The bridge over the Ravi, below the town was maintained by a toll levied on beasts of burden, riding horses, *dandies*, sheep, goats, cattle, and coolies bearing loads. Similar tolls were levied at the other bridges across the Ravi. Prior to the year 1946, the affairs of public health and public amenities were being controlled and managed by the then Chamba State Public Works Department with a strength of sixty-seven sweepers, eight *jamadars*, one sanitary *naib daroga*, and a sanitary *daroga*, in the overall charge of the Superintendent of Works. In October,1946, part-time services of a Government servant were lent for the purpose of organising a local self-government. This Government servant was termed as the Chief Executive Officer, Chamba Municipality. There was a further shift of emphasis on the self-government-aspect of the local institution and, therefore, the Chamba State Municipal Act was enacted. The first election of the Chamba State Municipal Committee was held on the thirtieth March, 1947. In all, seven members were elected, of whom two were from trade and commerce, one from labour class, two from owners and two from general seats. The Chamba durbar nominated two members including a Government employee. The Committee so formed, elected its first president. The president was to be assisted by the Chief Executive Officer.

After the merger of the States into Himachal Pradesh, the Punjab Municipal Act of 1911 was made applicable to the municipal committee. As the Act did not provide for a Chief Executive Officer, he was removed. Successive enactments were passed progressively, eliminating the officials as well as the nominated element and democratising the institution by the widening of the franchise. The Deputy Commissioner acted as the president of the elected committee from 1949 to 1953. In 1953, the municipal committee elected its first president during the post-merger period. In the same year the committee enforced its building byelaws, and since then it has been pulling on with the same but without any town planning. In 1958 the number of nominated Government officials was reduced from three to two and, simultaneously, there was enlargement in the functions and powers of the local body.

URBAN SELF GOVERNMENT

Organisation and structure—There is only one municipal committee in the district with eight wards. This municipality has a strength of eleven members. Nine members of the committee are elected and two Government officials are nominated. The committee is further split up into various sub-committees such as the finance sub-committee, the octroi sub-committee, the education sub-committee, the building sub-committee, the works sub-committee, the public health and sanitation sub-committee and the vehicles

sub-committee. From time to time special sub-committees are constituted to perform special works. Now this municipal committee has its own elected president and a vice-president for its house. Out of nine elected members one occupies the reserved seat of the scheduled castes. Each ward in the municipal area is represented by one member except the Dharog ward which has an additional seat reserved for the scheduled castes.

Powers and duties—The Punjab Municipal Act of 1911, as amended up to 1948, has been applied to this committee. All powers and duties applicable to Chamba conditions are being exercised as provided in that Act and the byelaws and rules made thereunder.

Secretary, Municipal Committee—His duties include superintendence of his office and the work connected with various departments except the Public Health Department. He conducts the correspondence of the committee and does all things, including maintenance and inspection of accounts, excepting those relating to the Public Health Department, necessary for carrying out the work of the municipality subject to the provisions of the Municipal Act, and the byelaws and the rules framed thereunder, and to the orders of the president. He is authorised to disburse fixed salaries of the sanctioned establishment and to sanction expenditure up to twenty rupees on any piece of work provided the aggregate sum of such expenditure does not exceed one hundred rupees in a month. He attends the general meetings of the committee and those of the various sub-committees, and is responsible for recording resolutions at these meetings. The management of the municipal gardens, parks, road side trees, markets, municipal office and town halls and all other municipal property not specified elsewhere rests on him.

Financial resources—The major source of income to the committee is the octroi which amounted to Rs,1,15,000 during the year 1960-61. The income from other sources stood at Rs.15,400 during the same year. The table given below, containing figures of the annual budget for the year 1960-61 presents a birds-eye-view of various sources of income and different heads of expenditure of the municipal committee :–

Income

Sl. No.	Items	Income
1.	Interest on unearmarked investments	Rs. 3,450.00
2.	Miscellaneous unclassified receipts	Rs. 300.00
3.	B-Tax and licencing department (iii) octroi	Rs. 1,15,000.00
4.	Show tax	Rs. 4,500.00
5.	Tax on animals	Rs. 250.00
6.	Rent of stalls	Rs. 5,000.00
7.	*Tehebazari* fee	Rs. 1,000.00
8.	Meat market rent	Rs. 600.00
9.	Slaughter house fees and revenue.	Rs. 300.00
10.	Licence under section 197 of the Act	Rs. 1,000.00
	Total	Rs. 1,31,400.00
	Opening balance.	Rs. 61,691.75
	Grand total.	Rs. 1,93,091·75

Note : A sum of Rs. 64,900 was received by the committee as grant-in-aid from the Government for the construction of a rest-house on the plan side. For previous years' income and expenditure see appendix XVIII.

Expenditure

Sl. No.	Items	Expenditure
1.	A-general.	Rs. 24,699
2.	B-Tax and licensing department (III) octroi.	Rs. 22,456
3.	C-Municipal properties III-gardens and roadside trees.	Rs. 7,020
4.	D-Public safety and convenience.	Rs. 25,000
5.	III-Fire.	Rs. 7,933
6.	IV-Ponds.	Rs. 685
7.	II-Education.	Rs. 1,520
8.	4-Public health.	Rs. 1,972
9.	C-Infant welfare.	Rs. 1,908
10.	D. Vaccination.	Rs. 320
11.	F-Conservancy. I-Removals.	Rs. 32,950
12.	II-Disposals.	Rs. 510
13.	G-Drainage.	Rs. 5,000
14.	H-Control of food supplies.	Rs. 500
15.	II-Slaughter house.	Rs. 100
16.	IV-Public analyst.	Rs. 500
17.	5-Water supply.	Rs. 3,750
18.	6-Veterinary.	Rs. 230
19.	7-Municipal work.	Rs. 1,580
20.	C-Streets.	Rs. 3,500
21.	Flood and fire damages.	Rs. 6,000
22.	9-Suspense account.	Rs. 1,100
23.	Additional funds.	Rs. 16,051
	Total	Rs. 1,65,684

Special achievements

All roads in the town, with a total length of about 81,000 feet were kachcha. In 1953 the committee took up the improvement work of these roads in addition to their usual maintenance. Now 26,000 feet of roads have been metalled and tarred and about 9,300 feet paved. The rest of the length, falling under approach roads to the town, within the municipal limits, is also being taken up for improvement. The town being a hill station, its natural slope facilitates drainage. The drains constructed in the State-regime still constitute the principal drainage system. The municipal committee has also added some drains of various types keeping in view the discharge of water during heavy rains. Since 1954, it has constructed about 20,000 running feet of new drains in the town besides maintaining about 34,000 feet of old drains. At present, about fiteen miles of pukka and open drains are in use.

The Electrical Department, in the district,is under the Himachal Pradesh, Public Works Department. There are three hundred and fifty-seven electric points as street light-points in the town, installed by the committee for public convenience.

TOWN PLANNING AND PUBLIC HEALTH

For want of technical personnel, no regular town-planning has so far been practised, although effort is made to observe some system in the expansion of the Chamba town and the other existing townships. Public health within the municipal area is receiving greater attention now than before.

RURAL SELF GOVERNMENT

Panchayats

History–The history of *panchayats* in this district is not very old. Nevertheless the seed of decentralised democracy popularly known as the system of *panchayats* had been sown and had taken roots in the soil of the erstwhile Chamba State under the Chamba State *Panchayat* Act passed in 2002 *Bikrami* corresponding to 1945 A. D., and, the tender plant had been developing rather slowly and in a disorganised and precarious manner under the shadow of monarchy in the State. After the merger of the State into Himachal Pradesh, about fifty-four village *panchayats* were organised in the district and these continued to function under the Punjab *Panchayat* Act, 1939, as extended to Himachal Pradesh in 1948, till their abolition on the thirty-first of July, 1953, *vide* notification No. CS. 92-50/53. These *panchayats* were far from satisfactory for a variety of reasons, such as the irrational territorial limits, absence of sufficient popular element, lack of financial resources, combination of judicial and executive functions, etc. etc. Therefore, in keeping with the directive principles of the Constitution, and the demands of the changed times, the Himachal Pradesh *Panchayat Raj* Act was passed in the year 1952,based on sounder principles including adult suffrage and rationalised territorial limits co-extensive with the *patwar* circles. Thus eighty-four *gram panchayats*, covering 4,479 villages, were formed in the first instance. In many cases the *patwar* circles were themselves irrational in territorial extent and this defect was removed and the *patwar* circles reorganised at the first regular land settlement of the district. As a result, the *panchayat* circles had, in their turn, to be reorganised again. The latest position of the number of the *panchayats* is as follows :—

Serial number	Kind of *panchayats*	Tahsil/Sub-tahsil	Number
1.	*Gram Panchayat*	Chamba	36
		Chaurah	40
		Bhattiyat	30
		Pangi	10
		Brahmaur	14
		Total :—	130
2.	*Nyaya Panchayat*	Chamba	36
		Chaurah	40
		Bhattiyat	29
		Pangi	10
		Brahamaur	14
		Total :—	129
3.	Tahsil *Panchayats*	Chamba	1
		Chaurah	1
		Bhattiyat	1
		Pangi	1
		Brahmaur	1
		Total :—	5

Executive and Judicial functions were separated by the establishment of *nyaya panchayats* for Judicial work. On the executive side, a three-tier structure was envisaged under the Act, comprising the *gram panchayat*, the tahsil *panchayat*, and the *zila panchayat*, and, in addition to the general administrative and civil functions, certain duties concerning development work were made the responsibility of the executive *panchayats*, the judicial ones being entrusted with purely judicial duties. Further, the Himachal Pradesh

Panchayt Raj Act provides for the establishment of conciliation boards or *samjhauta samities* in each *gram sabha*. The object is to offer, through the *gram panchayat* an opportunity to the parties concerned to make amicable settlement of their civil disputes and criminal cases before they seek remedy in the *nyaya panchayats*. These conciliation boards try to bring the parties to agreed settlement within a period of three months from the date of institution of an application for compromise. With the enforcement of the Himachal Pradesh Territorial Councils Act, 1957, and the emergence of the Territorial Council, on the abolition of the Legislature, after the conversion of Himachal Pradesh from part 'C' State into a centrally administered Union Territory, the *zila panchayats* were abolished because the power and functions of these bodies were merged into those of the Territorial Council.

Organisation and structure—The basic entity in the organisation and structure of rural self Government is the *gram sabha* which means the entire adult population of the territorial limits fixed by notification for each *gram sabha*, adult meaning, under the law for the purpose, every male and female who has completed twenty-one years of age. Every *gram sabha* elects the executive body, namely, the *gram panchayat*, and also the judicial one, *viz.*, the *nyaya panchayat*, for its area. In the *gram panchayat* a certain number of seats is reserved each for the scheduled castes and the women, though the electorate is joint. The system of election is based on adult franchise. The number of the members of a *gram panchayat* varies between seven and twenty-five, as specified by the competent authority in addition to the president and the vice-president. A *nyaya panchayat* consists of fifteen members out of whom at least one-fifth should be able to record the proceedings in Hindi. The term of office of every member of the *gram panchayat* as well as the *nyaya panchayat* lasts ordinarily for three years. For each tahsil or sub-tahsil there is a tahsil *panchayat*. The number of the members varies from ten to forty, as may be prescribed. Under the law and rules, as they, stand today, the tahsil *panchayat* is constituted of (a) members appointed by the State Government either by name or by official designation, (b) elected members, one member being returned by each *gram panchayat*, municipal committee and notified area committee of the tahsil as its representative; provided that the number of the appointed members does not exceed twenty-five per cent of the total number of members of the tahsil *panchayat*. The term of office of the members of the tahsil *panchayats* is also three years.

Officials of the *panchayats*—Every *gram panchayat* has a wholetime secretary who maintains the records of the *gram panchayat* as well as the *nyaya panchayat*. The secretaries are given intensive training on various subjects connected with their duties. The tahsil *panchayats* have the power to appoint their own staff, but, because of their present poverty in financial resources, only a part time secretary is being maintained for the present. Every *gram panchayat* has a chowkidar too. The chowkidar is not merely a watchman as whould appear from the designation of the post. He is, in addition, the process server, the messenger, and the general factotum at the lowest-rung.

Panchayat sammelans (*Panchayat* **conferences**)

At the tahsil and the district levels, *panchayat* conferences called *panchayat sammelans*, are held periodically, and provide an opportunity to the office bearers to meet and discuss their problems and exchange their views. These *sammelans*, further, provide a teaching forum to tha office bearers of the *gram* and *nyaya panchayats* through lectures which are delivered on these occasions by departmental officers on various subjects.

Powers and duties—The compulsory duties of the *panchayats* are such, for example, as the construction, repair, maintenance and lighting of public street; medical relief; sanitation including curative and preventive measures in respect of infectious diseases and epidemics; upkeep, protection and supervision of any building or other property which may belong to the *gram sabha* or which may be transferred to it for management; registration of births, deaths and marriages; removal of encroachments on public streets, public places and property vested in the *gram sabha*; regulation of places for the disposal of the dead bodies of human beings and animals and of other offensive articles; regulation of fairs and markets except those managed by the State Government; establishment and maintenance of primary schools for boys and girls; establishment, management and care of common grazing grounds and land for the common benefit of the persons residing within the *panchayat*-jurisdiction; construction, repair and maintenance of public wells, tanks and ponds for the supply of water for drinking; washing and bathing purposes; regulation of the construction of new buildings; assisting the development of agriculture, commerce and industry; taking steps to prevent fire and rendering assistance in extinguishing fire and protecting life and property when fire occurs; maintenance of such records relating to cattle-census, population and other statistics as may be prescribed; maternity and child welfare; allotment of places for storing manure; maintenance and control of waste, water channels and drinking places; managing the *panchayat* forests according to the rules made in this behalf; maintenance of all those roads, water courses and hydro-electric installation the management of which has been undertaken by the *panchayat* with the sanction of the State Government; necessary financial or labour contribution for the construction of public roads, or water courses within the *gram sabha* area under the development programme of the State Government; filling in of insanitary depressions and levelling of land; and fulfilling any other duty or obligation imposed by any other law on a *gram sabha*.

The discretionary functions include planting and maintaining trees at the sides of public streets and in other public places; improving breeding and medical treatment of cattle and prevention of diseases in them; organising a village volunteer force for watch and ward, for assisting the *gram panchayat* and the *nyaya panchayat* in the discharge of their functions and for the service of summons and notices issued by them; assisting and advising agriculturists in obtaining and distributing among them of Government loans, in the repayment thereof, in the liquidation of old debts and generally in the establishment of a sound credit system according to law; development of co-operation and establishment of improved seeds and implement stores; relief against famine or other calamities; making representation to the tahsil *panchayat* for performance by it of such functions in relation to the area within the jurisdiction of the *gram sabha* as is beyond the powers of the *gram sabha*; extension of the *abadi*, establishment and maintenance of an *akhara* or a club for physical exercise e.g., wrestling or other place for recreation and games; regulating the collection, removal and disposal of manure and sweepings; prohibiting or regulating the curing, tanning and dyeing of skins and hides within two hundred and twenty yards of the *abadi*; setting up organisations to promote goodwill and social harmony between different communities; dealing with public radio sets and gramophones and other measures of public utility calculated to promote the moral, social and material wellbeing or convenience of the villagers; construction of food storages; and the doing of anything the expenditure on which is declared by the State Government, or by the prescribed authority, with the sanction of the State Government, to be an appropriate charge on the fund of the *gram sabha*.

A *gram panchayat* may make to the proper authority any representation concerning the welfare of the persons residing within its jurisdiction and any recommendation as to the appointment, transfer or dismissal of a guard of the Forest Department, a *Patwari*, a lambardar or a chowkidar serving in any area within the jurisdiction of such *gram panchayat*. The *gram panchayat* may also make a recommendation as to the grant of trees for the construction of a house or for fuel, the grant of a loan or subsidy for economic betterment, the grant of a license for possessing a fire-arm and for shooting, and the grant of a *nautor* land for cultivation, to any applicant residing within its jurisdiction. Beside these, the *panchayats* are free to take up works designed to promote the uplift of the villagers. Moreover, the *panchayats* are the executing agency of many development works done in their areas. It has been decided that small works like construction of school buildings, water channels, ponds, sources of drinking water etc. should be executed through *panchayats* and not through contractors. The Administration has, further, taken the following steps to make these bodies effective :—

(1) All heads of departments in the Administration have been desired to give due weight to the recommendations of *panchayats*.

(2) Supervision in the matter of the distribution of foodgrains has been entrusted to the *panchayats*

(3) Distribution of timber is made through the *panchayats*.

(4) *Nautor* lands are granted generally on the recommendations of the *panchayats*.

(5) *Panchayats* are being encouraged to establish *panchayat* forests and common grazing lands for the benefit of the residents of their areas by giving them necessary land, plants and technical aid etc.

Nyaya panchayats

The *nyaya panchayats* stand vested with criminal, civil and revenue powers. Civil and revenue suits up to a pecuniary value of one hundred rupees can be entertained and adjudicated by them. On the criminal side, offences cognizable by these *panchayats* comprise sections 160, 172, 174, 178, 228, 264, 267, 277, 279, 283, 285, 286, 288, 289, 290, 294, 323, 336, 341, 352, 354, 358, 403, 406, 411, 417, 426, 492, 497, 498, 504 506, 509, 510 etc., of the Indian Penal Code. Offences under the Cattle Trespass Act, the Vaccination Act and the Prevention of Cruelty to Animals Act, are also triable by the *nyaya panchayats*, and, on conviction, they may sentence an accused to a fine not exceeding rupees one hundered. *Nyaya panchayats* can also entertain and determine, applications for maintenance under section 488 of the Code of Criminal Procedure. Power under this section has been given to the *panchayats* in view of the special local conditions.

Security for keeping the peace—*Nyaya panchayats* have powers to take a surety for keeping the peace if they have reason to believe that there is apprehension of breach of peace or disturbance in public tranquillity in their areas. *Nyaya panchayats* have exclusive cognizance over certain offences which have been precluded from the jurisdiction of the courts. The appearance of lawyers before *nyaya panchayats* is forbidden by law in order to save the simple people of the villages from burdensome payments of fees and from intricate proceedings. For the hearing and trial of every case, suit and other proceeding, a bench of five *panches* is constituted and the opinion of the majority prevails. The Act provides for an opportunity for any aggrieved person to file an appeal before the full bench of the *panchayat*. An application for revision can also be filed in the court of the competent judge/magistrate.

Financial resources—Owing to the poor economic condition of the people, the *panchayats* have not yet taken recourse, except on a small scale, to the imposition of the various taxes for which they have got the power under the Act. In order to help *panchayats* financially in their initial stages, the Administration has given them various grants-in-aid to meet their establishment-charges and the expenses on various developmental activities like the construction of *panchayat* houses (*panchayat ghars*) and the purchase of tools and implements etc. The following table will give a picture of the various grants-in-aid given to *panchayats* under both plan and non-plan heads, during the Second Plan period, the First Plan figures having been omitted for brevity :—

Serial Number	Name of scheme	1956-57	1957-58	1958-59	1959-60	1960-61
	Non Plan					
1.	Local rate at 20% of the land revenue.	9,200	10,102	33,930	15,776	56,703
2.	Chowkidar agency.	10,200	14,525	15,120	19,440	21,396
	Total :—	19,400	24,627	49,050	35,216	78,099
	Plan					
1.	Supply of tools and implements.	37,689	22,000	48,000	...	...
2.	Training of personnel.	...	2,100	25,900	8,772	7,740
3.	Construction of *panchayat ghars*.	...	40,000	25,000	15,000	55,000
4.	Organisation of *panchayat sammelans*.	...	2,664	...	3,870	...
5.	Purchase of stationary for *panchayats*.	...	3,655	5,160	2,580	2,580
6.	Pay of *panchayat* secretaries.	42,887	49,492	46,580	57,075	67,130
7.	Printing of pamphlets etc.	...	2,220	3,828	...	...
	Total :—	80,576	1,22,131	1,54,468	87,297	1,32,450

Special achievements

In the Chamba district one hundred and twenty-nine *nyaya panchayats* are working. The following details will give a picture of cases filed before and decided by the *nyaya panchayats* of the district during 1959-60 :—

Number of suits filed during the year	Number of suits decided	Balance
	Civil Suits	
367	272	95
	Criminal Cases	
675	509	166

Socio-economic reforms

Besides undertaking other developmental activities with the help of the Administration and their own resources in the form of *shramdan* and cash *panchayats* have helped to better the social status of untouchables in their areas. Through their meetings, *panchayat sammelans* and special drives on

particular occasions, like untouchability week, *panchayats* have made appreciable efforts to foster a sense of equality among all sections of the people. The best *gram panchayat* in the sense of excellent work in eradicating untouchability in the district has been awarded a prize of five hundred rupees. The *panchayats* have been taking quite an active part in the celebration of occasions of national importance, in the organisation of campaigns and drives for the stepping up of food production and in the mass-plantations during *van mahotsavas*. The following statistics give an idea of some of their achievements and activities.

Details of achievements	During the First Plan period	During the Second Plan period
Construction of *panchayat ghars* (*panchayat* houses).	2	16
Construction of clubs and *akharas*.	8	13
Construction of roads.	93 miles.	665½ miles.
Construction of school paths.	12 miles.	...
Buildings constructed.	14	110
Bowlies (sources of spring water) constructed.	69	1,053
Bowlies repaired.	38	1,794
Bowlies cleaned.	1,036	3,592
Culverts constructed.	12	81
Trees planted.	9,321	44,820
Manure pits constructed.	2,605	5,367
Fairs managed.	16	...
Dispensaries opened.	3	...
Tanks constructed.	3	22
Wells constructed.	1	...
Panihars.	5	180
Roads repaired.	...	311 miles
Village paths constructed.	...	134¾ miles
Village paths repaired.	...	467 miles
Water channels constructed.	...	7½ miles
Water channels cleaned.	...	224½ miles

CHAPTER XV

EDUCATION AND CULTURE

HISTORICAL BACKGROUND

No particular system or arrangement conducted or patronised by the State in the ancient, the medieval and the early modern times is traceable in history or legend. Broadly speaking, the pattern of things obtaining during these periods was that young men desirous of learning, which usually related to the fields of religion, and, later, astrology, medicine etc., became disciples of those learned in these lines, and, in this private and personal arrangement of preceptor and pupil, knowledge was handed down from generation to generation.

Western education

There appeared, in 1863, a regular primary school, in the Chamba town, when Major Blair Reid, a British officer, was engaged, as the Superintendent of the then princely State, in modernising the State administration all round. This primary school has not only risen progressively to its present height of a higher secondary school, but has also marked the very beginnings of the modern style of education in what was formerly the Chamba State and is now the Chamba district. By 1906, the town had an anglo-vernacular middle school maintained by the Church of Scotland Mission, in addition to a high school, run by the State, which was what the above mentioned primary school had blossomed into several years earlier. Besides, there was, by 1906, in the Chamba town, a State girl school, and two girl schools maintained by the mission with grant-in-aid from the State, in which schools the girl students were taught not only to read and write but also to sew and embroider. While the town had, by 1906, reached this well developed stage in organised education, there was, even then, almost no school education in the rural areas, there being, even as late as that year, but a small pretence of a poorly attended school in Chaurah under the State control. It was not before the year 1922 or so that the establishment of regular schools in the villages received mentionable attention in the shape of some regular schools that were opened in the rural areas. The Muslims of the Chamba district had started an Islamia school in the mosque in the Chamba town where Quranic and other religious education was imparted with stress on Arabic and Persian. Urdu was generally in vogue, being the court language. The Hindus had started a Sanatan Dharam Pathshala to teach Hindi and Sanskrit.

By the time of the merger of the State into Himachal Pradesh in 1948, the number of schools had increased very largely, and the new regime inherited many educational institutions from the princely State as shown in appendix XIX.

For higher education, the rulers of Chamba provided encouragement through stipends and scholarships, to those who wanted to join colleges outside the State, there being no college within the State. The position of the educational institutions by the end of 1960 was as given in the next page.

The position of educational institutions

Institutions	Boys	Girls	Total
College.	1	...	1*
Higher secondary schools.	1	1	2
High schools.	10	...	10*
Middle schools.	23	2	25
Senior basic schools.	2	...	2*
Traditional primary schools.	9	...	9
Junior basic primary schools.	148	...	148*
Total :—	194	3	197

*Co-educational institutions.

Tahsilwise totals of schools and scholars are as follows :—

Institutions	Bhattiyat		Brahmaur		Chamba		Chaurah		Pangi	
	Number of institutions	Number of scholars	Number of institutions	Number of scholars	Number of institutions	Number of scholars	Number of institutions	Number of scholars	Number of institutions	Number of scholars
College	...	...	...	...	1	141	...	...	...	...
Higher secondary schools	...	...	...	...	2	1,876	...	...	...	...
High schools	4	1,016	1	236	2	246	2	408	1	99
Middle schools	11	1,092	2	89	8	920	2	151	2	69
Senior basic schools	1	132	...	...	...	...	1	59	...	...
Primary traditional schools	4	120	1	19	2	53	2	43	...	...
Junior basic primary schools	38	1,047	15	380	43	1,340	41	938	11	140
Total :—	58	3,407	19	724	58	4,576	48	1,599	14	308
Grand total :—	Institutions ... 197									
	Scholars ... 10,614									

The degree college was started on the twenty-eighth April, 1958. This college is affiliated to the Punjab University and is a co-educational institution.

The inspection of schools is carried out by a District Inspector of Schools with his headquarters at Chamba proper. He is assisted, in the inspection work, by three Assistant District Inspectors of Schools. To facilitate the inspection work each Assistant District Inspector of Schools is stationed at the tahsil headquarters.

The functions of the District Inspector of Schools include:-(a) inspection of schools and allotment of budget; (b) submission of construction-proposals; (c) maintenance of record pertaining to teachers; and (d) maintenance of statistics relating to educational activities in the district.

LITERACY AND EDUCATIONAL STANDARDS

The following comparison between the available literacy-statistics will give an idea of the growth of literacy:—

Year	Population			Literates			Percentage of literates on total population		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
1901	127,834	66,474	61,360	2,624	2,524	100	2.1	3.8	0.2
1911	135,873	70,612	65,261	2,485	2,407	78	1.8	3.4	0.1
1921	141,867	74,230	67,637	3,238	3,064	174	2.3	4.1	0.3
1931	146,870	76,059	70,811	4,610	4,269	341	3.14	5.61	0.49
1941	168,938	88,759	80,179	6,390	5,516	874	3.78	6 21	1.09
1951	*17,551	9,114	8,437	734	580	154	4.18	6.36	1.82
1961	210,406	110,527	99,879	23,863	19,407	4,456	11.34	17.55	4.56

*In the 1951 census no overall survey of literacy would seem to have been conducted, what was done being limited to a mere sample survey, and the percentage of literacy would appear to have been worked out on the strength of that survey.

The matriculates and the graduates—Matriculates and graduates do not seem to have been counted as distinct groups ever before. However, according to the latest census (1961), they number eight hundred and sixty-eight and sixty-three respectively.

Spread of education among women—The spread of education among the members of the fair sex has been very much slower in pace than the growth of education among the males. Nevertheless, the present position is very encouraging indeed. There are at present the girls schools as shown in an earlier paragraph and, besides this, there are dozens of girl students in the local degree college, and quite a few in various institutions outside the district.

Spread of education among backward classes and scheduled tribes—In free India special attention has been paid to the education of the backward classes, namely, the scheduled-caste, the scheduled-tribes, and, in the Chamba district too, the number of students from these classes, which previously used to be extremely low, has been growing progressively. Before long, under the impetus of this special care, these backward classes will advance more or less to the same front-position in education, as the others, and, till then, the special encouragement will be a very desirable social measure.

GENERAL EDUCATION

The number of the various educational institutions, and an account of the college, have been given above. Under the new orientation in the pattern of education, the traditional type of primary schools are being converted into

the basic type and, in the Chamba district, all one hundred and fifty primary schools have already acquired the basic complexion, two of them having been made into senior basic schools and the remaining one hundred and forty-eight into junior basic schools. By virtue of the emphasis on earning by learning and learning by doing, the basic colouring in school education is likely, in due course, to prove highly beneficial to the predominantly rural conditions that obtain in a hilly district like Chamba. In conformity to the introduction of this modified perspective of school and college education, the orthodox type of high schools are getting upgraded into the new type, called the higher secondary schools, and, already, there are, in the district, two such upgraded schools.

There is, as yet, no mentionable arrangement, under the Education Department, for education in professional and technical lines or in the fine arts or in the sphere known as oriental subjects; nor is there anything yet in existence for the education of the handicapped. There are, however, training centres in professional lines run by other departments, as described under the respective departments.

ADULT LITERACY AND SOCIAL EDUCATION

Some good effort has been made in the cause of adult literacy by the community development blocks and, besides this, some special adult literacy campasing are also being organised. In each community development block there is posted a male official called the Social Education Organiser, and there is, in many blocks, an additional official, a lady, designated the Lady Social Education Organiser. Through this agency some work has been done by means of songs, dramas, cinema shows etc., to educate the people socially and also to diffuse culture among the masses. Details have been given in the chapter containing 'Community Development'. There is no society yet, worth a mention, engaged in cultural, literacy and scientific activities. Nor are there any cultural, literary and scientific periodicals.

LIBRARIES AND MUSEUMS

There are three libraries existing in the district. Their details are given belew :–

(a) The District Library was started on the first of January, 1959. It has about four thousand and five hundred books. This library is managed by the Education Department of Himachal Pradesh.

(b) The Sanatan Dharam Library was established by the intelligentsia of the town. It is housed in a portion of the Sanatan Dharam Sabha building. It has about four thousand books.

(c) The Club Library was started in 1906. It has about two thousand and five hundred books.

There is a museum in the Chamba town known as the Bhuri Singh Museum. Dr. Vogel, the then Superintendent Archaeological Survey of India, Northern Circle, conducted explorations in the Chamba State during the summer months from 1902 to 1908. He discovered important and interesting inscriptions of the pre-Mohammedan period as well as the Mohammedan period and also many other archaeological remains which are usually not available in the northwestern part of the country. Special measures were necessary for presenting and preserving these antiquities and, therefore, a museum was opened in the year 1908. Some valuable paintings of the Kangra School and many articles of local industry and art were also added. The museum is under the management of the Himachal Education Department and the Principal, Government College, Chamba, is the ex-officio Curator.

There are no botanical and zoological gardens yet.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

SURVEY OF PUBLIC HEALTH AND MEDICAL FACILITIES IN EARLY TIMES.

In ancient times the population was overwhelmingly dependent upon the deities whose intervention they sought even in matters of health, individual as well as public. As the by-products of this mass practice of faith healing, there were quite a number of individuals who commanded adherence by their claim to cure through magic or through the invocation of some spirits of deities. Physicians practising either the *ayurvedic* system or any *mumbo-jumbo* under the garb of medicine, probably existed here and there from very early times. In any case, their number slowly and gradually went on increasing and these charlatans, quacks and some genuine physicians, efficient or inefficient, offered the only alternative to the spirits and deities, and, in course of time, grew in vogue and developed into the adoption of regular medical means for health. By the time the first gazetteer came to be written in 1904, the appearance, on the scene, of modern medicine, in the shape of allopathy, had grown distinct enough and popular enough. The following picture emerges out of the account given in the old gazetteer.

The State Medical Department was first inaugurated in 1866. The Sham Singh Hospital was the chief medical institution in Chamba and was built by the raja whose name it bore. Along with a large out-patient department, there were forty beds for the accommodation of in-patients and all medical and surgical requisites were provided on a liberal scale. The building replaced an older structure erected in 1875 by Colonel Blair Reid, the then British Superintendent of the State, which was demolished in 1891, when the *Chaugan* was being enlarged.

The hospital staff consisted of a State surgeon with three hospital assistants. Dr. Barkhurdar Khan, the then State surgeon, had been in charge since 1868, and to his skill and devotion the prosperity and efficiency of the hospital were chiefly due. The subordinate staff included compounders, dressers and lower servants. The popularity and usefulness of the institution may be gauged by the following table, showing the number of new patients and operations for the quinquennialperiod ending 1906 : —

Years	Total number of new patients	Total number of operations
1902	11,720	494
1903	10,696	494
1904	9,681	418
1905	10,935	559
1906	9,727	421

As the population of the capital was only six thousand, these figures show that patients came in considerable number from the outlying parts of the State.

Dr. W.S. Robertson, in 1920, organised an indoor department and an operation room.

Medical attendance to the needy patients, at their residences in the town was provided free of charge by the medical officers attached to the hospital.

By way of special facilities for female patients, a room was reserved, to begin with, in the general hospital and a *dai* was posted to look after the females. A regular separate female section started functioning in 1935 with a few beds for maternity cases. A lady doctor was put incharage of this section. In 1947, a lady doctor, a State stipendiary during the period of training, was also posted in this section.

The state also maintained a dispensary at Tisa—the headquarters of the Chaurah *wizarat* opened in 1881. It was under the charge of a hospital assistant and had a record of 3,372 patients and one hundred and seventy-eight operations in 1906.

The table given in appendix XX shows the working of the Vaccination branch of the medical department, which was also under the control of the State surgeon. The table contains vaccination statistics for the post-merger period also. Vaccination was made compulsory in 1876 and the State was thereafter altogether free from the scourge of smallpox. Sporadic cases of the disease were occasionally imported from without, but there was no epidemic after the enforcement of vaccination. One Chief Vaccinator and three vaccinators were responsible for carrying out primary vaccination and re-vaccination throughout the State.

The entire cost of the Medical Department was borne by the State and in 1906 it amounted to Rs. 12,520.

The Church of Scotland Mission also maintained a dispensary in Chamba, in which 6,080 new patients were treated in 1906 with three hundred and eighty-three operations. Every year extensive medical missionary tours were also made throughout the State, during which a large amount of medical and surgical work was done. In addition, in 1906, the services of a trained European nurse had for the previous ten years been at the disposal of all who required them, especially in midwifery cases. The whole cost of this medical work was borne by the mission.

The position of hospitals and dispensaries, both allopathic and *ayurvedic*, in the tahsils was as follows :—

Chuari—A dispensary was started here in the beginning of the present century, by posting a doctor, a compounder and a hospital attendant.

Brahmaur—A seasonal dispensary for the summer months used to function here. Originally it was under the charge of a *vaid* who was assisted in his work by a compounder and a hospital attendant. In 1936 a medical officer was put in charge of this unit, and he used to come to Chamba after arranging medical aid and sanitation arrangements in the Mani Mahes *yatra*.

Tisa—This unit started functioning near about 1864. Due to shortage of doctors. a compounder was in charge of this unit and gradually a Sub-Assistant Surgeon was posted there. From 1936 onwards a doctor came to be continuously posted there.

Pangi—A seasonal dispensary started functioning at Kilar in Pangi near about 1880. A *vaid* and a compounder were posted there and the raja also used to take with him a medical officer during his visit to Pangi in summer months. In 1942, a doctor was given charge of this unit, and he was assisted by a compounder, a *bhisti* and a hospital attendant. From 1942 to 1947, a doctor had been staying there throughout the year. Later on, however, tbe doctor was posted for summer months only.

Ayurvedic dispensaries

Formerly there was only one qualified *Vaid Vachaspati*, but the strength of qualified *vaids* was increased to five before merger. They were all working in the interior of the State i.e. at Sihunta (the oldest *ayurvedic* dispensary) Rajpur, Tundi, Kihar and Bathri.

Two locally trained *vaids* were also on the establishment of the Medical Department for treating patients free of charge at their residences in the Chamba town and in the adjoining villages.

The leprosy asylum at Sarol, said to be one of the oldest institutions of its kind in India, was organised by the Missionaries in the middle of the last century and lepers were then paid four rupees per month as diet money. The asylum was taken over by the State in 1936 and since then it has been wholly under State management. It usually had about twenty inmates, of whom more than half were supported by the Mission. In 1937, four locally trained leprosy-clinic-assistants were posted in leprosy clinics opened in the interior of the district for carrying out an anti-leprosy campaign.

Rural sanitation

It was casually looked after by the hospital staff whenever they happened to be on tour. The Chamba State, at a very early date, initiated a policy of training its own people in the medical profession by giving them stipends and financial aid to meet incidental expenditure, in order properly to staff the medical institutions in the State. This policy eased considerably the position of procurement of qualified staff for the dispensaries. At the time of the merger of the Chamba State into Himachal Pradesh in 1948, the strength of the medical establishment comprised Chief Medical Officer one, Assistant Surgeons two, Lady Sub-Assistant Surgeons, two and Sub-Assistant Surgeons three.

VITAL STATISTICS

General standard of health

During the pre-merger days, births and deaths were recorded by pargana *kardars* into separate registers in their respective parganas. They used to send a copy of the entries made therein every month to the office of the then Chief Medical Officer of the State, who used to file the same for record in his office. In the town the vital statistics were recorded by *mohaldars*. The maintenance of the record of vital statistics was found useful even in those days for determining the rates of birth and death. Later, the registration of births and deaths came to be carried out by the chowkidars in two separate registers. Entries were made by them, for their respective areas, under the signatures of the village headman. The registers were submitted weekly to the police station, in whose jurisdiction the villages fell. The particulars were posted by the police clerk in a separate register and submitted in a monthly consolidated report, through the Superintendent of Police or direct to the District Medical Officer.

Now the births and deaths are required to be reported by the secretary of each village *panchayat* to the District *Panchayat* Officer who transmits the same to the District Medical Officer. A consolidated report of sex, age, disease and causes of death for the district, is compiled in the Office of the District Medical Officer and sent every month to the Director of Health Services, Himachal Pradesh, who sends the provincial return to the Director General of Health Services, Government of India, New Delhi.

The following statistical table will serve to give an idea of births and deaths, with ratio per annum per thousand, in the Chamba town :—

Year	Population under registration	Ratio per annum per thousand					
		Births			Deaths		
		Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7	8
1891-95 (average)	5905	7.21	6.54	13.75	10.23	10.60	10.42
1895-99 (average)	5905	8.57	6.80	15.37	11.04	11.75	11.39
1900-04 (average)	6000	10.63	8.66	19.29	11.16	12.16	11.66
1905-09 (average)	6000	14.87	17.47	32.34	18.58	26.52	22.56
1910-11 to 1914-15 (average)	5523	18.54	19.48	38.02	18.98	27.35	23.17
1915-16 to 1919-20 (average)	5523	10.85	8.14	18.99	14.84	9.13	11.98
1920-21 to 1924-25 (average)	5639	10.76	7.49	9.12	7.49	5.26	6.37
1925-26 to 1929-30 (average)	5668	8.59	6.74	7.66	7.18	5.44	6.31
1930-31 to 1934-35 (average)	6219	7.92	6.59	7.25	6.17	5.98	6.7
1935-36 to 1939-40 (average)	6219	8.26	6.33	7.29	6.33	5.66	5.99
1940-41 to 1944-45 (average)	6521	11.24	11.00	11.12	5.6	4.33	4.96
1945-46 to 1947-48 (average)	6597	8.82	9.9	9.36	1.52	1.9	1.71
1952-53	176214	0.81	0.81	1.62	0.45	0.25	0.70
1953-54	176365	2.35	2.24	4.59	1.42	1.40	2.82
1954-55	178421	6.62	5.51	12.13	4.42	4.39	8.81
1955-56	179132	9.49	7.93	17.42	6.23	3.10	9.33
1956-57	179842	7.52	6.05	13.57	4.20	3.65	7.85
1957-58	180920	6.85	5.62	12.47	3.44	3.06	6.50
1958-59	181632	4.98	5.11	10.09	3.19	3.02	6.21
1959-60	183191	10.22	9.26	19.48	5.01	4.29	9.30
1960-61	184171	8.55	8.35	16.90	4.95	4.74	9.69

Important causes of mortality

The two tables given below contain the available statistics concerning the causes of death :—

Table No. I

Years	Causes of deaths and respective numbers of the dead		
	Cholera	Fever	Small pox
1891-95 (average)	...	88	...
1895-99 (average)	...	28	...
1900-04 (average)	...	14	...
1005-09 (average)	...	24	...
1910-11 to 1914-15 (average)	...	13	...
1915-16 to 1919-20 (average)	...	24	...
1920-21*	...	...	...

* Not available.

Years	Causes of deaths and respective numbers of the dead		
	Cholera	Fever	Small-pox
Contd.			
1921-22	...	29	...
1922-23	...	10	...
1923-24	...	22	...
1924-25	...	20	...
1925-26	...	22	...
1926-27	...	38	...
1927-28	...	32	...
1928-29	...	43	4
1929-30	...	39	...
1930-31	...	51	2
1931-32	...	31	...
1932-33	...	48	...
1933-34	...	48	...
1934-35	...	40	...
1935-36	...	44	...
1936-37	...	54	...
1937-38	...	45	...
1938-39	...	31	...
1939-40	...	46	...
1940-41	...	47	...
1941-42	...	22	...
1942-43	...	51	...
1943-44	...	27	...
1944-45	9	29	8
1945-46	...	12	...
1946-47	...	7	...
1947-48	...	6	...

Table No. II

Name of diseases.	1952		1953		1954		1955		1956		1957	
	S.	D.	S.	D.	S.	D.	S.	D.	S.	D.	S.	D.
1. Pneumonia.	1553	6	1693	6	3272	5	3135	...	3726	3	3556	6
2. Malaria.	5470	...	5502	...	8385	1	8044	...	5703	...	5070	...
3. Dysentery and Diarrhoea.	2164	8	2772	1	2766	1	4185	1	5473	2	5242	8
4. Entric fever.	154	4	160	9	284	3	251	2	505	2	425	5
5. Skin diseases.	972	...	1314	...	1392	...	2306	...	2575	...	3612	...
6. Anaemia.	...	...	24	...	362	...	331	...	202	...	246	...
7. Small-pox.	134	13	62	19	...	...	...	...	...	...	...	...
8. Cholera.	...	...	22	5	...	...	...	...	...	...	...	...
9. Diptheria.	4	2	2	1	10	1	8	1	3	2	15	...
10. Measles.	16	...	37	...	17	...	9	...	17	...	16	...
11. Typhus.	...	...	...	...	20	...	10	...	13	...	13	...
12. Influenza.	...	...	...	...	...	...	...	...	...	...	2277	...
13. Whooping cough.	48	1	45	...	24	...	20	...	40	...	18	...

N.B. S=Seizure. D=Death.

Diseases common in the district

The climate of the district, as a whole, is salubrious. The malaria fever which, in the past, attacked very heavily, especially in the Bhattiyat tahsil, has almost disappeared now from the whole of the district because of intensive spraying with D.D.T. and other measures under the National Malaria Eradication Programme.

Goitre is considerably noticeable in the people coming from the Jasaur and the Baira parganas in Chaurah tahsil, the Sach pargana in the Pangi sub-tahsil, the Tundah area in the Brahmaur sub-tahsil and Saho, Kiri, Lilh and Belaj in the Chamba tahsil. In the other parts of the district, the incidence of goitre is very little. It is not accompanied by cretinism. Treatment is usually sought on account of a tumour in the neck causing unsightly looks.

The incidence of venereal disease (syphilis) is the heaviest in the Chaurah tahsil, ranging from forty-five to fifty-four per cent of the total samples of blood tested, and the least in the Brahmaur sub-tahsil, *viz.* four to eight per cent of the samples of blood tested.

Leprosy is to be found in various parts of the district, more in some places and less in others. From a sample survey conducted, some years ago, incidence worked out at five patients per one thousand people. All varieties of leprosy are seen in the patients seeking treatment.

The staple diet of the people is maize. Indigestion and bowel-complaints are common and many patients seeking admission into the hospitals suffer from appendicular abscess. Symptoms of mal-nutrition, especially pellagra and night blindness, are not unoften seen in the patients dealt with by the outpatient department as well as those admitted in the wards. The incidence of pellagra is very high in pargana Rajnagar. The disease is due to the deficiency of vitamin B (P.P. Factor) in the diet. Night blindness is due to the shortage of vitamin A and is seen in certain villages, such as those round about Kakira. Considerably large number of the people look poorly fed and not well built. This, however, is not the general picture.

The incidence of tuberculosis is 2.20 per cent as worked out from the sample survey carried out in the town as also in the villages within five miles-radius of the Chamba town. An analysis of pargana-wise patients, admitted in the sanatorium at Chamba, reveals that the largest number of cases admitted in the hospital are from the town. Whether this larger contribution of the patients by the town is attributable to the heavier incidence of the disease there or to the easier access to the sanatorium, which is situated beside the town, is not clear enough in the light of the limited survey that has so far been possible in the rural areas. Nevertheless the likelihood of the incidence being heavier in the town does exist. The next largest number of patients comes from the villages in pargana Rajnagar, pargana Jhund, sub-tahsil Brahmaur and tahsil Chaurah, in that order.

Other chest-diseases, such as pneumonia, bronchitis and asthma, are also fairly common. Incidence of hydatid-cyst in lung and liver is also rather high, because the people are mostly owners of sheep and goats, to guard the flocks of which they keep dogs and this disease is caused by *taenia echinochocus*, a worm found in the dogs. Stone in bladder and kidney is also quite common. Usually multiple stones are found in the kidney and in many cases they are bilateral. Rheumatic affection involving both joints and heart is also fairly common. No seasonal relation has so far been established by the hospital figures for its increase or decrease. Diseases of the eye such as trachoma, conjunctivitis, and senile cataract are not uncommon. The incidence of the diseases of the almentary system as gaztric ulcer, gastritis, diarrhoea and dysentery, eltric fever, anaemia with or without hook worm and that of injuries, including fractures, are also fairly high. During the last three years, two epidemics of small-pox visited the district in which the villages in the Sihunta pargana were involved. The infection was imported by the labourers employed at Lakarmandi, near Dalhousie. Cholera and plague have not been seen for quite a long time now. Of late, a good number of cases of mental derangement has also been seen and, in good many instances, pellagra has been the cause.

Public hospitals and dispensaries

The medical organisation in the district is headed by a Civil Surgeon, who is designated as the District Medical Officer. He co-ordinates and guides the medical and public health activities in the district. He is assisted by an office set up consisting of a Head Clerk and other subordinate staff. In the supervision and implementation of the work relating to rural health and sanitation, he is assisted by the Medical Officer of Health.

The total strength of the doctors and nurses, including the District Medical Officer, and the Medical Officer of Health, working in the district, is as follows :-

1.	Civil Surgeon (D.M.O)	1
2.	Civil Assistant Surgeons (gazetted class I)	4
3.	T. B. Officer (gazetted)	1
4.	Medical Officer of Health	1
5.	Dental Surgeon	1
6.	Civil Assistant Surgeons (gazetted class II)	5
7.	Malaria Medical Officer	1
8.	Matron	1
9.	Ward Sister	1
10.	Staff Nurses	6
11.	Lady Health Visitors	8
12.	Public Health Nurse (post occupied by a Lady Health Visitor	1

The following medical institutions are functioning in the district at present.

Tahsil Chamba

District hospital—The principal civil hospital, in the district, is the District Hospital located at Chamba proper. The history of this hospital, pertaining to the pre-merger period, has been given already. During the post-merger period, it has undergone a good deal of expansion, in respect of staff as well as scope and capacity. It has now an accommodation of one hundred beds for in-patients. The diet is provided to seventy per cent of the patients at State expense. The hospital has now different sections, each under the charge of a separate Medical Officer. The female section is in the charge of a lady doctor of the rank of a Civil Assistant Surgeon. Quite a large number of delivery-cases is conducted in this section of the hospital, the average number of cases ranging from four hundred fifty to four hundred seventy-five per annum. The in-patient department is in the charge of a Civil Assistant Surgeon of class I (gazetted). The male out-patient department is under the charge of a Civil Assistant Surgeon class II (non-gazetted). A Radiologist Civil Assistant Surgeon class II (non-gazetted) holds the charge of the X-ray and electro-therapy department. A Dental Surgeon (Civil Assistant Surgeon class I gazetted) looks after the dental clinic. The T.B. clinic is under the care of a T.B. Officer of the rank of a Civil Assistant Surgeon class I gazetted. The T.B. sanatorium at Gowari in the Chamba town has an accommodation for forty patients at present and free diet is provided to all the patients.

Domicillary service within a radius of five miles of the Chamba town has also been started in the field of tuberculosis work. The eye, ear, nose and throat sections are in the charge of an Eye, Nose and Throat Specialist in the rank of a Civil Assistant Surgeon class I gazetted. The V.D.-cum-leprosy and skin diseases clinic is taken care of by the Medical Officer, V.D., who holds the status of a Civil Assistant Surgeon class I gazetted. The Medical Officer, V.D., tours in the villages regularly, every month, to give field treatment to those patients whose blood is found positive for syphletic infection. The hospital has also a fully equipped operation-theatre where all types of major operations, except chest surgerv, are carried out. A laboratory in the charge of a technician is also functioning. The maternity and child welfare centre is under the charge of a Lady Health Visitor. There is also a family planning clinic in the Chamba town.

In the rural areas of the Chamba tahsil there are two allopathic dispensaries located at Saho and Chitrari, where a maternity and child welfare centre is also functioning. A primary health centre exists at Pukhri with its three maternity and child welfare sub-centres located at Saru, Dramman and Choori. These sub-centres have now been shifted to Chaklu, Masrund and Koti. There are also, in this tahsil, *ayurvedic* dispensaries at Masrund, Chaklu, Mehla and Choori.

The leprosorium at Sarol is still functioning with thirty-two beds for in-patients, and free diet is provided to all in-patients in addition to free medical aid.

Sub-tahsil Brahmaur

One leprosy unit, under the charge of a technician, has been started in 1961 at Tundah in the Brahmaur sub-tahsil, because the incidence of leprosy was high in this area. There is a civil allopathic dispensary with an accommodation for four observation beds, and, a maternity and child welfare centre at Brahmaur. Rural *ayurvedic* dispensaries also exist at Holi, Kugti and Ulans.

Tahsil Chaurah

In this tahsil the main civil hospital is located at Tisa and is under the charge of a Civil Assistant Surgeon class I gazetted with ten dieted beds for in-patients. A maternity and child welfare centre is working at Tisa and another at Kihar. There is also a primary health centre with a maternity and child welfare centre at Kihar in the community development block Salooni.

There is a V.D -cum-leprosy sub-clinic also to meet the needs of the people of this tahsil, under the charge of a medical officer (V.D.)in subordination to the Civil Assistant Surgeon at Tisa. *Ayurvedic*, dispensaries are scattered all over the tahsil, functioning at Kihar, Sundla, Himgiri, Jhajja Kothi, Baira Garh and at Loh Tikri. Rural allopathic dispensaries are also functioning under the chagre of compounders at Wangal and Bhanod in the Chaurah tahsil.

Sub-Tahsil Pangi

There are a rural allopathic dispensary at Kilar, a rural *ayurvedic* dispensary at Triloknath, and a rural allopathic dispensary, under the charge of a compounder, at Udaipur. This last dispensary was, to begin with, started by the Social Welfare Department in 1959 and was transferred to the control of the Medical Department from April, 1961. A maternity and child welfare centre was also started at Udaipur in 1961 by the Medical Department.

In addition to the above units of medical aid, there are two mobile *ayurvedic* dispensaries functioning in this sub-tahsil with headquarters at Sach and Trilok Nath. Each of these mobile dispensaries is provided with a *vaid*, one *ayurvedic* compounder and two *beldars*. They tour villages in order to provide medical aid to the people at their homes. Also, one leprosy unit, one V. D. unit and one T. B. unit are functioning in the sub-tahsil under the charge of technicians and T. B. health visitors.

Tahsil Bhattiyat

At Chuari, the headquarters of the Bhattiyat tahsil, there is a civil hospital with an accommodation for six beds for the in-patients. A maternity and child welfare centre also exists there. Rural allopathic dispensaries, in this tahsil, are located at Samot, Kakira and Banikhet. There is a primary health centre at Bathri with three maternity and child welfare sub-centres located at Naini Khad, Choohan and Banikhet. The *ayurvedic* dispensaries are situated at Sihunta, Tundi, Raipur, Hobar and Choohan.

Stated briefly, the medical facilities are provided in the rural areas of the district usually by the nearest hospital or dispensary, allopathic or *ayurvedic*. Cases requiring detailed investigation and surgical operations, from rural areas, come to the district hospital in the Chamba town. In the event of an out-break of epidemics such as flue, measles, chickenpox etc., the medical officer or the *vaid* of the nearest hospital or dispensary visits the infected area, immediately, on receipt of information, for investigation and treatment. If the epidemic is of the nature of small-pox, cholera and plague, the public health organisation headed by the medical officer of health moves into the area for providing the required medical aid in both the curative and the preventive fields.

GENERAL PRACTITIONERS AND SPECIALISTS

There are no private hospitals, in the true sense of the term, functioning in the district. The 1951 census places the number of the persons engaged in the practice of medicine at seventy-five. Out of this total, thirty-nine are independent practitioners and thirty-six, including a female, are employees. The persons of some name and fame, in the medical profession, are mostly hereditary *vaids* and a retired Civil Assistant Surgeon (Dr. Gian Chand). Out of the better known practitioners, the retired Civil Assistant Surgeon and two hereditary *vaids* practise in the town itself while an unregistered *vaid* practises at Udaipur of the Chamba tahsil. A registered *ayurvedic* practitioner lives at Bathri and a hereditary *vaid* at Sihunta, both in the Bhattiyat tahsil. Another registered *vaid* is practising the *ayurvedic* system of medicine at Sattias pargana Baira in the Chaurah tahsil.

RESEARCH CENTRES AND INSTITUTIONS

There are, at present, no medical and public health research centres in the district. Health education is, however, imparted occasionally by the Health Educator of the Medical and Public Health Department by special visits to the district. The knowledge of birth control is disseminated to the people at Chamba by the Lady Social Worker at the maternity and child welfare centre. A family planning clinic is attached to the district hospital where contraceptives are distributed to the needy persons. The clinic is doing useful work and the people are quite receptive to the programme. The scheme of family planning was started in September 1958, with the appointment of a public health nurse and the work of the clinic is guided by the Lady Assistant Surgeon of the district hospital. The activities of the clinic extend to the Chamba town and to the rural areas lying within a five-mile radius of the town.

Administrative set up

The sanitation work in the district is looked after by the District Medical Officer with the assistance of the Medical Officer of Health. Below them there are five sanitary inspectors with different localities under their charge. The primary health centres at Pukhri, Bathri, Brahmaur, Pangi and Kihar still often go without sanitary inspectors due to the countrywide existing shortage of technical personnel. However, the situation is expected to ease before long. To look after the sanitation in the municipal area of the Chamba town, the Municipal Committee, Chamba, has appointed a part-time Medical Officer of Health.

The functions of the Medical and Health Department include the control of communicable diseases, immunisation, implementation of public health laws including the Prevention of Food Adulteration Act, health education, and services at fairs and festivals for sanitation and care of public health. The vaccination work done by this department has already been noticed earlier. Slum conditions exist in some portions of the Chamba town such as those called Jansali, Kharura, Kashmiri Muhalla, Surara, Chaugan Muhalla, and Dharog, as also in portions of the urban areas of Bathri, Kakira and Tisa. However, no area has yet come to be declared formally as a slum area and to be taken up for regular slum clearance operations. There is no underground drainage system in any part of the district calling for any action by the Public Health Department. By way of antimalarial measures, all houses in the malarious zones are given two rounds of spray with D. D. T. in a year, commencing from fifteenth April to thirtieth September, under the National Malaria Eradication Programme. During the calendar year 1958, 3,777 houses were sprayed with 23,810 lbs. of D. D. T. The programme is implemented by the Malaria Medical Officer, the Malaria Inspector, ten superior field workers and fifty-six subordinate field workers. A Dodge power wagon has been given to this district, under the National Malaria Eradication Programme, for the carriage of equipment and personnel during the spray season.

The following table containing statistics relating to the year 1958 presents, in a bare outline, a picture of the scope and magnitude of the activities of the district health organisation:—

Sl. No.	Item	Achievement
1.	Number of sources of water supply cleaned and disinfected.	699
2.	Number of old manure pits filled.	2,258
3.	Number of manure pits dug and repaired.	2,365
4.	Number of cow dung heaps removed.	3,274
5.	Number of smoke-outlets provided in the kitchens.	113
6.	Number of health talks given in the villages.	1,174
7.	Number of birth-omissions detected.	39
8.	Number of death-omissions detected.	37
9.	Number of health talks given for the prevention of eye diseases.	1,119
10.	Length of drains dug in villages etc. (in feet)	5,593
11.	Number of drains cleaned in villages etc.	1,551
12.	Number of soakage-pits provided.	60
13.	Number of persons deloused.	10

CHAPTER XVII

OTHER SOCIAL SERVICES

LABOUR WELFARE

Labour falls under two different categories, namely, the agricultural labour and the industrial labour. The number of agricultural labourers, including their dependants, is six hundred and fifty-three, in this district, according to the 1951 census. The count of 1961 census places the number of agricultural labourers as 474*. The numerical strength of the agricultural labourers (actual earning members) would, therefore, seem to be too small to require any special measures for their welfare. Nevertheless, the minimum wages fixed under the Minimum Wages Act have taken into consideration the agricultural labour also. The current minimum rates of wages so prescribed under law are :—

Unskilled labour

Male adult	Rs. 1.50 per day
Female adult	Rs. 1.25 per day
Adolescent	Re. 1.00 per day

Skilled labour

Adult	Rs. 2.00 per day
Clerical staff	Rs. 2.00 per day or Rs. 60.00 per month

Moreover, surveys are conducted to see, among other things, whether the prescribed minimum wages are being honoured in practice.

Mostly, the agriculturists work on reciprocal basis during the various busy seasons of harvesting and sowing. If and when this arrangement of mutual help does not work, paid labourers are engaged, the traditional mode of payment being in kind, which custom is now gradually giving way to the system of cash wages.

There are only two registered factories in this district and the number of permanent and regular industrial labour too is not large. A good number of labourers is no doubt employed by the Government, or the contractors, on the construction of roads or buildings etc. This employment is mostly of temporary nature. Nevertheless, in the matter of their welfare, they, along with the industrial labour, enjoy certain amenities, and their interests are safeguarded under various statutes. The more important ones of these labour laws are :— The Indian Boiler's Act, 1923, The Workmen's Compensation Act, 1923, The Trade Union's Act, 1926, The Employment of Children Act, 1936, The Payment of Wages Act, 1936, The Industrial Employment (S.O.) Act, 1946, The Industrial Dispute Act, 1947, The Factories Act, 1948, The Minimum Wages Act, 1948, and The Plantation Act, 1951.

To ensure implementation of the provisions of the labour laws there is a Labour Inspector (both for Mandi and Chamba districts) with headquarters at Mandi. The Deputy Commissioner, Chamba, has been declared as the Conciliation Officer under the law for the Chamba district and is responsible for mediating in, and promoting the settlement of, the industrial disputes, if and when necessary. Under The Workmen's Compensation Act, 1923, the Deputy

* Page 57 of the *Census of India* paper No. 1 of 1962.

Commissioner functions as the Commissioner and is responsible for the proper implementation of the Act and the rules framed thereunder with jurisdiction extending over the entire district. The implementation of the provision of this Act, in respect of the labourers employed by the Public Works Department, rests with the Land Acquisition Officer. Above the district level, the Director of Industries, Himachal Pradesh, wields the powers of the Labour Commissioner, the Registrar Trade Unions and the Chief Inspector of Plantation. He is assisted, on the labour side, by the Employment Marketing Information Officer, who also stands appointed, ex-officio, as the Evaluation and Implementation Officer. The Assistant Director of Industries (Development) has been appointed to function as the Chief Inspector of Factories.

PROHIBITION

No law other than the Punjab Excise Act, 1914, has been enforced for the purpose of prohibition. All excise matters, including prohibition etc., are governed under this Act, and the rules framed thereunder. The Himachal Pradesh Administration has banned drinking of liquor in public premises (*viz.* hotels, hostels, restaurants, etc.) since July, 1959, and has ordered that all exemption-certificates granted to the hotels, hostels, and restaurants etc. be cancelled. Besides, the Lieutenant Governor has, in exercise of the powers conferred upon him under clause (b) of sub-section 2 of section 58 of the Punjab Excise Act (I of 1914) as applicable to Himachal Pradesh, amended rule 5.39(14) of the Punjab Liquor Licence Rules to the effect that no person may print, publish or otherwise display or distribute, any advertisement or other matter, commending or soliciting the use of any intoxicant, whether within or without his premises. A District Prohibition Committee has been constituted for making prohibition successful. The Deputy Commissioner is the chairman and the Excise and Taxation Officer of the district is the member-secretary. The member of Parliament, representing the district, the members of the Territorial Council, from the district, a member or representative of the Bharat Sewak Samaj, belonging to the district, and the *pradhans* of the *gram panchayats*, one from each tahsil, are the non-official members. Certain areas in the district, such as the Saho pargana in the Chamba tahsil and the Chaurasi compound at Brahmaur proper, have been declared dry. In the remaining areas a policy of gradual prohibition is being followed by reduction in the quota of country liquor, reduction in the number of licensed vend-shops, increase in the rate of excise duty, and restriction on consumption of liquor in public places, hotels and restaurants.

The incidence of prohibition-offences, since the inception of Himachal Pradesh, has not been heavy. During a period of thirteen years, from 1948-49 to 1960-61, the number of prohibition cases in the district was only twelve involving fifteen offenders on whom a fine of four hundred and eighty rupees was inflicted.

Some of the important problems engaging the attention of the Administration with regard to the detection, punishment and prevention of excise crime are :—legal loopholes, quantum and nature of punishment, police-assistance, transport, and money for disbursement as incentive to the informers.

The gross consumption of liquor in the town of Chamba is more as compared to the rural areas. The tahsil of Chamba is by far the largest consumer of liquor and is followed by Bhattiyat, Chaurah, Brahmaur and Pangi, in that descending order. In the Pangi sub-tahsil there is no excise shop. As many as four hundred and thirty-seven cases of excise crimes were registered, in this

district, after the formation of Himachal Pradesh till March, 1960. The ratio between the consumption of foreign and country liquor is 1 : 20. The country fermented liquor is prepared locally in sub-tahsils of Brahmaur and Pangi, on licenses issued free of fee. There is a liquor warehouse and one L-2 shop in the town of Chamba. Besides, there are twenty-five country-liquor vend shops and twenty-four sub-shops in the district as detailed below :—

Tahsil/Sub-tahsil	Main shops	Sub-shops
Chamba tahsil	7	1
Chaurah tahsil	9	7
Bhattiyat tahsil	6	2
Brahmaur sub-tahsil	3	14
Total :—	25	24

The number of these shops will be progressively decreased with the advance of the prohibition programme.

All these efforts and statistics, notwithstanding, it is still quite a big question whether prohibition, as it is intended to be enforced under the existing all-India programme is going to be a success.

ADVANCEMENT OF BACKWARD CLASSES AND TRIBES

The backward classes in the district consist of the scheduled-tribes and the scheduled-castes. The sub-tahsils of Brahmaur and Pangi are entirely inhabited by tribal people. The scheduled-castes are spread all over the rest of the district in varying degrees of concentration.

The tribal people, as also those belonging to the scheduled-castes, receive special and preferential treatment in certain socio-economic fields so as to bring them forward in line with the other sections of the population.

The following communities have been declared as scheduled-tribes and scheduled-castes in the district :-**(a) Scheduled-tribes** : (1) Gaddi, (2) Pangwala, (3) Lahula, (4) Bhot, (5) Jad, (6) Gujjar, (7) Lama, and (8) Khampa. **(b) Scheduled-castes :** (1) Ad-dharmi, (2) Badhi, (3) Balmiki, Chura or Bhangi, (4) Bangali, (5) Banjara, (6) Bansi, (7) Barad, (8) Batwal, (9) Chamar, Mochi, Ramdasi, Ravi Dasi, (10) Chanal, (11) Chhimba (Dhobi), (12) Draiba (Dhobi), (13) Dhaki or Toori, (14) Dhaogri, (15) Doom, (16) Hali, (17) Jogi, (18) Julaha, (19) Kamoh, (20) Khatik, (21) Koli, (22) Lohar, (23) Megh, (24) Rehara, (25) Sarara, (26) Sipi, (27) Teli and (28) Thathiar. According to the 1961 census the scheduled-tribes hold a percentage of about thirty-two and the scheduled-castes nearly of sixteen on the gross population of the district. The administrative and the developmental arrangements concerning the welfare of the backward classes have already been dealt with in the chapter dealing with the 'Other Departments'.

Achievements

The achievements in the field of welfare of backward classes in this district, during the First and the Second Five Year Plan periods, are as follows :—

Schemes for the welfare of scheduled-castes

Sl. No.	Name of the scheme	Actual expenditure in rupees	
		First Plan	Second Plan
1.	Education.	3,025	64,706
2.	Wells and bowlies (purchase of pipe for water supply schemes).	5,200	21,421
3.	Housing subsidy.	...	48,300
4.	Construction of hutments for Dhogries at Lakarmandi.	...	69,160
5.	Linking of inaccessible places with main roads.	8,000	6,655
6.	Improvement of sanitation in Harijan colonies.	...	9,500
7.	Compensation to legal heirs of deceased persons.	...	1,500
8.	Grant-in-aid to Bharat Sewak Samaj for starting industrial centres.	...	1,400
9.	Subsidy to multipurpose societies.	...	1,400
10.	Legal aid to scheduled-castes.	...	3,000
11.	Construction of hutments for Bangalies (snake charmers) at village Hatli, tahsil Bhattiyat.	...	31,188
12.	Aid for the purchase of agricultural land and constructions thereon.	...	6,600
13.	Award to the Mangla *panchayat* for the best work in eliminating untouchability.	...	500
	Total :--	16,225	2,65,330

Schemes for the welfare of scheduled-tribes

Name of the scheme	Actual expenditure in rupees	
	First Plan	Second Plan
1. Education.	3,497	1,21,616
2. Aid to voluntary agencies.	1,000	...
3. Subsidising for foodgrains.	3,000	9,985
4. Distribution of handlooms and accessories to tribal people.	950	624
5. Supply of fruit plants and improved seeds to scheduled tribes.	2,000	875
6. Construction of an inn at Kilar.	...	18,000
7. Purchase of medicines for free supply to dispensaries of tribal areas.	...	800
8. Water supply schemes in places not specially named below.	...	24,300
9. Drinking water supply scheme Brahmaur.	...	19,300
10. Water supply secheme for village Jaintra in Chamba block.	...	2,242
11. Water supply scheme for village Paleur in the Chamba block.	...	2,895
12. Various water supply schemes in the Chamba block.	...	3,666
13. Construction of water mills in Brahmaur through the block agency.	...	15,000
14. Legal aid to scheduled tribes.	...	3,500

Name of the scheme	Actual expenditure in rupees	
	First Plan	Second Plan
Contd.		
15. Minor irrigation schemes in Pangi.	...	41,300
16. Multipurpose societies.	...	5,000
17. Construction of a godown at Gehra.	...	1,500
18. Land improvements in Brahmaur.	...	37,500
19. Construction of a godown at Kilar in Pangi.	...	2,500
20. Construction of mule roads.	...	41,000
21. Construction of inns and shelters at Brahmaur.	...	19,925
22. Water supply scheme in Kuril village.	...	4,571
Total :—	10,447	3,76,099

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

REPRESENTATION IN THE STATE LEGISLATURE AND THE UNION LEGISLATURE

First general elections

After the attainment of Independence by the country and the merger of the native States, resulting in the formation of Himachal Pradesh and this district, the first general elections, on the basis of adult franchise, with equal opportunities to the females, the scheduled castes and the scheduled tribes, to exercise the right of vote, took place in the year 1952. This was the first phase in the history of the representation of this district in a legislature, local or central.

Legislative Assembly

During these elections, the district had five constituencies namely, Chamba, Chaurah, Bhattiyat, Brahmaur, and Pangi. Six members from these constituencies, were to be elected to the Himachal Pradesh Legislative Assembly, one of the constituencies being a double-member one. The total number of votes in the district was 1,21,141 out of which 24,377 valid votes were polled constituting a percentage of about twenty. Out of the six seats five were bagged by the Congress party and the remaining one went to an independent candidate. Besides the independents, three recognised political parties *viz.* the Congress party, the Jan Sangh party and the Kisan Mazdoor Praja Parishad party put up their candidates to contest the elections.

The highest polling percentage of twenty-six was in the Chamba constituency and the lowest of eleven was in the Brahmaur constituency. Considering the difficult topography of the district, the extremities of climate, and the fact that the election was a novel feature of its own kind ever experienced by the people of this area, the low percentage of polling is not difficult to understand.

The following table gives, at a glance, a comprehensive picture of the results of the elections :—

Details of 1952 General Elections of the Legislative Assembly, Himachal Pradesh (Chamba district)

Name of constituency	Number of seats	Number of candidates: Total	Number of candidates: Contesting	Number of electors	Total number of votes	Total number of valid votes polled	Percentage of column 7 to 6	Name of contesting parties	Number of votes polled by each party	Percentage of column 10 to 7	Name of successful party
1	2	3	4	5	6	7	8	9	10	11	12
Chaurah	2	8	7	29,186	58,372	11,294	19.34	Congress	3,555	31.4	Congress
								K.M.P.P.	1,411	12.4	
								Independent	1,921	17.0	
								K.M.P.P.	720	6.3	
								Jan Sangh	475	4.2	
								Independent	203	1.7	
Brahmaur	1	4	4	15,995	15,995	1,831	11.5	Congress	3,009	26.6	Congress
								K.M.P.P.	141	7.7	
								Independent	948	51.7	Independent
								Independent	141	7.7	
Bhattiyat	1	4	4	15,992	15,692	3,407	21.71	Congress	601	32.8	
								Congress	1,832	53.7	Congress
								Independent	949	27.8	
								Independent	361	10.5	
Chamba	1	4	4	16,494	16,494	4,200	25.52	K.M.P.P.	265	7.7	
								Congress	2,567	61.1	Congress
								Independent	315	7.5	
								Jan Sangh	1,010	24.0	
								K.M.P.P.	308	7.3	
Pangi	1	3	3	14,588	14,588	3,745	25.7	Congress	2,057	54.9	Congress
								K.M.P.P.	1,252	33.4	
								Independent	436	11.6	

Lok Sabha

For the purposes of elections to the House of the People, the district of Chamba was grouped with the Sirmur district of Himachal Pradesh, under the name of Chamba-Sirmur single-member constituency. Four candidates filed nomination papers but only three contested the election. The total number of votes in this constituency stood at 1,80,581, out of which 47,812 valid votes were polled, forming twenty-six per cent of the total votes. The contesting candidates represented the Congress, the Jan Sangh and the Kisan Mazdoor Praja Parishad parties. The highest number of votes *viz.* 28,451 or fifty-nine per cent of the valid votes polled, went in favour of the successful Congress candidate. The following table gives the detailed statistical picture of the election to the *Lok Sabha* :—

Details of the 1952 elections to the House of the People (*Lok Sabha*)

Name of constituency	Number of seats	Number of candidates		Number of electors or voters	Total number of valid votes polled	Percentage of columns 6 to 5	Name of contesting parties	Number of votes polled	Percentage of columns 9 to 6	Name of successful party
		Total	Contesting							
1	2	3	4	5	6	7	8	9	10	11
Chamba-Sirmur	1	4	3	1,80,581	47,812	26	Congress Jan Sangh K.M.P.P.	28,451 11,865 7,496	59 25 16	Congress

Council of States (*Rajya Sabha*)

Only one seat in the *Rajya Sabha* fell to the share of Himachal Pradesh in the first general elections and the district did not play any direct part in this election. The total number of the members of the electoral college was thirty-six, out of which seven belonged to the Chamba district. The congress party put up one candidate who succeeded.

The Territorial Council

As a result of the important political and administrative changes brought about by the States Reorganisation Act, 1956, Himachal Pradesh was converted from a Part C State into a Union Territory with effect from the first of November, 1956. This change meant the termination of the legislature and the introduction, instead, of the Territorial Council.

Second general elections

The second general elections to the Parliament and, this time to the Territorial Council, took place during May and June, 1957. The details of the single member Chamba Parliamentary Constituency, formed under the Delimitation of Parliamentary and Assembly Constituencies Order, 1956 are given below :—

Name of constituency	Extent of constituency	Total number of seats
Chamba.	The whole of the Chamba district and the Joginder Nagar tahsil of the Mandi district, excluding Samela, Nagrota, Kot, Baldwara, Batohata, Bharnal and Paonta *patwar* circles in the Gopalpur *kanungo* circle	1

In the Chamba district the number and names of the single-member and double-member constituencies, as delimited under the Delimitation of the Council Constituencies (Himachal Pradesh), Order 1956, for the Territorial Council were as follows:—

Serial number	Name of the constituency	Total number of seats	Seats reserved for scheduled-castes
1.	Pangi	1	...
2.	Chaurah	2	1
3.	Bhattiyat	1	...
4.	Chamba	2	1
5.	Brahmaur	1	...
	Total	7	2

Electoral machinery—The Deputy Commissioner, Chamba, functioned as the Assistant Electoral Registration Officer for the revision and preparation of the electoral rolls of the parliamentary constituency. The Deputy Commissioner and the Revenue Assistant, Chamba, acted as the Returning Officer and the Assistant Returning Officer, respectively, for the conduct of the elections. The Revenue Assistant, Chamba, was also the District Electoral Officer assisted by office staff. A large number of officers and other officials, including class IV Government servants, was drawn from the various Government departments, excluding the Transport Department, for sorting, packing, checking and examining the election material, for acting as the

presiding or polling officers and for the counting of votes. The Transport Department was responsible for transporting polling parties and the election material. The Department of Public Relations had the charge of the election-publicity-work.

The electoral rolls of the newly formed Chamba parliamentary constituency consisted of one hundred and twenty-five electoral units or parts, each co-extensive with the *patwar* circle. The election time-table for the Chamba parliamentary constituency, was as follows :—

Date for making nominations.	29.1.1957.
Date for scrutiny of nominations.	1.2.1957.
Last date for withdrawal.	4.2.1957.
Date before which election was to be completed.	31.3.1957.

The date before which the election to the Chamba parliamentary constituency was to be completed was extended to twenty-first of June, 1957, because the area would not be free from snow till the end of March. The programme of elections to the Territorial Council was fixed as follows :—

Last date for making nominations.	27.4.1957.
Date for scrutiny of nominations.	30.4.1957.
Last date for the withdrawal of candidature.	3.5.1957.
Date before which the election was to be completed.	1.7.1957.

The various dates of poll were appointed as given below :—

Serial number	Name of Territorial Council Constituency	Dates of poll
1.	Pangi	30th and 31st May, 1957, and Ist to 7th June, 1957.
2.	Chaurah	3rd and 5th June, 1957.
3.	Bhattiyat	30th May, 1957.
4.	Chamba	24th May, 1957.
5.	Brahmaur	24th to 30th May, 1957.

In spite of heavy rains up to the eve of the date of poll and despite the devastating fire, which overtook the building of the Himachal Pradesh secretariat, just a fortnight before the actual poll, completely destroying the election material and the record, the polling was smooth and peaceful without the slightest change in the programme already chalked out and finalised.

In these elections to the Territorial Council the Chamba district had three single-member and two double-member constituencies. Seven members were to be elected. The total number of electors was 1,06,277 out of whom 43,803 exercised the franchise, and 43,014 valid votes were polled giving out a percentage of twenty-nine on the total number of electors. Out of the seven seats, four went to the Congress and the remaining three were secured by the independent candidates. The other recognised parties, namely, the Scheduled Caste Federation and the Jan Sangh also contested the elections but failed to secure any seat. The percentage of the total number of valid votes polled in various constituencies reveals that the maximum polling was of the order of thirty-five per cent, which occurred in the Bhattiyat constituency, and the minimum, to the tune of twenty-three per cent, was recorded in the Chaurah and the Brahmaur constituencies. The polling during the second general election was more as compared to the polling during the first general election. The following table will serve to give a clear statistical idea of the elections :-

Detailed results of 1957 elections to the Territorial Council, Himachal Pradesh (Chamba district)

Name of Constituency	Total number of electors	Total number of votes	Total number of valid votes polled	Invalid votes	Percentage of valid votes polled	Name of contesting party	Votes polled	Name of successful party
1	2	3	4	5	6	7	8	9
Pangi	15,865	3,337	3,311	26	26	Congress	1,675	Congress
						Independent		
						Independent		
Chaurah	31,566	15,923	15,465	458	23	Independent	1,588	
						Congress	3,052	
						Scheduled Caste Federation		
						Congress	3,071	Congress
						Independent	3,998	Independent
						Independent	3,064	
Bhattiyat	12,865	4,422	4,442	...	35	Congress	1,375	
						Independent	2,691	Independent
						Independent	376	
Chamba	31,494	16,816	16,412	404	26	Congress	2,851	Congress
						Congress	3,430	Congress
						Jan Sangh	1,586	
						Scheduled Caste Federation	1,029	
						Independent	2,273	
						Independent	2,575	
						Jan Sangh	2,968	
Brahmaur	14,487	3,285	3,284	1	23	Independent	1,181	Independent
						Independent	1,000	
						Congress	1,103	

Lok Sabha

There were five contesting candidates. The numerical strength of the total voters was 1,74,770, out of which 54,157 valid votes were polled giving a percentage of thirty-one on the total number of votes. Besides independents, the contesting candidates belonged to the Congress and the Communist parties. The largest number of votes, *viz.* 20,889 or thirty-nine per cent went to the share of the successful Congress party.

The following table gives the more detailed statistical picture of the election to the *Lok Sabha* :—

Detailed results of elections to the House of the People (1956-57)

Serial number.	Name of constituency.	Number of seats.	Number of candidates. Total.	Number of candidates. Contesting.	Number of electors.	Total number of valid votes polled.	Percentage of Col. 8 to 7.	Name of contesting parties.	Number of valid votes polled.	Percentage of Col. 11 to 8.	Name of successful party.
1	2	3	4	5	6	7	8	9	10	11	12	13
400	Chamba.	1	11	5	1,74,770	1,74,770	54,157	31	Congress.	20,889	39	Congress.
									Independent.	17,114	32	
									Communist.	9,912	18	
									Independent.	4,880	9	
									Independent.	1,362	2	

Rajya Sabha

The district was represented, along with the other districts, in the *Rajya Sabha*, through, this time, two members, namely, Shrimati Lila Devi (Congress) and Raja Anand Chand (Swatantra).

Third general elections

Territorial Council

The elections to the Territorial Council and the *Lok Sabha* took place in April-May 1962. By virtue of the Delimitation of Territorial Council Constituencies (Himachal Pradesh) Order, 1962, the then existing five constituencies were so bifurcated as to raise their number to seven, namely, Pangi, Chaurah (S. C.), Banikhet, Bhattiyat, Rajnagar (S. C.), Chamba and Brahmaur. Elections to these constituencies were held during the last week of April 1962, the twenty-seventh and the twenty-ninth being the polling dates. The succeeding table gives the detailed position of the contest and the result of the elections.

Detailed results of 1962 elections of the Territorial Council, Himachal Pradesh (Chamba district)

Name of constituency	Number of electors	Total number of votes	Invalid votes	Total number of valid votes	Percentage of valid votes polled	Names of contesting parties	Votes polled	Percentage of total votes polled	Name of successful party
Pangi.	16,746	16,746	4	3,926	23	Congress.	1,745	44.45	Congress.
						Swatantra.	608	15.49	
						Jan Sangh.	709	18.06	
						Independent.	864	22.00	
Brahmaur.	15,526	15,526	7	3,652	24	Swatantra.	2,113	57.86	Swatantra.
						Congress.	1,148	31.43	
						Independent.	391	10.71	
Chaurah (Reserved).	15,129	15,129	76	2,518	17	Swatantra.	1,206	47.89	Swatantra.
						Congress.	1,125	44.68	
						Independent.	187	7.43	
Banikhet.	17,451	17,451	73	4,314	28	Congress.	2,641	61.22	Congress.
						Swatantra.	710	16.45	
						Communist.	566	13.11	
						Jan Sangh.	284	6.58	
						Independent.	67	1.55	
						Independent.	34	0.81	
						Independent.	12	0.28	
Chamba.	16,806	16,806	127	5,951	35	Congress.	3,436	57.74	Congress.
						Swatantra.	1,006	16.90	
						Jan Sangh.	1,509	25.36	
Rajnagar (Reserved).	15,907	15,907	60	3,243	20	Congress.	2,616	80.67	Congress.
						Swatantra.	627	19.33	
Bhattiyat.	14,695	14,695	71	3,866	26	Congress.	1,644	42.50	Congress.
						Swatantra.	743	19.22	
						Jan Sangh.	561	14.52	
						Independent.	102	2.65	
						Independent.	816	21.11	

In the election of the Territorial Council, during 1962, the district had seven constituencies including two reserved for the scheduled-castes. Out of the 1,12,260 voters, only 27,790 exercised their right. The number of valid votes polled stood at 27,372 or 24,38 per cent of the total number of electors. Out of the seven seats, five were captured by the Congress party and two by the Swatantra party. Some independent candidates and two other recognised parties, namely, the Communist party of India, and the Jan Sangh, also contested the elections, though without success. The maximum polling was of the order of thirty-five per cent, registered in the Chamba constituency, and the minimum, to the tune of seventeen per cent, recorded in the Chaurah constituency.

Lok Sabha

Polling was held for the *Lok Sabha* seat also simultaneously with the polling to the Territorial Council-seats.

The total numerical strength of voters was 1,81,656 out of which 50,927 valid votes were polled, working out a percentage of twenty-three on the total electorate. The number of votes declared invalid stood at 1,775. The Congress party captured this seat, defeating the two rivals belonging to the Swatantra and the Jan Sangh parties. The number of votes that went to the credit of the successful Congress candidate, was 32,324, or sixty-three per cent of the total votes polled. The Swatantra candidate had withdrawn.

Rajya Sabha

One of the two seats of Himachal Pradesh, in the *Rajya Sabha*, fell vacant on the completion of her term by Shrimati Lila Devi (Congress) and this was filled by fresh election. Shri Shiva Nand Ramaul (Congress) was the successful candidate.

Members elected from the Chamba district to the Legislative Assembly, Himachal Pradesh, in the first general elections held in 1952 are as follows :—

Sl. No.	Name	Party affiliation
1.	Shri Avtar Chand	Congress
2.	Shri Vidya Dhar	Congress (reserved seat)
3.	Shri Gurditta Mall	Independent
4.	Shri Jaiwant Ram	Congress (Speaker of the assembly)
5.	Shri Chatar Singh	Congress
6.	Shri Daulat Ram Gupta	Congress

Those elected during the second general elections held in 1957 to the Territorial Council are detailed below.

Sl. No.	Name	Party affiliation
1.	Shri Gurcharan Singh	Congress
2.	Shri Chatro Ram	Congress
3.	Shri Chuni Lal	Independent
4.	Shri Bhagat Ram	Independent
5.	Shri Vidya Dhar	Congress (Vice-chairman of the Territorial Council)
6.	Shri Chatar Singh	Congress
7.	Shri Gurditta Mall	Independent

Those elected during the third general elections held in 1962 to the Territorial Council are as follows :—

Sl. No.	Name	Party affiliation
1.	Shri Dhayan Singh	Congress
2.	Shri Ram Chand	Swatantra
3.	Shri Chuni Lal	Swatantra (reserved)
4.	Shri Des Raj Mahajan	Congress
5.	Rani Devindra Kumari	Congress
6.	Shri Vidya Dhar	Congress (Vice-chairman)
7.	Shri Daya Chand	Congress

Details of members elected to the *Lok Sabha* from the Chamba district are as follows :—

Sl. No.	Name of members	Party affiliation	Year	Constituency
1.	Shri A. R. Sewal	Congress	1952	Chamba-Sirmur
2.	Shri Padam Dev	Congress	1957	Chamba-Joginder Nagar
3.	Shri Chatar Singh	Congress	1962	— do —

Details of members elected to the *Rajya Sabha* to represent the whole of Himachal Pradesh are given below :—

Name of members	Party affiliation	Year
Shri C. L. Varma	Congress	1951—57
Shrimati Lila Devi	Congress	1956—62
Shri Anand Chand	Swatantra	1958—64
Shri Shiva Nand Ramaul	Congress	1962—68

POLITICAL PARTIES AND ORGANISATIONS

Before merger

Chamba Sewak Sangh—From 1928 A. D. onwards, till the merger of the Chamba State into Himachal Pradesh, especially during the years 1937 and 1939 A. D., the State would seem, off and on,to have figured in certain sections of the press. A body called the Chamba Sewak Sangh is mentionable in this connection. The grievances aired would appear to include such subjects also as civil liberties and the betterment of administration, though largely aimed personally, against certain individual State officials or against the Council of Administration. It seems worthwhile in this context to reproduce an extract from the article which appeared under the caption 'Policy of non-intervention must be given up—responsible government impossible in small States—plea for overhauling States' relations with paramount power and people from Mahatma Gandhi, originally in the *Harijan*, and subsequently reproduced in the *Tribune*, dated thirty-first July, 1939, and the editorial of the *Tribune* in 1939 entitled 'Repression in Chamba State.' These reproductions are given below:—

"The Chief of Chamba is a minor. The State is, therefore, under direct British administration, and the Administrator acts virtually as the Chief and exercises all his powers. A correspondent from Chamba writes:—

'Ours is a minority administered State being directly under the control of the Paramount Power. We have been pressing for the repeal of the liberty penalising laws which have been enforced during the minority administration, and we do wish that popular element be introduced in the temporary administrative council at least during the minority of the Raja. In a case like ours the Paramount Power cannot say that it can't intervene. If it has to safeguard the rights of the Ruler, has it not any liability towards the people ? Will you throw some light on the question ?'

The question is pertinent. There is no reason whatsoever why the people of administered States should not enjoy all the liberty that those in British India enjoy. Indeed a wise and liberal-minded Administrator of a State has within his jurisdiction greater opportunity for doing good than one in British India proper. A State Administrator has much greater latitude than an official working under the routine of a province. The latter is subject to a series of superiors and has only limited powers.

An Administrator of a State is much more than a Governor in his own little State. He is subject only to general supervision of the Resident of the Agency to which his State belongs. Therefore, there is no excuse whatsoever for any misrule or failure of justice in administered States, if the Paramount Power's policy is declared in unambiguous terms and followed in its entirety. But if the administration is not all it should be, it shows that there is no well defined policy of the Paramount Power so far as the people of the States are concerned. There is no insistence on the right being done by the States towards their people. There should be no such thing as policy of non-interference by the Paramount Power in so far as the elementary rights of the people are concerned. The policy of non-interference can remain unchallenged only so long as, the States people are ignorant of their strength. But there is now-a-days too much consciousness among the people of the States to permit of the policy of non-interference being successful any longer. Denial of justice in administered States should be unthinkable. Let the people of Chamba publish unvarnished facts about the state of things there.

I have little doubt that if there is any injustice done there, force of public opinion will secure the needed redress."

Praja Mandal—For a period, not much long before Independence, the Praja Mandal would appear to have exercised influence on the political thought. This continued even after Independence and till the merger of the Chamba State into Himachal Pradesh.

After merger

After merger, the political parties that have been in the field are the Congress, the Jan Sangh, the Kisan Mazdoor Praja Parishad (later reconstructed and renamed as the Praja Socialist Party), the Scheduled Caste Federation and the Swatantra.

The Congress party is the oldest and has been, throughout, the strongest. It is an all India party, and, as in the country as a whole, it has been the ruling party here also. The hold of this party on the masses has already been reflected in the election results. There is a District Congress Committee with its headquarters at Chamba proper. All the other parties are of all India stature too. The account, given earlier, of the results of the elections show how things have stood in respect of these parties. As will have been seen from the election results given earlier, the independents have held a position to reckon with.

NEWSPAPERS

The newspaper service is practically entirely rendered by publications outside the district. Of the only two petty local publications, *Kiran*, the earlier one, which began before Independence, has been defunct for these many years, while *Bhavana* a fortnightly born subsequently, still survives. The papers published outside commanded the following estimated circulations according to the figures available at the end of 1960:—

Type of paper	Name of paper	Estimated number of copies in circulation
	English	
Dailies	*Tribune*	120
	Times of India	10
	Statesman	6
	Hindustan Times	30
Weeklies	*Illustrated Weekly*	22
	Organiser	5
	Support Past Man	8
	Blitz	4
Fortnightlies	*Filmfare*	40
Monthlies	*Career and Courses*	15
	Current Events	7
	Caravan	7
	Mother India	15
	Hindi	
Dailies	*Hindustan*	20
	Nav Bharat Times	22
	Vir Pratap	25
	Milap	10
Weeklies	*Dharam Yug*	35
	Hindustan	30
Monthlies	*Sarita*	25
	Navneet	12
	Nai Kahanian	12
	Kalyan	50
	Urdu	
Dailies	*Pratap*	60
	Milap	25
Weeklies	*Hindu*	10
Monthlies	*Beesvin Sadee*	10
	Shama	15
	Sarita	10
	Om	10

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

The voluntary social service organisations working in the district have been (i) the Harijan Sewak Sangh, Chamba; (ii) the Parvatiya Adam Jati Sewak Sangh, Chamba; and (iii) the Bharat Sewak Samaj, Chamba.

Harijan Sewak Sangh

The Harijan Sewak Sangh here, which is a branch of All India Harijan Sewak Sangh, was started in the month of November, 1954. The person in

charge of the office is an honorary secretary who is assisted in his work by a treasurer and a *pracharak* (preacher). A committee, with staff, has also been formed, in the district, which is known, as the District Harijan Sewak Sangh, consisting of eleven members, including *harijans* and non-*harijans*, nominated by the President of the Provincial Harijan Sewak Sangh. This committee is responsible for the implementation of the policies and programmes set by the Provincial Harijan Sewak Sangh. The principal aims and objects of the Harijan Sewak Sangh are eradication of untouchability and the betterment of the social and economic conditions of the *harijans*. A hostel, named Gandhi Hostel, has been started by the *sangh* in Chamba from 1957, in which both *harijan* and non-*harijan* students are admitted and provided with free lodging, and also boarding facilities, while prosecuting their studies, either in the high school or in the college. In most cases *harijan* students, and deserving non-*harijans* are given aid for hostel expenses and for the purchase of books. The aid is usually given at the rate of ten rupees and five rupees to the students belonging to the scheduled-caste and non-scheduled caste, respectively. Services of a cook, the facilities of light, newspapers, and radio, and other sundry amenities, are also provided by the *sangh* without any charge. The hostel is run through a manager employed by the *sangh*. A similar hostel has been established at Brahmaur for tribal and non-tribal students.

The *pracharak* is the pioneer-preacher of the policy and programme of the *sangh*. He endeavours to eradicate untouchability by bringing about a change in the head and heart of the non-*harijan* people by various means of propaganda such as lectures, speeches, cinema shows, *bhajan mandalies*, posters and pamphlets etc. The organised and conscious drive against untouchability has registered appreciable success in the district, and, apart from other achievements, some temples, hotels and tea shops have been thrown open to the scheduled-castes. Besides these activities, help is rendered to the needy members of the scheduled-castes, to get as much aid from the various departments as is permissible under the rules.

The financial resources of the *sangh* depend upon donations by the people, Government aid and, aid by the Provincial Harijan Sewak Sangh.

Parvatiya Adam Jati Sewak Sangh (The association for the service of the scheduled-tribes)

There is a district branch of the Parvatiya Adam Jati Sewak Sangh, with its office at Chamba proper. It is a part of the all Himachal organisation of that name, which in its turn, is affiliated to the All India Adam Jati Sewak Sangh. The Sewak Sangh concerns itself with the welfare of the tribal people in various ways, one of the important modes of rendering this service at present being the running of *asharam* schools. These schools have been found very useful for the tribal people, the main distinguishing features of this type of educational institution being as follows :—

(1) The *asharam* school is essentially a residential institution.

(2) All expenses of the students are borne by the *sangh* up to the ceiling fixed upon the number of students to be so accommodated and looked after in the hostel.

(3) Children, of parents who can afford to bear the expenses and who are not so poor as to justify such totally free education of their children, are admitted as day scholars. They are not charged any tuition fee or other fees. However, their feeding and clothing expenses are not borne by the *sangh*.

(4) Crafts like weaving, spinning, tailoring and carpentry, and, as far as practicable, agriculture, are taught in addition to general education. This feature is shared by the *asharam* school with the basic type of schools.

(5) Because there is, for the generality of the pupils, compulsory hostel life, because the number of students is not too large, and because the very system of daily routine provides for certain social and disciplinary items and procedures, which bring the pupils in close mutual contact and the teacher in intimate touch with the pupils, the *asharam* school affords a much greater opportunity for character-building and for the fostering of certain desirable social traits, provided, of course, the teacher possesses the necessary qualities and capabilities himself. This is an advantage over the system of education in which teaching tends to acquire the quality of mass production, rather than that of a handicraft.

There is a very well established *asharam* school at Garola in the Brahmaur sub-tahsil. The one at Mindhal in the Pangi sub-tahsil was started later. Besides, an *asharam* school has now been established at Tundah in the Tundah Valley of the Brahmaur sub-tahsil. Some purely day schools, as distinguished from the *asharam* school, are also run by the Sewak Sangh, and these have so far been located at Palyur, Janghi, Bagori, Jorna, Daboorgi (Dina Nagar), Mangal (Sillagharat) and Juri.

The Sewak Sangh depends on donations and grants-in-aid from the State and from its parent body for its financial resources.

Welfare of Gujjars

As mentioned earlier, the scheduled-tribes in this district are Gaddi, Pangwala, Lahula, Gujjar, Bhot, Jad, Lama and Khampa. The Gujjars are nomadic, with the exception of a small number of families that have more or less settled down with permanent houses and some landed properties. The Adam Jati Sewak Sangh pays special attention to certain items of Gujjar welfare, such as the education and the settlement of the tribe. So far four Gujjar conferences have been held by the *sangh* with a view to drawing attention to Gujjar problems as well as mobilising consciousness and activity among the Gujjars themselves for a reorientation of their life and economy and the Gujjars of the Chamba district, or their representatives, participated in all these conferences.

The first Gujjar conference was held on the twenty-sixth and twenty-seventh of May, 1956, in Chamba which was inaugurated by the Minister of States in the Ministry of Home Affairs, the Commissioner for Scheduled Castes and Scheduled Tribes was in the chair. The second Gujjar conference took place on the fifth of April, 1958, at Pathankot, under the chairmanship of the Commissioner for Scheduled Castes and Scheduled Tribes, and was inaugurated by the Prime Minister of Jammu and Kashmir. The third Gujjar conference was also held at Pathankot on the twentieth of November, 1959, under the chairmanship of the Finance Minister of India, and was inaugurated by the President of India. The Commissioner for Scheduled Castes and Scheduled Tribes was also present. The fourth conference was held at Chuharpur, in the Dehra Dun district of Uttar Pradesh. It was inaugurated by the Prime Minister of India, was presided over by the Chief Minister of Uttar Pradesh and was attended, among others, by the Prime Minister of Jammu and Kashmir, the Lieutenant Governor of Himachal Pradesh, Forest Minister of Uttar Pradesh, the Relief and Rehabilitation Minister of Uttar Pradesh, the

President Provincial Congress Committee of Uttar Pradesh, the Commissioner for Scheduled Tribes Government of India, the Minister for Social Welfare of Andhra Pradesh, the Deputy Minister for Social Welfare of Uttar Pradesh, and the Deputy Minister for planning of Uttar Pradesh.

The cumulative result of these deliberations and other efforts of the *sangh* has been that the Government has been taking keen interest in the welfare of the Gujjars and providing a number of facilities to them.

Pathankot was suitable to the Chamba Gujjars, as the venue on two occasions, because, in the month of April, the Gujjars who migrate to the high lying pastures of the Chamba district in the summer season happen, mostly, to be still in the plains or sub-mountainous areas not far from Pathankot.

Bharat Sewak Samaj

The Bharat Sewak Samaj at Chamba is a district branch of the Bharat Sewak Samaj, Himachal Pradesh, which, in turn, is a branch of the all India Bharat Sewak Samaj, Delhi. This voluntary body has an honorary district convener exercising overall control and supervision on its activities in the district. For sometime, a typewriting-training-centre, primarily meant for the benefit of learners belonging to the scheduled-tribes was run by the *samaj* at Chamba proper. A spinning and weaving centre exists at Brahmaur. The training in both the centres has been free of charge. Two libraries are also maintained, one each at Brahmaur and Pangi. Grants-in-aid form the chief source of the funds at the disposal of the Bharat Sewak Samaj.

State Social Welfare Advisory Board

Two Project Implementing Committees are working in this district under the control of the State Social Welfare Advisory Board which has its headquarters at Simla. The Board is the State branch of the Central Social Welfare Board, which is a semi-official body. Offices of the project implementing committees are located at Chamba and Sundla. The office located at Chamba was established in 1954 while the one at Sundla in January, 1959. There were ten Welfare Extension Centres functioning under the first project implementing committee, located at Saho, Sillagharat, Sungal, Mehla, Gagla, Rajnagar, Bagori, Khajiar, Chaned (Saro) and Kaded. Each centre was provided with a trained *Gram Sewika*, and a trained *dai*. Two trained craft teachers were provided, one for five centres. A trained midwife supervised the activities of the *dais*, and, a *Mukhya Sewika*, those of the *Gram Sewikas*, each in a circle consisting of five centres. The expenditure involved was borne by the Central Social Welfare Advisory Board and the State Administration in the ratio of $66\frac{2}{3} : 33\frac{1}{3}$ respectively. The local public also made some voluntary contributions in cash, kind or labour.

The nomenclature, the pattern and the source of finance of the Project Implementing Committee, Chamba, have, since the first April, 1962, undergone a change in accordance with the general policy enforced in the whole *Pradesh*. Instead of Project Implementing Committee, the body is now known as the Mahila Kalyan Mandal duly registered under the Societies Registration Act XXI of 1860, with its headquarters in the Chamba town. This body, exclusively of women, has a chairman, a secretary and nine members. Its financial resources comprise seventy-five per cent grant received from the Central Social Welfare Board and twenty-five per cent raised by public contribution. Barring these changes, the activities at the welfare centres are being continued almost as in the past.

The Project Implementing Committee, Sundla, which functions in the co-ordinated pattern, in conjunction with the community development block, is running ten welfare centres of this pattern. These are to function

for a period of five years which term is due to expire in 1964 and thereafter the centres will be transferred to a voluntary body, as has happened in the case of the centres of the Project Implementing Committee, Chamba. These centres are, at present, being run jointly by the State Social Welfare Advisory Board and the Development Department of the *Pradesh*. The expenditure is met by the Central Social Welfare Board, the Welfare Department of the State Administration, and the Development Department of the said Administration in the ratio of 12 : 6 : 5. These centres are situated at Diur, Bhandal, Lara, Mundra, Manjir, Kihar, Sundla, Salooni, Chakoli and Diyoga.

The activities of each centre comprise *balwadi* for the instruction of pre-school-going-age children, female adult education, general medical aid including maternity and allied services, handicrafts training, recreational and cultural activities, sanitation and the streamlined celebration of festivals etc.

CHAPTER XIX

PLACES OF INTEREST

The Chamba district, as has been seen in the chapter dealing with history, commands great historical importance and a number of places in the district are of historical interest. There are many more places that are attractive by virtue of scenic beauty, scientific study, and other tourist interests. The potential is indeed so vast that the actual conditions of today are just a nominal manifestation of the inherent richness which awaits development if human ingeniusness is fully applied to the natural resources. In trade and commerce, there is, yet, hardly any place of equal national or inter-State stature.

Given below are the various places of note from one point of view or another.

Brahmaur

The entire sub-tahsil is mentionable for big game. The details of the game and the places have been given while dealing with the fauna.

Certain places, important in their own right because of their own local merit, situated within this sub-tahsil, will be dealt with separately. The sub-tahsil has an overall importance historically. It was here that the erstwhile Chamba State took its birth. And it is this tract which is still regarded as the home-land of the scheduled tribe, Gaddies. In fact another name for this tract is Gadderan. Some people call it *Shiv Bhumi* also, owing to the predominance here of the cult of Shiva.

Brahmaur proper—Once called Brahmapura, as the original capital of the infant State which later grew into the Chamba State, Brahmaur is today not more extensive than a big village, but it still retains, in its ancient temples, the monuments of its one-time glory. Legend has it that the place was called Brahmapura after Brahmani Devi, the patron goddess of the Budhil Valley, whose shrine is situated a little way above Brahmaur proper. According to an alternative legend, the name Brahmapura was in use at a still earlier period for the more ancient kingdom of Brahmapura which existed in the territories of Garhwal and Kumaon, and that Maru, the founder of the Chamba State, whose ancestral home was, to begin with, in Ayodhaya and, later, in the upper Ganges Valley, gave the same name of Brahmapura to the State that he founded with the present Brahmaur as his capital. Brahmaur proper lies at a distance of about thirty-nine miles from the Chamba town. The linking road, which was originally bridle, is now being improved into a vehicular one. This place, which remained the capital of the State for about four hundred years, is now, administratively, merely the headquarters of the sub-tahsil.

The temples of Brahmaur—These ancient edifices are grouped together in a distinct compound well-known and held high in faith and esteem as the Chaurasi or Churasi. According to legend, shortly after the accession of Sahil Varma, the ruler of Brahmapura (Brahmaur), eighty-four yogies visited the place. They were greatly pleased with the raja's piety and hospitality, and stayed there for a considerable time, rewarding the raja with the birth of a son, as an heir, followed by nine more sons and a daughter. It is this daughter, named Champavati, who, as

has been mentioned earlier, is said, according to one version, to have lent Chamba its name which is originally believed to have been Champa. It is in commemoration of this visit by these eighty-four yogis that the temple arena is believed to have been called *chaurasi*.

The following temples still exist :—

Sl. No.	Name of temple	Deity	Material of the idol
1.	Shri Harihar	Shivling	Stone
2.	Shri Nar Singh Bhagwan	Nar Singh	Brass
3.	Shri Lakshana Devi	Bhagwati (Goddess)	Brass
4.	Shri Ganeshji	Ganeshji	Brass
5.	Shri Dashnam Akhara	Shivling	Stone
6.	Shiv Daivala	Shivling	Stone
7.	Nandigan	Nandi (bull)	Brass
8.	Shri Kantheshwar Mahadev	Shivling	Stone
9.	Shivalaya (Mani Mahes)	Shivling	Stone
10.	Shri Sitalaji	Bhagwati (Goddess)	Stone
11.	Ardhgaya	Tirath Talab (tank)	Stone
12.	Shri Suryaling	Shivling	Stone
13.	Shri Mauniling	Shivling	Stone
14.	Shri Jyotiling	Shivling	Stone
15.	Shri Mahadevji	Shivling	Stone
16.	Shri Trameshwarji	Shivling	Stone
17.	Shri Nakeshwarji	Shivling	Stone

The rest, it is believed, have come under debris. While each and every temple is of highly valuable archaeological interest, the temple of Lakshana Devi is, in addition, remarkably impressive in the extremely fine wood work on it*.

* In order to save the monuments from decay and destruction the Archaeological Department of the Government of India has brought the following temples etc., scattered all over the district, within the fold of the Protected Monuments.

Serial number	Locality	Name of monument
1.	Chamba town	Shri Lakshmi Narayan temple.
2.	,,	Bansi Gopal temple.
3.	,,	Hari Rai temple.
4.	,,	Sita Ram temple.
5.	,,	Chamunda Devi temple.
6.	Sarotha pargana Panjala	Rock sculpture depicting Sita Ram, Hanumân etc.
7.	Chitrari	Shakti Devi temple.
8.	Brahmaur	Lakshana Devi temple.
9.	,,	Mani Mahes temple.
10.	,,	Nar Singh temple.
11.	,,	Ganesh temple.
12.	Bhurdhiadh in Chamba town	Bajreshwari temple.

Chamba

As the capital of the erstwhile Chamba State throughout its history, save for the early four hundred years or so, and the district headquarters in the present regime, the historical and administrative importance of Chamba proper is self evident. This place is quite as full of temples as Brahmaur, though, unlike Brahmaur, the temples here lie rather scattered, except the main group clustered about the Lakshmi Narayan temple and another and a much smaller collection a little away. These temples are also rich in archaeological interest.

What is still known as the Rang Mahal, though just a sorry remnant of a once glorious palace, is now being used for industrial purposes. It was, in its hey-day resplendant with admirable and beautiful murals, so valuable from the point of view of archaeology that those interested in such things have been fighting hard to preserve the few paintings that happen to have survived indifferent treatment at the hands of those ignorant or unappreciative of these values. The palaces, called Akhand Chandi palace and Zanana palace, built much later than the Rang Mahal, are remarkable for their massive structures. The former is now occupied for the degree college, while the latter still continues to be inhabited by certain members of the family of the previous rajas.

The town has a large open green called the *chaugan*, which is an asset to it as a public promenade, as a meeting ground, as a play ground, as a vast lung to relieve the effects of congestion, as a dignified place for public functions and as a lovely spot from scenic point of view. The credit for the development of this *chaugan* goes largely to Raja Sham Singh. Any administration that allows encroachment upon this open space or any interference with its wholesome utilisation will be rendering a great disservice to the Chamba town.

Well-known for centuries for its Chamba *chappals* an interesting type of footwear, the town has for a number of years now established a growing reputation for its shawls also. Leather work, of course, goes on improving and expanding.

The town celebrates a number of festivals, the most famous among them being the Minjhar fair, which is celebrated on the third Sunday of *Sawan*. Formally, the fair begins a week earlier. However, the real show is on the last day when the crowd gathers the strongest and there is a formal procession which winds its way from the Akhand Chandi palace along the main route to a place by the river bank where, formerly, a buffalo used to be pushed into the river as a sacrifice to the river god, but now, for quite a number of years, there has been merely a symbolic throwing into the river of a coconut. Minjhar is supposed to be symbolic fair of the season when maize is in flower, the word itself meaning the maize flower. As a token of the maize flower, a tuft or tassel of golden coloured thread is worn during the fair and it is also called *minjhar*. The local shopkeepers have always benefited by the increased sales resulting from the huge throng on this occasion. There have been, during the last few years, developments that have been giving the occasion a more conscious and organised commercial complexion so that the fair now combines symbolism, ceremony, and festivities with the promotion of trade and commerce in general merchandise as well as in the produce of small scale and cottage industries in the district.

Chitrari

Famous for its temple and the annual fair held soon after the Mani Mahes pilgrimage, Chitrari is a fairly large village nestling quite high up above the road running along the river bank to Brahmaur, and is situated at 32° 27′ north and 76° 24′ east, about twenty-five miles from Chamba proper. The temple

here is dedicated to Devi Adi Shakti (the goddess representing primaeval energy or original power). The legend is that a land-owner suspected his cowherd of milking his cow in the forest. He kept watch only to find that the cow, of her own accord, yielded milk at a spot under a certain tree. Thereafter the man saw a dream in which the goddess required him to bring her to light. Searching at the spot, where the cow was found to give her milk, the man came across a stone *pindi* or image which he carried on his way home. As he reached where the temple now stands, he could not move any further and he took this as an indication of the will of the goddess to settle down at that spot. The inscription on the temple shows that it was erected by Raja Meru Varman (A.D. 700). The workman who built the buildings of this temple is reported to have been one Gugga about whom there are two legends. The first is that he, having constructed some of the temples at Brahmaur, built a house for the rana of Ranhun, and showed so much skill in that work that his right hand was lopped off to prevent him from constructing another building of that quality anywhere else. It is said that when he was called upon to build the temple at Chitrari, the goddess miraculously restored his hand. The second legend would have one believe that Gugga was accidentally killed by a fall from the roof of the temple porch after he had all but finished his work.

In A.D. 1589-1641, Raja Balabhadra conferred a grant of thirty-six *larhis* of a land on the temple and thereafter sprang the name of *chhatis larhi* which in common use grew to be corrupted into Chhitrari, spelt generally as Chitrari dropping one 'h'.

On the third day after the *Durga Ashtmi Mela* at the Mani Mahes Lake, when a man arrives with a lota (metal pot) of water from the lake, the idol of the goddess at Chitrari is bathed with this water and it is on that day that the *mela* is held.

Ghadasaru lake

This lake, roughly half a mile in circumference, lies at an altitude of about 11,500 feet nearly sixteen miles from Tisa, the headquarters of the Chaurah tahsil. It is quite well surrounded with vegetation, and, on one side, there is a Kali temple. The approach is by a shepherd path, the last three miles of which run on a rocky terrain and are generally snow bound. The discovery of the lake would seem to be attributable to some surveyor probably of the Geological Survey of India, who, after the compass that he must have used in his professional duty, is known among the local people as the *Kapasi babu*. Now, this lake has become a place of pilgrimage much frequented by the inhabitants of the surrounding villages.

Kalatope

There are two places bearing the name Kalatope. One lies in the Pangi Valley opposite Kilar, and the other, which is the better known of the two, is situated between Dalhousie and Khajiar. In each case the name has probably been derived from the dark and dense forest which caps the hill-top, suggesting to the common mind the idea of a black cap which is the literal meaning of the word Kalatope. The Kalatope being mentioned here is the latter place. It is about eight miles from Dalhousie and about ten miles from Khajiar. From Lakkar Mandi the approach road to Kalatope branches off the main road that joins Dalhousie and Khajiar. There is quite a spacious forest rest-house here with some accommodation and certain facilities reserved in it for tourists. This spot commands a beautiful and grand panoramic view of the surrounding landscape, and the eye travels wide over hill and dale, field and forest and verdure as well as ruggedness, till, in the direction of Jammu and Kashmir, it meets the horizon kissing snow peaks. As the rest-house and its outhouses

are almost the only human dwellings, the solitude that surrounds the place leaves little to be desired by those hungering for it. The chowkidar's log-book in the rest-house contains some revealing remarks by the visitors. According to one visitor, Kalatope is an ideal place for young couples.

Khajiar lake

Khajiar is about 6,300 feet above the sea level, about nine miles from the Chamba town, by the bridle road and about sixteen miles by the motorable road, while Dalhousie is some ten miles away by a bridle road. It lies 32° 33′ north and 76° 5′ east. It is a charming glade, about a mile in length and half a mile or so in breadth, very picturesquely set in the midst of a dense forest. The glade is evergreen in its turf, with multicoloured grasses here and there, and evergreen, again, in the surrounding towering trees of deodar and fir etc. Still undisturbed and unspoilt by the touch and contamination of the din and bustle of modern life, the place has a quiet in its atmosphere and environment, soothingly in keeping with the mood of Nature around. And in the midst of all this is that romantically charming collection of water, which is so small now that one can call it a lake only out of sheer courtesy, once one has seen it oneself, whatever wealth of reputation one hears; and floating across this compounded body of water is that huge clump of reeds and grass which, again, is so small that it would be cuphemism to call it an island once one has actually seen it, whatever, the hearsay. The small sizes of the lake and the floating island notwithstanding, both things fit in the whole picture so exquisitely that, without them, this beauty spot would lose most of its surpassing loveliness. In the British days when Dalhousie used to contain, in the season, a high proportion of Europeans or Indians with western tastes, Khajiar was a favourite haunt of golf-players, and, once every year, the Khajiar week used to be held when various sports, including football and hockey, were played, and even horse races were held. There are schemes to improve this pleasure resort, in keeping with modern trends and developments. It would, however, be something of a tragedy if the picturesque phase of Nature, plain and simple, and the restful and peaceful quiet that goes with it, were to fall a casualty in the process of modernisation and new-fangled developments. An occasional festive celebration, such as the fair which is annually held here even now by the villagers, and the Khajiar week of sportsmen, once annually, would, of course, be a welcome change. For the most part of the year, however, the place should, essentially, retain its pristine charm and inherent solitude of virgin Nature.

Kilar

Kilar, the headquarters of sub-tahsil Pangi, lies on 33° 5′ north and 76° 26′ east, in the north of Chamba district. The distance between Chamba and Kilar by the old road is sixty-eight miles but by the new vehicular road existing between Chamba and Tisa, it is about one hundred and three miles. The place was, originally, only a cluster of villages. Gradually it acquired a shop. During the recent seven years or so, a nearby area has been steadily growing into an official colony and, someday, Kilar, linked up with this new colony, will become a much larger and much better place. There is a forest rest-house and there are, besides, so many other offices. Near the rest-house in a grove of cedar trees, is the temple of Det Nag, who, it is believed, was originally enshrined in Lahul enjoying human sacrifice. Once, the legend goes, in the series of sacrifice, it was the turn of the only remaining son of a poor widow, and the time of sacrifice having drawn fast, she was bewailing her misfortune when a Gaddi happened to pass by and after knowing about the tale of woe volunteered to replace her son. He, however, stipulated that the Nag should be allowed to devour him alive, and,

on his presenting several parts of his body in succession without any result, he got angry and threw the Nag into the Chander Bhaga. It got out of the river at Kilar and being found by a cowherd was carried upto the site of the present temple, when it fell from his back with the face on the ground. A shrine was erected and the image set up with its face looking inwards; and a clump of cedar trees at once grew up around the shrine. Previously a buffalo used to be sacrificed every third, fifth or seventh year in the month of *Katik* at this temple of the Nag. The expenditure for the purchase of the victim was borne, during the State regime by the erstwhile Chamba State. After the merger of the State the inhabitants of the area contributed but once for the purchase of a buffalo. Subsequently, the sacrifice was discontinued for lack of funds.

Lama Dal lake

Some thirty miles east of Chamba proper and on the inner slopes of the Dhaula Dhar Range lies a group of lakes, seven or so in number, the biggest, rather oblong in shape, being called the Lama Dal or the Lam Dal. Lama Dal, situated at about 12,000 feet above the sea level, is about a mile and a half in circumference. Embedded in rugged surroundings, this bunch of mountain lakes has a strange grandeur and fascination of its own. At present accessible from the nearest rest-house at Darkund, some nine miles away, only by a path made for shepherds, this spot could become a place of great attraction to hikers, if the access were made less difficult and the lakes were stocked with fish and the place provided with reasonably comfortable accommodation for shelter. These human touches of amenities would supplement, for the purposes of man, the natural gifts that the place enjoys in scenic grandeur. Apart from the impressive immediate surroundings of these lakes, the heights above, where another lake, a small cup shaped thing, nestles, command the historic Balaini Pass from which one gets a view of portions of the Kangra district on the other side.

There is a small Shiva temple which attracts pilgrims from the surrounding villages of the Chamba district and the Kangra district. At present the caves below the Lama Dal lake are the only sources of shelter against torrential rains that characterise the rainy season here. These lakes, between them, seem to serve as the source of water for the Brehi Khad, a stream that joins the Ravi as a tributary.

Mani Mahes lake

As a sacred place to which pilgrims flock not only from all quarters within the district but also from places far and wide without, Mani Mahes, the lake lying about 13,000 feet above sea level in the midst of snowy peaks, the highest of them, locally called Kailash, towering 18,564 feet high, is the foremost sacred spot in the whole district and ranks fairly high as a mentionable place even in the all India list of sacred spots. Once every year, on the eighth day of the light half of the moon in the months of *Bhadon* or *Asoj*, a fair is held and is attended by thousands. Lord Shiva is the presiding deity. His permanent abode is believed to be in the nearby Kailash. The snow-field at the base of the mountain is called Shiva's *chaugan* by the local people according to whose faith and belief the god and his consort Parvati have sport there. Among the series of minor peaks below the principal one, there are some, believed according to legend, to be the petrifications of a shepherd and his sheep who were turned into stone as they tried to climb up. Likewise, some geological lines or waves, rather serpentine in appearance, are said to be a serpent turned into stone. In keeping with such beliefs is the faith that a pilgrim can have good weather and a clear view of the peak of this abode of Shiva only when the deity is pleased. There have been instances when the annual festival was

battered into a mess and a fiasco by the sheer lashings of inclement weather. Whatever one's views on such questions of faith and belief, the quiet charm and the magnificent grandeur in natural scenery of the place cannot be lost on one who has a soul, a heart and an eye for such things. The lake, about fifty yards in circumference, quite small in size, has, at a corner on one side, a small marble image of Shiva. The pilgrims offer worship to this image, take a holy dip in the lake, and sing songs. Mani Mahes is approached both from the Kangra side and the Chamba side. The route from Chamba runs through Brahmaur proper, from which place the distance is about twenty-two miles. The total distance from Chamba proper would thus be about sixty miles. At present the path is good enough, beyond Hadsar, mostly for pedestrians only. Upto Hadsar it is bridle. Dhanchho, where the pilgrims assemble and pass the night before their visit to the sacred lake, is marked by a beautiful waterfall. Between Dhanchho and the lake, there are minor places of pilgrimage. The Hadsar stream, which rises lower down, is possibly fed initially by this lake.

Maha Kali Dal lake—This lake lies at a height of about twelve thousand feet above the sea level, roughly at the junction of the parganas of Saho and Gudial of the Chamba tahsil and pargana Chanju of the Chaurah tahsil. Surrounded by meadows, below high mountain peaks, the lake is dedicated to Kali and perfect silence is observed by the pilgrims, even songs of worship being eschewed. This lake is bigger than the one at Mani Mahes.

Mindhal

Mindhal is a village some distance up the left bank of the Chander Bhaga, about ten miles from Kilar. It is famous for the Devi temple there. An account of the legend associated with this goddess has already been given. A fair is held here in *Bhadon*, and is frequented by people from all the neighbouring villages and valleys. As many as one hundred sheep and goats are sacrificed on this occasion. The blood flows into a hole near the temple door and is believed to run down under ground to a pool near the river, which, it is said, is thereby tinged red. The people spend their time at this fair in drinking and dancing. The priest and the *chela* are Brahmins.

Salooni

Lying, in the Chaurah tahsil, on the Chamba-Langera Road, which provides access to and from Jammu and Kashmir, Salooni, the headquarters of the community development block of that name, commands a very good panoramic view of the surrounding hills, mountains, valleys, and sub-valleys. It is a naturally picturesque place of tourist interest, fairly well on its way to acquiring amenities and facilities that will make the spot more comfortable to visitors.

The Pangi Valley

The entire Pangi sub-tahsil holds a great fascination for the hiking enthusiasts in that, firstly, the place is still difficult of access and, therefore, has many comparatively unbeaten tracks; secondly, it has a rugged charm of natural grandeur; thirdly, it has, as may well be expected from a place like this, an atmosphere of detachment, seclusion, quiet and serene silence, to seek which the lovers of such a solace fly away from the madding crowds; and, fourthly, it has big game worth the while of any real shikari. It has too, at a place called Dharwas, a spring, believed to be of mica water, which is popularly held in high esteem as an appetiser and for the general toning up of health.

Taragarh Fort

The place is note-worthy for nothing but its ruins that are of interest only to those looking for the remnants of past history. This fort has been mentioned in the chapter dealing with 'History'.

Tisa

This place is worth a special mention by virtue of its being the head-quarters of the Chaurah tahsil and a growing and developing township on the way to the Pangi sub-tahsil. Some particulars have already been given. At Bhanjralu, a nearby ridge, is fast growing up an official colony, which, if it continues well enough on right lines, should, in due course, make Tisa very much more important.

Trilok Nath

This place, mentioned under archaeology also, is very well known for the temple of Trilok Nath after which deity the place has been named. The *Thakur* of Lahul, who once ruled the Lahul portion of the Pangi sub-tahsil, also lives here. There is held a fair here, in August, which is marked by drinking and dancing besides religious worship. No animal sacrifices are offered at this shrine, and the worship seems to consist chiefly in burning lights continuously in front of the image, and reciting passages from the Buddhist sacred books. These lights are made of wicks fed with ghi or butter, a very large number of them being arranged in a huge platter and then lighted. The officiating priest is a lama and the control of the temple has till a few years ago been entirely in the hands of the local *Thakur*, whose residence is close at hand.

Udaipur

Lying in the Pangi sub-tahsil, about four miles from Trilok Nath, Udaipur has a very ancient Devi temple known commonly as the temple of Mrikula Devi, highly remarkable for its wood carving. This place has a very promising future for development in modern style.

General

The charms of Chamba are not limited to these few places which have been mentioned merely as the spots of traditional interest. For the visitor with tastes unbound by the traditional styles most of the district has, all over it, numerous spots of natural beauty and natural attraction of some kind or the other.

APPENDICES

APPENDIX No. I

MINERAL PRODUCTION TABLE

(Please see page 36)

Sl. No.	Name of the mineral	Location
1.	Mica	Pangi Range
2.	Quartz crystals	High ranges of the district
3.	Copper	Sillagharat, Saho
4.	Iron ores	Brahmaur
5.	Pyrites	Widely spread in the district
6.	Gypsum	Bathri
7.	Limestones and Dolomites	Widely spread in the district
8.	Hone stones	Saho
9.	Slates	Chamba and Bhattiyat tahsils

Source :—*Industrial Survey Report of Himachal Pradesh 1955-56.*

APPENDIX No. II

FLORA

Belt No. I

(Please see page 40)

Sl. No.	Scientific or Botanical name	English name	Vernacular or local name	Altitudinal range Lower limit 1000	Upper limit 5000	Remarks
1	2	3	4	5	6	7
1.	*Clematis Gouriana*	Traveller's Joy	*Garol*	1000	3000	Common climber all over the region
2.	*Cocculus laurifolius*	Snake wood	...	...	5000	
3.	*Vitis vinifera*	Grape vine	*Angur*	...	4000	Introduced species
4.	*Sophora mollis*	Laburnum	*Kun, Malân, Kathi*	...	5000	
5.	*Heptapleurum venulosum*	...	*Talanj*	...	4000	
6.	*Maesa indica*	...	..	...	5000	
7.	*Clerodendron serratum*	...	*Barangi*	...	4000	
8.	*Litsaea lanuginosa*	...	...	2000	4000	
9.	*Loranthus pulverulentus*	...	...	2000	4000	
10.	*Boehmeria rugulosa*	...	...	3000	4000	
11.	*Engelhardtia Colebrookiana*	...	*Samma*	...	5000	
12.	*Bioscorea*	...	...	...	4000	
13.	*Gombax malabaricum*	Silk cotton tree	*Simbal*	3000	4000	Tree of lower hills
14.	*Drewia vestita*	...	*Dhamman*	...	4000	Common
15.	*Zanthoxylum alatum*	...	*Timber*	...	5000	Shrub
16.	*Citrus Aurantium*	Orange	*Narangi*	...	2000	Introduced species
17.	*Melia indica*	...	*Nim*	...	5000	Tree of lower hills
18.	*Cedrela Toona*	...	*Toon*	...	3000	Tree of lower hills
19.	*Zizyphus nummularia*	...	*Ber*	...	3000	In warm places along Ravi bank
20.	*Sapindus Mukorossi*	...	*Ritha, Dodan*	...	4000	Large tree of low hills. Fruit used as soap
21.	*Dodonaea viscosa*	...	*Sanata, Mendu*	...	4500	Shrub of lower hills; common in *chil* forests
22.	*Butea monosperma*	...	*Dhak*	...	4000	Small tree of lower hills

Contd.

1	2	3	4	5	6	7
23.	*Dalbergia Sissoo*	...	*Tali, Siun*	...	4000	Tree along banks of Ravi (*Sheeshum*)
24.	*Caesalpinia sepiaria*	Mysore thorn	*Relmi*	...	5000	Scrambling shrub with masses of bright yellow flowers
25.	*Cassia Fistula*	Purging laburnum	*Amaltas*	...	4000	Small tree of lower hills
26.	*Bauhinia variegata*	...	*Kral*	...	4000	Tree of lower hills, lopped for fodder
27.	*Bauhinia Vahlii*	...	*Taur*	...	3000	Large climber, leaves used as plates and made into umbrellas
28.	*Albizzia odoratissima*	...	*Kala siris*	...	4000	...
29.	*Albizzia Lebbek*	...	*Siris*	...	4000	Medium tree of lower hills
30.	*Pyrus communis*	Wild medlar	*Kainth*	...	4000	...
31.	*Eugenia Jambolana*	...	*Jamun*	...	5000	Tree
32.	*Lantana Camara*	...	*Punch puli*	...	4000	Common shrub at Chamba
33.	*Vitex negundo*	...	*Wana, Marwan, nirgandi*	...	4000	...
34.	*Otostegia limbata*	...	*Bauni*	...	5000	Common shrub
35.	*Ficus Bengalensis*	Banyan fig	*Bor*	...	3000	Large tree
36.	,, *religiosa*	Pipal	*Pipal*	...	4000	Tree near villages only
37.	,, *rumphii*	Wild fig	*Palakh*	...	5000	Large tree
38.	,, *Gonia*	,, ,,	*Kandrol*	...	4000	-do-
39.	,, *glomerata*	...	*Trimdial, Gular*	...	2000	...
40.	*Melia Azedarach*	...	*Drek*	...	5000	Tree near village (Persian lilac)
41.	*Citrus medica*	Lime	*Limbee*	3000	...	A number of varieties are cultivated in lower hills
42.	*Terminalia belerica*	...	*Bahera*	...	...	Tree of lower hills
43.	*Terminalia Chebula*	...	*Harey*	...	...	-do-
44.	*Terminalia arjuna*	...	*Arjun*	...	...	-do-
45.	*Ehretia serrata*	...	*Punna*	...	...	Tree at Chamba
46.	*Rubus paniculatus*	Gooseberry	*Akhru, Rasaunt*	...	...	...
47.	*Celtis australis*	Nettle tree	*Kharak*	...	...	...
48.	*Dendrocalamus Hamiltonii*	Bamboo		...	...	...
49.	*Olea ferruginea*	...	*Kan*	2000	5000	Small tree

Contd.

Belt No II

Sl. No.	Scientific or botanical name	English name	Vernacular or local name	Altitudinal Range Lower limit 2000	Upper limit 7000	Remarks
1	2	3	4	5	6	7
1.	*Ilex dipyrena*	...	*Kanderu*	4000	6000	...
2.	*Zizyphus nummularia*	...	*Ber*	3000	6500	...
3.	*Hovenia dulcis*	...	*Chamhun, Sicka*	3000	6500	...
4.	*Indigofera gerardiana*	...	...	4000	7000	...
5.	*Lespedeza eriocarpa*	...	...	4000	7000	...
6.	*Uraria neglecta*	...	...		6000	...
7.	*Desmodium nutans*	...	...	4000	7000	...
8.	,, *oxyphyllum*	...	...	4000	6500	...
9.	*Flemingia prostrata*	...	...	...	7000	...
10.	*Acacia tora*	...	...	...	6000	...
11.	*Prunus armeniaca*	Apricot	*Chir Khurmani*	...	7000	...
12.	,, *communis*	Plum	*Alucha, Alubukhara*	...	6000	...
13.	*Rubus chamlica*	Gooseberry	*Akhru, Rasaunt*	3000	6000	...
14.	,, *purpureus*	,,	,, ,,	...	7000	...
15.	*Inula cuspidata*	...	...	3000	7000	...
16.	*Myrsine semiserrata*	...	*Parwana, gogsa, gaunta*	3000	6000	...
17.	*Diospyros Lotus*	...	*Amlok*	2500	6000	...
18.	*Jasminum dispermum*	Wild Jesmine	*Jungli Chamcli*	...	6000	...
19.	*Olea cuspidata*	Wild Olive	*Kahu*	...	6000	...
20.	*Trachelospermum fragrans*	...	...	2000	6000	...
21.	*Periploca calophylla*	...	...	...	6000	...
22.	*Bosia Amherstiana*	...	...	...	6500	...
23.	*Cinnamomum Tamala*	...	*Tej patra*	3000	6000	Only found in Bhattiyat tahsil
24.	*Litsea elongata*	...	...	5000	7000	...
25.	*Ficus clavata*	Wild fig	*Phagoora*	...	7000	...

Contd.

1	2	3	4	5	6	7
26.	*Populus ciliata*	Poplar	*Chaloon*	4000	7000	Introduced species
27.	*Dioscorea pentaphylla*	...	...	...	6000	...
28.	*Grewia oppositifolia*	...	*Dhamman*	...	6000	Tree
29.	*Zizyphus Jujuba*	...	*Ber*	...	6000	Tree
30.	,, *oxyphylla*	...	*Kathber*	2000	6000	Small tree found near Tisa
31.	*Rhus Cotinus*	...	*Tung*	3000	6000	Shrub
32.	,, *semi-alata*	...	*Arkhol*	3000	7000	Medium sized tree
33.	*Albizzia Julibrissin*	Pink siris	*Siris*	5000	6000	...
34.	*Prunus Communis*	Plum	*Alucha*	5000	7000	...
35.	*Rubus paniculatus*	Raspberry	*Kantias*	3000	6000	...
36.	*Punica Granatum*	Pomegranate	*Khatta Anar, Daroo*	3000	6000	Found in lower hills
37.	*Carissa spinarum*	...	*Gunna*	...	6000	Common under shrub in *chil* forests
38.	*Cuscuta reflexa*	Dodder	*Nilathari, zarbuti Amarbel*	...	6000	Common parasite plant
39.	*Phoebe lanceolata*	...	*Badror*	...	6000	...
40.	*Elaeagnus hortensis*	...	*Ghin*	6000	7000	Small trees
41.	*Ficus clavata*	...	*Rumbal*	...	7000	...
42.	,, *nemoralis*	...	...	1500	7000	...
43.	*Litsaea zeylanica*	...	*Chirindi*	...	...	Tree
44.	*Litsaea polyantha*	Ghian (ka)	*Chirindi*	...	...	...
45.	*Arundinaria spthiflora*	Hill bamboo	...	...	...	...
46.	*Hypericum cernuum*	...	...	...	...	Small shrub with large yellow flowers. The St. John's wort

Contd.

Belt No. III

Sl. No.	Scientific or botanical name	English name	Vernacular or local name	Altitudinal Range Lower limit 3000	Upper limit 10000	Remarks
1	2	3	4	5	6	7
1.	*Clematis Buchananiana*	Travellers' joy	*Garol*	5000	10000	...
2.	*Berberis aristata*	Wild berry	*Kasmal, Maruri*	6000	10000	...
3.	*Mahonia nepalensis*	-do-	,,	4000	8000	Flowering shrubs
4.	*Capparis spinosa*	...	...	4000	9000	...
5.	*Hypericum lysimachioides*	...	...	5000	8000	...
6.	*Melia Azedarach*	...	*Drek*	3000	5000	...
7.	*Euonymus tingens*	...	*Chopra, Kungku*	6000	10000	...
8.	,, *lacerus*	...	...	7000	10000	...
9.	,, *echinatus*	...	...	7000	9000	...
10.	*Rhamnus procumbens*	...	*Hankalu*	6000	9000	...
11.	*Sageretia theezans*	...	*Dargola, Ankol, thun*	...	8000	Large shrub
12.	*Vitis*	...	...	6000	8000	...
13.	*Staphylea Emodi*	Snake wood	*Chitra, Naodaun*	6000	9000	...
14.	*Acer pentapomicum*	...	*Mandar, Kangu*	6000	10000	...
15.	*Sabia campanulata*	...	...	5000	10000	Climbing shrub
16.	*Indigofera Dosua*	...	...	5000	8000	...
17.	*Caragana brevispina*	...	*Bakrati*	6000	9000	...
18.	*Astragalus cicerifolius*	...	...	4000	8000	...
19.	*Lespedeza Gerardiana*	...	...	4000	10000	...
20.	*Prunus Jacquemontii*	...	*Tahli*	6000	10000	Small tree
21.	*Spiraea arcuata*	...	...	4000	10000	...
22.	*Potentilla biflora*	...	...	5000	9000	...
23.	*Berberis aristata*	...	...	4000	8000	...
24.	*Potentilla nepalensis*	...	*Rattanjot*	8000	9000	...
25.	*Rosa sericea*			7000	10000	...

Contd.

1	2	3	4	5	6	7
26.	*Pyrus baccata*	Pear	*Lewer, nakh*	6000	10000	...
27.	*Pyrus communis*	Pear	*Kainth* -do-	6000	10000	Wild medlar
28.	*Crataegus Oxyacantha*	...	*Renna, pingyat*	4000	9000	Hawthorn, Pangi
29.	*Cotoneaster microphylla*	...	*Reuna, Rank*	4000	9000	Creeping shrub
30.	*Cotoneaster nummularia*	...	*Reuna*	6000	10000	...
31.	*Deutzia corymbosa*	Wild syringa	*Balti*	6000	10000	...
32.	*Philadelphus tomentosus*	...	...	7000	10000	...
33.	*Parrottia Jacquemontiana*	Wichhazel	*Killar*	3500	10000	Large shrub
34.	*Abelia triflora*	...	*Banbakhara*	5000	10000	Shrub
35.	*Lonicera angustifolia*	Honey suckle	*Jinjru, philku*	...	8000	...
36.	*Leycesteria formosa*	...	...	5000	10000	...
37.	*Rubia*	...	...	4000	8000	...
38.	*Anaphalis Royleana*	...	...	9000	10000	...
39.	*Fraxinus excelsior*	Common ash	*Sum, kum*	6000	10000	Large tree ash
40.	*Jasminum*	Wild jasmine	*Jangli Chameli*	5000	8000	...
41.	*Cynanchum Dalhousiae*	...	...	4000	8000	...
42.	*Marsdenia lucida*	...	...	6000	8000	...
43.	*Litsaea umbrosa*	...	*Chirindi (ka)*	4000	8000	...
44.	*Wikstroemia canescens*	...	*Bhat niggi, Thilak*	5000	9000	...
45.	*Elaegnus umbellata*	...	*Gehian (Bash)*	3000	10000	...
46.	*Loranthus vestitus*	...	...	...	8000	...
47.	*Buxus Wallichiana*	Box wood	*Shamshad, sansad*	4000	9000	...
48.	*Ulmus laevigata*	...	*Maral*	3500	10000	...
49.	*Morus serrata*	Mulberry	*Karun*	4000	9000	Large tree
50.	*Alnus nitida*	Aldar	*Payak*	3000	9000	Large tree
51.	*Carpinus viminea*	Horn beam	*Chakri, Chakpore*	6000	9000	Medium sized trees; the house beam
52.	*Quercus incana*	Oak	*Ban*	3000	8000	Oak tree
53.	,, *Ilex*	Oak	...	4000	8500	...
54.	,, *dilatata*	Oak	*Moru, Banni*	5000	9000	Oak tree
55.	*Salix Wallichiana*	Willow	...	5000	9000	...
56.	*Salix viminalis*	Willow	*Bada*	8000	9000	Medium sized trees or shrubs

1	2	3	4	5	6	7
57.	*Salix fragilis*	Willow	*Bed*	4000	10000	...
58.	*Populus alba*	Poplar	*Chaloon*	4000	10000	...
59.	*Dioscorea bulbifera*	...	...	4000	8000	...
60.	*Smilax parvifolia*	...	...	7000	10000	...
61.	*Ephedra intermedia*	...	...	6000	9000	...
62.	*Cedrus Deodara*	Deodar	*Diyar*	6000	9000	...
63.	*Cupressus torulosa*	Cyperus	*Devidiyar*	6000	9000	Above chatri forest
64.	*Clematis montana*	...	*Garol, Ghautiali*	7000	9000	Climbers, the travellers' joy
65.	,, *grata*	...	*Ghautiali, biliri*	2000	8000	...
66.	,, *connata*	...	...	4000	10000	...
67.	,, *Buchananiana*	...	...	5000	10000	...
68.	*Berberis coriaria*	...	...	7000	10000	...
69.	*Cedrela serrata*	...	*Dauri*	4000	8000	Tree of higher hills
70.	*Euonymus Hamiltonianus*	...	*Siki, Singi, Naya*	4000	9000	...
71.	*Berchemia Edgeworthii*	...	...	7000	8000	Small shrub
72.	*Rhamnus purpureus*	...	...	6000	10000	...
73.	,, *dahuricus*	Buck thorn	*Chato, Kanji*	4500	9000	Large shrub
74.	*Sageretia theezans*	Hank	*Hankalu*	...	8000	-do-
75.	*Vitis semicordata*	...	*Karori*	...	8000	The virginian creeper, common on deodar
76.	*Acer villosum*	...	...	7000	9000	...
77.	,, *laevigatum*	...	...	5000	9000	...
78.	*Aesculus indica*	Horse chestnut	*Jun*	4000	10000	The horse chestnut
79.	*Staphylea Emodi*	...	*Chitra, Nagdaun*	6000	8000	Large shrub; wood for walking sticks (snake wood)
80.	*Sabia campanulata*	...	...	5000	10000	Climbing shrub
81.	*Rhus punjabensis*	...	*Titri*	4000	8000	Medium sized tree
82.	*Rhus Wallichii*	...	*Arkhol*	5000	8000	Medium sized tree Sap. is very poisonous, (small pox tree)
83.	*Pistacia integerrima*	...	*Kakran singhi*	1500	8000	Large tree
84.	*Indigofera hebepetala*	...	*Ban, Shajal*	6000	10000	Shrub common everywhere
85.	*Prunus Padus*	...	*Pajja*	6000	10000	Bird cherry

Contd.

1	2	3	4	5	6	7
86.	*Prunus persica*	Peach	*Aru*	...	10000	...
87.	,, *Cerasus*	The wild cherry	*Gilas, olchi*	.	8000	...
88.	*Prinsepia utilis*	...	*Kanda, Bekal*	2000	9000	Common shrub. Fruit collected for extracting vegetable oil by local people
89.	*Spiraea sorbifolia*	...	*Kane*	7000	10000	Large shrub
90.	*Rubus bilflorus*	...	*Kantias, Akhrari Dher*	7000	9000	...
91.	*Rosa moschata*	...	*Karar*	4000	8000	Common climber in oak forest
92.	*Pyrus lanata*	...	*Mohl*	8000	10000	...
93.	,, *Malus*	Wild apple	*Chur*	5000	9000	Wild apple-Pangi
94.	,, *Pashia*	...	*Kainth*	2500	8000	...
95.	*Cotoneaster bacillaris*	...	*Rhenus*	4000	10000	Large shrub; wood used for walking sticks
96.	*Deutzia staminea*	...	...	3000	9000	...
97.	*Philadelphus coronarius*	...	*Tara, Alum*	5000	9000	Tall slender shrub
98.	*Hedera Helix*	...	*Kural*	2000	10000	Ivy
99.	*Cornus Macrophylla*	...	*Halas*	4000	8000	Dog wood, shrub
100.	*Viburnum foetens*	...	*Telangi*	7000	10000	Shrub. Leaves give foeted smell when crushed
101.	*Sambucus Ebulus*	...	*Candala*	6000	10000	Herbaceous shrub
102.	*Pierus ovalifolia*	...	*Ailan*	3000	8000	Small tree
103.	*Rhododendron arboreum*	...	*Bras cheu*	4000	8000	Small tree having beautiful large red flowers, petals having sour taste are used for chatni etc.
104.	*Symplocos crataegoides*	...	*Loder*	3000	8000	Small shrub
105.	*Jasminum officinale*	Jasmine	*Chambeli*	3000	9000	Flowers white
106.	*Daphne cannabina*	...	*Niggi*	5000	10000	Shrubs
107.	*Buxus sempervirens*	...	*Shamshad*	5000	9000	Box
108.	*Sarcococca pruniformis*	...	*Diun*	5000	9000	Small tree
109.	*Ulmus Wallichiana*	Ebus	*Marar*	6000	10000	Large tree
110.	*Celtis australis*	Elmas	*Khark*	5000	10000	Large tree

Contd.

1	2	3	4	5	6	7
111.	*Ficus palmata*	...	*Phagura*	...	9000	
112.	*Alnus nepalensis*	...	*Piak*	3000	8000	The alder
113.	*Corylus Colurna*	Hazel-nut	*Thangi*	5000	10000	Small tree
114.	*Carpinus viminea*	Horn beam	*Chakri, chakpore*	6000	8000	Medium sized tree
115.	*Salix fragilis*	Willow	*Bed*	7000	10000	Medium sized tree
116.	,, *daphnoides*	,,	*Bed*	7000	9000	Medium sized tree
117.	*Populus ciliata and alba*	...	*Kanjbi*	4000	10000	Sapheda, poplars
118.	,, *nigra*	...	*Frast, Sapheda*	...	10000	Cultivated sapheda
119.	*Taxus baccata*	Yew	*Changa, bririmi*	7000	10000	
120.	*Pinus longifolia*	...	*Chil*	7500	8000	*Chil* pine
121.	,, *Gerardiana*	...	*Miri*	7000	8500	*Chilgoza* pine
122.	*Cedrus deodara*	Deodar	*Kelo, Diar*	6000	9000	
123.	*Abies Webbiana*	Silver fir	*Rai*	7000	10000	
124.	*Bambusa arundinacea*	...	*Nigal*	7000	9000	The hill bamboo
125.	*Ilex dipyrena*	...	*Kalla, Karela*	5000	8000	The Holly
126.	*Potentilla fruticosa*	Shrubby potentilla	*Spang, jha, merno*	8000	12000	Spreading shrubs
127.	*Tamarix ericoides*	...	*Shushar Jhau*			Lahul, shrub on banks of Chamba river
128.	*Euonymus fimbriatus*	Pepper	*Tritu*			Small trees

Contd.

Belt No. IV

Sl. No.	Scientific or Botanical name	English name	Vernacular or local name	Altitudinal Range Lower limit 4000	Upper limit 13000	Remarks
1	2	3	4	5	6	7
1.	*Berberis*	...	*Kasmal*	8000	12000	...
2.	*Astragalus Candolleanus*	...	...	10000	13000	...
3.	,, *Royleanus*	...	...	8000	13000	...
4.	,, *bicuspis*	...	...	8000	11000	...
5.	*Prunus prostrata*	...	...	9000	12000	...
6.	*Rubus lasiocarpus*	Goose Berry	*Akhru, Rasaunt*	8000	12000	...
7.	*Spiraea canescens*	...	*Kande*	9000	12000	...
8.	*Rosa Webbiana*	...	...	5000	13000	...
9.	*Cotoneaster*	...	*Renna*	7000	11000	...
10.	*Cotoneaster acuminata*	...	*Renna*	8000	12000	...
11.	*Ribes Grossularia*	...	...	8000	12000	...
12.	*Ribes glaciale*	...	...	7000	11000	...
13.	*Ribes rubrum*	...	...	8000	12000	...
14.	*Viburnum cotinifolium*	...	...	4000	11000	...
15.	*Lonicera hispida*	...	...	9000	13000	...
16.	,, *purpurascens*	Honey suckle	...	8000	13000	...
17.	*Gaultheria trichophylla*	...	...	9000	13000	...
18.	*Cassiope fastigiata*	...	...	10000	13000	...
19.	*Strobilanthes atropurpureus*	...	...	6000	12000	...
20.	*Polygonum vacciniifolium*	...	...	11000	12000	...
21.	*Juglans regia*	Walnut	*Akhrot, khor*	5000	11000	...
22.	*Abies Webbiana*	Fir	*Rai*	8000	13000	...
23.	*Berberis vulgaris*	...	*Kiamal*	8000	12000	...
24.	*Acer caesium*	...	*Mandar*	4000	12000	Large and small trees common
25.	*Indigofera Gerardiana*	...	*Kathi*	5000	12000	Large and small trees common

Contd.

1	2	3	4	5	6	7
26.	*Prunus Jacquemontii*	...	*Tahli*	9000	12000	...
27.	,, *armeniaca*	...	*Chir*	...	12000	...
28.	*Spiraea bella*	...	*Pruri*	7000	11000	Small shrubs
29.	*Rubus saxatilis*	...	*Kantias*	10000	11000	...
30.	,, *purpureus*	...	*Kantias*	8000	12000	...
31.	*Rosa microphylla*	...	*Banghlali*	6000	11000	...
32.	*Cotoneaster microphylla*	...	*Rank*	4000	12000	Creeping shrub
33.	*Ribes Grossularia*	Rough gooseberry	*Amlach, Kansi*	8000	12500	Pangi
34.	*Ribes nigrum*	Black currant	*Maradh, beli, Shaktekas*	7000	12000	Pangi
35.	*Aralia cachemirica*	...	*Banakhor, churial*	8000	12000	...
36.	*Lonicera angustifolia*	...	*Jugru*	6000	12000	...
37.	,, *obovata*	Honey suckle	*Palianche*	8000	12000	...
38.	,, *quinquelocularis*	Honey suckle	*Bakhru*	4000	12000	Shrubs and climbers
39.	,, *orientalis*	Honey suckle	...	7000	12000	Shrubs and climbers
40.	,, *parvifolia*	Honey suckle	*Kantias*	8000	12000	Shrubs and climbers
41.	*Hippophae rhamnoides*	...	*Surch, dhurchuk, Chuma, Kala bisa, trerkar, sirina*	8000	11000	Shrubs and climbers
42.	*Morus alba*	Mulberry	*Tut*	...	11000	Large trees
43.	*Quercus semecarpifolia*	Oak	*Karo Kharsu*	8500	12000	...
44.	*Salix elegans*	Willow	*Bed*	6000	11000	Medium sized trees or shrubs
45.	*Ephedra Gerardiana*	Gerardiana	*Amsaina, budshur, chewa,*	7000	12000	...
46.	*Picea Morinda*	Spruce	*Tos*	8000	13000	...
47.	*Prunus Cerasus*	Cherry	...	...	...	...

Contd.

Belt No V

Sl. No.	Scientific or Botanical name	English name	Vernacular or local name	Altitudinal Range Lower limit 5000	Upper limit 16000	Remarks
1	2	3	4	5	6	7
1.	*Astragalus oplites*	...	...	12000	16000	...
2.	*Potentilla*	...	...	13000	15000	...
3.	*Rosa Webbiana*	...	...	11000	14000	...
4.	*Artemisia maritima*	...	...	5000	14000	...
5.	*Rhododendron Anthopogon*	...	...	9500	14000	...
6.	,, *lepidotum*	...	*Surang*	8000	14000	Above forest limits
7.	*Betula utilis*	Birch	*Bhuj patra tree*	10000	14000	Medium tree
8.	*Salix*	Willow	...	9000	15000	Medium sized tree or shrub
9.	,, *flabellaris*	Willow	...	10000	15000	Medium sized tree or shrub
10.	,, *Lindleyana*	Willow	...	10000	14000	Medium sized tree or shrub
11.	,, *babylonica*	Willow	...	10000	14000	...
12.	*Juniperus communis*	Juniper	*Petar, Bither*	9000	14000	...
13.	,, *Pseudosabina*	...	*Bither*	10000	14000	...
14.	*Potentilla fruticosa*	...	...	11000	14000	Spreading shrub
15.	*Rhododendron campanulatum*	...	*Sarngar, Kashmiri paths*	9500	14000	Shrub white rhododendron
16.	*Juniperus recurva*	...	*Dhub petar*	7500	15000	...
17.	,, *macropoda*	...	...	8500	14000	Lahul. Small tree

Contd. **Belt No. VI**

Sl. No.	Scientific or Botanical name	English name	Vernacular or local name	Altitudinal range Lower limit	Altitudinal range Upper limit	Remarks
1	2	3	4	5	6	7
1.	*Rosa centifolia*	...	...	...	...	...
2.	*Cotoneaster multiflora*	...	...	...	...	...
3.	,, *vulgaris*	...	...	...	...	...
4.	*Pittosporum floribundum*	...	...	...	...	...
5.	*Saurauja napaulensis*	...	...	...	...	...
6.	*Spatholobus Roxburghii*	...	...	...	...	...
7.	*Rhynchosia sericea*	...	...	...	...	...
8.	*Holmskioldia sanguinea*	...	...	...	...	...
9.	*Bischofia javanica*	...	...	...	...	...

APPENDIX No. III

FAUNA

Wild Animals

(Please see page 49)

Sl. No.	Scientific name	English name	Local name	Altitudinal range Highland	Remarks
1	2	3	4	5	6
1.	*Felis unica. Schrebar*	Snow leopard or ounce	...	6000 to above the snow line	Rare
2.	*Capra siverica. Mey*	Ibex	...	Above the tree line	...
3.	*Mormoda himalayana*	Marmot	...	...	
4.	*Mustela erminea ferghana*	Ermine or stoat weasels		...	Very rare
5.	*Mustela altaicatemon*	Pale weasel	...	...	...
6.	*Mustela kathiah*	Yellow-bellied weasel,	...	...	...
7.		Stripe-backed weasel	...	...	...
8.	*Velpes montana*	Hill fox	...	...	...
9.	*Cervus kashmiriensis*	Kashmir stag	*Barasingha* or *Haungal*	...	...
10.	*Pseudois nahoor*	Blue sheep	*Bharal* or *Bharar*	...	...
11.	*Capra megaceros*	Markhor	*Markhor**	...	...

* Seldom migrates from Kashmir.

Contd.

Wild Animals

Sl. No.	Scientific name	English name	Local name	Altitudinal range Midland	Remarks
1	2	3	4	5	6
1.	*Ursusarctos*	Red bear	...	...	...
2.	*Hemitragus jemlahicus*	Tahr	...	...	...
3.	*Moschus Moschiferous*	Musk deer	...	8000 to 12000	...
4.	*Selenarectos thibetanus*	Black bear	...	5000 to 12000	...
5.	*Nemorhadus*	Gural	...	3000 to 13000	...
6.	*Caricornes sumatraensis*	Serow	*Sarao*	8000 to 12000	...
7.	*Byaena hyaena limacus*	Striped Hyaena	*Hundev, Tharkh*	Upto 12000	...
8.	*Macacus rhesus*	Rhesus monkey	*Bandar*	...	...
9.	*Felis chaus*	Wild cat	...	Upto 8000	...
10.	*Muntiacus muntzak*	Barking deer	*Muntjak*	Upto 9000	...
11.	*Hestrix leucura*	Porcupine	...	Upto 9,000 or even 10,000	...

Wild Animals

Sl. No.	Scientific name	English name	Local name	Altitudinal Range Low land	Remarks
1	2	3	4	5	6
1.	*Pepaurista inornatus*	Flying squirrel	...	...	...
2.	*Canisaureus*	Jackal	...	Upto 7000 ft.	...
3.	*Susindicus*	Wild pig (boar)	...	...	...
4.	*Panthera parrus (Linn)*	Leopard or Panther	*Barag*	Throughout	...
5.	*Charronia flavigula (Boddaert)*	Pine martens	...	For research	...
6.	*Mustelidae (species)*	Otter	...	For research	...
7.	*Vulpes bengalensis*	Fox	...	For research	...

Contd.

Birds

Sl. No.	Scientific name	English name	Local name	Altitudinal Range Highland	Remarks
1	2	3	4	5	6
1.	*Tetraogallus Himalayensis*	Snow cock or pheasant	*Goland*	Upto 15,000	...
2.	*Alectoris graeca*	Cacoabis Chukor	*Chakor or Chukru*	Upto 15,000	...
3.	*Scolpax rusticola*	Wood cock	*Chinjarol*	8,000 to 14,000	...
4.	*Gallinago sclitaria*	Solitary snipe	...	Above 9,000	...
5.	*Gallinago nemoricols*	Wood snipe	...	Above 9,000	...
6.	*Columba leuconota*	Snow pigeon	*Bajal*	Upto 13,000	...
7.	*Columba repestris*	Blue rock pigeon	...	Upto 13,000	...
8.	*Astur palumbarius*	Goshawk	*Jurra, Baz*	...	...
9.	*Crocopus phoenicopterus*	Green pigeon	...	...	...
10.	*Lanius schach*	Shrikes	...	Upto 12,000	...
11.	*Passer domesticus*	Sparrows	...	Upto 15,000	...
12.	*Pyrrhocora graculus*	Alpine chough	...	Upto 15,000	...
13.	*Monticola solitria*	Blue whistling thrush	...	Upto 15,000	...
14.	*Motacilla alba & melanope (latham)*	Grey and yellow wagtails	...	Upto 15,000	...
15.	*Carpodacus erythrinus*	Bull finch	...	10,000 and above	...
16.	*Tragopan melanocephala*	Western horned pheasant	*Jajurana or Fulgar*	8,000 to 16,000	...

Contd. **Birds**

Sl. No.	Scientific Name	English name	Local name	Altitudinal Range Mid-Land	Remarks
1	2	3	4	5	6
1.	*Pucrasia macrolopha*	Koklas pheasant	*Koklas or Kukrola*	7,000 to 10,000	...
2.	*Lophophorus impeyanus*	Monal or Nilgur	...	Upto 11,000	...
3.	*Phasianus wallichii*	The chir pheasant	*Cher or Chaman*	...	...
4.	*Arboricola torqueola*	Wood partridge	*Ram Chakru*	6,000 to 8,000	...
5.	*Sphenocerous sphenurus*	The wedge-tailed green pigeon	*Koklas*	Upto 8,000	...
6.	*Plumipes*	Buzzard buteo	...	Upto 8,000	...
7.	*Milvus migrans (Boddaert)*	Common kite	...	Upto 8,000	...
8.	*Dryobates mahrattensis*	Wood pecker	...	Upto 9,000	...
9.	*Certhia*	Tree creeper	...	Upto 10,000	...
10.	*Oriolus oriolus*	Golden orioles	...	Upto 10,000	...
11.	*Saxicola toruata*	Stone chats	...	Upto 7,000	...
12.	*Phoenicurus ochruros*	Redstarts	...	Upto 10,000	...
13.	*Nucifraga caryocatactes*	Nut crackers	...	In coniferous forests	...
14.	*Garrulus lanceolatus*	Jays	...	Upto 10,000	...
15.	*Molpastes lencogenys*	Nightingale	*Bulbul*	Upto 9,000	...
16.	*Phoenicurus ochruros.*	White headed redstarts	...	Upto 10,000	...
17.	*Perissospiza affinis*	Gross beak	...	...	...
18.	*Carduclis caniceps*	Gold finch	...	Upto 7,000	...
19.	*Hydrophasianus chirurgus*	Jacana	...	Upto 9,000	...
20.	*Fulica atra atra*	Coot	*Tikla*	1,000 to 12,000	...
21.	*Ardes cinerea*	Grey heron	...	Upto 8,000	...
22.	*Parus major*	Indian grey tit	...	...	...
23.	*Parusmnuchalis*	Simla black tit	...	6,000 to 10,000	...
24.	*Monticola solitaria*	White-throated laughing-thrush	...	Upto 7,000	...

Contd.

1	2	3	4	5	6
25.	*Rhyacornis fuliginosa*		...	4,000 to 13,000	...
26.	*Hypacanthis spinoides*	Green finch	...	4,000 to 11,000	...
27.	*Passer rutilans cinnamomeus*	Cinnamon tree sparrow	...	4,000 to 8,000	...
28.	*Nyroca ferina*	Sun bird	...	Upto 7,000	...
29.	*Enicurus maculatus*	Spotted fork tail	...	4,000 to 8,000	...
30.	*Megalaima virens marshallorum swin hoe*	The great Himalayan Barbet	...	6,000 to 9,000	...

Contd.

Birds

Sl. No.	Scientific name	English name	Local name	Altitudinal Range Low-land	Remarks
1	2	3	4	5	6
1.	*Euplocaus albocristatus* or *Gennafus hailtonli*	White crested Kalij	*Kalij or Kolsa*	Upto 6,000	...
2.	*Pavo cristatus*	Peacock	*Mohr*	Upto 6,000	...
3.	*Francolinus vulgaris*	Black partridge	*Kala Titar*	Upto 8,000	...
4.	*Falco*	Falcon	...	Upto 2,000	...
5.	*Accipiter nusus*	Sparrow hawk		Upto 5,000	...
6.	*Aquila chrysaetus*	Golden Eagle	*Muriari*	Upto 4,000	...
7.	*Tyto alba*	Scops owl	...	Upto 6,000	...
8.	*Athene brama*	Pigmy owlet	...	Upto 6,000	...
9.	*Hirundo rustica*	Swallow	*Charairi*	...	...
10.	*Micropus affinis*	Swift	...	...	...
11.	*Ceryle rudis*	Pied kingfisher	*Jil batra*	Upto 2,500	...
12.	*Xantholoema haemacephala*	Barbets	...	Upto 3,000	...
13.	*Saxicola Caprata*	Winchats	...	Upto 5,000	...
14.	*Copsychus Sau-laris*	Magpies	...	Upto 6,000	...
15.	*Melophus lathami*	Bunting	...	Upto 5,000	...
16.	*Prinia inornata*	Wrens warblers	...	Upto 4,000	...
17.	*Pericrocotus speciosus*	Scarlet and black minivets	...	Upto 6,000	...
18.	*Anthus rufulus*	Pipits		Upto 5,000	...
19.	,, *similis*	...	...	...	...
20.	*Batansus stellasis*	The chestnut Bittern	...	Upto 5,000	...
	Ixobrychus cinnamomeus				
21.	*Gallus sonneratii*	Jungle fowls	...	...	...
22.	*Dendrocitta vagabundu*	Himalayan tree pie	...	...	...

Contd.

1	2	3	4	5	6
23.	*Turdoides somervillei*	Jungle babbler	...	...	...
24.	*Argya caudata*	Common babbler	...	...	...
25.	*Pericrocotus Brevirostris*	The shout Billed minivet	...	Upto 6,000	...
26.	*Prinia inornata*	The Indian great reed	...	...	...
	Acrocephalus stentoreus	warbbler	...	...	...
27.	*Merops superciliousus*	Blue headed bee eater	...	Upto 3,000	...
28.	*Psittacula Cynocepbala*	Parrot	...	Upto 4,000	...

Birds

Sl. No.	Scientific name	English name	Local name	Altitudinal Range Passenger	Remarks
1	2	3	4	5	6
1.	*Coturnix communis*	Grey quail	...	...	...
2.	*Anas crecca*	The common teal	*Choti Murgabi*	...	...
3.	*Anas platyrhyncha linnaeus*	The Mallard	*Neel Sar*	...	...
4.	*Palumbus Casiotis*	Wood Pigeon	...	In Kail forests	...
5.	*Caprimulgus asiaticus*	Night jars	...	...	...
6.	*Cuculus himalayensis*	Cuckoo	...	...	...
7.	*Upupa epops*	Hoopoe	...	...	...
8.	*Pastor roseus*	Starling	...	...	...
9.	*Tchitrea paradisi*	Fly catchers	...	...	...
10.	*Carpodacus erythrinus*	Rose finch	...	...	...
11.	*Gypatus barbutus*	Great Lammergeyer	...	Common throughout	...
12.	*Gyps Himalayensis*	Himalayan vulture	...	Common throughout	...
13.	*Microciehla scouleri*	Little forktail	...	Common throughout	...
14.	*Phalacrocorax niger*	Cormorants	...	Common throughout	...
15.	*Sittacastanea*	Nuthatch	...	Common throughout	...

Contd.

Reptiles

Sl. No.	Scientific name	English name	Local name	Altitudinal Range	Remarks
1	2	3	4	5	6
1.	*Naia Tripudins*	Cobra	*Kharpa*	...	...
2.	...	...	*Sankh Chore*	...	...
3.	...	...	*Ratir*	...	...
4.	...	...	*Bains*	...	...
5.	...	...	*Sotar (Do munha)*	...	...
6.	*Bungarus Chudidus*	Karait	...	...	...
7.	...	...	*Nag*	...	...
8.	...	Rock lizard	...	...	...
9.	...	Leeches	...	...	...

Fish

Sl. No.	Scientific name	English name	Local name	Altitudinal Range	Remarks
1	2	3	4	5	6
1.	*Barbus (Tor) Putitora*	Mahsir	*Mahsir*	Below 4,000 feet	...
2.	*Labeo dero*	...	*Gid*	Below 4,000 feet	...
3.	*Labeo dyocheilus*	...	*Kuni*	Below 4,000 feet	...
4.	*Barilius bedelisis*	...	*Patha*	Below 4,000 feet	...
5.	*Garra lamta*	...	*Kurka*	Below 4,000 feet	...
6.	*Oreinus sinuatus*	Himalayan barbel	*Saloh/Gungli*	Below 4,000 feet and above	...

APPENDIX No. IV

NORMALS AND EXTREMES OF RAINFALL

(Please see page 59)

Stations	No. of years of data		Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sep.	Oct.	Nov.	Dec.	Annual	Heaviest rainfall in 24 hours	
																Amount	Date
Chamba	6	a	131.3	66.5	134.9	70.4	63.7	80.0	216.7	199.4	105.2	64.8	26.9	95.0	1254.8	157.5	1955 Oct. 4
		b	7.8	3.3	7.7	5.0	5.5	5.0	11.8	12.2	6.0	3.0	1.2	4.5	73.0		
Ludrera	5	a	133.3	77.5	106.7	56.4	40.1	34.3	212.6	163.3	113.0	121.4	17.3	58.7	1134.6	128.5	1955 Oct. 4
		b	8.0	3.6	5.2	4.2	3.6	2.6	10.2	9.2	4.5	3.2	1.2	2.7	58.2		
Chitrari	8	a	133.3	60.2	119.4	69.1	70.4	77.0	186.7	115.1	95.0	95.0	19.6	59.7	1100.5	241.3	1954 Jan. 19
		b	6.3	3.9	7.5	5.4	5.7	6.0	11.1	8.3	5.6	3.6	1.0	3.3	67.7		
Bandal	7	a	154.9	157.7	159.5	139.7	124.5	84.6	212.6	183.4	156.5	73.9	55.4	119.4	1622.1	156.0	1957 Aug. 27
		b	7.7	6.2	10.2	7.6	9.1	7.0	10.9	9.1	5.1	2.6	1.7	3.7	80 9		
Chuari	7	a	150.1	67.1	104.9	36.3	28.2	97.5	591.8	444.0	275.8	121.7	15.5	78.0	2010.9	194.3	1955 Oct. 3
		b	6.9	2.7	5.0	2.3	3.0	5.3	16.0	14.6	10.1	2.7	1.0	2.6	72.2		
Bathri	5	a	123.9	84.6	151.6	52.6	34.3	60.7	411.2	314.2	208.3	188.0	39.6	70.1	1739.1	284.5	1955 Oct. 4
		b	8.8	2.8	6.0	2.8	3.0	3.8	14.4	11.0	8.8	4.6	1.5	4.6	72.1		
Kalatope	6	a	198.9	90.2	111.0	86.1	73.4	131.6	419.3	369.3	305.6	254.8	22.3	101.3	2163.8	206.0	1954 Sep. 25
		b	8.6	5.0	8.2	5.3	5.5	5.8	15.2	16.3	10.3	5.8	1.2	5.0	92.2		
Brahmaur	6	a	144.0	58.9	95.0	85.6	76.2	70.4	163.6	164.3	225.8	82.0	23.9	74.7	1264 4	120.7	1957 Sep. 3
		b	9.5	3.7	6.5	5.7	5.5	6.0	10.7	11.8	10.2	3.8	1.0	5.3	79.4		
Tisa	8	a	153.2	85.1	180.6	94.7	87.1	54.6	196.9	217.7	104.9	111.0	21.8	79.0	1386.6	156.0	1955 Oct. 5
		b	8.0	4.6	9.7	7.1	7.0	5.6	11.7	14.4	7.5	4.0	1.7	4.5	85.8		
Bhanota	7	a	100.6	93.7	115.3	59.2	48.3	55.6	203.5	213.9	126.7	52.3	16.5	81.5	1167.1	162.8	1956 Aug. 25
		b	7.3	3.7	7.0	4.9	4.9	3.4	10.4	11.7	6.6	2.7	1.1	4.9	68.6		
For the whole District based on the above stations.		a	142.3	84.1	127.9	75.0	64.6	74.6	281.5	238.5	171.7	116.5	25.9	81.7	1484.3		
		b	7.9	3.9	7.3	5.0	5.3	5.1	12.2	11.9	7.5	3.6	1.3	4.1	75.1		

APPENDIX No. V

MONTHLY RAINFALL (IN INCHES) AT HEADQUARTERS (CHAMBA) FOR THE AGRICULTURAL YEAR ENDING MAY 31st. (METEOROLOGICAL RECORDS, STATE HOSPITAL)

Months	1891-92	1892-93	1893-94	1894-95	1895-96	1896-97	1897-98	1898-99	1899-1900	1900-01
June	1.52	4.68	4.35	15.77	0.46	2.16	1.95	1.47	2.73	1.66
July	7.83	10.95	9.36	10.32	3.81	5.82	4.06	8.58	6.11	6.75
August	8.27	15.90	4.97	10.24	9.75	10.26	11.37	10.57	3.36	16.58
September	5.29	5.61	12.00	2.81	0.32	0.83	2.37	2.57	0.63	5.42
October	2.98		0.48	0.20	0.30	0.75	0.90	0.07	0.29	0.83
November	0.15	0.09	...	1.13	0.95	1.01	...	...	0.77	...
December	...	2.39	0.08	9.26	0.67	2.71	0.54	5.98	...	5.47
January	0.26	12.54	11.90	7.27	3.10	6.87	2.03	2.97	8.38	9.97
February	2.36	6.11	6.92	5.85	6.80	3.77	7.22	3.96	3.23	10.09
March	1.01	4.66	6.48	6.17	3.36	5.96	0.23	1.19	2.92	2.64
April	0.52	3.00	1.89	2.25	1.36	4.18	0.39	2.51	6.81	0.45
May	1.16	3.73	3.49	1.72	0.89	3.22	3.32	3.30	3.30	4.37
June to September	22.91	37.14	30.68	39.14	14.34	19.07	30.41	23.19	12.83	19.75
October to December	3.13	2.48	0.56	10.59	1.92	4.47	6.30	6.05	1.06	1.44
January to May	5.31	30.04	30.68	23.26	15.51	24.00	13.19	13.93	24.64	27.52

Contd.

Months	1901-02	1902-03	1903-04	1904-05	1905-06	1906-07	1907-08	1908-09	1909-10	1910-11
June	1.67	3.23	1.30	0.85	1.15	1.30	2.17	1.06	3.74	3.03
July	6.92	5.42	9.26	11.05	7.41	7.21	2.29	7.16	11.07	6.93
August	8.38	5.16	12.18	8.35	4.11	10.23	4.43	9.54	9.04	14.94
September	2.60	2.10	5.45	0.88	4.04	6.70	0.40	2.49	6.08	5.23
October	0.72	0.74	0.17	2.47	...	0.93	0.36	0.38	1.58	0.13
November	...	0.62	0.18	0.75	...	...	...	0.28		0.11
December	0.56	...	3.05	3.52	2.28	2.72	...	2.12	3.77	4.30
January	0.89	4.87	5.76	6.19	3.10	0.74	2.12	8.74	4.70	12.75
February	...	0.60	0.79	3.96	8.63	13.18	6.97	7.19	2.63	1.13
March	4.43	11.34	6.16	10.97	5.36	6.45	0.31	1.14	1.95	15.89
April	4.43	0.90	1.95	1.11	1.03	5.60	6.22	3.31	1.88	2.86
May	2.80	3.09	4.85	5.08	0.42	2.55	2.15	0.66	1.79	0.32
June to September	19.57	15.91	28.19	21.13	16.71	25.44	9.29	20.25	29.93	30.13
October to December	1.28	1.36	3.40	6.74	2.28	3.65	0.36	2.78	5.35	4.54
January to May	12.55	20.80	19.51	27.13	18.54	28.52	17.77	21.04	12.95	32.95

Contd.

Months	1911-12	1912-13	1913-14	1914-15	1915-16	1916-17	1917-18	1918-19	1919-20	1920-21
June	5.81	0.94	7.99	4.35	1.89	2.35	3.45	1.75	4.20	3.35
July	3.40	8.71	3.54	9.36	6.04	1.20	1.38	7.42	6.81	1.35
August	7.98	6.27	3.74	4.97	6.80	6.08	7.09	4.95	2.33	7.90
September	2.32	1.24	2.64	12.00	2.76	1.35	1.47	2.79	4.61	1.47
October	1.30	...	2 02	0.48	1.97	0.20	0.22	...	6.21	0.22
November	4.91	2.46	1.72	...	...	0.70	0.80	...	1.28	0.80
December	0.41	0.71	2.61	0.08	0.59	1.60	...	2.88	4 07	...
January	6.47	3.37	3.05	11.90	11.57	1.59	2.31	0.86	2.20	3.31
February	1.76	5.97	9.29	6.92	2.13	6.47	5.04	5.44	4.40	5 58
March	2.83	4.32	6.89	6.48	3.67	1.20	...	2.77	0.80	...
April	3.37	1.26	4.90	1.89	2.24	2.60	...	4.61	0.90	0.90
May	4.66	2.66	1.15	3.49	2.63	1.24	1.26	3.46	1.80	1.80
June to September	19.51	17.16	17.91	30.68	17.49	10.98	13.39	16.91	17.95	14.07
October to December	6.62	3.17	6.35	0.56	2.56	2.50	1.02	2.88	11.56	1.02
January to May	19.09	17.58	25.28	30.68	22.24	13.10	8.61	17.14	10.10	11.68

Contd.

Months	1921-22	1922-23	1923-24	1924-25	1925-26	1926-27	1927-28	1928-29	1929-30	1930-31
June	1.06	1.27	1.22	0.81	1.02	0.48	1.66	2.05	2.12	1.98
July	2.98	2.52	8.52	3.77	8.36	3.98	2.84	2.92	5.81	5.32
August	8.15	6.32	9.06	5.48	7.88	11.33	13.85	6.55	7.70	3.16
September	1.67	6.39	0.55	5.38	...	5.14	3.80	6.16	3.06	1.32
October	2.41	1.94	2.42	...	7.27	1.26	0.20	...	3.23	1.03
November	...	0.83	0.22	0.75	4.30	..	0.15	3.28	0.47	...
December	1.45	0.92	3.69	3.01	...	2.55	...	2.32	3.03	..
January	5.04	5.30	7.58	2.92	...	...	0.68	2.09	5.52	3.56
February	0.87	5.33	6.56	5.10	1.55	1.50	8.29	7.44	6.31	7.47
March	0.99	2.54	2.96	1.40	1.82	1.92	1.73	3.19	4.06	1.50
April	0.76	1.65	1.92	2.20	7.82	6.50	2.57	2.08	3.97	...
May	0.92	0.56	5.59	3.72	3.10	1.20	2.14	3.17	1.00	3.10
June to September	13.86	16.50	19.35	15.44	17.26	20.93	22.15	17.68	18.69	11.78
October to December	3.86	3.69	6.33	3.76	11.57	3.81	0.35	5.60	6.73	1.03
January to May	8.58	15.38	24.61	15.34	14.29	11.12	15.41	17.97	20.86	15.63

Contd.

Months	1931-32	1932-33	1933-34	1934-35	1935-36	1936-37	1937-38	1938-39	1939-40	1940-41
June	1.90	3.61	9.23	4.65	6.74	6.74	4.60	2.07	3.34	5.69
July	5.00	10.60	5.43	10.32	7.26	5.93	3.84	3.93	9.64	2.92
August	3.00	4.67	4.49	2.34	5.95	8.04	1.70	5.22	4.28	5.26
September	1.22	0.23	2.85	1.22	0.75	3.27	5.12	0.24	0.71	1.73
October	1.12	1.11	0.54	...	1.23	0.27	1.70	0.95	1.53	...
November	...	...	1.85	4.35	0.94	...	0.63	0.12	...	...
December	...	3.10	2.42	6.97	...	5.78	6.08	0.20	...	1.54
January	3.55	3.60	0.76	2.21	6.15	2.38	6.46	5.51	2.57	1.19
February	7.46	...	2.87	1.99	4.51	8.57	8.60	7.45	3.16	1.41
March	1.49	...	2.49	2.21	6.15	2.38	2.34	5.44	3.58	1.77
April	...	1.96	3.26	2.65	1.21	2.78	4.47	7.86	0.99	0.40
May	3.00	1.44	0.54	0.52	2.58	0.72	0.60	...	2.36	1.14
June to September	11.12	19.11	22.00	18.53	20.70	23.98	15.26	11.46	17.97	15.60
October to December	1.12	4.21	4.81	11.32	2.17	6.05	8.41	1.27	1.52	1.54
January to May	15.50	7.00	9.29	9.58	16.95	17.74	22.47	26.26	12.66	5.91

Contd.

Months	1941-42	1942-43	1943-44	1944-45	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52
June	1.71	1.48	2.11	2.06	3.08	4.84	0.97	2.68	1.20	2.45	1.94
July	4.32	13.52	5.18	4.32	6.28	5.34	3.28	6.58	6.94	6.78	6.58
August	6.10	18.64	13.97	4.70	4.03	6.86	3.47	3.70	2.30	...	8.44
September	2.39	9.54	2.53	2.24	6.81	0.12	6.03	1.18	...	...	2.41
October	0.12	1.20	...	...	1.70	1.98	...	...	...	...	1.50
November	0.66	...	...	0.45	...	3.08	...	...	...	...	1.24
December	3.39	3.62	1.06	4.15	0.70	7.20	1.56	...	0.59	0.30	1.24
January	4.90	10.07	4.48	8.30	2.62	2.74	1.98	3.43	9.44	4.49	...
February	8.72	1.04	4.92	0.22	3.80	1.34	6.30	10.66	3.08	3.68	...
March	1.36	3.68	4.47	3.99	3.68	3.40	10.00	3.96	5.58	1.54	...
April	3.65	2.78	1.45	5.50	0.20	...	1.00	1.78	1.52	6.07	...
May	2.98	3.10	2.90	1.36	1.12	1.10	0.38	1.87	1.06	5.12	...
June to September	14.52	43.18	23.79	13.32	20.20	17.16	13.75	14.14	10.44	31.98	19.37
October to December	4.17	4.82	1.06	4.60	2.40	12.26	1.56	...	0.59	0.30	3.98
January to May	21.61	20.67	18.22	19.37	15.54	8.58	19.66	21.70	20.68	20.90	...

APPENDIX No. VI

(Please see page 167)

CHAMBA DIALECTS

BY

The Rev. T. Grahame Bailey, B.D., M.R.A.S.

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INTRODUCTION.

From a linguistic point of view the State of Chamba is intensely interesting. Situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. It is traversed from east to west by the Chandra-Bhāga or Cināb River in the north, and the Rāvī in the south, which for part of their course through the State are no more than twenty miles apart. To the north and west lies the State of Jammu, to the east British Lāhuḷ (frequently pronounced by Europeans Lahaul), to the south the British district of Kāṅgṛā. The area of Camba is just over 3,000 square miles, yet there are six distinct forms of speech found within its borders. Speaking roughly we may allocate them as follows :—in the north-west Curāhī, in the north-central portion of the State Pangwāḷī, in the north-east Camba Lāhuḷī, in the south-west Bhaṭĕāḷī, in the south-east Bharmaurī or Gādī; while round about Camba city, which lies in the south-west (but further north and east than the Bhaṭĕāḷī area) the dialect spoken is Camĕāḷī. Of these all, except Lāhuḷī, belong to what is at present called the Western Pahāṛī language of the Northern Group of the Sanskritic Aryan Family, while Lāhuḷī is classed as belonging to the Tibeto-Himalayan branch of the Indo-Chinese Family. (*See* Census of India 1901, Chapter on Languages)

The grammar of Camĕāḷī is very much what we should expect from its geographical position. It makes its Genitive in *rā*, its Dative in *jō*, its Future in *-lā*, it has a Stative Participle in *ōrā*, thus *ṭirōrā*, in the state of having fallen, *mārōrā*, in the state of having been beaten, for the participle with *having*, it uses *karī*, as *ṭirī karī*, having fallen.

Bhaṭĕāḷī has, in consequence of its position, affinities with Ḍōgrī, spoken in Jammu State, and with Kāṅgṛī, spoken in Kāṅgṛā. In the Genitive it has *dā*, in the Dative *kī* or *keā*, in the Future *gā* or *ghā*. (The dialects of Kāṅgṛā, Maṇḍī State and Sukēt State have also a Future in *g* or *gh*.). Like Camĕāḷī it uses *karī* for the participle with *having*. Its Stative Participle is very interesting; it has two forms e.g., *pēhā* or *pēādā*, in the state of having fallen, *āhyā* or *ayādā*, in the state of having come. A form very similar to *pēhā* or *āhyā* is found in Kāṅgṛā, but for the form in *-ādā* we have to go all the way to the State of Baghāṭ, south of Simla, where we find *āyādā*, *rīṛādā*, with the same meaning as Bhaṭĕāḷī *ayādā*, *pēādā*. Similarly *gēādā*, *rēhādā*, in Bhaṭĕāḷī correspond to *gōādā*, *rōādā* (or *rōhādā*) in Baghāṭī, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in *-ādā* is on the antepenultimate.

In pronunciation Bhaṭĕāḷī very much resembles Camĕāḷī. Both employ the cerebral *ḷ* and *ṇ*, and in both the sound given to *h* is midway between the sound in Urdū and Hindī and that in Panjābī. In Urdū and Hindī *h* is pronounced practically as it is in English. In Panjābi, when it appears either

alone or in conjunction with *b, g, j, d, ḍ, w, m, n, l*, it has a deep guttural sound not wholly unlike the Arabic 'ain. In Bhaṭĕāḷi and Camĕāḷī it is half-way between the two, while their pronunciation of *h* when it follows a vowel is nearly the same as in Panjābī, that is to say, *h* is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of *h*, found in these two dialects, is common to many hill dialects.

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in *rā* or *rō*, its Dative in *nī*, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kulū and the Simla States and also of the Gādī dialect of Camba. Its Pres. Participle ends in *-tā* and its Stative Participle in *-ōrā*. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, *khāṇā*, eat (inf.) fem. *khaiṇī*, *khatā*, eating, fem. *khaiti*. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadrawāhī, still more developed in others more distant such as Pogulī and Kishṭawāṛī, till we reach the highest stage of bewildering completeness in Kashmīrī. The normal ending of the Curāhī Future is *-mā*, *-mē* in the 1st Pers. Sing. and Plur. and *-lā*, *-lē* in the Singh. and Plur. of the other persons, though *-mā*, *-mē* are also found in the 3rd Pers. Sing. and Plur. and occasionally *-lā* in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in *l*, we find that the following dialects have a Future with *l*, appearing in every person, Singular and Plural : Jammu Sirājī, Bhadrawāhī and Pāḍarī in Jammu, Pangwāḷī, Camĕāḷī and Bharmaurī or Gādī in Camba, Inner Sirājī in Kulū, and the dialects of Jubbaḷ in the Simla area. The following have *l* in the 2nd and 3rd Persons—Kulūī, Kiuṭhalī (Kiuṭhal and neighbouring States, including the Simla municipal area), the dialect of the British district of Kōṭ Khāī, and Baghāṭī (Baghāṭ State). Punchī in Punch State has the 2nd and 3rd Plur. in *l*, and Bhaḷēsī in Jammu State has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhī have *m* in the 1st Plur. are the Simla States dialects of Kōṭ Gurū, Kōṭ Khāī, Kiuṭhal and Baghāṭ, while the Jammu dialects of the Sirāj, Bhadrawāh and Bhaḷēs have both *m* and *l* combined in the 1st Plur. We notice then the interesting fact that in the middle of the dialects which have *l* in the Future, extending from Punch to Jubbal we have as a wedge an area which has its Futures in *g* or *gh*, comprising the dialects of Bhaṭĕāl (Camba), Kāṅgṛā, Maṇḍī and Sukēt, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in *l*, keeps the *l* purer than the more outlying : thus Curāhī and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce *m*.

The great interest in Curāhī lies in the fact that it is the first stage on the linguistic road to Kashmīrī. South and east of Curāhī we do not notice special Kashmīrī characteristics, but as soon as we begin to study this dialect we feel the force of those tendencies which find fuller and fuller scope as we go north and west till we reach the Kashmīrī area.

The Bharmaurī or Gādī dialect is spoken by the Gaddīs who inhabit the district called Gadhēran, which includes Bharmaur in Camba State and the adjoining part of Kāṅgṛā District. It has been somewhat fully treated of along with the Kāṅgṛā dialect itself in the Appendix to the *Kāṅgṛā Gazetteer*, to which I may perhaps be permitted to refer the student. To have bound it up with the rest of the Camba dialects would have unduly swelled the dimensions of this volume in its Gazetteer form, so I deemed it better to omit it.

To my great regret I was unable when in Camba to meet with any speakers of Pangwāḷī, the dialect of Pāngī. Grammatical information bearing upon it exists in two manuscripts, both compiled by the orders of H. H. the Rāja of Camba, one a few years ago for the Linguistic Survey of India, and one two years ago for myself. These manuscripts, however, differ, in important particulars, and while undoubtedly valuable facts can be gleaned from a comparison of the two, one cannot feel the same certainty as to the accuracy of the result, as one would if one had had opportunity of making a personal study of the dialect. It resembles in a number of details the Pāḍarī dialect spoken in the district of Pāḍar in Jammu State two or three stages further down the Cināb than Pāngī.

Linguistically the chief interest of Camba centres in Lāhuḷī, spoken in the north-east portion of the State. In British Lāhuḷ to the east of Camba Lāhuḷ, there are three dialects of Lāhuḷi. There the Bhāga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flow for some little distance before entering Camba Lāhuḷ. The dialect spoken in the Bhāga Valley is called Banūn or Gārī or Gārā, that in the Candra Valley is called Rangloi, and the dialect of the valley of the united stream is known as Patni, Patan or Mancāṭī. The dialect of Camba Lāhuḷ we may call, for want of a better name, Camba Lāhuḷi. Lāhuḷi will thus be seen to comprise four dialects. Lāhuḷi bears some resemblance to Tibetan, to Kanāshī (the remarkable language spoken in a single village in Kulū called Malāṇa or Malāṇī), and to Kanāwarī, spoken in Kanāwar in Bashahr State. The resemblance of Camba Lāhuḷī to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table :—

Percentage of words in which Camba Lāhuḷī resembles :—

Patni	...	68
Rangloi	...	37
Gārī	...	30
Kanāshī	...	29
Tibetan	...	22

and in a briefer list of Kanāwarī words 47. The number of words in the lists, which appeared identical with the corresponding Camba Lāhuḷī words, was Patni 14, Rangloi 3, Gari 2, Kanāshī 6, Tibetan 3, Kanāwarī 3. The lists with which the Camba Lāhuḷī words were compared are those printed by Mr. A. H. Diack in 1896. Such a comparison may lead, however, to an incorrect conclusion. A similar comparison between, say, English and German, would yield a very high percentage of resemblances, yet the two languages are perfectly distinct. We may feel quite sure that an inhabitant of Camba Lāhuḷ would find it impossible to understand any dialect or language in the list except Patni.

The chief difficulty of Camba Lāhuḷī lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Future, thus :—*tezī*, strike, beat, (Infin.), Fut. *tēmog*. The Present tense has *tezādō* and *tēmādō*, Imperf. *tezādēg*, *tēmādēg*.

kāṛī, say, Fut. *kō* (*kōg*). Pres. Ind. *kāṛādō*, *kuādō*, Imperf *kāṛādēg*, *kuādēg*. In the case of the Verb *pīpī*, arrive, Fut. *pīpō* (*pīpog*) we have in addition to Pres. *pīpādō*, and Imperf. *pīpādēg*, forms from some other root *pījīdō*, and *pījīdēg*.

The questions suggest themselves—are the forms derived from the Infin. and the Future identical in meaning or not ? Should we expect to find them in every verb ?

The Past is even more interesting. It appears to have seven forms, ending in *-tēg*, *-dēg* or *-deg*, *-ta*, *-da*, *-dō*, *-tō*, and a shorter form endin in *-g*. Thus we have :—

from *kāṛī*, say, *kutēg*, *kuta*, *kūīg*, I said.
,, *lhāī*, do, *lhātēg*, *lhēg* (*lhādēg* is probably Imperf.).
,, *raṇḍī*, give, *randēg*, *randa*, *rēg*.
,, *pīpī*, arrive *pīg*.
,, *shīzī*, take away, *shīda*.
,, *ībī*, go *īdeg*, *īdō*.
,, *shubī*, become, *shuteg*, *shutō*.

There is even another form in *-ga* as *khosīga* from *khosī*, be obtained.

We have also *re* from *raṇḍī*, given. Have all these forms the same meaning, or do they really represent different tenses ?

The rules for the formation of the negative are sometimes very complicated, or the formation is very irregular. The general rule is that the negative is formed in the Imperat. by prefixing *tha* and in other tenses by prefixing *ma*, but we have :—

nēo, I shall know, *maiēng*, I shall not know.
īdēg, I went, neg. *īggiemu*.
dāpog, I shall fall, neg. *ma dag*.
ābog, I shall come, neg. *māng*.
īl, go (Imperat.) neg. *thēl*.
ādani, come (Imperat. plur.) neg. *thadani*.

In *īggiemu*, I did not go, and *āggemu*, I did not come, (from *andēg* I came), the *ma* of the neg. seems to have been changed to *mu* and added at the end.

It is worthy of note that the agent case of the subject is employed with every tense and mood of transitive verbs.

Some of the final consonants, particularly the letter *g*, are frequently pronounced so faintly that it is almost impossible to say whether a word ends in a vowel or a consonant. This doubt arises especially in the case of the 1st Sing. of various tenses. Possibly in some cases it is equally correct to insert and to omit *g*.

An examination of the grammatical forms of Camba Lāhuḷi which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest interest, and which are worthy of full investigation. The grammar of Lāhuḷī has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows :—Camĕāḷī, 37,433 ; Curāhī, 26,859 ; Bharmaurī or Gādī 26,361 ; Bhōṭīa 24,299 ; Pangwāḷī, 4,156 ; Lāhuḷī 1,543. It is probable that the Bhaṭĕāḷī speakers are included under Camĕāḷī ; the figures returned under Bhōṭīa seem quite incorrect.

There is no literature in any Camba dialect except Camĕāḷī in which the Gospels of Matthew (out of print), Mark and John, the Sermon on the Mount and the Ten Commandments have been printed. The gospel of Luke is ready for the press. The character used is a slightly adapted form of Ṭākrī.

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. *c* stands for the sound of *ch* in *child*, *ch* being its aspirate, *sh* is *sh* in *shout*, while in *sh* the *s* and *h* are separate; *a*, *e*, denote *ā*, *ē* followed by nasal *n*, and so for other vowels; *n* denotes the sound of *ng* in *singing*, i is a sound mid-way between *i* and *ī*, *u* in italics occuring in a word in ordinary type denotes the sound half-way between *u* and *ū*, and *eu* in italics denotes the short sound corresponding to ēū.

In conclusion, I have to express my cordial thanks to the Rev. Sōhan Lāl, of the Church of Scotland Mission in Camba, for most valuable assistance, very willingly given, in connection with the Camĕāḷī dialect. In following his authority one cannot go wrong. If there are mistakes under the heading of Camĕāḷī the responsibility is mine. To Dr. Hutchison of Camba I am indebted for much personal kindness while engaged in this work. He lent me a copy of the parable of the Prodigal Son in Camba Lāhuḷī, which he had in his possession, and which, although differing considerably from the translation here given, was of assistance to me in making it.

The enlightened ruler of Camba, H. H. Rājā Bhūrī Singh, C.I.E., lays all visitors to his territories under a debt of gratitude. In this work his assistance was invaluable, as he placed his servants and his subjects at my disposal, and in every way showed the deepest and most cordial interest.

T. GRAHAME BAILEY,
Wazīrābād.

January 30th, 1905.

APPENDIX No. VII

(Please see page 167)

A CHAMBYALI VOCABULARY

Drawn from title=deeds of the 16th and 17th Centuries

Skr.=Sanskrit H.=Hindi

VERBS.

	Conj.	Praet. (Fem. *thī*)
1.		
2.		
3. *asa* he is	3. *hoe, ahe, hoie*	*thiā* he was
1.		
2.		
3. *asan, ahan* they are	3. *hoe, hon, bhon*	*thiē* they were

dītā, dita given Skr. *datta*
śukā abandoned, granted
likhā written
pāi-dita granted
pūridā filled, full Skr. p.p. *pūrita*
chaḍyā, chaḍā dispensed with, released
kītā made Skr. *kṛta* (*kītā thiā* was made)
badhā fixed Skr. *baddha* bound
khāyā eaten
piyā drunk
sandhyā performed
kamayā practised
lei F. taken
bacṇā to be preserved
khāṇā to eat, enjoy
rakhṇā to keep
pālṇā to keep, preserve, protect
mangṇā to demand
bhogṇā to enjoy
karṇā to make
baḍṇā to cut
bhilāṇā to till
kuhlāṇā to irrigate (from *kuhl* irrigation-canal)
khā (n) dā eating —*thiā* he was eating
pī (n)- dā drinking
sā (n)dh-dā performing
kumā (n)-dā practising
(*roṭē kamāṇā* to earn one's bread)

NOUNS

sanju temple-servant, who prepares "*sanj*" for *pūjā*, consisting of flower, drub, rice, &c.

śāsaṇ, *sāśaṇ*, *ṣāśaṇ* } rent-free land given to temples or Brahmins also called *māpī* from Arabic *mu'āfi*. From Skr. *śāsana* order, charter by which such land is granted.
ghorī F. rock, large boulder
chaṇḍ (ī) steep mountain-slope, precipice

bheṭh (*ī*) uncultivated upper part of the mountain-slope
diśa direction, cardinal point Skr. *diś* (*ā*)
sīmā, *siyv* F. boundary, limit Skr. *sīmā*
nāl (*ī*) rivulet
kuhl (*a*), *kulla* F. canal, watercourse Skr. *kulyā* Kaśm. *kul*
kohlī, *kohla* irrigated land (derived from *kuhl*)
utar unirrigated land. In Bhadravāh *uḍār*
nei, *nai* river Skr. *nadī*
naibaḍhā river-bank (Churáh)
ḍhaḍhā, *ḍāḍ*, *ḍāḍara* } precipice
pāṇi, water Skr. *pānīya* drinkable, drink
rāe, *rāī* king Skr. *rāja*
paṭā plate of metal on which a title-deed is engraved Skr. *paṭṭa* plate, tablet
putar son Skr. *putra*
potrā gryndson Skr. *pautra*
bhūmi, *buhn*, *bhūi* } land Skr. *bhumi*
baṭā F. path Skr. *vartman* (?) ; now : *bāt*
biurā, *biūra* detail, detailed account Skr. *vy-avahāra*
bāṛā hedge, fence Skr. *vāṭā* ; now : *bāṛ*
khaḍā ravine now : *khaḍ*
bāīṁ small pond, tank Skr. *vāpī* an oblong pond
talā tank
bīj grain,corn. Skr. *bīja* seed, grain
cab marshy ground (Churāh)
gharāṭ, *ghrāṭ* water mill Skr. *gharaṭṭa* grind-stone
ghāt mountain-pass Skr. *ghaṭṭa* landing or bathing place
śugār. (*ī*), *śagvār*. } ground round the house, compound Skr. *śākavāṭā* vegetable garden Koḷḷī *svāṛi*
koṭvāl inspector of police Skr. *koṣṭhapāla* storeroom-keeper
an corn Skr. *anna* food, rice
pāhari temple-servant (the temple of Lakṣmi Nārāyaṇa has one *pūjārī* and four *pāharīs*,) Skr. *prāharika* from *prahara* a watch
dharm religious duty
grāe grām village Skr. *grāma*
nāī barber Skr. *nāpita*
baihi ridge
chek portion *chikṇā* to snatch
syāla slate Skr. *śaila* rock
reh mountain-ridge
ḍhihma hillock, mound
deśarīt use and want of the country *rīt* from Skr. *ṛtu* rule
Divān (*a*) the Council or Court, *i.e.*, the Rāja or the heir-apparent
banś lineage Skr. *vaṁśa*
bansaulī genealogy Skr. *vaṁśāvalī*
gāhṇ ford Skr. *gāhana*
baṛ ficus religiosa Skr. *vaṭa* ficus indica
amb(*a*) mango-tree Skr. *āmra* H. *ām*.
jamaṇi eugenia jambolana H. *jāman*
kraī mulberry-tree or kind of oak, quercus semicarpifolia (?)
phāguṛā fig-tree, ficus palmata
kalaṇṭī diminutive of *kalain* a deodar (?)
sapaṛ rock
sapaṛī rocky ground
ghar house Skr. *gṛha*

ghar-haṁ, *ghar-ṭhāi* (ṁ) site of a house Skr. *gṛha-sthāna*
bakrī goat
dāṇā grazing-dues
(The custom still prevails in that for every goat two *caklis* are paid in the valley and two *caklis* in the mountain. Till twenty years ago the full amount was paid in goats, which were partly sacrificed to Cāmuṇḍā, sometimes as many as a hundred on the occasion of a Naurātrī. At present the money is received by contractors.)
bhāṣā, *bhākhā* vernacular Skr. *bhāṣā* language
pūrva east
dakṣiṇa south
paścima west
uttara north
agnī south-east
caukī mansion
galu small mountain pass Skr. *gala* neck
śākhi witness Skr. *sākṣin*
bag large field *tri-bag*
(*gohara* pasture-ground (?) Skr. *gocara*)
goracarakā pasture-ground

MEASURES

kunu=¼ *lāṛhī*
lāṛhī, *lahaṛī* } =4 *kunu* =3 acres
bhang=2½ *lāṛhī*

MEASURE OF CAPACITY

droṇ Skr. *droṇa*
māṇī=2 pakka sers
piṛa Skr. *piṭaka*
path=*maṇi*
(1 khārī=20 piḍa (or droṇa)
1 piḍa=20 māṇi
(Bhatti)
trīṇī grazing-dues, from Skr. *tṛṇa* grass (two *cakli* for each goat, eight *annas* for each buffalo)
baṇḍ portion of land
cākarī service, *cākar* servant
baṇ forest Skr. *vana*
gohrā footpath Ska. *gocara* (?)
kar tribute Skr. *kara*
bāch cash given to Raja for land distinguished from "*sāl*" revenue in kind
māhṇu man Skr. *mānuṣa*
goru cattle Skr. *go* cow
dhān rice Skr. *dhānā*, *dhānya* corn (growing in the field). In the Rājat. *dhānya* means always *rice* cf. Stein's note at I, 246
barsā, *barṣ* } year
khalk (?), *khala* } threshing-floor. Skr. *khala*
phāṛī water-spring, source Pers. *fuārah*
pratiṣṭhā solemn consecration of a house, temple, tank, etc. Skr. *pratiṣṭhā* foundation (*pratiṣṭhā karṇā* to consecrate, to found)
maṭh, *maṛh* hospice for travellers Skr. *maṭha* hut, monastery, hospice
Bāṛu a Brāhmanical caste Skr. *Baṭu* a young Brāhman
Gosaiṁ a sect of ascetics Skr. *gosvāmi*
bīṛ (*a*) slope between terraced fields
sandher, *sandh* F. boundary Skr. *sandhi* junction

padar plain (as proper-name indicates a portion of the Upper-Cināb Valley; also found in Padar Pass between Chamba and Bhadravāh)
khumba field
ṭapa slight ascent, gentle slope
rākhā preserved forest, now : *rakh* Skr. √ *rakṣ* to preserve
bāg garden Persian *bāgh*
kirsāṁ cultivator + Skr. *karṣaka*
hālhujat forced labour
biṭh-bigār ,, ,, Skr. *viṣṭi-vikāra* (?) change of service
sandhyāla boundary-mark
cal (*ā*) water-course Skr. √ *cal* to move, to run
purohit / *prohat* priest Skr. *purohita*
prohatyāī priest-ship also : *purohityāī* and *purohitī*
bhaulī portion (?) +*biorā* ?
phakī promise
bār day (*bāre* in the days of) Skr. *vāra*
preṛ (*ī*) upper edge of steep slope
bhit lower ,, ,, ,,
neul irrigated land or planting out rice (?)
peṛī steps (correct spelling *pairī*) from *pair* foot (step)
naḍalu rivulet
haṭ shop Skr. *haṭṭa*
halvāṇa sweetmeat-seller now *halvāī* from *halvā* sweetmeat
sankalp grant Skr. *saṁkalpa* decision, intention, (*sankalp karṇā* to grant)
chiṛakota footpath, shortcut, now *chiṛkot* Skr. √ *chid* to cut
khili fallow-land Skr. *khila* waste-land
bu(*n*) *dhī* cultivated land
ghāṛ portion of crops due to the land-owner
dvaḍāmba confluence Skr. *ambu*=water
jhumaṛī village house, hamlet

NUMERALS

ek, īk, ik one
do, dui, dvai two, *deṭhāīṁ* the Rāja's second son
tra, tre, trai, trāi three
caur four
panj five
chaī, chai six
daś (*ā*) ten
caudha fourteen
batrī thirty-two
adh a half
dheṛh one and a half

ADJECTIVES

uparlā (F-*lī*)=upper / *jhiklā** =lower / *buhnī* — in connection with names of villages
(from *buhn* ground)
pār-lā (F-*lī*) situated on the other side

POSTPOSITIONS

biger except Pers Arabic *ba-ghair*
badle instead of (*idhe re badle* instead of this)

*In Bhadravāh *jaklā*

pā from Skr. Abl. *pārśvāt* from the side of
bicā from within
heṭh-karī beneath / *andar-karī* inside / *upar-karī* above — cf. English in-*side* out-*side* German ober-*halb*, unter-*halb* inner-*halb*, auszer-*halb*
prakāra-karī for reason of, in (this) manner
madhyāle inside, from Skr. *madhya* cf. *manjh*
milde adjoining, from Skr. √ *mil* to join, to meet
jog(e) in behalf of, to ; now : *jo* used to form the Dative case
from Skr. *yogāt, yogena* {according to / in consequence of
(*hyaṭh*) *heṭh*(e) beneath
kī to (probably from *karī*, see beneath)
rā Fem. *rī* Plur. *re* H. *kā, kī, ke*
dā ,, *dī* ,, *de*
andar inside
dhare with
manjh in Loc. H. *men* Skr. *madhye* in the middle of
Adj. *manjhot* inner
manjhā from within, Abl. *madhyāt* from the middle of
samet, smet with Skr. p.p. *sameta* joined
tai, tāi(*ṁ*) as far as Skr. *tāvat*+H. *tak*.
kane from, with
ni by H. *ne*
upra, upare, uprāhā, uparī above, upon
bherīe outside, separate from ; from Skr. *bahis* outside (?)
andrie inside ; from Skr. *antar* H. *andar* inside
khale beneath (now *khal*) ; Skr. *sthala* ground (cf. *khamb* Skr. *stambha* column)
lei as far as H. *liye* ?
pico behind
auro, yvāro, vār, hvār, urī, yvāre, uār on this side of
pāre on that side of
buhne below (now *buhn*) from *buhn* ground (cf. above i.v. *khale*)
kari for the sake of Skr. *kṛte* because of

PRONOUNS

je which, who H. *jo*
tis, tes of this ,, *is*
uhne-rā of them
se(*h*) that
je koi whoever ,, *jo koi*
tih ne, tini by him
tidhe-rā / *teḍhe-rā* of that, his / of them, their
tiḍhe-rā
e(*h*) this (adj.)
tidhj-dā of it, its
idhi-dā (di) of this, of it, its
udh e-rā its
ute-rā their
ihna / *tihnā* by them
kuse any one H. *kisī*
koī any
iksādā each (of each ?)
sabh all Skr. *sarva* H. *sab*
jīhā (pron. *jīhāṁ*) as Skr. *yathā*

tīhā thus Skr. *tathā*
ik one
dūī F. the other (Masc. *dūā* Plur. *dūe*) H. *dūsrā*

CONJUNCTIONS

hor	and	H. *aur*
tathā	also	Skr. *tathā* thus, also
atha	and	Skr. *atha* now, further
pra	but	Skr. *param* moreover, but

ADVERBS

agra, age afterwards Skr. Loc. *agre* in front H. *āge*
eḍhā hither H. *idhar*
bhī also
tita-nimitta therefore, for this reason Skr. *nimitta* cause, reason
pice formerly Skr. Loc. *pṛṣṭhe* behind (lit. at the back, from *pṛṣṭha* back)
pratham first Skr. *prathamam*
dhure dhuraḥ all in all (?)
bic in (*bicā* from within)

APPENDIX No. VIII

(Please see page 167)

CHAMBA DIALECTS

CAMEALĪ

NOUNS.

Masculine.

Nouns in -a.	*Sing.*	*Plur.*
N.	ghōṛ-ā, horse	-ē
G.	-ē rā	-ĕa rā
D.A.	-ē jō	-ĕa jō
L.	-ē bicc	-ĕa bicc
Ab.	-ē kachā	-ĕa kachā
Ag.	-ē	-ĕa
V.	-ē	-ĕō

Nouns in Consonant.

N.	ghar, house	ghar
G.	ghar-ē rā	,, -a rā
D.A.L.Ab.	-ā jō, &c.	,, &c.
Ag.	-ē	-a
V.	ghar	-ō

So also *babb*, father.

Nouns in -ī.

N.	háth -ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ĭa rā, &c.
Ag.	-ĭō	-ĭa
V.	-ĭā	-ĭō

Nouns in - ū, *biccū*, scorpion, are declined like *hāthi*, *ū* taking the place of *ī*.

na or nā, name, has G. Sing. nāe rā, N. Pl. na or nā G. Pl. nāa rā

Feminine.

Nouns in -ī.

	Sing.	*Plur.*
N.	kuṛ -ī, girl	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ĭa rā, &c.
Ag.	-ĭō	-ĭa
V.	-ĭē	-ĭō

Nouns in Consonant.

	Sing.	*Plur.*
N.	baihṇ, sister	baihṇ -ī or -a
G.D.A.L.Ab.Ag.	baihṇ -ī rā, &c.	-ī or -a rā, &c.
V.	-ī	-ō

gā, cow, is thus declined—

N.	gā	gā -i
G.D.A.L.Ab.	gā -ī rā, &c.	-ĭa rā, &c.
Ag.	-ĭē	-ĭa

dhīū, daughter, has oblique *dhīūā*.

Many proper nouns, especially less common ones, and many of the less common foreign words, such as Hindī religious terms, inflect in the Singular the Genitive and Agent cases alone.

PERSONAL PRONOUNS.

Sing.

	1st	2nd	3rd	ēh, this.
N.	hau	tū	sē, ō	ēh
G.	mērā	tērā	usērā	isērā
D.A.	minjō	tijō	us jō	is jō
L.	maī manjh, bicc	taī manjh, bicc	,, manjh, bicc	,, manjh bicc
Ab.	,, or mērē kachā	taī or tērē kachā	,, kachā	,, kachā
Ag.	maī	taī	unī	inī

Plur.

N.	asī	tusī	sē	ēh
G.	hamārā	tumhārā	unhērā	inhērā
D.A.	asa jō	tuṣa jō	unha jō	inha jō
L.	,, manjh, bicc	,, manjh, bicc	,, manjh, bicc	,, manjh, bicc
Ab.	,, kachā	,, kachā	,, kachā	,, kachā
Ag.	asa	tusa	unha	inha

INTERROGATIVE RELATIVE PRONOUNS.

	Sing.		*Plur.*	
N.	kuṇ, who ?	jē, who	kuṇ	jē
G.	kusērā	jisērā,	kunhērā	jinhērā
D.A.L.Ab.	kus jō, &c.	jis jō, &c.	kunha jō, &c.	jinha jō, &c.
Ag.	kunī	jinī	kunha	jinha

Kōī, any one, some one, has Gen. *kusiau rā*. or *kusiō rā*, Agent *kunīau*.

Kai, what ? Gen. *kudhērā*; Oblique *kait* (*e.g.kait kanē*).

Other pronouns *kicch*, something, anything; *sabbh*, all; *hōr*, other; *sabbh kōī*, everyone; *jē kōī*, whoever, *jē kicch*, whatever; *sabbh* has Oblique *sabbhnī*; *hōr* has Oblique Plur. *hōrnī* or *hōrnhi*.

Emphasis is expressed by the addition of *-īō*, *-īōī*, *-iau* or *-īauī*. (The first *i* is sometimes short), thus :—*sēīōī* or *ōīōī*, that every one; *ēīōī*, this very one; *usiō*, *usīōī*, that very one (Oblique); *unīauī*, that very one (Agent.)

Apū or *apu*, is a Reflexive Pronoun, meaning myself, ourselves, yourself, yourselves, himself, herself itself, themselves, and is indecl.

ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *-ā*, in which case they have Sing. Obl. *-ē*, Pl. *-ē* throughout, and Fem. *-ī* both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kachā*, from, than, thus :— *kharā*, good; *us kacha kharā*, better than he; *sabbhnī kachā kharā*, better than all, best.

The following forms are worth nothing :—

Demonstrative. idēhā, like this or that; itṇā; so much or many.
Correlative. tīdēhā, like this or that; titṇā; so much or many.

Interrogative. kidēhā, kuṇdēhā } like what ? kitṇā, how much or many ?
Relative. jidēhā. kusdēhā } like which; jitṇā, as much or many.

Dēhā, is sometimes added to other words as *dhakhdēhā*, a little, &c.

Jīha is used with the Oblique of nouns, and pronous to express *like*, as *ghōṛē jīha*, like a horse, in the manner of a horse.

ADVERBS.

Many Adjective are used as Adverbs; when so used they agree with the subject. The following is a list of the most important Adverbs other than Adjectives.

Time.

abē, now
us wakt, us bēllē } then
ta, kakhṇī, kadhāṛī } when ?
jakhṇī, ja } when
ajj, to-day
kal, to-morrow, yesterday

parsū, day after to-morrow or day before yesterday.
cauth, day after day after to-morrow, or day before day before yesterday.
kadī, sometimes, ever.
kadī na, never
kadī na kadī, sometimes.
bhiāgā, in the morning.

Place.

ittē, idī } here
uttē, udī } there
kutē, kudī } where ?
jittē, jidī } where
idhā tikar. up to this, to such an extent.
kudhā tikar, up to where ?
jidhā tikar, up to where
udhā tikar, up to there
idhā, kudha, jidhā, udhā kachā, from here, where ? where, there.

kudī jō, whither ?
tittē, tidhā, tidī, there. (correlative, see below.)
kutiau, any where.
uppar, up
jhik, jhiklē kanārē } down.
nēṛē, nīṛ, near.
dūr, far.
aggē, in front
piccō, behind.
andar, inside.
bāhar, outside.
manjhāṭē, in the middle.
cauhnī kanārē, ,, bakkhī } on all sides.

tittē, tidhā, tidī, are correlative forms corresponding to *jittē, jidhā jidī*.

From the forms *idhā, kudhā*, &c., interesting Adjectives are constructed, as *kudhērā*, or *kudhā kā*, of where ? belonging to where ? *idhērā*. of here, belonging to here.

Other Adverbs are—

kī, kinjō, kus karī } why ?
kīhā, kīha karī, is karī, is kārṇ, is gallā karī } how ? } for this reason.

īha, īha karī, is rīti kanē } in this manner.
tīha, tīha karī, us rīti kanē } in that manner.
jiha, jīha karī } in which manne .

tā, then (of reasoning; Panjabi tē; Hindī tō.)
tauḷē quickly
acāṇcak / acāṇak } suddenly.
tābaṛtōṛ, at once, quickly
nirāḷē manjh, in private, separately.
jugtī / jugtī karī / jugtī kanē } well.
ha, yes,
nĕhi, na, no, not.
atī, very.

PREPOSITIONS.

The principal Prepositions are the following. The same word is frequently both a Preposition and an Adverb.

rā (Pl. rē, *f.* rī) of
jō, to
bicc / manjh / minjhē } in.
kachā, from, from beside, than,
pār, on the other side.
wār, on this side.
kach, beside (maī kach, beside me.)
kanē, with, (mai kanē, with me.)
tikar / tāi } for, (usērē tikar, for him.)
hēṭh, under.
uppar, upon.
bābat, about, (taī or terī bābat, about thee.)
sāhī, like (asa sāhī, like us.)
wirōdh, against.
tulĕā equal to, (usērē tulĕā, equal to him.)
barōbar equal to, (tusa or tumhārē barōbar, equal to you.)
akkhī bakkhī / urē parē } round about.
kanārē, towards, (unhērē kanārē, towards them)
prant, after, (udhā prant, after it.)
sawā, except, besides (mērē sawā, except me.

The suffix–*ā* frequently expresses the idea of from, as :—

kach, beside; ***kachā***, from beside, from.
bicc, in; ***biccā***, from in, from among.
manjh, in; ***manjhā***, ***minjhā***, from in, from among.
bakkhi, side; ***bakkhā***, from the side of.

CONJUNCTIONS.

The commonest are :—

atē, and.
par, but.
jē, if.
kīha kari, because.
ta bhī, nevertheless.
bhāe / bhalā ki } although.
jīha jē, as if.
jīha karī, in order that.
ki, that, or.

THE VERB.

Auxiliary Verb.

Pres.	Aux.	I am, &c.	hai	hai	hai	hin	hin	hin
Pres.	Aux.	I was, &c.	thiyā	thiyā	thiyā	thiyē	thiyē	thiyē

Fem. thī, throughout.

INTRANSITIVE VERBS.

ṭirṇā, fall.

Pres. Cond.	I may fall, &c.,	ṭir–a	–ē	–ō (or–ē)	–a	–ā	–an
Fut.		ṭir–lā	–lā	–lā	–lē	–lē	–lē
	Fem.	ṭirlī					
Imperat.	ṭir	—ṭirā					
Indef. Indic. or Past Cond.		ṭir—dā	—dā	—dā	—dē	—dē	—dē

Fem. —dī

Pres. Ind	Sing.	ṭirdā	hai	Plur.	ṭirdē	hin.
Imperf.	Sing.	ṭirdā	thiyā	Plur.	ṭirdē	thiyē.
Past. Ind.	Sing.	ṭirĕā	*f.* ṭirī	Plur.	ṭirē	*f.* ṭirī
Pres. Perf.	Sing.	ṭirĕā	hai	Plur.	ṭirē	hin.
Pluft.	Sing.	ṭirĕā	thiyā	Plur.	ṭirē	thiyē.

Participles *ṭirdā*, falling; *ṭireā*, fallen; *ṭirōrā*, in the state of having fallen; *ṭirī karī*, having fallen; *ṭirdē hūē*, while falling; *ṭirṇēwāḷā*, faller or about to fall; *ṭirdē ī*, falling.

Verbs in general are very regular but some are slightly irregular.

pūṇā, pauṇā, fall.

Pres. Cond.	pōa	pōē	pō	pō	-a	–ā	–n.
Fut.	pōlā						
Imperat.	pō	pōā					
Indef. Ind.	pudā						
Past. Ind.	Sing	pēā	*f.* pĕī	Plur. pē	*f.* pĕī		

Participles *pudā*, falling; *pēī karī*, having fallen; *peōrā*, in the state of having fallen; *puṇēwāḷā*, faller, about to fall.

hūṇā, be, become.

Pres. Cond.	hōa	hōē	hō	hōa	hōa	hūn
Fut.	hōlā					
Imperat.	hō	hōā				
Indef. Ind.	hundā					
Past Ind.	hūā					

īṇā come.

Pres. Cond.	ia	iyē	iyō (iyē)	ia	īā	īn
Fut.	īlā					
Imperat.	ā		īā			
Indef. Ind.	īndā					
Past Ind.	ăyā		*f.* āī	Pl. aē	*f.* āī	

Participles, *āīkarī*, having fallen ; *achōrā* or *aōrā*, in the state of having come.

jāṇā, go

Pres Cond.	ja	jāē	jāō (jāē)	ja	jā	jān
Fut.	jāllā					
Imperat	jā	jā				
Indef. Ind.	jāndā					
Past Ind.	Sing. gēā	*f.* gĕī	Pl. gē	*f.* gĕī.		

Participles *gachōrā*, *geōrā*, in the state of having gone.

rēhṇā, remain.

Pres. Cond.	rēha, &c.	3rd plur. raihn.
Fut.	raihlā	
Imperat.	raih	rēhā
Past Ind.	rēhā	
Participle	rĕhōrā, in the state of having remained.	

baihṇā, sit.

Pres. Cond.	bēha
Fut.	baihlā

Imperat.	baih	bēhā
Past Ind.	baiṭhā	
Participle	baṭhorā, in the state of having sat, seated.	

TRANSITIVE VERBS

mārṇā, beat.

Mārṇā is conjugated exactly like *ṭirṇā*, but in the past tenses, like all other transitive verbs, has a special construction.

Past. Ind.	mārĕā	agreeing with the object of the verb.
Pres. Perf.	mārĕā hai	,, ,, ,, ,, ,, ,,
Plupf.	mārĕā thiyā	,, ,, ,, ,, ,, ,,

When the object is governed by the preposition *jō*, the verb does not agree with it, but remains in the masculine singular form.

Passive.

The Passive is expressed by the Past Partic. *māreā*, with the required tense of *jāṇā*, go, the verb agreeing with its nominative, thus *hau mārī jāllī*, I (*f*) shall be beaten or killed :—

The following are slightly irregular :—

khāṇā, eat.

Pres. Cond.	kha khāē, &c. 1st Pl. kha.
Indef. Ind.	khāndā.
Past Ind.	Khăyā.

pīṇā, drink

Indef. Ind.	pīndā.
Past Ind.	pītā.

dēṇā or *daiṇā*, give.

Pres. Cond.	3rd Pl. din.
Indef. Ind.	dindā.
Past. Ind.	dittā.

lēṇā or *laiṇā*, take.

Pres. Cond.	3rd Pl. lin.
Indef. Ind.	lindā.
Past Ind.	lēā.

galāṇā, say, speak.

Pres. Cond.	gala, galāē, &c. 1st Pl. gala.
Indef. Ind.	galāndā.
Past Ind.	galăyā.

chūhṇā, touch.

Past. Indic.	chūhtā.

karṇā, do.

Past. Ind.	kittā.

lēī īṇā, bring, and *lēī jāṇā* take away, are conjugated like *īṇā* and *jāṇā* and are treated as Intransitive Verbs.

It will be noticed that :—

i. Verbs whose stem (formed by dropping the *ṇā* of the Infin.) ends in a vowel, or a vowel followed by *h*, add *n* to the stem before the *dā* of the Indef. Indic. and Pres. Part. as *khāṇā khāndā, galāṇā galāndā.*

ii. Verbs whose stem ends in *ā* or *āh* tend to shorten *ā* to *a* in the Past. Indic., e.g., *galāṇā galayā, khaṇā khayā, uṭhāṇā uṭhayā baṇaṇā baṇayā, cāhṇā caheā.*

Such verbs generally drop the *ā* of the stem before the *a* of the 1st Sing. and 1st Plur. Pres. Cond. thus :—

gala for *galāa*, *ja* for *jāa*,

Habit or continuance is expressed either by the Past Partic. with the required tense of *karṇā*, do, in which case the Past. Partic. is indecl., or by the Pres. Partic. with *rēhṇā*, remain. In the latter case both verbs agree with the nominative. Thus :—

sē pēā kardā hai, he is in the habit of falling.

sē pāē kardī hai, she is in the habit of falling.

sē pudī rāhndī hai, she continues falling, she is always falling.

Very interesting examples of what appears to be the organic passive in *ī* are found in some verbs, e.g., *cāhidā hai*, from *cāhṇā*, wish, it is needed or fitting or necessary ; *samjhidā hai*, from *samajhṇā*, understand, it is understood, &c. *Cāhiyō* generally stands for the Hindī *cāhiyē*.

In Camĕālī practically every infinitive is pronounced with cerebral *ṇ*, the ending being *ṇā*. In Panjābī after *r, ṛ, rh, ṛh*, and in some parts of the Panjāb after *l*, *ṇ* is changed to *n*. In urdū there is no cerebral *ṇ*.

NUMERALS.

Cardinal.

1—ikk.	19—unnī.
2—dō.	20—bīh.
3—trai.	27—satāī.
4—caur.	29—uṇattīī.
5—panj.	30—trīh.
6—chī.	37—satattrī.
7—satt.	39—uṇtāḷī.
8—aṭṭh.	40—cāḷī.
9—nau.	46—chatāḷī.
10—das.	47—satāḷī.
11—yārā.	49—anunjā.
12—bārā.	50—panjāh.
13—tēhrā.	53—trapunjā.
14—caudā.	57—satunjā.
15—pandrā.	59—uṇāhṭ.
16—sōḷā.	60—saṭṭh.
17—satārā.	67—satāhṭ.
18—aṭhāra.	69—uṇhattar.

70—sahattar.	90—nabbē.
77—sathattar.	97—satānūe.
79—unāsī.	100—sau.
80—āsī.	200—dō sau.
87—satāsī.	900—nau sau.
89—uṇānūe.	1000—hajār.
	100,000—lakkh.

Ordinal, &c.

1st, paihlā.	6th, chaṭhā. / chaṭhūa.
2nd, dūwwā.	7th, satūa.
3rd, trīyyā.	10th, dasūa.
4th, cauthā.	50th, panjāhūa.
5th, panjūa.	ḍaiḍh, 1½.
ik wērī, once.	pauṇē dō, 1¾.
dō wērī, twice.	sawā dō, 2¼.
paihlī wērī, first time.	dhāī, 2½.
dūwwī wērī, second time.	sāḍhē caur, 4½.
dō guṇā, two fold.	ikk pāō, ¼.
trai guṇā, three fold.	trai cauthāī, ¾.
addhā, half.	

It should be noted that in *sathattar*, seventy-seven, the *t* and *h* are pronounced separately. The word is *sat-hattar*, not *sa-thathar*.

Ordinal numerals are ordinary Adjectives declined like Adjectives in *-ā*; those ending in *-a* retain their masalization when inflected.

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of *dō* is *dauh*, of *trai traih*, of *caur cauh*, of *chī chīa*.

There is still a further inflection sometimes seen in the Locative case, as *cauhnī bakkhī*, on four sides, all round.

īō, is sometimes added for emphasis, *dōīō*, the two of them.

SENTENCES.

1. Tērā na kai hai ? What is thy name ?
2. Is ghōṛē rī kitṇī umr hai ? How much is the age of this horse ?
3. Idhā kachā Kashmīr (*or* Kashmīrā) tikar kitṇē (*or* kitṇī) dūr hai ? From here to Kashmir how far is it ?
4. Tērē babbē rē gharē kitṇē puttar hin ? How many sons are there in your father's house ?
5. Hau ajj baṛē dūrā kachā haṇḍī ayā. I today from very far have walking come.
6. Mērē cācē rā puttar usērī baihṇī kanē bihōrā hai. My uncle's son is married to (with) his sister.
7. Gharē hacchē (or citṭē) ghōṛē rī kāṭhī hai. In the house is the white horse's saddle.
8. Usērī piṭṭhī par kāṭhī kasā. Upon its back bind the saddle.
9. Maī usērē puttrā jō matē kōṛṛē mārē. I beat his son much.
10. Sē parbatē rī cōṭī uppar gāī bakrī cārdā hai. He on the hill's top is grazing sheep and goats.
11. Sē us būṭē hēṭh ghōṛē uppar biṭhōrā hai. He under that tree is seated on a horse.

12. Usērā bhāī apṇī baihṇī kachā baṛā hai. His brother is bigger than his sister.
13. Usērā mul ḍhāī rupayyē hai. Its price is two and a half rupees.
14. Mērā bab us nikkē gharā andar raihndā hai. My father lives in that small house.
15. Usjō ēh rupayyā dēī dēā. Give him this rupee.
16. Sē rupayyē us kachā lēī lēā. Those rupees take from him.
17. Usjō jugtī mārī karī jōṛī kanē bannhā. Having beaten him well tie him with a rope.
18. Khūhē kachā pāṇī kaḍḍhā. From the well draw water.
19. Mērē aggē calā. Walk before me.
20. Kusērā koḷā tērē piccō āī rēhōrā hai ? Whose boy is coming behind thee ?
21. Sē tusa kus kachā mullē lēā ? From whom didst thou buy that ?
22. Grāe rē ikk haṭwāṇīē kachā. From a shopkeeper of the village.

VOCABULARY.

(*Chiefly Nouns, Adjectives and Verbs.*)

adr, respect, honour.
āgrīṇā, meet.
akār, image, resemblance.
akārṇ, unreasonably, causelessly.
aklībāḷā, wise.
aḷakh, lazy.
ammā, mother.
āṇḍā, egg.
anēk, many.
annhī, storm.
aṇhuṇā, impossible.
aṭhwārā, week.
auhrī, mustard.
bab, babb, father.
bachōṛā, separation, division.
baghēār, wolf.
bāhṇā, throw (net, &c.).
baihṇ, sister.
baihṇā, sit.
bail, on.
baīṇī, purple.
bakhēṛ ā, dispute.
bakrā, *f.* (-ī) goat.
bāḷ, hair.
baṇ, jungle.
bāṇā, sow.
baṇāṇā, make.
baṇauṭ, making, making up.
bāndā, open, openly.
baṇḍṇā, divide.
bāṇī, voice.
bannhṇā, bind.
baṛā, big.
barh, year.
bāṛī, garden.
barkhiā, rain.
barṇaṇ, account, story.
baṭaihṛā, builder.
bāthrī, kind of fine cloth.
baṭōḷṇā, gather.
batt, way.
baua, left (hand).
bēḷā, feeble.
bēr, delay, length of time.
bēsudhh, mad.
bhāī, brother.
bhaiṛ, (*ai* short) bhēṛ, sheep.
bhāḷ, expectation.
bhaṇḍār, treasury.
bhaṇḍṇrī, master of ceremonies.
bhanṇā, break.
bhār, load.
bhaṛōṛī, sheep pen.
bhatī, manner.
bhawikhyatbaktā, prophet.
bhawikhyatbāṇī, prophecy.
bhiāg, morning.
bhrabū, red bear.
bhramāṇā, lead astray.
bhuīa, on the ground.
bhukhāṇā, light (fire).
bhūmī, bit of land.
bī, seed.
biār, wind.
biārī, evening meal.
bibasthā, law.
bihāḷṇā, seat.
billā, (*f*-ī) cat.

binnhṇā, pierce.
bisrām, rest, Saturday.
bolṇā, say, speak.
buddhimān, wise.
buhār, custom, tradition.
bujjhṇā, understand, ascertain.
buṇṇā, weave.
burā, bad, ugly.
būṭā, tree.
cāhṛhṇā, raise, shut (of door).
cakkī, mill.
calī jāṇā, go away.
candarmā, moon.
cārṇā, cause to graze.
caskṇā, be angry.
cētā, remembrance.
chaiḷ, beautiful.
chāh, buttermilk.
chaḷ, deceit.
chālā, jump.
chālī, wave.
chama karṇā, forgive.
chattī, roof.
chēkṇā, tear.
chikṇā, pull, draw.
chinn bhinn karṇā, scatter.
chūhṇā, touch.
cicaḷṇā, call out.
ciṇḍ, ciṇḍā, noise, shout.
cinh, sign.
ciṛū, little bird.
cōr, thief.
cōrṇā, steal.
cugāṇā, cause to graze.
cugṇā, choose, graze.
dān, gift.
dand, tooth.
dānd, ox.
daṇḍ, punishment.
daṇḍwat, entreaty.
darāṭī, sickle.
daryā, river.
dēh, body.
dēṇā, give.
dhakh, a little, gently, slowly.
ḍhaḷakṇā, move away, be pushed away.
dhāmī, feast.
dhaṇ, herd, flock.
dhāras bannhṇā, be cheerful.
dhauḷā, white (of hair.)
ḍhēhṇā, fall.
dhīū, daughter.
dhramṇā, tread upon.
dhrūmṇā, draw.
dhūṇā, wash.
dhupp, sunshine.
dhūṛ, dust.
dikkhṇā, see, look.
din, day.
diṇḍ, diṇḍā, noise, shout.
dīūṭā, lampstand
dōkh, dōs, accusation, blame.
duār, door.
duāṭā, where two ways meet.
dubhdā, doubt.
dubṇā, cover.
duddh, milk.
ḍugghā, deep.
duprāṇī, pregnant.
durgandh, stench.
gī, cow.
gadhā, ass.
galāṇā, say, speak.
gaṇḍhṇā, knot.
garthī, shirt, coat.
ghar, house.
gharṇā, carve, engrave.
ghāt karṇā, kill.
ghātī, watch.
ghēū, ghi.
ghōṛā, (f-ī) horse.
ghrīṇā, go down (sun, etc.)
gra, village.
guāḷ, guāḷū, shepherd.
guāṇā, lose.
gundṇā, weave, plait.
gupphā, cave.
gupt, secret.
hacchā, white.
hākh, eye.
hakkā, noise, call.
halkā, small.
hal jōtarṇā, plough.
hallā, crowd
hārṇā, be defeated.
hāthī, elephant.
haṭī īṇā, return.
hatiā, murder.
haṭṇā, turn, turn back.
hatth, hand.
hēsā, part.
himmat, daring, courage.
hiḷōḷṇā, shake.
hiūnd, winter.
hōṭḷā, stammerer.
hūṇā, be, become.
idī udī, here and there, scattered.
ill, kite.
īṇā, come.
jāgat, boy.
jāhal, ignorant.

jal, net.
jalhā, dumb.
jaḷṇā, be burned.
jamṇā, bear, be born.
jāṇā, go.
jangh, leg.
janētar, member of marriage procession.
jānhu, knee.
jāṇṇā, know.
jas, respect, honour.
jhalōrā, mad.
jhambṇā, dust.
jharī, rain.
jibbh, tongue.
jimī, ground.
jittṇā, win.
juṭā, shoe.
kabūlṇā, accept.
kacḷā, soft.
kahāṇā, be called.
kahū, olive tree.
kalam, pen.
kaḷōttī, black bear
kaṇak, wheat.
kaṇḍhā, edge, border.
kann, ear.
kanněa, girl.
kar, toll.
karṇā, do.
kasṭ, trouble.
kaṭhōr, hard.
kaṭhōrtā, hardness.
kaṭṭhan, difficult.
kēs, hair.
khākh, cheek.
khalārṇā, stretch, spread.
khāṇā, eat.
kharā, good.
kharē hūṇā, stand.
khēī, rust.
khēttar, field.
khijṇā, be tired.
khiṇḍṇā, spread.
khiṭā dēṇā, hasten, run.
khōkh, bosom.
khuāṇā, cause to eat, feed.
khūhṇā, pluck.
khulhṇā, be opened.
khusṇā, seize.
killā, alone.
kīlṇā, nail.
kiṭṭhā, together.
koḷā, boy.
kōmal, meek.
kōrōrṇā, hew.
kukkar, (f. kukkṛī,) cock.
kukkṛī, maize.
kumāṇā, complete, do
kūṇā, corner.
kūṇḍ, pond, pool.
kuṛī, girl.
kuṣuthrā, ugly.
kuttā, (f.-ī) dog.
lakk, waist.
lammē pūṇā, lie down.
lāṛā, bridegroom, husband.
lāṛī, wife, bride.
laṛṇā, fight.
laṭā, lame.
laṭā phaṭā, property, goods.
lēhā, insect that destroys cloth.
lēṇā, take.
lētṇa, lie down.
likkhṇā, write.
liptanī, rolling.
lōhā, iron.
lōp karṇā, disregard (law, &c.).
lukṇā, hide oneself, be hidden.
luṇārī, reaping.
lung, blade (of grass, etc.).
luṇkā, salted.
luṇṇā, reap.
macchī, fish.
maihmā, honour, glory.
makhīr, honey.
maṇḍlī, = mōṇḍlī.
maṇhu, man.
māṇī, measure.
manjā, bed.
maṛd, man.
maṛṇā, die.
mārṇā, beat.
mās, meat.
matā, intention, advice.
matā, much.
mēgh, rain.
mēḷ, connection, meeting.
mhaī, buffalo.
milṇā, meet, &c.
miṭṭhā, sweet.
mōṇḍlī, assembly, meeting.
mōrā, dead.
muh, face.
mugtiārī, abundance.
mukarṇā, refuse, deny.
muṇḍ, head.
nadī, stream.
naggar, city.
nahīṭhā hūṇa, stoop.
nakk, nose.
nāḷ, stream.
nar, male.
nārī, female.
nhasṇā, run.

nijōr, weak.
ōṭh, lip.
pachĕāṇṇā, recognise.
padhrā, plain, level.
paiṇḍā, way.
painnā, sharp.
pair, foot.
pāḷaṇ karṇā, keep, preserve.
paḷēṭṇā, wrap.
pandōṛī, foot (of bed, &c.).
pāṇī, water.
parauhṇā, guest.
parbat, hill.
paṛhṇā, read.
parkhṇā, try, tempt.
parkhūṇī, trial, temptation.
parṇām karṇā, bow down.
parōḷ, door.
pasāc, wicked spirit.
pāṭar, vessel.
pathrēāḷā, stony.
paṭkā, girdle.
pēṭ, stomach.
phagūṛā, fig tree.
phekū, fox.
piāṇā, cause to drink.
pīṇā, drink.
pīṛ, pain.
pīṛhī, generation.
piṇḍā, body.
piṭṭh, back.
phaḷ, fruit.
phirī īṇā, return.
pōthī, book.
puhāl, puhālu, shepherd.
pujĕāḷā, priest, worshipper.
pujhṇā, rub, wipe.
pujjṇā, arrive.
punruthnā, resurrection.
pūṇā, fall.
puṛ, upper or lower millstone.
puttar, son.
puttrī, daughter.
racṇā, make, produce.
rachiā, protection.
rakkhṇā, place.
raḷāṇā, mix.
raḷṇa, be united, meet.
raṇḍī rūṇī, widow.
raṛhṇā, be angry.
rāt, night.
rēhṇā, remain.
rikkh, black, bear.
rōṭī, bread, food.
rukkh, tree.
ruḷkāṇā, roll.
rūṇā, cry.
ruṛhṇā, flow, be poured.
sadṇā, call.
sāf, clean.
sahāitā, help.
saīnā, large number of men.
sakhṇā, empty.
samādh, grave (particularly of Hindus).
sangal, chain.
santān, offspring.
saphā, foam.
sar, head.
sarhāṇā, head (of bed, &c.).
sarth, sign.
sasū, mother-in-law.
sauhrā, father-in-law.
sēṛṇā, moisten, wet.
sēwā, service.
shaihr, city.
siāṇā, intelligent.
sīhi, leopard.
sīt, cold.
sikhōlṇā, teach.
sikkhiā, knowledge.
sikkhṇā, learn.
sillā, ear (of corn, &c.)
sinṇā, knead.
siruāḷ, hair.
sōbhṇā, please.
sōg, lamentation, sadness.
sōgī, sad.
sōharā, husband.
sokkar, ox.
sōṭhī, stick.
srāp dēṇā, curse.
suhṭā, spring (of water).
sujākhā, able to see.
sukhāḷā, easy.
sumtī, circumcision (from sunnat).
sūṇā, sleep.
suṇāṇā, cause to hear, relate.
sundar, beautiful.
sunnā, desert.
suṇṇā, hear.
suphal, advantageous.
sūr, pig.
sūraj, sun.
ṭaihl, service.
ṭakṇā, bow.
takrār, confession, agreement.
ṭalī, piece of cloth.
tārā, star.
tattā, hot.
tauḷ, quickness.
tauḷā, quick.

ṭauṇā, deaf.
tĕār, ready.
tēl, oil.
ṭhākṇā, blame, rebuke.
ṭhaṇḍā, cold.
ṭhiṇḍ, ignorant.
thōṛā, little.
tiāgṇā, leave, give up, divorce.
ṭirṇā, fall.
tōpṇā, look for.
trakṭā, leaven.
trīhṇā, thirsty.
tucch karṇā, despise.
ṭuṇḍā, armless.
ubhēṛṇā, rip open, rip.
ubhrēṇā, incite.
ucāṇā, raise.
uccā, high.
udhrāṛ, tear.
ugrāhṇā, collect (taxes, &c.).
uḷāmhā, reproach.
updrab, oppression.
urṇū, lamb.
ūṭ, camel.
uṭṭhṇā, rise.
wairī, enemy.
waṛṇā, enter.

BHAṬEĀLĪ.

Nouns.

Masculine.

Nouns in-ā.

	Singular.	*Plural.*
N.	ghōṛ-ā, horse	-ē
G.	-ē dā	-ĕa dā
D.A.	-ē kēā *or* kī	-ĕa kēā *or* kī
Loc.	-ē bicc	-ĕa bicc.
Ab.	-ē kachā *or* kichā	-ĕa kachā *or* kichā
Ag.	-aī *or* -e	-ĕa
V.	-ĕā	-ĕō

Nouns in Consonant.

N.	ghar, house	ghar
G.D.A.L.Ab.	ghar-ē dā, &c.	ghar-a, &c.
Ag.	-aī *or*-e	-a
V.	-ā	-ō

Nouns in-ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī dā, &c.	-īa dā, &c.
Ag.	-iaī *or* īe	-īa

babb, father, is declined like *ghar*.

na, name, is indecl.

Nouns in *-ū*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like ***hāthī*** (Ag. *biccūai*, &c.).

Feminine.

Nouns in-ī.

N.	kuṛ-ī, daughter, girl	-īa
G.D.A.L.Ab.	-īā dā, &c.	-īa dā, &c.
Ag.	-īā	-īa
V.	-īē	-īō

Nouns in Consonant

N.	bhaiṇ, sister	-u *or*-a
G.D.A.L.Ab.	bhaiṇ-ū dā, &c.	-u *or*-a dā, &c.
Ag.	-ū	-u *or*-a
V.	-ē *or*-ū	-ō

gau, cow, is thus declined—

N.	gau	gaua
G.D.A.L.Ab.	gāī dā, &c.	gaua ād, &c.
Ag.	gauā	gaua

Pronouns.

Singular.

	Ist	2nd	3rd	ēh, this
N.	maī	tū	sē	ēh
G.	mērā	tērā	us dā	is dā
D.A.	mikĕā, mikī	tukĕā, tukī	us, &c.	,, &c.
L.	mērē bicc	tuddh bicc	,,	,,
Ab.	maī *or* mērē kachā *or* kichā	taī, tērē kachā *or* kichā	,,	,,
Ag.	maī	tuddh, taī	unnī	innī

Plural.

N.	asa, asī	tusa, tusī	sē	ēh
G.	sāṛā	tuhāṛā, tusāṛā	unha dā	inha &c.
D.A.	asa kēā, kī	tusa kēā, kī	,, &c.	,,
L.	,, bicc	,, bicc	,,	,,
Ab.	,, kachā,kichā	,, kachā, kichā	,,	,,
Ag.	asa	tusa	unha	inha

kuṇ, who ? has Obl. *kus*, Ag. *kunī*.

jē, who, which, has Obl. *jis* Ag. *jinī*.

kyā, what ? Gen. *kaidā*.

Other pronouns are *kīō*, someone, anyone, *kicch*, something, anything, *harkōī*, everyone, *jēkōī*, whosoever, *jē kicch*, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in *-ā* (*f.* *-ī*). Then they are declined like masculine nouns in *-ā* and femin. nouns in *-ī*, as *burā jāgat*, bad boy. Ag. S. *bure jāgate*, Gen. pl. *burea jāgata dā*. *Kharī kuṛī*, good girl, Gen. S. *kharīā kuṛīā dā*, *jāgatē dea ghōṛea kēā*, to the boy's horses.

Comparison is expressed by means of *kachā*, from, than, as *kharā*, good, *is kachā kharā*, better than this, *sabhna kachā kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
inyā, iha, like this	tinyā, tiha, like that	kinyā, kiha, like what ?	jinyā, jiha, like which
itṇā, so much or many	titṇā, so much or many	kitṇā, how much or many ?	jitṇā, as much or many

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Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives :—

Time.	*Place.*
ibbē, now	itthe, here
us wēḷē, then	utthe, there
kālhū, kadhāṛī, when ?	kuthe, where ?
jālhū, when	kutāha, whither ?
ajj, to-day	jitthe, where
kal, to-morrow	itthe tikkar, up to this
parsū, day after to-morrow	itthe kachā, up to this
cauth, day after that	uppar, up
picchlā kāl, yesterday	thalle, down
kadī, sometimes, ever	nēṛe, near
kadī na, never	dūr, far
kadī na kadī, sometimes	agge, in front
	picche, behind
	andar, inside
	bāhar, outside

Others are *kait*, why ; *is gallā*, for this reason ; *ha*, yes ; *nehi*, no, not ; *jugtī* or *jugtī karī*, well ; *khiṛdēī*, quickly ; *issā sāhī*, in this way, thus.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond	us wāstē, for him
wār, on this side	taī bakhā, about thee
bicc, in	sāṛē sāhī, like us
uppar, upon	ūdhē parant, after it
hēṭh, below	ūdhē ūre pare, round about it
tikkar, up to	unha dē kanārē, towards them
maī kach, beside me	
maī kanne, with me	mērē suā, apart from me

Verbs.

Auxiliary.

Pres.	I am, &c.	ha	haī	hai	ha	ha	han
Past	I was, &c.	Sing.	thā	*f.* thī	Plur.	thē	*f.* thia

Intransitive Verbs.

pauṇā, fall.

Pres. Cond.	pau	-a	-e	-ē	-a (or -īē)	-ā	-n	
Fut.	po	-ghā	-ghā	-ghā	-ghē	-ghē	-ghē	(or paughā, &c.).
Imperat.	pau	pōā or pauō						
Past Cond.	pōndā	(-ī	-ē	-īa)				
Pres. Ind.	,,	(-ī	-ē	-īa)	with Pres. Aux. ha, &c.			
Impf.	,,	(-ī	-ē	-īa)	,, Past. ,, thā, &c.			
Past Indic.	pēā	*f.* pĕī	Pl. pē	*f.* piyya or pĕīa				
Pres. Perf.	pēā ha, &c.							
Plupf.	pēā thā, &c.							
Partic.	*pēīkarī*, having fallen ; *pēhā, pēādā*, in the state of having fallen ; *paundā*, falling ; *pauṇēwāḷā*, faller, about to fall.							

Some verbs have slight irregularities.

hauṇā, be, become.

Fut.	hunghā
Imperat.	hō hōā
Past Cond.	hundā
Past Ind.	hōĕā *f.* hōī *f.* hōīa.
Partic.	hōī karī, having become

auṇā, come.

Fut.	aughā
Imperat.	ā auā
Past Cond.	aundā
Past Ind.	ăyā *f.* āī Pl. āē *f.* āīa
Partic	*āyādā, ayādā, āhyā*, in the state of having come.

jāṇā, go.

Pres. Cond.	ja	jāe	jāē	ja *or* jāīē	jāā	jān
Fut.	janghā					
Imperat.	jā	jāā *or* jāō				
Past Cond.	jandā					
Past Ind.	gēā *or* jā	*f.* gēī	Pl. gē	*f.* gēīa		
Partic.	*gēhā* or *gēādā*, in the state of having gone					

rāihṇā, remain.

Pres. Cond.	rēha	raihe	raihē	rēha *or* rēhīē	rēhā	raihn	
Fut.	raihnghā						
Imperat.	raih	rēhā					
Past Ind.	rēhā						
Partic.	rēhādā, in the state of having remained						

baiḥṇā, sit.

Pres. Cond.	bauha, &c.
Past Ind.	baiṭhĕā

Transitive Verbs.

mārnā, beat, in general like *pauṇā*.

Fut.	māhrghā
Past Cond.	mārdā

Past Ind.	agent case of subject with	mārĕā,	which	agrees	with subject
Pres. Perf.	,,	,,	mārĕā hai	,,	,,
Plupf.	,,	,,	mārĕā thā	,,	,,

Passive is formed by using *mārĕā* with the requisite tense of *jāṇā*, go, as, *mai mārĕā janghā*, I shall be killed.

The following are slightly irregular :—

khāṇā, eat.

Past Cond.	khāndā
Past Ind.	khādhā

pīṇā, drink.

Past Cond.	pīndā
Past Ind.	pītā

dēṇā, give.

Past Cond.	dindā
Fut.	dinghā
Past Ind.	dittā

laiṇā, take.

Past Ind.	lēā

galāṇā, say, speak.

Past Ind.	galayā

karṇā, or karṇā, do.

Past Ind.	kittā

lēī auṇā, bring; *lēī jāṇā*, take away, are conjugated like *auṇā* and *jāṇā*.

List of Common Nouns, Adjectives and Verbs.

bāpū, bābā, bāwā, father.
ammā, mother.
bhāē, brother.
bōbbō, bēbbē, elder sister.
bhaiṇ, younger sister.
puttar, son.
dhī, daughter.
khasm, lārā, husband.
trīmat, lārī, wife.
mard, man.
trīmat, woman.
jāgat, lauhrā, boy.
kurī, girl.
guāl, puhāl, shepherd.
cōr, thief.
ghōr-ā, horse.
-ī, mare.
dānd, ox.
bhēḍ, sheep.
kutt-ā, dog.
-ī, bitch.
rikkh, bear.
sīh, leopard.
bhagĕār, wolf.
khōtā, gadhā, ass.
sūr, pig.
kukk-ar, cock.
-rī, hen.
bill-ā, cat (male).
-ī, ,, (female).
ūṭ, camel.
pakhrū, bird.
ill, kite.
giddar, jackal.
hāthī, elephant.
hatth, hand.

gau, cow.
mhaī, buffalo.
bakrā, he-goat.
bakrī, she-goat.
dand, tooth.
kann, ear.
sirāl, kēs, hair.
sar, head.
jībh, tongue.
pēṭ, ḍhiḍḍh, stomach.
piṭṭh, back.
dēh, body.
pōthī, book.
kalam, pen.
manjā, bed.
ghar, house.
daryā, river.
nāl, stream.
dhār, pahār, parbat, hill.
ḍhaḍḍ, precipitous slope.
padhrā, plain.
khēttar, field.
rōṭī, bread.
pāṇī, water.
kaṇak, wheat.
kukkrī, maize.
rukkh, būṭā, tree.
gira, village.
saihr, city.
baṇ, jungle.
macchī, fish.
batt, way.
phal, fruit.
mās, meat.
dūddh, milk.
āṇḍā, egg.
ghēō, ghi.
tēl, oil.
chāh, buttermilk.
dihārī, day.
rāt, night.
dihārā, sun.
cann, moon.
tārā, star.
bāt, biār, wind.
barkhā, rain.
pujṇā, arrive.
nhasṇā, run.
nhasī jāṇā, run away.
baṇāṇā, make.
rakhṇā, place.
sadṇā, call.
sikkhṇā, learn.
parhṇā, read.
likkhṇā, write.
marnā, die.
pair, foot.
nakk, nose.
hākkhī, eye.
muh, mouth.
dhup, sunshine.
nhērī, storm.
bhār, load.
bī, seed.
lōhā, iron.
kharā, good.
burā, bad.
baḍḍā, big.
lauhkā, small.
sust, lazy.
danā, hōshyār, wise.
nakārā, foolish, ugly.
chōṛā, swift.
painnā, sharp.
uccā, high.
chaīl, beautiful.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
sāf, clean.
tĕār, ready.
ghaṭṭ, little.
matā, much.
hauṇā, be, become.
auṇā, come.
jāṇā, go.
bauhṇā, sit.
laiṇā, take.
dēṇā, give.
pauṇā, rirkṇā, fall.
uṭṭhṇā, rise.
khaṛā hauṇā, stand.
dikkhṇā, see, look.
khāṇā, eat.
pīṇā, drink.
galāṇā, say, speak.
sauṇā, sleep, lie down.
karṇā, karṇā, do.
raihṇā, remain.
mārnā, beat.
puchĕāṇṇā, recognise.
jāṇṇā, know.
bagṇā, flow.
laṛṇā, fight.
jittṇā, win.
hārṇā, be defeated.
calījāṇā, go away.
rāhṇā, sow.
dānd jōtṇē, plough.
khuāṇā, give to eat.
piāṇā, give to drink.
suṇāṇā, cause to hear.

suṇṇā, hear.
haṭṇā, turn.
haṭī auṇā, return.

cugṇā, graze.
cugāṇā, cārṇā, cause to graze.

NUMERALS.

Cardinal.

1—ik.
2—dō.
3—trai.
4—caur.
5—panj.
6—chī.
7—satt.
8—aṭṭh.
9—nau.
10—das.
11—nyārā.
12—bārā.
13—tēhrā.
14—caudā.
15—pandrā.
16—sōḷā.
17—satārā.
18—ṭhārā.
19—unnī.
20—bīh.
27—satāī.
29—uṇattrī.
30—trīhi.
37—satattrī.
39—uṇtāḷi.
40—cāḷī.
47—satāḷī.
49—uṇunjā.
50—panjāh.
57—satunjā.
59—uṇāhaṭ.
60—saṭṭh.
67—satāhaṭ.
69—uṇhattar.
70—sahattar.
77—sathattar.
79—uṇāssī.
80—assī.
87—satāssī.
89—uṇānuē.
90—nabbē.
97—satānuē
100—sau.
200—dō sau.
1,000—hajār.
100,000—lakkh.

Ordinal.

1st, paihlā.
2nd, dūwwā.
3rd, trīyyā.
4th, cauthā.
5th, panjūa.
6th, chiṭṭhā.
7th, satūa.
10th, dasūa.

ik bērī, once.
paihlī bērī, first time.
dūwwī bērī, second time.
addhā, ½.
pauṇē dō, 1¾.
sauā dō, 2¼.
ḍhāī, 2½.
ḍaiḍh, 1½.
sāḍhē cār, 4½.
ik pā, ¼.

SENTENCES

1. Tērā na kē hai ? What is thy name ?
2. Is ghōṛē dī kitṇī umbar hai ? How much is this horse's age ?
3. Itthe kachā (*or* itthū) Kashmīr kitṇē dūr hai ? From here how far is Kashmīr ?

4. Tuāṛē babbē dē ghar kitṇē jāgat han ? In your father's house how many sons are there ?
5. Maī ajj baṛe dūrā kachā (*or* dūrē kichā) haṇḍī ayā. I to-day from very far have walking come.
6. Mērē cācē dā jāgat usdī bhaiṇū kanē biāhā hai. My uncle's son with his sister is married.
7. Gharē hacchē ghōṛē dī kāṭhī hai. In the house the white horse's saddle is.
8. Usdīā piṭṭhī par kāṭhī bannhī dēā. Upon his back bind the saddle.
9. Maī usdā jāgat matā mārēā. I beat his son much.
10. Sē dhārē dē rēhā uppur gaua bakrīa cugāndā hai (*or* cugāē kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.
11. Sē us rukkhē hēṭh ghōṛē uppur baiṭhēā haī. He under that tree on a horse is seated.
12. Uddā bhāī apṇīā bhēṇē (*or* bhēṇā) kachā baḍḍā hai. His brother is bigger than his sister.
13. Usdā mul ḍhāī rupayyē hai. Its price is two and a half rupees.
14. Mērā bab (bāpū) us halkē gharē andar raihndā hai. My father in that little house lives.
15. Uskēā ēh rupayyē dēī dēā. To him these rupees give.
16. Sē rupayyē us kachā lēī lēā. These rupees take from him.
17. Uskēā jugtī karī māṛō jōṛīā kanne bannhō. Beat him well and bind him with a rope.
18. Khuhē kachā pāṇī kaḍḍhō. Draw water from the well.
19. Maī aggē calō. Walk before me.
20. Kudā puttar tuāṛē picchē aundā hai ? Whose son is coming behind you ?
21. Sē tuddh kus kachā mulle lēā hai ? From whom hast thou bought that ?
22. Girāe dē haṭīā bāḷē kachā. From the shopkeeper of the village.

CURĀHĪ.

NOUNS.

Masc.

Nouns in-ā.

	Sing.	*Plur.*
N.	ghōṛ-ā, horse	-ē
G.	-ē rā *or* rō	as Sing.
D.A.	-ē nī	,,
L.	-ē majh	,,
Ab.	-ē kanā	,,
Ag.	-ē	,,
V.	-ĕā	-ĕō

Nouns in a Consonant.

N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ē rā, &c.	,, ,,
Ag.	-ē	,, ,,

Nouns in-ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī rā, &c.
Ag.	-ī	-īē
V.	-īā	-īō

Nouns in *ū*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī*. *Bābb*, father, is thus declined :—

N.	bābb	as Sing.
G.	bābb -ē rā, &c.	,, ,,
D.A.L.Ab.	-ā nī, &c.	,, ,,
Ag.	-ē	,, ,,
V.	bābb	bābbō

nā, name has G. *nayyē rā*. Pl. *nā*, *nayyē*.

Feminine.

Nouns in-ī.

N.	kuḷ-ī, daughter	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā rā, &c.
A.G.	-īē	-īē
V.	-īē	-īō

Nouns in Consonant.

N.	bhīṇ, sister	bhīṇī
G.D.A.L.Ab.Ag.V.	bhīṇī, &c.	,, &c.

dheū, daughter, is thus declined.

N.	dhĕ-ū	-ūē
G.D.A.L.Ab.	-ūā rō, &c.	-ūā rō, &c.
Ag.	-ūē	-ūē
V.	-ūē	-ūō

gā, cow.

N.	gā	gā-ī
G.D.A.L.Ab.	gā-ī	-īā, &c.
Ag.	-ē	-īē

Note.—The postposition for *of*, when following a plural noun is sometimes *karā* instead of *rā*, thus *gāīā karā ghar*, the cows' house. For this *karā* cf. Bhadrawāhī *ghōṛē rū* of a horse, *ghōṛā kerū*, of horses, Bhaḷēsī *ghōṛeū*, *ghōṛ kēū* ; Pāḍarī *ghōṛar*, *ghōṛī kar*. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmīrī and some neighbouring languages.

PRONOUNS.

Sing.

	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē	ēh
G.	miṇḍā	tīṇḍā	usĕrā	ĕssĕrā
D.A.	monī	tau nī	us nī	ĕs (*f.* ĕssĕ) nī
L.	mo majh	,, majh	,, majh	,, majh
Ab.	,, kanā	,, kanā	,, kanā	,, kanā
Ag.	mi	ti	unī	inī
N.	ā'sē	tūē	sē	ēh
G.	asṛā	tuāṛā	unhĕrā	inhĕrā
D.A.	ās-ū nī	tūā nī	unhā nī	inhā nī
L.	,, majh	,, majh	,, majh	,, majh
Ab.	,, kanā	,, kanā	,, kanā	,, kanā
Ag.	ā-sē	tūē	unhā	inhā

	Sing.		*Plur.*	
N.	kaṇū, who ?	jē who	kaṇū	jē
G.	kosĕrā	jasĕrā	kunhĕrā	jinhĕrā
D.A.L.Ab. &c.	kos, &c.	jas, &c.	kunhā, &c.	jinhā, &c.
Ag.	kunī	jinī	kunhā	jinhā

kōī, anyone, someone G. *kiserā* Ag. *kennī*
kitū, what, G. *kēārā*

Other pronouns are *kicch*, anything, something, *jē kō*, whosoever, *jē kicch*, whatsover.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions :—All adjectives ending in any letter other than *-ā*, are indecl. Those ending in—*ā* have Obl. Sing. Masc.—*ē*, Pl.—*ē*, indecl. Fem.—*ī* indecl. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kanā*, from, than, used with the positive : as, *kharā*, good ; *es kanā kharā*, better than this ; *sabhnā kanā kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
itĕā, like this,	utĕa, like that,	kitĕā like what ?	jitĕā like which.
ĕtrōṛĕā, so much or many.	utrōṛĕā, so much or many.	kĕtrōṛĕā how much or many ?	jĕtrōṛĕā as much or many.

For numerals see at end of list of words.

Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives.

Time.

ēbbē, now
tidhēō, then
kidhēö, when ?
jidhēō, when.
ajj, to-day
dōttē, to-morrow
yarshū, day after to-morrow
caūthē, day after that
hī, yesterday
parhē, parshū, day before yesterday
caūthē, day before that
kidhēo, sometimes, ever
kidhēo na, never
kidhēo kidhēo, sometimes

Place.

ēṭṭhī, ĕṛī, here
ōṭṭhī, tĕṛī, there
kōī, kōṛī, where ?
jēṭṭhī, jĕṛī, where
ĕṛī tēi, up to here
ĕṛha, from here.
uprē, up.
īṇḍē, down
nīṛ, lādhē, near
dūr, far
aggar, in front
picco, behind
antar, inside
bēīr, outside

Others are *kēīni*, why ; *es gallā karī*, for this reason ; *jugte karī*, well, *chūi*, quickly.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond
wār, on this side
pran, upon
hĕṭṭh, taḷē, below
majh, manjh, within
muh kanē, beside me
muh sangā, with me
usĕrē tēi, for him
āssū sāhī, like us
unhĕrē kanārē, towards them
usĕrē uēṇḍī pēṇḍī, round about it.

Verbs.

Auxiliary.

Pres.	I am, &c.	ā (*f.* do.)	ā or ātē	ā or ātē	ātē	ātē	ātē
Past,	I was	Sing thĕā	*f.* thiē	Pl. thiē	*f.* thī		

Intransitive Verbs.

jhaṛṇū, fall.

Fut.	jhaṛī	-mā (or -lā)	-lā	-lā	-mē	-lē	-lē
Imperat.	jhaṛ	jhaṛā					
Past. Cond.	jhaṛi	-tā *f.*	-tē Pl.	tē	*f.*	-tī	
Pres. Ind.	jhaṛtā jhaṛtē.	ā or ā jhaṛtā (*f.* jhaṛtē ā, &c.) Pl. jhaṛtātē or ātē					
Impf. Ind.	jhaṛt	-ā	thĕā (*f.* -ē thiē)		Pl. -ē thiē	*f.* -ī thī	
Past Ind.	jhaṛ	-ĕā	*f.* -ē Pl. -ē	*f.* -ī.			
Pres. Perf.	jhaṛĕā	ā, &c.					
Plupf.	jhaṛĕā	thĕā, &c.					
Participle	*jhaṛtā*,	falling ; *jhaṛī kari*, having fallen ; *jhaṛōrā*, in the state of having fallen, *jhaṛṇēbāḷā*, faller, about to fall.					

Some verbs have slight irregularties.

bhōṇū, be, become.

Fut.	bhō-mā -lā -lā, &c.
Past Cond.	bhōntā
Past Ind.	bhōā *f.* bhōī
Participle.	*bhōrā*, in the state of having become

aīṇū, come.

Fut.	aīmā
Imper.	āĕh aīchā.
Past Cond.	ēitā
Past Indic.	yāh *f.* yāē Pl. yāē *f.* yāī.
Participle	*aīchī kari*, having come ; *ēīṇēbāḷā*, comer, about to come.

gāhṇhū, go.

Fut.	gammhā or gālhā (*f.* -ē) gālhā gālhā, &c.
Imperat.	gāh gāhā or gāā
Past Cond.	gathā
Past Indic.	gēā *f.* gēī Pl. gēē *f.* gēī
Participle	*gāhīkari*, having gone ; *gēōrā*, in the state of having gone ; *gāhṇēbāḷā*, goer, about to go

raihṇhū, remain.

Fut.	rĕmhā or rēlhā rēlhā rēlhā, &c.
Imperat.	rēhī rēhī
Past. Cond.	rēhntā
Past. Ind.	rēhā

bĕshṇū, sit.

Fut.	bĕshmā
Past Cond.	bĕshtā
Past Ind.	bĕṭhā

Transitive Verbs.

mānū, beat, almost exactly like *jharṇū*.

Fut.	māhmā or mammā or mārĕlā mārĕlā mārĕlā, &c.
Past Cond.	māta (pronounced māt*a*).
Past Ind.	mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf.	mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf.	mārā thĕā, with agent case of subject, mārā thĕā agreeing with object.
Participle.	mārōrā, in the state of having been beaten.

The following are slightly irregular :–

khāṇū, eat, (in agreement with fem. noun *khaiṇī*.

Past Cond.	khatā *f.* khaṭti
Past Ind.	khau *f.* khāī, Pl. khāē

pēṇū, drink

Past Cond.	petā
Past Ind.	pĕtu

dēṇū, give.

Fut.	dĕmā dēlā, &c.
Past Cond.	detā
Past Ind.	dīttā

laiṇū.

Fut.	lĕmmā lēlā, &c.
Past Cond.	laṭtā
Past Ind.	lēā

bōlṇū, say, speak.

Past Cond.	bōttā
Past Ind.	bōlū

kāhnū, do.

Fut.	kāhmā
Pres. Ind	kāhtā ā
Past Ind.	kēā
Participle	kĕōrā, in the state of having been done.

jāṇṇū, know.

Past Ind	jāṇū

lēī ēīṇū bring and lēī gāhṇhū, take away are like *aīṇū* and *gāhṇhū*.

The change of *khāṇū* to *khaiṇī*, and *khatā* to *khaiti* gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Curāhī is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadrawāhī, Pāḍarī, Jammū (Ḍōḍā) Sirājī, Rāmbanī and Pogulī, and finds its fullest development in Kashmīrī.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bābb, father.
mā, mother.
bhāē, bhāū, brother.
daiddī, elder sister.
bhīṇ, younger sister.
puttar, son.
dhĕū, daughter.
muṇsh, husband.
jō, wife.
maṛdū, man.
trēmat, woman.
gabbrū, boy.
kulī, girl.
guāl, puāl, shepherd.
ghōṛ-ā, horse.
-ī, mare.
dānt, ox.
gā, cow.
mhai, buffalo.
bakr-ā, he-goat.
-ī, she ,,
bhraḍḍ, bhēḍḍū, sheep.
kutt-ā, dog.
-ī, bitch.
rikkh, bear.
sīh, leopard.
brāhg, mirg, panther.
gadhā, ass.
kukkh-aṛ cock.
-ṛī, hen.
bĕrā-ḷ, cat (male).
-ḷī, ,, (female).
ūṭ, camel.
baṇ, jungle.
māchī, fish.
bat, way.
phaḷ, fruit.
mās, meat.
duddh, milk.
aṇḍhērū, egg.
ghēū, ghi.
tēl, oil.
chāh, buttermilk.
dīh, day.
rāt, night.
dīh, surj, sun.
shukḷī, moon.
tāra, star.
byār, wind.
jhaṛī, maigh, rain.
dhup, sunshine.
bākhrū, bird.
ill, kite.
siālī, fox.
hāthī, elephant.
hatt, hand.
paīḍ, paīṛ, foot.
nak, nose.
ṭīr, ākhrī, eye.
muh, face.
dant, tooth.
kann, ear.
shiruāḷ, kēsh, hair.
shir, head.
jībh, tongue.
paiṭ, stomach.
piṭṭh, back.
piṇḍā, body.
pōthī, katāb, book.
kalm, pen.
manjā, bed.
ghar, house.
daryau, river.
gaḍḍ, khōḷ, stream.
dhār, hill.
padhr, plain.
paṭṭī, field.
rōṭī, bread.
pāṇī, water.
kiṇak, wheat.
kūkhṛī, maize.
buṭṭ, tree.
gira, field.
naggar, city.
gāhṇhū, go.
bĕshṇū, sit.
laiṇā, take.
dēṇā, give.
jharṇū, fall.
uṭhṇū, rise,
khaṛē, uṭhṇū, stand up.
hērnā, look, see.
khāṇā, eat.
pēṇū, drink.
bōlṇā, speak.
kāhnū, ,,
raihṇhū, remain.
mānū, beat.
paryāṇṇā, recognise.
jāṇṇā, know.
pujṇa, arrive.
nashṇā, run.

bharōṭū, bhārā, load.
bī, seed.
lōhā, iron.
kharā, good.
būrā, bad.
baḍḍā, big.
māṭhṛā, small.
daḷiddrī, lazy.
hosĕār, wise.
mārā, ignorant.
tauḷā, swift.
pīnā, sharp.
uthṛā, high.
chēḷ, beautiful.
aīṛā, ugly.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
ujḷā, clean.
taiār, ready.
thōṛā, little.
matā, much.
bhōṇū, be, become.
aīṇū, aiṇū, come.
nashī gāhṇhū, run away.
baṇāṇā, make.
rakhṇā, place.
hak pāṇa, call.
milṇā, meet.
shikhrnā, learn.
paṛhṇā, read.
likhṇā, write.
marnā, die.
shuṇṇā, hear.
haṭhṇā, turn.
calī ēīṇū, return.
bhiṛnā, fight.
jitṇā, win.
bārnā, be defeated.
calī gāhṇhū, go away.
bāṇā, bāhṇā, sow.
dānt jukaṛnē, plough.
khalāṇa, give to eat.
pĕōāṇā, give to drink.
shuṇāṇā, cause to hear.
carnā, grave.
cārnā, cause to graze.

NUMERALS.

Cardinal.

1—ak.
2—dōi.
3—trāi.
4—cōūr.
5—panj.
6—chē.
7—satt.
8—aṭṭh.
9—naō.
10—dash.
11—yāhrā.
12—bāhrā.
13—tēhrā.
14—cōūdhā.
15—pandhrā
16—shōḷā.
17—satāhrā.
18—aṭhāhrā.
19—unnih.
20—bīh.
27—satāī.
29—uṇāttrī.
30—trīhi.
37—satattrī.
39—uṇtāḷī.
40—čāḷhī.
47—sattāḷī.
49—uṇunjā.
50—panjāh.
57—satunjā.
59—uṇāhaṭ.
60—shaṭṭh.
67—satāhaṭ.
69—uṇhatthar.
70—satthar.
77—sathatthar.
79—uṇāsī.
80—āsī.
87—satāsī.
89—uṇainuē.
90—nabbē.
97—satainuē.
100—sau.
200—dōi sau.
100,000—lakkh.

Ordinal.

1st, pĕīhlā.
2nd, dūa.
3rd, trēa.
4th, cōūthā.
5th, pĕnjua.
6th, chĕua, chaṭhā.
7th, saitna.
10th, daisua.
ak bērī, once.
dōi bērī, twice.
pĕīhlī bērī, first time.
das guṇā, tenfold.
addhā, half.
pauṇē dōē, 1¾.
sauā dōē, 2¼.
aḍhāē, 2½.
ḍĕḍḍh, 1½.
sāḍhē cōūr, 4½.

In the word *sathatthar*, 77, the first *t* and *h* are pronounced separately. The word is not *sa-thatthar*, but *sat-hatthar*.

SENTENCES.

1. Tīṇḍā na kitū ā ? What is thy name ?
2. Is ghōṛē rī kĕtrōṛī umbar ā ? How much is the age of this horse ?
3. Ēṛha Kashmīr kĕtrōṛē dūr ā ? From here how far is Kashmīr ?
4. Tīṇḍē bobbērē (babbērē) gharē kĕtrōṛē laṛkē āntē ? In thy father's house how many boys are there ?
5. Au ajj dūr kinā haṇṭhī yāh. I to-day from far have walking come.
6. Mīṇḍē cacērā gabhrū usĕrī bhīṇī saūgā bĕhōrā ā. My uncle's son is married to his sister.
7. Gharē hacchē ghōṛē rī kāṭhī ā. In the house is the saddle of the white horse.
8. Usĕrī piṭṭhī pran kāṭhī chaṛ. Upon his back put the saddle.
9. Mi usĕrā puttar matā mārā. I beat his son much.
10. Oh dhārā rī cōṭī pran gāyyā bakrī cātā ā. He on the summit is grazing cows and goats.
11. Oh us buṭṭā hĕṭṭh ghōṛē pran bĕṭhōrā ā. He under that tree on a horse is seated.
12. Usĕrā bhāē apṇī bhīṇī kinā baḍḍā ā. His brother is bigger than his sister.
13. Usĕrā mul aḍhāē rupayyē. Its price is two and half rupees.
14. Miṇḍā babb us maṭhṛē gharā majh bastā ā. My father lives in that small house.
15. Usni ōh rupayyā dēī dēā. To him give that rupee.
16. Oh rupayyā us kinā lēī lēā. That rupee take from him.
17. Usni jugte kanē mārīkari ḍōrā rashi kanē bannhā. Having beaten him well tie him with ropes
18. Khūhā kinā pāṇī kaḍḍhā. From the well draw water.
19. Mu agrhe calā. Walk before me.
20. Kusĕrā gabhrū tuāṛē pīcchē (*or* pīcōṛe) ĕīntā ? Whose boy is coming behind you ?
21. Oh tūē kus kinā mull lēā ? From whom did you buy that ?
22. Giraīyye rē ēkkī haṭṭīwāḷē kinā lēā. From a shopkeeper of the village.

LĀHULĪ. (Lāhuḷi)

NOUNS.

Masculine.

rha, horse.

	Singular.	*Plural.*
N.	rha	rhān
G.	rhānu	rhāně du
D.A.	rhaphī	,, dī
Loc.	rha andrěz	,, andrěz
Ab.	rha dōts	,, dots
Ag.	rhats	rhāněz.
V.	rha	rhāněrē

hāthī, elephant.

N.	hāth-ī	-ī
G.	-ī	-ī du
D.A.	-ī vi *or* bi	-ī dī
Ag.	-ī	-iz

bā, father.

N.	bā
G.	bāō
D.A.	bābi
Ab.	bāō dots
Ag.	bāē
V.	bā

Feminine.

mīlyō, daughter.

N.	mīl-yō	-yor
G.	-yō	-yō du
D.A.	-yō vi *or* bi	-yō dī
Ab.	-yō dots	-yō du dots
Ag.	-yōē	-yoz
V.	-yō	-yōrē

rhīn, sister.

N.	rhīn	rhir
G.	rhīn	rhirē du
D.A.	rhi vi *or* bi	,, dī
Ab.	rhiu dots	,, du dots
Ag.	rhi	rhiz
V.	rhīn	rhirě rē

PRONOUNS.

Singular.

	1st	2nd	3rd
N.	gē	kü	du
G.	gěū	ka	dō

D.	gē vi, gē harē	ka vi, ka harē	dō harē
A.	gē vi, gē	ka vi, ka	dō vi, du
Ab.	gěō dots	ka dots	dō dots
Ag.	gī, gē	ke	dōī

Plural.

N.	yěr	kěr	dor
G.	yě du	kě du	dō du
D.	yěr vi, yě du harē	kěr vi, kědu harē	dor vi, dō du harē
A.	yěr, yěr vi	kěr, kěr vi	dor, dor vi
Ab.	yě dots	kě dots	dod dots
Ag.	yěz	kěz	doz

gěo, kēno, ēnō, appear to be used for my, thy, his, &c., instead of gěū, ka, dō, when referring to the subject of the sentence, but this rule does not seem to be observed with absolute strictness

ārī who ? G. *ādu* Ag. *az.*

Other pronouns are *chī*, what ? *chā*, something, anything.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but when they qualify nouns they are not declined.

Comparison is expressed by means of *vē*, than, as *mōṛē*, big, *rhīn vē mōṛē*, bigger than the sister.

dhua, like this or that, *chan*, like what ?

dho, so much or many, *chiṛī*, how much ? *tēmī*, how many ?

ADVERBS.

Most adjectives may be used as adverbs. The following is a list of the commonest adverbs other than adjectives :—

Time.	*Place.*
ěntě, ěntē, now	dēr, here
dōra, dhōra, after that, then	dur, nuar, there
abē, when ?	nuhe, there, in that place already specified
abēlā, when	aur, where ?
tō, to-day	kinu, where
mňdā, to-morrow	dots, from here
ṭurā, day after to-morrow	torī, up
mūiṛā, day after that	tsambī, near
yērě, yesterday	ōhětār, ōhětār, far
turā, day before yesterday	tūri, in front
tūī turā, day before that	thalar, behind
abēlā ma, never	tōng, tor, inside
tūī, formerly	dāthī, dāhthirī, outside
ta, then, after that, therefore	

Others are *chārī*, why, *dō thāle* or *du gaṗpā lhājī*, for the reason that *ōē*, yes, *ma*, no, not, *daṛbaṛ*, quickly.

Prepositons.

The commonest have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

nurā, on that side	giū harē, beside me
dīrā, on this side	gērā sādē, with me
andrĕz, bījhā, within	dōbī, dō vi, for him
ṭoṭhī, upon	giū tūī, in front of me
pōĕa, under	ka thalē, behind you

dō thalē, for his sake

Verbs.

Auxiliary

Pres.	I am, &c,	shuk	shun	shud *or* shu	shunni	shunni	shūr
	or	todo	todon	tod	todoni	todoni	todor
Past	I was, &c.	tōig	tōin	tōi	tōini	tōini	tōir

Intransitive Verbs

dāpī, fall (from a horse, &c.).

Fut.	dāpog	dāpōn	dāpdō	dāponi	dāponi	dāpor
Imperat.	dāpa	dapăni				
Pres. Ind.	dāpā-dō *or* dog	-don	-d	-doni	-doni	-dor
Impf.	dāpā-dĕg	-dĕn	-dĕ	-dĕni	-dĕni	-dĕr
Past Ind.	dājē-dĕg	-dĕn	-dĕ	-dĕni	-dĕni	-dĕr
Fut. Neg.	ma dag	ma dan	ma dad	ma dani	ma dani	
	ma daur					
Imperat. Neg.	dau tha	dāpĕni thō				

Other tenses. For negative prefix *ma*.

bajēsī, fall dawn.

Fut.	bajĕsog, &c. like dāpog	
Imperat.	bajĕsa	bajĕsani
Pres. Ind.	bájesā -dō *or* -dōg	
Impf.	bájĕsādĕg	
Past	bajĕsdĕg	
Fut. Neg.	ma bajĕs -ik	-in -id -ini -ini -ur
Imperat. Neg.	bajēsu tha	bajēsēni thō

For other tenses prefix *ma*.

shubī, be, become.

Fut.	shōg
Pres. Ind.	shuā -dō *or* -dog
Impf.	shuādĕg
Past Ind.	shutĕg (like dāpādĕg)
or	shut -ō -on -ō -oni oni -or

ābī, come.

Fut.	āb -o -on -dō *or* -du -oni -oni -or
Imperat.	ād*eu*h ādani
Pres. Ind.	ābād -ō *or* -og

Impf.	ābādĕg
Past	andĕg
or	ādig ādin ādī ādini ādini ādir
or	anja anjad used only in the 1st and 3rd Sing.
Fut. Neg.	māng mān mān māni māni māndur
Imperat. Neg.	thad*eu*h thadani
Pres. Ind. Neg.	mabādō
Impf. Neg.	mabādĕg
Past Ind. Neg.	from andĕg āggemu ānnemu ānnĕmu
	ānniēmu ānniēmu ānniēmu

ībī, go.

Fut.	yōg yōn yūdu yōni yōni yōr
Imperat.	īl īlani
Pres. Ind.	yuād-ō *or* og
Impf	yuādĕg
Past Ind.	īdĕg
or	īdō īdon īlĕā *or* īlĕad īdoni īdoni īdor
Fut. Neg.	mēhg mēhn mēhl mēhni mēhni mēhlur
Imperat Neg.	thēl thēlani
Pres. Ind. Neg.	mayyuādō
Impf. Neg.	mayyuādĕg
Past Ind. Neg.	from īdĕg īggiemu īnnemu īlemu
	īnniemu īnniemu īluremu

brai, sit, live, stay.

Fut.	brau brauon braudu brauoni brauoni brauor
Imper.	brau braini
Pres. Ind.	bradō
Impf.	bradĕg
Past Ind.	brethō
Neg.	Prefix *tha* to Imperat. and *ma* to other parts

pīpī, arrive.

Fut.	pīpō pīpon pīpudu pīponi pīponi pīpor
Pres. Ind.	pīpādō
	pījīdō
Impf.	pīpādĕg
	pījīdĕg
Past Ind.	pīg pīn pī pīni pīni pīr

khosī, be obtained, meet.

Fut.	khosāy -ō -on -ūdu -oni -onī -or
Impf.	khosītĕg
Past	khosīga khosīna khosīrī khosini khosini khosīra

krābī, weep.

Fut.	krābog krābon krābudu krāboni krāboni krābor
Pres. Ind.	krābādō
Impf.	krābādĕg

Transitive Verbs.

tezī, beat strike.

Fut.	tēm -og -on -do, &c.
Imperat.	tēu terĕni
Pres. Ind.	tezād -ō *or* -og
or	tēmād -ō *or* -og

Impf.	tezādĕg
or	tēmādĕg
Past Ind.	tengādĕg
Fut. Neg.	ma tēng *or* tezi ma tēn ma tēu
	ma tēni ma tēni ma tēur

Other tenses. Prefix *tha* for Imperat. and *ma* for the rest.

zē, eat.

Fut.	zauō	zau	zau	zauni	zāni	zāni
Pres. Ind.	zauād -ō *or* -og					
Impf.	zauādĕg					
Past Ind.	zēdĕg					
or	zēda	zēdan	zēdō	zēdani	zēdani	zēdor

raṇḍī, give.

Fut.	rāmō		
Imperat.	rau	rāni	
Pres. Ind.	raṇḍād -ō *or* -og		
	ramādō		
Impf.	raṇḍādĕg		
	ramādĕg		
Past Ind.	randĕg		
or	randa randan randō randani randani randor		
or	rēg rēn rē rēni rēni rēr		
or	re rēn re rēni rēni rer		

kūṛī, say.

Fut.	kō	kōn	kūdō	kōni	kōni	kōr
Pres. Ind.	kuādō					
	kūṛādō					
Impf.	kuādĕg					
	kūṛādĕg					
Past Ind.	kutĕg					
	kuta	kutan	kutō	kutani	kutani	kutor
	kūīg	kūīn	kūī	kūīni	kūīni	kūīr

lhāī, do.

Fut.	lhau	lhauan	lhaudo	lhauĕni	lhauĕni	lhauĕr
Imperat.	lhaō	lhāni				
Pres. Ind.	lhādō					
Impf.	lhādĕg					
Past	lhātĕg					
	lhēg	lhēn	lhē	lhēni	lhēni	lhēr
	lhēga	lhēna	lhē	,,	,,	,,
Neg. Imperat.	thalō	thalāni				

kĕṛī, leave

Fut.	kiō	kiēn	kiōdō	kiēni	kiēni	kiēr
Imper.	kĕō	kĕōāni				
Pres. Ind.	kĕṛādō					
Impf.	kĕṛādĕg					
Past	kĕtā	kĕtan	kĕtō	kĕtani	kĕtani	kĕtar

nēzī, know.

Fut.	nēo	nēn	nēo	nēni	nēni	nēor
Pres. Ind.	nēwadō					
Impf.	nēwādĕg					
Past Ind.	nēg	nēn	nē	nēni	nēni	nēr
Fut. Neg.	maiĕng	maiĕna	maiu			
	maiĕni	maiĕni	maiora			

tazi, see, look.

Fut.	tāmō	tāmon	tāmdō	&c.
Pres. Ind.	tazādō			
Impf.	tazadĕg			
Past	tāng			

khaṇḍī, see, look.

Fut.	khamō
&c.	&c.

hābī, bring.

Fut.	hābō	hābon	hābdō, &c.
Imperat.	hāde*u*	hādani	
Pres. Ind.	hāndō		
or	hābādō		
Impf.	hāndĕg		
or	hābādĕg		
Past	hānda hāndan hāndō hāndāni hnādāni hāndor		

shīzī, take away.

Fut.	shō	shōn	shudō	shoni	shoni	shōr
Imperat.	shil	shilani				
Pres. Ind.	shīdō					
Impf.	shīdĕg					
Past	shīda	-an	-o	-ani	-ani	-or

tsātsī, send.

Fut.	tsapō	tsapon, &c.
Pres. Ind.	tsapādō	
	tsātsādō	
Impf.	tsapādĕg	
	tsātsādĕg	
Past	tsāttā	tsāttan tsāttō, &c.

thazī, hear.

Past	thātĕg		
	thāīg	thāīn	thāī, &c.

Necessity and Habit.

In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjābī is employed, *viz.*, the Agent case wit the infine. Cf. Panjābī *ōs ghallṇā hōwēdā*, he will have to send.

gī ībī tōig, I had to go; *ke zē tadan*, thou hast to eat; *dōī raṇḍī shū* he has to give.

Thus we have *gī ībī tada* or *tō* or *ta* or *shuk*, I have to go.

gī ībī tōig or *tareg*, I had to go.

These auxiliaries are inflected according to the subject, as :—

tada	tadan	tadō	tadoni	tadori	tador
tarĕg	tarĕn	tarē	tarĕni	tarĕni	tarĕr
tōig	tōin	tōî	tōini	tōini	tōir
shuk	shun	shū	shuni	shuni	shūr

For *shuk*, &c., the 3rd Sing. (*shū*) is also used indecl. This may apply to the others also.

The negative of *ībī tada* is *mēbī tada*

and of *ābī tada* (have to come) *mabī tada*.

Habit is expressed by combining *lhāī*, do, make, with the Infin. (slightly modified) of the verb which gives the thought required: thus :—

tha dapā lhaō, do not make a habit of falling.
gē ābā lhādō, I am in the habit of coming.
doz tezā lhāder, they were in the habit of beating.
habsī tha lawa lhānī, do not tell lies (*lhāī*, compounded with itself.)

Compound Verbs.

Compound Verbs are very common. As a rule they add emphasis to the meaning.

raṇḍī, give and *keṛī* leave, *gī rānī ketā*, I gave left, gave altogether
keṛī, leave ,, ,, ,, *gī kezh keō*, I shall leave-leave, leave altogether.
tezī, beat, *keṛī* leave, *ke ten ketan*, thou beating leftest, thou beatest much.
lhāī, do and *keṛī*, leave, *lhajī keṛī*, do leave, do thoroughly.
raṇḍī, give and *lhāī*, do, *dōī rama lhātē*, he giving made, he gave (cf. Fut. *rāmō*).
tezī, beat and *lhāī*, do, *ke tēma lhaō*, beating make, beat thou, (cf. Fut. *tēmog*) *ke mi tēma thalō*, do not habitually strike anyone (*lit.* thou man striking not do.)
shūbi, become, and *ībī*, go, *shujīdō*, *shujīdeg*, *shujyō*, I become, I became, I shall become.
Thus *nenz hābī*, and *nenz shīzī*, are emphatic forms of *hābī*, bring, and *shīzī*, take away.
azā is compounded with *ībī*, go to express the Hindi *calnā* (*calā jānā*) *gē azāys*, I shall go away.
hazā with *ābī*, come, expresses 'again' 'back,' come back or return, *gī mūdā hazā ābī tada*, I have to return to-morrow.
phāē raṇḍī, divide, *phugē keṛī*, spoil, waste, *shīn ībī*, become alive.

Conditional sentences.— I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. *du ābadē gī du tēmō*, if he had come I would have beaten him. (*lit.* he was coming, I will beat him.)

Negation is expressed by prefixing *tha*, to the Imperative, and *ma*, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepālī where the Agent case is employed with transitive verbs in all tenses except those in which the Auxiliary verb am, was &c., is used.

Verbal forms ending in *-eg* may also be made to end in *-ēg*.

The Future is used for the Pres. Subjunctive as in Kashmīrī.

List of Common Nouns, Adjectives and Verbs.

Natural Relationships, etc.

bā, father.
cājĕ bā, (small father) uncle, younger than father.
yā, mother.
kag, elder brother.
nuā, younger brother.
rhi, sister.
yō, son.
mīlyō, daughter.
rū, father-in-law.
gāhseu, husband.
mĕz, wife.
gāhnū, mi, man.
mēzmī, woman.
karū, yō, boy.
mīlyō, girl.
cōr, thief.
puhāl, shepherd.

Animals.

rha, horse (common gender).
tshāh, horse (m).
nabrha, mare.
ban, ox.
rĕnz, calf.
rāhd, cow.
mhēi, buffalo.
yāg, yak.
rhiz, goat (male).
lā, ,, (female).
kats, sheep (male).
mā, ,, (female).
khūī, dog, (common).
bā, dog (m.).
mē, bitch.
rikkh, black bear.
ōmū, red bear.
thar, leopard.
shankhū, kind of wild cat.
kār, ass.
sur, pig.
kugā, cock, hen.
bhīṛ, cat.
taṛbhīṛ, cat (male).
ūṛ, uṛ, camel.
pyā, bird.
ill, ìll kite.
guā, jackal.
hāthī, elephant.

Parts of the Body.

guṛ, hand.
kunz, foot.
ṭa, nose.
ṭir, eye.
mot, face.
ā, mouth.
riṛ, ear.
krā, hair.
punz, head.
lhē, tongue.
khog, khop, stomach.
thākh, back.
phug, body.

Common Objects.

pad, book.
mashādan, pen.
mānnī, bed.
cumh, house.
bēṇḍī, river.
gaṛ, stream.
ran, hill.
patthar, plain.
rhī, field.
rāṛī, bread.
tī, water.
chuā, wheat.
kugī, maize.
buṭṭh, tree.
palānz, saddle.
nagar, village, city.
kham, clothes.
guthāb, ring.
paular, shoe.
shā, meat.
pānu, milk.
ṭiglī, egg.
mar, ghī.
tiĕll, oil.
bōdī, buttermilk.
haṛī, shop.
ṭan, ṭang, rupee.
nīhr, day.
niūrōdh, night.
yēgī, sun, sunshine.
lazā, moon.
karh, star.

baṇh, jungle.
matsh, fish.
amh, way.
māl, property.
cīj, thing.
dēsh, mulkh, country.
lanh, wind.
mug, rain.
kurh, load.
bē, seed.
nīlām, iron.

Abstract Nouns.

angā, famine.
mansā, intention.
habsī, lying.
cōrī, theft.
kam, work.
biāh, marriage.
mīn, name.
lāhā, price.
kharc, expense.
gunāh, sin.
dāh, pity.
ṭēhl, service.
ūīāb, answer.
hugam, order.
khushī, happiness.
cāl, sound.
barsh, year.

Adjectives.

ruṭh, good, beautiful, clean.
madam, bad, lazy, ignorant, ugly.
mōṛē, big.
cějě, bāē, kuajh, little.
drāldā, straitened.
ōnyi, hungry.
ṭoṛ, hot.
guṛ, sweet.
thōṛē, little.
jama, together.
tshōī, fat.
jushī, befitting.
shil, wise.
rush, swift.
tsanjī, sharp.
rangī, high.
sōhī, cold.
hajē, much, many.
yūe, bātěr, all.
sasī, white.

Verbs.

shūbī, shubī, be, become.
ābī, come.
ībī, go.
brai, sit, live.
shīzī, take, take away.
hābī, bring.
raṇḍī, give.
dāpī, fall (from horse, &c.).
bajěsī, fall down.
khayā shubī, rise, stand up.
khaṇḍī, tazī, see look.
zē, eat.
tumī, drink.
kūṛī, say, speak.
kushī, sleep.
lhāī, do, make.
tezī, strike, beat.
sēzī, recognise.
nēzī, know.
pīpī, arrive.
drōraṇḍī, run.
pōshibī, run, run away.
ād kūṛī, call (*lit.* say 'come' ?).
khosī, be obtained, meet.
paṛēphī, read.
tsēzī, write.
sī, die.
thazī, hear.
hazā ābī, return (come again).
guāh raṇḍī, embrace.
au raṇḍī, kiss.
azā ībī, go away.
haṛ tsuzī, plough.
tsātsī, send.
krābī, weep.
kěṛī, leave.

NUMERALS.

Cardinal.

1—īttī, ī.
2—juṛ.
3—shum.
4—pī.

5—nā.
6—trūī.
7—nhī.
8—rhē.
9—kū.
10—sā.
11—sēīdi.
12—sanī.
13—shashum.
14—sāpī.
15—san.
16—sātrūī.
17—sāhnī.
18—sārē.
19—soskū.
20—nīzz.
100—rā.
200—nīrhā. (700 ?)
900—kūrhā.
1,000—sārā.
100,000—lakh.

Ordinal.

1st, tūmī.
2nd, juṛmī.
3rd, shummī.
4th, pīmī.
5th, nāmī.
6th, trūīmī.
7th, nhīmī.
10th, sāmī.
khaṇṇī, half.
ḍhāī, 2½

Above 20, numbers are estimated by scores up to 100.

SENTENCES.

1. Ka mīn chī shu ? Thy name what is ?
2. Di rhaphī tēmī shūī ? This horse's how much (age) is ?
3. Děts Kashmīr chiṛī ōhētār tō ? From here Kashmir how far is ?
4. Ka bāō dor tēmī yō tod ? In thy father's house how many sons are there ?
5. Gē tō ōhētārē āndō. I to-day from far walked.
6. Gěū cějě bāō yōē dō rhira sādē bīāh lhātō. My uncle's (young father's) son with his sister made marriage.
7. Cunh (*or* cumh) sasī rhān (*or* rhaphī) palānz tod. In the house the white horse's saddle is.
8. Dō thākhārī palānz tshū. On his back the saddle bind.
9. Gī dō yō hajē těngāděg. I his son much beat.
10. Rāo punzarī trāi ghuaṇ pauhāle ruātsādē. On the hill's top the shepherd is grazing cows and goats.
11. Buṭṭhō pōěa dū rhān ṭoṭhī tēzi tōī. Under the tree he on a horse was seated.
12. Dō nuā ēnō rhīn vē mōṛē tō. His young brother his own sister than bigger is.
13. Dō lāhā ḍhāi ṭan. Its price is two and a half rupees.
14. Gěū bā bāē cumhu bra. My father in a little house lives.
15. Dōbī dī ṭang ranī kěo. To him this rupee giving leave.
16. Dū ṭang dō dots nēnz hādeu. That rupee him from take.
17. Dō ke hajē tēu thāzěran tshū. Him thou much beat with ropes bind.
18. Bāini tī hund. From the spring water draw.
19. Giū tūī jō. Me in front of walk.
20. Ka thalē āduh yō ābād ? Thee behind whose boy comes ?
21. Ke du ādō dots hāndān. Thou that whom from tookest.
22. Gī haṛī dots hāndā. I shop from took.

The Parable of the Prodigal Son.

Dōra dōī kutē (kūī): ī mīu juṛ. yō tōī; cějě
Then he said: one man-to two sons were; young
yōī bārā kūī, ē bā anyō māl gēbī pīpā gēbī rau;
son father to said, O Father what property me-to arrive me-to give
dōī ēnō māl phāē randō. Dots thalē thōṛa dīnē cějě
he own property dividing gave. From-that after few days young.
yōī yūe cīj jama, lhātē (lhē), ōhētār mulkharī īdē. Dōrē
son all things together made, far country-to went. There
dōī madam kam lhātō, ēnō māl phugē kětō. Du bēlā rī
he bad work did, own property wasting left. That time at
batē kharc shujīdē dō dēshā rī binā angā shutē (shujīdē or īdē)
all spent became that country in great famine became.
Dōra du drāldā shujīdē. Dōra dō dēsharī ī sāhūkārē
Then he straitened became. Then that country of one money lender
dōrē īdē. Dōī ēnō rhīrī surar ruātsī tsāttē. Dō mansa tōī
near went. He own field swine to graze sent. His intention was
du shan suraz zauādēr ēnō khog pīmāděg. Azla dōbī
that husk-food swine were-eating own stomach I might fill. But him-to
challa ma ramāder. Dōra dōbī hōsharī (hōsh) āndē
anything not they were giving. Then him-to sense in (sense) came
ta kutē: Giū bāō anyō kamlhāzā dī (dumbizār)
then he said: My father-of how-many work-doers to (workers)
hajē rōṛī tōd. Gē dēr ōnyī sīuādō, gē khāē atsā gěo
much bread is. I here hungry am dying, I stand arising own
bāō dor yōg, wōī gī dōbī kōg:— gī sargō ka
father near will go, also I him-to will say:— I heaven-of thy
gunāh lhēga. Entě dī jōgě mad hazā ka yō kūṛī, gēbi
sin did. Now this worthy not-am again thy son to-say, me
kā (kēno) kam lhazādu sāhī lhaō. Dōra atsā ēnō
thy (own) work doers like make. Then having-risen own
bāō dor īlī (īdē). Entě du ōhētār tōī du tarī dō bāb
father near went. Now he far was him having-seen his father-to
dāh ādī, dōī drō re, dōī mūthū guāh re, mast au re.
pity came, he run made, he neck-to embrace made, much kiss made.
Yōī dōbī kūī:—gī sargō ka gunāh lhēga. Entě dī jōgě
He him-to said:— I heaven-of thy sin made. Now this worthy
mad, hazā ka yō kūṛī. Dō bāē nōkarari kūī ruṭhē
not-am again thy son to say. His father servants-to said good
ruṭhē kham hunj hādăni, kěz dōbī kham rāhni,
good clothes taking-out bring, ye him-to clothes put-on (give?)
gūī guthāb rāhni, konzari paular rāhni, mōṛē rěnz shārěni
hand-to ring put on feet to shoes put on fat calf kill
yěz zauani khushī lhauani, du gappā lhājī dī giū
we shall-eat happiness shall-make this matter making this my
yō sīdě tōī ěntě haza shīn īlī, tūī hioshtē ěntě khosa
son dead was now again alive-went, formerly was-lost now has-been
īlěā. Dōra doz khushī lhātěr. Dō mōṛē yō rhīrī tōī,
obtained. Then they happiness made. His big son field-in was,
au ghārī cūmh kachā pī (ādī) gīdō garpī mī cāl
what time house near arrived (came) singing dancing of also noise
thātē (thāī). Dōra ī cāgara bī ād kutē rhugādē:—chī shujad.
heard. Then one servant to called asked:— what became.
Dōī dōbī kūī:— Ka nuā anjad, ka bāē tshōī
He him-to said:—Thy younger-brother came, thy father fat

rěnz shaiādō, dō thālē dū rājī. bajī khosīrī. Du
calf is killing that for he well was obtained. He
rōshē shīrī tōng mēliādē. Dō bā dāthī anjī du
became-sulky in not-went. His father out having-come him
chēndī. Dōī bābī ūiāb lhātē. Dho barsh ka
persuaded. He father-to answer made. So-many years thy
ṭēhl lhātěg, gī ka hugam thuāsī ma, ke abēlā ī lā
service I did, I thy order rejected not, thou ever one goat
gībī ma randen (rashī) kēnō yārada sādē, khushī gappā
me-to not gave thy-own friends with happiness talk
lhau: abēlā ka dī kaṛū ādī, dōī ka māl madam
make: when thy this son came he thy property bad
kammārī kharāb lhājī, ke dō thāli rěnz shaiāděn.
works in evil having-made thou him for calf killedst.
Dōī dōbī kūī:— ē yō kū hamēsh giū kachā todon; giū
He him-to said:—O son thou always me near art; mine
tod dū ka shū. Khūshī lhāī, khushī shūbī jushī
is that thine is Happiness to make, happiness to be fitting
tōī. Ka di nuā sīdē tōī ěntě hazā shīn īlī,
was. Thy this young-brother dead was now again alive became,
tūī hīoshtē ěntě khosa īlěā.
formerly was-lost, now has been obtained.

PANGWALI (Pangwāḷī.)

The following notes have been compiled from tow manuscripts.

I have not had on opportunity of making a firsthand study of Pangwāḷī.

Nouns.

Masculine.

Nouns in—ā.

	Sing.	*Plur.*
N.	ghōṛ-ā, horse	-ē
G.	-ē	-ē
D.A.	-ē dī *or* jē	-ē dī *or* je
L	-ē bicc, &c.	-ē bicc &c.
Ab.	-ē kaṇā	-ē kaṇā
Ag.	-ē	-ē

Usage appears to vary in the case of masc nouns with other endings. They add *-ē* for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in *-ē*, thus *tes dēsē*, in that country.

bab, bau, father, has G. *babbē, bauē*, &c.

Feminine.

N.	kūī, girl	kūī
G.	kūī *or* kūīā	,, *or* kūīā
D.A.	kūī	kūī
L.	,, bicc	,, bicc
Ab.	,, kaṇā	,, kaṇā
Ag.	kūī	kūī

Fem nouns in a consonant appear to inflect by adding *-ī* ; thus *piṭṭh*, back , *piṭṭhī puṭṭh*, on the back ; *bhēṇ*, sister ; *bhēṇī dī*, to a sister.

Pronouns.

Sing.

	1st	2nd	3rd	
N.	au	tū	sē, ōh	ēh, this.
G.	māṇ	tāṇ	tēsē, usē	ēh
D.A.	mo dī	tau dī	tēs dī, us dī	isē
L.	mo bicc	tau bicc	tēs bicc, us bicc	is dī
Ab.	mo kaṇā	tau kaṇā	tēs kaṇā, us kaṇa	is bicc
Ag.	me	taī, te	tēnī, unī	is kaṇā
				inī

Plur.

N.	as, ās	tus, tuh	ōh	ēh
G.	hēṇ	tāhṇ	unkēā	inkēā
D.A.	as dī	tus dī (?)	un dī	in dī
L.	as bicc	tus bicc (?)	un bicc	in bicc
Ab.	as kaṇā	tus kaṇā (?)	un kaṇā	in kaṇā
Ag.	asē, as	tu ē. tuh, tus	unh	inh

For *dī*, to, *jē* is also used.

Other pronouns are *kas*, who ? G. *kasē* Ag. *kinī*
jē who G *jisē* Ag. *jinī*

kī, what ; *kicch*, something, anything ; *jēkicch*, whatever ; *sabh*, all.

In Pangwāḷī the letter *j* tends to become *dz* and is often so pronounced.

Adjectives

Adjectives used as nouns are declined as nouns ; otherwise they are indeclinable except those in *-ā*, which have obl. masc. sing. *-ē*, plur. masc *-ē*, fem. sing. and plur. *-ī*.

Demonstrative.	*Collective.*	*Interrogative.*	*Relative.*
anā, like this, attru, so much or many	tanī like that tattru, so much or many.	kanā, like what ? kattru, how much or many.	janā, lik which jattru, as much or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

Time.

abē, now	pasūr, day after to-morrow
tikhaṇ, then	cōth, day after that
kikhaṇ, when ?	hī, yesterday
jikhaṇ, dzikhaṇ, when	parē, day before yesterday
pūr, to-morrow	cōth, day before that

Place.

iṛī, here	bunh, uṛē, down
uṛī, there	nīṛ, near
kiṛī, where ?	dūr, far
jēṛī dzēṛī, where	agar, in front
iṛī tikar, up to here	patā, behind
iṭṭhī kaṇā, from here	antar, inside
baīh, up	bharilh, outside

Others are *kis*, why ?; *he*, yes ; *nehi*, no ; *jugtī*, well ; *utauḷā* (adj.) quickly.

Prepositons.

The commonest prepositions have been indicated in the declaration of nouns and pronouns The same word is frequently both a preposition and an adverb.

pār, beyond	puṭṭh, upon.
wār, on this side	kēṇī, along with
pāṛ, beneath	

Verbs.

Auxiliary.

Pres. asā asā asā asē asē asē
Fem. asī

as, indecl. and *sā*, are also found for *asā* ; and for the 3rd sing. and plur. we also notice *ahi*.

Past sing. mas. thiyā, fem. thī, plur. thiyē, thī.

Intransitive.

bishṇā, sit, remain.

Fut.	bish-u or -ál	-al	-al	-ĕl	-ĕl	-ĕl
Imper.	bish					
Past Cond. or Pres. Ind.	bish-tā	fem.	tī	pl.	fem.	tī
Impf. Ind.	bishtath	fem. bishtith all through				
Past	biṭṭh-ā	fem. ī	pl. -ē	fem. -ī		

Part. *bishṭā*, sitting; *biṭhōrā*, in the condition of being seated; *bishṇēwāṭā*, sitter or about to sit ; *bishī kaī*, havsng sat.

The regular past and stative past (not used) would be *bishā*, *bishōrā*.
The following show slight variations:—

bhūṇā, become.

Fut.	bhōl all through
Imper.	bhō
Past Cond. or Pres. Ind.	bhutā
Part,	bhūā

ṇā, come.

Fut.	yāl
Imper.	aī
Pres. Ind.	itā

Part. *yaīkaī*, having come; *yōr* or *yōrā*, in the condition of having come.

ghēṇā, go.

Fut.	ghēl	
Imper.	gā	ghē
Pres.Ind.	ghetā	
past	gā	fem. gĕī

Part. *ghaī kaī*, having gone ; *gayōrā*, in the condition of having gone.

Transitive

The regular transitive verb conjugated like *bishṇā*, having, however, a regular past, which agrees with the object as in Urdū. The following show slight differences:—

māna, beat.

Fut.	māral	pl. mārĕl
Pres. Ind.	mātā	
Past	mārā	

Part. *mānēwāṭā*, beater, about to beat ; *mārōrā*, in the condition of having been beaten.

khāṇā, eat.

Past	khāū

qīṇā, drink.

Past	pīū

dēṇā, give.

Fut.	dīu
Pres. Ind.	detā
Past	dittā

nēṇū, take.

Fut.	nēl
Pres.Ind.	netā
Past	nīu

kanū, do.

Pres. Ind	katā
Past	kiyu

bujṇā, know.

Past	buddhū

ghinī ghēṇā, take away, is like ghēṇā.

One of the MSS. has a Fut. in *-lā*, thus *ghē-lā*, f, *-lī*, plur. *-lē*, and has an interesting form in *-n* for the 2nd plur. fut , thus *māran*, you will beat, reminding us of the *-n* which appears in the 2nd, 3rd plur fut. in Pāḍarī.

The omission of the *r* from some of the tenses of the verbs for *beat* and *say*, mānā kanā, is noteworthy. Compare also *hēnu*, see ; *hānā*, be defea ed ; *paṇhā* (?) read, which in other dialects would be *hērṇā hārṇa*, *paṛhna*. The same feature is found in Curāhī *mānū*, beat *kāhnū*, do (p. 510).

The infinitive ends in *-ā* or *-ū* or *-ū*.

Numerals.

1—yak.	11—vāhrā.
2—dūī.	12—bāhrā.
3—lāī.	13—tēhrā.
4—caur.	14—caudhā.
5—panj.	15—pandrā.
6—chē.	16—shōḷhā.
7—satt.	17—satārā.
8—aṭṭh.	18—aṭhārā.
9—naõ.	19—unnjh.
10—dash.	20—bjh.

The people probably count by scores and do not use the separate numbers between 20 and 100 (*sau*). With *shōḷhā*, sixteen, compare Pāḍari *shōṛāh*.

Common Nouns, Verbs and Adjectives.

bab, bau, father.
ijjī, mother.
bhaū, brother (older than speaker.)
bhāī, brother (younger than speaker.)
dēddī, sister (older than speaker.)
bhaiṇ, sister (younger than speaker.)
kõā, son.
kūī, kuṛī, daughter.
gharēth, husband.
jõlli, dzõllī, wife.
māhṇū, maṛd, man.
jĕlhāṇū, woman.
kõā, boy.
kūī, girl.
guāl, cowherd.
puhāl, shepherd.
ghõṛā, horse.
ghõṛī, mare.
liṇḍ, ox.
hatth, hand.
khūr, foot.
nakh, nose.
ṭīr, eye.
shuṇḍ, far.
āsī, mouth.
dand, tooth.
kann, ear.
kēs, hair.
kupāḷ, head.
magar, head.
jibh, tongue.
pēṭh, stomach.
ḍhĕḍḍh, ,,
piṭṭh, back.
sarīr, body.
põthī, book.
katāb, ,,
kalam, pen.
manjā, bed.
gīh, house.
daryā, river.
gaḍḍṛī, stream.

gā, cow.
bhaṭ, buffalo.
bakrū, he-goat.
bakrī, she-goat.
bhēd, sheep.
kuttar, dog.
kuttrī, bitch.
rikkh, black bear
bhrabbū, red bear.
kukkaṛ, cock.
kukkṛī, hen.
balāṛ, cat (male).
balārī, ,, (female).
pakhrū, bird.
ill, kite.
sagāl, fox.
hāthī, elephant.
aṇḍhĕrū, egg.
ghīū (accent on first), ghī.
tēl, oil
chā, buttermilk.
din, day.
rāt, night.
dēs, sun.
sūrj, ,,
jõsan, moon.
pūrnõõ, ,,
tārā, star.
lāt lat, wind.
mēh, rain.
barkhā, ,,
dhūpp, sunshine.
ncār, storm.
bharõṭū, load.
bhārā, ,,
baijū, seed.
luhā, iron.
kharā, good, beautiful, clean.
burā, bad.
baḍḍā, big.
maṭhṛā, small.
ḍhillā, lazy.
takṛā, wise.
gicingaṛ, ignorant.
utauḷā, swift.
painnā, sharp.
uccā, high.
alaggā ugly.
ṭhaṇḍā, cold.
garm, hot.
miṭṭhā, sweet.
tĕār, ready.
thõṛā, little.
mata, much.
jõth, dzõth, hill.
shappaṛ, ,,
paddhar, plain.
bāg, field.
rõṭi, bread.
pāṇī, water.
giuh, wheat.
kukkṛī, maize.
būṭ, till.
gira, village.
saihr, city.
baṇ, forest.
macchī, fish.
batt, way.
phaḷ, fruit.
duddh, milk.
mās, meat.
bhūṇā, be, become.
īṇā, come.
ghĕṇā, go.
bishuṇā, sit, remain.
nēuā, take.
khaṛābhūṇā, stand.
hēnu, see.
khāṇā, eat.
pīṇā, drink.
bõlṇā, speak, say.
sõṇā, sleep.
kanā, do
mānā, beat.
paryaṇnā, recognise.
bujṇā, know.
pujṇa, arrive.
nashṇā, run.
nashī ghēṇā, run away.
baṇāṇā, make.
sikkhṇā, learn.
paṇhā, (?) read.
likkhṇā, write.
marnu, die.
suṇnu, hear.
phirṇā, turn.
phērī īṇā, return.
jhagaṛnā, quarrel.
jitṇū, win.
hānā, defeated.
baiju, phaṭṇā, sow.
hal jõcṇā, plough.
khalāṇā. cause to eat.
piwāṇā, cause to drink.
shuṇāṇā, cause to hear.
carṇā, graze.
carāṇā, cause to graze.

1. Tāṇ nau kī ahi (asā) ? What is thy name ?

2. Is ghōṛē katrī umar ahi ? How much is this horse's age ?

3. Iṛiyā (iṭṭhāṇ) Kashmīr katru dūr ahi (asā, &c) ? From here how far is Kashmīr ?

4. Tāhṇ babbē (bawē) gīh katrē kōī ahi ? In your father's house how many sons are ?

5 Au ajj baṛā dūrā hanṭhā. I to-day from very far walked.

6. Māṇ kakkē (*or* jēṭhē bauē) kōā usē bhēṇī dzōī dzadzī kiyōrī ahi. My uncle's son has married his daughter.

7. Gīh (ghiyē) hacchē ghōṛē kāṭhī ahi (asī). In the house is the white horse's saddle ?

8. Usē piṭṭhī puṭṭh kāṭhī lā. Put the saddle on its back.

9. Maī usē kōā matē kuṭṭā. I beat his boy much.

10. Oh jōt puṭṭh gāī bakrī carātā lagōrā ahi. He on the hill is grazing cows and goats.

11. Oh būṭē pāṛ ghōṛē puṭṭh biṭhōrā ahi. He under the hill on a horse is seated.

12. Usē bhāī apaṇ bhēṇī kaṇā baṛā asā (ahī). His brother is bigger than his sister.

13. Isē mull ḍhāī rupayyā asā (ahi). The price of this is two and a half rupees.

14. Māṇ bab us maṭhṛē gīh bishtā ahi. My father lives in that small house.

15. Usdī ēh rupayyā dē. Give him this rupee.

16. Oh rupayyē us kaṇā dē. Take those rupees from him.

17. Usdī jugtī mārī kaī rajurī lāī bannh. Having beaten him well tie him with ropes.

18. Khūī kaṇā pāṇī kāḍh. Draw water from the well ?

19. Māṇ agar agar haṇṭh. Walk before me.

20. Kasē kōā tāṇ patē itā ? Whose boy comes behind these ?

21. Oh kas kaṇā mullē ghinā. From whom did you buy that ?

22. Graē haṭwāṇī kaṇā. From the shopkeeper of the village.

APPENDIX No. IX

(Please see page 167)

WEIGHTS AND MEASURES

CHAMBA WIZARAT

Land Measures

36	English coin rupee	=1 *ser*
4½	*sers kham* (grain)	=1 *mani*
2½	*manis* (grain)	=1 *ana*
2	*anas*	=1 *aduhnun*
2	*aduhnuns*	=1 *kunun*
4	*kununs*	=1 *lahri*

Grain Measures

4½	*sers* (wheat)	=1 *mani*
20	*manis*	=1 *pira*
20	*piras*	=1 *khar*
100	*khars*	=1 *kharasu*

Bazar Weights

9	rupees weight	=1 *pao*
2	*paos*	=1 *adh ser* or (½ *ser*)
2	*adh sers*	=1 *ser*
5	*sers*	=1 *batti*
8	*battis*	=1 *man*

CHURAH WIZARAT

Land Measures

3	*manis* (wheat)	=1 *ana* or *sarsai*
4	*anas*	=1 *pao*
2	*paos*	=½ *lahri*
4	*paos*	=1 *lahri*

The measures for grain and other weights were the same as those in the Chamba or *sadr wizarat.*

BRAHMAUR

Land Measures

4½	*sers* (wheat)	=1 *mani*
5	*manis* (seed)	=1 *hal*
4	*hals*	=1 *pira*

The *pira* was the main unit used in measuring land.

Grain Measures

1⅛	*ser* (wheat)	=1 *kuthala*
4	*kuthalas*	=1 *mani* (4½ *sers*)
20	*manis*	=1 *pira*
20	*piras*	=1 *khar*
100	*khars*	=1 *kharasu*

(1) The measures of land are based on the estimated or ascertained quantity of seed required to sow it. *Kohli* land is measured by the amount of rice required to sow it.

(2) Skr. *pitaka*, Arch. Rep., 1902-03, p. 250.

BHATTIYAT

Land Measures

4½ *sers* (barley or *dhan*)	=1 *patha*	
16 *pathas*	=1 *drun*	
4 *druns*	=1 *lahri*	

Grain Measures

6¼ *sers* (wheat or rice)	=	1 *patha*
16 *pathas*	=	1 *drun*
20 *druns*	=	1 *khar*
100 *khars*	=	1 *kharasu*

LAHUL

The smallest unit of area is the half *lahri*.

Grain Measures

2½ *sers* (wheat)	=	1 *ren*
20 *rens*	=	1 *por*
30 *pors*	=	1 *khar*

The other weights are those in use in Chamba.

PANGI

Grain Measures

2½ *sers* (wheat)	=	1 *mangiru*
2 *mangirus*	=	1 *raund*
20 *raunds*	=	1 *pira*
20 *piras*	=	1 *khar*

The weights are the same as those in the Sadr *Wizarat*.

Land Measures

In Pangi people usually take a meal, called *kaleu*, about 8 A. M., and another at 2 P.M , called *rihani*. The meal taken about mid-day is called *dafar*. Hence the area ploughed and cultivated from dawn to 8 or 9 o'clock with one *hal* (plough) is called *kaleu*, and that ploughed by mid-day is called *dafar*, while the *rihani* is that ploughed up to 2 P. M. The area ploughed in a whole day is called *ek hal* or one plough.

APPENDIX No. X

(Please see page 219)

KUHLS

Name of *Kuhls*	Area under command in acres
Lower Chuari *Kuhl*	80
Upper most Chuari *Kuhl*	75
Upper Chuari *Kuhl*	53
Dhabriara *Kuhl*	80
Dhurnalla *Kuhl*	200
Deoka *Kuhl*	53
Naini *Khad Kuhl*	49
Khaggal Seonth *Kuhl*	764
Mail *Kuhl*	191
Lower Smot *Kuhl*	175
Upper Smot *Kuhl*	175
Bilpura *Kuhl*	110
Khargat *Kuhl*	85
Laholi *Khad* Kulyaon *Kuhl*	200
Bhujjal Trimbal *Kuhl*	300
Bharooiu Kakian *Kuhl*	85
Agoli *Kuhl*	60
Sher *Kuhl*	60
Chitrari *Kuhl*	35
Bharian *Kuhl*	182
Mangla *Kuhl*	200
Kakian *Kuhl*	17
Kiree *Kuhl*	80
Mangrol *Kuhl*	150
Bhadraum *Kuhl*	75
Lower Bhonta *Kuhl*	236
Saho *Kuhl*	179
Rajindu *Kuhl*	75
Saron *Kuhl*	115
Khemi Grima *Kuhl*	195
Bakani *Kuhl*	35
Dhulara *Kuhl*	500
Sararoorie *Kuhl*	45
Ran *Kuhl*	120
Paloura *Kuhl*	155
Kail *Kuhl*	105
Cheol *Kuhl*	100
Neki *Kuhl*	200
Silla *Khad* Sarol *Kuhl*	1300
Khojlala *Khad* Roni *Kuhl*	96
Nogli *Khad* Pandol *Kuhl*	50
Kharnala *Khad* Dhanndiara *Kuhl*	300
Salan Salandri Jund *Kuhl*	1300
Thulel *Kuhl*	150
Mehla Tipri *Kuhl*	167
Balana *Kuhl*	156
Lower Motla *Kuhl*	200
Masrund *Kuhl*	800
Chakki *Khad* Raipur *Kuhl*	424
Total :-	10537

APPENDIX No. XI

(Please see page 291)

WEIGHTS AND MEASURES

Chamba tahsil

Land measures

1	English coin rupee	=1 tola	= 11.664 g
36	,, ,, ,,	=1 *ser* (36 tolas)	= 419.897 g
4½	*sers kham* (grain)	=1 *māni*	=1889.54 g=1.889 kg
2½	*manis* (grain)	=1 *ana*	=4.723 kg
2	*anas*	=1 *aduhnun*	= 9.46 kg
2	*aduhnuns*	=1 *kunun*	= 18.892 kg
4	*kununs*	=1 *lahri*	= 75.568 kg

Grain measures

4½	*sers* (wheat)	=1 *mani*	= 1.889 kg
20	*manis*	=1 *pira*	= 37.780 kg
20	*piras*	=1 *khar*	= 7.56 q
100	*khārs*	=1 *kharasu*	= 7.56 tonne

Bazar weights

9	rupees weight	=1 *pao*	= 104.974 g
2	*paos*	=1 *adh ser* or (½ *ser*)	= 209.948 g
2	*adh sers*	=1 *ser*	= 419.897 g
5	*sers*	=1 *batti*	= 20.990 kg
8	*battis*	=1 *man*	= 1.68 q

Chaurah tahsil

Land measures

3	*manis* (wheat)	=1 *ana* or *sarsai*	= 5.667 kg
4	*anas*	=1 *pao*	= 22.668 kg
2	*paos*	=½ *lahri*	= 45.336 kg
4	*paos*	=1 *lahrī*	= 90.672 kg

The measures for grain and other weights were the same as those in the Chamba or *sadr wizarat*.

Brahmaur sub-tahsil

Land measures

4½	*sers* (wheat)	=1 *mani*	= 1.889 kg
5	*manis* (seed)	=1 *hal*	= 9.445 kg
4	*hals*	=1 *pira*	= 37.780 kg

The *pira* was the main unit used in measuring land.

Grain measures

1⅛	*ser* (wheat)	=1 *kuthala*	= 472 g
4	*kuthalas*	=1 *mani* (4½ *sers*)	= 1.889 kg
20	*manis*	=1 *pira*	= 37.780 kg
20	*piras*	=1 *khar*	= 7.56 g
100	*khars*	=1 *kharasu*	= 7.56 tonne

Bhattiyat tahsil

Land measures

4½	*sers* (barley or *dhan*)	=1 *patha* (125 tolas)	= 1.458 kg
16	*pathas*	=1 *drun*	= 23.328 kg
4	*druns*	=1 *lahrī*	= 93.312 kg

Grain measures

6¼	*sers* (wheat or rice)	=1 *patha* (174 tolas)	= 2.030 kg
16	*pathas*	=1 *drún*	= 32.480 kg
20	*drúns*	=1 *khár*	= 6.50 q
100	*khars*	=1 *kharású*	= 6.50 tonne

Lahul

The smallest unit of area was the half-*lahri* which is equal to 45.336 kg.

Grain measures

2½	*sers* (wheat)	=1 *ren*	=1049.74 q=1.05 kg
20	*rens*	=1 *por*	= 21 kg
30	*pors*	=1 *khár*	= 630 q

The other weights were those in use in Chambá.

Pangi sub-tahsil

Grain measures

2½	*sers* (wheat)	=1 *mangirú*	= 1.05 kg
2	*mangirús*	=1 *raund*	= 2.100 kg
20	*raunds*	=1 *pirá*	= 42 kg
20	*pirás*	=1 *khár*	= 8.40 q

The weights were the same as those in the *sadr* tahsil.

Land measures

In Pángi people usually take a meal, called *káleú*, about 8 A.M., and another at 2 P.M. called *rihání*. The meal taken about mid-day is called *dafar*. Hence the area ploughed and cultivated from dawn to 8 or 9 o'clock in the morning with one *hal* (plough) was formerly called *káleú* in popular parlance and that ploughed till mid-day as *dafár*, while the *rihání* was that ploughed upto 2 P.M. The area ploughed in a whole day was called *ek hal* or one plough. For revenue work, the unit of area was a square *karam* or *gatha*. In the case of the Bigha measure the unit was called a *biswansi*, and in the case of the *ghumao* measure it was known as a *sarsahi*. The following were the area measures :—

Bigha measures

20 *biswansis*	= 1 *biswa*
20 *biswas*	= 1 bigha

Ghumao measure

9 *sarshis*	= 1 *marla*
20 *marlas*	= 1 *kanal*
8 *kanals*	= 1 *ghumao*

Some of these old weights and measures are still in vogue and look like struggling hard before they die out under the force of changed circumstances in which new weights and measures have been introduced.

NEW WEIGHTS AND MEASURES NOW IN FORCE

At settlement, land measures have been revised and now the following system of measures is in force :—

56 inches	= 1 *karam*	= 1.4224 m
1 sq. *karam*	= 1 *biswansi*	= 2.0232 sq. m
20 *biswansis*	= 1 *biswa*	= 40.4644 sq. m
20 *biswas*	= 1 bigha	= 809.2888 sq. m
5 bighas	= 1 acre	= 4046.4440 sq. m

After the formation of Himachal Pradesh, the following standard weights were introduced and these have ever since been in force till the recent enforcement of the metric weights :—

8 *rattis*	=1 masha	= 0.001 kg
12 mashas	=1 tola	= 0.01 kg
5 tolas	=1 chhatak	= 0.06 kg
16 chhataks or 80 tolas	=1 seer	= 0.93 kg
40 seers	=1 maund	= 37.32 kg

Now metric weights and measures are going gradually to be introduced throughout India and, in this district, adoption of metric weights became optional on 1.4.1960, and, compulsory on the first of April, 1962. The following table gives the basic units of metric weights and also the conversion factors :—

British Units		Metric Units		Indian Units	
16 grams	=1 ounce	10 milligrams (mg)	=1 centigram	5 tolas	=1 chhatak
16 ounces	=1 pound	10 centigrams	=1 decigram	16 chhataks or	
28 pounds	=1 quarter	10 decigrams	=1 gram (1 g =1000 mg.)	80 tolas	=1 seer
4 quarters	=1 hundred-weight	10 grams	=1 decagram	40 seers	=1 maund
20 hundredweights=1 ton		10 decagrams	=1 hectogram		
		10 hectograms	=1 kilogram (1 kg. =1000 g.)		
		10 kilograms	=1 myriagram		
		10 myriagrams	=1 quintal		
		10 quintals	=1 metric tonne (1 tonne=1000 kg.)		

Conversion factors

1 ounce	=28.3495 grams.	1 gram	=0.0352740 ounce
1 ton	= 1.01605 metric tonnes.	1 kilogram	=2.20462 pounds
		1 metric tonne	=0.98420 ton

		1 tola	=11.6638 grams
		1 seer	= 0.93310 kilograms
		1 maund	= 0.373242 quintal
9 pounds	= 350 tolas (exact).		

APPENDIX No. XII

(Please see page 304)

REST HOUSES

Sl. No.	Name of Tahsil or Sub-Tahsil	Name of Place	Category of building	Department
1	2	3	4	5
		TAHSIL CHAMBA		
1.	Chamba	Karpoke	Rest House	Forest Department
2.	Chamba	Kundi	Rest House	-do-
3.	Chamba	Darkund	Rest House	-do-
4.	Chamba	Chitrari	Rest House	-do-
5	Chamba	Dradha	Rest House	-do-
6.	Chamba	Sahu	Inspection Hut	-do-
7.	Chamba	Pukhri	Inspection Hut	-do-
8.	Chamba	Kalatope	Rest House	-do-
9.	Chamba	Chamba	Class I	P. W. D.
10.	Chamba	Dalhousie	Rest House	-do-
11.	Chamba	Khajiar	Class II R/House	-do-
12.	Chamba	Khajiar	Dak bungalow	-do-
13.	Chamba	Khajiar	Dak bungalow	-do-
14.	Chamba	Silagharat	Class II Rest House	-do-
15.	Chamba	Jhamwar	Rest House	Forest Department
		TAHSIL BHATTIYAT		
1.	Bhattiyat	Kanthli	Rest House	-do-
2.	Bhattiyat	Surkhigala	Rest House	-do-
3.	Bhattiyat	Mamul	Rest House	-do-
4.	Bhattiyat	Raipur	Rest House	-do-
5.	Bhattiyat	Banikhet	Class I Rest House	P. W. D.
6.	Bhattiyat	Bathri	Class II Rest House	-do-
7.	Bhattiyat	Sihunta	Class II Rest House	-do-
8.	Bhattiyat	Chuari	Class II & III Rest House	-do-
9.	Bhattiyat	Thulel	Rest House	-do-
10.	Bhattiyat	Kakira	Rest House class III	-do-
		TAHSIL CHAURAH		
1.	Chaurah	Dihr	Inspection Hut	Forest Department
2.	Chaurah	Kilor	Rest House	-do-
3.	Chaurah	Bhaint	-do-	-do-
4.	Chaurah	Bara	-do-	-do-
5.	Chaurah	Devikothi	-do-	-do-
6.	Chaurah	Khangu	-do-	-do-
7.	Chaurah	Himgiri	-do-	-do-
8.	Chaurah	Kalhel	-do-	-do-
9.	Chaurah	Chhatri	-do-	-do-

Contd.

1	2	3	4	5
10.	Chaurah	Sloh	Rest House	Forest Department
11.	Chaurah	Bhangori	-do-	-do-
12.	Chaurah	Chanju	-do-	-do-
13.	Chaurah	Tikri	-do-	-do-
14.	Chaurah	Tisa	Class II Rest House	P. W. D.
15.	Chaurah	Kalhel	-do-	-do-
16.	Chaurah	Masrund	-do-	-do-
17.	Chaurah	Sundla	-do-	-do-
18.	Chaurah	Salooni	-do-	-do-
19.	Chaurah	Kihar	-do-	-do-
20.	Chaurah	Bhandal	-do-	-do-
21.	Chaurah	Langera	-do-	-do-
		SUB TAHSIL BRAHMAUR		
1.	Brahmaur	Gharari	Rest House	Forest Deptt.
2.	Brahmaur	Kugti	Rest House	-do-
3.	Brahmaur	Rakh	Rest House	P. W. D.
4.	Brahmaur	Durgathi	Rest House	P. W. D.
		SUB TAHSIL PANGI		
1.	Pangi	Purthi	Rest House	Forest Deptt.
2.	Pangi	Tindi	Class II Rest House	P. W. D.
3.	Pangi	Dharwas	-do-	-do-
4.	Pangi	Sach	-do-	-do-
5.	Pangi	Purthi	Inspection Hut	Forest Deptt.
6.	Pangi	Kihar	Class II Rest House	P. W. D.

APPENDIX No. XIII

(Please see page 312)

DETAILED CLASSIFICATION OF POPULATION (1951 Census)

Sl. No.	Occupation	Total			Employers		Employees		Independent workers	
		P.	M.	F.	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11
1.	**Primary Industries not elsewhere specified.**									
(a)	Stock raising.	72	58	14	...	...	...	...	58	14
(b)	Forestry and wood cutting.	12	10	2	1	...	9	2	...	...
(c)	Fishing	2	2	...		...	...	...	2	...
	Total.	86	70	16	1	...	9	2	60	14
2.	**Processing and manufacture of foodstuffs, textiles leather and products thereof.**									
(a)	Grains and pulses.	24	19	5	...	...	...	...	19	5
(b)	Vegetable oil and dairy products	6	...	6	...	...	...	...	...	6
(c)	Cotton textiles	23	14	9	...	...	2	...	12	9
(d)	Wearing apparel except footwear and made up textile goods.	67	59	8	...	...	...	...	59	8
(e)	Industries otherwise unclassified.	118	102	16	3	...	46	...	53	16
(f)	Leather, products and footwear.	38	38	...	...	...	...	...	38	...
	Total.	276	232	44	3	...	48	...	181	44
3.	**Processing and manufacture of metals, chemical and products thereof.**									
(a)	Manufacture metals products otherwise unclassified.	50	41	9	...	...	...	...	41	9
(b)	Electrical machinery apparatus, appliance and supplies.	2	2	...	...	...	2	...	...	...
	Total.	52	43	9	...	...	2	...	41	9
4.	**Processing and manufacture not otherwise classified.**									
(a)	Manufacturing industries otherwise unclassified.	47	45	2	...	...	...	...	45	2
(b)	Non-metallic mineral products.	20	20	...	...	...	...	...	20	...

Contd.

1	2	3	4	5	6	7	8	9	10	11
(c)	Wood and wood products other than furniture and fixtures.	45	45		...	...	...	...	45	...
	Total.	112	110	2	...	...	...	...	110	2
5.	**Construction and utilities.**									
(a)	Construction and maintenance of buildings.	38	38	...	...	...	...	...	38	...
(b)	Works and services, domestic and industrial Water supply.	6	5	1	...	...	...	...	5	1
(c)	Sanitary works and services including scavanges.	70	66	4	...	...	66	4	...	...
	Total.	114	109	5	...	...	66	4	43	1
6.	**Commerce.**									
(a)	Retail trade otherwise unclassified.	287	249	38	...	...	...	...	249	38
(b)	Retail trade in food stuffs including beverages and narcotics.	357	346	11	...	...	1	...	345	11
(c)	Retail trade in textile and leather goods.	48	42	6	...	...		...	42	6
	Total.	692	637	55	...	...	1	...	636	55
7.	**Transport storage and communications.**									
(a)	Transport and communication otherwise unclassified and incidental services.	56	54	2	...	...	5	...	49	2
(b)	Transport by road.	4	4	...	...	...	...	...	4	...
(c)	Railway services.	3	3	...	...	...	3	...	...	...
(d)	Postal services.	35	35	...	...	...	35	...	...	...
(e)	Telegraph services.	5	5	...	...	...	5	...	...	...
	Total.	103	101	2	...	...	48	...	53	2
8.	**Health, education and public administration.**									
(a)	Medical and other health services.	75	74	1	...	...	35	1	39	...
(b)	Education services and research.	22	14	8	...	...	12	8	2	...
(c)	Police (other than village watchman).	68	66	2	...	...	66	2	...	...
(d)	Village officers and servant including village watchmen.	42	42	...	...	...	42	...	...	...
(e)	Employees of municipalities and local boards.	48	48	...	...	...	48	...	...	...
(f)	Employees of Union Government.	138	127	11	...	...	127	11	...	...
	Total.	393	371	22	..	...	330	22	41	...

Contd.

1	2	3	4	5	6	7	8	9	10	11
9.	**Service not elsewhere specified.**									
(a)	Services otherwise unclassified.	215	214	1	...	...	74	...	140	1
(b)	Domestic service.	58	49	9	...	...	48	3	1	6
(c)	Barbers and beauty shops.	60	57	3	...	...	...	1	57	2
(d)	Laundry and laundry services.	31	26	5	...	...	...	...	26	5
(e)	Hotels, restaurants and eating houses.	91	91	...	1	...	87	...	3	...
(f)	Recreation services.	1	1	...	...	...	...	...	1	...
(g)	Legal and business services.	1	1	...	...	...	...	...	1	...
(h)	Religious charitable and welfare services.	26	26	...	...	...	1	...	25	...
	Total.	483	465	18	1	...	210	4	254	14
	All industries and services.	2311	2138	173	5	...	714	32	1419	141
	Persons engaged in unproductive activities.	116	101	15	...	...	...	...	...	...
	Dependents.	6053	...	...	...	...	...	...	...	...
	Grand Total.	8480	2239	188	5	...	714	32	1419	141

APPENDIX No. XIV

(Please see page 312)

PRICES IN SEER AND CHHATAKS PER RUPEE

Year	Wheat		Barley		Gram		Maize		Rice fine		Urd *dal*	
	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
1891–95	14	11	23	0	11	12	18	8	6	5	9	10
1896–1900	19	9	40	0	7	9	33	0	6	8	11	0
1901–05	19	6	34	6	9	6	27	6	6	9	10	10
1906–10	10	13	20	13	7	5	17	0	6	3	11	4
1911–15	18	5	34	8	8	9	27	6	6	6	9	5
1916–20	12	6	22	10	5	8	18	9	4	8	6	9
1921	9	14	15	12	4	8	13	8	4	4	4	15
1922	6	5	13	8	3	2	9	0	2	13	4	12
1923	9	0	18	0	4	8	12	6	4	8	6	12
1924	10	2	20	4	6	12	16	14	5	6	5	14
1925	11	4	29	4	5	6	22	8	5	7	5	14
Average.	9	5	19	5	4	13	14	14	4	8	5	13
1926	13	8	31	4	4	8	20	4	4	15	5	3
1927	10	2	29	4	4	8	15	12	4	15	5	3
1928	11	0	18	0	5	8	13	10	5	6	5	8
1929	9	0	16	0	4	8	17	0	5	6	5	3
1930	9	0	18	0	4	15	14	6	5	6	6	1
Average.	10	8	22	8	4	11	16	3	5	3	5	5
1931	12	3	18	6	7	4	15	4	5	1	5	5
1932	11	10	22	4	8	5	18	9	6	5	6	9
1933	12	0	24	0	8	11	18	0	7	2	7	3
1934	13	0	24	0	8	10	20	0	7	2	7	11
1935	20	0	40	8	11	4	31	8	9	...	9	1
Average.	13	13	25	13	8	12	20	11	6	15	6	3
1936	15	12	31	8	9	3	20	4	5	8/2	7	3/1
1937	15	12	31	8	9	0	20	4	5	13/3	11	4
1938	15	12	29	4	8	8/4	20	4	5	13/3	10	9/1
1939	14	10	29	4	7	10/2	20	4	5	13/3	5	6/2
1940	13	8	24	12	6	4/4	20	4	5	13/3	9	7/1
Average.	15	1	29	4	8	2	20	4	5	12/1	8	12
1941	12	6	22	8	6	4/4	18	...	6	2/4	8	1/3
1942	10	...	20	...	4	...	16	...	4	4/4	4	8
1943	7	3	14	6	2	11	11	4	2	4	3	10
1944	7	3	12	10	4	1	11	4	2	4	2	11
1945	5	14	11	4	2	8	8	...	2	...	2	4
Average.	8	8	16	2	3	14/3	12	14	3	6/4	4	0/3
1946	5	14	11	4	2	8	8	...	2	...	2	4
1947	4	14	9	...	2	11	6	8	1	6	2	...
1948	4	8	9	...	2	15	6	...	1	...	2	...
1949	N.A.	N.A.	N.A.	...	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
1950	N.A.	N.A.	N.A.	...	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
Average.	5	...	9	12	2	11	6	13	1	7	2	1
1951	N.A.	N.A.	N.A.	...	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
1952	2	...	3	...	1	4	3	8	1	5½	N.A.	N.A.
1953	1	14	5	...	2	...	3	8	1	5	1	6
1954	2	4	4	...	1	12	2	14	1	7	2	0
1955	2	4	4	...	2	...	2	12	2	0	1	8
Average.	2	1	4	...	1	12	3	2	1	8	1	0
1956	2	5	4	0	2	0	2	12	1	8	...	...
1957	2	5	N.A.	...	2	4	3	6	1	9	1	9
1958	2	0	3	8	2	8	3	8	1	8	1	2
1959	2	0	N.A.		1	10	2	10	1	7	1	5
Average.	2	2	3	12	2	1	3	1	1	8	1	4

APPENDIX No. XIV

(Please see page 312)

Contd. **PRICES IN SEER AND CHHATAKS PER RUPEE**

Potatoes		Cotton cleaned		Sugar refined		Ghee cow		Firewood		Tobacco		Salt *Lahori*	
S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.
14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	25.	26.	27.
15	0	1	15	2	6	1	12	160	0	4	5	7	3
18	15	1	14	2	10	1	11	160	0	5	5	7	15
20	6	1	11	2	7	1	5	160	0	4	0	8	0
17	10	1	9	2	11	1	3	160	0	3	14	9	11
20	8	1	5	2	7	1	8	128	0	4	8	11	7
12	5	1	9	1	9	0	10	100	0	3	9	6	10
13	8	1	2	0	15	0	8	100	0	2	11	5	14
7	3	1	2	1	0	0	15	80	0	3	1	4	15
7	3	0	15	1	6	0	15	80	0	2	4	6	5
9	...	0	11	1	2	1	2	80	0	2	4	5	3
13	8	0	11	1	6	1	0	80	0	2	11	6	12
10	1	0	14	1	2	0	14	84	0	2	9	5	13
19	0	0	11	1	9	0	12	80	0	2	11	7	3
11	4	1	6	1	12	0	15	80	0	3	10	7	3
11	5	0	15	2	4	0	15	80	0	2	11	8	2
18	0	1	0	2	4	1	0	80	0	2	11	7	3
11	1	1	6	2	8	1	0	80	0	2	11	7	10
14	8	1	1	2	1	...	15	80	0	2	14	7	7
10	6	1	5	2	2	1	2	80	0	2	6	7	13
10	12	1	6	2	2	1	1	80	0	3	13	7	15
10	0	1	11	2	3	1	3	80	0	4	0	8	0
16	0	2	0	2	3	1	5	80	0	4	0	8	0
13	8	2	4	2	14	1	3	80	32½	4	0	9	14
12	2	1	12	2	5	1	3	80	...	3	10	8	3
18	0	2	0	2	11/1	1	3/4	2	10	4	8	9	14/2
22	8	2	0	2	9/2	1	5/3	2	0	4	8	9	14/2
18	...	2	4	3	9/3	1	3/4	2	0	4	8	9	14/2
11	4	2	11/1	3	0/3	1	2	2	0	4	8	9	14/2
13	8	2	4	2	4	1	2	2	0	4	8	9	7/1
16	10	2	4	2	13	1	3/2	2	2	4	8	9	13/2
22	8	2	4	2	11/1	1	2	2	0	3	2/2	9	7/1
7	...	1	8	2	8	1	...	1	13	2	8	5	...
9	...	1	2	1	10	...	11	64	...	1	13	6	12
7	3	1	2	1	12	...	8	64	...	...	14	6	7
9	...	1	2	1	11	...	5/4	32	...	...	14	6	7
10	15	1	7	2	0/3	...	12	32	12	1	13/2	6	13
9	...	1	2	1	11	...	6/4	32	...	...	14	6	7
3	10	N.A.	N.A.	1	7	...	6/3	32	...	...	14	5	6
2	...	N.A.	N.A.	1	5	...	7	32	...	...	7	5	6
N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
4	14	1	2	1	8	...	6/2	32	...	...	12	5	12
N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	26	...	N.A.	N.A.	6	6
3	5	N.A.	N.A.	1	2	0	3½	28	...	2	0	6	6
4	0	N.A.	N.A.	1	2	0	4	27	...	2	0	6	8
4	0	N.A.	N.A.	1	1	N.A.	N.A.	28	...	N.A.	N.A.	5	12
3	12	N.A.	N.A.	1	2	...	3½	27	4	2	...	6	4
2	0	N.A.	N.A.	1	1	0	4	20	...	N.A.	N.A.	5	6
2	2	N.A.	N.A.	1	2	0	3	...	...	N.A.	N.A.	5	8
4	0	N.A.	N.A.	2	14½	0	3½	20	...	N.A.	N.A.	6	12
3	2	N.A.	N.A.	0	13	0	3½	20	...	N.A.	N.A.	6	4
2	14	N.A.	N.A.	1	7	...	3½	20	...	N.A.	N.A.	5	15

APPENDIX No. XV

(Please see page 316)

DETAILED FAMILY BUDGET COMPILED AT THE TIME OF SETTLEMENT IN VARIOUS TAHSILS OF CHAMBA DISTRICT (1956-57)

Name of tahsil	Details of landed property	Mode of cultivation	Present land revenue	Expected new land revenue plus cesses	Details of members of family		Details of livestock
1	2.	3.	4.	5.	6.		7.
Bhattiyat.	Total area 33-16 bighas Cultivated 25-16 [*Barani I* 12-10] [*Barani II* 13-6] Uncultivated 8-0 [*Banjar Jadid* 0-10] [*Banjar Kadim* 2-14] [*Ghair Mumkin* 4-16]	All land self cultivated.	Rs. 13/14/- (without cesses)	Rs. 20/8/-	Male 1 1 1 Female 1 1 1	Age. 60 33 21 27 19 16	**Cattle.** Cows 2 Bullocks (plough) 4 Calves 3 Total :— 9 **Buffaloes.** Milch buffaloes 1 Total :— 2 Goats. 14 Sheep 6 Total :— 31
Brahmaur.	Total area 23-8 bighas Cultivated 11-15 [*Barani I* 0-14] [*Barani II* 6-7] [*Barani III* 4-14] Uncultivated 11-13 [*Banjar Kadim* 4-12] *Ghalla* 4-19 *Ghair Mumkin* 2-2	All land self cultivated.	Rs. 7/12/- (without cesses).	...	Male 1 1 Female 1	Age. 60 19 19	Plough bulls 2 Sheep 7 Total :— 9
Chamba.	Total area 15-18 bighas Cultivated 15-1 [*Dhani I* 11-6] [*Kulahul* 3-15] Uncultivated 0-17 [*Banjar Kadim* 0-16] [*Ghair Mumkin* 0-1]	All land self cultivated.	13/11/8 (without cesses).	16/6/9	Male 1 Female 1 1 Girl 1	Age. 29 60 25 9	Cows 2 Plough bulls 2 Calves 2 Buffalo 1 Total :— 7
Chaurah.	Total area 31-16 bighas Cultivated 26-11 [*Barani I* 1-18] [*Barani II* 23-7] [*Barani III* 1-6] Uncultivated 5-5 [*Banjar Kadim* 4-8] [*Ghair Mumkin* 0-17]	All land self cultivated.	Cash 10-25 Kind 20.00 Total 130.25 (without cesses).	15.02	Male 1 1 1 Female 1 Girl 1	Age. 70 65 40 23 30 3	**Cattle.** Milch cows 3 Total cows 5 Bullocks (plough) 3 Calves 4 Total 12 Sheep 4 Total 16

APPENDIX No. XV

(Please see page 316)

DETAILED FAMILY BUDGET COMPILED AT THE TIME OF SETTLEMENT IN VARIOUS TAHSILS OF CHAMBA DISTRICT (1956-57)

Contd.

No. of ploughs	Details of his income other than food grain for home consumption		Details of expenditure		Quantities of commodities consumed including consumption by guests and on regular ceremonies		Debt	Net income *vide* item 9 & 10
8.	9.		10.		11.		12.	13.
2	**Sale of potatoes**	300	Purchase of rice	72	Wheat	2 mds.	Nil.	573/2/-
	Sale of maize	75	Purchase of k. oil	18	Rice	3 mds.		
	Sale of grass	8	Purchase of mustard oil	6	Maize	28 mds.		
	Sale of milk	270			Barley	2 mds.		
	Wages as labourers	270	Purchase of sugar	14	Pulses	2 mds.		
	Total :—	923	Purchase of salt	12	Total :-	37 mds.		
			Purchase of tea	18				
			Purchase of *masala*	12				
			Clothes	100				
			Shoes	72				
			Payment of land revenue	13/14/-				
			Tobacco	12				
	Wages as labourer	100	Payment of land revenue	7/12/-	Maize	12 mds.	Nil.	50/4/- Say 50/-
			Clothes	15	*Phullan*	1 mds.		
			Purchase of salt	5	*Koda*	1 mds.		
			Purchase of *sarson* oil	2	Wheat	10 mds.		
			Purchase of tobacco	5	Total :-	24 mds.		
			Purchase of shoes	15	value at [i] commutation price 71/12 [ii] present prices 740/-			
			Total :—	49/12				
	Sale of onion	20	Purchase of k. oil	10	Maize	30 mds.	Nil.	181/4/3
	Sale of maize	250	Purchase of *sarson* oil	15	Rice	6 mds.		
	Sale of rice	50			*Mash*	1 mds.		
	Water mill income	50	Purchase of sugar	20	Wheat	6 mds.		
	Wages as labourers	100	Purchase of salt	15	Potato	4 mds.		
	Total :—	470	Purchase of *masala*	10	*Sarson*	1 mds.		
			Purchase of tea	5	Total	48 mds.		
			Clothes	70	Value at [i] commutation prices Rs. 175/14 [ii] present prices Rs. 693/-			
			Shoes	30				
			Payment of land revenue	13/11/9				
			Fairs, cigarettes, tobacco, pictures & other items of luxuries	100				
			Total :—	288/11/9				
	Sale of maize	150	Payment of land revenue	30.25	Maize	25 mds.	Nil.	176.75 180/-
	Sale of trees	150	Purchase of sugar	6.00	*Seol (Bathu)*	5 Srs.		
	Total :—	300	Purchase of *masala*	4.00	Wheat	1 md.		
			Purchase of salt	18.00	Barley	10 mds.		
			Purchase of clothes	50.00	*Sarson*	1½ mds.		
			Fairs	5.00	Tabacco	1 md.		
			Total :—	123.25	Total :-	38½ mds.		
					Value at commutation prices Rs. 101.18			
					Value at present price Rs. 472.00			

APPENDIX No. XVI

(Please see page 367)

INCIDENCE OF CRIME

Sl. No.	Offences	1936-37	1937-38	1938-39	1939-40	1940-41	1941-42	1942-43	1943-44	1944-45	1945-46	1946-47	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	(a) Offences under the Indian Penal Code.												
1.	Offences against public tranquillity. Chapter VIII 141 to 161	...	...	...	...	...	...	...	...	..	...	...	...
2.	Murder. 302-303	...	...	2	2	3	4	...	2	2	4	3	22
3.	Culpable homicide. 304-304 A	...	...	...	...	1	1	...	...	...	...	...	2
4.	Hurt with aggravating circumstances. 325 to 331 and 333	2	2	1	...	26	12	9	1	10	3	...	71
5.	Rape. 376	1	1	...	1	3	3	2	...	1	1	...	13
6.	Theft. 379 to 382 and 401	16	14	17	21	18	47	8	20	25	13	16	215
7.	Robbery and dacoity. 392 to 400 and 402	11	1	3	...	5	11	8	...	3	3	3	48
8.	Receiving stolen property. 411 to 414	...	7	1	1	1	3	3	1	3	...	4	24
9.	Other offences under the Indian Penal Code.	253	319	675	254	117	455	218	153	163	189	283	3,059

Contd.

1	2		3	4	5	6	7	8	9	10	11	12	13	14
(b) Proceedings under the Criminal Procedure Code.														
1.	Security for keeping the peace.	107 to 109	5	6	3	6	5	22	10	1	41	16	10	125
2.	Security for good behaviour.	110	1	3	...	...	4	1	2	2	...	2	3	18
(c) Offences under special and local laws.														
1.	Canal Act.	...	1	...	...	...	...	...	...	...	...	...	...	1
2.	Cantonment Act.	...	1	...	...	...	...	...	...	...	...	...	...	1
3.	Excise Act.	...	2		2	...	1	2	1		2	11	...	21
4.	Forest Act.	...	332	307	211	705	572	192	250	201	361	278	78	3,487
5.	Municipalities Act.	...	...	...	...	...	...	...	...	...	...	...	...	...
6.	Police Act.	...	...	...	...	...	...	...	1	8	2	6	9	26
7.	Salt and Saltpetre Act.	...	...	...	...	...	...	...	...	...	...	...	...	...
8.	Other and special laws.	...	25	...	18	33	55	13	37	440	10	36	34	701
	Total persons convicted.	...	...	...	933	1023	811	766	549	830	623	562	428	6,525
	Total persons tried.	...	1457	1659	1953	2259	2529	1288	1383	1239	1447	1396	1005	17,615
	Total cases brought to trial.	...	849	1063	1257	1169	1352	1005	874	792	970	1091	885	11,310

APPENDIX No. XVII

(Please see page 367)

STATISTICS OF IMPORTANT CRIMES

Crimes	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
Murder													
Reported	16	2	3	1	4	1	3	1	1	...	2	3	2
Convicted	2	...	1	...	4	...	1	...	...	...	...	2	...
Acquitted	4	1	1	...	...	4	1	1	4	...	2	1	1
Dacoity													
Reported	17	...	1	3	...	...	1	...	1	1	1	1	1
Convicted	2	...	1	...	...	...	...	...	1	...	...	...	...
Acquitted	1	...	...	1	...	...	...	...	...	...	...	...	...
Robbery													
Reported	23	22	10	5	10	12	5	5	11	2	11	1	3
Convicted	1	6	4	2	4	3	...	1	2	...	3	1	1
Acquitted	5	1	2	...	2	3	1	1	2	...	2	...	1
Rioting													
Reported	5	6	3	5	3	8	7	8	8	7	4	9	8
Convicted	1	2	2	3	1	2	4	...	1	1	1	3	3
Acquitted	2	...	...	...	...	1	2	5	3	1	1	4	1
Theft													
Reported	65	67	59	37	48	52	33	52	35	32	50	38	63
Convicted	17	30	29	14	25	15	17	14	11	18	27	20	36
Acquitted	8	3	3	6	4	9	2	11	7	4	6	4	12
House breaking													
Reported	57	49	25	63	61	43	58	32	44	40	40	37	42
Convicted	17	16	6	18	26	14	13	8	14	16	18	17	9
Acquitted	2	1	...	2	2	2	5	2	1	2	...	...	5
Kidnapping and abduction													
Reported	10	11	4	2	7	9	7	12	9	7	7	6	9
Convicted	1	3	2	...	5	4	2	3	1	...	2	...	1
Acquitted	1	2	...	...	...	3	2	5	1	4	3	1	3

Contd.

Crimes	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
House trespass													
Reported	4	3	5	6	9	12	12	14	10	11	15	6	16
Convicted	...	...	3	5	2	3	5	4	1	7	2	3	6
Acquitted	2	2	1	1	3	6	4	7	5	4	9	3	9
Serious mischief and cognate offences													
Reported	...	...	...	2	...	2	4	6	...	...	...	1	...
Convicted	...	...	...	1	...	1	1	1	...	...	...	1	...
Acquitted	...	...	...	...	...	...	1	2	...	...	...	...	...

Sessions cases

Number of cases committed to the Sessions court

Year	Affecting life	Kidnapping	Abduction	Criminal breach of trust	Embezzlement	Murder
1956	...	1	1	...	...	...
1957	...	1	1	..	...	1
1958	1	4	...	1	...	...
1959	...	..			4	4

Number of persons convicted

Year	Tried	Acquitted	Sentenced to death	Sentenced to transportation	Sentenced to rigorous imprisonment	Let off with fine only
1956	4	4	...	...	...	...
1957	9	8	...	...	...	...
1958	9	2	...	1	...	...
1959	8	2	...	...	1	...

APPENDIX No. XVIII

(Please see page 389)

THE INCOME AND EXPENDITURE OF THE CHAMBA MUNICIPAL COMMITTEE

Year	Income	Expenditure
1950—51	Rs. 85,379	Rs. 55,141
1951—52	Rs. 1,32,725	Rs. 83,627
1952—53	Rs. 1,09,516	Rs. 1,03,544
1953—54	Rs. 1,09,958	Rs. 1,27,463
1954—55	Rs. 1,02,615	Rs. 1,25,214
1955—56	Rs. 2,32,553	Rs. 1,61,729
1956—57	Rs. 2,01,453	Rs. 1,71,813
1957—58	Rs. 1,48,791	Rs. 1,13,410
1958—59	Rs. 1,18,919	Rs. 1,03,008
1959—60	Rs. 1,32,998	Rs. 1,06,959
1960—61	Rs. 1,93,092	Rs. 1,65,684

(Probable actuals)

APPENDIX No. XIX

(Please see page 397)

INSTITUTIONS INHERITED FROM THE PRINCELY STATE OF CHAMBA

(i) **High schools**

(a) Boys.....1
(b) Girls .....—

(ii) **Middle schools**

(a) Boys.....—
(b) Girls..... ...1

(iii) **Primary schools** 46

Total :- 48

These schools are located as shown below :—

Chamba tahsil—High school for boys at Chamba proper ; middle schoo for girls at Chamba proper ; and primary schools at Pukhri, Udaipur, Sunara Chitrari, Kihar, Tundi, Rajnagar, Sarol, Plahie, Bakani, Gehra, Mehla and Kunra.

Brahmaur sub-tahsil — Primary schools for boys at Brahmaur and Ranhun Kothi and for girls at Brahmaur.

Bhattiyat tahsil—Primary schools at Sihunta, Chuari, Bathri, Ghatasani, Sherpur, Chuari (girls), Smot, Khargat, Ghatasanipur, Mel, Nainikhad and Dhulara.

Chaurah tahsil – Primary schools at Tisa, Sundla, Salooni, Bhandal, Manjir, Himgiri, Diur, Ligga, Bhalei, Baira, Masrund, Loh Tikkri, Khani, Chuhan, Hatil, Banikhet and Raipur.

Pangi sub-tahsil – Primary school at Kilar.

APPENDIX No. XX

(Please see page 402)

VACCINATION WORK

Years.	Total number of persons vaccinated	Primary vaccination		Re-vaccination		Persons successfully vaccinated per thousand of population
		Total	Successful	Total	Successful	
Average 1900-01 to 1904-05	4451	2961	2911	1491	660	63.95
Average 1905-06 to 1909-10	3642	3260	3044	383	263	64.92
Average 1910-11 to 1914-15	4749	2793	2758	2445	2238	43.20
Average 1915-16 to 1919-20	4084	4045	3624	64	21	26.57
1920-21	5780	1463	1460	4317	4217	41.78
1921-22	5376	2957	2930	2419	2110	35.52
1922-23	7450	2120	2000	5330	5000	40.88
1923-24	15515	5552	5242	9963	9899	106.72
1924-25	7999	5590	5560	2409	2309	55.46
1925-26	26143	6761	6750	19382	18850	166.35
1926-27	25652	5560	5540	20092	20000	180.02
1927-28	21015	4962	4784	15279	8985	63.32
1928-29	21092	3760	3625	16511	7977	56.22
1929-30	18814	4025	3956	14315	6685	47.12
1930-31	9730	6387	3973	7560	5242	62.74
1931-32	18286	10364	5301	12879	7559	88.92
1932-33	14621	3930	3654	10691	6535	69.37
1933-34	17871	5832	5332	12039	7180	85.19
1934-35	11214	3763	3327	7451	4442	52.89
1935-36	18840	5168	4765	13672	8260	88.67
1936-37	25185	10355	9295	14830	9759	129.73
1937-38	22198	9273	8264	12925	9091	111.35
1938-39	30026	9154	8233	23872	12085	138.34
1939-40	21418	4572	4012	16846	8737	86.87
1940-41	14211	3298	2749	10913	5972	51.62
1941-42	24715	6802	6183	17913	10774	100.31
1942-43	18815	5897	4615	12918	8027	74.84
1943-44	22609	6213	5376	16396	9670	89.06
1944-45	27747	4860	3987	22847	9388	79.17
1945-46	27747	3326	2317	19684	8434	63.63
1946-47	18484	3469	2364	15015	6244	50.94
1947-48	19042	3304	2292	15738	7292	56.73
1948-49	19136	4964	3531	14172	6866	10.39
1949-50	18159	4625	2840	13534	6347	9.18
1950-51	19457	4557	2945	14900	6739	9.68
1951-52	19897	5144	2575	14753	6036	8.81
1952-53	17613	3531	2306	14082	6707	9.01
1953-54	57320	8 28	6007	48992	26101	32.10
1954-55	26662	4876	2563	21786	9872	12.43
1955-56	27063	4794	2392	28264	10181	12.87
1956-57	21427	4162	1984	17253	8673	10.65
1957-58	27433	4538	2276	22895	11032	13.30
1958-59	56843	5974	3827	50869	38152	41.97
1959-60	42858	3879	2363	38979	31235	33.59
1960-61	81515	7098	4094	74417	35563	33.59

GLOSSARY

Abadi	A populated spot e.g. village.
Abhayamudra	A form of posture.
Achamba	Something charming or wonderful.
Adiparvan	First part of *Mahabharata*.
Ad-shakti	Original power, primaeval energy.
Adwari	Summer pasture with or without a farm house.
Agethi	Hearth.
Airvata	The elephant, Vehicle of God Indra.
Akhara	Wrestling arena.
Akkar	A title of a person who was exempted from bearing loads as *begar*.
Akshamala	A rosary.
Al	Gotra.
Amalaka	Top of an arched niche in Mrikula Devi temple.
Amitbha	Boundless light.
Amrita	Ambrosia, nectar, the beverage of immortality.
Amritmanthana	Churning of ocean to obtain nectar.
Andar pat	A ceremony in a marriage requiring the bride and bridegroom to see each other face to face.
Andrarian	A ceremony in a marriage marking entry of the bride and bridegroom into the latter's house.
Angi	Brassiere.
Angrezi	English.
Apsarases	Nymphs.
Arehni	A meal taken at 4 P.M.
Arti	Waiving of light, e.g. before an idol.
Arz arsal	Particulars of monies, e.g. land revenue sent to a treasury.
Ashtdhat	An alloy or compound of eight different metals.
Asikni	Chenab.
Atta	Flour, meal.
Autar aputra	A person dying sonless.
Avtar	A descent. The incarnation of God or a deity.
Ayurvedic	The Indian system of medicine.
Babru	A sweetened cake of wheaten flour.
Bachh	Distribution and imposition of the State demand of some kind or the other assessed on land.
Bagicha barani	Unirrigated garden.
Bagicha kulahu	Irrigated garden.
Bagra	A kind of grass.
Bahria	A six monthly instalment of revenue collection.
Baisku rakhna	Laying foundation of a house.
Baisani	A wooden seat.
Bajar-bhang	One of the minor cereals.
Bajoh	Service rendered, or remuneration received for such service in the form of revenue-free land etc. by certain functionaries in the days of the princes in Chamba.
Bakra (lag)	A customary payment given to a widow's parents at the time of her re-marriage.
Bakshi	Accountant.

Bala	A big ear-ring, of gold, usually for the central portion of the ears.
Bal barrian	A silver ornament for ears.
Bal jhulai	One of the matrimonial rites in which the sister of the bridegroom fans him by waiving a sheet of cloth.
Balwadis	Nursery schools.
Ban	Uncultivated land containing trees or grass.
Bandha	A present of ornaments by a would-be bridegroom to a would-be bride.
Bandha lena	To give or offer *bandha*.
Bandiyan	A chain shaped ornament put on the forehead, fastened with a chain hooked in the hair.
Bangian	Bangles.
Bankakru	*Podophyllum bexandrum*.
Banasats	Female spirits regarded as guardians of the cattle and also as presiding over quarries.
Bansauli	Genealogical roll.
Banya	Traditional shopkeeper.
Barat or brat	A wedding procession. Bridal procession.
Bari lari	Elder wife.
Bartan	Offering of small cash present to a bride in the *jhanjrara* form of marriage.
Basmati	A fine and fragrant quality of rice.
Basbari	A class of brahmins.
Basuti	A wild bush leaves of which are used as green manure.
Batta	Exchange.
Batwal	An old time State official subordinate to a *char* or *likhnehara*.
Bed	Square structure of wood standing on four bamboos, where marriage ceremony takes place.
Begar	Forced labour or service.
Begarus	Labourers who were subjected to forced labour.
Behal	Night meal in Pangi sub-tahsil.
Beldar	A labourer in regular employ.
Bengali kurta	A shirt of modern cut.
Berar	Mixture of wheat and barley.
Bhagwati	Goddess.
Bhajjan mandlies	Parties who recite religious songs.
Bhala dhada	A salutation meaning "May you be well".
Bhana	A musical instrument.
Bhand	A native actor, mime and jester.
Bhang	An intoxicating preparation of hemp chewed or smoked like tobacco.
Bharata natya	A form of Indian Classical dances.
Bhat	A bard, herald, genealogist and chronicler of ancient days.
Bhatti	Kiln.
Bhishti	Waterman.
Bhoodan	Donation of land for the landless. A movement initiated by Acharya Vinobha Bhave.
Bhoot	A ghost, an evil spirit.
Bhor	Top storey of a house.
Bhiriri jalsa	An yearly durbar of the raja in the princely days.
Bhum sparsa mudra	A form of posture.
Biali	Dinner.
Billi bragh	Literally cat and panther; a game.

Bimbaru	A kind of tobacco in the higher regions especially in Pangi.
Binne	Grass seats.
Bir bali	Ear rings.
Birbatal	A water spirit.
Biyah	Marriage.
Biyahkar jurdi	The date of marriage fixed by a priest.
Brahma	One of the chief Hindu deities.
Brahm bhoj	A feast given to brahmins.
Brahmi	A script.
Bres	One of the minor cereals.
Butna	A ceremony in a marriage in which a mixture of flour, turmeric, oil etc. etc. is rubbed on the body of the bridegroom as also the bride.
Chadar	A sheet of cloth.
Chadyoli	If a widow marries a stranger he has to pay to her parents Rs. 1.50. *nP.* or Rs. 3/- and the payment is called *chadyoli*.
Chak	A silver ornament for the head of a woman.
Chaki	Handmill.
Chak Khani	To eat food especially by the father of bridegroom at the house of the bride within a year of the betrothal.
Chakla / *Chakli*	Copper coin prevalent in the days of the rajas.
Chakrunda	A cess in the raja's regime, in lieu of *chakri* or service.
Chamasni	A goddess with a temple in Chamba proper.
Chamara	Fly whisk.
Champa	*Michelia Champaka.* A flower.
Chamunda	A goddess with a temple at Chamba.
Chanal	A scheduled-caste.
Chapattis	Thin cakes of flour.
Chappels	A peculiar footwear of Chamba.
Char	An official during the princely regime. A spring festival.
Charpai	Cot.
Chaugan	Sward. Ground.
Chaunk	The same as *chak*.
Chaurasi	Eighty-four. Temples of eighty-four *Naths* at Brahmaur.
Chauthi lai	Rite of fourth circumambulation in marriage.
Chela	Disciple. A person through whom a deity is supposed to speak.
Cheunkhor	A game played by the children.
Chhach	Buttermilk.
Chhaip	A method of cultivating rice.
Chhakado	Disk.
Chhakri	A game.
Chhalla	A water channel or *kuhl*.
Chhand	A couplet, verse.
Chhapan chholi	A game played by girls.
Chhar kangan	A silver ornament for the arm.
Chhat chhata de samoot	Auspicious occasion for sifting and cleaning food-grains to be consumed in the marriage feasts.
Chhoi karna	Cutting of firewood for marriage.
Chhu chhuhani	A game played by girls.
Chhinj	Wrestling match.

Chinar	A tree.
Chola	A garment put on by Gaddi women.
Chopar	A game played in the villages.
Chukri	A grass used as food with grains in times of scarcity in Pangi area.
Chulha	Hearth.
Chundavand	A rule of division of property of joint family.
Churma	Mixture of ghee, *gur* and flour.
Dafar	A meal taken at mid-day in Pangi.
Dah	Clod crusher.
Dai	A midwife.
Dal	A lake.
Damaru	Hour-glass drum or any small drum.
Dan	A work of charitable merit, gift.
Dandal	Harrow.
Dandies	Litters.
Darat	Big sickle.
Darati	Small sickle.
Daroga	An old-time official looking after the affairs of sale and distillation of liquor.
Darunni	A wild and sour pomegranate.
Dehra	Temple. Sanctuary.
Desi	Local or indigenous.
Deva	Royal title.
Devi	Goddess.
Dhaincha	A leguminous plant.
Dhalbachh	The distribution of the cash revenue on the land-owners.
Dham	Feast.
Dhani	Relating to or producing paddy.
Dhankutti	Rice husking machine.
Dhar	Hill or a hilly range of alpine pastures.
Dharam pun	A method of marriage in which the girl is given away without payments.
Dhaula Dhar	Name of a white crested mountain range because of its being mostly under snow.
Dhedi mala	A silver ornament for neck.
Dhiar Dena	Clothes provided on festivals to the would-be bride by the bridegroom before the marriage.
Dhoun	A tree, foliage of which is lopped for fodder.
Diya	A lamp.
Dode	Soap nut.
Dodemala	An ornament of silver for the neck.
Doli	A litter meant to carry the bride.
Dopai	Mid-day meal.
Dopalta	A head-dress of women of some light cloth.
Dopehri	Mid-day meal.
Dora	A woollen rope fastened round the waste, forming a part of the dress.
Dreins	Inflated skins for crossing a river or those who ply such skins.
Drubiyal	A person who used to try such defaulters as the women of loose character, in the past.
Duna	A small container made up of leaves.
Duthain	The younger son of ruling chief.
Dvarpalas	Guardian of door.
Dwar sakh	Frame of the door.

Elo	A kind of rye from which a spirituous liquor named *lugri*, is made.
Falunies	Puzzles exchanged by the villagers.
Faujdar	An army rank during State-regime.
Gach	Gypsum.
Gadda	A game. A stout wire twisted round in wheel shape for rolling on the level ground by the boys.
Gadderan	Second name of Brahmaur, predominantly inhabited by the Gaddi tribe.
Gahars	Pasture ground.
Galbhiri mala	A necklace.
Galigana	Calling names in a song sung in a wedding for provoking laughter.
Gal lagdi	A bad omen.
Gami	Man.
Gana	Attendants of Shiva. A troop.
Ghagru	A garment like frock.
Ghaink	Small torches for swinging round the head in Khol *mela*.
Ghair kabiz	Out of possession.
Ghani	Bullock-driven oil-crusher.
Ghali or Ghala	Grass land.
Ghanta	Bell.
Ghara	A pitcher of earth.
Gharat	Water-mill.
Ghareri	The animals kept at home all the year round as against those taken out for pasturing.
Gharubachh	Cash cess paid from the *Jagirdar's* purse.
Ghasni	Grass land.
Ghats	River banks.
Ghiyaru	A person who collected ghee from those who paid revenue in kind.
Ghoriana	A cash cess that was realised from the *Jagirdars*.
Ghorri	Fruit flies.
Ghun	Wheat weevil.
Ghurayee	A communal dance.
Ghunkr	A game played by the boys.
Ghural	A cattle shed. A structure for housing cattle.
Ghutti	A game played with walnut or coins.
Gittis	Small pieces of wood employed in the game of *Chhakri*.
Giyari	A place for sacrificial fire.
God	A cattle shed.
Gopal	A varied name of Krishan.
Goone	Sweets.
Goran	A cattle shed.
Gorchar	The pastures near the village.
Got	A custom in which shepherds, with their flocks, spend sometime in fields of a farmer for manuring the land.
Gotra	A family. A race.
Gotrachar	Description of a family or race.
Gowar	Cattle shed.
Gram	Village.
Gram panchayat	A village council.
Gribchara	A form of marriage.

Guami	Payment of Rs. 3.00 by the would-be bridegroom to his mother-in-law at the time of betrothal.
Gulidanda	Boys game.
Gunni	Thinning of maize plants.
Gur	Raw sugar.
Gurani	Water mixed with raw sugar.
Gurantee	A red paint.
Gurbar	Birthday.
Guru	Preceptor.
Gururu	A device, to cross the river, made of ropes or wire strands suspended across the river.
Hal	Plough.
Hali	Ploughman.
Hallar	Bastard.
Halodni	Thinning of maize plants by ploughing.
Halwa	Puddings.
Hangal	Kashmir stag.
Haq Mehar	A rite performed before marriage amongst Mohammedans to guarantee the bride her personal property.
Har	An ornament for neck. Necklace.
Harijan	Scheduled caste.
Hathi Dhar	Elephant range. A mountain range in the Chamba district (mainly in Bhattiyat tahsil).
Havan	Sacrificial fire.
Hazre-da-Kotwal	An official of the Raja in former times.
Herfaire	A visit by the newly wedded couple to the parents of the bride.
Huddu Bharna	A game played by the girls.
Illaqa	Area.
Inam	Prize.
Indra	Rain God.
Jai Deya or Jai Deva	Salutation among Rajputs.
Jaithund	Extra share got in inheritance by the eldest son among Gaddies.
Jaljogans	Water spirits.
Jamadar	An official during the State-regime.
Janeo	Sacred thread worn by Hindus.
Jani or Janei	Bridal procession.
Jantra	A magical piece consisting of a silver or copper case containing a scroll supplied by a Brahman.
Jantron-ka-har	A gold necklace.
Jatamukta	Crown of matted hair.
Jattu	Hair of a child before first haircut or the ceremonial first hair cut.
Jetha	Eldest.
Jhanjar	A silver ornament for ankles.
Jhanjrara	An inferior form of marriage.
Jhontu	Axe.
Jhula	An antique means of crossing streams and rivers.
Jhutiyar	A servant subordinate to *Batwal*, during the old regime.
Joji	A head dress.
Joshi	An astrologer.
Juh	Pasture near village.
Juri	Small bundle of the rice plants made at the time of transplantation.

Kabadi	A common game played by boys.
Kachha	Underwear.
Kagduru	A letter carrier in the olden times.
Kahars	Bearers of a litter or palanquin.
Kainchi jor	Timber truss.
Kaleoo	Bunt of wheat.
Kale Mahine	Black months. *Chet, Poh* and *Magh* are regarded inauspicious months.
Kalgi	Crest.
Kalpadruma	The wish-fulfilling tree.
Kalwar	Lunch.
Kama	A servant.
Kamandalu	A gourd used by ascetics.
Kamdar	Village official.
Kanetha	Younger.
Kangansh	A grass pressed into dietary service in time of scarcity.
Kangnu	Bracelet made of silver.
Kansa	Bell metal.
Kanwal	A plant the leaves of which are used as green manure.
Kapasi babu	A surveyor known under this name by the local people in connection with the survey of lake near Tisa.
Kapidhavaja	A banner bearing image of monkey-god (Hanuman).
Kar	A sum of money due to *Jagirdar*.
Kargha	Weaving apparatus.
Karali	Name of a tree lopped for fodder.
Karan phool	An ornament for the ear.
Karandi	Trowel.
Kardars	Village officials.
Kari	Curry. A saltish dish.
Karivarsha	Elephant rain.
Karotari	Saw.
Karu	An ornament for nose.
Kashtkar-malguzar	Cultivator-owner.
Kashatrias	Rajputs.
Kastura	Musk deer.
Katha	Substance obtained after boiling heart-wood of *Acacea catechu*.
Ketu	Tail of the dragon.
Khadaga	A weapon (sword).
Khadi	Hand-spun and hand-woven cloth.
Khanda	A weapon.
Kharak	A tree. *Celtis Australis*.
Kharif	Agricultural season corresponding broadly to the summer months.
Khatni	A plant producing sour fruit.
Khewat	An entry of a proprietary holding in a *Jamabandi*. The register of holdings in olden times assessment according to shares in olden times.
Khicheri	An Indian dish of boiled rice and pulses.
Khida	Parched maize.
Khilat	Robe of honour.
Khildri	A local plant used instead of soap etc. for washing clothes.
Khinnu	A game played with ball.
Khu	Well.
Khumani	Peach.

Kilta	A conical bamboo basket.
Kiria karam	Obsequies.
Kishta	Dried wild apricot.
Kistbandi	Rent roll.
Kohli	Man appointed by farmers to water the fields.
Kohlu	Oil mill.
Kohru	A garment for a new born baby.
Koka	Nose ring.
Kothi	A State building.
Kotwali	Police Station.
Kowh	A tree with foliage fit for fodder.
Kudali	Hoe.
Kulj	Family god.
Kulunza	A demon.
Kumbh	A pitcher full of water.
Kunnu	Rick.
Kurmai	Betrothal.
Kusha	A kind of grass regarded sacred.
Kut or Kuth	*Saussurea lappa*.
Lachha	A necklace of silver.
Lada	Flower moth.
Ladhu	A dish prepared locally.
Lag	Customary payment made at the time of construction of a house.
Lagnu kapre	Clothes offered to the bridegroom by the father of the bride, at the time of wedding.
Lagrit	Customary compensation made to the girl's father by a man who elopes with the girl.
Lahri	Three acres of land.
Lai	Circumambulation.
Lakarhar	Woodcutter.
Lakh data	Bountiful. A deity.
Lakhnotri	Marriage time-table given by the priest.
Lal bhalu	Red bear.
Langa	A traditional remuneration received by the *Kohli*.
Laukika	Kashmiri era of *Rajatrangini*.
Likhnehara	A village official of the princely regime, among whose duties was the maintenance of revenue accounts.
Lokakala	*Saptarshi* era.
Lokapala	Guardian of the four regions.
Long	A gold ornament for nose.
Luchies	Cakes sweetened and made in ghee.
Lugri	A kind of spirituous liquor made from elo (barley).
Luk lukani	A game played by children.
Mahani	A preparation out of buttered milk.
Maharaja Adhiraj	King of kings.
Maharaja putra	Son of a king.
Mahishasura	Buffalo demon.
Makara	Crocodile.
Malana	A kind of tax.
Malguzar	Rent payer.
Malundi	Shepherd.
Mamla	A payment made by a second husband of a woman to a former one. Land revenue.
Mandapa	Pavillion.
Mandlas	Geometrical figure drawn on the floor for performance of marriage rites.

Mandri	A straw mat.
Mangalchar	The songs sung in a marriage.
Mangni	Betrothal.
Manja	A crude cot.
Mansab	An office (post).
Mauli	Red coloured thread generally tied in the wrist before starting any religious ceremony.
Mela	Fair.
Mezmi	A woman.
Mian	A title of a superior Rajput.
Milini	A ceremony or meeting of the marrying parties.
Misls	A division of Sikh community in olden days.
Mithuna	To couple. Copulation.
Mitre	A person who unties the wristlets, of bride and bridegroom at the end of wedding.
Monal	A pheasant of gorgeous feathers.
Mool	Price.
Mridanga	A drum.
Muafi	Land, free of land-revenue. Revenue assignment.
Mudiyari	A kind of tenant paying fixed rent in grain.
Muharrir	Clerk.
Mukkadam	A subordinate official of low rank.
Mummapiyana	To suckle.
Munchar	A pasture near the village.
Mundlikh	A deity.
Mundavand	A rule of division of property of joint family.
Murki	An ornament for nose.
Muskhafa	Musk deer.
Mussani	A ceremony in which bride distributes sweets at her husband's house and gets something including ornament, in return.
Nad	Land kept moist by seepage or inundation.
Naga	Patron of cattle (deity).
Nakah	Marriage in Mohammedans.
Nakh	An ingredient of *butna*.
Nakshatra	Stars, lunar mansions.
Nala	Streamlet.
Nandi	Bull, vehicle of Shiva.
Nanti	Ear ring.
Nanwa	Name in the rent roll.
Nashrawan	Some foodgrains placed in the *mandal* drawn in the marriage pavilion, to be given away as dole.
Nat	Evening meal.
Nathni	Nose ring made of gold.
Nati	A communal dance.
Nau gaza	Nine yards long grave.
Nava graha	Nine planets.
Navalya	New house.
Nayani	An ingredient of *butna*.
Naya paisa	New Indian copper coin smallest in value.
Nazarana	Tribute, price.
Nihani	Chisel.
Niwala	A form of Shiva worship.
Nehari	Breakfast.
Nyaya panchayat	Elected judicial body at the village level.
	People's court.

Obri	Lower room of the house.
Oghar	First ploughing of a field.
Om Namah Shivaya	Adoration to Shiva.
Oniyari	Outlet for water from a *kuhl* to a field.
Opali	Small cakes of cow-dung used as fuel.
Orihan	The rice crop sown in nurseries in which water is retained.
Pachhlai	A rite when bridegroom is shaved and given a bath and a *sehra* is put on his forehead.
Padmasan	A posture.
Paduka	Wooden footwear. Patten.
Pahralis	Temporary structures erected in the fields from which to guard crops.
Pai bandan	Prostration of the couple at the feet of their parents.
Paja	Cherry.
Pajeb	Ornament made of silver for ankles.
Pakhavaja	Straight drum.
Palasra	Chief State official.
Panch	Elected member of *panchayat*.
Panchayat	An elected village body (judicial or executive).
Panchayat sammelans	*Panchayat* conferences.
Panchayang	Performance of puja by a priest at marriage ceremony.
Pancho panchyari	A form of worship.
Panchpatti	A game of cards.
Pand-begar	A kind of forced labour during the days of rajas.
Pani	Shoes.
Panihar	A water source from which drinking water is drawn.
Panjak	Five days in a month usually regarded inauspicious.
Panjak shanti	A ceremony to avert the evil influence of *panjak*.
Panj-gitta	A game played by girls with five pieces of stones.
Panjkalyani	A horse with white hair near the hoofs and also on the forehead.
Paraiyas	The ceremonial gate specially erected for the occasion of marriage.
Parchhava	Shade.
Parlamulk	Country across the Ravi i.e. Basohli and Jammu. Trans-Ravi country.
Parohit	Priest.
Parwai	Cost of maintenance of bride.
Patala	Nether region.
Pathshala	School.
Patta	Agreement. Title-deed.
Pattu	Blanket; woollen sheet.
Peers	Mohammedan saints.
Peshkash	A present.
Phurwa	Indian spade.
Pher	Ear-ring.
Phera	Peculiar custom of collecting land revenue in Lahul.
Phulan	One of the minor cereals.
Phulli	A gold ornament for nose.
Phuri	Mat made of rice straw or *Bagra* grass.
Pindaria	Mixture of *gur* and milk prepared and eaten on the occasion of *Baisakhi*.
Pindi	Stone image.
Pitr	An effigy of stone or wood set up near water source for ancestor worship.

Pradakshina patha	A course for circumambulation.
Prashasti	Eulogy.
Pratishta	Consecration.
Prel	The name of a declivity near the Chamba town subject to erosion.
Puhal	Shepherd.
Puhali	Pasture.
Pujan	Worship.
Pujari	Worshipper.
Pullan	Grass shoes.
Pun	Religious merit.
Punya	Fullmoon day.
Puranas	Hindu mythological books.
Puthabal	Hair growing the wrong way.
Putriar	An elderly person related to father agnatically.
Rahnu	Baron.
Rahu	One of the nine principal planets, the mythological dragon's head which is supposed to devour the sun or moon during an eclipse.
Rajaguru	Spiritual preceptor of a raja.
Rajabhishekha	Investiture of a raja.
Rajanaka	Rana (ruling chief).
Rajya kalash	An award (trophy) won by the Chamba district for increased production of foodgrain during *kharif* 1959.
Rakm	A special remuneration received by the State official during pre-merger days.
Rakshasa	Demon.
Ramzan	The ninth month of the Muhammedan year in which they observe fast from early morning to sunset.
Rasaunt	A medicine obtained by boiling the roots of *Borbaris lycium*.
Rashtra kalash	A singular distinction (trophy) bestowed by the nation on Himachal Pradesh for increased production in foodgrains during *kharif* 1959.
Rasoi	Kitchen.
Rassi tappa	A game of girls.
Rathi	A class of Rajput.
Ratua	Rust of wheat.
Roli	Small bundles of paddy seedlings.
Ruhni	A method of growing paddy by transplanting the seedlings.
Rular bhriri	A nazarana that used to be given to raja on *Bhriri jalsa*.
Sadhu	A saint.
Safa	Turban.
Sahukar	Money-lender. Moneyed person.
Salbachh	Distribution of land revenue.
Sali	Name of tree lopped for fodder.
Salpan gahars	Pastures owned by the State.
Samanta	Feudatory chief.
Samjhauta samiti	Conciliation board.
Sanai	A fodder crop.
Sanj	Small wheaten cakes cooked in ghee on first of *Baisakh* and offered to Devi.
Sanja-ri-roti	Dinner.
Sankha	Conch.

Sanyai	Hautboy. A local type of clarionet.
Saptarshi	A cluster of seven stars.
Sapparwala shahr	Rocky town i.e. Nurpur, not referred by its name in Chamba for enmity during the by-gone days.
Saran	Roof.
Sarangi	Fiddle. An Indian musical instrument.
Sargudhi	Inferior form of marriage.
Sasan	Revenue-free land.
Sasani	Owner of revenue-free land.
Satbahak	Lighter description of *begar*.
Sati	A rite in which a woman used to burn herself with her deceased husband.
Sattu	Flour of parched grain, usually barley, maize or wheat.
Saunpardan	A rite in marriage. A father giving away his daughter in marriage.
Sehra	A head dress with veil put on by the bridegroom.
Sehra charahi	A ceremony when *sehra* is put on.
Shalwar	A kind of trousers.
Shand shanti	The rite of worshipping family god at the commencement of a marriage.
Shanmukha	Six headed.
Shastra	Sacred books of Hindus.
Shawwal	Name of a Mohammedan month.
Shesha	A serpent deity.
Shikari	Sportsman or hunter.
Shikhara	A particular style of temples, usually in the plains with a conical spire.
Shirwach or *shriwat*	*Shivaratri* festival.
Shiv bhumi	Land of Shiva. Another name of Brahmaur sub-tahsil.
Shramdan	Voluntary labour without wages.
Sindhoor	Vermilion.
Sirpaich	An ornament placed over a turban.
Sitaphala	Custard apple.
Smooth	Auspicious time appointed for a particular rite in marriage.
Somavansa	Lunar dynasty.
Sridhara	An apithet of the god Vishnu.
Stupa	Buddhistic tope.
Suaj	Dowery.
Suba	Viceroy, a province.
Sufed baghera	White leopard.
Sufed chita	White leopard.
Sukri	Dried apricots.
Sumangli	A rite in a marriage in which bridegroom fills the hair parting of the bride.
Sunyan	Post-marriage ceremony performed by the bride by distributing sweets.
Suraj Bansi	Solar dynasty of Rajputs.
Surya	Sun.
Surya-dal	Name of a lake.
Suvarnagotra	The gold country. (North of Brahmaur as mentioned by Hiuen Tsang and Varahmira).
Svayamvara	Choice of husband by the girl herself. An old form of marriage in which husband was selected by a girl with or without satisfying certain conditions.

Talbanas	Process fee.
Tambol	A cash present offered ceremoniously in the handkerchief accompanied by cocoanut at the time of marriage to the bride or bridegroom.
Tamakhu (Tamaki)	Tobacco.
Tankri	A script in use in Chamba.
Tapassvi	A religious devotee performing austerities.
Tarangri	A crude and a small means of crossing the stream.
Tawa	Griddle.
Tahebazari	A fee, like ground tax, charged by the Chamba Municipality.
Tel	The oil ceremony at the time of marriage.
Telghani	Oil mills.
Thakur	A class of Rajput. A petty ruler.
Thakurai	Estate of a Thakur.
Thakurani	Wife of a Thakur.
Thamb	Pillar.
Thangi	Hazelnut.
Theka	A card game, contract.
Thobi	A rough kind of mat.
Thuman	A tree lopped for fodder.
Tika	Heir-apparent.
Tikidar	A tenant who pays rent in cash.
Tirthain	Third son of raja.
Tithi	Lunar day.
Toka	A sort of bangle for lady's wrist.
Tokri	Basket.
Topilani	A form of marriage.
Tora	An ornament of silver for ankles.
Toragi	Waistbelt.
Toshakhana	Royal store-room.
Trakar	A pasture where sheep and goats are grazed.
Trilok Nath	A deity, the lord of the three worlds. A place in Lahul, Pangi sub-tahsil.
Trini	Grazing dues used to be paid in kind viz. wool, sheep and goats.
Trisula	Trident.
Ugrahika	An official who collected the revenue demand.
Utkar	A tax realised by contractor of pastures.
Vachaspati	Qualified *Vaid*.
Vahana	Vehicle.
Vaiduryadanda Vina	Early Indian lionharp.
Vajra	Thunder-bolt.
Vajreshwari	Goddess.
Vamana	Bishnu's dwarf incarnation.
Van (Obri)	Lower story of a house.
Vanmahotsava	The festival of trees marked by mass plantation of sapplings.
Vansi	Flute.
Varuna	The god of water.
Vayu	Wind or the God of wind.
Vikrama year	An era dating from Vikramaditya.
Vishnu	One of the trinity of Hindu gods.
Vishnupad	Feet of Vishnu.

Warna	A ceremony performed by boy's mother at the time of marriage.
Wisiqas	Deeds.
Wizarat	Administrative unit of old days.
Yagya	An oblation. A religious sacrifice.
Yaksha	A type of genie. An epithet of Kuvera.
Yogini	A female attendent of Durga.
Zila parishad / *Zila panchayat*	The district-level body in the *panchayati raj* system.

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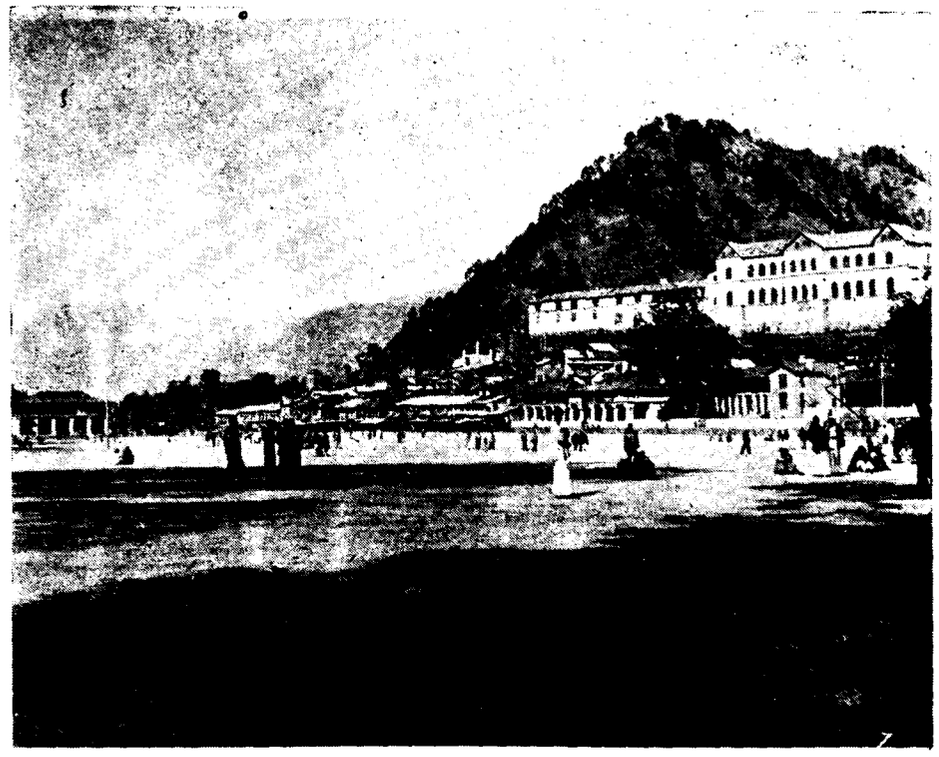


A view of Chamba chaugan

Khajiar Lake

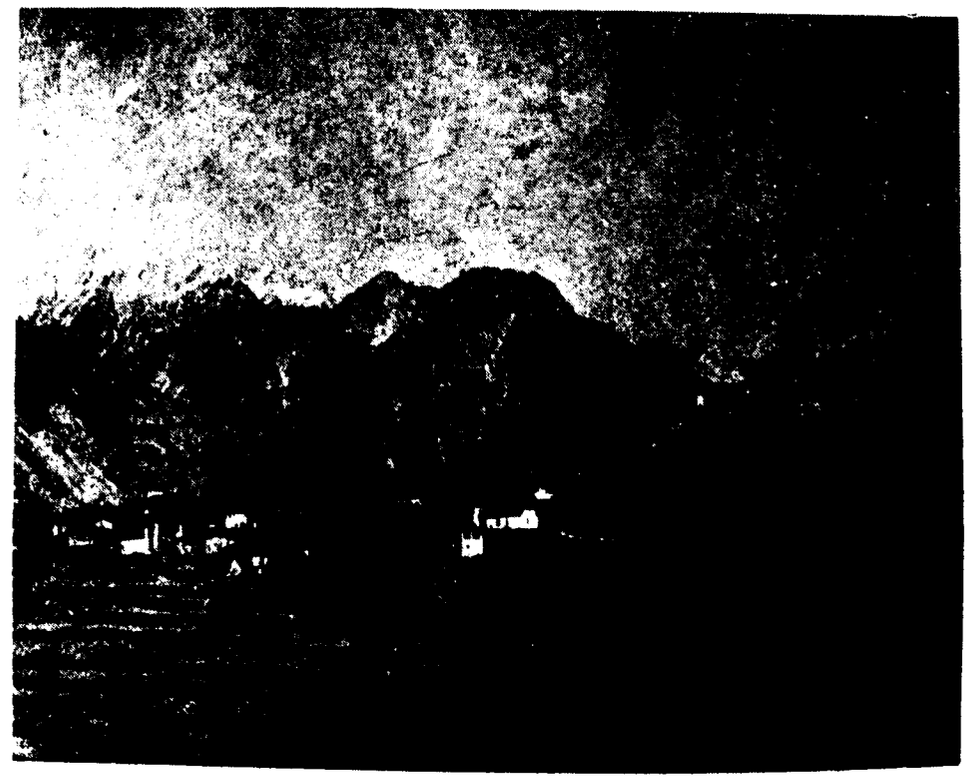
Primitive modes of crossing rivers
(The *jhula* at Shaor, Pangi)

Primitive modes of crossing streams
(A *trangari*)

Primitive modes of crossing streams
(A close view of a *trangari*)

A Lakshmi Narayan Temple at Chamba
(one view)

Image of Lakshmi Narayan
(In the Lakshmi Narayan Temple at Chamba)



A distant view of the Brahmaur village

A temple at Brahmaur

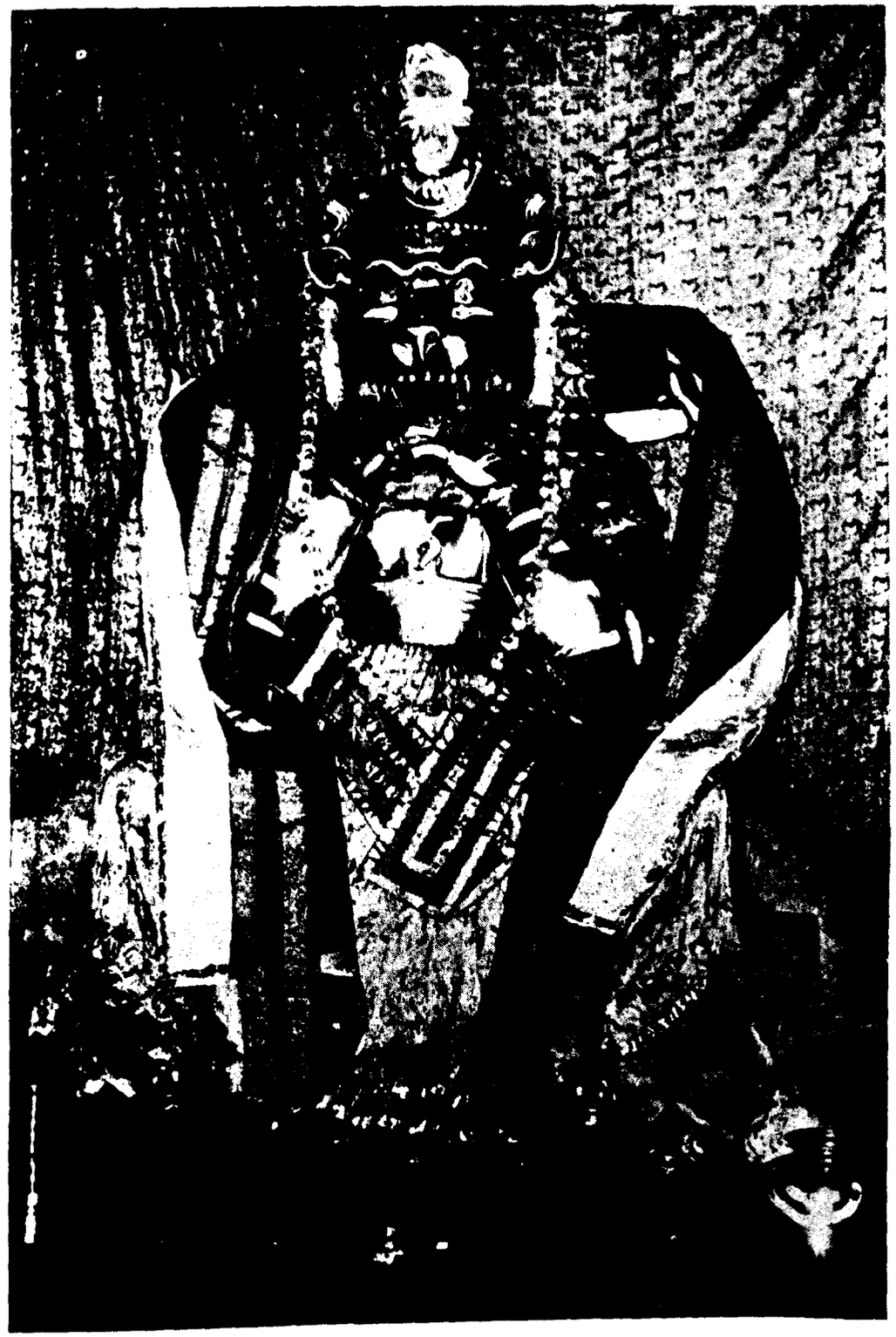
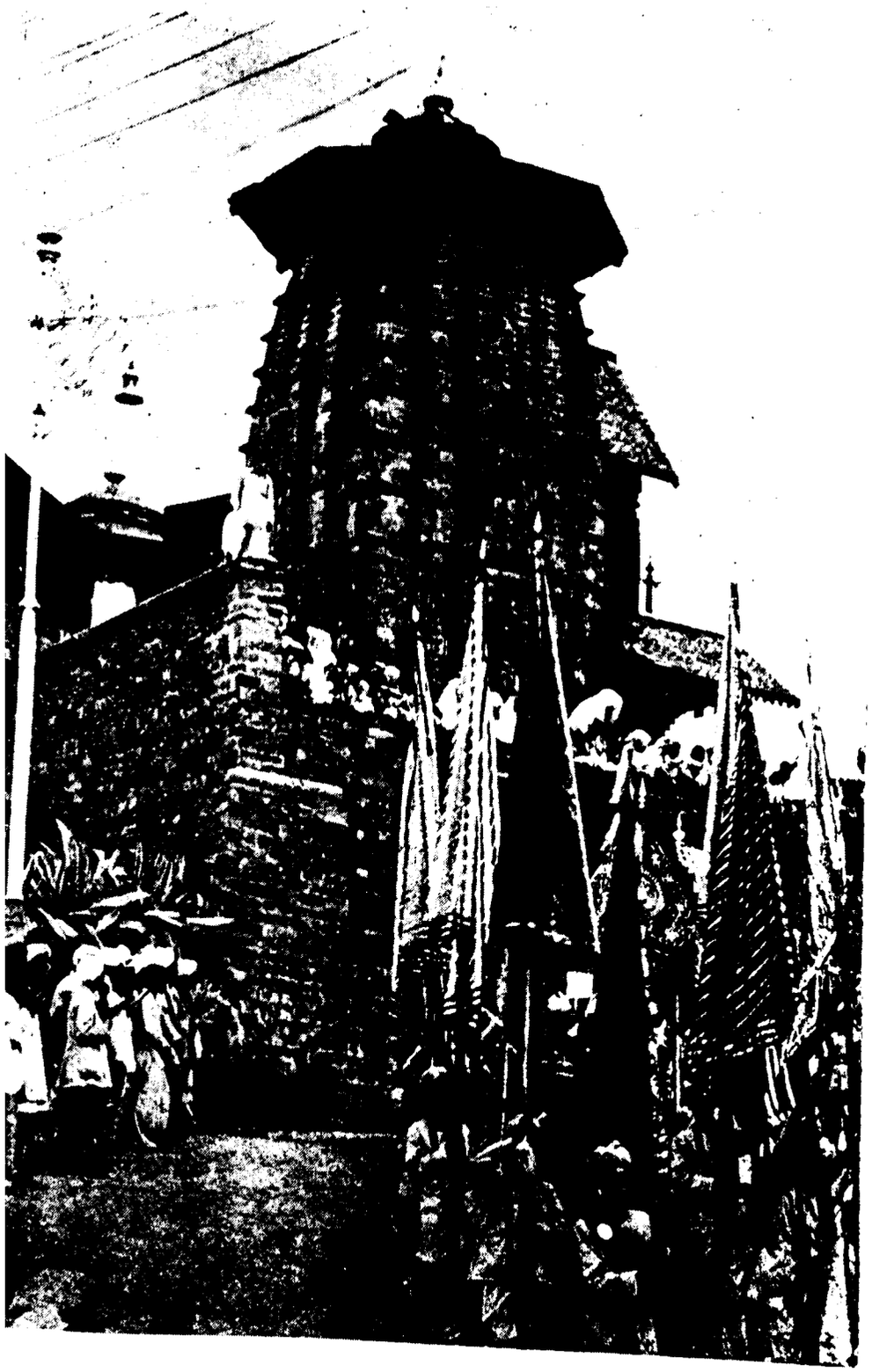


Image of Nar Singh
(In the Nar Singh temple of Brahmaur)



Minjhar fair
(The head of the procession)

Folk dancers of the Chamba district
(Ladies party)

Folk dancers of the Chamba district
(mixed party)

The All India Folk Dance Shield of 1954.
(Some of the winning folk dancers and Shrimati Indra Gandhi with the shield)

Distribution of sewing machines to members of the Scheduled Castes.
(Rani Sahiba Bhadri, the wife of the Lieutenant-Governor, giving away a machine)

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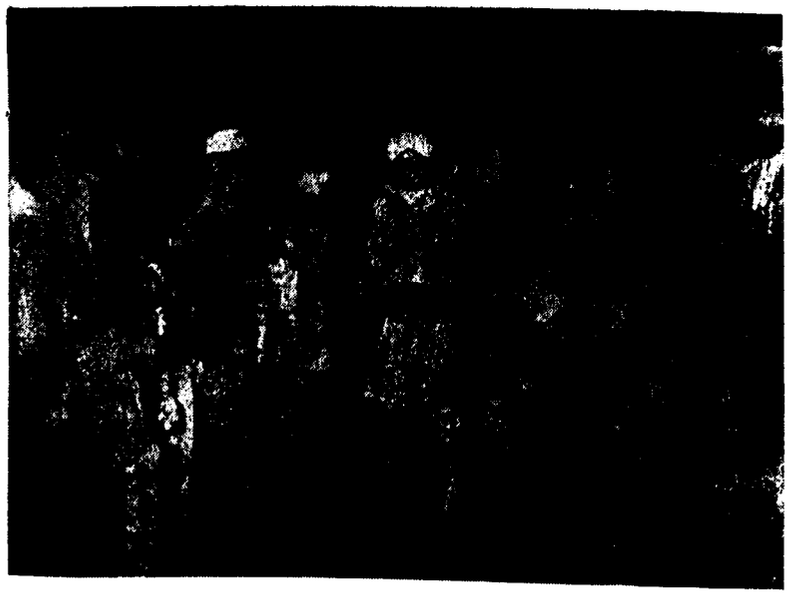
MADRAS



The Lieutenant-Governor (Raja Bajrang Bahadur Singh Bhadri) on tour.
(Among the Gaddies at Brahmaur)

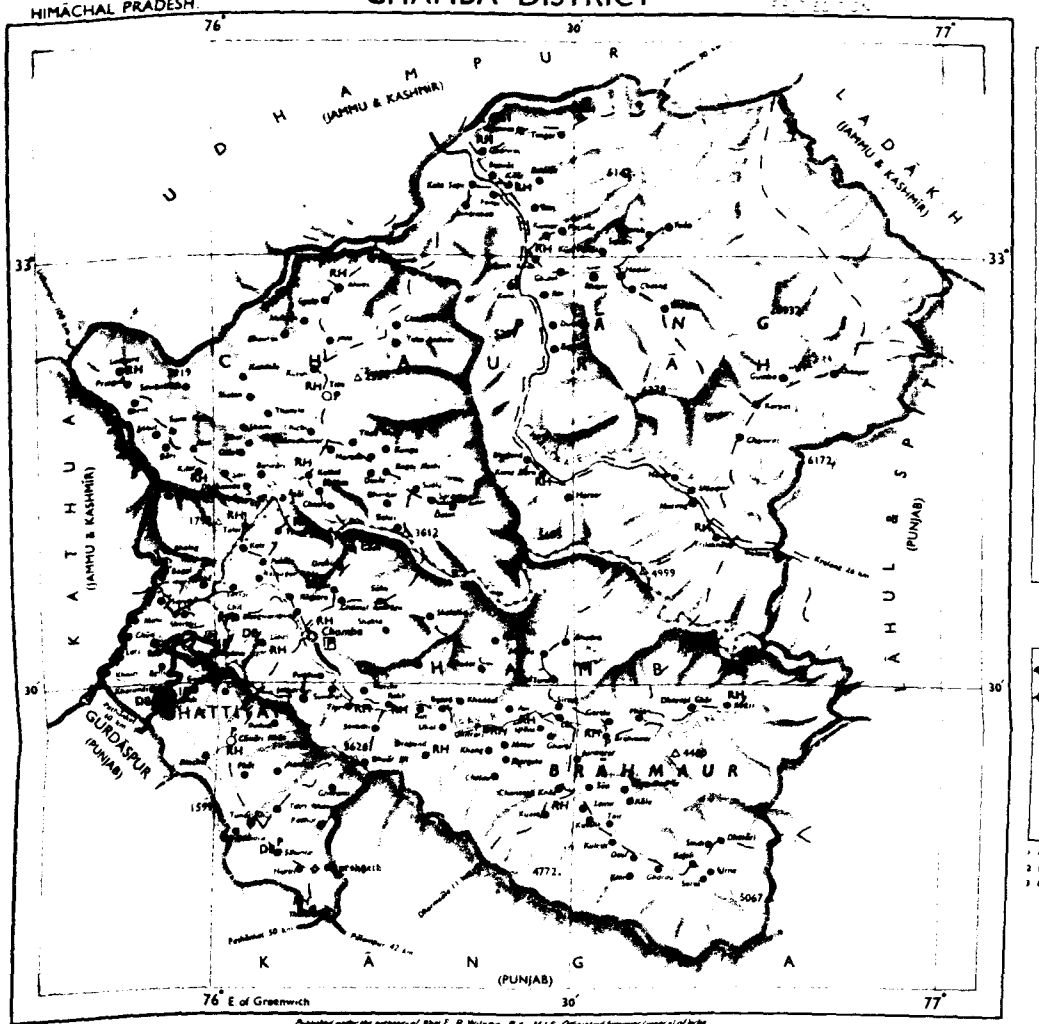
BHOODAN
(Shri Vinoba Bhave arriving in the Chamba District on his '*Pad Yatra*' there)

A Gaddi lady (left) with a friend (right) partly dressed as a Pangwali lady.

A MONAL FAMILY
(Husband, wife and child)

CHAMBA DISTRICT

HIMĀCHAL PRADESH



REFERENCE

Mosque, minaret, Temple, pagoda, Church	
Fort, Ruins, Lighthouse	
Post office, Telegraph office, Combined	P T
Bungalows, dāk bungalows, Rest house	DB RH
Height, Trigonometrical station	•167 △167
H Q of State	
District	
Tahsil	
Other towns & villages, Halting places	
Name of H Q of State	
Town with population over 100,000	NĀGPUR
50,000–100,000	YEOTMĀL
25,000–50,000	GONDIA
10,000–25,000	Kamptee
5,000–10,000	Chamba
under 5,000	Rudhena
Boundary, international	
state	
district	
subdiv., tahsil or thānā	
thāna or police station	
Railway, broad gauge with station	
metre & narrow gauge with station	
Aerial ropeway, Telegraphs	
Road, motorable all weather	
fair weather	
Pack & cart tracks	
Streams, perennial, non-perennial	
Canal, Stream, unsurveyed	
Coral reef, Isolated rock	
Well, lined, unlined, Spring	
Mangrove, swamp, Mud, Foreshore, sand	
Marsh, Tidal arrow	
High-water line, Low-water line	
Aerodrome	

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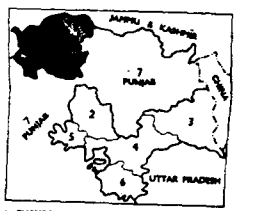

1 CHAMBA
2 MANDI
3 KINNAUR
4 MAHĀSU
5 BILĀSPUR
6 SIRMŪR

AREA STATEMENT

Bhattiyāt	[illegible]
Chamba	[illegible]
Chaurāh	[illegible]

1st Edition 1962

Refer to the map as:- 1:1,000,000 District map of CHAMBA in HIMĀCHAL PRADESH FIRST EDITION

INDIA

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Sub-tahsil names Brāhmaur and Pangi of tahsils Chamba and Chaurāh respectively have been spaced out in the map in slant type.