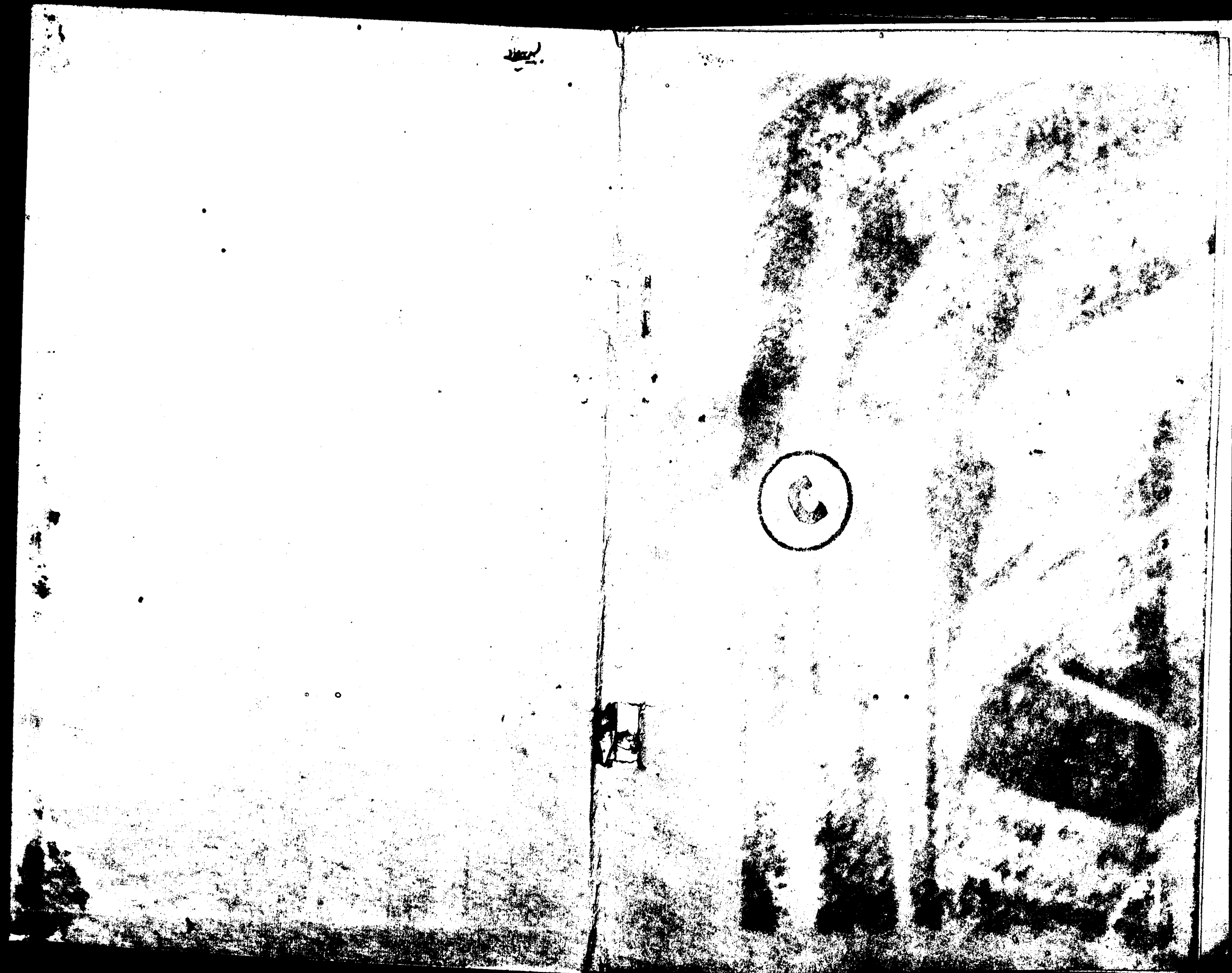


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**GAZETTEER OF INDIA
UTTAR PRADESH**

DISTRICT CHAMOLI

UTTAR PRADESH DISTRICT GAZETTEERS

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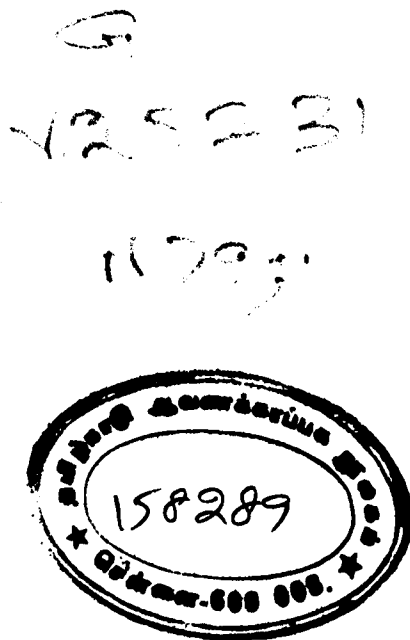
CHAMOLI

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PREFACE

This is the fifteenth in the series of the revised gazetteers of the districts of Uttar Pradesh. District Chamoli was carved out of district Garhwal on February 24, 1960 and accordingly this is the first and not a revised gazetteer of the district. E. T. Atkinson's *The Himalayan Districts of the North-Western Provinces of India*, (Allahabad, 1882—1886), and H. G. Walton's *British Garhwal : A Gazetteer*, (Allahabad, 1910), were the earliest accounts pertaining to this region but did not contain sufficient material in respect of the area now covered by the district of Chamoli for which purpose many other sources had to be drawn upon.

The spellings of Indian words such as avatar, dharma, doab, guru, rishi and shikari in the text, are those used in standard English dictionaries and such words have neither been italicised nor included in the glossary of Indian words given at the end of the volume. The census data of 1961 have been used wherever found necessary.

The scheme of the contents of this gazetteer conforms as closely as possible to the pattern laid down by the Government of India which contributes for the preparation and printing costs of the District Gazetteers.

The thanks of the department are due to the chairman and the members of the State Advisory Board, to Dr P. N. Chopra, Editor, Indian Gazetteers, Ministry of Education, Government of India, New Delhi, and to all those officials and non-officials who have helped in many ways in the preparation, printing and bringing out of this gazetteer.

S. A. A. RIZVI.

LUCKNOW :

December 10. 1969

FOREWORD

The material for drafting the first District Gazetteer of Chamoli was collected and compiled till 1967 when its drafting was undertaken. It was sent to the press for publication in 1969 but its publication was delayed for certain unavoidable reasons. The State and the Central Governments finally cleared it for publication only during the end of 1976.

The observations of the State and the Central Governments received during this period from time to time necessitated re-editing of the complete draft which was done during the period of my predecessor, Sri D. P. Varun. All the available relevant information from the publications of the Census of 1971 was also appended at the end of the concerned chapter during the said period.

LUCKNOW :
November 3, 1978

Dr PARMANAND MISHRA
State Editor

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View of Nilakantha with Badrinath Village in the foreground

CHAPTER I GENERAL

Origin of Name of District

The district of Chamoli, which was formed in 1960, consists of and takes its name from the tahsil and subdivision of Chamoli which, prior to 1960, was a part of the district of Garhwal and occupied the central part of the Uttarakhand Division till December 20, 1968, when that Division was abolished, and the district was included in the newly formed Garhwal Division.

Location, Boundaries, Area and Population

Location and Boundaries—Situated in the Himalayas, the district which is nearly half the size of its parent district, Garhwal, is broad in the north and narrows towards the south and is somewhat cup-shaped, its length from north to south being about 129 km. and its breadth from west to east about 117 km. To its north lies Tibet and to the north-west the district of Uttarkashi. On the east it is bounded by the Pithoragarh, on the south and south-east by the Almora, on the south-west by the Garhwal and on the west by the Tehri Garhwal districts.

Area—The census records of 1961 give the area of the district as 9,130 sq. km., it being third in area among the districts of the State. According to the Central Statistical Organisation, however, the area is 9,128 sq. km.

Population—According to the census of 1961, the population of the district is 2,53,137 (males 1,20,092 and females 1,33,045), all in the rural area, there being no urban area in the district. It stands 53rd in the State in respect of population.

History of District as Administrative Unit

In British times the area covered by the subdivisions or tahsil of Chamoli now the district of Chamoli, was a part of the district of British Garhwal, also called Pauri Garhwal after the name of its headquarters town Pauri. The district then formed part of the Kumaon Division. The district of Chamoli was formed in 1960 out of 28 *pattis* (of the district of Garhwal) which now constitute the tahsils or subdivisions of Joshimath, Ukhi Math, Chamoli and Karnaprayag. The district was included in the Uttarakhand Division which was abolished in December, 1968, and it was included in the Garhwal Division.

Subdivisions, Tahsils and Thanas

Each of these 4 subdivisions — Joshimath, Ukhi Math, Chamoli and Karnaprayag, forms a tahsil of the same name; a brief account of each being given below.

CHAMOLI DISTRICT

The tahsil or subdivision of Joshimath is the largest tahsil of the district and is bounded on the north-west by the Uttarkashi and on the east by the Pithoragarh and Almora districts. On the west it is bounded by the tahsil of Ukhī Math, and on the south by that of Chamoli and on the south-east by a narrow strip of the tahsil of Karnaprayag. It has a population of 15,207 (males 8,122 and females 7,085), and contains 77 villages.

To the west lies Ukhī Math, the smallest tahsil or sub-division of the district, bounded on the north by the Uttarkashi and on the south by the Garhwal districts and on the east by the tahsils of Joshimath and Chamoli, a high range of mountains and the Mandakini river separating it from the district of Tehri Garhwal on the west. It has a population of 57,787 (males 27,002 and female 30,785), and contain 286 villages.

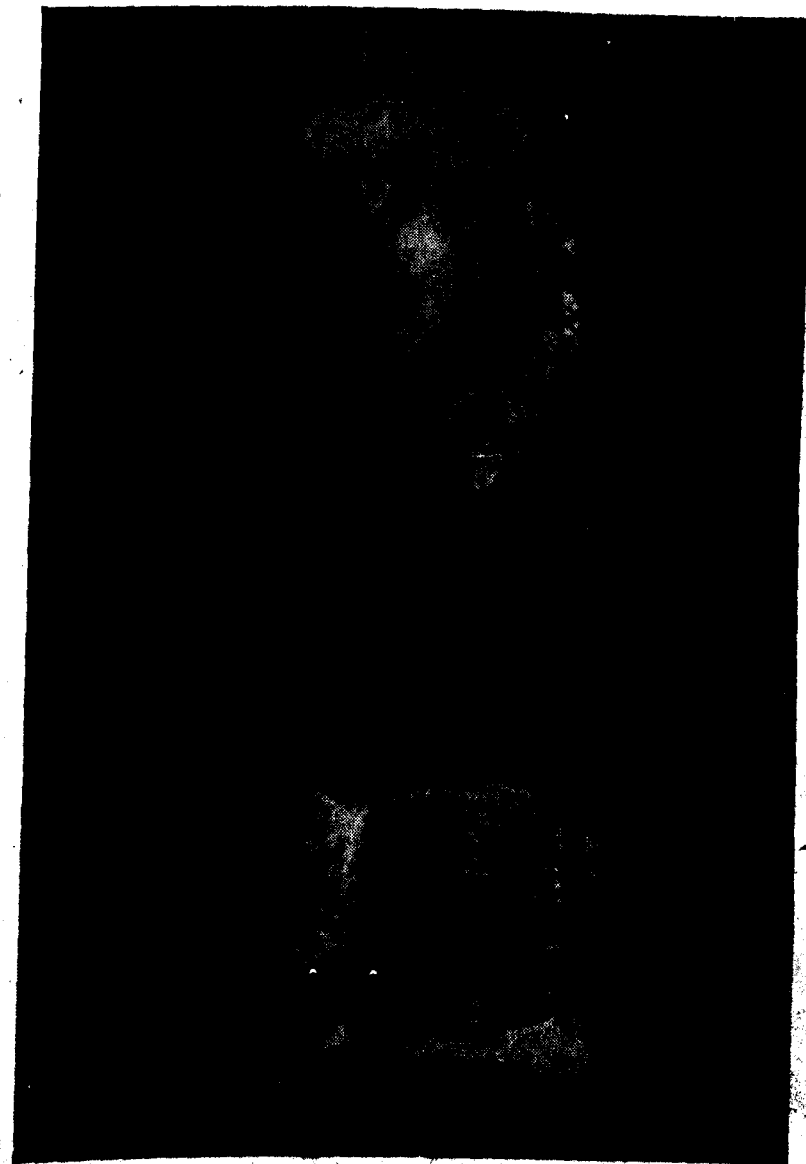
The tahsil of Chamoli is a tract of very irregular outline. It comprises 7 *pattis*. On the north it is bounded by the Joshimath, on the west by the Ukhī Math, and on the south by the Karnaprayag tahsils, a narrow strip of the last named tahsil separating it from the Almora district to the east. It has a population of 72,167 (males 34,565 and females 37,602), and contains 386 villages.

The tahsil of Karnaprayag occupies the southernmost portion of the district and comprises 14 *pattis*. On the east, south-east and south it is bounded by the district of Almora, on the south-west by that of Garhwal and on the north by tahsil Chamoli excepting a narrow strip which touches tahsil Joshimath. It has a population of 1,07,976 (males 50,403 and females 57,573), and contains 780 villages.

Thanas—For purposes of police administration there are 4 *thanas* (police-stations) in the district—each tahsil having one. During the season of pilgrimage, usually from May to mid-November, a temporary *thana* also functions at Badrinath in tahsil Joshimath.

GEOLOGY

The geology of the region shows that the Himalayas are the youngest mountains in the world. During early Mesozoic times, or the secondary geological period, the land mass now covered by them was occupied by the great geosynclinal Tethys sea. The probable date of the commencement of the elevation of the Himalayas is about the close of the Mesozoic period, but the unravelling of the story of their structure has only just begun, and in many cases no dating of the rocks is yet possible, though they include ancient and relatively recent crystalline intrusives, rocks and sediments allied to the Peninsular part of India. The section of the range in the district is deeply cut into by the headwaters of the Alaknanda river, this trunk stream seeming to have reached a later stage of development than its tributaries. This much, however, is known that there has been intense metamorphosis. In some parts uplift has been considerable since the mid-Pleistocene period, in others there are great stretches of high but



subdued topography and elsewhere there are the deepest gorges. The direction of folding in these mountain masses is generally north to south. The geological features of the district form two major divisions which lie north and south of an imaginary line extending east-south-east between the villages of Hilang in tahsil Joshimath and Loharkhet in the adjoining district of Pithoragarh. The northern division, which is occupied by higher ranges and snow-covered peaks consists entirely of medium to high grade metamorphic rocks and is intruded by later volcanic rocks. The division to the south, occupied by ranges of lower altitudes, consists essentially of sedimentary and low grade metamorphic rock also intruded by later volcanics. Geologically very little is known of the first division which consists of rocks such as quartzites, marbles and various types of micaceous schists and gneisses with a few sporadic occurrences of garnet, graphite iron, kynite, mica and vein quartz. The division to the south of the imaginary line is better known geologically and consists of rocks such as gneisses, limestone, phyllites, quartzites, sericite-biotite schists and slates. The minerals that are found in the district are the following.

Asbestos—This is of the amosite variety and can be used for the production of asbestos, cement bricks, laboratory asbestos sheets and paper, but is not considered to be of economic importance.

Magnestic—This is of an average quality, is crystalline in nature, and is found associated with crystalline dolomites and sometimes with soapstone. The magnesium carbonate found here is also of average quality and its mineralisation has also been reported to occur in the district.

Soapstone or Steatite—This white saponaceous stone resembling pipe-clay is obtained in a lenticular body and is associated with mineral pyrites, which adds a colour to it, and in places with magnesite. It can be mined for use as a filler in soap and in the cosmetic industry. In the past various utensils were made of it which, when polished, had the appearance of marble.

Copper—The copper mines in the district were extensive and of repute during the period of the Hindu and the Gurkha rules. All the rich mines have since been exhausted and at present they do not offer a fair field for the employment of capital. The metal occurs sporadically, encrustations of chalybite having also been observed as well as of malachite and azurite. The ore is chiefly copper pyrites and grey or vitreous copper ore, with the red oxide and green carbonate in smaller quantities, the latter being scarce.

Iron—Small and sporadic occurrences of iron are known to occur in several parts of the district but are of hardly any economic importance. Iron ore, rich in haematite, and magnetic ore, with haematite and siderite, also occur in the district.

Graphite—In the past this mineral, also known as plumbago, found mostly in *patti* Lohba, was used as a dye but no large deposits have been noticed for a long time.

Gold—Although no gold mine has been discovered in the district, the sands of the Alaknanda and the Pindar are said to be auriferous to a limited extent.

Gypsum—This mineral is found on the banks of some rivers and was used in the past for the manufacture of saucers and bowls. When ground to a fine powder it is known as plaster of Paris and can be used for a number of purposes.

Lead—Deposits of this metal were fairly numerous in the past but it is found in somewhat inaccessible places and has long since ceased to be worked.

Slate—This dense, fine-grained metamorphic rock, which is produced from a fine clay, can be split into thin, smooth plates and is quarried throughout the district. It is suitable for roofing purposes, the thin dark-blue slates being somewhat inferior in quality.

Limestone—By burning this mineral, lime is procured which can be used as mortar. There are two distinct ranges of limestone hills in this district, the first, north of the Alaknanda in Nagpur, the second, running from Lohba *patti* to the Pindar and again to the Alaknanda in *patti* Bacchansyun in district Garhwal. Reserves of dolomite (magnesian limestone) exist in the district and tufaceous deposits are also found near several small nullahs.

Building Stone—Stone which can be used for building purposes is available in most parts of the district. Sandstone is found in abundance in the lower hills. Gneiss and chlorite schists which are available throughout the district are frequently used for building purposes.

Sulphur—This yellow mineral, also known as brimstone is found in the district as green sulphate of iron and is obtainable from iron pyrites and copper mines, its presence being characterised by a smell as of rotten eggs. Sulphur springs also occur in many parts in the district.

Bitumen—The brownish-white natural sulphate of alumina known as *shilajit* is found in rocks at a fairly high altitudes and occurs in small lumps which generally have an admixture of red sand and micaceous stone embedded in them. It is used in Ayurvedic medicines and during the season when there is an influx of pilgrims, it fetches good incomes to those who deal in it.

Some other minerals found in the district are antimony, arsenic, lignite or brown marble, mica and silver.

Physiographically the district, which lies in a region of tectonic or folded and overthrust mountain chains, has strata which are structurally

Fossils



marked by complex folds, reverse faults, overthrusts and nappes of great dimension, all these as well as frequent earthquakes of varying intensity give reason to believe that the region is still unstable. Although any movement or tremor of the earth's crust in the district is not produced by volcanic activity, the Chaukhamba peaks appear to be the crater of an extinct volcano.

CLIMATE

As the elevation of the district ranges from 1,200 m. to 8,000 m. above sea-level, the climate of the district very largely depends on altitude. The winter season is from about mid-November to March. As most of the region is situated on the southern slopes of the outer Himalayas, monsoon currents can enter through the valleys, the rainfall being heaviest in the monsoon from June to September.

Rainfall—Most of the rainfall occurs during the period June to September when 70 to 80 per cent of the annual precipitation is accounted for in the southern half of the district and 55 to 65 per cent in the northern half. In association with depressions from the Bay of Bengal which occasionally affect the weather in the district in September, heavy rains may occur causing floods. At times during the monsoon spurts of heavy rain cause floods in the rivers. Considerable precipitation also occurs during the winter months, about 15 to 30 per cent occurring in the northern half of the district and 10 to 15 per cent in the southern. About 8 per cent of the annual rainfall occurs during April and May. July and August are the rainiest months and November the month with the least rainfall. Precipitation during winter is associated with the passage of western disturbances and is mostly in the form of snow particularly at higher elevations. Premonsoon rainfall is accompanied frequently with thunderstorms. Considering the period from 1901 to 1950 the total number of years when the rainfall was less than 80 per cent of the normal was 11 at Joshimath, 8 at Bironkhal, 7 at Karnaprayag and 6 at Ukhi Math, Joshimath and Karnaprayag, a spell of 3 and one of 4 consecutive years of such low rainfall being registered at Joshimath only. The records of rainfall are more representative of the river valleys where the 7 rain-gauge stations in the district are located. The details of the rainfall up to 1963 reveal that the highest annual rainfall was in 1924, when it amounted to 198 per cent of the normal and the lowest in 1943 when it amounted to 53 per cent. The heaviest rainfall in 24 hours recorded in the district was 255.3 mm. at Bironkhal on September 29, 1924.

The rains usually break earlier than in the plains, heavy showers apparently of local origin, accompanied by northerly and westerly winds, frequently occurring about the same time as the monsoon reaches Bombay. The scouring action of these early showers on the dried up and pulverous soil is very great, and the damage done by erosion, in spite of the compara-

tive smallness of the fall, is usually much greater than at any other time of the year.

Temperature—The details of temperature recorded at the meteorological observatories in the district which are situated in the valleys show that the highest temperature in the district was 32.8°C. on June 15, 1958, and the lowest - 16.7° C on December 31, 1962. January is the coldest month after which the temperatures begin to rise till June or July. Temperatures vary with elevation. The mean maximum and the mean minimum temperatures during the warmest months were recorded as being of the order of 27° C. and 2° C. respectively at an altitude of 2 km., and 9° C. and - 12° C. at a height of 6 km. above sea-level. During the winter cold waves in the wake of western disturbances may cause temperatures to fall appreciably. Snow accumulation in valleys is considerable.

Humidity—The relative humidity is high during the monsoon season, generally exceeding 70 per cent on the average. The driest part of the year is the premonsoon period when the humidity may drop to 35 per cent during the afternoons. During the winter months humidity increases towards the afternoon at certain high stations. The highest and lowest percentages of humidity, based on available data up to 1963, in the district were 94 and 32 respectively.

Cloudiness—Skies are heavily clouded during the monsoon months and for short spells when the region is affected by the passage of western disturbances. During the rest of the year the skies are generally clear to lightly clouded.

Winds—Owing to the nature of terrain, local effects are pronounced and when the general prevailing winds are not too strong to mask these effects, there is a tendency for diurnal reversal of winds, the flow being anabatic during the day and katabatic at night, the latter being of considerable force.

FLORA

The flora of the district mostly include the vast series found in the Himalayas and ranges from the sub-tropical pine to the Alpine pastures. The total forest area in the district under the management of the forest department in 1964-65 was 5,08,691 hectares of which an area of 2,85,392 hectares was class I forest and an area of 2,23,299 hectares was class II forest. There are some other forests which are under the management of the panchayats, but the figures of their area are not available. The forests of the district can be divided into the following botanical divisions.

Himalayan Sub-tropical Pine—These forest are wound between the heights of 910 m. and 1,825 m. throughout the district. The trees which are commonly found in these forests are *Anyar*, *Caryoptexis wallichii*, *Rubus ellipticus*, *Rhus semialata*, *Lyptodermis lancolata* and *Desmodium*



Alaknanda River

samuense on the northern aspect of the hills ; *Hamiltoni suaveolens*, *Engelhardia calebrookii*, *Ficus roxburghii*, *Indigofera dosua*, *Desmodium gyrans* and *Plectranthus terrifolius* on both the northern and southern aspects, while *aonlu*, *dhaula*, *Celerodandron serrotum*, *Bauhinia variegata*, *Bohemeria nogulosa*, *Wendlandia exserta*, *Indigofera pulchella* and *Phus parviflora* are met with on the southern aspect of the hills.

Moist Temperate Seral Forests—These forests are found between the altitudes of 1,200 m. and 2,150 m. along the streams and the newly formed beds with undergrowth of *Sarcococca preuniformis* spp. *Barberis* spp. and *Ainslea aptera* specially in the western part of Joshimath and the eastern part of Karnaprayag tahsils.

Banj Oak Forests—These forests are found between the heights of 1,825 m. and 2,450 m. but at places their limits ascend up to 2,600 m. on the southern aspect and descend to 1,200 m. on the northern aspect of the hills. Trees commonly met with in these forests are *burans*, *anyar*, *Carpinus viminea* and *Ilex odorata*. In moist places the ground is covered with shrubby undergrowth of *Ainslea aptera*, *Barberis*, *Hypericum*, *Desmodium* and *Indigofera*. Near the habitations, *banj* suffers extensively from lopping, fire occurring in its stunted growth, while *burans* and *anyar* are not so affected.

Oak Scrub Forests—These forests are found in the localities of *banj* oak forests near the habitations. Sometimes due to excessive damage, *banj* oak is replaced by scattered bushes of *Barberis Chitriya*, *Basiatice* and *Cretaeagus cronulata*.

Tilonj Forests—These forests are found between the same altitudes as those of the oak and are associated with the *Lauracea*, *Ilex*, *Betula alnoides*, etc. The shrubby undergrowth consists of *Rubus spirea*, *Indigofera* and *Ainslea aptera*.

Lower Blue Pine Forests—These forests are found between the heights of 1,825 m. and 2,600 m. specially in tahsil Chamoli and Karnaprayag having *Euscholtzia polistachya*, *Vibumum foctens*, *Rosa microphylla*, *Vibumum cotonifolium*, *Exaecarepa acerifolia*, etc. as shrubby undergrowth.

Dry Coniferous Forests—On deep soils between the altitude of 1,825 m., and 2,600 m., over a small area on all aspects except the steep southern slopes with quartzitic subsoils, mainly deodar is found associated with *Kharasu*, *akhrot*, *kharik*, *syau* and *maira*. The undergrowth consists of shrubs such as *Abeliatriflora*, *Sumiperus*, *Macropoda*, *Prunus jacquimontii*, *Ribes grosulaia* and *Rosa scricea*, the shrubby undergrowth consisting of *Achyranthes bidentata* and *Aralia cissifolia*.

Moist Temperate Deciduous Forests—These forests are found on deep moist soils between the heights of 1,825 m. and 2,750 m. along hill

streams. The top canopy consists of *pangar*, *kanchula*, *maira sour*, *akhrot*, *dalla* and *kabasi*, the shrubby undergrowth consisting of *Viburnum*, *Spirea*, *Sorbiiflora*, *Barberis* spp., *Strobilanthes wallichii*, etc.

Cypress Forests—These forests are found between the heights of 2,125 m. and 2,600 m. on rocky slopes and precipitous ground mixed with *tilonj*, *kali*, *Corpinus ninerea*, *Eunonimus pendulus*, *Ilex*, *Machilusduttii*, etc.

Kharasu Forests—The *kharasu* forests are found between the heights of 2,450 m. and 3,500 m. mixed with *kanchula*, *pangar*, *saur* and *burans*. The shrubby undergrowth consists of *Rosa sericea*, *Rosa macrophylla*, *Viburnum foeten*, *Cotoneaster ocuminata*, *Ribes glaciale* and *ringats*.

Western Oak Forests—These forests are commonly found on the southern aspect of the hills between the altitudes of 2,450 m. and 2,900 m., mixed with *kharasu*, *tilonj*, *pangar*, *kanchula*, *kabasi*, etc. the chief undergrowth being *Rhamnus purpurea*, *Wickstroemia canacenda*, *Rosa macrophylla*, *Skimmia bursola*, *Rubus niveus*. Among creepers which are found here are *Vitis semicordata*, *Schizandras grandiflora* and *Hedera helix*.

Dry Temperate Deciduous Forests—These forests consisting of *kabasi* trees are found between the heights of 2,450 m. and 2,750 m. in the northern part of the district, *Lonicera* spp. and *Rosa sericea*, being the shrubby undergrowth.

Temperate Hippophae Scrub Forests—These forests, consisting of *ames* scrubs, are found between the heights of 2,275 m. and 3,200 m. on gravel beds along the banks of the streams mixed with *gadbhains*.

Kharak Forests—The forests are found above the altitude of 2,215 m. and have practically no tree growth except the *Rumex nepalensis* undergrowth.

Ringal Forests—These occur above a height of 2,425 m. mixed with high level oak and coniferous trees.

Alpine Fir Birch Forests—These grow better between the heights of 2,900 m. and 3,500 m. in all aspects of the hills except in the moist areas. The plants growing in these forests are fir, birch and *Rhododendron*. The undergrowth consists of *Pyrus foliolosa*, *Cotoneaster acuminata*, *Rosa sericea*, *Ribes glaciale*, *Ribes rubrum*, *Lonicera* spp. and *Smilax vaginate*.

Birch — Rhododendrons Forests—These forests are found between the altitudes of 2,900 m. and 4,125 m. and in them are found the stunted *bhuj* and *Rhododendrons* with *Pyrus foliolose* as 90 per cent of the undergrowth. Other plants which grow here are *Rubus niveus*, *Swilax vaginate*, *Cotoneaster* spp., *Lonicera* spp. and *Polygonum vacciniifolium*.

Alpine Scrub Forests—Between the altitudes of 3,350 m. and 4,275 m. and with a rainfall above 1,016 mm. evergreen scrubs are found consisting of *Rhododendron asthopogen*, *Junipexus recurva*, *J. communis*, *Lonicera parviflora*, etc. In the dry inner ranges having a rainfall less than

255 mm. grow excohytic dwarf shrubs consisting of *Eurotia ceratoides*, *junipexus pseudosabina*, *J. communis*, *Caranga* spp. and *Artimisia* spp.

Alpine Pastures—Between the heights of 2,050 m. and 2,975 m. on the northern aspect of the hills and between the altitudes of 2,500 m. and 4,425 m. on the southern aspect of the hills the land is covered with shortgrasses and herbs, which are used as pasture where professional graziers bring their cattle.

Other Forests

In the warm valleys of the extreme southern part of the district some species of trees of the plains such as the mango, *Jamun*, *pipal*, banyan and *shisham* grow here and there up to an altitude of about 915 m. The 'sab', which is found up to a height of 1,220 m., is seldom seen north of the river Pindar but it is usually not allowed to stand near cultivated tracts because it is said to attract white ants. The *tun* and the *kharik*, or *kharak* are to be seen growing up to an elevation of about 1,250 m. which is also suitable for the growth of *haldu* and *dhauri*. Carefully protected by the cultivator on the *pugar* (terrace wall of a field), the leaves of the *bhyunl* tree afford excellent fodder for cattle.

In the Alaknanda valley, the bases, slopes, gorges and tops of the hills up to the height of 1,067 m. are well wooded with high trees such as catechu, *bahera*, *har* (or *harara*), *amaltas*, *bel*, *kachnar* and *dhak*. A large variety of creepers some of which have broad green leaves also thrive in the vicinity of the trees.

From about 1,220 m. to 1,829 m. *chir* abounds and above this level oak and *chimul* are found; the former being a hard wood, is used for making agricultural implements and the latter for fuel. The *chir* wood is commonly used for building purposes in the district, and its logs and sleepers are floated down the Alaknanda to the plains. *Chir* is also tapped for resin but the quantity of turpentine produced in the district is small.

Above an elevation of 3,439 m. *moru* or *tilonj* and *kharasu* grow and their timber is also used for manufacturing agricultural implements. The *pangar* or horse-chestnut and the maple are found up to a height of 3,048 m., especially in the Riniganga valley. The wood of the latter is used for making drinking vessels and bowls known as *lahauri-doba*.

Spruce, silver-fir, *kail* and *kharasu*, oak and some trees of small economical value are the principal trees found in the forests of the upper Himalayas (above 3,048 m.). Fine forests of silver-fir, *kail* and pine occupy the slopes on the left bank of the Alaknanda from Pipalkoti to Joshimath. The *Surai* of Himalaya sypress and the Himalayan cedar forests which lie along the Alaknanda in *patti Talla*, *Painkhanda* and the *Neoza* pine forests near Tapoban along the Dhauli, are fairly extensive and have trees of *thuner* (yew), *papari* (boxwood), *kharasu* and *deodar*. The

birch grows up to an elevation of about 3,658 m. above which lies an expanse covered with bush and grass variegated in summer by Alpine flowers of many colours. The places of the richest vegetation are between the elevations of 2,134 m. and 3,658 m. where the epiphytic form of flora, ferns, mosses, creepers and many varieties of flowers make the region beautiful especially after the rainy season. *Colquhounia* is abundant on the main Badrinath and Trisul ranges and *ringals* from the undergrowth of the forests up to an altitude of 2,286 m.

Many medicinal blooms, herbs and plants, greatly valued in Ayurveda grow in the district. Most of the flowers and plants come up during the rains but wither away from October to May, imparting the characteristic brown colour to the countryside during the winter. In these parts *Senecio rufinervis*, a perennial herb forms a dense undergrowth to the exclusion of most other plants. Aromatic plants are also found in abundance at higher altitudes. The groves in the district covering an area of 430.72 hectares are mostly in the warm deep southern valleys and consist chiefly of mango, guava, banana, papaya and jackfruit trees, but apple, pear, peach, plum, apricot, cherry, chestnut, mulberry, strawberry, litchi and loquat also flourish. Other cultivated trees of the district include species of citron of which the chief are malta, orange, lime, sweet-lime, and orange which, though thriving in the warm valleys, can also be grown up to a height of about 1,677 m. The vine is raised in groves where the rains are not too heavy.

The chief varieties of timber trees found in the groves of the district are pine, *tun*, deodar and many varieties of walnut. The timber of the deodar trees is considered to be sacred and is noted for durability and resisting insect pests and dry rot. It is in great demand for making doors and roofs of temples. In the past a very fine grove of the deodars surrounded the Binsar temple in the south-western extremity of tahsil Karnaprayag.

FAUNA

The district is rich in fauna and has been the habitat, from time immemorial, of a large variety of mammals, various species of birds, reptiles and fish. In the *Mahabharata* there is mention of deer-hunting in this area by Pandu, the father of the Pandavas, who is said to have taken up his abode at Pandukeshwar. During the Muslim times some Muslims were settled in this area by the local rulers as royal shikaris. They prepared food for his distinguished Muslim guests. About the middle of the nineteenth century many villages were deserted because of the dread of wild animals including tigers and leopards for whose destruction the government offered rewards. Tigers are found up to an elevation of about 3,048 m. and in the past haunted the big forests of Chandpur and Dudhatoli, occasionally reaching the thick forests of Vasuki and Tungnath and were seen even near the snow range of Kedarnath. Leopards

have been shot in large numbers for decades in many parts of the district. The number of wild animals has considerably decreased on account of their destruction and the thinning of the forests which are being cleared for cultivation and other purposes such as schemes of development.

Among the animals of the district are the tiger, leopard, panther, snow-leopard, Himalayan black bear, brown bear, deer, wild dog, *chutraila* or pine marten and Himalaya weasel. The first is found throughout the district and is extremely dangerous when it becomes a man-eater. The snow leopard which is met with at higher altitudes above the tree line, some 3,658 m. to 3,963 m. above sea-level, hunts at night, preying on wild sheep and goats, musk-deer and marmots. Like other beasts of prey its movements are regulated by those of its prey. It is hunted for its valuable fur. The black Himalayan bear is common in the district and is found up to a height of 915 m. It frequently plunders wild beehives, for their honey and is a serious menace to the crops particularly at the time of harvest and occasionally becomes carnivorous killing goats and sheep and even cattle. It is fond of *mandua*, the local variety of millets, and fruit and in consequence causes serious damage to fields and orchards. The brown bear is rare and is known to live on the bare open peaks high above the tree line in the watershed of the Nandakini and Kailganga. Fearing and avoiding human beings it does not become a man-eater but often becomes a terror to live-stock. Myopic and hard of hearing but possessing a keen sense of smell like all bears, the black type is likely to be surprised at close quarters. Taken unawares, it rushes to furious attack in self-defence and is very dangerous, several cases of its having mauled people have been reported. Wild dogs are generally seen in the forests of the Pindar valley and Dudhatoli. The otter (*ud*) is found in the waters of the Pindar. Caps are made of its skin, and its fur, worn round the neck, is considered to be efficacious in curing goitre. Other wild animals to be seen in the district are the hyaena, jungle cat, wolf, jackal, porcupine and mountain fox. The wild-bear is widely distributed in the district and is found up to a height of 2,743 m., chiefly in the oak forests. Living on crops, roots, insects, offal and carrion it is highly prolific and is most destructive to agricultural crops, orchards and forest plantations. The goral or Himalayan chamois, serow and thar are widely distributed between the elevations of 2,134 m. and 3,658 m. The flesh of the animals which have horns, specially that of the male, is valued by the hill people. The bharal which lives on grassy slopes between the heights of 3,048 m. and 4,572 m. is prized for its skin. The Himalayan marmot of the sciurid family (order rodentia) is one of the mammals that lives at the highest altitudes usually favouring an elevation between 3,963 m. and 5,487 m. and is valued for its fur. Among the deer tribe the sambar or *jarao*, *kakar* (barking deer) and *kastura* (musk-deer) are the only members of the *cervidae* family which are represented in the

district. The first, a massive beast living in the dense forests of the district, does a great deal of damage to cereal crops, particularly during winter in high altitudes up to 3,048 m., and the second, which derives its name from its cry, which is like the bark of a dog and is usually heard in the mornings and evenings, is a graceful animal and is harmless. Both these have food value. The *kastura*, which is a protected animal throughout the State and is seldom found below 2,439 m., is the rarest animal of the district. It occurs in the difficult and inaccessible areas of tahsils Ukhi Math and Joshimath and in the catchment area of the Kailganga in tahsil Karnaprayag. The male musk-deer yields musk which is a valuable article of commercial importance.

Birds—The district is particularly rich in avifauna and the birds found here are mostly of the same kinds as those occurring throughout the Himalayan region. Birds of prey such as eagles, falcons, hawks and vultures are very common. Formerly hunters living in the neighbourhood of Joshimath earned considerable amounts from the sale of hawks captured in their aeries and *baz-bina* (hawk's musk) was a regular item of revenue taken in kind under the Hindu rulers and the Gurkhas. Among the game birds, the most common are the *ban titar*, *kala titar* (black partridge) and *chakor*, the last named being found right up to the snowline [above Niti]. The *junguria* or *karmonal* (snow partridge), which is found above the tree line and below the snowline on steep and rocky ground breeds throughout the altitudes it inhabits between 3,048 m. to 4,572 m. above sea-level. It is reported to be the finest game bird for the table. The horned pheasant, which is really more a partridge than a pheasant, is represented by the *lungi* or *lunji* and the *jawar*. Both the species which breed in May and June at elevations between 2,439 m. and 3,853 m., have magnificent males with beautiful plumage. Other important birds of this family are the *chir* or Chir pheasant, *pukras*, *pokras* or *koklas* (Kokla pheasant) locally called *kaleej* or *murga* (white-crested Kalij). The last, occurring up to an altitude of about 2,439 m., is the commonest of all and an excellent game bird. The *monal* is found in forests between 2,439 m., and 3,658 m., in height particularly where there are birch trees. The cock is valued for its brilliant and attractive plumage while the young bird is considered good for the table but is one of the protected species in the State. All the interesting members of this family (*Phasianidae*) found in the district except the pea-fowl are some of the prettiest birds of India.

Among the protected non-game birds, the chief are the common king-fisher, white-breasted king-fisher, pied king-fisher, blue-jay or Indian roller, black-headed oriole, small cuckoo, Indian cuckoo and European cuckoo. The Indian scarlet minivet which is an unprotected non-game bird belonging to the *pericrocotidae* family looks very beautiful when on the wing. A rare member of the *phononodidae* family, seen near Anson

in tahsil Karnaprayag in February, 1966, was perhaps a white bulbul, the most attractive among the bulbul species, and, perhaps, a migratory bird. Other birds which are commonly found in the district are the common swallow, pied wagtail, ashy wren-warbler, Indian wren-warbler, Alpine swift, house swift, parakeet, rock-pigeon and Himalayan woodpecker.

Reptiles—Snakes somewhat rare in the district but the cobra and the Russel's viper or necklace snake are common and they may be found up to a height of 1,829 m. the latter being viviparous and nocturnal in its habits. The only hill snake found above 2,439 m. is *Ancistradon Himalayans* which attains a length of about 62 cm., and is venomous though its bite is not fatal. Among the non-venomous snakes the *charao* (rock-snake) which may grow to a length of about 9 m., although specimens over 6 m. in length are rare, is occasionally seen on the rocky slopes of the lower hills. The python, a protected species, has been found as far up as the slopes below the Tungnath range in tahsil Ukhi Math. The rat-snake, which attains a length of about 3 m., is common; it does not bite but strikes its victim with its tail, the flesh of the part so struck decaying. Non-poisonous snakes also sometimes occur in the tanks near the temple of Trijugi Narain and to be touched by them is considered auspicious by Hindu pilgrims who bathe in these tanks. About 10 species of lizards inhabit this region and can be seen basking in the sun on rocks. Of these the blood-sucker (which grows to a length of about 35 cm.) is harmless in spite of its name. The bull-frog and common toad, both amphibians, are met with throughout the district.

Large and varied groups of insects are found in the district and some, such as the snow-fly, thrive in the glaciers. The leech, which is particularly active during the rains, is of common occurrence in oak forests. In May and June swarms of flies are to be seen all along the route up to Gulabkoti, the *mora*, a small stinging fly, is also found in the district and causes small painful sores.

Fish—Fish abound in almost all streams of the district and riparian villagers find in it an important supplement to their ordinary food. The common species found here are *asela* or *saul*, *mahasher*, *kalabans* or *kakaunch* and *fucta* or *phar kata*. Other species found in the district include *gadara*, *gadiyal* or *guluwa*, *tarra*, *symplu* and *nama*, *nawoo* or *japa*. The *Cyprinus carpio* var *specularis* variety of the mirror carp has been introduced into the Diuri Tal in tahsil Ukhi Math.

Game laws

Shooting is prohibited in the religious centres of the district. The general rules regulating hunting, shooting, and fishing in the reserved forests of the district are governed by the Indian Forest Act, 1927, Indian Forest (U. P. Amendment) Act, 1951, and The Wild Birds and Animals Protection Act, 1912 as amended by the U. P. Act XIII of 1934.

SUPPLEMENTARY INFORMATION

1971 CENSUS

Area (P. 1) .. 9,125 sq. km.

Population (p. 1) —

Total .. 2,92,571

Males ... 1,41,962

Females .. 1,50,609

Percentage of population in rural area (p. 1) —95.8

Position in the State (p. 1) —53rd.

Subdivisions, Tahsils and Thanas (p. 1-2).

Joshimath

Total population .. 22,196

Males .. 13,484

Females ... 8,712

Number of villages ... 93

Number of towns .. 2

Ukhi Math

Total population ... 64,757

Males .. 30,886

Females .. 33,871

Number of villages .. 327

Chamoli

Total population .. 83,802

Males .. 40,740

Females ... 43,062

Number of villages ... 417

Number of towns .. 1

Karnaprayag

Total population .. 1,21,816

Males ... 56,852

Females .. 64,964

Number of villages .. 812

CHAPTER II

HISTORY

The region covered by the district of Chamoli formed part of the district of Pauri Garhwal of the Kumaon Division till 1960. It occupies the north-eastern corner of the Garhwal tract and lies in the central or mid-Himalayas in the very heart of the snowy range described in ancient books as Bahirgiri, one of the three divisions of the Himalayan mountains.¹ The region lay in the Udichya-dishi (northern quarters) of Bharatavarsh (India)² and was included in Aryavarta and Brahmarshidesha.³ Tehri Garhwal, Garhwal and Almora have been celebrated in ancient Indian literature as Kedar Kshetra and Hindu kingdoms of Brahmapura, Kumaon and Garhwal flourished here. According to another tradition the Himalayan country is said to be made up of five divisions one of which is Kedar-khanda, which has been specifically dealt with in the Kedara-khanda section of the *Skanda Purana*.⁴ Where it is said, 'it surpassed all the *tirthas* and it is a land where nature stands personified. It is the sum total of all the *tirthas* on earth. There is no place on this fair earth which can compare to this holy land'. The district lies in this division, which is further divided into Kedara-kshetra and Badrikshetra, known after their presiding deities, Kedarnath and Badrinath, respectively.⁵ The area covered by the district has formed part of what was known at different times as Kuninda-vishaya, Kiratamandala, Khasamandala, Baoni, Garhvana, Garhpal or Garhwal.⁶

No palaeolithic finds have been obtained from the district but the existence of some burial mounds of a peculiar type containing pieces of early painted pottery like dishes and bowls has been reported from the neighbourhood of the village of Malari in the Dhauri valley, pargana Painkhanda.⁷ The copper implements associated with the earlier inhabitants of the upper Ganga-Yamuna doab, whom the Aryans encountered on their arrival,⁸ may have been made of copper obtained from the mines

1. *Mahabharata*, Sabha-parva, ch. 27, v. 3; Bhishma-parva, ch. 9, vv. 49-50; Datar, B.N.: *Himalayan Pilgrimage*, pp. 7-8

2. Majumdar, R. C. and Pusalker, A.D. (Ed.): *The History and Culture of the Indian People*, Vol. I, p. 252

3. *Ibid.*; Avasthi, G.C.: *Veda-dharatala*, pp. 50, 53; Macdonell, A.A. and Keith, A.B.: *Vedic Index of Names and Subjects*, Vol. II, pp. 125-126

4. Raturi, H.K.: *Garhwal-ka-Itihasa*, p. 1; Bahadur, Rai P.R.: *Garhwal Ancient and Modern*, p. 14; Atkinson, E.T.: *The Himalayan Districts of the North-Western Provinces of India*, Vol. II, pp. 323-350

5. Nautiyal, G.P.: *Gall of Badrinath*, (1962), p. 2; Bahadur, *op. cit.*, pp. 12-13

6. *Ibid.*, pp. 13, 188; Datar, *op. cit.*, p. 12; Nautiyal, *op. cit.*, p. 4

7. Dabral, S.P.: *Uttarakhand-ka-Itihasa*, Vol. II, pp. 24, 70-80, 98; *Ancient India*, (Bulletin of the ASI), no. 9, p. 54

8. *Ibid.*, pp. 71, 91-93

in this district. Among the archaeological remains may be mentioned the celebrated old temples of Badrinath and Kedarnath ; the ruins of sixteen old temples at Adibadri, and of the fort of Chandpurgarhi with two flights of steps each formed of one solid block of stone built by the early rajas of Garhwal ; the fine old temple repaired and restored about the beginning of the 19th. century at Gopeshwar with an iron trident (about 5 m. high) bearing an old inscription, standing in its courtyard ; a collection of temples bearing marks of great antiquity at Joshimath with religious sculptures, some of a superior style of workmanship, and some said to be the hand-work of Bactrian-Greek artists ; the ruins of temples at Karnaprayag on both the sides of the confluence there and at the nearby village of Simali ; the four copper-plate grants of the ancient Katyuri rajas preserved till recently in the old temple at Pandukeshwar ; and a number of shrines, caves and rocks pointed out as being associated with ancient sages, heroes or mythological personages mentioned in the Puranas.¹

Legends and folk tales and names of certain places such as Jakh, Jakhu and Jakhini, probably derived from the term Yaksha, point to the association of this region with the legendary Yakshas.² Other legends connect the region with the Asuras. They were the Dasas or Dasyus of Vedic literature who came in conflict with the Aryans in the course of the latter's expansion in northern India.³ The Nagas were yet another early people who inhabited parts of the district, particularly the Alaknanda valley which was probably known in their times as Nagaloka. Places like Nagpur, Nagnath and Urgam, from *uraga*, a variety of snake, the celebrated Naga shrines such as those of Sheshanaga in Pandukeshwar Takshaknaga in Dasoli, Vasuki and Pushkar Nagas in Nagpur, Worchanaga in Urgam and Lohandianaga in Jelam, and the Nagaraja-tok (a non descript Naga shrine found in or near many villages are reminiscent of the Nagas.⁴ The Kulindas and Kiratas are also reported to have been inhabitants of this region.⁵ The Tanganas, whose memory is preserved in the name of the *chatti* (halting place) known as Tangani, between Chamoli and Joshimath, and in the term *tanghana* used for sturdy hill ponies, were probably a branch of the Khasas by whom they were subsequently

1. Fuhrer, A. : *Monumental Antiquities and Inscriptions in the North-Western Provinces and Oudh*, pp. 44-46; *Indian Archaeology*, 1956-57—*A Review*, p. 63; Atkinson, *op. cit.*, Vol. III, pp. 1, 23, 25, 167-168, 325, 372-373, 394, 556, 651-652; *District Gazetteers of the United Provinces of Agra and Oudh—Supplementary Notes and Statistics to Vol. XXVI—Garhwal District*, C. Vol. (1925), p. 14; Dabral, *op. cit.*, pp. 293-307

2. *Ibid.*, pp. 109-110; Atkinson, *op. cit.*, Vol. II, pp. 297, 299-300, 348, 376; Sankratyayana, *Rahul: Kumaon*, pp. 20, 25

3. *Ibid.*, p. 31; Atkinson, *op. cit.*, Vol. II, pp. 272, 280; Bahadur, *op. cit.*, pp. 71-74, 172

4. *Ibid.*, p. 71; Painuli, P. N. : *A Tourist's View of the Valley of Gods*, pp. 31-32; Sankratyayana, *op. cit.*, pp. 25-26

5. *Ibid.* p.26



A sculpture from the Temple of Gopeshwar

absorbed.¹ The Khasas are by far the most important of the old inhabitants of the district,² their servitors or menials coming to be known as Doms; now usually given the more honourable appellation Shilpkar or artisan.³ In the early centuries of the Christian era a branch of the Sakas is alleged to have come to the district where it settled down ultimately fusing with the Khasa.⁴ The Hunas seem to have infiltrated into the district from Tibet which is still called Hunadesha and its inhabitants Huniyas, by the people of the district. From about this time the Rajputs, Brahmanas, Vaishis and Shudras from the plains also began to immigrate to and settle down in the district.

The Indo-Aryan race learned to look up to these Himalayan heights with an extraordinary awe and reverence almost from the earliest times in their history. Ancient Indian literature (Brahmanical, Jain and Buddhist) has depicted the Kumaon-Garhwal Himalayas in general and the region covered by the present district of Chamoli in particular as the veritable abode of devas and rishis, the holiest of the holy regions and a paradise on earth.⁵ Most of the principal gods and goddesses of the Hindu pantheon, a majority of the incarnations of Vishnu, all the greater rishis, some of the *tirthankaras* and some of the Buddhas and a number of great emperors, heroes, learned men and celebrated devotees are in some way associated with this region about which there is no dearth of legends and traditions and which has ever had a powerful human appeal. Brahma, Vishnu and Siva (the Hindu trinity) are intimately connected with this area. Brahma is said to have started the process of creation here and to have resided on Mount Meru, variously identified with the Satopanth, Chaukhambha or Gandhmadan massifs of the district. Vishnu is believed to have had his foremost abode (*dhama*) at Badrikashrama (Vishalapuri) in the middle of the forest, Badri-vana, where he is worshipped under the name of Badrinath, Badrinarayana or Badrivishala, the valley of the Alaknanda from Satopanth, about 24 km. beyond Badrinath, up to Nand Prayag in the south being known specifically as the Badri-kshetra in which lie the Pancha-badri, the five places sacred to Badri or Vishnu—Adbadri near Karnaprayag, Vridhabadri at Animath, between Pipalkoti and Joshimath, Bhavishyabadri at Subhain, beyond Tapoban, Yogabadri at Pandukeshwar and Vishalabadri at Badrinath.⁶ Of the incarnations of Vishnu, the fish, the tortoise, the bear, Narayana, Narsimha, Vamana, Parashurama, Rama and Krishna are associated with

1. *Ibid.*, pp. 26, 28-29

2. *Ibid.*, pp. 20, 26-30; Berreman, G. D. : *Hindus of the Himalayas*, pp. 14-19; Atkinson, *op. cit.*, Vol. II, pp. 269, 283, 362, 375-382

3. *Ibid.*, pp. 370-371; Berreman, *op. cit.*, pp. 20-21; Sankratyayana, *op. cit.*, p. 30

4. *Ibid.*, pp. 32-34

5. *Ibid.*, Vol. II, p. 271; Oakley, E.S. : *Holy Himalaya*, pp. 130-131; Mukerjee, Radhakamal : *A History of Indian Civilization*, Vol. I, p. 67

6. *Ibid.*, pp. 25-28; Atkinson, *op. cit.*, Vol. II, pp. 284, 331; Nautiyal, *op. cit.*, pp. 4, 8-9

this region. Siva is by far the most preferred and perhaps the oldest deity of the district. His original local name seems to have been Kedar. The term Siva is also said to have originated in this region which contains more Saiva emblems and shrines than Vaishnava.¹ Siva's many connections with these hills as set out in the Puranas—such as his permanent abode in Mount Meru or in Kailas, his consort Parvati being the daughter of Himachala (personification of the snow range), his sons Karttikeya and Ganesa having been born and nurtured here and his most famous temple (one of the twelve Jyotirlingas) being Kedarnath—make him virtually the god of the people of these parts,² the entire Garhwal region being known as Kedar-khanda after him and a portion, roughly the western half of the Chamoli district, being known as Kedar-kshetra or Kedar-mandala which has within its bounds the Panch-kedar, the five spots or shrines sacred to him, Kedarnath, Tungnath, Rudranath, Madhyamaheshwar and Kalpeshwar.³

Vishnu, in the form of the divine fish is said to have steered to safety Manu's ship with the seven great rishis and other surviving creatures aboard to a spot called Naubandhana on the Mana ridge in the extreme north of the district which with the Mana village is believed to have been named after Manu.⁴ Narayana, the first human avatar of Vishnu is also believed to have been born, with his twin-brother Nara, to Kashyapa's son Dharma and Daksha's daughter Matamurti at what is now called Badrinath which is for this reason also called Narayana-kshetra, the two peaks on either side of Badrinath still being called the Nara and Narayana peaks. Narada, the divine minstrel, bard and sage, was a great devotee of Narayana and made this region his permanent abode by reason of which it is also called Narada-kshetra, a tank called Narada-kunda and a rock in its vicinity called Narada-shila also being located near Badrinath.⁵

Rishabhadeva or Adinatha, the first *tirthankara* of the Jain tradition, who is believed by the Jains to have been the harbinger of human civilization and the first to preach dharma to mankind, is said to have come to these parts with many of his disciples, to have practised austerities here and to have moved on to Kailas where he attained nirvana. Bharata, his son, who is said to have been the first paramount sovereign of the earth, came here to pay homage to him and to celebrate the occasion of

1. *Ibid.*, pp. 13-15; Bahadur, *op. cit.*, pp. 74, 169; Berreman, *op. cit.*, pp. 104-107; Atkinson, *op. cit.*, Vol. II, pp. 301-307, 701, 720-722, 739-741

2. *Ibid.*

3. *Ibid.*, Vol. III, pp. 556-557; Nautiyal, *op. cit.*, pp. 13-14; Painuli, *op. cit.*, pp. 80-84

4. *Mahabharata*, *Vana-parva*, ch. 187, v. 50; Avasthi, *op. cit.*, pp. 558-559; Munshi, K.M.: *To Badrinath*, p. 32

5. *Ibid.*, pp. 26, 31, 32-33; Painuli, *op. cit.*, p. 115

his attaining nirvana.¹ The Jains believe that the principal idol in the Badrinath temple was originally that of a *tirthankara* and they come to this place on pilgrimage. The Buddhists also visit the temple assuming the image to be that of the Buddha. Several peaks and rivers of the district are as much celebrated in the Jain and Buddhist traditions as in the Hindu.²

According to Hindu tradition the earliest king of the district seems to have been Kubera, the lord of the Yakshas, who ruled from the beautiful city of Alakapuri which is supposed to have been located in the north of the district on the glacier of the same name from which the Alaknanda takes its rise. Ancient Indian literature, both religious and classical, has numerous references to him, his Yakshas, Kinnaras, Gandharvas and Apsaras, his Alakapuri, his pleasure-garden, the Nandan-kanana, identified by some with the famous 'valley of flowers' of the district and his fabulous wealth.³

The Yakshas appear to have been superseded by the Asuras some of whose earlier chiefs were Sahasrakavacha, Raktabija and Mahishasura. According to local tradition the Rakshasa king Ravana *alias* Dashamauli (ten-headed) is said to have resided for some time at Dasoli, which is supposed to be named after him, and to have practised penance at Tungnath.⁴ Local tradition also has it that Shambara, the powerful Asura king who was a formidable opponent of the early Aryans and possessed 90 or 99 strong forts or fortified cities, belonged to the Garhwal-Kumaon Himalayas. He fought against Divodasa and Sudasa, the Tritsu (or Bharata) kings of Panchala, for 40 years, the fact being alluded to at a number of places in the *Rigveda*.⁵ Banasura was another powerful Asura chief who seems to have principally ruled over what is now the pargana of Nagpur in tahsil Ukhi Math. Bamsu being said to be named after him, Lamgodi being supposed to mark the site of his capital Shonitapura and Ukhi Math being said to be the place of residence of his daughter, Usha. Usha's love affair with Aniruddha, Krishna's grandson, led to a fierce fight between Krishna and Banasura in which the latter was killed,⁶ the dynasty probably coming to an end with him. It appears that the Asura dominion in this district had come to be confined to its western half and that the eastern portion, roughly corresponding with what came to be known as

1. *Ibid.*, p. 133; Jinasena: *Adi Purana*, Parvas 33 and 47, Vol. II, pp. 132-137, 507-508; Datar, *op. cit.*, p. 50

2. *Ibid.*, pp. ix, 4, 12; Munshi, *op. cit.*, pp. 28-29; Nautiyal, *op. cit.*, p. 5; Painuli, *op. cit.*, p. 115; Bahadur, *op. cit.*, p. 10

3. *Ibid.*, p. 46; Datar, *op. cit.*, pp. 13, 30; Nautiyal, *op. cit.*, pp. 11, 67-69; Munshi, *op. cit.*, pp. 8, 39; Painuli, *op. cit.*, pp. 105, 128

4. Bahadur, *op. cit.*, pp. 71, 73

5. *Ibid.*, pp. 12, 71, 171-172; Sankratyayana, *op. cit.*, p. 31; Macdonell and Keith, *op. cit.*, Vol. I, p. 363; Vol. II, p. 354

6. Painuli, *op. cit.*, p. 79; Bahadur, *op. cit.*, p. 72

Badri-kshetra, was not only beyond its pale but had been Aryanised due to the presence and influence of many Brahmana rishis and Kshatriya heroes.

Prithu appears to have been the first king from the plains to visit these parts.¹ Seventh in descent from him was Vaivasvata Manu in whose time the great flood occurred (circa 3100 B. C.)² and who is regarded as the progenitor of the Kshatriyas of the Solar and Lunar races. Ila, his daughter, married Budha, the son of the moon god, and bore Pururavas Aila, the ancestor of the Lunar race or the Ailas. According to one view it was these Ailas who constituted the early Vedic Aryan stock in India and hailed from these Himalayan regions in the north.³

King Pandu of the Kuru dynasty of Hastinapur is said to have retired with Kunti and Madri, his wives, to the Shataashringa mountain, identified with Pandukeshwar where his sons, the five Pandavas, were born and passed their childhood. Pandu died in this place and Madri immolated herself here.⁴ Yudhishtir sent Arjuna on a conquering expedition to the northern quarters, the Himalayan region, where he is said to have subjugated many kingdoms. Among those who brought presents, gold dust and sheep-wool blankets, to Yudhishtir on the occasion of the Rajasuya in token of their allegiance were the Kulindas, Khasas, Tanganas and Paratanganas,⁵ all probably being the inhabitants of the upper Himalayas. The Pandavas lost their kingdom and were forced to go into exile for 12 years, choosing to pass this time in these parts. They were accorded hospitality by the mountain chief Subahu, the lord of Kulinda-vishaya, described as a part of the Himalayas peopled by the Kiratas, Tanganas and Pulindas.⁶ During this sojourn in the hills Arjuna married a Naga princess and Bhima a Rakshasa girl. In the Mahabharata War, which broke out after the expiry of the period of the exile, many chiefs and people of these mountains fought on the side of the Pandavas and helped them to victory.⁷ Towards the end of their lives, the five brothers and their wife, Draupadi again retired to this district and died in the snows of Mahapanth.⁸ It is claimed that it was during this period that the great sage, Vyasa, compiled the Vedas and wrote the great epic, the Mahabharata, in the Vyasa-gupha on the banks of the Saraswati near the village of Mana.⁹ Krishna and some other personages of those times, like

1. Painuli, *op. cit.*, p. 123

2. Majumdar and Pusalker, *op. cit.*, Vol. I, p. 270

3. *Ibid.*, pp. 273, 318 footnote 70; Pargiter, F.E.; *Ancient Indian Historical Tradition*, pp. 297ff.; Atkinson, *op. cit.*, Vol. II, p. 277

4. Bahadur, *op. cit.*, p. 78; *Mahabharata*, Adi-parva, chs. 118-125

5. *Ibid.*, Sabha-parva; Bahadur, *op. cit.*, pp. 77, 174; Sankratyayana, *op. cit.*, pp. 27, 173

6. *Ibid.*, p. 26; *Mahabharata*, Vana-parva, ch. 140, vv. 24-28

7. *Ibid.*, Drona-parva, ch. 83, vv. 4-6; Bahadur, *op. cit.*, pp. 77, 174

8. *Ibid.*, pp. 78, 175

9. *Ibid.*, pp. 10-11; Datar, *op. cit.*, pp. 27, 29; Munshi, *op. cit.*, p. 34

Karna, Balarama and Uddhava, are also associated with the district.¹ A number of sages, like Kashyapa, Atri, Vasishtha, Vishvamitra, Jamdagni, Parashara and Agastya, to whom the authorship of many Vedic hymns is attributed, and some of the founders of the famous schools of philosophy like Gautama, Vyasa and Jaimini, as also Garga, the astronomer, Varruchi, the grammarian, and Badarayana, the author of the *Brahma-sutras*, are said to have graced the district during the centuries when Vedic culture was at its peak and the sound of the Vedas was heard in the hermitage of Badarika.²

After the Mahabharata War the Asuras are no more heard of and the Nagas, Kulindas, Kiratas, Tanganas and Khasas appear on the scene. Parikshit, Yudhishtir's successor to the throne of Hastinapur, may have exercised some control over this region for a time but he was killed by the Nagas. Being driven out of the plains by his son, Janamejaya, the Nagas strengthened their position in the hills and probably put an end even to the nominal sway of the Kurus there, pargana Nagpur perhaps being their chief stronghold and Shesha, Takshaka, Vasuki, Pushkar, Worchha, Bhekal and Lohandia some of their important chiefs.³ Probably the Kulindas, descendants of Subahu, held sway in the south-eastern parts of the district⁴ but they were superseded by the Kiratas who gave this region the name Kiratamandala. They were, however, in their turn, driven out by the Tanganas and Khasas, who gradually became predominant in the district and set up a number of petty chiefships and gave the region the name of Khasamandala.⁵ The Khasa *thakurs* or chiefs seem to have remained almost independent of any outside control till at least the time of the Mauryas.⁶

Among the allies of Chandragupta Maurya in his campaign against the Nandas of Magadha were the brothers Parvataka and Vairodhaka and the former's son Malayaketu who are believed to have been the hill chiefs of these parts of the Himalayas and the Maurya army is also said to have had in it Kirata highlanders.⁷ It was towards the later part of Asoka's reign that the first Buddhist mission of five monks was sent to the Himalayan country under the leadership of Kassapagotta, styled 'the master of the entire Himalayas', who converted the Yakshas of this region and founded the Himalayan school of the Theravada sect of Buddhism.⁸

1. *Ibid.*, p. 35; Bahadur, *op. cit.*, p. 8; Nautiyal, *op. cit.*, p. 57

2. *Ibid.*, pp. 34; Painuli, *op. cit.*, p. 8; Atkinson, *op. cit.*, Vol. II, pp. 273-274; Bahadur, *op. cit.*, pp. 7, 10-11

3. *Ibid.*, pp. 71-72; Painuli, *op. cit.*, pp. 31-32; Sankratyayana, *op. cit.*, pp. 25-26

4. *Ibid.*, p. 26

5. *Ibid.*, pp. 26-30; Bahadur, *op. cit.*, pp. 85-9, 94-95, 174

6. *Ibid.*, p. 175

7. Majumdar and Pusalker, *op. cit.*, Vol. II, p. 57; Sastri, K.A.N. (Ed.): *Age of the Nandas and Mauryas*, pp. 146-147

8. *Ibid.*, pp. 216-217

For about a couple of centuries after the fall of the Mauryas no power of the north Indian plains appears to have exercised sway over the central Himalayas. About the beginning of the second quarter of the 1st century B. C. the Sakas, who seem to have sprung from the same stock as the Khasas with whom they still retained certain affinities, such as the worship of the sun and the mode of erecting a peculiar type of burial mounds, entered India and overran the Ganga valley.¹ They may subsequently also have penetrated the Himalayan tracts and established a satrapy there. A few coins, assigned to the 1st century A. D. and bearing the names of Sivadatta, Sivapalita and Haridatta, have been discovered in this region² and these rules might well have been the local Khassa or Kuninda chiefs or Hinduised Sakas who acted as satraps of the Indo-Scythian or Indo-Parthian monarchs of north-western India.

The Kushana branch of the Sakas became predominant in northern India with the rise of the empire of Kanishka (circa 78–104 A. D.) which covered the whole of the western and central Himalayas as far as Tibet and the region seems to have continued to remain under the control of his successors also for more than a century.³ During this period Buddhism seems to have gained a fresh impetus in the Himalayas and the Saka-Kushana element in the population to have increased considerably. Foreign writers of the period like Pliny and Ptolemy mention the region under the name of Tanganoi and its inhabitants as being Khasas and Kiratas.⁴

The empire of the Kushanas disintegrated about the 2nd quarter of the 3rd century A. D.⁵ and the greater part of the Garhwal region appears to have come under the sway of Shilavarman (assigned to the 3rd century A. D.), a powerful king who styled himself 'lord of the mountain'.⁶

It is also likely that as a result of the extinction of the Kushana empire in the plains a number of Kushanas, including some scions of the royal family, took refuge in the central Himalayas. Even after Vasudeva I (circa 152–178 A.D.), the last great Kushana emperor of northern India, more than one prince of that name are known to have flourished in the line⁷ and one of them might have migrated to this district or to the region adjoining it on the south-east and might have set up a small principality there. The traditional founder of the earliest known historical dynasty of these parts, the Katyuri, was one Vasudeva.⁸ This dynasty, possibly

1. Sankratyayana, *op. cit.*, pp. 32-34

2. Majumdar and Pusalker, *op. cit.*, Vol. II, p. 161

3. *Ibid.*; Bahadur, *op. cit.*, p. 177

4. Atkinson, *op. cit.*, Vol. II, pp. 352-356

5. Majumdar and Pusalker, *op. cit.*, Vol. III, p. 54

6. *Indian Archaeology, 1953-54—A Review*, pp. 10-11

7. Majumdar and Pusalker, *op. cit.*, Vol. II, p. 151

8. Atkinson, *op. cit.*, Vol. II, pp. 467-468; Sankratyayana, *op. cit.*, p. 54

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having a Saka-Khasa origin, may have come into existence about the end of the 3rd or the beginning of the 4th century A. D. This tradition and the facts that the genealogical lists of the Katyuris commence with the name of Shalivahana, identified in Indian tradition with that of a great Saka king, the use of the Saka era in these parts, the worship of the sun god by the Katyuris, Karttikeya being their family deity, and the naming of their capital cities as Karttikeyapura after him would appear to connect the Sakas and the Katyuris.¹

In course of time the Katyuri dynasty became a virtually indigenous ruling family of this region. Its original capital, perhaps named Kartripura (or Katyuripura), was probably near Baijnath in the Katyuri valley, the rulers of which were subjugated by the Gupta emperor Samudragupta about the middle of the 4th century A. D.² These early Katyuri chiefs may have held sway over those parts of the Chamoli district which adjoined their valley.

In those times there was another important ruling family in these parts whose domains covered the central and south-western parts of the district. It owed its origin to the descendants of Kshatriyas from the plains. Tradition has it that Yogaraja, who ruled at Indraprastha 14 generations after Janamejaya, was murdered by his minister and his pregnant queen took refuge in Badrikashrama in this district. The son born to her was named Rajapala and the rishis there trained him in the art of statecraft and he was ultimately crowned ruler of this region. During his reign the king of Kumaon invaded his kingdom but the famous king Vikramaditya, who was here on a pilgrimage, helped Rajapala to defeat and drive away the enemy. Anangapala, Rajapala's son, had a daughter who was married to a descendant of Vikramaditya. Her son, Prithviraja, succeeded to the throne of his maternal grandfather and the line was continued by his progeny.³

It was probably this principality which the Chinese pilgrim, Hiuen Tsang, who visited India in the 7th century described as 'the woman's kingdom' and 'the land of gold' which lay to the north of the kingdom of Brahmapura, located by some in the Almora district and by others in the district of Garhwal.⁴ This is the first historical notice of the Hindu kingdom of Garhwal to be found in the account of the Chinese traveller. In 634 A. D. he journeyed from Madawar to Mayurapura close to Hardwar and thence to Po-lo-ki-mo-pou-lo or Brahmapura. "To the north of

1. *Ibid.*, pp. 33-34; Atkinson, *op. cit.*, Vol. II, pp. 383, 467-469; Bahadur, *op. cit.*, p. 177

2. Tripathi, R.S.: *History of Ancient India*, pp. 243-244; *Journal of the Royal Asiatic Society*, 1898, pp. 98-199; Majumdar and Pusalker, *op. cit.*, Vol. III, pp. 8, 12

3. Raturi, *op. cit.*, p. 338; Atkinson, *op. cit.*, Vol. II, pp. 411-412

4. Cunningham, A.: *Ancient Geography of India*, pp. 299-300; Watters, T.: *On Yuen Chwang's Travels in India*, Vol. I, p. 330; Vol. II, p. 338

Brahmapura and in the great snow mountains was the Suvarnagotra country, the superior gold it produced giving the country its name. This was the 'eastern woman's country' so called because it was ruled by a succession of women. The husband of the queen was king, but he did not administer the government, the men attending only to the suppression of revolts and the cultivation of fields. To the east of this country lay Tibet."¹

About this time a new power was rising in western Tibet, across the northern border of the district. No definite information is available about any contacts between India and that country prior to the 6th century A.D., but in the last two decades of that century one of the local chiefs subjugated the others and set up a powerful kingdom, the founder of this Tibetan royal house being said to have been of Indian descent.² His realm may have touched the frontier of India. During the pestilence of 740-41 Buddhists were persecuted in Tibet and the Indian monks expelled from there,³ many possibly taking refuge in this district.

The death of Harsha in 647 A. D. marked the beginning of a period of anarchy and unrest in northern India and on the northern borders of Uttarakhanda the aggression of the Tibetan kings became an almost permanent feature. Local evidences show that Garhwal and Kumaon were under the Katyuri dynasty from the eighth to tenth century. Kumaon has been derived from Kurmachala, the place where Vishnu in one of his incarnations is said to have resided for three years. According to local tradition the Katyuri kingdom extended from the Satadru (Sutlej) to the Sarda (Kali) and from the watershed to the plains. The capital was originally at Joshimath⁴ in Garhwal which soon developed into a powerful kingdom, pushing the weak Kshatriya principality south-west where its princes began to rule from Chandpurgarhi.⁵ These Katyuris named their new capital Karttikeyapura, established another powerful stronghold at Tanganapura (modern Tangani)⁶ and succeeded in keeping the Tibetans at bay.

An ancient inscription engraved on a stone in the Siva temple at Bageshwar in the Almora district records three grants made by three kings in favour of the god Vyaghreshwara. The first and probably the earliest charter contains the names of two rulers, the first being read as Basantandeva, the second name, probably that of his successor, being illegible.⁷ Basantandeva seems to be identical with the Basantideva (Asantideva's successor) who figures in all the extant genealogical lists of the Katyuris as

1. *Ibid.*, Vol. I, pp. 322, 329-330; Vol. II, p. 329
2. Atkinson, *op. cit.*, Vol. II, pp. 460-461; Majumdar and Pusalker, *op. cit.*, Vol. III, p. 633
3. *Ibid.*, p. 635
4. Sankratyayana, *op. cit.*, p. 56; Atkinson, *op. cit.*, Vol. II, pp. 449, 457, 567
5. Bahadur, *op. cit.*, p. 185
6. Sankratyayana, *op. cit.*, pp. 26, 46
7. Majumdar and Pusalker, *op. cit.*, Vol. IV, p. 122; Atkinson, *op. cit.*, Vol. II, pp. 469-485

being the 21st in the Doti list, or 32nd, in the Askot list, in descent from Shalivahana, the first ruler of the line, while the two lists from Pali begin with his predecessor, Asantideva.¹ One of these two rulers may have founded the Joshimath line of the Katyuris about 650 A. D. It appears that the kingdom remained intact in the times of Asantideva and Basantideva but that it was split up in the time of the latter's sons, one of them, probably Katarmalla, continuing the main line in the Katyuri valley in Almora district, and the other ruling almost independently from the new capital of Karttikeyapura near Joshimath. The names in the second charter read as Kharparadeva, his son, Kalyanarajadeva, and his grandson, Tribhuvanarajadeva and it appears that these rulers flourished later than those mentioned in the first charter but before the kings known from the third charters.² It is not known if Kharparadeva was a direct descendant of Basantandeva or an outsider who usurped the throne but he was probably one of those border kings who inflicted a crushing defeat on the Tibetans in 704 A. D. These three kings appear to have ruled in succession during the greater part of the 8th century towards the end of which probably another dynastic change took place. The third grant mentions four generations of kings—Nimbara, Ishtaganadeva, Lalitashuradeva and Bhudeva who was the donor of this grant. Lalitashuradeva, who was the son of Ishtaganadeva by his queen Vegadevi and the grandson of Nimbara and his queen Nashudevi, is also known from two copper plate grants preserved in the temple of Yogabadri at Pandukeshwar, one issued in the 21st and the other in the 22nd year of his reign. The name of his queen was Somadevi at whose instance one of the grants was probably made. Both he and his father were endowed with the imperial titles *paramabhattaraka*, *maharajadhiraja* and *parameshvara*. The astronomical details of the dates of his grants appear to suggest that his 21st and 22nd regnal years correspond to 853 and 854 A.D. respectively, thus putting the commencement of his reign in 832 A. D. Nimbara and Ishtaganadeva may therefore be assigned to circa 790-832 A. D. and Bhudeva, Lalitashuradeva's son, to the remaining part of the 9th century.³

It was probably during the reign of Ishtaganadeva that Shankaracharya (circa 788-820 A. D.), the eminent Vedantic philosopher, came to the district. The people of these parts claim that he obtained enlightenment here at a place which for this reason came to be known as Jyotirdhama (abode of light) and where he also established a *matha* (monastery) which gave the place the name, Jyotirmatha, later corrupted into Joshimath. This was the northernmost of the four *pithas* (monastic seats) established by Shankaracharya in India. He brought about a change in the religious beliefs and practices of the local people. The king is said to have helped

1. *Ibid.*, pp. 530-532; Sankratyayana, *op. cit.*, pp. 58-59, 68
2. Majumdar and Pusalker, *op. cit.*, Vol. IV, p. 122
3. *Ibid.*, pp. 122-123; Sankratyayana, *op. cit.*, pp. 37-43; Atkinson, *op. cit.*, Vol. II, pp. 471, 473-480, 489

the master in rescuing the image of Badrinath from oblivion and in installing it in a cave shrine near Joshimath from where it was transferred to the present temple of Badrinath when it was built a few centuries later. Shankaracharya is also said to have passed his last days in meditation at Kedarnath where he died and near which he had set up a Saiva monastery now known as Ukhi Math.¹ Lalitashuradeva's copper-plate grants throw light on the cultural, political and economic condition of the people of these parts and the increased cultural contacts with the rest of the country.

Nothing is known about the immediate successors of Bhudeva after whom another dynastic change seems to have taken place. Three other inscriptions supply the names of five generations of rulers who may have belonged to a different branch which apparently succeeded the line of Nimbara. The earliest of these records is a copper-plate grant, preserved in the temple at Baleshwar in Almora district which purports to have been issued from Karttikeyapura (Joshimath) in the fifth regnal year of Deshatadeva, the son of Ichchhatadeva and the grandson of Salonaditya. The remaining two charters of the dynasty are also copper-plate grants, preserved in the temple at Pandukeshwar, one issued from Karttikeyapura in the 25th regnal year of Padmatadeva, Deshatadeva's successor, and the other issued from the city of Subhikshapura in the fourth regnal year of Subhiksharajadeva, Padmatadeva's son and successor, who had probably founded this new city in the vicinity of the old capital or may have simply renamed it. All these five rulers are endowed with the same imperial titles as were borne by the kings of the preceding family and appear to have ruled over this region during the whole of the 10th century and possibly till about the middle of the 11th century.² One of the three inscriptions preserved in the temple of Pandukeshwar, near Badrinath, records grants to the monks at Tapoban, on the right bank of the Dhauri above Joshimath; another is addressed to the officials of Tanganapura district which has been identified with the tract above the confluence of the Alaknanda with the Bhagirathi; and the third is addressed to the officials of the Antananga district which has been identified with the country further north. All of them mention the Hunas as being subject to the Katyuri kings. These Hunas were the Bhoptiyas who live just south of the Sutlej-Ganga watershed.

The epigraphical records of these Katyuri kings of the district, written in the Kutila script in good Sanskrit and couched in the classical eulogistic style, reveal the existence in that kingdom of different classes of nobles and high dignitaries; several grades of feudatories; more than 50 designations of officers in charge of the different branches of administration, both civil and military, such as justice, police, jail, agriculture, animal

1. *Ibid.*, pp. 457, 463-666, 767-768; Munshi, *op. cit.*, p. 29; Painuli, *op. cit.*, pp. 95-96; Datar, *op. cit.*, p. 13; Bahadur, *op. cit.*, pp. 12-13, 113-117; Sankratayana, *op. cit.*, p. 174; Majumdar and Pusalkar, *op. cit.*, Vol. IV, pp. 303, 327-328, 356-359.
2. *Ibid.*, p. 123; Atkinson, *op. cit.*, Vol. II, pp. 471-472, 483-484.

husbandry, transport and communication, revenue, external affairs, army and forts; of different sections of people such as priests, warriors (Rajputs), cowherds, merchants, traders, bankers and heads of guilds; of different categories of servants like *chattas* and *bhattas*, and of different groups of people inhabiting the state including the Khasas, Kiratas, Hunas and Chandalas.¹ The term, Thakkur, as used for Khasa feudal lords, is peculiar to this region. The Antaranga-Pradesha of the inscriptions has been identified with the Alaknanda-Bhagirathi doab, Tanganapura-vishaya with the upper Alaknanda valley, Tanganapura town with Tangani *chatti* and Ihanga with Joshimath. Tapoban has been mentioned in Lalitashuradeva's second charter and Badarikashrama in Subhiksharajadeva's grant.² The land measures, *dronavapa* and *nalikavapa*, mentioned in the Pandukeshwar plates³, are still in use in the district under the terms *don* (*drona*) and *nali* (*nalika*)—the latter also being known as *patha* (*prastha*)—and indicate the area of land for sowing which a *nali* (about 1.87 kg.) of seed (usually wheat) is required.⁴

These kings claimed to be devotees of the gods and of the Brahmanas and compared themselves with Puranic heroes like Prithu. Though primarily a Saiva, Lalitashuradeva made his first grant in favour of the god Narayana (probably Badrinath).⁵ It is evident from these records that this Katyuri state was well-organised, powerful and flourishing, and that education and other cultural aspects of life were not overlooked. It was extensive and appears to have dominated the entire Kumaon-Garhwal Himalayas as far as the Tarai and perhaps included parts of Tibet in the north and Nepal on the east.⁶ Marked similarities in the language, style and contents of the Katyuri grants and those of several monarchs of the plains, particularly the Pala kings of Bihar, have been noticed.⁷ There is little likelihood that the rulers of the plains⁸ exercised any sway over these parts roughly from the 9th to the 11th century when the district of Chamoli was the hub of the activity of the Katyuri kings.

The successors of Subhiksharajadeva might have ruled the region for some decades but all that local tradition has to say is that Viradeva was the last ruler and that he was a fool and a tyrant and met with an ignominious death. It is also possible that he or a near predecessor of his abandoned the capital, near Joshimath, and retired to the original home

1. *Ibid.*, pp. 478-481, 485; Sircar, D.C.: *Indian Epigraphy*, pp. 367-370; Sankratayana, *op. cit.*, pp. 39-45.
2. *Ibid.*, pp. 46-47; Atkinson, *op. cit.*, Vol. II, pp. 484-485.
3. Sircar, *op. cit.*, pp. 414-415.
4. Batten, *Report of the Settlement of the District of Garhwal in the Province of Kumaon*, pp. 530-531.
5. Sankratayana, *op. cit.*, pp. 39-42.
6. *Ibid.*, pp. 37, 39.
7. *Ibid.*, p. 43; Atkinson, *op. cit.*, Vol. II, pp. 489-492.
8. Dabral, *op. cit.*, pp. 346, 347, 364-368, 391-397, 404-406.

of the family in the Katyuri valley in Almora district.¹ probably some time in the latter half of the 12th century.

In the meantime an important dynastic change had taken place in the Kshatriya kingdom of Chandpur. No names of rulers are available after Prithviraja excepting that of Bhanupratapa who is said to have been one of his descendants though it is not known how many generations intervened between the two. Bhanupratapa is said to have had only two daughters, one married to the son of the raja of Kumaon and the other to a Rajput (Paramara) prince of the plains who had gone there on pilgrimage,² one tradition holding that he was Bhogadant from Gujarat³ and another that he was Kanakpal of Malwa.⁴ After Bhanupratapa's abdication and retirement to Badrinath, Kanakpal became king. One tradition gives the date of his accession as Samvat 756,⁵ which, if taken to be in the Vikrama era, would correspond to about 700 A.D., but, if taken to be in the Saka era, would be 834 A.D. Another tradition assigns this event to Vikrama Samvat 945 (or 888 A.D.)⁶ which appears to be plausible as the known date of the Paramara king Vakpati I of Dhara (Malwa), Kanakpal's stepbrother, is 914 A.D.⁷ Kanakpal is said to have built his strong and beautiful fort in a setting of fine scenery on a lofty and steep mountain which was covered with thick forests, the actual site being a peak above the bend of a stream flowing some 152 m. below. The remains of the walls and buildings show that the fort was well planned and skillfully built.⁸ He was the founder of the line of the Garhwal rajas which has lasted more than a thousand years. Most of the high caste families of the district claim that their ancestors came here with him.

Four versions of the genealogical list of this line, beginning with Kanakpal and ending with Manavendra Shah (1950-52), the last of the Garhwal rajas, are extant and despite minor discrepancies agree in the main.⁹ It appears that the first 10 rulers of the line, down to Bhagatipal, who flourished about the latter half of 11th century, were no more than minor feudatories of the Katvuri kings of Joshimath and the term *rajaputra* (Rajput) of the Katvuri grants may have been used for them. As the power of the Katvuris went on declining that of the line of Kanakpal seems to have gained in strength but it was yet strong enough to make a bid for independence. By the time of Vikrampal, the 21st ruler of the

1. Sankratyayana, *op. cit.*, pp. 60-61, 65; Atkinson, *op. cit.*, Vol. II, pp. 493-494
2. *Ibid.*, pp. 445-446; Raturi, *op. cit.*, p. 338
3. Munshi, *op. cit.*, p. 29; Atkinson, *op. cit.*, pp. 445-446
4. *Ibid.*, pp. 445-447; Raturi, *op. cit.*, pp. 338, 353, 357-358; Bahadur, *op. cit.*, pp. 184-185
5. *Ibid.*, p. 184
6. Raturi, *op. cit.*, pp. 124, 338, 353-354, 357-358; Dabral, *op. cit.*, pp. 82, 393
7. Majumdar and Pusalker, *op. cit.*, Vol. IV, p. 94
8. Bahadur, *op. cit.*, p. 185
9. Atkinson, *op. cit.*, Vol. II, pp. 445-447

line who lived some time in the latter half of the 12th century and was probably a contemporary of the Katyuri Viradeva, the Chandpur rulers seem to have secured for themselves an honoured and may be even an enviable place among the 52 chiefs or Garhpals (literally, fort-owners) of what therefore came to be known as the region of Garhwal.¹

The Katyuri dynasty was succeeded by the Chand dynasty of Kumaon and the Pala dynasty of Garhwal, each with a long line of kings. Towards the close of the 12th century, Aneka of the Halla dynasty of Nepal conquered this area (*Kedara bhumi*). This is recorded on a trident at Gopeshwar. "This is the prosperous Anek Malla, the *tilaka* of the rulers of the earth who with his encompassing forces has subdued Kedar-bhumi and having made his conquered territories as his own province, free of warfare, the lord of earth has erected thereupon his royal edifice of Sri Padmapada... in the year of the Saka king past 1113 (1191 A.D....). He was, however, immediately expelled by the local rulers. At the beginning of the thirteenth century the Vaishnavas built many temples dedicated to Vishnu at a number of places on the banks of the Alaknanda. According to a local tradition, Ramanuja, the great Vaishnava saint, visited this region about this time. The Katvuris, who were staunch Saivas, were unsuccessful in arresting his influence, which might have obliged the Katyuri king of the time, probably Viradeva, to abandon his capital at Karttikeyapura² and found a new capital at Baijnath in the Almora district. After him the Katyuri kingdom split up into three independent principalities and at the close of the thirteenth century three Katyuri kings were ruling, one each at Doti in Nepal, Askot in district Pithoragarh and Pali in district Almora.³ Part of what is now the district of Chamoli was under the rule of the rajas of Garhwal. It is said that when on a pilgrimage, Kadil Pal, a prince of the Panwar house of Dharanagar in Malwa, visited Son Pal, the ruler of Garhwal, and the latter gave his daughter in marriage to him with pargana Chandpur as part of the dowry. As Son Pal had no son, Kadil Pal appears to have succeeded him. In 1358 Ajai Pal succeeded Kadil Pal. According to another version the region was ruled over by a petty chief who had his headquarters at Chandpur and Ajai Pal, a Panwar Rajput, entered his service, and soon after he expelled his master and captured the throne.⁴

At the time of Ajai Pal's accession the region appears to have enjoyed local freedom, every chief having independent jurisdiction over his own territory. Ajai Pal (1358-1370) consolidated the whole country under his sway and extended it from the Himalayas to Chandi near Hardwar and from the Yamuna to Badhan in district Chamoli.⁵ He shifted the

1. Bahadur, *op. cit.*, pp. 220-221
2. *Ibid.*, *Garhwal Ancient and Modern*, p. 186
3. Rahul Sankratyayana, *op. cit.*, p. 58
4. Francis Hamilton: *Account of the Kingdom of Nepal*, p. 298
5. Pal Pati Ram Bahadur, *op. cit.*, p. 187

seat of government from Chandpur to Dewalgarh and later it was transferred to Srinagar in district Garhwal. The change in the name of the country from Kedarbhumi and Badrikshetra to Garpal or Garhwal took place in the time of this ruler.¹

The region appears to have enjoyed peace under the rajas of Garhwal till the time of Dula Ram Sah during whose reign Rudra Chand (1565–1597), the ruler of Kumaon, advanced into this district through the Katyuri valley which was held by Sukhal Deo. Dula Ram Sah, who promised protection to Sukhal Deo if the latter would aid him in opposing Rudra Chand, despatched an army towards Gwaldom in district Chamoli. Accordingly Sukhal Deo co-operated with the Garhwali army in opposing Parkhu, the general of the Kumaon army, on his march through the Katyuri valley to the valley of the Pindar in this district and cut off his supplies. Parkhu was killed in the subsequent action that took place near Gwaldom. To avenge the death of his general, Rudra Chand himself led an expedition but confined his operations to taking the Katyuri raja and his family prisoners. The raja of Garhwal did not help Sukhal Deo in this battle and ultimately the Katyuri valley passed into the hands of the king of Kumaon.²

The region of the Pindar valley, which formed the border between the territories of the kings of Garhwal and Kumaon, was the bone of contention between the two rulers. After the death of Rudra Chand in 1597, his son Lakshmi Chand (1597–1621) came to the throne and, continuing the policy of his father, attacked the territory of the raja of Garhwal seven times but was repulsed each time with considerable loss.³ The ruins of the petty fort, called Siyal Bunga (jackal's fort), which withstood the might of the Kumaon ruler are still pointed out with pride. In one of these attacks Lakshmi Chand was obliged to enter his capital in a litter concealed under some soiled clothes. In the last attack he was partially successful as he was able to plunder the frontier parganas of Chamoli and to retire in safety to Almora but he failed to make any permanent acquisition.

For about 50 years no event of importance took place in the district. Baz Bahadur Chand (1638–78) the ruler of Kumaon, joined the expedition sent by Shah Jahan against the king of Garhwal in 1654–55 but the army could not penetrate the hilly terrain and had to return.⁴ Not satisfied with the results of this expedition, Baz Bahadur Chand decided to fight single-handed with Pirthi Sah, the Garhwal king. He attacked Badhan and Lohba, both in district Chamoli, simultaneously and was successful in seizing the border fort of Juniagarh in Chaukot. To commemorate this victory he carried away the image of the goddess Nanda

1. Francis Hamilton, *op. cit.*, p. 298

2. Rahul Sankratyayana, *op. cit.*, pp. 84–85

3. *Ibid.*, p. 85

4. Burn R. (Ed.) : *The Cambridge History of India*, Vol. IV, p. 207; Sankratyayana, *op. cit.*, p. 86

and installed it in the temple in the old fort at Almora.¹ Pirthi Sah started his preparations to recover his lost territory. When Baz Bahadur was away on an expedition to Tibet about 1670, Pirthi Sah storming and surprising the Kumaon garrison, succeeded in recovering his territory. Baz Bahadur reacted swiftly and on his return from the Tibetan expedition, took the field in person and advanced through the valley of the Ramganga and Lohba. He also despatched an army under an experienced general towards the Pindar valley. The residents of the *pattis* of Sabli and Bangarsyun which belonged to the ruler of Garhwal, however, co-operated with Baz Bahadur's army. His task thus being made easy, Baz Bahadur was able to defeat the Garhwalis after a few skirmishes and he drove them back to Srinagar where a treaty of peace was concluded between the two rajas.² Baz Bahadur took with him several families of Bishts from Sabli and of Banjaras or Rawats from Bangarsyun conferring upon them respectively the offices of *sayanachari* (head) of the villages of Timli and Bharsali. The immigration of the Garhwali families of Aswals and Dugarwals into Kumaon is also attributed to this time.

Baz Bahadur suspected that the Katyuris, who had been allowed to retire to Manil, had given aid to the Garhwalis during his campaign. He, therefore, attacked their principal fort, captured it and banished the inhabitants. This ended the last Katyuri power in these hills.

Udyot Chand (1678–98), the successor of Baz Bahadur, attacked and ravaged Badhan in 1678 but his principal and favourite officer Maisi Sahu was killed in action. He renewed the attack in the following year and after penetrating into Lohba advanced towards Chandpur, the ancient capital of the Garhwal kings, which he was able to ravage and capture. Unable to face the Kumaon king single-handed, Medini Sah, the king of Garhwal, entered into an offensive and defensive alliance with the raja of Doti. Together they attacked the territory of Kumaon in 1680 and while the latter occupied Champawat, now in district Almora, the former seized Dunagiri and Dwara. The war continued for two years, the Kumaonis eventually prevailing against their enemies and driving them back.³ Udyot Chand established garrisons in Dunagiri and Dwara to guard against invasion from Garhwal.

Gyan Chand (1698–1708), the successor of Udyot Chand, inaugurated his reign in the traditional manner with an attack on Chamoli. He raided the valley of the Pindar and laid waste fertile villages as far as Tharali. In the following year he renewed his attack and after crossing the Ramganga plundered Sabli, Khatali and Saindhar in pargana Malla Salan. Fateh Sah, the ruler of Garhwal, retaliated by an attack on the Kumaon territory in 1701 in which the Garhwalis overran Chaukot and Griwar,

1. Rahul Sankratyayana, *op. cit.*, p. 86

2. *Ibid.*, pp. 88

3. *Ibid.*, *op. cit.*, pp. 71, 89

both in Almora district. From this time onwards marauding expeditions were made by one side against the other which rendered the lands near the border of the two kingdoms desolate. The frontier tract was abandoned by the inhabitants and most of it reverted to dense forest. In the battle fought at Duduli in Chamoli district in 1703 the Kumaon army defeated that of Garhwal. In 1707 Gyan Chand sent an expedition into the territory of Garhwal. The Kumaon forces took possession of Juniya-garh and advanced as far as Chandpur where they took possession of the old fort and razed it to the ground.

At the beginning of the eighteenth century, the bulk of the area covered by the present district of Chamoli was included in the domain of Fateh Sah, the raja of Garhwal. Jagat Chand, raja of Kumaon (1708-1720), began his reign by plundering Lohba in tahsil Karnaprayag. He garrisoned the fort of Lohbagarhi located at the head of the Pandwakhal pass, and advanced upon Badhan and Lohba. He consolidated his forces at Simali near the junction of the Pindar and Alaknanda rivers, and proceeded down the valley of the latter as far as Srinagar.¹ Fateh Sah fled to Dehra Dun but appears to have returned shortly as in 1710 his troops were again mobilised in Badhan. He died in 1716, and was succeeded by Dilip Sah, his son, who after reigning for a few months was followed by Upendra Sah. After a reign of nine months this raja was succeeded by his nephew Pradip Sah² who directed the destinies of this region for over half a century. The Garhwal and Kumaon regions were often at war with each other and in one of his wars with Kumaon, Pradip Sah was successful in recovering his possessions in Badhan and Lohba.

During 1743-44, raja Kalyan Chand of Kumaon became embroiled with the Rohillas and in 1745 found his territory invaded by a force of 10,000 men under the command of Hafiz Rahmat Khan, the Rohilla general. Kalyan Chand fled to Gairsain near Lohba and solicited the protection of Pradip Sah. The combined forces of the two rajas, however, suffered a disastrous defeat, the Rohillas even threatening Srinagar. Pradip Sah had to pay three lakhs of rupees to the Rohillas in consideration of which they agreed to withdraw.³ After this Garhwal saw a period of exceptional prosperity which attracted the notice of the Rohillas under Najib Khan, and they once again marched into Garhwal in 1757 and are said to have destroyed the idols of the temples of Kedarnath and Badrinath and to have penetrated as far as the Niti and Mana passes.

A few years later Pradip Sah again intervened in the affairs of Kumaon at the instance of the Phartiyal faction and, claiming suzerainty over Kumaon, demanded that the river Ramganga be recognised as the

1. Raj Pati Ram Bahadur: *Garhwal Ancient and Modern*, (Simla, 1916), p. 189.
2. Francis Hamilton (formerly Buchanan): *An Account of the Kingdom of Nepal and of the Territories annexed to the Dominion by the House of Gorkha*, (Edinburgh, 1819), p. 229.
3. Rahul Sankratyayana: *Kumaon*, pp. 92-93; Hari Krishna Raturi: *Garhwal-ka-Itihasa*, (Dehra Dun, 1928), pp. 400-401.

demarcating line between Garhwal and Kumaon. His demands were turned down and he suffered defeat¹ with a loss of 400 men.

In Kumaon, Mohan Chand, murdered Dip Chand, the titular raja of Kumaon and signalised his accession to the throne by a complete reign of terror. Lalit Sah, who had succeeded Pradip Sah in 1772, and the raja of Doti intervened and took the field against Mohan Chand. Lalit Sah advanced by way of Lohba to Dwarahat with a strong force and defeated the Kumaonis in 1779. Mohan Chand fled to the plains. Lalit Sah placed his son, Pradyumna Sah (1779-86), on the throne of Kumaon under the title of Pradyumna Chand.² Lalit Sah died in Kumaon almost in the hour of his victory and Jayakrit Sah, his eldest son, became the ruler of Garhwal. Quarrels soon arose between him and Pradyumna Chand, his brother, the former demanding an acknowledgment of his seniority by right of birth. Pradyumna Chand refused to yield on the ground that he was bound to maintain the dignity of the throne to which he had succeeded. Jayakrit Sah now began to intrigue with the exiled, Mohan Chand. Sensing that the situation was fraught with danger, Harsh Dev, the prime minister of Kumaon, went to Garhwal with a strong escort and demanded an interview with Jayakrit Sah in the hope of arriving at a settlement. Jayakrit Sah, however, doubted his sincerity and attacked him only to meet a force which defeated his troops and obliged him to seek safety in flight, during which he got ill and died. The troops of Kumaon plundered and burnt almost every village which they passed through. Parakram Sah, a brother of Jayakrit Sah, now proclaimed himself raja of Garhwal but Pradyumna Chand came over from Almora, assumed the crown of Garhwal and entrusted the supervision of the affairs of Kumaon to Parakram Sah. Taking advantage of Parakram Sah's weakness, Mohan Chand re-entered Kumaon in 1786, bringing to an end the Garhwali domination of that region. He now became supreme for a short time. In 1788 he was killed by Harsh Deo who invited Pradyumna Chand to take possession of the throne of Kumaon, but this offer was declined.³

In 1790-91, the Gurkhas marched into Garhwal. Impressed by this show of the Gurkha power, Pradyumna Sah agreed to pay an annual tribute of Rs 25,000 and appoint an agent at the court of Kathmandu. This arrangement subsisted for twelve years and preserved amity between Garhwal and Nepal.⁴

In the beginning of 1803 a severe earthquake occurred in the whole of Garhwal, including Chamoli, which destroyed many houses and killed many human beings and cattle. Soon after this the Gurkha leaders, Amar

1. Rahul Sankratyayana, *op. cit.*, p. 94.
2. *Ibid.*, pp. 95-96.
3. Rahul Sankratyayana, *op. cit.*, pp. 96-97; Francis Hamilton, *op. cit.*, pp. 295-296; *Papers respecting the Nepaul War*, (1824), pp. 244-245.
4. Raj Pati Ram Bahadur, *op. cit.*, p. 194.

Singh Thapa, Hastidal Chautariya and some others, invaded Garhwal with a large and well-equipped army. No effective resistance was offered to the Gurkhas. The people of Lohba, having martial traditions, garrisoned the local fort which was situated on the summit of a high, conical hill on the boundary of Garhwal and Kumaon. The remains of the fort are evidence of its having been strong and extensive. Scarcely had the Gurkha troops approached Srinagar when Pradyumna Sah fled with his family to Dehra Dun where, with most of his followers, he was killed in 1804 and the Garhwal raj was overthrown by the Gurkhas. The raja's younger brother, Pritam Sah, and Sudarshan Sah, the eldest son of the deceased raja, escaped.¹ Amar Singh Thapa was appointed governor of this region for a time. With the coming of the Gurkha raj many old families were destroyed, persons of rank and importance were either banished or killed and their villages burnt and desolated and a great number of the inhabitants were sold as slaves. The sole object of the Gurkha occupation was the exaction of the greatest possible amount of tribute. In 1811 a regular commission was sent from Nepal consisting of Dasrath Khatri and Bahadur Bhandari for the assessment of land revenue which, with a few reservations in favour of individuals and temples, was assigned in favour of the troops. One of the three battalions stationed in Garhwal² was based at Chandpurgarhi in pargana Chandpur of this district.

The Gurkhas now came into conflict with the British who by 1814 had extended their boundaries as far north as the Gurkha frontier. As the border districts now began to suffer from the incessant inroads of the Gurkhas, Lord Hastings, the then governor general, took an opportunity of extending the British power into Garhwal. General Gillespie, who was sent with 3,500 men to eject Amar Singh Thapa from Srinagar, was killed, but the conquest of Kumaon in April 1815,³ by the British so demoralised the Gurkha soldiers that they deserted in large numbers. Though the Nepal government was compelled to sign a treaty, it refused to ratify it. But when the British who had penetrated into the heart of Nepal, defeated the Gurkha army, the Nepal government agreed to enter into the treaty of Sigauli on February 28, 1816, whereby the Gurkhas ceded Garhwal⁴ including Chamoli district to the British. The Garhwalis now retaliated by killing large numbers of Gurkhas, isolated bands being massacred or driven away to die of exposure and starvation in the mountains.

On its annexation by the British, Garhwal was divided into eastern Garhwal and western Garhwal.⁵ The former, in which lay the area

1. Rai Pati Ram Bahadur, *op. cit.*, pp. 195-199; Francis Hamilton, *op. cit.*, pp. 300-30. Walter Hamilton, *A Geographical, Historical and Statistical Description of Hindostan and its Adjacent Countries*, Vol. II (London, 1820), pp. 636-637.
2. Rai Pati Ram Bahadur, *op. cit.*, pp. 201-202.
3. Hunter, W. W.: *The Marquess of Hastings*, (Oxford, 1893), pp. 72-73.
4. Dodwell, H. H. (Ed.): *The Cambridge History of India*, Vol. V, pp. 376-379.
5. Rai Pati Ram Bahadur, *op. cit.*, p. 211.

covered by the present district of Chamoli, was placed under the direct control of the government and the parganas lying to the east of the Alaknanda as far as Rudraprayag and to the east of the Mandakini above that point, were placed under the jurisdiction of an officer designated commissioner of Kumaon. Western Garhwal formed the state of Tehri Garhwal and was handed over to Sudarshan Sah, the eldest son of Pradyumna Sah.

In 1816, the assistant commissioner of Kumaon, brought to the notice of the government the difficulty that might arise if more precise words were not used in defining the boundary between British Garhwal and Tehri Garhwal. Although pargana Nagpur in Chamoli district was clearly intended to be included in the portion of the territory retained by the British, the loose use of certain names, such as Alaknanda and Mandakini, as specifying the boundary might well, according to him, lead to the exclusion from the possession of the British government of some valuable portion of that pargana including the *pattis* of Bamsu and Maikhanda in pargana Nagpur which lay to the west of these rivers. Two years later this uncertainty resulted in some cases of the inhabitants of pargana Rawain, of the then Tehri state, plundering the pilgrims bound for the shrine of Kedarnath, and in 1823, the raja of Tehri Garhwal laid claim to the villages lying to the west of the Mandakini. The British government, however, ruled that pargana Nagpur included all the subdivisions then within the established limits of that pargana.

In 1839 Kumaon was divided into the districts of Garhwal, which included the present district of Chamoli and Kumaon, each being placed under an assistant commissioner who was invested with the same powers as a collector had in the plains.¹

In 1919, Chamoli came into prominence as a centre of political activity under the leadership of Anusuya Prasad Bahuguna, a pleader, who held public meetings against the coolie system (forced and very low paid labour).

In 1930 the civil disobedience movement was made an occasion for launching individual satyagraha against the British government. In 1938 Chamoli was visited by Jawaharlal Nehru and Vijayalakshmi Pandit.

During 1940-41, about 12 persons, who had offered individual satyagraha in connection with the agitation against British rule, were arrested. The 'Quit India' movement of August 9, 1942, was strongly supported in Chamoli and about 23 persons were interned or sentenced to imprisonment.

In 1947, this area along with the rest of the country, won independence from British rule, when it was a part of the district of British Garhwal, also called (Pauri) Garhwal. The district in its present form was constituted in 1960.

1. Rai Pati Ram Bahadur, *op. cit.*, p. 458.

CHAPTER III

PEOPLE

GROWTH OF POPULATION *

Prior to 1960 when the district of Chamoli was created the area included in it was a tahsil of the same name in the district of Garhwal. According to the census of 1961 the population of the district is 2,53,137, the females numbering 1,33,045. They outnumber the males by 12,953. The district stands fifty-third in respect of population. The density of population in the district is 27.7 persons per square kilometre which is very much lower than the State average of 250 persons per square kilometre.

The decennial growth and the percentage variation of population from 1901 to 1961 is given in the following statement :

Year	Population	Variation	Percentage
1901	1,45,670	..	..
1911	1,62,703	+17,033	+11.69
1921	1,64,584	+1,881	+1.16
1931	1,81,103	+16,519	+10.04
1941	2,04,248	+23,145	+12.78
1951	2,16,972	+12,724	+6.23
1961	2,53,137	+36,165	+16.67

There has been an appreciable increase in population since 1921, the greatest being in the decade 1951-61 when it nearly equalled the State average of 16.66 per cent.

Figures of population shown above from 1901 to 1951 pertain to the area comprising the present district of Chamoli as recast by census authorities on the basis of changes in the area of the district.

Population by Subdivisions and Tahsils*

The tahsilwise number of inhabited villages and population according to sexes at the census of 1961 is given in the following statement :

Tahsil	Inhabited villages	Population		
		Total number of persons	Males	Females
Chamoli	..	..	..	..
Joshimath	363	72,167	34,565	37,602
Karnaprayag	58	15,207	8,122	7,085
Ukhil Math	713	1,07,976	50,403	57,573
	281	57,787	27,002	30,785

*Data of 1971 appear at the end of the chapter

Immigration and Emigration

Immigration—According to the figures of the census of 1961, about 95.6 per cent of the population was born in it, 3.7 per cent in other districts of the State, 0.2 per cent in other parts of India, 0.2 per cent came from other countries and 0.3 per cent from unspecified places. Of the 454 immigrants from other States, 188, including 22 females, were from Himachal Pradesh, 115, including 35 females, from Punjab, 78, including 43 females, were from Delhi, 29, including 13 females, from Madhya Pradesh, 24, including 8 females, from Rajasthan and 20, including 4 females, from Bihar.

Of the 388 immigrants who came from places outside India, 267 were born in Nepal, 65 in Pakistan, 50 in Burma and one in Afghanistan—those from Pakistan and Burma being mostly displaced persons. Of the immigrants 83.3 per cent are females and 16.7 per cent males and 55.7 per cent have been residing in the district for more than 10 years.

Emigration—A number of persons go out of the district to the neighbouring districts of Garhwal and Kumaon Divisions and to the plains in search of better employment but exact figures are not available. Besides this emigration, which does not appear to be very conspicuous, a well defined general movement of a part of the population of the district known as Bhotiyas takes place every year, although it is seasonal and temporary. During the winter the upper parts of Bhot, the region lying beyond the snowline and inhabited by the Bhotiyas, are deserted. By the middle of October, the villages situated higher up in the hills begin to get snow-bound and the inhabitants start moving southwards. Camps are established at convenient points lower down in the southern parts of the district particularly in tahsil Chamoli, while a few migrate to tahsil Karnaprayag where the women and children abide with their flock and herds, other than pack animals, and the bulk of their merchandise. The men move on their journey to the submontane marts, doing considerable trade on the way and attending the fairs held on the wayside. They return frequently to their camps till their entire goods have been transported or disposed of. About the middle of May these people go back to their original homes near the high passes in order to pass the summer months there.

Displaced Persons

Due to the political upheaval which took place in Tibet in 1958, a number of Tibetans fled from their homeland and took refuge in the district.

Distribution in Rural Areas*

There are 1,415 inhabited villages in the district. The following statement shows the number of villages which fell within various ranges of population and the percentage of the population in each case :

Range of population	Number of villages	Percentage of population
Below 200	968	36.00
Between 200—499	376	45.00
Between 500—999	67	17.00
Between 1,000—1,999	3	1.04
Between 2,000—4,999	1	0.96

The villages having populations between 1,000 and 1,999 are Chhinka (tahsil Chamoli), Urgam (tahsil Joshimath) and Bawai (tahsil Ukhi Math). The village of Joshimath has a population of 2,442 persons.

LANGUAGE

According to the census of 1961 a list of the languages and dialects spoken in the district and the number of persons speaking each is given below :

Language / dialect	Number of persons
Garhwali	2,04,897
Hindi	43,250
Bhotiya (unspecified)	1,926
Kumaoni	1,503
Marchha	463
Urdu	396
Nepali	199
Pahari (unspecified)	177
Punjabi	104
Tibetan	85
Pashchimi	48
Kashmiri	18

[Continued]

*Data of 1971 appear at the end of the chapter

Language / dialect	Number of person
Marathi	15
Mandeali	13
Kangri	8
Johari	7
Tolcha	6
Bengali	4
Awadhi	3
Bihari	2
Gorkhali	2
Gujarati	2
Assamese	1
Bhojpuri	1
Dondiyali	1
Kurmi-Hindi	1
Malayalam	1
Rajasthani	1
Riyasati	1
Telugu	1
Marwari	1

The percentage of people whose mother-tongue is Garhwali is 80.9, and 17.1 per cent have Hindi and 2 per cent have other languages as their mother-tongues.

The basic language prevalent among the people of the district is Garhwali which belongs to the Indo-Aryan group of languages and is a form of western Hindi. It is a branch of the central Pahari, which is related to Kumaoni but is influenced by eastern Rajasthani, Punjabi and Hindi due to early immigration of Rajputs and others from the plains.

The Garhwali language may be divided into 8 subdivisions of Rath, Lobhiya, Boghani, Dasoliya, Manjh Kumahyian, Srinagaria, Solani and Gangwaria.¹ The dialect is not, however, uniform throughout the tract and differs from region to region due to the difficulty of intercommunication owing to the existence of valleys and mountains. Some extraneous influences have also affected the language of the people of the

1. Rahul Sankratayana and Bajpai, K.D. (Ed.): *Hindi Sahitya-ka-Vrahasa Itihasa*, Part VI, page 585. (Varanasi, V. S. 2017)

district. The dialects of the border districts have influenced the language of the people living in the contiguous tracts of the district. The variations in the local dialect relate mostly to differences in accent, mode of delivery or address, the use of prefixes and suffixes, etc.

Phonologically *a* is used for cerebral *la* and *ra* in the words ending with *ai*. The effect of Rajasthani language can be seen in the words ending with *o* used for a male gender such as *ghoro* (horses), *tikro* (waist), etc., and in making them plural it becomes *aa* in place of *o*. In the feminine gender the plural is formed on the analogy of the Punjabi language by adding *aan* such as in *bataan* from *bat* (talks), and *talwaran* from *talwar* (swords). A few foreign words, particularly Persian and English, have also crept into the local vocabulary though in a slightly changed form and technically misapplied such as *raqm* means revenue (and not amount), *mustagis* means litigant (and not a complainant), and *misl* meaning case itself and not the record of the case. The inhabitants speak the dialect in a sing-song fashion. Most of the people of the district are bilingual and they can speak Hindi as well.

Some Bhotiyas and the Khasas in tahsil Joshimath speak the Bhotiya dialect which is spoken with soft initial consonants and is pronounced with a strong aspiration so as to be scarcely distinguishable from the corresponding hard sounds, such as *ti* (this), *te* (that), *sa* (to eat), etc. In a number of cases the soft unaspirated consonant is retained.¹ Another distinguishing feature of the language is that the final 'g' and 'd' are apparently rather faintly sounded, such as *du* is *de*, that is, probably *do*. Compound consonants are simplified as the first consonant is dropped if the component is not a 'y' or 'r'.

The script used throughout the district is the Devanagri with particularly no local variations except that some letters are written in a slightly different form than in the standard Devanagri.

RELIGION AND CASTE *

The strength of each community with the break-up into males and females according to the census of 1961 is given in the following statement :

Sex	Hindu	Muslim	Buddhist	Sikh	Christian	Jain	Other ^s
Males	1,19,488	512	45	25	12	8	2
Females	1,32,525	455	46	8	8	3	2
Total	2,52,013	967	91	33	20	11	2

1. *Linguistic Survey of India*, by G.A. Grierson, Vol. III, Part I, page 100, (Calcutta, 1909)

*Data of 1971 appear at the end of the chapter

Principal Communities

Hindu—The pattern of society among the Hindus of the district, as elsewhere in the State, is based on the traditional four-fold caste system, the principal castes being the Brahmana, the Kshatriya, usually called Rajput in the district, the Vaish and the Shudra each of which has a number of subcastes. There is also in the district the Bhotiya clan. The Brahmanas and the Kshatriyas are called Biths, the Brahmana caste being subdivided into the Brahmana and Khasa-Brahmana and the Rajput into the Rajput and Khasa-Rajput, the last-named being the Khasiya and claiming to be Aryan immigrants. The members of the minor Bith subdivisions are usually known by the names of the places where they had originally settled.

The Brahmanas of the district belong mostly to the Sarola or Gangari subdivisions. The members of the former subdivision commanded greater respect being traditionally held as the cooks of the Garhwal rajas. They are further divided into the Kotyal, Gairola, Khanduri, Nautiyal, Naithani, Raturi, Dobhyal, Chamola, Hatwal, Dyondi, Kanyal, Nauni, Semalti, Bijhwar, Dhaurana, Manuri and Dimri subcastes. The Gangari subdivision is so-called because its members originally lived in the Ganga valley. Its subcastes are the Ghildyal, Dangwal and Malasi.

After the enforcement of the Kumaun and Uttarakhand Zamindari Abolition and Land Reforms Act, 1960, in the district on July 1, 1965, many of the Brahmanas of the district acquired *bhumidhari* and *sirdari* rights and are also taking to the professions like law, teaching, medicine and military service.

The Kshatriya (or Rajput) caste is subdivided mainly into the Sajwan, Aswal and Ghurdura subcastes and the Khasa-Rajput subdivisions into the Negi, Bisht and Rawat subcastes.

The Vaishs who are generally traders belong chiefly to the Agrawal subdivision.

The Bhotiya caste is mainly subdivided into the Tolcha and the Marchha. These people reside in the tahsil of Joshimath. They stay in these localities from about April to the middle of October, and move to warmer ones for the winter with their households and sheep and cattle. At the time of going back to their homes they worship their family gods and goddesses and sacrifice goats.

The Bhotiyas are subdivided into the Bhotiya Rajputs and Bhotiya Doms (a Scheduled Caste), the main subdivisions of the former being the Rampal, Pal, Rana, Sayana, Rawat and Chuhan and those of the latter the Darzi and the Lohar.

The Marchhas and Tolchas are fond of drinking tea and *jan* (liquor) made from barley, rice, *jhangora* and *mandua*. They are permitted to manufacture liquor for their consumption.

In this district, as elsewhere in the State, the Shudras belong to the Scheduled Castes and the Other Backward Classes such as the Shilpkar, Chamar and Dom, and are still, for the most part, socially, economically and educationally backward. The number of the Scheduled Castes at the census of 1961 was 42,998 of which 21,870 were females.

The tahsilwise distribution of persons belonging to the Scheduled Castes is given below :*

Tahsil	Person	Male	Female
Joshimath	2,373	1,219	1,154
Karnaprayag	17,358	8,454	8,904
Chamoli	13,460	6,747	6,713
Ukhi Math	9,807	4,708	5,099

The Scheduled Castes are further divided in many sub-divisions and form 16.9 per cent of the district population and a little more of the total Hindu population. Their occupational group of artisans commonly known as Shilpkars, like Lohar, Tamta, Koli, Darzi, Chamar, etc., constitute almost the entire population of the Scheduled Castes excepting about 200 which fall in other sub-castes.

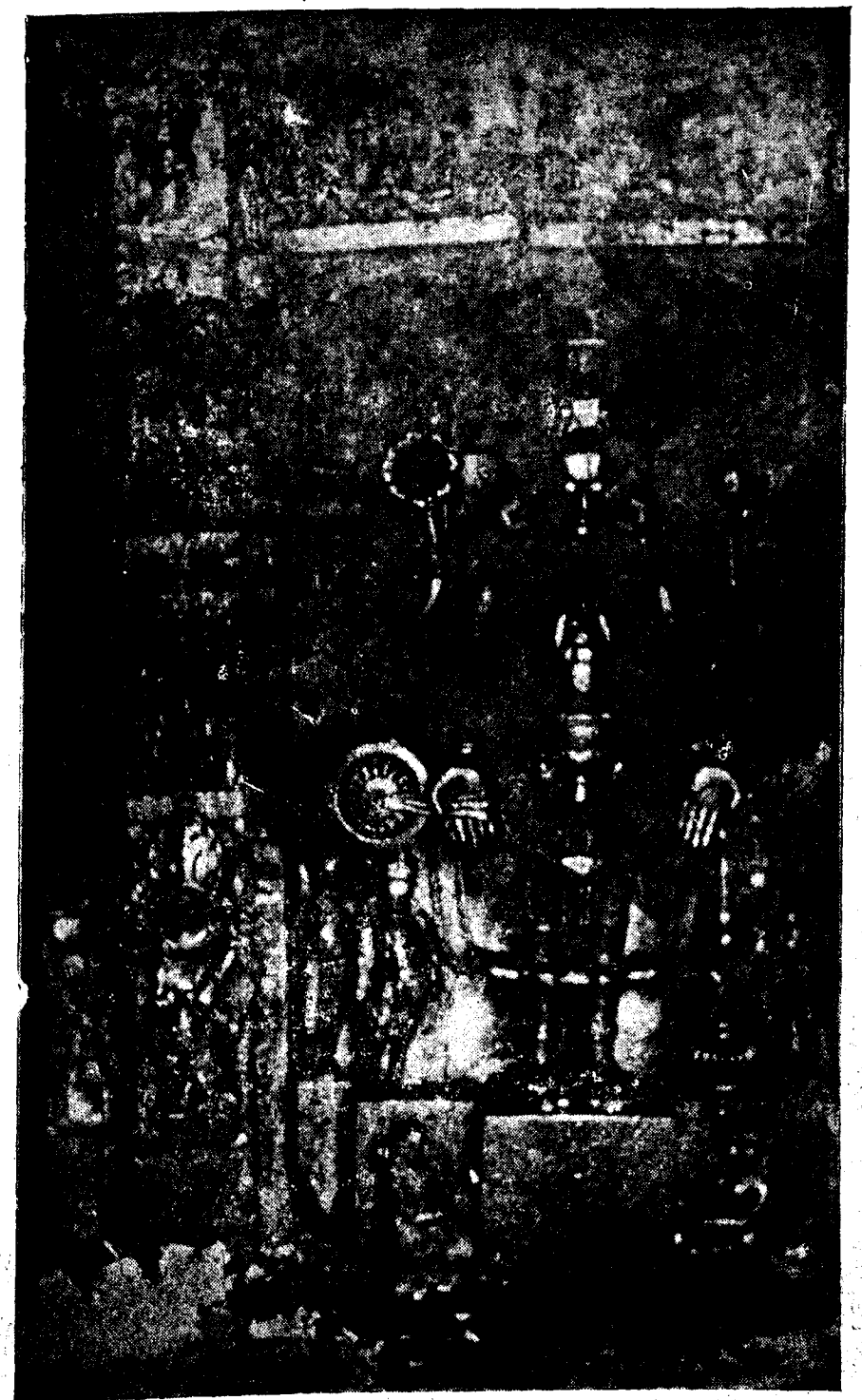
Muslim—The Muslims are divided into the Shia and the Sunni sects, the majority in the district belonging to the latter. The Muslims of the district are the descendants of the early immigrants—the Shaikhs, the Saiyids, the Pathans and the Mughals (often called 'Ashraf')—and of those who were converted to Islam.

There are certain groups among the Muslims of the district which are almost like occupational castes. Some of these are the *julaha* (weaver), the *manihar* (bangle-maker or seller) and the *kunjra* (vegetable seller).

Religious Beliefs and Practices

Of Hindus—The Hindus of the district practise Hinduism which embraces the entire gamut of religious experience from the crudest form

*Data of 1971 appear at the end of the chapter



Statue of Vishnu in the Temple of Narain Bagar.

of animism to monism and the most transcendent mysticism. It includes the worship of tutelary village and other deities in their various aspects—spirits and powers of natural phenomena and cosmic forces (often conceived as personal beings in the form of gods and goddesses)—the attainment of magic powers, the undertaking of austerities and the identification of the *atman* (individual soul) with the ultimate reality. The principal deities that are worshipped are Brahma, Vishnu and Siva, who constitute the *trimurti* or trinity, and the consorts of the last two, Lakshmi and Parvati, the Sun, Narsimha, Rama, Sita, Krishna, Ganesa, Hanuman, Nar and Narayana and their mother Mata Murti, the Ganga, Sakti or Devi, Uma, Kali, Durga, Nanda (a favourite deity of the district) and many other gods and goddesses. The worship of Siva is very common and has many connections with these hills. His consort is Parvati, 'the mountain born' to whom a number of temples are dedicated in the district, the most famous being that at Tapoban where she had performed penance.

Among the local gods worshipped, particularly by the Scheduled Castes and Other Backward Classes, are Ghandial, Lalu Goril, Kalua, Bharari, Pandavas, Achari and Bhairon, a form of Siva.

The Hindus of the district, as elsewhere, are generally orthodox in their religious practices and are Saivas or Vaishnavas. There are also some Shaktas in the district. Generally every village has a village god and every household has a place for puja where the idols of the chosen deity are installed and worshipped. Worship in temples is not obligatory but many people visit them either daily or on special occasions. The existence of temples at Badrinath, Kedarnath and other places in the district points to the depth of religious feeling in the Hindus of the district. Fasts are observed on certain occasions and at times *kathas* (recitations from the *Gita*, the *Ramacharitmanasa* and other religious texts), or *kirtans* (collective singing of devotional songs), are arranged. Readings and recitations from religious books, particularly the *Gita* and the *Ramayana*, are regular features of religious worship. Images, icons and idols placed out of doors in niches or under trees are worshipped as are certain gods and goddesses when epidemics and other calamities cause affliction. Belief in ghosts and spirits who are feared and propitiated and in various superstitions is very common and is indulged in largely by the illiterate and the members of backward sections of the community. It is believed that certain gods, one such being Ghantakarna, possess the *ghantans*—also called *puchharas*—who claim that they become the mouthpiece of the god and at times those in distress consult such persons as they are supposed to be able to reveal the cause of their trouble and to tell which god or goddess has to be propitiated.

The number of temples and shrines in the district is very large. According to the Hindus of the district, Siva is a hill god and it is popularly

believed that his place of abode is in Kedarnath, tahsil Ukhi Math. There are many places in the district which in one way or another are associated with this god and the many shrines dedicated to him are greatly venerated and visited by thousands of pilgrims who hail from every part of India. Some of the well-known temples of Siva are at Gopeshwar and the Panch Kedar, i. e., Kedarnath, Rudranath, Tungnath, Kalpeshwar and Madhyamaheshwar.

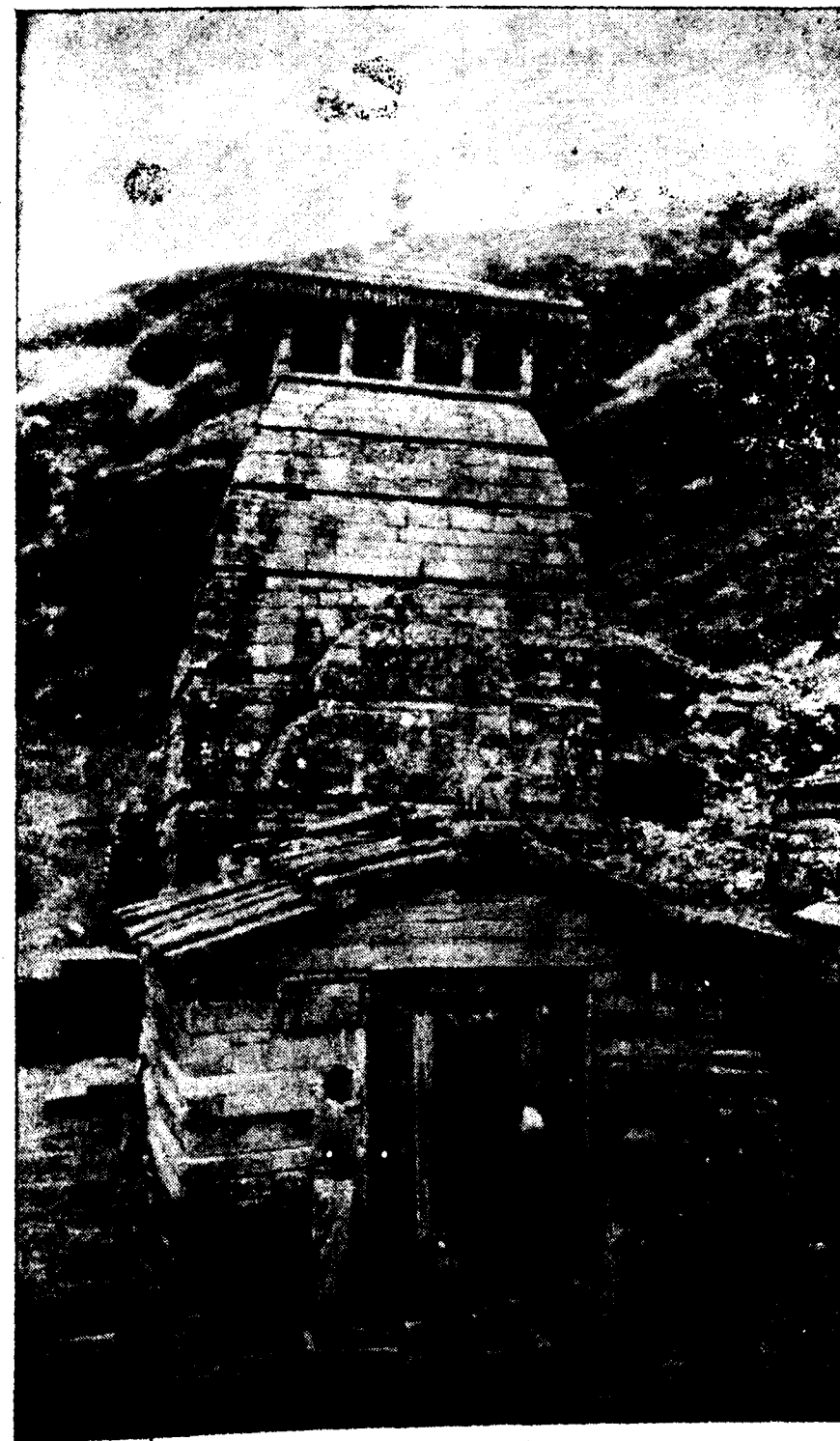
The important places of pilgrimage which are visited by large numbers of pilgrims from all over the country are Badrinath and Kedarnath. Badrinath is one of the four major *dhams* or sacred places of Hindu pilgrimage in India and the orthodox consider it their sacred duty to visit it and to take a bath in the Tapta Kunda there. Many pilgrims also visit the Panch Badri (Vishala Badri, Adi Badri, Yoga Badri, Bhavishya Badri and Vridha Badri) and the temples of Trijugi Narayana, Hanuman, Ansuya Devi, Nanda Devi, Lakshmana and Gurdwara Hemkund Lokpal. The last-named is mostly visited by Sikh pilgrims. A pilgrimage known as Nanda Devi Jat or the Raj Jat pilgrimage, is undertaken every twelfth or twenty-sixth year, depending upon certain events, at Karnaprayag. It begins from village Nauti and ends at the shrine of the goddess Nanda Devi at Chandania Ghat at the foot of the Nanda Ghunti mountain.

Sankaracharya, the great philosopher of Vedant, visited the district about the close of the eighth century and preached the worship of Vasudeva (Vishnu), established a number of temples in the district, some of the better-known being the Narsimha, Vasudeva and Nanda Devi at Joshimath and restored the temple of Badrinath. He died at Kedarnath.

Of Muslims—The Muslims of the district believe, as do their co-religionists elsewhere — that there is one God and that Muhammad is his prophet. The orthodox Muslims of the district carry out the five duties that Islam enjoins upon its followers — the recitation of the *kalma*, an expression of faith in God and in Muhammad, offering of *namaz*, prayers five times a day, individually or collectively, preferably in a mosque, *roza* (fasting in the month of Ramadan), *hajj* to Mecca and *zakat* (contribution in cash or kind for charitable purposes).

Of Buddhists—The main tenet of Buddhism is that while there is sorrow in the world, the eight-fold path of virtue—right view, right aspirations, right speech, right conduct, right living, right effort, right mindedness and right meditation—leads to the end of sorrow and to the attainment of peace, enlightenment and nirvana.

Of Sikhs—Sikhism is a monotheistic religion, disavowing idolatry and making no distinction of caste among its followers. It prescribes the



Tungnath Temple

wearing by each adherent of a comb, an iron bangle, a dagger and a pair of short drawers and prohibits the cutting of the hair of the body. There is a *gurdwara* (place of Sikh worship—literally guru's door) at Hemkund Lokpal where it is said that the Sikh guru, Govind Singh, did penance in his previous birth.

Of Christians—The Christians believe in one God, his only son, Jesus Christ (the saviour of mankind), the Holy spirit, the resurrection of the dead and the life everlasting. The *Bible* is their holy book.

Of Jains—The Jains are the followers of the path of liberation shown to the world by the Jinas, the conquerors and annihilators of the Karmic forces. The *triratna* (three gems)—right faith, right knowledge and right conduct—constitutes the path of *moksha* (liberation). According to Jainism the universe has had no beginning and will have no end and no creator is necessary to explain the existence of the cosmos. They believe in *ahimsa* and worship in their temples in the presence of the images of their *tirthankaras* or Jinas.

Festivals

Hindu—Festivals play an important role in the Hindu way of life in the district, as elsewhere, and are spread over the entire year, the most important being briefly described below.

Ram Navami falls on the ninth day of the bright half of Chaitra to celebrate the birthday of Rama. The followers of Rama in the district observe fast throughout the day and the Ramayana is read and recited, and people gather to listen to the recitations.

Nag Panchmi is celebrated in the district on the fifth day of the bright half of Sravana to appease the *nagas* or serpent gods. Figures of snakes are drawn in flour on wooden boards and are worshipped by the family by offering milk, flowers and rice.

Raksha-bandhan is traditionally associated with the Brahmanas and falls on the last day of Sravana. On this occasion a sister ties a *raksha-sutra* (thread of protection)—commonly known as *rakhi*—round the right wrist of her brother in token of the protection she expects to receive from him. Fairs are held on this occasion at Kedarnath, Karnaprayag and Nand Prayag.

Janmastami, the festival celebrating the birth of Krishna, falls on the eighth day of the dark half of Bhadra. As in other parts of the State, devotees in the district fast the whole day, breaking their fast only at midnight when worshippers throng the temples and foregather to have a *jhanki*

(glimpse) of the shrines and cradles specially installed, decorated and illuminated in homes and other places to commemorate the deity's birth. A special feature of this festival is the singing of devotional songs in praise of Krishna in shrines and homes. The *chhati* (sixth-day ceremony after birth) is also celebrated by the devout. The festival is celebrated with great enthusiasm at Nagnath, Badrinath and Kedarnath.

Dasahra falls on the tenth day of the bright half of Asvina and commemorates the victory of Rama over Ravana, the preceding nine days being celebrated as Navaratri dedicated to the worship of the goddess, Durga. Ramlila celebrations are held at different places in the district particularly at Kalimath.

Diwali (or Dipavali), the festival of lights, is celebrated in the district, as elsewhere, on the last day of the dark half of Kartika when the houses of Hindus are illuminated and the goddess Lakshmi is worshipped. Festivities start two days earlier, with Dhanteras, when metal utensils are purchased as a token of the desired prosperity, followed by Naraka Chaturdashi when a few small earthen lamps are lit as a preliminary to the main day of the festival. For traders and businessmen Diwali marks the end of a fiscal year and they pray for prosperity in the new year. On this occasion the people of the district perform *mela nritya*, a type of folk-dance, a distinctive feature of the district.

Makar Sankranti is a bathing festival which falls either on January 13 or 14 when people take a bath in the Alaknanda and big fairs (Uttaraini) are held at Karnaprayag, Nand Prayag and Rudraprayag.

Sivaratri falls on the fourteenth day of the dark half of Phalgun and is observed in honour of Siva. Hindus fast throughout the day and a vigil is kept at night when the deity is worshipped. The Siva temples are specially decorated and illuminated and large numbers of devotees offer water and flowers to the symbols and images of Siva and sing devotional songs in his praise. Big fairs are held on this occasion at most of the Siva temples of the district particularly at Dewal, Bairaskund, Gopeshwar, Koteshwar, Bamnath Sankari, Nagnath and Salna Chandrashila.

Holi, the spring festival, is celebrated on the full moon day of Phalgun. People start singing *phaags* (songs of Phalgun) during the nights long before the festival. A flag or banner is installed at a central place in the village on the 11th day of the bright half of Phalgun and is burnt on the fifteenth day which is known as Chharoli when ash mark is put on foreheads of friends and relatives. The following day is marked by common rejoicing when, till about noon, people throw coloured water and coloured powder on each other and in evening visit relatives and friends.

Many big fairs are held in the district, the important ones being mentioned below.



Gopeshwar Temple

On the thirteenth day of April every year the big fair known as Bishwat Sankranti is held in the district particularly at Karnaprayag, Nand Prayag, Agastmuni and Panti. This fair is also mentioned in the Pandukeshwar inscription of Lalitashuradeva issued in his 22nd regnal year. It is also held at Ming (April 14), Aser (April 15), Hans Koti (April 16) and Kulsari and Ad Badri April 17).

Another important fair of the district is the Gaucher held at Gaucher (tahsil Karnaprayag) in the month of November every year and is attended by a large number of persons. Other fairs of importance are the Nautha at Ad Badri, Naumi at Hariyali, Nanda Devi at Bedani, Dattatreya Pooranmasi at Ansuya temple, Nagnath at Dewar Walla, Bikhota at Agastmuni and Madhyamaheshwar at Ukhi Math.

Sikh—The important festivals that are celebrated by the Sikhs of the district are the birthdays of their gurus—Nanak and Govind Singh—when congregational prayers are held and the *Granth Sahib*, the holy book, is read. The other festivals celebrated by them are Baisakhi and Lohri.

Christian—The important festivals of the Christians of the district are Christmas, which falls on December 25, and celebrates the birth of Jesus Christ, Good Friday, which commemorates his crucifixion and Easter which celebrates his resurrection.

Jain—The Jains of the district celebrate the birth and nirvana anniversaries of Mahavira, their twenty-fourth *tirthankara*. Paryushan, a traditional festival, is celebrated every year during the last ten days of Bhadra and Ashtanhika, also a traditional eight-day festival, which is celebrated three times a year, the most important of the three being that held during the last eight days of Kartika.

Muslim—A brief account of the most important festivals observed by the Muslims of the district, according to the Islamic lunar calendar is given below.

Barawafat, the birthday of the prophet Muhammad, is celebrated on the twelfth day of Rabi-ul-Awal when alms are distributed and Muslims gather to listen to discourses (Maulud Sharif) on the prophet's life.

Shab-e-Barat is celebrated on the night of the fourteenth day of Shaban when prayers are offered for the peace of the souls of deceased relatives and *fatehas* usually recited over sweets and bread which are distributed.

Id-ul-Fitr falls on the first of the month of Shawwal when thanksgiving prayers are offered by the Muslims in mosques for the successful completion of the fasts of the previous month of Ramadan.

Id-uz-Zuha (or Bakr-Id) falls on the tenth day of Zilhijja to commemorate the occasion when the prophet Ibrahim submitted himself to the will of God. Men attend morning prayers in mosques and sheep and goats are sacrificed in God's name.

Giarahvin Sharif is a festival of special importance for the Sunnis of the district and is observed on the eleventh day of the month of Rabi-us-Sani in honour of Abdul Qadir Jilani, an early Muslim saint of Baghdad, who claimed descent from the prophet Muhammad. Prayers, sweets and flowers are offered in his memory on this occasion.

Muharram is an occasion for mourning rather than a festival as the first ten days of the month of that name commemorate the tragedy of Karbala which witnessed the martyrdom of Imam Husain and his companions.

SOCIAL LIFE

Property and Inheritance

The laws governing succession and inheritance of property are the same in the district as in other parts of the State. With the enforcement of the Kumaun and Uttarakhand Zamindari Abolition and Land Reforms Act, 1960, in the district since July 1, 1965, the partition of agricultural holdings and other properties, earlier governed by the personal law of the individual concerned, has come to be regulated by the Act. The Hindu Succession Act, 1956, enables a Hindu female heir to succeed to coparcenary property.

A few local customs pertaining to the inheritance of property also obtain in the district. A *ghar-jawain* (son-in-law) residing in the house of his parents-in-law is entitled to succeed to the property of his deceased father-in-law. All sons, including those of a *dhanti* (kept woman) are entitled to an equal share in the property. A custom also obtains of giving some thing more than his share to the eldest son, which is known as *jethan* (eldest's share).

The Muslims are governed by their personal law of succession and inheritance and the Christians by the Indian Succession Act, 1925.

In this district, as in other parts of the State, the institution of the joint family, which has been a feature of Hindu society since ancient times, is breaking down due to economic and social factors, the impact of modern ideas and the individualistic outlook of the younger people. Till recently the people of these parts have been able to preserve their own culture, traditions, folklore, folk-songs and folk-dances against the inroads of standardisation but now economic exigencies are forcing the younger generation, particularly the men, to leave their villages and look for jobs elsewhere. The growth of industry, better wages and the increasing demands for labour attract them to the plains. It has been a tradition with the people of these parts that large numbers of young men join the armed forces. In 1936 the deputy Commissioner of Garhwal wrote about the area covered by the present district of Chamoli, that there were only army pensions to

pay for the large quantities of grain imported to feed the population.* Most of the Kshatriyas of the district have joined the armed forces and on an average each family of the community is represented in them.

Marriage and Morals

According to the census of 1961 there are 2,58,137 persons in the district of which 1,19,315 are married. The marital or other status of the male and female population at the census of 1961 is as given below:

Age-group	Married		Widowed		Divorced or separated		Unmarried		Unspecified status	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
0—9	..	..	..	..	..	..	34,309	33,980	..	..
10—14	474	2,408	..	9	..	..	14,081	11,894	2	6
15—19	1,888	9,354	4	46	4	12	8,032	3,023	4	7
20—24	5,361	11,774	29	164	19	22	3,534	224	1	5
25—29	7,242	11,013	80	350	28	36	993	76	4	1
30—34	7,340	8,750	106	642	27	33	362	37	2	5
35—39	6,287	6,308	140	913	23	27	159	23	2	2
40—44	5,472	5,253	219	1,490	21	30	126	32	2	1
45—49	5,428	3,942	359	1,851	20	24	141	9	2	..
50—54	5,261	3,265	531	2,799	28	22	122	10	2	4
55—59	3,663	1,633	548	2,273	15	9	91	7	1	..
60—64	2,935	1,045	641	3,133	17	18	55	6	..	1
65—69	1,281	335	423	1,668	3	9	22	7	1	4
Over 70	7,343	219	692	2,762	12	9	33	8	2	..
Age not stated	26	15	4	3	..	..	12	5	1	..
All ages	54,001	65,314	3,776	18,103	217	215	62,072	49,341	26	36

Of Hindus—Among the Hindus of the district, as elsewhere in the State, marriage is a sacrament, its rites being prescribed in the scriptures and to some extent by custom and tradition. A few variations in the performance of the different rites from caste to caste or even from family to family within a caste may occur.

According to the Hindu Marriage Act, 1955, the marital age is 18 years for the bridegroom and 15 years for the bride but in the event of the latter not having completed the age of 18 years, the consent of the guardian has to be obtained. Under this Act polygamy among the Hindus is illegal in the district as elsewhere in the country. In this context the term Hindu includes Jains and Sikhs. The customary restrictions generally observed by the people of the same *gotra* (eponymous group descended from a common ancestor in the male line of descent) have been abolished with the passing of the Act and now inter-caste and inter-subcaste marriages and marriages among parties of the same *gotra* have begun to take place.

*Woodruff, Philip: *The Men Who Ruled India*, Vol. II, pp. 75—78

Both law and custom prohibits *sapinda* (literally having the same *pinda* or funeral cake: an agnate within 7 generations) marriages among the Hindus. The restrictions regarding endogamic marriages are now not as rigid as they were in the past. Generally marriages are arranged by the parents, the bride's side approaching the bridegroom's sometimes through intermediaries. A number of ceremonies, differing from caste to caste, take place, the first, the *sagai* (engagement) being initiated by the bride's family. The next, performed at the bridegroom's house, is the *tika* (betrothal). On the marriage day the *barat* (marriage party) comes to the bride's house where *dwarpuja* (pooja at the doorstep where the reception of the bridegroom takes place) is performed. The main rites that constitute the marriage ceremony are those of *kanyadan* (giving away of the girl or bride), *bhanwar* or *saptapadi* (7 steps taken round the sacred fire) and *anchal* tying together of the end of the bride's *orhni* (scarf for the head) with an end of the bridegroom's dhoti] which are essential for every marriage. The guests are then fed and the ceremony of *vida* (leave-taking) takes place, the *barat* returning with the bride to the bridegroom's house. The Brahmanas and Kshatriyas of the district prefer to marry a girl of a higher subgroup.

Among the Shilpkars and Bhotiyas, and to some extent among certain other castes also, marriage by purchase of the bride (*take-ka-byao*) also takes place. The practice of having a *dhanti* (kept woman) is also recognised. Marriage with the widow of the elder brother is common among the people of the district.

In the past the giving and accepting of a dowry was customary in the district, as elsewhere in the State, but this practice has been declared illegal under the Dowry Prohibition Act, 1961.

Of Muslims—Islam permits polygamy, a man being allowed to have up to four wives at a time. With the Muslims marriage is a contract and every Muslim of sound mind who has attained puberty may enter into such a contract but a marriage of a Muslim is void if it has been brought about without his consent. The amount of dower (*mahr*) may be fixed before or at the time of the marriage. The essentials of a Muslim marriage are that there should be a proposal by or on behalf of one of the parties and an acceptance by or on behalf of the other in the presence and hearing of two men or a man and two women who must be sane and adult Muslims. Both the proposal and the acceptance must be expressed at one meeting. The custom that prevails in the district is that after the settlement of the marriage, the *mangni* (asking for the bride) takes place. The marriage ceremony (*nikah*) is performed by the *qazi* in the presence of witnesses. On the date fixed, the bridegroom and his party (*barat*) go to the house of the bride and her *vakil* obtains the consent of the bridegroom to contracting the marriage in the presence of witnesses. The *qazi* then reads the *khutbah* and the marriage ceremony is over. Among the

Shias a *maulavi* from each side participates in performing the marriage instead of the *qazi*. Generally the *rukhsati* or *vida* (leave-taking) takes place immediately after the marriage and the bride accompanies the bridegroom to his place. The guardian of a minor can enter into a marriage contract on behalf of the ward.

Of Christians—According to the Indian Christian Marriage Act, 1872, as amended by the Act of 1952, the minimum marital age of the bridegroom is 18 and that of the bride 15 years but if the latter is less than 18 years of age, the consent of the guardian is required. The marriage customs of the adherents of different denominations in the district usually follow the same pattern. The marriage may be contracted by the parties concerned or may be arranged by their relatives. The period of the engagement, which precedes the marriage, may be long or short. The banns are published three times, once every week, by the priest of the church where the marriage is to be solemnised, to give an opportunity of objection. On the fixed date the bride and the bridegroom are married in church, the ceremony being performed by the priest. The essential parts of the ceremony are the giving away of the bride by the father or other relative or friend, the repeating aloud, after the priest, of the marriage vows by the bride and the bridegroom, the placing of the ring by the bridegroom on the third finger of the bride's left hand (sometimes the bride and the bridegroom exchange rings), the pronouncement of the couple as husband and wife by the priest and the signing of the marriage register by the couple and their witnesses. Wedding festivities then usually follow at the bride's home.

Civil Marriage—The Special Marriage Act, 1954, provides for marriages of parties belonging to any religion. Such marriages have to be performed and registered by a marriage officer appointed by government in the district.

Widow Marriage—With the passing of the Hindu Widow Marriage Act, 1956, such marriages have been legalised among the Hindus but neither tradition nor custom yet views them with favour. The offspring of such marriages are called *Bhanjeta*. The widows of the Khasyas generally prefer to live as mistresses of their men and are called *dhantis*. At times widows keep *tekwas* (men supporters) as husbands. The practice of widow marriage is not uncommon among the Bhotiyas and Shilpkars. Among the former the widow is at liberty to live with a man of her choice. The Muslim law permits widow marriage but such marriages are not common in the district.

Divorce—The dissolution of marriage was not customary among the Hindus of the district, except among the Shilpkars. The Hindu Marriage Act, 1955, provides for divorce under certain circumstances and conditions. The Muslim law permits the husband to divorce the wife on his making payment of the *mahr*. The Dissolution of Muslim Marriage

Act, 1939, also gives the wife, under certain conditions, the right to claim dissolution of her marriage.

The following statement shows the number of cases or applications for divorce filed in the district under the Hindu Marriage Act, 1955, by men and women from 1961 to 1965 and the number granted :

	1961		1962		1963		1964		1965	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
No. of cases filed	9	25	11	29	13	46	12	30	15	30
No. of cases in which divorce was permitted	..	11	..	10	1	12	..	9	..	10

Prostitution—With the enforcement of the Suppression of Immoral Traffic in Women and Girls Act, 1956, in the district in 1958, which placed a ban on prostitution, a number of prostitutes adopted the profession of dancing and singing.

Traffic in Women—The Suppression of Immoral Traffic in Women and Girls Act, 1956, which was enforced in the district in 1958, also aims at rescuing minor girls intended to be used for immoral purposes. No convictions had been secured till May, 1966.

Gambling—The Public Gambling Act, 1867, as applicable to the State under the U. P. Public Gambling Acts of 1952 and 1962, prohibits gambling, as defined in the Act, in the district. In 1962 there were two prosecutions and two convictions in the area of police-station Joshimath, one each in 1963 and three each in 1964, and one each in 1965, in which year one case was successfully prosecuted in the area of police-station Ukhi Math also.

Home Life

According to the census of 1961 there are 50,425 occupied houses in the district, giving an average of five persons per house.

There are 52,640 households in the district, the average being 4.8 persons per household.¹

The houses in the district have not been built according to any town planning scheme but have been put up haphazardly in clusters on level ground at places where water springs are accessible or on the banks of the rivers in the valleys. The houses are built of stone and are generally double-storeyed, a few having three to five storeys, the very low rooms on the ground floor, which are usually only 1.8 m. high being used for housing the cattle. Each house has in front of it a courtyard called a *chauk*. A

1. According to *Census of India, 1961*, Vol. XV, U. P., Part IV-A, a household is constituted by a group of related or unrelated persons living together and having a common kitchen

mud or stone staircase or a wooden ladder leads to the upper storey(s) the roofs being of wood. The height of the upper storey is generally 2.1 m. and the roof is usually a sloping structure of timber covered with *patalas* (quartzite slabs), the well-off use corrugated galvanised iron sheets. Generally the upper storey has a verandah in front of the upper rooms.

The houses in the higher regions are two to three storeyed with balconies all round and paved courtyard in front where people do their threshing, weaving, spinning and other household work. A few houses have five or six storeys, the top-most being used as the kitchen. At times the cattle sheds are made at some distance from the villages. The houses are built in rows of half a dozen or so and are strikingly picturesque in their fort-like appearance.

In the areas where community development programmes have been implemented platforms for washing utensils, bathrooms, improved cattle sheds, etc., are to be seen.

Furniture and Decoration—In the district, as elsewhere, the taste and the monetary and social status of the people determine the items and quality of the furniture, furnishings and other accessories. The well-to-do have drawing-room suites, dining tables, chairs, almirahs, dressing-tables, beds, etc., and the poor manage with divans, string cots, *morhas* (chairs made of reeds), etc. Some have a few more articles of furniture such as a *takht* (wooden divan), a few chairs, stools and tables. There are hardly any furnishings or decorations worth the name but crude clay or wooden toys, pictures of mountain peaks, the important shrines in the district and Hindu deities are also to be seen in Hindu homes.

When taking their meals people generally eat in the kitchen and sit on the floor or on wooden boards or small carpets and eat out of metal utensils. Those who are not orthodox often sit at tables and use crockery as well.

Food—The staple grains consumed by the people of the district are wheat, rice, maize, *mandua* and *jhangora*, the last three being coarse grains generally eaten by the poorer sections. The pulses consumed are *urd*, *gahat*, *bhatt*, *soontha*, *tur*, *lobia* and *masur*. The Hindus of the district are mostly vegetarian by habit and preference and although the Muslims, Christians and Sikhs are generally non-vegetarian, those not able to afford eating meat daily due to want of funds or local unavailability, often resulting to a vegetarian diet.

Jewellery—*Bichhwas* (toe-rings of silver) are worn by married women whose husbands are alive. *Keels* (small studs) worn on the left nostril, nose-ring (*naths*) and ear-rings made of gold and *hansulis* (ornaments worn round the neck), *chandanhars* (necklaces) and necklaces consisting of coloured beads or rupees or of the teeth and claws of the panther are

generally worn by women and girls. Silver amulets set with turquoise are also worn round the neck and arms. Married women wear anklets made of copper or silver. *Churis* (bangles) of gold or silver or of coloured glass are usually worn by women and girls. Bhotiya women wear this type of jewellery and articles made of ivory are also worn at times. Men usually wear rings and some wear gold chains round the neck.

Dress—The dress of the people of the district is simple, economical and well suited for the hill environment. The usual dress for men is a *kurta* (long loose shirt) or shirt, pyjama (tight from the knee down), *sadri* (jacket), a cap and a knee-length coat, the last-named being worn in winter. Those better off are increasingly taking to trousers and buttoned-up coats. Women often wear the sari and a full sleeved shirt or *angra* (a sort of jacket) in place of a shirt, the well-to-do wearing woollen jackets in winter. In the rural areas most of the women still wear the long full shirt, tight fitting long sleeved jacket and an *orhni* (long scarf for covering the head and shoulders). Girl students often wear the *salwar* (very full pyjama narrow at the ankle), *kamiz* (knee-length shirt) and *dupatta* (long scarf for the head and shoulders).

The Bhotiyas who live at high altitudes generally wear woollen clothes. The usual wear for the men are pyjamas (tight from the knee down), shirt, coat and cap. The women wear gay coloured *angras*, a *ghagra* (long full shirt), *phantu* (coloured scarf) and a woollen shawl which is worn so as to make a pocket on each side. Both men and women wear a long piece of cotton cloth as a tight *kamarbund* (a sort of belt).

Communal Life

Recreations—Living in the mountains mostly in places that are not easily accessible the people of the district have been able to preserve their culture, folklore, folk-songs and folk-dances, the last, a distinctive feature of the district, being seasonal, traditional and religious, some of the better known being described below.

The *thadiya* dance, which is accompanied by song, is performed on Vasanta Panchami, the festival celebrating the advent of spring; the *mela mela*, another dance, is performed on Dipavali and the *bandava* during the winter after the harvesting of the crop and depicts the principal events of the *Mahabharata*. Other folk-dances are the *Jeetu Bagdawal* and *jagar* or *ghariyali*. These dances enact mythological stories, the participants, both men and women, put on their traditional colourful dress and dance to the tune of drums and *ransinghas*. Another dance performed during the fairs and accompanied by song is the *chanchari* in which both men and women participate.

Folk-songs are usually traditional and are sung particularly by the women, who work very hard in the fields from morning till night in all



Bhotiya Ladies

kind of weather. During the month of Chaitra the women of the village gather at a central place and sing traditional songs which generally relate deeds of heroism, love and the hard life which they have to lead in the hills. In the district, fairs, festivals, religious and social gatherings are the main occasion for recreation and amusement. On special occasions people arrange *swangs* (open-air dramatic performances) particularly depicting scenes or legends connected with Siva and Parvati. Games like tug of war, *kabaddi* and volley-ball and foot-ball are also popular and tournaments are organised through the Prantiya Rakshak Dal which organises youth welfare programmes such as *bhajan mandalis* (group-singing of devotional songs) and has opened 344 youth clubs, 79 Mahila Mandals and 135 Bal Mandals in the district. The State information department exhibited a number of documentary films in the district.

Impact of Zamindari Abolition on Social Life

Prior to the abolition of the zamindari system there were 89,335 zamindars in the district. The Kumaun and Uttarakhand Zamindari Abolition and Land Reforms Act, 1960, came into operation in the district on July 1, 1965, and replaced the various classes of tenure holders that existed in the district by a simple and uniform system with two main classes of tenure holders, the *bhumidhar* and the *sirdar*. It has also brought about a significant change in the social and economic life of the people by ensuring the rights of the cultivators and has removed the fear of ejectment or undue increase in revenue. *Begar* (forced, unpaid or underpaid labour) and premium have ceased to exist. With the abolition of zamindari and the emergence of new social and economic forces, the tillers of the soil cannot be exploited any more. The land-lords, both big and small, have been hard hit by the abolition of the zamindari system; those entirely dependent on their rent-rolls, especially the smaller zamindars are worse off but have adapted themselves to the changed circumstances and have taken to tilling the land in their capacity of *bhumidhars* or *sirdars*. Some have gone in for politics, business, etc. Those tenants who have become *bhumidhars* and *sirdars* have gained in status and have become masters of the land according to the rules laid down in the Act. The elimination of the intermediaries between the State and the cultivators has brought the last-named into direct contact with the State and has imbued them with a sense of self-respect and dignity, the land revenue now being paid direct to the State.

The old social system which was based on semi-feudal traditions in which the zamindars acted as the guardian of the village community has also more or less disappeared. In their days the big landlords were the mainstay of men of letters, musicians, artists, craftsmen, etc., and actively supported and often participated in local religious and cultural activities.

SUPPLEMENTARY INFORMATION

1971 CENSUS

Growth of population (page 36)

Total population—2,92,571

Females—1,50,609

Position of district in respect of population— 53rd.

Decennial growth and percentage variation (page 36)

Year	Population	Variation	Percentage
1961	2,53,137	+36,165*	+16.67*
1971	2,92,571	+39,434	+15.58

*From 1951

Population by tahsils (page 36)

Tahsil	Inhabited villages	Population		
		Persons	Males	Females
Chamoli	376	83,802	40,740	43,062
Joshimath	69	22,196	13,484	8,712
Karnaprayag	738	1,21,816	56,852	64,964
Ukhi Math	305	64,757	30,886	33,871

Distribution in rural area (p. 38)

No. of inhabited villages—1,488

No. of villages within various ranges of population (page 38)

Range of population		No. of villages	Percentage of population
Below	200	968	32.6
Between	200—499	440	47.7
Between	500—999	73	16.5
Between	1,000—1,999	7	3.21
Between	2,000—4,999	..	..

Population according to community (Page 40)

Community	Persons	Males	Females
Hindu	2,91,360	1,41,246	1,50,114
Muslim	948	497	451
Buddhist	4	3	1
Sikh	157	141	16
Christian	86	67	19
Jain	16	8	8

Tahsilwise distribution of Scheduled Castes and Scheduled Tribes (page 42)

Tahsil	Scheduled Castes			Scheduled Tribes		
	Persons	Males	Females	Persons	Males	Females
Joshimath	2,873	1,571	1,302	2,427	1,259	1,168
Karnaprayag	20,064	9,814	10,250	1,070	547	523
Chamoli	15,215	7,630	7,585	4,587	2,208	2,379
Ukhi Math	10,926	5,379	5,547	71	39	32
Total	49,078	24,394	24,684	8,155	4,053	4,102

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CHAPTER IV AGRICULTURE AND IRRIGATION

LAND RECLAMATION AND UTILISATION

The district has, always been essentially agricultural. The best alluvial soil is to be found only in the river valleys where they widen out. Through the centuries the people have, therefore, made terraces on the hillside wherever the terrain has been found to be arable and have cultivated them. The old practice of cutting shrubs and bushes in certain areas called *katil*, burning them on the spot, turning over the soil with a hoe, sowing it and allowing it to lie fallow for a number of years after reaping the harvest, has been abandoned as it was found to be very injurious to the soil.

According to the census of 1961 the total number of agricultural workers in the district is 1,47,190 (or 58.15 per cent of the total population), of which the number of cultivators is 1,46,809 (or 58 per cent), of agricultural labourers 381 (or 0.15 per cent), and of those engaged in pursuits like forestry, 845 (or 0.33 per cent).

Of the total area of the district which is 9,130 sq. km., large parts are covered with perpetual snows which feed the bigger rivers, some are too craggy and precipitous to be cultivated, some others lie above the limits of profitable cultivation, and there are still others reserved for forestry. Detailed agricultural statistics are not available for this district as it has large areas that are inaccessible or are physically difficult to traverse. Thus only approximate figures of those areas that are arable and of those that are cultivated can be maintained. In this region the only land measurements used are the *nali* and the *bisi*, which are areas calculated on the basis of the quantity of seed required for sowing them. Approximately 240 sq. yds. (about 200 sq. m.) make a *nali* and 4,800 sq. yds. (about 4,013 sq. m.) a *bisi*.

On account of the rapidly increasing population and the resultant pressure on land, the need for more and more food-grains has led to the terracing and cultivation of even those hillsides which in the past could not be reclaimed due to lack of agricultural labour or the presence of wild animals. Although straggling cultivation has been extended almost to its fullest limits, the demand for *nayabad* land (new cultivation or land hitherto uncultivated) is ever increasing.

Along with agricultural pursuits, horticulture is another major occupation of the people and efforts are being made to increase production by introducing scientific methods of cultivation in plantations and gardens.

Cultivated Area

As the district is predominantly hilly, the cultivated areas in it are scattered. The cultivated area of the district is 70,885 hectares. It requires persistent effort and hard labour to terrace the steep hills. At times the strips so formed are not more than 3 m. wide. In the river valleys cultivation is confined to those wide parts where a series of terraces have been formed by the natural action of the rivers.

Culturable Land

The area of culturable land in the district is not available. In the past the unassessable area was classed as old fallow (fallow of more than 3 years' standing), culturable waste and unculturable waste. Land which was previously measured but was found to be out of cultivation at the time of the Settlement was termed *benap* (unmeasured), and included land under forests, pastures and grazing grounds.

Waste Land

Large portions of waste land, including hill ranges and big forests, have for centuries been taken to be parts of the villages adjacent to them but have not been included in the recorded areas of these villages. Almost all such areas have now been claimed as belonging to these villages. Almost all tracts of this type which have an elevation exceeding 2,400 m. above sea-level are useless except for pasture though large sections of such areas are too precipitous to be used even for purposes of grazing. The most extensive waste lands lie near the Dudhatoli and Badhangarhi ranges in the southern extremity of the district and in the north occupy a zone approximately between the altitudes of 3,353 and 4,115 m.

Precarious Tracts

To a great extent the type of agriculture practised in the district depends on climatic factors, such as snowfall, rainfall and temperature and on the nature of the soil. The position of the field with regard to sunshine and altitude and the presence or absence of irrigation are also important factors in determining the prospects of cultivation and of the crops. The usual altitude up to which cultivation can be done is about 1,982 m. but *chuwa* (*Amaranthus anardana*) can be grown up to an elevation of 2,439 m. and wheat up to an altitude of 2,743 m. A field on the shady side of a hill especially if bordered by forest, retains moisture better than when it has a southerly aspect, and the soil is usually thicker and richer. The agricultural areas situated on the northern side of the great chain of the Himalayan peaks are all in some degree subject to the influence of their snows and their shade. In these parts people place little reliance on the products of the soil as a means of livelihood because the cultivated land yields only one harvest in a year. The crops are damaged in years when the snowfall begins too early. In many parts

cultivation is both laborious and difficult as stones and boulders are imbedded in the soil. The severity of the winters which are usually attended by heavy snows in places of high altitude and the need for considerable quantities of manure, which is difficult to obtain, render cultivation a hazardous undertaking. The produce of the Bhot villages is not sufficient to supply the Bhotiyas with food and they have, therefore, to depend, in great measure, on the food-grains produced by them in localities in the central or southern parts of the district where they spend their winter and where rigours of the climate, the barrenness of the soil and the difficulties of cultivation are not so acute. Sometimes the temporary scarcity of food in the northern region of the district is alleviated by the people eating *chuwa* leaves boiled with a little grain and the flour made out of dried pumpkins.

IRRIGATION

Nature has dealt kindly with the district as regards means of irrigation as it has been provided liberally with rivers, rivulets, springs, and streams which have, however, not been adequately utilised so far. In places near the snow ranges and in the vicinity of rivers, sufficient moisture is obtainable for the crops and deficiency of rainfall is not a handicap.

The cultivated area of the district is 70,885 hectares whereas the irrigated area is only 1,993 hectares. Any programme of increased agricultural production will depend largely on the availability of suitable irrigation facilities so that fertilizers and good seeds may produce the good results expected of them.

NATURAL CALAMITIES

In spite of the fact that the people of the district are hard working, those living in scattered and distant villages are not able to produce much more than what is required for their sustenance. A famine occurred in this region in 1867 due to loss of the spring crops. The famine of 1877 affected this region with severity and is said to have been the worst in the hills. Those of 1890 and 1892 were due to the failure of the crops, the former, which was accompanied with a severe cholera epidemic led to a considerable decrease in the cultivated area during that year and 12,500 persons had to be provided with food. No grant was made of gratuitous relief and it was not found necessary to open relief works but depots to stock grain imported from the plains for sale at cheap rates were opened at Dungri and Lohba in 1890 and at Adwani in 1892. Cash loans were also distributed. Small cash advances were also made in 1894 and 1895 when the yield was not equal to the needs of the people. In 1896, for the first time, gratuitous relief was granted to the distressed. Test works were opened and loans advanced to needy persons. There was some scarcity again in 1902 but it was purely local and of a short duration. In 1906

some loss to crops was reported in the tahsils of Joshimath and Karna-prayag owing to scanty rainfall in July and August but 98 fair price shops supplied food-grains and helped to stabilise prices.

Floods

The rivers of the district are not subject to yearly floods. To prevent soil erosion and floods in the catchment areas of the Alaknanda and its tributaries, soil conservation and plantation work has been undertaken. The worst flood in the Alaknanda was that in 1894 when a large number of villages was affected, the flood waters also entering the village site of Chamoli.

AGRICULTURE INCLUDING HORTICULTURE

Soils and Land

The types of soils which are met with in the district are usually the same as are found in the hilly areas viz., the gravel sand, sandy loam, clayey loam, heavy clay and calcareous soils. The red, grey, brown and dark brown soils are also found in different parts of the district. The district being mostly hilly the altitudes vary from place to place. From the agricultural point of view regions with an altitude between 914 m. and 2,438 m. are important.

Cultivated land is generally classified as *talaon* (irrigated), first class *upraon* (dry), second class *upraon*, *ijran* (inferior terraced land cultivated intermittently) and *katil* or *khil* (inferior untterraced land cultivated intermittently). *Talaon* is also divisible into two classes—*sera*, where the water-supply is perennial, fields are level, soil is alluvial and fertile and *panchar* where the water-supply is irregular and fields are not level being situated on a higher elevation and have less fertile soil than *sera* lands.

The soils may be divided into three categories. The red soil, found on the slopes and ridges of the hills and generally sandy is greyish when dry and reddish on getting moist. The brown soil found in the forests and in the fields near the forests, varies in colour from brown to dark brown depending on the quantity of organic matter contained therein. The *podsol* soil, clayey in texture, is found in generally all the terraced fields.

The *talaon* land contains good fertile alluvial soil and is found to some extent in all the villages, particularly in the vicinity of the beds of rivers and streams. The sources of irrigation are canals and *guls* (gravitational channels). Wheat and paddy are mostly grown in these lands. Cultivation in *upraon* I lands which are situated near the habitation sites depends on the rains. Paddy, wheat, barley, *mandua* and *jhangora* are grown in these lands. *Upaon* It is land generally situated at a distance from the villages and grows only *jhangora* and *mandua* crops. When the rains are good even wheat is grown in such lands. Rains is found on the high hills

and on the slopes. The soil being very poor, there is only one harvest in every two years. The crops raised are mainly *gabath*, *kota*, *phaphra* and *marsa*. *Katil* or *khil* lands found on the slopes of high hills are full of stones and pebbles and are thus the least fertile. Crops are grown only once in three or four years.

Cultivation

Level land being very scarce, cultivation is generally done in terraced fields. Continuous ploughing over a number of years, hard and sustained labour and large investment are needed to construct and maintain the terraces. Boulders, stones and pebbles are built into a wall at the lower edge of the field and excavations are made in the upper part till the whole field becomes nearly level. This process takes a number of years, the land assuming the shape of a fine terraced field in course of time as a result of ploughing, diluvion and the action of weather. The least neglect in the proper maintenance of the field results in the overgrowth of thorny bushes, wild berries and other scrubby vegetation ruining the whole field. Cultivation on *katil* or *khil* land is done intermittently after burning the scrub jungle on steep hills. Generally the land is regularly cultivated but the period of fallow allowed between the harvests is so long that the land becomes almost as fertile as virgin land. This long gap between two harvests is necessary for the recuperation of the fertility of the land as the fields are untterraced and suffer from the scouring action of rain, wind and floods, the manure being provided only by the ashes of the scrub burnt in the field before its preparation for the next sowing.

Harvests and Principal Crops

As in the plains, the hill areas also have three harvests, Kharif, Rabi and Zaid. But the climate being cooler in the hills the crops need a longer period to ripen. As a result they are sown somewhat earlier and reaped later than in the plains.

In the Kharif, the main crops grown are paddy, *mamla*, *kaundi*, *jhangora*, maize and potato. *Chuwa* or *phaphar* (amaranth) is a common crop in the northern part of the district and it is the only Kharif crop grown at levels higher than 1,830 m. above the sea-level. In the lower regions *tur* (a kind of pulse) takes the place of *arhar* of the plains with which it resembles. It is sown in March and reaped with the other Kharif crops.

In the Rabi, wheat, barley, *masur*, mustard, rape-seed and *palak* are the chief crops grown. Generally Rabi crops are sown from October to November and the harvesting lasts from the end of April to the middle of May or even later in the fields situated on higher altitudes. In the still higher snow-covered valleys which are close to the glaciers, a fine species of wheat, locally known as *napal*, is grown as a Kharif crop. The

seed is sown when the snow begins to melt in May or early June and harvested in November.

Other important crops grown in the district are *ugal* (buckwheat) used by the Hindus on fast days, turmeric, cauliflowers, *pinalu*, yams, brinjal, pumpkin, asparagus, rhubarb, mint and water-cress.

Hemp—Common hemp often grows wild, but it is also cultivated. From its fibre ropes and sackcloth are made and it is used as condiment as well. Intoxicating preparations are obtained from this plant and oil is extracted from its seeds.

Tea—As far back as 1827 Dr Royle drew attention to the prospects of cultivation of tea in the hills of Kumaon. In 1834 the matter was further investigated by the government. In 1835 tea seedlings were obtained from China and plants were raised at Calcutta. These plants were sent to Assam, Kumaon and Garhwal. Two nurseries were established in Kumaon and Garhwal under Dr Falconer of the botanical garden at Saharanpur. In 1842 the Chinese labourers under Mr Rlinkworth produced the first 6½ pounds of tea called by them *pouchong*, and made from the coarser leaves. The specimens of this tea were very much appreciated in England, which subsequently led to the enlargement of tea plantations in this area. To introduce better varieties of tea plants the government sent one Mr Fortune to China who brought nearly 20,000 plants from the best black and green tea regions of central China for plantation in the Himalayas. The soil and climatic conditions of this area proved admirably suitable for tea cultivation and under his management tea cultivation expanded very much in these hills. Till the beginning of this century Gwaldom was noted for its tea. On account, however, of better tea being produced in Assam, the local tea industry could not stand the competition and gradually tea cultivation declined and became almost extinct by the forties of the present century.

The areas (in acres) covered by major food and non-food crops in the district in 1951 and 1961 were as follows :

Crops	1951	1961
Food—		
Early paddy	25,018	29,006
Late paddy	17,808	20,876
Wheat	43,697	45,692
Barley	10,111	10,294
Jowar	1,302	1,312
Potatoes	2,817	9,748
Others	38,471	32,305
Non-food—		
Oil-seeds	581	1,549
Fodder	429	431
Others	1,033	1,163

IMPROVEMENT OF AGRICULTURE

Some of the programmes in the agricultural sphere and the achievements under them were as follows in the district in 1964-65 :

<i>Line-sowing and interculture of crops—</i>					
(a) Kharif	..	..	..	..	3,861 hectares
(b) Rabi	..	..	..	..	884 hectares
Manurial demonstrations	..	..	..	..	541
Distribution of chemical fertilizers	..	..	..	..	118 tons
Improved implements distributed	..	..	..	..	213
Double cropped area	..	..	..	..	1,525 hectares
Area brought under dry farming	..	..	..	..	2,558 hectares
<i>Digging of compost pits—</i>					
(a) Kutcha	..	..	..	..	4,127
(b) Pucca	..	..	..	..	1,631
Distribution of vegetable seeds	..	..	..	..	1,548 kg.

HORTICULTURE

As, next to agriculture, horticulture is the most important occupation in the district, the forest department started fruit orchards at Nagnath and Joshimath about 1925 where apples, pears, peaches, cherries and other fruits could be grown on scientific lines and for supplying grafts at moderate prices to the people. Intensive cultivation of flowers, fruits and vegetables usually on small plots of land, is receiving the attention of the government and the people because of the precarious means of livelihood in this region of high altitudes. In the district the area of land fit for cultivation is very limited, and that too is fragmented. The climate is, however, ideal for the raising of orchards and various schemes have been undertaken for the development of horticulture and for fruit utilisation. Efforts are being made by the State government to co-ordinate horticultural development with road construction which will facilitate the speedy transport of fruit plants and other horticultural products over long distances to the consumers. The government's intensified schemes of cultivation aim at the production of food-grains in the valleys, stone-fruits in medium altitudes and apples and potatoes in the higher regions. Situated at an altitude of about 1,862 m., Joshimath, which has an invigorating climate, is noted for its apples.

Multipurpose Horticultural Farms—These farms have been set up by government to raise fruit seedlings and saplings to meet local demand, serve as demonstration units for the protection of fruits, fruit plants and vegetables from pests, grow vegetables to augment the limited local supply and raise orchards in which the use of the best methods of grafting and pruning are demonstrated.

These farms were set up under the border development scheme in the Second and Third Five-year Plans in the Joshimath development block at Parsari and Subhain. They provide saplings expeditiously for plantation and save the local orchardists considerable expenditure on transport.

There are also 9 model orchards which function at the 9 development block headquarters. They extend technical guidance to the growers and arrange demonstrations of improved horticultural practices.

The physical achievements in these farms and model orchards have been as follows :

Year	Number of fruit plants distributed	Vegetable seeds produced	Vegetable seeds sold	Vegetables produced	Potato produced
1962-63	87,568	260 kg.	4.5 q.	47 q.	11 q.
1963-64	29,509	10.5 kg.	N.A.	3,122.0 kg.	2,220.0 kg.
1964-65	39,975	133.70 kg.	6.0 kg.	607.0 kg.	4,818.0 kg.
1965-66	1,67,122	33.20 kg.	535.0 kg.	10,032.0 kg.	N.A.

Horticulture Plant Protection Mobile Teams—To guide and instruct those who are ignorant of improved techniques of horticulture, mobile teams have been set up for demonstrating the right methods of pruning, grafting, plant protection, disseminating knowledge about the proper maintenance of old plantations and improving the quality and the survival rate of new plantation. Each team includes 2 or 3 gardeners cum-attendants and a supervisor. Where the work is heavy, an inspector works in the place of the supervisor. The principal achievements of these teams during 1965-66 were as follows :

Activity	Number	Quantity (in kg.)	Area (in hectares)
Fruit plants supplied	95,088	..	..
Vegetable seeds distributed	..	890	..
Fruit plants budded	5,599	..	..
Treatment of fruit plants against pests and diseases	23,947	..	..
Vegetable/agricultural crop treated against pests and diseases	..	..	250.90
Systemic layout of land	..	..	16.59
Eradication of field rats	..	..	71.62

Community Canning-cum-Training Centres

Hill fruits such as apples, pears, plums and peaches have a short season of production and the demand for them is on the increase. Their preservation or the preparation of their products is, therefore, essential so that the fruits produced in outlying areas are utilised before they perish locally or on their way to markets.

Five community canning-cum-training centres are functioning in the district. In 1965-66 they trained 218 persons in fruit canning, the quantity of fruit canned being 5,036 kg. and the amount realised from the sale of the product being Rs 3,302.

Mali (Gardener) Training Scheme

This scheme envisages the training, by a qualified departmental staff, at the multipurpose horticultural farms, of local people in the art of pruning and grafting, plant protection measures and the use of insecticides, for a period of 3 months. A trainee is awarded a stipend of Rs 40 per month.

Grants for Orchard Plantation

As the people of the district are too poor to plant and develop new orchards government gives long-term loans at Rs 600 per acre subject to a maximum of Rs 3,000 to an individual. The loan carries an interest of 5 per cent per annum repayable in 10 equal instalments. A sum of Rs 100 per acre is converted into subsidy on receipt of a report that the loan had been properly utilised. As people in these areas are unable to cover long distances to purchase their requirements of plants and vegetable seeds direct from the nurseries due to the inadequacy of the means of communication, provision has been made by government for the transport and sale of fruit plants and vegetable seeds from government nurseries, on a no-profit-no-loss basis.

The following amounts of long-term loans have been sanctioned from 1962-63 to 1965-66 :

Year	Amount (in Rs)
1962-63	88,000
1963-64	75,000
1964-65	1,00,000
1965-66	50,000

Subsidy on Transport and Purchase of Plants

Grants for transporting fruit plants and seeds are given by government to orchardists so that the cost of their transport from the farms and nurseries to the development block headquarters is subsidised.

The amounts sanctioned as grants-in-aid towards transport subsidy were Rs 5,000 in 1963-64, Rs 6,000 in 1964-65 and Rs 11,000 in 1965-66.

The purchase of fruit plants by orchardists is subsidised by government in order to encourage and help them. The year-wise grants given by government from 1962-63 to 1965-66 were Rs 25,000, Rs 25,000, Rs 30,000 and Rs 30,000 respectively.

Rewards to Orchardists

To attract more and more people to utilise land for the plantation of orchards, government awards two cash prizes of Rs 200 and Rs 100 at the district level and Rs 100 and Rs 50 at the development block levels to the orchardists standing first and second in order of the largest number of fruit trees planted.

ANIMAL HUSBANDRY

Live-stock

The domestic animals of the district are small in size but active and surefooted. Ponies are good for riding and command high prices. Buffaloes are preferred to cows for milch purposes as the latter are of an inferior quality and do not produce more than a litre of milk a day. Goats and sheep are reared for the table and for wool.

Dairy Farming and Milk Supply—The demand for milk and milk products is generally met by private cattle owners who have their own dairies in the district. During summer herds of buffaloes and cattle are housed in rough huts made of branches thinly roofed with grass in places called *karahs* in pasture lands removed from habitation and a small staff attends each herd, collects the milk and turns it into ghee for sale.

Poultry

Poultry-farming is also becoming important in the district with increasing demand for poultry products. According to the live-stock census of 1961 there were 2,933 hens, chickens, cocks and other fowls in the district. The district staff of the animal husbandry department also makes arrangements for the supply of birds to those interested in poultry farming and in 1965-66 the number distributed was 1,966. There are five government poultry extension centres in the district located at Pipal-koti, Simali, Baragaon, Nand Prayag and Ukhi Math.

Fisheries

Nearly all the rivers and perennial lakes in the district abound in fish. Potentialities for the development of fish specially of the indigenous trout are being explored in the Deoria and the Gohna lakes. There are some nine species of fish which are to be found in the district. Angling is carried on in the Alaknanda and the Pindar, the fish being caught by means of nets, basket traps and weirs and in the case of smaller rivers by diverting the streams. During the rainy season fish are trapped. They are also killed by means of explosives and occasionally the pools are poisoned with vegetable drugs to which they succumb, not only in the pool itself but in reaches much lower down. Pisciculture was developed in the erstwhile subdivision of Chamoli in 1917-18, nearly 24,000 ova being brought from Bhowali, in Naini Tal district, by the forest department to introduce trout in the Gohna lake of which about 13,000 were reported to have been hatched. As an experimental measure, 2,000 fingerlings of the mirror carp were stocked in the Deoria lake and another 1,800 in the Gohna lake, in 1963-64. The fisheries section of the animal husbandry department has established a hatchery at Talwari and with its expanded programme hopes to meet the demand of those interested in breeding and rearing fish.

Cattle Diseases and Veterinary Facilities

The cattle in the district are not much exposed to serious diseases. In tahsil Joshimath *bamka* (*Haemorrhagic septicaemia*) and *ataila* (sheep pox) are common which cause much loss of cattle life. Throughout the district the animals of the Bhotiyas are the usual carriers of the foot-and-mouth (*khuria*) disease. The prevalence of the foot-rot disease is attributed largely to the practice of tethering cattle in the open fields with the object of manuring the latter. The animals have therefore to stand for hours in the wet mud which induces the disease. *Manrog* (rinderpest) which generally proves fatal to cattle is not endemic in the district. The planning and the animal husbandry departments of government educate the village folk in respect of these diseases through demonstration and publicity.

The district live-stock officer is in charge of animal husbandry and allied activities like poultry-farming and fisheries and there is a trained staff to assist him. There are three veterinary hospitals in the district at Joshimath, Karnaprag and Tharali and another is nearing completion at Narain Bagar. There are also five veterinary dispensaries in the district, at Agustmuni, Pokhri, Ukhi Math, Chamoli and Gairsain. The number of stockman centres in the district is 47. The number of animals treated at these places from 1960-61 to 1965-66 was 1,52,738 and the number vaccinated against various contagious diseases during the same period 48,202.

Housing and Feeding

Generally the cattle in the villages of the district are housed in the *goth* (a small room on the ground floor of the dwelling-house) or in separate sheds. Clean, well-ventilated and well-lit cattle sheds are to be seen only in government shelters and in some private ones. Oak leaves are spread on the floor of the sheds once a year or oftener. Cattle graze on the stubble of harvested fields, in forests or in village or hillside pastures. Grazing facilities are available in the government and *gaon* panchayat forests with certain restrictions. In tahsil Joshimath cattle are driven in summer to the *bugyals* or *payars* (Alpine pastures) which have grazing areas situated above the tree-line, (approximately over 3,658 m.) of the many *bugyals* the best-known are Baidani near the village of Wan and the one near Badrinath. In the southern part of the district, Dudhatoli is a fine grazing resort for cattle. In other parts of the district, immediately after the rains have set in, the cattle are sent out to pasture to places situated about 3,048 m. above sea-level, grass near the villages being saved for use during the winter. Before the rains cattle stay in oak forests which have more or less become permanent cattle stations and the same spot is used year after year by a herd which leaves it only when the rains commence. Fodder, chiefly consisting of grass, *bhyunl* leaves and straw, is seldom stocked. Any surplus hay is stocked in cone-shaped heaps on trees near homesteads and is consumed by the cattle when required. In these parts salt is rarely given to cattle, a practice which is reminiscent of the period when salt was in short supply.

Live-stock Products

Trading in wool and woollen goods has been one of the main occupations of the people of the hills from time immemorial. There was a flourishing trade of these goods with Tibet but since the Chinese occupation of Tibet it has come to a stop. As a result the indigenous wool industry has been almost facing a crisis. Government has come out with a number of schemes in this field. Loans, subsidies and other incentives are provided to the people to purchase stocks of the fine breed. Not only wool is obtained from sheep, but their skin and meat are also commercially useful. In 1961-62 one wool utilisation centre with looms and dyeing accessories was set up at Chamoli and during 1964-65 weaving and finishing of woollen goods worth Rs 850 was done at this centre.

FORESTRY

The district has a large area of government as well as civil forests, the latter being managed by the *gaon sabhas*. Indiscriminate and continual felling in the past of a large number of trees, mostly near inhabited villages, to provide fuel for heating and cooking purposes has denuded

many areas in the district and the evils attendant on disforestation have to be remedied as speedily as possible. Government have launched afforestation programmes on scientific lines which would also check soil erosion and help in the preservation of the rich flora and fauna of the hills. A survey of the entire area under forests has been undertaken besides the cutting for fire lines to avoid the huge losses caused by forest fires.

The horticulture section of the agriculture department has undertaken its own afforestation schemes particularly in those areas where the land is not suitable for cultivation. More than 5 lac fruit trees have been planted during the period 1960-61 to 1965-66.

Forest Products

Forest products play an important role in the economy of the district. Besides providing employment to the people of the area, the forests also abound in a variety of medicinal plants and herbs. The old and indigenous method of herb collection was found to be very unsatisfactory because the plants were frequently damaged or totally uprooted while the unskilled labour tried to collect the maximum stock. A number of rare herbs were also getting scarce. The industries department has started a scheme which arranges for proper supervision over the collection of herbs by technically trained staff. A herb development farm has been started in the Joshimath block in an area of about one hectare for the plantation of valuable medicinal plants and herbs and to train local people in proper methods of collecting, drying, grading, storing, marketing, domestication, cultivation and analysis of herbs collected from natural sources or produced at the farm to ascertain their medicinal contents. The scheme was extended to four other development blocks in the district by the year 1964-65. Nearly 21 herb collecting co-operative societies were organised in the district and they collected nearly 4,244 kg. of herbs worth Rs 18,002 in 1963-64.

Ringal is also a local forest product which grows abundantly in the hills. One *ringal* utilisation centre was started at Bhuintala in the district in 1960-61, where articles like baskets, sofa sets, chairs, chairs and mats are made. For making better and more durable goods *ringal* is mixed with cane. Goods worth Rs 2,300, Rs 3,170, Rs 2,451 and Rs 1,668 were produced at the centre in the years 1961-62, 1962-63, 1963-64 and 1964-65 respectively.

Timber, resin, lac, gum, turpentine, grass and fodder are also obtained from the forests of the district. On an average timber worth Rs 1,00,000 is obtained annually for commercial and industrial uses and is exported from the district.

CHAPTER V INDUSTRIES

OLD-TIME INDUSTRIES

The area covered by the district of Chamoli is predominantly agricultural. Some cottage industries have, however, been in existence in this area since long, the chief being the wool industry. The manufacture of tea was also carried on at Rithiya as far back as 1851 and Lohba was the headquarters of the tea factories of Chandpur. Besides four gardens, there was a large tea estate at Gwaldom and about 313 quintals tea was produced in 1897. Due to competition by tea from China and Assam, production of tea in the district fell to about 236 quintals in 1907 and the industry ceased to exist by the forties of this century.

In the early years of the present century there was an iron industry here, iron being exported to the plains. Tools and implements for agricultural purposes were made of iron and utensils for domestic use were made of copper by the people of the district. The *bhangela* cloth was woven from *lampha*, a fibre obtained from hemp, and was worn by the Chandpur people generally or made into bags, some being exported to the plains. Woollen garments, carpets and blankets were produced in considerable quantities by the Bhotiyas who carried small weaving and spinning frames with them even when they moved from place to place, the wool being imported from Tibet. The more adept produced a little surplus stock for sale usually at fairs. The manufacture of mats, baskets, etc., from *ringal* (*Arundinaria*) is also an old industry. The pilgrims visiting the many temples and other spots of religious significance in the district have been largest buyers of these products.

COTTAGE AND VILLAGE INDUSTRIES

The carding and spinning of wool, the making of woollen goods, baskets, mats, metal goods, drugs, soap and garments, logging, paddy-husking and flour-milling are the main industries in the district.

The largest number of persons engaged in any single industry, about 650, is employed in the felling of trees and the preparing of sleepers which are floated down the Alaknanda and the Pindar in summer and travel at a tremendous speed, those that get stranded being pushed back into the water with long poles. The sleepers are floated down to Karnaprayag and then to Raiwala timber depot in district Dehra Dun. Here the sleepers are lashed together to form rafts which are transported to the timber yards at Hardwar where they are dismantled for seasoning or for sale. The enterprise is run by contractors and sleepers worth about Rs 5,44,700 were transported in 1966-67.

The woollen industry flourishes in localities situated between the altitudes of 1524 m. and 2438 m. The supply of wool has dwindled since 1962 when the trade with Tibet came to a standstill. Efforts are being made to rear sheep of good strain from stock being imported from Australia. Arrangement has also been made for the purchase and stocking of local and foreign wool for the production of woollen goods. *Thulmas* and *chuktas* (types of blankets) and *namdas* (carpets) are made in the district usually by the Bhotiyas. The women do the spinning and weaving in their spare time on small spinning and weaving frames, and their deft hands can produce artistic patterns. Improved weaving frames have been distributed by government and new techniques of production are being imparted to the people in the production and training centres which are run by the industries department in the district.

Baskets of different types, mats and chiks are manufactured from *ringal* which is generally about 3 m. in height with a diameter of 7 or 8 cm., and is more flexible than bamboo but less than cane. It grows above altitudes of 1,829 m. It is cut and prepared for use in the winter. The box like baskets called *kandi* which are bought by the local people as well as pilgrims, are marked as much for their simple designs as for their ornamentation and rich colouring. The artisan displays his skill in the arrangement of patterns and colours, producing beautiful and harmonious combinations. The skill is hereditary and the industry is spread over 68 villages.

Drugs are manufactured in Chamoli from medicinal herbs found in the forests, where agricultural implements and other metal goods are also made in three units. Leather shoes and shoes made of wool (*paintewar* or *khursa*) are produced by about 700 artisans of 19 villages. Tailored garments and soap are also produced at Chamoli.

The following statement gives some relevant particulars about the cottage industries of the district as in 1965:

Industry	No. of units	Investment (in rupees)	Number employed	Commodities produced	Value of production (in rupees)
Wood and timber	7	*N.A.	650	Timber, wood	*N.A.
Wool	256	3,47,800	500	Carpets, blankets, shawls	3,20,000
<i>Ringal</i> and carpentry	14	42,100	30	Tables, chairs, baskets, mats, almirahs, etc.	1,60,000
Flour-mills and rice-mills	7	19,100	15	Flour and rice	10,000
Drug manufacture	2	12,000	6	Drugs	13,000
Smithery	3	8,000	12	Agricultural implements, utensils, etc.	40,000
Soap making	1	2,000	2	Washing soap	1,000
Tailoring	3	1,800	4	Garments	20,000
Leather and wool footwear	*N.A.	*N.A.	700	Shoes, etc.	*N.A.
*Not available					

Training-cum-Production Centres

The State government established a centre in 1947 in order to impart training in spinning, weaving and dyeing of wool and made arrangements for providing raw wool, improved spinning-wheel and other improved appliances, and better marketing of the goods produced and introducing better designs. The trainees are taught wool weaving for a year. Another such training centre was opened in 1954-55. Government opened four training centres in wool weaving under the Indo-Tibetan Border Area Wool Scheme in 1955 and two centres in 1960 and 1961 respectively. A centre was opened in 1960-61 to impart training in embroidery and knitting and in carpet and shawl weaving. *Jal charkhas* (small spinning and twisting frames of 20 to 24 spindles, run by water power) were also started at several places. Three months' training in the use of *jul charkhas* is given. A carding plant, established in 1965, provides carded wool for the *jul charkhas*. Training in dyeing and finishing is provided by the staff of the mobile dye houses. The scheme was implemented in 1961-62 and job work worth Rs 6,603 was completed till April, 1967.

The government also opened a tailoring-cum-hosiery training centre, in 1958-59. A tailoring class for women was opened in 1966. A *ringal* utilisation centre was established in 1961 and in order to improve the quality and designs of wooden products, carpentry centres were established in 1962 and 1966 respectively. A *papri* centre was opened in 1964-65 in which training in the production of decorative wooden articles is given. *Papri* is a special type of wood and is found abundantly on the higher altitudes of between 2,133 m. and 2,743 m. in the district. The wood is yellowish white, hard, very close and even-grained and is used for engraving, turning and carving and also in the manufacture of instruments. It compares favourably with the box wood of Europe. The wood in small quantities is exported to plains where it is used in the manufacture of combs. *Papri* goods worth Rs 5,74,000 were produced at Bhim Tal in 1965-66.

Training in smithy is imparted in two centres, which were opened in 1964-65 and 1965-66 respectively.

The training period in the various centres ranges from three months to 18 months and trainees receive stipends ranging from Rs 20 to Rs 35 per month and help in the production of goods at these centres. The value of the goods produced in 1965-66 is given below:

Types of goods				Production
Woollen goods (carpets, shawls, etc.)	..	..	..	Rs 1,13,803.83
Woollen yarn	..	..	..	7,585.65 kg.
Furniture and <i>papri</i> goods	..	..	..	Rs 6,04,526
Utensils, implements, etc.	..	..	..	Rs 14,793.26

INDUSTRIAL EXPANSION

The district is rich in different kinds of timber and can provide opportunities for the introduction and expansion of industrial units in this sphere. Oak (hard and soft) is available for furniture-making. Rosin and turpentine can be produced from resin tapped from pine-trees and drugs from medicinal plants and herbs that either grow or can be cultivated in the district. Resin worth about Rs 29,00,000 was tapped in 1966-67 in the forests of the district.

Trees like the ash, mulberry, willow, *kuhat*, *utts*, *khajes* and *putli*, used in the manufacture of sports goods, are grown all over the district.

The interior of the district also abounds in walnut and maple which can be utilised in the manufacture of gun butts. Walnut butts, at present totally neglected, can be profitably utilised—sawn or peeled—for table-top veneering.

Articles made of *papri* wood improve in appearance on lacquering and polishing and the wood can well be utilised in the manufacture of electric table lamps, drawing and survey instruments and beautiful carved wooden articles.

Labour in the hills is cheap. Due to the large number of perennial rivulets, cheap water-power is available almost at all the places in the district. All these factors brighten the prospects of wood-based industry in the district and small saw-mills can be run with the help of water turbines.

A number of minerals such as lignite, asbestos, ores of copper, iron and lead, limestone, pyrites, marble, mica, steatite and sulphur are available in the district and can be exploited profitably.

The climatic conditions of the district offer scope for the development of sericulture. Preliminary work for the procurement of land to start mulberry plantations and also for the setting up of farms and nurseries has been started. The government is making a survey of the scope and extent of the variety of herbs and medicinal plants that grow in the district and a technical staff is engaged in the identification, collection, grading and marketing of such plants.

CHAPTER VI

BANKING, TRADE AND COMMERCE

BANKING AND FINANCE

The region covered by the present district of Chamoli has been inhabited since early times. The inhabitants lived in scattered villages, distant from each other, communication between them being difficult as the roads connecting the villages were rarely better than bridle-paths. They produced little more than what was required for their sustenance and there was an absence of traders and grain dealers. The cultivators lived on their own stocks which usually lasted for six months only. Formerly such transactions as the taking and repaying of loans were generally made in kind and no professional bankers existed in the district. The development of road transport has facilitated the flow of more pilgrims into the district and trade between places within and without the district increased. This raised the surplus stocks with the traders and in order to dispose of them, they established shops and also started functioning as money-lenders. Generally they extended borrowing facilities mostly in kind but to some extent in cash also at high rates of interest ranging from 15 to 50 per cent. The banking system was introduced first into the district, when the District Co-operative Bank, Ltd, was established at Chamoli in 1962.

Rural Indebtedness

At the beginning of the twentieth century rural indebtedness in this area was general and was looked upon as a natural state of affairs. The majority of cultivators required, for agricultural and personal needs, loans which they obtained at a rate of 25 per cent per annum in addition to the *ganth khulai* (fee for opening the knot of the purse strings) from zamindars or money-lenders. Loans for meeting social and religious obligations such as marriages and funerals, purchase of cattle, food, and clothes had to be obtained by most cultivators, the rate of interest charged being occasionally as high as 75 per cent per annum. When the advance was in the form of grain for seed or food, the usual rate was as high as *deorha* (one and a half times the value of the loan). The rate of interest was much lower when security was offered and ranged between 6 to 18 per annum. When the security took the form of land mortgage, the interest was as low as 4 per cent per annum.

Though high price had to be paid for non-agricultural necessities such as wool, cloth, oil, implements, and utensils, the high prices of agricultural products which prevailed during the period of the Second World

War (1939-45) gave the agriculturists good returns in terms of money and they were able to repay many old debts. With the Chinese aggression in 1962, the trade with Tibet and other neighbouring countries came to an end affecting adversely the economic condition of the people of the district. The prices of agricultural commodities also continued to rise leading to the aggravation of financial difficulties of the common man. The old system of lending money and grain still obtains in many parts of the district.

Urban Indebtedness

Indebtedness in the town is generally found among the lower income-groups, such as workers employed in offices and wage-earners. In urban areas monetary loans are advanced at rates of interest varying from 6 to 18 per cent per annum and loans in kind at 25 per cent per annum. Against securities, the rate of interest varies between 6 and 12 per cent.

Debt-relief Legislation

In Chamoli, as elsewhere in the State, attempts have been made to find a remedy for rural indebtedness and to regulate the terms and conditions of money-lending. The Usurious Loans Act, 1918 (amended in 1926) was made applicable to the Pauri Garhwal district of which the present district of Chamoli was then a tahsil. The United Provinces Agriculturists' Relief Act, 1934, had the object of reducing the burden of debt as it provided *inter alia* for payment of debt in instalments at a low rate of interest on secured and unsecured debts. The United Provinces Debt Redemption Act, 1940, provided for the accounting of interest at low rates and protecting of the property of debtors.

Government Loans

Government have been extending assistance to the agriculturists in times of famine, drought and other calamities. The amount of *taqavi* disbursed in the district during 1965-66, for various agricultural purposes is mentioned in the statement that follows :

Purpose	Amount advanced (in rupees)	Rate of interest (per cent per annum)	Period of loan (in years)
Fertilizers	44,379	8½	3
Horticulture	42,600	5½	10
Taqavi (under Act XII of 1883)	4,000	6	5

National Savings Organisation

The post-office savings bank scheme has been operating in the area that the district now covers since 1882 and other such schemes that have followed are designed to tap the savings of those who generally do not subscribe to government loans and also to inculcate the habit of thrift in people, thus making funds available to the government for the implementation of the programmes of the Five-year Plans. The border war with China in 1962 led to the introduction by government of defence deposit certificates and national defence certificates to raise funds for the defence of the country.

The scheme of premium prize bonds was introduced into the district on January 1, 1963. They were available at the treasuries and sub-treasuries and post-offices up to December 31, 1964, in the denominations of Rs 5 and Rs 100. They were encashable five years after the date of sale with a premium of Rs 10 per cent, the holders being eligible to participate in two draws for prizes.

The following statement shows the net investment secured under different securities in the district in 1965-66 :

Type of investment	Net investment (in rupees)
12-years national defence certificates	1,11,357
Savings stamps	3,702
Gift coupons	60
10-years national savings certificates (first issue)	17,820
Cumulative time deposit scheme	1,36,284
10-years defence deposit certificates	21,280
Post-office savings bank account	10,46,035

Agricultural Co-operative Credit Societies

The co-operative movement started in the then tahsil of Chamoli in 1910-11, when 'better living' societies were formed and converted into multipurpose societies and the development unions were converted to hill pattern societies in 1946-47 and later into *patti sanghs*, with the object of providing consumer goods, to members. In the fifties many service co-operatives and co-operative credit unions came into existence to provide credit, implements, fertilizers, chemicals, consumer goods, etc., and market the goods manufactured by the local artisans. A statement showing the

number of societies, members enrolled, loans advanced and the rates of interest charged since the creation of the district in 1960, is given below :

Year	Number of societies	Members enrolled	Loan advanced (in rupees)	Rate of interest (per cent per annum)	
1960-61		500	20,645	6,49,111	9
1961-62		443	23,097	7,91,098	9
1962-63		434	24,075	4,93,531	8
1963-64		398	25,888	6,81,452	8
1964-65		343	28,374	7,68,250	8
1965-66		343	29,300	5,99,292	8

Co-operative Bank—The District Co-operative Bank, Ltd., Chamoli, registered in November, 1961, started functioning from January, 1963, and opened a branch at Rudraprayag in September, 1965. It serves as a central financing agency for co-operatives in the district. It had 298 affiliated societies in 1963, 409 in 1964 and 425 in 1965. In March, 1966, the number of such societies was 373. Loans are advanced at $6\frac{1}{2}$ to $6\frac{3}{4}$ per cent per annum and deposits earn $\frac{1}{2}$ to $5\frac{1}{2}$ per cent as interest. Loans advanced and deposits received by the bank in 1964-65 amounted to Rs 7,76,613 and Rs 2,17,002 and in 1965-66, Rs 6,49,463 and Rs 1,90,535 respectively.

Other Societies—By March, 1966, there were in the district 24 co-operative unions with a capital investment of Rs 77,314 in the development blocks of the district, 3 consumer primary stores at Narain Bagar, Dewal and Band, and a co-operative marketing society at Chamoli. In addition, there were other societies such as a motor transport co-operative society at Karnaprayag with an investment of Rs 18,170 and labour co-operative societies at Dasoli Nandak, Gopeshwar and Kashinagar (Tharali) with a total investment of Rs 2,070.

Life Insurance

The Life Insurance Corporation of India undertook life insurance business in the district in 1960. Yearwise progress of the work is given below :

Year	Business procured (in rupees)	Number of persons assured
1960	1,73,000	60
1961	5,42,000	200
1962	3,04,000	97
1963	3,10,000	92
1964	3,33,000	86
1965	8,90,000	219
1966	11,06,000	267

Currency and Coinage

The decimal coinage system was adopted in the area which covers the district on October 1, 1958. The rupee is the basic unit of monetary transactions and is divided into 100 units, each being called a paisa.

TRADE AND COMMERCE

The district has had trade relations with Tibet in the central Himalayas from very early times. The Bhotiyas carried on this trade which was their chief means of livelihood. The chief articles of export consisted of food-grains such as barley, wheat, rice, dal, *phapar*, *jhangora*, *mandua*, onions, potatoes, and cloth of all kinds, jaggery, tobacco, sugar, spices and dried fruits and silver vessels. The imports were salt, borax, ponies, 'jubus', goats, sheeps, dogs, wool and wollen goods of all kinds, drugs, chinese shoes, ornamented Tibetan saddles, tea, butter, gold, yak-tails and horns. Salt and borax were taken in exchange for grain as a rule, while for other articles the Bhotiyas gave either cash or piece-goods.

With the advance of winter the Bhotiyas began to transport the remainder of their Tibetan merchandise to the south and set up camps for their women and children and depots for their goods at various points along the route which passed through the midland parganas. On their way to these depots and places further to the south, they made excursions into the villages lying on either side of the road where the people purchased the articles they offered for sale, particularly salt and wool. What was left with the Bhotiyas, reached the plains at Kotdwara or Ramnagar where it was sold for cash or exchanged for grains. They had to make two or three trips to and from their depots before their goods could be disposed of. On their return journeys they often carried grain or salt for the up-country traders in the submontane markets.

In the past there was brisk internal trade in salt and wool imported from Tibet. Trade between villages was usually conducted on the basis of barter, the object of which was the acquisition of some special commodity, such as sesame, usually paid for in grain. Surplus rice, wheat and ghee in ordinary years were sold to the shopkeepers who did business along the pilgrim routes. A small local business was also done in honey, basket and hemp.

Fair-price Shops—There were in the district 116 fair-price shops in May, 1966.

Weights and Measures

The standard measures of weight, length and capacity in the district are the kilogram, metre or kilometre and the litre which replaced the old seer, yard or mile and gallon respectively when the metric system was adopted in the country in 1960.

CHAPTER VII COMMUNICATIONS

TRADE ROUTES AND HIGHWAYS AND MODES OF CONVEYANCE—OLD AND NEW

In the district of Chamoli are located Kedarnath, Badrinath and other ancient places of pilgrimage which have been held sacred by the Hindus and have attracted endless numbers of pilgrims and visitors from time immemorial. The pilgrims and their animals crossed gorges, precipices and thick forests on their journey, often encountering the most difficult terrain, wild animals, vagaries of the weather and other hazards. Visitors and pilgrims from the plains generally travelled to the district, as they do even now, *via* Hardwar, Devprayag and Srinagar, entering it at Rudraprayag from where they proceeded to Kedarnath passing through Gupt Kashi. From Kedarnath they retraced their steps and reached Ukhi Math in the Mandakini or Kedarnath valley, where they crossed over into the Alaknanda valley and passing through Chamoli and Joshimath reached the shrine of Badrinath.

Gradually bridle-roads replaced the footpaths. In the beginning of the twentieth century many villages were linked by broad pathways and bridle-roads. The pace of the development and construction of roads was accelerated from 1960 onwards.

Highways

The public works department maintains about 250 km. of metalled roads and about 960 km. of unmetalled and bridle-roads, which connect the important places and pilgrim centres in the district.

The Antanim Zila Parishad maintains about 788.58 km. of unmetalled roads (mostly bridle-roads) which connect the various tahsils and villages.

The forest department maintains about 241 km. of roads in the broad belt of forests.

Goods Traffic

The transport of goods in bulk has been undertaken by motor vehicles since 1960. In the past goods were carried mainly by pack animals and even today they are found useful for this purpose on bridle-roads and footpaths. With the increase in the number of motor-roads, the number of trucks operating in the district has increased considerably.

Travel Facilities

There are dharsalas in the district which charge a nominal rate for accommodation but do not supply food.

A large number of dharsalas are managed by the Kali Kamliwala Kshetra with its headquarters at Rishikesh. This institution was founded by the late Swami Vishudhanand in 1883 who used to wrap himself in a black blanket (*kali kamli*). He was, therefore, called Baba Kali Kamliwala. In addition a large number of dharsalas, *gaushalas*, dispensaries and other charitable institutions are maintained by this institution in this region.

Chattis (halting and resting places) are maintained within the district along the pilgrim routes to Badrinath and Kedarnath. These are managed by the local people and are situated at intervals of 1 to 8 km.

The U. P. government has opened a tourist bureau at Dehra Dun which gives advice and guidance to pilgrims and tourists proceeding to this district.

There are a number of inspection houses, rest houses and dak bungalows in the district which are maintained by certain departments of government and the Antanim Zila Parishad for the use chiefly of their own officers. The forest department maintains 28 rest-houses, the public works department 25 inspection houses and 17 subordinate rest houses, and the Antanim Zila Parishad 2 dak bungalows and an inspection house.

Post office—In 1971, the service of runners was instituted in the area now covering the district and a post office was opened, the cost being defrayed from a cess levied on land-holders. Official correspondence was, however, transmitted through the agency of the police. The district post was abolished in 1906 and its offices were taken over by the imperial authorities. There were 124 post-offices in the district in 1966, the number of sub-offices and branch offices being 21 and 103 respectively.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

In 1961 the population of the district was 2,53,137 of which 1,65,238 persons were workers (92,034 being women). The numbers of persons engaged in various occupations are given below :

Occupations	Workers		
	Total	Men	Women
Cultivation	1,46,809	58,565	87,840
Agriculture	381	190	191
Mining, quarrying, animal husbandry, forestry, fishing, hunting, etc.	845	827	18
Household industry	7,542	3,746	3,796
Manufacturing other than household industry ..	237	232	5
Construction (of roads, etc.)	3,140	3,136	4
Trade and commerce	903	882	21
Occupations connected with transport, storage and communications	349	348	1
Other services	5,032	4,874	158

The number of non-workers was 87,899, of whom 41,011 were women.

There is in the district the usual set-up of departments and offices of the State government, local bodies, educational institutions, banks and the like.

The number of persons employed under the State government and the local bodies within the district in December, 1964 is given below :

Type of establishment	Number of establishments in December, 1964	Number of employees		
		Men	Women	Total
State government	41	2,902	172	3,074
Local bodies	2	763	38	801

The government provides certain amenities for their employees, such as provident fund benefits, loans, house rent and dearness allowances, free medical treatment and, where available, residential quarters on rent. Permanent servants are entitled to a pension and certain types of employees get free accommodation and free education for their children. To protect their service interests government employees are permitted to form associations or unions.

Learned Professions

Education—According to the census of 1961 there were 1,265 teachers in the district, 53 being in higher secondary schools, 821 including 40 women in senior and junior Basic schools and 391 including 20 women, in other institutions. Teachers in educational institutions receive the benefits of provident fund.

Medicine—In 1961 there were 4 allopathic physicians and surgeons, 33 Ayurvedic and 12 homoeopathic physicians and 9 other physicians, surgeons and dentists of whom one was a woman. There were 169 nurses (37 being women), pharmacists and other medical and health technicians, including 23 nurses (2 being women), 17 midwives and health visitors, 55 nursing attendants and related workers (18 being women), 34 pharmacists and pharmaceutical technicians, 19 vaccinators and 9 sanitation and 12 medical and health technicians.

Law—According to the census of 1961 there were 10 legal practitioners and advisors and 13 legal technicians including petition writers in the district.

Engineering—In 1961 there were 63 civil engineers and overseers, 2 electrical engineers, 3 surveyors and 9 unclassified architects, engineers and surveyors working in the district.

Domestic and Personal Service

Domestic Servants—Full-time domestic servants are employed only by the more affluent persons. With the increasing cost of living many people often engage part-time employees for doing domestic chores (cooking, cleaning of utensils, etc.), giving them monthly wages in cash or partly in cash and partly in kind. In a few cases servants are engaged to work simply in return for board, clothing and living accommodation. According to the census of 1961, there were 300 domestic servants in the district, of whom 13 were women.

Barbers—Barbers still play a significant role in the life of the district as they render very important service on religious and other occasions, such as marriages and deaths. There were 22 barbers and other related workers in the district in 1961. Generally they charge 19 paise for a shave and 50 paise for a hair-cut.

Washermen—Generally people do their own washing due to the rising charges and unpunctual work of the dhobis, the pressing of clothes being done either by dhobis or at home. In 1961 there were 6 dhobis, dry-cleaners and pressers, in the district one being a woman. Washermen charge 15 to 50 paise per garment. The ironing charges vary from 10 to 15 paise per garment.

Tailors.—In 1961 there were 988 tailors and garment makers, of whom 329 were women, and 2,058 spinners, weavers and related workers, 1,494 being women. Tailoring charges vary with the type of garment to be made and its size. Tailoring is generally limited to cutting out and sewing of ordinary and simple garments, such as *kurtas* (long, loose shirts), shirts, coats, pyjamas, caps, *lehngas* (full long skirt worn by the village hill-women), and blouses.

Other Occupations.—According to the census of 1961 the number of persons employed in certain other professions was as follows—934 furnace-men, moulders and related workers (222 being women); 253 precision instrument makers, watch makers, jewellers and related workers (one being a woman); 21 tool makers, machinists, plumbers, welders, platers and related workers (8 being women); 13 electricians and related workers; 358 carpenters and related workers (2 being women); 3 painters and paper-hangers; 4 compositors, printers, engravers, book-binders and related workers (2 being women); 8 potters, kiln workers and related workers (3 being women); 245 millers, bakers, brewers and related food and beverage workers (98 being women); 341 craftsmen and production process workers (68 being women); 7 directors, managers and working proprietors of financial institutions; 461 other directors, managers and working proprietors (38 being women); 777 clerical and related workers; 28 social scientists and related workers (one being a woman); 16 artists and writers and related workers (4 being women); 159 draughtsmen and science and engineering technicians; and 873 working proprietors of wholesale and retail trades insurance and real estate sale-men, salesmen of securities, commercial travellers, manufacturers' agents, shop assistants, hawkers, pedlars, street vendors and related workers (21 being women).

SUPPLEMENTARY INFORMATION

1971 CENSUS

Persons engaged in various occupations (page 82)

Occupations	Workers		
	Total	Men	Women
Cultivation	1,46,863	57,541	89,322
Agriculture	741	375	366
Live-stock, forestry, fishing, hunting and plantations, orchards and allied activities	329	321	8
Mining and quarrying	18	18	..
Manufacturing, processing, servicing and repairs :			
(a) Household industry	2,901	1,703	1,198
(b) Other than household industry	571	545	26
Construction	687	684	3
Trade and commerce	1,535	1,528	7
Transport, storage and communications	544	544	..
Other services	15,558	15,234	324
Total ..	1,69,747	78,493	91,254

CHAPTER IX ECONOMIC TRENDS

LIVELIHOOD PATTERN

Workers

In the census of 1961, persons who do, oversee or direct some productive work have been categorised as workers and form 65.3 per cent of the total population of the district. They have been further subdivided into 9 livelihood classes or industrial categories which are described below:

Livelihood Classes

I. Cultivators—Persons who cultivate their own lands and supervise and direct labour hired for the purpose or manage tenanted land

II. Agricultural labour—Persons working as agricultural labourers i.e., working for wages in cash or kind on land pertaining to others

III. Persons who are engaged in mining, quarrying, forestry, fishing, hunting and activities connected with live-stock, plantations, orchards and allied pursuits

IV. Persons engaged in household industry—This class of industry is run on a scale smaller than that of a registered factory, by the head of a household himself or mainly by the members of one household with or without hired labour, mostly at their home in the urban areas, and in premises which may occasionally extend to other parts of the village as well in rural areas

V. Persons engaged in the industries other than household industry

VI. Persons engaged in construction and maintenance of buildings, roads, bridges, dams, canals, etc.

VII. Persons engaged in trade and commerce, buying and selling, import and export, banking, insurance, stocks, shares, etc.

VIII. Persons engaged in the transport and warehousing industries and in postal, telegraphic, telephone, wireless, information and broadcasting services

IX. Persons engaged in other services such as the public utility, administrative, educational and scientific, medical and health, religious, welfare legal services or those connected with business organisations as well as recreation and other personal and miscellaneous services

Non-workers

Persons who cannot be classified as workers have been classified as non-workers. They include dependants of workers and persons engaged in non-productive work whether they have an income or not.

The statements that follow give statistical information, which may be of some interest regarding workers and non-workers of the district :

STATEMENT A

Distribution of Total Population of Chamoli District into Workers and Non-workers

Livelihood class				Census of 1961			
I	..	..	Male	..	..	..	58,969
			Female	..	..	..	87,840
			Total	..	..	..	1,46,809
II	..	..	Male	..	..	..	190
			Female	..	..	..	191
			Total	..	..	..	381
III	..	..	Male	..	..	..	827
			Female	..	..	..	18
			Total	..	..	..	845
IV	..	..	Male	..	..	..	3,746
			Female	..	..	..	3,796
			Total	..	..	..	7,542
V	..	..	Male	..	..	..	232
			Female	..	..	..	5
			Total	..	..	..	237
VI	..	..	Male	..	..	..	3,136
			Female	..	..	..	4
			Total	..	..	..	3,140
VII	..	..	Male	..	..	..	882
			Female	..	..	..	21
			Total	..	..	..	903
VIII	..	..	Male	..	..	..	348
			Female	..	..	..	1
			Total	..	..	..	349
IX	..	..	Male	..	..	..	4,874
			Female	..	..	..	158
			Total	..	..	..	5,032
Total workers	..	..	Male	..	..	..	73,204
			Female	..	..	..	92,034
			Total	..	..	..	1,65,238
Non workers	..	..	Male	..	..	..	46,888
			Female	..	..	..	41,011
			Total	..	..	..	87,899
Total population	..	..	Male	..	..	..	1,20,092
			Female	..	..	..	1,33,045
			Total	..	..	..	2,53,137

STATEMENT B

Percentage Distribution of Total Population into Workers and Non-workers

Livelihood class					Chamoli district	Uttar Pradesh
					Census of 1961	Census of 1961
I	..	..	..	..	58.00	24.99
II	..	..	..	..	0.15	4.42
III	..	..	..	..	0.33	0.23
IV	..	..	..	..	2.98	2.44
V	..	..	..	..	0.09	1.09
VI	..	..	..	..	1.24	0.29
VII	..	..	..	..	0.36	1.44
VIII	..	..	..	..	0.14	0.54
IX	..	..	..	..	1.99	3.68
Total workers						
	..	Male	..	..	28.92	30.48
	..	Female	..	..	36.36	8.64
	..	Total	..	..	65.28	39.12
Non-workers						
	..	Male	..	..	18.52	21.91
	..	Female	..	..	16.20	38.97
	..	Total	..	..	34.72	60.88
Total population						
	..	Male	..	..	47.44	52.39
	..	Female	..	..	52.56	47.61
	..	Total	..	..	100.00	100.00

STATEMENT C

Workers and Non-workers Classified according to Educational Level

Livelihood class				Illiterate	Literate (without educational level)	Primary or junior Basic	Matriculation (or higher secondary) and above	Total
I	..	..	..	1,18,755	19,731	7,806	517	1,46,809
II	..	..	..	349	27	5	..	381
III	..	..	..	374	206	184	81	845
IV	..	..	..	6,238	910	384	10	7,542
V	..	..	..	68	104	57	8	237
VI	..	..	..	1,722	800	399	219	3,140
VII	..	..	..	139	403	295	66	903
VIII	..	..	..	71	109	122	47	349
IX	..	..	..	686	1,380	1,884	1,082	5,032
Total workers				1,28,402	23,670	11,136	2,030	1,65,238
Non-workers				69,559	12,508	5,548	284	87,899
Total population				1,97,961	36,178	16,684	2,314	2,53,137

STATEMENT D

Distribution in 1961 per 1,000 Males/Females into Workers and Non-workers in Chamoli district/U. P.

Livelihood class				Total		Rural*	
				Chamoli district	Uttar Pradesh	Chamoli district	Uttar Pradesh
I	..	..	Male	491	370	491	424
	..	..	Female	660	112	660	133
II	..	..	Male	2	51	2	60
	..	..	Female	2	35	2	40
III	..	..	Male	7	4	7	3
	..	..	Female	..	1	..	1
IV	..	..	Male	31	34	31	33
	..	..	Female	29	14	29	13
V	..	..	Male	2	20	2	8
	..	..	Female	..	1	..	1
VI	..	..	Male	26	5	26	3
	..	..	Female	..	..	..	..
VII	..	..	Male	7	26	7	14
	..	..	Female	..	2	..	2
VIII	..	..	Male	3	10	3	5
	..	..	Female	..	..	..	..
IX	..	..	Male	41	60	41	42
	..	..	Female	..	11	..	9
Workers							
	..	..	Male	610	582	610	592
	..	..	Female	692	181	692	199
	..	..	Total	653	391	653	403
Non-workers							
	..	..	Male	390	418	390	408
	..	..	Female	308	819	308	801
	..	..	Total	347	609	347	597

*There is no urban area in district

The statement shows that of the total population of the district 65.3 per cent is economically active. Of the total male population 61.0 per cent and of the total female population 69.2 per cent are workers. The district of Chamoli has the highest proportion of female workers, 692 per thousand, Bareilly having 22 the lowest in the State. Female participation in economic activity is considerably high in other hill districts as well, the number of female workers above 550 per thousand in the rural areas being found in Uttarkashi, Pithoragarh, Garhwal, Tehri Garhwal and Almora.

The statement also reveals that 493 workers per 1,000 males and 662 workers per 1,000 females are engaged in agricultural activities. This does not represent the proportion of the population dependent on agriculture as all the non-workers of all the 9 categories have been grouped together.

STATEMENT E

Females for every 1,000 Males of Corresponding Class in Chamoli district/U. P.

Livelihood class	Chamoli district		Uttar Pradesh	
	Census of 1961		Census of 1961	
I	..	..	1,490	289
II	..	..	1,005	602
III	..	..	22	166
IV	..	..	1,013	366
V	..	..	22	39
VI	..	..	1	19
VII	..	..	24	67
VIII	..	..	3	7
IX	..	..	32	177
Total workers	..	..	1,257	283
Non-workers	..	..	875	1,799
Population per 1,000 males	..	..	1,108	909

Chamoli stands third in this ratio among the hill districts, Tehri Garhwal and Garhwal occupying the first two positions, the respective figures for these district being 1,389 and 1,353.

STATEMENT F

Percentage Distribution of Workers in each Livelihood Class as Related to total Number of Workers

Livelihood class	Chamoli district		Uttar Pradesh	
	Census of 1961		Census of 1961	
I	..	..	88.85	63.89
II	..	..	0.23	11.30
III	..	..	0.51	0.60
IV	..	..	4.56	6.24
V	..	..	0.14	2.78
VI	..	..	1.90	0.74
VII	..	..	0.55	3.68
VIII	..	..	0.21	1.38
IX	..	..	3.05	9.39
Total workers	..	..	100.00	100.00

STATEMENT G

Percentage of Agricultural Workers to Total Number of Workers in District/U. P. in 1961

Agricultural workers	Percentage	
	Chamoli district	Uttar Pradesh
Cultivators	Total*	88.85
	Male**	80.55
	Female†*	95.45
Agricultural labourers	Total*	0.23
	Male**	0.26
	Female†*	0.21
All agricultural workers	Total*	89.08
	Male**	80.81
	Female†*	95.66

*percentage to total working force in district/U. P.

**percentage to male working force in district/U. P.

†*percentage to female working force in district/U. P.

Of the total working force in the district 89.08 per cent is made up of agricultural workers, the cultivators being 88.85 and the agricultural labourers 0.23 per cent. About 95 per cent of the total female working force and about 80 per cent of the total male workers force are engaged in agricultural pursuits only. Approximately there is one agricultural labourer for every 432 workers in the district, the corresponding figures in the State and the country being 9 and 6 respectively.

STATEMENT H

Number of Agricultural Labourers per Hundred Cultivators

Agricultural labourers	Chamoli district		Uttar Pradesh	
	1961		1961	
Total	..	..	0.26	18
Male	..	..	0.13	11
Female	..	..	0.13	7

STATEMENT I

Number of Female Cultivators per Hundred Male Cultivators

Tract	1961
Chamoli district	149
Uttar Pradesh	29

STATEMENT J

Number of Cultivators and Agricultural Labourers for every Hundred Ploughs

Agricultural worker	Per hundred ploughs
Cultivators	333
Agricultural labourers	1

STATEMENT K

The statement that follows gives the distribution of the number of non-workers in the district according to the categories adopted in the census of 1961 :

Categories of non-working population	District	
	Male	Female
Full-time students	17,728	2,407
Persons engaged only in household duties	..	2,106
Dependents, infants and disabled persons	28,843	36,305
Retired persons and people of independent means	59	9
Beggars, vagrants, etc.	164	179
Inmates of penal, mental and charitable institutions	13	..
Persons seeking employment for first time	74	5
Persons unemployed and seeking work	7	..
Total	46,888	41,011

GENERAL LEVEL OF PRICES AND WAGES

Prices

It is difficult to ascertain the prices of the principal food-grains obtaining in early times in the region now covered by the district of Chamoli as in those days every family aimed at growing enough food for itself. When at times scarcity disturbed this self-sufficiency, the people were compelled to tap the markets further afield. There are no records extant to give an idea of the prices that prevailed earlier than 1900 about which year prices of wheat rice and gram are known to have ranged from 16 to 20 seers to a rupee.

The average yearly rates of wheat, rice and gram since the formation of the district to the year 1965 are given in the statement that follows :

Year	Rates (in rupees per quintal)		
	Wheat	Rice	Gram
1960	54.0	83.0	52.50
1961	54.0	83.0	61.50
1962	54.0	87.0	61.50
1963	68.0	70.0	75.50
1964	68.0	101.0	95.50
1965	96.0	126.0	95.50

Fair price shops have been functioning in the district since 1960 and selling food-grains at subsidized rates, the number of such shops, the names of rationed food-grains sold in them and the rates per quintal during the years 1960 to 65 are given in the following statement :

Year	Number of shops	Rates of rationed food-grains in rupees per quintal				
		Wheat	Rice	Gram	Jowar	Bajra
1960	71	42.75	51.75	36.00	..	..
1961	71	42.75	51.80	..	..	..
1962	70	42.75	51.80	..	..	..
1963	62	50.91	62.41	..	..	..
1964	81	51.10	73.08	..	57.08	59.00
1965	98	51.10	86.30	..	57.08	59.08

The average yearly wholesale rates in rupees of certain important commodities from 1961 to 1965 are given in the statement that follows :

Commodity	1961	1962	1963	1964	1965
Wheat per quintal	53	53	67	67	95
Rice per quintal	82	86	69	100	125
Gram per quintal	61	61	75	95	95
Jaggery per quintal	60	64	73	64	70
Sugar per quintal	125	126	135	140	145
Ghee per quintal	800	800	800	800	1,000
Fire-wood per quintal	7.50	8	9	10	11
Tobacco per quintal	93	104	104	104	87.50
Spices per quintal	430	430	430	430	430
Mustard oil per tin of 16 kg.	36	30.50	30	36	55
Kerosene oil per tin of 18.5 litres	11.50	12	13	13	15

Wages

About 1900 the daily wage of an ordinary coolie was usually nearly 4 annas (25 paise now), the monthly wage being roughly Rs.6.00. An ordinary mason or carpenter earned Rs 15 to Rs 20 per month, a black-

smith earning slightly more. Agricultural labourers were usually given their morning meal and part of the afternoon meal as well as one or two seers of grain.

The following statement presents the wages of unskilled and skilled labour in certain years :

Year	Wages per day (in rupees)	
	Unskilled labour	Skilled labour
1949	2.00	2.50
1950	2.25	3.00
1955	2.50	3.50
1960	3.00	4.00
1966	4.50	5.00

The following statement shows the form and period of payment, the hours of work and the rest intervals of agricultural labour in 1966 :

Occupation	Form of payment	Period of payment	Total hours of work per day	Rest intervals (in hours per day)	Wages paid in rupees
Blacksmithery	Cash	Monthly	8	1	120
Carpentry	Cash	Monthly	8	1	150
Irrigation	Cash	Daily	8	1	5
Ploughing	Cash	Daily	8	1	5
Reaping	Cash	Daily	8	1	5
Transplantation	Cash	Daily	8	1	5
Weeding	Cash	Daily	8	1	5

The wages for some occupations prevailing at Chamoli in 1964 are indicated in the statement below :

Type of worker	Unit of work/period	Wages in rupees		
		Minimum	Usual	Maximum
Barber	Per shave	0.19	0.19	0.25
	Per hair-cut	0.50	0.50	0.75
Blacksmith	Per day	5.00	5.00	6.00
Carpenter	Per day	6.00	6.00	8.00
Casual labourer	Per day	3.50	3.50	5.00
Chowkidar	Per month	60.00	60.00	90.00
Domestic servant	Per month (without food)	60.00	60.00	75.00
	Per month (with food)	30.00	30.00	40.00
Driver (Motor-car)	Per month	75.00	75.00	115.00
Driver (Truck)	Per month	80.00	80.00	140.00
Gardener	Per month	90.00	90.00	100.00
Midwife	Per delivery of child	4.00	5.00	10.00
Porter	Per maund of load carried for a mile	0.25	0.25	0.37
Scavenger	Per month (for cleaning a latrine once a day)	10.00	10.00	15.00
Wood-cutter	Per maund of wood	1.00	1.00	1.50

GENERAL LEVEL OF EMPLOYMENT

Employment Exchange

A State employment exchange was established at Chamoli in March, 1965, prior to which the employment exchange at Lansdowne used to cater to the needs of this district. It brings together employers and employment seekers and has assisted the latter in finding jobs which match their qualifications and experience. The statement that follows gives an idea of the assistance rendered by it in 1965 :

Year	Vacancies notified by employers	Number of persons registered for employment assistance	Number on 'live register'	Number of persons finding employment				
				Domestic service	Teaching	Tech-nical	Govt. service	Other fields
1965	440	1,902	676	..	109	6	187	..

Employment Market Information—The employment market information scheme was introduced in 1965 in the public sector under which the exchange collects and disseminates information which is used for manpower planning.

Employment Trends

The following statements give data regarding various features connected with employment in the district at the end of the quarter ending in December, 1965 :

Volume of Employment

Year	Number of establishments			Number of employees		
	Private sector	Public sector	Total	Private sector	Public sector	Total
1965	..	52	52	..	4,181	4,181

Industrywise Analysis of Number of Employees

Industry	Number of reporting establishments	Number of employees	
		Public sector	
Agriculture, live-stock, cereal and sugar-cane	4	359	
Construction (of roads, etc.)	9	659	
Transport, storage and communications	1	14	
Services	38	3,149	
Total	52	4,181	

Number of Employees in Public Sector

Type of establishment	Number of reporting establishments	Number of employees	
		Men	Women
Central Government	..	..	..
State Government	50	3,117	203
Local bodies	2	823	38

Employers, Employees and Workers—According to the census of 1961, the number of employers, employees, single workers and family workers (those working in their own family without wages) in non-household and household industries is given in the following statements:

Industrial Classification (Non-household)

Industrial classification		Total
Employer	Male	276
	Female	..
Employee	Male	8,654
	Female	144
Single worker	Male	1,260
	Female	61
Family worker	Male	109
	Female	..
Total	Male	10,299
	Female	207

Industrial Classification (Household)

Industrial classification		Total
Employee,	Male	93
	Female	19
Others	Male	3,653
	Female	3,777
Total	Male	3,746
	Female	3,796

Number of Women Employed in Public Sector

	December 31, 1965
Number of reporting establishments	52
Number employed in public sector	241
Number employed in private sector	..
Total number of employees	241
Percentage employed in respect of total employees (men and women) in public sector	5.8
Percentage employed in respect of total employees (men and women) in private sector	..

Unemployment Trends

The following statements give data for the quarter ending in December, 1965, regarding various features connected with unemployment in the district:

Occupational Analysis of Cumulative Total of Employment Seekers on 'Live Register' of Employment Exchange of District

Type of employment	Men	Women	Total
Professional, technical and related workers	14	3	17
Administrative, executive and managerial workers	1	..	1
Clerical and related workers	171	..	171
Workers in occupations like transport and communications	10	..	10
Craftsmen, workers in production and labourers not elsewhere classified	22	2	24
Unskilled office workers	37	2	39
Other unskilled workers	242	11	253
Total	497	18	515

Number of Employment Seekers according to Educational Standards

Educational standard	Men	Women	Total
Graduate and post-graduate	..	..	..
Intermediate	12	1	13
Matriculate	80	2	82
Below matriculation and illiterate	413	7	420
Total	505	10	515

Demand for Workers

Number of Vacancies Notified by Employers in Public Sector during quarter ending in December, 1965

Sector	Number of vacancies	
Public Sector—		
Central Government establishments	..	18
State Government establishments	..	69
Local bodies	..	33
Total	..	120

Occupational Analysis of Foregoing Vacancies

Occupation	Men	Women	Total	Per-centage.
Professional, technical and related work	35	6	41	34.1
Clerical and related work	18	..	18	15.0
Transport and communications	2	..	2	1.7
Crafts, production and labour/ work not classified elsewhere	14	1	15	12.5
Unskilled office work	30	..	30	25.0
Other unskilled work	14	..	14	11.7
Total	113	7	120	100.0

Placement in Employment.—The employment exchange placed 57 application in employment during 1965, the occupational break up being as follows :

Occupational analysis	Number of applicants placed in employment	Per-centage
Professional and technical work	3	5.3
Clerical work	22	38.7
Crafts	1	1.7
Unskilled office work	12	21.0
Other unskilled jobs	18	31.6
Transport	1	1.7
Total	57	100.0

Workers in Short and Surplus Supply

Enquiries conducted by the exchange for the quarter ending in December, 1965, revealed that the following classes of workers were in short supply—health visitors, midwives, doctors, *vaids*, trained men and women compounders, trained and experienced draughtsmen, overseers and engineers, trained men and women teachers, different types of technicians and carpenters. In ministerial services there was an acute shortage of stenographers in Hindi and English.

Persons with agricultural background, unskilled workers and workers with no previous training or experience and educated persons having recently left schools and colleges were in surplus supply.

NATIONAL PLANNING AND COMMUNITY DEVELOPMENT

Like other districts of the State, Chamoli has also been divided into development blocks for carrying out planning and development activities in the various Five-year Plan periods. With the introduction of the First Plan in the district of Garhwal in April, 1951, the development blocks of

Joshimath, Dasoli, Tharali, Narain Bagar and Gairsain came into existence and they continued to function in the district of Chamoli when it was created in 1960. The development blocks at Nagpur, Karnaprayag, Kedarnath and Mandakini were also opened in that year. The following statement gives some information about these blocks :

Tahsil	Name of development block	Stage	Date of inauguration	Number of Gaon Sabhas	Number of Nyaya Panchayats	Population as in 1961
Chamoli	Dasoli	II	2-10-65	67	7	42,144
Do	Nagpur	II	1-4-60	60	6	30,023
Joshimath	Painkhanda	II	2-10-55	35	5	15,207
Karnaprayag	Gairsain	II	7-4-58	50	4	29,037
Do	Karnaprayag	II	1-4-60	40	4	23,577
Do	Narain Bagar	Post-stage II	2-10-56	55	4	27,744
Do	Tharali	II	15-8-53	50	4	27,619
Ukhi Math	Kedarnath	II	1-4-60	41	4	21,081
Do	Mandakini	II	1-4-60	88	6	36,706

The headquarters of the development blocks of Dasoli, Nagpur, Painkhanda, Karnaprayag, Kedarnath and Mandakini are located at Chamoli, Pokhari, Joshimath Gaucher, Ukhi Math and Agastmuni respectively.

The U. P. Kshettra Samitis and Zila Parishad Adhiniyam is not in force in the district and the block development committee is responsible for all the development activities within the block, the block development officer being the chief executive officer. He looks after all the development activities pertaining to his block, the district planning officer being the administrative head of the block machinery. Assistant development officers, in charge of panchayats, co-operatives, agriculture, animal husbandry, etc., assist him in the work. At the village level there is a multi-purpose worker designated the village level worker.

SUPPLEMENTARY INFORMATION

1971 CENSUS

Number of workers and non-workers (P. 86)

STATEMENT A

For 1971 data refer to Supplementary Information at the end of Chapter VIII

STATEMENT B

Population by development blocks (p. 98):

Development Block	Population
Joshimath (Painkhanda)	16,344
Karnaprayag (Gaucher)	26,494
Narain Bagar	30,385
Gairsain	33,094
Tharali	30,994
Chamoli (Dasoli)	43,858
Pokhri (Nagpur)	33,472
Kedarnath (Ukhi Math)	25,349
Mandakini (Agastmuni)	39,356

CHAPTER X

GENERAL ADMINISTRATION

Chamoli is one of the four districts of the Garhwal Division, which is in the charge of a commissioner, with headquarters at Pauri in district Garhwal. The district is in the charge of a district magistrate with headquarters at Gopeshwar.

District Subdivisions

For purposes of general and revenue administration the district is divided into four subdivisions — Chamoli, Joshimath, Karnaprayag and Ukhi Math—each comprising a tahsil of the same name.

District Staff

An officer designated deputy commissioner and district magistrate is in charge of the district. He is the pivot of the district administrative machinery and is the highest authority in the district for the maintenance of law and order in which he is assisted by the magistracy and the police. He is responsible for the collection of land revenue and other governmental dues recoverable as arrears of land revenue, the maintenance of the land records of the district, extending assistance to the public when calamities occur, and the due accounting of all moneys received and paid by the treasury. In the performance of these duties he is assisted by the revenue staff. He is also in over-all charge of the execution of the schemes of planning and development in the district, his main function in this sphere being to co-ordinate the activities of the different development departments. He is also ex officio registrare for purposes of registration of documents.

He runs the district administration with the help of four subdivisional officers, each of whom holds charge of a subdivision and resides at the subdivisional headquarters. Each tahsil is in the charge of a tahsildar who is assisted by *naib tahsildars*. There are 12 *kanungo* circles in the district. They are subdivided into 78 *patwari* circles, (21 in tahsil Chamoli, 6 in tahsil Joshimath, 36 in tahsil Karnaprayag and 15 in tahsil Ukhi Math). The *patwaris* exercise revenue as well as police powers.

The following statement gives the designations and the number of officers who assist the district officer.

Designation	Permanent	Temporary	Total
Subdivisional Officer	4	..	4
Treasury Officer	1	..	1
Tahsildars -	4	..	4
District Supply Officer	1	..	1
Assistant Accounts Officer	..	1	1

The police organisation, which is responsible for the maintenance of law and order in the district, is headed by a deputy superintendent of police who is assisted by a circle inspector and a reserve inspector. There are four police-stations in the district, one in each tahsil. A subinspector called the station officer, assisted in his work by a second officer, head constables and constables, is in charge of each police-station.

Another important branch of the administrative machinery in the district is the judiciary which is headed by the district and sessions judge with headquarters at Dehra Dun. The civil and sessions judge has his headquarters at Tehri (district Tehri Garhwal). The district and sessions judge is the highest civil and criminal court for this and some other districts, and appeals against the decisions of the district *munsif* whose headquarters is at Pauri (district Garhwal) are heard by him. Appeals against his orders lie to the High Court of Judicature at Allahabad. There is no civil court exclusively for this district with its headquarters within the district.

Other District-level Officers

The designations of the district-level officers who have their offices in the district and work under the immediate administrative control of the district magistrate and ultimately of their heads of departments are given below :

- Assistant Director, Sericulture
- Assistant Registrar, Co-operative Societies
- Civil Surgeon
- District Agriculture Officer
- District Employment Officer
- District Industries Officer
- District Information Officer
- District Live-stock Officer
- District Medical Officer of Health
- District Horticulture Officer
- District Inspector of Schools . . .

These officers assist the district officer in the implementation and execution of various plan schemes and development works.

Other district-level officers are the following :

- Divisional Forest Officer, Gopeshwar, Class I Forests
- Executive Engineer, Local Self-government, Engineering Department
- Executive Engineer, Public Works Department, Gopeshwar
- Executive Engineer, Public Works Department, Karnaprayag
- Executive Engineer, Public Works Department, Rudra Prayag
- Subdivisional Officer, Hydel
- Assistant Engineer, Irrigation

CENTRAL GOVERNMENT OFFICES

Ministry of Finance

Income-tax Department—The income-tax officer, Najibabad (district Bijnor), exercises jurisdiction over the district and a few other districts. All estate duty cases of the district are dealt with by the assistant controller of estate duty, Lucknow circle, Lucknow.

Central Excise—The district of Chamoli falls under the jurisdiction of the Najibabad I range which is in the charge of an inspector, the headquarters of the superintendent, central excise, being at Moradabad.

National Savings Organisation—The object of this organisation is the countering of tendencies leading to inflation and the inculcation of the habit of thrift among the masses by encouraging investment in small savings and other type of securities. There is a district organiser with headquarters at Pauri to look after the implementation of this scheme. He works under the administrative control of the assistant regional director, national savings, with headquarters at Naini Tal.

Ministry of Transport and Communications

Indian Posts and Telegraph Department—The district comes under the jurisdiction of the superintendent of post-offices, Pauri Division, with headquarters at Pauri. An inspector of post-offices, with headquarters at Chamoli is in charge of the district. There are 21 sub-post offices, 106 branch post-offices, 8 telegraph offices and 7 public call offices in the district.

CHAPTER XI REVENUE ADMINISTRATION

LAND REVENUE ADMINISTRATION

Fiscal History

The region covered by the district of Chamoli remained, till about the beginning of the nineteenth century, under the rule of Hindu rajas, who imposed various taxes known as *chhattis rakam* and *battis kalam* (thirty-six items of royal revenue and thirty-two of ministerial fees) in addition to land revenue which was rarely revised. The agricultural assessment (*sirtee*) was generally one-third of the gross produce of ordinary lands and one-half of the fertile ones. Land revenue was in one year assessed on the basis of land in the possession of land-holders and in the following year on the number of inhabitants of the village, assuming the form of a capitation tax. The amount of revenue realised about the year 1800 was two lakhs of kutchia rupees, equivalent to about Rs.1,60,000 excluding house tax. Those holding revenue-free lands generally collected rents from the *khaikars* (akin to under-proprietors in the plains) in cash, amounting to from one-third to two-fifths of the gross produce. The *daftaris* (revenue officials) whose duties corresponded to those of the *kanungos* of the plains were assisted by *mufassils* or deputies, kept the revenue records and maintained accounts of arable lands. In lieu of their services, they received half an anna in the rupee on the amount of rent collected from a village in addition to a grant of land. The records were often imperfect being based on arbitrary estimates of the cultivable area which included terraced fields but excluded waste and forest lands. The records were rarely revised. Lands which were held revenue-free were entered in the records as having double their actual area.

The Gurkhas, who remained in possession of the region from 1804 to 1815, revised the revenue system and abolished most of the taxes but retained *nazrana* (premium), *nankar* (capitation tax), *tandkar* (tax on looms), *mijhari* (tax on Doms), *Salamya* (premium on acquiring a lease), *sonya phagun* (presents at public festivals) as well as taxes on houses and pastures and the ministerial fees paid to the *kanungos*, *hamins* (land-holders authorised to collect revenue in a village) and *padhans* or *sayanas* (headmen).

In 1815 the territory now covered by the district of Chamoli was annexed by the British who made several revenue Settlements in succession, as briefly described below.

First Settlement

The first Settlement was made in 1815. The assessment was based on the receipts of the preceding year as recorded by the *kanungo*, a deduction of 25 per cent being allowed for the difference in currency. The collection of revenue was farmed out to the *kamin* or *sayana* of the villages for one year.

Second Settlement

This Settlement was made village by village in 1816. The work of the collection of revenue was divided among the *padhans* of the *pattis* keeping in view their share in the land, the state of cultivation and the changes in the land wrought by erosion. The lease of the village was issued for the term of the Settlement in the name of one or two shareholders who were made responsible for collecting the revenue from other shareholders and for paying it to the government.

Third Settlement

This was merely an extension of the second Settlement and covered a period of three years (1817–1819).

Fourth, Fifth, Sixth and Seventh Settlements

The fourth Settlement was made in 1820 for a period of three years and the other three for five years each, in 1823, 1828 and 1833 respectively, the assessment being generally based on the demand and collection of revenue of the previous year. The revenue demand was about Rs 19,679 in 1821, Rs 21,935 in 1824, Rs 23,384 in 1829 and Rs 23,803 in 1834. In 1822 a register containing particulars about the nominal boundaries of the villages, the names of the proprietors and the estimated areas of the fields owned by them, was prepared for each village.

Eighth Settlement

The operations commenced in 1837 with the preparation of the *fard phant* which contained a record of the estimated areas of cultivable land, the estimated cultivation in two main categories—irrigated (I, II and III) and unirrigated (I, II and III)—and the revenue paid at the preceding Settlements. It also included names of shareholders, under-proprietors or occupancy tenants and a record of the dues paid to *hissedars*, *padhans* and *thokdars*. The Settlement was made in 1840 for a period of 20 years, the revenue demand being Rs 23,438.

Ninth Settlement

The operations of the ninth Settlement commenced with a survey in 1856 and were completed in 1861. A record of rights, a *muntakhib* (list of fields with names of cultivators), a *tehrij* (list of fields held by each

cultivator), a *phant* (register of the holdings of each proprietor and *khaikar*) and a record of the revenue or cesses payable by the cultivator, were prepared. Records of rights in respect of *gunth* (assignment of land made for the maintenance of temples), *sadabart* (assignment of land revenue for providing food and other assistance to pilgrims) and *muafi* (revenue-free) villages were prepared, as also of the cesses imposed. The soils were classified into irrigated, dry (first-class), dry (second-class), periodically cultivated (terraced) and waste (terraced). These soils were reduced, for purposes of assessment, to a common standard, doubling the irrigated area, taking one-third more than the area of first-class dry land and reducing the area of periodically cultivated land to half. Second-rises dry land was taken as the standard and its area remained unchanged. Waste land was wholly omitted. The Settlement was made for a period of 20 years, the revenue demand being about Rs 37,525 in 1862.

Tenth Settlement

The operations of the tenth Settlement commenced in 1891 with a cadastral survey of the district excepting certain tracts in the north and were completed in 1896, the revenue demand being fixed at about Rs 45,074. The soils were classified into first, second and third class irrigated, first, second and third class dry and *ijran* or *katil* (cultivated every third or fourth year). These seven classes constituted the assessable area.

The assessments were based on the application of the standard revenue rate fixed for the circle to the number of *zarb bisis*. The number of *zarb bisis* for the village was arrived at by multiplying the number of *bisis* of each class of assessable land by its constant factor and adding up the products. The unit was taken to be one *bisi* of second-class dry land, irrigated land being held to be three times as good. In other words one *bisi* of irrigated land was computed at the value of 3 *zarb bisis*, 3 being thus the constant factor for irrigated lands. Similarly the constant factor for first-class dry land was $1\frac{1}{2}$, and so on. Assessment circles were demarcated, standard revenue rates were arrived at and the revenue was fixed for each village on the basis of the fields entered in the *muntakhib*.

The areas which were not surveyed were assessed on the basis of estimates made by the settlement officer, keeping in view the population and the number of cattle in each *patti*. The revenue demand for each village was fixed in the presence of the *malguzars* (*padhans*), each one of whom was made responsible for the payment of his allotted portion of revenue to government.

Eleventh Settlement

The operations of this Settlement commenced in 1925 and were completed in 1937, the Settlement being made for a period of 40 years.

The maps and records were brought up to date, the village boundaries being demarcated on the maps. The revenue demand fixed at the last Settlement was enhanced by 33 per cent but it was subsequently reduced to Rs 77,319 by the government.

Twelfth Settlement

Under the provisions of the *nayabad* law and rules, the cultivators were allowed to add to the areas of their fields. For assessing land revenue on extensions a summary Settlement was carried out. The operations of the settlement started in 1956 in the then tahsil of Chamoli, which became a separate district on February 24, 1960. The Settlement was completed in 1964. The soil was classified as *talaon* (permanently irrigated land, locally called *shera*), *upraon* I and II (dry terraced land) and *ijran* (intermittently cultivated land) and *katil* (unterraced and inferior cultivated land). In this summary Settlement no revision of land revenue was made, but the land revenue demand of the district was fixed at Rs 82,154 including the land revenue assessed on *nayabad* lands and extensions. The revenue assessed on *nayabad* and new extension has not been realised so far as the new records are incomplete.

LAND REFORMS

Relations between Landlord and Tenant

In ancient days the cultivators paid a share of their produce as *sirtee* to the ruler whose share varied from one-third to a half, in addition to a few ministerial fees and taxes. Proprietary rights in the land vested in the ruler.

The Gurkhas (1804–1815) revised the revenue system. The cess on agriculture was augmented considerably and most of the extra demands were discontinued, but the military officers who were the assessors exacted as much as they could from the cultivators.

The British occupied the territory in 1815 and conferred proprietary rights on those cultivators who were occupying the land and on a few others who were later called *hissedars*. The other tenure holders were *khaikars* who had heritable but not transferable rights and paid to the *hissedars* the rent fixed at various Settlements including an allowance called *malikana* which varied from 10 to 100 per cent of the revenue. *Sirtans* (tenants-at-will), like sub-tenants in the plains, had no fixity of tenure till the passing of the Kumaun Agricultural Land (Miscellaneous Provisions) Act, 1954, which provided for their protection from ejectment.

The Kumaun and Uttarakhand Zamindari Abolition and Land Reforms Act, 1960 (U. P. Act No. XVII of 1960), which came into force in the district with effect from July 1, 1965, replaced the multiplicity of

tenures existing in the district by only three, the *bhumidhar*, the *sirdar* and the *asami*. Under the Act the rights of 89,335 intermediaries were acquired, and they became entitled to receive compensation. They became *bhumidhars* in respect of groves held by them. Those who were *hissedars* (shareholders) and *khaikars* became *bhumidhars* in respect also of lands in their actual possession. A *bhumidhar* is a peasant proprietor having permanent, heritable and transferable rights in his holding. He has the right to use the land for any purpose and is not liable to ejectment. A *sirtan* of the land of the *gaon sanjayat* (land belonging to the village community) who was not a *hissedar* became a *sirdar* under the provisions of the Act. A *sirdar* has a permanent and heritable interest in his holding but can use his land only for agriculture, horticulture and animal husbandry; he can acquire *bhumidhari* rights under the provisions of the Act. As on July 1, 1965, any *sirtan* holding land from a *hissedar* or *khaikar*, a mortgagee in actual possession of land, a lessee of a *hissedar* or a *maurusidar* (hereditary land-holder) in non-*khaikari* land in his personal cultivation or a person recorded as an occupant of land held by a *hissedar* or a *khaikar*, became an *asami*. An *asami's* right is heritable but not transferable.

Collection of Land Revenue—Since the abolition of the system of the collection of revenue through intermediaries, it is being realised by government under the integrated collection scheme through the existing agency of *malguzars* and *patwaris*.

ADMINISTRATION OF TAXES OTHER THAN LAND REVENUE

State Taxes

In the district, as elsewhere in the State, the other main sources from which the income of the State is derived are excise, sales tax, entertainment tax, stamp duties registration and taxes on motor vehicles.

Excise

During British rule, country liquor was sold under the out-still system, the right to manufacture spirit at a selected shop and to sell it being auctioned to the highest bidder annually. The Bhotiyas were allowed to brew their own liquor but its sale was prohibited.

Since the creation of the district on February 24, 1960, the administration of the excise department in Chamoli has been under the charge of the district magistrate, whose powers are delegated to the subdivisional officer, Chamoli. The district falls in the excise range of Dehra Dun, which is under an assistant excise commissioner. There is only one excise circle in the district. It is under the charge of an excise inspector.

Liquor—There are three licensees for retail sale in the district. The receive liquor under the contract supply system the rates for spiced

spirit being 37 paise and for plain spirits 26 paise per litre. There are three shops for the sale of country liquor in the district, one being in each of the tahsils of Chamoli, Karnaprayag and Ukhi Math.

The consumption of country liquor in the district from 1960-61 to 1964-65 was as under :

Year	Quantity	
	Plain	Spiced
1960-61	2,562 gallons	1,142 gallons
1961-62	5,900 gallons	1,336 gallons
1962-63	28,397 litres	3,884 litres
1963-64	31,819 litres	4,257 litres
1964-65	36,135 litres	4,926 litres

Excise Revenue—The excise revenue collected from 1960-61 to 1964-65 was as under :

Year	Amount (in rupees)
1960-61	28,000
1961-62	1,04,000
1962-63	75,000
1963-64	95,000
1964-65	1,08,000

Sales Tax

In this district sales tax is levied under the U. P. Sales Tax Act, 1948 (U. P. Act No. XV of 1948), which was enforced in April, 1948, and under the Central Sales Tax Act, 1956. The former has undergone many amendments such as the reduction of the taxable turnover from Rs 15,000 to Rs 12,000 and taxation at single and multiple points according to the commodities concerned.

For purposes of this tax, the district falls under the jurisdiction of the assistant sales tax officer, Lansdowne, who works under the charge of the sales tax officer, Bijnor circle, Bijnor.

There were 322 dealers in the district who deposited Rs 44,794, as sales tax in 1964-65,

The net collections from 1953-54 to 1964-65 were as follows :

Year	Amount (in rupees)
1953-54	21,207
1954-55	7,457
1955-56	9,492
1956-57	16,408
1957-58	17,406
1958-59	21,680
1959-60	29,106
1960-61	15,580
1961-62	23,366
1962-63	37,614
1963-64	60,061
1964-65	44,794

Entertainment Tax

Entertainment tax in the district, as elsewhere in the State, is levied under the United Provinces Entertainments and Betting Tax Act, 1937, and is realised from touring cinemas which visit the district during the annual industrial fair at Gaucher. The tax is collected through the revenue staff. The collection from this source in 1961-62 was Rs.209, Rs. 210 in 1964-65 and Rs. 1,305 in 1965-66.

Stamps

Under the Indian Stamp Act, 1899 (Act II of 1899), stamps are classified as judicial and non-judicial, the former being affixed when court fees are to be paid and the latter on bills of exchange and other documents as specified in the Act and on receipts involving a sum exceeding twenty rupees. The income from this source includes fines and penalties imposed under the Act.

The receipts for the 5 years ending with 1964-65 were as under :

Year	Sale (in rupees)	
	Judicial	Non-judicial
1960-61	11,403	13,374
1961-62	25,198	23,481
1962-63	23,232	28,660
1963-64	25,323	39,971
1964-65	28,685	50,330

There were 30 stamp vendors in the district in 1965.

Registration

Certain documents such as instruments of gifts or leases of immovable property, instruments relating to shares in a joint-stock company, wills, etc., have to be registered under the Indian Registration Act, 1908 (No. XVI of 1908). The post of the district registrar was created on May 1, 1966, and the district magistrate, Chamoli, was appointed ex officio district registrar. The tahsildar, Chamoli, has been working as ex officio sub-registrar since the creation of the district.

The following statement shows the income and expenditure on registration in the district :

Year	Income (in rupees)	Expenditure (in rupees)
1960-61	7,150	2,399
1961-62	10,269	2,267
1962-63	10,948	2,474
1963-64	11,094	2,491
1964-65	14,154	3,167

Tax on Motor Vehicles

The motor vehicles in the district are taxed under the U. P. Motor Vehicles Taxation Act, 1935, and under the Motor Vehicles Act, 1939. The regional transport officer, Dehra Dun region, with headquarters at Dehra Dun, is in charge of this and some other districts. In 1965 a sum of Rs 7,795 was collected in the district under the provisions of the U. P. Motor Vehicles Taxation Act, 1935 and a sum of Rs 4,16,510 in the whole region under the Motor Vehicles Act, 1939.

Under the provisions of the U. P. Motorgadi (Yatri-Kar) Adhiniyam, 1962, which was enforced in the district on October 10, of that year, a tax was imposed on passengers travelling in motor vehicles plying on hire and for the collection of the tax a passenger tax officer is posted at Dehra Dun. The amount collected in the whole region up to 1965 was Rs 63,43,406.

The U. P. Motorgadi (Mal-Kar) Adhiniyam, 1964, which was enforced in the district on November 16, of that year, provides for the levy of a tax on goods carried by motor vehicles and a goods tax officer and a goods tax superintendent have been posted at Dehra Dun for the collection of these dues which amounted to Rs 1,42,224 and Rs 10,71,743 in 1964 and 1965 respectively in the whole region.

Central Taxes—This is one of the most important of the Central Government taxes. The district is in the charge of the income-tax officer, Najibabad. The figure of collection for the years from 1958 to 1964 are as follows :

Year				Number of assesseees	Amount of tax (in rupees)
1958	..	..	..	50	10,000
1959	..	..	..	45	9,800
1960	..	..	..	40	9,000
1961	..	..	..	35	8,000
1962	..	..	..	33	7,800
1963	..	..	..	30	7,000
1964	..	..	..	28	6,500

Estate Duty—Estate duty is levied under the provisions of the Estate Duty Act, 1953, on the property of a deceased person. The district falls under the estate duty circle, Lucknow. For purposes of the collection of estate duty, an assistant controller is in charge of this circle. He has jurisdiction over the estate duty cases of the district and some other districts as well. Since the formation of the district in 1960, no person has been assessed under the provisions of the Act.

Central Excise

The district of Chamoli falls under the jurisdiction of range 1. Najibabad, which is in the charge of an inspector whose work is supervised by the superintendent, central excise, with headquarters at Moradabad. No tax has been realised in the district during the last five years.

CHAPTER XII

LAW AND ORDER AND JUSTICE

In 1815 the area covered by the district was annexed by the British who took steps to check the slave trade which had been introduced by the Gurkhas and to extirpate the banditti who harried travellers and traders. This area then formed part of the district of British Garhwal. In 1960 the subdivision of Chamoli was separated from district Garhwal and was constituted into a new district of the name of Chamoli. The general elections, the panchayat elections and the increase in traffic due to the greater influx of pilgrims at times impose a strain on the resources of the district administration.

Crime

Statement I that follows indicates the number of cognizable crimes reported to the police, the number of non-cognizable cases which were tried in court and the results and statement II gives the figures of the important crimes committed and the results of prosecution during the years 1961 to 1965.

STATEMENT I

	1961	1962	1963	1964	1965
<i>Cognizable Crimes</i>					
Number of cases pending investigation at beginning of year	3/3	4/0	7/0	8/0	13/2
Number of cases reported to police during year	32/69	23/138	58/127	79/164	82/75
Number of cases investigated during year	32/69	28/134	53/125	70/159	69/77
Number of cases sent to court during year	19/52	15/116	32/121	48/136	25/35
Number of cases pending in court at beginning of year	9/14	10/31	8/49	16/52	31/69
Number of cases disposed of					
Convicted	8/51	12/119	13/116	16/128	14/99
Discharged or acquitted	0/1	1/7	2/5	0/8	10/5
Compounded	1/0	2/0	1/0	1/0	1/0
<i>Non-cognizable Crimes</i>					
Cases tried in court	326	476	364	373	286
Cases ending in conviction	89	101	113	88	129

N. B.—The numerator gives the number of offences under Indian Penal Code and the denominator that of offences under special and local laws

STATEMENT II

	1961	1962	1963	1964	1965
Murder:					
Number reported	..	..	..	..	1
Number convicted	..	..	..	..	..
Number acquitted	..	..	..	..	..
Dacoity:					
Number reported	..	..	..	..	..
Number convicted	..	..	..	..	..
Number acquitted	..	..	..	..	..
Robbery:					
Number reported	..	..	..	3	..
Number convicted	..	..	..	..	..
Number acquitted	..	..	..	1	..
Riot:					
Number reported	..	..	1	7	5
Number convicted	..	..	..	2	..
Number acquitted	..	..	1	1	..
Theft:					
Number reported	13	23	19	23	19
Number convicted	2	3	2	5	1
Number acquitted	..	..	..	1	..
House Breaking:					
Number reported	6	6	6	6	5
Number convicted	1	1	..	2	1
Number acquitted	..	1	..	1	..
Kidnapping:					
Number reported	..	..	..	2	1
Number convicted	..	..	..	2	..
Number acquitted	..	..	..	..	..

ORGANISATION OF POLICE

Prior to 1815 there was no regular police force in the area when it was annexed by the British and constituted into the district of British Garhwal in that year. Police-stations were established at Srinagar, Kotdwara and Lansdowne. Some temporary police-stations were set up along the route of pilgrimage during summers.

Police duties were generally performed by the *patwaris* who were given the powers of subinspectors of police, and by *kanungos* who had the powers of police inspectors. Besides this revenue police, the district police force was under the charge of a superintendent of police for the Kumaon Division with headquarters initially at Naini Tal.

Since 1960, when the district was created, there have been two parts of the police organisation (a) revenue police and (b) the district executive police, the details of each being given below:

Revenue Police

The revenue police (also known as village police) is under the district magistrate who exercises the powers of the superintendent of police for the revenue police. The district is divided into *pattis*, each consisting of several villages, and under a *patwari* who exercises the powers similar to those of a station officer of a police-station in addition to his revenue duties. He is assisted by a peon and all the headmen of the villages in his circle. There are also superintendent *patwaris* commonly known as *kanungos* who acts like a circle inspector of the regular police.

Executive Police

It is headed by a deputy superintendent of police who is assisted by a circle inspector and a reserve inspector. There are four police-stations in the district one each at Chamoli, Joshimath, Karnaprayag and Ukhi Math. A subinspector called the station officer, assisted in his work by a second officer, head constables and constables, is in charge of each police-station.

JUSTICE

Administration of Justice

In 1804, when the Gurkhas occupied the territory of Garhwal, which included the area now covered by the district of Chamoli, they introduced into it their own way of administering justice, civil and criminal cases being disposed of by the commandant of the troops to whom the tract was assigned, or by the *becharis* (deputies) when the commandant was away from headquarters. A brief oral examination of the parties was conducted in court and if there was a doubt about the veracity of a statement the witness was made to swear by the *Harivamsha Purana*. In certain cases certain ordeals had to be undergone such as *gola dip* (carrying a bar of red hot iron in the hand for a certain distance) and *karhai dip* (plunging the hands into boiling oil).

When the British annexed this region in 1815, they set up their own judicial system and under Regulation X of 1817, the commissioner was empowered to decide criminal cases except those of murder, robbery, treason and similar offences, which were, however, rare in the region. In 1828, it was placed under the jurisdiction of the commissioner, Bareilly Division, for the trial of criminal cases. In 1829 two *munsifs* were

appointed in British Garhwal who, under the provisions of Regulation XXIII of 1814, were empowered to decide claims for money or property up to a valuation of Rs 25, the limit being raised to Rs 50 in 1830, the appellate authority being the commissioner. In 1831 a *sadar diwani adalat* (chief civil court) and a *sadar nizamat adalat* (chief criminal court) were established at Allahabad, the jurisdiction of which extended to this area also.

The districts of Kumaon and Garhwal were separated in 1839 and in 1843 the government decided to enforce the laws applicable to the plains in this area also and in accordance with the Indian High Courts Act, 1861, the courts of Garhwal and Kumaon were brought under the jurisdiction of the high court of judicature at Allahabad set up in 1866. Before 1953 the subdivisional officers of this area were also *ex officio munsifs* but in that year a *munsif* with headquarters at Pauri was appointed to try cases of the Pauri and Chamoli subdivisions and he continued to exercise jurisdiction in the district of Chamoli even after its formation.

The head of the civil and criminal judiciary of the district is the district and sessions judge, Dehra Dun. He has over-all administrative control over the civil judiciary and has appellate jurisdiction in civil cases decided by the *munsifs* and in cases of the valuation of Rs 10,000 and above decided by the civil judge. He exercises original jurisdiction in matrimonial suits under the Indian Divorce Act, 1869, the Special Marriage Act, 1954, and the Hindu Marriage Act, 1955, as well as in cases under the Guardians and Wards Act, 1890, the Indian Lunacy Act, 1912 and the Provincial Insolvency Act, 1920. He exercises jurisdiction under the Hindu Minority and Guardianship Act, 1956, and under the Indian Succession Act, 1925, for grant of probate and letters of administration as well as the grant of succession certificates. He also hears election petitions under the Kshettra Samiti and Zila Parishad Adhiniyam, 1961, and, if nominated by the election commission to do so, those relating to the Vidhan Sabha and the Vidhan Parishad. He also has appellate jurisdiction in revenue suits in which a question of proprietary title is involved and also hears appeals under the Payment of Wages Act, 1936. As sessions judge he deals with criminal cases triable by the court of sessions and hears appeals against the judgments and certain orders of all magistrates working in the district.

The monetary jurisdiction of the district judge and the civil judge is unlimited on the original side. The civil judge is invested with powers to try cases of the court of small causes up to the valuation of Rs 500. The monetary jurisdiction of the *munsif* is up to Rs 5,000 and he is invested with powers to try cases of the court of small causes up to the valuation of Rs 250.

Nature of Cases, their Number and Special Features

The jurisdiction of the civil courts extends to all suits of a civil nature and the normal case work consists of suits involving property, contracts, inheritance, mortgage, specific relief, etc., in addition to ordinary money suits and suits for divorce under the Hindu Marriages Act, 1955.

At the beginning of 1965 there were 2 suits pending in the courts from the previous year. In that year one suit was instituted, none was disposed of and 3 were pending at the close of the year.

The number of civil (regular and miscellaneous) appeals instituted and disposed of in 1965 was as under :

Instituted		Disposed of	
Regular appeals	Miscellaneous appeals	Regular appeals	Miscellaneous appeals
2	1	2	—

Statistics of Sessions Courts—The number of cases committed to the courts of sessions in 1965 was 3, of which one affected life, 2 were of kidnapping and forcible abduction and one of rurt. The number of persons tried was 11, one being sentenced to death, one to transportation for life and 2 to rigorous imprisonment.

Separation of Judicial and Executive Functions

The scheme of the separation of judicial and executive functions was not introduced in the district up till the end of 1965.

Nyaya Panchayats

In 1949, under the U. P. Panchayat Raj Act, 1947, the number of *panchayati adalats* (now called *nyaya* panchayats) established in the area now forming the district was 39. In 1966 the number rose to forty-four : 13 in the Chamoli, 5 in the Joshimath, 16 in the Karnaprayag and 10 in the Ukhi Math tahsils. The number of *gaon sabhas* varies from 4 to 20 in a *nyaya* panchayat. The *panchs* of the *nyaya* panchayats are nominated by the district magistrate with the help of an advisory committee on the basis of the qualifications of age and education, from among the *panchs* elected to the *gaon* panchayats. The *nyaya* panchayat elects a *sarpanch* who is its presiding officer and a *sahayah sarpanch* who officiates in the absence of the *sarpanch*. The tenure of office of both the *panchs* and the *sarpanchs* is 5 years. Cases are heard by benches consisting of 5 *panchs* constituted by the *sarpanch* for a year.

The *nyaya* panchayats are empowered to hear criminal cases under the following sections of the Indian Penal Code : 140, 160, 172, 174, 179, 269, 277, 283, 285, 289, 290, 294, 323, 334, 341, 352, 358, 379, 403, 411, 426, 428, 430, 431, 447, 448, 504, 506, 509 and 510. They are also empowered to hear cases under sections 24 and 26 of the Cattle Trespass Act, 1871, section 10 of the U. P. District Boards Primary Education Act of 1926, sections 3, 4, 7 and 13 of the Public Gambling Act, 1867, and those under the U. P. Panchayat Raj Act. The maximum sentence that these courts can award is a fine up to Rs 100 and they can try suits up to a valuation of Rs 500 but are not empowered to award a sentence of imprisonment. Revision applications against their decisions lie to the *munsif* in civil suits and to the subdivisional magistrate in criminal cases.

Bar Association

The Bar Association, Chamoli, was founded in 1927. Any lawyer can become a member, the admission fee being a rupee and the monthly subscription is Rs.5. The association also maintains a library for its members whose number in 1966 was 15.

CHAPTER XIII

OTHER DEPARTMENTS

The government departments in the district that are concerned with general administration, revenue administration and law and order and justice have already been dealt with in chapters X, XI and XII respectively. The organisational set up at the district level of the government departments for agriculture, horticulture, animal husbandry, co-operatives, education, forests, industries and public works, is dealt with briefly in this chapter.

AGRICULTURE DEPARTMENT

Agriculture

The district comes within the jurisdiction of the assistant director of agriculture, Kumaon and Garhwal regions, whose headquarters are at Naini Tal. The district agriculture officer looks after the execution of the agricultural programmes of the government in the district. Among others who assist him are 9 assistant agriculture inspectors with 2 *hamdars* under each of them. The inspectors hold charge of the seed stores located at different places in the district and maintained by the department and arrange for the supply of seeds, fertilizers, implements and pesticides to the cultivators. There are also 9 assistant development officers (agriculture), one in each development block in the district, for carrying out the agricultural programmes in the blocks.

An agricultural demonstration farm, about 3 hectares in area is situated at Gwaldom. Another farm of about 20 hectares for growing disease-free potato seed has been established at Joshimath in 1966-67 and is named as Potato Farm, Koti.

Horticulture

The district horticulture officer is responsible for the horticultural activities under the directorate of fruit utilisation. The main activities are distribution and production of fruit plants, vegetable seeds and seedlings, plant protection, community canning of fruits, and training in horticulture and fruit preservation.

There are nine model orchards, one in each development block, five horticulture farms at Joshimath, Gwaldom, Subhain, Jakhdhar and Singdhara and four canning centres located at Nala, Gwaldom, Chamoli and Joshimath.

ANIMAL HUSBANDRY DEPARTMENT

The work of animal husbandry and veterinary development in the district is looked after by a district live-stock officer who is responsible for development and improvement in the breed of cattle and poultry, the prevention and treatment of animal diseases and the control of epidemics. He is assisted by 11 veterinary assistant surgeons and 67 veterinary stockmen (animal husbandry), who look after the 10 veterinary dispensaries in the district which include a mobile dispensary located at Nand Prayag. There are also 11 stud-ram centres, 9 fodder nurseries, one in each development block, and 5 poultry centres at Pipalkoti, Baragaon, Nand Prayag, Ukhi Math and Simali. There are also 8 bull extension centres and 2 intensive live-stock development centres. The sheep farms at Kedarkanatha and Bangali are functioning in the district.

The district live-stock officer works under the supervision of both the deputy director of animal husbandry, Bareilly, and the assistant director in charge of the hill development schemes pertaining to animal husbandry, who is stationed at Naini Tal.

CO-OPERATIVE DEPARTMENT

The district comes within the jurisdiction of the assistant registrar, co-operative societies, Kumaon region, with headquarters at Naini Tal. He is assisted by an additional district co-operative officer (marketing), 10 co-operative inspectors and 54 co-operative supervisors, 6 in each development block.

The main activities under the co-operative set up are provision of credit for agricultural operations, distribution of consumer goods amongst rural masses and marketing of surplus agricultural produce.

A separate District Co-operative Bank with headquarters at Chamoli was established in the year 1962. Formerly it was a branch of the District Co-operative Bank Ltd, Kotdwara. The bank provides agricultural loans under the guidance of the rules and regulations framed by the Reserve Bank of India.

Consumer goods are distributed through various primary societies. A co-operative supply and marketing union is under formation to purchase in bulk the goods required by the primary societies in order to give relief to consumers in prices.

EDUCATION DEPARTMENT

As regards the organisational set-up of the education department the district is in the charge of the regional deputy director of education, who

has his headquarters at Naini Tal. At the district level, a district inspector of schools is the highest educational officer who is responsible for the supervision, control and inspection of educational institutions up to the higher secondary stage of education. There are also a deputy inspector of schools, 11 sub-deputy inspectors of schools and an assistant inspectress of girls' schools.

FOREST DEPARTMENT

The district is covered by two forest divisions, the West Almora and the North Garhwal. The latter forms part of the Kumaon Circle, Naini Tal being the circle headquarters and Pauri Garhwal the divisional headquarters. The divisional forest officer has jurisdiction over almost the whole of this district and a part of that of Garhwal. The entire division is divided into six ranges, each under the charge of a range officer. The headquarters of the ranges are at Srikot, Narain Bagar, Tharali, Chamoli, Joshimath and Nagnath.

A small portion of the forest area of the district falls under the Lohba range of West Almora forest division, the range headquarters being located at Gairsain. A range officer looks after this range which is divided into five beats, each being in the charge of a forest guard. The range officer is assisted by two foresters or deputy rangers for the execution of forest work.

INDUSTRIES DEPARTMENT

The district falls under the northern zone of the industries department of the State Government and is under the charge of a superintending officer who looks after the industrial development of the district and provides technical guidance and assistance to the industrial units in both the private and the co-operative sectors. He is assisted by a superintendent of industries, three superintendents of production and two assistant superintendents of production.

PUBLIC WORKS DEPARTMENT

The district falls in the border works circle of the public works department of the State Government and is under the charge of a superintending engineer, the circle headquarters being at Pipalkoti. There are four divisions in the circle each under the charge of an executive engineer, their headquarters being at Chamoli, Bhupeshwar, Kananprayag and Rudraprayag.

CHAPTER XIV

LOCAL SELF-GOVERNMENT

Prior to 1960 the district of Chamoli was part of the Garhwal district and the only self-governing body then was a district board which consisted of 15 members, of whom five were ex officials and 10 non-officials nominated by government. Its chief functions were looking after education, public health and roads. Since February, 1960, when the district of Chamoli was created, the self-governing bodies functioning in the district are an Antarim Zila Parishad, 494 *gaon* panchayats and two notified areas.

ANTARIM ZILA PARISHAD

The Antarim Zila Parishad was created on November 1, 1960, under the Antarim Zila Parishads Act, 1958, but all the duties, functions and powers of this body are vested in the deputy commissioner pending the creation of an elected board. The principal functions of the Antarim Zila Parishad are the implementation of the Five-year Plan schemes, relating to agriculture, roads, co-operation, animal husbandry, education and public health and medicine.

Finances—Its main sources of income are government grants, cattle pounds, water-mills, ferries, fairs and exhibitions and a tax on circumstance and property. The major items of expenditure are general administration, collection of dues, education, medicine, public health, public works, fair and exhibitions. Its income during 1965-66 was Rs.16,88,031 and expenditure Rs 17,31,731.

Public Health and Medical Services—The Antarim Zila Parishad employs 7 vaccinators who are under the administrative control of the district medical officer of health. The expenditure incurred on vaccination was Rs 11,109 in 1965-66. It maintained an allopathic dispensary at Ghimtoli which has been provincialised, the expenditure incurred on it by government being an amount of Rs 19,000 in 1965-66. For the treatment of animals it maintains a veterinary hospital at Karnaprayag.

Education—Education at the junior and senior Basic stages is primarily in the hands of the Antarim Zila Parishad. The deputy inspector of schools is the officer in charge of the education of boys and an assistant inspectress of girls' schools of that of girls. In 1965-66 it maintained 379 junior Basic schools for boys with 21,714 pupils, including 4,627 girls, and 13 such schools for girls with 588 pupils, including 48 boys, and aided a girls' junior Basic school with 11 boys and 13 girls on roll. The number of senior Basic schools for boys managed by it was 8 with 694 pupils, including 54 girls, on roll. It employed 711 men and 29 women teachers in the junior Basic schools and 43 men as teachers in the senior Basic schools and spent a sum of Rs 15,69,175 on education in 1965-66.

Public Works—The Antarim Zila Parishad is responsible for the maintenance of 784 km. of unmetalled bridle-roads in the district. It spent a sum of Rs 1,26,362 on public works including maintenance of unmetalled roads in 1965-66. Receipts and expenditure of the Parishad from 1960-61 to 1965-66 are given at the end of the chapter.

GAON PANCHAYATS

Prior to 1960, when the district came into existence, there were 470 *gaon sabhas* in the area covered by the district. The jurisdiction of a *gaon sabha* extended to a group of villages having a population up to 1,000. By 1965-66 the number of *gaon sabhas* had increased to 494. Now every revenue village or group of villages, having a population of 250 or more, has a *gaon sabha* and generally one to 7 villages are included in a *gaon sabha*. The *gaon sabhas* of the district were reorganised and changes were made in their circles in 1960-61 at the time of the elections of members to them. A *gaon sabha*, which is made up of the adult members of the village or villages concerned, elects from amongst its members an executive committee called the *gaon* panchayat which is responsible for its day-to-day administration. The members of the *gaon* panchayat and its *pradhan* (president) are elected by the members of the *gaon sabha* for a term of 5 years. The *up-pradhan* (vice-president) is elected annually by the members of the *gaon* panchayat from amongst themselves. The *gaon* panchayats of the district control and manage all activities concerned with the welfare of the village community. The duties of the *gaon* panchayat relate to the construction, repairs, cleaning and lighting of public streets; medical relief; sanitation and prevention of epidemics; upkeep and supervision of public buildings or property belonging to the *gaon sabha*; registration of births, deaths and marriages, removal of encroachments on public streets and places; regulation of places for the disposal of the dead; regulation of markets and fairs; establishment and maintenance of junior Basic schools; establishment and management of common land and grazing grounds; assistance in the development of agriculture, commerce and industry; aid in fighting fires; maintenance of records relating to cattle and population censuses; maternity and child welfare and allotment of places for the storages of manure. The *gaon sabhas* also prepare annual plans for the various development activities in their circles. The permissive duties of the panchayats are the organisation of a village volunteer force for watch and ward and other public purposes; distribution of loans to agriculturists; development of co-operatives; establishment of improved seed and implement stores; famine relief; maintenance of public libraries, reading-rooms, playgrounds, public radio sets and gramophones; promotion of social and communal harmony and goodwill. The main sources of the finances of the panchayats are government grants, voluntary contributions and taxes raised by them.

A statement pertaining to the taxes assessed and collected (in Rs) by the *gaon* panchayats of the district from 1963-64 to 1965-66 is given below :

Year	Tax assessed	Tax collected	Arrears at end of year
	Rs	Rs	Rs
1963-64	9,104	13,753	5,257
1964-65	14,000	12,511	6,747
1965-66	10,560	14,832	2,474

The following statement gives the achievements of the *gaon* panchayats of the district :

Works undertaken	Completed during		
	1st Five-year Plan period (1951-56)	2nd Five-year Plan period (1956-61)	3rd Five-year Plan period (1961-66)
Drinking water projects (such as nullahs, etc.)	92	233	509
Brick pavements	25.77 km.	43.75 km.	52.31 km.
Unmetalled roads	184.00 km.	248.65 km.	649.85 km.
Panchayat-cum-community centres	38	70	68
School buildings	15	59	83
Culverts and small bridges	19	91	86
Irrigation tanks	6	17	184

KSHETTRA SAMITIS

The U. P. Kshettra Samitis and Zila Parishads Adhiniyam, 1961, was not enforced in this district up to 1965-66. Government had however, constituted committees at the development block and district levels to advise and assist the officials in carrying out development activities within their respective jurisdiction.

NOTIFIED AREAS

The notified areas of Joshimath and Badrinath came into existence on November 13, 1962, and January 16, 1963, respectively, under the U. P. Municipalities Act, 1916. The district magistrate is the administrator of these notified areas and the subdivisional officer, Joshimath, is the officer in charge who looks after their affairs. The area, population, income and expenditure of these notified areas appear in the following statement :

Notified area	Area (in hectares) according to census of 1961	Population according to census of 1961	1965-66	
			Income (Rs)	Expenditure (Rs)
Joshimath	588.4	2,442	10,000	10,000
Badrinath	35.21	7,000	10,000	10,000

(during summer)

Receipts and expenditure from 1962-63 to 1964-65 are given at the end of the chapter.

Drinking Water-supply, Drainage and Sanitation Schemes

For providing protected drinking water to the people and improving the drainage and sanitation in the border districts a division of the local self-government engineering department was created in 1960. In 1964, a separate division was established for Pithoragarh. Chamoli and Uttarkashi districts are covered by the Chamoli division of the local self-government engineering department.

Drinking Water-supply Schemes

Sixteen major water-supply schemes covering 59 villages and benefiting a permanent population of 24,467 and an additional floating population of 23,984 have been completed up to the end of March, 1967. Besides two schemes covering eight villages benefiting a population of 2,560 are in hand. In eleven other villages drinking water facilities are being extended which, when completed, will cater to the needs of 3,415 persons. An amount of Rs 23,23,000 was spent on these schemes till January, 1967.

The community development blocks of the district have also completed 133 schemes for providing drinking water in the rural areas. Each of these schemes has cost a sum of about Rs 15,000. The irrigation department has also undertaken work on 82 projects estimated to cost an amount of Rs 15,89,800 for providing drinking water in the rural areas.

Drainage Schemes

The execution of three sewerage schemes at Chamoli, Joshimath and Gopeshwar at an estimated cost of Rs 13,55,500 has been taken up, and the department hopes to complete the major part of the schemes at Chamoli and Joshimath by 1967. The drainage scheme at Badrinath has also been prepared and intended for completion in 1967. An amount of Rs 7,18,700 was incurred on these works by the end of March, 1967.

The irrigation department has undertaken the Karnaprayag drainage scheme at an estimated cost of Rs 1,23,303.

Sanitation Schemes

Fourteen sets of latrines containing 72 seats and 16 urinals have been constructed up to March, 1967, at various places along the pilgrim route benefiting on an average nearly 2,50,000 persons per year besides providing facility to the local population. It is expected that by the end of 1967, four sets of eight-seated latrines along the pilgrim route would be completed and would benefit on an average about 1,50,000 persons every year, during the season. An amount of Rs 3,04,000 was spent on these schemes till March, 1967.

STATEMENT I (a)

Receipts (in Rupees), Antarim Zila Parishad

Reference Page No. 123

Year	Government grants		Other sources	Total receipts
	General	Education		
1	2	3	4	5
1960-61	..	..	..	36,939 2,40,045 71,164 3,45,148
1961-62	..	..	..	1,31,336 5,08,121 1,49,890 7,89,347
1962-63	..	..	..	96,901 8,03,798 77,488 9,78,187
1963-64	..	..	..	1,84,077 11,51,074 78,848 14,13,999
1964-65	..	..	..	3,13,605 10,50,028 83,847 14,47,480
1965-66	..	..	..	1,59,060 14,19,526 1,09,446 16,88,032

STATEMENT I (b)

Expenditure (in Rupees), Antarim, Zila Parishad

Reference Page No. 123

Year	General administration and collection charges	Education	Medical and Public health	Public Works	Other items	Total
1	2	3	4	5	6	7
1960-61	..	2,797	1,98,403	4,607	11,239	1,194 2,18,240
1961-62	..	13,930	5,92,018	16,594	46,714	1,13,456 7,82,712
1962-63	..	16,943	7,60,693	10,460	60,455	38,407 8,86,958
1963-64	..	16,406	8,80,204	11,300	51,844	5,262 5,65,016
1964-65	..	39,039	9,19,896	9,748	1,55,947	34,239 11,49,869
1965-66	..	24,796	15,69,175	11,109	1,15,486	11,165 17,31,731

STATEMENT II

Receipts and Expenditure (in Rupees), Notified Areas, Joshimath and Badrinath

Reference Page No. 124

Year	Joshimath		Badrinath	
	Receipts	Expenditure	Receipts	Expenditure
1	2	3	4	5
1962-63	5,000	5,000	..	..
1963-64	5,000	5,000	..	..
1964-65	10,000	10,000	10,000	10,000

CHAPTER XV

EDUCATION AND CULTURE

In ancient days the area covered by the present district of Chamoli was called Kedarkhand. It abounds in temples, confluences of rivers and pilgrim centres, all sanctified by religious tradition. This part of India was renowned even before the time of the *Mahabharata* and remained a stronghold of religion, Sanskrit learning and culture for centuries. The shrine of Badrinath has been one of such cultural centres, as mentioned in the *Skanda Purana*, the *Padma Purana* and the *Harivamsha*. It is said that Vishnu in the incarnation of Hayagriva brought the *Vedas* from the Daityas (demons) to a spot near the shrine and that the four streams of the Alaknanda which flow past the Nara mountain about 4 km. north-east of the shrine, represent the *Vedas* symbolically (*Chaturveda Dhara*). The river Saraswati, which joins the Alaknanda at Keshavaprayag, is supposed to be the incarnation of Saraswati, the goddess of speech and learning, and it is believed that the performing of puja on its banks and the taking of a bath in it for religious purposes ensures that the goddess will never desert the devotee's family. According to local tradition Vyasa (meaning 'the arranger') had his *ashrama* here and he arranged the *Vedas* in their present form. He is also said to have composed the *Mahabharata*, with Ganapati as his scribe, the *Puranas* and the *Brahma Sutras*. According to popular belief, Narada, the great rishi, learnt the science of music from Siva near Rudraprayag. Shankaracharya, the celebrated Vedanta philosopher, who wrote the commentaries on the *Brahma Sutras* in the last decade of the 8th century A. D., established the fourth of his famous *mathas* (monasteries) at Jyotirmatha, identified with the present Joshimath. It has been the matrix of religious and cultural learning and has continued to attract ascetics, scholars and the old through the centuries. The inscriptions that have been unearthed in these parts bear testimony to the high degree of excellence of Sanskrit learning that the great thinkers, scholars and religious adepts of this region possessed.

In ancient times in this region, as in the rest of the country, education began in the home and was continued in *ashramas* (hermitages) where pupils lived with resident gurus, regular studentship beginning with the initiation ceremony called the *upanayana*. The pupil was allowed to pursue the studies of his choice, accompanied by special teaching in the *Vedas* and the traditional branches of learning such as *itihasa-purana* (legends and ancient lore), *vyakarana* (grammar), *chhandashastra* (prosody), *arthashastra* (political economy), *ganita* (mathematics), *jyotish*

(astronomy and astrology), *anvikshiki* (philosophy), *dharmashastra* (law), *shastravidya* (statecraft and military science) and *ayurveda* (the science of medicine). Education was for the sake of education and not for earning a livelihood and was imparted with the best of care, free of cost and uncontrolled by the state. The individual was the chief concern and centre of this system. The development of his character and the acquisition by him of learning, piety and knowledge of the sacred lore were the chief objects of education. The teacher was content with whatever was offered to him by his pupils or their parents at the end of their education, which ensured that the poorest in society received the benefits of education. The student was also required to help the teacher in his household and farm work and the intimate relationship which developed between them was expected to inculcate in the former the qualities of obedience, willingness to serve, austerity and purity of conduct. The period of such tutelage was 15 to 20 years but varied according to the need and inclination of the pupil.

By the mediaeval times the *ashramas* had become *pathshalas* (schools) attached to temples. In addition to the subjects taught ordinarily (Sanskrit language and grammar, the regional language, astrology, mathematics, etc.), the teaching of the Hindu scriptures continued to be an important item.¹ These institutions were privately owned and run, and received no financial aid from government.

With the coming of the British, schools were opened in a few places and by 1908 there were in the tahsil of Chamoli (which became the district of Chamoli in 1960) 24 primary and 13 upper primary schools and by 1910 there was also a middle vernacular school in this area, the number of pupils in the first two institutions being 453 and 413 and that in the third 57.

LITERACY AND EDUCATION

According to the census of 1961, the males and females in the district who were literate and educated numbered 49,766 and 5,410 respectively, the percentages of literate and educated males and females in relation to their respective total numbers—which were 1,20,092 and 1,33,045—being 41.43 and 4.07 respectively, and the proportion of persons who were literate and educated in relation to the total population—which was 2,53,137—was 21.78 per cent. The majority among both the sexes was of those who had acquired literacy without having attained any recognised educational standard, the number of literates among males being 32,246 and that among female 3,932.

1. Rice, L.: *Appendix to the Report of Indian Education Commission of 1882*, p. 78.

Given below is a statement indicating the number of illiterate, literate and educated persons (having various educational standards) as revealed by the 1961 census :

Educational standard	Total	Males	Females
Total population	2,53,137	1,20,092	1,33,045
Illiterate	1,97,961	70,326	1,27,635
Literate (without educational level) ..	36,178	32,246	3,932
Primary or Junior Basic	16,684	15,280	1,404
Matriculation and above	2,314	2,240	74

GENERAL EDUCATION

In 1965-66 the number of junior Basic schools in the district was 520 (for boys 481, and for girls 39) and that of senior Basic schools 46, of which five were for girls, there being no pre-junior Basic or nursery schools. There were 15 higher secondary schools for boys and two for girls of which eight for boys and one for girls were intermediate colleges, the rest being high schools. Of these higher secondary schools, 11 for boys at Karnaprayag, Gamsali, Joshimath, Gopeshwar, Talwari, Agastmuni, Phata, Gairsain, Narain Bagar, Nagnath and Gadora, and two for girls, at Gaucher and Gopeshwar, are maintained by the State government and the rest, at Gaucher, Vidyapith (Gupt Kashi), Maykoti and Nainisain, by private bodies. The only degree college in the district started functioning in July, 1966, and is run by the State government. The statement below gives the number of students in various categories of schools as on March 31, 1966 :

Category of school	Number of schools	Number of students
<i>For Boys :</i>		
Junior Basic	481	25,792 (including 5,799 girls)
Senior Basic (or junior high school)	41	2,976 (including 235 girls)
Higher secondary (up to class X)	7	1,326
Higher secondary (up to class XII)	8	3,085
<i>For Girls :</i>		
Junior Basic	39	1,824 (including 87 boys)
Senior Basic (or junior high school)	5	95
Higher secondary (up to class X)	1	108
Higher secondary (up to class XII)	1	130

Number of schools and students from 1960-61 to 1965-66 under the above category of schools are given in a statement at the end of the chapter.

Junior and Senior Basic Stage

The Wardha Scheme of education was already in operation in the tahsil of Chamoli in February, 1960, when it became the district of Chamoli. It was adopted by the State government with certain modifications including the introduction of an eight-year course of studies comprising the junior Basic stage from classes I to V and the senior Basic stage from classes VI to VIII.

This system as it obtains in the district owes its origin to Mahatma Gandhi according to whom education meant 'an all round drawing out of the best in child and man—in body, mind and spirit'. The fundamentals of this form of education are that free and compulsory education for eight years be provided by the State the mother-tongue be the medium of instruction, the process of education should centre round some useful handicraft enabling the child to produce from the moment his training is begun and that every school be self-supporting.

The Antanim Zila Parishad is responsible for junior and senior Basic education in the district, a deputy inspector of schools and an assistant inspectress of girls' schools, both officers of the department of education of the State government, being in charge of boys' and girls' education respectively. In 1965-66 the Antanim Zila Parishad maintained 379 junior Basic schools for boys with 21,714 pupils (including 4,627 girls) on roll and 13 such schools for girls with 583 pupils (including 48 boys) on roll and aided a girls' junior Basic school with 11 boys and 13 girls on roll, the number of State-managed boys' junior Basic schools being 102 with 4,078 pupils (including 1,172 girls) on roll and that for girls being 25 with 1,217 pupils (including 28 boys) on roll. The number of State-managed senior Basic schools for boys was 20 with 1,125 pupils (including 108 girls) on roll and that for girls five with 95 girls on roll, that of senior Basic schools for boys managed by the Antanim Zila Parishad being eight with 694 pupils (including 54 girls) on roll. There were 14 privately managed boys' senior Basic schools, with 1,157 pupils (including 73 girls) on roll, which were recognised. The Antanim Zila Parishad employed 711 men and 29 women as teachers in the junior Basic schools and 43 male teachers in the senior Basic schools, the amount expended by it on education being a sum of Rs15,69,175 which included an amount of Rs14,19,526 as the State government contribution. The teachers in the State-managed junior Basic schools numbered 148 men and 38 women and those in the senior Basic ones 96 men and 19 women, the expenditure incurred amounting to Rs 7,78,148.

The Antanim Zila Parishad also ran six boys' junior Basic schools during 1965-66 in the tahsil of Karnaprayag under the compulsory education scheme as a step towards providing free and compulsory education for

all boys and girls up to a certain age, the schools being supervised by a subdeputy inspector of schools assisted by head masters acting as assistant attendance officers.

Re-orientation Scheme

The aims of this scheme are to train students in agriculture, to create in them consciousness of the dignity of labour and to augment the finances of the institutions by the sale of the agricultural produce raised by the pupils. It was introduced in this area in 1954. During 1965-66 it was in force in 28 institutions, of which six each were intermediate colleges and higher secondary schools and 16 were senior Basic schools, three being run by the Antarim Zila Parishad. The area of land attached to these institutions for teaching agriculture was 58.20 hectares. For each school there was a teacher specially trained in agriculture, rural economics, extension and veterinary science. He was paid from the funds of the State government. Under the directive principles of the Constitution of India, as a step towards free and ultimately compulsory education of all boys and girls up to the age of 14, no tuition fee is levied in any class up to class VI for boys and class X for girls, the non-governmental institutions being compensated for the loss in fees by a government grant based on the standard rate of fees prescribed by the government.

Secondary Education

Secondary education, as it obtains in the district, leads up, from the junior Basic (or primary) stage to the collegiate. The old Zila schools imparting secondary education were government schools leading up to the School Leaving Certificate Examination but with the establishment of the Board of High School and Intermediate Education, U. P., in 1921, the High School Examination began to be held at the completion of the class X and the Intermediate Examination at the end of the class XII stages. Formerly a high school started with class III but with the reorganisation of education in 1948, classes III to V were transferred to the junior Basic schools and the high schools—starting with class VI—were redesignated higher secondary schools. Thus secondary education now covers education beyond the junior Basic stage up to class XII.

There were in the district, during 1965-66, fifteen institutions for boys with 4,411 pupils, eight, with 3,085 pupils providing education up to the intermediate standard and the rest, with 1,326 pupils, up to class X. The girls' institutions numbered two with 238 students, one being an intermediate college, with 130 students and the other a high school, with 108 students. Of these four for boys, at Gaucher, Vidyapith (Gupt Kashi), Maykoti and Nainisain, are managed by private agencies which receive financial aid from the State government, the rest, including two schools for girls, being maintained by the government. The statement below gives some particular about these institutions:

Institution and location	Year of establishment	Founder	Status and year of upgrading	Number of pupils (1965-66)	Number of teachers (1965-66)	Income in rupees (1965-66)	Expenditure in rupees (1965-66)
1	2	3	4	5	6	7	8
Government Intermediate College, Karnaprayag	1930	State government	Started as government anglo-vernacular school ; high school and college in 1959	578	35	Not available	*
Intermediate College, Gaucher	1947	Private body	Started as junior high school ; high school in 1962; intermediate college in 1964	491	14	18,155	65,748
Intermediate College, Vidyapith (Gupt Kashi)	1947	Do	Started as high school, intermediate college in 1950	305	12	12,513	46,226
Higher Secondary School, Nainisain	1948	Do	Started as junior high school ; high school in 1963	150	5	5,103	22,854
Higher Secondary School, Jawahar-nagar, Maykoti	1951	Do	Started as junior high school ; high school in 1964	298	12	9,782	35,693
Government Intermediate College, Gamsali	1954	State government	Started as government junior high school; high school and intermediate college in 1962	234	25	Not available	*
Government Girls' Intermediate College, Gaucher	1956	Do	Started as government girls' junior high school ; high school and intermediate college in 1965	130	20	Do	*
Government Intermediate College, Joshimath	1957	Do	Started as government junior high school ; high school and intermediate college in 1962	274	26	Do	*
Government Intermediate College, Gopeshwar	1960	Do	Started as high school ; intermediate college in 1962	363	30	Do	*

Institution and location	Year of establishment	Founder	Status and year of upgrading	Number of pupils (1965-66)	Number of teachers (1965-66)	Income in rupees (1965-66)	Expenditure in rupees (1965-66)
1	2	3	4	5	6	7	8
Government Higher Secondary School, Phata	1960	State government	Started as government junior high school; high school in 1965	93	10	Not available	**
Government Higher Secondary School, Narain Bagar	1960	Do	Started as government junior high school; high school in 1964	206	12	Do	**
Government Girls' Higher Secondary School, Gopeshwar	1961	Do	Started as government girls' junior high school; high school in 1965	108	10	Do	**
Government Intermediate College, Talwari	1963	Do	Started as high school; intermediate college in 1965	311	25	Do	*
Government Intermediate College, Agastmuni.	1965	Do	Started as intermediate college	529	22	Do	*
Government Higher Secondary School, Gairsain	Not known	Antarim Zila Parishad	Started as junior high school; taken over by government in 1963; high school same year	207	11	Do	**
Government Higher Secondary School, Nagnath	Do	Do	Started as junior high school; taken over by government in 1963; high school same year	213	14	Do	**
Government Higher Secondary School, Gadora	Do	Do	Started as junior high school; taken over by government in 1964; high school same year	159	14	Do	**

N. B.—Total expenditure on institutions marked with one asterisk (column 8) amounted to Rs 6,42,312 and on those marked with two asterisks (also column 8) Rs 5,27,287

EDUCATION OF SCHEDULED CASTES AND OTHER BACKWARD CLASSES

Particular attention was first directed to the education of the Scheduled Castes and Other Backward Classes in 1937-38 and now greater incentives are being provided for the spread of education among them. The number of pupils receiving education in various types of schools in 1965-66 was as follows:

School	Scheduled Castes		Other Backward Classes		Total
	Boys	Girls	Boys	Girls	
Junior Basic	2,603	239	703	126	3,671
Senior Basic	214	22	31	17	284
Higher secondary (up to class X)	109	3	67	2	181
Higher secondary (up to class XII)	112	..	15	..	127

Boys belonging to these groups are exempted from payment of fees up to class VI and girls up to class X, the wards of those whose monthly income is below Rs 200 also being exempt from payment of fees at the higher stages of education. Other facilities provided are relaxation in the upper age limit for admission to certain educational institutions, stipends, scholarships, financial assistance for the purchase of books and stationery and free hostels. The numbers of pupils, belonging to these groups, in receipt of such facilities in various kinds of schools during 1965-66 were as follows:

School	Scheduled Castes		Other Backward Classes		Total
	Boys	Girls	Boys	Girls	
Junior Basic	2,400	204	538	109	3,251
Senior Basic	205	12	8	2	227
Higher secondary (up to class X)	53	2	7	2	65
Higher secondary (up to class XII)	9	..	6	..	15

Higher Education

The Government Degree College, Gopeshwar, founded by the State government in July, 1966, is the only institution in the district that imparts higher education. It is co-educational and prepares students for the B.Sc. degree of the Agra University. The strength of teachers and students as on October 15, 1966, was 4 and 22 respectively.

PROFESSIONAL AND TECHNICAL EDUCATION

Teachers' Training

The Government Normal Schools, Gaucher, founded in 1959, has a practising school and prepares candidates for the Hindustani Teachers' Certificate Examination and the Government Junior Teachers' Training

College, Gopeshwar, founded in 1965, for the Junior Teachers' Certificate, the duration of the training for both these courses being two years. The trainees in the two institutions numbered 108 and 50 respectively during 1965-66, the strength of teachers being nine and seven respectively.

Mali Training

Introduced in the district in 1960-61, this scheme seeks to prepare those interested in horticulture in the art of pruning, grafting, plant protection measures, use of insecticides, etc. Batches of 20 to 30 are trained at a time, the duration of the training being three months and the amount of stipend received by each trainee from the government funds Rs 40. During 1960-61 the training was imparted at the government nursery, Gwaldom, in the Tharali development block, and since 1961-62 at the multipurpose horticulture farm, Jakhdhar, in the Ukhi Math development block. Those trained up to 1965-66 numbered 109 and the amount expended by the government was Rs 23,074, the yearwise break-up being as follows :

Year	Number trained	Expenditure in rupees
1960-61	36	7,478
1961-62	35	4,119
1962-63	4	493
1963-64	..	..
1964-65	11	8,239
1965-66	23	2,745

Vocational Training

There are in the district 15 training-cum-production centres of the industries department that impart training in various handicrafts such as carpentry, smithery, spinning and weaving of wool, tailoring, knitting, crochet work, embroidery and hosiery, carpet and shawl making, the duration of training in most cases being a year and in others a year and a half. On the completion of the training successful trainees are awarded certificates by the department of industries.

To encourage technical education amongst the inhabitants of the district, stipends and scholarships are also awarded to suitable local students to enable them to join industrial training institutes, polytechnics and other technical institutions in other districts, a sum of Rs.82,000 being expended by government during 1964-65 under this scheme in this and the Uttarkashi and Pithoragarh districts.

ORIENTAL EDUCATION

Sanskrit

Owing to its manifold religious associations this region has been a centre of Sanskrit learning for centuries. There can hardly be any doubt

that in early times in these parts education was imparted in Sanskrit in *pathshalas* and temples. From the 11th century onwards this region saw considerable religious and cultural re-orientation, but by the end of the 18th century, Sanskrit was taught only in such institutions as survived. Many of them had ceased to exist by the beginning of the present century as the British government gradually diverted the monies meant for Sanskrit *pathshalas* to high schools and intermediate colleges where the teaching of Sanskrit was not compulsory. In 1965-66 there were in the district 15 Sanskrit *pathshalas*, three in *patti* of Chandrashila, two each in *pattis* Dasjula, Talla Nagpur, Talla Kaliphat and Bamsu Maikhandia, one each in *pattis* Kapiri, Ranigarh and Malla Nagpur and one at Joshimath, which imparted education in Sanskrit literature, *vyakarana* (grammar), *ganita* (mathematics), *gyotish* (astronomy and astrology), *darshan* (philosophy) etc. The Antarim Zila Parishad aids all these institutions except the one at Joshimath, a sum of Rs 1,800 being the grant given during 1964-65. A brief account of those registered with the inspector, Sanskrit Pathshalas, Uttar Pradesh, and affiliated to the Varanaseya Sanskrit Vishwavidyalaya, Varanasi, follows in the statement below :

Name and location	Year of establishment	Founder	Courses of study	No. of pupils (1965-66)	No. of teachers (1965-66)	Income in rupees (1965-66)	Expenditure in rupees (1965-66)
1	2	3	4	5	6	7	8
Sri Kedarnath Adarsh Sanskrit Mahavidyalaya, Sonitpur, Lamgori	1888	Sri Kedarsabha, Gupt Kashi	Up to Acharya	74	6	28,246	56,936
Sri Kedarnath Sanatan Dharma Adarsh Sanskrit Mahavidyalaya, Uttarakhand Vidyapeeth, Vidyapith (Gupt Kashi)	1924	Nilkanthling Shiva-charya	Do	92	8	7,320	18,738
Sri 108 Swami Sachchidanand Adarsh Sanskrit Mahavidyalaya, Rudraprayag	1925	Swami Sachchidanand	Do	35	4	5,617	6,240
Sri Badrinath Ved Vedang Mahavidyalaya, Jyotirmatha (Joshimath)	1958	Sri Badrinath Kedar-nath temple committee	Up to Shastri	96	11	46,058	46,058

ADULT EDUCATION

Adult education classes are run by the development blocks under the supervision of block development officers, the duration of the course being 6 months, instruction being imparted by part-time teachers and adult leaders and the examinations being conducted by the inspecting staff of the government. Adult centres for women are run by women village-level workers, called Gram Lakshmis, training being given in local crafts, housecraft, nursing and community living. Adult education

classes organised in the district during 1964-65 numbered 66, the adults made literate and Gram Sabayaks trained numbering 1,474 and 3,721 respectively and the number of women trained in handicrafts being 2,499.

PHYSICAL EDUCATION

Physical education is given to boys and girls in almost all educational institutions. Guidance in physical education is afforded through inspection and personal supervision. Mass physical training exercises and displays are the main feature at the regional camps. Students are also trained in social and cultural activities at the time of the annual rallies when competitive games are also held.

FINE ARTS AND MUSIC

Fine Arts

Embroidery is done by the womenfolk on their garments. Wood carvers display their art on buildings, doors and pillars. The icons and images of gods and goddesses are carved in stone on the wall of temples and shrines.

Folk-songs and Folk-dances

Chamoli which forms part of the tract known as Garhwal has been able to preserve its culture, folk-songs and dances on account of its hilly terrain and difficult means of communication.

The area abounds in scenic beauty and a part of the district is known as the valley of flowers — famous for its variety of sweet scented and colourful flowers.

Fertile land is scarce and the common man has to work hard to earn his living. The womenfolk join the men in agricultural operations. Usually after the day's hard labour men and women divert themselves with singing and dancing. Agricultural operations like transplanting rice or harvesting the Rabi crop or events like the birth of a baby or a marriage in the family are special occasions for such displays. The songs may be sung solo, but the dances are necessarily congregational. Of the famous songs mentions may be made of the *chopatti*, *tandi*, *thadya*, *chaunphula*, *ghumailo*, *lamanr*, *khuder geet*, *bazuband*, *mangal*, *chura*, *pandava doli*, *panwara*, *rasu*, *jhora*, *tudi*, *thadya*, *chanchari* and *cholia*, the first five named are also the names of the dances performed with songs of the same name. The *chopatti*, *bazuband* and *lamanr* are love songs.¹

Some of the popular traditional folk-dances of the district are the *pandava doli*, *panwara*, *rasu*, *jagar*, (*ghariyali*) *jhora*, *tudi*, *thadya*, *chanchari*, *cholia*, *chopatti*, *chaunphula* and *ghumailo*.

1. *Hindi Sahitya Ka Vrahasa Itihasa*. (Vol. XVI). *Hindi Ka Lok Sahitya*, edited by Rahul Sankratayan and K. D. Upadhyaya. (Varanasi, U.S. 2017). pp. 604-605

The *pandava* dance is generally performed in every village of the district during the winter after harvesting crops and, as the name denotes, it depicts the principal events of the *Mahabharata*, though some incidents like the bathing of Kunti, search for a rhinoceros for the funeral rites of Pandu and the romance of Arjun and Vasavdatta, not mentioned in the epic, are also added. Usually six persons (five men, representing the five Pandava brothers, and a woman representing their common consort, Draupadi) take part though others join it when it is at its peak. It is a vigorous and rhythmic dance, the dancers changing steps with the change in the beat of the drums. It sometimes continues for hours and those getting tired are replaced by others from the crowd.

The *doli* dance is performed when the image of the deity is taken out from the temple. The palanquin is taken out by two persons and they dance to the accompaniment of the beat of drums and *ransinghas*.

The *panwara* dance goes along with the recitation of ballads, also known as *panwara* composed in praise of local heroes, like Veeru Bhandari and Jagdeva. Some romantic *panwaras* are also famous like that of Jeetu Bagdawal. These *panwaras* were formerly recited in wars and helped to keep up the morale of the fighting soldiers. They were composed by Champhyas, Hurkyas or Bhats who played upon the *champh* and *hurka* while singing the *panwaras*.

The *rasu* is a vigorous and rhythmic dance which is popular nearly everywhere in the district. It has a leader whose steps are followed by the rest of the dancers. It is accompanied either by songs or by instrumental music.

In the *jagar* dance the spirit of a locally revered deity such as Narsinha, Nagraja, Nirankar, Bhairon or Shakti, is invoked by reciting songs in praise of it. These songs have a ritualistic importance and are usually sung in the long winter season. When the recital reaches its climax the person, in whom the spirit of the god enters, begins to tremble and gets into a state of trance. He shivers and dances in a strange manner and speaks out what the god intends to convey.

The *jhora* and the *chanchari* are the most popular folk-dance of the district and are accompanied by songs as well, the former being associated with the coming of the spring season. The participants form a circle holding one another by hand and bend forward slowly in their movements. The main singer sings and dances inside the circle followed by others. It is a community dance. In the *chanchari* dance the movements are slower than in the *jhora* dance and the circle is often divided into semi-circles. It is mostly seen during fairs and festivals.

The *cholia* is a pure flock-dance having no song at all. The dancers represent warring Rajput heroes having swords and shields in their hands. Swift steps are the peculiar features of this dance. The *ghumailo* and

the *champhula* dances are community dances which may be seen during the spring season. Men and women dancers stand opposite to each other. People of all castes may participate in them. No instrument is used in these dances, the rhythm being set by clappings. The *chopatti* dance is performed in a circle, each dancer holding the arm of the next one.

The *thadya* is accompanied by songs and is performed on Vasanta Panchami and the *mela* during the Diwali and Holi fairs. Another popular folk dance of the district is the *thol* or *thapala*. The Badi Nats are professional dancers and perform the *lank* dance of Mahadeva and Parvati, Kutnet, Bhuriya and Dhakaria.

The costume of the folk-dancers is worth noticing. It consists of a long *cho'a*, a scarf girdled round the waist, narrow piped white pyjamas and a big turban, sometimes replaced by a cap. The faces of the dancers are decorated with sandalwood paste and red vermilion and a few wear earrings.

The folk songs and dances are accompanied by a variety of instrumental music. Some of the traditional musical instruments are the *murli*, *binai*, *turhi*, *hurka*, *dhol*, *nagara*, *damua*, *jhanj* and *thali*. The *hurka* and *murli* are the main instruments commonly used. Some other musical instruments now used are the *dholak*, *kartal*, *majira* and harmonium. On festive occasions, however, the traditional instruments are still preferred. The reception of distinguished guests is announced by the playing of *ransinghas* or *turhis*, trumpets and the beating of drums.

The various fairs and festivals of the district have played a major role in preserving the art and technique of folk-songs and folk-dances. The women-folk particularly those of the Mana and the Niti valleys, participate freely in most of the dances, which is a special feature of social life in these hills. The themes of these songs are historical or religious but some of them are also composed on current topics. Patriots like Mahatma Gandhi, Jawaharlal Nehru and Lal Bahadur Shastri have found their way into these songs which also sometimes take note of the various development schemes being executed in the community development blocks of the district.

LIBRARIES AND READING-ROOMS

There are in the district 23 rural libraries and reading-rooms run by the education expansion department under the education and social education programme and a district library at Gopeshwar, founded in July, 1965, and maintained by government. As on June 30, 1966, the last-named library had 700 books and subscribed to 29 newspapers and magazines, about 300 persons making use of it every month.

STATEMENT I General Education

Reference Page No. 130

Year	Junior Basic Education				Senior Basic Education				Higher Secondary Education			
	Schools		Students		Schools		Students		Schools		Students	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1	2	3	4	5	6	7	8	9	10	11	12	13
1960-61	405	22	15,402	2,666	8	..	630	54	7	..	1,472	..
1961-62	417	24	16,670	3,675	8	..	819	36	9	..	1,798	..
1962-63	435	30	17,232	4,220	8	..	760	50	9	1	2,281	103
1963-64	454	30	18,340	4,786	8	..	715	50	11	1	3,028	133
1964-65	469	30	18,976	6,074	7	..	619	49	14	1	3,633	314
1965-66	481	39	19,624	7,249	7	..	640	54	15	2	4,060	303

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

MEDICAL FACILITIES IN EARLY TIMES

Ayurveda was probably the system of medicine practised in the area covered by the district in early times for treating physical ailments. The legend goes that when Rama wanted to revive Lakshmana who had been mortally injured, Hanuman rushed to the Niti valley and brought the entire mountain of Dunagiri on which grew the Sanjivani Booti, a herb said to resuscitate life. In days gone by it was the custom for practitioners of Ayurveda, usually known as *vaids* or *bhishaks*, to treat the sick as a pious duty. Some plants and herbs greatly valued in Ayurveda for their therapeutic virtues, and found in these parts are *atis*, *mahur*, lotus or *kamal*, *brahmi* and *kingora-ka-jar* or *lykion* which was exported to ancient Greece and Rome as a febrifuge and a medicine for certain diseases of the eye. Minerals such as sulphur, borax, gypsum and *silajit* (impure sulphate of alumina) are also considered to have great therapeutic value in Ayurveda as is musk which is obtained from the musk-deer which is found at a height ranging from 2.44 km. above sea-level to the tree line (3.66 km.). This district has a number of thermal and medicinal springs which are known for their healing properties. Some of these are the Gauri Kund on the way to Kedarnath, the Tapta Kund at Badrinath and one near Trijugi Narayan. In the past diseases were generally attributed to sins, crimes and disobedience of religious and natural laws and accordingly those who treated such troubles claimed to possess healing powers through magic, incantations, exorcism and propitiation of malevolent spirits and stars.

As late as 1823, when *mahamari* (plague) broke out at Kedarnath, the calamity was attributed to the Rawal who had deviated from the performance of *hom* (religious fire offering) and had perished from the disease alongwith his associates. The British introduced the allopathic system of medicine and as it received governmental patronage it got established and the Ayurvedic system, though still meeting the needs of the majority of the people, came to be relegated to the background.

The shrines of Kedarnath and Badrinath have been attracting pilgrims since the earliest times from all parts of the country. Indigent pilgrims and sadhus who had to face the hazards of the journey, endure sharp changes of climate and suffer from inadequacy of provisions on their way, at times fell sick and were stranded. A *Sadabrat* endowment was

created early in the nineteenth century, mainly for the purpose of providing free food to such persons. Later the surplus funds came to be devoted to works of general utility. By about 1910 the entire proceeds of the trust were devoted to the maintenance of dispensaries at Ukhi Math, Badrinath, Chamoli, Joshimath and Karnaprayag, which were placed in the charge of the civil surgeon who had his headquarters at Pauri in Garhwal. The district board, Pauri Garhwal, also contributed to the charges of the maintenance of these dispensaries. There are about 50 hereditary *vaids* in the district who visit the rural areas primarily for treating the sick but have no clinics of their own.

VITAL STATISTICS

As the district came into existence only in 1960, the vital statistics for the period preceding 1960 are not available. The climate of the district is salubrious and an examination of the vital statistics of the district shows that the birth-rate exceeded the death-rate every year since 1960. The birth-rate and death-rate per thousand of the population during the 5 years ending 1965 is given below :

Year	Rate per thousand of population		Rate of infant mortality per thousand of births
	Births	Deaths	
1961	18.13	11.14	72.40
1962	23.10	16.03	57.48
1963	22.19	15.09	91.19
1964	25.46	15.02	115.66
1965	26.07	14.02	91.41

DISEASES

Common Diseases

The diseases which resulted in a large number of deaths were fevers of different types, respiratory diseases, diarrhoea and dysentery. The district has remained practically free from epidemics since its formation, smallpox being the only epidemic which took a toll of 34 lives between 1961 and 1964.

Fever—Of all the diseases, fever is responsible for taking the heaviest toll of life and the term not only includes such diseases as malaria and typhoid but covers a number of diseases of which fever is only a symptom. The average number of deaths per year attributed to fever between 1961 and 1965 was 1,908, the highest number of deaths recorded being 1,989 in 1963. Fever accounted for 32 per cent of the total deaths occurring in the district during the period 1961 to 1965.

Dysentery and Diarrhoea—Bowel complaints, usually in the form of dysentery and diarrhoea, generally account for a large number of deaths in the district. The average number of deaths per year from bowel complaints during the 5 years ending with 1965 was 607, the highest number of deaths, 725, occurring in 1964.

Respiratory Diseases—The average number of deaths per year attributed to such diseases during the 5 years ending with 1965 was 553, the highest number recorded being 615 in 1964.

Other Diseases—Tuberculosis, bronchitis, leprosy and malaria are among other diseases responsible for deaths in the district. Recourse is being taken to administering mass B. C. G. vaccinations and rendering special curative treatment in the district hospital at Chamoli in order to combat the menace of tuberculosis.

Epidemics

The district is comparatively free from epidemics, there having been no deaths from plague and cholera since the district came into being. The incidence of deaths from smallpox has also never risen above 0.07 per thousand of the total population. The district medical officer of health, who is assisted by a team of qualified and trained persons including epidemic assistants, sanitary inspectors and vaccinators, is responsible for taking necessary steps to prevent and control the epidemics in the district. The services of the medical officers of the State allopathic and Ayurvedic dispensaries and of primary health centres are requisitioned for helping in the prevention and control of an epidemic breaking out in the district.

Cholera—According to the records available cholera broke out in an epidemic form in 1892, 1903, 1906 and 1908 in the area which included this district. The disease was attributed to the influx of pilgrims visiting the shrines of Badrinath and Kedarnath. The epidemic generally broke out at the end of the hot weather and the beginning of the rains. Sometime about 1929 cholera again broke out in the Chamoli tahsil of the district of British Garhwal. One of the causes of the rapid spread of the epidemic was the abandonment of the corpses of the victims by the banks of the rivers and streams which got polluted and carried the infection to villages in their lower reaches. Stricken villages were deserted and the dead bodies were often left to decompose. Efforts made to improve environmental sanitation, introduce compulsory inoculation against cholera on the pilgrim routes and provide timely medical aid have helped in eradicating the disease completely and it has not recurred in the district since 1960.

Plague—*Mahamari*, the hill or great plague, is the same disease as the Egyptian or Levantine plague. The earliest record shows that it

broke out at Kadarnath in 1823, 1934 and 1835 and at Lohba in 1846 and 1847. It is endemic in this region and from 1823 to 1910 small outbreaks of the epidemic, confined to one or two villages, had appeared every three or four years carrying off half the population of the villages attacked. An outbreak was nearly always preceded by mortality among rats which served as a warning to the people many of whom evacuated the villages. Extension of preventive and curative measures has considerably reduced the incidence of the disease which has not made its appearance in the district since 1960.

Smallpox—Smallpox does not appear to have ever broken out very seriously in this area. British Garhwal was one of the districts of U. P. where the practice of vaccination was in vogue as early as the beginning of this century. The average number of deaths from smallpox during the five years ending with 1965 was about 6 per annum, the highest number, 14, occurring in 1962 and none in 1965.

MEDICAL ORGANISATION

Organisational Set-up

The medical and public health departments in the State were amalgamated in 1948 and a directorate of medical and health services was created which controlled the allopathic, the Ayurvedic and the Unani institutions and services. In July, 1961, a separate directorate was created for the effective supervision and encouragement of the Ayurvedic and Unani institutions. The State Ayurvedic dispensaries in the district are controlled by the directorate and their expenditure borne by it, local administrative control being in the hands of the district medical officer of health.

The civil surgeon is the head of the medical organisation of the district and is in overall charge of the district hospital, and allopathic dispensaries except those converted into primary health centres. He is also the medico-legal head of the district. The primary health centres, maternity centres and the State Ayurvedic dispensaries are under the charge of the district medical officer of health.

Hospital

District Hospital, Chamoli—A dispensary, founded in 1894, functioned at Chamoli till 1960 when it was converted into a district hospital. During 1964-65 the numbers of patients who received treatment in the indoor and outdoor sections of the hospital were 184 and 4,975, respectively. The annual expenditure during 1964-65 amounted to Rs 2,17,678. Patients of tuberculosis are also treated at the hospital. Under a scheme of grant-in-aid to such patients an amount of Rs.20,000 was allotted to the district

during 1964-65 and 200 patients were benefited. In 1966, six technicians were trained under the B. C. G. scheme to fight tuberculosis, and 27,248 persons were vaccinated and 5,567 cases were found positive.

Dispensaries

There are twelve allopathic and nineteen Ayurvedic dispensaries in the district.

Primary Health Centres—There are nine primary health centres in the district, each having a dispensary and a number of maternity centres.

PUBLIC HEALTH

Organisational Set-up

The district medical officer of health is in over-all charge of all the public health activities in the district. He is the district registrar of vital statistics, the superintendent of vaccination and the licensing authority for food and drug establishments. He is assisted by the medical officers of the primary health centres and the State Ayurvedic dispensaries, 14 sanitary inspectors, a district health visitor, nine health visitors, and a number of vaccinators, compounders, midwives and epidemic assistants. He is in over-all charge of the nine primary health centres and all the State Ayurvedic dispensaries in the district. He also supervises various development schemes pertaining to health activities.

The planning department also undertakes the improvement of public health in the district by conducting various curative and preventive activities. The sanitary inspectors look after the environmental sanitation work in each development block, supervise the work of epidemic control, impart health education in the villages, enforce public health bye-laws through the village panchayats, supervise the work of vaccination and sanitation at village fairs and markets and examine and check the figures of vital statistics. The following statement gives some particulars of the public health activities undertaken by the planning department :

Developmental activities	First Plan (1952-57)	Second Plan (1957-62)	Third Plan (1962-67)
New drinking water schemes undertaken	57	255	708
Old drinking water schemes improved	6	183	462
Washing and bathing platforms made	..	127	278
Smokeless <i>chulhas</i> (fireplaces for cooking) made	..	272	139
Ventilators fixed	..	85	264
Sanitary latrines made	9	59	349
Kutcha drains constructed	0.32 km.	27.2 km.	40 km.
Pukka drains constructed	..	4km.	10.28km.

Maternity and Child Welfare

The maternity and child welfare centres were established to reduce the high rate of mortality among women during the antenatal, natal and post-natal periods of among infants. Medical aid is provided by means of a network of maternity centres and advice is given on matters connected with maternity and child care. Under the primary health centres scheme, nine primary health centres with 41 maternity centres are functioning in the district. A maternity centre is usually staffed by a midwife and *dai*, but at the primary health centre of the block there is a health visitor also. The trained staff of these centres not only renders aid and advice at the centres but pays domiciliary visits as well. During the three years ending 1965, the midwives and *dais* conducted 1,917 maternity cases at the centres and 273 maternity cases were conducted at the Phata dispensary (tahsil Ukhi Math) and 78 at the district hospital, Chamoli.

A scheme to train *dais* at the primary health centres has been in operation in the district since 1962-63. A trainee must be literate, the period of training being six months. A stipend of Rs 35 per month and a rupee per delivery are given to each trainee. During the three years ending with 1965, the number of *dais* trained at the primary health centres was 67. Training to nurses and midwives is given at the various training centres in the State, but the candidates coming from this district are given an additional non-recurring grant of Rs 100 for purchasing the initial equipment required and a sum of Rs 25 per month as an additional stipend.

Prevention of Food and Drug Adulteration

The district medical officer of health is the licensing authority for food establishments in the district and the sanitary inspectors act as food inspectors.

Vaccination

The district medical officer of health is in charge of the vaccination work in the district and is assisted by the district health visitor, 14 sanitary inspectors and 24 vaccinators, 17 working under the national smallpox eradication programme and seven belonging to the Antaram Zila Parishad. Vaccination is not compulsory in the rural areas. Of the 37,711 primary vaccinations and 3,15,204 revaccinations performed during the five years ending with 1965, the numbers of successful cases were 36, 881 and 1,63,899 respectively.

Anti-malaria Programme

The national malaria control programme was launched in the area now covered by the district of Chamoli in 1956-57. The activities under this programme were confined mainly to the spraying of D. D. T. in all

the roofed structure twice a year. In 1958-59 this programme was converted into the national malaria eradication programme under which a unit was established at Najibabad, district Bijnor, which is responsible for covering all areas of Chamoli district at altitudes below 1,523 m. Under this programme D.D.T. spraying is undertaken in two rounds in a year, from May 1 to July 15, and from July 16 to September 30. Numbers of the villages, houses and the population covered under this programme from 1960-61 to 1963-64 are given below:

Year	Round	Villages covered	Houses sprayed	Population covered
1960-61	I	770	16,759	1,15,852
	II	770	16,761	1,15,920
1961-62	I	770	16,749	1,15,776
	II	770	16,757	1,15,840
1962-63	I	770	16,758	1,15,902
	II	770	16,748	1,15,898
1963-64	I	770	16,759	1,15,925
	II	770	16,777	1,15,948

Surveillance operations, both active and passive, were also launched in the district in 1961. Under the active surveillance programme, cases of fever are detected and blood smears are collected through the staff employed in the anti-malaria unit which makes fortnightly domiciliary visits. Under the passive surveillance programme, this type of work is done through the agency of hospitals and dispensaries. The malaria cases so detected are radically treated and other remedial measures like focal spraying and mass contact surveys are also undertaken.

Some particulars regarding the active and passive surveillance (combined) programmes for the years 1961 to 1965 are given below:

Work done	1961	1962	1963	1964	1965
Number of fever cases detected	1,336	1,398	4,048	13,842	14,969
Number of blood-films collected	1,248	1,475	3,963	13,671	14,678
Number of blood-films examined	1,248	1,475	3,935	13,541	14,659
Number found positive	Nil	Nil	Nil	Nil	Nil

District Branch of the Indian Red Cross Society

It was established at Chamoli in 1960. The district magistrate, Chamoli, is its ex officio president, and the civil surgeon, Chamoli, the vice-president. The district medical officer of health works as its honorary secretary. The society provides relief to the people in times of natural calamities. Funds are raised by enrolling annual and associate members and in the years 1964, 1965 and 1966, sums of Rs 24.85, Rs 1,139.50 and Rs 690.00, respectively were so raised.

Family Planning

In order to check the high rate of increase in population government established family planning centres at Chamoli and Karnaprayag in 1960. The centres publicise the programme and provide contraceptives. Each centre is manned by a male social worker. In addition vasectomy operations are being carried out at the primary health centres and the district hospital, Chamoli. The medical and health staff performed 1,065 such operations in 1966.

Herb Development Scheme

The scheme aims at the systematic collection, grading, and marketing of medicinal herbs found in abundance in the district. The scheme was introduced in 1961-62 and includes the training of local people in the methods of collecting, grading, storing, marketing and cultivating herbs, and analysis of the samples collected to ascertain their medicinal contents. Cultivation of medicinal herbs was initially introduced in the Joshimath development block at Parsari and Subhaya in an area of 0.81 hectares. During 1964-65 the scheme was extended to four more development blocks and a demonstration unit was established at the headquarters of the district. About 38,500 kg. of herbs were collected and 31,127 kg. worth a sum of Rs 1,25,000 were sold in 1966-67.

Eye-relief Camps

The Sitapur Eye Hospital, Sitapur, has been organising eye relief camps in the district since 1960. Cataract and trachoma are the common diseases treated at these camps. The number of eye operations performed in the district is given below:

Year	No. of operations performed
	230
1964	284
1965	424
1966	

Drinking Water Schemes

This district abounds in springs, waterfalls and rivers but clean drinking water was scarce and bathing was rare and consequently insanitary habits developed. Water has since been obtained at suitable places from different sources, purified and supplied to towns and villages. All the important towns receive protected water.

NUTRITION

In the nineteenth century coarse grains like *mandua* and *mandira* or *jhangora* formed the staple food of the lower classes, combined sometimes with rice. Milk was consumed by all people, and the meat of goats, and hill sheep and venison were also popular. The sheep of the plains, with its long tail, was considered akin to the dog and could not, therefore, be eaten. Wild vegetables, herbs and roots were also eaten which sometimes led to fatal results. The rich people consumed wheat, rice and dal with vegetables and jaggery. At present wheat forms the average diet, and rice too is consumed by a large number of people.

The people of the district are vegetarians but about 33 per cent of them eat meat and fish. Wheat, rice, *mandua* and *jhangora* are the staple food-grains. *Mandua* is consumed by about 80 per cent of the families. Those who can afford to do so, combine it with wheat and rice. Hand-pounded rice is generally consumed and rice water is either left with rice or taken out and mixed with other preparations. Total cereal consumption per capita far exceeds 400 gm., which is normally required. The following statement gives the other articles of the people's diet :

Item	Consumption per capita (in gm.)	Average quantity required per capita (in gm.)
Pulses	51.3	85
Green vegetables	57	114
Ghee and oil	14	28
Milk and milk products	120	170
Sugar and jaggery	25.7	51.4

The consumption of fruits is negligible and the average diet is dominated by cereals, potatoes and onions. The non-vegetarians consume only 8.5 gm. meat and fish per capita against 85 gm. normally required.

The diets are marginal in calories, deficient in animal protein and vitamins A, C and D. However, the consumption of proteins is adequate.

CHAPTER XVII

OTHER SOCIAL SERVICES

LABOUR WELFARE

For the administration of labour laws and the implementation of labour welfare measures, the district of Chamoli falls in the Bareilly region of the State labour commissioner's organisation. The labour inspector posted at Kotdwara, in the district of Garhwal, is responsible for the administration of labour laws in the district.

A brief account of the labour laws, relating to various aspects of labour welfare, in force in the district is given below.

The Workmen's Compensation Act, 1923, lays down that an employer is liable to pay compensation if personal injury is caused to a worker in an accident arising out, and in the course of employment and also if the worker contracts any disease mentioned in the Act. In 1960 there was a fatal accident in the district and a sum of Rs 3,000 was paid to the dependants of the deceased worker. The number of such cases and the amounts paid in 1962 and 1963 were one and four and Rs 1,350 and Rs 6,750 respectively. In 1964 the number was one and an amount of Rs 4,000 was paid as compensation to the dependants of the deceased person.

The Industrial Employment (Standing Orders) Act, 1946, applies to the Sri Badrinath Temple Committee Electrical Undertaking, Badrinath (tahsil Joshimath). The standing orders require that employer define the conditions of employment which are then certified by the labour commissioner.

The Minimum Wages Act, 1948, is applied to the district and under it the minimum wages paid to an adult are a rupee a day or Rs 26 per month. It also regulates the timings and other conditions of certain types of industrial work.

OLD-AGE PENSIONS

The old-age pension scheme, which has been operating in the district since 1960, provides for a pension of Rs 20 per month to destitute persons of 60 years of age or more, who have no means of subsistence or support. It is administered by the labour commissioner, U. P., Kanpur, the verification of the age of the applicants being done at the district level. The

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 number of persons who received such pensions up to May 1, 1966 was 27, the break-up according to tahsils being as follows :

Tahsil	Number of pensioners		
	Men	Women	Total
1	2	3	4
Chamoli	3	9	12
Joshimath	2	..	2
Karnaprayag	3	4	7
Ukhi Math	3	3	6

PROHIBITION

To discourage addiction to drinking and intoxication a district temperance society functions in the district. It consists of officials and non-officials and works through publicity, persuasion and social contact. The regional social uplift and prohibition officer, with headquarters at Moradabad, supervises the work of temperance done in the district and gives guidance to the society. The members of the Sarvodaya Mandal and Arya Samaj are also doing temperance work in the district. Temperance activities include the focussing of public attention, through such media as film shows, and exhibitions of posters and placards in fairs, on the evil effects of drinking and indulging in other intoxicants.

There is no sale of intoxicants on Tuesdays, other 'dry days' being the Holi, Diwali, Independence Day, October 2 (the birthday of Mahatma Gandhi), and January 30, the day of his martyrdom. The hours of sale are also restricted and only a limited quantity can be sold to one person at a time. Ganja and opium have been banned in the district and there are no liquor shops at religious places.

ADVANCEMENT OF THE SCHEDULED CASTES AND OTHER BACKWARD CLASSES

A Harijan welfare supervisor was appointed in the district in 1960 to look after the work relating to the social, economic and educational betterment of the Scheduled Castes and the Other Backward Classes. The Harijan welfare staff works under the administrative control of the district officer.

The educational facilities made available to the members of the Scheduled Castes of the district include free lodging in hostels, free tuition, stipends, scholarships and financial assistance for the purchase of books and stationery. The members of the Other Backward Classes also receive scholarships and a few Bhotiya students are receiving, free of cost, technical and medical education in certain institutions in the State where seats are reserved for them.

The following statement shows the amounts given by the State and Central Government to the members of these groups in this district as scholarship in 1965-66 :

Recipient	Amount given (in rupees)		Number of scholarships
	State Government	Central Government	
1	2	3	4
Scheduled Castes	7,904	1,654	82
Other Backward Classes	6,132	2,263	76

Apart from educational facilities, various schemes to improve the living conditions of these sections of the people are being implemented in the district. During the Third Five-year Plan period the Harijan Sahayak department utilised grants amounting to Rs.2,400 for the purchase of bullocks and agricultural implements by the members of these groups. They are also being encouraged to take to cottage industries and other means of augmenting their earnings and improving their economic condition. Some of the occupations in which they are engaged are spinning, weaving and poultry farming. During the Third Five-year Plan period a sum of Rs 15,205 was distributed to them for starting small-scale industries.

To improve their living conditions construction of houses for them and repairs of their dwellings and schemes for providing them with drinking water were also taken in hand. During the Third Five-year Plan period a sum of Rs 28,280 was spent on repairs and construction of houses and 36 projects to provide drinking water for them were completed.

CHARITABLE ENDOWMENTS

There are three trusts in the district registered with the treasurer. Charitable Endowments, U. P., Allahabad, for educational purposes, some particulars regarding each being given below :

Trust	Founder	Amount invested (in rupees)	Annual income (in rupees)	Objects
1	2	3	4	5
Govind Pathshala Endowment Trust Fund	Atma Ram and Salig Ram	12,800	376	For maintenance of a pathshala at Chamoli
Garhwal Clay Memorial Scholarship Endowment Trust, Karnaprayag	Fund raised by public contribution	900	26	For award of scholarship to a student of class VI of the War Memorial Anglo-Middle School, Karnaprayag
Thakur Saligram Singh Parmar Scholarship Endowment Trust	Dr Pati Ram Parmar	3,200	94	For award of a scholarship to a student of class VIII of the War Memorial Anglo-Middle School, Karnaprayag

CHAPTER XVIII PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

REPRESENTATION OF DISTRICT IN LEGISLATURES

Vidhan Sabha (Legislative Assembly)

In the general elections to the Vidhan Sabha in 1952 the area covered by the present district formed part of the single-member constituency of Chamoli (West)-cum-Pauri (North). There were five contestants in all.

In the general election of 1957, the constituency was divided into two constituencies of Badrinath and Kedarnath, each to return one member. The total number of contesting candidates was four.

In the general elections of 1962, the district had the same two single-member constituencies of Badrinath and Kedarnath. The number of contesting candidates rose to eight.

The number of electors in 1952 was 72,500, the number of votes actually cast being 19,601 and that of valid votes polled 18,522. In the general elections of 1957 and 1962 respectively, the electorates numbered 1,39,120 and 1,41,432, the votes actually cast being 46,928 and 43,046 and the numbers of valid votes polled 46,894 and 40,844. Statement 'A' indicating the number of seats contested and won by the different political parties and the numbers and percentages of valid votes polled in favour of their candidates in the three general elections for the assembly constituencies in the district is being appended at the end of the chapter.

Vidhan Parishad (Legislative Council)

No member has been elected or nominated to the Vidhan Parishad from the Chamoli district in the general elections from 1952 to 1962.

Lok Sabha (House of the people)

For elections to the Lok Sabha in 1952, the area covered by the present district was included in the two constituencies of Garhwal District (West)-cum-Tehri Garhwal District-cum-Bijnor District (North) and Garhwal District (East)-cum-Moradabad District (North East) for the return of one member from each. There were seven contestants.

In the general elections of 1957, there was only one constituency, that of Garhwal, the position remaining the same in the general elections of 1962. The number of contestants was two in 1957 and three in 1962.

The number of votes actually cast in the elections of 1952 was 7,20,427, and that of valid votes polled 2,31,621. The numbers of votes cast in the elections of 1957 and 1962 were 1,41,442 and 1,48,825 and those of valid votes polled 1,41,321 and 1,41,408 respectively.

The Statement 'B' appended at the end of the chapter shows some relevant particulars about the three general elections to the Lok Sabha.

Rajya Sabha (Council of States)

No member has been elected or nominated to the Rajya Sabha from the Chamoli district in the general elections from 1952 to 1962.

Political Parties

The political parties active in the district function on an all-India level none being of purely local standing. Their numerical strength varies from time to time. The Congress was the only party which contested all the general elections. The Jan Sangh contested those of 1957 and 1962 and the parties which contested only one of these elections were the Kisan Mazdoor Praja, the Socialist and the Hindu Maha Sabha in 1952 and the Praja Socialist and the Republican in 1962.

Each party has a district committee, regional sub-committees and primary units in the district. Except the district committee, which has its office at the headquarters of the district, the others function in the tahsils and villages, with separate offices and office-bearers under the aegis of the district body.

NEWSPAPERS AND PERIODICALS

Deo Bhoomi is one of the two Hindi weekly newspapers of the district published from Nand Prayag. It came into being in 1953 and has a circulation of about 1,500. It disseminates governmental news and airs public views grievances. The second is the *Uttarakhand Observer*, published from Gopeshwar.

Some of the English dailies which are read in the district are the *National Herald*, *The Northern India Patrika*, *The Times of India* and *The Hindustan Times*, the English weeklies read being the *Blitz* and *The Illustrated Weekly of India* and the English fortnightlies, the *Filmfare* and the *Caravan*. Among the Hindi dailies which are read here are the *Nav Bharat Times*, *Dainik Jagran*, *Navjivan* and *Hindustan*. The other periodicals popular in the district are the *Satyapath*, *Himalaya Ki Lalkar*, *Uttarakhand*, *Parvatiya*, *Sarhadi*, *Naya Zamana*, *Shakti*, *Hindu Kirti*, *Himachal*, *Chetawani*, *Karma Bhumi*, *Himachal Times*, *Yugwani*, *Dharmayug*, *Saptahik Hindustan*, *Panchayati Raj Patrika*, *Sarasvati*, *Navneet*, *Doon Darpan*, *Sarita*, *Madhuri*, *Niharika*, *Sushma*, *Nai Kahaniyan*, *Kadambini*, *Manorama*, *Parag*, *Sarika*, *Arun Maya*, and *Manmohan*.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Even before the formation of the district, in the area now comprised in it there were voluntary social service organisations which depended on the generosity and philanthropy of the people. Efforts have been made to place voluntary organisations on a sound footing and to co-ordinate their activities with those of the governmental institutions in the field. In 1966 a district Harijan and social welfare officer was posted to the district for a short spell to look after the welfare of the members of the Scheduled Castes and Other Backward Classes and implement the various social welfare schemes initiated by the directorate of social and Harijan welfare, U. P.

There are a number of voluntary social service organisations in the district for looking after certain social and economic needs of the people, the more important ones being mentioned below :

Institutions for Community Welfare—The Chamoli Janpad Hitkarak Sangh was established in 1963 with the object of raising the economic, moral, cultural and social standards of the people. It arranges financial aid for poor and deserving students and disabled persons, provides incentives to co-operative societies and helps in the growing of more food and medicinal plants. Another such institution is the Sri Badrinath Dimri Dharmik Kendriya Panchayat, which functions from May to November at Badrinath and for the rest of the year at Simbri. It provides facilities for pilgrims, and deserving students and runs the Badrish Kirti Vidyapith, a Sanskrit institution, which instructs in religion and astrology.

A branch of the Bharat Sewak Samaj, Uttar Pradesh, was established at Nand Prayag in 1963 with the aim of eradicating corruption, enforcing prohibition and creating an atmosphere favourable for the attainment of the Five-year Plan targets. It works on a non-political basis, organises youth camps and *shramdan* (voluntary labour) for executing works of public utility.

The Uttarakhand Sarvodaya Mandal started functioning at Gopeshwar in 1960. It assists people affected by natural calamities and victims of accidents. It also runs a co-operative society. The Dasoli Gram Swarajya Sangh, a society in the Dasoli development block, supervises all the constructive activities in the block. It arranges training in carpentry, smithery, weaving and leather work to reduce unemployment.

There are two other institutions devoted especially to the service of pilgrims and ascetics. The Baba Kali Kamli Wala Panchayat Kshetra, Rishikesh, established by Swami Vishuddhanand in 1880, has constructed a number of dharmshalas on the routes to Badrinath and Kedarnath to provide medical aid and cooking utensils to pilgrims and free food to ascetics and the poor. About 70,000 pilgrims were provided with these facilities

in 1965. The Punjab Sindh Kshetra, Rishikesh, has one of its branches at Badrinath where it provides free accommodation, utensils, carpets, etc., to pilgrims and free food to ascetics and poor persons. In 1965, about 5,000 pilgrims were provided with these facilities by this institution at Badrinath.

Institutions for Women's Welfare—In order to provide maternity facilities and remove illiteracy, a social welfare centre was established at Nand Prayag in 1965 under a project implementation committee. It organised centres in villages where *gram sevikas* taught small children, attended to their cleanliness, held adult literacy classes, imparted training in knitting, sewing, etc., and organised Mahila Mangal Dals. *Dais* have been appointed to attend to antenatal and post-natal cases in villages.

Institution for Child and Youth Welfare—A number of centres have been organised for the welfare of children and the youth.

Yuvak Mangal Dals, numbering 62 with 1,063 members, were organised in the district in 1960 to inculcate the spirit of self-reliance, good conduct and co-operation among the youth. There are 35 Bal Mangal Dals with 1,350 members in the district.

The Prantiya Rakshak Dal organised 340 youth clubs with 7,140 members till 1966. These clubs get financial aid from government for the encouragement of games and sports.

Other Social Welfare Organisations—The Zila Apradh Nirodhak Samiti started functioning in the district in 1963 with the district magistrate as its Chairman, its object being the finding out of ways means to check crime and to improve the lives of ex-criminals.

A district temperance society has been working in the district since 1960. It devotes itself to the promotion of abstinence from alcoholic liquors in particular and prohibition in general.

STATEMENT 'A'
Results of Vidhan Sabha General Elections

Party	1952					1957					1962				
	Contes- tants	Seats won	Valid votes polled	Percen- tage		Contes- tants	Seats won	Valid votes polled	Percen- tage		Contes- tants	Seats won	Valid votes polled	Percen- tage	
1	2	3	4	5		6	7	8	9		10	11	12	13	
Congress ..	1	..	6,795	36.7		2	1	19,629	41.9		2	1	19,124	46.8	
Socialist ..	1	1	7,470	40.3		..	..	..	..		..	..	..	..	
Hindu Maha Sabha ..	1	..	1,429	7.7		..	..	..	..		..	..	..	..	
Praja Socialist	..	..	..	..		..	..	..	..		..	..	..	..	
Jan Sangh ..	..	..	..	..		..	..	..	..		1	1	9,320	22.8	
Independents	2	..	2,828	15.3		2	1	27,265	58.1		1	..	2,507	6.1	
Total ..	5	1	18,522	100		4	2	46,894	100		8	2	40,844	100	

CHAMOLI DISTRICT

STATEMENT 'B'
Results of Lok Sabha General Elections

Party	1952										1957										1962									
	Contes- tants	Seats won	Valid votes polled	Percen- tage		Contes- tants	Seats won	Valid votes polled	Percen- tage		Contes- tants	Seats won	Valid votes polled	Percen- tage		Contes- tants	Seats won	Valid votes polled	Percen- tage		Contes- tants	Seats won	Valid votes polled	Percen- tage		Contes- tants	Seats won	Valid votes polled	Percen- tage	
1	2	3	4	5		6	7	8	9		10	11	12	13		14	15	16	17		18	19	20	21		22	23	24	25	
Congress ..	2	1	1,20,823	52.2		1	1	71,403	50.5		1	1	67,959	48.5		1	1	13,424	9.5		1	1	50,876	35.5		3	..	1,41,408	100	
Jan Sangh ..	..	..	..	..		1	..	19,452	13.8		1	..	..	..		1	..	..	..		1	..	..	..	..	6	1	1,41,408	100	
Hindu Maha Sabha ..	1	..	6,511	2.8		..	..	..	..		..	..	..	..		..	..	..	..		..	..	..	..	..	..	..	..	..	
Republican	..	..	..	..		..	..	..	..		..	..	..	..		..	..	..	..		..	..	..	..	..	..	..	..	..	
Socialist ..	1	..	20,664	8.9		..	..	..	..		..	..	..	..		..	..	..	..		..	..	..	..	..	..	..	..	..	
Kisan Mar- door Praja	1	..	11,452	4.9		..	..	..	..		..	..	..	..		..	..	..	..		..	..	..	..	..	..	..	..	..	
Independents	2	1	72,171	31.2		1	..	50,466	35.7		1	..	50,876	35.5		3	..	50,876	35.5		3	..	50,876	35.5		3	..	50,876	35.5	
Total ..	7	2	2,31,621	100		3	1	1,41,321	100		6	1	1,41,408	100		6	1	1,41,408	100		6	1	1,41,408	100		6	1	1,41,408	100	

ORGANISATIONS

CHAPTER XIX

PLACES OF INTEREST

Adbadri (tahsil Karnaprayag)

Adbadri, also known in revenue records as Helisera, is set in beautiful surroundings and the road from Lohba to Adbadri passes through scenic terrain. Just above Adbadri is the small lake of Beni Tal. At Adbadri are the remains of sixteen temples similar to those found at Dwarahat (in district Almora) and the one dedicated to Badrinarayan is still used for worship as are the others but to a lesser degree. The local people have a superstitious belief that in a few years the road from Joshimath to Badrinath will be closed by the meeting of the hills near the temple that stand opposite each other and that then this temple will become a place of pilgrimage. The temples are all in a close group in a small space and vary in height from 1.82 m. to 6.30 m. The principal temple is distinguished by a raised and roofed platform in front and leads to a small enclosure of pyramidal form within which is the idol itself. Local tradition assigns the building of the temples to Shankaracharya, the celebrated reformer and philosopher of the 8th century. At Adbadri is Adibadri, one of the five *badris* (Panch badri) mentioned in the following article.

Badrinath (tahsil Joshimath)

Badrinath has been identified with the Badrika-ashrama mentioned in the *Mahabharata* and probably derives its name from the tree 'badarika' (or *ber*) a species of the wild plum. Perhaps for the same reason Vishnu, the presiding deity, is designated Badrivishala or Badrinath after whom the locality and its chief temple are known.

Badrinath lies in an open valley, equidistant from the twin mountains, Narayana and Nara Parabat, which is also called Kuber Bhandar or the treasure of Kuber, the lord of wealth, because it is popularly believed to contain diamonds and emeralds.

The importance of the place centres around this temple which is one of the four famous *dhams* (centre for the order of *sannyasis*) which became famous places of pilgrimage for the devout Hindu, the other three being Sringeri, Dvarka and Puri. It is believed that worshipping at this shrine is a means of liberating the soul from the bonds of transmigration. The original temple that was here is said to have been of very great antiquity and that it was destroyed by avalanches or by the Buddhists, other temples built from time to time also being destroyed by avalanches. The present temple was built about 400 years ago by the king of Garhwal



Temple of Badrinath

It faces east and commands a view of the Alaknanda. The spectacular massif of Nilkantha towers above the temple like an ever-watchful sentinel. The temple is about 15 m. high and has a small cupola covered with plates of copper and is surmounted by a gilded ball and spire.

The principal idol in the temple, which is of black stone or marble and is about a metre in height, is that of Vishnu seated in a meditative pose, flanked by the idols of Nar and Narayana on the right and of Kubera and Narada on the left. The other important idols are those of Uddhava and Garuda (Vishnu's vehicle). In the courtyard of the temple, to the right, stands a small shrine dedicated to Lakshmi, Vishnu's consort, and the idols of Ghantakaran (the *kshetrapal* on guard), Hanuman and Ganesa stand in the wings.

It is said that Shankaracharya recovered the idol from a pond into which it had been thrown and that it was once again thrown into a pond from where, after some centuries, either the ruler of Garhwal or Ramanuja, (c. 1037—1137) the ecclesiastical head of the Vaishnavas, recovered it and installed it at its present site.

Badrinath is also known as Vishalbadri and is one of the five or Panchbadris, the others being Yogabadri at Pandukeshwar, Bhavishyabadri at Subhain (beyond Tapoban), Vridhabadri at Animath (near Joshimath) and Adibadri at Adbadri.

It is said that the first person to be appointed a regular priest of the temple was Padmapadacharya, a direct disciple of Shankaracharya, who was succeeded by Tratakacharya. Their descendants conducted the rituals in the temple for centuries. The Dandi *sannyasis* (a sect of ascetics) acted as priests till 1776 A.D. when the ruler of Garhwal appointed a member of the Nambudiri subcaste of Kerala Brahmanas (to which Shankaracharya himself belonged) as the principal priest, designated Rawal, a practice which is still adhered to.

The temple remains closed from about the end of November to April, due to severe winter conditions during which period the idol of Utsavo Murti is taken from here to Pandukeshwar, though formerly it was taken down to Joshimath. The temple is financially well endowed, the principal source of income being the offerings and donations made by pilgrims in the form of cash ornaments, jewellery, shawls, etc. Tradition has it that the sage Vyasa had his *ashram* (hermitage) about 3 km. away and a number of ancient sages spent years of penance and contemplation in this region.

Just below the temple, hot sulphurous water of a temperature of about 55° C. (131° F.) comes out of the rock at two places and two *pakha* tanks—Tapta Kund and Surya Kund—have been built, one at each spot to

The Rawal (priest) is a member of the Lingayat (Virasaiva) sect from the State of Karnataka who resides permanently at Ukhi Math while his deputy performs the religious duties at Kedarnath. By a legislative enactment of the State of Uttar Pradesh, the management of the temple has been placed under a committee since 1948.

From time immemorial pilgrims from all parts of India have come up through the mountains to visit the great shrine of Kedarnath. The importance of the place appears to have been emphasised by Shankaracharya who, according to tradition, passed his last days here.

A few kilometres higher up, there is a lake called Choravadi Tal, which has been renamed Gandhi Sarovar after the ashes of Mahatma Gandhi were immersed in it in 1948.

The shrine is closed on the first day of Kartika (October-November) and is re-opened in Vaisakha (April-May). During the closed season worship is performed at Ukhi Math.

Nand Prayag (tahsil Chamoli)

Nand Prayag is one of the many *prayagas* on the way to Badrinath and it is from here that one enters the region of Badri-Kshettra. During the summer season the place is thronged with pilgrims.

Pandukeshwar (tahsil Joshimath)

It is said that this place derives its name from the Pandavas when, at the end of their life, they retired to this place to worship and to do penance. An ancient temple here is dedicated to Yog Dhyani Badri one of the Panch Badris. When the temple of Badrinath is closed during winter, the Utsava Murti (festival idol) is brought down to this temple and is taken back to Badrinath when the temple opens in the following spring.

Trijugi Narain (tahsil Ukhi Math)

Trijugi Narain is a small village on the way to Kedarnath which is visited by many pilgrims when proceeding to Kedarnath.

It is said that the marriage of Siva and Parvati (the daughter of Himalaya) took place here and that Vishnu took a prominent part in the celebrations. It is believed that the Agni Kund, which is one of the five Kunds in this region, holds the remnants of the fire then kindled and has been kept alive during the last three yugas and which, it is believed, can still be seen here, its ashes being considered to be very holy. It is from this circumstance that the name Trijugi Narain (god of three ages) is said to have been derived. In the temple of the idols of Lakshmi and Bhū Devi (the earth goddess) stand on either side of that of the main idol of Siva.

enable the pilgrims to take a bath. It is believed that Vishnu commanded Agni, the god of fire, to retire to the source of these springs which causes the water to remain at this high temperature.

The place has other hot springs also, five holy rocks (Panch Shilas) — Narad Shila, Varaha Shila, Garur Shila, Markandeya Shila and Narsimha Shila and the big rock called Brahma Kapal putting into the Alaknanda. The last one is supposed to represent the site where Brahma's fifth head felt from heaven when it was decapitated by Siva. Here the pilgrims perform *pind dan* (*shraddha* ceremonies for the salvation of dead forebears). About 3 km. from Badrinath, on the right bank of the Alaknanda, stands a temple dedicated to Mata Murti, the mother of Nar and Narayana.

There are a number of dharmshalas and rest houses in this area for pilgrims and others who visit the place.

Gauri Kund (tahsil Ukhi Math)

Situated on the right bank of the Mandakini river and on the road to Kedarnath, Gauri Kund derives its name from the celebrated pond of the same name where, it is said, Gauri or Parvati had a bath before her marriage with Siva, the waters of which are said to change colour many times in the day. There is also a temple here which is dedicated to Parvati. A hot spring forms another pond near the Mandakini. Orthodox pilgrims get themselves shaved here before proceeding to Kedarnath.

Gopeshwar (tahsil Chamoli)

This place has a fine temple dedicated to Siva in the courtyard of which there is a trident of iron about 5 m. high, with an inscription in Sanskrit, in copper, recording the victories of Anek Malla in Kedarbhumii. Another inscription records the erection of a royal edifice by him in Saka 1113 (A. D. 1191). Four short inscriptions of later times, in Devanagari, are cut into the metal of the shaft but only one of them is decipherable.

The legend goes that the trident belonged to Siva who threw it at Kamdeva (the god of love) to kill him and it got fixed in this spot. The metal of the trident does not appear to have become weathered by the elements over the centuries.

Gupt Kashi (tahsil Ukhi Math)

Situated between Ukhi Math and Kedarnath, Gupt Kashi lies on the right bank of the Mandakini river and according to religious custom is usually visited by pilgrims on their return from Kedarnath.

Gupt Kashi is famous because the gods are said to have secretly performed penance here to please Mahadeva from which circumstance it



Trident in courtyard of Siva Temple at Gopeshwar

is supposed to have acquired its name *gupt* (hidden) and *kashi* (light). It has two very old temples, one of Chandra Sekhar Mahadeva and the other dedicated to Ardhanarishvara (Siva), in front of which there is a small tank called Manikarnika Kund where water flows in two noticeable currents.

Hemkund-Lokpal (tahsil Joshimath)

Hemkund (lake of gold), is situated nearly 29 km. from Joshimath *via* Govindghat, is set in one of the famous beauty spots of the central Himalayas and has a lake of crystal-clear water located in beautiful surroundings. It was here that the tenth Sikh guru, Govind Singh, came for meditation on account of which it became a place of pilgrimage for the Sikhs and has a gurdwara. There is also a temple of Lakshmana here.

The tract in which Hemkund is located is famous and is known as the Valley of Flowers (locally known as Bhyundar or Kundaliasain). Nearly 18 km. from Govindghat, it is surrounded by snow peaks and is one of the celebrated beauty spots in the Himalaya. It has been acclaimed as a paradise for the mountain lover and the naturalist as wild flowers of varied colours and rare beauty grow here and are at their best from mid-July to mid-October when the entire valley is carpeted with innumerable blooms and becomes a riot of colour.

Joshimath (tahsil Joshimath)

The name Joshimath is a corruption of the Sanskrit word '*Jyotirmath*' the place of *jyotirlinga* of Siva. Shankaracharya founded one of the four *piths* (centres) for *sannyasis* here. It is a halting place for the pilgrims bound for Badrinath. It is considered to be one of the most sacred places by Hindus who believe that Badrinath (the god Vishnu) resides here in winter.

Joshimath has a temple dedicated to Narasimha, an incarnation of Vishnu, an arm of the idol of this deity (which is installed in the temple) is said to be thinning daily and it is believed that when it breaks off the road to Badrinath will be closed by a landslide. To the south of the big square in front of the temple there is a roofed building housing a stone cistern with two brass spouts known as Dand Dhara and Narasimha Dhara between which there are brass idols of Rama and Sita. There are several temples here, each dedicated to Hanuman, Ganesha, Surya, Gauri Shankar and Naudevi respectively. These temple surround that of Vasudeva the black stone idol installed in it, which is 2 m. high and stands on a lotus pedestal, being of fine craftsmanship and being flanked by standing figures of Sri Devi and Bhu Devi. In the temple are also the idols of the ten avatars of Vishnu. At a short distance in front of the temple there is a brass idol of Garuda, Vishnu's vehicle.

Kali Math (tahsil Ukhi Math)

Kali Math is nearly 5 km. from Gupt Kashi and stands on the left bank of the Kali river. The principal objects of veneration here are the images of Maha Kali, Maha Lakshmi, Maha Sarasvati, Gauri Shankar (Mahadeva) and Bhairava. Goats and buffaloes are sacrificed here in honour of the goddess. It is a sacred and ancient seat of religion and tradition and the sage Vyas mentions it in his writings.

Karnaprayag (tahsil Karnaprayag)

This place, which gives its name to the tahsil, is one of the five famous *prayagas*. It is said that the place derived its name from Karna (of *Mahabharata* fame) who worshipped the sun and received from it whatever he desired—gold, jewels and wealth. It has a temple dedicated to the goddess, Uma Devi. Another temple, named after Karna, is also situated here, on each side of which there are the remains of smaller temples.

Kedarnath (tahsil Ukhi Math)

The place owes its name to the old temple of Siva under the name of Kedarnath, the whole region being at one time known as Kedarbhum or kedarkshetra. The temple, it is said, was originally built by Janmejaya, the great-grandson of Arjuna. According to another tradition it was built by Arjuna's brother, Bhima, when the Pandavas passed through this place on their last journey to the Mahapantha mountain.

The locality lies in a cup-shaped valley overlooked on all sides by lofty snow-covered peaks, the surroundings presenting a scene of extraordinary grandeur. The old temple is said to have fallen into ruins and the present one to be of later construction. Built of grey stone, it stands below the peak of Mahapantha. Architecturally it is austere, has fine proportions, the facade being adorned on either side with niches containing images and the *shikhar* being crowned with a gilded pinnacle. The legend goes that when encountered by Bhima in this place, Siva assumed the form of a buffalo and tried to escape by attempting to enter the earth but his hinder part remained exposed and it was on that spot that Bhima built the original temple. Four other sections of the body are worshipped at four different places in the district—the *bahu* (arms) at Tungnath, the *mukh* (mouth) at Rudranath, the *nabhi* (navel) at Madhyamaheshwar and the *jata* (hair) at Kalpeshwar, which with Kedarnath are famous as the five or Panch Kedaras. The lingam here, unlike the usual form, is pyramidal and is regarded as one of the twelve celebrated *pyotirlings* in the country. Inside the temple there are the images of Krishna, Ganesh, Parvati and the Pandavas as with their mother, Kunti and co-wife, Draupadi.



Temple of Kedarnath

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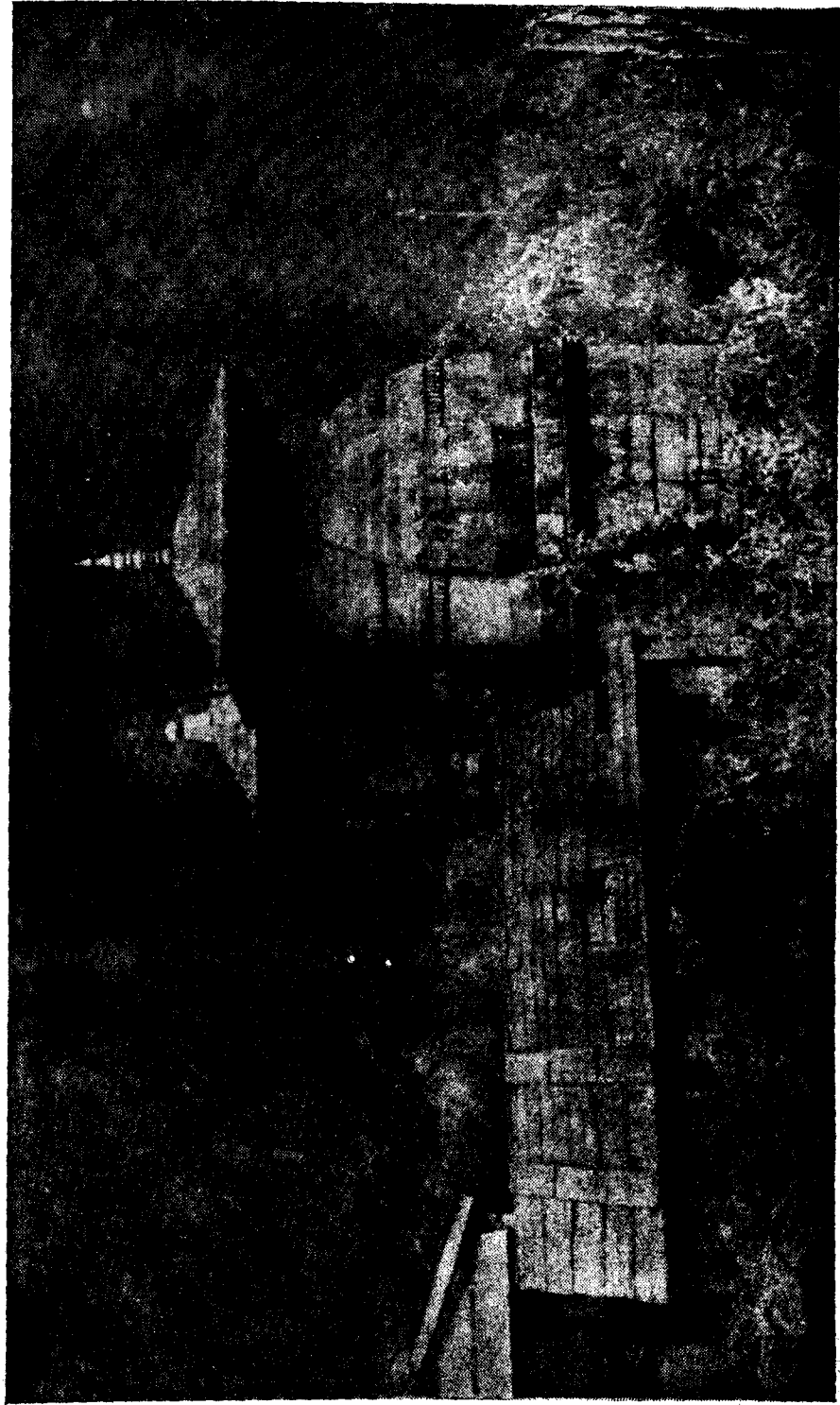
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Pandukeshwar Temple

CONVERSION FACTORS

Money

1 pie=0.52 paise

1 pice=1.56 paise

Linear Measure

1 inch=2.54 centimetres

1 foot=30.48 centimetres

1 yard=91.44 centimetres

1 mile=1.61 kilometres

Square Measure

1 square foot=0.095 square metre

1 square yard=0.836 square metre

1 square mile=2.59 square kilometres=259 hectares

1 acre=0.405 hectares

Cubic Measures

1 cubic foot=0.028 cubic metre

Measure of Capacity

1 gallon (imperial)=4.55 litres

1 seer*=0.937 litre

Measure of Weight

1 tola=11.66 grams

1 *chhatak*=58.32 grams

1 seer*=(80 tolas)=933.10 grams

1 maund*=37.32 kilograms

1 ounce (Avoirdupois)=28.35 grams

1 pound (Avoirdupois)=453.59 grams

1 hundredweight=50.80 kilograms

1 ton=1016.05 kilograms=1.016 metric tonnes

Thermometer Scales

1° Fahrenheit= $9/5$ ° centigrade+32°

*As defined in Indian Standards of Weight Act, 1939

GLOSSARY

<i>Avatar</i>	..	..	Incarnation
<i>Chatti</i>	..	..	Halting place on pilgrim routes in hills
<i>Fateha</i>	..	..	Muslim prayer
<i>Kanungo</i>	..	..	A revenue official inferior to tahsildar
<i>Malguzar</i>	..	..	A <i>padhan</i>
<i>Maulvi</i>	..	..	Muslim divine
<i>Nayabad</i>	..	..	Newly cultivated land
<i>Padhan</i>	..	..	Headman of a village
<i>Patti</i>	..	..	Group of villages in hills—a revenue circle
<i>Patwari</i>	..	..	A petty revenue official
<i>Qazi</i>	..	..	Muslim religious functionary
<i>Ransingha</i>	..	..	Trumpet
<i>Tirthankara</i>	..	..	In Jainism, expounder of religion, deified hero or saint
<i>Turhi</i>	..	..	Trumpet

(Latin names of local trees, animals, birds, etc.)

Trees

<i>Akrot</i>	..	..	<i>Julans regia</i>
<i>Amaltas</i>	..	..	<i>Cassia fistula</i>
<i>Anyar</i>	..	..	<i>Lyonia ovalifolia</i>
<i>Aonla</i>	..	..	<i>Emblica officinalis</i>
<i>Bahera</i>	..	..	<i>Terminalia belerica</i>
<i>Banj</i>	..	..	<i>Quercus incana</i>
<i>Burans</i>	..	..	<i>Rhododendron arborcum</i>
<i>Chir</i>	..	..	<i>Pinus longifolia</i>
<i>Dalla</i>	..	..	<i>Cedrela serrata</i>
<i>Deodar</i>	..	..	<i>Cedrus deodara</i>
<i>Dhak</i>	..	..	<i>Butea monosperma</i>
<i>Dhaura</i>	..	..	<i>Woodfordia fruticosa</i>
<i>Dhauri</i>	..	..	<i>Woodfordia floribunda</i>

Haldu ..	..	<i>Adina cardifolia</i>
Kachnar ..	..	<i>Bauhinia purpurea</i>
Kali (Kail) ..	..	<i>Pinus excelsa</i>
Kharasu ..	..	<i>Quercus semecarilfoior</i>
Kharik ..	..	<i>Acre caesium</i>
Moru ..	..	<i>Quercus delitata</i>
Pangar (Panyar) ..	..	<i>Aesculus species</i>
Pipal ..	..	<i>Ficus religioso</i>
Shisham ..	..	<i>Dalbergia sissoo</i>
Syan ..	..	<i>Terminalia tomentosa</i>
Tilonj ..	..	<i>Quercus dialatata</i>
Toon ..	..	<i>Cedrella toona</i>

Animals, birds, etc.

Asela (or soul) ..	..	<i>Ophicephalus marulivs</i>
Kalabans (or karaunch)..	..	<i>Labeo calbasu</i>
Mahasher ..	..	<i>Barbus putitora</i>
Nama ..	..	<i>Ambassis nama</i>

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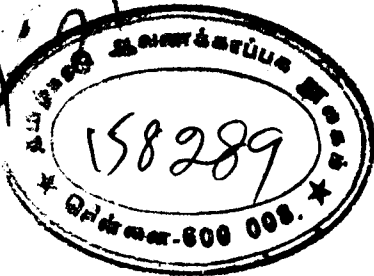
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