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The preparation of the Chamba Gazetteer was commenced in 1903 by Mr. H. A. Rose, C. S., when that officer was entrusted with the superintendence of Gazetteer work in the Province generally. Largely aided by Dr. J. Hutchison, of the Church of Scotland Mission, Chamba, that officer had collected a mass of material and of text which was thought sufficient to go to press with. Printing was commenced, and Messrs. Hancock Prenter, C.S., and A. Campbell, C.S., were in turn entrusted with the task of editing. In 1906, however, Dr. Hutchison represented that, as the result of recent research, much of the text he had furnished was found to be incomplete, and he would prefer an opportunity to put it into better form and also to rearrange the materials. It was, therefore, considered that the best course would be to reprint de novo, and to ask Dr. Hutchison if he would undertake to pass the whole work through the press. This Dr. Hutchison very kindly consented to do, and the present work is the result of his labours, rendered gratuitously since 1906. In addition to re-writing the text which was to hand in 1906, Dr. Hutchison has added a large amount of fresh and interesting matter, which has entailed much care and research. For the articles on Archaeology, Geology and Fauna the compilation is indebted, respectively, to Dr. J. Ph. Vogel, Ph.D., Superintendent, Archaeological Survey, Northern Circle; the late Lieutenant-General C. A. McMahon, F.G.S., formerly Commissioner of Lahore, and Colonel C. H. T. Marshall, late Superintendent of Chamba. The articles on Botany, Ferns and Forests were prepared, respectively, by Mr. J. R. Drummond, C.S., Mr. J. C. McDonnell, Imperial Forest Service and Mr. C. G. Trevor, Conservator of Forests, Chamba. The contribution on the Dialects of the State is the work of the Rev. T. Grahame Bailey, B.D., Church of Scotland Mission, Wazirabad.

Dr. Hutchison has requested that record may be made of the valuable assistance he has received from His Highness Raja Sir Bhure Singh, K.C.S.I., C.I.E., who has taken the deepest interest in the work, and has personally revised and checked the greater part of the Gazetteer as it passed through the press: the articles on Administration and Revenue being from his own hand. But the main labour and responsibility of preparing the whole work has fallen upon Dr. Hutchison, to whom Government and the Chamba State are under a debt of very great obligation. As Political Officer of the State I am well aware of the immense amount of time, attention and care which Dr. Hutchison has so conscientiously and gratuitously devoted upon the compilation, which is not only valuable as an official and statistical record, but is made attractive to the historian, the antiquary and to the public generally.

Lahore:  C. G. Parsons, I.A.,
Dated the 8th July 1910. Political Officer, Chamba State.
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CHAMBA.

The following maps will be found useful for reference:

I.—**Survey Department Maps.**

Chambé Territory. Scale 1" = 2 miles.

Atlas of India, Sheet No. 46, 1" = 4 miles.

Forest Sheets. Scale 4" = 1 mile.

244° N. E., S. E. & S. E., S. E.

245 N. E., 246 N. E., N. E.; 262° N. E. & S. E., N. E.

262° N. W., N. W. & N. W., N. E., 262° S. E. & 282 N. W.

262° N. E., N. E., S. E., & 282 N. W. & S. W., 262° S. W., S. W., S. W.

262° S. W., S. E., 282 S. W., 262° N. E. & 283 N. W.

262° N. W., N. W., N. W., S. W., S. W., & 245 S. E.; S. E.

262° S. E., S. E.

263 N. W. & N. W.; N. E.; N. E.; N. E.; N. E.

282 S. W., N. W., 281° S. W., S. W. & 283 N. W.

288 S. W., N. W., S. W.; N. W. & 263 S. E., S. W. & 285 N. W.

Forest Sheets. Scale 1" = 1 mile.

245, 246, 262°, 263 & 264.

Pángi Range Index of Chambé, 1" = 4 miles.

II.—**Forest Department Maps.**

Excellent maps are attached to the Working Plans of the State Forest Department.
CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

Chambá is one of the semi-independent Hill States under the control of the Punjab Government. It is situated in the bosom of the Himalaya Mountains, between north latitude 32° 11' 30" and 33° 13' 6", and east longitude 75° 49' 0" and 77° 3' 30." The boundaries are as follows:

On the north-west and west, Jammu and Kashmir; on the north-east and east, Ladákh, British-Láhul and Bara Bangáhal; on the south-east and south, the Districts of Kángra and Gurdásipur.

The superficial area of the State is 3,216 square miles; with a population of 127,834, giving a proportion of 40.9 to the square mile.

Chambá, the capital, and the only town in the principality, has a population of 6,000. It stands on a plateau on the right bank of the Ráví, 18 miles east of the Hill Station of Dalhousie, and about 50 miles from Sháhpur, where the Ráví debouches on the plains.

In shape the State is more or less of a rough oblong, contract-ed towards the north. The greatest length, from south-west to north-east, is about 70 miles; and the greatest breadth, from south-east to north-west, about 50 miles. The average length may be put at 66 miles, and the average breadth at 50 miles. Within this area, are comprised a small portion of the Biás Valley; a section of the Ráví Valley, which is the Chambá Valley Proper; and a similar section of the Chenáb Valley, called Pángi and Chambá-Láhul. The territory is wholly mountainous, with altitudes ranging from 2,000 to 21,000 feet above sea level; the inhabited area reaching to 10,000 feet.

Before describing the main ranges it will be convenient to refer briefly to a low range, called the Háthi Dhár, running to the south of the Dhaula Dhár and parallel to it, at a distance of 10 miles as the crow flies, or 20 miles by road. This range, of which the highest point is 5,256 feet, is really the inner ridge of the Siwalik area, and maintains an almost unbroken course from taluка Rihlu in Kángra to the Ráví. Near its eastern extremity a spur from the Dhaula Dhár joins it, almost at right angles, forming the boundary between Chambá and Rihlu, and the border line is continued along the crest of the Háthi Dhár to the left bank of the Ráví, separating Chambá from the Kángra and Gurdásipur Districts. To the west the Ráví forms the boundary between Chambá and Jammu.

The Háthi Dhár, like the other ranges, is steeper on its south-ern than on its northern flank. It is composed of sandstones and
conglomerates of tertiary age; and being of such low altitude, is covered with dense undergrowth and forest, chiefly *Pinus longifolia* and dwarf oaks.

In the Chambá State the Himalaya Mountains present three well-defined snowy ranges, which constitute the most striking orographical feature in the territory. These run more or less parallel to one another, from south-east to north-west; and from 30 to 40 miles apart. The first range—the one nearest the plains—is called the Outer Himalaya, or Dhaura Dhár, and in Kangra is generally spoken of as "the Chambá Range." It separates the basin of the Biás from that of the Ravi. The second range is the Mid-Himalaya, or Pangí Range, the Pir Panjal of geologists, forming the watershed between the Ravi and the Chenáb. The third is the Inner Himalaya or Zániskar Range, between the Chenáb and the Indus. These ranges are all in general continuity with the main Himalayan chains from the east, and are continued westward into Kashmir territory.

The Dhaura Dhár begins on the right bank of the Biás, and running north by west forms the boundary between Mandi and Kulu. At the point where it gives off the Bara Bangáhal Range to join the Mid-Himalaya, it makes a sudden bend to the westward, and first touches Chambá territory on the western border of *taluka* Bangáhal. From this point, for 36 miles, it forms the boundary between Kangra and the Chambá State. Opposite the western border of *taluka* Rihelu, the State boundary, which has followed the crest of the range, is deflected to the south as far as the eastern end of the Hathi Dhár, and from this point to the Ravi the Dhaura Dhár is wholly in State territory. It now gradually declines in height, finally ending on the left bank of the Ravi near Dalhousie; at its western extremity it is only from 5,000 to 8,000 feet in altitude. The Chatar Dhár, in Jammu territory, of which the Kund Kamús peak, 14,241 feet, is a conspicuous object from Dalhousie, is geologically a continuation of the Dhaura Dhár.

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

Towards the north the general contour of the range presents a marked and striking contrast. The mountain sides are much less precipitous, and the spurs splay off in long and gentle slopes,
which decline gradually till they reach the Ráví. This abrupt and almost perpendicular drop on the southern flank, and the more gradual decline towards the north, is a general and prominent feature, more or less, of all the Himalayan ranges. Towards the western extremity of the Dhaula Dhár, where the height is so much diminished, the oaks and pines surmount the range, clothing it, especially on the northern slopes, with dense forests, interspersed with rhododendron trees in great profusion; displaying in early spring a wealth of blossom that is very pleasing to the eye.

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

The Mid-Himalaya, or Pángi Range, is a direct continuation of the main Himalayan axis. After separating Kulu from Láhul and Spítí, it enters Chambá territory on the western border of Bara Bangáhal, and traverses the State, from south-east to north-west, for more than 60 miles. This range divides the territory into two large sections of unequal size, and severes these from each other to such an extent that even in summer there is comparatively little intercommunication; while for four or five months in winter the passes are blocked with snow, and all intercourse, for the time, is at an end. The northern or smaller section, called Pángi and Chambá-Láhul, is then completely isolated from the outer world. So forbidding was this snowy range regarded in former times, that every State official proceeding to Pángi on duty was granted a special allowance, under the head of “funeral expenses,” as he was not expected to return. For the same reason, Pángi was formerly made use of as a place of banishment for criminals and political offenders.

This range forms a second mountain barrier with magnificent snowy peaks, some of which reach an altitude of 19,000 feet. The mean elevation cannot be less than 17,000 feet; and the passes range from 14,328 to 17,000 feet. The only position from which a panoramic view of the range can be obtained is from Dáyankund, at the western end of the Dhaula Dhár, near Dalhousie. Seen from this point, at a distance of 30 or 40 miles, it is a grand and imposing spectacle, though the effect is softened and impaired by distance and the intermediate ranges, many of which attain a high altitude. In this range also the southern flanks are abrupt and precipitous, while to the north, on the other hand, the spurs subside gradually to the Chandrábhága. After passing out of the State the range continues its course westward to join the Pir Panjál Proper, with which it is in unbroken line, except where it is pierced by the Chandrábhága at Kashtwár.

At the point where the Pángi Range first touches State territory it gives off the Maní Mahes Range to the south, which
CHAMBA STATE.] The Zanskar Range. [PART A.

CHAP. I. A. Physical Aspects.

The Dagni Dhär,(1) divides Chambá from Bara Banghál as far as the Ráví; thence the boundary runs up to the summit of the Dhaulá Dhár.

On the north-west border, where the Pángí Range leaves the territory, it gives off a branch range to the south-west, called Dagni Dhär, which forms the boundary between Chambá and Bhadrwáh(2) in Jammu. At its western extremity this range is connected with the Chatar Dhár by a short ridge, in which are the Padárí and Chatar Dhár Passes. Orographically the Dagni Dhär and Chatar Dhär are different sections of one continuous range, forming, with the Pángí Range, the watershed between the Ráví and the Chandrabhágá. The State boundary follows the crest of the Dagni Dhär to a point west of the Padárí Pass, where it is deflected to a spur from the ridge mentioned above, along which it runs, in a southerly direction, as far as the old fort of Prithvijor. Thence the Rowá stream forms the boundary to its junction with the Siowa, and the latter to its junction with the Ráví; separating Chambá from Balor in Jammu. On the Trigonometrical Survey maps the boundary near the Padárí Pass is shown as following the crest of the ridge and doubtless this was the original, as it is the natural boundary; but the line has now been thrown back into Chambá territory as far as Kundí Marál, a distance of six or seven miles from the Padárí Pass. The change probably took place at the time of the annexation of Bhadrwáh by Jammu. The Pángí Range and the Dagni Dhär are composed of silurian rocks, chiefly schists, slates, and Blaini conglomerate.

The Zanskar Range.

The Inner Himálaya, or Zanskar Range, is the most direct continuation of the main Himálayan axis. After leaving the Sutlej it runs in a north-western direction, dividing Ladhák from Spítí and Láhul. It then closes in the Chambá State for a short distance, along its northern border, separating Chambá-Láhul from Zanskar, and farther west forms the northern boundary of the Kashmir Valley.

Features of the Range.

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

Spurs from Zánskar Range.

The boundary between Chambá-Láhul and British-Láhul is formed by a spur from the Zánskar Range, separating the Miyár and the Kádo Tokpo streams, and ending at the Tirot Nálá on the

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(1) The names Chatar Dhár, Tundhá, Dagni, and Sabo apply to only a section of each range. They are here used generally for convenience of description.

(2) The Bhadrwáh of the maps.
Chandrâbhâga; whence the line ascends to the crest of the Pângi Range. On the north-west border of Pângi a similar spur leaves the Zânskar Range near the source of the Danlong (Bhutna) Nâlâ, and, running to the south of that stream, carries the border to the head of the Ganaur Nâlâ, which, from this point to the Chandrâbhâga, is the boundary between Pângi and Pâdâr. Thence the line rises to the crest of the Pângi Range to follow the Dâganî Dhâr.

Having now outlined the principal ranges in the State, it remains to describe the intervening valleys.

The greater part of the tract between the Háthi Dhâr and the Dhaula Dhâr is in the Biâs Valley, and, with the addition of a small portion of the lower Râvî Valley, forms the Bhattiyat Wizârat, which, in proportion to its size, is the most populous and fertile sub-division of the State. The southern section of this area, composed of sandstones and conglomerate, is an integral part of the Siwâlik, and has the same physical and botanical features. Its vegetation is semi-tropical, and the bamboo, the pîpal, and the mango flourish luxuriantly in close proximity to the fir, the barberry and the oak. Two crops are garnered in the year, the cereals chiefly grown being rice and maize, alternating with wheat and barley. The northern section contains the spurs from the main range, composed of silurian and carboniferous rocks, and, being more elevated than the other, is therefore more alpine in character. The cantonment of Bâkloh is located near the line of contact of the sandstones with the older rocks.

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

Examined more closely, this region is seen to be naturally divided into three fairly distinct sections, corresponding to three out of the five Wizârats of the State. This division is made by a spur from the Pângi Range, thrown off to the south about midway in its course through the territory, which soon bifurcates, one branch running to the south-east and the other to the south-west. The first is the Tundâh Range, which gradually declines, and finally ends on the Râvî opposite Chhatrârá, from whence the line of separation is continued, by the Chirchind Nâlâ, to the Dhaula Dhâr; the other is the Saho Range, which comes to an end in the fork, at the junction of the Râvî and the Siul, the line being prolonged to the Dhaula Dhâr by the Chîl and Kûlâtop Spur. The area embraced between these spurs is triangular in shape, with its
base at the Dhauila Dhár, and forms the Chambá or Sadr Wirárat, in which is situated the capital of the State.

The portion to the north-west of the Saho Range includes the entire basin of the Siu1, and is called the Chargáh Wirárat.

The area to the south-east of the Tundáh Range comprises the Valley of the Rávi from below Bara Bangáhal, with its tributaries, the Buddhil and the Tundáhen, as far down as the Chirchind Náh, near Chhatrári. This is called the Bhráhman Wirárat, and is the oldest portion of the State, containing the ancient capital. It is also called Gadderán, or the country of the Gaddis.

Bara Bangáhal contains the head waters of the Rávi, and is, therefore, a part of the Rávi valley, but it never belonged to Chambá. It was formerly the northern province of a small Native State called Bangáhal, which was absorbed in Kulu and Mandí about A. D. 1700. The Bara Bangáhal Range separates it from Kulu.

The Rávi or Chambá Valley, as a whole, is fairly open, and the means of communication are good. The scenery is of a picturesque and varied character, presenting many delightful contrasts. In the lower Valley, at an elevation of 3,000 feet and under, the vegetation is semi-tropical, the wild olive, pomegranate and fig mingling with the acacia, shisham, pipal and other trees found in the plains. Where they are open, the valleys are covered with rich verdure which extends up the mountain slopes, while interspersed are villages, each in the midst of its own cultivated area, lending an exceedingly pleasing appearance to the landscape. On the mountain slopes the fields are usually of small size, and are arranged in terraces, the lower border of each being formed by a rough wall to make the ground more level for ploughing. The villages, too, are diminutive, seldom containing more than a dozen houses. In most parts of the Rávi Valley, under 7,000 feet, two crops are reaped. These are rice in the lower levels, with maize, wheat, barley and other cereals higher up. Above 7,000 feet only one crop, as a rule, is garnered. The mountain slopes, especially those with a northern aspect, are usually densely wooded: while those with a southern aspect are often quite bare, owing to their greater exposure to the sun. Under 6,000 feet the trees most commonly found are Pinus longifolia, oak, holly, rhododendron and chestnut; at a greater elevation pines and cedars form extensive forests, and above these are birch and juniper. The mountain sides, especially at high altitudes, are carpeted with flowers of every hue, which come out in great profusion as the snow melts and disappears. Towering over all are mighty pinnacles of rock, rearing themselves to an altitude of 19,000 feet, with vast fields of glacier and untrodden snow. This, in general outline, is what the region is like in spring,
and all through the summer, the snow line gradually retreating higher, till in July and August peaks of 15,000 feet become quite bare. On the Pangi Range the permanent snow line stands at about 15,000 feet on the southern side, and 14,000 feet on the northern. New snow begins to fall on the higher ranges in September, and during the remaining months of the year the snow line steadily descends till, in December, January, and February, snow may fall in the valleys, 2,500 feet above sea level. In the capital, with an elevation of 3,000 feet, it is rare for a winter to pass without several falls. In the upper valleys snow lies very deep, and in the Brahmapur Wizârat, it is customary for most of the villagers to migrate to the lower valleys for the winter, some coming to the capital, and others going to Kangra. This custom is not found in any other part of the State. It is probably of ancient origin, and the people speak of going to 'Jandar,' as they call the country to the south of the Dhaulâ Dhar. This migration takes place in November, and the return journey in April or May. Some members of the village community remain at home, by pre-arrangement, to tend the cattle and look after the property, but the villages in Brahmapur Wizârat are almost deserted during winter.

The region between the Pangi and Zanskar Ranges is something of an irregular square, each side of which is about 35 miles. It comprises the Valley of the Chandrabhagâ through nearly 80 miles of its course, from the Tirot Nalâ in British Lahul, to the Ganaur or Sansâri Nalâ, separating Pangi from Padar in Jammu. This area forms the fifth Wizârat of the State. It is in many respects very different from the Râvi Valley. The Chandrabhagâ, throughout the whole of its course in the territory, flows at a higher level than the Râvi, being 9,000 feet above the sea at Tirot, and nearly 7,000 feet where it enters Padar.

This region is divided into two parts, of nearly equal size, by a lofty spur from the Zanskar Range, called Gurdhar, with peaks of 21,000 feet, the highest in the State, running in a south-westerly direction between the Saichu and Miyâr Nalâs, and ending opposite Tindî. The north-western portion, from Raullî(1) to the Ganaur Nalâ, is Pangi; and the south eastern, from Raullî to Tirot, is Chambâ-Lahul.

Pangi is unique in its grandeur and beauty: in this respect far surpassing any other portion of the State. The scenery is sublime and imposing, and Nature appears in her wildest and grandest moods. Everything is on a stupendous scale. The great river rolls along in a deep and narrow gorge, lashing itself into fury against the adamantine cliffs that confine it. Precipices spring from the brink, in places almost perpendicular, to a height of one

(1) Raullî is an uninhabited grassy slope about halfway between Shor (Saor) and Tindî; not marked on the map.
or two thousand feet: on the lower ranges are grassy slopes of rich pasture with dense forests of pine and cedar, while high over all, the stern and majestic mountains, piled on one another, attain an altitude of 18,000 to 21,000 feet, rising far beyond the line of eternal snow. But all is not sublimity and grandeur. Every few miles the traveller reaches fairly open nooks of surpassing beauty, which may have been small lakes in some by-gone age, while the river was cutting its way through a rocky barrier in front. There the villages are chiefly to be found. These are few in number, and of small size, for the country is sparsely inhabited. The roads are just what one might expect in such a region, narrow and dangerous, so narrow indeed, that in some places there is barely room for two people to pass each other; in other parts the precipice affords no space for a road, which has to be carried along the face of the cliff, supported on iron bars fixed horizontally into the rock. Elsewhere the path crosses from ledge to ledge by means of *trangarás*, or narrow wooden bridges of a primitive and insecure kind, sometimes at a giddy height above the torrent. There are several beautiful side valleys in Pangi of which the principal are the Saichu, Parmaur, Hunán, and Surál Náíás, all leading up to the Zánaskar Range. Though narrow where they join the main valley they are fairly open higher up—and contain a considerable number of villages. Those near the head of each *nálá* are occupied by Tibetans, called Bhot, and for this reason are called ‘Bhotauris.’

Winter conditions.

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

The crops grown in Pangi are chiefly wheat and barley with *phulan*, *bres*, *elo* and *masar*. There is as a rule only one harvest in the year, though in places two are reaped. The wheat and barley crops are sown late in the autumn, and are reaped in the following June or July, after which a crop of *phulan* or *bres* may be sown, and reaped in October.

Pastures.

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

Chambā-Lāhul is the lower half of the province of that name, the upper half being British territory, having previously formed a part of the Kingdom of Kāül. This division into two parts probably took place about A.D. 1680. The physical features are similar to those of Pāngī, except that, while the lower portion of Lāhul is narrow and precipitous, the upper portion is wide and open. The mountain slopes are also much less densely wooded, owing to a more scanty rainfall, and to Lāhul, as a whole, being at a higher altitude. The forests are chiefly composed of pines and pencil cedar and are generally confined to the northern slopes of the Pāngī Range. The principal side valley is the Miyār Nālā, which though very narrow at its mouth is quite open further up, and is chiefly inhabited by Tibetans.

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

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

In the hills, the landscape is always interesting and there is endless variety to charm the eye, but nothing on the ordinary stages can compare in beauty and grandeur with the high passes. A general description applies more or less to all of them, the Pāngī Range being referred to. Beginning the ascent from the last village, at 7,000 feet, the road rises through forest, or up a long and narrow ravine, or it may be over steep grassy slopes. The tree line is reached at 11,500 feet, and then the forest ends, and the traveller emerges on the mountain side. Here he will pass the night at an elevation of 12,000 feet. Above him tower the massive rocky pinnacles of the high range with their drapery of snow, while glaciers fill the hollows between them. Below, the hills and valleys of the lower ranges, through which he has come, stretch far into the distance, till the horizon of vision is limited by the Dhaulā Dhār, 30 or 40 miles away. The mountain slopes around him, too, are simply fascinating in the rich expanse of floral verdure which they present. Though bare as regards trees, the ground is carpeted with flowers of every hue, reminding...
one of a beautiful meadow in England in early summer. The resemblance is all the more striking, as at that altitude the flora is essentially that of a cold temperate climate. The profusion of this floral display diminishes with the increase of altitude, but many beautiful species are found almost up to the summit of the passes, where the rocks are free from snow. The second day's ascent is steep and trying for it is over snow and at an altitude which causes oppression of breathing and exhaustion. By and by, the traveller reaches the higher snow slopes, with the great pinacles in close proximity, and is now on the permanent glacier. The scene is awe-inspiring. No sound disturbs the stillness, except that of the falling rock and avalanche. The coolies even are silent till they reach the top, for Bhagvati, the presiding deity, disapproves of any noise within her domain. After great toil the summit is gained at 14,000 to 17,000 feet, and a panorama, in its beauty and grandeur far surpassing any possible conception, lies before him. So extensive is the prospect from some of the passes, that the vision reaches beyond the intervening ranges to the south, and, on a clear day, even the great rivers of the plains may be seen at a distance of 100 miles glistening in the sunshine. Towards the north, on the other hand, the outlook is limited, and, except on the Chem, Marhú and Drátí Passes, there is little to be seen but the snowy peaks in the immediate vicinity. From the passes named, however, a more or less extensive view is obtained of the Chandrábāgā Valley. The descent on the northern side is more gradual and less interesting than the ascent, but it, too, has its own special features. The snow slopes in early summer are very conducive to a mode of progression, in many places more rapid than safe. Here, too, the vegetation has its own peculiar charm, though the floral display is scanty and poor in comparison with that which has been left behind. At 11,000 feet the tree line is again reached, and the road then descends rapidly to the Chandrábāgā Valley. Later in the summer, and before winter has set in, most of the passes in the Pāngī Range are almost entirely clear of snow, and crossing them is then comparatively easy, and free from much of the discomfort that is unavoidable at an earlier part of the season. The floral display, if not so fresh in its bloom, is still exceedingly rich and pleasing, and adds greatly to the delights of the journey.

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

In the Dhaulá Dhár most of the passes are clear of snow in summer: extensive views are obtained of the Siwaliks in one direction and the inner mountains in the other.
The portion of the State to the south of the Dhaulā Dhār is, as already stated, within the basin of the Biśā, and is drained by two small tributaries of that river, the Chakki and the Dairh. These streams take their rise in the Dhaulā Dhār, the Chakki to the east of the Churāī Pass, and the Dairh near the Rihū border, and, flowing south, pierce the Hāthī Dhār to make their way through the Siwālīks to the Biśā. They are only mountain torrents containing little water, unless after heavy rain or in the rainy season, when they may be impassable for days. Such floods come down very suddenly, and the rivulet of the morning may be a rushing torrent before evening sets in.

The Rāvī is pre-eminently the river of the Chambā State, and with its tributaries, drains the whole of the Chambā Valley Proper, between the Dhaulā Dhār and the Pāngī Range. The name ‘Rāvī’ is identical with ‘Irāwati,’ and in its upper reaches the river is generally called Rauti or Irauti. It takes its rise in the Mid-Himālaya and Bara Bangṭhal Ranges, the latter range separating it from the Biśā in Upper Kulu. The main source is thus in Bara Bangṭhal, and it is already a stream of considerable size when it enters Chambā territory. It flows, in a north-westerly direction, through the Ḭāgas of Bāra Banso, Trehta and Chanan to Ulānsa, where it is joined by two large tributaries, the Budhil and the Tundāhen. Thereafter the Rāvī flows on, with augmented force and volume, through a narrow gorge to Chhatārī. Below this point the valley is a little more open, and after passing Pī्र, Rākh, and Mahla, the river trends to the north, and approaches Chambā, which is picturesquely situated on its right bank. Here it receives the Saho or Śāl from the Saho Range, and the town stands on a plateau near the junction of the two rivers. The village is fairly open for some miles above and below the capital, but at Rājpargar it again becomes narrow. Here the river trends to the west, and soon afterwards is joined by the Siul, its largest tributary. Still flowing westward, it touches Jammu territory at the point where the Siowa stream, forming the boundary, falls into it from the north. It then bends to the south-west, and, skirting the terminal spurs of the Dhaulā Dhār, separates Chambā from Jammu, and finally leaves the State at Keri, to debouch on the plains at Shāhpur. From Sindhāra to Shāhpur, a distance of 25 miles, the Rāvī is navigable in spring and autumn for a khatnau, or bed-raft. This is a light chārapāī resting on and lashed to two dreins, or inflated skins, and on it the traveller sits, while it is piloted by two men swimming alongside. The journey can be accomplished in 7 hours and is practicable only when the river is fairly low, and the water not too cold for the men. During the winter months the Rāvī is usually very low, and the water clear and transparent. It can then be forded in some places near Chambā by horses and men. With the approach of summer the snow on the high ranges begins to melt, while the colour of the
CHAMBA STATE.] The Siul. [PART A.

CHAP. I. A

Physical
Aspects.

Fishing.

Crossings.

Tributaries on the left bank.

Tributaries on the right bank.

The water changes to a muddy brown, and the volume rapidly increases. The maximum is reached in the rainy season, when floods of a destructive character are not uncommon. The banks being steep harm is seldom done to cultivation, but the bridges are often carried away, causing heavy loss. From the end of September the Rávi assumes its usual winter appearance.

There is fair fishing from Chambé downwards, and the mahásir is often caught.

The Rávi is crossed in its upper reaches by a permanent trançari at Chanair, and a temporary trançari at Thári, which is replaced by a jhála, or twig bridge, on the rise of the river at the beginning of the rains. There are good wooden cantilever bridges at Guróla, Churí, and Bagga; and a wire suspension bridge at Mahla. A handsome iron suspension bridge spans the river at Chambé, erected in A.D. 1895 at a cost of Rs. 80,000. There is also a wire suspension bridge at Chaurah, north of Dalhousie; a jhála at Purr, and a gurúra at Seru and also at Hat, below the junction of the Siowa. During winter the crossing may be made on dreins, or inflated skins, at several places below Chambé, where the current is smooth, and the banks are flat. Such places are not numerous, as the Rávi is a tumultuous river with a rocky channel, which makes crossing dangerous.

In its course from Bara Bangáthal to Chambé, the Rávi is joined on the left bank by a stream from each of the passes in the Dhaula Dhár. These are all of small size, and the only one deserving special mention is the Chirchind Nálá, near Chhatrári, which forms the boundary of the Bráhmáur Wázárat.

The tributaries on the right bank are larger and more important. Chief among them are the Budhil and the Tundáhen. The Budhil takes its rise on the slopes of the Mid-Himálaya near the Kukti Pass, and at Harer it receives, on its left bank, the small stream from the sacred lake of Mani Mahes, situated beneath the Kailás peak at an elevation of 13,000 feet. Ten miles lower it passes Bráhmáur, and soon afterwards, mingles its waters with the Rávi at Úlánasa. It is about 40 miles in length. The Tundáhen rises at the Kálikhu Pass, in the Mid-Himálaya, and flowing through the Tundáh Valley, which is fairly open, joins the Rávi a little lower down than the Budhil. It, too, is about 40 miles in length. Next in order is the Beljedi, joining above Churí, and the Sáho or Sul from the Saho Range, which meets the Rávi at Chambé, after a course of about 15 miles.

The Siul is the largest tributary of the Rávi, and brings down the entire drainage of the north-western portion of the Chambé Valley. Rising on the top of the Padári Pass, it flows south-east through a narrow ravine, to a point opposite Üngari where it makes a curve round the end of a long ridge, and flows on, at an acute angle to its original course, to join the Rávi at Teleru.
The Chandrábhágá near Balai. Where this bend occurs it receives a stream of its own size, bringing down the waters of the Alwaé, Baira, Tissa and Chánjú Nála; all of which rise in the Pángi Range; and of the Barnota Nála from the Dáganí Dhár. The Siul is crossed by wooden bridges at Langéra, Bhet, Bhándal, Kalor, Salor and Kothi, and by a qâru at Palai in Triund.

Each of the tributaries of the Rávi and the Siul receives many accesses in its course and forms the main artery of a separate drainage-area.

The Chandrábhágá is the name by which the Chenáb is known in the hills. It rises near the top of the Bárá Láchá Pass in British Láhul, by two heads, the Chandra and Bhága. These unite at Tándi and form one river of great size and volume, which flows immediately to the north of the Mid-Himálaya and parallel to it. At Tirot it enters Chamblá-Láhul and pursues a westerly course to Tándi, after which it turns to the north. The river valley is open to Margréen; below this point it contracts to a narrow gorge, with precipitous cliffs, as far as Tándi, where there is an open expanse on the left bank for several miles. From Tándi to Shor, 17 miles, is wild and rugged. At Shor and Purthi there are villages on the right bank, and the valley again becomes narrow as far as Mindháil and Sauch. From this point it is more open, and the river flows on in a north-western direction, through picturesque scenery, past Kílár and Darwas, to the Ganaur or Sánráí Nála, where it leaves the territory. Thence it continues its course through Pádar, Kashtrwán and the outer hills in Jammu territory, to debouch on the plains at Aknúr.

The waters of the Chandrabhágá are of a grey colour all the summer, owing to the melting snow from its numerous sources in the snowy ranges. The volume is so great and the current so deep that it cannot be forded in any part of its course; it is also full of whirlpools, and under-currents. In the depth of winter avalanches fill up the narrow parts of the river gorge to such a degree that the villagers can cross on this snow-bridge from one side to the other. Sometimes in spring a great volume of water presses on this immense mass of snow, which, under the influence of the increasing heat, suddenly gives way, with disastrous consequences to any bridges that have not been erected at a safe elevation above high water. A similar disaster may occur in summer from the partial or complete blocking of the current by a landslip, which may suddenly yield to the great volume of water above it. There are said to be no fish in the river in any part of its course in State territory, the water being too cold.

Gold in small quantities is found in the Chandrábhágá, and gold-washing, on a small scale, is carried on at some places in State territory, as well as in British Láhul.
The bridges are on the usual cantilever principle, and are found at Triloknâth, Silgrâon, Pûrthi, Mindhal and Kîlär, with jhûlas at Tindí and Shor.

On its right bank the Chandrábhâga is joined by several streams from the Zûnskâ Range and its branches. The most important of these is the Miyâr Nâlî, which takes its rise from a large glacier and flows through an open valley for 40 or 50 miles, meeting the Chandrábhâga at Udaipur. Next in size is the Saichu Nâlî, joining the main river at Sauch. Lower down are the Parmâu, Hunân, and Surâl streams, and finally the Ganaur or Sansâri Nâlî, forming the boundary.

On the left bank the Chandrábhâga receives a small icestream from each of the snowy passes in the Pângî Range. The chief of these are the Chobia and Kalichu streams at Triloknâth; the Harser, Drátî and Marhu streams near Tindí; and the Cheni and Sách streams near Mindhal and Kîlär.

Jhûlas or swing bridges are very common in the State, both in the Chambâ and Pângî Valleys, and a description of one of them will be interesting. They are usually made of the flexible twigs of the willow, or any other similar tree, whose slender branches can be twisted into a rope. Of these three strong cables are made, varying in length according to the breadth of the river where it is to be spanned. One of these cables is for walking on and is placed lowest, while the other two are at a slightly higher level, one on each side, for the hands to clutches. They are fixed on each bank to a stout wooden beam laid at right angles, and weighted down with stones. The cable for stepping on is composed of four or five small ropes, laid flat with each other, and tied together at short intervals by twig bands, to make it easy and safe for the foot to rest on. This cable is suspended on a level with the river banks. The other two cables are made of small ropes twisted round each other, and, after leaving the beam to which they are fixed, rise to cross a wooden fork which raises them to a higher level than the first cable. They thus form strong hand rails to give confidence as well as support. Slender twig ropes pass from one side-cable under the foot-cable to the other side-cable, at intervals of about a yard. As the side-cables have a tendency to come together in the middle, a piece of wood is fixed between them to keep them apart, and the crossing of this obstacle is a great difficulty to a beginner in mountain travel. These jhûlas are sometimes as much as 30 or 40 yards in length, and high above the torrent; and crossing them needs a steady head and great care. They are renewed every third year at the utmost, and in most places every year; this work requiring the services of 40 men for a week. Accidents may happen from the jhûla being allowed to remain too long un-renewed; or from too many people crowding on it at once. A sad accident occurred a few years ago in the Upper Râvî Valley from
crowding, in which many lives were lost. Not more than two, or three, should attempt to cross a *jhūla* at the same time.

The *gurūrū* is another kind of swing bridge in frequent use, and consists of a strong rope of many strands suspended across the river, and fixed at each end in the same way as the *jhūla*. From this hangs a coil of rope, attached to a wooden ring which slides along the main rope. To this ring are fixed drag-ropes from each side of the river, and the traveller being seated in the coil is hauled across through mid-air by men on the bank. The sensation of crossing is not a pleasant one, and occasionally an awkward accident happens, such as the breaking of the drag-ropes when the passenger is half way across. This kind of swing bridge is called a *gurūrū* in the Chamba State, but is named differently in other parts of the hills.

The *tranagari* has already been referred to, and is in very common use in the hills. Two beams are laid from bank to bank, parallel to each other, and about two feet apart. On these are placed pieces of wood cross-wise, which may or may not be lashed to the beams. There are no railings, and, if the *tranagari* is at some height above the torrent, the crossing is often a matter of difficulty.

There are in the State a few mountain tarns, such as those of Khajjiār and Mani Mahes: but no lakes of any size.

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

Along the southern margin, in the Dalhousie area, the Himalayan rocks in contact with the Tertiary zone are altered lavas to be presently described. The Tertiary beds in contact with the volcanic series usually belong to the Nāhan or Lower Siwalik series, but in the Chuari (Chachari) section, the Siwalik conglomerates are directly in contact with the Trap, the lower Nāhan beds having been probably cut out by the fault above referred to. The dip of the Nāhan beds in contact with the trap is perpendicular, or nearly so. To the east of Samāot in the Chuari-Sihunta section, where the trap dies out, the Tertiary conglomerates are in contact with the Carbo-Triassic limestone series.

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(1) By the late Lieut.-General C. A. McMahon, F.R.S., F.G.S., Commissioner of Lahore.
The trap rocks are in contact with the Tertiary series on the northern side of the main boundary fault, and attain their greatest thickness between Kandi and Nigal, the latter being four miles to the east of the river Râvi. The band rapidly narrows after it crosses the river at Kairi, and bending round to the west, is last seen in the bed of a stream that flows into the Râvi at Kairi, and forms the boundary between the Kashmir and the Chambé States. From Chambi the outcrop strikes in a south-east direction, but in a somewhat wavy line, passes below the Mamul dâk-bungalow to about four miles to the south of Chùâri, and onwards till it dies out between Samâôt and Sihunta.

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

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

In latter years the term Carbo-Triassic has been found to be a convenient one for a thick conformable series of limestones and intercalated slates, which are abundantly met with in the Himalayas, but which, being generally unfossiliferous, it is almost impossible
to decide to which portion of the series any particular outcrop should be relegated, and I propose to retain this term for the various outcrops of this series found in the Chamba area.

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

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

The outcrop of the Carbo-Triassic series extends in a south-east direction, from the Ráfr area to the neighbourhood of Sihunta, where it dwindles in width to a band of between 50 and 60 yards in the latter locality. The trap there also disappears and the Siwaliks are in contact with the Carbo-Triassic series.

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

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

Proceeding northwards the rocks of the Carbo-Triassic series are succeeded by a band of gneissose-granite, the dip of which varies from about E. 11° S. to S. E.

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

Aspects of
the rock.

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

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

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

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

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

The slate series which, as said above, bears abundant marks of contact-metamorphism, has been intruded into by a mass of granite which, towards the east of our area, is about eleven miles in width. Between Dalhousie and Chamba the outcrop is $6\frac{1}{2}$ miles wide. It rapidly narrows in its north-western extension from Dalhousie as the Rávi is approached, and where that river is crossed by it, it has become reduced to a band of 250 feet in thickness, and a little further to the west the outcrop actually visible on the hill-side is only 100 feet in width. Further to the westward, however, it gradually expands again, and when it crosses the Chamba boundary it has attained a width of at least 500 feet.

The gneissose-granite is almost always decidedly porphyritic, though it occasionally passes into a fine-grained, non-porphyritic rock. The matrix is usually a granite of moderately large grains (never coarse), but occasionally it becomes so extremely fine-grained that the rock assumes, to the unaided eye, the appearance of a felspar-porphry. In the perfectly granitic varieties the porphyritic crystals of felspar, which sometimes attain a length of from 3 to 3½ inches, orient in all directions, and present sharply rectangular forms.

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

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

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

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

Under the microscope the granite is found to be composed of orthoclase, oligoclase, microcline, quartz, biotite, muscovite, magnetite, ferrerite, zircon, sphene, augite (one slice only), epidote and zoisite (in a few slices). In some localities biotite predominates, and in others muscovite. Magnetite, garnets and apatite are present as accessory minerals, and schorl is abundant in the granitic varieties. The presence of ilmenite may also be inferred from the occasional existence of leucoxene.

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

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

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

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

The possibility that the foliation and other structural peculiarities seen in the Dalhousie granite were produced by tangential pressure and shearing, after the complete consolidation of the granite, has been carefully considered and rejected, and my reasons for discarding this hypothesis are briefly stated as follows:

1. The effect of comparatively soft rocks being crushed against a hard consolidated granite would have been felt in the sedimentary rocks rather than in the hard granite, whereas one finds the dark carbonaceous limestones and hypo-metamorphic "black slates", in contact with the outer band of intensely foliated and platey granite, show extremely little metamorphism.

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

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

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

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

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

The following analyses of four specimens of the Dalhousie granite were kindly made for me by Mr. J. Hutt, F.G.S.:

THE GNEISSOSE-GRANITE OF DALHOUSIE, N.W. HIMALAYAS.

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Specific Gravity: 2.620, 2.708, 2.625, 2.619

1. —Outer band, Dhalog Ridge. II. —Upper Bakote. III. —On the road to Chilt. IV. —

The gneissose-granite ends in the Dalhousie-Chamba section near the village of Sách, and is succeeded on the descent to the town of Chamba by micaceous and quartzo-schists, dipping north-east. These rocks gradually become slaty, and near Masurt pass into what are indistinguishable from typical "Simla slates." I have no hesitation in correlating them with that series. They remain unchanged in character down to the bed of the Siul River, and for some distance along the course of that river towards the Rávi.

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

On the ascent of the river going in the direction of Kalaii, and some distance before the end of the limestone series is reached, a bed of dark-blue limestone occurs which abounds in crinoid stems, as first observed by Mr. Bridges Lee, then of the Calcutta Bar.

The Carbo-Triassic series extends in a south-easterly direction, as indicated on the accompanying sketch-map, until it crosses the River Ravi near Chichi and Kulans, as shown on the map. On the descent to the Ravi below Kani I noticed five outcrops of them, intercalated with slates, the first outcrop being about 300 yards in thickness. The limestones here are very earthy, and for the most part so slatey in appearance that the hammer and acid bottle had to be in constant use. A casual traveller might easily overlook these outcrops altogether.\(^{(1)}\)

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

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

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

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

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\(^{(1)}\) After passing Karmur the outcrop probably bends round towards the Chobis Pass to join the Pangi outcrop. The conglomerate and limestones are seen in the Chobis Nala, east of the village of Chobis.
CHAP. I. A. has suffered considerable contortion, and a bed of conglomerate has been, from this cause, folded up with the limestones.

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

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

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

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

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

The eastern extension of the Silurian beds, the overlying conglomerate and associated thin beds of limestone have been traced by my friend, Dr. Hutchison, over the Chara and Cheni (Chaia) Passes, into the Pángí Valley, and his observations have been incorporated in the accompanying map, which was published with my paper in the Records of the Geological Survey of India for the year 1885. He also traced the slates into Lábul, as far as Tríloknáth, where he saw numerous fallen blocks of the conglomerate. I will now revert again to the section over the Sách Pass into the Pángí Valley at Kílar.

(1) The conglomerate is seen in situ near the top of the Kaličho Pass, on the ascent from Tríloknáth. It was not found on the Chobis Pass.
Section I through Dainkund and Tis to the Sich Pass.

Section II through Dainkund Odayra, Hotr, and Chanju.

Section V. Section IV. Section III.

E. Volcanic series. G. Gneissose granite.

Longitudinal Scale of I and II, 1 Inch = 10 Miles.

McMahon, Chamba. Reproduced from the Geological Survey of India, Records, Vol. XVIII.


To face p. 25.
A little north of the junction of the two main snow streams (north of the point marked Halias on the map), a band of limestone, about 200 feet thick, crops out. The limestone is subcrystalline, and is partly dark and partly pale-blue in colour, the latter weathering from a buff-cream to a brownish-buff.

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

The foliated granite seen in the Pangi Valley is, when first seen, inter-bedded with the mica-schists which it conformably underlies, but gradually becomes more massive. I proceeded for several marches along the Chandra Bhaga (Chenab), but I had no opportunity of making traverses across the granite in a northerly direction. The impression left on my mind was that it very much resembled the rock termed "Central Gneiss" by Stoliczka, as seen in the Satlej Valley, Spiti, and Upper Lahir, which is now accepted as an igneous intrusive rock.

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

I must now revert to the conglomerates seen on the road below the Padri Pass, which are succeeded, as above described, by some thin outcrops of pale-blue limestone, which may represent the Blaini limestones of the Simla region.

Proceeding across the strike the next rock to appear is an altered lava. A broad band of altered volcanic rock crops out near Duire, where it appears on the northern side of the Carbo-Triassic outcrop, and runs in a broad band in a north-westerly direction, along the ridge N. E. of Bhandal, to the high ridge which forms a boundary between Chamba territory and Badrawar, beyond which I had no opportunity of tracing it. The western boundary of the trap runs a little to the east of the villages of Teloga, Baroga, Kalsara, and Chikotra.

The trap in the Bhandal-Duire (Dihur) area is followed by the conglomerate above described, which gives place to the Silurian beds.

On the southern margin of the Carbo-Triassic outcrop, between Duta and Dhur, another band of trap is seen at the village of Bhoul (not marked), and appears to extend in a north-westerly direction to near Sanaira, but has not been detected beyond this.

From Bhoul the trap strikes in a south-easterly direction, and runs past Chahena (not marked); and crossing the ridge west of
Hulh makes for Kail and Dila. It tops the ridge east of Hulh, above the village of Dhár, and then striking for Amrali crosses the Sao Valley, about three-quarters of a mile north of Sao. The outcrop here is about 200 to 250 yards wide.

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

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

In the Chamba area I have come across many facts which show that our existing glaciers were, at a comparatively recent geological period, more extensive than they are now. I shall content myself with one or two instances by way of example.

Half-way between Sanoh and Purṭi in the Pangi Valley, and on the left bank of the Chandra Bhágá (Chenáb), where the river pursues its way for some distance through a rather narrow gorge, the road is carried, at the level of about 100 feet above the river, by a sort of bridge made of poles, for 30 or 40 feet across a perfectly smooth rock that slopes down to the river at a high angle.

This rock, for a height of about 100 feet above the road, and down towards the river as far as the eye can trace, has been smoothed, polished, and grooved by an old glacier. The striations and grooves are well cut into the rock and are countless in number.

They run parallel to the surface of the river, with a somewhat greater "fall" than the bed of the stream, and occasionally some of them cross each other at a small angle.

No one who has seen the marks of recent glaciation, in Switzerland or elsewhere, could possibly mistake the evident signs of ancient glaciation here exhibited. The strata are perpendicular, and the strike is at right angles to the course of the stream.

We have at the spot indicated an interesting proof that, at no remote period, the glaciers of the Chandra and Bhágá Valleys must have vastly exceeded their present dimensions. These valleys were probably filled with confluent glaciers that flowed down into the Pangi Valley to a little below the point indicated, the elevation of which is about 7,500 feet above the sea.
Above the travellers' bungalow of Mamul, on the bridile-road to Dalhousie, at an elevation of 4,740 feet above the sea, there is a deposit which appears to have been the terminal moraine of a former glacier.

It consists of a mixture of boulders of various sizes of the granite of Deyankund, ranging up to blocks 12 feet long by 12 feet high, intermingled with fragments of schists and quartzites some of which are 3 feet in diameter, which represent strata between Mamul and Deyankund.

This deposit rests on the limestones and slates of the Carbo-Triassic series, and one cannot imagine that they simply slipped down the mountain side to their present resting place, inasmuch as ridges and peaks intervene between it and the granite of Deyankund. A similar deposit is seen on a neighbouring spur opposite Mamul.

In the neighbourhood of Sihunta, and between that village and Chunar, there are large fragments of granite, ranging up to blocks containing about 13,050 cubic feet of granite, resting on the edges of spurs on the slopes of hills, and on deposits of mud in the valleys.

These boulders strongly suggest, at first sight, transport by ice, but as they are found at the low elevation of 2,000 feet above the sea, and on the very edge of the plains of India, it is antecedently improbable that glaciers can have come down as low as that.

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

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

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

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

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

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

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

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

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

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

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

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

I have mentioned in the preceding pages that crinoid stems are abundant in one of the beds of the Carbo-Triassic series in Chamba, Mr. Richard Lydekker formed the opinion, from the description of Mr. Bridges Lee, the first discoverer of these fossils, that the limestones in which they occur are not older than Carboniferous or younger than Trias.

As to the exact period in which the crumpling of the strata in the Chamba area took place, we have, I think, two limits in time for our guidance. The oldest limit is determined by the fact that Eocene marine beds are now found at an elevation of 20,000 feet in Zanskar. The youngest limit is determined by the fact that the Upper Siwalik strata in the Chamba area contain numerous boulders of gneissoid gneiss, which were apparently derived from neighbouring outcrops of this rock, and to allow for the various secondary changes which have occurred in the gneissose-granite, I infer that its actual eruption must have occurred at the end of the Eocene or at the commencement of the Miocene period. The Dalhousie gneissose-granite, judged from the study of its microscopic characters, is not a rock of extreme abyssal type, but approaches more nearly to rocks which have been consolidated within a comparatively short distance from the surface. Considering, therefore, the great length, measured in years, of our geological periods, there seems to be sufficient time between the end of the Eocene period and the Upper Tertiary era for a rock of this character to be erupted, consolidated and exposed by denudation to the open air, where it would have given rise to the boulders now included in the Upper Siwalik conglomerates.

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

The beds above the outer band are bent as one might bend a green bough across one's knee, and the strain at this point, at the time of the eruption of the inner band of the granite, was so intense that the inner, and presumably younger, mass of molten material was so pinched that its outcrop suddenly dwindles from
a breadth of $6\frac{1}{2}$ miles to a thickness of only 250 feet, and the corresponding foliation at the point of compression was more intense than at any other point along the outcrop.

Mr. H. B. Medlicott’s classical memoir “On the Geological Structure and Relations of the Southern Portion of the Himalayan Range, between the rivers Ganges and Râvee,” which forms the basis of all subsequent detailed work of local areas in the N.-W. Himalayas, will be found in Volume III of the Memoirs of the Geological Survey of India, published in 1865, and references to the Dalhousie-Chamba area will be found at pages 63, 64, 72 and 73 of the above Memoir. Following is a list of papers on the Geology of the Chamba area, written by me, and published between 1881 and 1902:

1. Note on the Section from Pângi viâ the Sách Pass.  

2. The Geology of Dalhousie.  

3. The Geology of Chamba.  

4. On the Microscopic Structure of some Dalhousie Rocks.  

5. On the altered Basalts of Dalhousie.  


   Presidential Address.  

   Presidential Address.  
FLORA (1)

The Flora of Chambá cannot be said to be as yet completely known, though different portions have been explored (Dr. T. Thomson, 1843, Sir G. Watt, 1878), and valuable collections made by Messrs. Lace, Ellis and others. The outer Chambá Himálaya closely resembles that of Simla, but in Chambá a higher proportion of temperate zone forms reaches the exterior ranges: on the other hand, certain sub-tropical types, such as epiphytic orchids, find their western limit on the watershed between the Ráví basin and the Kángra Valley. From Sindhára (some 5,000 feet below the hillstation of Dalhousie) to the capital of Chambá the flora of the Ráví Valley hardly differs from that of the corresponding gorges of the Satlaj, or of the Chenab in Jammu. Trees and plants of European aspect are scarcely seen, while Indian forms predominate, such as the candlestick Euphorbia (often misspelled "Cactus"), the large taur climber (Bauhinia Vahlii), the amaltás or 'Indian Laburnum' (Cassia Fistula), several thorny Acacias, the "amla" (Phyllanthus Emblica), sundry species of Ficus, bamboos, a sub-tropical barberry, and the curious Prinsepia (behkar bekt). Above 3,000 feet less tropical assemblages appear, woods of Pinus longifolia, with associated shrubs and herbs, often twiners: in places the wild olive (Oléa cuspídata) occurs; while several kinds of clematis, a climbing rose and a tall azure-blossomed larkspur are abundant. At 6,000 feet oak coppice with the scarlet Rhododendron, Pieris (both of the heath order), Indigofera and Desmodium replace the pine woods. At Kálatop (near Dalhousie) the mixed temperate forest is exemplified in great perfection, the characteristic firs and pines of the moist N.-W. Himalaya being mingled with holm-oaks, flowering-chestnuts, maples, hollies, elms, yew, Celtis, Euonymus and walnut, with an undergrowth of guilder roses (Viburnum), Staplyea, honeysuckles,
Chamba State.] Fews.

PART A.

Squireas, meadow-rues, Arisamas (cobra-plants), balsams and anemones, and large vines (Vitis and Hydrangea) mantling the stems and branches. There are fine cedar (Deodar) forests about Khajjar, and, where properly conserved, from 6,000 to 10,000 feet above sea-level; also in the valleys of the Chandrabhaga (Chenab) basin in Pangî; higher up the valley all conifers diminish rapidly, till in Chambâ-Lâshu patches of Pinus excelsa, scattered pencil cedars and juniper-scrub alone represent their family. At alpine levels on the upper Râvi, and in sheltered glens of the Chenab basin, birch, ash of two kinds, hazel and wild currants flourish; in Pangî towards the borders of Kashmir the hawthorn and wild gooseberry and the Pinus Gerardiana (edible pine) are frequent, also a species of wych-hazel (Parrotia Jacquemontiana) which gives its name (khal) to the chief place in the Valley.

Throughout Chambâ, from 7,000 feet above the sea to the limit of herbaceous vegetation, the smaller plants are, for the most part, allied to west-Asian or mid-European types, sometimes the actual species are identical; in the arid part of the Chenab basin mid-Siberian and Tibetan types are prominent; a Crambe allied to the English seakale, and a gigantic asphodel (Eremurus Himalaeus) are striking plants in this region. There are few peculiar types; Sir G. Watt has described a Crowfoot (Ranunculus pangiensis) and an Arabis (A. bijuga), which, so far, have been found in Pangî exclusively. [T. Thomson, Western Himalaya and Tibet, 330-49; F. H. in Journ. of the Agri.-Hort. Soc. of Ind., Vol. V, Pt. III, N. S., p. 95; Watt, in Journ. of the Linn. Soc. (Botany, Vol. XVIII).]

This list has been compiled by Mr. J. C. McDonell, Imperial Forest Service, retired, who collected in the State during the years 1881 to 1888, when in charge of the forests; it is probable that other species have been found since then, as several collectors have visited this region in subsequent years, but as their information is not available the ferns are given as found by him, with such additions as have come under his notice. The Chambâ State is rich in these non-flowering plants compared with the adjoining State of Kashmir, the number of species with varieties being 128, while Kashmir has probably not more than 80, but the latter number is open to correction. From the list it will be seen that the genus Asplenium is the richest, having no less than 22 species and varieties; Polypodium and Nephrodium come next with 19 and 18. One of the most interesting species is Athyrium McDonelli, a single plant of which was first discovered by the compiler of this list, in 1882, in the Chadbent Nala, and, though searched for, it was not again found till he went to Kashmir in 1891. So far as he is aware it has not been traced in Chambâ, though it is common in the Kashmir Valley at an elevation of from five to six thousand feet.
## CHAP. I.A

### Physical Aspects

#### Ferns.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Woodsia elongata (H. K.)</td>
<td><strong>Tribe Dicksonieae</strong>.</td>
</tr>
<tr>
<td>2</td>
<td>Leucostegia immersa (Wall.)</td>
<td>Chill forest below Shalun—rare.</td>
</tr>
<tr>
<td>3</td>
<td>Do. pulchra (Dom.) var. Delavayi</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Do. var. pseudo cystopteris</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Cystopteris fragilis (Bernh.)</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Adiantum lunulatum (Burm.)</td>
<td><strong>Tribe Davallieae</strong>.</td>
</tr>
<tr>
<td>7</td>
<td>Do. caudatum (d).</td>
<td>Pangi.</td>
</tr>
<tr>
<td>8</td>
<td>Do. do. var. B. Edgeworthii.</td>
<td>Rare.</td>
</tr>
<tr>
<td>9</td>
<td>Do. capillus Veneris (L).</td>
<td>Beddome says should be bleached.</td>
</tr>
<tr>
<td>10</td>
<td>Do. do. var. Wattii</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Do. Venenatum (Dom.)</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Do. pedatum (L.)</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Chelidanthus fragrans (Swarts.)</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Do. Szovitzii (F. and Meyer)</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Do. farinosus (Kaulf.)</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Do. do. (a) var. anceps (Glandford).</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Do. do. (b) var. Dalhousianum.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Do. do. (c) var. grisea</td>
<td>On the top of Dayakund Range—rare.</td>
</tr>
<tr>
<td>19</td>
<td>Do. subvillosa (H. K.)</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Do. albo-marginita (C. R. C.)</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Do. rafa (L.)</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Onychium Japonicum (Kunze)</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Do. do. var. multisetum (Henderson).</td>
<td>Rare—found below Frithvijor tower.</td>
</tr>
<tr>
<td>24</td>
<td>Cryptogramme crispa (H. Br.)</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Pellea Stelleri (Gmelin) Pellea gracilis.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Do. nitidula (Wall.)</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Pteris longifolia (L.)</td>
<td><strong>Tribe Blechnieae</strong>.</td>
</tr>
<tr>
<td>28</td>
<td>Do. erecta (L.)</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Do. quadriaurita (Bets.)</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Do. pellucida var. steenisiana (B. and Grév.)</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Do. exsiles (Gaud.)</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Do. aquilina (L.)</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Campyptis Wallisiana (Ag)</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Woodwardia radicans (Smith).</td>
<td><strong>Tribe Asplenieae</strong>.</td>
</tr>
<tr>
<td>35</td>
<td>Asplenium alternans (Wall.)</td>
<td>Khajiar rare.</td>
</tr>
<tr>
<td>36</td>
<td>Do. viride (Hudson).</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Do. trichomanes (L.)</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Do. septentrionale (L.)</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Do. multiflora var. adum (Alkai.)</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Do. heterocarpum (Wall.)</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Do. lactinatum var. planicula (Wall.)</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Do. Pekkinianae (Hance).</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>Do. adianthum-alpinum (L.)</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Do. fontanum (Bernh.)</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Do. varians (L. K. and G.)</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Athyrium apudicum (Kunze)</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>Do. shelyteroides (Molten.).</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Do. macrocarpum (Blume)</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>Do. nigripes (Metz.)</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>Do. Sulcifolium (Kunze)</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Remarks</td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>51</td>
<td>Athyrium McDonelli (Bedd.)</td>
<td>First discovered in 1882 in Chamba-bhaut.</td>
</tr>
<tr>
<td>52</td>
<td>Do. Felix foenicul (Benth.)</td>
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</tr>
<tr>
<td>53</td>
<td>Do. do. (a) var. dentigerum (Wall.)</td>
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</tr>
<tr>
<td>54</td>
<td>Do. do. (b) do. pectinatum (Wall.)</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>Do. do. (c) do. atroclausum (Clarke)</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Do. do. (d) do. reticulatum (Clarke)</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>Do. do. (e) do. rupestris (Hope)</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Do. Schinopsis (A. Br.)</td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>Do. filicium (Wall.)</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>Do. do. var. sphenophloides (Clarke)</td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>Do. do. var. squamatum (Clarke)</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>Diplazium japonicum (Thunb.)</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>Do. polypliodes (Mett.)</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>Do. lasiolium (Don.)</td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>Do. umbrosum (J. Sm.) var. multifloratum</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>Anisogonium esculentum (Rut.)</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>Homobodium cotych (L.)</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>Tang Aspidium</td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>Aspidium arricatum var. cotosticta (Wall.)</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>Do. do. var. tangium (Don.)</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>Do. do. var. margiulatum (Wall.)</td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>Do. ilicifolium (Don.)</td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>Do. Thomast (H. K.)</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>Polystichum acutatum (Linn.) var. rufobartatum (Wall.)</td>
<td>Nephrolepis procussum. Khajji lake.</td>
</tr>
<tr>
<td>75</td>
<td>Do. do. var. contortum (Hope)</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>Do. Prescottianum (Wall.)</td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>Do. do. var. Bakarinum (Atk.)</td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>Cymopteris falcata (Linn.) var. caryocioides (Wall.)</td>
<td>N. cochleatum*</td>
</tr>
<tr>
<td>79</td>
<td>Do. cirriatum (Linn.)</td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>Lastox aristata (Linn.) var. affinis (Wall.)</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>Do. Ochthodes (Kas)</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>Do. thelytria (Desr.)</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>Do. Brunoniaca (Wall.)</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>Do. barbigera (H. Pe.)</td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>Do. odontogloea (Moore) var. Felix Mas.</td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>Do. Felix Mas. (a) var. pinnatissima</td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>Do. do. do. fibrillosa (=lirae.)</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>Do. do. do. Schizophora (Hochot.)</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>Do. do. do. pand. (Clark)</td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>Do. do. do. a-colomea (Don)</td>
<td></td>
</tr>
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<td>91</td>
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<td>Nephrolepis acuta (H. K. and B. K.)</td>
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<td>Do. microporphroma (Clarke)</td>
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<td>110</td>
<td>Do. spinobolus florus (H. K. and B. K.)</td>
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FAUNA.

Wild animals.

The Fauna of Chamba is as varied as its climate. In the higher ranges, near the snow line, are to be found the snow leopard or ounce, the ibex, the marmot, the ermine weasel, and the hill fox. At somewhat lower elevations live the red bear, the tahr, and the musk deer. Below them are the black bear, leopard, gurun, sarao, hyena, langur and Rhesus monkeys, pine martens, wildcat, flying squirrel; while near Barnota, on the borders of Bhadrawâl, there is a small herd of Kashmir stags (bârasiagha), which is closely preserved by His Highness. In the lower valleys there are the jackal, barking deer (muntjac) and wild pig; and on the banks of the Ráví otters are fairly numerous.

While I was in Chamba I observed two hundred-and-sixty five species of birds. There are six kinds of pheasants: the monal or nilgur (lophophorus impeyanus), the horned pheasant or fulgar (ceiornis melanophala); the koklás or kukrola (purpusia macrolopa); the chér or châman (phaisianus Wallachii); the kalij or kolsa (euplocamus albochristatus), and the snow pheasant or galaund (tetraogallus Himalayensis). The chakor or chukru (raccabris chukor) is common throughout the State, extending beyond the snow line into Pângi. The lerwa or biju (lerwa nincola) is to be found in packs along the first snowy range, but does not appear to go north of the Chenâb. There is only one species of wood-partridge, the Rám chakru (arboricola Torquedâla), which is found in the forests where the horned pheasant and koklás live. The peacock or mehr (pavo cristatus) and black partridge or kâla tîtar.
(Francolinus vulgaris) are to be found in the lower reaches of the Rávi Valley. The grey quail (coturnix communis) is only a passenger through the State, but stays sometimes for a fortnight or month in April en route to the breeding places. The woodcock or chinjarol (scolopax rusticola) breeds in thickets at an elevation of ten or eleven thousand feet. They only come down to the Chamba Valley when driven from their haunts by snow, but never stay longer at the lower levels than is absolutely necessary. During one severe winter 66 were shot in and around the town of Chamba. The solitary snipe (gallinago solitaria) and the woodsnipe (g. nemoricola) breed in the higher ranges, but do not appear to come down to the valleys as the woodcock does. Several species of wild duck pass through in the spring and autumn; they very seldom rest in the Rávi Valley on their way up to the lakes where they breed, but numbers stay for a day, on a marsh near the town, when returning to the plains. Specimens of seven species have been obtained. The geese never stay on their journey up or down. Ten species of the columbidae occur. The two found furthest north are the snow pigeon or bajal (columba leuconota) which lives up among the snows with the gaalan, the lerwa, the rose-finch, and the chough, and the blue rock (c. rupestris), which breeds in Pángi in the precipitous cliffs overhanging the Chenáb. The Himalayan woodpigeon (palumbus casiotis) is fairly common; these and the snow pigeons come down in very large flocks in the winter about the town. The kokla (sphenocercus sphenurus) and the four common species of doves (turtur) are found within the limits of the State.

Numerous species occur of the Raptore or birds of prey. The great Lammergeyer (Gypaetus barbatus), which measures nine feet across the wings, is common, as also are the four vultures that are seen in the plains, and the Himalayan vulture or baro gid. The goshawk (astur palumburis), which is valued for sporting purposes, breeds in the higher forests; these birds are caught in the autumn in nets baited with live pigeons, and a female, which is most prized for hawking, fetches from Rs. 50 to 80. The male is called jura and the female bás. There are two species of falcon, and two of sparrow-hawks. The golden eagle or muriuri (aquila chry-saus), may be met with in the interior: a reward is placed on its head, as it plays havoc among pheasants in the breeding season. This eagle is used for hawking wild sheep in Yárkand: it is carried in the chase on a pole held by two men on horseback. There are also the crested and the serpent eagles; the buzzard buteo (plumipes), the common kite, four kinds of large, and five of small owls. The calls of the latter are peculiar: the Scoops owl sounds like chok chuk, chuk chok. This and the double whistle of the pigmy owlet are heard in all the forests in the summer months.

Nine species of swallows and swifts, called charaviri by the natives, and three of nightjars (caprimulgus) occur: the weird dismal cries of the latter, like the sound of a stone skidding along
CHAMBA STATE.] Sport. [PART A.

Physical Aspects.

Other birds.

ice, are heard all the night through in June and July, about Dalhousie and Khajár. There is a pair of pied kingfishers, or *ji'ul butára*, about every ten or twelve miles along the larger streams in the interior; they breed in holes in precipitous banks over waterfalls. The kingfisher of the plains is only an occasional visitor.

Among other birds to be found in Chamba are two kinds of parrots, eight of woodpeckers, the wryneck, two barbets, four cuckoos, one of which (*cuculus trimalayensis*) has a most peculiar call; he sits with his long tail erect and throat puffed out, and booms out deep notes, something between the notes of the hoopoe and the green pigeon. The *nu·bat*, tree creeper, sun bird, and hoopoe are fairly common. Seven kinds of shrîkâs come in the summer and breed in the Rávi Valley. Of the thrush family there are twenty distinct species. The golden orioles, stonechats, winchats, redstarts (six species), tom-tits (four species), nutcrackers, jays, magpies (four species, buntings (four species), sparrows (four species), starlings (five species), siskins, bulbuls (three species), wrens, warblers (thirteen species), and flycatchers all find a home in one part or another of Chamba. Up among the snows live the Alpine chough and the beautiful rose-finch.

On the banks of the streams the traveller sees the water ouzel, whiteheaded redstart, blue whistling thrush, pied kingfisher, scottered forktailed, and the little forktailed. Five kinds of grey and yellow wagtails arrive in Chamba Valley in February, but by the end of March they have all departed. In August one year I saw a number of grey wagtails (*motacilla alba* and *melanope*) on a stony plain near the top of the Sách Pass (1,432 feet). The most beautiful birds in the forests are the scarlet and black minivets. The hens are yellow and grey; the young male are the same colour as the females, and in the spring time interesting specimens may be obtained in the transition stage, when the yellow feathers are turning orange and red, and grey ones gradually becoming black. The naturalist will also find six kinds of pipits, the grosbeak, bulfinch, and goldfinch common in parts. Lastly, of the water birds and waders, he can obtain three species of the water pheasant or Jacana, two kinds of coot, the grey heron, the bittern, the little grebe, two terns and two cormorants.

Shooting Licenses.

Shooting is not allowed within the limits of the Chamba State without a license. Licenses are current for the calendar year and are limited in number. Applications for licenses to shoot should be addressed to the Private Secretary to His Highness the Râja of Chamba, and should be accompanied by the prescribed fee. The fee at present is Rs. 10 for a license to cover the shooting of small game, and Rs. 25 for a license to cover the shooting of large and small game. Sportsmen wishing to shoot within the Chamba State should apply to the Private Secretary to the Râja for a copy of the Rules on the subject.
Snakes are numerous in the lower valleys and the most poisonous are the *khaḍḍa* (cobra), *sonkhchhor*, and *vatir*; of the less poisonous kinds the principal are, *bāl*, *sotar* and *nāq*. The *sotar* is of uniform thickness and is believed to have a mouth at each end, and is therefore called *domūha*. It is not very poisonous and any one bitten by it will, according to popular belief, be bitten again once every year. The *nāq* is a whitish-coloured snake that frequents the walls of houses and is said to drink milk. *Pādā* and incense are offered to it, and its presence is regarded as a good omen.

There is good fishing in the Rāvi and its larger tributaries. The *mahāśīr* is caught below the capital; other fish are the *khikhyär*, *golī*, *dumī*, *gaddan* and *jappe*. The *khikhyär* is a large fish, the others are small. Fishing is usually done with the net, but also with the hook. There are said to be no fish in the Chandrabhāga in State territory.

As the State is wholly mountainous, with altitudes ranging from 2,000 to 21,000 feet, every variety of climate is found within its borders from the semi-tropical to the semi-arctic. In the lower parts of the Bhattiyaat *wizārat*, most of which is in the Beas Valley, the climatic conditions are similar to those of Kangra and the general Siwalik area. Being for the most part at a low altitude, ranging from 2,000 to 3,000 feet, the heat in summer is intense though less than that of the plains. The rainy season is heavy and prolonged, while the winters are pleasant and equable, with only a moderate degree of variation between the day and night temperatures. Snow seldom falls, but in severe winters it occasionally reaches as low as 2,000 feet. In the higher portions of the Bhattiyaat *wizārat*, adjoining the high range, the climate is temperate, the rainfall in this region is very heavy, and in winter snow lies for some months to a considerable depth on the spurs from the high range, as well as on the main range itself.

In the Rāvi Valley the climatic conditions vary with the altitude. In the lower portion of the valley, from the capital downwards, they are of a semi-tropical character. The heat is great, and the rainy season well marked, while the winter is mild, and the snowfall light. In the capital the maximum temperature recorded is 108° and the minimum 50°; the mean maximum 77° and the mean minimum 56°; range 21°; mean humidity 60°; and mean cloud amount 5°. From the capital upwards the conditions are more severe, and vary from the temperate to the semi-arctic. Arctic conditions prevail along the high ranges for several months in winter, and the passes are then blocked with snow. In the Biālmaur *wizārat* the summer is mild, but the winter is severe.

In the Chandrabhāga Valley the climate is temperate in summer, and semi-arctic in winter. As the lowest altitude in the Pāngi Valley is 7,000 feet, no great heat is felt. The summer is exceedingly mild and pleasant, while owing to the scanty rainfall
the degree of humidity is always low. The winter, however, is very severe. Snow commences to fall in October, but does not lie permanently till December, after which the whole valley is under snow till March or April. All communication with the outer world is then cut off, and intercourse is difficult even between the centres of population in the valley.

The only available statistics are for the capital, where the maximum yearly rainfall recorded is 80.41 inches; the minimum 33.72 inches; and the yearly average 49.73 inches. The major portion of the rainfall is deposited during the summer months from June to September; the average being 25.34 inches, while the average between January and May is 20.75 inches. The remaining months of the year, from October to December, show an average of only 3.64. The fall is heaviest on the Dhaulu Dhur and Pangi Ranges. In Dalhousie the maximum is 143.30 inches, and the minimum 52.57 inches, with a yearly average of 86.85 inches.

No statistics are available for the separate wizdrats. In Bhattiyat, south of the Dhaulu Dhur, the rains are heavy, and the Ravi Valley also receives a fair proportion of moisture; the lowest average probably being in the Brahmaur wizdrat. Owing to the great altitude of the Pangi Range the rain clouds deposit most of their contents on its southern slopes, and only a scanty supply reaches the Chandrabhaga Valley, which falls in light showers, chiefly in July and August. The yearly average is probably not more than 25 inches. At Kailung in British Lushul the maximum annual rainfall, including snow, is 38.79 inches, the minimum 14.51 inches; and the yearly average 23.20 inches.

In the Ravi floods are common during the rains, and bridges are often damaged or washed away, but little harm is ever done to cultivation. In the Chandrabhaga floods occur in spring. During winter the river is low and clear and usually frozen over, while great banks of snow are piled up in the narrow parts of the gorge. These begin to break up with the rise of the river, on the approach of summer, and may suddenly yield to the pressure of the great volume of water above them. The same result may follow when a landslip, which has partially or completely dammed up the current, suddenly gives way. In Pangi and Lushul the rainy season is so light that it has little effect on the volume of the river.

Earthquakes are of frequent occurrence. The most severe and destructive in living memory was that of 4th April 1905, which caused great damage to property, especially in Brahmaur, but happily without much loss of life.
Section B.—History.

Chambá, sheltered by its snow-clad mountain barriers, has had the rare fortune of escaping the successive waves of Moslem invasions which, in the Plains of the Punjab, have swept away all monuments of old-Indian civilisation. The result is that in this petty Hill State ancient remains are more abundant and better preserved than in any other part of the Province. In Kashmir the proud temples of Lalitáditya and his successors were ruthlessly destroyed by Sikandar Butshikan; in that centre of Sanskrit learning only a few poor fragments of inscriptions have come to light. In Chambá the brazen idols of Meru-varman, nearly contemporaneous with the temple of Marand, still stand in their ancient shrines of carved cedar wood. Copper-plate grants issued by the early rulers of Chambá, whose names figure in the Rájarangini, are still preserved by the descendants of the original dönes, who enjoy the granted lands up to the present day. Chambá, the oldest of the very few Hill States which have survived the turbulent days of Sikh ascendancy, is not only a store-house of antiquities, but is in itself a relic of the past, invaluable to the student of India's ancient history.

The ancient remains of Chambá first drew the attention of the pioneer of Indian Archaeology—Sir Alexander Cunningham. His visit, however, was too short to do full justice to the subject. In two notes inserted in his Archaeological Reports he gives an account of the principal temples in Chambá Town, and in the ancient capital, Brahmaur. He notices particularly the inscriptions of Meru-varman in Brahmaur and Chhattráhi, and treats briefly of three copper-plate grants and one stone inscription found in the town. The oldest and most important of these three plates was subsequently edited and fully discussed by Professor Kielhorn of the Goettingen University. (1)

The whole wealth of antiquarian, especially epigraphical material has, however, only come to light during the last five years. Prolonged tours through the different parts of Chambá, including the Chandrabhágá Valley, have enabled me to inspect the many ancient temples and to collect some hundred and fifty inscriptions, ranging from the 6th to the 17th centuries. These will be made the subject of a separate publication of the Archaeological Survey of India.

The numerous ancient temples of Chambá State are of two distinct types which may conveniently be designated as Hill temple and Plains temple. The latter, entirely built of stone and usually decorated with carvings, is the well-known Hindu temple

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(1) By J. P. Vogel, Ph. D., Superintendent, Archaeological Survey, Northern Circle.
of the Plains with its conical spire (shikhara), from which it is technically denoted as shikhara or spired temple. For a description of this type I may refer to Ferguson's standard work on Indian Architecture. The temples in Chamba Town belong all to this type with the exception of that of Chāmunda. They consist of a single cella in which the image is placed, and have no ante-room (mandapa) as, for instance, is found in the Baijnáth Temple, in the Káṅgra District. They are entered through an ornamental porch usually supported by two pillars. A peculiar feature of the shikhara temples, in Chamba and other hill tracts, is the umbrella-shaped covering of wood or zinc placed over and around the amalaka stone which forms the top of the spire. This awkward excrescence serves the useful purpose of protecting the building against heavy snow-fall, and would alone suffice to show that the shikhara temple originated in the Plains, and was introduced in the Hills at a comparatively late date. This we may also conclude from the circumstance that the Vishnu temples all belong to this type, whilst the shrines dedicated to a Devi or Nága are all Hill temples. For there is reason to assume that the Devi and Nága worship represents the original cult of the Hills, whereas Vishnuism was introduced in the 10th century.

The chief temple of Chamba, that of Lakshmi-Nárayan, with its image of white marble, was founded at that time; but it is impossible to decide how far the present building represents the original shrine. We know at least of one restoration by Rájá Partáp Singh. Two copper-plate inscriptions issued by this ruler, in A.D. 1582, mention that the temple was consecrated, whence we may infer that the restoration amounted to a complete renovation of the building. One plate mentions also the Chandragupta Temple which belongs to the same group. It is a linga shrine, likewise ascribed to Śáhilla, the founder of Chamba. Between these two temples there is a modern temple dedicated to Rádhá-Krishn by Sádhá, the Ráni of Rájá Jít Singh. According to an inscription in the vernacular it was consecrated in the Vikrama year 1822, i.e., A.D. 1825. The three remaining temples of this group are that of Gauri-Shankar containing a well-modelled brass image of Shiva and his spouse, the Trimukh linga temple and that of Lakshmi-Dámodar. Consequently three out of these six temples are dedicated to Vishnu and three to Shiva.

There are two more Vishnu temples of the shikhara type in Chamba Town. Earliest in date is that of Hari Ráj, profusely decorated with carvings, but unfortunately crammed between the clumsy Chaugán Gate and an unsightly goods-shed. Its founda-

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(2) The six temples near the Palace have been provided with small pavilions built on against the façade; but these are modern additions, which in reality formed no part of the original building.
(3) One of these plates commences:—Śrī samvat 58 Baiśadh praviśhēte 9 Śrī āke Nārad- 

dane do dehre pratishth hoy.
tion by Salakara-varman is mentioned in a copper-plate inscription of the 11th century.

The other temple, that of Bensi Gopála, in the vicinity of the Palace, is of a much later date. In a copper-plate of Rájá Balabhárada, of A.D. 1595, mention is made of the consecration of a temple of Gopála, which presumably is the one in question, as no other temple of this name is known to exist in the town.

Finally, we must note two shikhara temples dedicated to Devi. That of Vajreshvar or Bhagavati outside the town is remarkable for its fine sculptures. The short inscriptions under the niches seem merely to contain the names of the artisans employed in the construction of the building, but give no certain clue to its date. The temple of Champávati on the north side of the Changán contains a stone image of Durgá slaying the Buffalo-demon. In the court-yard of this temple we note a dilapidated shrine of small size which shelters the images of Váisuk Nága (or Básuki Nága) and his wazir. Originally the Nága king had a more spacious residence, which was destroyed by fire in the year 1898. Since then he has found a refuge with the Devi.

The shikhara temples beyond those in the town are very few in number. At Brahmaur, the ancient capital, there are two buildings of this type. The larger of the two is dedicated to Shiva under the name of Mani-mahes. It is ascribed to Meru-varman, who reigned about A.D. 700, but it is very doubtful whether the present building goes back to so remote a time. This much is certain, that the erection of a Shiva temple by Meru-varman is recorded in an inscription on the brass bull which stands in front of the temple.

The other shikhara temple of Brahmaur, smaller in size and plainer in appearance, contains a brass image of Narsingh, the Man-lion incarnation of Vishnu. Its erection by Ráni Tribhuvanarékhá is mentioned in a copper-plate inscription of Yagákara, the son of Sáhilla, and may, therefore, be placed in the 10th or 11th century. The Narsingh Temple suffered considerable damage in the earthquake of the 4th April 1905.

A stone temple of a peculiar type is that of Chandrashekh (Sanskrit Chandra-shekhára) the Moon-crowned Shiva, at Sáho. It is surmounted by a sloping slate roof, evidently of modern date. The two remarkable figures, however, on both sides of the entrance bear out that the body of the building is ancient. We shall see in the sequel that an early Shirádá inscription, discovered at the adjoining village of Saráhan, presumably records the foundation of the Sáho Temple.

The small shikhara temple at Udaipur, 3 miles below Chambá, is a specimen of a very late type, as it was erected after the
death of Rájá Udai Singh, which occurred in A.D. 1720. It contains three small-size images of white marble. The central one represents Náráyanâ, the other two Rájá Udai Singh and his brother Lachman Singh, who were murdered near the spot where the temple stands. Besides, there is a slab with the effigies of the Rájá, and his four Ránis and eighteen maid-servants who became satí after his demise. This slab corresponds with the so-called satí pillars of Mandi and Kullu. It is the only instance of its kind met with in Chambá. There are, however, scattered all over the State, stones with one or two rudely-carved figures. These are known as autar stones (autar from Sanskrit aputra meaning "sonless"); and were erected by the relatives of a man who had died without leaving male descendants to perform the shráddha. The circumstance that Rájá Udai Singh died sonless led to the founding of the Udaipur temple, and the slab it contains evidently serves the purpose of an autar stone.

In the Chandrabhágá Valley only one temple of the shikhara type is found. It is the famous sanctuary of Triloknáth "the lord of the three worlds," which is another name for Avalokiteśhvâra, the popular Bodhisattva. It is probably, with the Bodhi temple at Gaya, the only Buddhist shrine in India which has remained Buddhist up to the present day. It contains a six-armed image of white marble. One right hand is in the gift-bestowing attitude, one of the left hands holds a lotus, the typical attribute of this Bodhisattva; on his head he wears the effigy of his spiritual father, the Buddha of Boundless Light, Amitábha. The officiating priest is a lama appointed by the Ráná of Triloknáth who, though professing the Hindu religion, acts as the manager of the temple. Triloknáth is, indeed, equally worshipped by the Buddhists of Lâhul, Ladakh and Zangskar, and by the Hindús of the neighbouring hill tracts. It is of special interest to note that the Triloknáth Temple has a purely Indian type and must, therefore, be regarded as a monument of Indian Buddhism. It is curious that it is still known by the name of Bihár, a derivation of Sanskrit Vihára.

The body of the temple is built of stone, the spire or shikhara of small partly-moulded bricks. The porch, supported by two graceful pillars with fluted shafts, is profusely adorned with carvings. Unfortunately the appearance of the edifice has been completely spoiled owing to its having been enclosed in a clumsy, shed-like structure, which forms an ante-room in front, and at the same time provides a procession-path round the temple. The whole has moreover been thickly white-washed so as to conceal the traces of decay. Engaged in the modern outer wall are two miniature shikhara temples in which a number of wooden masks are preserved. At the death of a member of the Ráná's family such a mask is prepared

and placed in the temple, from whence it is on no account to be removed. An exception is made for three masks which are used at the Châr or Spring festival, and are said to represent a man, a woman and a demon, called in the local dialect gâmi, mîzmî and kulîna. The main substance of the Châr festival is a performance symbolising the advent of Spring and the defeat of Winter. The latter, personified as an evil demon, is represented by the bearer of the kulîna mask, who is chased by the joint villagers and pelted with snow balls till he retires from the village and drops his mask, after which he joins in a dance with the gâmi and mîzmî mask-bearers. There is evidently no connection whatever between this festival and the cult of Avalokitêshvara. The annual fair in honour of this deity, which takes place on the last of Sâwan, is likewise attended with ancient rites and sacrifices of an aboriginal type, which strangely contrast with the character of the Great Compassionate of Buddhism.

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

Chambâ can boast of three such temples adorned with the finest wood-carving found in the Alpine Panjâb. They are the temples of Lakshanâ, at Brahmâur; that of Shakti, at Chhatrârî; and that of Kâlî, at Mirkula or Udaipur in Lâhul. It will be noticed that these three are all dedicated to Devî. The Brahmâur and Chhatrârî temples can be approximately dated; for they contain brass images with inscriptions which record their erection by Meruvarman, and on account of their character may be assigned to about A.D. 700. I have little doubt that the images are contemporaneous with the temples in which they are enshrined. It should be remembered that the timber used for these buildings is the wood of the Himalayan cedar or deodâr (Cedrus deodara) which, if well seasoned, is one of the most durable timbers existing.
The carvings which are exposed to the weather, e.g., those on the façade of the Lakshmaná Temple, are now much decayed, but wherever sheltered they exhibit an excellent state of preservation. This point is especially conspicuous in the carved capitals of the Shakti Temple.

The plan of the Lakshmaná Temple differs from that described above, in that in front of the shrine we find an ante-room, the two being enclosed within a solid wall of rubble and wood masonry which has replaced the verandah. The façade of this building is of particular interest, as in the style of its decoration it exhibits a close affinity to the architecture of Kashmir and Gandhára, and, indeed, shows traces of classical influence peculiar to the monuments of the North-West. Under the ridge-beam of the roof we notice first of all the triangular pediment with the trifoiled arch, a characteristic feature of the Kashmir temples. The seated figure in the arch is not Kálf, as supposed by Cunningham, but Súrya the sun-god, as is evident from the position of the legs. His twelve arms, holding various attributes, are presumably indicative of the twelve months of the year. The seven crouching figures along the basis of the triangle probably represent the seven days of the week.

Here, as well as on the architraves between the pediment and the doorway, we find an arrangement frequent in the Graeco-Buddhist art of Gandhára; rows of figures in arched niches, separated by dwarf pilasters. In the lowermost row the figures are amatory couples which can be traced back to Graeco-Buddhist examples. We notice also a row of supporting, crouching figures frequently met with in Gandhára sculpture and corresponding to the Atlantes of classical art. (1)

The ornamentation on the lintels and jambs of the doorway is of a purely Indian type. Over the entrance we find a double row of garland-carrying flying figures, presumably meant for Gandharvas. In the upper row each of these figures is accompanied by a female figure seated on its hip. Along the jambs standing figures are placed which are difficult to identify owing to their decayed state. On both sides of the threshold the river goddesses Gángá and Yamuná (i.e. the Ganges and Jamna) are still recognisable, each holding a water-vessel and a lotus-stalk, and standing on their vehicles the crocodile (makara) and the tortoise. Finally, I wish to draw attention to the winged dragons rampant which adorn the upper corners of the doorway.

The temple of Shakti Devi at Chhatrárhi which, as we saw, belongs to the same period as that of Lakshmaná, is a good specimen of the Hill shrine described above. The outer doorway, however,

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(1) For a reproduction see Annual Report of the Archaeological Survey, 1902-03, Plate XXXIV a.
is evidently a later addition; and the coarse frescoes on the walls of
the cella are of quite recent date. The ornamentation of the inner
door-way is very similar to that of the Lakshana Temple. Here
also we find, over the entrance, a row of flying figures—four on each
side—the two in the centre carrying a crown, whereas the re-
mainingsix are accompanied by female figures each seated on the
hip of its companion. Beneath these there is a row of thirteen
cross-legged figures, of which nine represent the Nava-grahas, i.e.,
the Sun, the Moon, the five planets—Mars, Mercury, Jupiter, Venus
and Saturn—the eclipse-demon Rahu and the comet Ketu. Rahu
is represented by a demon’s head without a body, in agreement
with the myth told in the Puranas. It is said that Rahu stealthily
partook of the nectar (amrita) produced by the churning of the
ocean, but was betrayed by the Sun and the Moon, who had noticed
the theft. He was beheaded by Vishnu, but the head had become
immortal by the use of the nectar. Since then the Rahu’s head
persecutes the Sun and the Moon and causes them to eclipse. The
four remaining figures at the two ends possibly represent the
Guardians of the Four Regions (Lokapalas).

Along the door-jambes we find a double row of standing
figures on each side of the entrance. Those of the two outer rows
alternate with crouching animal-headed figurines, which act as
Atlantes, and presumably are meant either for Rakshasas or for
the Ganas of Shiva. Among the standing figures we notice to the
right the six-faced Karthikeya with his peacock, and Indra the
rain-god holding a thunderbolt (vajra) and accompanied by his
vehicle the elephant (Airavata); and to the left the four-armed
Brahma, carrying a rosary and a water-pot and accompanied by a
pair of geese. The inner rows consist each of four figures. On
the left side we recognise Vis-hnu three-faced, the side faces being a
lion’s and a boar’s; and Durgā slaying the Buffalo-demon
(Mahishasura). The two lowermost figures are again Ganga and
Yamuna, the personifications of the sacred rivers of India. In the
upper corners of the door-way we notice the same winged dragons
as are found on the Lakshana Temple.

The wooden pillars, with their pot-and-foliage capitals, sup-
porting elaborately carved bracket-capitals in which crouching bull s
and other life forms have been introduced, deserve special notice.

The temple of Kali, commonly called Mirkula Devi from the
name of the village where it is found, is of unknown age. The
image of the goddess, a small brass idol of inferior workmanship,
is inscribed with a Takari inscription, which shows it to belong to
a late period, perhaps the 15th or 14th century. But I have little
doubt that the temple in which it is enshrined is earlier than the
image. The popular tradition that the Mirkula temple and that of
Hidimbē at Mandī in Kulū were wrought by the same artisan.
Hill temples.

The Mirkula temple, like that of Lakshanā Devī, has an anteroom or mandapa in front of the shrine proper, and a solid wall enclosing both. It is surmounted by a high conical roof. It would be impossible here to give an adequate description of the wood-carvings which cover the façade of the shrine and the ceiling of the mandapa. The central panel of the latter, with its magnificent lotus rosette enclosed within a vajra border, is similar in construction and partly in design to the ceiling of the Pāndrethān temple in Kashmir. It is not a little curious to find, on one of the other panels of the ceiling, a representation of the temptation of Buddha by Mára, the Evil One; a subject which one would scarcely expect to meet in a shrine of the blood-thirsty Kāli. In the centre the Shākya Sage is seated impassible alike to the charms of Mára’s daughters and to the onslaught of his dreadful host. To the left is Mára, standing on a chariot drawn by dragons, shooting an arrow at Buddha. To the right we see him again on the same chariot after his attack has failed. His two daughters support him, while bow and arrow are dropping from his hands and the animals attached to his chariot have fallen into disorder. Of the remaining carvings I wish only to note scenes from the Mahābhārata and Rāmāyana on the architraves. Two panels on both sides of the window represent the Churning of the Ocean and Vishnu’s Dwarf (Vāmana) incarnation. Conspicuous in the latter is the figure of Vishnu who, having assumed his divine shape, bestrides the Universe in three steps.

Of the other numberless village temples, mostly dedicated to a Devī or Nāga, the only one which deserves a passing notice is that of Chāmundā, at Devi Kothi, on account of the Mughal influence manifest in its wood-carvings. It was built by Rājā Umed Singh in A.D. 1704. The same influence is observed in some profane buildings of that period, e.g., the State Kōt, which Brahman, ascribed to Rājā Prithvi Singh, which was destroyed in the earthquake of the 4th April 1905. Specimens of modern wood-carving, as far removed from the old work in merit as in time, may be seen at Mindhal, opposite Sách, on the temple of Chāmundā (commonly called Mindhal Devī), and on the little Nāga temple near Kilār.

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

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

There can be little doubt that in the territory now forming Chambá State two scripts once were in common use; the indigenous Bráhmí from which all modern alphabets of India are derived, and the Kharoshthi written from right to left, which was introduced by the Achaemenids into the north-west of India, which formed part of their empire. At Pathyár and Kanhiára, in the Kángra District, two rock-inscriptions are found, each of which contains the same legend in those two scripts.60 The Pathyár inscription belongs to the Maurya period, that of Kanhiára to that of the Kushans, so that we must assume that for many centuries Bráhmí and Kharoshthi were used side by side in this part of the Panjáb. It is interesting to note that both the places where these inscriptions are found once were included in Chambá territory.

Within the present limits of Chambá State the earliest epigraph by Ráherto recovered are a few short rock-inscriptions, in Gupta-bhāracter of the 6th century, which have not yet been satisfactorily deciphered. One of them reads:—Om namah Shásta "Adoration to Shiva." They were found in the Panali Náli, near Gun, in the Lih pargana.

The group of inscriptions of the reign of Meru-varman (c. A.D. 700), which were first brought to notice by General Cunningham,61 are of great interest for the early history of the State. They are engraved on the pedestals of the brass images of Lakshmi, Shakti, Ganesha and Nandi. The two Devi images are en-

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shrined in the wood-carved temples described above, the Ganesha image is placed in a small, insignificant shrine at Brahmaur and the bull Nandi stands in front of the linga temple of Manimahes at the same place.

The inscriptions, engraved on the base of these idols in a far from correct type of Sanskrit, bear no date, but judging from the character they must belong to the beginning of the 8th century of our era. Besides the name of Meru-varman himself, two of them mention the names of Divakara-varman, his father; of Bala-varman, his grandfather; of Aditya-varman, his great-grandfather; and of Mushuna or Moshuna, the progenitor of his race. From the title Mahārājadhirāja (literally, king of kings) used in one of the inscriptions it may be inferred that Meru-varman was an indipendent chief of some importance.

It is clear that his capital was at Brahmaur and that his dominions included Chhatravrhi. Gun, a few miles lower down on the opposite (right) bank of the Ravi, must also have belonged to his territory. This is evident from an inscription on stone, discovered here in the summer of 1905, which records the founding of a Shiva temple by a feudatory chief (Sāmanta) of the name of Ashadhha, who mentions Meru-varman as his overlord.

For more than two centuries after Meru-varman all inscriptions cease. From the middle of the 10th century there begins a series of epigraphical records continued almost uninterruptedly up to the present day. These of the pre-Muhammadan period are all in the Shāradā character, which is a descendant of the Western Gupta type, and was used all through the Panjab Hills, and probably also in the Plains. It is still in vogue among the Pandits of Kashmir. In the Muhammadan period this script gradually degenerates to the modern Tākarī. From the 15th century Nāgarī is used for copper-plate inscription. It is curious that on the earlier plates of this period the Rāja’s seal is invariably written in this character.

The earliest Shāradā inscription existing is probably the beautifully executed eulogy (prashasti) of Sarathān, opposite Sāho. It consists of twenty lines carved on the two sides of a stone slab preserved in a small Shiva temple near that village. It contains no date and affords no historical information, but is remarkable for its fine workmanship and excellent preservation. The twenty-two verses of very good Sanskrit poetry which it contains are mainly devoted to extolling the beauty of Somaprabha, the spouse of the chief Sātyaki, the son of Bhogata. She is described as “born from the house of the lord of Kishkindhika” which, in the Rāmāyana, is the name of the fabulous realm of

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(1) The only inscription which perhaps belongs to this period is the rock-inscription of Prati-ra-gala, which contains the name of Mrityunjaya-varman, not found in the beard, in the beard, in the beard, in the beard, in the beard, in the beard, in the beard, in the beard. (2) Cf. Bühler, Indian Palaeography (transl. Fleet) pp. 57 ff.
Sugrīva, the monkey-king, but here denotes the Himgir paryāna. Her husband, in order to establish an unshaken friendship between her and the Mountain-daughter (i.e. Pārvatī), erected a temple to Śiva Chandrashekhara (the Moon-crowned). There is reason to assume that the temple founded by Sātyaki is not the plain village temple in which the stone is now lying, but rather the important Śivālaya of Sāho, known by the name of Chandrashekhara, which has been noted above. This sanctuary appears to have been restored at a not very remote date, and it is possible that on this occasion the stone recording its foundation was removed to the opposite side of the river.

Among the inscriptions of Chambā State the title-deeds engraved on copper-plates (patās) are most prominent, both on account of their number and historical value. Nearly all of them record grants of land bestowed on temples or Brahmans by the Chambā Rājās. Cunningham was the first to draw attention to the existence of three such documents in Chambā. The number of inscribed copper-plates, however, is infinitely larger than Cunningham supposed, as apparently almost every Chambā Rājā has been in the habit of giving grants of land. Up to the end of the reign of Rājā Prithvi Singh eighty plates have been recovered. The total number of copper-plates found in the State may amount to double that number. The existence of a series of documents of this kind, issued by one ruler of one State during a period of ten centuries, is certainly unique in the Panjāb and perhaps in the whole of India. It is the more remarkable as in the surrounding hill districts only very few specimens have come to light, and these of a comparatively recent date. Kalhana, the author of the Rājatarangini, mentions the occurrence of copper-plate grants in Kashmir which he consulted in composing his Chronicle, but hitherto not a single specimen has come to light. Evidently here as elsewhere Muhammadan rule led to the total destruction of those valuable historical documents. Chambā is at present the only place in the Panjāb where copper-plates of the pre-Muhammadan period exist.

The earliest plate which has yet been found contains the name of Sāhilla-varman, the reputed founder of Chambā, and was issued by his son Yuγākara—(or Yagākara) varman in favour of the Narsingh Temple at Brahmur. Next in order is a grant by Sāhilla’s grandson Vidadgha-varman. In the three following plates we find the names of Sālavahana-varman and his two sons Sārūn—varman and Āsata. In the first of these three rulers Professor Kielhorn has recognised the Chambā Rājā Sāgas, who, according to the Rājatarangini (VII, 218), was appointed by Ananta-deva of Kashmir (A.D. 1028-63). We also find Āsata mentioned in the same Chronicle(1)

(1) "By looking at the inscriptions recording the consecration of temples and grants by former kings, at the laudatory inscriptions, and at written works, the trouble arising from many errors has been overcome." Rājat. i, 15 (transl. Stein).
(VII, 588) as having visited Kashmir in A. D. 1087-88 in the reign of Ananta's son and successor Kalasha. These data help us to fix the period to which these three plates belong as the second half of the 11th century. The two earlier plates may thus be assigned to the latter half of the 10th century. It should be noted that the five grants of the pre-Muhammadan period are only dated in the regnal year of their donors, so that their date can only be inferred from external evidence.

These inscriptions show that in the 10th or 11th centuries Chambá was an independent State, comprising the Upper Ráví and Budhil Valleys and the country round Chambá Town on both sides of the Ráví. As the plates are all dated from Chambá as the seat of government, it is probable that the State extended considerably further down, and comprised the whole of the Ráví Valley as far as the Siváliks. It probably bordered on this side with the petty Hill-State of Balsaúr, the existence of which in the 11th century is attested by the Rájasthángini. Here it is frequently mentioned under the name of Vallápura, from which the modern Balsaúr is derived.

It appears further from the early copper-plates that at that period Chambá was divided into districts (mandata), which partially seem to have corresponded to the modern parganas. The following are mentioned by name:

1. Brahmapura, the present Brahmaur, occupying the Budhil Valley.

2. Trighatta, now Trehtá, a tract along the Upper Ráví above its junction with the Budhil. The name points to the existence of three passes (Sanskrit ghatta, Hindi ghát), presumably those leading into Káŋgra across the Dhaula Dhár.

3. Panthilla, the modern Panjila pargana, situated above Chambá between the right bank of the Ráví and the left bank of the Sáho.

4. Távasa (a name which is probably preserved in that of the village Tausa), stretching from the right bank of the Sáho as far as the right bank of the Ráví, a few miles below Chambá Town.

5. Páракamata, on the left of the Ráví opposite the town of Chambá, perhaps corresponding to the Sáhí pargana.

6. Bháttára, probably corresponding to the Hol valley. The name is now applied to some fifteen villages in the Hol-Crudial pargana, one of which is called Banja. The local deity is known as Bháttár Deví Sitalá, and the annual pilgrimage to her shrine is called the Bháttár jātra.

Another important class of epigraphical records are the fountain inscriptions, which are nearly contemporaneous with the early copper-plates. They are commonly found on huge slabs, covered
with quaint figures and ornamental carvings, which were erected at springs, and dedicated to Varuna, the god of the waters. His figure usually occupies the centre of the carved surface. A waterspout, sometimes likewise carved, is passed through a square hole in the lower portion of the stone, and in a few instances a cistern consisting of three slabs is constructed in front to receive the water. These stones are peculiar to Chamba. The only place outside Chamba where I have noticed them is Sisu in British-Lahul.(1) In Chamba they are especially numerous in Curdah and Pangni. A few specimens exist at Triloknath in Chamba-Lahul, but these are not inscribed. In the Ravi Valley proper fountain-slabs exist, e.g., at Brahmapur and Chhatrārhi, but of a much smaller type and without inscriptions. These commonly are carved with figures of the Nava-grahas, of Vishnu resting on Shesha, of the ten incarnations (avatāras) of the same deity, and of the river-goddesses Ganges and Yamuna. In the summer of 1906 a stone of this type was discovered built in the wall of a house in the city. A well-preserved specimen is placed under a banyan tree in the village of Kheri (map Kairi) on the left bank of the Ravi, close to the British border.

The inscribed fountain-slabs of Churūh and Pāngi are of peculiar interest for Chamba chronology, as they are fully dated both in the Shāstra, or Saptarshi era (also called Lokakāla), (2) and according to the reign of the ruling chief. The name of the month, the lunar day (tithi), the week day and the lunar mansion (nakshatra) are also indicated, so that it is possible to verify the dates. The fountain-stone of Luj near the Pādar border, dated in the first year of Rājā Jāsata, supplies the first fixed date in Chamba history, viz., A.D. 1105. It also shows that at this period Pāngi formed part of the Rājā's dominions. That of Sāli in the Sechu Naḍ, dated in the 27th year of Lalita-varman and in the Shāstra year 46 (A.D. 1170), establishes the year of accession of that Rājā to be A.D. 1144. It was erected by a local Rānā, Ludrapālā by name, whose descendants still live on the spot.

The Sāli stone, the largest of its kind (6 feet 6 inches high, 7 feet wide), is moreover of peculiar interest on account of its carvings. These represent various deities arranged in three rows, each figure being marked with an inscription. The centre of the upper row is occupied by Shiva with his trident; to his right are Varuna, the god of the waters, and Ganesha; to his left Indra, the thunder god, and the six-faced Kārttikeya. Each figure is accompanied by its peculiar vehicle (vāhana). In the middle of the slab over the spout-opening is a panel representing Vishnu's sleep. The remaining eight figures are river-goddesses, all identical in attitude and attributes, and distinguished only by their vāhanas. They are shown standing, and hold a lotus-stem and

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(2) On this era, vide Kielhorn Indian Antiquary, Vol. XX (1891), pp. 140 ff.
A water-vessel on which the name of the river which they personify is inscribed. Thus we are enabled to recognize Gangā (Ganges), Yamunā (Jamāna), Sindhu (Indus), Vēth (Jehlum), Byās (Bisā) and Satindr (Satluj). The two remaining figures which are partly destroyed must have represented the two rivers of Chambē, the Rāvī and the Chandrabhāgū. Thus we have the sacred twin-rivers of India, the Indus, and the five rivers of the Pānjkā. It is worthy of note that the names in the inscriptions are given in the vernacular spoken in the Hills.

Among the fountain-stones of Churāh that of Sai deserves special notice. Here also the figures have inscriptions containing their respective names. They are arranged in two rows, but only those of the upper row represent deities. The lower compartment is reserved for mortals. Here we find an effigy of the person for whose sake the stone was erected, named Rānautra Phūhi, in the inscription. The female figure which accompanies him, the inscription of which is lost, probably represents his wife. Both are shown in the act of worshipping a linga. The two remaining figures I suppose to be female attendants. The main inscription, besides recording the erection of the fountain-stone, contains a stanza in corrupt Sanskrit, in which the comparative merit of various pious works is stated. Most meritorious of all, according to the poet, is the construction of a road. The inscription is dated in the year 4270 of the Kali-yuga, or era of Sin, corresponding with A.D. 1183-69. It adds that 427,730 years still remain; the whole period consisting of 432,000 years. The Sai inscription is the only pre-Muhammadan record, found in Chambē, dated in an era other than the Lokakāla or Shāstra era. It is moreover of special interest to find here the Kali-yuga reckoning, which is hardly ever used in inscriptions.

At Naghai, a hamlet two miles south of Sai, half a dozen carved fountain-slabs were unearthed about 1835. One of them bears an indistinct inscription in which it is stated that in the reign of Trailokyā-deva theVaruna-deva (i.e., the slab in question) was erected by Devā-prasāda, the son of Rājānaka Nāgā-prasāda, the son of Nāguka, for the sake of the bliss in the next world of Rānī Mekhalā. We recognise the god Varuna in the central figure carved on the slab. To his left stands a female with two miniature figures, which we may assume to represent the deceased Rānī and her two children. The central portion of the stone is decorated with an exquisitely-carved band of foliated ornament. The name of Trailokyā-deva is mentioned on two other inscribed fountain-stones in the villages of Bhakūnd (2) and Dadvār. As the name does not occur on the genealogical roll of the Chambē Rājās, and the three inscriptions are found at no great distance from each other,
it is probable that Trailokya-deva was a local ruler who owned allegiance to the Rájas of Chambá. His date seems to have been the first half of the 11th century.

Two fountain-inscriptions, of a different type from those already noted, remain still to be discussed. Whereas the latter are brief records in a mixture of Sanskrit and vernacular, the two inscriptions of Dévi-Kothi and Múl-Kihár are extensive eulogies or prashastis in elegant Sanskrit poetry. Unfortunately neither of the two is complete. The Dévi-Kothi inscription was originally incised on two slabs of equal size let into the back-wall of the cistern, the construction of which it records. In the centre an inscribed image of Nárâyana was placed. One of the two slabs containing the first half of the poem has disappeared. Locally it is asserted that it was carried off by a lama, but it is not at all impossible that some day it will be discovered in one of the walls of the village. Two other inscribed stones, it may be noted in passing, have been recovered in this manner. The remaining half of the inscription contains a eulogy of the local Rána Nágapál, whose genealogy presumably was given in the lost portion. It relates how, after his father’s death, he withheld his mother from becoming a sáti, and how she had a cistern built in memory of her deceased husband. The inscription is dated in the 17th year of Lalita-varman, who is stated to have conferred on Nágapál the title of Rájánaka, i. e. Rána. It bore also a Shástra date which unfortunately is lost, but as the Dév-Kothi inscription is ten years anterior to the Sálhi one of the 27th year of Lalita-varman, its date must be A. D. 1160. The author of the eulogy was Kamarákamihana the Rájaguru, whose learning and poetical skill is amply attested by the document.

The Múl-Kihár fountain-inscription is in a deplorable state of mutilation, the right end of the stone being broken off and the remaining portion greatly defaced. This is the more to be regretted as it was evidently a work both of literary merit and historical interest. In some thirty stanzas of excellent Sanskrit poetry it gives the genealogy of the local Rána, and relates the circumstances under which the cistern was constructed. Unfortunately many of the names are lost. The first name seems to be Gayápál who, perhaps, is identical with a Thákur of that name mentioned in Kallhana’s Rájatarangini, as chief of the forces which were sent to restore Bhiksháchara, the grandson of Rásha. We read in the inscription that he belonged to the house (gotra) of Káshyapa. It was apparently Gayápál’s grandson who founded the cistern, in memory of his wife. The inscription is dated in the regnal year of some Chambá Rája, perhaps Víjaya-varman, and from the character it may be assigned to the beginning of the 13th century.

(1) The word Rájánaka is lost, but can be restored with near to full certainty.
There are a few fountains-stones which were erected by Brahmans, e.g., that of Dadvâr, and probably also that of Bhakund, which was set up by Paripurna, the son of Bhosharman, “fearing with the fear of existence” (samsâra-bhaya-bhitena). But the great bulk of these inscriptions are due to feudatory chiefs or Rânas. The existence of such Rânas in the Kangra Valley is attested by the Bajnâth prashasti. In the 12th century they must have been still numerous and powerful in Churâh and Pungi, as appears from the inscriptions discussed. They evidently owed allegiance to the Râjas of Chamba and dated their inscriptions in the regnal year of their reign. It is remarkable that in the inscriptions of the Muhammadan period no mention whatever is made of these Rânas. They must have gradually disappeared, in what manner it is impossible exactly to decide. We may, however, presume that it was the policy of the Râjâ to curtail the power of these barons of the Hills, whose existence constituted a constant danger to his own position. He may have attained this end partly by main force, and partly by the policy of attaching them to his court and person. This we may infer from the fact that the copper-plate of Soma-varman contains the names of two Rânas who held the offices of Prime Minister and Lord Chancellor. At the present day there are only a few Rânas in Chamba State who still hold the position of feudatory chiefs, the principal one being the Rânâ of Triloknâth in Lahul. The descendants of those Rânas who were deprived of their baronies have taken to agriculture, but are still distinguished by the title of their ancestors, which now in reality has become their caste-name.

The inscriptions of the Muhammadan period do not exhibit the great variety of the earlier epigraphs. They are almost exclusively copper-plate grants. Earliest in date is one of Vairâsi-varman of A.D. 1330. Next come four plates of Bhotâ-varman c. A.D. 1400. From that time onwards the plates are found uninterruptedly up to the reign of the present Râjâ. The difference between the pre-Muhammadan plates and those of the 14th and 15th centuries is most striking. Whereas the former are neatly engraved in well-defined Shâradâ characters and written in very tolerable Sanskrit, we find the latter scribbled on small-sized and irregular-shaped copper plates in a far from distinct type of Tâkarî, and in a language which, though evidently meant for Sanskrit, shows an astonishing ignorance of its most elementary grammatical rules. This marked degeneration, both of scholarship and workmanship, may no doubt be accounted for by the general deterioration of Hinduism after the final victory of Islam in India, and particularly by the establishment of Muhammadan rule in Kashmir, which always had been a great centre of Sanskrit learning.

Towards the end of the 16th century, in the reign of Pratâp Singh (a contemporary of Akbar), there is a decided improvement in the execution of the plates, which perhaps was an outcome of...
the general revival of Hindú art, under the tolerant rule of the early Moghul emperors. We also notice a tendency to follow the old examples of the pre-Muhammadan period, but the knowledge of Sanskrit remains at a low ebb, and in those passages where the boundaries of the granted lands are described it is considered safer to resort to the vernacular. From a linguistic point of view these bhūshā portions are of great interest, as they contain numerous geographical and agricultural terms now partly obsolete or changed in form and meaning. The forty-two copper-plate grants of Rājā Balabhādra (A.D. 1589-1640) deserve special notice on account of their fair execution. As regards language, also, they are decidedly superior to any plates of this period.

In one respect the plates of the Muhammadan period may be said to show progress; in so far as nearly all of them are dated, some in the Shāstra or Loka-kāla era alone, but most of them both in the Shāstra and Vikrama eras. In the 17th and 18th centuries we find occasionally, in addition to these two, the Shaka era also used. This circumstance considerably increases their historical value, and enables us to fix approximately the reign of each of the Chambā Rājas.

Another noteworthy point is this that the pre-Muhammadan plates have a distinct Shaiva character. It is true that two of them mention the erection of a temple to Vishnu, but in the general formulae of the grants the first place is given to Shiva. Rāma is only quoted as an example of filial piety: Krishna is never spoken of. The prevalence of Shaivism is also borne out by the stone inscriptions, three of which record the founding of a Shiva temple. On the fountain-stones we usually find figures worshipping a linga. In the later copper-plates, on the contrary, Rāma has become the designation of the supreme deity, and the grant is given “for the sake of the pleasure of Krishna.”

Finally, I may mention a Sanskrit inscription cut in ten lines of Takari letters on a platform at the outskirts of Chambā Town, on the old road to Sarol. It is dated Vikrama samvat 1717, Shaka 682, Shāstra 30, Vaishākha bādi 13, Wednesday, on the conjunction of the Sun and Aries (i.e., at the time of the Vernal Equinox). This date corresponds to Wednesday, the 28th March, A.D. 1660. A careful notation of the date would lead us to expect the record of some important historical event, but the inscription only mentions that on that date a pipal tree (Sanskrit aśvathā) was planted on a platform built by Sundara-dāsa, the son of Virā-gaṇa-dāsa, “for the sake of the pleasure of Nārāyaṇa.” It winds up with the wish “that all
The principal authority for the history of the State is the *band-sauli* or genealogical roll of the Rajas, which, in addition to a full list of names, contains much historical detail of great interest and value. Next in importance are the epigraphical records already described. Thirdly, popular tradition is often very helpful in throwing light on the history of the past, and much information of a fairly reliable character has come down to us through this channel. In addition to these sources, the references to Chamba in the annals of other States have proved of much value in fixing the chronological order of events. This is specially true of the *Rajatarangini*, or History of Kashmir, in which are to be found several references to Chamba of great importance.

There are no sources of information to help us to determine who were the original inhabitants of the mountain area now included in Chamba State, but common tradition affirms that they came from the plains. If one may hazard a conjecture where all is uncertain it seems not improbable that the aborigines of these hills are now represented to a large extent by the various low-caste tribes, which form a very considerable proportion of the population. We know that this is the case on the plains, and it seems not unreasonable to believe that the same is true of the hills. In Chamba State the tribes in question comprise fully one-fourth of the population. They are included under the names of Kol, Halí, Síp, Chamá, Dúmán, Barwá, Megh, Darain, Rehára, Sarára, Lohár, Bhatwá, Dhaúrí, and some others. (2) Though differing among themselves as regards social status, they are all looked upon as outcast by the high-caste Hindus, who applies to them the epithet of Chanál or Chandí. These low-caste tribes possess no traditions as to their original home, which tends to confirm the conjecture that a long period of time must have elapsed since they first migrated to the hills. General Cunningham believed that the Western Himalaya were at one time occupied by a true Koltan group from the same race as the Kols of Central India. (3) There are still many people in the Western Hills who bear the name of Kol; and the Halí, Síp, Megh, and Dági, &c., are essentially the same people. The Dás of Kulú, for example, are all called Kol as an alternative name. These tribes must have been of non-Aryan origin like the other aborigines of India, but a great fusion of races took place in ancient times by intermarriage, and later by degradation from the higher castes a process which is still going on. This doubtless led in time to many changes in the appearance and characteristics of the people, and to these we may ascribe the fact that all now speak a dialect of the Aryan language.
of languages. These low-caste tribes are employed in menial occupations, many of them being farm-servants and artisans. Some of those in Chamba State, and probably in other parts of the hills, are small farmers, and hold land either directly from the State, or from high-caste proprietors. In their subordinate position of farm-servants they were usually spoken of as káma, and in former times, and indeed up to the commencement of British rule, were in a state analogous to that of slavery. Even now they labour under some social restrictions, especially in the Native States; and their condition generally seems to indicate that they have long occupied a very depressed position in the social scale. There is a common saying in the hills which runs thus:

Chandl jethá : Ráthí kanethá.

"The Chandl is the elder brother : the Ráthí the younger." The meaning attached to this saying by the people is, that the high-castes are dependent on the Chandlás, just as a younger brother is on an elder one. No ceremony of any importance can take place without their presence and help. At births, marriages and deaths they are indispensable in one capacity or another. It seems improbable, however, that this was the original signification, which has become obscured through the lapse of ages. It is more likely that the saying is an unconscious expression of the general conviction that the Chandlás were the original inhabitants of the hills. The Ráthís came at a later period; yet so long a time has passed since they migrated to the mountains that it is impossible to regard as having been always resident there, which is sufficiently certain, that it continues.

A new view of Aryan migration. Some parts of the monograph of Rhys Davids, throws much light on this subject. Sir J. B. Hills.[1] He postulates three lines relating to that period, and their paths are illustrated with the help of the Himálaya, note past in the case of Kánga Aryan, being hillmen, refer to a time which is comparatively clear evidence, in a constructed and Chandrabhágá Valley. If the Western Himálaya at the beginning of the Ránás, in which the hymns were by the founder of the Chamba State, therefore assume a high position by the twelfth century A.D.; but the lower portion of the Chamba State was founded towards the end of the tenth century A.D. At present, having been taken from the Thakurs, who Brahmans, Rájpúts, etc., the Thákurs of the Chandrabhágá Valley, are to be regarded as the rulers, are referred to in the Rajatarangini, which is the high-caste popular tradition of the twelfth century. The Bhadrawah and mutual relations of the Sanskrit, have been founded about sections of the Kanda, and there, too, the Ránás are said to have been Vaishyas.[2] older than this. A still more striking point is the Chandrabhágá Valley. The Bhadrawah are the primary people until subdued by Rájá

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1. [1] Rhys Davids, India, p. 120.
3. [3] Many inscriptions dating from the time of the Kanda have recently been found in Chamba. One of the earliest of these, containing the word Rajdhán-ka, dates from about A.D. 700.
4. [4] The original form of the word was Thakura, of which Thakur is a later variation. 
But while the lower strata of the population in each of these castes are probably of ancient origin, it is certain that all of them have received large accessions from the plains at various periods, as the result of invasion and immigration.

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

The Thâkur and Râthi are almost certainly of ancient origin, and are regarded as indigenous to the hills. These castes are widely distributed throughout the Western Hills. In the Jammu area, between the Jhelum and the Râfi, they are all classed as Thâkur; and in the Kangra area, the same people are called Thâkur and Râthi. They are essentially an agricultural people, resembling in many respects the Jats of the plains. In Jammu they number more than one-half of the high-caste inhabitants, and form the backbone of the population.

AnGEseTalThe Gaddis are a separate and Brâhmans, Râjpûts, Khattris, Thâkurs and Râthi, the majority, however, are Khattris. As the custom of the Brâhman and Râjpût sections is to return themselves under their caste names, it is improbable that any of these have been classed as Gaddis. The Census Return may therefore be regarded as including, chiefly, the Khattri, Thâkur, and Râthi sections of the clan. The traditions as to their original home have already been referred to. They are found principally in the Brâhmaur Wizrat, which is called Gadderan, but also in other parts of the State.

As regards the minor high-castes, chiefly consisting of Khattri, Kumhâr, Jat, Sikh, &c., the figures for each are so small that their presence in the State is easily accounted for, and the same is true of the Muhammadan portion of the population. They must all have come from the plains probably at no very remote period.

Now the most ancient traditions current in the hills have reference to a time when the greater part of the Western Himâlaya was under the rule of petty chiefs, who bore the title of Thâkur, or Rând. These chiefs owned States or decided improvement perhaps was an outcome of
and, in what is now Chambé territory, each of these was called \textit{ranhu}.\textsuperscript{(1)} They are said to have been constantly at war with one another, and their \textit{ranhu} boundaries were in consequence very unsettled. As regards caste the general opinion is that the Ránás were Rájpüts, and all the existing families are of this caste. In the case of the Thákurs common opinion is not so clear, but the general impression seems to be that they belonged to the caste which is indicated by the name. Probably most of them originally were of Ráthi caste. We may suppose that, having gained an ascendency over a small portion of territory, each of these Ráthi leaders was recognized as ruler, and assumed, or was given the title of ‘Thákur,’ meaning ‘chief’ or ‘lord.’ The various offshoots of the ruling families of Ráthi caste would naturally seek a distinctive name for themselves, and thus the word Thákur probably acquired the secondary meaning which it still bears, as the name of a separate caste. This caste ranks immediately beneath the Rájpút, and above the Ráthi, the chief distinction being that the Rájpút will take the daughter of a Thákur in marriage, but will not give his own in return, and the same is true of the Thákur and Ráthi. As a caste name the word is pronounced Thakkur.\textsuperscript{(2)}

The period during which the Thákurs and Ránás ruled in the hills is known as the ‘Thakuri’ or ‘Thakurain.’ This Thakurain period have been of very ancient origin, but when it began, or how long it lasted, are questions to which unsatisfactory answers can be given. One thing is certain, that it continued in force for a much longer time in some parts of the mountains than in others. In the Kulé Settlement Report, Sir J. B. Lyall points out that the traditions relating to that period are carried back to a much more remote past in the case of Kángra than in that of Kulé, and they refer to a time which is comparatively recent as regards the Rávi and Chandrabhága Valleys. It is true that the Upper Rávi Valley was conquered from the Ránás, who previously ruled there, by the founder of the Chambé State, in the middle of the sixth century A.D.; but the lower portion of the valley was not subdued till the early part of the tenth century. The Kashtiwar State was founded towards the end of the tenth century, the country having been taken from the Thákurs who previously held it. The Thákurs of the Chandrabhága Valley, evidently independent rulers, are referred to in the Rájanatarangini as late as the early part of the twelfth century. The Bhdrawáh State again seems, from the bansalí, to have been founded about the time of Akbar the Great, and there, too, the Ránás are said to have been in power previous to this. A still more striking instance is that of Pádar in the Chandrabhága Valley. There the Ránás unquestionably ruled the country until subdued by Rájá

\textsuperscript{(1)} Many inscriptions dating from the time of the Ránás have recently been found in Chambé. One of the earliest of these, containing the word \textit{Rájá} plus \textit{Ráná} dates from about A.D. 700.

\textsuperscript{(2)} The original form of the word was Thákikra, of which Thákur is a later variation.
Chatar Singh of Chambá, at a date subsequent to A.D. 1664. The descendants of several of them are still in existence, and are now reduced to the position of common zamindars, but the traditions regarding them are so clear and definite that there can be no doubt as to their authenticity. In Pángí the traditions of a Thakurain period refer to a time more remote than in the case of Pádar, due to the fact that it was subjected to Chambá at an earlier date. There also, however, several of the old families still exist as common farmers.\(^1\) In Láhul the Thákurs are in possession to the present day of most of the territory ruled by their ancestors. Indeed, all through the hills traces are still to be found of the old order of things, and local tradition can often point to the sites of the Ránás' forts,\(^2\) or recall stories of their exploits, and even define the boundaries of their territories. In the Chambá State there are several cases in which their descendants retain possession to this day of the whole, or a part, of the old family domain, and still bear the old family title; while many more who have sunk to the position of common cultivators are spoken of, and addressed as Ráná. In the Kuhl Settlement Report, Sir J. B. Lyall says: "Many of the existing kothís and tappás are said to have possessed their present limits from the day when each of them formed the domain of a Thákur." The same is probably true as regards some of the parganas of Chambá State, though, judging from common tradition, the country would have been more minutely subdivided than was the case in the past. In former times, however, these parganas were more numerous than at present, and may then have represented, to a greater extent than they do now, the ancient limits of the old ranñus. Some of the State kothís are said to stand on the very sites formerly occupied by the Ránás' forts, and in several instances, the ancient buildings themselves are still in use.\(^3\)

As regards their relation to the more powerful States in their vicinity, Sir J. B. Lyall suggests that the small States of the Thakurain period can seldom have been entirely independent. He says: "Without a lord paramount, and with no bond of confederacy, such diminutive States could never have existed side by side for any length of time. It is pretty certain, therefore, that with short intervals of complete independence in periods of confusion, they must have been more or less subject and tributary to some superior power." This remark was made with reference to the States of

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\(^1\) A Ráná and a Thákur are still resident in Kílár, and on the first day of the annual mela in October, they are escorted in state from their homes to the place of meeting; the local State officials even sometimes supporting them on the right and left.

\(^2\) The remains of the Ránás' forts are still to be seen on the Bannu Hill near Chambá; and the following popular rhyme has handed down the name of one of them to our own day:—

- "Bahá Bahá Ráná, Bahá Bahá Ráná; Bannu kot, Sarol pání; Badram janjan khání."

- "Bahá Bahá Ráná and Bahá Bahá Ráná had their fort on Bannu Hill, their water from Sarol (a cool spring near Chambá), and their rice from Badram (a place near Chambá)."

\(^3\) In the Simla Hill States, some of which are almost as diminutive as an ancient ranñus, most of the rulers still bear the old title of Ráná or Thákur, and collectively these States are called the Thákurain.
the Kulú area, but it is probably true of the whole of the Western Hills. General Cunningham was of opinion that in early times the greater part of the tract now comprised in the Chambá State, as far east as the Rávé and Dháula Dhár, was under the control of Káshmír. This would appear to have been the case in the seventh century, at the time of the visit of Huen Thsang, and it was so again in the ninth century, when, by the conquest of Trígartá, the sovereign power of Káshmír was extended to the Satlej. Chambá was again conquered by Káshmír about A.D. 1050-60; and seems to have remained more or less dependent on that kingdom until the early part of the twelfth century, when the confusion resulting from internal dissension, and the Múhammadan invasions, enabled it to assert its independence. We may, therefore, conclude that, from very early times, Kashmir claimed suzerain power over the greater part of the territory now embraced in Chambá State.

The Thakurain period was followed by the rise of numerous Rájput principalities which held sway throughout the Western Hills up to comparatively recent times, and some of which still remain. These were all founded by Rájput leaders—each probably with a small band of followers—who either came directly from the Plains, or were scions of one or other of the ruling families who had previously established themselves in the Hills. By them the Ránás and Thákurs were either expelled, or reduced to the position of tributaries or subjects.

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

According to General Cunningham, the oldest classification of the Rájput principalities of the Western Himálaya, between the Satlej and the Indus, divided them into three great groups, each

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(1) There are still twenty or thirty Ránás families in Chambá State.
of which was named after the State which held the position of head of the confederation. These were Kashmir, Durga or Dugar, and Trigarta. There are indications that this division into three groups was in existence from a period anterior to the seventh century, and Chambá was in early times associated with the first, or Kashmir, group of States. A classification of much later date divided the alpine Panjáb, between the Satlej and the Indus, into 22 Hindu and 22 Muhammadan Chiefships (1)—the former being to the east and the latter to the west of the Chenáb. (2) Again the 22 Hindu States between the Satlej and the Chenáb were arranged in two groups or circles, named the Jalandhar or Kángra Circle, and the Dugar or Jammu Circle, one being to the east, and the other to the west of the Rávi. Each of these circles was popularly regarded as containing eleven States, Kángra and Jammu being recognized as the respective heads. Chambá was chiefly associated with the Kángra Circle, but, owing to the fact that the Rávi divides the State into two parts, it was included in both groups. (3)

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

The original title, or suffix in the Chambá royal family, was 'Varma,' a cognomen extensively used in ancient times. It was used in the reigning families of Néjal, Kámrú or Assám, and Kánaun in the seventh and eighth centuries; in the Káthor family before it acquired Kánaun, and by the Chandel Rájas of Bandelkhand. Though probably not adopted as a dynastic surname in any of these families, its use by individual chiefs proves that it was widely known. There was also an entire Varma dynasty in Kashmir, from A.D. 854 to 935; and the cognomen is still in use in the royal houses of Travancore and Cochin. The Chambá Rájas continued to bear it till the end of the sixteenth century, after which it was gradually displaced by "Singh," which was then coming into general use among Rájpúts, but the older title is still employed in all religious ceremonies.

The title 'Deva' is also found after each Rája's name in the inscriptions and copper-plates. This too was a royal designation, as we learn from Sanskrit literature, and was affixed to the names of all kings and queens in its masculine or feminine form, just as Rex and Regina are in our own Royal Family. Hence arose the Rájpút salutation Jaideya = Jaideva, which originally was accorded only to Rájpúts of royal rank. The original form in Sanskrit was Jayatu Devah, "May the King be victorious."

In former times, as we learn from the copper-plates, an heir-apparent in Chambá bore the title of 'Yuvarája.' When it was disused is not known, but it is found in plates issued towards the end of the sixteenth century. At the present time an heir-apparent, if a son of the ruling chief, has the distinctive title of 'Tika,' while younger sons are named Duthain,

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(1) Excepting Chambá, Mandí and Shatí, they were all overthrown during Sikh rule—between A.D. 1811 and 1841. All the States of the Dugar Circle, except Chambá, and all the Muhammadan States between the Chenab and the Jhelum are now merged in Jammu.
(2) Anc. Ge. of India, page 160.
Tirthain, Chautain, &c. These titles are modern, and date only from the sixteenth century. The title 'Tika' occurs on a plate dated A.D. 1579.

The title 'Mián' was originally borne only by the scions of the royal houses of the Kángrá and Dugar Circles, and is said to have been given them by one of the Mughal Emperors, probably Jahángír, but its precise origin and signification are unknown. It occurs as "Mia" on a copper-plate, dated A.D. 1618, as one of the titles of Janárdan, son and heir-apparent of Rájá Bala Bhadra. Younger sons of a ruling chief, other than the Tika, and also brothers, are addressed as 'Mián Sahib.'

It is difficult to determine with certainty the exact date at which the Chambá State was founded, but it seems probable that this event took place about the middle of the sixth century, A.D. The following are the reasons on which this conclusion is based. There are, as has already been said, several references to Chambá—or Champé as the place was then named—in the Rájá-tarangini, and the earliest of these is interesting and valuable as furnishing a fixed and fairly reliable date from which to begin our chronological inquiry. We read that Ananta Deva, Rájá of Káshmir, who reigned from A.D. 1028 to 1068, invaded Champé; uprooted the ruling Rájá named Sála, and set up another in his place. No reference to this invasion is to be found in the State annals, and there is only one Rájá mentioned in the bansauli, whose name bears any resemblance to that in the Rájá-tarangini. This is the name of Sála or Sáhila Varma, who was the founder of the present capital. It was for some time supposed that this was the Rájá referred to, and the absence of any allusion to the invasion in the Chronicle left the matter more or less in doubt, until the discovery of three copper-plate title deeds, which practically set the question at rest. All of these title deeds make mention of a Rájá named Sálavíhana Varma, whose name is entirely omitted from the bansauli, as also that of his elder son Soma Varma. Asata Varma, his younger son, is alone mentioned. It is manifest that Sálavíhana must be the Rájá referred to as having been deposed by Ananta Deva. That both he and his son Soma Varma actually reigned is clear from the tenor of the inscriptions on the copper-plates. Unfortunately they have no date. We know, however, that Ananta Deva began his reign as a child in A.D. 1028, and may therefore assume that his conquest of Chambá cannot have taken place before 1050. As he abdicated in favour of his son in 1063, the invasion must have occurred previous to this; and such is implied in the narrative. The earliest of the copper-plates in question purports to have been granted by Soma Varma, son of Sálavíhana Varma, in the seventh year of his reign, in the month of Bhádon, and on the occasion of a solar eclipse. There was a solar eclipse in Bhádon(1) 1066, and though the day does not exactly correspond with that on the plate, it is near enough to raise a strong probability that this is the eclipse referred to. In

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(1) Solar eclipses took place in the month of Bhádon of the years 1047, 1050 and 1066, but we are justified in restricting the alternative dates to 1066 and 1066, the latter being regarded as the more probable date of the eclipse referred to.
ancient times it was customary to date such plates on the very day
of the eclipse, as it was considered to add to the merit of the gift,
but there were doubtless exceptions to the rule, and this may have
been one of them. It is very interesting to note that the signature
of Sālavāhana himself appears on the plate in a somewhat defaced
but quite legible form, and from this we may conclude that it had
been his intention to make the grant himself, and that he was
prevented from doing so by his deposition and probable death.
The son was thus only carrying out his father’s wish.

Now if we count back seven years from A.D. 1066, we get
A.D. 1059-60 as the probable date of the invasion of Ananta Deva,
and of Soma Varma’s accession, and in any case that invasion cannot
have been later than A.D. 1060, nor much earlier than A.D. 1050.
From this date to A.D. 1870, the year in which Rājā Sri Sing died,
there were 37 Rājās in consecutive order, during a period of 810-20
years, giving an average reign of 22 years. Again from A.D.
1589 to 1870, a period for which there are authentic and
reliable data, there were 11 Rājās in 281 years, with an average
reign of 25 years. General Cunningham allows 25 years
to each reign, but this seems excessive; an average of 20 years
would appear to be safer. Now there were, according to the
bansauli, 26 Rājās from Maru, the founder of the State, to
Sālavāhana, whose reign came to an end not later than A.D. 1060.
Allowing an average reign of 20 years we arrive at A.D. 540-50
as the approximate date for the founding of the State, which is thus
proved to be one of the most ancient native principalities in India.
The original capital, as we know, was at Brāhmaur in the Upper
Rāvi Valley, where numerous traditions are still current concerning
many of the ancient Rājās, and there are also archaeological and
epigraphical remains, which afford a remarkable corroboration of
the conclusion which has been reached as regards the antiquity of
the State. These have recently been carefully examined by Dr.
Vogel of the Archaeological Survey, with interesting results.
There are three inscriptions on brass in Brāhmaur, and one in
Chatrári, a village half-way between Brāhmaur and Chambá. Of
these one is on the pedestal of a brazen bull of life size, standing in
front of the temple of Mani Mahesa, the erection of which is
traditionally ascribed to Meru Varma, who was the eighth Rājā in
succession from Maru. The two other inscriptions at Brāhmaur
are on the pedestals of the idols Lakshanā Devi, and Ganeshá, and
that at Chatrári is similarly on the pedestal of the image of Shakti
Devi; and the erection of these idols is traditionally attributed to
the same Rājā. The inscriptions themselves which have now been
translated confirm these popular traditions. The name of Meru
Varma is found in all of them, and it is stated that the idols
were dedicated by his order. Even more interesting is the fact
that in two of these inscriptions,—those of Lakshanā Devi,
and Ganeshá,—the Rājā traces back his own ancestry for three,
generations, and mentions the names of his father, Divākara Varma; his grandfather, Bala Varma; and his great-grandfather, Aditya Varma. Two of these names are found in the bansaḥli in a modified form, which leaves no doubt as to their identity with the names in the inscriptions. The third—that of Bala Varma—seems to have been omitted at a very early period, probably in the process of copying. The name of Aditya Varma is found as Adi Varma in the bansaḥli, while that of Divākara Varma occurs as Deva Varma, both in the bansaḥli and in the Chhitrāli inscription. There is unfortunately no date on any of these inscriptions, but Dr. Vogel has come to the conclusion, from a careful examination of the characters in which they are written, that they cannot be assigned to a later period than the early part of the eighth century, and that they probably date from the very beginning of that century. The name of Meru Varma is evidently out of its proper place in the bansaḥli, as it stands fifth in succession after Divākara Varma, who was his father. Correcting the bansaḥli by the inscriptions which are more reliable, we find that Meru Varma reigned from A.D. 680 to 700, or a little later, and this is in accordance with the conclusion at which Dr. Vogel has arrived. A further proof that these inscriptions are contemporary is afforded by the fact that all of them were executed by the same workman, whose name was Gugga, as shown on the inscriptions themselves. This also is in agreement with common tradition, by which the name of Gugga has been handed down to the present day.

With all those data at our disposal it becomes a comparatively easy matter to fix an approximate date for the founding of the present capital. The bansaḥli is very explicit as to the founder, and here again common tradition is in full accord. His name was Sāhila Varma, and he was the 20th Rāja in succession from Maru, the founder of the State. Sālavāhana Varma, whose reign came to an end not later than A.D. 1060, was the sixth Rāja after Sāhila Varma, and by deducting six reigns, or 120 years, from A.D. 1060, we find that Sāhila Varma must have ruled from about A.D. 920 to 940. His reign was probably a long one, and it may have been in the earlier part of it, say A.D. 930, that the town of Chambā was founded, and the seat of government transferred thither from Brāhmaṇ. From that time onwards to the present day there is an almost unbroken chain of historical evidence, furnished partly by the Chronicle, which is full and clear, and still more by a series of copper-plate title deeds—about one hundred and fifty in number. The oldest of these yet discovered bears the name of Yugākar Varma, the son and successor of Sāhila Varma. The date on this plate is a year of his reign, and the same is true of the plates of Vidagdha Varma, his son, and of Soma Varma and Asata Varma, sons of the deposed Rāja Sālavāhana Varma, who followed their

(1) He also mentions Moshuna or Mushuna, the progenitor of his race.
(2) From ancient times it seems to have been the custom for every Chambā Chief, on his accession, to make a grant of land to a Brāhmaṇ or a temple. As many as 42 of these plates are known to have been given in the course of one reign.
father in succession. Here, however, the Rājātarangini again comes to our aid, and from it we learn that Āṣata Varma visited Kāśmir, on which Chambā was then dependent, in A.D. 1087–8; his son Jāsata Varma in A.D. 1101; and his grand-son Udaïya Varma in A.D. 1122. Udaïya Varma's name is probably misplaced in the bānsaūli, and a correction has to be made in accordance with the Rājātarangini; otherwise these dates agree with the Chronicle.

The first plate which bears a distinct date is that of Vairāsi Varma. This date is Shāstra 6, Vik. 1387 = A.D. 1380. The Vikramāditya era appears to have only then begun to come into use in Chambā. Previous to this the era in common use was the Loka-kāla or Shāstra era; otherwise called the Saptarshī, or era of the Seven Rishis. It is identical with the Lankika or Kāśmirī era of the Rājātarangini, which was in use in Kāśmir, and throughout the hills from the earliest times, and is still in common use in Chambā State along with the Vikramāditya and Christian eras. The Shāstra era is a cycle of 2,700 years, each century being named after one of the 27 Nakshatras, or lunar mansions. The reckoning is never carried beyond 100, and each century as it comes to an end is entirely left out of computation. The first year of each century of this era corresponds to the 24th year of each Christian century. Though this era probably was in use in Chambā from the earliest times, it does not appear to have been employed to record public events; at any rate, no trace of any such use has yet been found previous to the eleventh century (1). It is, however, on most of the copper-plates from that of Vairāsi Varma onwards. From that time there is clear and exact testimony from the plates, confirmatory of the bānsaūli. In all of them is mentioned the name of the reigning Rājā, by whom the grant was made, also usually the name of his father, and often of his mother, and sometimes that of an ancestor. The earlier plates are without a date, but the later ones have the date carefully recorded, usually both in the Shāstra and Vikramāditya eras. Generally, too, the name and date of the month, and in a few cases the day of the week on which the plate was given, are stated, and in some of the plates there are other details which are of historical interest.

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

The bānsaūli. The Rājās of Chambā belong to the Sūrajvansi line of Rājpūta; and their bānsaūli begins from Vishnu or Nārāyaṇa. a Rāma, the hero of the Rāmāyana, is sixty-third in the order of descent, which

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(1) Inscribed stones bearing the name Trailokya Deva, probably a Rānā, have Shāstra dates of the first half of the eleventh century.

(2) A tradition, current in Chambā and found in the bānsaūli, traces the descent of the Chambā Rājās from the Rānā of Udaipur. This is improbable as the latter are descended from Lob, the eldest son of Rāma.
is continued through Kusha, the second son of Rāma. The original home of the family is said to have been in Ayodhya, but they removed at a very early period to the Upper Ganges Valley, where they settled in Kalāpa. The historical portion of the *bansauli* commences with the name of Maru who was then the head of the family, and contains sixty-six names including that of the present ruling Chief.

Maru is said to have been at first a religious devotee, whose life was given up to *tapas* or self-mortification. He afterwards married, and three sons were born to him. When they reached manhood he bestowed a kingdom on each of them. Leaving the eldest in the ancestral home, he traversed the Panjāb with the other two, and settled one of them in the mountains near Kashmir. Accompanied by Jaistambh, the youngest, he then penetrated to the Upper Rāvi Valley through the outer hills, and having conquered that territory from the petty Rāmis who held it, he founded the town of Brahmapura, (1) and made it the capital of a new State. This event is believed to have taken place about the middle of the sixth century, A.D.

The original State was of very small extent, and in all likelihood comprised, at the most, only the present Brahmavar *vīcārāt*, i.e., the valley of the Rāvi from below Bara Bangāhal, with its tributaries the Budhil and the Tundāhen, as far down as Chhatrāri.

It would appear that Maru’s rule was not a long one, for the Chronicle says that, having founded the State, he made it over to his son, and returned to Kalāpa, where he again became a *sādhu*.

After Maru several Rājās ruled in succession, but only their names are known. They were:— Jaistambh; Jaistambh; and Manāstambh.

**Aditya Varma**—(c. A.D. 620).—The name of this Rājā appears as Adi Varma in the *bansauli* and is of very special interest, for it is twice mentioned in the Brahmavar inscriptions, in which he is referred to as the great-grandfather of Meru Varma by whose orders they were engraved; and he was the first of the Chambā line to assume the title of ‘Varma.’ (2)

There are several references to Chambā in the Kulā Chronicle (3) and the earliest of these probably refers to Aditya Varma. It is to the effect that Brahma Pāl, Rājā of Kulā, left no legitimate sons, and the Rājās of Chambā (Brahmapura), Ladākh, Suket, Bushāhir, Kāngra, and Bangāhal made one Ganesha Pāl his heir. This note is interesting as showing that at that early period the

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

2. The Sanskrit word Varma (a) means “armour, coat of mail; shelter, protection,” and as the second member of a compound noun it means “protected by.” It was anciently used in Rājpūt names, as Sarma (a) was in those of Brāhmanas.

3. Vide “Kulā, Lāhul and Spiti” by Captain Harcourt.
CHAP. I. B. Brahmapura State was recognized by all the neighbouring kingdoms, and was powerful enough to exert some influence in their internal affairs.

Bala Varma, A.D. 640.

Balā Varma—(c. A.D. 640).—The name of this Rājā is not found in the bausuli; having been omitted probably by a clerical error. It occurs, however, in two of the Brāhma inscriptions, in which Bala Varma is spoken of as the grandfather of Meru Varma.

Divākara Varma—(c. A.D. 660).—In the Brāhma inscriptions this Rājā’s name is found in its full form; but in the bausuli, and the Chhattāri inscription, it occurs as Devā Varma.

Meru Varma—(c. A.D. 680).—As the name of this chief stands fifth in the bausuli after that of the previous Rājā, who was his father, it is clearly out of its proper place. The error must have crept in at an early period, for all the existing copies of the bausuli are alike.

Meru Varma seems to have been one of the most notable of the early Brahmapura rulers. He was probably the first to extend the State boundaries by conquest, for in the Chhattāri inscription it is recorded, that he dedicated the idol of Shaktī Devī in gratitude for his enemies, whom he had attacked in their strongholds and overcome. An inscribed stone has recently been found at Gun which was erected by a sāmanta or feudatory of Meru Varma, probably a Rānā, named Ashādā. From this it is clear that Meru Varma’s rule extended down the Rāvī Valley almost as far as the present capital. There is also a note in the Kulū Chronicle which almost certainly refers to him. In the reign of Śrī Datashwar Pāl, Rājā of Kulū, there was war with Chambā (Brahmapura) in which the Kulū Chief was killed by Umer, Rājā of Chambā. There is no such name on the Chambā roll; but it seems probable that Umer is simply a transposition of Meru. Assuming this to be correct, it would appear that under Meru Varma the Brahmapura State asserted its power, and carried its arms successfully into one at least of the neighbouring principalities. This is confirmed by the further note in the Kulū annals that Amar Pāl, Rājā of that State, while defending his country from another inroad of the Brahmapura Chief, was slain with all his sons, except one. This son, Sītal Pāl, was an exile for life, and he and five of his descendants never reigned, from which it would seem that Kulū remained subject to Brahmapura for a considerable period.  

But Meru Varma was not only a brave and warlike leader, he was also a great builder, and there are still in existence in Brāhma many interesting remains, some of which are known to date from his time. They prove that even at that early period of its history the State possessed a considerable measure of wealth and material resources. The remains consist chiefly of temples, in a remarkably good state of preservation in spite of their long exposure to the weather. Their names are Mani Mahes, Lakshana Devi,

(1) Vīḍa “Kulu, Lāhul and Spiti,” pages 113-4,
Lakshmi Varna.

In front of the Mani Mahesh temple is a brazen bull of life size, on the pedestal of which is a long inscription. This and the other two inscriptions, in the temples of Lakshana Devi and Ganeshá, distinctly ascribe the dedication of all the idols named, except that of Narsingh, and also of the brazen bull, to Meru Varna. Tradition affirms that the Sivarajmukha Shrine was also built by him, and, in accordance with ancient custom, a Chambí Rája, when visiting Brahmavar, must pay his devotions at this temple before proceeding to his camp. The image of Shaktí Devi at Chhaträrí, with its inscription, has already been referred to as dating from the reign of Meru Varna. Lands are said to have been assigned for the support of these temples, but no title deeds have yet been found of an earlier date than the tenth century.

Meru Varna was followed by several Rájas, of whom we know nothing but the names. These were:— Mandár Varna; Kantár Varna; Pragabh Varna.

Ajia Varna.—(c. A.D. 760).—The Gaddi Bráhmans and Rájpúts have a tradition that they came to Bráhmavar from Delhi in the reign of this Rája. It is also on record that when his son grew up to manhood Ajia Varna initiated him into the art of government, and then installed him as Rája. He thereafter retired to the junction of the Révi and Budhil rivers near Ulkïsa, where he spent the rest of his life in the worship of Shiva; and is said to have been translated to heaven.

Suvarn Varna—(c. A.D. 780).

Lakshmi Varna—(c. A.D. 800).—This Rája had not been long in power when the country was visited by an epidemic of a virulent and fatal character, resembling cholera or plague. Large numbers fell victims to the disease, and the State was in a measure depopulated. Taking advantage of the desolation which prevailed, a people bearing the name of 'Kira' in the Chronicle invaded Bramapurá, and, having killed the Rája, took possession of the territory. It is uncertain who the Kira were. They are referred to in the Brihát Samhita in association with Káshmiris, but in such a manner as to show that the two nations were distinct from each other. Dr. Stein is of opinion that they occupied the mountains north-east of Kashmir, and they may therefore have been Tibetans, or Yánkandís, as is the belief in Chambé. They also held Baijnáth in the Kángrá Valley, which was anciently called Kíragrán. The name Kíra seems also to have been applied to the Kashmirís.

Kulú had probably remained under the sway of Brahmapurá from the time of Meru Varna, but it recovered its independence

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(1) While the shrines of Lakshana Devi and Ganeshá, at Bráhmavar, and of Shaktí Devi at Chhaträrí, almost certainly date from the time of Mahu Varna; the present temple of Mani Mahesh is probably of later date; the original temple, however, was erected by Meru Varna, as proved by the inscription on the bull.

(2) Vedic Ancient Geography of India, page 93.
on the death of Lakshmi Varma, for the Kulá Chronicle states that its Rájá obtained help from Busháhir and expelled the Chambá (Brahmapura) troops.

Mushan Varma—(c. A.D. 820).—Lakshmi Varma left no son, but his rānī was enceinte at the time of his death, and an interesting legend has come down to us regarding the birth of her child. On the defeat and death of the Rájá, the wazir and parohit, or family priest, had the rānī put into a pālkit, and carried off towards Kángra. On reaching the village of Garoh, a little beyond Deol, in the Trehta ilája of the Upper Ráví Valley, she felt the pangs of labour coming on, and desiring the bearers to put down the pālkit, went into a cave by the wayside, and there her son was born. Thinking it better to leave the infant to perish than run the risk of his capture by their enemies who were in pursuit, she left him in the cave, and returning to the pālkit resumed her journey. Suspicion was, however, aroused and, on being closely questioned, the rānī confessed that she had given birth to a son, and left him in the cave. The wazir and parohit at once went back, and found the young prince, with a number of mice surrounding and keeping guard over him; and from this circumstance he was named Mushan Varma.\(^1\)

The villagers still shew the stone on which he is said to have been laid. Having recovered the child the party proceeded on their journey to Kángra. There the rānī took up her residence in the house of a Bráhman whom she made her guru; and remained eight or nine years under his protection, without disclosing her identity. One day the boy happened to tread on some flour sprinkled on the floor, and the Bráhman, on seeing his footprint, recognized it to be that of a royal person, and the mother being questioned made known her relationship to the Brahmapura royal family. The Bráhman thereupon conducted her and the child to the Rájá of Suket,\(^2\) who received them kindly, and had Mushan Varma provided for, and carefully educated. He grew up intelligent and brave, and received the Rájá's daughter in marriage, and with her as dowry the pargana of Pángra, and other large presents. Mushan Varma was also furnished with an army, and returning to Brahmapura he drove out the invaders and recovered his kingdom.

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

After Mushan Varma the following Rájás ruled in succession, but nothing is known regarding any of them:— Hans Varma; Súr Varma; Sen Varma; Sajjan Varma.

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\(^1\) The name of Munsikanos of Alexander's historians, who ruled in Sindh, is derived by Lassen from the Sanskrit Munsikhi or mouse. See McCrindle's "Invasion of India by Alexander the Great."

\(^2\) His name is given as Parbogh.
SAHILA VARMA—(c. A.D. 920).—This Rájá holds a very conspicuous place in the State annals, for it was he who conquered the lower Rávi Valley, and transferred the seat of government from Brahpur to the new capital, which he had founded at Champá. It was probably in the beginning of his reign that another invasion of Kullú took place. The war lasted twelve years, and then a peace was patched up. The Kullú people invited the Brahpurá soldiers to a feast which was held at night, and in the darkness the latter were inveigled down to the banks of the Beas near Rahla, where they fell over the precipices and were killed.

Shortly after Sahila Varma’s accession Brahpur was visited by 84 yogis, who were greatly pleased with the Rájá’s piety and hospitality, and, as he had no heir, they promised him ten sons. They were invited to remain in Brahpurá till the prediction was fulfilled, and in due course ten sons were born, and also a daughter named Champa-vati.

Meanwhile Sahila Varma had been engaged in extending his rule, and had brought under his sway all the petty ránás who still held the lower portion of the Rávi Valley. On this expedition he was accompanied by Charpatnáth, one of the yogis, and also by his queen and daughter. Previous to its occupation by Sahila Varma, the plateau on which the town of Champa stands was within the domain of a ráná, who had conveyed it in sáman or gift to a family of Kanwán Bráhmans. Champa-vati, the Rájá’s daughter, took a great liking to the place, and asked her father to found a town and make it his capital. Sahila Varma was desirous of acceding to her wish, but all the land fit for building purposes had passed into the hands of the Bráhmans, and he was unwilling to dispossess them. At length an arrangement was effected, whereby, in recognition of their proprietary rights, eight chaklis—Champa copper coins—were promised in perpetuity on the occasion of every marriage in the town. The land was given up, and the above condition has been observed ever since. The Rájá then founded the town, and named it Champa after his daughter.1)

An interesting and pathetic legend has come down to us in connection with the settlement of the new capital. There was no good and convenient water supply, and the Rájá was anxious to meet this need. He therefore had a water-course made from the Sarota stream round the shoulder of the Sháh Madár Hill, behind the town. For some reason the water refused to enter the channel prepared for it, and, in accordance with the superstitious notions of the time, this was ascribed to supernatural causes. The spirit of the stream must be propitiated, and the Bráhmans, on being consulted

1) This is the version in the Chronicle, but two other suppositions are possible. The place may have received its name from the Champa tree, which grows in the neighbourhood and even in the town itself, or it may have been named after the ancient Champa, which stood near the modern Bhágalpur in Bengal. It is also possible that the name was already in use in the time of the ránás.
replied that the victim must be either the rāni or her son. Another tradition runs that the Rājā himself had a dream in which he was directed to offer up his son, whereupon the rāni pleaded to be accepted as a substitute. The Rājā was unwilling to accede to her wish, and wanted to offer some one else, but she insisted that if there must be a sacrifice she should be the victim. Her wish prevailed, and, accompanied by her maidens, and bare-headed as for sāti, she wended her way up the hill to the spot near the village of Balota, where the water-course leaves the main stream. There a grave was dug and she was buried alive. The legend goes on to say that when the grave was filled in the water began to flow, and has ever since flowed abundantly.

Yugākar, the son and successor of Sāhila Varma, mentions his mother's name in the only copper-plate of his reign which has been found. It was Nenna Devī, and she may possibly have been the rāni referred to. In memory of her devotion a small shrine was afterwards erected by her husband on the spot, at the top of the present flight of steps, where she is said to have sat down to rest. A mela was also appointed to be held yearly, from the 15th of Chait to the 1st of Baisākh. It is called the Sūhi Mela, and is attended only by women and children, who, in their gayest attire, climb the steps to the shrine, and there sing the rāni's praises and present their floral offerings. They are all entertained at the Rājā's expense on this occasion. The steps are not ancient, having been constructed by Rāni Sārdha, queen of Rājā Ajit Singh, A. D. 1794—1808.

There can be little doubt that the legend is founded on fact. Such a sacrifice was quite in keeping with the spirit of the times, and it is noteworthy that the mela has been held from time immemorial, affording strong proof of the truth of the story as related. It is significant, too, that, although a death in the royal family during any other mela necessitates its immediate suspension, this does not apply in the case of the Sūhi mela which is never interrupted.

Another legend has also been handed down by tradition in connection with the founding of the Champtāvati or Chamasni Temple, probably the first erected by Sāhila Varma in Chamba. His daughter Champtāvati was of a religious disposition, and used to visit the place of a sādhu for conversation. Suspicious was instilled into her father's mind, and he followed her one occasion with a drawn sword in his hand, only however to find that the house was empty. As he entered, a voice came from the stillness upbraiding him for his suspicions, and telling him that his child had been taken from him as a punishment. He was further commanded to erect a temple to her on the spot where he stood, to atone for his sin, and avert calamity from his house. The temple was accordingly built, and named after his daughter, who is there worshipped as a goddess.
It is regarded as the family temple of the Chambá Rájá, and a mela has been held in connection with it from time immemorial, from the 1st to the 21st Baisákh. Until recent years it was customary for the ruling Chief to make a daily visit during the mela to certain temples in fixed rotation, always returning to that of Champávati, but this custom has now fallen into disuse. Sáhila Varma also erected several other temples in Chambá, which are still in existence. The earliest of these are believed to have been the Chandragupta and Kámeshwara Temples, built for two idols of Shiva which he took out of the Sál stream near its junction with the Ráví. This he did while bathing, under the guidance of Charpatnáth.

Of the other temples erected by Sáhila Varma the principal one is that of Lakshmi Náráyana, or Vishnu, in association with which a curious legend has been preserved. Being desirous of raising a temple to Vishnu, the Rájá sent nine of his sons to the marble quarries in the Vindhya Mountains, to bring a block of marble for an image. They were successful in this mission, but on beginning to cut the slab it was found to contain a frog. As this was considered to render it unsuitable for the primary purpose for which it was intended, the slab was used in making some smaller images. These were the Trimukha, or three-faced image of Shiva; a small image of Ganpat now in the Chandragupt Temple; and also that of a small goddess, possibly Lakshmi, wife of Vishnu. The young princes were sent to bring another block, but were all killed by robbers on their way back. On this news reaching Chambá, Sáhila Varma sent his eldest son Yugákar, who was also attacked, but, receiving help from some Sányási gosáíns, he destroyed the robbers, and returned with a slab, from which the image of Vishnu was made, and set up in the temple prepared for it. Sáhila Varma is also said to have built the Chandrasekhara Temple at Saho, for an idol found in the Sál stream near that place. \(^1\)

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

The original palace at Chambá must also have been erected by Sáhila Varma, and it doubtless occupied the same site as the present building.

In all matters connected with the settlement of the new capital the Rájá was guided by the advice of the yogí Charpatnáth; and in recognition of this a shrine was afterwards erected to him near the Lakshmi Náráyana Temple, where pújá is done morning and evening. This shrine is ascribed to Sáhila Varma, but it probably dates from a later period.

\(^1\) Recent research by Dr. Vozel has shown that the original temple of Chandrasekhara was erected about the time of Sáhila Varma, by a local chief, probably a róná, named Sáiyaki.
Sāhila Varma stands out as the most conspicuous personality on the long roll of the Chambā Chiefs; and his name is a household word throughout the State. Though his son Yugākār makes no special reference to him in the copper-plate of his reign, there are reasons for believing that his martial qualities were recognized far beyond the bounds of the State, and that his conquests were not confined to the Rāvī Valley. Two copper-plates have lately come to light in which some of the events of his reign are alluded to; and after making due allowance for hyperbole and exaggeration, it seems probable that the references are founded on fact. The first of these plates was granted by Soma Varma, and the second by Soma and Asata, sons of Sālavahana Varma; they date from A.D. 1056-66, i.e., about 120 years after Sāhila Varma’s death, when his name and fame would still be fresh in the memory of the people; and deserve mention in this history. For the translation we are indebted to Dr. Vogel of the Archaeological Survey. After the customary introduction it runs as follows:

“From his residence at the glorious Champaḵa, the highly devout king (Soma Varma), an ornament of the spotless house of Sāhila Deva, who (Sāhila) was a fresh rain-cloud to extinguish in a moment the mighty blazing fire of the Kira forces; fanned as by the wind by the Lord of Durgā, assisted by the Saumatika; whose army was manifestly crushed by the fearful frown on his brow; whose alliance was humbly sought by the ruler of Trigarta, subdued by force; who was asked the favour of his bestowing royalty in return for services, by his kinsman the Lord of Kūnta, anxious to render him homage; who by the weight of battle had broken, like a wide-spread tree the large force of the Tūrashka, on whom wounds had been inflicted; who bore the fortunate name of Karivarha (elephant rain) on account of the continous and stable generation of his posterity, joyfully granted by the Lord Bhāskara (the Sun-god), whose mind was made fully contented with gladness by the gift of a multitude of elephants, whose flat cheeks were covered with a swarm of bees, attracted by the scent of the rut-secretion, and which were bestowed in Kurakheṭrā at the time of an eclipse; who has made the circuit of the seven worlds fragrant by his name, painted with the inkbrushes, which were the months of all the princes assembled on that occasion; who by his unequalled kindness and compassion, combined with unsurpassed bravery, generosity, firmness, and unfathomable profoundness has impaired the fame of heroes like the son of Jamadagni (Parasurāma), Śiva, Karna, Yudhishthira; whose wide-spread greatness, brilliant with matchless effulgence, was ren-won’d like that of Sudrakavāmī Deva; by looking upon who a lovely presence of the eyes of the world have been made fruitful; who, by his fury in setting in array a thousand battles, acquired such names as Sāhasānka...”
With one exception all the names in the quotation are fairly well known, and the references are of great historical interest. As regards the Kira, we have seen that they were a people located in the mountains in the vicinity of the Kashmir Valley, and associated with the Kashmiris. They conquered Brahmapura in the time of Lakshmi Varma, and they are here represented as having again invaded the State. It is safe to assume that the Kashmiris were in league with them, and they were also assisted by the Raj of Durgara, the ancient name of Jammu State, of which the present form is Dugur, still in common use. Who the Saumatika were is not quite certain, but most likely the inhabitants of Sumurta, in the Basohli State to the west of the Ravi, are indicated. Kashmir had from ancient times claimed an intermittent suzerainty over the hill tracts as far east as the Ravi; and the formidable array which is represented as advancing against Sāhila Varma was probably meant to assert and uphold this claim. They doubtless anticipated an easy victory, but a crushing defeat awaited them; for they are spoken of as having been dispersed by the Chambī forces as if by a frown on the Raja's brow.

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

Kulū is the ancient name of the principality of Kulū; and we are told that it owned allegiance to Chambī in the time of Sāhila Varma, as it had done at an earlier period. The two royal families were also connected by marriage.

The reference to the Turnushka is in some respects the most interesting of all. This name was applied to all invaders of India from the North-West. Originally used for the Scythians, it came afterwards to have an exclusive reference to the Muhammadans, who from the middle of the seventh century had begun to make their influence felt on the North-West frontier. Kābul was conquered by them in A.D. 871. The Turki-Shāhi dynasty, which had ruled Kābul and Peshāwar for centuries, was overthrown about A.D.

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(1) The text is almost exactly the same in both the plates, except that the reference to the Turnushka is omitted from the first plate.

(2) The capital probably then was at Babhnapura, now Babur, 17 miles east of Jammu, where ancient remains still exist. The Raj of Babhnapura is referred to in the Bājātarangini as subject to Kashmir in A.D. 1087-9.
CHAMBA STATE.]

Vidagdha Varma. [PART A.

900, by the Brahmw Wazir of the last Turk-Šahi king, who founded the Hindu-Šahi dynasty, with its later capital at Ohind on the Indus. There this dynasty continued to rule over the kingdom of Gandhára, till finally expelled by Mámán of Ghazmi in A.D. 1021. As we learn from the Rájátaraní, these kings were in alliance with Kasmír, and also doubtful with other States in the Panjáb, which was for a long time in subjection to them. We may, therefore, conclude that contingents were sent by these States to help to oppose the onward advance of the fierce invaders from the West; and it was most probably in one of these frontier wars that Sáhíla Varma came into conflict with the Turushka, and gained renown for himself by his valiant deeds.

The reference to Kárukshetra is in full accord with ancient custom in India.

Sáhíla Varma did not spend the last years of his life in Chambá; probably the home of his early days had greater attractions for him. We may well believe that his reign was a long one in view of all that he accomplished; and when his work was done, and old age was creeping upon him, he abdicated in favour of his son Yugákar, and retired to Brahmápura to spend the evening of his life in peace. There he dwelt as a sadhu in the company of Charpatnáth and the other yogis, many of whose shrines are still pointed out on the small 'green' where all the temples stand, and which for this reason is called the 'Chaurási.' For the same reason the Chambá State is believed to have been originally subdivided into 84 iláqás, but they are less numerous now.

Yugákar Varma—(A. D. 940).—There is nothing on record in the Chronicle with regard to this Rája subsequent to his accession, but a copper-plate deed which bears his name is still extant. It was granted in the tenth year of his reign, and is of interest as being the oldest yet discovered in Chambá. Its interest is enhanced by the fact that Yugákar refers to his father and mother by name, and also probably to his queen, Tribhuvanarekhá Deví. The deed conveyed a grant of land to the Narsingh Temple at Brahmápura, which is spoken of as having been erected by the 'Ráni,' presumably his own or his father's queen. Yugákar himself erected the temple of Ishvar Gaurja, or Gauri-Shankar, in Chambá, near that of Lakshmi Náráyana.

Vidagdha Varma—(c. A. D. 960).—A copper-plate of this Rája's time is extant. Granted in the fourth year of his reign, it mentions his father Yugákar, and his mother Bhogamátí Deví. The Rája speaks of himself as of the house (gotra) of Moshuna—a name found in the Brahmán inscriptions.(1)

(1) An inscribed stone, found near Basu, is dated in the first year of Vidagdha Varma, and was erected by a vasisi, probably a rand.
Soma Varma.

Soma Varma—(980).—In the bansaui Yugasvar Varma is followed by a Rajah named Dagdha Varma. An inscribed stone, recently found near Basu, contains, in consecutive order, the names of Yugasvar, Vidugdha, and a third Rajah, named Dodaka, by whose order the stone was inscribed. It seems certain that this is the same name as the Dagdha of the bansaui, with the syllables transposed. Dodaka was therefore the son of Vidaghda and grandson of Yugasvar, and as, in the inscription, he assumes the royal style and titles he must have been the ruling Rajah at the time the stone was inscribed.

Vichitar Varma—Dhairyga Varma.

Sālavāhana Varma—(A. D. 1040).—The name of this Rajah does not appear in the bansaui, and his very existence was unknown until the discovery of three copper-plates, in all of which he is mentioned. (1)

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

We learn from the plates that Sālavāhana had two sons—Soma Varma and Āsata Varma—who ruled in succession.

Soma Varma—(1. D. 1060).—After deposing Sālavāhana, the King of Kashmir is said to have set up another in his place, and that this was Soma Varma is clear from the plates, though his name, like that of his father, is entirely absent from the bansaui. The first deed is signed by Soma Varma alone, and was granted in the seventh year of his reign, on the occasion of a solar eclipse, probably September, A. D. 1066. It is on this plate that the

(1) The Hari Rai Temple was erected by Salakara, who probably was the same as Sālavāhana.
signature of Sālavāhana appears, showing that he had intended to make the grant himself, which he was prevented from doing by his deposition and death. On it the rādās are also referred to under the name of Rājānaka, and in such a manner as to indicate that some of them at least held high offices in the State. The second deed made a grant of land in favour of Shiva and Vishnu, and is now in the possession of the Champívatí and Hari Ráí Temples. It is dated in the first year of Asa's reign, and is signed by both brothers, with an additional grant in the eleventh year, signed by Asa. The long quotation relating to Sāhila Varma is found almost word for word in both of these plates, except the reference to the Turnushka, which appears only in the second plate.

Asata Varma—(A. D. 1080).—The first plate of this Rájá has already been referred to, and another, the third in which his father's name is mentioned, was granted in the fifth year of his reign.

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

Jásata Varma—(A. D. 1105).—The Chronicle furnishes no information about this Rájá, but he is referred to in the Rájátarangini as affording support to Harsha, his own cousin, in A. D. 1101, when Káshmir was invaded by the princes of the Lohara family, who claimed the throne. On that occasion he was taken prisoner by Sussala, in the temple at Vijayeshvará (Bijbehara). He must, however, have been only heir-apparent at that time, as a stone inscription, found at Luj in Pángi, is dated in the first year of his reign, Sh. 81 = A. D. 1105, which must therefore have been the year of his accession. The use of the Shástra era is noteworthy as being the earliest certain instance yet found in Chambá. As the stone, which formed part of a panihár or water-fountain, was erected by a vassal, probably a rádá, Pángi must have been, even at that early period, under the supremacy of Chambá. In A. D. 1112 Jásata is again mentioned in the Rájátarangini as supporting Bhiksháchaara,

(1) One held the Office of Mahámátya (Prime Minister), another that of Mahakshapatdikha (Lord Chancellor).
grandson of Harsha, against Sussala who had then usurped the throne of Kashmir. Being unsuccessful Bhiksháchara retired to Chambá, and lived there for four or five years as the Rája's guest, (1) Jásata's reign must therefore have lasted till about A. D. 1117-8. Another inscribed stone of Jásata's reign exists at Loh-Tikri in Cherú and is dated in his 9th year = A. D. 1114.

Dhála Varma—(A. D. 1118).—He is said to have been brother of the previous Rája, and his reign must have been short.

Udaiya Varma—(A. D. 1120).—The name of this Rája seems to be out of its proper order in the banisaúli, for it stands fifth after that of Jásata. As the latter reigned till about A. D. 1118, and Udaiya Varma is mentioned in the Rájátarangini as having been in Kashmir in A. D. 1122, it seems improbable that four reigns intervened in such a short period. Chambá had now changed sides in the struggle which was going on for the throne of Kashmir, and Udaiya Varma lent his support to Sussala, who had been opposed by Jásata. The change of attitude was most likely due to the fact that, in the interval, Sussala had espoused two princesses of the Chambá family, whose names were Devakabhá and Taralakabhá, both of whom became sati on the death of Sussala, in A. D. 1128. Kashmir was now in a very unsettled condition, owing to internal dissensions which had been going on for some time. Kalasha, the son of Ananta Deva, was succeeded by Harsha, who, with his son Bhoja, was killed in A. D. 1101, and the throne seized by the Lohara Princes, Uchálala and Sussala. On the death of his father, and loss of the kingdom, Bhiksháchara, son of Bhoja, then a child, was taken away to Málwa. Returning from there in A. D. 1112, he fell in with a party of Hill Chiefs at Kurukshetra, among whom was his own relative Jásata of Chambá, and they encouraged him to attempt the recovery of his kingdom. In this he had the support of Chambá, Vallápura, and some of the Thákurs in the Chandrabhága Valley. Being defeated he retired to Chambá, where as already stated, he resided for some time under the protection of Jásata Varma. Another attempt in A. D. 1120 resulted in his being restored to power, which however he retained only for six months. It is probable that Chambá had changed sides previous to this, for when in A. D. 1121-2 Sussala made a successful effort to regain the throne, he had the active support of Udaiya Varma. Kashmir was now on the decline, and these disorders, and the Muhammadan invasions which had been in progress for more than a century, tended to still further weaken its power. Chambá seems to have taken advantage of this to assert its independence; at any rate there is no further reference to the State in the Rájátarangini.

After Udaiya Varma the following Rájas ruled in succession, but no information about them is available:—Ajita Varma; Dehtári Varma; Prithví Varma.

(1) He evidently was unwelcome as he had difficulty in procuring food and clothes from the Rájas.
Lalita Varma—(A. D. 1143).—Two slab inscriptions of this Rájá’s reign have recently been found. One of these is dated in his 17th year, and records the erection of a panthór, or fountain, at Debrí Kohí, by a Ráná named Nága Pál, who states that he had received the title of Rájánaka from the Rájá. The other inscribed stone is at Sálhi in the Saichu Nálá, Pángí, and is dated in the 27th year of Lalita Varma, Sh. 46 = A. D. 1170. This Rájá must therefore have begun to reign in A. D. 1143-4, and may have lived till about A. D. 1175. The second slab—part of a panthór—was erected by a Ráná named Ludar Pál, whose lineage descendants still hold land in Sálhi, as common farmers. In it Pángí is called Pángati, which seems to have been the ancient name of the Valley.

Víjaya Varma—(A. D. 1175).—This prince is said to have been brave and warlike, and was much beloved by his people. The Chronicle states that he invaded Kashmír and Ladák, and brought back much spoil. The State boundaries were enlarged during his reign. If we bear in mind the political condition of Northern India about this period, we shall have little difficulty in understanding the easy successes which Víjaya Varma seems to have gained. In A. D. 1191 Muhammad of Ghor invaded India, and was defeated by the confederate Hindú Princes, under the leadership of Prithví Ráj of Delhi. He returned in A. D. 1193, and, in the great battle which ensued on the banks of the Ghaggar, Prithví Ráj perished with the flower of his army. In the following year Kanauj also was overthrown, and everywhere confusion and disorder reigned. There is thus little room for surprise that Víjaya Varma availed himself of the opportunity to extend the boundaries of the State.

He was succeeded by Rájá Varma; Sára Varma; Kirí Varma; Ajíta Varma; Madana Varma, brother of the previous Rájá; Nárikunjá Varma; Asha Varma; Jimút Varma.

Vairási Varma—(A. D. 1330).—This Rájá is called Vairási Varma in the bausuli, but a copper-plate deed gives his name as above. It bears the date Shástra 6, Vik. 1387 = A. D. 1380, which was probably the first year of his reign. This is the first plate with a distinct date, and for this reason it is both interesting and important. Vairási Varma had probably a long reign, and died about A. D. 1370.

Mánikya Varma—(A. D. 1370).—The name of this Chief occurs on the copper-plates of his son Bhot Varma, the earliest of which is dated A. D. 1397. We may, therefore, assume that this was the year of his death.

Bhot Varma—(A. D. 1397).—The earliest plate of this reign has just been referred to, and the latest yet found has the date Sh. 12 = A. D. 1436. There is an allusion to Bhot Varma’s death in a deed granted by his son, from which it appears that this event took place in A. D. 1442.

(1) His sway is said to have extended to Gujrát.
Sangram Varma (A.D. 1442).—The plates of this reign afford no assistance chronologically, as the dates of all but one are uncertain.

Anand Varma (A.D. 1475).—The only dated plate of this Raja was granted in Sh. 57 = A.D. 1481, but his reign probably began some years earlier. His mother's name was Sampa Devi. Anand Varma was very religious, and was believed to have the power of working miracles. He espoused the daughter of the Raja of Kangra, and in order to test his miraculous powers the dishes at the marriage feast were purposely placed so far from him as to be out of his reach. A vessel with three spouts was also given him to drink from. This, however, caused no inconvenience to the Chambha Chief. Whatever he wanted came towards him of its own accord; and, when he took up the glass to drink, snakes protruded from two of the spouts and stopped them, enabling him to use the third. Anand Varma died about A.D. 1512.

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

Ganesh Varma's reign was thus a very long one. In several plates the name of his son, Pratap Singh Varma, occurs, and he is styled 'Yuvraj' and 'Maharadypatra.' These plates furnish the earliest instances of the cognomen 'Singh' in the Chambha family.

Ganesh Varma built the fort of Ganeshgarh in the Mothila island to protect his frontier, and consolidate his power to the south of the Dhaula Dhur. This was done probably towards the end of his reign, when the signs of the times began to point to the near approach of that Mughal supremacy, which was soon to overshadow all the Hill States of the Punjab. Chambha had enjoyed complete independence for more than 400 years; for the early Muhammadan rulers of India were too much engaged in defending or extending their possessions on the plains to attempt the conquest of the inner mountains. Kangra, it is true, was invaded once and again, and the famous fort captured and recaptured; but there is no evidence that these inroads extended beyond the Siwalik. With the rise of the Mughal power this immunity and freedom came to an end. Akbar the Great, then a boy of 14, ascended the throne in A.D. 1556. When the news of his father's death arrived he was at Kalanaur in the Gurdaspur District, having been engaged in the pursuit of Sikandar Shah Sur, who retreated before him into the hills. Immediately after his accession the young Emperor advanced against the Kangra Fort, which he reduced, and he then received the Katoch Chief into favour. In A.D. 1558, Sikandar Shah emerged from his retreat in the hills, and occupied the fort of Mankot, half way between Pathankot and Nurbur and within the Nurbur State, which he held for eight months, and on

(1) Mankot is called Mankot in Elphinstone's History of India, page 431.
its capitulation the Rájá of Núrpúr, who had sided with him, was taken to Lahore and executed. There were thus good grounds for apprehension on the part of the other States; and it is probable that Mughal influence had begun to make itself felt in Chambá previous to the death of Ganesha Varma in A.D. 1559.

Ganesha Varma had six sons, viz., Pratáp Singh, Jít Singh, Bir Bahádúr, Hari Singh, Satárgun Singh, Rúpáñand Singh. It is noteworthy that almost all of them bore the second name 'Singh,' which was now coming into general use, but it did not entirely displace the older name of Varma for fully half a century, and Pratáp Singh Varma, the next Rájá, used both names synchronously.

Pratáp Singh Varma (A.D. 1559).—This Rájá is called the son of Ganesha Varma and Sáhib Deví on the copper-plates of his reign, of which there are many extant. He is said to have been very generous, and considerate of the well-being and comfort of his people. This was shown specially in his unwillingness to impose heavy taxation upon them. The Lakshmi Náráyana Temple was in need of repairs, and the erection of other temples was under contemplation; but there was no money in the treasury for this purpose. Pratáp Singh Varma called a council of his officials to ask their advice, and they all recommended the imposition of a tax. This course, however, did not commend itself to the Rájá, as it meant a new burden on his subjects. He was much concerned about the matter, but next morning, on taking his seat in Darbár, a man presented himself from the Hüli dágá with a piece of copper in his hand, and said that a copper mine had been discovered near his village. The Rájá at once issued orders for the working of the mine, and, with the produce, repaired all the temples, and built some new ones. The mine then became exhausted, or was closed, but the old workings may still be seen.

Soon after this, war broke out between Pratáp Singh Varma and the Rájá of Kángra, whose name is given as Chandar Pál. (1) As the second name of the Kángra Rájás has always been 'Chand' it is clear that a mistake has crept into the Chronicle. The surname of the Bangal Rájás was 'Pál' and it is just possible that the war was with that State. Kángra coming to the assistance of its weaker neighbour. In any case the main struggle seems to have been with Kángra, and it ended in the defeat of the Katoch forces, and the death of Jít Singh, the younger brother of the Kángra Rájá. Much booty in horses and elephants was taken, and Chari and Gharoh, two small districts near the Chambá border, were annexed. Guler, the capital of the Guler State, is said to have been occupied by the Chambá army, and from this it seems probable that the war was only with the Guler branch of the Katoch family of Kángra. It would be interesting to know if there is any record of this war in the Katoch annals.

(1) The vernacular bánsúl has been followed in this narrative; in the Sanskrit bánsúl the Rájá's name is 'Chandra,' and he is called 'the king of Nagar-kot' (Kángra). There is no mention of Guler.
Pratáp Singh Varma was contemporary with Akbar, and it seems probable that early in his reign the whole of the Hill States, including Chambá, became subject and tributary to the Mughal Empire. Soon afterwards Todar Mal, the great finance minister of Akbar, was deputed by his master to create an imperial demesne in Kángra by confiscating territory from the various States of the Kángra group. In accordance with his instructions, Todar Mal annexed a large portion of the Kángra Valley, and made a similar demand on each of the other States proportionate to their means. Chambá was compelled to surrender Ríhlu and all the territory it then held to the east of that province; as also the two small districts of Chari and Gharoh recently acquired from Kángra. The imperial demesne thus formed was placed under a Mughal officer of rank who had his residence in the Kángra Fort. In presenting his report to his royal master Todar Mal is said to have made use of the metaphor that he had “taken the meat and left the bone”; meaning that he had annexed the fertile tracts, and abandoned only the bare hills to the Hill Chiefs. There was much truth in this remark as regards Chambá, for Ríhlu was the most fertile portion of the State.

From this time onwards for nearly 200 years Chambá, like the other Hill States, was in subjection to the Empire; but all accounts agree that the Mughal authority sat very lightly on the Hill Chiefs. Their prerogatives were seldom questioned, and there was practically no interference in their internal administration. Indeed, throughout the whole period of Muhammadan ascendancy, the Hill Chiefs seem to have experienced liberal and even generous treatment. So long as they did not fail in their allegiance, they were left very much to themselves in the government of their principalities; and were allowed to wield the power and exercise the functions of independent sovereigns. For example, they built forts, and waged war on one another, without any reference to, or interference from, the Emperor, and sometimes even asked and received assistance in men and arms from the Mughal Viceroy. On his accession each Chief had to acknowledge the supremacy of the Emperor by the payment of a fee of investiture, after which he received a sanad, or patent of installation, with a khilat, from the Imperial Darbár. A yearly tribute, called peshkash, of four lakhs of rupees was exacted from the States of the Kángra group in the time of Sháh Jahán, as we learn from the Bádsháhí máms. The Hill Chiefs were always addressed as Zamindár, the title of Bájá being conferred only as a personal distinction. There seems to have been much friendly intercourse between them and the Imperial Court, as is proved by the letters and valuable presents received from the Emperors, which are still in the possession of some of the old royal families.

1) Kángra Settlement Report, p. 8. The Mughal officer had the title of Faujdar.
2) There are two such letters in Chambá, and also presents said to have been given to Bájá Prithvi Singh by Sháh Jahán. There are also several letters from the Dúrání rulers of Kábúl. Vide Appendix V.
themselves so high a place in the favour of the Emperors that they received mansah, or military rank, in the Imperial army, and were advanced to important offices in the State. As we shall see, such a distinction fell to the lot of one at least of the Chambé Rájás.

There is some doubt as to how much of Láhul was under Chambé in early times, but it seems probable that from the tenth or eleventh century, if not from an earlier period, the main Chandra-bhág valley, as far up as Tandi near the junction of the two rivers, was included in State territory. Many traditions are said to exist in Láhul, pointing to this conclusion, and the people of Gus, on the left bank, say that they once owned a copperplate deed, granted by a Chambé Rájá, which was taken from them after the country was annexed to Kulu.

On the right bank these traditions are not so clear, owing probably to the fact that the country was more open to invasion, and must often have changed hands. The rest of Láhul, including the valleys of the Chandra and Bhág, seems to have been under Kulu from early times. In the Kulu annals it is stated that Láhul was conquered by Chambé in the reign of Rudar-Pál, the nineteenth Rájá from the founder of the Kulu dynasty, but was recovered by Kulu in the following reign, after a hard contest on the Bhotang Pass; and though these records are more or less legendary, yet they confirm the conclusion that in early times Láhul was under the rule of Kulu and Chambé. In the middle of the twelfth century Kulu, with the upper portion of Láhul was conquered by Ladakhí, and remained subject to that country, more or less, till about A. D. 1660-70. Chambé, however, maintained its supremacy over the greater part of the main valley, and seems also to have gained some influence in upper Láhul, for the Kulu annals state that the territory now embraced in British Láhul, and formerly a part of Kulu, was acquired by that State from Chambé. (1)

The latest plates of Pratáp Singh Varma are dated Sh. 62—A. D. 1588, and he probably died in the same year. In one of his plates, dated Sh. 55, Vik. 1635—A. D. 1579, Bala Bhadra Deva, his grandson, is called Yuvardí and Tika; though Vir Váhnu, his son, was alive, and succeeded to the gaddi. The title was probably accorded to both father and son.

Vir Váhnu (A. D. 1586).—This Rájá was in power for only four years at the most, as his son Bala Bhadra succeeded in A. D. 1589—the year in which his earliest plate is dated. No plate of this reign has yet been found.

Bala Bhadra (A. D. 1589).—This Chief stands out conspicuously among his compeers on account of his reputed piety, great generosity, and the many legends which are associated with his name. He was profuse in his gifts to Bráhmans, and at least 42 copper plates of his reign are known to be extant. There may be more. By his people he was named Bali-Karna, after two heroes of antiquity famous for their generosity. He bestowed grants of land and other gifts upon Bráhmans in a most lavish manner; (3) and regarded this as his highest and most imperative duty, refusing even to eat each morning till this duty had been

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(1) Possibly the Thikrens of upper Láhul paid tribute both to Chambé and Kulu.
(2) This is the earliest instance of the use of the title Tiku in Chambé.
(3) Such grants were not confined to Chambé, for plates have recently been found in Núpdr and Kangra.
discharged. The grants of his reign are far in excess of those of any other Chambé Chief either before or since. No petitioner was sent away disappointed, and, if a request was made to him, the Rája used to part with any article which was lying near, regardless of its value. He gifted grants of land to the Lakshmi Narayana Temple, as well as many jewels, and other valuables, some of which are still in existence. Each of them is enclosed in a golden case with an inscription on it, one of these bearing the date Vik. 1675 = A. D. 1619.

These lavish gifts seem to have gone on for some years, and to such an extent that the State administration became seriously embarrassed. The officials were much concerned, and tried to dissuade the Rája from such profuse liberality, but their remonstrances only made him angry, and were met by a sharp rebuke. At length, owing to the excessive drain on the treasury, there was difficulty in meeting ordinary and necessary State expenditure. Just then Janárdan, the Rája’s eldest son, came of age, and the officials begged him to intervene by removing his father from power. This was accordingly done, and Bala Bhadra was deported to the village of Baraia on the other side of the Rávi, and a house and lands were assigned for his support.

But there also Bala Bhadra is said to have continued his lavish gifts, and soon the whole of the land assigned him was alienated to Brahmans. As nothing now remained to him but the house he lived in he was in great straits. Being under the necessity of giving before eating, he began to part with his house at the rate of a foot each morning, and, when in this way a whole verandah or room had been disposed of, he ceased to use it, considering that it was no longer his property. In course of time the whole building was thus gifted away, and the Rája then vacated it, and lived in the open, at the same time refusing to eat. On this being reported to his son, Janárdan gave his father a fresh grant of land to enable him to continue his benefactions.

No reference to the deposition is to be found in the Chronicle; but the traditions regarding it are so clear and definite that they must have a foundation in fact. There is some obscurity as to the year in which it took place, but a consideration of all the data available leads to the conclusion that it cannot have been later than A. D. 1613. This conclusion is sustained by an existing record, evidently compiled from older documents, in which the period of Bala Bhadra’s deposition is given as Vik. 1670—80=A.D. 1613-23. Some light is thrown on the subject by an examination of the copper plates of his reign. These are all carefully dated, and extend from A. D. 1599 to 1641, the year of his death. Only two marked breaks occur in the regular continuity of these plates, one between A. D. 1599 and 1607, and the other between A. D. 1620 and 1629. In all of them Bala Bhadra is referred to in terms
which imply that he was recognised as Rájá; and the grants are not limited to one locality, but are widely distributed, and are still in the possession of the descendants of the original grantees. Another plate recently found was issued by Janárdan in A.D. 1618, and in it also Bala Bhadra is spoken of as Rájá. In it Janárdan is called "Mahárájá Kumára," "Mahárájápátra" and "Mír," i.e., Mián, and the fact of the plate having been issued by him points to the conclusion that he was then in authority in the State, and that he only acted as regent, and did not assume full power in his own name. The issue of the plate probably marks the beginning of his regency. In the bausuli Janárdan's name is found after that of his father in the regular order of succession.

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

The war went on in a desultory manner for twelve years without either side gaining any decided advantage; and there seem to have been intervals of peace. This was the case in A.D. 1618, for we learn from the Bâdsháhánama that, when Súraj Mal rebelled and was compelled by the Imperial army to flee from Núrpúr, he found a temporary refuge in one of the Chambá forts, and ultimately retired to the capital. There he was joined by his youngest brother, Mâdhó Singh, who had for a time defended the Kotila Fort. As the Imperial forces were preparing to advance against Chambá, news came that Súraj Mal was dead. The Mughal Commander then sent a peremptory order to the Chambá Chief to surrender all money and valuables belonging to the deceased Rájá on pain of his highest displeasure. This order was complied with, the property being sent through the son and the brother of the Rájá. Mâdhó Singh also was given up. On his brother's rebellion, Jagat Singh was recalled from Bengal by the Emperor, who conferred on him the mansab of 1,000 with 500 horse, the title of Rájá, and a present, and he was sent to assist in the siege of Kângra Fort, which was then in progress. He also became Rájá of Núrpúr in succession to Súraj Mal. Hostilities seem to have been resumed with Chambá soon afterwards, and ultimately the Mughal Viceroy
espoused the cause of Jagat Singh, and sent troops to his support. A decisive battle was fought at Dalauli on the Sandhara Road; the Chambá army was defeated, and Bishambar, Janárdan’s younger brother, killed. Jagat Singh then advanced on the capital, which he captured and sacked—while Janárdan, unable to offer any effective resistance, fled. A treacherous message was then sent him by Jagat Singh—offering terms of peace if he would present himself in Darbār to discuss them. Janárdan, suspecting nothing, accepted the invitation, and came with only a few followers. While they were engaged in conversation, Jagat Singh suddenly drew his dagger and plunged it into Janárdan’s breast, inflicting a mortal wound. The latter also had a dagger in his waistbelt, but the handle was tied to the sheath by a cord, so that he could not draw it in time to defend himself. Owing to this the Chambá Rajá’s have ever since worn the dagger loose in the sheath. The date of Janárdan’s death was probably in A.D. 1623. The fact of his having been killed by Jagat Singh is confirmed by a statement in that effect in the Bādhshāhīmāna.(1)

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

On Janárdan’s death the State became subject to Jagat Singh, and is said to have been ruled by his officials for 20 years.

He built the fort of Tārāgarh within Chambá territory as there was no site so good in his own country. This fort is said to have received its name from the fact that a farmer named Tāra was buried alive beneath the foundations as a sacrifice to ensure its stability, according to a custom common in India in former times. The stronghold occupied a conspicuous position on the summit of an almost inaccessible hill near the Chambá-Núrpūr frontier, and its ruins are still visible from a distance. It stood Jagat Singh in good stead at the time of his own rebellion in A.D. 1641.(2)

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(1) This tragedy is said to have taken place in the palace at Chambá.
(2) Tārāgarh consisted of three forts, one above another, the highest being perched on the summit of the hill. It covered an area of about 30 acres, and had 18 fortified gateways.
Some uncertainty still exists regarding the status of Bala Bhadra during the period of Nūrūr supremacy, but it seems probable that on Janárdan’s death he was restored to power, and continued till his death to rule the State in subjection to Jagat Singh. No plates have yet been found of the years from A.D. 1620 to 1629. From A.D. 1629, however, the issue of plates was resumed and continued till the early spring of A.D. 1641. His death must have occurred soon afterwards, shortly before the return of his grandson Prithví Singh in the summer of the same year. The record containing the date of his deposition states that he died in Vik. 1699 = A.D. 1642, but this is probably incorrect. In the later plates two other sons are referred to by name—Mán Singh and Sudar Sen—and the names of other sons have been handed down by tradition.

Prithví Singh—(A.D. 1641).—After he grew up to manhood, Prithví Singh, who was still in Mandi, only awaited a favourable opportunity to strike a blow for the recovery of his kingdom. The opportunity came in A.D. 1641, when Jagat Singh, in conjunction with his son Rájúr Simpson, raised the standard of rebellion against Shāhjahan. Till now Jagat Singh’s career had been fortunate and successful. Under Jahángir he rose to a mansab of 3,000 with 2,000 horse; and during the reign of Shāhjahan he retained his honours, and was appointed to Bangash,¹ and two years later to Kábul, where he greatly distinguished himself. In the eleventh year of Shāhjahan’s reign, he was sent from Kábul to Kandahár with the Imperial army, and had command of the vanguard. In the twelfth year he returned to Lahore, received presents from the Emperor, and was again appointed Faujdár of Bangash. In his father’s absence Rájúr Simpson was in charge of the State, and was appointed by Shāhjahan to the important post of Faujdár of Kángra, and collector of the tribute from the Hill Chiefs. In the spring of A.D. 1641, in secret concert with his father, who was then in Bangash, he rebelled. Jagat Singh pretended anger, and asked to be made Faujdár himself, so that he might suppress the revolt, and pay in the nazráná of four lákhs. This request was granted, but on his return to the hills, he first showed discontent, and then broke out into open revolt. We are not told what was the cause of the trouble, but the Pathámi Chiefs were ever turbulent, and this was by no means the first time they had raised their hands against the Emperors. Court intrigues against him are hinted at by Jagat Singh, in his petition to Shāhjahan.

On the news of the outbreak reaching the Imperial ear, a large army under the command of Prince Murad Bakhsh, youngest son of the Emperor, with many able captains, was sent to suppress it, and assembled at Pathánkot,² in August A.D. 1641.

¹ The Kurram Valley and Koháit. VII. Proc. Asiatic Society of Bengal, 1872, p. 158.
² Called Páishán in the Bádhshahnáma.
The Chronicle makes no mention of Jagat Singh's rebellion, but it was doubtless on hearing of it that Prithvi Singh asked and obtained help in money and troops from the Rājās of Mandi and Suket, to enable him to recover his kingdom. Passing through Kulu, he crossed the Rhotang Pass into Lāhul, and, advancing by way of Pāngi, crossed the Cheni pass into Churāh, the northern province of the State. This he reconquered and fought his way to the capital, which he captured, expelling the Nūrpūr officials from the country. We may assume that these events occurred in the summer of A. D. 1641, for early in December of that year Prithvi Singh was present in the Mughal Camp near Pathānkot and was sent on to the Imperial Court, probably then in Lahore, to pay his respects to the Emperor.

Jagat Singh offered a brave resistance to the overwhelming force sent against him. He had long been preparing for a struggle, and had strongly fortified the three principal strongholds in his territory. These were Maukot, Nūrpūr and Tārāgarh. All the hill passes and ways of approach were also blocked and defended by his troops. Maukot was only a fortified enclosure with dense jungle around it, but it was a position of great strength. (1) Jagat Singh decided on making his first stand there, while Nūrpūr was entrusted to some of his officers. Both of these forts were invested by the Imperial army in the middle of October, and the siege was pressed with great vigour. (2) By the middle of December Jagat Singh's position in Maukot had become untenable, so he abandoned it and along with his sons fled to Tārāgarh. Two days afterwards the defenders of Nūrpūr also evacuated that fort, on hearing of the fall of Maukot. (3)

All this we learn from the Bādshāhnāmā, and though the narrative does not actually say so, it seems to imply that Prithvi Singh was present at the siege of Maukot or Nūrpūr. It is as follows:—“On the 23rd of Rāmzān (16th December A. D. 1641) the highborn prince (Prince Murād Bakhsh), in accordance with the sublime orders, sent Prithvi Chand, the Zaminār of Champa, whose father had been killed by the outcast Jagat Singh, and who was at this time enrolled among the royal servants on the recommendation of the ministers of the State, to the royal threshold, the abode of great kings, along with Alla Vairdi Khan and Mir Buzurg, who had gone to bring him.” . . .

“Prithvi Chand, the Zaminār of Champā, was honoured with a khilat, an inlaid dagger, the title of ‘Commander of one thousand,’ and the actual command of four hundred horsemen, the title of

(1) Maukot was situated about half way between Pathānkot and Nūrpūr, on a ridge of low hills running to the east of the Chakki. The place is near Rājā kā Bāgh, and is still called Mauwa dā ban, but only vestiges of the fortifications now remain. It is called the "Fort of Mau" in the Bādshāhnāmā.
(2) During the siege Rājāpūr Singh was sent to the Mughal camp under a safe conduct with a letter to the Emperor proposing terms of surrender, but they were not accepted.
(3) Maukot was captured on 13th December and Nūrpūr on 15th December A. D. 1641.
Rájá and a horse. As the mountain on which Jagat Singh had laid the foundations of the fort of Tárágarh was in Chambá, and had been taken by the Rájá with violence; and as the back of the fort joined on to the above-mentioned territory, and had in that direction an eminence commanding it, the possession of which was essential to the taking of the fort, he was ordered to go home that he might make the necessary preparations to deliver an attack with a proper force from the back of the fort, and, capturing the eminence, reduce the besieged to straitened circumstances." It was probably in consequence of this order that Prithví Singh sent to Sangrám Pál of Basohli for help, for which he surrendered to Basohli, the pargana of Bhalai.\(^{(1)}\)

As soon as arrangements were complete, the Imperial army in the end of December advanced to the assault of Tárágarh. On his return from Chambá with his force, Prithví Singh took up his position on the ground assigned him, in conjunction with Rájá Mín Singh of Gwalior, who is spoken of as "the mortal enemy of Jagat Singh." By the beginning of March, A. D. 1642, the garrison was reduced to great straits, and Jagat Singh, realising that his cause was hopeless, sued for pardon, and in company with his sons surrendered himself to the clemency of the Emperor. They appeared in Darbár with halters round their necks, and after making their submission, were not only pardoned but restored to all their honours.\(^{(2)}\)

On the conclusion of the war, Tárágarh was taken over by the Mughals and garrisoned by Imperial troops.\(^{(3)}\)

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

Having recovered his kingdom, Prithví Singh next addressed himself to its consolidation and extension. His advance through Pángí had made him personally acquainted with that valley, which was still under the rule of the local ránás, subject to the supremacy.

\(^{(1)}\) For some reason unknown Prithví Singh, in A. D. 1648, claimed the retrocession of Bhalai, and his claim was upheld by the Imperial delegate though not enforced till the following reign. Vide Appendix V.

\(^{(2)}\) Jagat Singh was restored to his honours on 10th April, A. D. 1642, and afterwards rendered distinguished service to the Emperor in the Afghan wars in which he was accompanied by his son, Rájút Singh; but the exposure he endured undermined his health, and he returned to Pesháwar in January, A. D. 1646, only to die. Vide Elphinstone's *History of India*, p. 511.

\(^{(3)}\) According to popular tradition the siege lasted 12 years. The surrender took place on 11th March and Jagat Singh, with his sons, appeared before the Emperor on 17th March, A. D. 1642.
of Chambá. These he displaced, and appointed his own officials, thus bringing the country directly under State control. A rock-inscription bearing his name exists between Kílár and Sách, where the river flows through a narrow gorge, and it probably records the fact that, in S. 18 = A.D. 1642, the precipice was cut away by his orders for the construction of a road. He was the first to build kóthi, or State offices, in Churáh and Pángí.

After completing the consolidation of his kingdom, Prithví Singh went on pilgrimage to Prayág, Káshi and Gáya. He is also said to have visited Delhi nine times in the reign of Sháh Jahán, and to have been received with much favour—a jágír in Jaswán of Rs. 26,000 value being granted him by the Emperor, which continued to be attached to the State for ninety years. There are still in the toshákána many valuable presents, especially inlaid daggers, and a jewelled sipácht with a large sapphire in it, which were received by Prithví Singh on the occasion of his visits to Delhi. The family idol of the Chambá Rájás, called Raghubír, is said to have been obtained from Sháh Jahán on one of these occasions. It had originally been used as a weight in the Mughal Palace.

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

Prithví Singh was married to a daughter of Sangrám Pál, of Basohli, and had eight sons, whose names were Shátru Singh, Jai Singh, Indar Singh, Mahipát Singh, Raghuánáth Singh, Rám Singh, Shákát Singh, and Raj Singh. From this time onwards the old cognomen of Varma was entirely dropped.

Among the Gaddí Khátris of Bráhmaun there is a tradition that their ancestors fled from Láhore in the time of Prithví Singh to escape the persecutions of Aurangzeb. It is probable, however, that this took place at a much earlier period.\(^1\)

The temple of Khajírá at Khajírá, Hidimbá at Mahla, and Sítá Rám at Chambá, are believed to have been erected in this reign by Batlu, the nurse who was the means of saving Prithví Singh’s life.\(^2\)

Chatar Singh (A.D. 1664).—This Rájá’s name was Shátru Singh, as appears from the copper plates, but Chatar Singh is the name in common use. On his accession, he appointed Jai Singh, his brother, to the office of Wazír, and sent him to Sangrám Pál, of Basohli, to demand the restoration of the Bhálai jágé, alienated by his father. This demand being refused, Chatar Singh invaded Basohli and re-annexed Bhálai to Chambá. He visited Pángí, and

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(1) In connection with this tradition the following popular rhyme is of interest:

Ujírás Lahor, Vastiya Bráhmaun.

Lahore became waste: Bráhmaun was peopled.

(2) She also built a bridge over the Ráví at Nelhora near Chambá, called Duku ra só, or Duku’s bridge; so named after her husband.
carried his arms lower down the Chandrabhāga valley, into Pādār, which had till then remained in the possession of its rānās, though probably under the suzerainty of Chambā. These he removed from all authority, and appointed his own officials. He also founded a town on the plain and named it Chatargarh. Being an emporium of the Central Asian trade, a good deal of which then passed through Nūrpūr and Chambā to Zānskar and Ladākh, the town grew and flourished, until A.D. 1836; when it was completely destroyed by the Dogras, and the name changed to Gulābgarh.

In A.D. 1678, the Emperor Aurangzeb issued an order for the demolition of all Hindu temples in the State. Chatar Singh refused to render obedience, and directed that a gilt pinnacle should be put on each of the chief temples in Chambā as a mark of defiance. On hearing this the Emperor was greatly incensed, and summoned the Rājā to Delhi. Instead of going himself he sent his brother Shakat Singh, who was accompanied by Rāj Singh of Gulers, but for some reason unknown they turned back from Bajwārā, before reaching Delhi. Chatar Singh seems to have been able to ally the Emperor's wrath, but there is no record as to how the matter was finally settled. The gilt pinnacles remain on the temples to the present day.

At that time Mirza Obed Beg, the Sūba or Viceroy of the Panjāb, who resided chiefly at Kalānaur, used to make incursions into the hills, and greatly annoyed the Hill Chiefs. This led to a confederation being formed against him, in which were included Chatar Singh of Chambā, Rāj Singh of Gulers, Dhirāj Pāl of Basohli, and Kripāl Deo of Jammu. Jammu sent a force of Pathān troops, and the confederate army defeated that of the Viceroy, enabling the Chiefs to recover the territory they had lost.

It was probably in the beginning of Chatar Singh's reign that Lāhul was finally divided between Chambā and Kulu. Till then as we have seen Chambā territory extended up to the junction of the Chandra and Bhāga; the remainder of Lāhul being under Kulu and subject to Ladākh. In consequence of the invasion of Ladākh by Eastern Tibet in A.D. 1646-47 the power of the former country was much weakened, and Rājā Bidhi Singh, of Kulu, A.D. 1663—74, took advantage of this to throw off his allegiance and expel the Ladākhi officials from Lāhul. Soon afterwards Chambā lost the upper part of the main valley. The Kulu annals state that Lāhul was acquired as dowry with a Chambā princess, but this is improbable. It seems more likely that the transfer of territory was the result of war and conquest, as is hinted at in the local tradition of Kulu. There seems to be no authority for the statement that Gugū in upper Kanawar had gained a footing in Lāhul, and that Chambā and Kulu combined to expel the invader and then divided the country between them.\(^{(1)}\)

\(^{(1)}\) Vide Kulu, Lāhul and Spiti, p. 39. Rājā Udal Singh (A.D. 1660-1729) visited Lāhul in the early part of his reign, possibly in connection with the boundary dispute with Kulu Udaipur near Tribiknath was named after him.

\(^{(2)}\) Vide Appendix V.
Chatar Singh died in A.D. 1690, leaving two sons, Udaï Singh and Lachman Singh.

Udaï Singh—(A.D. 1690).—The new reign began auspiciously. The young Rájá was well read and accomplished, the people were happy and contented, and the country was prosperous. Jai Singh, brother of the late Rájá, seems to have retained the office of Wazír throughout the previous reign, and he was re-appointed by Udaï Singh. Much of the prosperity which the State enjoyed seems to have been due to his able administration, and it continued while he lived. He died, however, shortly after Udaï Singh’s accession. About the same time Ráj Singh of Guler also died, and was succeeded by his son Dhubíp Singh, a minor, to whom Udaï Singh had been appointed guardian. Taking advantage of Dhubíp Singh’s minority, the Rájá’s of Jammu, Badhu, and Basohli, invaded Guler, and Udaï Singh was appealed to for help. He sent to Siba, Kahürü and Mandi, and with the co-operation of these States drove out the invaders, and restored the infant Rájá to his rights.

So far all had gone well, and how long this prosperity continued we do not know, but dark days were now at hand. Udaï Singh was of a self-willed disposition, and, after his uncle’s guiding hand and wise counsel were withdrawn, his natural tendencies began to assert themselves. He gradually gave way to evil courses, and surrendered himself to sensual pleasures, which alienated from him the loyalty of his people. The administration of the State became more and more disorganised, and at length a climax was reached when Udaï Singh appointed a barber, with whose daughter he had fallen in love, to the office of Wazír, and resigned all authority into his hands. The officials then interfered and deposed him from power, in the hope that this would have a salutary effect. Meantime Uggar Singh, son of Mahípt Singh, and cousin of the Rájá, was appointed regent. At the end of a month Udaï Singh was restored, but he soon relapsed into his former ways; and Uggar Singh, being afraid, fled to Jammu. Things went from bad to worse until, at last, the officials formed a conspiracy against the Rájá, and determined to kill him, and put Lachman Singh, his younger brother, on the gaddí. Lachman Singh, on being approached, fell in with their designs, and joined the conspirator. To carry out their purpose, a day was fixed when Udaï Singh was to hunt at Udaipur, a large plain on the left bank of the Ráví, three miles below Chámbi. About mid-day they began firing their guns, and Udaï Singh, realising danger, came out of his tent with a sword in his hand. Seeing a few of his personal servants standing near, he called on them to rally around him. Touched by this appeal, and repenting of the part he was playing, Lachman Singh abandoned the conspirators, and took his stand beside his brother. On this the officials ordered Lachman Singh to be killed first, and then the Rájá was mortally wounded. He died in a few days. The spot on which this tragedy took place has remained uncultivated to the present time.
Udai Singh died in A.D. 1720, after having reigned for thirty years. He left no heir to succeed him, and Lachman Singh seems also to have died childless.

Uggar Singh—(A.D. 1720).—As has been stated, Uggar Singh acted as regent for a time during his cousin’s suspension from power, but on Udai Singh’s restoration he took refuge in Jammu. There he entered the service of Dharab Deo, Rájá of Jammu, as a soldier, without disclosing his identity. One day as he was returning from bathing in the river Tawi, with a lota full of water in his hand, he was met by a most elephant which had broken loose, and which, seeing Uggar Singh, suddenly charged down upon him. He checked the animal for a moment by a blow with the lota, and thus gained time to draw his sword, with which he severed the trunk from the body at one blow. The feat was reported to the Rájá, who summoned Uggar Singh to his presence, and elicited from him the fact of his near relationship to the ruling family of Chambá. He seems in fact to have been next in the succession after the two sons of Chatar Singh, his uncles Jai Singh and Indar Singh having probably died childless.

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

It is said that the ghost of the murdered Rájá used to appear to Uggar Singh, and cause him much distress, and that to lay the evil spirit he erected a temple at Udaipur, near the place of the murder, and imposed a small tax for its maintenance. The temple is still in existence and the tax, called Tirsera Udai Singhiana Autariiana is still collected.

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

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

**Dalal Singh**—(A.D. 1735).—Having secured the gaddi, the new Rája's first care was to have Uggar Singh's sons placed under lock and key in Lahore, where they remained for thirteen years. Dalal Singh also rewarded those who had helped him to obtain the kingdom, and made himself popular by remitting various oppressive taxes.

Nevertheless the sons of Uggar Singh, as the rightful heirs to the throne, had many friends and supporters among the people, who only waited for a suitable opportunity to restore them. In spite of every effort, however, it was found impossible for some time to effect their release, but at length this was secured through a servant of Ummed Singh, belonging to the Katwálu family in Chambá. This young man was of the same age as his master, and strongly resembled him in appearance; and, the two having exchanged clothes, Ummed Singh escaped, the servant remaining in his place. When the deception was discovered the man was brought before the Mughal Viceroy, who asked him why he had thus forfeited his life. For answer he said that he had only done his duty to his master, and was ready to bear the penalty. The Viceroy was so pleased with this reply, and with the man's fidelity and devotion, that he ordered his release, and dismissed him with presents. But Ummed Singh did not succeed in escaping after all, for he was re-captured, and brought back to Lahore. On enquiry, however, the Viceroy became acquainted with the fact that he was the rightful heir to the Chambá gaddi, and a sanad was therefore granted, along with an armed force, to enable him to recover his territory. Being married to a daughter of the Rája of Jasrotá, Ummed Singh came by way of Jasrotá and Basohli, obtaining further assistance from these Chiefs. Dalal Singh was urged by his officials to prepare for resistance, but he refused to do so, saying that Ummed Singh was the lawful heir, and he would not oppose his claim. He accordingly remained at the capital, and on Ummed Singh's arrival surrendered the State into his hands, and was kindly dealt with. For a time he continued to reside in Chambá, but afterwards became a sáhu, and died at Jawála Mukhi. He left no son, and his daughter was married to Bajai Deo of Jammu.

**Ummed Singh**—(A.D. 1748).—This Rája was a just ruler and an able administrator. He succeeded to the State at a very momentous period in Indian history. The Mughal Empire was now in the throes of dissolution; the Viceroy's of the provinces were assuming independence, and the Maráthis and Afgáns had begun their life-and-death struggle for the mastery of India. All paramount authority was thus at an end, and the Hill Chiefs, taking advantage of the anarchy which prevailed, threw off their allegiance, and recovered all the territory of which they had been deprived by the Mughals. A large and fertile district of the Chambá State, to the south of the Dhaula Dhár, had been thus confiscated;
Ummed Singh re-asserted his sway over it, and carried his victorious arms along the southern slopes of the range as far as the borders of Mandi. His troops garrisoned the fort of Pathiār near Pālamūr, and he is said to have obtained a footing in Bīr Bangāhal. In the Kāṅgra Settlement Report, Mr. Barnes refers to a letter from the Emperor Ahmad Shah to the Chambā Chief, remonstrating with him on the seizure of Chari and Rihlu. So low had the Empire fallen. As Ahmad Shah reigned from A. D. 1748 to 1755, it must have been within these years that the State territory to the south of the Dhaula Dhār was restored to its ancient limits. It probably took place previous to A. D. 1752, for in that year Mughal supremacy entirely ceased with the cession of the Hill States, along with the rest of the Punjab, to Ahmad Shah Durrānī. But Afghan rule was never more than nominal in the Hills to the east of the Jhelum, and Chambā seems to have enjoyed practical independence till about A. D. 1767, when it came more or less under the influence of the Sikhs.\(^1\) The State, however, lost the jādīr in Jaswān which it had held from the time of Prithvī Singh\(^2\), owing to the refusal of Ummed Singh to attend the Imperial Darbār at Lahore.

The Kandehandi portion of the palace, which is still in existence, was erected by Ummed Singh, and he also built a palace at Nada, eight miles down the Rāvi Valley, changing the name of the place to Rājnagar. There his son Rāj Singh was born in A. D. 1755. Only one gateway of this building now remains.\(^2\)

Ummed Singh died on the 13th of Baisakh Vik. 1820—A. D. 1764, in the 39th year of his age, and the 16th of his reign. He left orders that no rāni was to become satī at his funeral.

**Rāj Singh—(A. D. 1764).—** He was only nine years old at the time of his father's death, and Ummed Singh, being suspicious of the designs of his younger brother, Sher Singh, had left secret orders that, immediately on his own decease, Sher Singh should be arrested and kept under restraint. This was done, and all danger was thus averted.

Soon after this, Ghamand Chand of Kāṅgra, taking advantage of Rāj Singh's minority, seized the fort of Pathiār, and drove the Chambā troops out of Bīr Bangāhal, but the queen-regent, who was a Jammu princess, obtained help from Ranjit Deo of that State, and recovered the territory which had been lost. It would appear, however, that another and more successful attempt was made by the Kāṅgra Chief, for all the State territory to the east of Rihlu was lost to Chambā prior to the death of Rāj Singh.

Ranjit Deo of Jammu seems to have interfered a great deal in Chambā affairs during the minority of Rāj Singh, owing to his near relationship to the Rājā's mother. He probably aimed

\(^1\) For a short time in 1758 all the Hill States, and even the Mughal Governor of Kāṅgra, were subject to Adina Beg, Viceroy of the Punjab under the Marātmas.

\(^2\) The foundations of the Bang Mahāl at Chambā are also said to have been laid by this Rājā.
at bringing the State entirely under his own supremacy. On the decline of Mughal rule, Ranjit Deo had also become practically independent, and, not content with his own ancestral possessions, had asserted his sway over all the Hill States between the Chenab and the Ravi. As has been stated, his influence was felt as far east as Chambé where he had appointed one of his own officials, named Aklu, to the office of Wazir. While the queen-mother lived things remained quiet but she died soon after Rāj Singh came of age, and, her influence being withdrawn, the young prince who disliked Aklu, and probably suspected secret designs against the State, had him seized and thrown into prison. This was resented as a personal insult by Ranjit Deo, who sent an army under Amrit Pāl of Basohli to invade Chambé. Rāj Singh was absent at the time, having gone to interview the Viceroy of the Panjāb at Kalānaur. He heard of the invasion at Nūpur on his way back, and at once sent to the Rāmgarhia Sadars to ask assistance, for which he paid a lādh of rupees. With their help he drove out the Jammu army after it had been in possession of his capital for three months. This took place in A. D. 1775, and is the first reference to the Sikhs in the State annals.

The Durrānī rule, which had always been intermittent, came to an end in the Central and Eastern Panjāb after the last invasion of Ahmad Shah in A. D. 1767. The Sikhs then rapidly acquired political power, and their marauding bands roamed about the country, intent only on plunder and rapine. They had by this time formed themselves into the twelve misls, or confederacies which preceded their consolidation into one kingdom under Ranjit Singh. One of these was the Rāmgarhia misl, and Jassa Singh, the head of this confederacy, seems to have been the first Sikh leader to invade the Kāngra Hills. About A. D. 1770 he made tributary to himself Ghamand Chand of Kāngra, and several other Hill States, one of which was probably Chambé. This is, in all likelihood, the reason why Rāj Singh went to him for help against Jammu. His authority was, however, of brief duration, for in A. D. 1776 he was defeated on the plains by Jai Singh, of the Kanhiya misl, who then assumed the suzerainty of most of the Kāngra group of States. In the Kāngra Settlement Report, Mr. Barnes refers to a document in his name fixing the amount of tribute payable by Chambé at 4,001 rupees. This document is dated A. D. 1776.

Rāj Singh was married to a daughter of Sampat Pāl of Bhadrawāh, and his son Jit Singh was born in A. D. 1775.

In A. D. 1782 Rāj Singh invaded and conquered Basohli, but restored the country on payment of a lādh of rupees, the amount he had paid for the assistance of the Sikhs against Basohli and

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(1) There is a copper-plate in existence granted by Amrit Pāl on this occasion in place of one which had been lost. It is dated Vik. 1831 = A. D. 1775.
(2) Probably Khwājā Obed, the Afgān Viceroy.
Jammu, (1) Bhadrawâh was at this time tributary to Chambá, as it probably had been for a considerable period. It was, however, under its own native ruler, whose name was Daya Pál.

In A.D. 1763 Chambá also asserted its supremacy over the Native State of Kashtwâr on, it is said, the invitation of Brij Râj Deo of Jammu; and an army under Jît Singh, son of Râj Singh, then only eleven years old, was sent to invade the territory. In this it was successful, and Kashtwâr was conquered and held for six months, during which the Chambá troops remained in the capital. They seem to have been withdrawn on the approach of winter, and the return of the Kashtwâr Chief from Kashmir, whither he had fled, with an army provided by the Durrâni rulers, who then held the valley.

Meanwhile events fraught with disastrous consequences to the Chambá Chief were ripening in Kângra. On the decline of the Mughal Empire, Ghamand Chand of Kângra resumed possession of that portion of the Kângra Valley which had been included in the Imperial demesne in the time of Akbar, and also made strenuous efforts to capture the Kângra Fort; in which, however, he was unsuccessful. This famous stronghold was held by Nawâb Sai’d-ullah Khân, the last of the Mughal Governors of the Kângra Hills, who, we are told, continued to correspond directly with Delhi. Though completely isolated, and possessing nothing but the lands immediately beneath the walls, this brave officer contrived to hold his own against all assailants for more than thirty years. In A.D. 1774 Sansâr Chand, grandson of Ghamand Chand, succeeded to the kingdom of Kângra. About the same time the Mughal Governor, who had held the fort so long, was removed by death; and the Kângra Chief then redoubled his efforts to regain possession of the ancient capital of his kingdom. Being still unsuccessful, he called in to his help Jai Singh Kauhiya, the Sikh Chiefstain already referred to, and a force was sent under his son Gurbakhsh Singh. By stratagem the garrison was persuaded to capitulate, but, much to Sansâr Chand’s chagrin and disappointment, the capitulation was made to the Sikhs and not to himself. One account states that the siege took place in A.D. 1781, and that the old Nawâb was then still alive, but dangerously ill; and on his demise the fort was surrendered by his son. However this may be, Jai Singh got possession of the stronghold and retained it till A.D. 1785-86; when, being defeated on the plains by a combination against him aided by Sansâr Chand, he withdrew from the hills, leaving Kângra Fort in the hands of its legitimate Chief, to whom it was thus restored about two centuries after its occupation by the Mughals.

With the recovery of the fort, (2) and the withdrawal of the Sikhs from the hills, Sansâr Chand was left at liberty to prosecute his ambitious designs. He revived the ancient claim of Kângra to the

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(1) This is the correct spelling of the Bhadrawâh of the map.

(2) Kângra Fort was in former times regarded as impregnable, and the popular conception of the prestige attaching to its possession found expression in the saying:—

"He who holds the Fort, holds the Hills."

headship of the eleven states of the Jalandhar group, which had been in abeyance in the Mughal times, and arrogated to himself supreme authority over the Chiefs. He compelled them to pay tribute, encroached upon their territories, and seized by force all the lands which had been included in the imperial demesne. In pursuance of this claim he demanded of Ráj Singh the surrender of the Ríhlu tiláqá, as having been part of the Kángra kárdárí under the Mughals. This demand was met by a prompt refusal, and, seeing a collision inevitable, Ráj Singh began at once to prepare for war. He went in person to Ríhlu, and built or repaired and strengthened the fort, which was garrisoned by his own troops. Meantime Sansár Chand was not slow to support his demand by armed force. He concluded a treaty with Dhuin Singh, Wazir of Guler, who, in those unsettled times, had seized the small State of Kotila, between Kángra and Núrpúr, and had made himself independent. Ráj Singh obtained help from Núrpúr. The Chambá army was disposed in various directions along the frontiers, keeping watch and ward, while Ráj Singh himself was at Nerti near Sháhpúr, with the Núrpúr levies and a small force of his own troops. Sansár Chand, getting intelligence of this, advanced secretly, and fell suddenly upon the Chambá force, which was taken completely by surprise. The Núrpúr levies fell into a panic and fled, leaving with the Rájá only forty-five of his own men. His officers urged him to make a retreat, pointing out to him the hopelessness of effecting a stand against such superior numbers, but he refused to do so, saying it would be a disgrace to retire when confronted by the enemy. His personal attendants and servants first fell around him, and then the Rájá himself was wounded in the thigh by a bullet. Still he bravely fought on, killing many of his opponents and performing prodigies of valor. At last a man named Jít Singh, Purba, came from behind, and struck him on the head with a sword. Ráj Singh wiped away the blood, and then, resting his hand on a large stone near which he was standing, fell dead. The impress of the blood-stained hand is believed to be still visible on the stone. A temple was erected on the spot by his son at which a melá is held every year on the anniversary of his death. Ráj Singh’s bravery on this occasion is still commemorated in song by the local bards throughout these mountains. He is said to have paid special veneration to Chánumá Dévi, the Goddess of War of the Chambá Chiefs, and was promised by her an addition of twelve years to his life, and the honour of dying in battle as he desired.

Ráj Singh died on the 7th of Hár, Vik. 1850 = A. D. 1794; in the 40th year of his age, and the 30th of his reign. When his body was examined it was found to bear no fewer than eighteen wounds.

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(1) His name is given differently in different accounts of the battle. In one it is Amar Singh, Hazárí, and he is said to have been one of four brothers present, one of whom was killed by Ráj Singh.

(2) Ráj Singh repaired or rebuilt the Chánumá Temple, and the steps leading up to it were also made by him.

(3) Ráj Singh’s body was cremated at Ríhlu Fort, and his rásí became satí in Chambá.
Jit Singh—(A.D. 1794).—Notwithstanding the death of the Rája the Chamba troops continued to maintain their hold on Rihin, and there was no more fighting. (1) Sansár Chand secured only a few villages on the border. Jit Singh was nineteen years of age at the time of his father's death; and shortly after his accession he was involved in a war with Basohli. Bajai Pál of that State was in the habit of making inroads into the Jund and Bhálai tábás of Chamba, which adjoined his own territory, and of plundering the country. In A.D. 1800 Jit Singh retaliated by invading Basohli, and after conquering the State, restored it, as his father had done, on payment of a war indemnity. Some time after this the Chamba Chief was desirous of visiting the shrine of Deví Mal in Balor, but the Rájás of Basohli, Badhu and Ránmagar, suspecting that he had designs against them, sent a nazarána of Rs. 50,000, with a request to him to turn back, which he accordingly did.

Meanwhile Sansár Chand had been engaged in still further consolidating and extending his power; and, with the acquisition of Fort Kangra, he was able to exercise a tyrannical and oppressive sway over all the Hill States between the Rávi and the Satlej. (2) These he made entirely subject, and compelled the Chiefs to attend his Court, and send contingents for his military expeditions. In this way he fully established his power in the hills, and ruled despotically for twenty years, gaining for himself a renown which had never been approached by any of his ancestors; and his name is still widely known throughout these mountains. But his overweening ambition carried him too far. Not content with what he had acquired in the hills, he aimed also at the recovery of his ancestral possessions on the plains, which had been lost after the invasions of Mahmúd of Ghazni; and is said even to have dreamt of a Kangra kingdom in the Panjáb. For this purpose he twice descended from the mountains into the Bárí Doáb, but was driven back by Ranjit Singh, who was then rising into power, and would brook no rival. This was in A.D. 1803 and 1804. Disappointed in his designs on the plains, Sansár Chand in A.D. 1805, turned his arms against the State of Biláspur, and seized part of the territory lying on the right bank of the Satlej. This was the last straw; and the Hill Chiefs, smarting under the many indignities heaped upon them, and fearing probably for their own possessions, formed a general confederacy against him, the ultimate result of which was his downfall, and the complete extinction of his kingdom.

Previous to A.D. 1803 the Gurkhas of Nepál had invaded and annexed the mountain area between the Gogra and the Satlej, and Biláspur was subject to them. The Rája of that State, in conjunction with all the associated States of the Jándhar Circle, and also Basohli, sent to invite Amar Singh Thapa,

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(1) Sansár Chand is said to have given orders that Ráj Singh should be taken prisoner and the Rája's death caused him much concern. This may partly account for the sudden cessation of hostilities; a copper-plate exists recording a treaty of amity and friendship between Ráj Singh and Sansár Chand, dated Vik, 1845 = A.D. 1788.

the Gurkha Commander, to invade Káŋgra, and promised him their support. This invitation was eagerly accepted, and the Gurkha army at once crossed the Satlej, and was met by contingents from the Confederate States. This was in the spring of A. D. 1806. Náthú, the Wazír of Chambá, was sent in charge of the State troops. The Káŋgra forces, which had been weakened by recent changes, made a brave but ineffectual resistance, and the Gurkhas then advanced into the heart of the country and laid siege to Káŋgra Fort, in which Sansáír Chand had taken refuge. The fort was invested for four years, but all the efforts of the Gurkhas were unequal to the task of reducing it. At length, rendered desperate by the misery and distress which had come upon his country, and seeing no hope of relief, Sansáír Chand, in A. D. 1809, sent Fáteh Chand, his younger brother, to ask the aid of Ranjít Singh. This request was readily granted, but on condition that the Káŋgra Fort should be surrendered; and to this Sansáír Chand had to agree. The Mahárájá then advanced into the hills in person, in May, A. D. 1809, and being met by Sansáír Chand, who had escaped from the fort in disguise, he in August gave battle to the Gurkhas, defeated them, and compelled them to retire across the Satlej. According to agreement Ranjít Singh then took possession of the fort, and with it the 66 villages in the Káŋgra Valley which had formed a part of the Imperial demesne, leaving the rest of the Káŋgra State in the hands of Sansáír Chand, who was now reduced to the position of a feudatory of the Sikhs. (1) His downfall involved that of the other States, and from A. D. 1809 all of them, including Chambá, became tributary to Lahore.

Jít Singh died in A. D. 1808, while the siege of the Káŋgra Fort was still going on, in the 33rd year of his age, and the 14th of his reign. He lived in troublous times, and a large army had to be maintained for the defence of the State, but he managed his affairs with such prudence that the revenues sufficed for all expenses, and the State was never in debt. His sons were Charát Singh and Zóríwar Singh.

Charát Singh—(A. D. 1808).—He was only six years old at the time of his father’s death, but the State officials seated him on the gaddí, and installed him as Rájá. During Charát Singh’s minority the administration was in the hands of the queen-mother, a Jammu princess, and of Náthú, a member of the Baratru family, who had been appointed Wazír in the reign of Jít Singh. The queen-mother, whose name was Ráñí Sárda, was a wise and far-seeing woman. She erected the temple of Ráída Krishna, which was consecrated on the 14th of Baisákhi, Vik. 1882 = A. D. 1825. It was she, too, who caused the steps to be made to the Ráñí’s shrine alongside the water-course on the Sháh Madár Hill. Náthú, Wazír, also seems to have been a man of great ability and administrative talent. His name is still remembered in Chambá,

(1) Sansáír Chand died in Dec. 1823, and in 1827-8 his kingdom was annexed by Ranjít Singh.
where he is spoken of with great respect. The first event of importance after the accession of the young Chief was a threatened invasion of the Sikhs under Ranjit Singh. He had reduced Jasrotá and Basohli, in the Jammu Hills, to the position of tributaries, and was advancing on Chambá, when he was bought off by large presents. This was in A. D. 1808-09. The State soon afterwards became subject to Lahore but remained almost completely free from actual invasion, though threatened with it more than once. This immunity was due in part to the mountainous and difficult character of the country, but also in a considerable degree to the personal influence, and great sagacity, of Nathú, the Wazír, who was a favourite with the Mahárájá.

As already mentioned, the small State of Bhadrawáh had long been tributary to Chambá, and was ruled by its own Chief whose name at this time was Dayá Pál. (1) Towards the end of his reign internal family quarrels arose in Bhadrawáh, and Dayá Pál was driven out, and died in Dinanagar. Pahár Chand, his cousin, succeeded, in the absence of a direct heir, and after some years he, in A. D. 1820, refused to continue the payment of tribute to Chambá. Nathú, Wazír, advanced against him, but was defeated on the Padari Pass. He then went to Ranjit Singh, and, obtaining help from him with a sanad of transfer, advanced a second time in A. D. 1821. The Rájá of Bhadrawáh finding resistance hopeless, partly demolished a fort recently erected, and fled, never to return. Bhadrawáh was then annexed to the Chambá State, and placed under the direct control of its officials.

In A. D. 1821, Desa Singh, Majithia, (2) in the name of Ranjit Singh, claimed Ríhlu as having been a part of the Kángra kárdári under the Empire, and laid siege to the fort. Nathú sent orders to the officer in command to hold out till he should proceed to Lahore, and arrange the matter with the Mahárájá; but the queen-mother, becoming afraid of the consequences of further resistance, directed the fort to be surrendered to the Sikhs. Ríhlu thus passed away finally from the possession of the State. Nathú went to Lahore, but failed in his mission, in so far as the retention of Ríhlu was concerned, but he succeeded in persuading Ranjit Singh to give back Ránítar, a small place in Ríhlu, which had been the hereditary jágír of the Ránís of the Chambá family. He also secured the remission of the yearly tribute of Rs. 30,000, in consideration of the loss of Ríhlu. Mr. Vigne states that Chambá agreed to the surrender of Ríhlu on condition of being allowed to retain Bhadrawáh, and the fact of a sanad having been granted by Ranjit Singh, in A. D. 1820, conveying Bhadrawáh to Chambá seems to lend support to this version. This sanad, as we shall see, helped

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(1) Fateh Pál and Bhup Chand, the fathers, respectively, of Dayá Pál and Pahár Chand, were prisoners in the Pakhl Chaukt or old palace at Chambá and died there. Pahár Chand's mother was a Chambá princess.

(2) Desa Singh was the first Sikh nááím or Governor of Kángra. The Ríhlu Fort was surrendered on 2nd Bár, S. 97 = A. D. 1821.
to save the State from dismemberment and practical annexation to Jammu.

In A.D. 1815 Bīr Singh of Nūrpūr, brother-in-law of Charat Singh, was expelled from his principality by Ranjit Singh, and fled to Chambā. There he raised an army to attempt the recovery of his State, and, being defeated, sought refuge in British territory across the Satlej. In A.D. 1826 he returned to Nūrpūr in disguise, and his people rallied around him, but on the approach of a Sikh force he again retired to Chambā; and having been given up under compulsion by Charat Singh, he was imprisoned for seven years in the fort of Govindgarh. Thereafter he was ransomed by the Chambā Chief for Rs. 85,000 and returned to Chambā, where he resided off and on for some time. He was in Chambā at the time of Mr. Vigne's visit in 1839, and, finally, died at Nūrpūr in 1846, while engaged in a last vain attempt to recover his principality.

In A.D. 1820-25 Ratanu, the Pādar, or Chief State Official in Pādar, invaded Zānskar, and made it tributary to Chambā. It had till then been under its own Rājā, who was subject to Ladākh.\(^{(1)}\)

In A.D. 1835 Gulāb Singh of Jammu sent an army under Wazīr Zorāwar Singh, Kahluria, one of his ablest generals, to invade and conquer Ladākh. After the conquest a force under Wazīr Lakhpat Rai was detached from the main army to annex Zānskar, which still held out, and having done this the force crossed the Umāsi Pass and passed through Pādar on the way back to Jammu. It is believed that Gulāb Singh had no intention of encroaching on State territory, but the Pādar people were suspicious, and some opposition was offered to the passage of the Dogra army. This, however, did not amount to much, and the main body passed on leaving only about thirty men in Chatargarh to keep up communications.\(^{(2)}\) Thereupon Ratanu, the Chambā official, stirred up the people, seized the Dogra soldiers, and sent them to Chambā. Charat Singh at once disowned the act of his official, but the mischief had been done, and in the spring of 1836 Zorāwar Singh came in person with a large force to avenge the insult. Ratanu had the bridge over the Chandra-Bhāga broken down, and in this way kept the Dogras at bay for three months, but at last having, with the help of some villagers, passed a jhula across the river a few miles lower down, Zorāwar Singh succeeded in transferring a portion of his force to the other bank, and thus, advancing under cover of night, effected an entrance into Chatargarh by the bridge over the Bhuta Nałā, which had been left intact. Chatargarh was razed to the ground, and the name of the place changed to Gulābgarh; and several of the Pādar people were hanged or mutilated. The country was then annexed to Jammu.\(^{(3)}\)

It was in Pādar that a sapphire mine was discovered in 1880 which has been a source of considerable gain to the Jammu State.

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\(^{(1)}\) The tribute is said to have been Rs. 1,000, yearly, besides musk bags and other things.

\(^{(2)}\) Twenty men with a thāndañād had been left at Pādam in Zānskar, but they were all killed in an outbreak; and it was probably on hearing this that Ratanu attacked the small force in Chatargarh.

\(^{(3)}\) The right bank of the Ganaur Nałā in Pāngi was seized at the same time, and included in Pādar.
Ratanu, whose excess of loyalty had caused all the trouble, fled to Chamba, but he was seized and sent to Jammu, where he was confined for some years. He was then released and allotted a small jagir in Kashtwár, which is still held by his family, who, however, have now been permitted to return to their original home in Pádar. It is told of him that, on learning of Charat Singh’s death, he shaved his head and beard as a sign of mourning, and on hearing of this, Guláb Singh sent for him. In reply to the Rájá’s inquiry, Ratanu is reported to have answered that Charat Singh of Chamba was his master, and that he was bound to go into mourning on such an occasion. Guláb Singh was so pleased with his boldness and patriotic feeling that he was at once forgiven.

In 1838 a Dogra army, under Zoráwar Singh, Kahlurin, advanced against Bhadráwáh, but the fort was strongly held by the Chamba troops, while another force was advancing from Chamba to their support, and the Dogras had therefore to retire.

Wazir Nathú died about 1838, and his death was a great loss to the State, which he had served so faithfully for more than 40 years. He is said to have stood high in the favour of Mahárájá Ranjit Singh, on account of important personal service rendered on the occasion of the first invasion of Kashmir in 1814, which ended disastrously for the Sikhs. This personal influence with the Mahárájá stood the State in good stead at several grave junctures.

He was succeeded by Wazir Bhágia, also a member of the Baratra family. It was soon after this, in February 1839, that Chamba was for the first time visited by a European in the person of Mr. Vigne. He came by Basohli and Sandhára and departed by Churári and Núrpúr. He speaks of Charat Singh as “not tall, inclined to corpulence, with a full face, light complexion, good profile and a large eye, a somewhat heavy expression and a weak voice.” Of Zoráwar Singh he remarks that “he is not so corpulent as his brother, with very handsome, but inexpressive features, and is always splendidly dressed à la Sikh with a chelent of rubies and emeralds worn on the forehead over the turban.” The Rájá’s travels, he states, had never extended beyond Chenini, whither he went to claim and carry off his bride, a daughter of the Rájá of that place. As regards the daily routine, Mr. Vigne says: “The Rájá passes his time very monotonously, devoting a great part of every morning to his píjá; then follows the breakfast and the long siesta. He then gives a short attention to business, and afterwards he and his brother ride up and down the “green” on an elephant, between two others, in the centre of a line of a dozen well-mounted horsemen.”

Zoráwar Singh, the Rájá’s younger brother, is still remembered in Chamba, and the people love to dwell upon the cordiality and affection which existed between the two brothers. Charat Singh never went to Lahore himself, but always sent Zoráwar Singh.

instead, and in 1833 he was raised to the dignity of Rájá of Bhadrawáh and was then spoken of as "Chota Rájá." Possibly this title had some association with the ancient designation of "Yuvá-raja," and, till the birth of Sír Singh in 1839, Zoráwar Singh must have been regarded as heir-apparent to the gaddi. This probably was at the bottom of the trouble which, as we shall see, arose after Sír Singh's death.

Mr. Vigue met Sír Singh of Núrpur at Chambéé, and heard the story of his misfortunes from his own lips. Sír Singh's anxiety to regain his dominions was evident in every sentence he uttered. In the same year, 1839, Chambéé was visited by General Cunningham, who was the first to examine the archaeological remains in the State, both at the capital and Brahmaur.

Sír Singh was afflicted with a form of melancholia which cast a cloud over the last two or three years of his life. He died in 1844 in the 42nd year of his age, having occupied the gaddi for 36 years. Two vênis and six concubines became vati, this being the last occasion of such a rite in Chambéé. He left three sons, Sír Singh, Gópál Singh and Suchet Singh, all of whom were mere children at the time of their father's death.

Sír Singh—(A. D. 1844).—He was only five years of age on his accession, and all authority remained in the hands of his mother, who was a Katoch princess, while Bhága continued to hold the office of Wazir. Some suspicion had been aroused in regard to Zoráwar Singh, the young Rájá's uncle, and the queen-mother tried to have him arrested and imprisoned, but he easily escaped, and there was a disturbance in the capital. Zoráwar Singh, however, seems to have been unable to gain any support among the people, and immediately fled to Bhadrawáh, of which he was titular Rájá. Thence he went to Jammu, and died there soon afterwards, in 1845. His son, Prákim Singh, was then made Rájá of Bhadrawáh, but that State was annexed in the same year by Guláb Singh of Jammu.(1)

Soon after Sír Singh was seated on the gaddi an incident occurred which, in less fortunate circumstances, might have ended disastrously for the State. The facts of the case are thus related. There was in State service a Brahman, of Basothli, named Nárán Sháh, who, having been originally a timber contractor, went by the name of Lákar Sháh. He was a relative of Pandit Jalla, who with Híra Singh, son of Dhíran Singh of Jammu, at that time wielded supreme power in Lahore. This man seems to have acted, as agent of the Sikh Government, and managed to acquire so much influence in Chambéé that the whole State administration was virtually in his hands. In his time, and by his orders, a new issue of the Chambéé copper coin was made, and is still called Lákar Sháhi, after him. The State officials resented his arrogance,

(1) It is probable that Bhadrawáh had some more or less under the control of Jammu some time previous to this.
and took counsel with the Rani to have him put out of the way. Accordingly he was set upon one day, seized, bound and carried up the Saha Valley, and over to Bailj, where he was killed. Bhaga, Wazir, and two of the State officials then went to Lahore to try to pacify Hira Singh and avert the consequences of their act; but Pandit Jalla had them cast into prison, and sent an army to invade Chambá. One division came by Chunj and Sandhra, and on its approach the Rani took Sri Singh and fled up the Raví Valley to Basu. The capital was captured and looted by the Sikhs. Another Sikh force advanced by Núrpur, but the Chambá troops in Tárigarh Fort kept them at bay, and prevented their coming farther than Jájari. The Ganesghar Fort was taken by a Sikh force from Kotila. Things were looking very dark for the State when news arrived of the assassination of Hira Singh and Pandit Jalla by the soldiery in Lahore, on the 21st December, A.D. 1844; whereupon the invading armies at once withdrew. Wazir Bhága and his companions were also set at liberty, and returned to Chambá.

The disorders in the Punjab, which followed the death of Maharájá Ranjít Singh, were now fast approaching a crisis, and the following year, 1845, broke out the First Sikh War, which ended so disastrously for the Sikh Kingdom. On its conclusion the treaty of peace, as finally arranged, included the transfer to the British Government in perpetual sovereignty of the Jalandhar-Dosib and the hill country between the Bhías and the Satlej. A war indemnity of a crore and a-half of rupees was also stipulated for. The Sikh Darbá, being unable to meet this demand, agreed to cede the hilly and mountainous country between the Bhías and the Indus as the equivalent of one crore, promising to pay the remainder in cash. This treaty was concluded on 9th March 1846. On the 16th of March following a separate treaty was entered into between the British Government and Guláb Singh of Jammu, transferring to him in perpetual possession all the hilly and mountainous country between the Raví and the Indus, including Chambá, on his agreeing to pay £750,000. This treaty was shortly afterwards modified as regards the boundary on the Ráví. This river divides the Chambá State into two parts, and a question arose as to whether it was intended to include the whole State in the transfer, or only the portion to the west of the Ráví. Ultimately an agreement was come to whereby Guláb Singh acquired taluka Lakhanpur in exchange for the Cis-Ráví portion, and Chambá surrendered all claim to Bhadrawáth, for which it held a sanad from Ranjít Singh, on condition that the territory to the west of the Ráví should be restored, thus preserving the ancient integrity of the State. Had the provisions of the treaty of 16th March been fully carried out, Chambá would have become an integral part of Jammu territory.

1) Lakhanpur and Chandrakot are to the west of the Ráví opposite Mándhopur, in Jammu territory.
2) It is said that a portion of the State adjoining the Jammu border was for a short time in the hands of the Jammu officials.
from this fate by the patriotic zeal and astuteness of Wazir Bhága, who immediately proceeded to Lahore, laid the matter before Sir Henry Lawrence, and succeeded in securing his sympathy and support, with the result stated. Bhadrawah thus ceased to be Chambá territory, but the rest of the State was left intact and directly under British control, subject to an annual tribute of Rs. 12,000. A sanad, dated 6th April 1848, was granted to Rájá Sri Singh, conferring the territory of Chambá upon him, and providing that, failing heirs male of his own body, the succession should devolve on his elder surviving brother. A more recent sanad grants the right of adoption to the Chambá Chiefs on the failure of direct heirs, and is dated 11th March 1862.

The Chambá State was originally attached politically to the Jalandhar Division. The charge was in 1862 transferred to Amritsar, and when that Division was abolished in 1884, the State was attached to Lahore.

In 1851 the State Authorities were approached by Government with a view to the establishment of a Sanatorium for Europeans within the territory, and every facility was given for this purpose. A site was selected on the western extremity of the Dhaura Dúr by the late Lord Napier of Magdála, then Colonel Napier. After the necessary observations as to climate had been made, Government sanction was given in A. D. 1853 to the transfer of certain plateaux from the Chambá State, viz., Katalagh, Potrain, Terah, Bakrota, and Bhangor, in consideration of which a reduction of Rs. 2,000 was made in the amount of the tribute annually payable by the State. On the recommendation of the late Sir Donald McLeod the new Sanatorium was named Dalhousie. In A. D. 1866 the Balún plateau was also taken over for a Convalescent Depot for European troops, and at the same time the Baklo plateau was transferred for a Gurchha Cantonment. For these a further reduction of Rs. 5,000 was made in the tribute. More transfers of land to Government have taken place since then, with a relative reduction in the annual tribute, which now stands at Rs. 3,800.

During the Mutiny Sri Singh was loyal to the Government, and rendered every assistance in his power. He sent troops to Dalhousie under the late Mián Autár Singh, and also had a careful watch kept along the frontier for any mutineers who might enter State territory, many of whom were apprehended and made over to the British Authorities.

Wazir Bhága retired in 1854, and was succeeded by Wazir Billu, also of the Baratru family who, with a short break, held office till 1860. There were one or two more changes, each of brief duration, previous to the appointment of a European Superintendent in December 1862: after which the office of Wazir was for some years in abeyance.

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(1) Treaties, Engagements and Sanads, Vol. II, No. CXXIX.
(2) Dito, No. XVI.I.
(3) This small jagir of Rántar in Rihla was, however, resumed by Government.
The administration seems to have become much disorganized during Sri Singh's minority, and when he came of age and took the reins of government into his own hands, he found it difficult to restore order. He had married a Suket princess and the men who came with her gradually usurped all authority, the Chambé officials being unable to make a firm stand against them. The revenue had fallen to about a lakh, and a heavy debt had accumulated, due probably in a measure at least to the exactions under Sikh rule. Finding himself unequal to the task of dealing with the disorder into which affairs had fallen, Sri Singh, in 1862, asked the Panjáb Government for the services of a British officer. His request was acceded to, and Major—now Major-General Blair Reid—was appointed Superintendent, and arrived on 1st January 1863. In a short time Major Reid effected important and far-reaching reforms. All the useless servants and hangers-on about the Court were dismissed; the troops—chiefly of Purbias and Patháns—whose allowances were in arrears, were paid up and discharged; debts of long standing were liquidated, and the State finances placed on a sound footing.

Till then the forts of Tarāgharh, Ganeshgarh and Prithvijor had been garrisoned by State troops, and when these were disbanded the garrisons were withdrawn, the arms removed to Chambé, and the forts entrusted to the care of the local State officials.

Major Reid next devoted attention to the development of the internal resources of the State. In a mountainous country like Chambé, where for ages every precaution had to be taken against aggression from without, the routes into the interior were little more than tracks; and the opening up of communications was therefore a matter of the first importance. A Public Works Department under European supervision was organized, new lines of road were surveyed, and their construction was vigorously pushed on from year to year as funds permitted. Even in the isolated valley of Pángi, communications were much improved, chiefly through the agency of the Forest Department.

In 1863 a Post Office was opened in the capital, and a daily mail service with Dalhousie established and maintained at the cost of the State.

Educational work was begun in the same year by the opening of a Primary School, the nucleus of the present High School.

Realising the great importance of efficient forest conservancy, Major Reid, in 1864, moved the Rajá to transfer the working of the State Forests to Government, and this was effected by a lease (dated 10th September 1864) for 99 years, subject to revision every 20 years. Under this lease Government agreed to pay the State Rs. 22,000 yearly, and the Forests were thus placed under the direct control of the Imperial Forest Department.
In January 1865 Major Reid was succeeded by Captain Forbes. Plans for a Residency had already been prepared and the building was completed during his term of office. In June 1866 Lieutenant E. G. Wace succeeded Captain Forbes till Major Reid's return in December 1866.

In December 1866 a Hospital was opened under Doctor Elmslie of the Kashmir Medical Mission, in connection with the Chamba State. The institution was largely resorted to and much regret was felt when, in March 1867, Doctor Elmslie returned to his permanent sphere of work in Kashmir. As no one could be found to take his place, the Hospital was temporarily closed, but was reopened in February 1868 under an Assistant Surgeon.

The next two years were marked by the construction of two entirely new roads to Dalhousie—via Kolri and Khajiar, respectively—which not only made the journey easier, but greatly facilitated trade with the plains. Dak Bungalows were opened at Chamba and Khajiar. Jandri Ghat, the Raja's Dalhousie residence, was erected in 1870-71.

Meantime the State continued to prosper, and as a result of stable government the revenue rapidly expanded, till in 1870 it reached Rs. 1,73,000. This substantial increase was not due to additional taxation, on the contrary many vexations and petty taxes on marriages, traders, &c., were abolished, only the town octroi and bridge tolls being retained. It was due chiefly to the security of land tenure afforded by the granting of leases, whereby the area under cultivation was immensely increased; and with the opening up of communications, high prices were obtained from traders, who with their mules and bullocks were now able to visit the interior of the State for the purchase of grain and other exports.

While these changes were in progress and everything augured well for the future, Raja Sri Singh died after a short illness, on the 11th Assu 1870, in the 32nd year of his age and the 27th of his reign. Though not well educated he was a wise and sagacious ruler, and had many good qualities both of head and heart. Generous and amiable in character, he was much beloved by his people, and his early death was deeply and sincerely mourned. The various reforms initiated by the Superintendents had his hearty support, for he saw in them the best means of ameliorating the condition of his people and advancing the interests of the State. His only son died in infancy, and his only daughter was married to the present Maharaaja of Jammu and Kashmir.

Gopal Singh—(A.D. 1870).—In the absence of a direct heir, Miyan Suchet Singh, the younger of the two surviving brothers, laid claim to the gaddi, basing his claim on the fact that he was the late Raja’s uterine brother. The sanad of 1848 had, however, made provision for the succession, and in accordance with it, Miyan Gopal Singh, the elder of the two brothers, was declared the rightful heir.
The order of Government directing his recognition as Rájá was notified in open Darbár by Colonel Blair Reid on the 25th October 1870. Mián Suchet Singh then retired from Chamba, and continued to press his claim for many years, both in India and England, but always with the same result. He died in London in August 1896 without male heirs.

Like his predecessor Rájá Gopal Singh had the assistance of a Political Officer, and Colonel Reid continued in charge. The reforms initiated in the previous reign were pushed on and the revenue continued to increase. Several new lines of road were constructed, and improvements carried out in the capital which added much to its beauty. In 1871 the school was raised to the Middle Standard and a European Headmaster appointed. The Hospital continued to attract an increasing number of patients and proved a great boon to the people in general; while the other departments of the administration were conducted with regularity and precision.

On 13th November 1871 Chamba was visited by Lord Mayo, Governor-General of India.

On 5th January 1872 Colonel Blair Reid proceeded on furlough and Colonel G. A. McAndrew was appointed Superintendent. His term of office was marked by another change in the administration. Rájá Gopal Singh had little predilection for the cares of government and difficulties began to arise. These reached a climax in the spring of 1873, and finding himself incapable of governing the country, the Rájá, in April of that year, abdicated in favour of his eldest son, Shám Singh, then a boy of seven. A jágir was assigned him at Manjir with a suitable allowance, and there he lived in retirement until his death in March 1895. He had three sons, Shám Singh, born 8th July 1866; Bhuri Singh, born 18th December 1869, and Partáp Singh, born after his abdication.

Shám Singh—(A. D. 1873).—The young Rájá was installed by General Reynell Taylor, Commissioner of Amritsar, on 7th October 1873; Mián Autár Singh being appointed Wazír. In the following January Colonel Blair Reid returned from furlough and resumed political charge of the State. The Rájá being a minor supreme power was vested in the Superintendent and the Wazír, and their first concern was to make suitable arrangements for the education and training of the young Chief. Along with his brother the Mián Sahib he was placed under the care of a competent teacher, and no pains were spared to prepare him for the responsible position he was to fill. In April 1874 Chamba was visited by Sir Henry Davies, Lieutenant-Governor of the Panjáb; in March 1875 the Rájá was present at the Imperial Darbár in Delhi; and in 1876 he visited Lahore, with the other Panjab Chiefs, to meet the Prince of Wales, being the youngest ruling Chief present on that occasion. On 1st January 1877 he took part in the great Proclamation Darbár at Delhi.
Meanwhile things had been going on quietly and prosperously in the State. Every effort had been made to develop its resources and a fair measure of success had been attained. The revenue now stood at Rs. 2,00,000 and was expanding. A Land Revenue Settlement, begun by Colonel Reid in 1876, resulted in a considerable gain to the State finances. It brought to light a great deal of land which was either very lightly assessed or had entirely escaped observation, thus considerably increasing the area under assessment. On 5th March 1877 Colonel Blair Reid retired. With three intervals of absence he had been in uninterrupted charge of the State since 1863, and it would be difficult to over-estimate his services. Coming at a crisis in its history he found it in a state of chaos, and on his departure he made over to his successor one of the most prosperous and progressive principalities in the Province, with a full treasury and an administration organised on a sound basis. It may justly be said that to General Blair Reid the Chambá State is chiefly indebted for the prosperity which it has ever since enjoyed.

Colonel Reid was succeeded by Mr. R. T. Burney, C.S., who did much to still further improve the lines of communication. An entirely new road to Brahmuar was completed as far as the 20th mile; but the project was ultimately abandoned owing to the cost which it would have involved. Of the other new roads one was carried from the capital to the Chhūrī Pass, and the other to Khajjār.

In 1878 Mián Autār Singh retired from the office of Wazir. In the same year Mr. John Harvey, of the Punjab Educational Department, was appointed tutor to the Rājā, and on his promotion in 1881, the vacancy was filled by the appointment of Mr. G. W. Blaithwayt. Under the care of these gentlemen the Rājā made satisfactory progress in his studies and also acquired a taste for manly sports in which he greatly excelled.

On 17th October 1879, Mr. Burney was succeeded by Captain—now Colonel—C. H. T. Marshall, who retained charge till November 1885. Under this officer the roads were still further improved and a new Darbār Hall, which is named after him, was added to the Palace. Hop-growing was introduced in 1880 under European supervision, and the industry prospered and proved remunerative, both to the cultivator and the State. It continued to flourish till 1896, but was ultimately abandoned owing to difficulties in the process of drying. The Pāngī Valley was found to be specially adapted to hop-culture. Sericulture was also tried but did not prove a success.

In 1881 a Branch Dispensary was opened at Tissa, which proved a great boon to the people of that portion of the State. In the same year a Leper Asylum, commenced by the "Mission to Lepers" in 1876, was taken over by the State, and has ever since been maintained as a State institution. It usually has about 20 inmates.
In February 1883 the Rájá was married to a granddaughter of the Mahárájá of Jammu and Kashmir, and in the following year to a cousin of the Rájá of Sirmir.

In November 1883 Chambá was visited by Sir Charles Aitchison, Lieutenant-Governor of the Punjab. In May 1884 the Forest Lease came up for revision on the expiry of the first term of 20 years, and Government agreed to pay two-thirds of the profits to the State during the second term of the lease. The total revenue had now reached Rs. 2,50,000.

As the time drew near for the assumption of full power the young Chief was initiated into the art of government, for which he showed considerable aptitude. He came of age in July 1884, and in the following October was invested with full authority as a ruling Chief by Colonel C. A. McMahon, Commissioner of Lahore. Diwán Govind Chand was at the same time advanced to the office of Wazír which had been vacant since 1878. The first year of his rule was uneventful, and on 3rd November 1885 the entire burden of the administration was transferred to the Rájá by the withdrawal of the Superintendent.

The Rájá entered on his onerous and responsible duties with zeal and earnestness. Every department was kept under his own control and received his personal attention, and at the end of a year the Commissioner was able to report that “The Rájá’s personal interest in the management of his territory is real and its administration is satisfactory.”

Postal Convention. In January 1887 a Postal Convention was concluded which brought the State into direct relations with the Imperial Postal System, and resulted in a great expansion of the work of the Postal Department. Till then there had been only a Post Office in the capital, but in that year branch offices were opened at Brahmour, Lil, Sihunta, Básthi, Tissa, Kihár and Pánjí, thus linking up the different wizárs of the State. A daily arrival and departure mail service was established in connection with each, except in the case of Pánjí and Brahmour, where the climate renders this impossible for more than six months in the summer. A special surcharged stamp was also introduced, which has been a source of revenue to the State.

The Judicial Department was reorganised on the British model but adapted to local conditions, civil and criminal appeals going from the subordinate to the higher courts, then to the Wazír, and finally to the Rájá. In the Police Department the force was increased to 100 constables under the control of an official, designated Kotwal. The Public Works Department was also reorganised and entrusted with the care of the roads and public buildings.
The work of the Medical Department continued to grow under the fostering care of the Raja, and no expense was spared to secure efficiency. The Hospital buildings, erected by Colonel Reid in 1875, were demolished in 1891 to make way for the present “Shám Singh Hospital,” with accommodation for 40 in-patients, and fully furnished with all necessary medical and surgical appliances. The Branch Dispensary, opened at Tissa in 1881, continued to attract an increasing number of patients.

Education was also fostered, and the advanced pupils were encouraged to prosecute their studies by the offer of scholarships in Chambá and on the plains.

A small military force was formed; it consisted of 300 infantry and 30 cavalry with 4 guns, and was accommodated in neat and substantial barracks erected in the neighbourhood of the town.

Shortly after his investment with full powers the Raja initiated extensive building operations and other improvements in the capital, which were continued over a series of years. Among these may be mentioned the erection of a new Court House, Post Office, Kotwali, Hospital and Jail. A large part of the main bazar was also rebuilt, and the chaupán or public promenade, within the town, levelled and extended, adding much to its attractions.

The palace, most of which was old, was in a dilapidated condition. Its renovation was undertaken and the greater portion of it rebuilt. In addition to these improvements by the State many new houses were erected in the town by private owners, and so great have been the changes in recent years that the capital has been transformed out of recognition, with a corresponding enhancement of its natural beauty.

In 1894 the old wire suspension bridge over the Ravi was injured by a flood, and in the following year was replaced by a substantial suspension bridge of iron at a cost of nearly a lakh of rupees.

The year 1895 was marked by an agrarian agitation, which arose in the Bhattiyat wizārat, and for a considerable time rendered it difficult for the State Officials to collect the revenue and provide the necessary supply of coolies for State service. As, however, an inquiry into their grievances by the Commissioner of Lahore, proved clearly that there was no good ground for complaint, the ringleaders were arrested and punished and the agitation then subsided.

In January 1898 Wazir Govind Chand was retired on pension, and the Raja’s brother, Mián Bhuri Singh, was appointed to succeed him. From childhood the two brothers had been greatly attached to each other, and for some years before his appointment as Wazir the Mián Sáhib had acted as Private Secretary to the Raja, and was thus fully conversant with every detail of the administration; and his nomination gave great satisfaction throughout the State.
During the disturbances on the North-West Frontier in 1897-8 the State made an offer of a large quantity of grain for the use of the troops. This offer, like others of a similar kind, was declined, but the loyalty to the British Crown which prompted it was fully appreciated and acknowledged by Government.

In September 1300 the State was honoured by the visit of the Viceroy and Lady Curzon, who spent a week in Chamba. The Viceregal party were accommodated in the Residency, which was tastefully furnished for them, and His Excellency was pleased to express his entire satisfaction with all the arrangements, and his appreciation of the Raja’s efforts to make the visit a pleasant one.

In November 1901 Sir Mackworth Young, Lieutenant-Governor of the Panjab, included Chamba in his cold weather tour, and expressed his gratification at the efficiency of the administration and the prosperous condition of the State. The revenue had now reached Rs. 4,00,000.

In September 1902 the Raja was prostrated by a serious and prolonged illness, which was a cause of great anxiety throughout the State. The illness was all the more unfortunate as preparations were then in progress for the Delhi Coronation Darbar, to which he had been invited. After his restoration to health, the Raja finding himself unequal to the duties inseparable from his position, addressed Government privately and expressed a strong wish to be permitted to abdicate in favour of his brother, Miran Bhuri Singh. After some delay his abdication was accepted, in deference to his own desire, and, on 22nd January 1904, this was notified in open Darbar by the Honourable Mr. A. Anderson, C. I. E., Commissioner of Lahore.

Bhuri Singh—(A. D. 1904).—On May 12, 1904, Miran Bhuri Singh, C.I.E., was, with all due ceremony, installed as Raja of Chamba, by Sir Charles Rivaz, K.C.S.I., Lieutenant-Governor of the Panjab. For seven years the Miran Sahib had been associated with his brother in the administration, and discharged the duties of Wazir with such conspicuous ability as to earn the approval of Government. This was shown in 1902 when he had conferred on him the well-deserved distinction of a Companionship of the Indian Empire, in recognition of the eminent services he had rendered to the State. His accession to the gaddi was thus an event of deep significance. Highly cultured and of mature judgment, with wide administrative experience and an intimate knowledge of the State and its needs, Raja Bhuri Singh entered on a career of great promise as a Ruling Chief, with every happy augury of prosperity and success.

In 1904 the Forest Lease came up for revision, on the expiry of the second term of 20 years, and Government decided that, after a small deduction as interest on capital, all the profits from the working of the Forests should in future be paid over to the State. This resulted in a substantial increase of the
revenue, raising it to more than Rs. 6,00,000. Government has now (1907) restored the management of the Forests to the Rájá experimentally for a period of five years, on condition that the management is to be conducted on lines approved by Government.

After his abdication Rájá Shám Singh continued to reside in Chambá in the enjoyment of a liberal allowance. He had not fully recovered from the effects of his severe illness, but was in fair health and nothing untoward was anticipated. His sudden demise on 10th June 1905 was thus quite unexpected, and caused sincere grief throughout the State. He was in the 89th year of his age, and at the time of his abdication had occupied the gaddi for 30 years.

On 1st January 1906 His Highness the Rájá received from the King Emperor the distinction of Knighthood in the Most Exalted Order of the Star of India; and this signal mark of favour gave keen gratification to his subjects.

Among other Public Works the Rájá, soon after his accession, took in hand the widening of the roads in the vicinity of the capital, and the improvement of the main lines of communication in other parts of the State. These works are still in progress. In 1906 a new Dák Bungalow was built in the town of Chambá in place of the old one destroyed in the earthquake of 1905, and a handsome and commodious Guest-House is also in course of erection. The opening of a Public Reading Room and Library, containing the leading newspapers in English and the Vernaculars, with a large selection of standard books, has been much appreciated.

In January 1907 the Rája was present at the Viceregal Darbár in Agra to meet His Majesty the Amir of Afghanistan.
CHAP. I. C.  

Population.  

Density.  

Table 6 of  

Part B.  

Section C. — Population.  

Taking total population on total area, Chamba with 40·9 persons to the square mile has the lowest density of any Native State in the Punjab (the Simla Hill States being taken as one), but in a hilly country like Chamba, the density on the total area gives a peculiarly false idea of the pressure of the population on the soil. The density of the total population on the cultivated area is 789, while the pressure of the rural population on that area is as much as 752 to the square mile.  

The Wizzârats in order of density on the cultivated area are given in the margin.  

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<th>Wizzârat</th>
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</tbody>
</table>

The State contains only one town, Chamba, its capital, and 1,670 hamlets grouped in 49 parganas. The population of Chamba town according to the Census of 1901 was 6,000 as against 5,905 in 1891. Only 5 per cent. of the State population live in the capital.  

The average population of the hamlet is 73 souls and that of the pargana 2,486. The marginal figures show the number of “villages” recorded at each census. In 1881 the pargana was taken as equivalent to the “village” in 1891 and 1901 the hamlet.  

In a mountainous country like Chamba, much of the land is necessarily unsuitable for cultivation. Large tracts are covered with dense jungle or forest, while the slopes are often so steep as to render farming operations impossible. In many places also the soil is too poor to repay the labours of the husbandman. The villages are found wherever an area of arable land exists sufficient to support a few families, and occasionally a solitary house may stand on a small patch, where there is not room for more. As a rule, however, there are several houses together, though the villages are always small. They are larger in the bottom of the valleys than on the slopes where the soil is poor and less productive. Each village stands in the midst of its own area of cultivation. On the flat the houses are all on the same level, but higher up they are arranged in tiers one above another. In the higher mountains, and specially in Pângi, great care has had to be exercised in the selection of village sites so as to avoid all risk of falling rocks and avalanches, and though every precaution has been taken yet accidents sometimes occur from this cause. Landslips, too, constitute a danger which must be borne in mind in selecting a site for building.
The houses are generally square or rectangular in shape. The favourite aspects are towards the East or West, facing the rising or setting sun, but this feature is often disregarded. A northern aspect is usually avoided. In the Churah wizárat the houses are one or two storeys, with a flat roof, called saron. Those of the Sadr wizárat show greater variety, the flat roof predominating in the northern, and the bhordár or slanting roof in the southern portion. In Brahmar the houses are generally two or three storeys, and are built like bungo'ows, with projecting verandahs above. The lower storey is reserved for the cattle and sheep, the family occupying the upper storey. During summer the cattle are sent to the pasture and the lower storey is then empty. A one storeyed house is often shared by the family with the cattle, which are penned off by a wooden partition. In Pángi and Láhul the houses are always two storeyed with flat roofs. In summer the family occupies the upper storey and the cattle are sent to the pastures. In winter the cattle are penned off by a spar partition at one end of the living room in the lower storey, the family occupying the other end.

In Bhattiyat the zamíndárs live in one-storeyed kothás or huts, or in two storeyed houses called bhór-dár, roofed with wood or slates or some khar grass. Well-to-do people have separate houses for their cattle, but the poorer classes sometimes pen their cattle in the house, screening them off by a partition. Others pen the cattle in the lower storey, and live in the upper storey. The door of the house faces towards the road without regard to its aspect. Bhór-dár houses are built with a space towards the road, and a verandah or angán; kothás are usually built touching one another, without a space for the road, but some build them leaving space for the galt or street. Good sites are chosen for houses, and in selecting them care is taken that they are not on a damp or low-lying spot. The earth of the site is shown to the Pandit and the house built after consulting him, its length and breadth being fixed under his directions. The houses in that part of the State are often more neatly constructed than anywhere else, being built of stone and roofed with slates, but sometimes they are only wattle huts.

In the other wizárats the village houses are strongly if roughly built, as they need to be in such a climate. The walls are constructed of a framework of wood filled in with dry masonry, and carefully plastered. When the roof is flat it is composed of wooden rafters, with small twigs or any other suitable material spread over them, and on this is laid a thick layer of pine leaves and several inches of earth. When slanting the roof is usually of shingles, but if slates are procurable they are used. There is only one door and no window, so that the interior is dark, and as the cattle are often penned up in one corner, things are anything but pleasant; but the people do not seem to mind, and living as they do so much out of doors it probably does them little harm,
Generally there is a verandah which adds to their comfort. A ladder, formed of a beam cut in niches leads up to the satran or flat roof, where in summer most of the village work is done. The smoke escapes by a hole in the roof, partly covered by a stone slab, to prevent the rain and snow from entering. Bee hives are often fixed in the walls. The hive is a log of wood, hollowed from end to end, and laid across so that one end is outside, and the other projects a little into the interior. In the outer end is a small hole by which the bees come and go, and the inner end is closed with mud, but can be opened at any time to extract the honey.

<table>
<thead>
<tr>
<th>Village</th>
<th>Population</th>
<th>Increase (+) or Decrease (−)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chambé</td>
<td>41,620</td>
<td>7.1%</td>
</tr>
<tr>
<td>Churık</td>
<td>40,901</td>
<td>7.1%</td>
</tr>
<tr>
<td>Pangi</td>
<td>5,846</td>
<td>7.1%</td>
</tr>
<tr>
<td>Brahmaur</td>
<td>4,943</td>
<td>7.1%</td>
</tr>
<tr>
<td>Bhattiyat</td>
<td>35,113</td>
<td>7.1%</td>
</tr>
<tr>
<td>Total</td>
<td>115,773</td>
<td>7.1%</td>
</tr>
</tbody>
</table>

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901. No census of the State was taken in 1868. In the 1881—91 decade the increase was 7.1 per cent., followed by an increase of 3.1 per cent. in the 1891—1901 decade.

The State has thus risen by 10.5 per cent. since 1891, a greater rate of increase than that recorded in the British District of Kangra.

The following table shows the effect of migration on the population of the Chambé State according to the Census of 1901:

<table>
<thead>
<tr>
<th>Category</th>
<th>Persons</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immigrants</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. From within the Punjab and North-West Frontier Province</td>
<td>3,223</td>
<td>1,761</td>
<td>1,462</td>
</tr>
<tr>
<td>2. From the rest of India</td>
<td>3,429</td>
<td>1,989</td>
<td>1,440</td>
</tr>
<tr>
<td>3. From the rest of Asia</td>
<td>67</td>
<td>43</td>
<td>23</td>
</tr>
<tr>
<td>4. From other countries</td>
<td>6</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Total immigrants</td>
<td>6,755</td>
<td>3,839</td>
<td>2,956</td>
</tr>
<tr>
<td>Emigrants</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. To within the Punjab and North-West Frontier Province</td>
<td>9,855</td>
<td>5,314</td>
<td>4,291</td>
</tr>
<tr>
<td>2. To the rest of India</td>
<td>759</td>
<td>343</td>
<td>416</td>
</tr>
<tr>
<td>Total emigrants</td>
<td>10,614</td>
<td>5,657</td>
<td>4,798</td>
</tr>
<tr>
<td>Excess of emigrants over immigrants</td>
<td>3,849</td>
<td>1,818</td>
<td>1,982</td>
</tr>
</tbody>
</table>
The bulk of the immigration is from the Districts and States and Provinces in India noted in the margin.

The emigration is mainly to the Districts and States noted in the margin.

The State thus loses 8,579 souls by migration, and its net interchanges of population with the Districts and States in India, which mainly affect its population, are noted in the margin.

Comparison with the figures of 1891 shows that Chamba lost by intra-Provincial migration alone 6,382 souls in 1901, or 832 more than in 1891.

Taking the figures for intra-Imperial migration, i.e., those for migration in India, both within the Punjab and to or from other Provinces in India, we have the marginal data.

The State gives to British Territory 6,255 souls more than it receives from it, but the immigration is almost wholly periodic, the inhabitants of the higher ranges moving down into the Kangra and Gurdaspur plains for the winter, in which season the census was taken.

The figures for age, sex and civil condition are given in great detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes:

<table>
<thead>
<tr>
<th>Age periods</th>
<th>Males</th>
<th>Females</th>
<th>Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infants under 1</td>
<td>118</td>
<td>118</td>
<td>236</td>
</tr>
<tr>
<td>1 and under 2</td>
<td>12</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>17</td>
<td>12</td>
<td>29</td>
</tr>
<tr>
<td>3</td>
<td>123</td>
<td>123</td>
<td>246</td>
</tr>
<tr>
<td>4</td>
<td>115</td>
<td>115</td>
<td>230</td>
</tr>
<tr>
<td>5</td>
<td>102</td>
<td>92</td>
<td>194</td>
</tr>
<tr>
<td>6</td>
<td>97</td>
<td>84</td>
<td>181</td>
</tr>
<tr>
<td>7</td>
<td>92</td>
<td>80</td>
<td>172</td>
</tr>
<tr>
<td>8</td>
<td>87</td>
<td>75</td>
<td>162</td>
</tr>
<tr>
<td>9</td>
<td>82</td>
<td>70</td>
<td>152</td>
</tr>
<tr>
<td>Total</td>
<td>1181</td>
<td>1181</td>
<td>2362</td>
</tr>
</tbody>
</table>
It will be seen that the proportion of long lives is higher in this State than in any other District or State in the Punjab, one-tenth of the population being of more than 55 years of age.

Births and deaths are registered only in the capital. During the past five years Chambá has had a recorded birth-rate of about 20 per mille, and a death-rate of 23.7, rates far below those in the adjoining District of Kángra which points to defective registration in the town.

There are no statistics available for determining the birth and death-rates of the population in the whole State; Table 11 shows the rate per annum per mille of births and deaths in the town of Chambá for the years 1891 to 1906, and also the actual deaths from cholera, fever, small-pox and plague in the same years. Table 12 shows the monthly deaths from all causes and from fever, in Chambá town from 1900 to 1906, and in some selected previous years. Table 14 gives the number of persons insane and deaf-mute and of those suffering from blindness and leprosy in the State, both actually and in the ratio per 10,000, at the census periods of 1881, 1891 and 1901.

The climate of the State as a whole may be regarded as salubrious, and the people are sturdy and healthy. No epidemic of any kind has visited the territory in modern times. Malarial fevers prevail in the Bhättiyat Wízárat, and exercise an injurious effect on the physique of the inhabitants, causing enlarged spleen with anaemia, and predisposing to other diseases. In the Rávi Valley also these fevers are prevalent, though to a less extent, and the after effects are not so marked. Goitre is exceedingly common, both in the Biáś and Rávi Valleys, but rare in Pángí and Láhul; being in fact chiefly limited to the area of heavy rainfall. The village of Sách is almost the only place in the Pángí Wízárat where this disease is found. It is seldom accompanied with cretinism, and seems to be in no way deleterious to the general health. When treatment is sought it is on account of the unsightliness, or mechanical weight of the tumour. Venereal diseases hold a sad prominence in hospital returns, and are very prevalent in all parts of the State, especially in Churáh and Pángí. Leprosy is also very common; and can have no association with fish-eating, for this article enters little, if at all, into the diet of the people. The worst forms of leprosy are found in conjunction with syphilis. It occurs in both the tubercular and anaesthetic varieties. Phthisis and Mollities ossium are frequently met with in the capital, but the villagers seem to enjoy comparative immunity, owing, doubtless, to the fact that they live so much in the open air. The ordinary food of the people being coarse and badly cooked, indigestion and bowel complaints are general among them. Chest diseases, especially bronchitis and pneumonia, with rheumatic affections are very prevalent in winter. Stone in the bladder is not so common as on the plains. Eye diseases also, as might be expected, are less prevalent and more amenable to
treatment, and the same is true of diseases of the skin. Small-pox is almost unknown in the State, owing to the systematic vaccination procedure which has been in operation for more than 30 years and is practically compulsory. Cholera and plague are also conspicuous by their absence, there having been no epidemic within living memory. Famine is also unknown. The rainfall being, as a rule, abundant, the crops are good and suffice for the wants of the inhabitants; and when scarcity or famine prevails elsewhere, the interests of the people are safe-guarded by the exercise of a judicious control over the export of food stuffs.

In Churāh a woman who is pregnant must not cross a stream especially during the last two months. In the 7th month, seven different kinds of grain (sattrina in Churāhi) are passed over her head and given to the poor, but this custom is not observed by all the Churā tribes or in other parts of the State.

In Churāh a midwife is employed, but elsewhere the women of the household, or a relative or neighbour is called in. The midwife in Churāh gets from four annas to a rupee if a son is born, and if a girl only a joji or cap. In the former event a man is sent to the mother’s relatives with a rupee and some blades of durbh grass to convey the news, and the mother’s father (or brother if her father cannot manage the journey on foot) comes to the father with the durbh and a rupee, and gives him the grass and both rupees. In Brahmaur it seems the father or brother only gives and does not receive a rupee.

In Churāh the mother’s clothes are washed and she is dressed in new ones on the third day. And on this same day the good or bad fortune of the child, if a boy, is ascertained by a parohit, to whom two minis of wheat or Indian corn are sent. If he declares that the boy is from any cause unlucky, such steps are taken as he suggests. A he-goat or sheep is, if possible, sacrificed and eaten at night. Gunnar (cow’s urine), Ganges water and cow’s milk mixed are sprinkled all over the inside of the house where the birth has taken place, and each member of the family is also given a small quantity of the mixture to drink and thereby purified. Water or cooked food touched by them is avoided by all Hindu men, but women are under no such restriction. No horoscope is cast for a girl and only among well-to-do people for a boy. The parohit receives a chotu (coat) or four rupees in cash.

In Brahmaur the guntr or guntrar (gontrāta) rite is observed on the 5th (for a girl) or 10th day (for a boy) after birth.

All the mother’s clothes are washed, the house cleaned, and a mixture of gaumular, milk and Ganges water thrown over all the clothes in the house and drunk by all, both young and old, who belong to it. Then they go to the parohit to ask him about the child’s future, paying him from two annas to a rupee. If he says that the child was not born under a favourable influence they resort to such charms as he may direct; but if the influences were favourable, they tie a hashildhāta (eight metals), a satyāra (anklet), a surajyγrah, a kangan (bracelet) and a grain of ratni (a red grain) round its wrist. For five or seven days no one eats or drinks in the room in which the child was born, and the mother remains unclean for that number of days, the ceremony for purifying her being the same as that observed on the third day. Generally no horoscope is cast, but rich people get one prepared by a Brahman and pay him from one to five rupees. Some also give new clothes to Brahmans.
In Lahul the mother is impure for eight days, and for that period water and cooked grain contaminated by the touch of any member of the household are not used by other people. On the eighth day the house is cleaned and plastered and clothes and utensils washed.

In Churah a child is named when three months old, a parohit ascertaining a suitable name by astrology, and receiving four annas or some grain as his fee. In Brahmaur a child is named when six months old and able to use its hands and feet. The parents usually choose the name, but sometimes it is left to the parohit. Gur is then distributed to the neighbours and among those present. In Lahul a child is named within the year, the day being observed as a fête, and a goat is sacrificed.

In Churah the child must not leave the house for five, seven, or nine months as the parohit may direct. On the day fixed a big loaf (arg) and a square loaf (bakru) containing takis (pice) and chakris (a copper coin of the State) are baked and some gurguras (called ghu kr bu bakru in Churah) are roasted. These, together with some walnuts if means permit, and a he or she-calf, according to the child’s sex, are taken out of the house and the calf let loose. A walnut is then put in the child’s hands and it is made to look at the sun and throw the walnut towards it. All those present scramble for the walnut in the belief that he who gets it will have sons. The rest are thrown about and the people pick them up and eat them. In Brahmaur the child is taken out sometimes in the 3rd month (hakuran) and on the day fixed water is put in a vessel, and dhup (incense), rice, tuchi and walnuts collected. A few of the latter are put in the child’s hands and it throws them away. The rest are also thrown about and picked up by children. Then the child is brought back into the house and the parohit, if present, is feasted on the things provided.

If the first tooth is cut in the upper jaw it portends evil (to the maternal uncle or grandmother in Brahmaur), but if cut in the lower jaw it is a good omen. The evil can be averted by giving in alms ghi, oil, satrana and clothes, as the parohit may advise.

In Brahmaur omens are taken when a child is fed for the first time. He is made to sit on the ground and before him are placed a darat (sickle), koddal (hoe), paper, and khir (rice) in a vessel. If he touches the khir first he will be a glutton (pet in rathu); if the paper, a learned man; if the darat, a shepherd; and if the koddal, a cultivator and a successful man. On this occasion khir is also given to girls (three or five in number in Churah) in Brahmaur, as well as to the parohit. It is then given to the child in Churah.

While the child is quite young it wears charms in a silver or copper cover round its neck, and a black mark is made on its forehead to avert the evil eye and malignant influences. In Churah a child under seven wears bangles (kangan) made of five metals on its hands and feet, with a swrajgandhi or bracelet. A pice with five holes and a rati (1) are also strung round its neck. Its forehead is also marked with some ink for five or seven years. The custom of burying the navel cord and swaddling clothes is general. This averts evil influences. In Brahmaur they are sometimes kept in a safe place but not buried, and if the child’s eyes ache the cord (nahrain) is taken out and rubbed on them. The clothes too are shown to a boy at his wedding and the mother says: “these clothes fitted you when we began to rear you.” He then gives his mother from one to four rupees.

Some children, at birth or when 10, 12, or 15 months old, are passed through a fireless hearth, to avert evil influences.

(1) Rati is a red seed generally used as a weight.
In Pulhul if a woman bear several girl children in succession she wears a charmed thread round her neck in the hope of a son.

In Churah if a woman’s children die she is placed by the parohit under a chit, pine, or fruit tree in a field and a she-goat passed over her head, while the parohit recites mantras. The clothes she is then wearing are given to him and the goat sacrificed and eaten. In Brahmaur the woman is made to bathe over the gat or hole in which the child is buried. This rite is called gat nahán or “bathing over the hole.” Others take her to a holy place or a burning ground and there bathe her (tivath vā sheshahār nahán); the bathing is carried out under the directions of a chelā. A cloth is taken up by the chelā, who gets a fee of five annas to a rupee. These rites are obviously designed to induct fertility from the tree or burning ground and also possibly to wash away the evil influence.

During pregnancy the woman sets aside four chaklis (the Chambé copper coin) and her necklace in the name of Kaithu, the demon who is supposed to be the spirit of abortion. About two or three months after delivery the parohit and the woman worship this demon, under a walnut or a kainth tree by setting up a great stone, which is consecrated by the recitation of certain mantras and then worshipped. A white goat or a white one with a black head, is offered, an incision being made in its right ear with a kati or knife and the blood sprinkled over a cloth (a piece of motu cloth of 24, 9 and 12 yards), and the four chaklis and some bread are also offered to the demon. Lastly, the woman tastes a bit of gur and then puts on the cloth. This cloth is used till it is worn out, and then a new one is made and worn after performing the same ceremony. The goat and the four copper coins, which were put aside when the woman first showed signs of pregnancy, are made over to the owner of the goat.

The number of males in every 10,000 of both sexes is shown below:

<table>
<thead>
<tr>
<th>Census of</th>
<th>In villages.</th>
<th>In towns.</th>
<th>Total.</th>
</tr>
</thead>
<tbody>
<tr>
<td>All religions</td>
<td>1881 ...</td>
<td>5,185</td>
<td>5,882</td>
</tr>
<tr>
<td></td>
<td>1891 ...</td>
<td>5,170</td>
<td>5,746</td>
</tr>
<tr>
<td></td>
<td>1901 ...</td>
<td>5,174</td>
<td>5,727</td>
</tr>
<tr>
<td>Hindūs</td>
<td>1891 ...</td>
<td>5,160</td>
<td>5,831</td>
</tr>
<tr>
<td></td>
<td>1901 ...</td>
<td>5,396</td>
<td>5,357</td>
</tr>
<tr>
<td>Sikhs</td>
<td>1891 ...</td>
<td>7,111</td>
<td>5,714</td>
</tr>
</tbody>
</table>

These figures show that the number of females has remained nearly stationary since 1881.

The marginal table shows the number of females to every 1,000 males under 5 years of age as returned in the Census of 1901. It will be seen that the proportion of girl children to boys is good in this State.
The figures for age, sex, and civil condition, and the numbers of the sexes for each religion will be found in Table No. 10. The following figures show the distribution by age of the population according to the census figures:

<table>
<thead>
<tr>
<th>Ages</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
<th>Ages</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>0—5 years</td>
<td>1,123</td>
<td>549</td>
<td>574</td>
<td>35—40 years</td>
<td>484</td>
<td>207</td>
<td>217</td>
</tr>
<tr>
<td>5—10</td>
<td>1,227</td>
<td>602</td>
<td>625</td>
<td>40—45</td>
<td>778</td>
<td>406</td>
<td>372</td>
</tr>
<tr>
<td>10—15</td>
<td>1,044</td>
<td>573</td>
<td>471</td>
<td>45—50</td>
<td>292</td>
<td>174</td>
<td>118</td>
</tr>
<tr>
<td>15—20</td>
<td>844</td>
<td>423</td>
<td>421</td>
<td>50—55</td>
<td>570</td>
<td>236</td>
<td>244</td>
</tr>
<tr>
<td>20—25</td>
<td>769</td>
<td>381</td>
<td>408</td>
<td>55—60</td>
<td>139</td>
<td>89</td>
<td>50</td>
</tr>
<tr>
<td>25—30</td>
<td>841</td>
<td>418</td>
<td>423</td>
<td>Over 60</td>
<td>879</td>
<td>485</td>
<td>394</td>
</tr>
<tr>
<td>30—35</td>
<td>990</td>
<td>505</td>
<td>485</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The proportion of females to males in the State is about 12 to 13.

Twelve or thirteen years is the usual age for marrying, but marriages at a younger age frequently take place. The father of the boy as a rule pays down a good round sum to the girl’s father or else the boy has to work for a term, usually seven years, in the house of his father-in-law. This custom is called gharjawantri. These practices are more usual in the colony than in the city of Chamba. Among the Gaddis the age for marrying is later than in any other community in the State; as a rule the bride is over 16, and the bridegroom 20 or more.

First of all the parohit or two respectable men are sent to the girl’s home to negotiate. If the match is accepted by the girl’s father, the girl’s parohit takes some gur on a fixed day to the boy’s home, where it is distributed; then the boy’s father and other relations accompany the parohit back to the girl’s home. After eating, they throw four or eight chaklis in the vessel. Gur is then placed in the hands of the girl’s sister and distributed to all her relatives, and the boy’s father presents the girl with an ornament or two rupees. Then all the relatives return home and distribute gur to their brethren and other relations.

When once a betrothal has been made, it is hardly possible to cancel it, and if one side breaks it off the other can obtain damages in court. Only death or leprosy annuls it, but if the boy’s father repudiates it the girl’s has no redress.

Among all castes three kinds of marriage are in vogue: (i) regular (hyāh), (ii) jhanjirá and (iii) jhind-phuk or man-mari. Regular marriage involves betrothal (mangni) and the orthodox phera and the chhe-cháp are essential. In a jhanjirá the bride puts on ornaments, especially the nose-ring (náth), a red string to bind her hair (dori), and a bodice (choli). In both forms o
customary marriage the worship of the family god or of a lamp is essential. In a jhinda-phuk which is the name for the connection formed with a man by a girl whose parents have not arranged for her marriage, the nose-ring is also worn. Jhinda-phuk means "bush-burning;" the man and woman set fire to brushwood in the jungle and walk round it eight times, hand in hand, which completes the marriage. This custom is not common, being generally a "runaway marriage" and regarded with disfavour. The jhanjrára rite is customary in the remarriage of a widow or of a woman divorced by her former husband: it is also called chotidori, especially in the Sadr and Brahmaur Wizarats and sarqudhi in Churúk. A short form of the regular marriage—called janeti in Churúk and bujya in Brahmaur—is common, and involves less expense. It is not unusual also for members of any of the high castes, residing in the capital, to go to the Lakshmi Náráyan Temple where a short ceremony is performed which is inexpensive. In Pángí and Lábúl there is only one ceremony for almost all occasions, called jani and bydh respectively, and it is of the simplest character. The preliminaries having been arranged the bridegroom accompanied by his friends goes to the bride’s house; a feast is given, the couple being seated together on a carpet; and then the bridegroom takes his wife to his own home. A parohit is usually present on the occasion in Lábúl but not in Pángí. In widow remarriage the rite is called topí-lání.

A mixture of oil, áta (wheat flour) and milk is applied to the bodies of both bride and bridegroom on the day fixed by their relations. This rite is called tel lupri and is accompanied by singing and the beating of drums, &c. Then the bride or bridegroom is made to worship the nine planets or nava gráhás by a Brahman, and oil is poured over their heads by relations, every one who does so being required to throw a piece or chakli into a vessel whose contents go to the parohit. Songs are also sung, and drums, &c., played. This rite is called the tel sánd, and during it a girl stands by the couple with a dagger and is given two pice or four chaklis.

After the one or the other of these ceremonies certain rites are observed, incense, dhup, and luchhí being offered to the family gods.

Polygamy is the rule both in town and country, each man if he can afford it, having two or three, and sometimes more, wives. Polyandry, occasionally common in hill tracts, is believed to be almost non-existent in Chambí.

The percentages of widows to the whole female population of Hindús and Muammadans, respectively, are given in the margin.

In the whole State ........................................... 20.3
Amongst Hindús ............................................. 20.7
Amongst Muammadans ....................................... 14.2

(1) These are:—Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Ráhu (the Eclipse-demon), and Keta (the comet).
The customs as to divorce and remarriage are similar to those practised in other hill districts. A man may divorce his wife by giving her a "bill of divorce," generally at the instance of some other man who is desirous of marrying her. The deed is carefully written out and presented to the woman, and on the occasion of her remarriage the deed must be shown to the brotherhood, who all collect to witness this second marriage with almost as much ceremony and solemnity as in the case of a first marriage. The second husband invariably pays a sum of money—anything from Rs. 50 to Rs. 100—to the first. This marriage is fully recognized by the community and the custom is exceedingly common. The first man is said to "sell" his wife to the second and no disgrace whatever attaches to the transaction. Widow remarriage is customary in all castes in the State, except among the Brahmins and Rajputs of the capital and the Bhattiyat Wizarat.

Another curious custom, also common in all these regions, is that called chaukhandu. If a widow continues to reside in her late husband's house and she bears a son at any time while residing there, the son is considered the legitimate heir to his mother's late husband, no matter how long a time has elapsed since the death of the latter. No inquiry is made as to who the child's real father is, and the widow suffers no diminution in reputation. The son is called chaukhandu as having been born within the "four corners" of his mother's husband's house.

The marriage expenses are usually regulated by the position and means of the contracting families, and in most cases they are considerable. There are, however, one or two ways in which the expense is lightened especially for the poorer classes. The most important of these is the custom of tambol which is prevalent in all castes from the highest to the lowest. This is a present, usually in money, made to the bridegroom or his parent, by friends and relations, who receive a present in return of equal amount on the occasion of a marriage in their own families. Another custom called swaj is also common. Here the present usually consists of clothes, jewelry, cooking utensils &c., given to the bride or her parents, under the same obligation as in the case of tambol. A third custom, called chad, is a present in money and kind given to the bride. The portion in kind is composed of ghi, flour, and other articles for the marriage feast, and in this case, also, a similar return present is made. This is, however, regarded in the light of a loan, and if not recovered otherwise an appeal may be carried to the law for repayment.

The favourite time for weddings is after the spring and autumn harvests. Bhadon, Chet and Poh are regarded as unlucky months for marriages. There are usually five feasts at the time of a marriage—two being given by the family of the bride and three by that of the bridegroom—and these involve much expense, which is a common cause of debt among the people
Female infanticide was formerly common amongst the Rajput community, and it is believed that even now there are occasional instances of the practice, but public opinion is improving in this respect. Village headmen are expected to give notice of its occurrence and offenders are heavily visited. Other castes do not seem to have ever favoured the practice.

The principal language of the State is Western Pahari, in five distinct dialects. Of these Chambiáli or Chamiáli is spoken in the capital and its immediate neighbourhood; Gádi or Brahmauri in the Upper Rávi Valley; Bhattiáli in Bhattiyat; Churáli in Churáli and the northern part of the Sadr wizárat; and Pangwáli in Pángí. In Chambá-Láhul the dialect spoken is called Láhulí and has some affinity with Tibetan. Except Brahmaurí, which is dealt with in the Gazetteer of the Kangra District, a full and interesting account of each of these forms of speech will be found in the Appendix.

Chamiáli, in a modified form, is the only dialect used in writing, and all State business with the paragandás is conducted in this dialect; it is also in use for private correspondence. The script, is called Tákarí in Chambá, and with local modifications, is found in all the hill country between the Indus and the Jamna. It is derived from the Sháradá, which is still in use in Kashmir, and which formerly was prevalent throughout the Punjab hills, and probably also on the plains; and it again is a descendant of Western Gupta. A Printing Press in Tákarí is located in Ludhiana, where a small amount of literature in the Chamiáli dialect, chiefly missionary, has been printed and published.

Urdu is in use in the courts, and is fairly well understood in every part of the State. Hindi is common among the Pandits of the town. The Kashmiris use their own language among themselves, and this is also true of the Gujars. Lastly, Tibetan is spoken in the villages of the Miyur Nálá in Chambá-Láhul.

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(1) Vide Aao, Geo. of India, page 153.
(2) Vide pages 49-50 of the Gazetteer.
Tribes, castes and leading families.

Table No. 15 gives the details as to tribes and castes at the census periods, both in the whole State, and in each separate vizārat.

The marginal table shows the relative importance numerically of the principal castes in Chamba at the Census of 1901. Amongst the remaining castes in the State, Chamārs, Kolās, Dumnas, and Lohārs are most largely represented.

In Chamba State Hinduism still preserves much of its early character, and has probably undergone little change for many centuries. That this should be so is not surprising, for, until recent times, few influences were at work calculated to lead to any important changes. The mountainous nature of the country made invasion difficult and conquest almost impossible, and throughout the entire period of Muhammadan ascendancy hardly any interference with social and religious customs was ever attempted. The conservative character of the people must also have tended to perpetuate existing social conditions.

At the present time caste distinctions generally are less clearly marked than on the plains, and are less stringently observed in the inner than the outer mountains. Except in the capital there are few restrictions on food among the high castes, either in the Rāvi or Pāngī Valleys; rice and dāl being the only articles of diet which even a Brahman will not eat from the hands of a Rāthi. In Pāngī there is a strange intermingling of castes which is very significant. There Brahmans, Rajputs, Thākurs and Rāthis form one caste; for they have no restrictions either on food or marriage. In the Rāvi Valley also free marriage relations exist among the high castes, good families excepted, especially in Churāh and, to a less degree, in Brahmāur. In the village of Kukti these castes freely intermarry. In and around the capital, and in Bhattiyat, caste rules are in force, and in recent years there has been a tendency towards their stricter observance in every part of the State. Even in Lāhul, among a people largely Tibetan in origin and Buddhist in religion, caste ideas are steadily gaining ground.

There were 16,126 Brahmans at the census of 1901. Of these a considerable number reside in the capital, but members of this caste are found in every part of the State. Some of them are in possession of sasān grants of land, the gift of former Rajas; and in few Native States have the rulers been so liberal in this respect as the Rājās of Chamba. There are probably 150 copper plate deeds still extant, most of which are in the possession of Brahmans. In some cases, however, the grants have been resumed, and the grantees either pay revenue or have surrendered their lands.
The Brahmins residing in the capital abstain from all manual labour. Some are in State service in various capacities; others are engaged in trade. Many of them are very poor, and eke out a living as priests in the temples, and as purohits and cooks in families. They are very strict in the matter of caste observance. The following are the chief Brahman gotras in the capital:

Bhárddwaj, Kashyap, Upmanyu, Atri, Basisht, Vishwamitra, Jamdagni, Gautam, Deval, Sársut, Sandal, Parásar, Kausil.

The Brahman als are arranged in three groups:

3. Acháráj, Gujárá, Gwálhu, Bujhru.

These are all resident in the capital, and most of them enjoy sasan grants of land. The members of the first group take wives from the second group, but do not give their own daughters in return, and the first and second groups have no caste relations with the third.

The priests of the Lakshmi Náráyan Temple belong to a family called Kolue, as their ancestor is said to have come from Kulu with the idol when it was first brought to Chambá. These priests also serve the Lakshmi Damodar and Rádha Krishna temples. The temple attendants under the priests are called páhrí and are from the Saho branch of the Bhárddwaj gotra; they render service in turn for a fixed period according to custom.

Haryán Brahmins are in charge of the Hari Rai Temple, and each of the other temples in the capital is served by its own priests and attendants. The Kanwán Brahmins are the descendants of the Brahman family from whom Rájá Sahila Varma acquired the plateau on which the town of Chambá stands.

The village of Sungal—ancient Sumangala—near Chambá, is wholly occupied by Brahmins, under a sasan grant by Rájá Vídaghda Varma, A.D. 960—980, to their ancestors—a Brahmachári and his chela from Kurukshetra. The two families intermarry, and give their daughters to the Chambá Brahmins. They are all farmers but do not follow the plough, this work being done for them by Háli farm-servants residing near the village. All other farm work they do themselves.

The Brahmins of Chambá and Sungal decline all caste communion with Brahmins who follow the plough. The latter are called holbáh (ploughmen). The rest of the Brahman community are widely distributed throughout the State, and are, for the most

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1) The grant is in the name of the Brahmachari only, but both families enjoy the land. They are of the Kashyap and Kaisiyán gotras, respectively.
part, engaged in agricultural and pastoral pursuits in precisely the same manner as the general rural population. Many of them act as priests at the village shrines, and as purohits among the people, but they are also farmers, and engage in every kind of field work. The hill Brahmans, including the women, almost all eat flesh and in this respect present a marked contrast to the Brahmans of the plains.

Their salutation among themselves is “namaskár,” while from others they receive the salutation of “paire pauna;” to the higher castes they give the reply “asîrbad,” (Skr. āśīrvāda, blessing) and to the low castes, “jinde rah” or “charanji kalian.”

The Rajputs number 4,486, but though a small community numerically they occupy a prominent position in the State, owing to the Ruling House being of this caste. Many of the jagirdars are Rajputs and form a small aristocracy below the Chief. The Rajputs are found in all parts of the State, but are least numerous in Pangi and most so in Bhatiyat. Some of them, especially among the Mians, retain the old prejudice against following the plough, but excepting good families they have for the most part, become merged in the general agricultural community. Many are in State service in various capacities and not a few enlist into the State and Indian armies. The Mians, as a rule, marry within their own caste, but they also take the daughters of Thákurs, refusing, however, to give their own in return. The chief Rajput gotras in the State are the following:—Kashyap, Atri, Uttam, Deval, Bhārdwaj. The Ruling House is of the Kashyap gotra.

The Raipús in the State may be divided into three principal classes:—

1st class. This embraces the 22 noble families, with their collateral branches, who formerly held rule in the hills, between the Sutlej and the Chínáb; all of whom were originally distinguished by the title of Míán. Almost all of these noble families are still in existence in the direct line of descent, and where this is extinct collateral branches of the families still remain. These royal clans are popularly arranged in two groups as in the following table; each group containing eleven names:—

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<tr>
<td><strong>Country.</strong></td>
<td><strong>Clan.</strong></td>
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<td>5. Síba</td>
<td>Sítab.</td>
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(1) For much interesting information about the Hill Raipúts reference may be made to the Kángra Gazetteer, pages 70—74.

(2) Dugar is an abbreviation of Dúryára, the ancient name of Jammu State.
Chamba finds a place in both groups, owing to its division into two parts by the Ráví; the eastern portion ranking with Kángra, and the western with Jammu. The clan names are almost all derived from the names of the countries over which the royal families of the hills formerly exercised dominion. Some of the names cannot be at once identified; for example, Pathánía, Dadwál, Katoch, Balauria. Pathánía is derived from Pathán, the former name of Pathánkot, which was the first seat of the Núrpur royal family. Dadwál is from Dáda, a place in Siba, from whence the Datárpur family came. Katoch is the ancient name of Kángra; and Balauria is from Balaur—ancient Vallápura—the first capital of the Basohli State. For the history of the States of the Jálálandhar group reference may be made to the Kángra District Gazetteer, pages 24—46. Of the States of the Dugar group the Jammu royal family is called Jamwál and branches of this family ruled in Jasrota, and also in Mankot—now called Rámkot—and Sámba. The Kashtwár family came from Gaur in Bengál. Behandráta—of which the capital was Rámnagar—was ruled by a branch of the Chambé family. Basohlí and Bhatu were to the west of the Ráví and were ruled by a branch of the Kulu family, which first settled in Balaur and later gave an offshoot to Bhatu; another branch of this family afterwards ruled in Bhadrawáh. Hiunta is the ancient name of Chání proper and Bhotí (map Bati) that of a small sief ruled by a branch of the Chámni family; and the clan names are Hiuntál and Bhotiál. All the States of the Dugar group, except Chamba, were overthrown between 1816 and 1840, and are now merged in Jammu. All the existing royal families reside in British territory, except those of Chámni and Jasrota who reside in Jammu.\(^1\)

The following als or family names represent collateral branches of the Chambé ruling family.—Bijhlán, Ranpatia, Jaghatia, Bhupatía, Chenária, Palgutia, Chaubária, Bágáwala, Parwálíwála, Nariál, Khudíál, Jathurínia.

The following royal clans are represented in the State:—Katoch, Guleria, Dadwál, Kotlehra, Pathánía, Jamwál, Jasrota, Mankotía, Behandrál, Sambíál, Balauria, Bhadwál, Bhadrawáhia, Kashtwária, Suketia.

The following are some of the collateral als of these royal clans in the State:—Bándala, Kulánía, Kokíria, Tháriál, Malohter, Dáhmariál, Rugiál, Jindrotia, Ranyál, Manhás, Jariál, Kotlia.

\(^2\) 2nd class.—The following are some of the als of Rájputs in the State not descended from any of the above royal clans:—Chuhián, Sumari, Dadru, Mothiál, Sihuntia, Nanghía, Chárik, Rukwál, Bagåría, Ladhiách, Salehria. The following are found among the Gaddás:—Chileía, Sáret, Rikkhantu, Padráita, Khúndail, Ghin-gain, Amlaitu, Charu, Jhuriyán, Rólaíta, Ghokán, Lílál, Thanátu, Khurkaitu, Dagaíta, Ghuńgrán, Suhálú, Ordán, Harkhán, Misán.

\(^1\) Abbreriated from Pratishthana, "the firm established place."
\(^2\) A short historical sketch of the States of the Dugar group will be found in the Appendix.
Another interesting class of Rājpūts are the descendants of the Rānas or petty Chiefs who ruled in the State before the advent of the Rājās. They number 178 souls and are included under the caste name of Rāna. Those of them who are jagirdārs intermarry among themselves, and claim a higher social status than ordinary Rājpūts: those who have become common farmers intermarry with Thākurs and Rāthīs. A full account of the Rānas will be found on a subsequent page.

The Rājpūt salutation is “Jaidiya,” of which the original in Sanskrit was “Jayatu Devah,” meaning “May the King be victorious.” It is thus very much the same as “Long live the King.” It was formerly offered only to a ruling Chief or a scion of his family, and could not be assumed by any Rājpūt of lower degree without proper sanction. Occasionally a Chief, being the head of the clan, might confer the privilege of using the salutation on others than the members of the royal clan, but unauthorized assumption of the title was punished with fine and imprisonment.

Mr. Barnes relates the following incident, showing the importance formerly attached to the “Jaidiya” :—“Rājá Dhián Singh, the Sikh Minister, himself a Jamwāl ‘Mian,’ desired to extort the Jaidiya from Rājá Bīr Singh, the fallen chief of Nūrpur. He held in his possession the grant of a jāgīr valued at Rs. 25,000 duly signed and sealed by Rānjit Singh, and delayed presenting the deed until the Nūrpur Chief should hail him with this coveted salutation. But Bīr Singh was a Rājá by a long line of ancestors, and Dhián Singh was a Rājá only by favour of Rānjit Singh. The hereditary Chief refused to compromise his honour, and preferred beggary to affluence rather than accord the ‘Jaidiya’ to one who by the rules of the brotherhood was his inferior.”

Considerable modifications in the popular use of the “Jaidiya” have taken place in recent years, and many now receive the honour who, formerly, would not have been entitled to it. The Māns, however, adhere to ancient custom in the use of their honorific salutation. By a ruling Chief or the Head of a royal clan, it is received and not returned unless when offered by an equal in rank, or an heir-apparent. Among Rājpūts of the first rank below the Chief it is freely interchanged, the inferior first offering the salutation and when accorded to them by their inferiors in social rank, whether Rājpūts or others of lower castes, the salutation of “Rām Rām” is given in return. A distinction is made by some Rājpūts between those who do, and those who do not, follow the plough, the salutation being accorded only to the latter and denied to the former even when of noble descent. The title “Mian” was formerly the distinctive appellation of the members of the royal clans. At the present time its popular application is more general, and it is often given to any one of Rajput caste.

The Rāthīs and Thākurs are essentially one caste numbering 45,216 souls : of whom 87,973 are Rāthīs and 7,243 Thākurs. (1) They

(1) The Thākurs are found chiefly in Bhāttiyat.
are found in every part of the State and include more than one-half of the total high-caste population, being in fact the common people *par excellence* of these hills. No traditions exist among them, as among the Gaddis, pointing to migration from the plains, and their great numerical importance and wide distribution seem to indicate that, for a very long period, they have been settled in the hills. In origin they are generally regarded as being the result of an amalgamation of the castes above and below them; but it seems hardly possible that such a large community can have come into existence wholly in this way. A more probable explanation of their origin is referred to by Sir J. B. Lyall. He says:—

"There is an idea current in the hills that of the land-holding castes the Thákurs, Ráthis, Kunets and Girths are either indigenous to the hills or indigenous by the half-blood: and that the Brahmans, Rájpúts and others are the descendants of invaders and settlers from the plains." (1) (2) This popular idea probably indicates the true origin of the Thákurs and Ráthis. (3)

There can be little doubt that as a hill tribe they are older than the Brahmans and Rájpúts who came from the plains at a later period; and we may safely conclude that the oldest strata among them are descended, either directly or by the half-blood, from the early Aryan colonists in the hills. The first Aryan immigrants intermarried freely with the aborigines, resulting in a fusion of the two races from which may have originated the various low-caste tribes now forming such an important part of the population. But the completeness of the fusion was not at all times uniform, and later waves of immigration may have remained more or less isolated, forming the nucleus of the Aryan community which now comprises the Thákurs and Ráthis. But while this was probably the origin of the tribes it is certain that the general opinion regarding them is also well-founded. That they have received large accessions from the other castes, by defection from the Brahmans and Rájpúts and by amalgamation of these castes with the Sudras, is hardly open to doubt. This is the general belief among themselves and their family traditions all tend to confirm it. We may therefore regard the Thákurs and Ráthis as being now a conglomerate people, representing the product of the welding together of many different contributions to their ranks.

The Thákurs usually wear the *janeo*, but the Ráthis, like the Kunets, are divided into two sections, one of which has and the other has not the thread of caste, but no names are in use to indicate this distinction. The majority are probably without the sacred thread. The name Ráthi is probably derived from the Sanskrit word *rāṣṭra*,

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(1) Kangra Settlement Report, page 27.

(2) A similar idea exists in Churah *seikhat*, where the Halls (i.e., low-castes) and Ráthis are believed to be the *idea* inhabitants; the Brahmans and Rájpúts having come in at a later period; the Thákurs are regarded as the descendants of the ancient petty rulers.

(3) General Cunningham identified the Thákurs with the ancient Takhas who ruled the Punjab for many centuries, and regarded them as of aboriginal origin.

meaning "kingdom, people of a kingdom." In their general character and devotion to agriculture they present a strong resemblance to the Jats of the plains, and the high estimation in which they are held has found expression in the following popular saying:

Kukari siyán: Rāthi puchhiyān.

"As the Indian corn is the first among crops, so the Rāthis are the most important among castes."

There are reasons for believing that the earliest rulers in the hills of whom we have any knowledge belonged to this tribe; and that they preceded the Rānās, who were Rājputs and came at a later period from the plains. It would almost appear that in some parts of the hills they were displaced by the Rānās, just as at a later time the latter were in their turn displaced by the Rājás. These ancient petty rulers bore the title of Thākur, (1) and in course of time this title probably acquired the force of a caste name to distinguish their families and kinsmen; and in this way the Thākur section of the caste was formed. An exactly analogous use of a title is afforded in the word Rānā. Originally applied only to the petty Rājput chiefs it afterwards acquired a wider meaning as a caste name to differentiate the families of the Rānās from ordinary Rājputs. It is still so used and all the Rānā families in the State return themselves under this caste name.

The Thākur caste, however, is larger than can be satisfactorily accounted for in this way, and we must conclude that in later times it has received large accessions from the higher castes, especially the Rājputs, by intermarriages and other connections. In past times the Rājás used to confer the right to wear the jāneo, with a step in social rank, in return for gifts or special services. It is also probable that many Rāthis have assumed the name of Thākur, for in some parts of the hills the two names are regarded as almost synonymous. (2) On the whole, however, the Thākurs rank a little higher than the Rāthis, and their marriage affinity with Rājputs tends to raise them still more in social rank. The Thākur families that form such marriage affinity do not practise widow remarriage, but the custom is common among all other Thākurs and Rāthis. Some of the Thākur families claim to be Rājputs. But this claim is not acknowledged by the other castes.

These tribes form the great cultivating community in the State, and often speak of themselves simply as zamīndār. They are strong and robust of frame; also patient and industrious and inured to toil. At the same time they are not unwarlike and many of them join the State and the Indian armies. Except among the higher ranks and better class families, even their women in the villages engage in field labour. Their als or family names are almost as numerous as the villages they inhabit:

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(1) The Sanskrit word is Thākura, of which Thākur is a later variation.

(2) This seems to be true especially of the Outer Hills, where the Thākurs are most numerous.
The salutation "Luérki"(1) is addressed to them by their inferiors in social rank and interchanged among themselves; and to those beneath them they give the reply "Rám Rám." The word is probably an inversion of the syllables of Rulár meaning "the act of salutation."

Like the Kanets, Meos and other congeries of tribes the Gaddis or hillmen(2) are composed of several elements. Indigenous to the Brahmaid wizdrat of the Chamba State they have spread southwards the Dhaulag Dhár into the northern part of Kángra Proper, and they give their name to the Gaderan, a tract of mountainous country with ill-defined boundaries lying on both sides of the Dhaulag Dhár, and their speech is called Gádi.

In Chamba they number 11,507 souls, but these figures do not include the Brahman and Rájpút sections which return themselves under their caste names. The majority are Khárís.

The Gaddis are divided into four classes: (i) Brahmans, (ii) Khárís and Rájpúts who regularly wear the sacred thread, (iii) Thákurs and Rádhís who, as a rule, do not wear it, and (iv) a menial or dependent class, comprising Kolís, Riháras, Lohárs, Bádhís, Sipís and Hálís, to whom the title of Gaddi is incorrectly applied by outsiders as inhabitants of the Gaderan, though the true Gaddis do not acknowledge them as Gaddis at all.

Each class is divided into numerous gotras or exogamous sections, but the classes themselves are not, strictly speaking, exogamous. Thus the Jhúnús gotar of the Khárís intermarries with (?) gives daughters to) the Brahmans; and the Brahmans of Kukti regularly intermarry with the other groups. Similarly the janeo-wearing families do not object to intermarriage with those which do not wear it, and are even said to give them daughters, (menials of course excepted).(3)

In brief Gaddi society is organised on the Rájpút hypergamous system.

The Gaddis have traditions which ascribe their origin to immigration from the plains. Thus the Chauhán Rájpúts and Brahman Gaddis accompanied Rájá Ajía Varma to Chamba in 850-70 A.D., while the Churáhán, Harkhán, Pakhrú, Chiledi, Mangli and Kundail Rájpúts and the Khárís are said to have fled to its hills to escape Aurangzeb’s persecutions. These traditions are not irreconcilable with the story that Brahmaid, the ancient Brahmapura, is the home of the Gaddis; for doubtless the nucleus of their confederation had its seats in the Dhaulag Dhár in which range Hindus have from time to time sought an asylum from war and persecution in the plains.

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(1) Among all castes in Pángi wizdrat the salutation is Ruár = Ruálár, the original form of the word; and Rüdrít is sometimes heard in Churáh.

(2) Gádi is possibly derived from gáhar, an Alpine pasture grazed in autumn.

(3) It is indeed stated that no distinction is now made between families which do, and those which do not, wear the janeo; but in former times the Rájá used to confer the janeo on Rádhís in return for presents and services—and so some of them wear it to this day.
The Brahman, Rájpút, Khatri, Thákur and Ráthi sections alike preserve the Brahminical gotra of their original tribe. But these gotras are now sub-divided into countless als or septa, which are apparently also styled gotars. Thus among the Brahmins we find the Bhatas, from the Bhattiyát vizarot of Chamba, and Ghungaintu (ghungha, dumb), both als of the Kaundal gotar. The Brahman sept-names disclose none of those found among the Sárait Brahmans of the Punjab plains, so completely do the Gaddi Brahmins seem to have become identified with the Gaddi system. Many of the als bear obvious nick-names, such as Chadhú, cross-legged; (9) Dudú, one-handed; (2) Tanjú and Tandétu, cat's-eyed; (3) Bhangretú, quinter; (4) Chutánhrú, debauchee; (5) Ghunain, one who speaks through his nose; (6) Jukku, gambler; (7) Marántú, one who fled to the plains to escape cholera, mori; Jirgh, dumb; (9) Nansain, adopted by a nání or grandmother; Sasi one who lived with his mother-in-law. Litkár, lame; (9) Timaretú, quinter; (10) Chupét, reticent.

Other names denote occupations not by any means Brahminical: Sundheta, seller of assáfoetida (sundha); Palihan, sharpener; (11) Bardan, archer; (12) Sádhárántu, once a saír or wealthy man who became bankrupt (dharántu); Sipainú, tenant of a Sipin manorial; Raneto, a Rána's tenant; Adhakú, a physician who left his patients uncored (adh, half, karu, doer); Saumplou, seller of saunj, aniseed; Langhe, ferryman; Jogí, Lade, a trader to Ladakh; Khuthlu, kuth-seller; Jhunnu, idler; (13) Phangtain, dealer in phumb, wool.

Totemism does not exist, unless Guárete, born in a guár or cowshed,' and Sunhunu, from one who had a sunnú tree in front of his house, could be regarded as totemistic sections.

Among the Rájpúts we find the Ordián, 'ill-wishers,' (14) Ranyán, 'squinters,' (15) and Misan, 'pig-nosed,' (16) all als of the Bachar gotar; Kurrail, 'brown-haired' (17) and Dinrá, 'black,' (18) als of the Dewal and Uttam gotars respectively. Very doubtful instances of totemism are Phagán, 'bran (phak) eater' (Bhárdwáj); Khuddú, 'eater of parched maize' (Sunkhyád); Ghoknu, 'shooter of doves'—ghug (Dewal); Rikkántu, 'bear-killer' (Atar); Chaker, 'purveyor of chikor to the Rájús' (Ambak); Kadán, 'sower of kadú or pumpkins (Bhárágaj); Pakhrú, 'bird-shooter' (Bisistpal).

A few als refer to occupation: Charú, fr. chár, 'headman' (Bharduári); Garhaignu, 'keeper of a stronghold,' garú (Atar); Baidú, 'physician' (Kondal); Makrátu, 'boxer,' (19) Ghingain, 'seller of ghi.'
Others again are fanciful: Tharrotu, from an ancestor who threatened to drag his adversary before the thara or court at Chamba; Dakiyán, from one who used to dance with dékín, Hálí, women; or uncomplimentary, e.g., Kholu, greedy; Jhurján, idle; Rohaila, noisy; Jhibián, mad; Chutrainya, debauchée; Mukkrán, stammerer; Gulrán, liar; Juán, liar; Kuhainta, munch-back; Kangru, scold; Jhirru, tease; Amlaitu, opium-eater; Dharambar, poach-marked.

Among the Khatriás, no trace exists of the section-names current in the plains. We find occupational names: Sáhnú, shopkeeper (sáh); Padhotarú, from one who lived on a plain (padar); Rusahri, cook; Charhain, climber; Nakletú, mimic; Suniéhú, dealer in assafetida; Bangete, a physician who powdered zinc (bang); Mogú, dealer in coral; Dhanehnú, fr. one who lived with his flocks, (dan); Panjaru, wool-comber; Gharáthi, water-miller: with two inexplicable names; Drudhain, one who recovers stolen millet from mouses’ holes; and Druhru, one who so recovers walnuts—fr. druwt, druhi, a mouse’s hole!

Traces of totemism can hardly be said to exist in Gohaina, killer of a lizard (goh); Bersain, ‘one who fetched ber trees for his flocks’; Potu, one who ate sheep’s entrails (pota); Thalping, one who ate wheat-cakes (thoplú); Sarwán, planter of a cypress, (Pers. sarú!); Phakolu, fr. one who was poor and ate phak, ‘husks.’

One or two curious names are—Sanglí, carrier of a sacred chain (sangal); Sanjúán, maker of offerings (sanj); Mangnesu, beggar.

Mere nicknames are Kalsain, Kalaé and Kalári, ‘black;’ Lateti, lame; Phingaletu, crippled,(1) Kiári,(2) blind; Ghusu,(3) boxer, Tatangru(4) and Kachingar, dumb.

Among the Ráthis the als would seem in a few cases to be really tot-mistic: Maralotar, ‘born under a maral tree,’ the umán Wâlîchiana. Sinuri, ‘born while it was snowing’; Salbainu, ‘born while locusts were at Kugti’; Ráute, ‘born under a rai or silver fir’; Jotain, born in the Śurai pass, jot.

Most of the names are however merely nicknames, e.g., Jamnhán, clumsy (jum); Tamán, deaf; Dhageta, cragman; Dapher, lazy; etc. Some are derived from events, e.g., Harokar, said to mean one ostracised for slaying a brother by his blood-kin (har, bone).

Religious names also occur: Japaintu, from jap, repetition; Faquir, beggar; Jogján, from a jogi ancestor.

(1) Fr. phingula, crippled.
(2) Fr. kána, blind.
(3) Fr. gushtá, flat.
(4) Fr. tatá, dumb.
Occupational names are: Phakru, maker of combs for cleaning wool; Ghôru, (royal) groom; Ghuletu, wrestler; Bhájreto, (1) porter; Gâhri, Alpine grazier; Adápi, collector of blankets (dāp) in which part of the revenue was paid; Lunesar, salt-dealer; Kâñggherú, trader in combs (kâñghû); Palnu, sharpener (2) of sickles.

The Gaddis are an interesting people, and offer a striking contrast in several respects to the other inhabitants of the State. Their peculiar costume is described in the section on Dress, but it is not this alone that makes them conspicuous. Their whole bearing is characteristic, conveying an impression of sturdy independence which is fully borne out by closer contact with them. They are robust of frame, and accustomed to exposure in all weathers, owing to the migratory life so many of them lead. In their manners they are frank and open, deferential to their superiors and yet manly and dignified. They delight in festive gatherings, and are fond of singing and dancing—the latter in a style peculiar to themselves. Their women are pleasing and comely, and have the reputation of being also modest and chaste. The Gaddis are a semi-pastoral and semi-agricultural tribe, and own large flocks of sheep and goats, which are their chief source of wealth. With them they go far afield, the summers being spent in the higher mountains, or Pângi and Láhul; and the winters in the low hills bordering on the plains. This duty the male members of the family take in turn, the others remaining at home to tend the cattle and look after the farm work. Many of them own land on both sides of the Dhaulâ Dháár, and reap the winter crop in Kâñgrâ, returning in spring to cut the summer crop in Brahmâur. On the whole they are better shepherds than farmers, and perhaps for this reason they are the most prosperous agricultural class in the State. The yearly exodus to Kâñgrâ has already been alluded to; it takes place in October and November, and the return journey in April and May. With an appearance of candour and simplicity, the Gaddis have the reputation of being good at making a bargain; hence the saying in the hills:—

Gaddi mit bhola,
Dinda top to mangda chola.

The Gaddi is a simple friend,
He offers his cap, and asks a coat in exchange.

The Gaddi wedding customs merit special notice.

In betrothal the boy’s parents or guardians send their parohit to negotiate for a girl about whom they have information, and he brings back her parents’ reply. If it is favourable the boy’s parents send two or more respectable men to the girl’s home to complete the bargain. Then, if it is clinched, two of the boy’s family go with the parohit to perform the ceremony. If the betrothal is dharma puna this consists in the bride’s

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(1) Fr. śāra, load,
(2) Fr. pāna, to sharpen.
father giving the parohit a bunch of drub grass with four copper coins or
more, if they please, to be handed over to the boy’s father in token that the
alliance is accepted. The parohit hands over the drub, and the coins are
returned to the parohit with a rupee added by the boy’s father. The night
is spent at the bride’s house, and after a meal her father gives the
boy’s father 8 copper coins and these he places in a vessel as a perquisite to
the servant who cleans it. In a betrothal by exchange (tola) the first
observances are the same, but when all go to finally complete the alliance a
grindstone and sil with 3 or 5 roris of gur, supári, bihan and roliyan(1) are
placed before the party and then the parohit places supári, bihan and
roliyan in the skirt of his sheet and puts them on the sil. Before tapping
them on the sil with the grindstone he receives 4 annas from the boy’s
father and mentions the names of the boy and girl whose alliance is to be
formed, and then taps them. After this the supári, etc., are placed in a
vessel, with the balls of gur broken up, and distributed to those present after
the girl’s father has taken a bit. The elder members of the girl’s family do
not take any as it would be contrary to custom. The boy’s father puts
Rs. 4-5 in this vessel and this is made over to the bride’s parents who get
jewellery to that amount made for her. After this the bride appears before
the boy’s father and he gives her a rupee. The rest of the ceremony is
exactly as described above, but in this case the coins put in the vessel
come out of the boy’s father’s pocket. The ceremony in the other house
is performed in exactly the same way, though not on the same day for the
sake of convenience. A propitious date is not fixed, but a lucky day is
desirable, and Tuesday, Friday and Saturday are considered unlucky.

After having the date for the wedding fixed by a parohit two men
are sent to the girl’s people with a ser of ghi to notify them of the date,
and if they approve of it messengers from both sides go to the parohit
and get him to write the lakhnoters. For this he is paid 8 Chamba coins
or 4 annas in cash, rice and some red tape (dori). At the wedding itself
the sumhurat rite is first performed by worshipping Ganpati, kumbh(2)
and the nine planets and then the supári (a mixture of turmeric, flour
and oil) purified by mantras is rubbed on the boy. Three black woollen
threads are also tied round his right wrist to protect him from the evil
eye. He is then taken out into the court-yard by his mother,
with part of her red sheet thrown over his head, to bathe. At the bath
the black thread is torn off and he is led back by his mother. Next he
must upset an earthen idol, containing burning charcoal and mustard
placed at the entrance to the worshipping place, and this must be thrown
away so as to remove any evil influence which he may have contracted
in the court-yard. The parohit then ties nine red cotton threads round
the boy’s right wrist and gives him ghi and gur to taste. These wristlets
are called kangana. This is preceded by the tel-sând ceremony. Again
Ganpati, Brahma, Vishnu, kumbh, dia(3) and the nine planets are wor-
shipped, and then a he-goat is sacrificed to the planets by the boy, its
blood being sprinkled on the sândori (bagar grass rope) and munj María
(a ring of bagar). The sândori is then spread round the room along the
cornice and the bridegroom made to don a white dhoti or sheet round his
loins, to put four saundras (jogi’s ear-rings) in his ears, sling a satchel over
his shoulder, tie a black woollen rope round his chest and cover his buttocks
with an animal’s skin, suspend a fanams (bow for carding wool) to the black
rope and take a timbar stick in his right hand with a Brahminical thread

(1) Roliyan red colour for marking the tika on the forehead: bihan, coriander.
(2) Kumbh. A small pitcher filled with water, is placed over a handful of rice and peach
leaves or a few blades of drub are put into it. It is worshipped exactly like the devatas.
(3) Dia. A small earthen lamp with a burning wick is placed over a handful of rice and
worshipped like the others.
tied round his right thumb. This dress is assumed so that he may appear a regular jogi (ascetic). After this the presiding priest asks him: 'why hast thou become a jogi?' His answer is 'to receive the Brahminical cord.' Then he is further interrogated by the priest as to what kind of cord he requires, i.e., one of copper, brass, silver, gold, or cotton, and he asks for the latter. The priest then sends him to bathe at Badrinarain, Trilokmâth and Mani-Maheshâ, and these supposed baths are taken in turn by dipping his hands and feet in, and pouring some water on his face from a vessel put ready for the purpose in the door-way. After these ablutions the pretended jogi begs, first of his relations, and then at the house, and they give him a piece of bread and promise him cattle, goats, etc., according to their means. In conclusion the priest asks him whether he wishes to devote himself to jâtera (worldly business) or mûtera (as an ascetic life) and he invariably answers 'to jâtera,' and then the priest makes him take off his jogi’s clothes, receiving 4 annas as his fee for this. The cattle, etc., which the relations promised to the boy go to him and not to the priest.

This over, the boy is made to sit on a wicker basket, or a sheep-skin bag for carrying grain (called khatri) and a dagger is placed on the muni mâlâ above his head. Then the people pour oil over his head, with a few blades of grass (drub), taken from a vessel containing oil and held by his mother’s brother or in his absence by her sister. After this the bridegroom fits an arrow to the fanâni (bow) and shoots it at the head of the dead goat which is placed over the nine planets, thereby pretending to slay them. The rite of tasting gur and ghi by the boy ends this ceremony. The bridegroom is then dressed. He wears a white pagri (turban) and kûncâ, a red luânça, and a white patka with gulbadan suthan and a jaul(2) thrown over the shoulders. The present (suhâg-pâtâri) is then arranged. It consists of a khâbâs(3) luânçeri, ghâgaru,(4) nau-dori,(5) ungi,(6) chundi,(7) kûngi, manâh ir, 3 roris of gur, dates, grapes, almonds, rice and 7 lûchis, and these are carried by the parohit to the bride’s house, with the procession. The boy is then veiled with a purified veil (sehra) by his mother’s brother, his brother’s wife puts antimony on his eyes, and his sister fans him. After this the boy gets up and the ârti is then waved thrice from right to left over his head by the parohit, and his mother throws three round cakes (lûchis) on three sides of him. The ârti must be sanctified by mantras before being used at the door. After this the boy’s father gives him the tambol (present) of Re. 1, and 4 copper coins, the latter being the parohit’s fee. The boy then gets into a doli in the court-yard and his mother gives him her breast to suck. The pûkli is then carried by four bearers to the entrance, beneath the wooden parrots called toran, which the boy, his mother and the parohit worship, and then the bearers present the boy with a kumbh filled with water and he puts a copper coin in it. The bridal procession, consisting of the male members of the house and friends, dressed in their best clothes and preceded by tom-toms, goes to the bride’s house. On arrival the boy with his followers is put up in a house other than the girl’s, or camps out in the open air. The boy’s father or uncle, with one or two more, then takes a basket full of round cakes to the bride’s parents: this is called batparthana. They return from the bride’s house after eating something and putting 4 copper coins in the plate, and rejoin the

(1) A small ring or wreath made of bagav grass.
(2) All these are articles of dress.
(3) Khabas, a dodara of white cotton cloth: luânçeri, the bride’s dress.
(4) Ghâgaru, coloured cloth for a skirt.
(5) The nau-dori or ‘9 doris,’ are red cords, four on either side at the back of the head, plaited into the hair and converging into a ninth thick dori which hangs down the back.
(6) Ungi, of iron with which the hair is parted in front: the kungii is a comb.
(7) Chandi is an antimony-holder for the eyes, worn on the back of the head!
procession. This observance is called juth pái. Two respectable men are also deputed to the bride's parohit, to settle the amount he will take for performing the rites at the lagan, and then rejoin the camp. The boy's parohit then proceeds to the bride's house to deliver the barsihí (bride's dress) to her. The barsihí consists of a white sheet (dupatta), tiwancheri, ghaghari, nau-dori, ungi, kangi (comb), (articles of attire) chändig, 3 balls of gur, cocoa, dates, grapes, almonds, 1 ser of rice and 9 lúchis, 3 wheat cakes, 7 puris of chandán chhúra, roliyán, kesar, saníchür, naháni, muth and supári. The priest then comes back to conduct the bridegroom and his followers to the bride's house with tom-toms playing. The boy is received at the entrance by his mother-in-law who performs the ártí ceremony over him, warring it seven times over his head with her right hand, holding her left over his turban. Four turns are taken from the boy's right to his left and three in the reverse direction. Three cakes, placed in the plate with the ártí, are also thrown out towards the court-yard. The priest gives 4 chaklis (copper coin) to the boy who then places them in the ártí after clasping his hands before it. The mother-in-law then retires, while the father-in-law comes to the spot and placing a patka (white cloth) round his own neck, washes and worships his son-in-law's feet. The boy's priest gives a duna (leaf-plate) with some rice, a walnut, drub and flowers into his hands. Both the palms are held upwards, with both thumbs joined and held up by the father-in-law in his hands who brings the bridegroom into the verandah while the mantras are being recited. After this the bride is brought to the place and made to stand a foot from him face to face with the bridegroom. The priest then takes hold of the boy's neck with his right hand and of the girl's with his left and makes their shoulders thrice touch each other, first pressing the boy's right to the girl's left. This is called chán par chán. After this two torches are held on either side of them. Seven small pieces of mālīti (jasmine) twigs are then put in the girl's hands, she drops them into the boy's hands and he breaks them one by one, placing them under his right foot. This breaking of the twigs is called chhiri. It is preceded by giving bihan into the hands of the couple and they blow it at each other. This goes by the name of farûri.

The pair are next made to sit down and the boy's father-in-law offers sankalap, that is gives his daughter away, and then washes the couple's feet as they sit before him. Certain minor rites, called chíchári, are now per-

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(1) It will be observed that the barsihí consists of the same articles as the swadh-patári.
(2) Sandal-wood chips.
(3) A sweet-smelling root: muth, the root of a kind of grass,
(4) Supari betel-nut: kesar—saffron.
(5) Chíchári. Two or three blades of drub are tied together with red cotton thread and placed in a cup of green leaves. Then a chakli (copper coin) til, rice, rotan (turmeric), some flowers, water and a walnut are also placed in it. This cup is put in the bridegroom's hands and his father-in-law's hands are laid over them. The priest then recites some mantras, after which the drub is taken up by the father-in-law and with it he sprinkles water from the cup thrice over the heads of the pair. This is called the pañca bishar or first chhá. This is repeated, but the second, time some blades of grass, kesar (saffron) sardán sádhe and flowers are thrown into the water. While the priest recites mantras the father-in-law sprinkles water on the couple's feet. This second rite is called pāda.

The third or argh ceremony is similar, but this time the mixture is made of dhain, til, drub and rice, and after reciting mantras it is sprinkled over the boy's head.

The fourth chhá is called dha bishar and is an exact repetition of the first chhá.

The fifth chhá (achha) is solemnised by putting water, til, and rice in a cup which is placed on the ground as was done in the other chhás, but at the end of the ceremony the priest thrice throws a few drops of water from the cup on to the father-in-law's hands, and the boy and they drink it from his hands.

The sixth and last chhá is called madháparak. The cup is filled with milk, til and rice, and put in the boy's left hand; he daubs the four fingers and thumb of his right hand with it and then lifts his hand towards his mouth and, putting it again into the cup, sprinkles its contents on the ground. This cup is then taken by one of the bridegroom's jam (one who has come with the procession) and given to the tom-tom player. This jam returns to the bridegroom and after being purified by mantras is allowed to mix again with the other men.
formed by the bridegroom and his father-in-law. Then Ganpati, Vishnu, Kumbh, Siva and the nine planets are worshipped. After this one end of the girl’s sheet is held out by her brother and on this red tikka is sprinkled thrice by the boy. Similarly the boy’s waist-band is held out and anointed by the girl. The girl then holds up her hands, and into them 4 copper coins, a walnut, drub, flowers, til, and rice are thrown by the priest, and then the boy is made to lay his hands over hers. The priest then takes part of the bride’s sheet and wraps both pairs of hands in it by running a tape (dori) round it.

The girl’s father then performs the kaniá-dán (giving the girl away) with the proper mantras. At its conclusion the girl’s maua (mother’s brother) touches her wrappet with a copper coin and it is then unknotted, the things in the girl’s hands being taken by the boy and given to the parohit. The gur and phi is then tasted and this concludes the ceremony called lagan. The girl now retires, but the boy remains to go through another rite called the manihr. After doing the árti over the bridegroom, the tape with the betchut is then put on the boy’s left toe and he is required to pierce the nut with his dagger. This done, the priest takes the tape up and throws it over the boy’s head, passes it down to his heels and under his soles, and then ties it round the pagri. The boy is then drawn by the manihr by his mother-in-law and led inside the house to the kándeol. The girl is also brought there by her brother and dressed in the barseh clothes and placed by the boy’s side before the picture. Finally the remaining 7 doris of the barseh are handed over to the boy by the girl’s màmi (mother’s sister); he places them on the bride’s head and then her hair is combed and arranged with these doris by her màmi and the following song is sung:

**SARGUNDHI SONG.**

Kun gori baithi sir kholi, hor
Kun baithá pith gheri,
Gaura baithi sir kholi, hor
Isar baithá pith gheri.

“Who is that beautiful girl sitting with her hair dishevelled?
Who is sitting with his back turned?
Oh, Gaura is sitting with her hair uncombed.
Isar (Shiva) is sitting with his back turned.”

After this the boy’s jaul (shoulder-band) and the bride’s kharrás (sheet) are knotted together and the bride is carried by her maternal uncle (maua) to the canopy where the wedding is to be celebrated.

(1) Ganpati is represented by a walnut in a green cup, placed before the boy under the canopy on a heap of rice. It is given a copper coin—Ganpati being thus invoked to keep off mishaps.

(2) Brahma’s effigy is made of a few blades of drub, which are turned down twice, the ends being fixed in cow-dung and placed in a green cup. He is then similarly worshipped, as being the Creator of the universe.

(3) Vishnu is represented and worshipped like Brahma, but the blades are only turned down once from the centre in his case. Vishnu is worshipped as being the first cause and the protector of the universe.

(4) Manihr.—Nine walnuts (the nine planets) are put on rice and worshipped and their blessing are asked. There must be a separate handful of rice for each of the walnuts. A bored copper coin, a betelnut and a cotton dori (three cords about 13 span long)—all these together are called manihr—but the ceremony is performed by taking the boy out to the doorway and then he takes out his dagger from the waist and touches the coin with its point, pretending to bore it. The string is then passed through the bored coin and put in a mad (grain measure) and then the manihr is sanctified and tied round the boy’s head-dress by his mother-in-law at the gate-way after the árti.

(5) A picture.
Under this canopy (baid) they are placed, on bamboo baskets covered with woollen cloths, facing east. The bridegroom sits to the right of the bride and in front of the sacred fire (homa or havan). The bride's father then washes the couple's feet; after which Ganpati, Navagirah, Brahma, Vishnu, Kumbh, Sat Rishi, Chaur Vedi, Chaur-diss (the four quarters) and Chaur-updes (the four elements) are worshipped in due order, to ward off mishaps. This is followed by placing fried barley in a chhaj (sieve) which is brought to the baíd. First, the bridegroom takes a handful of this grain and puts it on three different spots, while the bride's brother keeps wiping it away with his right hand as fast as it is put down. This is repeated, but the second time the bride's brother puts the grain down and the bridegroom wipes it away. This is called khila(1) khedni and is done to break the tie of relationship, if any exists, between the contracting parties. After this khila khedni the boy's father puts 4 annas into the chhaj(2) and the bride's brother takes off the red piece which he has worn on his head during the ceremony and puts it in the chhaj too. It is then removed and the 4 annas are claimed by the boy's brother-in-law. Then the bride's brother's wife comes and grinds turmeric (haldar) on the sil and sprinkles it wet on the feet of the pair, three times on each. She receives 4 takas, i.e., 16 copper coins, for performing this rite. Then the couple are made to stand up and walk round the sacred fire four times from right to left. The bridegroom keeps his right hand on the bride's back all the while. After each turn they are made to halt near the baskets and their feet are worshipped, by throwing til, drub, milk, and red colour, etc., by the bride's father, and at the end the bride's brother worships the couple's feet in the same way. These four rounds are called charlái, and constitute the binding rite in the wedding. At the charlái two women sing the following song:

**CHARLAI SONG.**

*Pahlia lájária phirde kuúre,*  
*Dújia lájária phirde Isar Gauraja,*  
*Trijia lájária anjan dhrir líai,*  
*Chauthia lájária anjan torí nahea.*

"In the first round of the lái go bachelors,  
In the second round of the lái go Ishwar and Gauraja.  
In the third round they let the anjan(3) drag on the ground,  
In the fourth round the dulha (bridegroom) broke it and ran away.

The bride and bridegroom now change seats and sit facing each other. The bride then holds up her hands and in them a green leaf cup (dunga) containing some walnuts, rice, flowers, 4 coins, etc., is placed by the priest. The bridegroom covers the bride's hands with his hands and then the priest unknots the manthar from the boy's pagnar and puts it on their hands. The bride's father then takes til, drub, rice, flowers and copper coins and the sankalap is performed to the recitation of mantras. After this he places 4 copper coins and a rupee in the vessel containing water, turmeric, milk and curds and sprinkles the mixture on the baíd (canopy). This is called sāj pāna or giving of dowry. The bride's mother's brother then comes and touches the boy's and girl's hands with a ser of rice and a copper coin and then they are released, the manthar being given to the girl to be put round her neck. The rice and coin go to the priest. After this all the girl's other relations and friends give her presents, either in cash or in kind, according to their

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(1) Parboiled grain.  
(2) Winnowing fan.  
(3) In the marriage ceremony the boy wears a long strip of cloth round his shoulder and the girl a kharta (coloured sheet) over her head. Both these are tied together when they do the chhridi and the knot which fastens them together is called anjan.
social position. These presents are then divided thus:—To the bride’s and bridegroom’s parohit 2 annas each; to the bride’s palki-carriers 4 annas; to the bridegroom’s the same; and to the carpenter (bádhá) who erects the temple and the canopy (dáid) 4 annas also; to the bride’s musicians 2 annas; and to the bridegroom’s 4 annas. After this the bride’s parohit counts the things received in dowry, receiving for this 8 copper coins, with four more as dhé (door-way) for acting as the family priest. Of the residue a 4th goes to the bride and a 10th of the remainder is appropriated by her priest. The balance with the canopy is then given by the bride’s father as sámkalap to the boy’s father and forms part of the paraphernalia. After this the gotra-chár mantras are read and fried rice is thrown towards the couple by both the priests. Each gets 4 annas for reading the gotra-chár. This is followed by making the fathers of the couple sit under the canopy, and a blade of dhúd is put by the bride’s priest into the girl’s father’s hands. He holds it between the tips of his middle fingers at one end, the other end being similarly held by the boy’s father. The bride’s father then says: “asmat kánia, tusmat gotra,” meaning “our girl passes to your got.” The ends of the blade are then reversed and the boy’s father says: “tusmat kánia, asmat gotra,” meaning “your girl has come into our got.” At the conclusion the bridegroom comes to the end of the canopy where he receives rúlár (salutation with a present) from his mother-in-law and the other elderly women of the bride’s house. The mother-in-law gives a rupee in cash and 4 copper coins, the others only copper coins, and without receiving this gift from the women it is not etiquette for him to appear before them. The boy touches the bride’s mother’s feet in token of her giving him this privilege. The ceremonies at the bridal are now over and the bride is taken in the palki, with all the paraphernalia, followed by the bridegroom, his followers and friends, to his house.

Song sung on the bride’s arrival at the bridegroom’s house—

**Soi (pícháik) aunde-jo ádar de—jánde-jo bháli már;**

**Hallare jánde-jo mochar-már—bhále bhále ádar.**

“Receive the soi (those who come with the bride) with courtesy and on their departure give them a good thrashing.

Give to this hallar (bastard) a shoe-beating, this is good treatment for him.”

On arrival at the door-way the following song is sung:—

**ATHLAI SONG.**

**Ham ku pújna kün gori ai,**
**Ham ku pú na Gaurá ai,**
**Ham ku pújde putrí phal mangde.**

“Who is that beautiful girl who has come to worship a pomegranate tree?

It is Gaurá who has come to worship,

While she is worshipping she is praying for a son.”

Then the árti is presented by the boy’s mother and she also gives the bride a rupee. Next the pair are conducted to the kúmdeo (picture on the wall) and Ganpati, etc., are worshipped, after which they are both made to go four times round the earthen lamp (dhúv) and kumbh (pot containing water), tape and a bunch of pomegranate. This circumambulation is called the athlái (eight rounds).
After this the bridal veil is taken off by the parohit and the imitation birds on the veil are given to the priest, the brothers of the couple and their newly acquired mitras (brothers made by sacred observance). Having done the athdiś the bride and bridgroom's wrist threads are loosened by two men who thus become brothers. These threads were put on by them at the commencement of the preliminary observances.

At the conclusion the bridgroom receives presents (tambol) from the men and women, and similarly munhāni from the women is received by the bride for unveiling her. Songs are sung by the women on these occasions.

The following feast-song is sung at the bridgroom's house:—

Kuniaye chauka páya, kuni dhoto re hath pair,
Janne chauka páya, soi dhoto re hath pair, daroibi Rām Rām,
Bhat parithā, más parithā, upar parithe táre māre,
Bhate māre khāre na jîne, soi bāhün hardi háre hāre.

"Who has smeared the floor with cowdung; who has washed the hands and feet?
The jan (followers of the bridgroom) have done it, the soi (followers of the bride) have washed their hands and feet: we appeal to Rām (for the truth of our statement),
Boiled rice has been given, meat has been given, over them have been given small pebbles.
The soi know not how to eat rice and meat, the sister expresses surprise (by saying) 'hāre hāre'."

Four feasts are given in the boy's house to the guests: 1st, on the day of the oil ceremony; 2nd, on the morning on which the procession starts to the bride's house; 3rd, on the day the procession returns home, and 4th, on the morning on which the bridgroom receives presents.

The first two feasts are given at the bride's house on the oil day to the guests of the girl and the last two on the marriage day to the bridgroom and his followers and to the bride's guests.

Another form of marriage called bujKYA is common in which the ceremony is gone through only at the bride's house, thus saving expense.

The Gaddis also practise the form of marriage called jhind-phuk, solemnised by burning brushwood and circumambulating the fire eight times hand in hand, or with the bride's sheet tied to the boy's girdle. It is admissible in cases where a girl's parents have consented to her betrothal but refuse to carry out the marriage, and is sometimes done forcibly by the bridgroom; or in cases in which a girl elopes with her lover. No priest or relative need attend it.

Widow remarriage is permitted except among the Brahmins. The rite is called guDān or jhanjarāra and also choli-dori and is solemnised thus:—The pair are made to sit down by the diva and kumbh, with some dhip burning. They worship both these objects, then the bridgroom places a dori (tape) on the widow's head and another woman combs her head and binds her hair with the tape,
CHAP. I. C. After this the bridegroom places a nose-ring (hālu) in the woman's hand and she puts it on. This is the binding portion of the ceremony. A feast is given to guests and relations and songs are sung. If no priest presides at the ceremony the kumbh, etc., worship is dispensed with, but the tape and ring ceremony is gone through and the guests, etc., feasted. A widow used to be compelled to marry her husband's elder or younger brother, but the custom is no longer enforced by the State.

Divorce.

Divorce is permitted by mutual consent, but there is no special form. A divorcée may re-marry.

Inheritance.

Sons, whether by a wife married for the first time, or by a widow or divorcée re-married, succeed, but illegitimate sons do not, unless they are adopted in default of legitimate sons or heirs. The eldest son gets an extra share, called jaithund, but he has per contra to pay a proportionately larger share of any debts. Among the sons the property is otherwise divided mundavand, i.e., equally, except in Kângra, where the chundavand rule prevails among that small part of the tribes, which originally came from the southern side of the upper Râvi in Chamba.6

The Gaddis also have the custom whereby a widow's child (chaukandhu) born at any time after her husband's death succeeds to his property, provided that the widow has continued to live in his house and has worn a red dori (tape) in the name of his chula (oven) or darât (axe). Cases have even occurred in which the widow has retained her late husband's property without complying with these conditions, though the Gaddis consider her rights disputable.

Death and burial.

Gaddis burn their dead. Lepers and those who die of luha, a kind of typhus, are first buried, but their corpses are exhumed after three months and burnt. The ceremonies performed are the same as for those who are burnt. The body is placed on the funeral pyre with the head of the deceased to the north, and all the jewellery and the blanket, which is thrown over it when on the bier, are taken off and the body burnt. A copper coin is placed by the pyre as the tax of the land on which the body is burnt. Fire is first applied to the pyre under the head by the nearest relative and the other gotris (blood relations). The parohit joins the relations in this observance, but no ceremonies are observed. The light is applied after going round the pyre once from left to right. On the 10th day after the demise the daspindi ceremony is performed by the nearest blood relations, with the aid of the parohit. Other relations wash their clothes and bathe on this day and remove the kambal which is spread to receive the mourners. On the 12th day, at night, a he-goat is sacrificed in the deceased's

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6 Sir J. B. Lyall's Kângra Settlement Report, Section 74, quoted in P. C. L. II, page 183. (7) In allusion to the idea that the Muhammadans own the world, Hindus the sky, and that the owners' land must not be used unless paid for,
name. This goat is given to the *parohit*. Next morning five *pindas* (balls of rice) or one *supindi* are again offered to the deceased by the chief mourner, to the recitation of *mantras* by the *parohit*. The clothes, utensils, cash, etc., are given to him. On the 14th day the deceased’s relations on the wife’s side come to the house in the morning and give a feast to the brotherhood. A goat is killed for this feast and the mourning ceases from this day. At the end of the third month oblations are again offered to the deceased and the occasion is signalled by a feast to the brotherhood. All the offerings made in this ceremony go to the *parohit* who presides over it. Similar ceremonies are gone through at the end of the sixth month and the 1st and 4th years.

If buried the body is laid flat in the grave with the back on the ground and the palms of both hands folded on the chest. The head is kept to the *utar* (north). Children and females are buried in the same way. When burnt the ashes are collected, together with the seven bones of the finger, knee and ankle joints, on the day the corpse is burnt. They are brought to the house in a piece of *masru* and kept for ten days in the clothes in which the deceased breathed his last and in the room in which he expired. After the *daspindi* they are washed in honey, milk, clarified butter, cowdung and *bilpatri* seed and then dried and deposited in a small wooden box, wrapped in the piece of *masru* and buried in a recess made in the wall of the house, with a coating of barley and mustard over it. They should be taken to Hardwar to be thrown into the Ganges as soon as the family has collected sufficient funds for the journey, and at most within four years.

The religion of the Gaddis presents some interesting features. As we have seen the Gaddis are by preference Shaivs, but their worship is catholic to a degree. Thus on Sundays and Thursdays Nágas and Sidhs are worshipped, on Sundays alone Kailung, Devis on Tuesdays, and on Thursdays ‘Birs.’

To the Nágas, *ahri* or beestings, male kids or lamb and *ora*, (the first-fruits of all crops), incense and small cakes are offered; and to the Sidhs a sack, a stick of rose-wood, a crutch, sandals and *rot* or thick bread.

To the Devis are offered vermilion, *bindli*, (brow-mark) *sálù*, (a red chádár), *dora* (waist-rope) *sur* (a coarse spirit), and a goat.

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(1) The cloth in which the corpse is wrapped.
(2) As the verse goes:—

_Gaddi chánda bhedan:_
_Gaddi dándi dupa,_
_Gaddi jo dánda bhedan_
_Gaddi jo dánda rupa,_

The Gaddis feed their flocks:
To the Gaddis he (Shiva) gives sheep
And to the Gaddis beauty.
To the Birs a he-goat, a cholā or thick woollen coat, a waistband, a white conical cap (chukannī topī) and fine bread. Kailu Bir, the numen of abortion, is only worshipped by women. Kailung is a Nāg, and the father of all the Nāgas. He is worshipped, as is Shiva, under the form of the duád or sickle, which is always carried by a Gaddi when shepherding his flocks. Then there is the worship of autars. An autar is the spirit of a person who has died childless, and causes sickness. To propitiate this spirit the sick person dons clothes, which are made for him, with a silver image of the deceased, and he then worships the autar idol (which is always set up near a stream.)

The clothes and image are worn "in token of the deceased." Autars are said to have been admitted into the category of the deities owing to their evil influences on men and women. They are propitiated also on the Amawas and Puranmáshi days.

Autars also appear in dreams and warn people that they will carry them off to the next world. To scare away the ghost in such a case jāmanucaḷa is performed, 4 bahis, offerings of ghúncanīān (boiled maize), nettle baths, and bran bread being offered four times by night.

But these do not exhaust the list of beliefs. Bátāl is the sprite of springs, rivers and wells, and khicheri, sodden Indian corn, 8 balls of mudal (moss), 8 of ashes, 3 measures of water, a pumpkin or a flour-sheep are offered to him.

To joginis or rock spirits, 3 coloured grains of rice, 5 sweet cakes, a loaf, a flour-lamp with a red wick, 3 kinds of flowers, 3 pieces of dhup, and a she-goat are offered with prayers. Rákshanis and Banásats would seem to be the same as joginis. Chunghi is the demon found on walnut and mulberry trees and under the karanjora shrub. He is worshipped with a cocoa-meat, a chuhora (handle of a plough), almonds, grapes, milk and a loaf of 5 baos with his effigy in flour (a basket on his back) a four-cornered lamp of flour on the bread, and a piece of dhup.

Gunga, the disease-spirit of cows is propitiated by setting aside a tawa of bread in his name until the final offerings can be made. Then a piece of iron, something like a hockey-stick, is made, and the deity taken into the cattle-shed where he is worshipped by the sacred fire on a Thursday. A he-goat is killed and a few drops of the blood sprinkled on the iron. At the same time cakes are offered and some eaten by one member of the household, but not by more than one or the scourge will not abate, and the rest are buried in the earth. Every fourth year this deity is worshipped after the same fashion. Kailu is, I believe, peculiar to the Gaddis, or at least to Chamba. Early in

(1) When first set up the idol is worshipped with prayers and the sacrifice of a he-goat or sheep. Dhain and khicheri are also placed before it and then eaten by the autar's relatives.
pregnancy the woman puts aside 4 chaklis, (the copper coin of Chamba) with her necklace in the name of Kailu. Two or three months after delivery the parohit, with the woman, worships the demon by putting up a large stone under a walnut or kainth tree, which is sanctified by reciting certain mantras and then worshipped. A white goat, (which may have a black head) is then offered up to the demon, by making an incision in its right ear and sprinkling the blood over a long cloth, 2½ yards wide x 9 or 12 yards long, and chaklis and some bread are also offered to the demon.

Finally the woman tastes a piece of gur, and places it on the cloth, which she then wears until it is worn out, when a new one is made and purified in the same way before being worn. The ceremony may be performed at the woman's house, in which case the cloth alone is used as a symbol of the deity. The goat is returned to its owner with the four coins. No other woman may use this sheet, which would cause her divers bodily ills.

Ploughing, sowing and reaping should be begun on the lucky days—Sunday, Tuesday and Thursday. If the wheat does not grow on a terraced field the plough is not put on it again that year until a goat has been sacrificed there, and neglect of this rule will result in a death in the family. When new ground is to be broken up the parohit must be asked to name the day and a he-goat sacrificed before the plough is put to it. But instead of this sacrifice, some people take four young girls to the spot and there wash their feet, mark their foreheads with red and give them gur to eat before they begin to plough. And the first fruits of such land are always offered to the deota before being used.

The godlings associated with china, maize, wheat, pulse and barley are Devi, Chaund, Kailung, Kathura Nāg and Sandholu Nāg respectively.

The chief fairs are seven in number, viz., the Basna on 1st Baisākh, the Patronu on 1st Bhādon, the Sair on 1st Asaui, the Lahori (or Lohri) on 1st Māgh, and the Dholu on 1st Chet. The dates of the Shibrāt (in Phāgan on varying dates) and of the Holi (in Phāgan or Chet) vary. The first four festivals are celebrated by games and dances, but there are differences. At the Basna pindiris or flour cakes are eaten with ghi and honey. At the Patronu a cake of a vegetable called siul is eaten; only young girls dance. At the Sair babrus are cooked; and at the Lohri bhī-hri or rice and dal. At the Holi khaddas (parched maize) are eaten, the fire is worshipped at night and a performance called barn held, songs being also sung. At the Dholu again pindiris are eaten, but amusements are rarely allowed. There seems to be no annual feast of the dead. Shiva and the Devis are sacrificed to on a Shibrātri.

The seasons for worship are:

Chet, pilgrimages to Bawan and Jawālaji in Kangra.
CHAP. I. C. - Bhádon and Asauj, pilgrimages to the shrines of Narsingh, Hari-har, Lakshmi Dev, Ganesh, Kailung—all in Brahmaur; and in Bhádon only, as a rule, to Mani Mahesha. Shiva is not worshipped at any particular season.

The low-castes in Brahmaur are chiefly Hális, Kolís, Lohárs and Rihárás, with a few Sippis and Bãdhís. All these are described under Monial castes.

Salutation. The Gaddi salutations are as follows:—Among Brahmans, namaskár; to Brahmans from others, paíre pauna, to which they reply asir bachan. Rájputs give jai jai to one another and receive it from those beneath them; responding with rám rám. Khatris, Thákurs and Ráthis offer udárki to one another and receive it from the low-castes, giving in reply rám rám.

Churáhis is the generic name for the people of Churáh(1) who include Brahmans, Rájputs, Thákurs, Ráthis, and the following low castes:—Hális, Kolís, Sippis, Barwálás, Lohárs, Chamárs, Dumnás, Rihárás, Meghs, &c. The low castes are all endogamous.

Tradition makes the Thákurs descendants of the old Ránás (Thákurs) or petty chieftains who held Chamba, prior to the foundation of the State by the Rájás, and the Halis, its oldest inhabitants. It also makes the Brahmans immigrants from Brahmaur, and the Rájputs from the plains; but the Ráthis preceded these two castes, having been expelled from the Dugar country by Gugga Chaubán—a curious legend.

Marriage is adult, and women are allowed every license before marriage. Three degrees on either side, counting from the grandparents, are avoided, but otherwise there are few restrictions, Brahmans intermarrying with Ráthis, by both forms of marriage, and also with Rájputs and Thákurs. Polyandry is not recognized, but polygamy is, and the first or head wife (bari lárí) is given Rs. 6 when a second wife is admitted into the house. This fee is called jethwágh.

The observances at betrothal are simple. The initiative is taken by the boy’s people, and the binding rite consists in the boy’s agents giving one rupee to the girl for ornaments and placing eight Chambá coins, worth nearly 2 annas, in the plates used for entertaining the bride’s rubárus or representatives.

Marriage is of three kinds.(1) In the superior form called janáí the preliminaries are as follows:—Some six months before the wedding the boy’s father or brother goes to the girl’s house with one or two friends and gives her father Rs. 7 and a goat as his lóg. A rupee is also given to the bride to buy ornaments, and this is called bandhá deňa. If the parents agree, an auspicious day is fixed for the wedding, and a day before it two messengers (dámnu) from the bride’s house come to fetch the boy, who worships the family déva or dévi. Next

(1) Churáh or Chauráh is an abbreviation of Chaturáha, meaning “the four roads,” or Chaturde, “the four regions.”
day, accompanied by a few friends and one of the dhāmu, he goes to the bride’s house. One of the boy’s menial Háli accompanies him carrying the badhāi, a present of two mánis of grain, to her father. This Háli is called putriā. On his arrival at the entrance the boy worships the kumbh, a vessel full of water; throwing two copper coins into it, and then seating himself on a blanket placed near the wall. The bride’s sister now has a mimic fight with him and does not let him sit down till he has paid her two annas. This is called biēkk. She then fetches the bride and seats her by the boy whose future brother-in-law brings a vessel of boiled rice which he and the boy’s brother scatter over the vessel. This is called bhat chingāna. The pair are then seated, as are the guests, and a feast with songs and dancing follows. Next morning the bride’s dowry called sujā is given to her by her parents. In the afternoon the boy’s party returns to his house with two or three of the girl’s friends, and the bride herself and other men and women of the bride’s party. Before leaving the threshold of the bride’s house the ceremony of ārti is performed, a lighted lamp being waved four times round the head of the pair by a priest, who recites verses from the Suklāmber and Deo Līkā. At the boy’s house this observance is repeated, and the kumbh worshipped by the bride and bridegroom, at the door. Then the boy’s mother lifts up the bride’s veil and presents her with a rupee or half a rupee according to her position. This is called ghudu kharā karā. After this a feast is eaten and another feast given on the following day, and songs and dances performed. The binding portion of the ceremony is when ārti is waved round the couple’s heads at the boy’s house. At his wedding the boy wears a high peaked cap like a Gaddi’s, but not a sehra.

Within a month after the marriage the married pair pay a visit to the wife’s parents and make them a small present. This observance is called har-pherā.

Widow remarriage is recognised. Formerly the widow was obliged to marry one of the deceased husband’s brothers, but now this is not the practice. She can choose her own husband within her own caste or sub-division. This union is solemnized by an inferior form of marriage called sargudhi. There are no dhāmu, and the bridegroom simply goes to the woman’s house with his putriā and brother. The bandha is given as at a regular wedding, but ārti is not performed, and there is less feasting and the cost is much less. The binding ceremony in this form is when an ornament is put on her, usually a nose ring.

A quiet form of sargudhi marriage is called garīb chāra. The tāg etc., are all rendered as in the other form, but on an auspicious day the bridegroom accompanied by his sister simply goes to the bride’s house, and at the entrance worships the kumbh. He then seats himself on the blanket in the usual way, and the girl is seated next him by her mother. After eating the couple take leave of the girl’s father and proceed to the boy’s house where the kumbh is again touched. This second worship of the kumbh makes the marriage binding.

The third and lowest form of marriage is the bandhā luānā in which a widow who is to marry her husband’s brother is married to him on the kēria day, i.e., 7th to the 11th or 13th day after the first husband’s death. She puts aside her late husband’s ornaments and puts on his brother’s, in token that she accepts him. A he-goat is sacrificed at home to the deceased husband and a small feast usually given. The widow’s parents need not attend.
but they are entitled to a lág, called bakra, as being the price of a goat. If the widow wishes to marry a stranger, he must pay the bakra of one rupee, and Re. 1-8 or Rs. 3 as chadyoli to her parents. An auspicious day after the kírā karm period is ascertained from a jethki, and the ornaments changed as described above.

Lastly a man who elopes with a girl can, after a certain interval, open negotiations with her father, and if he assents pay him Rs. 7 and a goat as compensation. This observance is termed lág rit and operates as a valid marriage.\(^{(1)}\)

The custom of gharjawántri, or service in lieu of a money payment for a wife, is common among all castes in the State, especially in the Churáh and Sadr wizadrats. The term of service is usually three or seven years, and the marriage may take place at any time if the girl’s father is agreeable.

A husband may divorce his wife if he cannot get on with her. The divorce is complete if the husband receives back his ornaments and says: “I have divorced you, Bálía kí dwóli,” i.e., “on the Ráji’s oath.” The husband also breaks a stick in her presence. Divorced wives can remarry if they like.

In succession all sons, even bastards, if recognized by the father, succeed on equal terms, but the eldest son gets the best field as his jethvágh; the second son gets a special implement, sickle, sword or axe as his hathiár, while the third gets the family house as his mulwáther.

The son (rand put) or daughter (rand dhíd) of a widow born in her husband’s house has all the rights of her deceased husband’s own children. It is, however, essential that the widow should continue to live in her husband’s house and the child be begotten therein.

All Hindus except children not yet tonsured are burnt. The head is placed towards the north and the hands on the chest, the face being turned skyward. The Hindu rites are, in essentials, observed, but the place of the acháraj is taken by the Bhát.

For seven, nine or thirteen days mourning is observed, only one meal a day, called upás, being eaten, and on the day on which mourning is to cease a suit of good woollen clothes (which are prepared beforehand in anticipation of death and worn on festival days) is given to the priest who presides over the obsequies. Sixteen balls of rice are prepared and offered to the deceased’s ancestors and finally removed and thrown into the nearest stream. The relations of the deceased also wash their clothes and a he-goat is killed. Then a feast is given to the relations and the mourning ends. This feast is usually given by the deceased’s wife’s parents. Ceremonies are performed and balls made and offered after one, three and six months, a year and four years, to the deceased. At the latter, i.e., at the end of the fourth year, called chubarki, the ceremonial is done on a big scale.

\(^{(1)}\) Marriage customs differ considerably in the eastern and western portions of Churáh, and the above description chiefly applies to the eastern half. In the western half the bág or full marriage rite, according to orthodox Hindu custom, is the rule and the junej is uncommon; but the other forms are as above.
The obsequies of any man who dies childless are done in the same way, but if he brings any calamity on the household an effigy is made and placed near a spring or on the roof of the house or in some good place and worshipped by offering him a cap, bread, and an earthen pot of Ghi which are finally worn and eaten by the man who is supposed to have been affected by him. The spirit of the person who dies a violent death is appeased by taking an earthen pot full of boiled Ghi, a pitcher full of water, and a goat to the spot where he met his death, and the goat is killed there and his head and the vessels rolled down the hill. This is done on the paniyáru, i.e., on the kiritá karm day. The caste performs sarúdh. Ceremonies are also performed for the propitiation of ancestors in general.

The Churáhis are zamindars and hold two forms of tenure. Those who give half of the produce of land are called ghárdás and those who pay a fixed share of grain, etc., are called mudyári. The half share is alone divided after deducting the seed for the next crop. Occupancy tenants are not allowed any special privilege in the shape of remission of rent or favourable rates. The Churáhis are primarily and essentially zamindars, but many of them own flocks of sheep and goats with which, like the Gaddis, they visit Pangi in summer and the low hills in winter.

The Churáhis worship the deities on the following days:—

Shiv—Sunday, Monday and Thursday.
Sakti—Sunday, Monday and Tuesday.
Nág or Mahái—Thursday and Saturday.
Kailu—Thursday.
Kyelang—Sunday and Thursday.
Sitla—Sunday, Tuesday and Thursday.
Chaund—Tuesday, Thursday and Sunday.

To Shiv are offered a chola or woollen coat, a sheep, charms of silver oblong in shape worn round the neck, a nádi (a silver ornament shaped like a drum). These offerings are taken by the head of the family, and the ornaments are worn by him out of respect for Shiv and to avert his wrath.

To Sakti Devi are offered, as elsewhere, a goat, trident and cakes.

The offerings to a Nág are an iron mace (khanda), a crooked iron stick (kundai) (these are left at the shrine), a sheep and cakes (these are divided among the priest, chela and worshipper, and eaten).

To Kailu are offered a red cap, an iron mace and a kid. The cap and part of the kid go to the priest, the rest to the worshipper.

Kyelang’s offerings are a mace, a goat and a red cap.

(1) Men who have died childless are propitiated by putting garlands of flowers and a red woollen cap on their effigies on the Sankrant and Amavási days.
Sita’s offerings are a goat and cakes like the Devi’s.
Chaund gets cakes, and occasionally a goat is also sacrificed at her shrine.
Shiva’s temples are called Shiv ra dera and Sakti’s Sakti ra dera, while a Nág’s is styled Nág ra dera.
The tribe makes a pilgrimage to Manmahesh in Bhádon or in Asuj, on the Drub Ashtami day.
The blocks of wood or stone which are supposed to possess some supernatural attributes are worshipped by the tribe.
When a deity is to be set up for the first time and consecrated, a Brahman’s presence is necessary. The priests preside at shrines; and in dwellings the elder members of the household. Priests are not selected from the Brahman class only, but from all the other castes except low castes. Brahmans, Rajputs, Ráthis and Thákars are eligible to hold the position of a priest.
The following are some of the festivals observed in Churáh:
1. Biswá on 1st Baisakh at which pindri or balls of grain are eaten with honey and ghi or gur. People also collect together for singing and dancing, this being the Hindu New Year’s Day.
2. Patroor ki sankránt on 1st Bhádon, held in memory of their ancestors. Flour is mixed with water, salt and spices and spread on bhujji leaves, called patroor, and eaten.
3. Máshrú, held on the same day as the Durbaashthami at Mani Mahesh in honour of Shiva—that is, on the eighth day of the light half of Bhádon. It is accompanied by dancing.
4. Several of the ordinary melas observed in the capital, such as Holí, Diwáli, Lohri, etc., are also held in Churáh.
5. Chhinj, or wrestling matches associated with the Lakhdáta cult are held annually in every pargana of Churáh.
The Pangwás are the inhabitants of Pángi in the Pángi wizarat of the State.
The generic name includes the following high castes:—Brahmans, Rájputs, Thákurs and Ráthis; and the following low castes:—Hális Lohárs, Méghs and Dákis. There are also a few Tibetans in Pángi, who are called Bhots. The high castes have no restriction either on food or marriage among themselves, but they do not eat or intermarry with the low castes, nor with the Bhots.
The family traditions of the Pangwás point to their having emigrated from various parts of the hills; some from the lower Chenab and the Rávi valleys, others from Lahul and Kulu.
Among the high castes marriage is prohibited between kinsmen within five degrees on the mother's and ten degrees on the father's side.

The observances at betrothal are simple. The boy's father, accompanied by a friend, goes to the bride's house and opens negotiations. If the parents consent, the boy's father presents the girl's father with a rupee, an observance called phakhi diti, i.e., "has given assent." The boy's father must go to the girl's house again within a year to confirm the alliance, and this is called chak khun, literally "to eat food." The boy and a friend accompany him and the boy presents the girl with a pair of ear-rings (bali) and bracelets (kangan), collectively called bandha. This observance is called bandha dena. To the girl's father he gives Rs. 12, called siddatī, and to her mother Rs. 3, called guāmi or thitaul. Luchis (cakes wrapped in birch bark) are then distributed to all present, which makes the betrothal binding. If the boy annuls it, be must pay Rs. 6 or more for the girl's mān or consent; whereas if the girl annuls it, the boy or his guardian, if he is a minor, can claim unlimited damages. Betrothal may be at any age.

Two forms of marriage are in vogue. The superior form is called jānī or jānī, and is carried out as follows in Sách pargana and as far up as Tindi:

It is not necessary to ascertain a propitious day for the wedding as it is usual for the boy to go to the girl's house on a Sunday, Tuesday or Thursday; and to bring the bride home on a Monday, Wednesday or Friday. Baisakh, Har, Kāthi, Magha and Phagan are auspicious months for marriage. Having secured the girl's father's assent the boy's maternal uncle again goes to the girl's house to get a day fixed for the wedding (shādī), and on that day the wedding party goes to the girl's house, where all are assembled in one room, the bride and the bridgroom being seated next each other, with their maternal uncles at their sides. The girl's maternal uncle then mixes satī (grain parched and ground) in water. He next makes seven or more totus or cones, about a cubit high, out of the satī, rubs butter on them and sticks a flower in each. Then he puts burning charcoal and dhup (incense) in a dhunkh (censer) and lights a lamp. Carrying the dhunkh in his left hand he takes a little off the top of a totus with his right and touches with it the back of the fire-place(1) to the east, also the sides of the room, to the east, south, west and north, in that order, and the top of the door frame. The girl's maternal uncle then sits down, placing the censer on the ground, while the bride's mother collects the totus, and putting them in a vessel makes as many small flat balls (each with a little hollow on the top) as there are people present. If necessary, she can add more satī. These balls are given to the guests one by one; her husband pouring a little ghī into the hollows, as she does so. Those for the bridal pair are given first by the girl's maternal uncle, and he fixes them on the tips of the fingers of both his hands, crosses his hands and approaches the pair. Whichever first picks and tastes one of the balls, is regarded as the cleverer of the pair. A feast with singing and dancing follows.(2)

Next morning the girl's relations present her with jewelry, utensils, etc., as suḍār or dowry. The couple then throw incense into the dhunkh, prostrate themselves at their parents' feet, the girl doing so first. This is

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(1) The fire-place faces north.
(2) In Kilar and Darwas parganas no totus are made, but a ball of satī, honey and ghī is prepared at the bridgroom's house and divided among the guests, a portion being first given to the bridal pair. This observance is called punka, and is followed by a feast.
called *pair bandan*. The wedding procession then returns to the boy's home, the boy being carried on the back of the girl's maternal uncle, and *vice versa*, at the end of the journey, to the entrance, where they alight and walk in. At the door the *warma* ceremony is performed by the boy's mother passing a sheep three times round their heads. As soon as the couple have crossed the threshold the marriage is complete. But the *lotu* observance is again gone through, the boy's parents now officiating. A feast is given and another on the following day. The *tambol* or wedding presents are presented to the bridegroom and the *lag*, Rs. 12 or more, payable to the girl's father, maternal uncle and own brother, if not already presented, is taken, and next day the guests disperse.

Within a month the *phiranni* ceremony takes place. The bride accompanied by her husband goes to her parents' house, taking with them a small present and after remaining a few days they return to their own home.

The bride is often taken home by her husband after betrothal, without any marriage ceremony. The bridegroom comes to the bride's house and after arranging the matter with the parents, or even without their consent, takes away his wife to his own home. In all such cases the wife, if of age, is of course a consenting party; and if a child, the consent of the parents is essential. A *joni* is usually held in the bridegroom's house a short time afterwards and *tambol* is given by his friends but the bride's friends are not present. This custom is now regarded with disfavour, but is still very common in Pangi.

The inferior form of marriage is called *topi lāni*. It is used in the case of a widow's remarriage, and is only permissible after a year has elapsed since the husband's death. The right to claim the widow's hand rests with the late husband's brothers or nephews, and in the presence of two respectable men the second husband, who should be a brother, nephew, or cousin of the deceased, presents the widow with a new woollen pig-tailed cap. Her acceptance of this cap cements the union. If a stranger wishes to marry the widow, he must obtain her parents' consent and pay a sum of money and may then take her home. This is called *randi rakhi lāi*, and is the only ceremony in this kind of hand-fastening.

Women are allowed every freedom before marriage, and divorce is fully recognised. There are two forms, one in which the husband pays Rs. 6 to his wife for her *mān* or consent and then breaks a dry stick in two pieces over her head: the other in which he accepts a certain sum for her release from her parents or lover, and then breaks the stick either over the money or her head. The wife cannot then be reclaimed, and is free to marry again, and her children will be regarded as legitimate.\(^1\)

All legitimate sons succeed equally, but bastards (*hallar*) have no right of inheritance. Adoption is recognised, and there are no formalities, nor apparently any restrictions, but the presence of a few respectable men as witnesses is required.

\(^1\) *Mān* is also used in a third sense: If a man takes a second wife, he usually pays the first wife *Rs. 6 as mān*, to conciliate her, and gives her another rupee to permit the second to visit her husband's room. The first wife generally retains the keys of the house if she has children and is regarded as the head wife. The wives are not given separate houses as is usual in Kulu.
Death observances are also simple. Lepers and children under a year old are buried, lying on the back and with their hands folded on the breast and the head to the north. All others are burnt and their ashes thrown into the Chandra Bhâga.

The pyre (châ) may be made of any kind of wood, and upon it the body is laid on its left side with the head to the north and face to the east. The shroud, masru, is torn into two pieces from the middle, one piece being placed under and the other over the corpse, and ghi is sprinkled on the wood. The pyre is lighted from each point of the compass by torches, applied first by the son, nephew or sister’s son.

For three or five days after a death only one meal a day (called upâs) is eaten by the family of the deceased, then a feast is given to the friends. The date on which the death occurred is observed monthly as a fast, only one meal, also called upâs, being eaten. At the end of a year the house is cleansed, a feast is given and the mourning comes to an end. No shrûdh is performed, but a small stone slab called pitr with a rough effigy of the deceased cut on it, is set up on the ninth day or later, near a spring or stream. Sometimes a small square hut is erected at a spring and in it is placed an upright piece of wood pitr with the figure of the deceased cut on it, and below this is a spout through which the water flows. This is accompanied by the recitation of mantras, and libations of water offered to the mana of the deceased and is followed by a feast. Those who can afford it erect a long stone slab, called dhaup, in some place near the village. On the appointed day all the people of the neighbourhood assemble: a sheep is sacrificed over the stone and it is set up in the ground, under the direction of a Brahman, who repeats certain mantras. A feast, called biya or dâau, is then given, often costing a large sum of money. This is usually done a year or more after the death.

Impurity after a funeral or the birth of a son lasts 12 days, and after that of a girl 9 days. During menstruation a woman is unclean for three days. After child birth or menstruation a woman and the members of her family are purified in the orthodox Hindu manner. On the thirteenth day after a funeral a feast is given to relatives and neighbours, and the family purified as after a birth.

The only form of tenancy is called âdhîghâri, where half the crop is paid as rent.

The following are the chief festivals observed in Pângi:

1. Bishnu or Bisoa on 1st Baisakh when sanj (small wheaten cakes cooked in ghâ), incense, vermilion, flowers, rice, ghi and gur are offered to Devi, and at night relatives and friends are feasted, and luûri (a kind of spirituous liquor made from ailo, barley) is freely indulged in.

2. The Uttrain on 1st Magh in honor of their ancestors. Every one who happens to come to the house must be fed, and feasting is common.

3. Shirwât or Shirwâch. This is the same as Shivrâtri and is held in Phagan, as a fast, food being eaten in the evening. Fried suet, milk, ghi and buttermilk (châh) are offered to Shiva and then eaten, to break the fast.

4. The Khauï mela is held on the puranmâsâ or full moon of Magh. A large lighted torch is carried by the
head of each hamlet and waved before the nearest idol. At night a feast is held and people make small torches called ghaink and swing them round their heads in play, and then throw them at the walnut trees, in the belief that if the torch is caught in the branches the thrower will have a son. At all the melas except Shirwáché drunkenness is common.

The Silt melo is observed on the new moon of Mágh or Phágán after the Shivrátri as a day of rejoicing to mark the advent of spring. The night before they make in every house a totu of sattu with ghi, with a flower on the top. Rising before dawn they worship the family god and other objects in the house, touching them all with the sattu. The younger members of the family do obeisance to the elders. At daybreak they go to the houses of their friends with a bit of sattu and chapatis, and eat and drink with them, repeating the salutation bhala dháda (may you be well). Later they visit their friends in more distant villages.

The Pangwáls specially affect Devi, Nag and Shiva worship. The principal Devi temple is at Mindhal, called Mindhal Básan Devi, and is a place of pilgrimage. Other shrines are those of Malásan, Síla Devi and Det Nag, and such shrines are numerous in the valley. Shiva is worshipped on any day of the week, but specially on Sunday: Devi and Nag on Sunday, Tuesday and Saturday; Siddhas on Friday. Sacrifices consist of a sheep or goat; the animal’s head being the perquisite of the slayer, and the rest is divided between the priest and the worshippers. These temples are specially visited on the punya or full moon of Bhadon and Assuj and also in Jeth.

The Lahulis are the inhabitants of Chamba-Láhul and include Bráhman, Réjputs, Thákurs and Ráthis, with the following low castes:—Hális and Lohárs. There are also Bhots, but the other castes have no communion with them.

These castes are all endogamous. The only Rajput families are those of the Ránás of Tiloknáth and Margráon. The former intermarries with the Ráná families in the Ravi valley and Bhattiyát: the latter with Thákurs and Ráthis.

Marriage is prohibited within three degrees of relationship both on the father’s and mother’s side.

The marriage customs of the Lahulis are similar to those of Pángi. The father of the boy goes to the girl’s house accompanied by a friend, and if an alliance is arranged he returns and pays Re. 1 to the father of the girl—called tang-randi.

There are two forms of marriage, the superior form being called byáh. They do not consult a Bráhman for a lucky day, but Sunday and Monday are regarded as good days.

On the appointed day the bridegroom goes with his friends to the bride’s house. The pair are seated on a carpet alongside each other, the
bride being on the left, and a *totu* (cone) of *sattu* and *ghāi* is prepared and a small portion given them by the bride’s maternal uncle, after which it is divided up among the guests. This observance is called *marpi*. A feast is then given to all present, and in the morning presents in money, jewelry, utensils, &c., are given to the bride, called *swaj*. The bridegroom also pays one rupee each to the father and mother of the bride. The marriage procession then departs to the bridegroom’s home, and at the door the *swāra* ceremony is performed as in Pāngi, the sheep being then given to the Háls. A *totu* is prepared and divided in the same manner as at the bride’s house, and a feast is given. The girl’s parents do not accompany the procession, only a brother and other male relatives of the bride to whom nothing is paid on their departure. The custom of taking home the bride after betrothal without a marriage ceremony is also common in Lāhul. The *phirauni* ceremony is the same as in Pāngi.

A modified form of polyandry is prevalent in Chamba-Lāhul. At the time of the marriage the younger brother of the bridegroom presents one rupee to the bride’s mother which establishes his right as a second husband. More than two brothers are not admissible.

Widow remarriage is called *topi lāni* and is practically the same as in Pāngi.

Divorce is recognised and usually two or three respectable persons are present on the occasion. The husband and wife hold a piece of thread and break it by pulling in opposite directions. If both are agreeable to the divorce no money payment is made, otherwise the payment is made by the party desiring the divorce and is called *mān*.

The death observances in Lāhul are much the same as in Pāngi: children under one year and lepers being buried and all others burnt, and the ashes thrown into the Chandra Bhāga. The funeral ceremony is practically the same as in Pāngi, and after it, eight days of mourning are observed, during which only one meal a day is eaten. This meal is called *upaśi*. Those who can afford it raise monolith slabs (*dhajj*) to the dead, but no *pitr* or wooden figure is set up as in Pāngi.

Among the Lāhulis eight days are observed as the period of impurity for all purposes.

The only tenure in Lāhul is called *ghāi* or *ghāri*, i.e., an equal division of the crop between landlord and tenant. Inheritance is the same as in Pāngi.

The Aryan and Mongolian races meet and intermingle in Lāhul and the Lāhulis exhibit the characteristics of both races, though the Aryan element predominates. Their religion is an impure Buddhism grafted on the ancient and aboriginal Nāg and Devi cult, which is similar to that of Pāngi and is found as far up the valley as the junction of the Chandra and Bhāga rivers in British Lāhul. It is interesting to note, as shown by recent research, that the whole of this tract was Chamba territory from
the tenth or eleventh century to about A.D. 1660-70, when a part of it passed under the rule of Kulu. Chortens, prayer-wheels, māṇi, walls, and other symbols of Buddhism are common. The only Buddhist temple is at Triloknāth, and the chief Devi shrine is that of Markula Devi at Udaipur.

There are five principal melas, three of which are held only at Triloknāth. The Chār or Kum festival takes place at Triloknāth, on the amavāś, or new moon of Phāgan and is meant to represent the departure of winter and the approach of spring. In this festival three masks are used representing a man, a woman and a demon, called in the local dialect gāmi, mesmi and kulinsa. The kulinsa mask-bearer represents winter, personified as an evil demon, and is chased by the villagers and pelted with snow balls till he retires from the village and drops his mask, after which he joins in a dance with the gāmi and mesmi mask-bearers. This mela is the same as the Sil mela in Pāngi and has similar observances.

The Pori festival is in honour of the local Bodhi Sattva called Avalokiteshvara, and takes place on the last day of Sāwan at Triloknāth. The Rānā of Triloknāth takes the lead at this mela, which is attended with ancient rites and sacrifices of an aboriginal type and drinking and dancing are common.

The Brishu and Khaul melas are observed throughout Lāhul, in the same way as in Pāngi.

The Or mela is held on the full moon of Phāgan in Triloknāth and Margraon and like all the other melas is accompanied by drinking and dancing. The usual salutation in Lāhul is Budr, as in Pāngi, and the reply given to the low castes is Rām, Rām.

The Bhots in Pāngi and Lāhul intermarry among themselves and have their own marriage and social customs, analogous to those of Pāngi, and Lāhul respectively.

Bhattiyāls is a generic name for the people of Bhattiyāt wizārat, including Brāhmans, Rājputs, Thākurs, Rāthis, with Khatris, Mahājans, Kumbārās, Jinwars, Nais, Tarkhāns, Girths, &c., and the following low castes:—Bādhis, Kolis, Sippis, Hālis, Chamārs, Dūnas, Batwāls, Lohārs, Dhangris, Ribārās, &c.

Caste restrictions are in full force, and social and marriage customs are much the same as in Kangra, and are in accordance with orthodox Hindu practice.

Some of the Brāhmans and Rājputs, especially among the Mians, still adhere to the old prejudice against following the plough, but it is yielding to the force of circumstances.

All the castes are endogamous, but the Rājputs often take wives from the Thākurs, and the Thākurs from the Rāthis, refusing, however, to give their own daughters in return.
There are two forms of marriage of which the superior—the only form among the higher castes—is called byāh. The inferior form, called jhanjara, is for widow remarriage only, and is not found among the Brāhman, Rājput, Khatri and Mahājan castes which do not permit such marriages.

Death observances and social and religious customs generally, including festivals, are much the same as in Kangra.

There is no generic name for the people of the Sadr wizārat, who include representatives of almost all the castes in the State. The marriage and other social and religious customs are not uniform; in the southern portion of the wizārat they assimilate to those of Brahmān, and in the northern to those of the western portion of Churāh. In the central portion they are affected by proximity to the capital where caste rules are strictly in force. The byāh or full marriage rite is everywhere customary.

The following remarks relate to certain castes found throughout the State:

The Minor High Castes number 7,541 and are chiefly Khātries, Jats, Mahājans, Kumbhārs, Tarkhāns and Jinwars with 1,911 Hindu Fakirs. The first three castes differ little from the same castes on the plains. The Khātries and Mahājans are chiefly shop-keepers; while the Jats and Kumbhārs are engaged in farming, but the latter also make pottery. A small number of the Kumbhārs are Muhammadans, and some of the Tarkhāns are Muhammadans or Sikhs.

The Menial Castes in the State are numerically important for they include more than one-fourth of the entire population. Their names are for the most part occupational and indicate the low social position which these castes have long occupied. Some of them such as Hālis and Lohārs are found in all the wizārats while the Chamārs, Dumnas, Barwals, Kolis, Sippis, Bādhis and Fatwās live chiefly in the Sadr, Churāh and Bhatiyāt wizārats. The Kīhāras are native to Brahmān and the Serāras to the outer hills. Other castes are the Bensi, Dhaungris, Dresna, Meghs, etc.

Most of these castes are indigenous to the hills and probably of aboriginal origin. General Cunningham was of opinion that the Western Hills were originally peopled by a Kolarian group from the same race as the Kols of Central India. The Kolis, Dumnas, and Meghs are the only castes having names of an ethnological character; but many of the other castes though now distinguished by purely occupational names may have sprung from the same source as the Kolis. We may safely conclude that the oldest strata among these castes have been settled in the hills from the very earliest times. That they all have in later times received accessions from the high castes, by intermarriage and other connections, hardly admits of any doubt. Their traditions all point to this and indeed such defections are still of frequent occurrence.
These castes are all endogamous and conform generally to the marriage and other social and religious customs of the high castes in the different localities in which they happen to reside. A Brâhman is seldom present at their marriage ceremony which is of a simple character. Betrothal is arranged among them by the payment of a sum of money to the parents of the bride.

Of these castes all but the Chuhras burn their dead.

The Bâdhis (bâdha to cut) claim a high social rank and Brâhmans of the third class are said to attend their marriage rite. They are chiefly carpenters.

The Jogis too are ambitious of being considered a superior caste. They are chiefly gardeners and farmers and are distinct from the professional ascetics of the same name, though like them many of them have the pierced ear.

The Hindu Mochis and Sois(1) also claim superior rank and Mandhayâlu Brâhmans act as their purohits. The Sois do sewing and make leaf cups.

The Hâlîs (hâl a plough) are the most important of the menial castes, numbering more than one half of the entire community. As a caste name the name is found chiefly in Chamba, but the people are probably identical with the Meghs of Jammu and the Dâkis of Mandi and Kulu. Many of the smaller castes such as Bensis(2) (players), Dhaungris(3) (iron-smelters), Dreins(4) (ferrymen), Lohârs (blacksmiths), Rebâras(5), &c., are probably offshoots from the Hâlî caste. The Hâlîs are chiefly engaged in farm work and as servants to land-holders. They also hold land from the State, and often subrent it from others paying in cash or kind according to agreement. They also make pattu blankets, remove dead animals and discharge many other menial duties.

The Chamârs (chamâr leather) hold land in addition to their hereditary occupation of tanning and working in leather. In the capital most of them are Randâsi Sikhs. Their traditions are said to point to migration from the plains and their gôbras and als lend some support to this.

The Dumnas are most numerous in the outer hills where they are widely distributed, and are chiefly basket-makers and musicians.

The Kolis and Sippis are regarded as one caste. They are weavers but also hold and cultivate land. The Kolis must be distinguished from the kohîts who look after the kuhlîs or irrigation channels and who may be of any caste.

(1) Sîns—to sew.
(2) Bênas—a bamboo.
(3) Dhaunâns—to blow.
(4) Dreins—an inflated skin for swimming on.
(5) The Bhâras make brass ornaments called rihars for Gaddi women; the caste name may be derived from the name of the ornaments or vice verss.
CHAMBA STATE.] Muhammadans. [PART A.

The Barwals make mats and winnowing fans and also act as musicians. Their name may be derived from baria, the name of the grass used in their work. The Barwals are generally regarded as being of Barwal caste but were formerly employed as chaukidars and peons and this led to their acquiring a slightly higher social status. Many of them are still policemen and peons in Chambal. Barwal means tax-collector. A Batwal in the parganas is an ordinary peon under the orders of the pargana officials and may be of any caste.

When the members of any of the menial castes subrent land they are called jhumriâlu, i.e., "family servants," but this term is applicable to men of any caste who subrent land from a tenant and not from the State direct.

When a man of low caste has brought himself under obligation to a landlord for service in payment of debt he is called kâma and in former times this was practically a form of slavery. It still exists though not to a large extent and is contrary to the law.

Until recent times the members of these castes laboured under many vexations restrictions, and indeed were little better than serfs. The men might not wear long hair or live in houses of more than one storey; the women were forbidden to put on gold ornaments, and a bride could not be carried in a palki. At weddings the use of the dafaf or drum and the nakara or round drum was disallowed. Some of these restrictions still exist, but the social condition of these castes has greatly improved in recent years. The use of the palki, dafaf and nakara at weddings is still forbidden but permission may be secured in perpetuity by one payment of Rs. 25 to the State. In all other respects the low castes enjoy all the ordinary rights and privileges of State subjects.

The form of salutation in use among them is 'Luárki,' the same as among the Thákurs and Ráthís.

There are no Chuhras indigenous to the hills, and those in the State are all from the plains, and live in the capital.

Muhammadans are classed under the names of Kashmiri, Julábí, Mughal, Pathán, Pakir, Sheikh and Gujar, the mere mention of which shows whence they came. They number 6,436, and are found chiefly in or near the capital, and in the Churáh wâdâr. The Kashmiris are most numerous, and occupy a special mahalla in the town named after them. The Patháns seem to have drifted into the State in search of work, and then settled down as culti-

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(1) The use of the narsingh or trumpet is allowed only to the high castes.
vators. The Julāhās live chiefly in the suburb of Julākhri near the town and have probably been long settled in the State.

The Gujars are said to be a new importation within the last forty or fifty years and are found with their herds of buffaloes and cows on the slopes of many of the mountain ranges in the Rāvī Valley. They migrate, as a rule, in spring and autumn between the outer hills and the high ranges, but do not cross the Pāngī Range. Each family has its own dhrār or grazing ground in the mountains to which it always returns. Some have permanently settled in the hills. The Gujars are a fine handsome people, with peculiar and characteristic features and dress which make them conspicuous. The men are generally tall and erect, with muscular and well-knit frames. The women are of more slender build, but are active and hard-working. The Gujars make their living by the sale of milk, ghi and other produce. If a market exists near their encampment these are taken in every morning for sale. When they live in the interior of the mountains the milk is made into ghi, and sold to traders who visit them at stated times, by pre-arrangement, to take it over from them. Grazing dues at certain rates are paid by them to the State.

The principal family in the State is, of course, that of the Rājā, of which a full account is to be found in the History of Chambā in the preceding pages. The succession is from father to son. But more than once in recent years, brother has succeeded brother owing to the lack of direct heirs. For instance, the Rājā, now on the gaddī, Bhuri Singh, is the younger brother of Sham Singh, who ruled the State till 1904. Bhuri Singh has two sons, the eldest of whom, Rām Singh, is the heir-apparent. He is about eighteen years of age, and along with his brother, Kesāri Singh, is being educated at the Chiefs’ College, Lahore, under the care of an English tutor, who is also giving them a splendid education in field sports of all kinds. The present Rājā is an excellent English scholar. Almost the whole of this Gazetteer has been carefully revised and checked by him; and a great deal of it is actually from his own hand.

A list of the principal Jāgīrdārs will be found in Chapter III. Perhaps the most interesting family, next to that of the ruling house, is the Thākur family, whose head now rules the jāgīr of Lānhul. The fact that the heir, Partāp Chand, and his brother Dholīp Chand, were sent to Chamba for six months of every year to be educated, shows that the general desire for advancement in civilisation has penetrated to that distant corner of the Himālaya. An account of this family will be found under Rānās. The following is a list of the remaining principal families, with a description of the title under which they hold their lands and the wizrārāts in which the lands are situated. The names in the list are in alphabetical order.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Description</th>
<th>Wisárat</th>
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<tr>
<td>1</td>
<td>Mián Anirudh Singh, Bijlwán</td>
<td>Jág-rídár</td>
<td>Sadar.</td>
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<td>2</td>
<td>Mián Budhi Singh, Chaubáríá</td>
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<td>3</td>
<td>Jyotáshi Chandar Mani, Rájá-jyotáshi</td>
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<td>4</td>
<td>Mián Rája Singh, Jassotía</td>
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<td>5</td>
<td>Mián Gobind Singh, Jindotía</td>
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<td>6</td>
<td>Mián Jodh Singh, Bebandráí</td>
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<td>Mián Kartá Singh, Chambulí</td>
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<td>Mián Kharak Singh, Bhupatía</td>
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<td>Dr. Chatar Bhuj, Rájá-vaíd</td>
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<td>Mián Dayála, Kudiál</td>
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<td>Mián Dás, Jathurúna</td>
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<td>Mián Hokeyá Singh, Jindotía</td>
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<td>Lala Ram Dás, Lahriáí</td>
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<td>Mián Sohan Singh, Chenáária</td>
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<td>Mián Sáhib Singh, Ranpatía</td>
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<td>30</td>
<td>Mián Táírak, Parwáíwála</td>
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Mián Anirudh Singh, Bijlwán, is from an ancestor named Jit Singh, second son of Rájá Ganesh Varma (A.D. 1512–59). His sons were Bijl Singh, Ranpat Singh, Jaghat Singh, and Bhupat Singh, from whom respectively are descended the Bijlwán, Ranpatia, Jaghatia and Bhupatia branches of the ruling family. Bijl Singh had two sons, Pahár Singh, the ancestor of Mián Anirudh Singh, and Malágar, the ancestor of the late Mián Moti Singh, Bijlwán. As the latter died without male issue and the succession to his jágir is still unsettled his name is retained on the list of families, pending the decision.

Mián Budhi Singh, Bágáwala, is the head of the Chaubáríá family, of which the parent stem is now extinct. He is descended from Shakat Singh, a younger son of Rájá Prithví Singh (A.D. 1641–64). The át or family name is from the Chaubárí máhalla in the capital, and the Bágáwala branch is so named from the original residence having been in a garden near the palace.

Jyotáshi Chandar Mani, Rájá-jyotáshi, is descended from an ancestor named Prábákár, who was appointed to the office of Rájá-jyotáshi, or astrologer to the Court, probably by Rájá Ganesh Varma (A.D. 1512–59). This office has remained in the family ever since.

(1) The duties of the Rájá-jyotáshi are as follows:—He prepares a yearly astrological almanac; calculates eclipses; makes an annual list of ceremonial observances for the Rájá; records the birth and prepares the horoscope of a prince; gives dates for bringing him out to see the sun and moon, cutting the first hair; and investing him with the jáná: also for marriages and resuming the wearing of ornaments after the time of mourning.
Mian Gaja Singh, Jasrotia, is descended from Raja Sukh Deo of Jasrota. His ancestor, Basant Singh, was expelled in a family quarrel and came to Chamba in the reign of Raja Ajit Singh (A.D. 1794–1808), and received the jagir in Mahla still held by the family.

Mian Gobind Singh, Jindrotia, is a son of the Balauria royal clan, the former rulers of Basohli: and his family name is derived from the village of Jindrot in Basohli. Surat Singh, his great-great-grandfather, came to Chamba in the reign of Raja Raja Singh (A.D. 1764–94) and fell in battle with that Raja at Norti. Autar Singh, his grandfather, was Wazir of Chamba from 1873 to 1878.

Mian Hoshyar Singh, Jindrotia, is a son of Mian Bir Bhadur, younger brother of Wazir Autar Singh.

Mian Jodh Singh, Behandral, is a son of the former ruling family of Behandrala or Rammagar, in Jammu—the oldest existing branch of the Chamba ruling family. Some six or seven generations ago his ancestor, a grandson of Raja Inder Deo, came to Chamba and received a jagir at Bagai which is still in the possession of the family.

Mian Kartar Singh, Chamblial, is a great-grandson of Zorawar Singh, younger brother of Raja Charat Singh (A.D. 1808–44). He receives a cash payment in lieu of a jagir.

Mian Kharak Singh, Bhupatia, is descended from Bhupat Singh, grandson of Raja Ganesh Varma, (vido Bijlaw family).

Pandit Mohan Lal, Raja-guru, traces his descent from an ancestor named Suranand, who came from Benares and was made Raja-guru, or spiritual preceptor to the Court, by Raja Ganesh Varma. This office is hereditary in the family. Pandit Mohan Lal holds the office of Civil Judge and his brother Pandit Narsingh Dayal acts as Raja-guru.

Mian Partap Singh, Chamblial, is half-brother to the present Raja, and was born after his father’s abdication.

Khalawa Ram Das, Baratru, is descended from an ancestor named Jatkar who came to Chamba from Baratar in Nurpur. His grandsons were Jagat Ram and Meru. The former was the head of the family in the time of Raja Ummed Singh (A.D. 1748–64), and was with the Raja during his imprisonment in Lahore (see p. 97). After returning to Chamba Jagat Ram was appointed Khalawa, or lord chamberlain, on the birth of Raja Singh, and this office has ever since been hereditary in the family. Vijaya Ram, grandson of Jagat Ram, was Khalawa to Raja Ajit Singh, and his sons were Magna and Bhaga. Magna retained office till 1867 and was succeeded by Khalawa Ram Das, whose son, Captain Sri Kanth, is in command of the State troops. His second son, Karm Singh, is a Judge. Ram Das is also Wazir or Manager of the Lakshmi Narayan temple and its revenues.

(1) The duties of the Raja-guru are as follows:—He has charge of the royal bhangali or genealogical roll; directs the Raja-purushit in the religious rites at births, marriages and deaths; acts as first teacher to a young prince, and officiates in the religious ceremony at the installation of a Raja.
Several members of this family have rendered distinguished service to the State in the past. In the reign of Rájá Ráj Singh, when Chambá was invaded by Basohli (see p. 99), Zoráwar, son of Meru, above mentioned, was Wazir of the State, and commanded the army which, with the help of the Sikhs, drove out the invaders. On his death the office of Wazir was conferred on his younger brother Nathu, who retained it for more than 40 years. He commanded the contingent sent in 1806 to help the Ghurkhas against Sansár Chand of Kangra (vide p. 108). He is said to have enjoyed the special favour of Mahárájá Ranjit Singh, owing to his fidelity during the first invasion of Kashmir in 1814. On the defeat of the Sikhs the Mahárájá was for a time in some danger of being captured, and was enabled to escape by having Nathu's palá placed at his disposal. This service he never forgot, and the influence which Nathu thus gained was on several occasions made use of to the advantage of the State. Indeed, there can be little doubt that but for Nathu's influence Chambá would have shared the fate of most of the other hill principalities. It was Nathu, too, who conquered Bhadrawáh and obtained from Ranjit Singh the sanad which afterwards was the means of preserving the State from annexation to Jammu.

On his death in 1838 Nathu was succeeded by Bhága, younger brother of Magna who was then Khaláwa. In 1846, Bhága by his prompt and patriotic action saved the State from becoming subject to Jammu. On his retirement in 1854 Bhága was followed in the office of Wazir by Billu, grandson of Toka, who was younger brother to Vijaya Rám, and he retained office till 1860. His son is Lálá Jai Dayál, Baratru, Judge of the Small Cause Court.

Dr. Chatar Bhuj, Rájá-vaid, is the head of a Vaid Brahman family long resident in Chambá. In the reign of Rájá Ráj Singh the ancestor of the family named Premji emigrated to Jammu, where he acquired a knowledge of the Yunání system of medicine, and was afterwards recalled to Chambá and appointed Rájá-vaid, or physician to the Court. The letters of recall and appointment are still in the possession of the family. From that time the office became hereditary and Dr. Chatar Bhuj, who was educated at the Lahore Medical School, has acted as Court-physician since 1834.

Purohit Mansa Rám, Rájá-purohit, is descended from an ancestor named Tribho who was Rájá-purohit, or family priest to the Court, in the time of Rájá Ganesh Varma (A. D. 1512—59), an office held by members of the family ever since.

Mehta Triloknáth, Bagalwán, being a minor is a ward of the State. The family name is from Bagala, a village in Ujain from whence Janárdán, the ancestor of the family, came. His son Chunú received a sásan grant from Rájá Udai Singh (A. D. 1690—1720).

(1) The Rájá-purohit is a family priest under the Rájá-gurn, and carries out all ceremonial observances in accordance with the latter's instructions.
Lalá Guirdita Mal, Sethi, is the head of a family which came from Sialkot three generations ago. He holds the office of Postmaster-General.

Mián Jiwan Singh, Kotlia, is the head of a branch of the Jasrota family, and his ancestor, Khushál Singh, came to Chambá in the reign of Rájá Ummed Singh (A.D. 1748-64). The family name is from Kotli, a place in Jasrota, which was the original jágir of the family.

Mián Tárá, Parwáiwála, is descended from Rájá Dalel Singh, (A.D. 1735-48), and the al is from the village of Parwá in Chuári pargana, which is the family residence. No jágir is now held by this branch.

Mián Dayála, Kudiáli, claims descent from Jai Singh, second son of Rájá Prithvi Singh. The al is from Kudi, a village in Hubár pargana, but the family now resides at Gálán in Chuári pargana. The Jathrunia family is of the same origin as the Kudiáli and the al is from Jathrum in the Chuári pargana.

Mián Jant, Nariáli, is the head of this branch of the ruling family of which the descent is also from Jai Singh. The al is from the village of Nál in Chuári pargana.

Lalá Jalya Rám, Máhir, is the grandson of Sheru, the first member of this family to come into prominence, who was Vakil or Agent of the State in Dalhousie. The al is a caste name.

Mián Moti Singh, Katoch, the Kotwál or Chief Constable of the State, is descended from the youngest brother of Rájá Bhúm Chand of Kangra (A.D. 1687). His father, Mián Hoshýár Singh, was Kotwál from 1883 to 1903, and his grandfather, Mián Gánda Singh, who was the first of the family to come to Chambá, was Wazir from 1878 to 1884.

Bakhshi Prabh Dayál, Nijjar, is the Chief Revenue Officer. He came from Riklu in Kangra.

Sirdár Gopál Dás, Ghamán, is Superintendent of Works. The family came from Ghamán in Gurdaspur.

Lalá Rám Dás, Labriáli, is the head of the Lahriáli family. The al is from Láhra, a village in Bhatti-Tikri pargana, the site of the family lands. The ancestor of the family came from Ujain. In the reign of Rájá Ummed Singh (A.D. 1748-64) the head of the family was appointed Kotwál and the office remained in the family for five generations. Sibbu, father of Rám Dás, held office for 50 years, dying in 1879. He was succeeded by his brother, Phenchu, but on the latter's death in 1888 the office passed away from the family.

Mián Sohan Singh, Chenária, traces his descent from Bishambar, a younger son of Rájá Bhala Bhadra, who was killed at Dhalog (A.D. 1623) in the war with Jagat Sing
of Nurpur. The al or family name is derived from a chenár tree that stood near the original home, which was cleared away to make room for the Residency. The family does not now own any jāgīr, having lost it in the reign of Rájá Sri Singh. The Falgutia branch is an offshoot of the Chenári family, and the name is from Falgut, a village in Rájnagar pargana.

Mián Sáhib Singh, Ranpatia, of Gun in the Lil pargana, isdescended from Rájá Ganesh Varma. (Vide Bijlwán family). This family does not now own any jāgīr, having lost it during the reign of Rájá Sri Singh.

The Jaghatia branch of the ruling family (vide Bijlwán family), though still in existence, is not now resident in the State.

The following may also be mentioned as representing leading families in the State:

Lehna Singh, Guleria, Mothila.
Thakur Dá, Mothila, Raipur.
Nikka, Jardí, Tundí.
Singhí, Sihtíntá, Síhtúntá.

Mián Jasswant Singh, Bhadwál, Chunú.
Mián Radá, Bhadwál, Chuná.
Mián Autár Singh, Kashitwári, Hangírí.
Mián Mohr Singh, Jastínta, Panjíla.

In accordance with ancient custom all the Jágírdárs are under obligation for personal service in the Rájá’s bodyguard; but in recent years the privilege has been granted of commuting this service into a money payment, called ghoriána, at the pleasure of the jágírdár.

Among the most interesting families in the State are the descendants of the Ránás (1) and Thákurs, who ruled the country before the advent of the Rájás (vide pages 60—63). Much valuable information has recently come to light regarding these ancient rulers of the hills, chiefly through the researches of Dr. Vogel of the Archaeological Department. In the slab inscriptions and copper-plates they are usually indicated by the name rájáñaka, and referring to the origin of this word Dr. Vogel says:

“This word is not found in the classical literature of India, and seems, therefore, to be a sanskritized rather than a true Sanskrit word. Dr. Grierson has suggested a connection between this word and the Prakrit title rájana (i.e., rájanna = skr. rájanya) which occurs on coins. To me it seems more probable that the word ráná is derived directly from rájan. Perhaps it is the oblique case of this word transferred to the nominative. In any case there can be little doubt that the word corresponds with the modern ráná, used either as the title of a petty chief or as a caste-name. In the former meaning it is synonymous with Sanskrit sámantá and thákura. In one of our inscriptions (No. 32) we find the terms rájáñaka and sámanta applied to the same person. The word thákura occurs in the form thákura in the Markula image inscription (No. 48). It is not found elsewhere in the Chamba epigraphs, but in the Rájá-tarangini it is used in exactly the same sense as rájáñaka, to denote a feudal chieftain. I may add that nowadays the titles ráná and thákur are employed promiscuously.”

It is probable, however, that in former times, as at the present day, the two names implied a difference of caste, the

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(1) The barony of a Ránás was called ranhus, and of a Thákur, thákuri; and the period during which the Ránás and Thákurs ruled is spoken of as ranhus and thákuri or thákuri.
rānās being of the warrior caste and the thākurs of the Thākur or Rāthi caste. The Rānās seem to have been most numerous in some parts of the hills and the Thākurs in others. In Chambā, Bhadrāwāh, Pādar and Pāngi, for example, almost all the old rulers seem to have been rānās. In the lower Chandrabhāga Valley, on the other hand, the name rānā is little known, and the ancient rulers, who are several times referred to in the Rājātarangini, bore the title of thākur. In Kulū and Lāhul also the title thākur was most common, though there were also rānās in both of these tracts. A good many Rānā families are still to be found in Kāṅgra, where their ancestors seem to have held rule in former times. Mr. Barnes makes the following remarks regarding them:—"Another class of Rājputs who enjoy great distinction in the hills are the descendants of ancient petty chiefs or rānās, whose title and tenure is said to have preceded that of the Rājās themselves. These petty chiefs have long since been dispossessed and their holdings absorbed in the larger principalities, still the name of rānā is retained and their alliance is eagerly desired by the Mians."

To the Rānās we are indebted for most of the beautifully carved cisterns and slab inscriptions so common in the State, a full account of which will be found in the Antiquities of Chambā, Vol. I, by J. Ph. Vogel, Ph. D., Superintendent, Archaeological Survey of India. These inscriptions convey to us a favourable impression of the ancient chiefs. Referring to them Dr. Vogel says:

"No doubt, like the knights of mediaeval Europe, they regarded love and war as the great aims of life. But their love was often the devotion of the husband, and their warlike spirit was not rarely displayed in loyal service to their liege-lord. Of the conjugal devotion of these warlike barons we have ample proof in these quaint fountain slabs, which they set up for the sake of the future bliss of their deceased wives. And we find it expressed even more clearly in the solemn Sanskrit of those eulogies where, hidden under the weight of rhetorical ornament, we still feel the pulsations of true love. Would it be just to cast on the hero of the Sarāhān eulogy, the reproach that his love for the beauteous Somaprabha was inspired merely by her fair form, the beauty of which is sung in such glowing measures, in that love-song carved in stone? Did he not prove its sincerity when, to establish a firm friendship between her and the mountain-born goddess (Pārvati), he built a temple to the moon-crowned Shiva?"

"In the half-obliterated lines of the Mul-kibār stone we still read of the tears shed by the chieftain of that place and his children when 'hostile fate separated her, his most beloved, seated on his lap, the delight of his eyes and praised by all mankind from her husband, even as the passing of the parvan separates the Moon-sickle from the hot-rayed Sun'"

"The no less sadly damaged eulogy of Devikoṭhi speaks of yet another love that of a noble lady who, at her husband's death being ready to follow him on the pyre, was kept back by her two sons, and who henceforth, whilst by rigid vows of constant faith she reduced her body to meagreness, brought up her sons and increased her charity, her compassion for the poor and her devotion to Krishna. And at every step conceiving the world of the living to be unstable, like the crescent reflected in a garland of waves,
restless and trembling with the fleeting breeze, she caused a cistern to be made for the sake of the bliss of her lord.'"

"I know of no Indian inscriptions in which true human sentiment finds so eloquent an expression as in those two, alas, irreparably mutilated fountain slabs; nor would it be easy to point to another group of epigraphical records in which the feminine element is so prominent as in those of Chambá."

In their relations with one another the Ránás appear in a much less favourable light. By each of them his next neighbours seem to have been regarded as natural enemies, with whom the only possible relationship was one of mortal feud. When not opposing a common foe they were engaged in oppressing and despoiling one another, and in the memory of the hillmen they are associated only with dissension and strife. Numerous incidents of those stirring times have been handed down by local tradition, and are treasured in the folklore of the people. One of them is worth recording. In Loh-Tikri there resided two ránás at the neighbouring villages of Báhnota and Siya, who were at continual feud with each other. At length the less powerful, being weary of the harassing treatment to which he was subjected, entered into a compact with a third ráná, who promised to come to his help on hearing the alarm-horn. Soon afterwards the signal was given and the new ally hastened to the spot to find that the horn had been sounded only to test his fidelity. The result was that when next the alarm was heard, at a time of real need, it was disregarded, and the weaker ráná had to submit to any humiliation his powerful neighbour chose to inflict on him.

There is hardly a locality in the State where the villagers cannot recall the place of residence of the local ráná, and they can often point out the very site on which his house or fort formerly stood. In some cases, as at Mulkihár and Devi Kothi, the ruins are still visible, and in others, as at Kothi-ranhu, Sukker and Deol, the ancient buildings are, or till recently, were in actual use. It also seems probable that as in Krul,(1) some of the parganas of the State may have preserved their present boundaries since the time when each of them formed the domain of a ráná.

The baronies owned by these petty chiefs were always of small extent and can have had in them few of the elements of stability and permanence. That in some parts of the hills they acknowledged the supremacy of some paramount power seems probable, but that in others, especially in the olden time, they were free and independent rulers is fully borne out by local tradition, and the negative evidence of some of the slab inscriptions. In the upper Rávi Valley they lost their independence at a very early period, for we have the record of a feudatory chief, named Ashádhá of Gun, as early as the reign of Meru Varma (A.D. 680-700) whose sámantha or vassal he styles himself. In the lower Rávi Valley and Pángi they were probably independent down

(1) Vide page 82.
to the tenth or eleventh century. The Thákurs of Láhul were in ancient times subject to Tibet or Ladákh, but in the tenth or eleventh century those of the main Chandrabhágá Valley came under the control of Chamba. In Paddár the Ránás ruled the country till the seventeenth century, but it is probable that, from the twelfth century, they were dependent on Chamba. The Thákurs of the lower Chandrabhágá Valley retained their independence till a date later than the tenth century, when the Kashtwár State was founded: while the Ránás of Bhadrawáh seem to have been in power down to the sixteenth century, though possibly subject to Balaur.

The Ránás and Thákurs of Kulu are referred to in the earliest records of that State, which was founded not later than the third or fourth Christian century. Frequent references to them also occur in the later history down to the reign of Rája Bahádur Singh, A. D. 1559, by whom most of them were finally subjected.

The earliest known inscription in Chamba in which the title rágánaka occurs is on the base of a stone Devi image at Svaim in the Himári pargana, and it records that the image was made by the order of Rájánaka Bhogata, son of Somata, born in the district of Kishkindha. It is not dated, but judging from the characters it must belong to the eighth or ninth century. Neither in this inscription nor in that of Saráhan of the tenth century, already referred to, is any mention made of an overlord, from which we may conclude that these ránás were independent rulers. On the other hand, the ránás of Churah and Pángi, in the twelfth century, dated their inscriptions in the regnal year of the ruling Rája. For several centuries after their subjection the Ránás continued to rank as feudal barons under the ruling chiefs, and the copper-plates of the tenth, eleventh and twelfth centuries clearly prove that they then held a prominent position in the State. They are mentioned immediately after the Rájá in the order of precedence, and at the head of all the State officials. In the reign of Rájá Soma Varma (A. D. 1060—80) two Ránás—Rihila and Kahila by name—filled, respectively, the important offices of Prime Miníster and Lord Chancellor. On the fountain slabs the Ránás are rudely depicted as knights on horseback, armed with sword and shield, and as feudal barons each of them had his own retainers with whom he accompanied his lord-superior, the Rájá, on military expeditions. In this relationship we see a close analogy to the feudal system of mediaeval Europe.

The title ‘Rágánaka’ seems originally to have been held only by the ancient petty chiefs, but in later times the Rájás of Kashmir, Chamba, and probably other States, were in the habit of conferring it on some of their officers, as a personal distinction for special services. The title was probably given along with a jágir or grant of land.
Several instances are found in the Rája-taranginí in which the title was so conferred, and Dr. Stein in referring to them says:—

"The title Rájánaka, meaning literally ‘almost a king’, used to be given for services rendered to the King. The title has survived in the form Rádzán as a family name of very frequent occurrence among the Brahmins of Kashmir. As the designation of certain high officers (Muhammadans) the term Rájánaka is often used by Shrivara and in the fourth Chronicle. The title was also known in Trigarta or Kangra". (1) On a slab inscription lately found in Chamba a specific instance is given in which the title Rájánaka was conferred by Rája Lalita Varma (A. D. 1143—70) on a landholder, named Nága-pála, who lived near Debri Kothi in Churáh. This use of the title was probably in vogue from the time of the Rajput conquest, and a tradition exists in the families of three of the Ránás in the upper Rávi Valley—Ulánsa, Gurola, and Sswai—that their common ancestor came back from Kulu with Rájá Mushab Varma (A. D. 820—40), when he recovered his territory from the Kira invaders (vide page 72), and received his title along with a jágir for services rendered on that occasion and in the conquest of the Rávi Valley. It may be noted that during Mughal rule, and probably from a much earlier period, an analogous use prevailed of the title ‘Rájá’, which was often conferred as a personal distinction—and this use still exists under British rule. Of the Ránás in the Chambán State at the present time it is impossible to say how many are descended from titular ránás and how many from the early rulers of the hills, but many of them are unquestionably of ancient lineage. Few now hold jágirs or exercise any authority, most of them being common farmers, but it is probable that in almost every instance their holdings are a portion of the old family lands.

The references to the Ránás on the older plates and slab inscriptions show that up till the middle of the twelfth century they had lost nothing of their former prestige. Till then, indeed, it seems to have been the policy of the Rájas to retain their allegiance by giving them high positions at the Court and in the administration. After this a break occurs in the continuity of our records and when the narrative is resumed by the later plates, beginning with that of Rájá Vairái Varma (A. D. 1380), all references to the Ránás have ceased. There is reason to believe that from this period they began to decline in influence, and to lapse into the condition of obscurity in which we now find them. The question arises as to the causes which brought about their downfall, and the history of a similar class of feudal barons in Kashmir may perhaps suggest an answer. From the Rája-tarangini we learn that in the beginning of the twelfth century the Dámara—who were the great land-holders in Kashmir, and held

(1) Rája-tarang (Stein) VI, 117. Vol. I, page 244, footnote.
CHAP. I. C.

the same social and political position as the Ránás and Thákurs
in Chambá—had acquired, during a long succession of weak reigns,
so much power as to have become a menace to the ruling house.
King Harsha (A. D. 1089-1101) therefore determined on their
destruction, and many of them were accordingly massacred. This
procedure, however, entirely failed of its object and only resulted
in a successful revolt which cost Harsha his throne and his life.
The succeeding reigns furnish a record of almost continuous strife
between the central authorities and the Dámaras or between the
various factions of the Dámaras themselves.

There is hardly a State in the hills which does not possess
traditions of a similar conflict between the feudatory chiefs and
their liege-lords—the Rájás; forcibly reminding us of the long
struggle of the monarchs of mediaeval Europe with their powerful
barons.

Obscure traditions of a similar state of things exist in Chambá
and it seems probable that there too the Ránás were a source of
danger, and safety was assured by their complete subjection. That
some of them were almost independent of the central authority
may be conjectured from the wording of some of the slab inscrip-
tions; and local tradition has handed down many interesting and
significant incidents which confirm this conjecture. One of these is
worth recording. Before the conquest of the lower Rávi Valley
by Rájá Sahila Varma of Brahmapura, the country in proximity
to the present capital was ruled by a Ráná who had his fort on
the Bannu Hill overlooking the town, and separated from it by the
Sál stream. From this Ráná or one of his successors tribute was
demanded by the new rulers, and this demand was persistently
refused. The Ráná in question may possibly be identical with a Ráná
Rihila, whose name, as also that of his Ráni, Balha, has been
handed down by tradition. On being summoned to the presence of
the Rájá, the Ráná is said to have laid aside his insolent demeanor
and meekly promised compliance with the royal demand; but on returning to the other side of the stream he became as
obstinate as ever. After consultation the conclusion was come to,
in explanation of this strange conduct, that it was due to the in-
fluence of the soil. To test this a quantity of earth was procured from
Bannu Hill, and spread on the floor of the audience chamber, with
a carpet over it, and the Ráná was again invited to an interview.
On arrival he took his seat on the carpet as usual. But when in
the course of conversation reference was made to the matter of
tribute he sprang to his feet, drew his sword, and demanded
to know who had a right to ask tribute of him. The result
doubtless was his expulsion, or removal to another place where
the soil did not exert this evil influence. A similar tradition
is found in Kulu, and other parts of the hills, and is significant
of the state of tension which seems to have existed between the
various chiefs and their over-lords. That this tension resulted
in open strife, and the complete subjection of the Ránás, seems only too probable, and to this we may attribute the fact that at the present time so many of them have nothing but their title to prove their ancient lineage and the former importance of their families.

The title ráná has now become a caste name and at the last census 94 males and 84 females were returned under this name. The exact number of existing Ráná families in the State is not known, but they probably number not less than 20 or 30. As a rule they marry among themselves or with good Rájput families but most of those who have been reduced to the position of common agriculturists marry in their own caste or with Thákurs or Ráthís.

The following list includes the principal Ráná families in Chambá:

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
<th>Place</th>
<th>Pargana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ráná Lál Chand</td>
<td></td>
<td></td>
<td>Láhul</td>
</tr>
<tr>
<td>Júdhbir Singh</td>
<td></td>
<td>Triloknath</td>
<td>Brahmaur</td>
</tr>
<tr>
<td>Sahib Singh</td>
<td>Chaví</td>
<td>Ulánsá</td>
<td></td>
</tr>
<tr>
<td>Shab Singh</td>
<td>Gurela</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sábuch Singh</td>
<td>Suáí</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sangára</td>
<td>Sáma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amín Chand</td>
<td>Margraon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shiv Dayál</td>
<td>Gohra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kanoya Singh</td>
<td>Agyárl</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The most important Ráná family in the State is that of Triloknath in Chambá-Láhul, which has held a portion of the Chandrúghága Valley from time immemorial. The family tradition is that their ancestor came from Jammu, and settled in Tundáh, afterwards crossing the Pángí Range to Triloknath before the idol of that name was set up. The Ráná is a jágirdár, and his son is addressed as “Tíká.”

One of his ancestors was called Hámir Bardhaim, and his deeds are sung in the local dialect. He is reported to have defeated a Kulu Raja who tried to carry off the idol of Triloknath and was subsequently invited to a feast and murdered after having laid aside his armour. Though professedly a Hindu the Ráná acts as manager of the Triloknath shrine and appoints the líná in attendance. At the annual mela connected with the shrine, on the last day of Sáván, he takes the leading part in the proceedings. His jágír includes the villages of Tunde, Kisori, Hinsa, Shokoli, Salgrao and part of Shor and Purthi in Pángí, also the whole of the Miyár Náá.

The Ránás next in importance reside at Ulánsá, Gurola and Suáí, in Brahmaur, on the left bank of the Rávi, near its junction with the Budhal. According to tradition these three baronies were originally one sief, granted by Rájá Mushan Varma to the Ráná of
Ulansee—the common ancestor of the three families. The areas of their ranhus are as follows:—Ulansee, 376 acres; Gurola, 274 acres; Suai, 235 acres. The present Raná of Gurola is an old man of 70 and has no heir to succeed him. Till recently these Ranás were under obligation to render military service, and the ancestor of the Ulansee Raná is said to have fallen at Nerti with Raj Singh. This obligation was commuted into a money payment by Rajá Sham Singh, of Rs. 100 annually in the case of Ulansee, and Rs. 70 for Suai. The Raná of Gurola is exempt from payment. There is also a Raná at Sámsa in the Ravi valley, whose ancestor is said to have come from Kanjyara in Riblu. He too is a jagirdar. His ancestors were hereditary keepers of the Prithvijor fort, having been appointed probably by Rajá Prithvi Singh. Another Raná holds a small jagir at Margraon in Chambal-Láhul.

The agricultural Ranás are found in the parganas of Kothiранhu, Pinru, Rájíñagar, Loh-Tikri, Dhund, Tisa, Bairá, Sai, Himgari, Kilár, and Sách. They all enjoy exemption from begár or forced labour, and most of them have the rank of Akkar. One of the most interesting figures among the Ranás is the old Raná of Sálhi in Pángi. Near his house is a huge fountain slab, containing a long inscription, erected by one of his ancestors, named Rájánaka Ludrásala, in the reign of Rajá Lalita Varma (A.D. 1148-70). When, some years ago, the stone was thrown down by an avalanche the Raná took care to re-erect it as the embodiment of the departed glory of his house.

Very few of the descendants of the old Thákur chiefs are found in the State. One Thákur family lives at Godin near Alwás, and another at Kilár in Pángi, but both are now common farmers.

All the Ranás and Thákur families who are jagirdars enjoy immunity from State service, but are under obligation to attend upon the Rajá, whenever ancient custom requires them to do so. On the demise of any of the Ranás who are jagirdars his successor has to come to Chambá in order to have his title verified; and a patta is then granted, with a khilat in the case of the Raná of Triloknath. On the accession of a Rajá the Raná of Triloknath tenders his allegiance in person and presents as his nazrana a number of hill ponies.

The title of Akkar is given to men of good families throughout the State, who enjoy freedom from begár and have the privilege of appearing at the nulár Bhiri Jalsa, when each of them presents a rupee as a nazor to the Rajá. In former times they were employed as soldiers. If the Rajá happens to be in their pargana they are under obligation to attend on him, and perform special services, such as carrying letters, etc., if required; but may not be impressed for loads or manual labour. There were 1,104 Akkars at the census of 1901, of whom 612 were in Bhattiyát, 297 in the Sadar wádarat, and 209 in Churú: the rest being in Brahmaur and Pángi.
Religions.

Table No. 16 gives the number of persons belonging to the various religions of the State, and the distribution of every 10,000 of the population by religion and sex at the three census periods of 1881, 1891 and 1901.

The Hindú religion is of course largely predominant, the Muhammadan invasion not having been very powerfully felt in this Hill tract.

<table>
<thead>
<tr>
<th>Religions</th>
<th>Total No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindús</td>
<td>115,878</td>
<td>63.42%</td>
</tr>
<tr>
<td>Muhammadans</td>
<td>7,536</td>
<td>4.07%</td>
</tr>
<tr>
<td>Sikhs</td>
<td>138</td>
<td>0.66%</td>
</tr>
<tr>
<td>Buddhists</td>
<td>468</td>
<td>3.7%</td>
</tr>
<tr>
<td>Christian and other</td>
<td>100</td>
<td>0.8%</td>
</tr>
<tr>
<td>Total</td>
<td>124,865</td>
<td>100%</td>
</tr>
</tbody>
</table>

Amongst the Hindús, Shiv, Devi and Nág have the largest number of worshippers. Their shrines are frequent throughout the whole State, even to the furthest points in Pángí and Láhul; Nág and Devi are worshipped for the protection of family. Thákur and Shiv are worshipped in the morning, and in the evening; Devi on Tuesdays; Nág on Saturdays. Raghubír finds his adherents amongst the Rájputs. Vishnu, though commonly worshipped in Chambá, city, has but few shrines in the State. The Chamás and other lower castes worship in the same fashion as the higher ones, but the Chamás in the capital are Rámdásí Sikhs, while the Mehtárs, who all came originally from the plains, are, like their brethren in the Punjab, followers of Bála Sháh and Bál Mík. The Mussalmans amongst them acknowledge Lál Beg as their leader in religion. The few Sikhs in the State do not differ from those in the plains. Throughout Pángí and Láhul, Buddhists are not unfrequently found. There is a Man dar at Tríloknáth, which is regularly visited by lámas from Tibet, and different parts of China. Muhammadans are almost entirely confined to the wizárate of Churáh and Chambá, and they own many of the neat little shops that line the Chaungán in Chambá city. There is but one mosque in the whole State, and it is situated in Chambá itself. Pírs or Muhammadan saints are widely venerated by all classes of the people. They are worshipped on Thursdays, and also on special occasions when any wish has been attained.

The cult of Vishnu has but few shrines in Chambá. This cult seems to have been introduced into the State in the early part of the tenth century, during the reign of Rája Sahila Varma, and flourished under the patronage of the Rájas, but did not gain much influence outside the capital. The chief temple is that of Lakshmi Nárâyán ascribed to Rája Sahila Varma. Other temples are those of Lakshmi-Damodar, Hari Rai, Bensi-Gopál, Sita-Rám and Rádhá-Krishna.  

(1) Raghubír is the name of Ráma, the hero of the Ramáyana from whom many noble Rájput families claim direct descent.  
(2) See page 75.
in Chambá; and of Narsing at Brahmaur, all of which are described on pages 42-43 of the Gazetteer.

The priests of the Lakshmi Náriyán, Lakshmi-Damodar and Rádha-Krishna temples are Kolue Brahmans of the Kásib gotra; the Bensi-Gopál and Sita-Ram temples, Phale Pandit and Maryán Brahmans of the Bhárdwaj gotra; and of the Hari Rai temple, Hariyán Brahmans of the Bhárdwaj gotra.

The images are all of marble, the most richly adorned being that of Lakshmi-Náriyán, which is the principal idol in Chambá. They are bathed and dressed every morning, and bhog or food, consisting of rice, sugar, pilás and dál, etc., is offered five times a day at the principal shrines. Puja is performed morning and evening, at early dawn and dusk, and is accompanied by the blowing of the conch shell, ringing of bells and beating of drums. The idol is fanned with a fan of peacock feathers, while the officiating priest recites the mantras, burns incense and then waves a light, called árata, in front of the image. He then circumambulates the temple with a light in one hand which he waves at each point of the compass, and a bell in the other which is kept ringing. Finally, returning to the temple door he again waves the light usually seven times, again fans the idol and the puja is then complete. Parshad or consecrated food is then distributed to the people who may be present. Vishnu being regarded as the preserver of life, no sacrifices are offered at his shrines, nor at any of the Shiva temples within the enclosure—which till recently also possessed the right of sanctuary.

In front of some of the Vishnu temples is a round pillar, surmounted by a brass figure of a kite or eagle. This is the vahán or vehicle of the god. The chakra or discus on the top of these temples is believed to represent the Sun—Vishnu being a sun-god.

The following are the other Vishnu shrines in the State:—

As Sri Thákur Murli Manohar-ji he has a temple at Rájnagar. As Thákur-ji he has a mandar in the kothi at Tisa, in Gudda village of Lohtikeri pargana, and in Garh of Baira pargana. As Thákur Nar Singh he has one at Bértgal in pargana Bhaleí.

At Rájnagar the temple is of stone, of two storeys, roofed with slates and surrounded by a verandah. The others are one-storeyed, and built of wood. The idols are invariably of stone. The former contains two images, one as tall as a child two years old, the other much smaller. At Tisa the image is as tall as a child of four. At Gudda there are three images of Thákur Bensi-Gopál and Lakshmi Nath, each as tall as a child of six. At Garh the two images are as high as a child of six months, and at Bértgal is a single image, as tall as a child of a year old, and accompanied by eight stone symbols of Mahadeo, each an inch in height. The incumbents are usually Brahmans, the one at Tisa being of the Kalián got, and at Garh a Kásib, but at Gudda the puja rí is Káthis. All the offices are hereditary. At Rájnagar and at Garh a jágára (vigil) is held on the Jánam Ashtami, and at Tisa and Bértgal bhog is offered twice daily, but at Gudda it is only offered once a week.

Many of the larger temples in the State—especially those of Vishnu and Shiva and the principal Devis—possess rich endowments, in the form of grants of land called sásan, conferred by former Rájás; and the revenue is devoted to the maintenance of the temple fabrics

(1) The árata is done from right to left, and the circumambulation with the right side towards the temple.
and the services. The Lakshmi Náráyan temple is the most richly endowed and owns lands bringing in a large revenue in cash and kind. The administration of the sásan lands, attached to the temples, is in the hands of a State official, called Thákur ka Wazír, who is appointed by the Rája; and he is assisted by a staff of subordinates, some in the capital and others in the parganas. All disbursements for the various temples under his charge are made by the Wazír.

Offerings in money are credited into the treasury of the Lakshmi Náráyan temple, which also contains a large collection of valuables, the accumulation of many centuries.

The cult of Shiva is widely prevalent in Chambé, and must be of very ancient origin for some of the temples date from the reign of Meru Varma, A.D. 700. Shiva is believed to have his abode for half the year on the Kailas peak at Mani Mahes, and for this reason the Brahmu pargana is spoken of as Shvetbhumi or Shiva's land. On 1st Assuj he retires to the lower regions, called Piyalpur (Patalpur) where he remains till the feast of Shivaratri in Phagun, when he returns to his summer residence. The Gaddis, who are devotees of Shiva regulate their migrations by these two dates: leaving their summer pastures in the inner mountains on the former and their winter pastures near the plains on the latter of these dates. All the State kothis are regarded as under the special care of Káli who usually has a shrine in each. Ganesha, Shiva's son, is also extensively worshipped in the State, and one of the oldest temples in Brahmun is dedicated to this god.

There are many temples to Shiva throughout the whole State. The principal Shiva temples at the capital are those of Chandegupt, Trimukha and Gauri Shankar. The first two are linga temples; the third contains two finely moulded figures in brass of Shiva and Párvati. These temples are served by Kolue, Pandit and Pánde Brahman of the Kássib, Atri and Bhárdwáj gotras. The Chandegupt temple is ascribed to Rája Sahila Varma, and that of Gauri Shankar to his son, Yugákar Varma. At Brahmuvar is the Mani Mahesa temple, originally erected by Rája Meru Varma, as stated in the inscription on the brazen bull, but the present structure is more recent. At Saho is the temple of Chandra Shekhara, built about the time of Sahila Varma. In front of each temple stands the figure of a bull, usually of stone: this is the váhan or carrier of the god, and his temples are often surmounted by a trident, supposed to represent lightning.

Animal sacrifice, called niválo, is a common feature of Shiva worship. Bhog or food—consisting of rice, dál and ghí—is offered twice a day.

Buddhism prevails to a small extent in Láhul; but in a very impure form and closely associated with the Nág and Devi cults. The mandar at Triloknath is served by a láma, and is visited by pilgrims from India, Tibet and Nepál: being in fact quite as much a Hindu as a Buddhist place of pilgrimage. The image is of marble; and the temple is under the control of the Rána of Triloknath, who draws the revenues and receives the offerings. Buddhist customs are also found in the Bhotauri villages of Pángi.
The cult of Lakhdáta or "the Bountiful" is of some interest. It is the same as that of Sakhi Sarwar Sultán so common on the plains. This Muhammadan saint lived in the middle of the 12th century, and his real name was Sayyad Ahmad. His principal shrine is at Nigáha in the Dera Gházi Khán District. He has shrines are resorted to by both Hindus and Muhammadans. In most cases the incumbents of his temples, astáns or mandars, are Muhammadans, (muñjávars), but at Bárí in pargana Chánju the pujára is a Billu Brahman, and at Phulra in Himgarí the pujára or muñjwar is a Ráthi and the chela a Muhammadan. These offices appear to be always hereditary. Wrestling matches—called chhinj and associated with the Lakhdáta cult—are held yearly in every pargana of Churú and in some parganas of the Sadr vizárat, as well as in Bhattiyat. No satisfactory explanation of this association is forthcoming. The chief shrines in the State are at:

<table>
<thead>
<tr>
<th>Village</th>
<th>Pargana</th>
<th>Date of fairs, &amp;c.</th>
<th>Images</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhujráú</td>
<td>Tisá</td>
<td>13th Har. 6th Har.</td>
<td>Fairs Wrestling Of stone-erect.</td>
</tr>
<tr>
<td>Marh Buhtar</td>
<td>Klár</td>
<td>5th Har.</td>
<td>14th On 6th Ditto</td>
</tr>
<tr>
<td>Jowánah</td>
<td>Bhandal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jalári</td>
<td>Ditto</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indarwáli</td>
<td>Godiál</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dándgalá</td>
<td>Kohál</td>
<td>11th Sawan.</td>
<td>On 12th</td>
</tr>
<tr>
<td>Haranjár</td>
<td>Baira</td>
<td>21st Har.</td>
<td>On 22nd</td>
</tr>
<tr>
<td>Banjoh</td>
<td>Kohál</td>
<td>9th Har.</td>
<td>On 10th</td>
</tr>
<tr>
<td>Pakhár</td>
<td>Taríod</td>
<td>12th Har.</td>
<td>On 13th</td>
</tr>
<tr>
<td>Dóloí</td>
<td>Pichhla Diur</td>
<td>12th Har.</td>
<td>On 13th</td>
</tr>
<tr>
<td>Jalákhrí</td>
<td>Panjila</td>
<td></td>
<td>A lamp.</td>
</tr>
</tbody>
</table>

A wrestling match is held on the 10th of Bhadon in mauza Baroz, pargana Godiál; on the 12th of Bhadón in mauza Durgala, pargana Godiál; and on the 11th of Sáwan in mauza Bhalotha, pargana Godiál.

All the images in the following shrines are of stone erected in the ground:

<table>
<thead>
<tr>
<th>Village</th>
<th>Pargana</th>
<th>Date of fairs, &amp;c.</th>
<th>Images</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bárí</td>
<td>Chánjú</td>
<td>11th Har.</td>
<td>On 12th</td>
</tr>
<tr>
<td>Phulra</td>
<td>Himgari</td>
<td>9th Har.</td>
<td>On 12th</td>
</tr>
<tr>
<td>Khandí Dhár</td>
<td>Bavetá</td>
<td>10th Har.</td>
<td>On 11th</td>
</tr>
<tr>
<td>Baidáiái</td>
<td>Bagor</td>
<td>12th Har.</td>
<td>On 12th</td>
</tr>
<tr>
<td>Thanál</td>
<td>Tisá</td>
<td>13th Har.</td>
<td>On 14th</td>
</tr>
<tr>
<td>Garh</td>
<td>Bhaleí</td>
<td>18th Har.</td>
<td>On 18th</td>
</tr>
</tbody>
</table>

4) Vide Panjab Ethnography, 1891, paragraph 231.
Nearly all these temples are ascribed to the era of Mūshan Varma, which simply means that they are believed to be very old, but they cannot be older than the 12th century. That at Baididī dates from the time of Rāna Bedhā, and those at Khalū, Thakruni, Thanā, and Garh are of quite recent foundation.

The types of Lakhdāta's temples are not uniform. They may be square, or oblong in shape, of one or two storeys in height, and with one or two rooms. But all contain one, two, or three lamps, usually of iron, but sometimes of copper, earth, or stone, suspended from the roof, or placed on a rock within the shrine.

Two kundis, or large iron cups, are sometimes placed beside the lamp. A white flag is commonly flown over the building. The images are usually of black stone, standing erect upon the ground.

Offerings.—Chūrmā (ghi, gur and flour mixed), gur and ghi with animal sacrifice.

The Siddhs are said by Monier Williams to be semi-divine beings supposed to possess purity. They probably represent deified ascetics of ancient times. They are propitiated in the same manner as the Nāgs and Devis.

There are temples to Siddhs at Chhatrī, in pargana Kohāl, at Alla in Pochlia Diur, at Ghorni in Kīhār, at Sābil in Kīhār, at Jharoli and Saroga in Kīhār, at Siddhkhadera in Pāngi, and to Nānga Siddh at Raṅjāgar and at Mā in that pargana. It will be seen that all but the latter are nameless Siddhs. The temple at Chhatrī is a square building, one storey high, built of wood and roofed with slates, and is said to have been built in the reign of Mūshā Varma. It contains three images of stone, each the miniature of a man, riding a horse of stone. The hereditary chēla and pujaṛa are Rāthis by caste. The temple contains ten iron chains and three maces, which are taken from village to village during the eight days commencing from the Janam Ashtami. The god is supposed to make a tour during this period, and villagers, who are under a vow, then make offerings which serve as his bhog throughout the year. Bhog is offered to the god, and he is worshipped once a day.

The other Siddh temples resemble that at Chhatrī in construction, and all are said to date from the time of Mūshā Varma. Their images are precisely the same in character but vary in number, there being four at Alla, two at Ghorni, five at Sābil, two at Jharoli and Saroga, one at Raṅjāgar, and three at Mā (Moā).

The chelas and pujaṛas are hereditary, but of different castes, being Chamās at Alla, Rāthis at Ghorni, Sābil Brahmans at Jharoli, Rāthis at Saroga and Raṅjāgar, and Hālis at Moā. In only one instance it will be seen are they Brahmanas. The Siddhs of these places also go on tour precisely like the Siddh of Chhatrī and at the same period. In some cases the chēla and pujaṛa divide the cash offerings, reserving those in kind for the Siddh.

The deified hero of the Mundilkh cult is doubtless the valiant Rājput champion, Gugga Chauhan, who lived at Garh Dandera, near Bindraban, in the time of Prithvirāj, the last Hindu King of

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(1) Vide Arch. Survey Report, vol. xiv, pp. 81—84 and xvi. p. 199. Jāya Chandra, the last Rāja of Kanau, was also called Mundilkh by the Chauhan bards. He fell in battle with the Muhammedans, A.D. 1194. Vide also Kangra Gazetteer, p. 109.
Delhi, A.D. 1170—93. Gugga is said to have fought many battles with the Muhammadans, and in the last his head was severed from his body; hence the name Mundlikh, from munda head, and likh a line. He is said to have continued fighting without the head and by some to have disappeared in the ground, only the point of his spear remaining visible. The legend is sung to the accompaniment of music by the hill bards, and with such pathos that their audiences are often moved to tears. Mundlikh's death is supposed to have taken place on the ninth day of the dark half of the moon in Bhádon, and from that date for eight days his shráda, called Guggnaíh, is yearly observed at his shrines. He is represented by a stone figure of a man on horseback, accompanied by similar figures of his sister Guggari, a deified heroine, his Wazír, Kailu and others. The rites of worship are much the same as at Deví temples.

Mundlikh has a mandar at Garh in pargana Tisá, another at Palewar in Sahu, and Gugga Mundlikh Siddha has one at Shálú in Himgari. The temples are of wood and stone.

The images are of stone, but vary in size and number, that at Garh being about a foot high, and that of Palewar containing four idols mounted on horseback, while at Shálú, Gugga Mundlikh is represented by the statue of a boy of twelve. There are no incumbents at Garh, but at Palewar the chela and pujára are weavers, in whose families the offices are hereditary. Gugga's chela and pujára are Chamáres, and their offices are also hereditary. The Mundlikh of Garh goes on tour for eight days after the Janam Ashtami in Bhádon. He of Palewar goes on tour for three days after, and Gugga's chain and umbrella (chhatar) are paraded through the villages for the eight days after the Janam Ashtami.

The Nág and Deví cults are the oldest in the hills and may be regarded as, in part at least, of aboriginal origin. They are every where predominant among the villagers and have a much stronger hold on their minds than the later symbols of Hinduism. In times of sickness in their families or disease among their cattle and flocks, it is to the village shrines they resort in the hope of obtaining relief. These hill godlings are legion, almost every village has its own special deities, and the priests are more frequently Rájputs and Ráthis than Brahmans; they may even be of low caste. Sacrifice of animals is a universal religious rite, and many traditions are still current pointing to the fact of human sacrifice having been prevalent in former times.

The Nág shrines are very numerous, and there are also Nágí shrines, but the latter are not common. The image in these shrines is usually of stone in human form, with the figure of a snake entwined around it and a serpent canopy over head. The shrine also contains figures of snakes in stone and iron, with a tirsul or trident, a lamp, an incense holder, a purj or weapon like a sword, and finally the iron chain or sangal with which the chela scourges himself. This is said to be an exact copy of that shown in the hand of the Egyptian god Osiris.(1) Springs of water are believed to be

(1) The Sun and the Serpent, page 98.
under the control of these snake godlings, and, in some parts of the hills, to such a degree are springs and wells associated with snake influence in the minds of the people that Nág is the name in common use for a spring of cool and refreshing water. A spring will usually be found in proximity to a Nág temple. Many of the Nág godlings are believed to have the power to grant rain, and in times of drought they are diligently propitiated. Jágás or vigils are held in connection with the temples, incense is burnt and sheep and goats are offered in sacrifice. The pujára gets the head and the chela the shoulder, while the low caste musicians are given the entrails, and cooked food. The rest of the animal is taken away and consumed by the offerer, and his family or friends. Money offered is equally divided between the pujára and chela, also dry grain. If people belonging to a low caste offer cooked food, which is not often done, it is given back to them after being presented to the Nág. A jágá or vigil is always held at the time of a mela, which as a rule takes place once a year at each shrine.

The Devís are female deities, and are believed to have power to inflict and remove disease in man and beast. They are not associated with springs like the Nágs. It is common to find a Nág and a Deví temple side by side, and similar attributes are ascribed to both. Some of them, like the Nágas, have the power to grant rain.

The worship is similar to that at Nág temples and the offerings are disposed of in the same manner.

The image is usually of stone in human form, but snake figures are not as a rule present. The temple furnishings are similar to those of Nág temples. In front of the Deví temples may usually be seen the figure of a tiger in stone: this is the sáham or vehicle of the goddess. The most famous Deví temples are the following:—Lakshmana Deví at Brahmaur; Shakti Deví at Chhatrari; Chámunda Deví at Chamba and Deví Kothi; Mindhal Deví in Pangi; and Mirkula Deví in Ladhuli.

The opinion has recently been advanced by Brigade Surgeon Oldham that the Nágas and Deví cults had their origin in a form of hero and ancestor worship; and that the so-called snake gods and Devís are the deified rulers of the people whose racial emblem was the hooded snake. Dr. Oldham brings forward a large amount of evidence of a varied and interesting character, in support of his view.

That many of the godlings of the hills are really deified ancestors and heroes of ancient time, seems hardly open to doubt. The Birs, Rája Mundlikh and other deities are believed by the people themselves to be of this character.(1)

Dr. Vogel holds a different opinion regarding the nature of snake worship. He says:—

"The numerous legends relating to the Nágas which are either found in Brahmanic and Buddhist literature or are still current in the valleys of the Himalaya, can, in my opinion, only lead to one conclusion regarding the true nature of so-called serpent worship. The Nágas are water spirits, and in worshipping them the alternately beneficial and

(1) The Sun and the Serpent, by Brigade Surgeon C. F. Oldham.
destruc{tive power of the water is propitiated. That this water-worship became so prevalent among the agricultural population of India cannot be a matter of surprise. It goes back undoubtedly to a very remote age as appears from its frequent mention in ancient literature. That now-a-days it is chiefly found in the hills, is an instance of an ancient cult having been preserved in the highlands, which in the plains has been swept away by more advanced forms of religion. But in ancient times it was certainly not restricted to the hills. We thus understand why Buddhist authors and sculptors were equally anxious to represent the Nága kings as converts and worshippers of the Buddha. It shows that in the early days of Buddhism the Nágas themselves had numerous devotees all over India."

The Nág and Deví temples are all erected on much the same plan, and are usually situated in a clump of cedar trees near a village. Such trees around a temple may not be cut down and are regarded as the property of the deity residing in their midst. Sometimes a temple may be erected within the interior of a forest or in some mountain ravine, standing quite alone.

The usual pattern is a square resting on a raised platform of stone. The building itself may be entirely of wood, or of the wood and stone style of architecture so common in the hills. It generally consists of a central cella with an open verandah around it and a small door in front. The whole is covered in with a pentroof of wood which either slopes on two sides from a central ridge, or on four sides from a surmounting cap or ball. This roof is supported on cross beams resting on wooden, or wood and stone pillars, one at each corner of the platform, with intermediate supports if necessary. Sometimes the verandah is entirely closed in, with only a doorway opposite the door of the cella. The cella remains the same from age to age, and is not renewed unless it becomes ruinous, but the roof is frequently renewed as a mark of respect to the deity within. This, however, is not now done as often as was the custom in former times, and in many cases repairs are carried out only when absolutely necessary. The wood work of the verandah is covered in with carvings of a grotesque character, while hanging around are the horns of animals which have been offered in sacrifice, with bells suspended over the doorway, and sometimes a pole in front, called dhuj. The image is inside the cella. The temples have probably remained much the same in shape and structure since the earliest times. Occasionally they consist of a small cella only of the simplest kind, with no verandah—often too the image may be seen resting in the open, under a cedar tree, with little to indicate its character except the red paint, and oily appearance from the ghī with which it is besmeared.

The rites of worship are similar at both Nág and Deví temples. Bloody sacrifice holds the foremost place. On ordinary occasions incense is burned, and circumambulation of the cella within the verandah is performed by the priest. There is also the ringing of bells, and the sounding of the conch shell, accompanied by the beating of drums. A mela is usually held once a year at each temple, when a great concourse of people takes place on the green near the shrine; and all are seated in prescribed order according to ancient custom—a special place being reserved for the officials of the pargana in which the temple is situated. Music and dancing, and often drinking, play an important part at these melas. Each temple has a pujára or priest, who may be of any caste, and a chela, who is usually a low caste man. The god or goddess is supposed to speak through the chela, who is believed to become inspired by the deity. Seated at the door of the temple he inhales the fumes of burning cedar wood from a vessel held before him, while he is fanned by

(1) This is probably meant to represent the standard of the god.
a man standing near. The drums are beaten furiously—soon he begins to quiver and tremble, and this trembling increases till the entire body shares in the incessant motion, this being the recognized sign of the god having entered into him. Continuing to work himself into a frenzy he springs to his feet and dances madly, scourging himself all the time with the sangal or the tirsiul which he holds in his hand, sometimes with such severity as to draw blood. The harsh and discordant music gets louder and wilder, and others join in the dance, forming a circle with the chela in their midst. A goat is then brought forward and presented to the god—and water is thrown upon it and put into its ear to make it tremble—this being the sign that the victim has been accepted. Forthwith the head is struck off and presented to the god, and in some cases the chela drinks the warm blood as it flows from the quivering carcase. The dancing proceeds more wildly than ever till at last the chela calls out that the god has come—all are then silent and questions are asked by the people and answered by the chela, as the mouthpiece of the god. Having done his part the chela sinks on the ground exhausted, and is brought round by fanning and sprinkling water on his face and chest. The people then disperse to their homes.

The temples may be visited in times of drought and famine, or pestilence in man or beast, also by individuals on account of any special circumstances such as sickness or for any family or personal reason. These are called jātra, and on the way to the temple round marks are made with rice-water on the stones by the way side, probably to indicate that the pilgrimage has been performed. Only special Nāga have the reputation of being able to give rain, and in time of drought these shrines are much frequented, the same procedure being adopted as that already described. Sheep and goats are freely offered at such times. If rain falls too abundantly the Nāga shrine is again resorted to with offerings, to constrain the god to stay his hand.

There are many traditions current in the hills which point to human sacrifices having been frequent at Nāg and Devī temples in former times. In Pāngi and other parts of the Chandra-Bhāgā Valley a singular custom obtains in connection with Nāg worship. For a fixed time every year in the month of Sāwan, and sometimes for the whole of that month, all the milk of the village is devoted to the local Nāg and is then said to be sucha. The villagers do not use it themselves, that is, they do not drink it, and they are very unwilling to supply milk to travellers during the period. The milk is churned as usual, and ghi is made from it, the butter-milk being stored and used up at feasts held on certain days during the month. Every few days an offering of milk and sweet bread is made to the Nāg, some of the milk being sprinkled over it. It is also smeared with ghi. A final feast is held at the end of the month. In Pāngi only 15 day are observed, and this only in the lower part of the valley.

Generally speaking, the foundation of the Nāg and Devī temples is ascribed to the era of Raja Musah Varma, A.D. 820—40, but most of them probably are of much older date. Three temples, two of Mahal Nāg, and one of Jamun Nāg at Bani, are said to have been built in the time of Rānā Bedhka (1).

Further the pujāras and chelas are most commonly Rāthis by caste but, in a good many cases, only the pujāra is a Rāthi, the chela being a Hāli, as in the temples of Kāt Nāg and Manovar Nāg at Bhārārom, Mahal Nāg at Bāthīla, Nandyāsar Nāg at Puddhrā, Tarewān Nāg at Lunkh, Him Nāg at Bharāwin, Mahal Nāg at Bairi and Bairo, Muthal Nāg.

(1) A famous Rānā of the olden time who lived in Barnota pargana—date unknown.
In some cases the pujařa is a Hālī, e.g., at the temples of Bhudhu Nāg at Lakhota, Parshut Nāg at Andwās, Sri Nāg Surjī at Sādāj, Thainang Nāg at Gung Rās, Kalan Nāg at Koralandar. At Sri Potir Nāg's temple at Bhūmān the pujařa and chela are both Kola; at Kalan Nāg's temple at Chilli they are both Bāchhra Gaddis; at Handol Nāg's temple at Chandrah both are Battan Gaddis; at Sagta Nāg's at Bani Sagwari both are Saphi Gaddis.

Brahmans are incumbents of the following temples:— Mahal Nāg's at Bani (Brahmans of the Puddha got, with Hālī chelas); Thainang Nāg's at Dīrog and Mahā Nāg's at Manglāna (of the Kaliān got, also chelas); Mahal Nāg's at Jamohār (of the Kaliān got with Hālī chelas); at Thainang Nāg's temple at Kharont (of the Bātan Pāl got with Rāthī chelas); at Thainang Nāg's temple at Balonota (of the Kaliān got, also chelas); at Ham Nāg's at Tulāhāna (of the Kāssab got, also chelas); at Nāg Balodor's and Mahal Nāg's at Jungal Bani (of the Kaliān got, also chelas); at Sindhu Nāg's at Sundhār (Gaur Brahmans, also chelas); at Bajog Nāg's at Sirha (Gaur Brahmans, also chelas); at Balodor's at Bal الأخرى the pujařa is a Kandu Brahman; at Mahal Nāg's at Talai he is a Tharatu Brahman; at Karangar Nāg's in Sanpur he is a Lecha Brahman, with a Rāthī chela; at Sindhu Nāg's in Suri a Kaliān, also with a Rāthī chela; at Sar Nāg's in Sarsara he is a Kāssab; at Jamun Nāg's at Bari Jamohār he is a Kaliān with a Rāthī chela; and at Rāh Nāg's temple in Rāh he is a Kāssab with a Hālī chela.

In Pāngi Brahman pujařas officiate at the shrines of Mindhal Devi at Mindhal; Kaut Nāg at Re; and Markula Devi at Tindi and Udaipur; Rāmās are the pujařas at Kilar and Sāthī; and Rāthis with Hālī chelas at all the other shrines.

The following are some of the legends associated with special Nāgs and Devis, in different parts of the State:

Bāsak Nāg was brought from Bhadravāh 100 years ago, because disease was prevalent among the cattle of the State. Bāsak Nāg and Nāgni were also brought from Bhadravāh on a similar occasion, and Dīghī Nāg from Pāngi.

Indrā Nāg derives his name from Indra. Tradition says that a Rānā from Saket came to Kanyāra in Kāngra, thence to Kordāi, and thence to Sāmrā, the Nāg, and his pujařa accompanying the Rānā. The Nāg's disciple, Dhand, was drowned in Dānāg, and his idol was also cracked in its temple. In one of its hands it holds a trident; in the other a chain, with which the chelas beat themselves.

Kalhūr Nāg, his original name, now better known as Kelang, came from British-Lāhul. Fifteen or sixteen generations ago cattle disease was prevalent at Kušt, and the people of that village vowed to hold a fair, if it abated. Tradition says that Kelang, in the form of a serpent, rode on the horns of a ram from Lāhul, and stopped at Dūghi two miles from the present temple. Remaining there for three generations, he went to Dūrūn at the source of a stream, a cold place difficult of access; so the people petitioned his chela to remove lower down, and the Nāg, through his chela, told them to cast a bhūna(1) from that place, and to build a new temple at

(1) A musical instrument like a plate of metal, which is struck with a stick.
the spot where it stopped. By digging the foundations, they found a three-headed image of stone, and on removing it a stream gushed forth. This was many generations ago. This image is in the Padamasan. (1) attitude Raja Sri Singh presented a second image of eight metals (ashtadhatu), which stands upright, holding a lathi or pole in its right hand. Its head is covered with figures of serpents, and it wears a necklace of chaklas with a zaneo and torogi or waistbelt and pasab (loin cloth), all of serpents. This temple is closed from Magh 1st to Baisakh 1st. At other times worship is performed every Sunday, but only sheep and goats are accepted as offerings.

Brahmani Devi’s history is this. A Brahmani had a son, who had a pet chakor (partridge), which was killed by a peasant. The boy died of grief, and his mother became sati, burning herself with her son and the partridge, and began to afflict the people, so they built her a temple.

Devi Chhantula of Gawari revealed herself in a dream to Raja Sri Singh, and ordered him to remove her from Prithvijor to this place. The temple at Sri was built by Raja Uggar Singh who vowed to make it, if it ceased raining, it having rained incessantly when he had gone to bathe at Mani Mahesh.

Devi Chhantula or Adshakti, “original power” has a curious legend. A land-owner suspected his cowherd of milking his cow in the forest, so he kept watch and found that the cow gave her milk at a spot under a tree. The goddess then appeared to him in a dream, and begged him to bring her to light. Searching at the man found a stone pindi or image, which he was told to take to his home, when it stopped at a certain spot, and there its temple was built. (3) Raja Bala Bhadra (A.D. 1589—1641) granted it 38 labors of land whence the devi was called Chhantula.

The legend of Dot Naga at Kilari is that he was originally located in Lahal, and human victims were offered to him. The lot had fallen on the only remaining son of a poor widow, and she was bewailing her misfortune when a Gaddi passed by and, hearing the tale of woe, offered to take her son’s place. He, however, stipulated that the Naga should be allowed to devour him, and on his presenting several parts of his body in succession without any result he got angry and threw the Naga into the Chandrabhag. It got out of the river at Kilari and being found by a cowherd was carried up to the site of the present temple, when it fell from his back with the face on the ground. A shrine was erected and the image set up with its face looking inwards: and a clump of cedar trees at once grew up around the shrine.

The legend associated with Mindhal Devi is as follows:—The spot where the temple stands was originally occupied by a house, consisting of an upper and a lower storey, as is usual in Pangi, belonging to a widow with seven sons. One day in early autumn while she was cooking in the upper storey a black stone appeared in the chula causing her much annoyance. She tried to beat it down but in vain. At last she was seized with a trembling, and thus knew that the stone was a devi. Rushing outside she called to her sons, who were ploughing in a field with two oxen to a plough, that a devi had appeared in the house. They made light of the matter and asked tauntingly if the devi would enable them to plough with one ox, or give them a sian. Immediately the widow and her sons were turned to stone, she in the house, and they in the field. From that time only one ox to a plough has been used in ploughing at Mindhal and the place has been a sian Granth for many centuries. (3)

(1) Sitting cross-legged in the attitude of devotion, like representations of Buddha.
(2) This temple was erected in the reign of Raja Mera Verma, (A.D. 669-700).
(3) The people believe that if two oxen are used one of them will die.
The Muhammadans in the State are mostly Sunnis and are found only in the Chamba and Churhá wizárats. Most of those in the capital are Kashmiris. They are by no means strict in the observance of the rites of their religion, and many Hindu customs and superstitions are common among them. The worship of Pírs is a leading feature of their religious life, and there are two wizárats in the vicinity of the town; that of Sháh Madár on the hill behind Chamba; and of Sháh Jamál at Rájpur. The former is ancient and probably identical with the Míán Bábí cult of which a full account will be found in the Gazetteer of the Hoshyápur District. Sháh Jamál is said to have come to Chamba in the reign of Rájá Charat Singh, A. D. 1808–44, and is believed to have checked the ravages of cattle disease, then raging in the State, by giving his own life. The Muhammadans also venerate Lakhdáta, whose shrine is at Jaldkhrí, near the town.

These shrines are visited by Hindus as well as Muhammadans, and money and other offerings are presented which are the perquisite of the Mujáwar. Among Muhammadans it is customary to visit these shrines on the occasion of the jattu, or cutting of the first hair in children. The only mosque in the State is in the town of Chamba.

Benevolent and malevolent spirits are regarded as spiritual and invisible beings unless when for some special reason they assume bodily form. They have no shrines or visible symbols, but to each group a special locality or habitat is assigned by popular superstition, where they may be propitiated. The customary rites are much the same as at Nág and Deví temples. Some of them, e.g., the Bírs, are believed to be the disembodied spirits of ancient heroes and champions, who have the power to resume bodily form at pleasure; others are the ghosts of the dead which must be propitiated to avert calamity. The following are some of them:

Khetr-pál is the god of the soil, and is propitiated to secure a bountiful harvest. This is done before beginning to plough, and especially before breaking up new ground that has never been under cultivation, or that has long lain fallow. A sheep or a goat may be offered or incense is burnt.

Great importance is attached to this offering in breaking up new ground. A stone is set up in a corner of the field as the symbol of the god of the soil, and on it the sheep or goat is sacrificed after having been taken all round the field. The head is buried in the ground, the rest of the sacrifice being taken home and consumed by the family. Until this sacrifice is made the ground is looked upon as lifeless, and devoid of fertilizing power. A similar custom is observed before beginning to reap the harvest. A sheep or goat may be offered, but this is not done every year in the case of ground under cultivation, either at seed time or harvest. Usually the offering consists of sweet bread and incense along with the first fruits of the crop. Before beginning to build a house it is considered imperative to propitiate the earth-god with a sacrifice. Sometimes the offering is made after the house is finished, and the blood of the slain animal is then sprinkled on the door frames. Traditions are still current which leave
Water spirits.

no doubt of the fact of human sacrifice having been common in former times in building a fort or palace. The victim was buried beneath the foundations to ensure the stability of the walls.

The tutelary gods presiding over each clan and family are also revered. Thus in the case of the Gaddis the clan-god is Shiva, and for this reason Gadderan is often called Shivbhumi or Shiva's land. Raghubir is the clan-god of the Rajputs(1). The tutelary goddess of the family is called kulaj, thus the family goddess of the Chamba Raja is Champavati, whose legend will be found at page 74 of the History. Ancestor worship is exceedingly common throughout the State, and is found in special forms analogous to those of the aboriginal races. In aulur-worship, or the propitiation of the ghost of a man who has died sonless, there is a survival of the ancient belief in the harmful influence of the ghosts of the dead. Other forms of ancestor-worship will hereafter referred to, bearing a close similarity to those of the aboriginal races.

The spirits of the mountain are all dread realities to the hillman. In his disordered fancy every peak and pass is the abode of demons called Rakshasa or Rakas, who control the winds and the storms. When the tempest rages on the mountain summit he believes the Rakas are contending with one another, the falling rock and the avalanche are the weapons of their wrath. In ascending a snowy pass the coolies often refrain from all noise till they reach the top, lest they should inadvertently offend the spirit of the mountain, and bring destruction on themselves; and no Gaddi would think of crossing a pass without first propitiating the pass-deity to secure fair weather and a safe passage for his flocks. A cairn with flags hanging from twigs fixed on the top is found on the summit of almost every pass and represents the pass-deity.

Many of the forest trees are believed to be the abode of evil spirits. The Babiirs—defied heroes or champions of the olden times—are said to live in the pomegranate, lime, bun, fig, kainth, simbal and walnut trees. They also frequent precipices, waterfalls and cross-roads, and are propitiated on special occasions at these various spots. They are credited with the power to cause sickness especially in women; and some of them, as for example Kaala Bir and Narsingh, are said to have amorous proclivities and to visit women in the absence of their husbands. If the husband returns while the Bir is in human form he is sure to die unless a sacrifice is offered. Kehlu Bir lives on the mountain slopes and when unappeased rolls landslips down into the valley. The Banasats are female spirits living in forests and on high mountain slopes, and are regarded as the guardians of cattle. For this reason they are propitiated when the village cattle are sent in summer to the grazing grounds. The Banasats also preside over quarries and rock cuttings and must be conciliated before operations are commenced. A goat must be slaughtered over the lime kiln before it is lit; and an offering is made to the Banaat before trees can be felled in the forest. The sportsman is admonished to appease the local devata with a goat if he wants to secure good sport, otherwise failure awaits him; and the grain cannot be ground at the grát (water-mill) without the consent of the Banaat.

In the same manner every river and stream is the habitat of a water spirit called Bir batál who also bears the Muhammadan name of Khwaja Khizr(2). The ancient name was Varuna, but how the change of name came about no one can say. The Minjaran ka mela, held yearly in Chamba, is

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(1) Raghubir is the name by which Rama, the deified hero of the Ramayana, is worshipped.

(2) Vide Punjab Ethnography, 1881 paragraph 217.
probably a survival of the aboriginal worship of the river-god. A bridge is regarded as likely to be unstable, unless a sacrifice has been offered—
and the opening of a kuhl or water-course requires the same kind of
offering.

The Jaligams inhabit wells, springs and streams, and are believed to have the power to cast a spell over women and children, causing sickness and death.

In addition to these, many other ghosts and hobgoblins, chiefly malevolent, are believed to have their dwelling in the hills. Chungu is a male spirit under the control of a sorcerer, whose messenger he is. He drinks the milk of cows and also carries it, with ghī, etc., to his master. Bahro is a male spirit of an ugly form who causes disease and must be appeased. Gunga is the protector of the cattle within the village cattle shed, just as Bānja is on the mountain grazing-grounds. The products of the cow are believed to be under the control of a special godling called Jakh, and every cow has its own Jakh, whose name is asked at the time of purchase, with a view to his requirements being properly met.

But the list is endless, for there is hardly anything the hillman does or attempts to do which is not under the control of one or other of the presiding genii of the mountains, without whose good will and favour all his efforts will be attended with failure; while the neglect of the customary offering may bring disaster to himself and his family. When sickness or calamity is believed to have been caused by any of these malevolent spirits the sick person, or some one for him, goes to the local chela who tells them which spirit ought to be appeased, and acts as the medium of cure. This he professes to do with the help of the godling whose chela he happens to be. All such diseases are called opari, that is, from supernatural influences—as distinct from those that are sariri, or connected with the body.

Tree-worship is by no means distinctive in the State: indeed it is doubtful if any tree but the pipal is really worshipped. As this tree does not grow much over 3,000 feet its worship is prevalent only in the lower and outer valleys. The Nāg and Devī temples are frequently found in cedar groves, and then the Cedrus deodara is regarded as sacred, and may not be cut down. The tree itself, however, is not worshipped, nor is it looked upon as sacred unless when in proximity to a temple. The same is true of other trees which are believed to be the abode of malevolent spirits, such as the kainth, fig, pomegranate, etc. The tree is not worshipped, only the spirit residing in it. Even the shadow of these trees is injurious.

Sorcery and witchcraft are also very commonly believed in, though not to the same extent as in former times. Various kinds of disease are attributed to this cause, and witches are credited with the power to produce these diseases in others,

(1) Vide Festivals.
(2) Even in the case of the pipal it is probably not the tree itself that is worshipped, but the spirits believed to reside in it. These are Brahma, Vishnu and Shiva, in the trunk, the deities in the roots, and the Rājega in the branches and leaves.
either directly by their own incantations, or indirectly through the agency of one or other of the malevolent spirits which they bring under their control. Disease among cattle is also ascribed to witchcraft, and even the ravages of wild animals, such as leopards. Formerly when suspicion of witchcraft was aroused the relatives of the affected person went to Court or to the Raja and made a complaint. An order was then issued to a chela who had the reputation of being able to detect the witch in fault. Taking with him a gárrí (player on a one-stringed instrument) and a dolí (drummer) he proceeded to the place. A ghara full of water was first set on some grain spread on the ground and on this was placed a lighted lamp. Ropes were also made ready and laid beside the kumbh, as the ghara was called. While the musicians played, the chela worked himself into a state of afflatus, and addressing the people standing around he asked if they desired the witch to be caught, warning them that it might be a near relative of their own. They replied in the affirmative. This went on for three days. On the third day, standing beside the kumbh, the chela called out the name of the witch and ordered the attendants to go and seize her, and picking up the ropes they at once ran off to execute his orders and she was seized and bound. In olden times witches were subjected to cruel treatment to extort a confession of guilt. One of the methods was the same as that customary in some countries of Europe in former times. The witch was dipped in a pool of water, the belief being that if guilty, she would rise to the surface, and would sink if innocent. Guilt having been proved, the accused was banished to a distance, and sometimes her nose was cut off. For his services the chela received a fee of Rs. 12, part of which went to the State. Chelas are also believed to have the power to exorcise evil spirits by making the person afflicted inhale the smoke of certain herbs.

Though the belief in witchcraft still survives, the detection of witches and all the cruel practices associated with it are now illegal, and have been entirely discontinued.

The following are some of the superstitions current among

the people.

When a child is born, a Brahman is consulted to ascertain its good or bad fortune, and if he says it has been born in a gandh mut or 'unlucky origin' the child is sometimes given away by its parents, under the idea that its presence will bring calamity upon them. If a child's upper front teeth appear first, it is a bad omen, and to avert the malign influence, the mother's parents must present something, e.g., a silver tooth, to the child. When starting on a journey if a Brahman or Dumna is met, or any one bearing an empty ghara or kitta, the omen is unfavourable, and the traveller turns back. If a child is met or a person bearing a full ghara the omen is favourable. For a journey or any work of importance a Brahman is consulted to ascertain the sáň or lucky moment, and if the person is unable to start on the day and at the time fixed, his walking-stick or bundle is put outside the door, and this is looked upon as equivalent to his departure.
Population.
Unlucky months, days and names.

The months of Chet, Pao and Mágh are regarded as unlucky, and are called kále mabhine or black months. The people like to hear the name of Chet first from the lips of Dumnas; and the name of Mágh is best heard from a class of Brahmans called Básbáre, who come during that month from the plains to sing and beg.

An infant should not be taken outside for the first time in these months, this being unlucky. If a cow has a calf in Bhádon, both it and the calf must be given away to avert misfortune. Sunday, Tuesday and Saturday are unlucky days for celebrating a marriage; if a marriage takes place on Sunday, the couple will not agree with one another; if on Tuesday, the husband will soon die; if on Saturday, there will be much sickness in the family.

A woman must not wash her head on a Friday, or her brother will become sick. This is called gát lagdi. Cowdung should not be offered to any one on a Friday, or the cow will become sick and its milk will dry up. On Wednesdays and birthdays nothing should be given away unless in the form of dás, otherwise good luck will cease. A journey should not be begun on Sunday, Tuesday or Friday; but Monday, Wednesday and Thursday are lucky days for such a purpose, especially Wednesday. Sunday is good for entering on anything requiring haste.

Saturn being a planet of bad omen, no oil should be put on the head on Saturday. On that day a little oil—enough to see one's face in—is put into the palm of the hand and then given to a Brahman. Some diseases are believed to be due to the malign influence of the planet Saturn, and to remove them kícheri (a mixture of dál and rice with spices) is cooked and passed round the sick person's head and then given away; the idea being that the disease is thus transferred to the person who eats the kícheri.

Again, a woman should not wash her head on a Saturday, or her husband will become sick. There are five days in each month, called panjak, which are unlucky, and on them no work should be done. If work is in progress a holiday should be given, and no new work should be commenced on any of these days, or it will be attended with loss. If any one dies on one of the days of panjak cloth dolls, corresponding in number to the days still remaining, are made up and laid alongside the corpse and burnt with it, otherwise more members of the family will die. This custom is called panjak shánti. If a buffalo calves on a Wednesday it is unlucky, and the calf must be given away. A child born on a Tuesday will be attended with misfortune in the marriage state in after-life. There is also a special day in each year, called gurbár, usually a birthday, on which no work must be done; the special day is indicated by a Pandit.

In Chamba the names of certain places are regarded as unlucky, and must not be mentioned in the morning. These are Nurrpur, Basohli and Jammu. This prejudice doubtless arose in consequence of the frequent wars with these States in olden times. If it is necessary to refer to Nurrpur the phrase "sapparwála shahr" or 'the rocky town' is used; while Basohli and Jammu are spoken of as the "pála mulk," that is 'the country across the Rávi.'

The belief in evil spirits exerts a powerful influence on the imagination of the people. Evil spirits and fairies are believed to have a special liking for fair complexioned children, and a black mark is put on the child's forehead to keep them away, and also to protect from the power of the evil eye. The underlying idea seems to be that these malign influences affect beauty more readily than ugliness; charms are also in general use to keep way
bhuts or evil spirits and the evil eye. These are made of leopards' and bears' claws, and the teeth of pigs; under the belief that as they belong to fierce animals they have the power to frighten away anything harmful. A cowrie, a shell or the bone of a crab is also regarded as having the same virtue. For the same reason brass anklets, called rehāra, are put on children. A person dying sonless is believed to become a bhut or autar-āpyuta (sonless), and becomes a trouble to some of his living relatives, unless duly appeased. For this purpose a jantraw is worn by adults, consisting of a small case of silver or copper containing a scroll supplied by a Brahman. An autar necklet made of silver with a human figure cut on it is also commonly worn. Another form is the nābḍ, of silver or copper and shaped like an hour-glass. An autar must also be propitious with the sacrifice of a goat, and the dead person's clothes are worn for some time by a member of the family—a soapnut kernel is also worn hanging from a string round the neck. Iron about the person is believed to afford protection from evil spirits. If outside her house a woman should be careful not to bathe quite naked, as she is more liable to come under the shadow of an evil spirit. A child, whose jattu or first hair has not been cut, must not be taken to a meta, as the fairies who frequent such places may exert an evil influence. A piece of common thread netting hung above the doorway is believed to keep out evil spirits, during labour and in times of sickness.

Good and bad omens are much regarded. If a chakor (partridge) cackles on the roof of a house, it forebodes the death of a member of the family. An owl settling on the roof, or on a tree close by, portends calamity or misfortune. A child or kite in similar circumstances is also a bird of evil omen. There are also bad omens in connection with cattle. If a cow lies down while being milked, or blood comes from the teats, the omen is bad and the animal must be sent away. A poisonous snake entering a house portends good, and the Nāg is regarded as specially auspicious. If killed in the house a snake must be removed by the window and not by the door, or a member of the family will die. If a cock crows in the evening it is killed at once, lest it should crow thrice, portending the death of a member of the family. Twin calves are unlucky. A white spot on a horse's forehead, called tāva, is unlucky for the purchaser of the animal. Hair growing the wrong way on the neck of a horse, called putha bōl, is a bad omen, also a tuft of hair anywhere on the animal. White hair near the hoofs, and also on the forehead, called panjkaltdni is considered suspicious.

At the maize harvest four or five cobs on one stalk are regarded as a bad omen. If a snake crawls past a heap of grain, the grain must be given away. An injury to any one at the burning ghat is ominous, and an offering must be made to avert calamity. An adult sneezing at the commencement of any work or when starting on a journey is ominous, but good in the case of a young girl. The sight of a centipede means that some one is speaking evil of the person who sees it. A sudden tremor of one part of the body points to impending disease, and the side is touched with a shoe to counteract this evil influence. Itching of the palm of the right hand indicates coming wealth; and of the sole of the foot that a journey is near. Ringing in the right ear means pleasant news in prospect, and bad news if the ringing is in the left. If hiccup is slight some relative is thinking of you; if troublesome, some one is applying abusive epithets to you. If the eyelid quivers grief is near. A spider on the body means good clothing or a friend in prospect.

If a person dreams in the early morning the dream will come true. If in a dream a dead relative appears and mentions a date on which the person dreaming will die, some measures are taken to defeat this evil influence.
A chela is called on the date mentioned, who dances, and he and the friends try in many ways to divert the man's attention till the critical time is past. The omen is insipid. If in a dream copper or iron is given to the person dreaming, a dog coming towards the person to bite him is also ominous, and is called grah. An elephant in a dream means that Ganesh is angry and must be appeased. If a little child appears saying pleasant things Kali is benignant, but if something unpleasant is said, Kali needs to be appeased. If a boy appears, Mahadev is signified. A snake coming towards the dreamer to bite him is a bad omen. If some one is seen to leave the house the person dreaming will die, but if a living relative is seen dying he or she will recover. Crossing a stream in a dream points to some coming difficulty.

In sickness a sacrifice is often made for the sick person, in the belief that a life being given the life of the sick man will be preserved. When any one dies nails are driven into the ground near the corpse and its hands and feet are tied to them with a cord, in the belief that this prevents the body from lengthening and becoming a bhut or evil spirit. Sometimes a thorn is put at the place of cremation to prevent the spirit of the deceased from returning and troubling the living. The people believe that the spirit does return to its abode on the 10th or 13th day after death, and any unusual noise is taken as indicating its presence. If a child dies the mother is made to bathe over its grave, by having water poured over her through a sieve and this procedure is believed to secure offspring. The water used must be from a well or stream the name of which is of the masculine gender.

If a woman's children die after birth she is made to beg atta or flour from seven different houses. When the next child is born this atta is baked into a large cake, put on the tawa (griddle), and cooked. A line is then cut with a knife around the pie and the piece of bread is lifted away leaving only a circular rim. Through this hole the newly born infant is passed seven times to ensure its living. Sometimes for the same reason a newly born child is passed seven times through the chula or fireplace. Another custom with the same object is to pierce the child's nostril immediately after birth and insert an iron nose ring. Sometimes in such circumstances an infant is given away to some poor person, and after a time taken back again, the idea seemingly being that this breaks the continuity of the bad luck. Another curious recipe for the same purpose is as follows:--Take the bark of seven trees, and water from seven springs, of which the names are all of the masculine gender. Boil the bark in the water, and after dark let the liquid be poured over the woman at a cross-road. She then changes her clothes and gives away the suit she wore at the time of the ceremony, the idea being that the evil influence goes with the garments.

A curious custom prevails in two places in the State, one in the Tariod pargana and the other in Hubar. When a woman, owing to some evil influence, called parcháva, has no children or her children die, she goes to one or other of these places, and after performing some ceremonies she thrice creeps through a hole in a stone, artificially made and just large enough to admit of the passage of an adult, and then bathes, leaving one garment at the spot. This is believed to free her from the evil influence. Sunday morning is the proper time for doing this and Bhadon and Magh are the best months. At Hubar the bathing is done beside a Muhammadan sau gaza (nine yards long) grave.

Ancestor-worship is very common in the hills, the leading idea seeming to be that the dead acquire pun or merit from the pious
act of the living, and are thereby enabled to rejoin their ancestors. The most common form which this worship takes is the erection of a stone or a wooden board, called pîtr, in a small hut beside a spring, on which is cut a rough effigy of the deceased. This is accompanied by certain religious rites and a feast to the friends. Sometimes the board has a hole in it with a spout for the water and is then set up in the course of a stream. Other forms are the erection of a seat by the wayside for travellers to rest on, which may be of wood or stone; or a wooden enclosure in the village for the village sages, bearing in each case a roughly cut effigy of the deceased. One of the most common forms, especially in the Chândrabhâga Valley, is the erection of a monolith slab, called dhâji, in some spot near a village, with a rough figure of the deceased cut on it and a circular stone fixed on the top. Many of these stones may often be seen near a village, and correspond to the grave-stones in our cemeteries. Similar stone monuments seem to have been common among the aborigines, and are still found all through the Himalaya and also in Southern India. These memorial slabs are sometimes neatly carved, but as a rule they are very crude and rough. Their erection is accompanied by religious rites and feasting on a great scale, involving much expense, and these rites are repeated from time to time.

Another form which ancestor-worship often takes is to make a bridge over a stream in the name of a deceased person, or a road where there was none before; or to improve an existing but dangerous road, often by cutting steps in the rock. In each case the rough outline of a foot or of two feet is carved near the spot to indicate that the work was a memorial act.

But the most interesting and striking form which ancestor-worship assumed in these mountains in former times was the erection of a panihâr or cistern. In its simplest form this consisted of a slab with a rough figure of the deceased carved on it, and a hole in the lower part, with a spout, through which the water flowed. This was set on its edge at a spring or in the line of a stream. Sometimes the slab was of large size and covered with artistic and beautifully executed carvings, either purely ornamental or representing scenes in Hindu mythology. These slabs may still be seen both in the Râvi and Chûnâb Valleys, occasionally in situ, but more frequently prostrate or half-buried in the ground. Some of them show long inscriptions in Sanskrit, usually containing the name of the person by whom the stone was erected, and other details of interest. For a full account of the principal inscriptions and the slabs on which they are engraved reference may be made to pages 52—55, and also to the Antiquities of Chamba, Vol. I. (2)

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(2) Many of these inscribed slabs and other archaeological remains may be seen in the Bhuri Singh Museum at Chamba.
Though now lying disused and neglected many of these slabs originally formed a part of elaborately finished water fountains of which the finest specimens are to be seen in Pangi, and the Chenab Valley, as low down as Kashtwar. The smaller ones are called panikhār and the larger ones, nahun. Many of them are remarkable for the great size of the stones and the massive appearance of the structure. They are found as a rule near a natural spring, or a stream from which a supply of water was directed to maintain a continuous flow from the water spouts. The nahuns are usually square or oblong in shape, closed in at the sides and back, but open in front. The roof is formed of two massive stone beams, reaching from side to side in front and behind, and over these flat slabs are laid, diagonally overlapping one another. The larger slabs are as much as 20 feet long, three feet broad, and two feet thick: in the smaller nahuns they range from six to twelve feet in length. The stone spouts are in the back wall and may be as many as ten in number. The most massive nahuns are found in the Bhutna Nālā in Pādar but they have no inscriptions. The handling of such immense blocks of stone must have been a work of great difficulty. They had first to be quarried and dressed, and then dragged to the site of the fountain, which may have been some considerable distance away, and the drag-holes may still be seen in the ends of the stone.

As many as 100 men were sometimes required for this purpose, and occasionally even the women had to be requisitioned. The erection of a panikhār or nahun was regarded as an important and auspicious occasion and was accompanied by certain religious rites; all who assisted being entertained at the expense of the builder. In most cases, as appears from the inscriptions, they were the work of the Rānās or of wealthy zamīndārs. Some are still in a fair state of preservation, but most of them are now in ruins.

The aborigines of the Western Hamālaya probably belonged to both the Kolarian and Dravidian races, and their religion was a form of demonolatry and nature-worship from which have come many of the beliefs and practices prevalent in the hills at the present time. (1) The most essential feature of that religion was the worship of the earth in the form of both god and goddess as the giver and maintainer of life; and the adoration of the snake as the earth god's special emblem. The snake was also believed to have power over the wind and the rain. (2) They also worshipped the spirits and demons of the mountains, forests, rivers and springs, and the tutelary gods presiding over the clan and the family, many of which were believed to live in trees near the village, where sacrifices were offered to them. Ancestor-worship was prevalent, but this was not confined to the aborigines, being shared by the Aryan races as well. Lastly there was the form in which, among the Dravidians at least, this aboriginal worship culminated—human

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(1) Vedic India, pp. 280–8.
(2) Serpent-Worship, by G. Staniland Wake, p. 84.
sacrifice—offered to the earth god at seed time and harvest, or when any special need arose. Snake charming and conjuring were also very common among those ancient peoples. This is practically a summary of what has been described in the preceding pages as being still the predominant religion of the hills. Snake worship we may therefore regard as certainly of aboriginal origin, while the Devi cult may be partly Aryan. The spirits of the mountain, forest, river and spring with ancestor-worship and many other forms of the aboriginal faith are still potent influences among the hillmen. Along with them may be classed Shivaism which, as Phallism associated with serpent-worship, was prevalent among almost all primitive peoples. It is found throughout the whole State, and some of the oldest temples belong to this cult. Vishnuism, on the other hand, though prevalent on the plains from an early period was not introduced into Chamba till the tenth century, and even at the present time, exercises little influence outside the capital.

On their settlement in the hills the Aryans freely intermarried with the aborigines, resulting in the complete fusion of the two races, and the amalgamation of the two faiths. What happened is thus described by Mr. Crooke:

"This conquest of the older by the new creed followed the general lines of Aryan colonisation. It was by the absorption, rather than by the annihilation, of the local deities that Brahmanism triumphed. We hear of none of the persecution, none of the iconoclasms which characterised the Muslim incursion. A fitting home was found in the Brahmanic pantheon for the popular village deities—the gods of fear and blood of the indigenous faith. Under these changed circumstances, and to meet the wants of the new Hindu people the Vedic theology was reconstructed. The vague nature deities of the older faith were gradually, and without any sudden dislocation of familiar traditions, modified into the supreme triad—Brahma, the Creator; Vishnu, the Preserver; Siva, the Destroyer and Reproducer. The first two were, in name at least, in the Vedas; the last was assumed to represent Rudra, the Vedic storm-god. But the conception of Brahma was too abstract to suit the taste of converts reared in the traditions of a coarsely animistic faith. He has fallen out of popular regard. Vishnu by his successive incarnations has been made the vehicle for conciliating the tribal gods or totems of tribes now well within the pale of Hinduism. Siva as Mahadeva with his consort Kali, Devi or Durga, has swept up and absorbed most of the demonolatry of the indigenous servile races."

The Chamba Mission was founded in 1863 by the Rev. William Ferguson, a minister of the Church of Scotland; and was carried on by him as an independent Mission for ten years. In 1864 a valuable site was granted by Raja Sri Singh for the headquarters of the Mission, and on this site the Mission houses now stand.

In 1870, on Mr. Ferguson's departure to Scotland on furlough, his place was taken by Mr. E. Downes, an officer in the Royal

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(1) The North-Western Provinces of India by W. Crooke page 94.
Artillery, who had resigned his commission for the purpose of engaging in mission work.

Mr. Ferguson returned to Chamba in 1872, but being again under the necessity of leaving India, the Mission was in the following year transferred to the Church of Scotland, and Dr. J. Hutchison was sent from Sialkot to take over charge.

In 1875 the Mission staff was reinforced by the arrival of Mr. Wellesley C. Bailey. He was, however, transferred to the plains in 1879. In 1884 the charge of the Mission was assumed by the Rev. William Walker, who continued to hold it till 1894. From that year till the present time, Dr. Hutchison has again been in charge.

The Mission is carried on by preaching, educational and medical missionary work.

The native church had a membership of 100 in 1907, including children, and is presided over by its own pastor.

A handsome church was recently erected at his own cost by the late Raja Sham Singh, and gifted to the Mission for the use of the Christian community in Chamba.

Educational work.

The Mission maintains a Middle School for boys, opened in 1876, and a Lower Primary School for boys and girls, opened in 1864. These schools have enjoyed a grant-in-aid from the Chamba State since 1877, and are subject to inspection. A Primary Boys School is also maintained in Dalhousie during summer, for the sons of servants, shop-keepers, and others, and receives a grant-in-aid from the Municipality. The total attendance at these three Schools for 1907 was 147.

Medical Mission work.

A small dispensary was opened in Chamba in 1894, at which the total attendance in 1907 was 10,695, of whom 6,005 were new patients; and 392 major and minor operations were performed. Extensive medical missionary itinerations are carried on throughout the State, and in the adjoining Jammu territory.

Translation work.

The Gospels of Matthew, Mark, Luke and John have been translated into the Chambiali dialect, and printed in the Takuri character, for which purpose a printing press was set up at Ludhiana in 1881. This was the first occasion, on which these characters had been reduced to type. A First Reading Book with other literature has also been prepared and published.

Female Mission work.

Female Mission work is conducted in connection with the Women's Association for Foreign Missions of the Church of Scotland and is in charge of lady missionaries. There are two Schools of the Lower Primary standard for girls, one being for high caste Hindus, and the other for Muhammadans. In 1907 they had an attendance of 65. They receive a grant-in-aid from the Chamba State and are subject to inspection.
Zanána work is also carried on in the town by the lady missionaries, and one of these, being a trained nurse, has frequent opportunities of ministering to the people in their own homes, in times of sickness. The ladies also itinerate among the villages.

Almost all the ordinary trades and avocations are represented in the capital. For masons and carpenters especially there is generally a great demand, and the wage rate of these two classes of artizans has risen considerably in recent years. They receive from ten annas to one rupee a day. Among them are often to be found men from the plains, who for one reason or another have settled in the hills.

Few high class artizans are found outside the capital. In the rural tracts, as one would expect, the great bulk of the population are engaged in agricultural and pastoral pursuits, supplemented by rude home industries. Most of them hold land from the State, and those who do not themselves own land rent it from others, and are then called jhumriyalu. These may be of any caste. The occupations of the low castes have already been referred to under mental castes, (vide p. 168—5) and they are remunerated in kind by the zamindars at the spring and autumn harvests. Sometimes a small portion of land is assigned for their support in lieu of payment in kind. The following are the chief forms of farm service:—

The Hális engage in farm work, bury dead animals and act as tailors: the Lohárs work in iron and also weave pattu—the coarse woollen material used by the villagers for clothing. All wood work is done by the Báníhs or carpenters. The Chamárs supply shoes, and the Sippis do sewing and weaving. The Dums or Dumnas are the basketmakers and village bards, and the Barwálas prepare matting and winnowing fans. The Kumbárs make pottery; the Dósilis provide leaf cups and plates, while the Reháras and Sareras supply ankle ornaments and wooden bowls.

Another workman of some importance in the hills is the Batera (battu, a stone)—half mason, half carpenter, and often a man of high caste—by whom the village houses, shrines and other buildings are erected. He too is often paid in kind, but if in cash his wage is less than that of the artizans in the capital.

Almost all the women in the villages, except those belonging to good families, engage in field labour in addition to their ordinary household duties; and in Pángi the women do all the field work except the ploughing and sowing. Few of the women in the villages are able to sew, most of this work being done by the men.

During the winter months many of the villagers, especially the Gaddis, come down to the capital, where they can earn a little money by coolie labour; returning to their homes in spring. In summer a considerable number find employment as jamánis, and in other capacities, in Dalhousie; as coolies and sawyers in the
Village life. As most of the people of the State live in the villages, it is there we must look for a picture of their social life. There is much that is interesting about a village in the hills, though the insanitary surroundings detract a good deal from that interest. For most of the year the hill village is a scene of great activity, the kind of work varying with the season and also, to a certain extent with the wizārat in which the village is situated. In the Bhattiyyáț wizārat, and also in the lower parts of the Sadr and Churáň wizārats under 6,000 feet, there are two harvests. In the other parts of the State only one harvest as a rule is possible. In the early spring the ground is manured and prepared for the maize and kodra crops, which are sown first. The rice beds are also got ready and the rice is transplanted in Hár. The wheat and barley crops are reaped in Baisákh, having been sown in the late autumn and lain all winter under the snow. Massar ká dál is sown with the wheat and also reaped about the same time. A great deal of weeding has to be done in connection with the maize, kodra, dál, and rice crops, but not with the others. In the higher up-lands phullan and bres are sown in Sáwan and grow quickly, being ready for cutting in Asuj or Kátk. The rice, maize, and kodra are all cut about the same time, usually in Asuj or later according to altitude. About the same time the farmers begin to prepare the ground for the spring crops, which are sown in the autumn, and a little later in Bhattiyyáț than in the other wizārats.

As winter approaches, the farmers in the Rávi and Chináb valleys begin, in Asuj, to lay in a store of fodder for their cattle, and of this there is an abundant supply on the higher slopes where no cultivation is possible. This is brought in and dried on the house roof and stored in sheds, or in the forks and branches of trees near the village. Fuel has also to be laid in for winter use, where the snowfall is heavy, as in the Brahmaur, Pángí and some parts of the Sadr and Churáň wizārats. In the Bhattiyyáț wizārat this is unnecessary. The flour for winter consumption must also be ground at the water-mills, to save the labour of doing it by hand, and all other necessaries are carefully provided both for man and beast. In Pángí, even earth for cleaning the floor is stored, as none can be procured in winter.

While the men are busy with these and other duties the village women are not idle. In addition to their ordinary household work, such as cooking, spinning and tending their children, they also herd the cattle, and some of them may be away in the jungle all day on this duty. They are helped by the village boys and girls as soon as they are old enough. At harvest time the
women work in the fields, and assist in the reaping and winnowing of the grain, this latter work being done mostly on the sarav or roof. In connection with the rice crop especially, a great deal of hard work falls to their share. When the time for transplanting arrives, they may be seen standing knee deep in water, day after day, till the work is done. It is an occupation, however, which they seem to enjoy, for they sing merrily as they toil, and make much fun for themselves by splashing the muddy water over each other, or any one else who goes near them. The weeding, too, is a work in which the village women bear a full share, as also the grass-cutting and hay-making, and in autumn they may be seen, sickle in hand, on the mountain slopes, busily engaged in providing fodder for the winter. In Pangi the women do most of the out-door work excepting only the ploughing and sowing.

In some parts of the State the winter is very severe. The people of the Bhattiyat, Sadr and Churah vaisdrats are able to move about all the year round, unless, perhaps, for a few days at a time in the higher villages, but in Pangi and Lahul this is not so. There the winter is so rigorous that the people are to a large extent confined to their houses. After October or November the upper storey is too cold to live in, and they descend to the lower storey, which is warmer, and remain there till spring sets in. But even then there is no cessation of labour. The men are kept busy tending the cattle, spinning yarn, and clearing the snow off the roof. Pattu is also woven and clothes are made for the family, as well as ropes and thobis (carpets) from goat’s hair, for use or sale in the coming summer.

Sometimes a break in the wintry weather makes it possible to visit a neighbouring village, but the roads are too dangerous owing to avalanches for any one to venture far from home. They move about, however, within the circuit of their own village when the snow is hard and crisp. As spring approaches they pile earth on the remaining heaps of snow in the fields to clear them for ploughing. The women too are kept busy all winter. Their duties consist of ordinary in-door work, such as caring for their children, cooking, and bringing water, for which snow must be melted. Their spare time is occupied in teasing out and cleaning wool, and spinning it into yarn. They also prepare a good supply of grass shoes for the family during the coming summer. In the Brahmaur vaisdrat similar conditions prevail, but the winter is milder. There, however, a general exodus takes place every autumn, most of the inhabitants migrating either to the lower Ravi valley or Kangra, where they pass the winter, returning in the spring. The few who remain, by pre-arrangement, take care of the cattle, and are remunerated according to custom.
The usual divisions of time are as follows:

- Bijāgā pahar: A couple of hours before sunrise.
- Manhanera: Early dawn.
- Jumma: Dawn.
- Bhāg: Sunrise.
- Kaulār: About 9 or 10 A.M.
- Dāpahar: Noon.
- Triya pahar: About 3 P.M.
- Chauksha pahar: About 4 P.M.
- Sanj: Sunset.
- Nimosām: Twilight.
- Gundulka: Almost dark.
- Kāle: After dark.
- Adhrāta: Midnight.

Food.

In the capital the people, unless the very poor, live better than those in other parts of the State. Their food consists of milk, tea, bread, dāl, vegetables, animal food and rice, with such dishes as palāo, curd and rice, &c. In Bhāttiyāt rice is extensively grown, and as a rule the people fare better than in the other wizārats. The people of Churah and Brahmaur have little variety in their diet. Animal food is a luxury as also rice. Maize is the staple food of the farmers, and is baked into cakes and eaten with dāl, vegetables, milk, &c. Wheat and barley flour are also used, also chinai, which is cooked like rice. In Pāngī and Lāhūl the people eat barley, elo (rye), wheat, buckwheat, suī, chinai. Part of the straw is ground with the grain and eaten, also a kind of grass called kangash in times of scarcity. Satu is made of parched suī, elo or barley. Barley, elo, phulūn, and bres are ground into meal for bread; also wheat, of which, however, not much is used. As maize does not grow in the valley or only to a small extent, it enters little into the diet of the people. The roti is cooked in the usual way, sometimes with oil or ghi, and walnut oil is used for burning and cooking purposes. Flesh is eaten chiefly in winter, being too dear for common use. Sāg, dāl, and potatoes are much used. The last were introduced into Pāngī about 1878 by Mr. R. T. Burney, Superintendent of the State, and are now very extensively grown. As a rule the people of Pāngī and Lāhūl do not fare so well as those of the Rāvī valley. They drink a good deal in winter, the liquor being brewed from the elo, a kind of rye.

The zamindars eat three times a day. The morning meal is called nūhārī, that at midday dopai or rasoi, and the supper is rāt ki roti. Nūhārī consists of bread. At noon either bhāt (boiled rice) or bread is eaten, and for supper boiled rice or bread as means permit. Well-to-do people eat rice, wheat, maida, bīsmātī rice, tea, meat, milk, &c. Poor people eat makki, kodra, barley, rice, and wheat according to their means and opportunity. In Pāngī and Lāhūl no rice is used.

Dress.

Each wizārat has its own peculiar and characteristic costume, by which the people of that wizārat can generally be recognised without difficulty.
Sadr wizarat.—In the capital, as one would expect, a great variety in the way of dress may be seen, but there is a special costume peculiar to the town, and found nowhere else. Among Hindus there is the old style called angrakha, now seen only among the more aged men. This is a long tunic reaching below the knees, with a cloth waist-band, tight paijamas, and a small pagri set on the top of the head. This style of dress is peculiar to the town, but is rapidly disappearing. The younger men, and especially the educated classes, now dress in much the same way as the same classes on the plains.

Among the women the distinction is more marked, there having been practically no change in their attire in recent years. Hindu women wear a gown with a short bodice reaching to the waist, and below this the skirts fall away in numerous folds, almost touching the ground. This is called a pashwad. The folds are sometimes so full as to measure 100 yards in circumference, and 30 or 40 yards are common. The pashwad is worn only out doors and on special occasions. For ordinary wear a pairahan is used. On the head is a chadar or dopatta of any material which the wearer can afford: paijamas, called suthan, are also worn, and leather shoes for the feet. Muhammadan women wear the same sort of dress, but it is not so long, nor so heavy and some wear a short tunic reaching only to the knees. Under the bodice is a small vest called angi, and some wear a small shirt or kurta. Ornaments are worn, especially nose and ear-rings, armlets, and anklets, but these are not in general use unless at marriages or on gala days. They also wear necklets, and chains for the forehead.

In the villages of the Sadr wizarat, the dress varies considerably and there is none that is distinctive. In the south it is similar to that of Brahmaur and in the north to that of Churah.

Brahmaur.—The costume of the Gaddis, both men and women is characteristic and striking. The old head-dress of the men is of a peculiar shape, with a flap round the margin, and a peak-like projection in the centre, said to represent the Kailás of Mani Mahes. The flap is tied up for ordinary wear, but let down over the ears and neck in time of mourning and also in severe weather. The front is often adorned with dried flowers or beads. This style of head-dress is falling into disuse, unless on special occasions, its place being taken by the pagri. On the body a pattu coat, called chola, is worn reaching below the knees. It has a deep collar, which hangs loose in two lappets in front, and in the sewing the wearer stows away various articles, such as needle and thread, pieces of paper and twine. The chola is tightened round the waist by means of a black rope worn as a waist-band. This is made of sheep's wool and is called dora. The coat is loose above the waist-band, and in this receptacle the Gaddi carries many of his belongings. A shepherd on the march may have four or
five lambs stowed away in his bosom, along with his daily food and other miscellaneous articles. The legs are generally bare, but many wear pattu pañjāmas, loose to the knees for freedom of sitting and walking, but fitting tight at the lower part of the leg and ankle where it rests in numerous folds. Shoes are in common use for the feet. From the girdle there hangs a knife, a flint box and steel for striking a light, and a small leather bag, in which the wearer carries his money and other small articles of every-day requirement. The hill people are fond of flowers, and in the topti or pagri may often be seen a tuft of the wild flowers of the season, red berries, or other ornament. The chief ornament is the tabīt, a square silver plate of varying size covered with carving and hung from the neck.

The Gaddi women wear a dress similar to that of the men, made of pattu and called cholū. It hangs straight like a gown from the neck to the ankles, and round the waist is the woollen cord or dora. A cotton gown of a special pattern is now common, and is called ghundu. It is worn in the same way as the cholū. The head is covered with a chadar, and the legs and feet are bare. The Gaddi women wear their own special ornaments, the chief of which is the galsari, and sometimes the tabīt, similar to that worn by the men. They also wear heavy brass anklets, called ghunkhāra which are special to the Gaddi women.\(^\text{(1)}\)

The Gaddis say that they assumed the garb of Shiva and Pārvati when they settled in Brahmaur which they call Shiv-bhūmi or Shiv’s land.

In the Bhattiyāt wisāra the dress of both men and women is practically the same as that of Kāngra.

**Churāh.**—The men wear a coat of pattu similar in some respects to that of the Gaddis, but not so long nor so well finished. The dora is not worn, and instead of it a cloth waist-band is common, while some have no kamarband. On the head is a round cap or a pagri. The pañjāmas are loose above and tight at the legs and ankles, but not puckered up into folds as in Brahmaur. Leather shoes, or shoes made of the bark of the mahinda tree, are commonly used. The Churāhis do not wear many ornaments unless on gala days. The women wear on their heads a small cloth cap called joji with a long tail hanging down the back, and for the body a short bodice, named cholū, reaching to the waist. The lower garment is a blanket fixed round the loins with a cloth kamarband, and hanging in folds to the ankles. They usually have shoes for the feet. As regards ornaments these are worn in the ears, (bātī), in the nose (bātū), on the neck (lau), and on the forehead (jinjira) all of silver; armlets and anklets are also worn.

**Pāngi**—There the men wear a pattu coat reaching to the

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\(^{\text{(1)}}\) Brass anklets called rehāru, are worn by Gaddi children to ward off the evil eye, and to prevent the child from crying. They are made by the members of a menial caste, named Belkāra.
knees with a kamarband of cloth, often coloured. The pañjāmas are also of pattu, loose above, and tight below, with puckers at the leg and ankle. A small cotton cap is worn on the head, and grass shoes, called pullān, on the feet. A blanket is used like a plaid in cold weather, and pattu socks in winter and when walking on snow. The Pāngi men wear few ornaments unless on special occasions. The original dress of the women consists of one blanket, which is wound round the body in a peculiar and not ungraceful manner. One end is brought over the left shoulder, and the blanket is then passed behind the back, under the right arm, and across the breast, where it is fixed to the end hanging over the left shoulder by a large brass pin. It then passes under the left arm and across the back, to the front of the right shoulder, where it is fastened with another brass pin. The ends hang down in front from each shoulder. Grass shoes are worn, but the arms and legs are often bare. On the head a small cap similar to that of the men is worn, except that it is always coloured. Little balls are often attached to the brass pins. In winter a second blanket is worn over the under one, and put on in the same way, also pattu pañjāmas and socks. Sometimes a coloured kamarband is worn. An older cap of thick pattu is worn by some of the middle aged women, but young women have discarded it. It is circular in shape with a round top, flat and red in colour. The hair is parted in the middle and plaited into a pig tail, with a tassel at the end which hangs down the back. It is becoming customary for women who can afford it, especially those who have been to Chamba, to wear cotton pañjāmas, called sūthān. Ornaments are worn in the ears and on the neck, also bracelets if means permit, but they are not displayed unless on special occasions. Great changes in dress are taking place in Pāngi, owing to free intercourse with Chamba.

Lāhul.—The men wear a pattu coat reaching almost to the knees and usually of a dark colour. A cloth kamarband is common and fairly loose pañjāmas of the same material as the coat. For the head they have a small black pattu cap, turned up at the rim, and grass shoes with leather soles on the feet. The dress of the women is similar to that of the men, with some personal adornment in the way of ornaments on the head and neck. The cap is smaller with a red top and the coat often has a red stripe down each side. The hair is plaited and hangs down the back, with a tassel or some shells attached to the end.

In recent years great changes have taken place in the dress of the people not only in the capital, but throughout the whole of the Rāvi valley.

The following is a list of ornaments worn by men in Chamba: 
kantha or necklace; kangan or bracelet; bauhnā, worn round the arms; bāla, or ear-ring, chhalla (angutha) or finger ring; mukhi, or ear-ring; māla or neck garland. Women wear as many ornaments as they can afford, especially on gala days, e.g., bāli, jhumla.
and pharðū, for the ears; chauk for the head; bindlī, for the brow; bālū, bālak, chūtki, lāthān for the nose; māla and chaumkali for the neck; sambh for the breast; kangan, gokhrū, ponchī, chhura, for the wrist; band for the forearm; ārsī for the thumb; chhalla for the fingers; pazele, kari and phulī for the feet, ankles and toes.

Those who have no ornaments borrow them from others if they can; if not, they wear such clothes and ornaments as they can afford. Coloured clothes are not worn in mourning, dirty clothes being worn, and women take off all ornaments except the kangan or bracelet.

The capital has been almost transformed in more recent years by the extensive building operations carried out by the State and private persons. The new houses in the town are better built, and greater regard is paid to ventilation and light. Windows are now considered essential, and more care is taken by the people to make their homes sanitary. The dangers resulting from damp are more fully realised and guarded against. Most of the houses in the town are two and three storeys high, and all the newer ones are roofed with slates. As a rule the floor is of mud, unless in the houses of the better classes, where wooden floors are common. The cooking is usually done in the bhor or upper storey. The general plan in building is a square round a central court-yard, but this plan is adhered to only where the house is large. As a rule, however, each house has its own court-yard in front, even when the more general plan has not been possible. The furniture varies in quantity and quality with the social position of the occupant. Among the better classes some of the rooms will be in English style. Among the poorer classes few articles of furniture are found beyond the bare necessities of life, but the houses are generally neat and clean. The sanitary arrangements of the town as a whole are satisfactory.

There is considerable variety in the way of furniture in the different wizārats, but all are alike in this respect that everything is of the simplest kind. A charpāt or two will usually be found in every house, except in Pāngi where they are not in common use. Cooking utensils and other vessels for food, of earthenware or brass according to the means of the family, are an essential part of the household equipment. The arrangements for storing grain are peculiar. In Bhattiyaṭ a large earthenware barrel is common; sometimes this receptacle is of wicker work smeared with mud, called dandū, and this variety is also in use in the Sadr and Churā wizārats. Wooden boxes of an oblong shape and different sizes are also common in all the wizārats except Bhattiyaṭ. They are called sunā and kānjāṭ in the Ravi valley, and shikārī and kanchār in Pāngi. Farming implements are often seen hanging on the walls. Baskets and boxes for clothing are also indispensable. In Bhattiyaṭ the older kind of box for clothes is made
of earthenware, called mättan, but wooden boxes are now coming into general use. Lastly a hand-mill (chakkī) for grinding grain will usually be found in every house and also a winnowing-fan (chhaj), and a spinning wheel (charkhā).

When a sick man is approaching death and there is no hope of his recovery, his relatives gather round him and persuade him to give, in the name of charity, all kinds of food-grains, oil, ghi, gur, cotton, fruits, sweetmeats and even more substantial things, such as couches, shoes, umbrellas, and so forth, according to the status of the sufferer. A cow, especially, is considered an indispensable gift on the part of a sick man, if he can possibly afford it, during the death agony. If there is no cow convenient, the price of one may be given instead. This charity is usually received by Gujarāti Brahmanas. It is called antrishthi, i.e., the offering made at the time of death. When this ceremony has been performed, til and kunha (a kind of grass) are spread over the floor, the sick man's bed is placed above them, and the sick man himself laid on the bed face upward and his feet towards the south. Then he is made to listen to the path (or recital) of the Gītā, and the Ganga jāl (water of the Ganges) is given him to drink. In the last moments tulsi paṭṭa (leaves of the tulsi, a sacred tree) and the panjratni (lit. five metals, gold, silver, copper, pearl and coral) are placed in his mouth, and when he breathes his last he is bathed, dressed in fine clothes, and, if a married man, the sehra (a woven net of flowers worn on the wedding day) is placed on his head.

All the members of his family, his relatives and his friends gather round the corpse and each person lays theroen a shroud. The widow walks round the body, and then putting some metal (a rupee or a pice) beneath the feet, bows down her head towards them and falls on them. Then comes the ceremony of pind dān, which is performed by the dead man's son, or, in the absence of a son, by some near relative.

The dead body is placed on a sheet of wooden planks made for the purpose called bahwādn. The planks are covered with a red cloth and decorated with flags and flowers. All the women gather round and make a loud and prolonged "keening" over the corpse and beat themselves with their hands. The younger male members of the family shave their heads and faces, and then carry the body to the burning ghāt, accompanied by the relatives and neighbours. Women do not go to a funeral. On the way almonds, raisins, and pice are thrown from behind over the bier. Conch shells and bells are sounded during the journey, and if possible the Dumna supply music of other sorts, but the shells and bells are indispensable. The bier is occasionally laid on the ground to give the bearers a rest. At each stop the pind dān is again performed and the "keening" renewed. This occurs for the last time when the procession reaches the ghāt, which is always

(1) Pind dān is a ceremony performed, at the instance of the parishit outside the house before the corpse is taken away. The parishit recites Sanskrit verses.
on the bank of a river. The body by this time has been placed on the funeral pyre. The son, or other person performing the *pind dáñ*, and the near relatives take small pieces of wood (usually of deodar), light them, and walk round the pyre, and then the performer of the *pind dáñ* applies his torch at the head of the deceased, the other relatives following his example at the feet and sides. All present then throw wood on the pyre and all, save the members of the deceased’s family, return home. The latter remain until the body has been completely burned. They then gather the bones and ashes, which they subsequently bring to the house. Before going, however, they wash away the remains of the pyre and bathe themselves in the river. All who accompany a funeral are obliged to bathe before again mixing with the world. The women perform their ablutions indoors and the whole house is purified with *gobar* (cow-dung).

Brahmans remain for ten days in mourning, Rájpúts for twelve and Khatri for fourteen, after the day of death. When this period is over the ceremony of *kriya karm* is performed. There are two sorts of *kriya karm*; the first is called *brahod surg*, and on that day articles, such as clothes, ornaments, and domestic utensils, are bestowed in charity. The proper recipient of these is a Brahman who is called Acháraj. The second sort of *kriya karm* is called *sukhandi*, and on that day charitable offerings are made to a Brahman called Gohálu. The Acháraj and Gohálu are male or female according to the sex of the deceased. On the day of *kriya* the Acháraj is dressed up in all the clothes bestowed in charity, and loaded with the ornaments so given. On the conclusion of these ceremonies the performer of the *pind dáñ* and the other near relatives go to some temple of Vishnu and drink there the *charnamrit* (the sacred water from the bath of Thákur). This ends the mourning period, and the relatives may then resume their ordinary avocations and religious duties. They are strictly debarred from the latter during the days of mourning. The bones of the deceased (called *phul*, i.e., flowers, or *ash*, i.e., bones) are sent to the Ganges. It does not matter whether they are carried by one of the family or by a Brahman paid for the duty.

The hill people are merry and light-hearted, and with them sports and pastimes are more general than among the people of the plains. Almost all of them are fond of dancing, there being no social restrictions as elsewhere, and each *wizárat* of the State has its own peculiar style. In Bhattachárat alone is dancing disavowed. Men and women always dance apart. The women’s dance is called *ghorat*. Forming themselves into two groups, they move in a circle, swaying the body half way round at each step in an easy and graceful manner, with the arms alternately over the head and hanging down. One of their number acts as leader. The dancing is accompanied by singing, the song being sometimes amorous, but often a metrical setting of some
old legend or tradition. The two groups sing alternately, repeating the same words.

The dancing of the men is vigorous, and even boisterous, especially among the Gaddis. A dancer will sometimes continue to wheel round so long, that he at last drops down from giddiness. At all the village melas dancing is an essential part of the procedure, and is often accompanied with drinking. The town people do not dance, and regard the practice with disfavour.

Wrestling for amusement is very common among the hill folk, all through the State, and especially in the Churah, Sadr and Bhattiyyat vizárats. In most of the pargáns of these vizárats there is a yearly wrestling match called chhinj. On the appointed day the people flock to the meeting place from far and near, and all being seated in order on the green sward, the wrestling begins to the sound of music. When it is finished, prizes are distributed to the victors, and the people disperse to their homes.

Daurna, or running, is another common form of sport.

Mugdar pherna.—The mugdar is a section of a tree trunk, about one and a half feet long, with a handle cut in the side. It is quite a maind in weight, and is raised with one hand, and held at arms length, or poised over the head, a feat which none but a strong man is capable of. Mogari, or Indian clubs, are also sometimes seen.

Chhalán márna, or jumping, and patthar sutna, or “putting the stone,” are also common.

Khinnu, or hockey, is a game of ancient origin in the hills, and every town has its own chaugán or hockey ground. The hockey goal-stones were to be seen on the Chaugán at Chamba, till removed some years ago in the course of improvements. When polo was played at the Mughal Court it was also probably in vogue in the hills, but there is no tradition of this in Chamba. Its Persian name is chaugán, but this is quite a distinct word etymologically from the word in use in the hills, which is of Sanskrit origin, and means four-sided.

Games of Chance:—These are Shatranj, chess; Tásh, cards Chunpar, dice; and Chhakri. The last game is played with cowries on a cross figure, marked on wood, stone, or the ground. To these may be added Goli khela and Gatti khelna, both of which are played with pice, or coins of larger value, and are akin to gambling.

Boys’ games.—Of these the following are the more common:—

Chuh-chuhdání.—This is similar to the Scotch game of Tig. From among a company of boys one takes his place in the centre, his object being to touch any one of the others, all of whom try to avoid him. The boy touched must take his turn in the middle,
Hindu bharna:—A boy stands on one foot, and tries to hop a specified distance without letting the other foot touch the ground. If unsuccessful he must begin again.

Kabaddi.—Two bands of boys confront each other, a line being drawn between them. Any boy may cross this line, and try to touch a boy of the opposing side, who is thereby put out of the game. All the time he is across the line he continues to call “Kabaddi.” If caught before he can return to his own side; he is out.

Guli danda.—A small piece of wood, one inch long, and pointed at both ends, is laid on the ground, and struck near one end with a stick so as to make it rise into the air. It is then struck a second time and sent to a distance. This game, too, is played in sides.

Gindi-brág.—Similar to the game of “Hen and Chickens.” In a company of boys one is a shepherd, one a leopard, several are dogs, and the remainder sheep. The shepherd goes before, and the sheep follow bleating. Suddenly the leopard tries to seize one of the flock, who is rescued by the dogs.

Luk-lukání.—“Hide and Seek.” This is played in much the same way as the English game. Dhito is another form of Hide and Seek, usually played at night.

Akh-mitání.—“Blind man’s buff.” It is played in much the same manner as the English game.

Ohunkal.—A plank is balanced on the top of an upright support, and a boy leans on each end. The plank is then made to swing round.

Kalái-chhu-rána.—The wrist is firmly caught by some one, and has to be forcibly released.

Other games are Ping jhutna, swinging, Patang-urána, kite flying; Gulel, slinging as with a bow and arrow, a stone taking the place of the arrow.

Girls’ games.—Some of the above-mentioned games are played by girls as well as boys, as chuh-chuhání, luk-lukání, akh-mítání, ping jhutna. Girls also play khinnu with a ball, which is kept rebounding from the ground as long as possible, the player repeating a formula all the time.

Dode.—This is played with five soap-nuts, one being in the hand and the rest on the ground. One is thrown into the air, and the rest picked up, and the first caught before it can reach the ground. Ghor-puna—two girls swing round with a grasp of each other’s hands, the feet being in contact.

A large part of the social life of the Hindus in Chamba is connected with their festivals and melas which are many and varied. The following is a description of some of the chief of these:

1. Baisákhi or Basoa.—This festival is held on 1st Baisákhi, the Hindu New Year’s day. Earthenware pots (gharas) full of water
are placed on some grain strewn on the floor with other fruits of the season. After puja by a priest these are given, in name of the pítra (ancestors) to Brahmans or to a sister’s children.

2. Hori.—This is held from 1st Baisákh with the same observances as are customary during the Holi. For some reason these observances seem to have been discontinued at the regular time, and a separate mela instituted, called Hori, which is unknown on the plains. Possibly a Rájá may have died while the Holi was going on, or a later date was adopted owing to the unsuitableness of the season at which the Holi is held. The Hori used to be held with much more enthusiasm than it is now. The rough play began in the palace, and was adjourned first to the public gardens, and then to the Chaugán. A pile of coloured flour having been prepared, small bags were filled with it, and each player had a supply with which he pelted his neighbours. The players were either on foot or horseback, and the play went on for several days, not only young, but also middle aged men joining in it.

3. Somávati Amávas.—The new moon falling on a Monday, women go round the pipal tree a certain number of times with fruit.

4. Puran máshi or Punya of Sat Naráin.—This is a fast and is observed at every full moon. The family purohit recites the story of Sat Naráin, and people present sweetmeats to him, some of which he keeps, and the rest he returns, and this is called parshád or a holy thing. Newly born infants are taken out to look at the first full moon after birth, this being regarded as lucky.

5. The Yátras.—These are twenty-one in number, and continue from 1st to 21st Baisákh. One day is added for every heir-apparent born to a Rájá after his accession, provided the child lives till the next mela comes round. They were more strictly observed in past times than now. On each day it was the custom for the Rájá, or his deputy, to visit in fixed order certain temples in the town, starting from the Palace, and returning to the Champavati Temple. Thereafter wrestling took place daily on the Chaugán in the presence of the Court. On the last day a Durbar was held, at which prizes were distributed. The Yátras are closed with an amusing ceremony. An old man appears in soiled garments, with a cage on his head containing a cat, a bow and arrow in one hand, and a piece of paper in the other. Coming forward in a manner fitted to excite the mirth of the onlookers, he hands the paper to the Rájá or his deputy, and putting down the cage lets out the cat. As it runs away he pretends to shoot an arrow after it, and this is the signal for the mela being at an end. During this mela the devís of Deví Kothí in Baira and Lundi in Dhundi are brought to Chamba on a visit to the Chaund and Champavati devís, all of whom are believed to be sisters. They remain till the Yátras are over.
6. *Nāg-panjāmī.*—This is held on the fifth day of the dark half of Jeth and seems to be a form of snake worship. Men draw pictures of snakes in their houses and worship them. They also cook *khīr* and *mahīrī,* and give them to the Brahmins and to their own relatives. *Khīr* is rice and milk with sugar, and *mahīrī* is made of butter-milk and rice, with salt.

7. *Nirjala Ekādashi.*—Held on the 11th day of the light half of the moon, in Jeth or Hār. It is observed as a fast, and falls in the dry heat before the beginning of the rains. People give *sharbat* to one another and eat *phulan,* *suil,* fruits, &c.

8. *Sankrānt of Asār or Hār.*—Falls on the first of Hār, called also *Śīle Suhālé ki Sankrānt.* Starch is cooked with sugar and *ghī* by the people, and distributed among their friends.

9. *Sāwan ki Sankrānt or Barśālé ki Sankrānt.*—Held on the first of Sāwan. People draw a line with cowdung round the walls of their houses, about three feet above the ground. The meaning of this is unknown, but is probably a superstition connected with the averting of sickness and calamity during the rainy season.

10. *Minjār kā Mela.*—This *mela* is held on the third Sunday in Sāwan. In its main features it is peculiar to Chamba, though the name is known, and some of the ceremonies are observed in other parts of the hills. The essential part of the *mela* consists in the throwing into the Rāvi of a male buffalo as a sacrifice to the river god. A week before the time comes round each person has a silk tassel made, which is attached to some part of the dress and worn. This is called a *minjār.* On the day appointed, the Rāja and his Court proceed to the spot, where the *mela* has been held from time immemorial. There a great concourse of people assembles. The Rāja gives the signal by throwing into the river a cocoanut, a rupee, drub grass, and some flowers, and thereupon the live buffalo is pushed into the flood. The Rāja throws his *minjār* in after the buffalo and all the people follow his example. The animal is then closely watched, as its fate is believed to foreshadow prosperity or adversity for the coming year to the reigning family and the State. If carried away and drowned, the event is regarded as propitious, the sacrifice having been accepted. If it crosses the river and gets out on the other bank, this also is propitious—the sins of the town having been transferred to the other side of the river. But if it emerges on the same side, coming evil is portended to the State. Being a devoted thing, the animal, if it escapes, is retained till the following year, doing no work, and is then cast in again, and so on till finally carried away and drowned. The buffalo is provided at the expense of the State. This *mela* is probably of aboriginal origin, and connected with the earth-worship, which was so prevalent among the aborigines of the hills. It was probably intended to
secure good rains and a bountiful harvest. The ancient name of
the river god in Aryan times was Varuna and the present name
is Bribatal, but he also bears a Muhammadan name, Khwaja Khizr,
and is worshipped all over the Punjab, as the god of wells, springs,
streams, and rivers. The fact of the mela being always held on
Sunday may have some connection with sun-worship.

11. Bhojri.—This fair is held for the two days following the
minjar mela, and is attended only by women and girls. These
in gay apparel, climb the flight of steps to the Chumunda Temple,
singing as they go, and offer flowers. It is probably a continuation
of the minjar but the meaning is now unknown.

Patrurus are made of the leaves of the Kachalu plant, on which
are spread flour, salt, condiments, &c., and the whole is cooked in
ghi or oil and eaten, and some given to Brahmans.

13. Rakhar Punja.—Held at the time of the new moon in
Bhadon. A silk thread called Rakhr, made by a Brahman, is tied
round the right wrist, and worn till the Rath Rathani mela comes
round, when it is taken off and thrown at the Rath.

14. Durbashti.—Held on the eighth day of the light half of
Asuj or Bhadon. This is the day for bathing in the Mani Mahes
lake, in the Badhil valley. Pilgrims come from long distances, and
from beyond the confines of the State, and in passing through
Chamba in bands, call aloud, “Mani Mahes ki ja.” On the day
of the mela at the Mani Mahes lake a man starts with water from
the lake, which he carries to Chatrari. With it Satkhi Devi, the
goddess of the place, is bathed, and the mela there is held on the
third day after that at Mani Mahes.

15. Janam ashti.—This is a fast in honour of the birth of
Krishna held on the eighth day of the dark half of Bhadon. Women
visit the Lakshmi Narayan Temple, and special puja is done. Only
phula and grains suitable to fasts are eaten. Bhadon is called the
kalai mahin, owing to Krishna’s birthday falling in it, he being
always depicted as black.

16. Anant Chaudas.—A fast held on the fourteenth day of the
dark half of the moon in Bhadon, and one day before the Rath
Rathni mela. An andr or armlet is put on the arm, which
may be either of thread or silver. If of silver, it is left on for good;
if of thread, it is renewed at the end of a year with certain
ceremonies. Every night in Bhadon, a number of divas or earthen
lamps, are lit for a short time in the name of the piths (ancestors),
and after burning a little while are allowed to go out. The number
varies from five to seven.

17. Saik ki sankrant.—The first day of Asuj. This ceremony
is held to mark the ingathering of the autumn harvest. New
grain is worshipped with the khm or lemon. Sanj or sweet bread
18. Rath Rathni.—This mela is held at the new moon of Asúj. The Rath is a square frame of wood with a piece of cloth tied round it, and is prepared at the Hari Rai Temple. The Rathni is the figure of a woman made up with clothes, and is prepared in the precincts of the Lakshmi Náráyan Temple. All being ready, the people throw their rakhrs or silk armlets, worn since the Rakhar Panya mela, at the Rath, and it is then carried to the Changán, and is met by the Rathni, which has been brought from the Lakshmi Náráyan Temple. The two figures are made to touch each other, and the bearers then rush apart. The Rathni is taken to the Champávatí Temple, and the Rath is carried through the town, brought back to the Changán, and torn in pieces. The mela seems to be associated with marriage and widowhood, but the true significance has been lost. It is probably of ancient origin.

19. Purnhout or Rám Nawmí.—These are the first nine days in the light half of Asúj, and Purnhout is the last of them. They are considered to be very lucky. As far as possible, all new undertakings are begun in these days. Parents send their children to school for the first time. On Purnhout young unmarried girls are given sweetmeats and worshipped.

20. The Nivrātrás.—This is much the same as the preceding. These "nine nights" occur twice a year, in Asúj and Chet, and the ninth or last is called Purnhout in Asúj, and Rám Nawmí in Chet. On each occasion they are the first nine nights of the light half of the moon.

21. Durga Ashtami.—This mela is held in honour of Durga or Káli, and is on the eighth day of the light half of Asúj. There is a special service in Shiva and Káli temples, with ceremonies in the houses of the people.

22. Vijai Dushmí.—Held on the tenth day of the light half of Asúj. It is the same as the Dasehra on the plains, but is not much observed. Puja is done to the hearth, and fires are lit for the first time, for the winter.

The same date is observed as the birthday of horses, and a horse from the Rájá’s stable, gaudily caparisoned, is led round from house to house, the grooms expecting a present. This birthday is observed at night in the Palace on the approach of winter.

23. Karva Chauth.—Held on the fourth day of the light half of Asúj, and is a day of fasting for women, who are not in widowhood.
Mothers send something specially prepared, and called baya, to their daughters, or if the mother is dead the woman cooks it herself. At night the women of a family sit in a circle, sing, and pass the baya round among themselves and their friends. They worship the moon on its appearing, and break their fast by partaking of food, giving it first to the oldest person present.

24. Hoí.—This mela is held in Asúj. Mothers of sons fast, and at night, after giving dinner to the jhinwari or water-carrier, they take new grain, and place it on a board with figures on it. This is then given to the jhinwari.

25. Panj Bhikhámi Ekádash.—This is the first of five days of fasting, and falls on the 11th day of the light half of Kátk. Only fruit or grain is eaten, no cooked food.

26. Diwáli.—Held two days before the new moon in Kátk. They make a drawing of the feet of Lakshmi, wife of Vishnu, the goddess of wealth, and worship her. At night they distribute sweets, and light up their houses and shops for the goddess to come in, with the wealth she is supposed to bestow on favoured votaries. The law against gambling being relaxed, by order of the Rája, for two or three days, the people give themselves up to this practice, both in public and private.

27. Bháli Ráj.—Held one day before the new moon in Kátk, being the day following the Diwáli. On this day all Hindu workmen and artificers worship the tools used in their several trades or occupations. The day is observed as a holiday, no work of any kind being done in which their tools would be employed; incense is burnt to his tools by each workman, and sweetmeats are distributed.

28. Bháí Duj.—Held on the day of the new moon, following the previous festival. Sisters visit their brothers with sweets and tambol (a napkin containing sugar, cardamoms, and dried coconuts) and present these presents. Brothers in their turn give a dinner to their sisters.

29. Lohrí.—This mela is held on the last two days of Poh, the first day being called Jógra, and the second Lohrí. A fire is lit by the boys and young men in each of the 12 mahállas, or quarters, into which the town is divided, and each of these is named Lohrí. The one near the palace is called Rája ki Lohrí. On the first night the young men engaged in the Lohrí proceedings are, by common consent, and ancient custom, allowed to carry away and burn any wood they can lay their hands on. A careful watch has to be kept on all heaps of timber, gates, &c., even gate posts, if of wood, being pulled up and burnt. No respect is shown to State property any more than to that of private persons. The doors used to be wrenched off houses, and shop-keepers sleeping in front of their shops were liable to have themselves deposited on the ground, and

(1) The rough play in connection with this mela has greatly diminished in recent years.
the charpai seized and burnt. On the second night, or night of the Lohri, after certain rites, a mashāra or torch of wood is lit at the Rájá's fire, carried round to the others in order, and thrust into each of them. From each a fresh torch is lit and joins the procession, the Rájá's torch leading. At each Lohri or fire a struggle takes place, the young men of the mahalla trying to wrench the torches from the hands of the intruders, and burn them. Only the Rájá's torch is unmolested. In trying to do this, fierce fights used to take place, sometimes with injury to life and limb. The proceedings are now controlled by the police. Having made the circuit of the town the torch bearers come down to the Chaugán where there are three fires. After thrusting their mashāras into them, the remnants of the torches are carried back to the different mahallas, unless they have been entirely lost in the struggle. At this mela brothers give khichri (dal and rice) to their sisters and other relatives and also to the Brahmans.

30. Māgh kā Sankrānti.—This is the first day of Māgh, which is observed as a holiday. They feast their relatives and friends, give to Brahmans, and make special offerings in the temples. Khichri is eaten.

31. Bhim Sen Ekādashi.—A fast in honour of Bhim Sen, a hero of antiquity, and held on the 11th day of the light half of Māgh.

32. Sanghat Chauth.—Held on the fourth day of the light half of Māgh. Women fast during the day, and prepare balls of til with sugar, and break their fast after the moon rises.

33. Basant Panjmi.—Held on the fifth day of the light half of Māgh, this being regarded as the first day of Spring. People offer flowers in the temples and also sweets, which are afterwards distributed. It is customary to wear something yellow on this day, such as a yellow pagri, this being the prevailing colour of the season in nature.

34. Shivrātri.—This mela is held on the third day before the new moon of Phāgun, being the night in which Shiva is believed to return from Payālpur, or the lower regions, where he spends the winter, to the Kailás at Brahmaur. Earth worms, snakes, etc., which have been deep in the ground all winter, are believed to come up to the surface along with Shiva, and this would seem to indicate that Shivaism is essentially an earth worship, probably of aboriginal origin. The day is observed as a fast with special offerings in the Shiva temples. On this day the Gaddi shepherds begin their return journey towards the higher mountains, from their winter pastures near the plains.

Dholru kī Sankrānti. This is the first day of Chet being New Year's Day of the Sālavāhana era. The people think it lucky to hear the name of the month first from the mouths of Dummas
or low caste musicians, who in accordance with ancient custom, go round for eight days from door to door, each with a dhol or drum, singing and playing. Presents of clothes, grain and money are given them.

35. Holî.—The festival is held on the day of the full moon of Phâghan or Chet. As already mentioned, the rough play with throwing of coloured flour, so general at this season on the plains, does not take place in Chambâ; it having been transferred for some reason to the Horí festival in the beginning of Baisákh. Firewood is collected from the different parts of the town during the day, and piled up near the palace, where two large bonfires are prepared. As evening sets in, these are lit, and many others may be seen blazing on the adjacent hills. Some religious ceremonies are performed by a Brahman before the fire is lit, and the people afterwards throw in grains of Indian corn and other cereals, and walk round the flame. Puja is again done to the hearth and fires are discontinued for the season from the time of this mela. The people also observe the festival privately in the same manner in their own homes. It is doubtless connected with the advent of the New Year, which formerly began in Chait.

36. Suhiyân.—This mela begins on the 15th Chet, and lasts till 1st Baisákh, inclusive. The circumstances from which it took its origin have already been related (page 73). It is believed to date from the time of Râja Sâhila Varma, A.D. 920-40. The first five days are for low caste women, the second five for girls of high caste, and the third five for high caste women. The three last days are the chief days of the mela, and the last day is called Sukhrît, meaning "peace be with you." On these three days especially, the women of the town and neighbourhood may be seen in their gayest attire, climbing the steps to the Râni’s shrine, where they sing her praises and present their floral offerings. Only women and girls are present, and on this great occasion even the Palace Ladies are allowed to mingle with the throng and join in the celebration. They are all entertained at the Râjá’s expense.

Most of the above festivals are observed, more or less fully in the villages of the Sadr wizârat as well as in the capital, and many of them in the other wizârats.
CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

The general appearance of the country has already been described, and the agricultural system is just what one would expect in such surroundings. The terraced fields, with which the traveller in Switzerland is familiar, are here the commonest of sights. They are laid out with a regularity and eager care to secure every cultivable inch, that shews a wonderful diligence and pertinacity on the part of the peasants. When the valleys open out into level places, as at Chamba itself, we find large fields parcelled out as in the plains. These level spots are frequently of many acres in extent, and present a picturesque appearance of comfort and simplicity, as they nestle at the foot of some beetling promontory. Another feature of the landscape are the plateaux along both banks of the principal rivers, and in many of the side valleys and ravines; often projecting to a considerable height above the surrounding country, with almost perfectly level tops, like sugar leaves with the conical end sliced off. These flat tops lend themselves to cultivation, but the crops necessarily depend solely on the rainfall for their existence. This is not so constant as might be expected, or rather the rain, though frequent enough, does not always fall in sufficient quantities at the proper time of the year. What renders many fields unproductive, when all other circumstances are favourable, is the presence of stones which crop up in perfectly astonishing numbers. The more they are cleared away the more stones there seem to be. Here and there one may see evidences of the unavailing labour of the farmer in this respect, in the lines of stone walls, which make the fields present a very good imitation of some of the best hunting-country in the west of Ireland.

The people divide the soil into the two main classes of kuhl, i.e., that irrigated by kuhls, and otar, i.e., that dependent solely on the rainfall. Each of the two classes is divided into three kinds, according to the situation and nature of the land, viz., maidán, oti, and gaggal. Maidán means land more or less level and open, oti means land that is rugged and uneven, and gaggal land that is full of stones. Thus we have the six sorts of soil:

Maidán Kuhl, Oti Kuhl, Gaggal Khuli; Maidán Otar, Oti Otar, Gaggal Otar.

Some further divisions of the kinds of soil will be noticed under the heading “system of agriculture”; they are peculiar to one or two wizārāt, and are not recognised throughout the State.

The spring or rabi harvest is here known as bāhri, and the autumn harvest or khurif as sairī. There are variations of these words in the different wizārāt, for instance in Lângi the harvests are called bāsti and shirwān, respectively. The bāhri crop is sown

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(1) These are composed of alluvial conglomerates, and are probably of lacustrine origin.
in Asuj (September-October) and reaped in Sáwan (July-August), the sari is sown in Sáwan and reaped in Asuj. It will be seen that the spring crop is particularly late in these regions as compared with the plains, and this makes the hill peasants' summer a very busy time. However, it is not in many places that two crops are obtained.

Rotation of crops is fairly well understood and its importance realised by the hill farmers, but the order varies with the different conditions natural to a mountainous country. In the Bhattiyat and the lower parts of the Rávi Valley wheat alternates with rice in kuhli or irrigated land, and wheat or barley with mákki, másh, etc., in otar or unirrigated land. In the higher mountains little rice is grown, and the winter crops, consisting of wheat, barley and masur ka dó, are usually followed by mákki, phullan or bres, etc. The general order of rotation is somewhat as follows:—

Wheat, phullan, másh or bres, after which the land meant for the mákki crop is often left fallow for the winter, and wheat is sown on this land after the mákki is cut; and is followed by phullan, bres or másh the next summer. The rotation is not carried out on any fixed system and seems to depend very much on the individual practice of the farmers.

In Pángi much the same order is observed, but there hardly any maize is grown, and after cutting the wheat and barley crops the unirrigated land lies fallow all winter and is used for eló in the following spring. Phullan and bres are sown in irrigated land after the wheat and barley crops are cut. In Láhul and the Bhotauri villages of Pángi the land is all elfasti, the crops being sown in spring and reaped in autumn, but there too a certain rotation of crops is customary.

The fields are manured as far as possible for every crop, but special manuring is provided for the wheat, maize and tobacco crops. The materials used as manure are: (1) goha or mail, that is cattle dung, fresh or dry, which is collected in a heap, called maluh, near the village; (2) the leaves and grass used for bedding the cattle, which after being soaked with the excreta of the animals is, like the cattle dung and any other refuse material or sweepings, daily added to the heap. This goes on fermenting all winter till in Baisákhi or Jeth the first demand for manure is made upon it, and this is repeated for every crop sown. After the first ploughing, called oghár, the manure is scattered over the field and a second ploughing, called jél, then takes place to mix it with the soil. The seed is then sown and for the third time, called bérak, the plough is passed over the ground, being followed by the sukhāqa or dāh to level off the surface and complete operations. Owing to the great labour involved ploughing is seldom done more than thrice in the hills, but great importance is attached to proper manuring. For some crops the ploughing is only done twice, or even once.
(3) For the rice and wheat crops especially manure is often obtained by folding sheep and goats in the fields; and for this purpose passing Gaddis are induced by liberal payment to allow their flocks to settle for several nights in different fields. Indeed there is often a brisk competition for this favour among the farmers, which the Gaddis do not fail to turn to their own advantage. This kind of manure is considered the most valuable of all.

The principal staples in the Sadr wizárat are wheat, barley, rape seed, masur (lentils), dán, (rice) makki, kodrá, tobacco, til, másh, mung, kulh, phullun, soil, and bres. Churáḥ produces the same crops, with the addition of a little opium. This wizárat and the Bhatiyáṭ are the most fertile in the State, the latter being especially rich in moist land like that known as ab in the plains. It produces most of the crops mentioned above, but the principal crop is dán or rice, in the cultivation of which a large proportion of the population is engaged. Brahmur also produces these crops, but in a lesser degree, with kauni and chinai in addition.

Wheat, barley, bres, phullun, and potatoes are common to both Pángi and Lahul, whilst Pángi also produces elo, soil, boyar bhang, chinai, kodrá, masur and peas. All hilly tracts and sunny villages produce potatoes. The following kinds of vegetables are also grown in Pángi:—(1) Pabain, a kind of chukri (rhubarb) which is stored in September, and threshed and ground with wheat or barley, (2) Tila or sweet pátis, which is eaten when fresh and green, with salt, or sometimes it is boiled first. The flour made from it is mixed with wheat, and then baked into loaves. (3) When grain is scarce, a kind of grass, called kangash, is threshed, steered (to remove the bitter taste), and eaten with butter, milk, or curds. The fruit of the Pavia Indica (guri) is also collected for food for man in times of scarcity; after being soaked in water for several days to remove the bitter flavour, it is ground and eaten, either alone or mixed with flour, as when taken alone it is very bitter.

Churáḥ supplies Bakloh and Dalhousie with grain, and Pángi also has often to make demands on the same wizárat for all sorts of food-grains. The surplus produce of Sihunta, Bhattítkri and Tundi is sometimes sent to Núrupur and Kangra, but very often a return is required in times of scarcity. In Brahmur, Trehta and Chanotaí is impossible to get rid of surplus produce, and in the days of scarcity no help can be given; so cut off are these places from the neighbouring wizárates. Hence arises the proverb:

Mata hoiá, tán pāná kotáín.
Náhin hoiá, tán jáná kotáín.

(1) Eleusine corocona.
(2) Sesamum indicum.
(3) Phaseolus radiatus.
(4) Phaseolus mungo.
(5) Delicioso uniflorus.
(6) Fagopyrum emarginatum.
(7) Amaranthus asaridana.
(8) Fagopyrum esculentum.
(9) Pennisetum italicum.
(10) Panicum milaceum.
If the harvest is plenty,
There's no one to buy;
If the harvest is scanty,
We must lie down and die.

Arable land comprises kohli and otar; the former irrigated by kuhls or cuts, and the latter dependent on rain. In Chamba proper many small fields, watered by streamlets, produce dhán or rice, and it is also produced in the lower parts of Churáh, but not in Pángi or Brahmaur. It is grown in abundance in the plain tracts of the Bhattiyát, and this makes it the richest tract in the State. Land which produces dhán with the aid of rain is called amráni kohli, and is regarded as equal to otar. Though the Rávi flows through the State, it irrigates no portion of it, but water for irrigation is mainly drawn from small streams, by means of kuhls or cuts. Land near the capital, irrigated by streams, is termed kuhli; similar land in Churáh is called kohli or sháli, and in Bhattiyát kohli, ruhní or dhání. Crops and grass cannot be grown in fields in Pángi or Láhul without irrigation.

Rice is grown in three ways termed ruhní, battar and chhaip.

Ruhní.—Early in Jeth, dhán is kept moist for eight or tendays, till it has germinated. Then it is sown in nurseries in which the water is retained, called orián. First the field is twice ploughed, and ridges (bir) are then made in it. When the field is full of water, the owner summons the people of the neighbouring villages to his aid. Next morning, men and women with their bullocks all come to the fields, and all get in the morning one or two chapátís as their ruhári or breakfast. The men plough the fields and repair the ridges. Some take up the plants from the nursery, and pass them in small bundles (juri or roli) to the women to plant in the fields. These women are called ruhi. At noon, they are given wheaten bread, dál, kári, ghi, and ladhu, at the owner’s cost. The women amuse themselves by throwing mud on the passers-by, and sing merrily all the while. Those who work reciprocally for one another are only fed, but the menials, who are not helped in return, are paid thus:—a woman gets six rotis (loaves) and one máni (1¼ sers) of wheat flour, and a man two sers of wheat; but these rates vary in different localities.

Battar.—In Baisákh the fields are twice ploughed to crush the clods, and then watered in Jeth. After the water has dried up, the field is levelled with a clod-crusher, and the rice sown.

Chhaip.—The field is prepared as in the ruhní method, and germinated rice grains are sown in it, without being sown in a nursery. The ruhní and then either the battar or chhaip methods are used alternately every second year, the object being to level the fields, which have been made uneven by the battar and chhaip
processes, by the ruhni. The ruhni is a more expensive method
than either of the other two, as it involves more labour. The
chhaip yields an abundant crop, but it is very liable to result in
loss if the rains fail, and so it is not popular.

The chhaip and battar methods of sowing rice are common in
the Bhattiyāt, and in lands near the capital, where the fields are
large. But the ruhni is in vogue where the irrigated fields are
small, and the fields are allowed to lie fallow in the Rabi. Kuhls
are also called challas, and the opening from a challa into a field is
called oniyāri or muniāri.

In the Bhattiyāt, in large irrigated villages, the State kuhls
are managed by paid officials. Elsewhere the zamindārs, by
themselves or through the kāmdārs, appoint a man as their kohli,
and it is his duty to collect labour and repair the kuhls either late
in Baisākh, or early in Jeth. He distributes water to the zamindārs
in turn, and settles all disputes connected with it himself, or
submits them to the kāmdārs of the pargana. The kohli is unpaid
but gets his food on the ruhni day; besides a lānga (man’s load) of
grain at harvest, according to the extent of the land irrigated. In
some places the kohli gets a māni of dhān for each kumnu or ghumao.
If the kohli is of impure caste, he receives both food and lānga on
the ruhni day. He receives this as a gift and not as of right.

Makki, maize or Indian corn, is the staple product and food of
the people, who sow it largely throughout the State, except in
Pāngī, Lāhul, the higher and colder villages of Brahmaur, and the
level irrigated parts of the Bhattiyāt, which only grow dhān.
Makki is universally called kukari, and is consumed all the year
round. Its merits have passed into a proverb in Chamba:

Kukari sīyān, Bāthī puḥchhiyān.
With kukari to feed him,
The Hillman is strong;
With a Bāthī to lead him,
He’ll never go wrong.

This grain is produced more abundantly than any other crop
of either the Kharif or Rabi. If the makki crop fails, it means
famine in Churāū and the bārāhi villages of the Bhattiyāt. In the
colder parts a piece of land is kept fallow in the Kharif. Such a plot
is called basānd or bainīk in Chākrohi(1) and Churāū, phalli in Brahm-
maur, and brāyāk in the Bhattiyāt.

The basānd is either manured, or sheep and goats are penned
on it, and after a shower of rain makki is sown in it in Baisākh, or
early in Jeth. In warm villages it is sown after the Rabi has been
cut. The crop first sown is called jetha and the last sown kahē, from
jetha elder and kahē younger.

(1) Chākrohi means four kos all round Chamba town. It is not an idàgo, but includes por-
tions of several idāgos.
The method of cultivation is as follows:—The land is first manured, then ploughed, (the first ploughing is called ogār), and finally sown. When the makki appears above the ground within a week or so, the field is weeded. When the crop grows high, it requires a second ploughing. One man drives the bullocks, and two or three men follow him to lift up the plants, etc. If the crop is too thick, the plants are thinned out. This is called halodni or gujni. Jackals, pigs, and bears damage the crops, which require constant watching at night, especially if near or in a forest, and both men and women light fires in the fields, and keep watch on pahratīs (makhāns). The produce is generally excellent, but the labour required is considerable. After the maize crop has been cut the cobs are separated from the stalks and spread out on the sarān, or flat roofs of the village houses, to dry; affording a very pretty sight in autumn. The grain is then separated from the cobs and stored away.

In some parts of Pāngi two crops are always sown. Though it is a mountainous tract, some parts of it are warm and adapted to the cultivation of kukari. The produce is excellent, but the crop is not a favourite one, as it is coveted by the people, who either steal the cobs or bag for them. In fact the whole crop is thus consumed, or eaten, and the owner reaps no benefit from it.

Tobacco is grown only for private use, and four varieties are recognized:—(1) tamāku, the common or desi plant. (2) Tamākī, a variety of the first. These two are most in favour. The plants, if not kept down, grow to a good height. (3) Gobi, which is not so tall, but the leaves spread out like those of a cabbage. (4) Bimbāru or Šāppu grown in the higher mountains and Pāngi. The first two kinds are sown in beds and transplanted; the other two are sown in the open field, but for all the soil must be well prepared and manured. Of the first two varieties only the leaves are used: but, in the case of the last two, leaves, stems and seeds are all pounded together for use, and they are said to be strong-flavoured and somewhat nauseous. All the varieties are planted at the beginning of the rains and cut in October.

There are two varieties of potatoes grown in the State; one of which is called Desi and the other Angrezi. The first are small and yellowish and the second large and whitish. Both kinds are planted in the spring—March or April—and the Angrezi kind ripen in June, the Desi not till September. Potatoes were introduced into Pāngi as late as 1878, and are now grown all through the valley; indeed one finds them more or less in every part of the State. A good market for them exists in Dalhousie during the season, and they are frequently exported to the plains in the cold weather.

Wheat is grown all over the State to the utmost limits of Pāngi and Lāhul, and two varieties are recognized. The first, called bāṭhrī, is grown in Bhāttiyāt and the lower part of the Rāvi.

(1) Different names are in use locally for some of the varieties.
CHAP II.A.

Agriculture

Wheat.

Valley, where it ripens early and is usually reaped in Jeth; the second, called bareyār, is found especially in the higher mountains and Pāngi. It takes longer than the first variety to ripen and is not cut till Hār or Sāwan. The bāthru variety has a tall stalk and the grain is whitish in colour, while the other variety is short with a reddish grain.

The hill wheat is inferior in quality to that grown on the plains, and is sparingly used among the villagers; who prefer makki which is cheaper and more plentiful. Most of the wheat grown in the Rāvi Valley is sold in Chamba. This, however, does not apply to Bhattachāy where the people live chiefly on wheat and rice.

Barley.

Barley too is extensively grown and used by the villagers as food, either alone or mixed with wheaten flour. In Pāngi the only variety is called elo, a kind of rye from which the spirituous liquor, named lagri is made. Sattu is made from parched barley and other grains. In Bhattachāy wheat and barley are sometimes sown in the same field, called berar.

Spring crops.

The Bāhrī or spring crops consist of the following:—Wheat, barley, sarson, masūr ka dal.

Autumn crops.

The Sairī or autumn crops are:—Rice, makki, kodrā, hāsh, mung, kutāh, ruang, chināi, kaunī, bajar-bhang, sālān, suēl, phūllān, bus, bangāri, moth, tobacco, potatoes, til, a little kapāś, peas, kesar.

Fruit.

As might be expected in a country which has not yet been opened up to foreign trade to any great extent, the cultivation of garden fruit is not extensively carried on. Pāngi has an excellent climate, and is eminently adapted for the production of many kinds of fruit, but the people are chary of growing it, owing to the absence of markets and assured profits. The orchard planted by the Forest Department yields all kinds of fruits.

The wild and cultivated apricot (desi chīr and khumānī), the walnut, peach, apple, pear, plum and quince are grown in the Sādīr wizārat. Churā produces apples, pears, walnuts, and quince. The wild apricot is also gathered and dried: it is then called kishtā or sukheri. In Pāngi, the edible pine, (chilgoza), thāngī (hazelnut), and a walnut with a very hard shell grow wild in the forests and fields. The wild gooseberry and the black and red currant are common, also wild rhubarb. The bramble, raspberry and strawberry are found in various parts of the State. Lāhul gives no fruit but the wild apricot. In Brahmaur the walnut, peach, wild apricot, and other similar fruits are very common. The warmer parts of the Bhattachāy are the only places in which the mango is cultivated. Oil is expressed from the stones of the various fruits, and used for lamps.

Tea.

The only place in which tea is cultivated in the State is in those parts that are nearest to Shāhpur and Kāngra, in British territory. The climate is very favourable for its cultivation. The soil also is all that would be desired.
Hops were tried at one time, but abandoned, as the outturn decreased in quantity and quality. Pangri was found to be very suitable for hops. Sericulture was also tried with good results, but was abandoned on the closure of the filature at Sujaanpur.

The cattle are generally small in size. Buffaloes are a rather recent importation: they are mostly kept by Gujars, but some of the village people also keep them for their domestic purposes. Sheep are almost universally kept, and blankets and wearing apparel are manufactured from the wool. The ponies of Lahul are well known; they are small and rough-coated, reminding one strongly of the shelties of the North of Scotland, but they are not quite so shaggy. As might be expected, they are excellent ponies for the rugged and dangerous mountain paths. They are very largely used in the State. Goats are even more numerous than sheep. It is a very pretty sight to see a Gaddi bringing his flock home at night, down some steep mountain ravine. The shepherd leads the way with a heavy bundle of faggots on his back, and an axe in his hand, which he uses as a support, or balancing pole. He comes down the most awkward-looking paths imaginable, paths which, to the ordinary eye, seem to be no paths at all, with a quiet, easy gait, turning round at intervals to utter the quaint musical call to his rambling followers, the yodel of the Himalayas. Meanwhile the sheep and goats are proceeding in a long zigzag line, bounding up and down the hillside feeding as busily as if they thought they would never eat again, but holding on their way steadily, all except some young giddy member of the flock, who wishes to try for a path for himself. On this one the shepherd constantly keeps his eye, sending special calls and imprecations in his direction, and sometimes having to go back and administer reproof with no gentle hand. Occasionally a brawling torrent has to be crossed, and then the largest and boldest of the flock, the mountain hero, is seized and thrown headlong into the stream. After the first shock, he buffets his way manfully across, and then stands on the further side, as if to encourage the others by his presence, and to urge them to emulate his example. Generally the rest follow with a little persuasion, but the last timid half dozen or so have to be hauled across by sheer force, and sometimes a sickly one is carried over in the shepherd’s arms.

The cows are not of a good breed; they give little milk, and that of an inferior quality. (1) Mention should be made of the Gaddi dogs, which are of a singularly handsome appearance, large, strong, and with beautiful glossy black coats. They are much more companionable than the pie dogs of the plains. Cats are common in Chamba.

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(1) A number of Ayrshire cows were imported about forty years ago for the Rajia’s dairy, and though the breed has deteriorated since then it is still much superior to any other in Chamba.
In Pangi, Lahul, and in the village of Kugti in Brahmaur ploughing is done by churs (a kind of hill bullock used for ploughing), and not by desi bullocks. The churs are bred from jut-churs (yaks) which are brought from the high ranges of Pangi, Lahul, or Zanskar, as they cannot be bred in a warm country. One or two jut-churs, according to requirements, are kept for breeding in each village. The animal is either bought by the villagers jointly, or by a well-to-do man. In Pangi its price ranges from Rs. 20 to Rs. 25, and in Zanskar from Rs. 14 to Rs. 15. By cross-breeding from a desi hill cow and a jut-chur, the bull (chur) and cow (churi) are produced. The churs are generally castrated. The jut-chur and churi do not breed together.

Cross-breeding has been successfully attempted from desi bulls and churi. The bullocks are generally sold off in Churah; but the cows are fed for milk. Two churs are yoked in a plough, but in Mindhal village a single chur is used, under an order of the Devi of the place, as the tradition is that, if two are used, one will die. The plough chur is led by one man, who holds a rope fastened to a ring in its nose, another following to guide the plough.

On the 1st of Kātik, when all the cattle are brought home, the jut-chur is left on the mountain pastures until snow falls, when it is brought home by five or six men. As soon as the weather gets warm, the animal is again taken up to the high mountains.

Brahmaur landholders only keep a few animals, which they feed in-doors. Almost all the people go to Kangra or Chamba, in winter, and in large villages they leave behind them one or two families, termed hiundāsi (or those who remain in winter) to look after their houses and cattle. The hiundāsi receives a pira of grain for each head of cattle with 5 seers of salt, Chamba weight; and when the owner returns early in summer, he takes charge of his cattle again. Churah landholders have generally acquired some lands on the high mountains, where they drive up their cattle in summer to graze in the rich pastures, called adhwāru or dushāru.

Owing to lack of fodder, the Bhattiyyat people keep few animals, but those who live in the higher hills and have plenty of fodder, can keep as many as they choose. The Zamindārs of Brahmaur, Trehuta, Chancota, Koti-ranhu, and Piru leave their cattle in charge of hiundāsi, and either come down to Kangra or Chamba, or seek a home in other parganas of the State for their families and cattle. In the winter they earn a living in these places by daily labour; the men threshing rice, and the women serving in other people’s houses. There they live for six months, returning home in Baisakh or Jeth. On arriving home they find the rabi ready to cut, and then sow the kharij.

Poultry are very common in Churah and also to a less extent in the Sadr wizārat; but are not reared in Brahmaur or Bhattiyyat, owing to the caste prejudices of the people. They are found
chiefly with Muhammadan and low caste farmers, and a brisk trade in fowls and eggs is kept up all the summer with Dalhousie, while the season lasts. A few fowls and eggs are also now procurable by travellers in Pāngi, where in recent years the villagers have begun to rear them, but they are always very dear. In Chamba fowls sell at six to ten annas each, and eggs at six to eight annas per dozen. In winter they are cheaper. The breed is the ordinary country fowl. In 1879—85, Colonel C. H. T. Marshall, whiled Superintendent of the State, did much to improve the breed, and was very successful in Chamba town, but it has now almost reverted to the original type.

Beehives may be found in almost every village in the inner hills. The hive (ganār) is a portion of the trunk of a tree—some 4 feet long and 1½ feet in diameter—hollowed out from end to end so as to leave only a thin shell. In building a house this is laid across the wall, one end being flush with the outside and the other projecting a little into the interior. Both ends are closed with a circular slab or a piece of wood—the outer end having a small hole in it for the bees to come and go. When the comb is ready the inner end is opened and a smouldering wisp of straw held near it, and as the bees retire from the smoke the comb is extracted and the aperture closed up. The people never eat the comb with the honey, and the honey sells at 4 sers for the rupee and the wax at 3 sers. The same colony of bees may continue for a long time in the same place, and there are often several hives in the same wall, but it is rare for any of the villagers to be stung. There are usually two crops of honey, one in spring called bhāria which is red in colour and the other in autumn called sauvīra, which is white.

The agricultural implements are of the simplest description. The plough is the ordinary light country plough (hal) used in the hills. The names of some of the implements vary in different parts of the State, and those given below are in use chiefly in the Rāvi Valley.

1. Hal  ...  ...  ...  Plough.
2. Bhele  ...  ...  ...  Adze.
3. Nibāni  ...  ...  ...  Chisel.
4. Darāt  ...  ...  ...  Sickle.
5. Darāi  ...  ...  ...  Small sickle.
6. Jhouta  ...  ...  ...  Axe.
7. Kudāli  ...  ...  ...  Hoe.
8. Chini  ...  ...  ...  Wooden prong.
9. Kurān  ...  ...  ...  Wooden spade.
10. Pharwa  ...  ...  ...  Indian spade.
11. Chhaj  ...  ...  ...  Winning basket.
12. Dah  ...  ...  ...  Clod-crusher.
13. Karandi  ...  ...  ...  Trowel.
14. Kiṭa  ...  ...  ...  Large cone-shaped basket.
15. Tokri  ...  ...  ...  Basket.
16. Kārotari  ...  ...  ...  Saw.
All these implements are made by the village artisans, or by the farmers themselves, and the artisans are remunerated in kind at harvest time.

Wherever water power is available the grät or water-mill, which plays an important part in village life, is a conspicuous object beside the village stream. Though of the most primitive construction it yet exhibits much ingenuity in its details. A roughly built hut with a low doorway stands on the brink of the stream or on any other suitable spot near the bank. In this are placed in position the upper and nether millstones, the former being moveable, and the latter fixed. The upper stone has a circular hole in the centre for the grain, and across it on the lower surface is an iron bar, fixed into the stone. To the middle of this is attached at right angles an iron spike, which passes downwards through a similar hole in the centre of the nether millstone, and is joined to an upright wooden cylinder with spokes at the lower end on which the water falls. The water-supply is brought from the nearest point and conveyed to the back of the mill where it falls with some force on the spokes. The cylinder is thus made to revolve, and with it the upper millstone. The hole in the nether millstone is closed with wood around the iron spike, so that no grain can escape. By a sluice above, the water-supply is turned on and off at pleasure. Above the upper stone is suspended an ordinary killa or conical basket, full of grain, and from the bottom projects a small spout which, by a simple contrivance, is kept in constant motion, so that the grain falls automatically into the hole and is ground. The grätı or miller is allowed a percentage at the rate of \( \frac{1}{3} \)th part of the grain ground.

Section B.—Rents, Wages and Prices.

Produce rents are the rule in the State though cash rents are becoming more and more common. The oldest and most general form of produce rent is called gähr and consists in an equal division of the produce, of every kind, between landlord and tenant. This is a troublesome arrangement for the landlord, as he has to maintain a careful watch on the fields, especially at harvest time, to prevent leakage, and this has resulted in a modification of the gähr system, called mudda, being adopted. Under it the landlord receives a fixed amount of produce according to agreement, whether the harvest is good or bad, which is sometimes commuted into a money payment.

Sometimes a landlord finds his land unremunerative in his own hands, and yet is unwilling to part with it. In such circumstances he may sublet it to a tenant on condition that the latter pays the whole revenue demand. This may be done either through the landlord or directly, but in the latter case the payment is made in the landlord's name. Under this system there is some risk of the tenant claiming possession after a certain number of years.
This is obviated by a clause in the agreement, providing for the resumption by the landlord of full rights in the land after a certain time. Sometimes a small sum of Re. 1 or Re. 2 per lâhri over and above the revenue demand is taken, called hagq malikâna; or this is imposed by the Court on an appeal being made to the law. If the occupancy tenant has been in possession for a long time he can be ousted only if he fails to pay the revenue demand and the hagq malikâna for a year or two.

Within the Chákrohi, i.e., four miles around the capital, and near Dalhousie, the revenue demand on new land is double the ordinary rates.

In Pângi and Lâhul only one form of tenure is customary called adhigâhri or gâhri, that is an equal share of the crop between landlord and tenant; and no deduction is allowed to the tenant for seed.

Wages are given for quinquennial periods in table 25 of Part B. Wages have risen considerably in recent years. Formerly a day labourer received from two to two and-a-half annas; and in the mufassil parts of the State these rates are still prevalent where remuneration for labour is made in cash among the villagers. In the capital, however, owing to greater demand for labour and the proximity of Dalhousie and Dharmasala, the usual rate is now four annas for men and three annas for women. This increase in rates also applies to skilled labour. Formerly a carpenter or mason used to receive six or eight annas or even less, but a good workman cannot now be had under ten or twelve annas and the tendency is to rise still higher. In the capital all labour is paid for in cash, but in the villages all village servants are remunerated in kind, twice a year, at the spring and autumn harvests, also on special days called tiohâr, and at marriages. This kind of remuneration remains much the same as formerly. Skilled artisans from the plains and also Pathân and Tibetan coolies usually receive considerably more than the regular rate of pay, as they do more work than the local hillmen.

Prices of food stuffs are affected by local supply and demand, the proximity of Dalhousie, and the state of the market on the plains. The effect of these different factors is most felt in the capital. When prices are high on the plains in any one commodity, e.g., potatoes, export trade is brisk with a corresponding rise in local prices. Prices in the capital have lately been much enhanced by the influx into the State of several thousand sawyers and coolies in connection with the Timber Company working for the Forest Department. The Bhâtijyat is the first part of the State to feel the effects of a rise of prices on the plains.
The following is a list of prices of the principal food staples in the State in 1909:

<table>
<thead>
<tr>
<th>Article of food</th>
<th>Quantity per rupee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice</td>
<td>6 seers.</td>
</tr>
<tr>
<td>Maize</td>
<td>15 &quot;</td>
</tr>
<tr>
<td>Wheat</td>
<td>11 &quot;</td>
</tr>
<tr>
<td>Barley</td>
<td>18 &quot;</td>
</tr>
<tr>
<td>Phullan</td>
<td>12 &quot;</td>
</tr>
<tr>
<td>Bres</td>
<td>16 &quot;</td>
</tr>
<tr>
<td>Chanai</td>
<td>16 &quot;</td>
</tr>
<tr>
<td>Masar</td>
<td>8 &quot;</td>
</tr>
<tr>
<td>Thangi</td>
<td>2 &quot;</td>
</tr>
<tr>
<td>Zira</td>
<td>2 &quot;</td>
</tr>
<tr>
<td>Milk</td>
<td>16 &quot;</td>
</tr>
<tr>
<td>Ghi</td>
<td>1¼ &quot;</td>
</tr>
<tr>
<td>Makhan (in Pangi, chopar)</td>
<td>1½ &quot;</td>
</tr>
</tbody>
</table>

On the whole a decided advance in the material condition of the people is noticeable in recent years. This is most conspicuous in the capital, where a great change for the better has taken place. The houses now being erected are built on more sanitary principles, with greater attention to ventilation and light. The dangers resulting from damp in the floor and walls are more fully realised, and as far as possible obviated. The houses are also better furnished by those who can afford it. Much more money is now spent on dress, and the introduction of the sewing machine and cheap fabrics has brought about a marked change in the clothing of the people, with only a small increase in cost. This change is not so pronounced in the villages, but there too improvement is becoming visible, especially in the matter of dress. The fact of this improvement being concurrent with a steady advance in the cost of food stuffs points to a general rise in the standard of living and comfort. It is, however, much to be regretted that litigation is steadily on the increase, with, it is to be feared, its usual accompaniment, indebtedness.

Section C.—Forests.

Previous to 1864 the Chamba Forests were entirely under State control, but no records exist to show either the system on which they were managed or the revenue which was realised.

In 1864 the control of the reserved forests was, under the terms of a lease entered into with Raja Sri Singh, vested in the British Forest Department; these forests forming one of the Punjab Forest Divisions. The lease was for 99 years, subject to a revision of rules every twenty years. Under the original rules Government paid a sum of Rs. 21,000 annually, of which a sum of Rs. 2,500 was returned to be expended on the planting and con-

(1) By Mr. C. G. Trevor, Conservator of Forests, Chamba State.
reservation of forests. At the revision in 1884 it was arranged that no part of the annual payment of Rs. 21,000 should be returned and that the State should receive two-thirds of the net profits. At the revision in 1904 it was decided that the State should receive the whole income accruing to the British Government under the agreement, after deducting therefrom all sums advanced for the entire cost of working, supervision, protection and improvement as well as all other charges which are ordinarily held to form part of the expenditure connected with the management of the said forests. With effect from 1st April 1908 Government has now restored the management of the reserved forests to His Highness the Raja experimentally, for a period of five years, on the condition that the management is to be conducted on lines approved by Government.

For administrative purposes the Chamba Forests are divided into two classes:

(a) Reserved Forests or those controlled by the State Forest Department and managed chiefly with a view to profit, and

(b) Unclassed Forests or those controlled by the Civil Department of the State, which are generally of less value than the reserved forests and are chiefly useful for the supply of timber to zemindars for local consumption, and as summer grazing grounds.

The reserved forests are divided into five ranges, viz., Dalhousie, Chamba (including Brahmaur), Tisa, Bhúndal and Pangi, corresponding generally to the principal divisions of the State; and the exploitation of the produce in these areas is controlled by three working plans, one for Dalhousie forests, one for the Upper Ravi and one for Pangi. These forests have all been surveyed on a scale of 4 inches to the mile and their areas are as follows:—Dalhousie 4,635 acres, Upper Ravi 69,086 acres and Pangi 26,925 acres. The yield of these forests is approximately as follows:

**Dalhousie**—15,000 cubic feet of sawn timber for the Dalhousie market and 50 first class chil trees, which are sold standing to local purchasers.

**Upper Ravi**—2,400 first class deodar and 500 blue pine which are now sold standing at rates varying with the size of the trees.

**Pangi**—1,000 first class deodar and 350 blue pine which are now sold standing.

The produce of the Upper Ravi forests is extracted in the form of railway sleepers, and other sawn scantlings, and is floated down the Ravi to Shahpur, in the Gurdaspur district, near Pathankot on the North-Western Railway, and also to Lahore. The produce of the Pangi forests is chiefly extracted in the form of logs.
and is floated down the Chenab River to Akmir where the logs are caught, tied into rafts, and rafted down to Wazirabad.

From the beginning of the lease in 1864 to the end of 1908-09, the revenue from the leased forests amounted to Rs. 73,88,000, and the expenditure to Rs. 69,24,000; this, however, includes the lease money and share of profits paid to the Raja of Chamba.

The revenue, expenditure and surplus of the Division for the last five years are shown in the following table:

<table>
<thead>
<tr>
<th>Year</th>
<th>Revenue</th>
<th>Expenditure</th>
<th>Surplus</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>1904-05</td>
<td>3,75,301</td>
<td>88,033</td>
<td>2,87,268</td>
</tr>
<tr>
<td>1905-06</td>
<td>2,59,955</td>
<td>89,322</td>
<td>1,70,633</td>
</tr>
<tr>
<td>1906-07</td>
<td>2,22,746</td>
<td>61,448</td>
<td>1,61,398</td>
</tr>
<tr>
<td>1907-08</td>
<td>1,87,173</td>
<td>41,808</td>
<td>1,45,365</td>
</tr>
<tr>
<td>1908-09</td>
<td>2,02,531</td>
<td>48,140</td>
<td>1,54,391</td>
</tr>
</tbody>
</table>

Works of improvement—such as the construction and repair of roads, buildings, improvement fellings, thinnings, cultural operations, etc., having for their object the improvement of the existing stock of deodar in the forests and its extension, are carried out in all the ranges. Sowings and plantings of deodar are also carried out in the Upper Ravi forests to the extent of about 50 acres a year, but the artificial reproduction works have not been attended with any great success.

The unclassed forests have not been demarcated or surveyed and their area is estimated to be about 65,000 acres. Part of this is valuable deodar-producing forest, but the greater portion is only of value for supplying the local wants of the people. These forests afford valuable summer grazing for sheep and buffaloes and a considerable revenue is obtained by the State from this source. Their protection is chiefly entrusted to the local kardars and trees are not allowed to be cut without permission.

The rights of user in the reserved forests have been recorded in detail and rights of grazing, fodder, grass and building timber have been recorded in favour of the villages in the vicinity of the forests, but the forests are by no means overburdened with rights. In the unclassed forests the rights have not been recorded, and they are generally grazed free by the neighbouring villagers in the immediate vicinity of their homes. Large tracts of these forests are, however, auctioned yearly for sheep and buffalo grazing.
The forest vegetation of the State varies considerably, chiefly owing to elevation and rainfall. Starting from the S.-W. boundary of the State, adjoining the Kangra and Gurdaspur districts—along the Háthí dhár and the low hills between Dunera and Dalhousie—the principal forest tree is the chil (Pinus longifolia). This species is found either as open forest mixed with scrub undergrowth, or as dense pure forest near Bakloh and Dalhousie. The chil is also found along the banks of the Siul and Rávi rivers up to an elevation of about 5,000 feet, and near Dalhousie is associated with the bán oak (Quercus incana) and brás (Rhododendron arboreum) up to 7,000 feet. Throughout the region of the lower hills the following trees are commonly met with: Tün (Cedrela toona), táli (Dalbergia sissoo), ber (Ziziphus jujuba), sīrīs (Albizzia sp.), kakkarain (Pistacia integerrima), simbal (Bombax malabaricum), bohr (Ficus bengalensis), pipal (Ficus religiosa), dhák (Butea fimbrosa), amaltás (Cassia fistula) and kral (Bauhinia), the last three being remarkable for their fine flowers.

The second region may be roughly described as the basin of the Rávi and Siul rivers in which, at elevations between 7,000 to 12,000 feet, the principal timber trees are the deodár (Cedrus lebani), the spruce or tos (Picea morinda) and the silver fir or rai (Abies Webbiana); throughout these forests the blue pine or kail (Pinus excelsa) is commonly found mixed with the deodár, and towards Brahmaur this tree becomes the principal species. The deodár is found either growing by itself to form pure forest, or mixed with its associated species, the blue pine and spruce, at elevations between 7,000 feet to 9,000 feet, and more rarely with the silver fir up to 10,000 feet. The great majority of the Chamba deodár forests are of the mixed type in which the deodár only forms a small proportion of the stock, being generally found along the ridges and spurs, the intervening hollows being occupied by the firs. In these forests natural reproduction of deodár is generally poor. Outside the deodár producing area there is a large extent of fir forest; sometimes mixed at higher elevations with the kroa oak (Quercus semecarpifolia). These forests are chiefly of value as summer grazing grounds and for the protection they form to hill sides. They are also of use in conserving the water supply in springs and streams.

In this region three oaks are met with, the bán (Quercus incana), the mohru (Q. dilatata) and the kroa (Q. semecarpifolia). The bán is generally found about 7,000 feet, the mohru between 7,000 and 9,000 feet and the kroa at elevations up to 12,000 feet, where it sometimes forms pure forests. At 12,000 to 13,000 feet the bhuj or birch (Betula utilis) is found growing with the white rhododendron (R. campanulatum) and the stunted dhúb (Juniperus recurva). All three oaks are eagerly lopped for fodder when in the vicinity of villages.
The other principal trees of this region are the walnut (akrot, khor), Juglans regia; elm (marar), Ulmus Wallichiana; maples (mándar), Acer sp.; horse chestnut (gán), Aesculus indica; hill tün (dawri), Cedrela serrata; (khark), Celtis australis; (kakarain), Pistacia integerrima; (arkholt, titri), Rhina sp.; ash (sunnu), Fraxinus excelsior and Floribunda; box (shamshad), Buxus sempervirens; olive (kau), Olea ferrugina; elder (pihak), Alnus nepalensis and nitida; (chirindt), Litsea zehlanica; willows (béd), Salix sp.; poplars (sufeda, kanlu), Populus ciliata, hornbeam (chakhre), Carpinus sp.; yew (barni), Taxus baccata and (brás) Rhododendron arboreum.

The third region to be described is the Pángi valley. There the forests are found along the banks of the Chandra Bhága river, here flowing at an elevation of 7,000 feet. Owing to its remoteness, and to the high passes over which the monsoon has to cross, the rainfall of this region is very much less than that of Chamba, and the character of the forest vegetation alters accordingly. In these forests the deodár and blue pine are predominant, easily holding their own against the firs, which do not attain the same size as in Chamba proper and occupy a quite subordinate position. The deodár and blue pine here grow in profusion, and there is no lack of natural reproduction in the forests. In the neighbourhood of Dharwas is also found the edible pine or chilyoza (Pinus gerardiana).

The following points peculiar to the vegetation of this country are worth notice:—(1) There are no oaks although the elevations are suitable for them; (2) the birch (Betula utilis), in other places only found at the highest altitudes, here grows mixed with conifers at moderate elevations; (3) the prevalence of Fraxinus xylanthoides and F. excelsior, the ash, and also walnut trees which are cultivated in all the villages for the sake of the oil extracted from the nut. This is exported in large quantities to Láhul in exchange for wool.

The following is a list of the principal trees, shrubs and wood-climbers found in the State. It has been compiled from Mr. Lace's Pángi working plan, Brandis' Indian Trees, and other sources; but the list is by no means exhaustive and does not pretend to include the whole flora of the country:

<table>
<thead>
<tr>
<th>Natural order</th>
<th>Botanical name</th>
<th>Vernacular name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ranunculaceae</td>
<td>Clematis montana</td>
<td>Garol</td>
<td>Climbers. The traveler's joy.</td>
</tr>
<tr>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
### CHAP. II.C.   
Foliage.  

<table>
<thead>
<tr>
<th>Natural order</th>
<th>Botanical name</th>
<th>Vernacular name</th>
<th>Remarks</th>
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</thead>
<tbody>
<tr>
<td>Berberidaceae</td>
<td>Berberis nepalensis</td>
<td>Kamal</td>
<td>Flowering shrubs, Barbery.</td>
</tr>
<tr>
<td></td>
<td>&quot; vulgaris</td>
<td>Kismal,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot; aristata</td>
<td>Maruri</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot; coriaceae</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot; angulosas</td>
<td>Shushar</td>
<td>Lahul, shrub on banks of Chenaub river.</td>
</tr>
<tr>
<td></td>
<td>&quot; coriaceae</td>
<td></td>
<td>Small shrub with large yellow flowers. The St. John's Wort.</td>
</tr>
<tr>
<td>Tamaricaceae</td>
<td>Tamarix ericoides</td>
<td></td>
<td>Tree of lower hills (silk cotton tree).</td>
</tr>
<tr>
<td>Tiliaceae</td>
<td>Grewia oppositifolia</td>
<td>Dhamman</td>
<td>Ditto Orange.</td>
</tr>
<tr>
<td></td>
<td>Grewia vestita</td>
<td>do</td>
<td>Tall scrambling shrub.</td>
</tr>
<tr>
<td>Botaceae</td>
<td>Zanthoxylum alatum</td>
<td>Timbar</td>
<td>Tree of lower hills near villages (Persian lilac).</td>
</tr>
<tr>
<td></td>
<td>Citrus medica</td>
<td>Nim</td>
<td>Tree of lower hills.</td>
</tr>
<tr>
<td></td>
<td>&quot; anuranthum</td>
<td>Narangi</td>
<td>Tree of higher hills.</td>
</tr>
<tr>
<td>Simaroubae</td>
<td>Picrasma quasacides</td>
<td>Drek</td>
<td>The Holly.</td>
</tr>
<tr>
<td>Meliaceae</td>
<td>Melia indicia</td>
<td>Kala, Karel</td>
<td>Small trees.</td>
</tr>
<tr>
<td></td>
<td>&quot; azedarak</td>
<td>Trish, pepper</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cedrela Toona</td>
<td>Tsn</td>
<td></td>
</tr>
<tr>
<td>Illiciaceae</td>
<td>Ilex papyra</td>
<td>Daurei</td>
<td></td>
</tr>
<tr>
<td>Celastraceae</td>
<td>Euonymus simbratus</td>
<td>Kalla, Karel</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot; E. hamiltonianus</td>
<td>Trish, pepper</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot; E. echinatus</td>
<td>Trish, pepper</td>
<td></td>
</tr>
<tr>
<td>Rhamnaceae</td>
<td>Zbyphus jujoba</td>
<td>Ber</td>
<td>Tree. In warm places along banks of Ravi.</td>
</tr>
<tr>
<td></td>
<td>&quot; nummularis</td>
<td>Ber</td>
<td>Small tree found near Tiss.</td>
</tr>
<tr>
<td></td>
<td>&quot; Oxyphylla</td>
<td>Kathber</td>
<td>Small shrub.</td>
</tr>
<tr>
<td>Vitaceae</td>
<td>Vitis sp.</td>
<td></td>
<td>Large shrub.</td>
</tr>
<tr>
<td>Sapindaceae</td>
<td>Acer cavius</td>
<td>Mander</td>
<td>The Virginia creeper, common on trees at 8,000 ft.</td>
</tr>
<tr>
<td></td>
<td>&quot; caudatum</td>
<td>Do, Kanla</td>
<td>The maples, large and small trees common,</td>
</tr>
<tr>
<td></td>
<td>&quot; pectum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot; tiltum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot; pentapomium,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot; indiegatum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anacardiaceae</td>
<td>Ascensia indica</td>
<td>Gbn</td>
<td>The horsechestnut.</td>
</tr>
<tr>
<td></td>
<td>Sapindus Mukorossi</td>
<td>Ritha, Dodan</td>
<td>Large tree of low hills; fruit used as soap.</td>
</tr>
<tr>
<td>Sabiaceae</td>
<td>Sabia campanulata</td>
<td>Chitra</td>
<td>Large shrub; wood for walking sticks (Snaake wood).</td>
</tr>
<tr>
<td></td>
<td>Rhus cotinus</td>
<td>Sanata</td>
<td>Shrub of lower hills; common in chit forests. Climbing shrub.</td>
</tr>
<tr>
<td></td>
<td>&quot; semialata</td>
<td></td>
<td>Shrub.</td>
</tr>
<tr>
<td></td>
<td>&quot; Punjabanesis</td>
<td></td>
<td>Medium sized tree.</td>
</tr>
<tr>
<td></td>
<td>&quot; Wallachii</td>
<td></td>
<td>Ditto.</td>
</tr>
<tr>
<td></td>
<td>Staphilea Emodi</td>
<td></td>
<td>Ditto, sap is poisonous (small pox tree).</td>
</tr>
<tr>
<td>Mangifera</td>
<td>Pistacia integerrima</td>
<td>Kakrain</td>
<td>Large tree.</td>
</tr>
<tr>
<td></td>
<td>Mangifera indica</td>
<td>Am</td>
<td>Mango, large tree of lower hills.</td>
</tr>
<tr>
<td>Saliaceae</td>
<td>Sabia campanulata</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anacardiaceae</td>
<td>Rhus cotinus</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### CHAP. II. C.
### Trees, shrubs, etc.

<table>
<thead>
<tr>
<th>Natural order</th>
<th>Botanical name</th>
<th>Vernacular name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Leguminosae</strong></td>
<td>Indigofera Gerardiana</td>
<td>Káthi</td>
<td>Shrub, common everywhere.</td>
</tr>
<tr>
<td></td>
<td>labepetala</td>
<td>Ban shajal</td>
<td>Ditto.</td>
</tr>
<tr>
<td></td>
<td>Butea frondosa</td>
<td>Dhák</td>
<td>Small tree of lower hills.</td>
</tr>
<tr>
<td></td>
<td>Dalbergia sissoo</td>
<td>Tál, sijn</td>
<td>Tree along banks of Révi (euläham).</td>
</tr>
<tr>
<td></td>
<td>Cassalpinia sepiaria</td>
<td>Belmi</td>
<td>Scrambling shrub with masses of bright yellow flowers. (Mysore thorn).</td>
</tr>
<tr>
<td></td>
<td>Cassia fistula</td>
<td>Amaltás</td>
<td>Small tree of lower hills (Indian laburnum).</td>
</tr>
<tr>
<td></td>
<td>Bauhinia variegata</td>
<td>Kral</td>
<td>Tree of lower hills, topped for fodder.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Taur</td>
<td>Large climber, leaves used as plates.</td>
</tr>
<tr>
<td></td>
<td>Albizzia odoratissima</td>
<td>Sirin.</td>
<td>Medium tree of lower hills.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Siris</td>
<td>Pink sirs.</td>
</tr>
<tr>
<td></td>
<td>Prunus prostrata</td>
<td>Tahli</td>
<td>Small trees.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jánan</td>
<td>Bird cherry.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chir</td>
<td>Apricot.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aru</td>
<td>Peach.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Alócha</td>
<td>Cherry.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kanda</td>
<td>Plum.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kane</td>
<td>Common shrub.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kathi</td>
<td>Large shrub.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fruri</td>
<td>Small shrubs.</td>
</tr>
<tr>
<td></td>
<td>Rubus pubescens</td>
<td>Bángrulab.</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bismali</td>
<td>Raspberry.</td>
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<tr>
<td></td>
<td></td>
<td>Karar.</td>
<td>Spreading shrub.</td>
</tr>
<tr>
<td></td>
<td>Eglanteria</td>
<td>Lawar.</td>
<td>Wild roses.</td>
</tr>
<tr>
<td></td>
<td>Webbiana.</td>
<td>Mohl.</td>
<td></td>
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<tr>
<td></td>
<td>centifolia.</td>
<td>Bhan</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Small trees, mountain ash, Pängi.</td>
</tr>
<tr>
<td></td>
<td>Pyrus baccata</td>
<td>Chur</td>
<td>Wild apple, Pängi.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kainth</td>
<td>Wild medlar.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Do.</td>
<td>Haworth, Pängi.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Large shrub; wood for walking sticks.</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Creeping shrub.</td>
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<tr>
<td>Natural order</td>
<td>Botanical name</td>
<td>Vernacular name</td>
<td>Remarks</td>
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<td>-----------------------------</td>
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<tr>
<td>Combretaceae</td>
<td>Terminalia Babera</td>
<td>Bhera</td>
<td>Tree of lower hills.</td>
</tr>
<tr>
<td></td>
<td>chebula</td>
<td>Arjen</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td>Arjuna</td>
<td>Killar</td>
<td>Large shrub.</td>
</tr>
<tr>
<td>Hamamelidaceae</td>
<td>Parrotia Jaquemontiana</td>
<td>Jaman</td>
<td>Tre.</td>
</tr>
<tr>
<td></td>
<td>Punica Granatum</td>
<td>Anár, Daru</td>
<td>The pomegranate.</td>
</tr>
<tr>
<td></td>
<td>Aralia cachemirica</td>
<td>Kural</td>
<td>ivy.</td>
</tr>
<tr>
<td>Cornaceae</td>
<td>Cornus macrophylla</td>
<td>Hale</td>
<td>Dog wood, shrub.</td>
</tr>
<tr>
<td></td>
<td>Lonicera purpurascens</td>
<td>Sali</td>
<td>Honey suckle.</td>
</tr>
<tr>
<td></td>
<td>angustifolia</td>
<td>Sutle</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td>ebovata</td>
<td>Palsane, Bakhru</td>
<td>Honey suckles. Shrubs and climbers.</td>
</tr>
<tr>
<td></td>
<td>Lonicera quinquilocularis</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>hispida</td>
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</tr>
<tr>
<td></td>
<td>orientalis</td>
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<tr>
<td></td>
<td>parvifolia</td>
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</tr>
<tr>
<td></td>
<td>Viburnum cotinifolium</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>fuscum</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Sambucus Ebalus</td>
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<tr>
<td></td>
<td>Abelia triiflora</td>
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<tr>
<td></td>
<td>Ficus ovalifolia</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Rhododendron arboreum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>campanulatum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>lepidotum</td>
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<td></td>
<td>_assignopogon</td>
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</tr>
<tr>
<td>Styraceae</td>
<td>Symphoricarpus catariaefolius</td>
<td>Leder</td>
<td>Shrubs.</td>
</tr>
<tr>
<td></td>
<td>Fraxinus floribunda</td>
<td>Sunn</td>
<td>Herbaceous shrub.</td>
</tr>
<tr>
<td></td>
<td>excelsior</td>
<td>Do.</td>
<td>Shrubs.</td>
</tr>
<tr>
<td></td>
<td>xanthoxyloides</td>
<td>Sanjale</td>
<td>Small tree.</td>
</tr>
<tr>
<td></td>
<td>Syringa emodi</td>
<td>Chara</td>
<td>Do. Red rhododendron</td>
</tr>
<tr>
<td></td>
<td>Osmolera spinosa</td>
<td>Kan</td>
<td>Shrubs, white rhododendron.</td>
</tr>
<tr>
<td></td>
<td>Jasminum humile</td>
<td>Suni maruni</td>
<td>Above forest limits.</td>
</tr>
<tr>
<td></td>
<td>officinale</td>
<td>Chambeli</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Carissa spinax</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Apocinaceae</td>
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<td>Boraginaceae</td>
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<td>Labiatae</td>
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<td>Thymelaceae</td>
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<tr>
<td></td>
<td>Elaeagnaceae</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Euphorbiaceae</td>
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**Trees, shrubs, etc.**

**Forests.**

**Trees, shrubs,**
Section D.—Mines and Minerals.

The mountain ranges are rich in minerals. Iron is found at Kulál in Pángi and in Brahmaur and Churáh, and was worked to some extent in former days, but owing to the cheapness of imported iron operations have now entirely ceased. Mica is found in the Darwás idáqa of Pángi, and in other parts of the State. A tradition exists of a copper mine having been worked in the Hul porgana in the reign of Rája Pratáp Singh Varma (A. D. 1559-86), and the old workings may still be seen. Gold-washing is carried on at certain spots on the banks of the Chandrabbága in Pángi and Lahúl, and the discovery more than 20 years ago of a sapphire mine in the neighbouring district of Pédar—formerly Chamba territory—suggests the probability of some parts of the State being rich in mineral wealth. The slate quarries near Chamba and
Dalhousie and in other parts of the State are very extensive and valuable, and the slates are of good quality. There are also large outcrops of limestone in the Rávi Valley and to the south of the Dhaulá Dháí, from which Chamba and Dalhousie draw their supplies of lime, which is of excellent quality. Limestone is also found in Pángi. There is abundance of clay for the manufacture of ordinary pottery, and the inhabitants make all their own domestic utensils; but there is no export of such materials, as they are in no way better than those of neighbouring districts. Mineral springs exist in some parts of the State—at Mothila, Saho, Udaipur, Káhiél and Manjír—which are frequented by the people certain seasons, especially in Jeth and Hár; but the waters have not been analysed. They are chiefly hot and saline, the hottest probably being those at Mothila and Káhiél. Gypsum, called gách, is found near Báthrí and is used locally by the villagers. It was at one time used in Chamba to make plaster of Paris for ceilings, but is not safe in earthquakes, and its use has now been abandoned.

Section E.—Arts and Manufactures.

Manufacture as a means of adding to the wealth of the State is almost unknown. All that the people do is to make whatever utensils they require for their day’s work or household purposes. The blacksmith, the carpenter, the shoemaker, the brasssmith and the silversmith exist to supply the ordinary requirements of the village folk in general, and vessels of wood and stone are made in one or two places and sent as presents to friends. Some pretty silver ornaments are made in Chamba town. Zámíndás also weave blankets of pattú for their own use, not for sale to traders, nor can they be had ready made. All sheep are shorn when in the plains and the wool is sold to traders there. A rough kind of floor cloth called thobi is made from goat’s hair in Pángi. The thobís are woven in strips, of about 40 feet long and 9 to 11 inches wide, in a variety of colours, from natural dyes, some of which are very pleasing. For a floor cloth the strips are cut to the required length and sewn together.

The leather trade is chiefly in the hands of Chámás and they make their own leather from hides purchased in the State. Only a small quantity of leather is imported, chiefly from Amritsár, but it is superior to the local article, as the process of tanning is better understood on the plains. Leather shoes are in common use only in the capital and Sadr Wizarat and to a less extent in Brahamaur. In Churā́h bark shoes (1) are commonly worn, and grass shoes, called pullán, in Pángi and Láhul. But the use of leather shoes is spreading everywhere among those who can afford to buy them. Excellent chápís or sandals are made in Chamba, which are generally regarded as superior to those made anywhere else in the hills.

(1) These are made from the bark of the mahinda tree.
In the city of Chamba itself there is some very pretty embroidery work, called kasida, done by the women. Bright coloured silk threads are used, and the combination of colours is generally pretty in the extreme; some of the scenes from the Hindu epic poems are portrayed, with events in the life of Krishna. This work has deteriorated a good deal since the aniline dyes, which are easily procured, took the place of the natural dyes, used in former times. It is now very difficult to get specimens of the old work which are far superior to anything one sees now. The pattern is worked exactly the same on both sides.

Some of the rooms in the Raja's palace are wonderfully decorated with oil paintings on the walls. Whole stories are shown in detail, and there are some splendid pictures of battles in which each single combat is drawn as carefully and circumstantially as if they were done from the descriptions in the Iliad. It is not known who was the artist, but it is unlikely that he was a native of Chamba. In the Bhuri Singh Museum there is a large collection of pictures, believed to be old, consisting of portraits and mythological subjects. They show that in Chamba, as in other Hill States in former times, the art of painting stood in high favour. For a full description of these paintings reference may be made to the Museum catalogue.

Brickmaking as an industry does not exist in the State, stone being almost everywhere used for building purposes. In some parts of Bhattiyat sun-dried bricks are used, and in Chamba town the superstructure of the Rang Mahal is of burnt bricks.

There is an abundant supply of limestone in the State, from which lime is made. Most of the lime used in Chamba comes from the Saho and Hal Najas, which cross the limestone outcrop. The kiln, called bhatta, is a round structure roughly built, in the bottom of which a thick layer of fuel is laid. Over this the limestone boulders, broken small, are spread to a depth of 1½ feet, and these layers are repeated alternately till the whole is full. It is then closed in with a layer of earth plastered over with mud. At the bottom is an opening through which the kiln is lighted and it usually continues to burn for four or five days—the process of cooling taking about the same time. The lime is then taken out and slaked and the cost, including carriage to Chamba, is from Rs. 55 to Rs. 60 per 100 maunds. In Dalhousie the cost is considerably greater.

Section F.—Commerce and Trade.

Trade and commerce are very backward, chiefly owing to the fact that the State is very much cut off from the outer world; and also partly from the contented disposition of the inhabitants who, as a rule, gain sufficient by their vigorous toil to support life and generate their species. The common mode of conveyance is by
ponies, mules or bullocks, which bring up loads from the plains or outer hills and return with Chamba exports. They are usually the property of Kumbârs, who are the great carriers in the hills. Pângi and Lâhul would be the chief beneficiaries of a brisk trade, but the roads seem to forbid all thought of large undertakings. Chamba sends various articles to Rihlu, such as *phullân, suîl, ghi, walnuts, rapeseed, quince-seed, kaur, til* and apples, and receives in exchange Guma salt. Churah makes practically the same exports with the addition of *banafsha and kuth* (a root). To the plains are sent *ghî, honey, potatos, suî, phullân, bajûr-bhanga, kuth, thuth* (a root), *dhûp* (incense), *variân* (for hooka stems), walnuts, walnut bark, *zirâ* (cummin), *banafsha* (violets), apples, *pears, lâl-mirsch* (cayenne pepper), beeswax, *khaskhas* (poppy seeds), *dhanya* (coriander), *kaur* (a root), *sukri* (dried apricots), *attis* (medicine), *dodê* (soapnuts), *thângi* (hazelnuts) and *chilgoza* or edible pine. There is a large export of fruit of every kind, during the season, to Dalhousie, and the export of wheat and other food stuffs is controlled by a tariff at the bridges over the Râvi to prevent depletion, which would cause scarcity. Most of the ordinary articles on sale in the *bazâr* are imported from the plains and the outer hills, and the export and import trade is chiefly in the hands of the *banya* class, who are shopkeepers and money-lenders. In the hot weather the Gujarâns, who temporarily settle in the hills, carry on a brisk trade in *ghî*. Some villagers carry *ghî* and honey to Shahpur in the Garhâspur District, and bring back salt. Chamba itself is a busy market—the *bazâr* presenting a cheerful vision of industry and thrift. The shops are remarkably clean and neat and no signs of poverty are evident. Many of the shopkeepers are Muhammadans while Khanna and Co. of Dalhousie have a large agency in Chamba. Salt and brasswork are the principal articles dealt in, and cheap country jewellery, of which the natives are extremely fond, is sold in the majority of the shops.

Woollen *pattûs* are made in all parts of the State and are exported occasionally via Shahpur. Pângi produces these *pattûs* along with *thobis*, in a small quantity and exports them with *zirâ* or cummin, *kuth, thângi*, edible pine, *tilla* (sweet *pattî*) and *banchauk*; there was once an export trade in Pângi hops, but this has now entirely ceased. The hops were sent to the brewery at Murree.

The trade of Lâhul is confined to the export of black cummin and a few hill ponies. Brahmaur exports *ghî*, rams, he-goats, *kuth* and walnuts. The Bhattiyât only exports rice (*bâsmati-oryza sativa*) and *ghî*.

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(1) *Fagopyrum emarginatum.*
(2) *Amaranthus anardana.*
(3) *Sesamum Indicum.*
(4) *A small seed, like cummin, used for adulteration.*
Section G.—Communications.

There is no line of railway in the State; the nearest station of the North-Western Railway is Pathánkot, distant from Chamba 70 miles via Dalhousie; 50 miles via Núrpur; and 57 miles via Sindhára.

There are no ferries in the State; a ferry formerly existed on the Siul river near Manjír, but was discontinued on the completion of the new road via the Kothi Bridge.

The Rávi and Siul can be crossed at many spots by dreins.

The tonga and cart-road from Pathánkot to Dalhousie is the only metalled road within the confines of the State; and it is British territory, with a width of 80 feet. The road from Bakloh to Dalhousie is also British territory, but is only 8 feet in width.

There are about 324 miles of unmetalled roads in the State, forming the main lines of communication, with an average width of 4 feet. In addition there are numerous tracks, fit only for pedestrians, some parts of which are fairly good, while others are rough and difficult.

In Pángi and other parts of the State even the main roads are for the most part narrow and dangerous.

The roads and public buildings are all maintained by the State.

Approach Routes.—There are three main lines of road to Chamba from the plains, all of them diverging from Pathánkot, not to re-unite till they reach the suspension bridge over the Rávi, close to the town. They are named, respectively, the Dalhousie, Sindhára and Chuári roads.

Dalhousie Road.—The road in most common use, especially in summer, is the tonga and cart-road from Pathánkot to Dalhousie. This road has been in existence only since the founding of the Hill Station of Dalhousie, in A. D. 1852, and was not completed till some years later. After traversing the outer Siwáliks to Dunera it enters State territory on the summit of the Háthí Dhár, and runs round the shoulder of the Bakloh spur to Karundi. It then passes Banikhet and ascends by the Balun spur to Dalhousie. This road is British territory.

Branch Roads.—The following branch roads leave the Dalhousie road:

1. At the 16th mile from Dalhousie a branch ascends to Bakloh and runs on by Mamul to Dalhousie, ending at the Post Office. As already stated this road is also British territory.

2. At Banikhet another branch diverges on the left to join the Sindhára road at Pukher.

Scenery.

At Dalhousie the crest of the Dháula-Dhár is gained, and from a point of vantage at this altitude, or from Dayan Kund at 9,000 feet, a magnificent panorama is spread out before one. To the south are the ridges and valleys of the Siwáliks, running parallel to one another, and becoming more indistinct
as they recede towards the plains. In the far distance may be seen, on a
clear day, three of the great rivers of the Punjab,—the Rávi, Bias and
Satluj—glittering in the sunshine, and losing themselves in the plains
beyond which seem to melt away into infinite space.

Turning to the north the gaze rests on an amphitheatre of lofty ranges,
with a foreground of mountain and valley, forest, gorge and stream. Closing
in the horizon to the west and north-west are the rounded summits of the
Kund Kap-lásh and Dágani Dhár, which in summer are entirely free of snow.

To the north and east the snowy pinnacles of the Pángi Range stretch
out in majestic array, many of them rising to an altitude of 18,000 and 19,000
feet. Towering up from behind them are two lofty peaks usually covered
with snow, one slightly rounded and the other pointed and precipitous—
which among Europeans are known as the Bride and the Bridgroom.
These are in the Gurhár range in Pángi and are about 18,500 and 20,658
feet, respectively; in altitude; the latter being almost the highest peak in the
State. Far to the east the eye can trace the line of the Dháula-Dhár, till the
range is lost in a mighty maze of snowy mountains; chief among which is the
Kailás at whose base rests the sacred lake of Maní Mahés. Within this wide
expanse it is easy to detect the tortuous course of the Rávi gorge, though
not more than a mere glimpse of the river can anywhere be seen. The
Siul also is hidden from view, but a considerable part of the open valley
is clearly visible, as well as the general trend of its many converging tributaries from the snowy range. Finally, all over the valleys and moun-
tain slopes are scattered the hamlets of the peasantry—each in its own area
of cultivation—lending an additional charm to the landscape, and
presenting a fascinating picture of rural beauty and repose.

There are four roads from Dalhousie to Chamba, named,
respectively, the Khajiáí, Kolhri, Chíl and Báthri roads.

**Khajiáí Road.**—The Khajiáí road starts from the Post Office
and rising to Bakrotá and Kálátop, winds through a dense forest of
pine and cedar to Khajiáí—a sylvan glade of great beauty. On the
brink of a small lake stands an ancient shrine to Kháji Nág, from
which the place takes its name; a soft green sward slopes on all
sides towards the lake, and the glade is encircled by a forest of
cedars which stand out in stately array. Khajiáí is 6,300 feet
above sea level and during the season is much frequented by vis-
itors. From there the road runs for a short distance on the level,
and then descending rapidly the Rávi Valley is suddenly displayed
to view, with Chamba far below nestling like a fairy paradise in the
bosom of the mountains. Reaches of the Rávi are visible in the
vicinity of the town, and to the south the valley seems closed in
by a high granite peak of the Dháula-Dhár, named Kankot, which
for nine months in the year is covered with snow. The road
then drops by an easy gradient to the Rávi, and having crossed
by the suspension bridge ascends to the town.

The distance from Dalhousie to Chamba is 19 miles.

The Khajiáí road is usually closed with snow from December
to April. There are dák bungalows at Khajiáí and Chamba, but
the former is closed for some months in winter.
Kolhri Road.—The Kolhri road is an alternative route to Chamba, 22 miles in length. Leaving Dalhousie at the Post Office it runs with a gentle gradient, to Kolhri, and descending to the Rávi joins the Sindhára road at Udaipur.

Chih Road.—At the 7th mile on the Kolhri road a cross road runs on the level to Chih, and connects the Kolhri and Sindhára roads. The route to Chamba via Chih is 20 miles.

Báthri Road.—The Báthri road, after leaving the Post Office, descends to the Báthri Valley, to join the Sindhára road at Báthri. Being mostly at a low level it is much used in winter, when the other roads are usually under snow. The distance to Chamba is 20 miles. The Kolhri and Báthri roads are more exposed and less interesting than the Khajiár road, and are, therefore, little frequented by travellers in summer, though much used for mule transport.

Sindhára Road.—The Sindhára road is an ancient line of communication with the plains, probably dating from the very earliest times.

It first touches the Rávi at Sháhpur, and following up the left bank by Phangota, enters Chamba at Káiri. At Sindhára it leaves the river and ascends the hill to the Gaggidhár ridge north of Dalhousie, where a branch from Banikhét connects it with the Dalhousie road. Sinking into the Báthri valley it rises again to cross the Chih spur, and descending rejoins the Rávi at Udaipur, and runs up its left bank to the suspension bridge. The distance from Pathánkot to Chamba via Sindhára is 57 miles, and via Dunera, Banikhét and Báthri, 65 miles. Since the opening of the Dalhousie road this route has fallen into disuse for through traffic; but the portion from Chamba to Banikhét is much used in winter. The scenery on the Rávi, between Sháhpur and Sindhára, is picturesque and interesting; but the road is rough, and in places dangerous for laden animals.

Rest-houses. There are State rest-houses at Sindhára, Báthri and Chih.

Branch roads. Branch Roads.—The following branch roads leave the Sindhára road:

(1) A branch road goes from Báthri to the Chaurá Bridge, and after crossing the Rávi, runs up the right bank of the Siul, by Bhalai, to join the Bhadráwáh road at Kolhi Bridge. From the Chaurá Bridge a branch ascends to Gali and drops to the Siova stream which it follows via Baniard to Bani in Balaur. These roads are rough and unfit for ponies or laden animals.

Cháuri road. Chuári Road.—The Chuári road is also an ancient line of communication with the plains.

Leaving the Kangra Valley road at Núrprút it runs north into the low hills, in the direction of the Dháula-Dhár, and near Malukál enters Chamba. From this point it follows the bed of the Chakki for four miles. At Ghátásí it leaves the Chakki and rises over a spur to reach Chuári; and after crossing the Dháula-Dhár by the Chuári or Basodan Pass, emerges into the Rávi Valley opposite the town of Chamba. The portion in the bed of the Chakki is rough, but otherwise the road is good throughout. The distance from Pathánkot to Chamba is only 50 miles, and is thus shorter than by either of the other routes. This road is used all the year round, but the fording of the Chakki during the rains is often difficult and dangerous. After heavy rain the stream may be impassable for a day or two, and accidents with loss of life occasionally occur. In winter the Chuári Pass
Branch Roads.—The following branch roads leave the Chuári road:

1. From Chuári a branch road runs by Sihuntá to Sháhpur in the Kángra Valley. The distance from Chamba to Dharmshálá or Kángra by this route is about 54 miles; but some of the streams are not bridged, and difficulty may be experienced in fording them during the rains; otherwise the road is good.\(^1\)

2. From Chuári one branch runs to Bakloh, distant 10 miles, and another via Dura-sappar to Dalhousie, 16 miles; and from the top of the Chuári Pass one road runs to the rest-house at Kainthli and another follows the ridge of the Dháula Dhár, via Dayán Kund and Kalatop, to Dalhousie, 19 miles, joining the Khajjar road at the wood-sheds.

There are State rest-houses at Chuári, Sihuntá, and Kainthli.

Main routes in interior.—The main routes into the interior of the State diverge from the capital; the two principal roads running, the one up and the other down the Rávi Valley.

Brahmaur Road.—The Brahmaur road runs up the right bank of the Rávi to Rákí and the Bagga bridge where it crosses and continues on to Gehra. To this point it is level, but here the new road ends, and the line reverts to the old road which ascends the slope to Chhatarári. When the new level road was commenced, in 1878, the alignment was carried as far as Brahmaur, but the road was not completed owing to the cost it would have involved.

Beyond Chhatarári the road descends to the Chirchind Nálá and rises by a long ascent to Kothi and the Sárali Pass (9,000 feet). It then drops to Ulánsá, and the left bank of the Rávi at Guroká, and having crossed rises to Khani, whence it passes on up the Budhil Valley to Brahmaur. An old and rough track, shown on the maps, runs direct from Chhatarári to Ulánsá. Harsar is the next stage and so far the road is good, but from there to Kuktí it is narrow and rough most of the way.

From Kuktí the road crosses the Kuktí Pass to Jobrang in British Láhul, and Jarma is reached by a jhula over the Chandrabhása.

Branch Roads.—The following branch roads leave the Brahmaur road:

1. At Mahlá a branch crosses the Rávi by a wire suspension bridge and runs up the left bank, at a high level, to Bakán, Basu and Gehra. This was the main road previous to the completion of the new level road and is still in good condition, though little used. From Mahlá also two roads ascend the Mahledí Nálá to cross the Kálí Nálá and Mahli Passes, respectively, in the Dháula Dhár, the first to Raipur and the second to Tundi; and a third ascends the Durged Nálá from Dáruth and crosses the Loá Pass to Tikri in Bhatryáitá.

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\(^1\) Near the Chamba border may be seen the ruins of the ancient fort of Ganesgharb, erected by Rájá Ganesh Varma about A.D. 1560.
Biographical details of the caption are not available.
follows up the right bank of the same Nâlâ and crosses the Sarai Pass to Baijnâth.

There are State rest-houses at Mahla, Râkh, Kârpok, Chhatrâri, Ulânsa and Brahmarra.

Pângi Road.—The Pângi road on leaving Chamba descends to the Sâl Nâlâ which it crosses to reach the right bank of the Râvi.

At Kiyâni it leaves the river and ascends a ravine to Pukhri, on the watershed between the Râvi and the Siul. Continuing to rise to Masrûnd it drops by a steep descent to cross the Karair Nâlâ, and again rising winds along the slopes overhanging the Siul to the rest-house at Kalhel. Here it descends to cross the Kalhel stream, and regaining its former elevation runs on the level till it drops again to the Nakror bridge where it crosses the Chânju Nâlâ. It then winds along the slopes for some distance and crossing the Tisâ Nâlâ ascends to Tisâ. From the top of the ridge above Tisâ the road gradually descends to the Bairâ Nâlâ which it crosses at Guári. (1) It then runs up the Alwâs Nâlâ to Tharela, and a few miles on reaches Alwâs. Here coolies are engaged for the Sâch Pass, which is crossed in three marches to Kilâr in Pângi. The intermediate stages are Silrundi and Donei or Bindrâban.

Near Dhid the road enters the main Pângi Valley, and crossing the Chandrabhâga by a wooden bridge ascends to Kilâr.

The Pângi road is good all the way, except for the toilsome ascents and descents at the different tributaries of the Siul. Ponies can go as far as Alwâs and may cross the pass in July, and later, but are of little use in Pângi: laden animals can go as far as Tisâ; but are not usually taken beyond Masrûnd.

There are State rest-houses at Pukhri, Masrund, Kalhel, Tisâ, Alwâs, Bindrâban and Kilâr.

Branch Roads.—The following branch roads leave the Pângi Branch roads, Road:

(1) At Kiyâni a track runs to Râjnagar and crossing the end of the Sâho Range descends by Tariod to the Siul to reach Bhalai. The river is spanned by a guurâ or rope suspension bridge at Palai: road rough.

(2) From Kalhel a branch ascends the Kalhel Nâlâ to Chatri rest-house and crosses the Sâho Range to Silâh Grât in the Hul Valley. This is a fairly good road.

(3) At the top of the descent to the Nakror bridge, a road leaves, on the right and runs up the Chânju Nâlâ at a high level to Jasur and Bagai, joining the following road; but is rough.

(4) From Tisâ a road runs by Tikri to Bagai, and Chânju and is fairly good most of the way. (2) From Bagai a branch ascends the Charar Nâlâ to cross the Mâruh (Charar) Pass, to Tindi in Chamba-Lâhal; and from Chânju a good road leads up to the Druâti Pass and also crosses to Tindi: the journey in each case taking three days.

(1) An old track runs from Bairâ along the ridge by Gudin to Alwâs; it is passable but little used.

(2) A branch descends from Tikri and joins the Pângi road at the Nakror bridge.
Bhadrawáh Road.—The Bhadrawáh road leaves the Pángi road at Pukhri, eight miles from Chamba, and descends a narrow ravine to the Kothi bridge over the Siul river. After crossing it rises to Saluni, on the Prithvijor ridge, separating the upper and lower portions of the Siul. From there it gradually descends to the Pala bridge and after crossing runs on to Gaggal near Kihár. There it re-crosses to the right bank and follows it up to Bhándal which is reached by a bridge near that place. The whole of this line, from Sundla near the Kothi bridge to Bhándal, is new.

The old line from Sundla runs up the right bank of the Siul to Manjír, where it rises to Saluni, and descends to cross the Siul at the Kalor bridge, rejoining the new line at Pala bridge. From Bhándal the old road runs up the left bank of the Siul to Langera and is in places very rough. From Langera the road rises to cross the Padari Pass and descends rapidly to Thanálá in Bhadrawáh. The State boundary is at Kundi Marál, five miles from Langera.

The Bhadrawáh road is very good, with an easy gradient, as far as Bhándal, and when completed pack animals will be able to go all the way to Langera. Riding ponies go through to Bhadrawáh, but the road on the Padari Pass is rough and unsafe for laden animals.

There are State rest-houses at Pukhri, Sundla, Manjír, Saluni, Kalor, Bhándal, Chadbhent and Langera.

Branch Roads.—The following branch roads leave the Bhadrawáh road:

1. From Kothi bridge a rough track rises to Jhund, and follows up the Salángri Nálá to Bandár in Balaur.

2. From Manjír a rough road crosses the Prithvijor ridge and descends to the Siul to reach Himgari.
(3) From Saluni a road runs up the crest of the Prithvijor ridge to Kalor rest-house, and then descends to a point opposite Bhándal, which is reached by a bridge over the Siul.

(4) From Kihár a fairly good road runs to Diyur and Hímgari, and then crosses the Barnota Nálá to reach Sai. From Diyur on this road, a branch crosses the ridge to Khângu rest-house, and descends to the Barnota Nálá to join the road from Sai to Makan. From Hímgari another branch descends to cross the Chandresh Nálá and joins the Pángi road near the Nakor bridge.

(5) From Bhándal a road ascends the Sangni Nálá to Gamgul, and crosses the Dágani Dhár Pass to Bhanencha in Balesa. The road is good as far as Gamgul, but rough onwards.

These roads are all fairly good for pedestrians but unfit for ponies.

Sáho Road.—The Sáho road also starts from the capital, and after crossing the Sál Nálá runs up its right bank to Sáho.

From Sáho it ascends the Keri Nálá and crosses the Panjungla Range to Sacrawna, and over another low range to Bailj; finally crossing the Tundâh Range by the Bagair Pass to Mánda. From there one branch crosses the Tundahan Nálá to Badra and the Kalicho Pass; and another branch runs to Bargrá and Brahmaur. Ponies can go to Sáho, where there is a rest-house; beyond this the road is very rough.

(1) From Chiminu a branch leaves the Sáho road and crosses the Sál stream. It then runs up the Jamwár ravine to the summit of the ridge, where it joins the Jamwár road.

(2) From Chiminu another branch leaves the Sáho road and runs up the Hal Nálá to Silahgrát, it then crosses the Sáho range at Banatu and descends to Bhangor and Lunek in the Chánju Nálá; joining the road from Chánju to the Drátí Pass. This road is good almost all the way. Another road runs from Bhangor to Bagai and joins the road to the Marhu Pass. Ponies and pack animals go as far as Silahgrát.

(3) From Sáho a branch road crosses the Sáho range and descends to the Chánju Nálá joining the road to the Drátí Pass at Kalpra. This road is fairly good to the top of the pass, but the descent is rough.

Jamwár Road.—From Chamba also a road rises to Jamwár and runs along the crest of the Jamwár ridge till it meet the road from Chiminu. It then descends to Lîlh and Gah and follows up the Beljedi Nálá by Batot to Girir; finally crossing the Tundâh range by the Jhundal Pass to Mánda, and on by Bargrá to Brahmaur. Ponies can go as far as Jamwár, and the road is good; but onwards it is very rough. There is a State bungalow at Jamwár for which special permission is necessary.
Main road in Pāngi. The main road in Pāngi is a continuation of that from Kashtwār and Pādar, and enters Pāngi at the jhūla over the Sansāri Nālā.

Rising to Darwās it crosses the Surāl Nālā and runs up the right bank of the Chandrabhāga, at a higher level, to Kilār. There it crosses the Hūmān stream and gradually drops to the bank of the main river at Siddh-ka-dera and farther on passes through a narrow chasm where the planking, forming the roadway, is supported on iron bars fixed in the face of the cliff.

The Parmaur and Saichu Nālās are crossed near Cheri, on the river bank below Sāch.

At Mindhal bridge the road passes to the left bank and runs on the level to Purthi.

The Cheni and Shīlā streams are bridged by trāṅgaris, and on a rock near the latter stream are the glacial markings referred to on page 26 of the Gazetteer. At Purthi the river is crossed by a wooden bridge to reach the Forest rest-house; while the main road runs on by Ajog to the jhūla at Shor. The scenery all the way from Kilār to Shor is exceedingly beautiful.

The road from Kilār to Shor was made in 1869-70, and is fairly good all the way, except at four spots where special care is necessary; these are, at the rocky chasm near Phindru; from Cheri to Mindhal bridge; on the approach to Purthi; and between Purthi and Shor.

The old road ascends from the Parmaur Nālā to Sāch, and after crossing the Saichu Nālā rises steeply through forest to reach the higher mountain slopes, along which it runs to Reh and Purthi, rejoining the lower road at the Shor jhūla. Except for a short distance to the east of Reh this road though toilsome is good, and from it fine views are obtained of the main valley. There is a picturesque bridge over the Mujar Nālā near Purthi.

From Shor the road follows up the left bank at a higher level to Tothāl, a small flat opposite the point where the Karun Nālā joins the river, and is in some places difficult.

Beyond Tothāl it runs along the face of the precipices overhanging the Chandrabhāga to Rauli, and for most of the way is narrow and dangerous. Between Rauli and Tindī the road is fairly good. From Tindī to the Harser Nālā is an open flat, but the rest of the way to Silgrāon is along the face of the cliff and somewhat difficult. At Silgrāon the road crosses to the right bank, and except at the Kurcher Nālā and one other spot, is narrow and dangerous all the way to the Darer Nālā near Margrāon. At Margrāon the Urgad Nālā is crossed and from this point the valley is open and the road good. At Udaipur the Miyār Nālā is crossed by a wooden
bridge, and Triloknath, on the left bank, is reached by a bridge over the main river. Another bridge above Triloknath carries the road back to the right bank, along which it runs to the border at Tirot and then to British Lahul and Kulu. The Tirot Nal is crossed by a wooden bridge.

There are State rest-houses at Darwasa, Kilar, Sach and Purthi, with small huts at Cheri and Rauli.

Branch roads.—The following branch roads leave the main road in Pangi:

(1) From Darwasa a branch ascends the Sural Nal and crosses the Sarsank Pass into the Danlong Nal.

(2) A similar branch from Kilar runs up the Hunan Nal and crosses the Shinkil Pass: the two roads unite in the Danlong Nal and cross the Kang Pass in the Western Himalaya or Zanskar Range to Bardan Gompa in Zanskar, the whole journey taking five days.

(3) From Sach a branch ascends the Saichu Nal to Saichu and Tuans and crosses the Mun La to the Danlong Nal, the road then crosses the Poat La in the Western Himalaya and joins the previous road to Bardan Gompa.\(^1\)

(4) In the Saichu Nal an upper road runs from Katal near Sach to Shun and rejoins the previous road at Hilu, but is rough and in places dangerous.

(5) From Saichu a branch runs up the Chasag Nal to Bhataur and crosses the Gurhaur Pass to the Miyar Nal. This pass is so named owing to its being passable for ponies, which are brought from Lahul by this route to Pang and over the Sach Pass to Chamba.

(6) At Udaipur a branch runs up the Miyar Nal and is narrow and difficult for four miles. From Chimrai the valley is open and the road good, up to the head of the valley, where it crosses the Kang La in the Western Himalaya to Bardan Gompa in Zanskar. The journey from Kanjer, the last village, occupies five days.

(7) Beyond Kanjer a branch ascends a side nala to cross the Tharang La to the head of the Kado Tokpo stream. The journey to Darcha in British Lahul takes four days.

Ponies and laden animals come down the main valley as far as Margraon; below this point the roads are passable only for sheep, which are utilized to carry grain, salt, etc., to and from different places in the valley and over the passes in the Pangri Range.

In addition to the main lines of road there are in all parts of the State, but especially in the Ravi Valley, numerous by-paths in every valley, and from one valley to another, which are known to, and used by, the villagers.

\(^1\) In former times a considerable amount of the Central Asian trade from Pathankot and Naurpur came over the Sach and Cheni Passes, to Pang; and went on by routes, (1), (2), (3); and also by Padar and the Umast Pass to Zanskar and Ladakh. Toll was levied at Naurpur and Chamba.
### V.—Passes in the North Pangi Range, \(^{(1)}\) in order from the North-West.

<table>
<thead>
<tr>
<th>Name of Pass</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarsank</td>
<td>Between Surál Nálá and Danlong Nálá; height about 16,200 feet; large glacier, road difficult, takes two days from Kangar.</td>
</tr>
<tr>
<td>Shinkil</td>
<td>Between Hūnán Nálá and Danlong Nálá; height about 16,300 feet.</td>
</tr>
<tr>
<td>Mun La</td>
<td>Between Tuán in Saichu Nálá and Danlong Nálá; height about 16,500 feet; very difficult and seldom used.</td>
</tr>
</tbody>
</table>

The first two roads unite in the Danlong Nálá and then cross the Kag Pass to Bardan Gompa in Zanskár; the third road crosses the Poat La and joins the first two roads in Zanskár. Passes open July, August and September, and the whole journey takes five days.

### VI.—Passes in the Western Himálaya or Zanskár Range, \(^{(2)}\) in order from the North-West.

<table>
<thead>
<tr>
<th>Name of Pass</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kāg</td>
<td>Between Danlong Nálá in Pádar and Bardan Gompa in Zanskár; height about 17,500 feet; rough road.</td>
</tr>
<tr>
<td>Poat La</td>
<td>Between Danlong Nálá in Pádar and Bardan Gompa in Zanskár; height about 17,600 feet; rough road, one day on snow.</td>
</tr>
<tr>
<td>Kang La</td>
<td>Between Miyár Nálá in Chamba-Láhul and Bardan Gompa; height about 17,500 feet; road rough, three days on snow, journey takes five days.</td>
</tr>
</tbody>
</table>

The Kag Pass and Poat La are just outside State territory, but are crossed by travellers from Pangi.

### VII.—Pass in the East Láhul\(^{(3)}\) Range.

<table>
<thead>
<tr>
<th>Name of Pass</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thárang La</td>
<td>Between Miyár Nálá and Dárcha in British Láhul; height 17,133 feet; four marches, road rough, one day on snow.</td>
</tr>
</tbody>
</table>

### VIII.—Pass in the Gurðhár Range.

<table>
<thead>
<tr>
<th>Name of Pass</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurðhár</td>
<td>Between Miyár Nálá and Bhota in Saichu Nálá; height 18,781 feet; road difficult in one place; three marches.</td>
</tr>
</tbody>
</table>

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\(^{(1)}\) The range running to the south of the Danlong Nálá.

\(^{(2)}\) The name "Zanskár Range" locally applied to the Western Himálaya is now used by the Trigonometrical Survey for a branch range running to the north of Zanskár. Here and in the Description it is used in its local meaning for a section of the Western Himálaya—the direct continuation of the main Himalayan chain—p. 4 of Gazetteer.

\(^{(3)}\) The range separating Chamba from British Láhul.
### Mileage of the principal routes.

The distances given are only approximate, except on the main lines of road.

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chamba to Dathousie via Khajiar</td>
<td>81/2</td>
<td>B</td>
<td>9</td>
<td>Chamba to Bara Bangah-I</td>
<td>36</td>
<td>R</td>
</tr>
<tr>
<td></td>
<td>Khajiar</td>
<td></td>
<td></td>
<td></td>
<td>Ulansa (No. 8)</td>
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<td></td>
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<tr>
<td></td>
<td>Dathousie</td>
<td></td>
<td></td>
<td></td>
<td>Chonota</td>
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<td>12</td>
</tr>
<tr>
<td>2</td>
<td>Chamba to Dathousie via Kohri</td>
<td>104</td>
<td></td>
<td></td>
<td>Holi</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>Chamba to Dathousie via Chit</td>
<td>21</td>
<td></td>
<td></td>
<td>Garoh</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Chit</td>
<td></td>
<td>11</td>
<td>R</td>
<td></td>
<td>Chansir</td>
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<tr>
<td></td>
<td>Dathousie</td>
<td></td>
<td>9</td>
<td></td>
<td></td>
<td>Sind</td>
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</tr>
<tr>
<td>4</td>
<td>Chamba to Dathousie via Batthri</td>
<td>14</td>
<td>R</td>
<td>10</td>
<td>Chamba to Triloknath in Chamba-Ladhul via Kalicho Pass</td>
<td>36</td>
<td>R</td>
</tr>
<tr>
<td></td>
<td>Batthri</td>
<td></td>
<td>6</td>
<td></td>
<td></td>
<td>Ulansa (No. 8)</td>
<td></td>
</tr>
<tr>
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<td>Dathousie</td>
<td></td>
<td></td>
<td></td>
<td>Tatahn via Khani</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>5</td>
<td>Chamba to Madhopur via Sindhara</td>
<td>14</td>
<td>R</td>
<td></td>
<td>Bada</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Batthri</td>
<td></td>
<td>12</td>
<td>R</td>
<td></td>
<td>Triloknath (over Kalicho Pass)</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>Sindhara</td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td></td>
<td>Phangota (in British Territory)</td>
<td>10</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>6</td>
<td>Chamba to Naurpur</td>
<td>18</td>
<td>R</td>
<td>11</td>
<td>Chamba to Triloknath in Chamba-Ladhul via Chobha Pass</td>
<td>46</td>
<td>R</td>
</tr>
<tr>
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<td>Chauri</td>
<td></td>
<td></td>
<td></td>
<td>Brahmar (No. 8)</td>
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<tr>
<td></td>
<td>Naurpur (in British Territory)</td>
<td>16</td>
<td>B</td>
<td></td>
<td>Chobha</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>7</td>
<td>Chamba to Dharmanthapa</td>
<td>18</td>
<td>R</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Chauri</td>
<td></td>
<td>16</td>
<td>R</td>
<td></td>
<td>Triloknath (over Chobha Pass)</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>Shunta</td>
<td></td>
<td></td>
<td>12</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shahpur (in British Territory)</td>
<td>12</td>
<td>B</td>
<td></td>
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<tr>
<td>8</td>
<td>Chamba to Jobrang in British Ladhul</td>
<td>12</td>
<td>R</td>
<td>13</td>
<td>Chamba to Mindhal in Pangi</td>
<td>33</td>
<td>R</td>
</tr>
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<td></td>
<td>Rakk</td>
<td></td>
<td>10</td>
<td>R</td>
<td>Tisa (No. 12)</td>
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<td></td>
<td>Chhatrari</td>
<td></td>
<td>12</td>
<td>R</td>
<td>Alwás</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Ulansa</td>
<td></td>
<td>12</td>
<td>R</td>
<td>Kilár (over Sách Pass)</td>
<td>21</td>
<td>R</td>
</tr>
<tr>
<td></td>
<td>Brahmar</td>
<td></td>
<td>10</td>
<td>R</td>
<td></td>
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<tr>
<td></td>
<td>Harsar</td>
<td></td>
<td>10</td>
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<td>12</td>
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</tr>
<tr>
<td></td>
<td>Jobrang (over Kuki Pass)</td>
<td>24</td>
<td></td>
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</tbody>
</table>

*R = Rest-house.

**Note:** There is a camping-ground at each stage on every route.

---

**Chap II G**

**Communication.**

Mileage and rest-houses.

Table 29 of Part B.
<table>
<thead>
<tr>
<th>Mileage and rest-houses.</th>
<th>Mileage.</th>
<th>[PART A.]</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Chamba State</strong></td>
<td><strong>Mileage.</strong></td>
<td><strong>[PART A.]</strong></td>
</tr>
<tr>
<td><strong>CHAP. II.G.</strong></td>
<td><strong>Communication.</strong></td>
<td><strong>Route.</strong></td>
</tr>
</tbody>
</table>
| 14 | Chambá to Tindi in Chambá: 
Lahdāli via Marhu Pass—— | 12 | Silah Grát | 19 | Chambá to Brahmaur via Jamnedr—— | 6 | Jamnádr—— | R |
| | Bhanger | 10 | | Lilh | 10 | | |
| | Bagai | 10 | | Batot | 8 | | |
| | Maowa | 8 | | Girir | 8 | | |
| | Tindi (over Marhu Pass) | 24 | | Mànda (over Jhundal Pass) | 12 | | |
| 15 | Chambá to Tindi in Chambá: 
Dráti Pass—— | Silah Gisát | 12 | Bagai (No. 14) | 32 | | |
| | Bhanger | 10 | | Tikri | 6 | | |
| | Chánju | 10 | | Tisa | 8 | R | |
| | Tindi (over Dráti Pass) | 24 | | | | | |
| 16 | Chambá to Bhadravádh in Jam- 
mu—— | Pukhri | 8 | R | Diur | 5 | R | |
| | Saluni | 11 | R | Khángu | 10 | R | |
| | Bhándal | 12 | R | Makan | 8 | | |
| | Langeru | 12 | R | Jagessor (over Barári Pass) | 16 | | |
| | Thansái (over Pudari Pass) | 16 | | | | | |
| 17 | Bhándal to Alwás—— | Diur via Kihár | 12 | | | | |
| | Húngari | 10 | | | | | |
| | Sai | 12 | | | | | |
| | Alwás | 9 | | | | | |
| 18 | Chambá to Brahmaur via Sáho | Sáhe | 9 | R | Tisa (No. 12) | 33 | | |
| | Sacraína (over Panjungle Pass) | 12 | | Sai | 6 | | |
| | Bálíj | 12 | | Mangli | 10 | | |
| | Kanaíter | 6 | | Manu (over Mailwár Pass) | 20 | | |
| | Mánda (over Bagair Pass) | 16 | | Bathrī | 14 | R | |
| | Tatáhn via Bargrá | 8 | | Gali viá Chaurah bridge | 10 | | |
| | Brahmar | 6 | | Banaír | 8 | | |
| | | | | Kot in Balaur | 10 | | |

R = Dák Bungalow. 
R = Rest-house.

Note.—There is a camping-ground at each stage on every route.
### Postal arrangements.

<table>
<thead>
<tr>
<th>Number</th>
<th>Route</th>
<th>Miles</th>
<th>Accommodation</th>
<th>Number</th>
<th>Route</th>
<th>Miles</th>
<th>Accommodation</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Kilár to Pádar—</td>
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<td></td>
<td></td>
<td>28</td>
<td>Sangatí (Danborg Nádá)</td>
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</tr>
<tr>
<td></td>
<td>Darwás</td>
<td></td>
<td>R</td>
<td></td>
<td></td>
<td>Punchi (over Kag Pass)</td>
<td>12</td>
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<td></td>
<td>Ashdári (in Pádar)</td>
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<td></td>
<td></td>
<td></td>
<td>Bardan Gompa in Zanskar</td>
<td>6</td>
</tr>
<tr>
<td>26</td>
<td>Kilár to British Láhúl—</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Chambá to Zanskar via Miyáár Nádá—</td>
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</tr>
<tr>
<td></td>
<td>Chéri</td>
<td></td>
<td>R</td>
<td></td>
<td></td>
<td>Margraon via Kilár (Nos. 12, 20)</td>
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<td>Purthi</td>
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<td>R</td>
<td></td>
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<td>Chimrát</td>
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<td></td>
<td>Shor</td>
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<td>4</td>
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<td>Tingrát</td>
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<td></td>
<td>Tindí (two marches)</td>
<td></td>
<td>16</td>
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<td>Kanjer</td>
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<td></td>
<td>Gompa</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Margraon</td>
<td></td>
<td>12</td>
<td></td>
<td></td>
<td>Kesaryuncha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Triloknáth</td>
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<td>6</td>
<td></td>
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<td>Dutoamba</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Jarma (in British Láhúl)</td>
<td></td>
<td>14</td>
<td></td>
<td></td>
<td>Churupáchán (over Kang La)</td>
<td>12</td>
</tr>
<tr>
<td>27</td>
<td>Chambá to Zanskar via Surál Nádá—</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bardan Gompa in Zanskar</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Kilár (No. 12)</td>
<td></td>
<td>R</td>
<td></td>
<td></td>
<td>Kilár to Miyáár Nádá— via Gurdhár Pass—</td>
<td></td>
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<tr>
<td></td>
<td>Darwás</td>
<td></td>
<td>8</td>
<td></td>
<td></td>
<td>Sách</td>
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<td></td>
<td>Kansar</td>
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<td>Saichu</td>
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<td></td>
<td>Atyud</td>
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<td></td>
<td></td>
<td>Bhotaur</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Gukbún (over Sarasak Pass)</td>
<td></td>
<td>16</td>
<td></td>
<td></td>
<td>Miyáár (over Gurdhár Pass),</td>
<td></td>
</tr>
</tbody>
</table>

**B = Dák Bungalows.**

**R = Rest-house.**

**Note.—** There is a camping-ground at each stage on every route.

Ponies are brought to Chambá from Láhúl over the Gurdhár and Sách passes (Nos. 12 and 29). Two men to each pony are necessary to render help at difficult parts of the road.

The postal arrangements are conducted under an Imperial Postal convention, concluded in January 1887 and are entirely under State control, all the officials being appointed by the Rajá; but the Superintendent of Post Offices, Ambala Division, has the right of inspection. The Postal Department is in charge of a Post Master-General. Dalhousie is the Imperial office of Exchange. Chamba is the head office in the State with seven branch offices in the wážírás; and a daily arrival and despatch service is maintained, except to Brahmuaur and Pángí where climatic conditions make this possible only in summer.

The postage stamps are those used in the rest of India with the words ‘Chambá State’ surcharged in black. Letters,
post-cards, &c., addressed to places outside India must bear ordinary Indian stamps and not the surcharged ones.

Service stamps are surcharged 'On State Service' instead of the familiar O. H. M. S. Table No. 31 gives the names of the Post-offices in Chambal and Table No. 32 furnishes full details of the working of Post-offices.

All letters, parcels, &c., are carried by runners, and along all the principal roads there are chaukís or stage rest-houses at which the runners are relieved.

Telegraphic communication was opened in 1904 and is under the control of the Imperial Telegraph Department. The only Telegraph office in the State is in Chambal town and is of the 3rd class.

Section H.—Famine.

Famine is unknown in the State, but great scarcity verging on famine sometimes prevails in Pángí, when the winter sets in early and the autumn crops are damaged or destroyed by snow. The last occasion was in 1878-79, when grain had to be imported from Churáh.
CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration and State Staff.

In ancient times, as the copper plates of the 10th and 11th centuries show, the administration of the State was modelled on that of India generally, and lists of high-sounding official titles from the Rájá to the executioner are given, and allusions made to ‘the highest Brahmans, who held a prominent position among the eighteen elements of the State’, down to the ‘Medas, Andrakas, fishers and Chandálas.’

In later times there used to be five principal officials of the State at the capital:—

(1). Wazír or Chief Minister.
(2). Thare da Mahiá or Chief Financial Officer.
(3). Baklshí, who used to keep the military accounts and was responsible for the internal administration of the forces. This title is now borne by the Chief Revenue Officer of the State.
(4). Házre da Kotwál, who was in attendance on the Rájá and carried out his orders.
(5). Thare da Kotwál, who performed miscellaneous duties and disposed of petty cases occurring in the town; all other cases were settled by the Chief Minister, while those of a special or serious nature were adjudicated upon in the Rájá’s Court.

There were separate Wazírs in Pání and Brahmáur, but in the other parganas a Maháta and a Kotwál were appointed. These posts of Maháta and Kotwál were often held by men selected in the town, and they transacted the business of their respective parganas from the capital. These posts were more or less sinecures.

The State naturally falls into five divisions as regards climate, people and products, and these form the five wizarats:

1. Chambá or Sadr wizarat in the centre, containing the capital.
2. Churáh wizarat to the north and north-west, bordering with Basohli and Bhadrawáh in Jammu State.
3. Pání wizarat, which comprises a portion of Láhúl and is geographically distinct from the rest of the State.
4. Brahmáur or Gaderan, an old wizarat lying to the south and south-east of Chambá.
5. Bhattáyáth wizarat, lying to the south and south-west of the Dhaula Dhár and adjoining Kángra and Gurdáspur.

(1) For a full account of the State officials in ancient times reference may be made to the Antiquities of Chambá, Vol. 1, pp. 107–123.
The Civil and Criminal Courts of Justice are located at the capital where the higher officers of the State reside, and they are presided over by Judges with 1st class magisterial powers appointed by the Rājā; and are under his supervision and control. The final Court of Appeal is that presided over by the Rājā himself. Next after the Chief in authority is the Wazīr, who has much the same functions as attached to the office in former times. In the Rājā’s absence he is invested with full charge of the State. Of the old titles that of Bakhshī is now held by the Chief Revenue Officer, through whom all revenue payments are made, and credited into the treasury. The title of Kotwal is now borne by the Superintendent of Police, who has functions analogous to those of the Thār da Kotwal of former times. All criminal cases in the capital or from the parganas pass through his hands, and he makes the preliminary investigation and forwards the record to the Sadr Court for disposal.

Each of the five wizārat is under the control of a Wazīr, who, however, is non-resident, and has the title only when on duty in his wizārat. In every wizārat there is a Court with civil and criminal powers, and the presiding officer is vested with the powers of a 2nd class Magistrate, and can also hear and decide civil suits up to Rs. 1,000 in value. These Courts can receive, hear and investigate petitions regarding revenue, and can send up the cases with their opinions to the Sadr Court. Pāngi and Brahmaur have Courts only in summer.

The Vāhil of the State at Dalhousie, having jurisdiction separate from the Bhattīyat wizārat, exercises the same powers as the other Wazirs and holds his Court at Dalhousie under special arrangements with Government. He hears all cases within his jurisdiction, comprising the parganas of Bāthīrī, Sherpur, Nagāli, Chun, Hubār, &c. Cases which are beyond his powers are instituted in, and decided by, the Courts at Chambā. Cases of parganas in Bhattīyat, other than those falling under the jurisdiction of the Vāhil at Dalhousie, are decided in the Court of the Bhattīyat wizārat.

Each wizārat is subdivided into a certain number of parganas, or small administrative districts. The original designation of each administrative district was mandala, as shown by the copper plate deeds. The present name pargana or ilāqa probably came into use during the period of Mughal ascendency. It is a popular belief that the State was formerly subdivided into 84 of these mandalas or parganas, and there is good reason for thinking that this belief is well founded.

The State was considerably larger in former times than it is now, including as it did the provinces of Rihā and Pālam to the south of the Dhaulā Dhār, and Bhadrāwāh and Pādar in the Chenāb Valley. Even in 1846-47, when it came under British control there were still 72 parganas in the State (vide Vol. II, Treaties, Engagements and Sanads, pages 370, 371 and 372). The number has
been much reduced since then by the amalgamation of two or more small parganas into one large administrative district, and now stands at 52. There were till recently 12 parganas in the Bhattiyyat winaśat (where now there are only 10), hence the name “Bārah Bhattiān.”

Each pargana has a State Kothi which is the headquarters and place of residence of the pargana officials when on duty. These Kothis differ much in size and general appearance, but most of the older ones have been erected according to a design very common in the State. This is a large square, measuring 20 or 30 yards on each side, with an open court-yard in the centre. The building is usually two or three storeys in height, and is divided into rooms and dālāns or open verandahs. There is a principal entrance door, and a staircase in the court-yard leading to the upper storeys. Some of these Kothis are very ancient, several of them dating from the time of the Rānās. The more recently erected Kothis are of small size, and consist usually of a few rooms in line, with a verandah in front.

The work of each pargana is carried on by a Chār, a Likhnehāra and a Bagwāl, called collectively Kārdārs or Kāndārs. The jurisdiction of a Chār is called Chāri. The most ancient officials are probably the Chār and the Bagwāl, and it seems certain that reference is made to them in the old title deeds, under the names chāta and bhata. The office of Likhnehāra is probably of more recent date. In certain places there is an office-bearer known as Chhota Chār with jurisdiction separate from that of the Bara Chār.

In former times the Chār was the chief pargana official, and, indeed, he is still generally regarded as such; though the tendency now is to look on the Likhnehāra as having precedence, owing to his being responsible for the revenue and the accounts of the pargana. The Chār had formerly much larger powers than now, being able to inflict a fine or imprisonment. The larger powers were withdrawn by the European Superintendents, except in the case of the officials at Brahmarsh who in certain cases are allowed to impose a small fine. At the present time the pargana officials can only apprehend criminals and send them to Chambā for trial. In both civil and criminal cases they make the preliminary investigation. They also carry out all orders from the central authority, and provide coolies for State service as well as for travellers.

The other pargana office-bearers are subordinate to the Kārdārs, and their functions, including those of the Kārdārs, are as follows:

1. Chār.—Already described.
2. Likhnehāra.—Keeps the revenue accounts, and does all clerical work.
3. Batwal.—Carries out the orders of the Chár and Likhnáhára, holding under them a position analogous to that of the Háxra da Kotwal under the Rájá in former times.

4. Jhutiýár.—A servant under the orders of the Batwal. He carries out the orders of the Kárdárs conveyed through his immediate chief, the Batwal.

5. Ugráhiká.—A peon who collects the revenue demand under the Kárdárs.

6. Jinnáli.—Was in charge of the magazine of the pargana, an office now abolished.

7. Páhri.—The guardian of the State Kothí, records, and the revenue, both cash and kind.

8. Bhand.—Cooks the Kárdárs' food, and cleanses the utensils.

9. Hálí—Keeps the Kothí clean and looks after the storage and safe-keeping of the grain.


11. Lakarhár.—Supplies firewood to the Kothí.

12. Ghíyáru.—Collects ghí from those who pay ghí as revenue.


Generally speaking, there is only one Kothí in each pargana; but in large parganas, which have been made up by the amalgamation of two or three smaller ones, there is more than one Kothí, and in each of them are separate Páhris, Hálís and Jhutiýárs.

In the parganas of the Sadr wízárat, outside the capital, the ordinary office-bearers Nos. 1 to 13 are in charge, excepting Nos. 6, 10, 12 and 13, which are now abolished.

In the Churáh wízárat there used to be an officer, called Odhrú, superior to the Kárdárs, in the parganas of Jhund, Bualáí, Kohál, Bhándal and Kihár. This post, along with Nos. 6, 10, 12 and 13, has now been abolished, but the others are maintained.

In the Pángí wízárat there used to be an officer, called Pálasrá below the Wáhir; and subordinate to him were all the office-bearers Nos. 1 to 12 described above. The post of Pálasrá is now abolished, but the rest exist as elsewhere. In Pángí the Ugráhiká is called Múqaddám, and he also does the work of a Jhutiýár, there being no separate office-bearer of that name.

In Pángí there are three Cháris, viz., Kilár, Sách and Darwáís, each under the management of a Chár with a full staff. In spite of its being thus subdivided the whole of Pángí is regarded as one single pargana.
In Lahul the Chār resides at Margraon, and the Likhnehāra at Tindi; each with a Muqaddam subordinate to him, but the Kotī in this ulla is at Udaipur. Most of this pargana is included in the jagir of the Rānā of Tiloknath, which is therefore regarded as the headquarters.

In Brahmaur there used to be an officer under the Wazīr called Amin, but this post has been abolished. All the other posts, as in other parganas, have been maintained. The Ugrāvikās of other parganas, the Muqaddamas of Pāngi and the Durbīyāls of Brahmaur perform similar duties, as already described. The post of Jhutiyār is not unknown in Brahmaur proper, but his work is done by the Kotharu. There is also an additional office-bearer, called Ahrū, below the Durbīyal. The Kotharu and Ahrū are not paid servants of the State, but are allowed certain concessions and privileges in their težārat. In former times there was an office-bearer named Pattaūrī, who had woollen blankets made for the Rājā. The wool supplied for the blankets was realised from the people in lieu of revenue.

In Bhattiyāt the office-bearers resemble in name and function those of Chambā and Church, with the following exceptions:

The parganas of Chun, Hubār and Chunārī had each an officer called Odhrū; and Tundi and Sihunta each an Amin, but these posts have now been abolished. They were superior to the Kārdārs. In Bhattiyāt the Batiwāl is called Thāreth; the Jhutiyār, Batwāl; the Ugrāvikā, Muqaddam; and the Bhānd, Jhīwarn or Jhwā.

The Wazīr, Odhrū, Amin, Mahta, Kotwāl, Chār, Likhnehārā, and Batwāl of the parganas formerly received no salary direct from the State, but were allowed to collect certain other emoluments, called rākm, over the revenue demand. This formed a separate charge of cash and kind on the mālguzār. Each office-bearer, entitled to rākm, was obliged to pay a fixed amount in lieu thereof to the State. This payment went under the name of bāchh. Such men were supplied with food free of charge, by the State.

The other petty office-bearers rendered service on payment; or in lieu of revenue on rent-free land, called bājoh; or in consideration of not rendering personal labour in the shape of begār, etc.

In some parganas, also, where there was a scarcity of artisans, blacksmiths, potters, etc., such workmen were granted bājoh land and their services taken without further payment in their respective parganas. All these forms of remuneration have now been discontinued, and every man is paid for his services in cash.

The State revenue, both in cash and kind, is realised in two instalments, and credited into the Treasury. All kinds of grain appropriate to each crop are accepted, but under the head an (audā) if that occurs in the patta (lease), only barley, millet (kodra) and maize are taken. Ghi is also collected in two instalments.
Grain required for State use is brought to the capital and the surplus is sold at the mufassil Kothi.

An abstract showing the parganas in each wizārat, with the cultivated area and revenue is appended:

<table>
<thead>
<tr>
<th>Name of wizārat</th>
<th>Names of parganas in each wizārat</th>
<th>Cultivated area in acres</th>
<th>Revenue collection in rupees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sadr or (i) Chambā</td>
<td>Rājnagar, Turiā, Dhumī, Kharot, Gudiyāl, Sāhā, Panīlig, Kālānūr, Sānīrā, Līhī, Pīrā, Basā, Bākān, Māha, Bāhram, Kārēdū, Sāch, Udāipur,</td>
<td>1,581 30,486 32,067</td>
<td>47,440 9,364 56,804</td>
</tr>
<tr>
<td>Churāh</td>
<td>Jhund, Bhalā i, Manjir Bāndhāl, Kīlār, Dīur, Hānagri, Bānnota, Bāggr, Sāi, Chānju, Bāra, Tisā, Lōh Tīkā, Jassār, Kohāl</td>
<td>386 32,238 32,624</td>
<td>54,224 14,120 68,344</td>
</tr>
<tr>
<td>Pāngi</td>
<td>Kīlār, Sāch, Darwās, Lāhul</td>
<td>... 3,019 3,019</td>
<td>5,818 ... 5,818</td>
</tr>
<tr>
<td>Brahmsī</td>
<td>Brahmsī</td>
<td>14 11,255 11,370</td>
<td>17,282 44 17,326</td>
</tr>
<tr>
<td>Bhattīyāt</td>
<td>Bāthīr, Sherpur, Nāgāl, Chān, Hubār, Chānārī, Rāpur, Tundī, Sihunta, Bhattī-Tīkā</td>
<td>6,014 23,458 30,067</td>
<td>33,936 16,271 50,207</td>
</tr>
<tr>
<td>Total</td>
<td>...</td>
<td>8,395 100,482 100,047</td>
<td>11,840 39,799 51,639</td>
</tr>
</tbody>
</table>

* The total cultivated area in Pāngi wizārat contains 1,433 acres of land irrigated by Kūhā, but on account of the high altitude it does not produce rice, and so it should be considered as unirrigated.

**Section B.—Civil and Criminal Justice.**

The Rājā is essentially the fountain-head of justice in the State. He appoints all Magistrates and Munsiffs, he confers and withholds all judicial powers, he determines which officers shall hold jurisdiction in each pargana, and finally there is not an order given in the State which may not be reversed by him, either on appeal or in the exercise of his powers of revision. In all civil and criminal cases he is the last Court of Appeal, all sentences of death, however, passed by the Rājā must be confirmed by the Commissioner of Lahore. This official generally pays an annual visit to the State during which he inspects the Courts, the Jail, the Schools, Hospitals, &c.

(1) The parganas of Turiā, Dhumī and Kharot, in Churāh, have, for administrative purposes, been included in the Sadr wizārat.
The judicial staff consists of the following Officers:

1. Pandit Mohan Lál is the principal Judicial Officer of the State. He exercises the powers of a 2nd class Munsiff in civil suits and of a 2nd class Magistrate in criminal cases.

2. Bakhshí Prabh Íyál, the Chief Revenue Officer of the State, is also invested with the civil powers of a 2nd class Munsiff and the criminal powers of a 2nd class Magistrate.

3. Lálá Mának Chand, the Rájá’s Agent at Dalhousie, is a Magistrate of the 3rd class, and a Munsiff with power to hear suits not exceeding Rs. 500 in value.

4. Lálá Jai Dáyál, and

5. Lálá Karm Singh. Both these officers are Judges of Small Cause Courts, their powers being limited to suits, the value of which does not exceed Rs. 50. They are also empowered to try petty criminal cases and to inflict imprisonment not exceeding 3 months, and fines not exceeding Rs. 30.

From all the Courts, whether Criminal or Civil, the appeal lies to the Rájá whose decision is final. The Rájá alone has the power to inflict the punishment of whipping.

The permanent place of sitting for all the Courts is the city of Chambá. In the summer months the Rájá sends any or all of the Magistrates and Judges into the other wízáérats to do whatever judicial work is required; there is no permanent judicial officer in any of the wízáérats, all cases and suits being kept till the arrival of the travelling officials. Tables Nos. 34 and 35, show the working of the various Courts. The Indian Penal Code is in force, as are also the Codes of Criminal and Civil Procedure.

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**Section C.—Land Revenue.**

This subject may appropriately be introduced by the following extracts from the Kångra Gazetteer, which, though primarily referring to Kångra, are equally applicable to Chambá:

"Under the Rájás, the theory of property in land was that each Rájá was a landlord of the whole of his Ráj or principality, not merely in the degree in which everywhere in India the State is, in one sense, the landlord, but in a clearer and stronger degree. The Mughal Emperors, in communications addressed to the Hill Rájás, gave them the title of zamindár, i.e., landholder. Documents are preserved in some of the Rájás’ families in which this address is used. The Rájá was not, like a feudal king, lord paramount over inferior lords of manors, but rather, as it were, manorial lord of his whole country. Each principality was a single estate, divided for management into a certain number of circuits. The circuits were not themselves estates like the mauzís of the plains; they were mere groupings of holdings under one collector of rents. The waste lands, great or small, were the Rájá’s waste; the arable lands were made up of the separate holdings of his tenants. The rent due from the holder of each field was payable..."
direct to the Rájá, unless he remitted it, as an act of favour to the holder, or assigned it in jágir to a third party in lieu of pay, or as a subsistence allowance. So also the grazing fees due from the owner of each herd or flock were payable to the Rájá, and these were rarely or never assigned to any jágirdár. The agents who collected these dues, from the vazír down to the village headmen, were the Rájá's servants, appointed and paid directly by himself. Every several interest in land, whether the right to cultivate certain fields, to graze exclusively certain plots of waste, work a water-mill, set a net to catch game or hawks on a mountain, or put a fish weir in a stream, was held direct of the Rájá as a separate holding or tenancy.\(^1\) The incumbent or tenant at the most called his interest a wárísi or inheritance, not a múbíki or lordship.

The artisans and other non-agriculturists resident in villages held their láhi bási,\(^2\) or garden plots, of the Rájá, not of their village employers and customers, and paid their cesses and were bound to service to him only. They were not the only class bound to service: the regular landholders were all liable to be pressed into service of some kind, military or menial. The Rájás kept a tight hold upon the wastes: certain portions of forest were kept as rakh, or shooting preserves; and trees, whether in forest or open waste, could not be felled, except with the Rájá's permission. No new field could be formed out of the waste without a patta or grant from the Rájá. No vazír or other revenue agent, and no jágirdár could give permission to reclaim waste. Such a power was jealously withheld, as it might have led to the growth of intermediate lordships. I have heard it said that, from a feeling of this kind, vazírs or kárdárs were never chosen from the royal clan, and jágirs were generally given in scattered pieces. Certain rights of common in the waste round about their houses were enjoyed, not only by the regular landholders, but by all the rural inhabitants; but these rights were subject to the Rájá's right to reclaim, to which there was no definite limit. In short all rights were supposed to come from the Rájá; several rights, such as holdings of land, etc., from his grant; others, such as rights of common, from his sufferance.\(^3\)

"With regard to cultivated lands, the gist of the description (that given by Mr. Barnes) is, that there were two separate properties in the soil, the first and paramount being the right of the State to a share of the gross produce, and the second the hereditary right of cultivation, and claim to the rest of the produce on the part of the cultivator. This hereditary right to hold and cultivate land was known as a wárísi, i.e., an inheritance. It was contingent on the proper cultivation of the land and the punctual payment of the Government dues. Directly these conditions were neglect ed, the Government had an undoubted right to transfer the tenure to another; but at first the alienation was only temporary, and the claim to recover within a certain period was universally recognized. The right was not saleable, for the holders never considered their tenure of that absolute and perfect character that they could transfer it finally to another. The land, they argued, belongs to Government; ours is simply the right to cultivate. But, though not saleable, the right could be mortgaged for a time, and when the incumbent had no heirs, he was permitted to select a successor, and transfer his land to him in his life-time."\(^4\)

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\(^1\) The Rájás took a share of every kind of income: - The best hawk caught in a net, the largest fish caught in a weir, a share of the honey of the beehives, and of the fruit of the best fruit trees; even trees planted by a man in his own field were held to be royal property if of certain valuable kinds.

\(^2\) Called bór in Chambá.

\(^3\) Kángra Settlement Report, by Sir J. B. Lyall, paragraph 25.

\(^4\) Kángra Gazetteer, pages 192-3.
The above description may be applied nearly word for word to Chambé, where almost all the conditions of land tenure described are still in force. The principality as a whole forms one estate of which the Rájá is the landlord, and he is the acknowledged fountain-head of all rights in the soil. The zamindárs are only his tenants, with no rights in the land except the hereditary right to cultivate, conferred by a patta or title-deed and conditional on the punctual adjustment of all State claims. They are, however, permitted, as an act of grace, to mortgage, and of late years to sell their rights in their holdings; and are never dispossessed unless their land is required for public purposes. The next step in the sub-division of the principality is its distribution into wizárat. These are for both executive and revenue purposes and their boundaries have been determined chiefly by the physical and especially the orographical features of the country. In the Brahmaur wizárat it is probable that the ancient limits have been preserved since the time when it formed the nucleus of the State. Bhattachyát is separated from the other wizárats by the mountain range of the Dhaulá Dhar, while Churbá practically includes the whole of the Síul valley. Pángí is geographically isolated from the rest of the State by the Pángí Range. The Sadr wizárat is the only sub-division with more or less ill-defined natural boundaries chiefly owing to the fact that, for convenience of administration, three of the parganas of Churbá have been attached to this wizárat. Thus it happens, as in Khánga and other parts of the hills, that "the nature of the country has stamped an impress of permanence upon its sub-divisions, which have survived unchanged from the earliest time and have acquired a deep hold on the feelings and prejudices of the people."

Each wizárat is sub-divided into a certain number of parganas, and these too, like the wizárats, have clearly defined boundaries, which in most cases have been fixed according to the natural landmarks of the country. Several of these parganas, anciently called mandalas, are referred to in the copper-plate title-deeds of the 10th and 11th centuries, showing that even at that early period these sub-divisions were fully recognized. In more recent years the number of parganas has been much reduced by the amalgamation of two or more into one administrative district. But in many such cases the parganas have continued to preserve their identity to this extent that they still retain a separate staff of officials for fiscal management.

Again, each pargana is sub-divided into several small circuits, which bear different names in different parts of the State. In Brahmaur the circuit is called durbiyalí; in Bhattachyát and Pángí, nagadámi; and in the Sadr and Churbá wizárate it is designated jhutiyalí. Each circuit contains a varying number of villages, and

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(1) In the Revenue Records the State is designated mali'ula Sirkar (proprietor), the zamindár, kashthár milgard (tenant paying revenue); and the jatúdar and mainfiddar, mali' udár (inferior proprietor).
the idea underlying this sub-division seems to have been to demarcate an area of such a size that it could be efficiently supervised by one man with an adequate staff of assistants. In the wizárats of Brahmaur, Bhattiýát and Pángí the circuits are arranged for executive as well as revenue purposes, and the same official discharges both functions. He is called Durbíyál in Brahmaur and Mugaddám in Bhattiýát and Pángí. In the Sadr and Churúh wizárats the Jhutiýár’s duties are purely executive; and for the collection of the revenue another official, called Ugráhika, is appointed, whose circuit is called ugráhiyáí. Of these there are several in each pargana, and each official does not confine his duties to one circuit but may go wherever his help is needed, within the limits of the pargana.

In former times the revenue was assessed according to the amount of seed and quality of the soil, and was realised in kind and cash, called collectively sál báchh. The sál or grain revenue was generally taken in the kind of grain produced. Cesses were also levied on the other products, such as ghi, honey, wool, salt, etc. Later on the revenue fluctuated considerably from time to time, and for a long period was not assessed on any fixed principle. The system of land tenure being feudal the holding of each man was called a nanva, i.e., a name in the rent roll; and each nanva or holding meant one chékúr or servant to the State, which employed them in three ways:

(1) Hário and Chaukidár: who paid báchh or revenue in cash, and acted as orderlies to the State officials, or as soldiers. These were respectable men of good families.

(2) Kotwáli servants: who paid sál báchh or revenue in grain and cash, and were of two kinds:
(a) Those who were called upon to serve in war.
(b) Those who carried loads for the Rájá and troops on a campaign, or for State officials when they went out of the State. These generally belonged to the Bhattiýát.

(3) Begárus: who in addition to paying sál báchh were required to furnish begár or forced labour in the capital.

These different employés were drawn chiefly from the Sadr, Churúh and Bhattiýát wizárats; the xamíndárs of Brahmaur and Pángí being employed in their own wizárats. In the rent roll each holding stood in the name of the head of the family who alone was responsible for the revenue and State service and on a holding becoming vacant it was customary for the State to confer it on a man who followed the same occupation as the previous holder, as it was often difficult to obtain the requisite number of men of each calling owing to the frequent wars. The amount of service rendered by each family varied according to the size of the hold-
ing; those owning a láhri (three acres) provided one servant (chákár) for six months in the year, and those owning two or more láhrís, for all the year round.

The dhal báchh or distribution of the cash revenue varied every year as it was imposed in a lump sum on each pargana, and distributed locally according to the capacity and position of the samindárs; and when too heavily assessed, they used to appeal for a reduction through the Kárdárs and leading men of the villages.

In 1863-64 the State army was disbanded, only the police force being retained, and the services of most of the employés referred to, being no longer required, were dispensed with. The Házris and Chaukidárs were then called upon to pay enhanced báchh, or cash revenue, at the rate of Rs. 12 on each láhri of kohli land, and Rs. 6 on each láhri of utar land. And in addition to paying sál báchh the Kotwáli servants and Begárus were required to give a cash equivalent, at the rate of Re. 1 per month, in lieu of the service they used to render; being Rs. 6 a year for those owning one láhri, and Rs. 12 for those owning two or more láhrís. This cess was named chákrunda, from chákrí (service). It was not imposed on the people of Brahmuár and Pángí as they were generally employed only in their own wizárats and were not required to come to Chambá. Only a few from the Trehta pargana of Brahmuár used to be summoned in winter to attend shooting excursions, and in consideration of this a small remission was made in the amount of their assessments.

The posts of Kotwáli and Mahta of the parganas were at the same time abolished and a system of cash salaries to the ordinary Kárdárs was introduced, instead of the allowances in grain and cash, called rakâm, formerly leviable on every holding. The cesses then became an asset of the State and are collected as such with the revenue.

In the hills wheeled conveyance is not available owing to the absence of suitable roads, and ponies, mules and bullocks are utilized, wherever this is possible. In many parts of the State, however, animal transport even for ordinary purposes, such as traveller's baggage, is not practicable, and there human labour is the only alternative. As a result, a custom has been in force from ancient time that all who cultivate the soil are under obligation to give up a portion of their labour for the exigencies of the State. This custom formerly prevailed all through the hills and is thus referred to in the Kangra Settlement Report:

"Under former dynasties the people were regularly drafted and sent to work out their period of servitude wherever the Government might please to appoint. So inverteate had the practice become that even artisans and other classes unconnected with the soil were obliged to devote a portion of their time to the public service. The people, by long pro-scription, have come to regard this obligation as one of the normal conditions of existence; and so long as it is kept within legitimate bounds they are content to render this duty with cheerfulness and promptitude. Certain

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CHAP. III.C.
Land Revenue.

Modified system of assessment.
classes ... were always exempt, and the burden fell principally on the strictly agricultural tribes. Even among these races there are gradations of begār well recognized, which, for the convenience of the people it was necessary to define. The meanest and most onerous species of forced labour was to carry loads pand begār.\(^{(1)}\) A lighter description of begār was termed satobhak, and consisted in carrying messages or letters, or any parcel which could be conveyed by hand. The fulfilment of this duty implied no degradation and involved no great sacrifice of personal comfort. A third species of begār was to provide wood and grass for camp, and under former Governments this labour devolved upon Chāmaras and other outcast tribes, whose supposed impurity alone saved them from carrying loads.”

On the final abolition of the begār system, in 1871-2, as formerly existed in the State, it became necessary to provide for State service in the capital and the parganas. For the capital this was done by a certain number of men being requisitioned in fixed rotation for one month at a time, from the parganas of the Sadr and Churah wīdārats: the present number is about 20 and their service is paid for in cash at the rate of Rs. 6 per cookie per mensem. If more men are required, as for transport, etc., they are specially summoned by the officials. In the parganas all cultivators, not exempted, are liable for State service on special occasions without payment, in addition to the revenue dues; and also for the transport of baggage belonging to State officials and travellers, for which they receive remuneration at fixed rates. They are summoned by the pargana officials in fixed rotation, and if for transport they are not liable for more than one stage, unless where no change of cookies is possible, as on a snowy pass. A man’s caste makes no difference: the begār is regarded as a burden on the land to be borne in turn by each landholder not specially exempted. The distribution of the begār is in the hands of the State officials in the capital and the parganas, and the demand for transport is heaviest on the cultivators along the main lines of road.

The special forms of unpaid begār are five in number, called panj hagg, and are as follows:—(1) If the Rāja is on tour in the State those of the cultivators who are called upon must be in attendance for any work that is necessary, whether ordinary service or shikār. Those who carry loads on such occasions are remunerated at the rates fixed for travellers, but all other forms of service are unpaid. (2) This rule also applies in the case of the heads of the Administration in British India travelling on duty in the State. (3) The cultivators are also liable for service on the occasion of a marriage or death in the royal family; (4) for the repair or rebuilding of the palace; (5) and also for the repair of roads and bridges within their wīdārat. All new roads and bridges, however, are constructed mainly at the cost of the State. As no chākrunda cess is paid in Brahmaur and Pāngi the cultivators in these wīdārats are liable for the various forms of State service

\(^{(1)}\) Called bīth begār in Chamba.
within their visárat, without payment, but they are not summoned to the capital. The people of Bhattiyát are also exempt from service at the capital.\(^1\)

The classes who are exempt from begár are chiefly the following: (1) All State officials in the parganas: the subordinate staff such as Jhatiyárs, etc., are exempt while in office but again become liable on demitting State service. (2) All persons holding the rank of Akkar: these may be employed in carrying letters or for any other similar light service, but are exempt from bearing loads. (3) Respectable men of lower grade than the Akkars: these may on special occasions be called upon to collect coolies or bring firewood, milk, etc., for the Rája's camp, but are not liable for loads. (4) The zamindárs in jágirs and sásan grants attached to temples: these render service to their own superiors and to the State in their own pargana; but are exempt from State begár at the capital. (5) Special cases in which exemption from begár has been granted by an order of the Rája, but such cases are not numerous.

In 1874 Colonel Blair Reid commenced measurements of the cultivated area according to each man's actual possession, and the area and revenue were regularly entered in the register in the name of each holder, and not in that of the head of the family as was the previous custom. The old system of levying grain as revenue was also partly replaced by one of cash payments. Later on the revenue rates were modified by fixing Rs. 4 per acre on kohá land, and Rs. 2 per acre on utar land. The unemployed people in the State were then encouraged to reclaim waste lands, the demand for grain in Dalhousie and Bakloh having greatly increased.

The separate assessment of each holding has greatly facilitated the collection of the revenue, as the larger holdings were sub-divided, and the entries made in the rent-roll in the names of the individual holders, making all directly responsible for the payment of revenue. The sál, or revenue in grain, remained the same as before the sub-division, but, in order to ensure prompt adjustment of the demand, the following procedure was adopted. When grain was collected and threshed and its sale had begun, the State notified a rate in every pargana, higher than the local rate prevailing at the time. This rate was fixed for that portion of the sál required for the Rája's use in Chambé, and its effect was to restrain the zamindárs from disposing of their grain to the dealers until the State demand had been met. When a sufficient portion of the sál had been secured the State notified a lower rate, enabling the zamindárs to sell their surplus grain at a profit and satisfy the balance of the sál demand in cash. This system is still in force, and the grain revenue on each kháta has thus been much reduced. The income of the State is always affected by the fluctuating rates of grain. The State is entitled to raise or lower the revenue rates,

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\(^1\) By ancient custom the zamindárs are liable to be summoned, for the five special kind of begár, if necessary from all parts of the State.
In Brahmaur revenue was formerly realized in several ways. A money cess, called *bāchh dasrit* (*dasrit*—country-custom), was imposed on all Gaddis, whether settled in the State or many generations or immigrants from Kāṅgra and Jammu. In addition to this, wheat and various other articles, such as wool, yarn and even woollen cloth were also levied from the cultivators. The *bāchh dasrit* cess was paid by every person who held land in the Brahmaur *wizāral*, whether resident or non-resident. Other dues were paid by those who cultivated land in the absence of the owner. If an absentee landlord continued to pay the *bāchh dasrit* he was entitled, despite his absence, to recover his hereditary share of the land from his tenants on his return, including the crop on the ground. When revenue rates were fixed in 1891, the *bāchh dasrit* cess was transferred from the names of those not in possession (*i.e.*, ghar-kabia), and a cash revenue in proportion to the area was imposed on those in actual possession. No revenue in kind is taken in Brahmaur.

Formerly all Gaddis who used to pay the *bāchh dasrit* cess enjoyed certain privileges, in that persons of other tribes were prohibited from marrying a Gaddi woman or keeping a Gaddi widow. In such cases women of loose character were tried by the *Drubigal*, who exacted a penalty according to custom. But this custom is now obsolete, and the Gaddis are governed by the ordinary law.

The greater portion of Lāhul in Pāngī *wizāral* is assigned in *jāgir* to the Rānā of Triloknāth, who realizes the revenue and pays the amount fixed as *bāchh*. A peculiar custom of levying land revenue is in force in Lāhul. This custom is called *phera*, and its origin is that the *Wazir* of Pāngī used to visit Lāhul every third year, when grain and cash were paid to him as of right over and above the land revenue. The ordinary State dues were raised every year by the *Kārdu*, but the extra cesses were only realized every third year on the arrival of the *Wazir*. This custom still exists, but under the present management of the State, the salaries of the State servants are fixed, and all the cesses formerly received by officials are now considered to belong to the State as of right, and the revenue in Pāngī and Lāhul is now paid in cash instead of in grain, etc.

A yearly Darbār, called *Bhūri Jalsa*, has been held by the Rājās from ancient time in the month of Asūj. On this occasion the heir-apparent and members of the ruling family, State officials, men of good families and *Hāris* and *Chaukidars*, who were exempt from *bejār*—all in their proper order of precedence—enjoyed the privilege of presenting a *nasrāna* to the Ruling Chief. The amount, called *rulār bhūri*, was fixed for each and varied according to the status of the person presenting it. In addition to these every member of the general community who cared to do so, could present a *nasr* in

(1) *Bhūri* is probably from *thriad*, meaning "in a line", as in arranging presents.
kind according to his occupation or calling. The gardener brought
a basket of fruit and flowers; the carpenter a sample of his skill in
carpentry; the goldsmith a silver or gold ornament; the wood-
carv r a bowl or cup; the oilman a pot of oil, and so on.

On the accession of Raja Sham Singh in 1873 the privilege of
presenting Re. 1 as a naat on this occasion was extended to all re-
spectable men in the State. These are called Akkars, and correspond
very much to the Hāris and Chaukiddārs of former times. They are
all exempted from begār. The sum realised at the Bhivrī Jalsa is
credited into the Treasury.

The collection of revenue, as already stated, is carried out by
the Durbiyāls, Muqaddams, or Ugrāhikās of the different parganas,
with a staff of assistants and under the orders of the Kāndārs
of each pargana. To them is assigned the duty of collecting the
bāchh or cash revenue only, and when realised it is paid over to the
Likhnehārā in each pargana, who credits it into the Treasury at
Chambā. The sāl or revenue in kind is differently dealt with
in different wizārats. In Brahmaur and Pāngī no sāl is re-
ceived, the whole revenue demand being payable in cash; in Bhattiyār
the sāl is delivered at the Kothis, where it is retained: in the
Sadr and Churk wizārats one portion is retained at the Kothis and
the other sent into Chambā: the proportion varying according to
the requirements of the State. When cash is accepted in lieu
of grain revenue it is paid over to the Likhnehāra of the pargana. (1)
The revenue is collected twice a year, called bāhrīa and sajri,
and all the accounts are submitted at the end of each financial year,
by the Likhnehāras of the parganas to the Bakhshi or Chief Revenue
Officer of the State. For these, as well as the revenue demand
the Likhnehāra in each pargana is responsible, but he has the
assistance of the Chār in all the details of his work.

As already stated, the highest form of property recognized
in the State is the hereditary right to cultivate. This
right is conferred by a patta or title-deed from the Raja
which in every case clearly specifies the fields or plots of ground
for which the deed is granted, as well as their name, area and
rental. Beyond this the grantee acquires no ownership in the
land, which in all circumstances continues to be the property of
the State. Waste lands are never included in such grants, but by
custom the cultivator enjoys the rights of user (barten) in the wastes
near his holding. These rights are chiefly as follows:—the right
to pasture sheep and goats and also cattle; to cut grass (ghāli)
and the leaves of certain trees for fodder and thorns for hedges;
to gather or break dry wood for fuel; to cut pine or cedar splinters
for torches (jagni) from dry and fallen trees within the barten; to
fell small trees of inferior quality, called bunsāti, for fuel at
marriages and funerals. Other rights are also enjoyed, such as

(1) In addition to the ordinary grain revenue the State also takes the following products
from the samindrās:—ghi, saroa oil, ginger, apricot seeds, kachālu and hāl. Honey and other
products used to be taken, but an equivalent is now given in cash.
the grant of timber for building purposes, but for this a written permit must be obtained from the central authority at Chamba. These privileges are not confined to the actual cultivators, but are also enjoyed by the farm servants and others resident in the village, who do not own land but keep a few sheep and goats. In the case of the forests also the rights of user have all been clearly recorded, but the State reserves the right to modify or annul these privileges at any time if it is considered advisable to do so. The cultivators may not cut trees, the timber of which is valuable, even when they grow within the limits of their arable land.

As all the land in the State is the property of the Râjá, the cultivators being only his tenants, no new land can be broken up without his permission given through a patta or title-deed; and such land is liable to revenue in the same way as the older holdings. On the other hand, if the person who reclaimed the land comes from another pargana he at once becomes entitled to the same baron or rights of user as the other residents in the locality. When any area is surrendered by a cultivator or washed away by a stream it ceases to be entered in its holder’s name, and he is then relieved of all burdens in connection with it.

The rights of user enjoyed by the cultivators in waste land are, in most cases, general, that is, grazing, cutting of fuel, etc., are allowed to all in any part of the waste near their holdings, subject only to considerations of mutual convenience. In the case of ghâli or hay fields this is not so. Here each farmer usually has a special plot, near his holding or at some distance away, which by common consent is recognized as, in a sense, private. If necessary this plot is enclosed for some months in the year to protect it from cattle, and in it the grass grows long and thick. In October or later this is cut for the supply of hay in winter and then the fence is removed, till the following summer, and there is no distinction between the hay field and the common waste. Though permanently attached to the holding the farmers are not considered owners of their ghâli lands in the same way or degree as of their cultivated fields; for no patta is granted for them and no rent is paid to the State.

By ancient custom the State claims the title to all natural streams and rivers, subject to rights of user held by cultivators for irrigation purposes; owners of grâits or water-mills; and those entitled to erect chips or fish-weirs. A tax on grâits, called grâitâna, also on chips and fishing with the net or hook is payable to the State.

No Regular Settlement of the State has ever been carried out. The tenants in the State may be arranged in the following classes:

(1). The kâshthâr mâlgusâr or crown tenants, comprising the great bulk of the cultivators in the State. They pay their revenue demand direct through the Kârdârs of the parganas and in addition
are liable for certain kinds of State service which are fully detailed under begar (vide pp. 271-3).

(2). The jhumriatu.—These are of three kinds. The highest class sub-rent land from the crown tenants and reside on it, cultivating with their own agricultural implements. They give half the produce to the zamindar, after all demands for farm service have been satisfied and the seed has been put aside for the next sowing. They are also under obligation to give service in cutting wood and grass; and at marriages and funerals as well as on other special occasions in the zamindar’s family.

(3). The jhumriatu awasidar.—This class hold land in lieu of service, and therefore retain the whole of the produce. They are at liberty to cut leaves for fodder and graze their cattle within their own land.

(4). The third class of jhumriatu are farm servants. A portion of land is assigned to each for his support in lieu of cash payment; which is cultivated along with his master’s land and the produce made over to him at each harvest. He also receives food and clothing.

(5). The gharrow who may or may not reside on the zamindar’s land, which he cultivates. He gives half the produce after the seed for the next sowing has been put aside, and is liable for service at special times according to agreement.

(6). The mudiyari. This class give a fixed quantity of grain as rent after each harvest, and they are only liable for such service as is specified in their agreement.

(7). The tikidar pays cash rental, and gives service according to the terms of his contract.

In Pangí and Láhul the only form of tenancy is called adhi-ghári, that is, an equal division of the crop between landlord and tenant, but even this form is not common as the zamindars usually work their own lands.

The State contains rich and extensive pasture lands, some near the villages and others on the high mountain ranges, especially on the slopes of the Dhaulá Dáhar and the Pangí Range. The pastures near the villages are called juh, munchar and gorchar; those at a greater distance, but from which the animals can be brought home at night, are named trakar; while the high mountain pastures, only accessible to sheep and goats in summer, are spoken of as dhádr, gáhar and nígháhar. The name dhádr is most common in the Bías and Révi Valleys, while gáhar and nígháhar are found in Pangí.

The high fields, above the villages and near the trakar pastures, to which the sheep and goats are taken for grazing in summer, are called adwári or dudhári in Churán; kat and katohar in Brahmaur;

(1) The name nígháhar is from nírú, “a kind of grass” and gáhar “pasture land.”
and puhali in Pangi. The pastures near the villages are grazed by the village cattle as well as the sheep and goats; and the trarak pastures by sheep and goats only. The dhav, gahar and nigahar pastures are visited only by shepherds who spend several months every summer in these rich uplands.

The people of the Sadr, Bhattiyat and Churah wizdrats excel in the rearing of cattle, while the Gaddis of Brahmaur, who are a pastoral people, own large flocks of sheep and goats, which constitute their chief wealth.

In Pangi and Lahul, on the other hand, owing to the scarcity of fodder, a zamindar cannot afford to keep more than 20 or 25 cattle and 100 sheep and goats.

For all the pastures grazing dues, called trini, are levied by the State. In former times the trini dues for grazing used to be collected in kind, i.e., in wool and sheep or goats; a small amount only being taken in cash: and the graziers paid these dues direct to the State.

In 1863-4 the system was adopted of selling the trini by auction, and when roads were opened many Gujjars from all parts flocked to the pastures, thus enhancing the value of the contract. The same trini rate prevails for all the different pasturages, viz., 2 chaklis (i) per head, or Rs. 2-8-0 per 100 head of sheep and goats; being the maximum rate which the contractor is entitled to demand from the graziers. The amount payable to the State depends on the terms agreed upon at the time of auction.

The contract is now sold yearly in April for each purgana of the Sadr, Churah, Bhattiyat and Brahmaur wizdrats.

In Pangi wizdrat the procedure is somewhat different. The Chandrabhaga river divides Pangi into two tracts—one on the left bank, in which are situated only a few villages, the other on the right bank, comprising most of the populated area, with its pasturages. The whole of the pastures of the latter tract, as well as the special pasturages held by the few zamindars in the former tract, are reserved for the use of the people of Pangi, who are also exempt from the payment of trini dues for their own pastures. All other pastures on the left bank are sold by auction, and flocks from Churah and other parts are allowed to graze in them.

In Lahul, most of which is held in jagir by the Rana of Triloknath, both the State and the Jagirdar have their own gahars.—Those of the State are called salpan, and were probably taken over from the Jagirdar in former times as grazing ground for the private flocks of the Rajas. As no flocks are now owned by the State the salpan gahars are sold by auction, and in addition to the trini dues payable to the State the Jagirdar enjoys the privilege of receiving a sum of money called kar from those who graze their flocks in them.

(i) 5 chaklis = 1 anna.
The *dhārs* of the Sadr, Churah, Bhattiyāt and Brahmanāl *wīzdrāt* are occupied by Gujarās who pay *trini* at the rate of Re. 1-8-0 for a milch buffalo, 12 annas if not in milk and the same for a calf, being the maximum rates chargeable by the contractor. The Gujarās come up in April and retire in October, but some of them have settled in the hills like the ordinary *zamīndārs*. Their settlements have greatly increased the amount of *trini* collected, and the trade in *gхи*.

The State also auctions, along with its own pastures, the *trini* of Loduān, Pōrha, Kalākh, Mua, Dehra, Pirhain, Lakhānpur and Behaur, etc., in British and Jammu territory. This right seems to have been enjoyed for a long period, but there is no record as to how and when it was acquired. The tax, called *malāna* and *uktur*, is realised by the contractor and the rate varies in different localities. In the forests of Loduān, etc., the *uktur* and *malāna* are realised in the following manner:—In December the contractor arranges with a number of *mālundis* (shepherds) who, in return for grazing rights, pen their flocks for 60 nights on the fields of any *zamīndār* he may name, for the sake of the manure. This is called *gот*, for which the *zamīndār* pays to the contractor a fee called *malāna* and provides one of the *mālundis* in turn with food. After the shepherd has fulfilled the contractor’s requirements he is at liberty to manure the fields of any one who may pay him for doing so. No one is allowed to herd his flocks in the jungles before the *gот* begins, and in such cases the offender has to compensate the contractor for his loss.

The *uktur* tax is levied from the owners of the flocks at the rate of Re. 1 for every 100 head of sheep or goats.

The animals which are kept at home all the year round, that is, are grazed in the near pastures and not taken to the *dhārs* and *gāhars* in summer or the low hills in winter are called *ghaveri*, and the grazing dues for these are named *trini-ghaveri*.

The flocks of sheep and goats, other than *ghaveri*, are constantly migrating between the low hills and the inner mountains. In the beginning of the cold weather—October and November—they are driven to the low hills of Kāṅgāra, Nūrpur and Pāthānkot, from which they are brought back in April to their villages to manure the fields, and in June they are all entrusted to a *mālundī* or shepherd, for the summer months. After a month in the *trakar* pastures some are led up to the *dhārs* of Churāh, Brahmanāl and other parts; and others are taken over the passes of the Pāngī Range to the *gāhars* of Pāngī and Lāhul, where they remain during July and August. In the beginning of September the flocks commence the return journey over the Pāngī Range, and

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(1) The *mālundī* is a man who possesses a large number of sheep and goats, and also grazes those of others at a fixed rate of remuneration. Each of the latter is called *gāh*, and he pays the *malundī* one *manti* (nearly 2 cers pukka of grain) per head for the season in addition to salt and tax.
are brought back to the *trakar* pastures. In October they are taken to the villages to manure the fields, whose owners have to provide food for the shepherds and their dogs, as well as fuel at night. In some parts the *samindârs* pay money, in addition, to the owners of the flocks. After October the flocks are again led to the jungles of Bhattiyât, Núrpur and Pathânkot, where they remain till March.

If a man wishes to have his flock grazed with the flock of some one else he must provide a *puhâl* (shepherd) of his own for every hundred head of sheep and goats: or else pay a fee of about Rs. 15, besides the grazing tax, and salt for the use of the flock, for the cold weather only. The *puhâl* is not remunerated in cash but is provided with food, wool, etc., in return for his services. A man who has only a few sheep and goats generally makes a private arrangement with a *mâlindâ* to graze them.

In Pângi the cattle and flocks are driven early in June up to the *puhâlis* on the mountain slopes, and while there the fields are manured. In July they are taken up to the *gâhars*, where they remain till October, after which they are again brought back to the *puhâlis*. In October all return to the villages for the winter; and are penned in one end of the living rooms, and fed on the grass cut and stored during the leisure months.

In Lâhul the animals are kept at home and grazed on the pastures near the villages.

The *Jâgîrdârs* in the State represent old families who in most cases have held their lands for several hundred years, and, in the case of the Râns, for a very much longer period. A full account of each family will be found under Principal Families and Râns; several of them are branches of the ruling family. In accordance with ancient custom, and the terms of their title-deeds the *Jâgîrdârs* are under obligation to serve the State, as horsemen in the Râja’s Body-guard, providing their own horses, and to accompany the Chief with their retainers on military expeditions; but in recent years the privilege has been granted of substituting a cash cess, called *ghoriâna*, for this obligation. Some *Jâgîrdârs* are allowed special privileges.

All the *Jâgîrdârs* are liable for the *bâchh*, or revenue in cash, and according to an old usage *gharî bâchh* is also realised from the *Jâgîrdârs* in addition to the *bâchh* cess. *Gharî bâchh* means simply cash paid from the *Jâgîrdâr*’s purse, that is, from his own private income, as distinct from *bâchh*, which is a fixed portion of the cash revenue drawn from his tenants. All *begdrîs* in the service of *Jâgîrdârs* (i.e., those who hold land on the tenure of liability to give service) are liable to pay *châkrûnda* (i.e., a cash payment by a *begdrî* in lieu of the service formerly rendered to the State or a *Jâgîrdâr*, in the town or at the *Jâgîrdâr*’s house) except those of
a Jágirdar to whom a certain number of begárus is allowed free by the State, according to the extent of his jágir.

No Jágirdar can eject a cultivator, as long as he pays his revenue in full, and renders due service to his landlord, nor can the Jágirdar reclaim waste or realise revenue on it.

The following are the Jágirs in the parganas of the Sadr Wizarat:

1. Kharot, held by Mián Budhi Singh, Bágáwála.

Each of these jágirs comprises a certain number of assigned villages, except Kharot where the whole pargana is held in jágir.

The Jágirs in Churáh are—
1. Bagor, held by Mián Moti Singh, Bijlwán.

The Jágirs in Pángí Wizarat are—
1. Lápul, held by Ráná Lál Chand.
2. Do . . . . Ráná Amin Chand.

In each case the jágir includes the whole pargana.

The Jágirs in Brahmaur are—
1. Ulánsa, held by Ráná Suchet Singh.

The Jágirs in Bhattiyát are—
1. Chúári and Raipur, assigned villages, held by Mián Partáp Singh, Chambíal.

Rent-free land.—In former times it was customary for the Rájas to confer grants of rent-free land on Brahmans and temples. The five oldest copperplate deeds extant, dating from the 10th and 11th centuries, record such grants, and in the case of one of them—that of Rájá Vidagdha Varma A.D. 960-50—the descend-

(1) Mián Moti Singh, Bijlwán, died in 1908, but the succession to his jágir is still unsettled and his name is therefore retained.
(2) Ráná Lál Chand holds almost the whole of Lápul in jágir, vide p. 177. Ráná Amin Chand has a small jágir in the village of Mangraon.
(3) Vide p. 177.
nants of the original grantee, living in the village of Sungal, are still in possession of the land conferred on their ancestor. This form of grant is called sāsan and the holder of it, sāsani or sāsandṛ. Most of the rent-free grants in the State are of this nature, while others, called muāfi, are held by men of lower caste. The term muāfi, however, is now applied to all rent-free grants of land, but the name sāsan is properly used only for grants to Brahmans and temples. The holder of a muāfi grant is called muāfidār.

The temple of Thākur Lakshmī-Nārāyan enjoys a large area of rent-free land. Other temples and Brahmans also hold lands in muāfi.

The muāfīs assigned to temples are either—

1. purchased by the temple from other muāfidārs, or
2. granted by the State, or
3. granted by the persons who purchased the land from other muāfidārs and dedicated it to the temple.

The Superintendents of the State put a stop to further sales and mortgagages of muāfīs.

Most of the muāfīs are in the Bhattiyāt and Sadr Wizārats, owing to the large number of temples and Brahmans in the capital. Muāfīs attached to temples are exempt from taxation, but those held by Brahmans are liable to all the bāchh or cash cesses. In some parts a grain cess, called mangni, is paid. All the muāfidārs in the capital are also exempt from the bāchh cess, but, with a few exceptions, those who live in the villages are subject to both mangni and bāchh.

Abstract of jāgīrs and muāfīs in Chambā State in acres:

<table>
<thead>
<tr>
<th>Name of Wizārat</th>
<th>Jāgīr</th>
<th>Muāfī</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Kuhli</td>
<td>Uttar</td>
</tr>
<tr>
<td>Chambā</td>
<td>28</td>
<td>1,850</td>
</tr>
<tr>
<td>Churāh</td>
<td>9¾</td>
<td>1,157¼</td>
</tr>
<tr>
<td>Pāngi</td>
<td></td>
<td>791¼</td>
</tr>
<tr>
<td>Brahmān</td>
<td>1,008</td>
<td></td>
</tr>
<tr>
<td>Bhattiyāt</td>
<td>47¾</td>
<td>53¼</td>
</tr>
<tr>
<td>Total</td>
<td>85</td>
<td>4,860¼</td>
</tr>
</tbody>
</table>

(1) The village of Sungal, ancient Sunangala, is said to have possessed the right of sanctuary down to the reign of Rāja Charat Singh. A. D. 1808—44.
Section D.—Miscellaneous Revenue.

1. There is no distinction between Judicial and Non-Judicial stamps.

2. The values of the stamps are as follows:—

<table>
<thead>
<tr>
<th>Stamps.</th>
<th>Talabánas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.40</td>
<td>0.40</td>
</tr>
<tr>
<td>0.80</td>
<td>0.80</td>
</tr>
<tr>
<td>1.00</td>
<td>1.00</td>
</tr>
<tr>
<td>2.00</td>
<td>2.80</td>
</tr>
<tr>
<td>4.00</td>
<td>5.00</td>
</tr>
<tr>
<td>8.00</td>
<td>12.00</td>
</tr>
<tr>
<td>16.00</td>
<td>24.00</td>
</tr>
<tr>
<td>32.00</td>
<td></td>
</tr>
<tr>
<td>50.00</td>
<td></td>
</tr>
</tbody>
</table>

Half-sheet foolscap paper is used for stamps, and one-eighth of a sheet of the same kind of paper is used for talabánas.

The supply for the year is estimated and papers are stamped and valued. The value is stamped in English and Tákri figures. All such stamps and talabánas are made over to the Treasurer. There is but one stamp-vendor in the Sadr Wízárát who sells both stamps and talabánas. In the Wízárats of Pángí and Brahmáur, and in the Vikárât of Dalhousie, they are sold by the Court muharres. There are no stamp-vendors in any other place, because the stamps are used only as court-fees in civil suits and for other proceedings of the Court, as also for registration and wasiqas; they are not used for bonds and other deeds. Hence stamps are required only in places where there are Courts.

Stamps are not required, nor are stamp-vendors appointed where there are no Courts.

3. The Stamp and Court-fees Acts are not in force.

The following is the scale of Court-fees in the Civil Courts:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>16 but not exceeding 64</td>
<td></td>
<td></td>
<td>32</td>
<td>2.00</td>
<td>0.80</td>
</tr>
<tr>
<td>&quot;</td>
<td>150</td>
<td>8.00</td>
<td>150</td>
<td>2.80</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>300</td>
<td>16.00</td>
<td>300</td>
<td>5.00</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>800</td>
<td>32.00</td>
<td>800</td>
<td>12.00</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>1,600</td>
<td>50.00</td>
<td>1,600</td>
<td>24.00</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>3,000</td>
<td>100.00</td>
<td>3,000</td>
<td>60.00</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>5,000</td>
<td>275.00</td>
<td>5,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>10,000</td>
<td>400.00</td>
<td>10,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Court-fees.
Since the establishment of the Courts and the introduction of court-fees the following rates have been in force, and no other charge has ever been made:

- For Criminal cases: Stamp As. 8.
- For Registration and Wasiga: As. 8.
- For an appeal against the decision of a Civil Court: The Court-fee.
- For an appeal against the decision of a Criminal Court: Stamp As. 8.

1. Country spirit is made from treacle and molasses in stills according to the old system of distillation. A few days before the commencement of the Hindu New Year the licences for the sale of such spirit in the different parganas are sold by public auction, and the bidder is given a patta for one year. The patta contains the amount of the lease, permission to distil and sell the spirit wholesale and retail, and other important conditions. No duty of any kind is levied from the contractor.

2. The following is the list of country-spirit shops:

<table>
<thead>
<tr>
<th>Name of pargana</th>
<th>Name of locality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chambá</td>
<td>Chambá</td>
</tr>
<tr>
<td>Bhatti-Tikri</td>
<td>Hatli</td>
</tr>
<tr>
<td>Sihanu</td>
<td>Jolna and Sihhunta</td>
</tr>
<tr>
<td>Chúri</td>
<td>Chúri and Jári</td>
</tr>
<tr>
<td>Chúni</td>
<td>Eled, Khairi and Dhalag</td>
</tr>
<tr>
<td>Báthri</td>
<td>Bhagad</td>
</tr>
<tr>
<td>Sách</td>
<td>Khajiar and Mangla</td>
</tr>
<tr>
<td>Karedh</td>
<td>Karedh</td>
</tr>
<tr>
<td>Tariod</td>
<td>Pukhri</td>
</tr>
<tr>
<td>Bhándal</td>
<td>Bhándal</td>
</tr>
<tr>
<td>Tisa</td>
<td>Tisa</td>
</tr>
<tr>
<td>Dhundi</td>
<td>Masrund</td>
</tr>
<tr>
<td>Basu</td>
<td>Lothal</td>
</tr>
<tr>
<td>Lilh</td>
<td>Bunkhri</td>
</tr>
<tr>
<td>Piuta</td>
<td>Chhattrári</td>
</tr>
<tr>
<td>Kothi-Ranhu</td>
<td>Kothi Ranhu</td>
</tr>
<tr>
<td>Brahmaur</td>
<td>Ulánsa, Khami and Brahmaur</td>
</tr>
<tr>
<td>Trehta</td>
<td>Holi and Chan.</td>
</tr>
<tr>
<td>Chanota</td>
<td>Knársi and Sunas.</td>
</tr>
</tbody>
</table>

The contract is sold separately for each pargana and the contractor gives sub-contracts to open shops in his pargana. In addition to opening shops the contractor is authorised to sell spirits at the local fairs.

3. No restriction is put upon the sale of European liquor nor is any license issued for it.

1. Some opium is grown in the Churáh Wizárat of the State, and the rest is imported from Amritsar and Hoshiárpur. Charas is exclusively imported from these two Districts. No duty is imposed.
2. A contract is given for wholesale and retail sale, and each contractor gives sub-contracts to open shops in his own ilâqa. The following is the list of drug shops:

<table>
<thead>
<tr>
<th>Name of ilâqa</th>
<th>Name of locality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chambâ</td>
<td>Chambâ</td>
</tr>
<tr>
<td>Bhatti-Tikri</td>
<td>Hâti</td>
</tr>
<tr>
<td>Sihunta</td>
<td>Sihunta and Jolna</td>
</tr>
<tr>
<td>Raipur</td>
<td>Raipur</td>
</tr>
<tr>
<td>Chuári</td>
<td>Chuári and Jâri</td>
</tr>
<tr>
<td>Hubár</td>
<td>Khârî</td>
</tr>
<tr>
<td>Chún</td>
<td>Khârî</td>
</tr>
<tr>
<td>Bâthri</td>
<td>Bâthri</td>
</tr>
<tr>
<td>Sâch</td>
<td>Khajjâr</td>
</tr>
<tr>
<td>Tisa</td>
<td>Tisâ</td>
</tr>
<tr>
<td>Bhândal</td>
<td>Bhândal</td>
</tr>
<tr>
<td>Mahla</td>
<td>Mahla</td>
</tr>
<tr>
<td>Brahmanur</td>
<td>Brahmanur</td>
</tr>
</tbody>
</table>

3. The contracts for the sale of opium and charas are sold together, not separately.

4. The contracts for the sale of drugs and spirits are never sold jointly.

5. No income-tax is levied in the State.

1. The Indian Registration Act is not enforced, only deeds for mortgage and sale, etc., of immediate property being registered.

2. Every deed is written on an eight-anna stamped sheet and the registration fees are as follows:

   For amounts not exceeding Rs. 25 ... As. 4
   " " exceeding Rs. 25 but not exceeding Rs. 50 As. 8
   " " " Rs. 50 " Rs. 75 As. 12
   " " " Rs. 75 " Rs. 100 Re. 1
   For every additional sum of Rs. 100 ... Re. 1
   For every additional sum of Rs. 25 or fraction thereof ... As. 4

3. Registration is only effected at the following places:

   Localities: Sadr Chambâ, Pângî, Churî, Bhâttîyât, Brahmanur, Dalhouse.


The estimated gross revenue of the State is Rs. 4,57,543, of which Rs. 2,18,199 is land revenue, and Rs. 2,39,344 profit derived from the forests and miscellaneous revenue. Out of this Rs. 3,300 are paid annually as tribute to the British Government.
Section E.—Local and Municipal.

There are no municipalities in Chambá. The only town of sufficient size to require municipal works is the capital itself, and it is under the direct charge of the head of the Public Works Department. Being built on a slope the town is very easy to keep clean, and indeed the cleanliness of the streets reflects great credit on the management. There is an octroi duty levied on goods imported into the town. The bridge over the Rávi, below the town, is maintained by a toll levied on beasts of burden, riding horses, dandies, sheep and cattle, and on coolies bearing loads. Similar tolls are levied at the other bridges across the Rávi.

Section F.—Public Works.

All public works carried on in the State are under the control of the Superintendent of the Public Works Department. The main roads, bridges, and public buildings are under his care, and he also looks after the conservancy of the capital.

Section G.—Army.

There are no Imperial Service troops in Chambá. There is, however, a State army consisting of about 300 men, including 30 horsemen. They are under the command of Captain Sír Kanth, Baratru, who received his military training at Bakloh with the IVth Gurkha Rifles. The army is in an excellent state of discipline. It is mainly used on occasions of ceremony as a guard-of-honour to H. H. the Rájá. There is a good parade ground just outside the city of Chambá on which the troops are drilled. There are three sets of barracks capable of holding the entire army. The Rájá takes a keen interest in the welfare of his soldiers who are most comfortably housed. The army is mostly recruited from amongst the Rájpúts and Ráthis, principally the latter. There are a few Brahmans. The service is a popular one. The men are armed with the rifle. There is no artillery. The cavalry are well mounted. Dr. Chatar Bhují is in medical charge of the troops.

There are no British or Indian Army regiments permanently stationed in Chambá. But through the kindness of His Highness the Rájá, in recent years a wing of the IVth Gurkha Rifles from Bakloh has been permitted to camp for a few weeks in the summer on That, a hill in the neighbourhood of Dalhousie. The Rájá also always accords permission to the General of the IIIrd (Lahore) Division to have British troops exercised in Chambá territory by route marching, regimental manoeuvres and military picnics. The relations existing between the British Military and the Rájá have always been most cordial, though great care has to be exercised on the part of the former to avoid offending the caste feelings of the inhabitants of Chambá. Friction of any sort bas happily been non-existent up to the present.
Section H.—Police and Jails.

The head-quarters of the police are at the capital whence investigating officers are sent out when occasion arises. The only outpost is at Dalhousie where a Jamadar and 8 constables are stationed under the control of the State Vakil. Sometimes when an outbreak of epidemic disease occurs in a village a detachment of police is sent to the place to preserve order, and render any assistance that may be required. The whole body is under the direction of Mián Moti Singh, Superintendent of Police. They are recruited from amongst the Rájpúts, Ráthis and Batwáls, and there are also some Muhammadans in the force. They are trained in Chambá itself, and the officers do not go to any British or other school to learn their duty. Beyond the annual visit of the Commissioner of Lahore, there is no European inspection or supervision exercised. Crime not yet having become a science in Chambá, the methods adopted to combat it are not so scientific as in the rest of India. The system of identification by finger impression has not found its way into the State, nor do the police employ professional trackers in the search for criminals; there are no criminal tribes in Chambá, nor have the police to exercise constant supervision over particular individuals. In fact the whole State is so backward in the profession of crime that it would be absurd to use the common standards in estimating the usefulness of the police force. It is sufficient to know that crime has not yet assumed proportions large enough to call for an elaborate provision of police methods, as they exist in places where crime is the sole means of support of a considerable portion of the community. Tables Nos. 47 and 48 shew the strength and working of the Police force.

There is but one jail in the whole State. It is situated in the capital and has accommodation for 120 prisoners. Table No. 49 gives detailed information as to the number of prisoners. All imprisonment is rigorous; that is, all prisoners are made to work if they are pronounced medically fit.

They work at road-making and similar occupations. They are also employed in the gardens of the Rája and the Jail garden.

The produce of the latter, after the daily wants of the prisoners themselves have been supplied, is sold and the average net profit on the working of the garden amounts to Rs. 150 per annum. There is no other jail industry carried on. The prisoners always wear light fetters on their ankles. There are no special arrangements for juvenile offenders. The health of the prisoners is looked after by the Chief Medical Officer of the State. The annual expenditure of the Jail, including the pay of the establishment, amounts to about Rs. 5,700.
Section I.—Education and Literacy.

Chambá Town has two English schools, one a High School maintained by the State, and the other an Anglo-Vernacular Middle School maintained by the Church of Scotland Mission which receives a grant-in-aid. The number of boys attending these schools in the year 1906 was 206. There are also several schools for girls in the capital in which the scholars are taught to read and sew. Two of the girls' schools are maintained by the Mission with a grant-in-aid from the State. The State Girls' School is held in the Rang Mahal. Some very attractive embroidery work is done in these schools. All the State schools are perfectly equipped, and the Rájá takes as keen an interest in this branch of civilisation as in the many others introduced either by himself or his immediate predecessors.

Outside the capital, as may be easily imagined, there is almost no school education. There is a small school in Churáh under State control, but it is not largely attended. Tables Nos. 51-52 give the statistics as to the schools, and the amount expended on them by the State. The figures shewing the amount of literacy are given in Table No. 50.

Section J.—Medical.

The State Medical Department was first inaugurated in 1866 (vide page 111). The Shám Singh Hospital is the chief medical institution in Chambá, and was built by the Rájá whose name it bears. Along with a large out-patient department there are 40 beds for the accommodation of in-patients, and all medical and surgical requisites have been provided on a liberal scale. The building replaced an older structure erected in 1876 by Colonel Blair Reid, Superintendent of the State, which was demolished in 1891, when the Chaugán was being enlarged.

The hospital staff consists of a State Surgeon with three hospital assistants. Dr. Barkhurdar Khan, the present State Surgeon, has been in charge since 1868, and to his skill and devotion the prosperity and efficiency of the hospital are chiefly due. The subordinate staff includes compounders, dressers and servants.

The popularity and usefulness of the institution may be gauged from the following table, showing the number of new patients and operations for the quinquennial period ending with 1906:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total number of new patients</th>
<th>Total number of operations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1902</td>
<td>11,720</td>
<td>497</td>
</tr>
<tr>
<td>1903</td>
<td>10,696</td>
<td>494</td>
</tr>
<tr>
<td>1904</td>
<td>9,811</td>
<td>418</td>
</tr>
<tr>
<td>1905</td>
<td>10,935</td>
<td>459</td>
</tr>
<tr>
<td>1906</td>
<td>9,729</td>
<td>421</td>
</tr>
</tbody>
</table>

(1) These figures include patients treated by a Paid in the town, whose services are retained by the State.
As the population of the capital is only 6,000, these figures show that patients come in considerable numbers from the out-lying parts of the State. The State also maintains a dispensary at Tisa—the head-quarters of the Churah Wizârat—opened in 1881. It is under the charge of a Hospital Assistant and had an attendance of 3,372 new patients, and 178 operations in 1906.

A leper asylum, begun by the Mission to Lepers in 1876, was taken over by the State in 1881, and since then has been wholly under State management. It usually has about 20 inmates, of whom more than half are supported by the Mission to Lepers.

Table No. 54 shows the working of the Vaccination branch of the Medical Department, which is also under the control of the State Surgeon. Vaccination has practically been compulsory since 1876 and the State has been altogether free from the scourge of small-pox. Sporadic cases of the disease have occasionally been imported from without, but there has been no epidemic during that period.

The entire cost of the Medical Department is borne by the State and in 1906 it amounted to Rs. 12,520.

The Church of Scotland Mission also maintains a dispensary in Chamba, at which 6,080 new patients were treated in 1906; with 388 operations. Every year extensive medical missionary tours are also made throughout the State, during which a large amount of medical and surgical work is done. In addition, the services of a trained European nurse have for the past ten years been at the disposal of all who required them, especially in midwifery cases. The whole cost of the medical work is borne by the Mission.
CHAPTER IV.—PLACES OF INTEREST.

Chamba.

Chamba, the capital of the State, is situated on a plateau near the junction of the Saho with the Ravi (32° 33' N. and 76° 8' E.) and has a population of 6,000 souls. Behind and to the east rises the Shâh Madâr Hill crowned by a Muhammadan zîdarât of the same name. To the south a small rocky spur from this hill slopes down towards the Râvi, and limits the town in that direction. To the north is the deep gorge of the Saho. In front and to the west the Râvi flows at the foot of a precipitous cliff 200 feet high.

The town occupies two terraces. On the lower terrace is the Chaugán, or public promenade, a beautiful grassy sward, about half a mile in length, by eighty yards in width. It is almost level, and was used in former times for the game of hockey, as indeed it still is. Till recently the stone goals might be seen at both ends, but they were removed in 1890, in the course of some improvements carried out by the late Râjâ. There is no tradition of its having been used as a polo ground in former times, though the name suggests this. It is, however, etymologically distinct from Chaugán, the Persian name of polo, being of Sànskrit origin with the meaning "four-sided." In addition to being a public promenade and place of recreation, the Chaugán is also utilized on the occasion of all great State Darbars.

At the southern end of the Chaugán is the Residency, standing in its own grounds, which are tastefully laid out and kept in good order. It is a large building in the ordinary bungalow style, and is elegantly furnished. The house was originally erected as the residence of the European Political Officers, on special duty from A.D. 1863 to 1885, but is now used as a Guest-house; and here Lord and Lady Curzon were entertained on the occasion of their visit to Chamba in 1900. On the eastern side of the Chaugán are the Hâzri Bâgh, the Club and the covered Tennis Court; and farther on is a line of shops, forming the chief bazar in the town. On the western side, the Chaugán for nearly half its length overlooks the Râvi. Near the Chaugán Gate are the Post and Telegraph Offices; and from this point another line of shops stretches as far as the Kotwall, close to which is the Bhūri Singh Museum. Between these and the precipice, the space is crowded with houses, forming the Kashmiri Mahalla.

The State Hospital, a picturesque looking building, stands at the north end of the Chaugán, and behind it is the Forest Bungalow, while the new Guest-house occupies a very pleasant site overlooking the Râvi. The Mission Compound is to the north-east of the Hospital and contains two Mission Houses, a Dispensary and a Church.

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(1) The Bhūri Singh Museum was opened in 1908 and contains many objects of archaeological interest, of which an account will be found in the Museum Catalogue.
On the upper terrace the most conspicuous building is the palace, arranged in two large blocks. The northern portion contains the public Darbār halls and living rooms, while the southern portion is the "Bhera" or Zanán-Khāna. The present building is modern, most of it having been erected during the reign of the late Rájá. The oldest portion is the north-west corner, called the Kandeandi, which was built in the reign of Rájá Ummed Singh A.D. 1748-64. The Darbār halls and apartments are all furnished in European style. The entrance to the palace is from the north-east, into an outer courtyard which is tastefully laid out in flower beds, with water fountains. To the south of the palace and adjoining it is the residence of the present Rájá, also tastefully furnished in European style.

The chief part of the town is situated to the east and south of the palace, and between it and the Sháh Madár Hill. It consists of the dwelling houses of many of the high caste inhabitants, and of most of the State officials. Conspicuous among them is the Rang Mahal or Old Palace, though no portion of this building is really old, the foundations having been laid by Rájá Ummed Singh A.D. 1748-64; and the superstructure, which is of brick, is probably of an even later date. The southern portion in English style was built about 1860 by Rájá Sri Singh, who lived there in preference to the other palace. His remaining widow Rání is still reside in the Rang Mahal.

The water-course from the Sarota stream, made in the time of Sáhil Varma (p. 73) enters the town at the foot of the Sháh Madár Hill, and divides into several channels. At this point a flight of steep stone steps built by Rání Sárđa, queen of Rájá Jit Singh, A.D. 1794-1808, leads up the hill to the Rání’s shrine (p. 74). Another long flight of steps leads up the line of the rocky spur to the south of the town, as far as the Chámunda Temple. These are said to have been built by Rájá Ráj Singh, A.D. 1764-94. From this temple a fine view is obtained up and down the valley. A new and commodious Dák Bungalow occupies a site to the south of the Residency in the suburb of Darogh, and the barracks for the State troops are situated to the south of the town near the village of Jalákhri.

The most striking objects of interest in Chamba are the old temples, which exhibit much architectural beauty of design and execution. On all the principal ones are to be seen carvings of an elaborate and ornate character and in general appearance they bear a strong resemblance to the temples in Rájputánâ, from which the design was probably taken. Chief among them are the six temples standing in a line on a platform near the north-west corner of the palace, three being dedicated to Vishnu and the same number to Shiva. The Hari Ráí temple near the Chaugán Gate is believed by the people to be very old, and a tradition runs that a shallow portion of the Ráí then flowed
across the Chaungán, and the temple was reached by stepping stones. This is improbable as the Rávi cannot have flowed across the Chaungán within the human period. At the north end of the Házrí Bág stands the Champávati temple, whose legend will be found on page 74. It is the family temple of the Chamba Rájas. Two other temples in the same style are found on the upper terrace—that of Bansi-Gopál near the eastern gate of the palace, and that of Sita Rám near the Rája's house. Another temple, called Vajreshvari or Bhagavati, with fine carvings, stands at the entrance to the Sarota Nál, and is seldom seen by visitors. The temples referred to are all shikhara, or spired temples as distinct from hill temples. Of the latter class one temple—Chámunda or Chaund—stands on a small spur of the Sháh Mándar Hill. These temples have all been fully described in the Archaeology.

The new water-works now in course of construction will take the place of the open water-course made in the reign of Rája Sahil Varma, A. D. 920-40, and will greatly contribute to the health and comfort of the community and the salubrity of the town.

The works for an installation of the electric light in all the principal buildings of the town are also in progress and will soon be completed.

Khajír.

Khajír—half-way between Chamba and Dalhousie (32° 33' N. and 76° 09' E.)—is a very beautiful forest glade with a small lake in the centre in which is a floating island. The lake is about 13 feet deep, and near it stands an ancient temple to Khaji Nág, from which the place has received its name. The Dák Bungalow is open from April to November, and during the season Khajír is a favour-ite resort of visitors from Dalhousie.

Brahmaur.

Brahmaur is situated in the Budhil Valley, (32° 26' N. and 76° 32' E.) 48 miles to the south-east of Chamba, and is interesting as having been the ancient capital of the State for probably 400 years. The State kothí, destroyed in the earthquake of 4th April 1905, was believed to occupy the site of the old palace, but it is improbable that any part of the building was of great age. The temples with their images are remarkable as being among the oldest archaeological remains in the Chamba State.

The principal temples are those of Lakshmana Deví and Ganesa in the hill style and Mani Mahesa and Narsingh in the shikhara style of architecture. A description of these temples will be found in the Archaeology. A brazen bull of life size stands in front of the Mani Mahesa temple. There are inscriptions on the idols of Lakshmana Deví and Ganesa, and also on the pedestal of the
bull which prove that they all date from the reign of Rájá Meru Varma (A.D. 680-700). The level ground on which the temples stand is called the Chaúráí. Brahmaur is the headquarters of the wíndit of that name and has a season Post Office for six or seven months in summer. There is a Forest rest-house on a beautiful site, about a mile from the State kothí.

As the whole country around Brahmaur is supposed to belong to Shiva, it is sometimes spoken of as "Shiv-bhumi," and being the home of the Gaddi tribe, it is also for this reason called Gadderan.

CHHATRÁÍ:

Chhatráí is situated 24 miles from Chamba (32° 27' N. and 76° 24' E.) on the way to Brahmaur, and is a tirtha or place of pilgrimage. The only object of interest is an ancient temple, containing a brass image of Shaktí Deví or Káli, which, as the inscription shows, was erected by Rájá Meru Varma (A.D. 700, vide pp. 46 and 139). The workman, named Guugga, who erected the temples at Brahmaur, is said to have first built a house at Kothí Ramhu for the local Ráná, and had his right hand cut off to prevent him from erecting as fine a residence for any one else. The hand is believed to have been miraculously restored by the goddess, Shaktí, when he was called upon to build her temple at Chhatráí. Another tradition exists to the effect that Guugga was accidentally killed by a fall from the roof of the temple porch, after having all but completed his work. The name ‘Chhatráí’ is derived from the two words ‘chhattis’ and ‘lárhi,’ meaning 36 lárhis of land, the amount of the sásan grant formerly attached to the temple. This grant was made by Rájá Bala Bhadra (A.D. 1539-1641). A melá is held here on the third day after the Durbashtmi melá at the Mani Mahesa Lake, on the arrival of a man with a lota of water from the lake, with which the idol at Chhatráí is bathed.

MANI MAHESA LAKE.

Two marches beyond Brahmaur in the Budhil Valley is Mani Mahes, (32° 23' N. and 76° 40' E.), one of the chief tirthas or places of pilgrimage in the State.

The lake is situated on a small plain in the Mani Mahes Range at an altitude of 18,000 feet above sea level, and at the base of the Kailás peak, 18,564 feet. The lake is of no great size, and on its margin is a small marble image of Shiva, called Chaumukha.

A melá is held here every year on the eighth day of the light half of the moon in Bhádon or Asuj, which is frequented by pilgrims who come to bathe in the lake, from all the surrounding districts, and also from places far beyond the confines of the State, and even from distant parts of India.
Tisa.  

Tisa is the headquarters of the Churah wizarat and is 33 miles to the north of Chamba, on the way to Pangi (32° 50' N. and 76° 10' E.). Next to the capital it is the largest centre of trade in the State and has a Post Office, Dispensary and Rest-house.

Kilar.  

Kilar is the headquarters of the Pangi wizarat and is distant from Chamba about 63 miles (38° 5' N. and 76° 26' E.). The place is only a cluster of villages; Kilar itself being the seat of the State kothi and a forest rest-house. A season Post Office is open during summer from May till October, when all ordinary postal business is transacted. In a cedar grove near the rest-house is the temple of Det Nág; whose legend is given on page 189; and in addition to the ordinary offerings a buffalo is said to be sacrificed every third, fifth or seventh year, in the month of Katak (October). A State official from Chamba visits Kilar for several months every year for the disposal of Court cases and the collection of the revenue. He has the title of wazir.

Mindhal.  

Mindhal is the name of a village in Pangi on the left bank of the Chandra-Bhág, opposite Sách (32° 59' N. and 76° 27' E.). Here the temple of Chátunta or Mindhal Bósan Devi is situated. This shrine has been a place of pilgrimage from ancient time, and its legend will be found on page 189. It is square in shape, with a pent roof in the usual style of devi temples in the hills. The structure is of wood and stone, and consists of a central cella with two verandahs, one being enclosed and the other open. The image is of black stone in human form, which is believed to have risen out of the ground, and to extend downwards to a great depth. A mela is held here in Bhadon, and is frequented by people from all the neighbouring valleys. As many as 100 sheep and goats are sacrificed on this occasion, and the blood flows into a hole near the temple door, and is believed to run down under ground to a pool near the river, which it tinges red. The people spend their time at this mela in drinking and dancing. The priest and chela are Brahmans.

Triloknath.  

Triloknath temple is situated in Chamba-Lahul, (32° 40' N. and 76° 41' E.) at the village of Tunde, which is the residence of a local Rána or Thákur. The shikhara temple is similar to those of Chamba, but in front of it is an older shrine in the style of the hill temples. This is a Buddhist shrine, and the shikhara temple contains an image of the Bodhisattva Triloknath or Avalokiteshvara. The image is artistically carved in white marble and represents the figure of a man seated cross-legged, with six arms, three on each side; and about three feet in height. In front of the temple, and adjoining it, are places for the accommodation of
pilgrims, and others who may visit the shrine. There is a mela in August which is accompanied by drinking and dancing. No sacrifices are offered at the shrine, and the puja seems to consist chiefly in burning lights continuously in front of the image, and reciting passages from the Buddhist sacred books. These lights are made of wicks fed with ghi, and great numbers of them are arranged in a platter, and then lighted. The officiating priest is a lama and the control of the temple is entirely in the hands of the local Rána, whose residence is close at hand (vide p. 44).

This tirtha is visited by pilgrims from all parts of India, and also from Ladákh and Tibet proper, as well as the neighbouring mountains. Here Hindus and Buddhists meet and intermingle as if they were one. The pilgrims come either from the Kulu or the Pángi direction, and the Hindu sadhus frequently lose their lives in attempting to cross the high snowy passes into the Rávi Valley.

At the village of Markula or Udaipur, near Triloknáth, is a Hindu shrine to Markula Devi or Káli, in which are some fine wooden carvings. An inscription on the image contains the name of the donor who was probably an ancestor of the Rána of Triloknáth. A stone inscription, recently found, points to the Markula temple having originally been a Buddhist monastery.

Near Triloknáth may be seen the first signs of Buddhism, in the long low walls covered with loose stones, on each of which is inscribed the Buddhist prayer "Om máni padme húm." "Om, the jewel in the lotus, húm." These become more numerous, and also longer and more elaborate in British-Láhul. These walls are called máni, and it is considered an act of great merit to have contributed to their construction. The lettering is usually done by the lamas, who must be well remunerated for their trouble, and therein lies the merit of the deed.
CHAMBA DIALECTS.

BY

The Rev. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

From a linguistic point of view the State of Camba is intensely interesting. Situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. It is traversed from east to west by the Candra-Bhāga or Cināb River in the north, and the Rāvi in the south, which for part of their course through the State are no more than twenty miles apart. To the north and west lies the State of Jammū, to the east British Lāhūli (frequently pronounced by Europeans Lāhāuli), to the south the British district of Kāngrā. The area of Camba is just over 3,000 square miles, yet there are six distinct forms of speech found within its borders. Speaking roughly we may allocate them as follows:—in the north-west Čurāli, in the north-central portion of the State Pangwāli, in the north-east Camba Lāhūli, in the south-west Bhaṭēḷāli, in the south-east Bhārmauri or Gāḍī; while round about Camba city, which lies in the south-west (but further north and east than the Bhaṭēḷāli area) the dialect spoken is Čamāli. Of these all, except Lāhūli, belong to what is at present called the Western Pahāri language of the Northern Group of the Sanskritic Aryan Family, while Lāhūli is classed as belonging to the Tibeto-Himalayan branch of the Indo-Chinese Family. (See Census of India 1901, Chapter on Languages.)

The grammar of Čamāli is very much what we should expect from its geographical position. It makes its Genitive in ṛō, its Dative in jō, its Future in ṭō, it has a Stative Participle in ῳ, thus tīrōṛō, in the state of having fallen, māvṛōṛō, in the state of having been beaten, for the participle with having, it uses kārtī, as tīrī kārtī, having fallen.

Bhaṭēḷāli has, in consequence of its position, affinities with Dōgri, spoken in Jammū State, and with Kāngrī, spoken in Kāngrā. In the Genitive it has ḍā, in the Dative kī or kēḷī, in the Future gā or ghā. The dialects of Kāngrā, Maṇḍī State and Sukhāṭ State have also a Future in g or ghā. Like Čamāli it uses kārtī for the participle with
having. Its Stative Participle is very interesting; it has two forms e.g., pēhā or pēḍā, in the state of having fallen, āhyā or ayādā, in the state of having come. A form very similar to pēhā or āhyā is found in Kangra, but for the form in –ādā we have to go all the way to the State of Baghat, south of Simla, where we find āgādā, rīdā, with the same meaning as Bhatiali aḍā, pēdā. Similarly gēdā, rēhādā, in Bhatiali correspond to gōdā, rōdā (or rōhādā) in Baghati, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in –ādā is on the antepenultimate.

In pronunciation Bhatiali very much resembles Camčali. Both employ the cerebral l and s, and in both the sound given to h is midway between the sound in Urdu and Hindi and that in Panjabi. In Urdu and Hindi h is pronounced practically as it is in English. In Panjabi, when it appears either alone or in conjunction with b, g, j, d, t, s, m, n, l, it has a deep guttural sound not wholly unlike the Arabic ḥān. In Bhatiali and Camčali it is half-way between the two, while their pronunciation of h when it follows a vowel is nearly the same as in Panjabi, that is to say, h is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of h, found in these two dialects, is common to many hill dialects.

Curāh, spoken in the north-west of Camčali, has many features deserving of study. Its Genitive ends in rā or sā, its Dative in r, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kullu and the Simla States and also of the Gādi dialect of Camčali. Its Prea. Participle ends in –lā and its Stative Participle in –lā. It is remarkable that if we reckon from the south (near Simla) northwards Curah is the first dialect we find with traces of the vocative change known as openthesis. Thus, khāgā, sat (inf.) fem. khusi, khādā, eating, fem. khāti. As we go north and north-west we find openthesis to a greater extent in dialects like Bhadravāhi, still more developed in others more distant such as Pōgūli and Kishatwāri, till we reach the highest stage of bewildering completeness in Kashmiri. The normal ending of the Curāhi Future is –mā, –mē in the 1st Pers. Sing. and Plur. and –lā, –lē in the Sing. and Plur. of the other persons, though –mā, –mē are also found in the 3rd Pers. Sing. and Plur. and occasionally –lē in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in l, we find that the following dialects have a Future with l, appearing in every person, Singular and Plural: Jamnū Kirtī, Bhadravāhi and Pādāri in Jamnū, Pangwāli, Camčali and Bharmauri or Gādi in Camčali, Inner Kirtī in Kullu, and the dialects of Jubbāl in the Simla area. The following have l in the 2nd and
3rd Persons—Kulāl, Kiśāhali (Kiśāhal and neighbouring States, including the Simla municipal area), the dialect of the British district of Kot Khāl, and Baghātī (Baghāt State). Puncī in Panch State has the 2nd and 3rd Plur. in ī, and Bhalāsi in Jammā State has ī in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhī have m in the 1st Plur. are the Simla States dialects of Kāt Gurū, Kot Khāl, Kiśāhali and Baghāt, while the Jammā dialects of the Sirāj, Bhadrāwāh and Bhalās have both m and ī combined in the 1st Plur.

We notice then the interesting fact that, in the middle of the dialects which have ī in the Future, extending from Puncī to Jubbaḷ we have as a wedge an area which has its Futures in g or gh, comprising the dialects of Bhaṭṭāḷ (Camba), Kangra, Māṇḍi and Sukāṭ, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in ī, keeps the ī purer than the more outlying: thus Curāhī and the dialects beyond the north and north-west, in common with the Simla dialects in the south, introduce m.

The great interest in Curāhī lies in the fact that it is the first stage on the linguistic road to Kangrī. South and east of Curāhī we do not notice special Kangrī characteristics, but as soon as we begin to study this dialect we feel the force of those tendencies which find fuller and fuller scope as we go north and west till we reach the Kangrī area.

The Bharmarū or Ġāḍī dialect is spoken by the Gaddis who inhabit the district called Gadhāran, which includes Bharmarū in Camba State and the adjoining part of Kangra District. It has been somewhat fully treated of along with the Kangra dialect itself in the Appendix to the Kāṅgrā Gazetteer, to which I may perhaps be permitted to refer the student. To have bound it up with the rest of the Camba dialects would have unduly swelled the dimensions of this volume in its Gazetteer form, so I deemed it better to omit it.

To my great regret I was unable when in Camba to meet with any speakers of Pāḍarī, the dialect of Pāngī. Grammatical information bearing upon it exists in two manuscripts, both compiled by the orders of H.H. the Rāja of Camba, one a few years ago for the Linguistic Survey of India, and one two years ago for myself. These manuscripts, however, differ, in important particulars, and while undoubtedly valuable facts can be gleaned from a comparison of the two, one cannot feel the same certainty as to the accuracy of the result, as one would if one had had opportunity of making a personal study of the dialect. It resembles in a number of details the Pāḍarī dialect spoken in the district of Pāḍar in Jammā State two or three stages further down the Čināb than Pāngī.

Linguistically the chief interest of Camba centres in Lāhūlī, spoken
in the north-east portion of the State. In British Lāhul to the east of Camba Lāhul, there are three dialects of Lāhulī. There the Bhāga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flow for some little distance before entering Camba Lāhul. The dialect spoken in the Bhāga Valley is called Banūn or Gāri or Gāra, that in the Candra Valley is called Rangloī, and the dialect of the valley of the united stream is known as Patni, Patan or Manṣāṭī. The dialect of Camba Lāhul we may call, for want of a better name, Camba Lāhuli. Lāhuli will thus be seen to comprise four dialects. Lāhuli bears some resemblance to Tibetan, to Kanāṣāṭī (the remarkable language spoken in a single village in Knū called Malāṇā or Malāṇī), and to Kanāwari, spoken in Kanēwar in Basījahr State. The resemblance of Camba Lāhuli to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table:

<table>
<thead>
<tr>
<th>Language</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patni</td>
<td>63</td>
</tr>
<tr>
<td>Rangloī</td>
<td>37</td>
</tr>
<tr>
<td>Gāri</td>
<td>30</td>
</tr>
<tr>
<td>Kanāṣāṭī</td>
<td>29</td>
</tr>
<tr>
<td>Tibetan</td>
<td>22</td>
</tr>
</tbody>
</table>

and in a briefer list of Kanāwari words 47. The number of words in the lists, which appeared identical with the corresponding Camba Lāhuli words, was Patni 14, Rangloī 3, Gāri 2, Kanāṣāṭī 6, Tibetan 3, Kanēwār 3. The lists with which the Camba Lāhuli words were compared are those printed by Mr. A. H. Diao in 1896. Such a comparison may lead, however, to an incorrect conclusion. A similar comparison between, say, English and German, would yield a very high percentage of resemblances, yet the two languages are perfectly distinct. We may feel quite sure that an inhabitant of Camba Lāhul would find it impossible to understand any dialect or language in the list except Patni.

The chief difficulty of Camba Lāhuli lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Infinitive, and one connected with the Future, thus:—tēsi, strike, beat, (Infinitive), Fut. tēmōg. The Present tense has tēśādō and tamādō, Imperf. tēśādeg, tamādeg. kūrī, say, Fut. kā (kōg). Pres. Ind. kūrīdō, kūdō, Imperf
APPENDIX I.

A CHAMBYĀLI VOCABULARY
Drawn from title-deeds of the 16th and 17th Centuries.

Skr. = Sanskrit  H. = Hindi

VERBS.

1. 2.
3. asa he is 3. hoe, ahe, hoie thīā ho was
1.
2.
3. asan, ahan they are 3. hoe, hon, bhon thīē they were
dīē, dīēa given Skr. dāta
v sukā abandoned, granted
likehā written
pāi-dīēa granted
pūridā filled, full Skr. p.p. pūrita
v chadēya, chadēa dispensed with, released
KITā made Skr. krta (kitā thīā was made)
badhā fixed Skr. baddha bound
khāyā eaten
pīēē drunk
v sanhāyā performed
v kamayā practised
lei F. taken
bacnā to be preserved
khāēa to eat, enjoy
rakhnā to keep
pānā to keep, preserve, protect
mangnā to demand
bhognā to enjoy
tarnā to make
badnā to cut
v bhalēa to till
v kūhāyā to irrigate (from kūh irrigation-canal)
kāē(n)īēā eating thīā he was eating
pi(n)īē drinking
sā(n)āh-dā performing
v kumā(n)-dā practising
(rotē kamānā to earn one’s bread

NOUNS.

v sanjū temple-servant, who prepares “sanj” for pājā, consisting of flower, drub, rice, &c.
śāsan rent-free land given to temples or Brahmins
śāsūn also called māpi from Arabic mu‘āfi.
śāsān From Skr. śāsana order, charter by which such land is granted.
v ghori F. rock, large boulder
chand (i) steep mountain-slope, precipice
bheṣth(i) uncultivated upper part of the mountain-slope
dīśa direction, cardinal point Skr. dīś(a)
sīma, sīya F. boundary, limit Skr. sīma
nāli(i) rivulet
kuḷ(a), kulla F. canal, watercourse Skr. kulyā Kaśm. kul
kuhī, kohla irrigated land (derived from kuḷī)
tūr unirrigated land. In Bhadravāh uṭār
net, na river Skr. nadi
hasaṅgā river-bank (Churāh)
dhāḍā, dāḍara precipice
pāṇi, water Skr. pāṇīya drinkable, drink
rāc, rā king Skr. rāja
pattā plate of metal on which a title-deed is engraved Skr. patta plate, tablet
putra son Skr. putra
pota grandson Skr. pautra
bhumī land Skr. bhumī
bhūn, bhūī
batā F. path Skr. vartama (?); now: bāt
biṣā, biṣāra detail, detailed account Skr. vy-avahāra
bārī hedge, fence Skr. vāṭa; now: bār
khaḍā ravine now: khaḍ
bāmī small pond, tank Skr. vāpī an oblong pond
tālā tank
bij grain, corn. Skr. bija seed, grain
cab marshy ground (Churāh)
gharāt, ghrāi water mill Skr. gharatā stone
ghāt mountain-pass Skr. ghāṭa landing or bathing place
sūgarā ground round the house, compound
ragavā Skr. sākavāta vegetable garden Kolli svārī
kfośīl inspector of police Skr. kośṭhapāla storeroom-keeper
an corn Skr. anna food, rice
pāhāri temple-servant (the temple of Lakṣmi Nārāyana has one pājārī and four pāhāris) Skr. prāharika from prahara a watch
dhām religious duty
grām village Skr. grāma
nāṭi barber Skr. nāpīta
bhai ridge
cheń portion chikā to snatch
syāla slate Skr. šāla rock
reśh mountain-ridge
dhīmha hilllock, mound
desīrt use and want of the country rt from Skr. rtu rule
Dieś (a) the Council or Court, i.e., the Rāja or the heir-apparent
bans lineage Skr. vaṃśa
bansauli genealogy Skr. vaṃśāvalī
gāhī ford Skr. gāhana
bar ficus religiosa Skr. vata ficus indica
amb(a) mango-tree Skr. āmara H. ām.
jamānīa eugenia jambolana H. jāman
krīśi mulberry-tree or kind of oak, quercus semicarpifolia (?)
phāṅgārī fig-tree, ficus palmata
kalāṅi diminutive of kalain a deodor (?)
sapar rock
sapari rocky ground
ghar house Skr. grha
ghar-hānī, ghar-thāi (m) site of a house Skr. grha-sthāna
bakrī goat
dāṇa grazing-dunes
(The custom still prevails in that for every goat two caklis are paid in the valley and
two cakliś in the mountain. Till twenty years ago the full amount was paid in goats, which were partly sacrificed to Cāmuṇḍā, sometimes as many as a hundred on the occasion of a Naurātrī. At present the money is received by contractors.)

bhūṣā, bhūkāh vernacular Skr. bhaśā language
pūrva east
dakṣiṇa south
paścima west
uttara north
agni south-east
caukśi mansion

-gala small mountain pass Skr. gala neck
-sākhi witness Skr. sākṣi
bag large field tri-bag
(gohara pasture-ground (?) Skr. goćara)

yoracārā pasture-ground

MEASURES.

kunu = $\frac{1}{4}$ lārhi

lārhi } = 4 kunu

lāhari } = 3 acres

bhang = 2½ lārhi

MEASURE OF CAPACITY.

dron Skr. droṇa  { 1 khāri = 20 piḍa (or droṇa) }
mānī = 2 pakka sers  { 1 piḍa = 20 mānī }
pīra Skr. pījaka  (Bhāṭī)
pāth = mānī

trāṇi grazing-dues, from Skr. trāṇa grass (two cakliś for each goat, eight annas for each buffalo)

-viṣṇu portion of land
cākari service, cākar servant
bān forest Skr. vana
vyohā footpath Skr. goćara (?)
kav tribute Skr. kava

-viśāh cash given to Raja for land distinguished from “sāl” revenue in kind
māṁśa man Skr. māṁśa
ghora cattle Skr. go cow

dhān rice Skr. dhānā, dhānya corn (growing in the field). In the Rajat. dhānya means always rice cf. Stein’s note at I, 246

bārsā } year

bargs

khaḷ (?) } threshing-floor. Skr. khala
khaḷa

phāṛi water-spring, source Pers. faūrah
pratiṣṭhā solemn consecration of a house, temple, tank, etc. Skr. pratiṣṭhā foundation (pratiṣṭhā kārā to consecrate, to found)

māṭh, māṭhī hospice for travellers Skr. māṭha hut, monastery, hospice

Bāru a Brāhmanical caste Skr. Bāru a young Brāhman

Gosāvī a sect of ascetics Skr. gośāvī

bh (a) slope between terraced fields
sandher, sandhī F. boundary Skr. sandhī junction

padar plain (as proper-name indicates a portion of the Upper-Cīnāb Valley; also found in Padar Pass between Chamba and Bhadravāh)

khumbā field
topa slight ascent, gentle slope
rākṣa preserved forest, now: rakh Skr. rākṣa to preserve
bāg garden Persian bāgh

kirsan cultivator + Skr. kārṣaka
hāthujiat forced labour
bīth-bīgār Skr. viṣṭi-vikāra (?) change of service
sandhyāīa boundary-mark
cal (ā) water-course Skr. (Sprite to move, to run
purohiti priest Skr. purohita
prohāt probhat
prohātīyāi priest-ship also: purohitiyāi and purohiti
bhauli portion (?) + bhorā?
phakī promise
bār day (bāre in the days of) Skr. vāra
prer(f) upper edge of steep slope
bhāt lower
nuil irrigated land or planting out rice (?)
perī steps (correct spelling pair) from pair foot (step)
nadali rivulet
haṭ shop Skr. khaṭa
khalvāa sweetmeat-seller now khalvā from khalvā sweetmeat
sankalpa grant Skr. sankalpa decision, intention, (sankalp kavā to grant)
chīrakota footpath, shortcut, now chīrkot Skr. chīd to cut
khilī fallow-land Skr. khila waste-land
bu(n)dīlī cultivated land
ghār portion of crops due to the land-owner
dauḍāmbha confluence Skr. ambu = water
jhumart village house, hamlet

NUMERALS.

ek, ik, it one
do, dui, dva two, dēsthām the Rāja’s second son
tra, tre, trai, treī three
caur four
panj five
chat, chai six
das(ā) ten
caudha fourteen
batri thirty-two
aḍh a half
dherk one and a half

ADJECTIVES.

uparā (F-li) = upper in connection with
[jhiklī] = lower names of villages
bhūnī (from bhūn ground)
pür-lī (F-li) situated on the other side

POSTPOSITIONS.

bigur except Pers. Arabic ba-ghair
badle instead of (idhe re badle instead of this)
pā from Skr. Abl. pārsešt from the side of
bīcā from within
bēth-kari beneath cf. English in-side out-side
ander-kari inside cf. German ober-halb, unter-halb inner-halb, auszer-halb
npat-kari above
prakārā-kari for reason of, in (this) manner
madhyāle inside, from Skr. madhyā cf. manjha
milde adjoining, from Skr. mil to join, to meet

1 In Bhadravah jāktā
CHAMBA STATE]

A. Chambytli Vocabulary

- *jog(e)* in behalf of, to; now: *jo* used to form the Dative case
  from Skr. *yogati*, *yogena* {according to
  {in consequence of

- *(hyath)* *heath(e)* beneath
  *ki* to (probably from *kari*, see beneath)
  *ri* Fem. *ri* Plur. *re* H. *ka*, *ki*, *ke*
  *da* "di" "de"
  *andar* inside
  *dhare* with
  *manjh* in Loc. H. *men* Skr. *madhya* in the middle of
  Adj. *manjhot* inner
  *manjhā* from within, Abl. *madhyā* from the middle of
  *samet*, *sмет* with Skr. p.p. *sameta* joined
  *tai*, *tā(īh)* as far as Skr. *tāvat* + H. *tak*.

- *kane* from, with
  *ni* by H. *ne*
  *upra*, *upare*, *sprāhā*, *upari* above, upon

- *bheria* outside, separate from; from Skr. *bahi* outside (?)
  *andria* inside; from Skr. *antar* H. *andar* inside

- *khale* beneath (now *khal*); Skr. *sthala* ground (cf. *khamb* Skr. *stambha* column)
  *lei* as far as H. *liye*?
  *pico* behind
  *auro, ydāro, vār, hvār, uri, ydāre, uār* on this side of
  *pāre* on that side of
  *bukhne* below (now *bukh*) from *bukh* ground (cf. above i.v. *khal*)
  *kari* for the sake of Skr. *kṛte* because of

**PRONOUNS.**

- *je* which, who
  *its*, *tees* of this
  *uñna-rā* of them
  *se(h)* that
  *je koi* whoever
  *tih ne, tini* by him
  *tidhe-rā* of that, his
  *tedhe-ra* of them, their
  *tidhe-ra* e(h) this (adj.)
  *tidhy-dā* of it, its
  *idhi-dā (di)* of this, of it, its
  *udhe-rā* its
  *ute-rā* their
  *thna* by them
  *thnā* by them
  *kuss* any one H. *kisi*
  *koi* any

- *ikādā* each (of each ?)
  *sabh* all Skr. *sarva* H. *sab*
  *jihā* (pron. *jihōn*) as Skr. *yathā*
  *tihā* thus Skr. *tathā*
  *ik* one

- *dāś F. the other* (Masc. *dāś* Plur. *dāś*) H. *dāśrā*

**CONJUNCTIONS.**

- *hor* and H. *aur*
- *tathā* also Skr. *tathā* thus, also
- *alha* and Skr. *alha* now, further
- *pra* but Skr. *param* moreover, but
ADVERBS.

agra, age afterwards Skr. Loc. agre in front H. ḍge
vadhā hither H. idhar
bhī also
iti-nimitta therefore, for this reason Skr. nimitta cause, reason
pice formerly Skr. Loc. prṣṭhe behind (lit. at the back, from prṣṭha back)
pratham first Skr. prathamam
dhura dhuraḥ all in all (?)
bic in (bicāḥ from within)
kūpādēg, kuādēg. In the case of the Verb pīpī, arrive, Fut. pīpō (pīpōg) we have in addition to Pres. pīpādō, and Imperf. pīpādēg, forms from some other root pījīdō, and pījādēg.

The questions suggest themselves—are the forms derived from the Infin. and the Future identical in meaning or not? Should we expect to find them in every verb?

The Past is even more interesting. It appears to have seven forms, ending in -tēg, -dēg or -dōg, -tō, -dō, -tō, and a shorter form ending in -g. Thus we have:—

from kūtī, say, kūtēg, kūta, kūg, I said.

" that, do, thātēg, thēg (thādēg is probably Imperf.).

" raṇḍī, give, raṇḍēg, raṇda, rēg.

" pīpī, arrive pīq.

" shētī, take away, shēda.

" ībē, go, īdēg, īdō.

" shubū, become, shūtēg, shūtō.

There is even another form in -gē as kōsīgū from kōsī, be obtained. We have also rē from raṇḍī, give. Have all these forms the same meaning, or do they really represent different tenses?

The rules for the formation of the negative are sometimes very complicated, or the formation is very irregular. The general rule is that the negative is formed in the Imperat. by prefixing tha and in other tenses by prefixing ma, but we have:—

nēg, I shall know, maēg, I shall not know.

īdēg, I went, neg. iggiēnu.

dōpōg, I shall fall, neg. ma dag.

ābōg, I shall come, neg. māgīg.

ēl, go (Imperat.) neg. thel.

ādani, come (Imperat. plur.) neg. thādani.

In iggiēnu, I did not go, and āggēnu, I did not come, (from andēg I came), the ma of the neg. seems to have been changed to mu and added at the end.

It is worthy of note that the agent case of the subject is employed with every tense and mood of transitive verbs.

Some of the final consonants, particularly the letter g, are frequently pronounced so faintly that it is almost impossible to say whether a word ends in a vowel or a consonant. This doubt arises especially in the case of the 1st Sing. of various tenses. Possibly in some cases it is equally correct to insert and to omit g.

An examination of the grammatical forms of Camba Lāhuli which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest
interest, and which are worthy of full investigation. The grammar of Lahuḷi has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:—Camēḷi, 37,433; Carāḥi, 26,859; Bhārmantri or Gāḍi 26,361; Bhōṭiā 24,999; Pangwāḷi, 4,156; Lahuḷi 1,543. It is probable that the Bhāṭāḷi speakers are included under Camēḷi; the figures returned under Bhōṭiā seem quite incorrect.

There is no literature in any Camba dialect except Camēḷi, in which the Gospels of Matthew (out of print), Mark and John, the Sermon on the Mount and the Ten Commandments have been printed. The Gospel of Luke is ready for the press. The character used is a slightly adapted form of Tākri.

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. e stands for the sound of ch in child, ch being its aspirate, ēh is sh in shout, while in sh the s and h are separate; ā, ē, denote o, e followed by nasal a, and so for other vowels; η denotes the sound of ng in singing, t is a sound mid-way between t and d, u in italics occurring in a word in ordinary type denotes the sound half-way between a and ə, and eu in italics denotes the short sound corresponding to ə.α.

In conclusion, I have to express my cordial thanks to the Rev. Sōhan Lal, of the Church of Scotland Mission in Camba, for most valuable assistance, very willingly given, in connection with the Camēḷi dialect. In following his authority one cannot go wrong. If there are mistakes under the heading of Camēḷi the responsibility is mine. To Dr. Hutchison of Camba I am indebted for much personal kindness while engaged in this work. He lent me a copy of the parable of the Prodigal Son in Camba Lahuḷi, which he had in his possession, and which, although differing considerably from the translation here given, was of assistance to me in making it.

The enlightened ruler of Camba, H.H. Rājā Bhūrī Singh, C.I.E., lays all visitors to his territories under a debt of gratitude. In this work his assistance was invaluable, as he placed his servants and his subjects at my disposal, and in every way showed the deepest and most cordial interest.

T. Grāhāme Bailey,
Wazirābād.

January 30th, 1905.
# APPENDIX II.

## CHAMBA DIALECTS.

### CAMEALI.

#### Nouns.

##### Masculine.

<table>
<thead>
<tr>
<th>Nouns in -a</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghûr-á, horse</td>
<td>-á</td>
</tr>
<tr>
<td>G.</td>
<td>-û rû</td>
<td>-û rû</td>
</tr>
<tr>
<td>D.A.</td>
<td>-û jû</td>
<td>-û jû</td>
</tr>
<tr>
<td>L.</td>
<td>-û bicû</td>
<td>-û bicû</td>
</tr>
<tr>
<td>Ab.</td>
<td>-û knûchû</td>
<td>-û knûchû</td>
</tr>
<tr>
<td>Ag.</td>
<td>-û</td>
<td>-û</td>
</tr>
<tr>
<td>V.</td>
<td>-û</td>
<td>-û</td>
</tr>
</tbody>
</table>

##### Nouns in Consonant.

<table>
<thead>
<tr>
<th>N.</th>
<th>ghar, house</th>
<th>ghar</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ghar-û rû</td>
<td>-û rû</td>
</tr>
<tr>
<td>Ag.</td>
<td>-û</td>
<td>-û</td>
</tr>
<tr>
<td>V.</td>
<td>ghar</td>
<td>-û</td>
</tr>
</tbody>
</table>

So also babû, father.

##### Nouns in -i.

<table>
<thead>
<tr>
<th>N.</th>
<th>háthû -i, elephant</th>
<th>-i</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>-ûû</td>
<td>-ûû</td>
</tr>
<tr>
<td>V.</td>
<td>-ûûû</td>
<td>-ûûû</td>
</tr>
</tbody>
</table>

Nouns in -ûû, biccû, scorpion, are declined like háthû, ûû taking the place of i.

nû or nû, name, has G. Sing. ûûû rû, N. Pl. nûû or nû G. Pl. nûû rû

##### Feminine.

##### Nouns in -i.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>kurû -i, girl</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ûûû</td>
</tr>
<tr>
<td>V.</td>
<td>-ûûûû</td>
</tr>
</tbody>
</table>
**GUMA STATE.**

**Camealt.**

- **Nouns in Consonant.**
  - **Sing.**
    - N. baihā, sister
    - G.D.A.L Ab. Ag. baihā -ī rā, &c.
  - **Plur.**
    - baihā -i or -ā
    - -i or -ā rā, &c.

- **V.**
  - gā, cow, is thus declined—
    - N. gā
    - G.D.A.L Ab. gā -ī rā, &c.
    - Ag. -ī

- dhū, daughter, has oblique dhūa.

Many proper nouns, especially less common ones, and many of the less common foreign words, such as Hindi religious terms, inflect in the Singular the Genitive and Agent cases alone.

---

**PERSONAL PRONOUNS.**

- **Sing.**
  - 1st haū, tu, sā, tū
  - G. mārā tērā, usērā, isērā
  - D.A. minjō tējō, us jō, is jō
  - Ab. " or mērē tañj or tērē "kachā, "kachā
  - Ag. mañj, tuñ, uni

- **Plur.**
  - N. aśi, tuñi, sē, tēh
  - G. hamārā, tēmārā, unhērā, inhērā
  - D.A. asē jō, tusē jō, unhē jō, inhē jō
  - Ab. "kachā, " kachā "kachā, "kachā
  - Ag. asē, tusē, unhē, inhē

---

**INTERROGATIVE RELATIVE PRONOUNS.**

- **Sing.**
  - N. kūn, who?
  - G. kusērā
  - D.A.L Ab. kus jō, &c.
  - Ag. kunī

- **Plur.**
  - jē, who
  - jisērā, kunhērā, jinhērā
  - jis jō, &c. kunhē jō, &c.
  - jini kunhē jinēhē
CHAMBA STATE.]

Gamesali. [Part A.

Koi, any one, some one, has Gen. kusiau rā, or kusīā rā, Agent kusūā.

Kui, what? Gen. kudhērā; Oblique kait (e.g. kait kanē).

Other pronouns kiech, something, anything; sabhē, all; hēr, other; sabhē koi, everyone; jē koi, whoever, jē kiech, whatever; sabhē has Oblique sabhēnā; hēr has Oblique Plur. hōrē or hōrnhē.

Emphasis is expressed by the addition of -ī, -ītī, -īau or -īauī. (The first i is sometimes short), thus: -ēīoi or ēīoi, that very one; ēīoi, this very one; usiō, usīoi, that very one (Oblique); usīau, that very one (Agent).

Apū or apu, is a Reflexive Pronoun, meaning myself, ourselves, yourself, yourselves, himself, herself, itself, themselves, and is indecl.

ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in -ā, in which case they have Sing. Obl. -ā, Pl. -ā throughout, and Fem. -ī both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of kachā, from, than, thus: kharā, good; us kacha kharā, better than he; sabhē kachā kharā, better than all, best.

The following forms are worth noting:

Demonstrative. īdehā, like this or that; itūā, so much or many.
Correlative. ĭdehā, like this or that; ītaūā, so much or many.
Interrogative. īdehā, like what? ĭtehā, how much or many?
Relative. īdehā, like which; ītaūā, as much or many.

Dēhā, is sometimes added to other words as ādakkēhā, a little, &c.
Jihā is used with the Oblique of nouns, and pronouns to express like, as ghārē jihā, like a horse, in the manner of a horse.

ADVERBS.

Many Adjective are used as Adverbs; when so used they agree with the subject. The following is a list of the most important Adverbs other than Adjectives.
CHAMBA. State.]

Gamealt.

[Part A.

Time.

parsu, day after to-morrow or day before yesterday.
canth, day after day after to-
morrow, or day before day be-
fore yesterday.
kadi, sometimes, ever.
kadi na, never.
kadi na kadi, sometimes, bhiagà, in the morning.

Place.

kudi jò, whither?
titò, tidhà, tidi, there, (correla-
tive, see below.)
kutiaù, any where.
upper, up
jhik
jhikì kanàrò
{down.
néò, nìr, near.
dùr, far.
aggò, in front
piccoù, behind.
andar, inside.
bàhar, outside.
manjhaòò, in the middle.
cauhì ki kanàrò
" bakkì
{ on all sides.

'ítì, tidhà, tidi,' are correlative forms corresponding to jittò, jidhà jidi.

From the forms idhà, kuðhà, &c., interesting Adjectives are con-
structed, as kuðhàì, or kuðhà kàì, of where? belonging to where?
ìdhàì, of here, belonging to here.

Other Adverbs are—

ki
kipò
kas kari
kìhò
kìhà kari
is kari
is kàrò
is gálì kari
{why?
{how?
{for this reason.
{in this manner.
{in that manner.
{in which manner.

{ in this manner.
{ in that manner.
Chamba State.  

Camel.  

| tā, then (of reasoning; Punjabi tā) | jugtī jugtī kari | well.  
| Hindi tā. | jugtī kanc |  
| tauš quickly | hē, yes.  
| acāpāk suddenly. | nēhī, na, no, not.  
| tābarār, at once, quickly | attī, very.  
| nirālā manjh, in private, separately. |  

Prepositions.  

The principal Prepositions are the following. The same word is frequently both a Preposition and an Adverb.  

rā (Pl. rā, f. ri) of  
jō, to  
biçe  
manjh in.  
minjhe  
kachā, from, from beside, than,  
pār, on the other side.  
wār, on this side.  
kach, beside (maï kach, beside me.)  
kans, with, (maï kans, with me.)  
tikar for, (users tikar, for him.)  
bōth, under.  
uppar, upon.  

bābat, about, (tāi or teri bābat, about thee.)  
sāhi, like (aśā sāhi, like us.)  
wirōdh, against.  
tulē equal to, (users tulē, equal to him.)  
barōbar equal to, (tusā or tumhāre barōbar, equal to you.)  
akkhi bakkhi round about.  
umō parē  
karnāre, towards, (unbēre kanāre, towards them)  
prant, after, (udhā prant, after it.)  
sawā, except, besides (mēre sawā, except me.)  

The suffix -ā frequently expresses the idea of from, as:——  
kach, beside; kachā, from beside, from.  
bicē, in; bicē, from in, from among.  
manjh, in; manjah, minjah, from in, from among.  
bakkhi, side; bakkhā, from the side of.  

Conjunctions.  

The commonest are:——  
attā, and.  
pār, but.  
jā, if.  
kīhī kari, because.  
tā bhi, nevertheless.  
bhāś bhalā ki although.  
jihā jō, as if.  
jihā kari, in order that.  
ki, that, or.
THE VERB.

Auxiliary Verb.

Pres. Aux. I am, &c. hai hai hai hin hin hin
Pres. Aux. I was, &c. thiya thiya thiya thiya thiya

Fem. thi, throughout.

INTRANSITIVE VERBS.

tirā, fall.

Pres. Cond. I may fall, &c., tir-ā -ā -ā (or-ā) -ā -ā -ā
Fut. tir-lā -lā -lā -lā -lā -lā

Fem. tir-li

Imperat. tir -tirā
Indef. Indic. or Past Cond. tir-dā -dā -dā -dā -dā -dā -dā

Fem. -di

Pres. Ind. Sing. tirā hai Plur. tirā hin.
Imperf. Sing. tirā thiya Plur. tirā thiya.
Past. Ind. Sing. tirā f. tiri Plur. tirā f. tiri
Pluff. Sing. tirā thiya Plur. tirā thiya.

Participles tirā, falling; tirā, fallen; tirā, in the state of having fallen; tiri kari, having fallen; tirā hāc, while falling; tirā sā, faller or about to fall; tirā ā, falling.

Verbs in general are very regular but some are slightly irregular.

pānā, pānā, fall.

Pres. Cond. pānā pānā pānā pānā -ā -ā -ā -ā
Fut. pānā
Imperat. pānā
Indef. Ind Plūr. pānā pānā
Past. Ind. Sing pānā f. pēi Plur. pānā f. pēi

Participles pānā, falling; pēi kari, having fallen; pēi rā, in the state of having fallen; pūsēsā, faller, about to fall.

hūnā, be, become.

Pres. Cond. hūnā hūnā hūnā hūnā hūnā hūnā hūnā hūnā
Fut. hūnā
Imperat. hūnā hūnā
Indef. Ind. hūnā
Past. Ind. hūnā
Oomeali.

**Ind come.**

| Pres. Cond. | tə iyo iyo (iyə) | tə tə in |
| Fut.       | təa               |
| Imperat.   | əa               |
| Indef. Ind.| ənda             |
| Past Ind.  | ənda             |

Participles, əkərə, having fallen; aχərdə or aərdə, in the state of having come.

| Pres Cond. | jə | jəo | jə (jəo) | jə | jə | jən |
| Fut.       | jəllə |
| Imperat.   | jə | jə |
| Indef. Ind.| jənda |
| Past Ind.  | Sing. gəə | f. gə | Pl. gə | f. gə.

Participles gəχərdə, gəə, in the state of having gone.

**Rəhədə, remain.**

| Pres. Cond. | rəhə, &c. |
| Fut.       | raihlə |
| Imperat.   | raih |
| Past Ind.  | rəhə |
| Participle | rəhərdə, in the state of having remained. |

| Pres. Cond. | bəhə |
| Fut.       | baihlə |
| Imperat.   | baih |
| Past Ind.  | baihə |
| Participle | baihərədə, in the state of having sat, seated. |

**Transitive Verbs.**

**Məraḍə, beat.**

Məraḍə is conjugated exactly like tiraḍ, but in the past tenses, like all other transitive verbs, has a special construction.

| Past. Ind. | məroḍə |
| Pres. Perf. | məroḍə hai |
| Plupt.     | məroḍə thiya |

When the object is governed by the preposition jo, the verb does not agree with it, but remains in the masculine singular form.
The Passive is expressed by the Past Partic. mārū, with the required tense of jānā, go, the verb agreeing with its nominative, thus kaṅ magā jālā, I (f) shall be beaten or killed.

The following are slightly irregular:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indef. Ind.</td>
<td>pinda.</td>
<td>khāndā.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>pītā.</td>
<td>khāyā.</td>
</tr>
<tr>
<td>Indef. Ind.</td>
<td>dūn or dūnā, give.</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>dittā.</td>
<td>dīnā.</td>
</tr>
<tr>
<td>Pres. Cond.</td>
<td>3rd Pl. din.</td>
<td>lepā or lajā, take.</td>
</tr>
<tr>
<td>Indef. Ind.</td>
<td>lepā</td>
<td>lindā.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>galānā, say, speak.</td>
<td></td>
</tr>
<tr>
<td>Pres. Cond.</td>
<td>galē, galē, &amp;c. 1st Pl. galē.</td>
<td></td>
</tr>
<tr>
<td>Indef. Ind.</td>
<td>galāndā.</td>
<td>gānā, do.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>galāyā.</td>
<td>kurā, do.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>chāhtā.</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>kirtā.</td>
<td></td>
</tr>
</tbody>
</table>

lēi īśā, bring, and lēi jōnā take away, are conjugated like īśā and jōnā and are treated as Intransitive Verbs.

It will be noticed that—

i. Verbs whose stem (formed by dropping the a of the Infin.) ends in a vowel, or a vowel followed by h, add n to the stem before the dā of the Indef. Indic. and Pres. Part. as khānā khāndā, galānā galāndā.

ii. Verbs whose stem ends in a or āh tend to shorten a to ā in the Past. Indic., e.g., galānā galāyā, khānā khāyā, ushānā ushāyā, baṇāna baṇāyā, cāhānā cāhāyā.
Such verbs generally drop the á of the stem before the ā of the 1st Sing. and 1st Plur. Pres. Cond. thus—

\[\text{gāā for gāāā, jā for jāā.}\]

Habit or continuance is expressed either by the Past Partic. with the required tense of kārā, do, in which case the Past Partic. is indecl., or by the Pres. Partic. with vēkā, remain. In the latter case both verbs agree with the nominative. Thus:

\[\text{sē pēā kārāā āi, he is in the habit of falling.}\]
\[\text{sē pēā kārāā āi, she is in the habit of falling.}\]
\[\text{sē pāādi rāiādā āi, she continues falling, she is always falling.}\]

Very interesting examples of what appears to be the organic passive in ā are found in some verbs, e.g., cāhāā āi, from cāhā, wish, it is needed or fitting or necessary; samāhāā āi, from samāhā, understand, it is understood, &c. Cāhiyā generally stands for the Hindi cāhiyā.

In Camālī practically every Infinitive is pronounced with cerebral ā, the ending being āa. In Panjābī after r, r, rh, rh, and in some parts of the Panjāb after l, ā is changed to n. In Urdū there is no cerebral ā.

**Numerals.**

*Cardinal.*

| 1—ikk. | 19—umni. |
| 2—dā. | 20—bīb. |
| 3—trāi. | 27—sattāi. |
| 4—caur. | 29—uppattūri. |
| 5—panj. | 30—trīh. |
| 6—chī. | 37—sattattūri. |
| 7—satt. | 39—untaī. |
| 8—aṭṭāi. | 40—cāli. |
| 9—mau. | 46—chataī. |
| 10—das. | 47—sattā. |
| 11—yārā. | 49—annujā. |
| 12—bara. | 50—panjāb. |
| 13—tāhrā. | 53—trapunjā. |
| 14—caudā. | 57—satunjā. |
| 15—pandrā. | 59—nāṣhti. |
| 16—sojā. | 60—saṭṭh. |
| 17—satārā. | 67—satāṭ. |
| 18—aṭṭhāra. | 69—unhattar. |
70—sahattar. 90—nabba.
77—sathattar. 97—satānu.".
79—unūśi. 100—sau.
80—āśi. 200—dū sau.
87—satāśi. 900—nau sau.
89—unānū.". 1000—hajār.
100,000—lakh.

**Ordinal, ुँ.**

1st, pailhā. 6th, chaṭhā.
2nd, dūwwā. 7th, satū.".
3rd, triyyā. 10th, dasū.".
4th, caṃtā. 50th, panjāhū.".
5th, panjā.".

ik wērī, once. daiddh, 11.
dō wērī, twice. paṅg dō, 2¼.
paihli wērī, first time. sawā dō, 2¼.
dāwwī wērī, second time. dhāi, 2¼.
dā gūnā, two fold. sādhā caur, 4¼.
trai gūnā, three fold. ikk pāo, ¼.
addhā, half. trai caṃtāī ¼.

It should be noted that in sathattar, seventy-seven, the t and h are pronounced separately. The word is sat-hattar, not sa-thathar.

Ordinal numerals are ordinary Adjectives declined like Adjectives in -ā; those ending in -ā retain their nasalization when inflected.

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of dō is daiddh, of trai traṭh, of caur caūh, of chā chū.".

There is still a further inflection sometimes seen in the Locative case, as cauñhī bakkhi, on four sides, all round.

īō, is sometimes added for emphasis, dōō, the two of them.

---

**Sentences.**

1. Tērā nāi kai hai? What is thy name?
2. Is ghoṛē ri kitā umr hai? How much is the age of this horse?
3. Idā kachā Kashmir (or Kashmirā) tikar kitā (or kitā) dūr hai? From here to Kashmir how far is it?
4. Tērē babbē rē gharē kitā puttar hin? How many sons are there in your father’s house?
5. Haũ ajj bārê ḏūrā kachā hāₙḍi ayā. I today from very far have walking come.

6. Mērē cācē ṛa puttar uṣērī baihūi kanē bīhōrā hai. My uncle’s son is married to (with) his sister.

7. Gharē hachā (or cīṭā) ghōrī ri kāṭhī hai. In the house is the white horse’s saddle.

8. Uṣērī pīṭhī par kāṭhī kasa. Upon its back bind the saddle.


10. Sē parbatē ri cōṭi uppar gāi bakri cārdā hai. He on the hill’s top is grazing sheep and goats.

11. Sē us bāṭā hēṭh ghōrē uppar bīṭhōrā hai. He under that tree is seated on a horse.

12. Uṣērā bhāī apni baihūi kachā bārā hai. His brother is bigger than his sister.

13. Uṣērā mul dhāi rupayyē hai. Its price is two and a half rupees.


15. Usjē ēh rupayyē dēi dēā. Give him this rupee.


17. Usjē jūṭi mārī kari jōṛi kanē bānūhū. Having beaten him well tie him with a rope.

18. Khūhē kachā pāṇi kāḍdhā. From the well draw water.

19. Mārē aggē calā. Walk before me.

20. Kusērā kōḷā tērē pīccō āi rēhōrā hai? Whose boy is coming behind thee?

21. Sē tūsākus kachā nullā lēā? From whom didst thou buy that?

22. Grāē rē ikk hāṭwānūi kachā. From a shopkeeper of the village.

Vocabulary.

(Chiefly Nouns, Adjectives and Verbs.)

ādr, respect, honour.

agriṇā, meet.
akār, image, resemblance.
akārūn, unreasonably, causelessly.
aklibāḷā, wise.
alakh, lazy.
ammā, mother.
āṃḍā, egg.
anēk, many.
amnhi, storm.

aṅhūṅā, impossible.

aṭhwarā, week.
aṅhrī, mustard.
bab, babb, father.
bāṭhōrā, separation, division.

bāṅhēr, wolf.
bāṅhā, throw (net, &c.).
baiṅ, sister.
baiṅā, sit.
bail, on.
bañjā, purple.
bakhērā, dispute.
bakrā, f. (-ī) goat.
bāl, hair.
bañ, jungle.
bānā, sow.
bauñā, make.
bañānt, making, making up.
bāndā, open, open by.
bauñā, divide.
bāpī, voice.
bauhnā, bind.
bañ, big.
barh, year.
bañī, garden.
barkhān, rain.
barnañ, account, story.
batāīrā, builder.
bāthri, kind of fine cloth.
bātōñā, gather.
bāt, way.
bauñā, left (hand).
bārī, feeble.
bār, delay, length of time.
bānūdh, mad.
bāhī, brother.
bhāīr, (āt short) bhār, sheep.
bhāl, expectation.
bhāntār, treasury.
bhāntārī, master of ceremonies.
bhāntā, break.
bhār, load.
bhārī, sheep pen.
bhānti, manner.
bhawikhyatbiktā, prophet.
bhawikhyatbāñi, prophecy.
bhīug, morning.
bhrāñ, red bear.
bhrāmāñ, lead astray.
bhuñī, on the ground.
bhukhāñā, light (fire).
bhūmi, bit of land.

bi, seed.
bīr, wind.
bīrī, evening meal.
bibāsthā, law.
bihālñā, seat.
bīlā (f. -ī) cat.
bīnūñā, pierce.
bīrām, rest, Saturday.
bolāñ, say, speak.
buddhīmān, wise.
bubār, custom, tradition. cf. Vyasatāna
buñjāñā, understand, ascertain.
bunā, weave.
bura, bad, ugly.
būtā, tree.
cāhrāñā, raise, shut (of door).
cakki, mill.
cali jāñā, go away.
candarān, moon.
carañā, graze.
cārā, cause to graze.
caskāñā, be angry.
cātā, remembrance.
chal, beautiful.
chāh, buttermilk.
chāl, deceit.
chalā, jump.
chālī, wave.
chamā karnā, forgive.
chatī, roof.
chōkāñ, tear.
chikāñ, pull, draw.
chinn bhinn karnā, scatter.
chūhāñ, touch.
cicalāñ, call out.
cinč, cinčā, noise, shout.
cinā, sign.
ciru, little bird.
cōr, thief.
cōrā, steal.
cugāñā, cause to graze.
cugnā, choose, graze.
dān, gift.
dand, tooth.
dānd, ox.
daṇḍ, punishment.
daṇḍwat, entreaty.
darāṭi, sickle.
daryā, river.
dēh, body.
dinā, give.
dhak, a little, gently, slowly.
dhalaṅkā, move away, be pushed away.
dhāmī, feast.
dhaṅ, herd, flock.
dhāṅas bannāṅ, be cheerful.
dhauḷā, white (of hair).
dheṅā, fall.
dhiṅ, daughter.
dhramuṅ, tread upon.
dhrūmpā, draw.
dhūṅā, wash.
dhupp, sunshine.
dhūr, dust.
dikkhā, see, look.
din, day.
dinḍ, dinḍā, noise, shout.
dīṭṭā, lampstand.
dōkh, dōs, accusation, blame.
dūr, door.
duṅṭā, where two ways meet.
dubhāṅā, doubt.
dubṅā, cover.
duddāṅ, milk.
duggāṅ, deep.
duṅṛāṅi, pregnant.
durgāṅdha, stench.
gā, cow.
gadhā, ass.
galāṅā, say, speak.
gandāṅṅa, knot.
garthī, shirt, coat.
ghar, house.
gharṅā, carve, engrave.
ghāṭ karṅā, kill.
ghāṭi, watch.
ghōṅā, ghi.
ghōṅā (f-i) horse.
ghriṅā, go down (sun, etc.).
grāṅ, village.
guāḷ, guāṅā, shepherd.
guāṅā, lose.
gundāṅā, weave, plait.
guppaṅā, cave.
gupt, secret.
hacōṅā, white.
hāṅ, eye.
hakkā, noise, call.
halkā, small.
hal jōtāṅā, plough.
hallā, crowd.
hāṅā, be defeated.
hāṭhī, elephant.
hatī ṯāṅ, return.
hatiā, murder.
hatāṅ, turn, turn back.
hattā, hand.
hēṅā, part.
himmat, daring, courage.
hīṅgaṅā, shake.
hīṅḍ, winter.
hōṅtāṅ, stammerer.
hūṅā, be, become.
idā udi, here and there, scattered.
il, kite.
inā, come.
jāṅat, boy.
jāṅal, ignorant.
jal, net.
jalāṅā, dumb.
jalāṅā, be burned.
jamṇāṅ, bear; be born.
jaṅ, go.
janghā, leg.
janṣṭāṅ, member of marriage.
Chamba State.

jāhū, knee.
jāṇṇa, know.
jas, respect, honour.
jhalōrā, mad.
jhambū, dust.
jhūri, rain.
jibhū, tongue.
jimi, ground.
jittpā, win.
jutā, shoe.
kabulnā, accept.
kāelā, soft.
kahānā, be called.
kabū, olive tree.
kalam, pen.
kaljōttī, black bear.
kanāk, wheat.
kuṇḍhā, edge, border.
kau, ear.
kannēk, girl.
kār, toll.
karnā, do.
kast, trouble.
kathōr, hard.
kathōrā, hardness.
kaṭṭhan, difficult.
kās, hair.
kākh, cheek.
khalārgā, stretch, spread.
kānā, eat.
khārū, good.
khārē hūnā, stand.
khāṣ, rust.
khāṭtār, field.
khīṇjā, be tired.
khīṇjū, spread.
khīṭā dēsā, hasten, run.
khōkh, bosom.
khrāṅg, cause to eat, feed.
khrāṅgā, pluck.
khuñā, be opened.
khusā, seize.

Oamesli.

killā, alone.
kīṇā, nail.
kīṭhā, together.
kōjā, boy.
kōṁal, meek.
kōṁrūnā, hew.
kūkkār, (f. kūkkṛi, ) cock.
kūkkṛi, maize.
kumāṅā, complete, do.
kūnā, corner.
kunā, pond, pool.
kurti, girl.
kusūṭhrā, ugly.
kutā (f.-i) dog.
lakk, waist.
lammā pūṣā, lie down.
lāṛā, bridegroom, husband.
lāṛi, wife, bride.
lāṛā, fight.
lāṭā, lame.
lāṭā phatā, property, goods.
lōhā, insect that destroys cloth.
lōṅā, take.
lōṭa, lie down.
līkkhū, write.
liptāli, rolling.
lōhā, iron.
lōp karnā, disregard (law, &c.).
lukpā, hide oneself, be hidden.
lunārī, reaping.
lung, blade (of grass, etc.).
lunā, salted.
luṅpā, reap.
māchenghā, fish.
māhmā, honour, glory.
makhir, honey.
māḍli, = mōḍli.
māṛā, man.
māṛi, measure.
manja, bed.
mard, man.
mardā, die.
mārā, beat.
mās, meat.
mātā, intention, advice.
mātā, much.
mēgh, rain.
mēl, connection, meeting.
mhaul, buffalo.
milā, meet, &c.
mīṭhā, sweet.
mōndli, assembly, meeting.
mōra, dead.
mūth, face.
mugāri, abundance.
mukarna, refuse, deny.
mund, head.
nadi, stream.
naṯgar, city.
naḥṭā hūṇa, stoop.
nakk, nose.
nāl, stream.
mar, male.
nāri, female.
nhasā, run.
nijōr, weak.
ōth, lip.
pacheṇṇā, recognise.
pḍhrā, plain, level.
pinḍā, way.
pinṇā, sharp.
pair, foot.
pūlaṅ karṇā, keep, preserve.
palṣṭa, wrap.
palnā, foot (of bed, &c.).
pāṇi, water.
parṣūnā, guest.
parbat, hill.
pardhā, read.
parkha, try, tempt.
parkhṇi, trial, temptation.
parrām karṇa, bow down.
pāṛū, door.
pasāc, wicked spirit.
pāṭar, vessel.
pattreṭṭa, stony.
pāṭka, girdle.
pāṭ, stomach.
phagṣā, fig tree.
phēkā, fox.
piṇā, cause to drink.
piṅa, drink.
pīr, pain.
pīṛhi, generation.
pinḍa, body.
pitṭh, back.
phal, fruit.
phir ṯna, return.
pōṭhi, book.
punā, pẖahlu, shepherd.
pujṣaḷa, priest, worshipper.
puiṭha, rub, wipe.
puiṭṭa, arrive.
punṛthna, resurrection.
pūṇa, fall.
pūr, upper or lower millstone.
puttar, son.
puttī, daughter.
raṇa, make, produce.
rachia, protection.
rakṣaṇa, place.
rājā, mix.
rāṇa, be united, meet.
rāṇḍi rūṇi, widow.
rāḥna, be angry.
rāt, night.
rēṇu, remain.
rikkh, black bear.
rōṭi, bread, food.
rukkh, tree.
rulkṣṇa, roll.
rūṇa, cry.
rurṣa, flow, be poured.
sadā, call.
saf, clean.
sahāta, help.
sāña, large number of men.
sakhā, empty.
samādhī, grave (particularly of Hindus).
sangal, chain.
santān, offspring.
sapā, foam.
sar, head.
sarhānī, head (of bed, &c.).
sarth, sign.
sasū, mother-in-law.
sauhrā, father-in-law.
sūrā, moisten, wet.
sūrā, service.
sūhr, city.
sūrā, intelligent.
sūhī, leopard.
sūt, cold.
sūkhānī, teach.
sūkhūnā, knowledge.
sūkhūnā, learn.
sullā, ear (of corn, &c.).
sūnā, knead.
sūrnā, hair.
sūrhānī, please.
sūg, lamentation, sadness.
sūgī, sad.
sūhrā, husband.
sūkkar, ox.
sūthī, stick.
srāp dānā, curse.
suṣṭā, spring (of water).
suṣṭāhā, able to see.
sukhālā, easy.
suṣṭi, circumcision (from sannāt).
sūnā, sleep.
sunā, cause to hear, relate.
sundar, beautiful.
sunnā, desert.
sunā, hear.
suphal, advantageous.
sūr, pig.
sūrajas, sun.
śāhī, service.
śākā, bow.
śaktar, confession, agreement.
śalti, piece of cloth.
tārā, star.
tattā, hot.
tair, quickness.
taula, quick.
tanū, deaf.
tērh, ready.
tōl, oil.
ṭhākūnā, blame, rebuke.
ṭhanḍā, cold.
ṭhinū, ignorant.
ṭhīrā, little.
ṭīṅgu, leave, give up, divorce.
ṭīrṇā, fall.
ṭōṅgū, look for.
ṭratkā, leaven.
ṭrhūnā, thirsty.
ṭučch karṇā, despise.
ṭuṇḍā, armless.
ṭubhāṛṇā, rip open, rip.
ṭubhṛṇā, incite.
ucān, raise.
ucē, high.
udhrāy, tear.
ugrahān, collect (taxes, &c.).
ūlaṁha, reproach.
uḍrub, oppression.
urnā, lamb.
uṭ, camel.
uṭhān, rise.
wair, enemy.
warnā, enter.
### BHATEALI

**Nouns.**

**Masculine.**

**Nouns in -a.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.  ghôr-a, horse</td>
<td>-s</td>
</tr>
<tr>
<td>G.  -s dâ</td>
<td>-s dâ</td>
</tr>
<tr>
<td>D.A. -s kâ or kî</td>
<td>-s kâ or kî</td>
</tr>
<tr>
<td>Loc. -s bicc</td>
<td>-s bicc</td>
</tr>
<tr>
<td>Ab. -s kachâ or kichâ</td>
<td>-s kachâ or kichâ</td>
</tr>
<tr>
<td>Ag. -m or -û</td>
<td>-û</td>
</tr>
<tr>
<td>V.  -û</td>
<td>-û</td>
</tr>
</tbody>
</table>

**Nouns in Consonant.**

<table>
<thead>
<tr>
<th>N.  ghar, house</th>
<th>ghar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag. -ô or -û</td>
<td>-û</td>
</tr>
<tr>
<td>V.  -û</td>
<td>-û</td>
</tr>
</tbody>
</table>

**Nouns in -i.**

<table>
<thead>
<tr>
<th>N.  háth-i, elephant</th>
<th>-i</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.D.A.L.Ab. i dâ, &amp;c.</td>
<td>-i dâ, &amp;c.</td>
</tr>
<tr>
<td>Ag. iô or iô</td>
<td>-iô</td>
</tr>
</tbody>
</table>

bubû, father, is declined like ghar.
sà, name, is indecl.

Nouns in -a, such as biccû, scorpion, hindû, Hindû, are declined like háthî (Ag. biccûaû, &c.).

**Feminine.**

**Nouns in -i.**

<table>
<thead>
<tr>
<th>N.  kur-i, daughter, girl</th>
<th>-iû</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.D.A.L.Ab. -iû dâ, &amp;c.</td>
<td>-iû dâ, &amp;c.</td>
</tr>
<tr>
<td>Ag. iû</td>
<td>-iû</td>
</tr>
<tr>
<td>V.  -iû</td>
<td>-iû</td>
</tr>
</tbody>
</table>
Nouns in Consonant.

N. bhaiñ, sister
G. D. A. L. Ab. bhaiñ-ú dá, &c.
Ag. -ú
V. -e or -ú

gauñ, cow, is thus declined—

N. gauñ
G. D. A. L. Ab. gañ dá, &c.
Ag. gañá

Pronouns.

Singular.

1st mañ
G. märä
D. A. mikkä, miki
tükä, tuki
L. märë bicc
tuddh bicc
Ab. mañ or mërs
tañ, têrë kachä
kachä or kichä
Ag. mañ
tuddh, tañ

2nd tú
suñ
us, &c.

3rd sa dá
us, &c.

N. tusñ, tusi
G. tussa, tussarä
D. A. asñ koñ, ki
tusñ koñ, ki
L. .. bicc
Ab. .. kachä, kichä
Ag. asñ
tusñ

Adjectives.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are declined except when they end in -ú (f. -i). Then they
are declined like masculine nouns in -a and feminine nouns in -i, as burā jāgat, bad boy. Ag. S. burī jāgath, Gen. pl. burī jāgathā da. Khari kuri, good girl, Gen. S. khariā kuriā da, jāgathē da ghorē keō, to the boy's horses.

Comparison is expressed by means of kachā, from, than, as kharā, good, is kachā kharā, better than this, sabhā kachā kharā, better than all, best.


inyā, thā, like tinyā, thā, like kinyā, kūhā, like jinyā, jīthī, like
this that what? which
itā, so much titā, so much kitā, how much jītā, as much
or many or many or many? or many

---

**ADVERBS.**

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives:

**Time.**

<table>
<thead>
<tr>
<th>Time</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>ibbē, now</td>
<td>itthē, here</td>
</tr>
<tr>
<td>us wējē, then</td>
<td>utthē, there</td>
</tr>
<tr>
<td>kālhā, kadhārit, when?</td>
<td>kuthē, where?</td>
</tr>
<tr>
<td>jālhā, when</td>
<td>kūthāhē, whither?</td>
</tr>
<tr>
<td>ajj, to-day</td>
<td>jīthē, where</td>
</tr>
<tr>
<td>kal, to-morrow</td>
<td>itthē tikkār, up to this</td>
</tr>
<tr>
<td>parañ, day after to-morrow</td>
<td>itthē kachā, from here</td>
</tr>
<tr>
<td>cānth, day after that</td>
<td>uppar, up</td>
</tr>
<tr>
<td>picchhī kāl, yesterday</td>
<td>thallē, down</td>
</tr>
<tr>
<td>kadi, sometimes, ever</td>
<td>nērā, near</td>
</tr>
<tr>
<td>kadi na, never</td>
<td>dūr, far</td>
</tr>
<tr>
<td>kadi na kadi, sometimes</td>
<td>aggū, in front</td>
</tr>
</tbody>
</table>

Others are kāt, why; is gullā, for this reason; hā, yes; nēhē, no, not; jugēterā or jugīterā kuri, well; khirdē, quickly; āsā sāhi, in this way, thus.
PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pār, beyond</td>
<td>near, beyond</td>
</tr>
<tr>
<td>wār, on this side</td>
<td>on this side</td>
</tr>
<tr>
<td>biic, in</td>
<td>in</td>
</tr>
<tr>
<td>uppar, upon</td>
<td>upon</td>
</tr>
<tr>
<td>hāṭh, below</td>
<td>below</td>
</tr>
<tr>
<td>tikkar, up to</td>
<td>up to</td>
</tr>
<tr>
<td>māī kach, beside me</td>
<td>beside me</td>
</tr>
<tr>
<td>māī kannā, with me</td>
<td>with me</td>
</tr>
<tr>
<td>na wāsta, for him</td>
<td>for him</td>
</tr>
<tr>
<td>tāī bakhā, about thee</td>
<td>about thee</td>
</tr>
<tr>
<td>sārō sāhī, like us</td>
<td>like us</td>
</tr>
<tr>
<td>uḍhō parant, after it</td>
<td>after it</td>
</tr>
<tr>
<td>uḍhō ārō parā, round about it</td>
<td>round about it</td>
</tr>
<tr>
<td>unha dē kanārē, towards them</td>
<td>towards them</td>
</tr>
<tr>
<td>mārō suā, apart from me</td>
<td>apart from me</td>
</tr>
</tbody>
</table>

VERBS.

Auxiliary.

Pres. I am, &c. hā hai hai hā ā han
Past I was, &c. Sing. thā f. thi Plur. thō f. thō

Intransitive Verbs.

paunā, fall.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>pau -ā</td>
<td>-ā (or -ē)</td>
</tr>
<tr>
<td>Fat.</td>
<td>pō -ghā</td>
<td>-ghā -ghā -ghā -ghā -ghā (or paughā, &amp;c.)</td>
</tr>
<tr>
<td>Imperat.</td>
<td>pau pōā or paunō</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>pōnāda ( -i -ā -iā)</td>
<td></td>
</tr>
<tr>
<td>Impf.</td>
<td>( -i -ā -iā) &quot; Past, &quot; thā, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Past Indic.</td>
<td>pēa f. pēi</td>
<td>Pl. pē f. pīyā or pēla</td>
</tr>
<tr>
<td>Pres. Perf.</td>
<td>pēa hā, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Plpof.</td>
<td>pēā thā, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Partic.</td>
<td>pēkari, having fallen; pēha, pēndā, in the state of having fallen; pounā, falling; pounsūdūla, faller, about to fall.</td>
<td></td>
</tr>
</tbody>
</table>

Some verbs have slight irregularities.

haunā, be, become.

Fat. hānghā
Imperat. hō hōā
Past Cond. hundā
Past Ind.  hośa  f. hoi  Pl. hoće  f. hoće.
Partic.   hoi kari, having become

auña, come.

Fut.      aughā
Imperat.  ā  auā
Past Cond. aundā.
Past Ind.  āyā  f. āi  Pl. āē  f. āē
Partic.   āyāda, āyāda, āhyā, in the state of having come.

jānā, go.

Pres. Cond. jā  jāē  jāē  jē or jaiē  jāā  jān
Fut.      jāngha
Imperat.  jā  jāē or jāē
Past Cond. jandā
Past Ind.  gēā or gē  f. gēi  Pl. gō  f. gōē
Partic.   gēhā or gēhādā, in the state of having gone

raihnā, remain.

Pres. Cond. rēhā  raihē  raihē  or rēhīē  rēhā  raihn
Fut.      raihngha
Imperat.  raih  rēhā
Past Ind.  rēhā
Partic.   rēhādā, in the state of having remained

bāihnā, sit.

Transitive Verbs.

mārnā, beat, in general like pauña.

Fut.      māhrghā
Past Cond. mārdā
Past Ind.  agent case of subject with mārēā, which agrees with subject
Pres Perf. "  "  mārēā hai  "  "
Plupf.    "  "  mārēā thā  "  "

Passive is formed by using mārēā with the requisite tense of jānā, go, as, mārēā jāngha, I shall be killed.

The following are slightly irregular:--

khānā, cat.

Past Cond. khāndā
Past Ind.  khādhā
CHAMBA STATE.]  

Past Cond.  pīnda
Past Ind.  pīta
Past Cond.  dindā
Fut.  dinghā
Past Ind.  dittā
Past Ind.  lēā
Past Ind.  galayā
Past Ind.  kittā

Piṅa, drink.
Dēnā, give.
Laiṅa, take.
Galāṅa, say, speak.
Karnā, or Karnā, do.

let auna, bring; let jānā, take away, are conjugated like auna and jānā.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāpū, bābā, bāwā, father.
ammā, mother.
bhāē, brother.

bobō, bobbē, elder sister.
bhaiṅ, younger sister.
puttar, son.
dhi, daughter.

khasam, lārā, husband.

trimaṭ, lāri, wife.
mard, man.
trimaṭ, woman.

jāgat, lauhṛā, boy.
kuṛī, girl.

guāl, puhāl, shepherd.
cār, thief.
ghōṛ-ā, horse.

-d, mare.
dānd, ox.
gau, cow.
mhā, buffalō.
bakṛā, he-goat.
bakṛi, she-goat.

bhāḍ, sheep.
kutt-ā, dog.

-i, bitch.

rikkh, bear.
sih, leopard.

bhagār, wolf.
khōtā, gadhā, ass.
sūr, pig.
nukk-ar, cock.

-ri, hen.

bill-ā, cat (male).

-ī, " (female).

ūtt, camel.
pakhrū, bird.
ill, kite.

giddār, jackal.
hāthī, elephant.
hattth, hand.

pair, foot.
nakk, nose.
bākkti, eye.
mūh, mouth.
dand, tooth.
kann, ear.
√sirāl, kās, hair.
sar, head.
jibh, tongue.
pēṭ, ḍhidh, stomach.
pitth, back.
dēh, body.
pōthi, book.
kalam, pen.
manjā, bed.
ghar, house.
daryā, river.
nāl, stream.
√dhār, pahār, parbat, hill.
√dhaqqād, precipitous slope.
√padhrā, plain.
khēttar, field.
rōti, bread.
pāṇi, water.
kaṇak, wheat.
kukkri, maize.
rakkh, būṭā, tree.
girā, village.
saihr, city.
bau, jungle.
macchi, fish.
batt, way.
phal, fruit.
mās, meat.
dāddh, milk.
āṇḍa, egg.
ghēō, ghi.
tēl, oil.
chāh, buttermilk.
√dīhāṛi, day.
rāṭ, night.
√dīhāṛā, sun.
cann, moon.
tārā, star.
bāṭ, biār, wind.
barkhā, rain.
dhup, sunshine.
nhēī, storm.
bhār, load.
bī, seed.
lōhā, iron.
kharā, good.
burā, bad.
bāqḍā, big.
lauhkā, small.
sust, lazy.
danā, hōshyār, wise.
nakārā, foolish, ugly.
chōṛā, swift.
painnā, sharp.
ucchā, high.
chaṛī, beautiful.
ṭhaqqā, cold.
tattā, hot.
miṭṭhā, sweet.
saff, clean.
tēṛ, ready.
ghatī, little.
matā, much.
haunā, be, become.
aunā, come.
jāṇā, go.
bauṁṇā, sit.
laiṇā, take.
dēṇā, give.
pauṇā, vīrṇā, fall.
ūṭṭhān, rise.
kharā haunā, stand.
dikkhānā, see, look.
khāṇā, eat.
piṇā, drink.
galāṇā, say, speak.
sauṇā, sleep, lie down.
karnā, karnā, do.
railhān, remain.
mārnā, beat.
puchēāṇā, recognise.
jaṇṇā, know.
puṇḍā, arrive.
nhasāŋ, run.
ugasi jāŋa, run away.
baŋaŋa, make.
rakhhā, place.
sadṛṇā, call.
sikkhā, learn.
parbhā, read.
līkhhā, write.
marnā, die.
suṅṇā, hear.
hatṛṇā, turn.
hati suṅṇa, return.

bagnā, flow.
laṛṇā, fight.
jittūnā, win.
bārnā, be defeated.
calijanā, go away.
rāhṇā, sow.
dānd jōtṛṇā, plough.
khuaŋa, give to eat.
piānā, give to drink.
suṅṇā, cause to hear.
cugṇa, graze.
cugāŋa, cārnga, cause to graze

Numerals.

Cardinal.

1—ik.
2—dō.
3—trai.
4—caur.
5—panj.
6—chi.
7—satḥt.
8—saṭṭṭh.
9—nau.
10—das.
11—nyaṅrā.
12—bārā.
13—tehrā.
14—caurā.
15—pandrā.
16—sadā.
17—satārā.
18—ṭhārā.
19—unāl.
20—bih.
27—saṭṭāi.
29—unattri.
30—trihi.

37—satattri
39—uṇṭāli
40—cāli
47—saṭāli
49—uṇunjā
50—panjāḥ
57—saṭunjā
59—uṇāhat
60—saṭṭṭh
67—saṭṭhat
69—uṇphattar
70—sahattar
77—saṭṭhatar
79—uṇāssi
80—assī
87—saṭsseśi
89—uṇānuē
90—nabbe
97—saṭānuē
100—sau
200—dō sau
1,000—hajār
100,000—lakhh
Sentences.

1. Tērā nā kē hai? What is thy name?

2. Is ghore dī kitaī umbar hai? How much is this horse's age?

3. Itthē kachā (or itthā) Kashmir kitaī dūr hai? From here how far is Kashmir?

4. Tuārē babbē dē ghar kitaī jāgat han? In your father's house how many sons are there?

5. Mai aij bārē dūrā kachā (or dūrē kichā) haundī ayā. I to-day from very far have walking come.

6. Mārē cācē dā jāgat usā bhainē kanē bīāhā hai. My uncle's son with his sister is married.

7. Gharē hacchē ghore dī kāthi hai In the house the white horse's saddle is.

8. Usdāi piṭṭhi par kāthi bannhi dēā. Upon his back bind the saddle.


10. Se dhārē dē rehā uppur ganē bakrīē engāndē hai (or engāē kardē hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.

11. Sē us rukkhē hēth ghore uppur baithēā hai. He under that tree on a horse is seated.

12. Uddā bhai apnā bhēṇā (or bhēṇā) kachā baddā hai. His brother is bigger than his sister.

13. Usdā mul dhāi rupayē hai. Its price is two and a half rupees.

14. Mērā bab (bāpū) us halkē ghare andar raihndē hai. My father in that little house lives.

15. Uskēā eh rupayē deī dēā. To him these rupees give.
16. Sā rupayyā us kachā lēi lēā. These rupees take from him.
18. Khunē kachā pānī kaḍdlō. Draw water from the well.
19. Maṅ aggē calō. Walk before me.
20. Kudā puttar tuānē picchē aundā hai? Whose son is coming behind you?
21. Sē tuddh kus kachā mullē leā hai? From whom hast thou bought that?
22. Girāṅ dē haṭiā bālē kachā. From the shopkeeper of the village.
**CURĀḤI**

**Nouns.**

**Masc.**

**Nouns in-ā.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th><strong>Sing.</strong></th>
<th><strong>Plur.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghōr-ā, horse</td>
<td>-ā</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>-ō rā or rō</td>
<td>as Sing.</td>
<td></td>
</tr>
<tr>
<td>D.A.</td>
<td>-ū ni</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>-ā majh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>-ā kanā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>-ō</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>-ēā.</td>
<td></td>
<td>-ōō</td>
</tr>
</tbody>
</table>

**Nouns in a Consonant.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th><strong>Sing.</strong></th>
<th><strong>Plur.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghar, house</td>
<td>as Sing.</td>
<td></td>
</tr>
<tr>
<td>G.D.A.L.Ab.</td>
<td>ghar-ē rā, &amp;c.</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ē</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Nouns in-ī.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bāth-ī, elephant</td>
<td>-ī</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ī</td>
<td>-īō</td>
</tr>
<tr>
<td>V.</td>
<td>-īā</td>
<td>-īō</td>
</tr>
</tbody>
</table>

**Nouns in ā, such as bīcū, scorpion, hindu, Hindū, are declined like hāthā. Bābb, father, is thus declined:**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th><strong>Sing.</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bābb</td>
<td>as Sing.</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>bābb -ā rā, &amp;c.</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L.Ab.</td>
<td>-ā ni, &amp;c.</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ē</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>bābb</td>
<td>bābbō</td>
<td></td>
</tr>
</tbody>
</table>

**Nā, name has G. nayyē rā. Pl. nā, nayyē.**

**Feminine.**

**Nouns in-ī.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>kul-ī, daughter</td>
<td>-ī</td>
</tr>
<tr>
<td>A.G.</td>
<td>-īō</td>
<td>-īō</td>
</tr>
<tr>
<td>V.</td>
<td>-īō</td>
<td>-īō</td>
</tr>
</tbody>
</table>
Nouns in Consonant.

N. bhëpañ, sister
G. D. A. L. Ab. Ag. V. bhëphi, &c.

dhëñ, daughter, is thus declined.

N. dhë-ë
G. D. A. L. Ab. -ñë rö, &c.
Ag. -ñë
V. -ñë

God, cow.

N. gä
G. D. A. L. Ab. gä-i
Ag. -ë

Note.—The postposition for of, when following a plural noun is sometimes karä instead of rö, thus gätä karä ghar, the cows’ house. For this karä cf. Bhudrawáhi ghörë rö of a horse, ghörë kérë, of horses, Bhajëst ghörëu, ghör këu; Pañari ghöràr, ghörë kar. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmiri and some neighbouring languages.

PRONOUNS.

Sing.

N. 1st aë 2nd të 3rd së à, this.
G. minëdä tëdä usërë ëssërë
D. A. mënu tan ni us ni ës (f. ëssë) ni
L. më majh " majh " majh " majh
Ap. " kanë " kanë " kanë " kanë
Ag. mëf tf ni ni

N. ñssë tâs së à
G. ñstâ luârë unhërë inhërë
D. A. ñssë ni tâs ni unhë ni inhë ni
L. " majh " majh " majh " majh
Ab. " kanë " kanë " kanë " kanë
Ag. ñssë tâs unhë inhë
Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than ā, are indecl. Those ending in ā have Obl. Sing. Masc.-ē, Pl.-ē, indecl. Fem.-ā, indecl. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of kauā, from, than, used with the positive: as, kharā, good; ē kauā kharā, better than this; subhā kauā kharā, better than all, best.

itēā, like this, utēā, like that, kitēā like what? jītēā like which. ētrōrēā, so much ute rēā, so much kētrōrēā how much jētrōrēā as much or many. or many. or many? or many.

For numerals see at end of list of words.

Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives.

Time.

ēbbē, now caūthē, day after that
jidbē, then hi, yesterday
kidbē, when? pārabē, pārabhū, day before
ajj, to-day yesterdēy
dōtē, to-morrow caūthē, day before that
parabhū, day after to-morrow kidbē, sometimes, ever

kidbē, kidbē, sometimes
CHAMBA STATE.] Curâki. [Part A.

Place.

००, here
००, there
कौ, कौ, where?
जो०, जो०, where
००, up to here
००, from here.
००, up.

िप्त, down
नि०, लाड़, near
d०, far
अगार, in front
पीप०, behind
अंत०, inside
बेहौर, outside

Others are कैण, why; ए गाला कर, for this reason; झुग्गे कर, well, केअँ, quickly.

Prepositions.
The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

प०, beyond
व०, on this side
पृ, upon
हॉ त, below
म०, manjh, within
म०, beside me

महासंग, with me
उसा० त०, for him
अस० सौं, like us
उनहर० कानरे, towards them
उसा० उस०, round about it.

Verbs.

Auxiliary.

Pres. I am, &c.  अ (f. do.)  अ or अ, अ or अ, अ or अ, अ or अ, अ or अ, अ or अ.
Past. I was  झिरा  फिल फिल फिल फिल फिल.

Intransitive Verbs.

झारा, fall.

Fut.  झारि  मा (or -ला) -ला -ला -मा -ला -ला
Imperat.  झारि  झारि
Past. Cond.  झारि  -अ  -अ Pl.  -अ  -अ  -अ
Pres. Ind.  झारि  अ or अ  झारि (f. झारि अ, &c.) Pl.  झारि-अ or अ  झारि.
Some verbs have slight irregularities.

**bhōnā, be, become.**

Fut. bhō-nā -lā -lā, &c.
Past Cond. bhōntā
Past Ind. bhō ā, bhōi
Participle. bhōṛā, in the state of having become

**aṅṇā, come.**

Fut. aṁnā
Imper. aśhī aichā
Past Cond. aśṭā
Past Indic. yāḥ f. yā ā Pl. yā ā f. yāi.
Participle aśṭā kari, having come; aśṭābāḷa, comer, about to come.

**gāḥṇā, go.**

Fut. gammmā or gāḷā (f. -ā) gāḷā gāḷā, &c.
Imperat gāh gāḥā or gā ā
Past Cond. gāṭhā
Past Indic. gēa ā, gē ē Pl. gē ē f. gēi
Participle gāṭhākari, having gone; gēṛā, in the state of having gone; gāṭhābāḷa, goer, about to go

**raiḥṇā, remain.**

Fut. rēmā or rēḷā rēḷā rēḷā, &c.
Imperat. rēḥi rēhi
Past. Cond. rēṅṭā
Past. Ind. rēḥā

**bāḥṇā, sit.**

Fut. bāḥṁā
Past Cond. bāṣṭā
Past Ind. bēṭhā
Transitive Verbs.

mānu, beat, almost exactly like fhānu.

Fut. māhmā or mammā or mārēlā mārēlā, &c.
Past Cond. māta (pronounced mātā).
Past Ind. mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf. mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf. mārā thēā, with agent case of subject, mārā thēā agreeing with object.
Participle. mārōrā, in the state of having been beaten.

The following are slightly irregular:—

khaṇu, eat, (in agreement with fem. noun khaṇī).

Past Cond. khaṭā f. khaṭī
Past Ind. khaū f. khaī, Pl. khaō

pēṇu, drink

Past Cond. pēṭā
Past Ind. pēṭī.

dēṇu, give.

Fut. dēmā dēlā, &c.
Past Cond. dōṭā
Past Ind. dīttā

laiṇu.

Fut. lēmā lēlā, &c.
Past Cond. laṭā
Past Ind. lēā

bōlinu, say, speak.

Past Cond. bōttā
Past Ind. bōlā

kāhnū, do.

Fut. kāhmā
Pres. Ind. kāhtā ā
Past Ind. kēā
Participle kēōrā, in the state of having been done.

jānnū, know.

Past Ind. jāṇū
lēl ēinū, bring and lēl gāhnhū, take away are like ēinū and gāhnhū.
The change of khañā to khaini, and khätā to khati gives us examples of that epenothetical vowel change so common in Kashmiri. If we count from the South East, Curahi is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadrâwâhi, Pâdari, Jammû (Dôdâ) Sirâji, Râmbani and Pûguli, and finds its fullest development in Kashmiri.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bābb, father.
mā, mother.
bhāo, bhâû, brother.
dâiddî, elder sister
bhuî, younger sister
puttar, son.
dhêû, daughter.
murâh, husband.
jo, wife.
mardû, man.
trâmât, woman.
gabhû, boy.
kûlî, girl.
gnâl, pûl, shepherd.
gbôr-a, horse.
-î, mare.
dânt, ox.
gâ, cow.
mhâi, buffalo.
bakr-á, he-goat.
-t, she
bhraûdî, bhûdî, sheep.
kutt-ã, dog.
-î, bitch.
rikkh, bear.
sîh, leopard.
brâh, mîrg, panther.
gadhâ, ass.
kukkh-ar, cock.
-ût, hen.
bûrâ-, cat (male).
-î, (female).
út, camel.
pâkhrû, bird.
il, kite.
siâli, fox.
hâthi, elephant.
hatt, hand.
paid, pair, foot.
nak, nose.
tîr, âkhri, eye.
mûlî, face.
dant, tooth.
kann, ear.
shiruâl, kâsh, hair.
shîr, head.
jîbh, tongue.
pait, stomach.
pîtth, back.
pînâdà, body.
pôthî, katâb, book.
kalm, pen.
manâj, bed.
ghâr, house.
daryaan, river.
gâddî, khôl, stream,
dhûr, hill.
padhûr, plain.
pâtî, field.
rôtî, bread.
pâûni, water.
kînâk, wheat.
kûkhtî, maize.
butt, tree.
girû, field.
nâggar, city.
baaŋ, jungle.
māchī, fish.
bāt, way.
phal, fruit.
mās, meat.
duddhī, milk.
aṇḍhērū, egg.
ghāū, ghi.
tēl, oil.
chāhī, buttermilk.
dīh, day.
rāt, night.
dīh, surj, sun.
shukli, moon.
tāra, star.
byār, wind.
jaṅṛī, maigh, rain.
dhūp, sunshine.
bhārōtū, bhārā, load.
bi, seed.
lōhā, iron.
kharā, good.
būrā, bad.
baddā, big.
māthṛā, small.
dalīdźīrī, lazy.
hōscār, wise.
mārā, ignorant.
taulā, swift.
piṅā, sharp.
uṭhrā, high.
chēl, beautiful.
airā, ugly.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
ujā, clean.
taiār, ready.
thōṛā, little.
matā, much.
bhōṅū, be, become.
aṅū, aṅū, come.
gāṅhū, go.
bēṅhū, sit.
laiṇā, take.
dōṅā, give.
jaṅṛū, fall.
uṭhū, rise.
kaṅṛ uṭhū, stand up.
hēṅnā, look, see.
kaṅṅā, eat.
pēṅū, drink.
bōṅā, speak.
kāṅṅū, "
rāṅṅhū, remain.
māṅū, beat.
paryāṅṅā, recognise.
jaṅṅā, know.
pūṇā, arrive.
nāṅṅā, run.
nasī gāṅhū, run away.
baṅṅā, make.
rakhnā, place.
hak pāṇa, call.
milṅā, meet.
shiṅhrnā, learn.
parṅā, read.
likhnā, write.
marnā, die.
shunṅā, hear.
haṭhṅā, turn.
cali śiṅṅū, return.
bhirṅā, fight.
jiṅṅā, win.
hāṅṅā, be defeated.
cali gāṅhū, go away.
bāṅṅā, bāṅṅā, sow.
dāṅ jukarnē, plough.
khalṅā, give to eat.
pēṅṅā, give to drink.
shunṅā, cause to hear.
carnā, grave.
cāṅṅā, cause to graze.
### Qurâhî.

#### NUMERALS.

**Cardinal.**

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<th>Kurâhî</th>
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**Ordinal.**

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In the word satñhathar, 77, the first t and ñ are pronounced separately. The word is not sa-thatñhar, but sa-thañthar.
Curdāt.

1. Tīṇḍā nā kitū ā? What is thy name?
2. Is ghōrē ri kētrōri umbar ā? How much is the age of this horse?
3. Ėrbā Kashmir kētrō ā? From here how far is Kashmir?
4. Tīṇḍē bōbberē (ībabbē) gharē kētrō larkē āntā? In thy father’s house how many boys are there?
5. Āū ajj ār kīnā haṃthī yāh. I to-day from far have walking come.
6. Mīndē cäcērā gabhrū usērī bhīnī saūgā bēhōrā ā. My uncle’s son is married to his sister.
7. Gharē hachehō ghōrē ri kāṭhī ā. In the house is the saddle of the white horse.
8. Usērī pīṭhī pran kāṭhī char. Upon his back put the saddle.
10. Ėh dharā ri cötī pran gāyyā bakri cātā ā. He on the summit is grazing cows and goats.
11. Ėh us buṭṭā lēṭṭh ghōrē pran bēṭhōrā ā. He under that tree on a horse is seated.
12. Usērā bhaś apūl bhīnī kīnā baddō ā. His brother is bigger than his sister.
13. Usērā mul sēbās rupayā. Its price is two and half rupees.
15. Usēn ēh rupayā deī ēsā. To him give that rupee.
16. Ėh rupayā us kīnā lēī lēē. That rupee take from him.
17. Usēn jagṭē kānē mārīkā ḍōrā rashi kānē bannhā. Having beaten him well tie him with ropes.
18. Khīnā kīnā pāṇī kadēhā. From the well draw water.
19. Mē agrēhē calā. Walk before me.
20. Kasērā gabhrū tuāpē picche (or picōrē) āintā? Whose boy is coming behind you?
21. Ėh tēē kūs kīnā mull lēē? From whom did you buy that?
22. Gīralyyē rē ēkī hattīwālā kīnā lēē. From a shopkeeper of the village.
LĀHULĪ. (Lāhuḷī).

**Nouns.**

**Masculine.**

rhā, horse.

Singualr.  
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Plural.

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hāthī, elephant.

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bā, father.

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**Feminine.**

milyō, daughter.

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<td>-yō di</td>
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<td>-yō</td>
<td>-yōērē</td>
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CHAMBA STATE.

Lahuli.

[Part A.

rhīṇ, sister.

N.  rhīṇ  rhīṇ  rhīṇ  rhīṇ
G.   rhīṇ  rhīṇ  rhīṇ  rhīṇ
d.  rhīṇ  rhīṇ  rhīṇ  rhīṇ
A.  rhīṇ  rhīṇ  rhīṇ  rhīṇ
Ag. rhīṇ  rhīṇ  rhīṇ  rhīṇ
V.   rhīṇ  rhīṇ  rhīṇ  rhīṇ

pronouns.

Singular.

N.  lst  2nd  3rd
   gō  kū  du
G.  gēu  kā  dō
D.  gō vi, gē harē  kā vi, kā harē  dō harē
A.  gō vi, gē  kā vi, kā  dō vi, du
Ab. gōō dōts  kā dōts  dō dōts
Ag.  gē, gē
dō

Plural.

N.  yēr  kēr  dōr
G.  yē du  kē du  dō du
D.  yēr vi, yē du harē  kēr vi, kē du harē  dōr vi, dō du harē
A.  yēr, yē vi  kēr, kē vi  dōr, dōr vi
Ab.  yē dōts  kē dōts  dō dōts
Ag.  yēz  kēz  dōz

gō, kēu, snō, appear to be used for my, thy, his, &c., instead of
gēu, kē, dō, when referring to the subject of the sentence, but
this rule does not seem to be observed with absolute strictness
āri who? G. ādu  Ag. az.
Other pronouns are chē, what? chō, something, anything.

adjectives.

Adjectives used as nouns are declined as nouns, but when they
qualify nouns they are not declined.
Comparison is expressed by means of vē, than, as mōrē, big, rhīṇ vē
mōrē, bigger than the sister.
dēhuā, like this or that, chan, like what?
dēnō, so much or many, chīrī, how much? tēmi, how many?
ADVERBS.

Most adjectives may be used as adverbs. The following is a list of the commonest adverbs other than adjectives:

**Time.**

 előtē, előtē, now
dōrā, dōrā, after that, then
abē, when
abēlē, when
tō, to-day
mūrā, to-morrow
mūlē, day after to-morrow
yērē, yesterday
turā, day before yesterday
tūtē turē, day before that
abēlē ma, never
tūtē, formerly
tī, then, after that, therefore

**Place.**

dērē, here
dūrē, nuar, there
nuhē, there, in that place
already specified
aūrē, where?
kīnu, where
dōsē, from here
tōrē, up
tsaṃbē, near
ōhētārē, oḥētārē, far
tūrē, in front
thaḷārē, behind
tōngē, tōrē, inside
dāthī, dābhīrē, outside

Others are chērī, why, dē thalē or dē goppā bōjī, for the reason that, cē, yes, ma, no, not,darbhar, quickly.

---

**Prepositions.**

The commonest have been given in the declension of nouns. Suffixed is a brief list of others. The same word is frequently both a preposition and an adverb.

nūrā, on that side
dirā, on this side
andērē, bījā, within
tōthē, upon
pōē, under
gīā hare, beside me
gērā sādē, with me
dōbē, dō vi, for him
gīā tūrē, in front of me
kī thalē, behind you
dō thalē, for his sake

---

**Verbs.**

**Auxiliary.**

Pres. I am, &c.  shuk shun shūd or shu shunni shunni aīhūr
Past. I was, &c.  tōg tōin tōt  tōtīni tōtīni aīhōr
Intransitive Verbs.

**dāpī**, fall (from a horse, &c.).

**Fut.**

dāpōg dāpōn dāpōdō dāpōnī dāpōnī dāpōr

**Imperat.**
dāpa dāpānī

**Pres. Ind.**
dāpā-dō or-dōg -dōn -dē -dōnī -dōnī -dēr

**Impf.**
dāpā-dēg -dēn -dē -dēnī -dēnī -dēr

**Past Ind.**
dājē-dēg -dēn -dē -dēnī -dēnī -dēr

**Fut. Neg.**
ma dag ma dan ma dad ma dani ma dani ma dāur

**Imperat. Neg.**
dau tha dāpēnī thō

Other tenses. For negative prefix *ma*.

**Fut.**
bajēsōg, &c., like dāpōg

**Imperat.**
bajēsa bajēsānī

**Pres. Ind.**
bajēsā -dō or -dōg

**Impf.**
bajēsādēg

**Past.**
bajēsēdēg

**Fut. Neg.**
ma bajēs -i -i -i -i -i -i

**Imperat. Neg.**
bajēsa tha bajēsōnī thō

For other tenses prefix *ma*.

**shubi,** be, become.

**Fut.**
shōg

**Pres. Ind.**
shūa -dō or -dōg

**Impf.**
shūādēg

**Past Ind.**
shūtēg (like dāpādēg)

**or**
shūt -ō -ōn -ō -ōnī -ōnī -ōr

**ābi,** come.

**Fut.**
āb -ōg -ōn -dō or -dō -ōnī -ōnī -ōr

**Imperat.**
ādeuḥ ādānī

**Pres. Ind.**
ābād -ō or -ōg

**Impf.**
ābādēg

**Past**
āndēg

**or**
ādīg ādīn ādū ādūnī ādūnī ādīr

**or**
anja anjad used only in the 1st and 3rd Sing.

**Fut. Neg.**
māng mān mānī mānī māndur

**Imperat. Neg.**
thādēuḥ thādānī

**Pres. Ind. Neg.**
mābādō
Lahuli.

Impf. Neg. mábádég
Past Ind. Neg. from audég
Impr. ággému
Past Ind. ánnému
Ibí, go.
Fut. il ílání
Imperat. yúd–ó or –óg
Pres. Ind. yúdíég
Impr. idíg
Past Ind. or idó idón ilēa or ílēad idóni idóni idór
Fut. Neg. měhng měhn měhl měhni měhlur
Imperat. Neg. thél thélání
Pres. Ind. Neg. mayyñádó
Impr. Neg. mayyñádég
Past Ind. Neg. from idíg iggiému innému ilému
inniému inniému ilürému

brañ, sit, live, stay.
Fut. brañ brañón brañdu brañóni brauòni brauór
Imper. brañ brañini
Pres. Ind. brañdó
Impr. brañdíég
Past Ind. Neg. Prefix tha to Imperat. and ña to other parts

pipí, arrive.
Fut. pipí pipón pipadu pipóní pipór
Pres. Ind. pipádó
Imp. pipádég
Past Ind. pipídég

khósì, be obtained, meet.
Imp. khósítég
Past khosíga khósína khósíri khósíni khósína khósíra

krábí, weep.
Fut. krábóg krábón krábdu krábóni krábór
Pres. Ind. krábádó
Imp. krábádég
Transitive Verbs.

tēzi, boat strike.

Fut. tēm -ōg -ōn -dō, &c.
Imperat. tētū tērēnī
Pres. Ind. tēzād -ō or -ōg
 or tēmād -ō or -ōg
Impf. tēzādēg
 or tēmādēg
Past Ind. tēŋgādēg
Fut. Neg. ma tēng or tēzi ma tēn ma tēū
 ma tēnī ma tēnī ma tēūr

Other tenses. Prefix tha for Imperat. and ma for the rest.

zē, eat.

Fut. zauē zau zau zānī zānī
Pres. Ind. zauād -ō or -ōg
Impf. zauādēg
Past Ind. zēdēg
 or zēdā zēdān zēdō zēdānī zēdānī zēdōr

raṇḍī, give.

Fut. rāmō
Imperat. raū rānī
Pres. Ind. raṇḍād -ō or -ōg
 Impf. raṇḍādēg
 Past Ind. ramādēg
 or randa randa randa randa randa randa randa randa
 or rēg rēn rō rēnī rēnī rēr
 or rē rēn rō rēnī rēr

kūṇī, say.

Fut. kō kōn kūdō kōnī kōnī kōr
Pres. Ind. kuādō
Impf. kuādēg
Past Ind. kuādēg
kutēg
 kuta kutan kuto kutān Kutani kutānī kuto
 kūg kūnī kūnī kūnī kūfū
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<tr>
<td>Fut.</td>
<td>khamō</td>
<td>khandī, see, look.</td>
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<td>&amp;c.</td>
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<tr>
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<td>hābō</td>
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Necessity and Habit.

In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjâbi is employed, viz., the Agent case with the Infinitive. Cf. Panjâbi देशिएँ kina di, he will have to send. ग्यु तिः tōg, I had to go; तो sē tadan, thou hast to eat; देशिएँ rauq shu he has to give.

Thus we have ग्यु तिः tōg or tō or tu or shuk, I have to go.

ग्यु तिः tōg or tārēg, I had to go.

These auxiliaries are inflected according to the subject, as:

tada tadan tādō tādōni tādōri tādōr
tārēg tārēn tārēnī tārēnī tārēr
tōg tōn tōiri tōini tōir
shuk shun shu shuni shunī shūr

For shuk, &c., the 3rd Sing. (शृ) is also used indeclinably. This may apply to the others also.

The negative of ग्यु tāda is मेहित tāda

and of अभित tāda (have to come) मदित tāda.

Habit is expressed by combining लाई, do, make, with the Infinitive.
(slightly modified) of the verb which gives the thought required; thus:

tha ḍāpā ḍhaṅ, do not make a habit of falling.
gē ḍābā ḍhaṅā, I am in the habit of coming.
dōz (ţsē ḍhaṅār), they were in the habit of beating.
habē tha ławā ḍhōṇī, do not tell lies (lōṇ, compounded with itself.)

**Compound Verbs.**

Compound Verbs are very common. As a rule they add emphasis to the meaning.

*raḍī, give and kēṛi leave, gī rānī kēṛā, I gave left, gave altogether kēṛi, leave ḍi ḍi ḍi, gī kēṭh kēṛā, I shall leave-leave, leave altogether.*

*ţēṛ, beat, kēṛi leave, kē ḍē ḍēṅ tēṅān, thou beating lestest, thou beatest much.*

*lērī, do and kēṛi leave, lōṇī kēṛi, do leave, do thoroughly.*

*raḍī, give and lērī, do, dō ḍōma lērā, he giving made, he gave (cf. Fut. rōṁā).*

*tēṛ, beat and lērī, do, kē ḍōma ḍhaṅ, beating make, beat thou, (cf. Fut. tēṁōg) kē mē tēma tēlō, do not habitually strike anyone (lit. thou man striking not do.)*

*shābī, become, and ḍī, go, xhōjīdē, xhōjīdēg, xhōjīyō, I become, I become, I shall become.*

*Thus nēnā hābī, and nēnā xhōjī, are emphatic forms of hābī, bring, and xhōjī, take away.*

*asā is compounded with ḍī, go to express the Hindi calā (calā jōṁā), gē aṁyās, I shall go away.*

*hātī, with ḍī, come, expresses 'again' 'back,' come back or return, gī mūda hātī ḍī tāda, I have to return to-morrow.*

*phēṛ ṛīṇā, divide, phēṛ kēṛā, spoil, waste, ōṁ ḍī, become alive.*

**Conditional sentences.—I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. ḍi ḍābā ḍi ḍi tōmē, if he had come I would have beaten him. (lit. he was coming, I will beat him.)*

Negation is expressed by prefixing tha, to the Imperative, and ma, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepālī where the Agent case is employed.
with transitive verbs in all tenses except those in which the Auxiliary verb am, was, etc., is used.

Verbal forms ending in -ēg may also be made to end in -ēg.
The Future is used for the Pres. subjunctive as in Kashmiri.

**List of Common Nouns, Adjectives and Verbs.**

**Natural Relationships, etc.**

bā, father.
ojē bā, (small father) uncle,
younger than father.
yā, mother.
kag, elder brother

nuā, younger brother.

rhē, sister.
yō, son.

rhē, horse (common gender).

rahāh, horse (m).

nābrhē, mare.
bāŋ, ox.

rēnzh, calf.
rāhāh, cow.

mbēh, buffalo.

yāg, yak.

rēzh, goat (male).

lā, " (female).
kats, sheep (male).

mā, " (female).

khūhā, dog (common).
bā, dog (m.).
mē, bitch.

**Animals.**

milyē, daughter.
rū, father-in-law.
ghāsē, husband.
mez, wife.
ghāmē, mī, man.
māzmē, woman.
karū, yō, boy.
milyē, girl.
cēr, thief.
puhāl, shepherd.

rikkh, black bear.
ōmē, red bear.
thar, leopard.
shāqkhē, kind of wild cat.
kār, ass.
sēr, pig.
kūgā, cock, hen.
bhīr, cat.
tarbhīr, cat (male).
ūr, ur, camel.
pyā, bird.
il, ill kite.
gnā, jackal.
hāthī, elephant.

**Parts of the Body.**

gur, hand.
kunz, foot.
lē, nose.
țē, eye.
mōt, face.
ā, mouth.
rī, ear.

krā, hair.
punz, head.
štē, tongue.
khōg, khōp, stomach.
thākē, back.
phug, body.
pad, book.
mashādan, pen.
mānmi, bed.
cumbh, house.
bēgdi, river.
gar, stream.
raŋ, hill.
pattiar, plain.
rhī, field.
rāri, bread.
tī, water.
chūa, wheat.
kugi, maize.
būṭh, tree.
palānz, saddle.
nagar, village, city.
bāṅh, jungle.
matsh, fish.
amh, way.
māl, property.
cij, thing.
dasā, mulkh, country.
kham, clothes.
guthāb, ring.
paular, shoe.
shā, meat.
pān, milk.
tīgl, egg.
mār, ghi.
tīl, oil.
bōdi, buttermilk.
haṭi, shop.
taṇ, taṅg rupee.
nihr, day.
niūro, night.
yāgl, sun, sunshine.
lazā, moon.
karh, star.
lamb, wind.
mug, rain.
kurb, load.
bē, seed.
nilām, iron.

Abstract Nouns.
angā, famine.
mansā, intention.
hābsi, lying.
cōrī, theft.
kam, work.
bīāh, marriage.
mīn, name.
lābh, price.
khārc, expense.
gunāh, sin.
dāh, pity.
ṭāhl service.
śilāb, answer.
hugam, order.
khūshī, happiness.
cāl, sound.
barsh, year.

Adjectives.
rūth, good, beautiful, clean.
madam, bad, lazy, ignorant.
ugly.
more, big.
cōjē, bās, knajh, little.
drālād, straitened.
onyi, hungry.
tshōl, fat.
jūshī, befitting.
shīl, wise.
rush, swift.
ts אנגא, ongā, famine.
mansā, intention.
hābsi, lying.
cōrī, theft.
kam, work.
bīāh, marriage.
mīn, name.
lābh, price.
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hugam, order.
khūshī, happiness.
cāl, sound.
barsh, year.

tshōl, fat.
jūshī, befitting.
shīl, wise.
rush, swift.
Chamba State.

Lāhuli.

1st, tāmti.
2nd, jūrmi.
3rd, shummi.
4th, pmli.

Verbs.

nēzi, know.
pi, arrive.
ro raṇḍi, run.
pōshhī, run, run away.
ād kūrī, call (lit. say 'come').
khōsī, be obtained, meet.
pārepī, read.
tēsī, write.
sī, die.
thaśi, hear.
haza ābī, return (come again).
guāh raṇḍi, embrace.
aupi raṇḍi, kiss.
aābā, go away.
hār tēsī, plough.
tsātsī, send.
krābī, weep.
kērī, leave.

Numerals.

Cardinal.

1—itti, i.
2—jūr.
3—shum.
4—pi.
5—yā.
6—trāī.
7—nth.
8—rhā.
9—kū.
10—sā.
11—sēdī.
12—sani.
13—gshumh.
14—sāpī.
15—saap.
16—sātrī.
17—sāhni.
18—sārē.
19—sēkū.
20—nīzz.
100—rā.
200—nirāhā. (700 ?)
900—kūrīhā.
1,000—sārā.
100,000—lakh.

Ordinal.

hajī, much, many.
yū, bātēr, all.
sīsī, white.

tūr, hot.
gur, sweet.
thōrī, little.
jama, together.

shōbī, shōbī, be, become.
ūbī, come.
ibī, go.
braḥ, sit, live.
shālī, take, take away.
hābī, bring.
raṇḍī, give.
dēpī, fall (from horse, etc.).
bājēsī, fall down.
khaṇḍī, tēśī, see look.
śō, eat.
tumī, drink.
kūṛī, say, speak.
kusī, sleep.
lhai, do, make.
tēśī, strike, beat.
sīsī, recognise.
5th, ɲəmɨ. khaŋqɨ, half.
6th, tr̥uímɨ. ɗhâi, 2½.
7th, nhîmɨ.
10th, sâmɨ.

Above 20, numbers are estimated by scores up to 100.

**Sentences.**

1. Kâ miŋ chi ɕu? Thy name what is?
2. Đi ṭhâphî təmɨ shû? This horse’s how much (age) is?
3. Đêts Kashmîr chiри ɕhâtâr tû? From here Kashmir how far is?
4. Kâ bâo dôr təmî yô tôd? In thy father’s house how many sons are there?
5. Gę tô ɕhâtâr ângô. I to-day from far walked.
6. Gên cëjë bâo ɕeə dô rînə sädê ɓiâh lîhîtô. My uncle’s (young father’s) son with his sister made marriage.
7. Cuŋ (or cumh) sâsî rîn (or ṭhâphî) pâlînț tôd. In the house the white horse’s saddle is.
8. Đô thâkhâri pâlînț tshû. On his back the saddle bind.
10. Râô pùnjarî trəŋ ghûan pàuâle rûâtsâdë. On the hill’s top the shepherd is grazing cows and goats.
11. Buŋtô pôsâ dû rîn tôtî təzî tôi. Under the tree he on a horse was seated.
12. Đô nuâ ɕuŋ rîn ɕe môs tô. His young brother his own sister than bigger is.
13. Đô lâhâ ɖhâi ʈaŋ. Its price is two and a half rupees.
15. Đôbi di ʈaŋ râni kô. To him this rupee giving leave.
16. Đô ʈaŋ dô dôts nênu hândë. That rupee him from take.
17. Đô kâ hajé təu thâzëran tshû. Him thou much beat with ropes bind.
18. Bâini ti ɦund. From the spring water draw.
20. Kâ thàlə âŋh yô ɬbâd? Thee behind whose boy comes?
22. Gi hâri dôts hândâ. I shop from took.

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**The Parable of the Prodigal Son.**

Dôs dôi kuts (kû): i mîd jùɾ yô tî; cëjë
Then he said: one man-to two sons were; young
yôl bârâ kûî, 5 bâ anyô mäl gebi pipâ gebi râî; son father to said, 0 Father what property me-to arrive me-to give dôi ënô mäl phäs randô. Dôs thâh thôrâ dins cêjô he own property dividing gave. From-that after few days young. yôi yûû cêj jama lhâtê (lhê), ôhâtâr mulkhari îdê. Đôrê son all things together made, far country-to went. There dôi madam kam lhâtê, ënô mäl phûngô kêtô. Du bôlâ ri he bad work did, own property wasting left. That time at bâtê kharê shujidê dô deëhê ri binà angû shûte (shujidê or idê) all spent became that country in great famine became. Đôrê du drahê shujidê. Đôrê dô deëghari î sâhûkârê. Then he straitened became. Then that country of one money lender dôrê idê. Dôi ônû rhrî sârrar ruûtî tûttê. Đô mansa tôï near went. He own field swine to graze sent. His intention was du chhû sûrâs zunâdê onô khoğ pûmâdôg. Axlâ dôbî that husk-food swine were-eating own stomach I might fill. But him-to chhâlla ma ramâdê. Đôrê dôbî hûshârî (hôsh) ändê anything not they were giving. Then him-to sense in (sense) came tô khuî: Giî bâo anyû kamlhûzê dî (dumbizê) then he said: My father-of how-many work-doers to (workers) hajû rûri tôd. Gê dôr çûyû siuûdê, gê khaas atsâ gebô much bread is. I here hungry am dying, I stand arising own bûs dôr yôg, wôt gi dôbî kôg:— gi sargô kû father near-will go, also I him-to will say:— I heaven-of thy gunûh lâûgê. Õntê di jôgô mad hassa kû yô kûri, gebô sin did. Now this worthy not-am again thy son to-say, me kû (kënô) kâm lhasàdû saht lûû. Đôrê atsâ onô thy (own) work doers like make. Then having-risen own bûs dôr lî (îdû). Õntê du êhâtêr tôï du tûrî do bûb father near went. Now he far was him having-seen his father-to dâh âdi, dôî drô rê, dôî múthû gunûh rê, mast an rê. pity came, he run made, he neck-to embrace made, much kiss made. Yôî dôbî kûî:— gi sargô kû gunûh lûûgê. Õntê di jôgô He him-to said:— I heaven-of thy sin made. Now this worthy mad, hassa kû yô kûri. Dô bûs nûkûrâ kû rûthê not-am again thy son to-say. His father servanta-to said good rûthê kham hunj hûûdâni, kês dôbî kham rânhî, good clothes taking-out bring, ye him-to clothes put-on (giver)
gūl guthāb rāhni, kōnasāi paular rāhni, mōrs rēnz shārēni hand-to ring put on feet to shoes put on fat calf kill yōz zuanī khushī lhanani, du gappā hājī dī gīū we shall-eat happiness shall-make this matter making this my yō sīdē tōī ēntō haza shīnī, tūī hīshētē ēntē khōsā son dead was now again alive-went, formerly was-lost now has-been lēā. Dōrā dōz khusāhī hātōr. Dō mōrē yō rhīrī tōī, obtained. Then they happiness made. His big son field-in was, aū ghārī cēmbh kachā pt (ādī) gidō garpt mē cāl what time house near arrived (came) singing dancing of also noise thātē (thāt). Dōrā i cāgara bi ēd kātō rhuṅādē:- chī shuṣad. heard. Then one servant to called asked :- what became. 

Dōī dōbī kū:- Kā nuā anjād, kā bās tahīl He him-to said:- Thy younger-brother came, thy father fat rēnz shāiādō, dō thālē dh. rājī hājī khōsīrī. Du calf is killing that for he well was obtained. Hu rōshē shīrī tōng mēliādē. Dō bā dāthī anjī du became-sulky in not-went. His father out having-come him chēndi. Dōī bābī ēniāb hētō. Dē bēshē kē persuaded. He father-to answer made. So many years thy tēhlī hētēg, gi kā hngām thnāsī ma, kē abēlā i là service I did, I thy order rejected not, thou ever one goat giū ma randēn (rōshē) kēnē yārada sādē khunāhī gappā me-to not gave thy-own friends with happiness talk lhan: abēlā kē di kārū ādī, dōī kē mēl madam make: when thy this son came he thy property bad kammārī kharāb hājī, kē dō thālī rēnz shāiādēn. works in evil having-made thou him for calf killedst.

Dōī dōbī kū:- ŏ yā kū hamešī gīū kachā tōdōn; giū He him-to said:- O son thou always me near art; mine tōd dē kē shū. Khūshī hālī, khushī shūbī jūlēhī is that thing is. Happiness to make, happiness to be sitting tōī. Kā di nuā sīdē tōī ēntō haza shīnī īli, was. Thy this young-brother dead was now again alive became, tūī hīshētē ēntē khōsā lēā, formerly was-lost, now has been obtained.
PANGWALI [Pangwāli.]

The following notes have been compiled from two manuscripts. I have not had an opportunity of making a firsthand study of Pangwāli.

**Nouns.**

**Masculine.**

**Nouns in -a.**

<table>
<thead>
<tr>
<th>Stag.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-ä</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ö di or ja</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ö kañä</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ö</td>
</tr>
</tbody>
</table>

Usage appears to vary in the case of masc. nouns with other endings. They add -ä for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ö, thus tös döse, in that country.

bab, bau, father, has G. babbe, bauñ, &c.

**Feminine.**

<table>
<thead>
<tr>
<th>N.</th>
<th>kői, girl</th>
<th>kői</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>kői or kőiñ</td>
<td>or kőiñ</td>
</tr>
<tr>
<td>D.A.</td>
<td>kői</td>
<td>kői</td>
</tr>
<tr>
<td>L.</td>
<td>bicc</td>
<td>bicc</td>
</tr>
<tr>
<td>Ab.</td>
<td>kañä</td>
<td>kañä</td>
</tr>
<tr>
<td>Ag.</td>
<td>kői</td>
<td>kői</td>
</tr>
</tbody>
</table>

Fem. nouns in a consonant appear to inflect by adding -ö; thus pitth, back; pitthë pitthö, on the back; bëne, sister; bëneñ di, to a sister.

**Pronouns.**

**Stag.**

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>3rd, this.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>aü</td>
<td>tañ</td>
<td>së, sh</td>
</tr>
<tr>
<td>G.</td>
<td>män</td>
<td>tañ</td>
<td>tëñ, usë</td>
</tr>
<tr>
<td>D.A.</td>
<td>mö di</td>
<td>tän di</td>
<td>tös di, us di</td>
</tr>
</tbody>
</table>
Pangwâli

L. mô bicc tau bicc tês bicc, us bicc is bicc
Ab. mô kaññâ tau kaññâ tês kaññâ, us kaññâ is kaññâ
Ag. mô tâñ, tô têni, unû inû

Plur.
N. as, âs tus, tûh âh âh
G. ñuñ tâñ unkeâ inkeâ
D.A. as di tus di (?) un di in di
L. as bicc tus bicc (?) un bicc in bicc
Ab. us kaññâ tus kaññâ (?) un kaññâ in kaññâ
Ag. asë. as tusë, tûh, tus unh inh

For di, to, je is also used.
Other pronouns are kas, who? G. kasë Ag. kini
je who, G. jiše Ag. jëni

kî, what; kicch, something, anything; jëhicch, whatever; sahâ, all.
In Pangwâli the letter j tends to become dz and is often so pronounced.

Adjectives.
Adjectives used as nouns are declined as nouns; otherwise they are indeclinable except those in -â, which have obl. masc. sing. -ê, plur. masc. -ë, fem. sing. and plur. -û.

mâ, like this. tânâ, like that kanâ, like what? jânâ, like which attru, so much tattru, so much kattru, how much jattru, as much or many or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives:

Time.
abê, now pasûr, day after to-morrow
tikhañ, then cóth, day after that
kikhañ, when? hi, yesterday
jikhañ, dzikhañ, when? parê, day before yesterday
pûr, to-morrow cóth, day before that
CHAMBA STATE.

Pangwali.

Place:

īrī, here
uṛī, there
kūṛī, where?
jērī, dzēṛī, where
īrt tikar, up to here
īṭīlī kaṇā, from here
bālī, up

bunh, ūṛē, down
uṛē, near
dūr, far
agar, in front
patā, behind
aṭār, inside
bharilīh, outside

Others are kīr, why?
ḥē, yes; nēḥī, no; jūṅtī, well; utānīā (adj.) quickly.

Prepositions.
The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pāṛ, beyond
wāṛ, on this side
pāṛ, beneath

pattēh, upon
kēnī, along with

Verbs.

Auxiliary.

Pres. ṣāḥ ṣāḥ ṣāḥ ṣē ṣē
Fem. ṣē

ās, indecl. and ṣāḥ are also found for ṣāḥ; and for the 3rd sing. and plur. we also notice ṣē. Past sing. mas. thīyā, fem. thī, plur. thīyē, thī.

Intransitive.

bīṣhṇā, sit, remain.

Fut. bīṣh-ā or -al -al -āl -ēl -ēl -ēl
Imper. bīṣh
Past Cond. or

Pres. Ind. bīṣh-tā fem. -tī pl. -tē fem. -tī
Impl. Ind. bīṣhtāh fem. bīṣhtēth all through
Past bīṣṭh-ā fem. -ē pl. -ēh fem. -ē
Part. bīṣhā, sitting; bīṣhārē, in the condition of being seated; bīṣhnēcēṭā, sitter or about to sit; bīṣhē kai, having sat.

The regular past and stative past (not used) would be bīṣhā, bīṣhārē.
The following show slight variations:

**bhūpā, become.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>bhūl all through</td>
</tr>
<tr>
<td>Imper.</td>
<td>bhū</td>
</tr>
<tr>
<td>Past Cond. or Pres. Ind.</td>
<td>bhūtiá</td>
</tr>
<tr>
<td>Part.</td>
<td>bhūá</td>
</tr>
</tbody>
</table>

**Inā, come.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>yāl</td>
</tr>
<tr>
<td>Imper.</td>
<td>aí</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>Iná</td>
</tr>
<tr>
<td>Part.</td>
<td>yathāi, having come; yôr or yôrā, in the condition of having come.</td>
</tr>
</tbody>
</table>

**ghānā, go.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>ghal</td>
</tr>
<tr>
<td>Imper.</td>
<td>gā</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>ghatā</td>
</tr>
<tr>
<td>Past</td>
<td>gā  fem. gēi</td>
</tr>
<tr>
<td>Part.</td>
<td>ghai kai, having gone; gayōrā, in the condition of having gone.</td>
</tr>
</tbody>
</table>

**Transitive.**

The regular transitive verb is conjugated like bhūpā, having; however, a regular past, which agrees with the object as in Urdu. The following show slight differences:

**māna, beat.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>māral pl. mārel</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>mātā</td>
</tr>
<tr>
<td>Past</td>
<td>mārā.</td>
</tr>
<tr>
<td>Part.</td>
<td>mānēwālā, beater, about to beat; mārērā, in the condition of having been beaten.</td>
</tr>
</tbody>
</table>

**khānā, eat.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>khān</td>
</tr>
</tbody>
</table>

**pīnā, drink.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>pīn</td>
</tr>
</tbody>
</table>
Pangwalí.

dēnā, give.

dūñā, take.

kana, do.

bujñā, know.

ghini ghɔŋɔ, take away, is like ghɔŋɔ.

One of the MSS. has a Fut. in -ā, thus ghɔŋ-ā, f. -ā, plur. -ā, and has an interesting form in -a for the 2nd plur. fut., thus māran, you will beat, reminding us of the -n which appears in the 2nd, 3rd plur. fut. in Pājari.

The omission of the r from some of the tenses of the verbs for beat and say, mānā and kana, is noteworthy. Compare also hānu, see; hānā, be defeated; paŋhā (?r) read, which in other dialects would be hārvā hārnā, paŋhānā. The same feature is found in Curāhi mānā, beat kāhnā, do (p. 32).

The infinitive ends in -a or -u or -ā.

**Numerals.**

1—yak.
2—dūñā.
3—tāñā.
4—caur.
5—panjā.
6—chā.
7—sattā.
8—aṭṭānā.
9—mānā.
10—daŋhā.

11—yābrā.
12—bāhrā.
13—tehrā.
14—caudhā.
15—pandrā.
16—ghōdhā.
17—sattārā.
18—aṭhārā.
19—unmīh.
20—bīh.

The people probably count by scores and do not use the separate numbers between 20 and 100 (sañ). With ghōdhā, sixteen, compare Pājari ghōṛhā.
COMMON NOUNS, VERBS AND ADJECTIVES.

bab, bau, father.
iiji, mother.
bhau, brother (older than speaker.)
bhāi, brother (younger than speaker.)
dēddi, sister (older than speaker.)
bhaiṇu, sister (younger than speaker.)
kōa, son.
kūl, kūri, daughter.
gharēth, husband.
jōlli, dzōlli, wife.
mānu, mārd, man.
jēlānū, woman.
kōa, boy.
kū, girl.
gual, cowherd.
puhāl, shepherd.
ghōra, horse.
gōri, mare.
līnd, ox.
gā, cow.
bhāf, buffalο.
bakrū, he-goat.
bakri, she-goat.
bhād, sheep.
kuttar, dog.
kuttar, bitch.
rikkh, black bear.
hrabhū, red bear.
kukkar, cook.
kukkri, hen.
balār, cat (male).
balārī, n (female).
pakhrū, bird.
il, kite.
sagāl, fox.
hāthi, elephant.

hatt, hand.
khū, foot.
nakb, nose.
țīr, eye.
shuṇ, far.
āsī, mouth.
dand, tooth.
kan, ear.
kōs, hair.
kupāl, head.
magār, head.
jibi, tongue.
pāṭb, stomach.
dhāddh, "
pīṭb, back.
sarī, body.
pōthi, book.
katāb, "
kalam, pen.
manjā, bed.
gīb, house.
daryā, river.
gedārī, stream.
jōth, dzōth, hill.
ghappar, "
paddhar, plain.
bāg, field.
rōṭi, bread.
pāṇi, water.
gūth, wheat.
kukkri, maize.
būt, till.
gīrī, village.
saihr, city.
bān, forest.
maculi, fish.
batt, way.
phal, fruit.
mās, meat.
duddh, milk.
Chanba State.

Pangwali.

aṇḍhrē, egg.
ghīō (accent on first), ghi.
tēl, oil.
chā, buttermilk.
din, day.
rāt, night.
dēs, sun.
sūri, "
jōsan, moon.
pūrō, "
tārē, star.
bāt, bat, wind.
mēgh, rain.
barkhē, "
dhēu, sun shine.
nēār, storm.
bhārō, load.
bhāvē, "
baijū, seed.
lūhē, iron.
kharā, good, beautiful, clean.
būrā, bad.
bādā, big.
māṭhra, small.
dhīlē, lazy.
takrē, wise.
gicinggar, ignorant.
utaṇjā, swift.
painē, sharp.
ucē, high.
alagē, ugly.
ṭhāṇđā, cold.
garm, hot.
mīṭhē, sweet.
tēār, ready.
thōrē, little.
mata, much.

bhūā, be, become.
iṇā, come.
ghēnā, go.
biśhūnā, sit, remain.
naūa, take.
khaṛābhūnā, stand.
hēnu, see.
khaṇā, eat.
piṇā, drink.
bōnā, speak, say.
sōgā, sleep.
kanā, do.
mānā, bent.
paryaṇṇā, recognise.
bujnā, know.
pūjā, arrive.
nashpā, run.
nashi ghēnā, run away.
baṇṭā, make.
sikkhpā, learn.
pagā (?), read.
likkhpā, write.
marnu, die.
sūṇnu, hear.
phirṇā, turn.
phēri inā, return.
jhagarnā, quarrel.
jitā, win.
hānā, defeated.
baijū phāṭṇā, sow.
hal jōcānā, plough.
khalāṇā, cause to eat.
pīwānā, cause to drink.
shūṇāṇā, cause to bear.
carna, graze.
carānā, cause to graze.

1. Tāṇ naṭi ahi (asā)? What is thy name?
2. Is ghōrē katri umar ahi? How much is this horse's age?
3. Iriyā (iṭṭhān) Kashmir katru dūr ahi (asā, ṛc.)? From here how far is Kashmir?
4. Tāhā habbā (bawā) gīh kattrē kōt ahī? In your father’s house how many sons are?
5. Āū ājī barā dūrā hanṭhā. I to-day from very far walked.
6. Mān kakā (or ācōhē baṇ) kōa usā ṣhēqī āsāl dekūdī kiyerī ahī. My uncle’s son has married his daughter.
7. Gīh (ghiśā ācōhē) gōrē kāthī ahī (aṣ). In the house is the white horse’s saddle?
8. Usā pīṭhī puṭhī kāthī lā. Put the saddle on its back.
10. Oh jōt puṭhī ālī bakrī carātā lagōrā ahī. He on the hill is grazing cows and goats.
11. Oh būṭa pār gōrē puṭhī bīṭhōrā ahī. He under the hill on a horse is seated.
12. Usā bāhī apān bēqū kāṇā barā asā (ahī). His brother is bigger than his sister.
13. Isā mālī ḍhāli rupayyā usā (ahī). The price of this is two and a half rupees.
15. Usā ṣh rupayyā dē. Give him this rupee.
16. Oh rupayyā us kāṇā nā. Take those rupees from him.
17. Usdī jūṭī mārī kāi rājūrī ālī baṇū. Having beaten him well tie him with ropes.
18. Khūṭ kāṇā pāṇi kāḍh. Draw water from the well?
19. Māṅ agar āgar haḍh. Walk before me.
20. Kāṅ kōa ṭāp petō ītā? Whose boy comes behind thee?
21. Oh kā kāṇā mūnī gīnā? From whom did you buy that?
22. Grāṅ haṭwāṅī kāṇā. From the shopkeeper of the village.
# APPENDIX III.

## WEIGHTS AND MEASURES.

### CHAMBA WIZĀRAT.

**Land Measures.**

| 36 English coin rupee | = 1 sor. |
| 4 1/2 sors khām (grain) | = 1 máni. |
| 2 1/2 mánis (grain) | = 1 anā. |
| 2 anās | = 1 ḏāḥnūn. |
| 2 dáḥnūn | = 1 kunūn. |
| 4 kunūn | = 1 lahri. |

**Grain Measures.**

| 4 1/2 sors (wheat) | = 1 máni. |
| 20 mánis | = 1 pīrā. |
| 20 pāos | = 1 khār. |
| 100 khārs | = 1 kharāsū. |

**Bazar Weights.**

| 9 rupees weight | = 1 pāo. |
| 2 pāos | = 1 adh ser (or 1/4 sor). |
| 2 adh sors | = 1 ser. |
| 5 sers | = 1 batti. |
| 8 battis | = 1 man. |

### CHURĀW WIZĀRAT.

**Land Measures.**

| 3 mánis (wheat) | = 1 anā or sarsāi. |
| 4 anās | = 1 pāo. |
| 2 pāos | = 1 1/2 lahri. |
| 4 pāos | = 1 lahri. |

The measures for grain and other weighments are the same as those in the Chambā or Sadr Wizārat.

### BRAHMAUR.

**Land Measures.**

| 4 1/2 sors (wheat) | = 1 máni. |
| 5 mánis (seed) | = 1 hal. |
| 4 hals | = 1 pīrā. |

The pīrā is the main unit used in measuring land.

**Grain Measures.**

| 1 1/2 ser (wheat) | = 1 kūthala. |
| 4 kūthalas | = 1 máni (4 1/2 sors). |
| 20 mánis | = 1 pīrā. |
| 20 pāos | = 1 khār. |
| 100 khārs | = 1 kharāsū. |

The weights are the same as those in the Sadr Wizārat.

### BHATTIVĀT.

**Land Measures.**

| 4 1/2 sors (barley or dhān) | = 1 patha. |
| 16 pathas | = 1 drūn. |
| 4 drūns | = 1 lahri. |

---

(1) The measures of land are based on the estimated or ascertained quantity of seed required to sow it. Kohli land is measured by the amount of rice required to sow it.

Weights and Measures.

Grain Measures.

| 6½ sers (wheat or rice) | = | 1 patha. |
| 16 pathas | = | 1 drún. |
| 20 drúns | = | 1 khár. |
| 100 khárs | = | 1 khurású. |

Lahúl.

The smallest unit of area is the half lahri.

Grain Measures.

| 2½ sers (wheat) | = | 1 ren. |
| 20 rens | = | 1 por. |
| 30 pors | = | 1 khár. |

The other weights are those in use in Chambá.

Pángi.

Grain Measures.

| 2½ sers (wheat) | = | 1 mangirú. |
| 2 mangirús | = | 1 raudn. |
| 20 raudns | = | 1 pirá. |
| 20 pirás | = | 1 khár. |

The weights are the same as those in the Sadr Wizárat.

Land Measures.

In Pángi people usually take a meal, called káleú, about 8 a.m., and another at 2 p.m., called rihání. The meal taken about mid-day is called dáfár. Hence the area ploughed and cultivated from dawn to 8 or 9 o'clock with one hal (plough) is called káleú, and that ploughed by mid-day is called dáfár, while the rihání is that ploughed up to 2 p.m. The area ploughed in a whole day is called ek hal or one plough.
APPENDIX IV.

The following is a list of the Superintendents who held political charge of Chambá from 22nd December 1862 to 3rd November 1885:

<table>
<thead>
<tr>
<th>Names of Officers</th>
<th>From</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>Major Blair Reid</td>
<td>22nd December 1862</td>
<td>15th April 1884</td>
</tr>
<tr>
<td>Mr. D. C. Macnab</td>
<td>15th April 1884</td>
<td>24th July 1884</td>
</tr>
<tr>
<td>Captain G. V. Jenkyns</td>
<td>24th July 1884</td>
<td>23rd November 1884</td>
</tr>
<tr>
<td>Major Blair Reid</td>
<td>23rd November 1884</td>
<td>20th January 1885</td>
</tr>
<tr>
<td>Captain Forbes</td>
<td>20th January 1885</td>
<td>9th June 1886</td>
</tr>
<tr>
<td>Lieutenant Wace</td>
<td>9th June 1886</td>
<td>12th December 1886</td>
</tr>
<tr>
<td>Major Blair Reid</td>
<td>12th December 1886</td>
<td>5th January 1872</td>
</tr>
<tr>
<td>Colonel G. A. McAndrew</td>
<td>3th January 1872</td>
<td>6th January 1874</td>
</tr>
<tr>
<td>Colonel Blair Reid</td>
<td>5th January 1874</td>
<td>5th March 1877</td>
</tr>
<tr>
<td>Mr. R. T. Burney</td>
<td>5th March 1877</td>
<td>30th April 1879</td>
</tr>
<tr>
<td>Mr. E. B. Francis</td>
<td>30th April 1879</td>
<td>15th August 1879</td>
</tr>
<tr>
<td>Mr. R. T. Burney</td>
<td>15th August 1879</td>
<td>17th October 1879</td>
</tr>
<tr>
<td>Captain C. H. T. Marshall</td>
<td>17th October 1879</td>
<td>3rd November 1885</td>
</tr>
</tbody>
</table>
APPENDIX V.

LETTERS IN THE STATE MUSEUM.

The State Museum contains a large number of letters in Persian, Tánkari, Gurmukhi and Devanágari, of which the following are the most important. A list of all the letters of any historical interest, giving their general purport, will be found in the Museum Catalogue. Most of these letters were found after the History had been printed.

C, 1. Sanad in Persian given in the reign of Sháh Jahán, regarding a boundary dispute between Prithí Singh of Chambá (A. D. 1641—1664) and Sangrám Pál of Bhalair in which it is set forth that the parganá of Bhalair belongs to Chambá territory. It bears the autographs in Tánkari of various Rájas and officials, and some seal impressions in Persian. Its date is the 19th of the month of Safar, A. H. 1058, corresponding to the 5th March, A. D. 1648. Vide pages 92 and 94 of Gazetteer.

C, 4. Sanad of the reign of 'Alamgír Aurangzeb (A. D. 1658—1707) under the seal of Mir Khán, an imperial officer to Rája Shatar Singh of Chambá (A. D. 1664—1690) in which it is notified that the parganá of Bhalair, which had been seized by Sangrám Pál of Bhalair is made over to Chambá and that the parganá of Bhadráwádh which had been given to Sangrám Pál, is now transferred to Chambá. If a sanad for the two parganás is required, it will be procured from the Emperor. Sangrám Pál is directed to make over both 'uláqás to Shatar Singh and afterwards present himself before the Viceroy. Dated 22nd Rámsán in the 8th year of Aurangzeb's reign. (As Aurangzeb ascended the throne on the 1st of Zul-qadáh, A. H. 1068 corresponding to the 1st of May, A. D. 1658, the 8th year of his reign began from the 1st Zul-qadáh, A. H. 1075; and the date of the present document would fall in the ensuing Hijri year 1076, and correspond to Sunday, the 18th March 1666).

C, 6. Sanad in Persian issued under the seal of Zakariyá Khán, Governor of the Panjáb, in the reign of Muhammad Sháh. In it the parganá of Pathyár in the Kángrá district is bestowed as a jágír on Rája Diler Singh of Chambá (A. D. 1735—1748) on account of his loyalty to the king of Delhi. It is dated in the 27th year of the reign of Muhammad Sháh, (A. D. 1719—1748) and on the 5th of the month of Safar, A. H. 1157, corresponding to the 9th March, A. D. 1744.

C, 7. Order under the seal of Muhammad Hâyát Khán, an imperial officer, in the reign of Muhammad Sháh, to the Zamindáras, Qámúngos, Muqaddams and cultivators of Pathyár parganá. It states that the jágír of Pathyár, worth 3,80,000 dáms (i.e., Rs. 9,500) was for a long time in the possession of the Rája of Chambá, but the Katoches seized it and brought the Zamindáras under their control. As Rája Diler Singh of Chambá had always been faithful to the Emperor, to whom the parganá of right belongs; and as Udai Singh, his elder brother, had held high rank and also the 'uláqás of Dun and Nadaun in jágír, therefore the above-mentioned parganá (Pathyár) is confirmed to Diler Singh and the Zamindáras are enjoined to look to him as jágír-dár and to render all due service. It is dated 11th Muharram in the 20th year of Muhammad Sháh's reign or A. H. 1159 (=23rd January 1746).

Note.—The jágír held by Rája Udai Singh was probably the same as that granted to Rája Prithí Singh (vide p. 98) which seems to have remained in the possession of the State till the reign of Rája Ugar Singh. Its annual value was Rs. 10,000 and it is said to have been in Jastán.
ERRATA.

C. 4. For 1st of May read 20th July.


C. 6. " 9th March A. D. 1744 read 26th February (O. S.) 1745 A. D.
C, 10. Sanad under the seal of Mu'in-ud-din Khan (Mir Mannu), Viceroy of the Panjáb, in the reign of Ahmad Sháh (A. D. 1748—1754) to the Chandhris, Qánungsos and cultivators of Pálam and Bárne. It states that as this jágir has been the hereditary property of Rájá Umed Singh of Chambá, it is now again declared to be his of right, in return for services rendered to the Emperor. They are enjoined to pay the revenue to him and to be obedient to his orders. Dated on the 5th of Jamád-us-sání in the 4th year of Ahmad Sháh’s reign or A. H. 1164 corresponding to 20th April 1751 A. D.

C, 11. Order in Persian under the seal of Rahmat ‘Alí Khan in the reign of Alamgrí II (A. D. 1754—1759) to the Zamindárs, Muqaddams and cultivators of Pathyár pargáná stating that since the death of the Rána of Pathyár the said pargáná has been the jágir of Rájá Umed Singh of Chambá, and on account of his services and faithfulness, the jágir is confirmed to him. Therefore the Zamindárs, etc., should render all dues to the said Rájá and not be disobedient. It is dated on the 15th Jamád-ul-awwal, and in the 5th year of the reign of ‘Alamgrí. The seal date is A. H. 1171.

The corresponding Christian date for A. H. 1172 would be Sunday, 14th January 1759.

C, 12. Order in Persian under the seal of Adína Beg Khan in the reign of ‘Alamgrí II (1754—1759) to the deputies of the Chakla of Jammu. They are advised that the ‘ilíqá of Jundh with its 17 castles was in the possession of Chambá under Rájá Ugar Singh, but owing to his unfaithfulness it was given to Medíní Pál, Balauria. Now since Rájá Umed Singh is faithful to the Emperor the ‘ilíqá with its castles is restored to his control. He should take and retain possession, and the Balaurias are to have no authority in the ‘ilíqá. The officers of the Chakla are directed to carry out these instructions. It is dated on the 21st Zilhija in the 5th year of the reign of ‘Alamgrí. On the seal the date is A. H. 1168 (A. D. 1754–5).

The date for A. H. 1172 corresponds to 26th August 1758 A. D.

C, 13. Order in Persian under the seal of Rahmat ‘Alí Khan in the reign of ‘Alamgrí II (1754–1759) to the Chandhris, Zamindárs and subjects of the pargáná of Pathyár. As the pargáná has, since the death of Rána Sila Chand of Pathyár, been in the possession of Rájá Umed Singh of Chambá and in accordance with the parwíná of Nawáb Bahrám Jang has been free of all revenue charges, and as the said Rájá has always been zealous and faithful, the jágir is granted free of revenue dues. The Zamindárs, etc., are enjoined to perform their duty to the Rájá. The letter is dated in the 2nd Jamád-us-sání, A. H. 1172. Seal date A. H. 1171. (The date for A. H. 1172 would correspond to Wednesday, 31st January 1759).

Bahrám Jang is better known as Adína Beg. He died on the 11th Muharram 1172 A. H.

C, 15. Royal sanad in Persian, issued under the seal of Ahmad Sháh Durání, by which the pargáná of Pathyár in the Kangra district is confirmed as a jágir to Rájá Umed Singh of Chambá (A. D. 1748—1764) on the recommendation of Rájá Ranjit Dev of Jammu who is described as a relative of the Chambá Rájá. The date is the month of Zíqa’dah, A. H. 1175, corresponding to May-June, A. D. 1762. It was, consequently, issued at the time of Ahmad Sháh’s sixth invasion of the Panjáb, and shortly after his victory over the Sikhs at Kot Rahíra near Ludhiana, in February 4762 (cf. Latif, History of the Panjáb, p. 283 f).

Note.—Letters C 8, C 15, were found after the History was printed. It is clear from them that the pargáná of Pathyár in Pálam was conferred on Rájá Daulat or Diler Singh, and afterwards confirmed to Rájá Umed Singh; vide page 98.
CHAMBA STATE.] Letters in the State Museum. [PART A.

C, 16. Royal sanad in Persian, in which Rájá Umed Singh of Chambá (A.D. 1748—1764) is admonished to make over to Saif 'Ali Khán, the Governor of Kángrá, the revenue of certain lands belonging to the village of Chari in the Kángrá district, of which "certain persons" (apparently the Rájá himself) had taken possession. The letter is dated in the month Rabi-ul-awwal, A.H. 1176, corresponding to September-October A.D. 1762, and, therefore, falls (like No. C, 15) in the time of Ahmad Sháh's sixth invasion of the Panjáb.

This is evidently the letter referred to by Mr. Barnes in the Kángrá Settlement Report (vide page 98 of the Gazetteer), but it is clear that it was issued by Ahmad Sháh Duráni and not by his namesake, the king of Delhi, who was blinded and deposed on the 5th June A.D. 1754. It was found after the History was printed.

C, 17. Royal sanad in Persian, issued under the seal of Timúr Sháh and addressed to Rájá Ráj Singh of Chambá (A.D. 1764—1794), in answer to a letter in which the Rájá had offered his services to the king and invited him to visit the country. In his reply the king praises the rulers of Chambá for their devotion to him and his father "nestled in Paradise," and promises that when time allows, he will accept the Rájá's invitation. The document, which is composed in very high-flown language, is dated on the 18th of the month Rabi-us-sá), A.H. 1191, corresponding to the 26th May, A.D. 1777, and, consequently, falls in the time of Timúr Sháh's invasion of the Panjáb in A.D. 1777 (Latif, op. cit., p. 299).

C, 22. Agreement in Tánkari between Rájá Ráj Singh of Chambá and Fateh Pál of Bhadrawáh. Fateh Pál is made Rájá of Bhadrawáh on the following conditions which he accepts:

1. That he will come to Chambá. 2. That whenever summoned he will come to Chambá. 3. That he will give Jai Chand's jágir to Bhúp Chand. 4. That he will not enter into an alliance with Balaur, Kashtwá or Behandrálát, and will do nothing without consulting Chambá. 5. That the Chambá troops will remain at Bhadrawáh, and Fateh Pál will provide supplies and give no trouble. 6. That if he has any communications from Balaur, Kashtwár or Behandrálát, he will keep the Rájá of Chambá fully informed regarding them. 7. That he will maintain his alliance with Chambá only. 8. That Chambá is supporting Míán Kundan Singh in his attempt to gain Kashtwár, and Fateh Pál must also send a force. 9. That his tribute money shall be Rs. 3,000 yearly, which must be regularly paid. It is not dated. (Fateh Pál, the Rájá of Bhadrawáh, was born in A.D. 1732. His younger brother was Míán Bhúp Chand who was married to the Chambá princess Atharbanó. Both Fateh Pál and Bhúp Chand died at Chambá in the Pakki Chaukí, i.e., the old palace, and Atharbanó became a sati on the Chandrabhásigá. Pák Chand, the son of Bhúp Chand and Atharbanó, was the last of the Bhadrawáh Rájás. He died at Amritsar. Cf. Annual Progress Report, Archaeological Survey, Panjáb and United Provinces, 1903-04, pp. 63 ff.)


Brajráj Dev was the son and successor of Ranjit Dev (cf. Latif, op. cit. pp. 342 ff.)

C, 28. Title-deed in the local dialect and in Tánkari characters, by which Rájá Ráj Singh of Chambá confers the pargana of Dundhi on his Wazir, Zoráwar, in recognition of services rendered by him in Jundh (perhaps in con-
nection with the war between Chambá and Basohli, which ended with the con-
quest of the latter place by Rája Ráj Singh in A. D. 1782). The document is
dated on the 7th of the month of Káfti (Kartika) in the Sástr year 58, corres-
pending to A. D. 1782. It belongs to Capt. Sri Kauk Baratru.

C, 29. Letter in Tánkari from the Raíni of Biláspur to Rája Ráj Singh
asking his help and protection for her infant son Mahá Chand. Dated 24th
Pau S. 58 (A. D. 1782—3) Cf. Forster, Journey from Bengal to England,
Vol. I., pp. 248 ff.)

C, 31. Sanad in Tánkari from Rája Brajraj Dev of Jammu to Rájá
Ráj Singh of Chambá restoring to him the pargáns of Jundh, Bhalá, Diur,
Bhándal and Kihár, as having always been of right Chambá territory.
Dated 18th Bhádon, Sástr year 59 (A. D. 1783). (This letter was evidently
an immediate result of the conquest of Basohli by Ráj Singh, which took

C, 33. Agreement in Tánkari between Rája Ráj Singh of Chambá
and Dayá Pál of Bhadarwáh, similar to C, 22. Undated.

C, 44. Royal sanad in Persian, issued under the seal of Sháh Zamán
and addressed to Rája Jit Singh of Chambá (A. D. 1794—1808), who is
instructed in it to perform the services of the Dwání in conjunction with Rájá
Sampúran Dev of Jammu. The document is dated in the month of Rajab,
A. H. 1211, corresponding to January 1797, the time when Sháh Zamán had
taken possession of Lahore, in the course of his third invasion of the Panjáb
(Latíf, op. cit., p. 301 f).

C, 48. An agreement in Tánkari by which Bhúp Chand of Bhadarwáh
promises to remain faithful and tributary to Rája Jit Singh of Chambá. It
is not dated.

C, 51. Letter in Tánkari from Rája Prítam Singh of Kulu to Rája Jit
Singh of Chambá, promising assistance in a united attack upon Kángrá.
It is dated 13th Bhádon, Sambat 77 A. D. 1501.

C, 53. Letter in Tánkari from Rája Jit Singh of Chambá to Rájá Tegh
Singh of Kashtwár, stating that if Kashtwár is invaded, Chambá will send a
force and that Kashtwár must help if Chambá is at war with another power.
Kashtwár is asked to send a force to Bhadarwáh for which Chambá will
provide supplies. The tenor of the letter implies that Kashtwár was then
subject to Chambá. It is dated 1st Jeth Sambat 79, A. D. 1803 (Tegh Singh
was the last of the Kashtwár Rájas. Cf. Vigne Travels, Vol. I, p. 181)

C, 54. Treaty in Tánkari between Rája Sansár Chand of Kángrá and
Rájá Jit Singh of Chambá, concluding an alliance between the two States
and stipulating that Chambá must send a force to the support of Kángrá in

C, 57. A letter in Nágári from Amar Singh Thápá and Ranjor Singh
to Rája Jit Singh. He is admonished not to be afraid of Kángrá (Trigadl).
The Gurkhás, Chambá and Kahlir (Bilaspur) are all one and Chambá is
the Wazír of the Gurkhás. Jit Singh is asked to obtain help from the Rájas
of the Dugár States, he is to keep a part of his army at Ríhu and send
the rest to Sampat Pál. The letter states that the Katoch troops had
seized Pálam, but the Gurkhás drove them out and occupied the Pathyár
fort. There is much need of money and the Wazír (probably Nathu of
Chambá) had written for Rs. 4,000. This sum is to be sent at once and
news will be received in two months. The letter is not dated but was pro-
C. 59. Letter in Persian with seal in Gurumukhi from Maharajah Ranjit Singh to Raja Charhat Singh (A. D. 1808—1844) in which the Maharajah expresses his pleasure that Rihlu fort and also the 'ilâqâ' had been made over to the Sikhs. In exchange for Rihlu the Maharajah confers the State of Bhadrawâh on Chambâ, the only condition being that Mián Pahâr Chand of Bhadrawâh is to receive a jâgîr of Rs. 3,000. The tribute money due from Chambâ to the Sikhs is also remitted, as well as certain obligations of service to Sikh Sardârs, except to Desâ Singh (who was then Governor of the Hills). It is stipulated that Nathu Wazir is to be in attendance on the Maharajah. A village in Rihlu of the value of Rs. 1,000 is also conferred on Raja Charhat Singh for the sake of the rice. Dated 27th Jeth Vik. 1878, A. D. 1821. Given in Nûrpur Bâgh.

Note.—The village of Ranitar, vide pp. 104 and 108—9 for references to the above Sanad.

C. 60. Sanad in Persian of Maharajah Ranjit Singh conferring on Nathu, Wazir of Chambâ, a village in Bhadrawâh in jâgîr, to be enjoyed by him and his posterity. Nathu is also ordered to be in constant attendance on the Maharajah. Dated 1st Har, Vik. 1881, A. D. 1824.

Note.—Nathu's son and his grandson also held jâgîras, granted by Maharajah Ranjit Singh in lieu of service. They were near Nûrpur.


C. 68. Certificate given to Raja Charhat Singh by Mr. Vigne and dated 12th February 1839.

C. 70. A letter from Sir Henry Lawrence to Raja Sri Singh notifying that Chambâ State has been included in the territory transferred to Raja Gulâb Singh of Jammu. He is enjoined to pay his tribute and render all customary service to Raja Gulâb Singh. Dated the 16th March 1846.

C. 71. Letter in Persian to Raja Sri Singh notifying that Chambâ has come under the control of the British Government. Dated 29th Phâggun, Vik. 1902, A. D. 1846, corresponding to Tuesday, 31st March 1846 A. D. It bears the seal of Dalip Singh in Gurumukhi.
APPENDIX VI.

THE DUGAR GROUP OF STATES.(1)

The States of the Dugar group were almost all situated in the outer hills, between the Íávi and the Chenáb—only two—Káshtwár and Bhadráwáh—being in the inner mountains. The ruling families were all of the Surajbansi race, except Chanaeri, Balaur, Bhadu, Bhadráwáh and Kashtwár, which were Chandarbanisi.

Jammu.—This State which is very ancient, was originally of small size, and is first mentioned in two Chamba copper plates of the 11th century under its former name of Durgara,(2) of which Dugar is a derivation. These inscriptions prove that Dugar existed as a State, ruled by its own chief, in the beginning of the 10th century. The capital was then probably at Babbapura—now Babor—17 miles east of Jammu, where ancient remains are found. Two, and possibly three, Rájás of Babbepura are referred to in the Rájá Tarangini as having been subject to Kashmir in the 11th and 12th centuries. Jammu became the capital in the 13th or 14th century and is frequently referred to in Muhammadan history, from the time (A.D. 1398) when it was captured by Tamarláng. In the 35th year of Akbar (A.D. 1595) a force was sent to subdue the hills, and the Rájás of Jammu, Jasrota, Mankot, Lakhapur, Bhadu and Balaur tendered their submission. It is noteworthy that, of the eleven States of the Dugar group no fewer than four(3)—Jammu, Jasrota, Mankot and Samba—were ruled by branches of the same family, from the Mahás clan of Surajbansi Ráiputs. Jasrota, Mankot, Samba and Lakhapur were probably all founded by cadets of the Jammu family and were originally dependent on Jammu. Among the later rulers of Jammu the most famous was Rájá Ranjit Dev (A.D. 1750—81). The senior branch of the Jamwál family was expelled by Mahárájá Ranjit Singh in 1816, and now resides at Akkota near Dinanagar in the Gurdaspur District. In 1820–21 Jammu was conferred as a fief on Rájá Guláb Singh—the head of the junior branch of the Jamwál family. The Punjab State was about the same time conferred on his brother, Rájá Dhián Singh, and still remains in his family.

Jasrota.—This was a small State with the capital at Jasrota in the outer Siwáliks. It was probably founded in the 14th or 15th century, and may have been previously a fief dependent on Jammu. Very little is known of its subsequent history, and it was overturned and annexed to Jammu in 1835. The family resides near Nagrota in Jammu territory.

Mánkot.—This place is now called Rámkot, and is situated in the Siwáliks, to the north of Jasrota. The State seems to have been founded about the same time as Jasrota and maintained its existence till 1821, when it was annexed by Rájá Guláb Singh. The family resides at Salángari, Kotlhr, in the Kángra District. The late head of this family, Rájá Balbir Singh, served for 19 years in the 13th Bengal Lancers, and rose to the rank of Ressádar-Major. He took part in the Afghan War, 1878—81, and also in the Egyptian War with Arabí Pasha for both of which he held decorations.

(1) In addition to the 11 States named there were 11 more between the Íávi and the Jhelum; four being between the Íávi and Chenáb, and seven between the Chenáb and the Jhelum. Hence the saying current in the hills, "Bádána vích Jammu Sírádár háit." "Among the 22 Jammu is Head."


(3) Originally five, for Lakhapur was also ruled by a branch of the Jamwál family, it afterwards became merged in Jasrota.
The Dugar group of States. [PART A.]

Samba.—This was a small State to the west of Jasarota, also ruled, like Jasrato and Mankot, by a branch of the Jamwal family. It was annexed by Raja Gulab Singh about the same time as the two previous States, and the direct line of the ruling family is now extinct.

Chaneni.—Chaneni, the capital, is situated to the north of Jammu on the Tawi. The ancient name of the State, which was founded probably in the 11th century, was Himta, Hinta, or Himat and it was ruled by a family of Chandarhansi Rajputs from Kahlur (Bitaspur) which originally came from Chandferi in Malwa. The State was seized by Raja Gulab Singh in 1822, but the Raja was allowed to reside in his own territory in the enjoyment of a jagir, which is still held by the family. The present Raja is related by marriage to the Jammu royal family. Bhoti was a small State, ruled by a family of Surajbansi Rajputs which also still enjoys a small pension. *Vide* p. 133: the two States were distinct, and the families not related.

Behandralta.—The capital of this State was Rannagar on the Tawi—about 30 miles north-east of Jammu. The State was founded in the end of the 10th century by a brother of Raja Vichitar Varma of Chamba (A.D. 1000). Nothing is known of its subsequent history, and it was finally overthrown by Raja Gulab Singh in 1821. The family resides at Shalshadpur in the Ambala District.

Kashyuvur.—The name of this State occurs as Kashtavata in the Raja Tarangini, and in the 11th century it was subject to Kashmir. It was founded towards the middle of the 10th century by a Raja, adventurer from Gaur in Bengal. Kashyuvur, the capital, is on the Chenab in the inner mountains to the east of Kashmir. In the time of Aurangzeb (A.D. 1687) the ruling Raja embraced Islam, and the family has ever since been Muhammadan. The State was for a short time subject to Chamba, and was annexed to Jammu in 1820-21, and the family now resides at Tilokpur in the Kangra District.

The three following States—Basohli, Bhandu and Bhadravath—were ruled by branches of the same family, an offshoot from the ruling family of Kulu, which came from Maynapuri (Hardwar) and settled in Balaur:—

Basohli.—The original capital was at Balaur (Skr. Vallapura), 12 miles to the west of the Ravi from Basohli, where ancient remains are found. The State was probably of ancient origin, and may have been older than Chamba. Vallapura is several times referred to in the Raja Tarangini in the 11th century, and its Rajas were then subject to Kashmir. The name of the State may then have been Sumata, and the people are referred to in a Chamba copper plate of the 11th century under the name of Sumati, as having joined with Durga in an invasion of Chamba. It seems probable that Bhandu and Bhadravath were originally fiefs subject to Vallapura. Recently discovered inscriptions point to the Churah wiskat of Chamba having also been under Vallapura previous to the 10th century; and for many centuries afterwards, down to quite modern times, it continued to be a constant bone of contention between the two States. Forster, the traveller, passed through Basohli in April 1783; and speaks of the country as still bearing evident traces of the devastation caused by such a border war in the previous year (*vide* p. 99 of Gazetteer). The capital was removed to Basohli, on the right bank of the Ravi, in the 16th century. The country was annexed to Jammu in 1835, and, the last Raja dying childless, the family became extinct in the direct line.

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(1) The States of Kahlur, Nalagaarth and Chaneni were all founded by branches of the same family.
(2) Raja Tarangini (Stein), vii, 500.
(3) Do, do., vii, 220, viii 537—42.
Bhadur.—This is the Padoe of the maps and is situated to the south of Balaun. It was ruled by a branch of the Baleria family and seems to have become independent of Balaun in the latter half of the 11th century, and continued as a separate State till annexed by Jammu about 1840-41. The family now resides at Tiakpur in Kangra.

Bhadrawán.—According to the genealogical roll of the Rájás this State was founded about the 15th century\(^1\) by a scion of the Baleria family. It seems to have been more or less dependent on Balaun and Jammu, but later came under the control of Chamba by which country it was annexed in 1821 under a sanad from Mahárájá Ranjít Singh. It finally passed into the possession of Jammu in 1846. The ruling family has long been extinct in the direct line.

The whole of the Dugar States were subject to the Mughals from the time of Akbar till A.D. 1752, when they came under Duráni rule, and later on were subjected by the Sikhs.

On the conclusion of the First Sikh War a treaty was made between the British Government and the Sikh Darbar, at Lahore, on 9th March 1846, by which the Punjab Hills between the Satluj and the Indus were ceded to the British Government as part of the war indemnity. On the 11th March a supplementary treaty was agreed to, which bound the Government to respect the bona fide rights of the Hill chiefs within the ceded territories. The whole of the territories between the Rávi and the Indus in the Hills were thereafter on 16th March 1846, by the treaty of Amritsar, sold to Mahárájá Guláb Singh of Jammu, and the British Government, by the 8th Article of the treaty, imposed on the new ruler the obligations they had already come under as regards the rights of the Hill chiefs. In fulfilment of these obligations an agreement was made between Mahárájá Guláb Singh and the chiefs, under the guarantee of the British Government, by which cash allowances amounting to Rs. 62,300 per annum were assigned in perpetuity to the dispossessed chiefs of the outer hills between the Rávi and the Jhelum. They were at the same time given the option of remaining in or leaving Jammu territory, and most of them chose the latter alternative. The Government, therefore, became responsible for the payment of most of the annuities and to provide for these the districts of Sujánpur, part of Pathánkot, and certain lands between the Chakki and the Bâsá, belonging to Jammu and valued at Rs. 42,800 were ceded by Guláb Singh to Government. The chiefs who elected to remain in Jammu territory receive their annuities direct from the Jammu State.\(^2\)

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\(^1\) The country is called Bhadrawán Khâsa in the Rájá Tarangini
\(^2\) Vide Treaties, Engagements and Sanads, No. CLXV.
APPENDIX VII.

The following list of altitudes above sea-level has been compiled partly from the maps of the Trigonometrical Survey and partly from local observations. In most instances the altitudes are only approximate. The altitudes of the high passes in the State are given on pages 254-5 and on Map No. 2.

<table>
<thead>
<tr>
<th>Place</th>
<th>Above sea-level feet</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alwás</td>
<td>6,997</td>
</tr>
<tr>
<td>Bargra</td>
<td>6,293</td>
</tr>
<tr>
<td>Badra</td>
<td>7,467</td>
</tr>
<tr>
<td>Bagai</td>
<td>5,000</td>
</tr>
<tr>
<td>Basu</td>
<td>5,551</td>
</tr>
<tr>
<td>Baklohi Cantonment</td>
<td>4,885</td>
</tr>
<tr>
<td>Bháudal</td>
<td>5,675</td>
</tr>
<tr>
<td>Brahmaur</td>
<td>7,070</td>
</tr>
<tr>
<td>Chamba</td>
<td>3,927</td>
</tr>
<tr>
<td>Chánúja</td>
<td>6,724</td>
</tr>
<tr>
<td>Chhári</td>
<td>3,281</td>
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<tr>
<td>Chhatrari</td>
<td>5,883</td>
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<tr>
<td>Dayán Kund</td>
<td>9,081</td>
</tr>
<tr>
<td>Darwás in Pángi</td>
<td>8,429</td>
</tr>
<tr>
<td>Debi Kothi</td>
<td>7,705</td>
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<tr>
<td>Dalhousie (Sandringham)</td>
<td>7,178</td>
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<tr>
<td>Ganeshgarh (Fort)</td>
<td>4,414</td>
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<tr>
<td>Háthi Dhár (Highest point)</td>
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<tr>
<td>Hársar</td>
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<tr>
<td>Jamwár</td>
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<td>Kilár</td>
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<td>Khani</td>
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<td>Kothi</td>
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<td>Kále</td>
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<tr>
<td>Khajúr</td>
<td>6,300</td>
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<tr>
<td>Lángera</td>
<td>6,978</td>
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<td>Lúli</td>
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<td>Maeruod</td>
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<tr>
<td>Manjir</td>
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<tr>
<td>Miyár in Lahul</td>
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<td>Margraon</td>
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<td>Silgraon-Encamping ground</td>
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<td>Silah-grát</td>
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<td>Tirot</td>
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<td>Udaipur in Lahul</td>
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<tr>
<td>Snowy Peaks—Gurdhár (Snowy peak a)</td>
<td>20,658</td>
</tr>
<tr>
<td></td>
<td>(Great snowy mass)</td>
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<tr>
<td></td>
<td>(Bridegroom)</td>
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<td></td>
<td>Mani Mahe's Peak</td>
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<tr>
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<td>Páp ka dhár, Pángi Range</td>
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<tr>
<td></td>
<td>Kankot Peak in Dhanla Dhár</td>
</tr>
<tr>
<td></td>
<td>Snowy Peak a in Dhanla Dhár</td>
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