

JULLUNDUR DIVISION

Jullundur Division (*Jālandhar*).—A Division of the Punjab, stretching from the borders of Tibet on the north-east across the valleys of the Upper Beās and the Sutlej to the borders of the Bikaner desert on the south-west. It lies between 29° 55' and 32° 59' N. and 73° 52' and 78° 42' E. The Commissioner's head-quarters are at the town of Jullundur. The Division comprises all varieties of scene and soil, from the tumbled masses of the Outer Himālayas, in Kulū and Kāngra, to the fertile plains of Jullundur or the arid tracts of Ferozepore. The population increased from 3,787,945 in 1881 to 4,217,670 in 1891, and to 4,306,662 in 1901. The area is 19,410 square miles, and the density of population 222 persons per square mile, as compared with 209 for the Province as a whole. In 1901 Hindus formed 52 per cent. of the population (2,242,490), while other religions included 1,457,193 Muhammadans, 591,437 Sikhs, 5,562 Jains, 4,176 Buddhists, 33 Pārsis, and 5,766 Christians (of whom 1,919 were natives). The Division contains five Districts, as shown below:—

District.	Area in square miles.	Population (1901).	Land revenue and cesses (1903-4), in thousands of rupees.
Kāngra	9,978	768,124	10,73
Hoshiārpur	2,244	989,782	16,41
Jullundur	1,431	917,587	17,75
Ludhiāna	1,455	673,097	12,42
Ferozepore	4,302	958,072	14,27
Total	19,410	4,306,662	71,58

Of these, Kāngra lies entirely in the hills, sloping away to the submontane District of Hoshiārpur. The rest lie in the plains. The Division contains 6,415 villages and 37 towns, of which the following had in 1901 a population exceeding 20,000: JULLUNDUR (67,735), FEROZEPURE (49,341), and LUDHIĀNA (48,649). Besides the administrative charge of these British Districts the Commissioner has political control over five Native States, which are shown on the next page, with their area and population.

The total population of these Native States increased from 620,203 in 1881 to 709,811 in 1891, and 745,490 in 1901, of whom $52\frac{1}{2}$ per cent. are Hindus (392,148), while other religions include 245,403 Muhammadans, 105,304 Sikhs, 1,993 Jains, 573 Buddhists, 4 Pārsis, and 65 Christians. The density of the population is 244 persons per square mile. The States contain 1,053 villages and 12 towns, of which MĀLER KOTLA (21,122) alone exceeds 20,000 persons.

State.	Area in square miles.	Population (1901).
Kapūrthala	630	314,351
Mandī	1,200	174,045
Māler Kotla	167	77,506
Suket	420	54,676
Faridkot	642	124,912
Total	3,059	745,490

Ludhiāna, Ferozepore, and Jullundur are the only towns of commercial importance, while Kāngra and Jawāla Mukhi are famous for their religious associations. The Division practically corresponds to the ancient Hindu kingdom of Trigarta. Kāngra fort has been many times besieged, while more recent battle-fields are those of Mudki, Ferozeshāh, Aliwāl, and Sobraon in the first Sikh War (1845).

Boun-
daries, con-
figuration,
and hill
and river
systems.

Kāngra District.—North-easternmost District of the Jullundur Division, Punjab, lying between $31^{\circ} 21'$ and $32^{\circ} 59' N.$, and $75^{\circ} 37'$ and $78^{\circ} 42' E.$, with an estimated area of 9,978 square miles. It is bounded on the north-west by Chamba State; on the north by Kashmir territory; on the east by Tibet; on the south-east by Bashahr State; on the south by the Kotgarh villages of Simla District, and by the States of Kumhārsain, Sangri, Suket, Mandī, and Bilāspur; on the south-west by the District of Hoshiārpur; and on the west by Gurdāspur. It stretches eastwards from the plains of the Bāri and Jullundur Doābs across the Himālayan ranges to the borders of Tibet, and comprises two distinct tracts which lie on either side of the Outer Himālayas and present very diverse natural features. Of these two tracts the western block, which constitutes Kāngra proper, is described in this article. This portion, which lies south of the Dhaola Dhār range of the Outer Himālayas, consists of an irregular triangle, whose base lies upon the Hoshiārpur border, while the Native States of Chamba and Mandī constrict its upper portion to a narrow neck, known as Bangāhal, at one point less than

10 miles in width. Beyond this, the eastern block expands once more like an hour-glass, and embraces the Kulū subdivision, which comprises the *tahsils* of KULŪ and SARĀJ and the mid-Himālayan cantons of LĀHUL and SPITI, each of which merits separate description.

Of the total estimated area of 9,978 square miles, 2,939 are in Kāngra proper. This is the more important part of the District as regards population and cultivation, and comprises two wide and fertile valleys. The Kāngra valley lies between the Dhaola Dhār and the long irregular mass of lower hills which run, almost parallel to the Dhaola Dhār, from north-west to south-south-east. The second valley runs between these hills and the Sola Singhi range, and thus lies parallel to the Kāngra valley. On the north-west the District includes the outlying spurs which form the northern continuation of the Sola Singhi, running down to the banks of the Beās and Chakki, and it also embraces the western slopes of that range to the south. The Kāngra valley is famous for its beauty, the charm lying not so much in the rich cultivation and perpetual verdure of the valley itself as in the constant yet ever-changing view of the Dhaola Dhār, whose snowy peaks rise sheer above the valley, sometimes to 13,000 feet, and present a different phase of beauty at each turn in the road. The *taluka* of Bangāhal forms the connecting link between Kāngra proper and Kulū, and is divided by the Dhaola Dhār into two parts: to the north Barā or Greater Bangāhal, and to the south Chhotā or Lesser Bangāhal.

Although the general trend of the three main ranges which enclose the valleys of Kāngra proper is from north-west to south-east-by-south, its one great river, the Beās, flows through this part of the District from east to west. Entering the centre of its eastern border at the southern head of the Kāngra valley, it runs past Sujānpur Tīra in a narrow gorge through the central mass of hills, flowing westwards with a southerly trend as far as Nādaun. Thence it turns sharply to the north-west, flowing through the valley past Dera Gopipur; and gradually winding westward, it passes between the northern slopes of the Sola Singhi range and the hills forming its continuation to the north. The remainder of the District is singularly devoid of great streams. The Kāngra valley is drained by several torrents into the Beās, the principal of these flowing in deep gorges through the central hills.

All three facies of the stratified rocks of the Himālayas are Geology. to be found. To the north in Spiti, the Tibetan zone is repre-

sented by a series of beds extending in age from Cambrian to Cretaceous; this is separated from the central zone by the granite range between Spiti and Kulū. The rocks of the central zone consist of slates, conglomerate, and limestone, representing the infra-Blaini and overlying systems of the Simla area. Still farther to the south the third or sub-Himālayan zone consists of shales and sandstones (Sirmūr series) of Lower Tertiary age, and sandstones and conglomerates belonging to the Upper Tertiary Siwālik series. The slate or quartz-mica-schist of the central zone is fissile, and of considerable value for roofing purposes; it is quarried at and round Kanhiāra. Gypsum occurs in large quantity in Lower Spiti.¹

Botany.

The main valley is the chief Siwālik tract in the Province, but its flora is unfortunately little known. An important feature is the existence of considerable forests of the *chir* (*Pinus longifolia*), at comparatively low elevations. Kulū (or the upper valley of the Beās) has a rich temperate flora at the higher elevations; in the lower valleys and in Outer Sarāj (on the right bank of the Sutlej) the vegetation is largely subtropical, with a considerable western element, including *Clematis orientalis*, a wild olive, &c. The flora of British LĀHUL, the Chandra-Bhāga or Chenāb valley, and SPITI, are entirely Tibetan.

Fauna.

The forests of Kāngra District used to abound in game of all descriptions; and of the larger animals, leopards, bears, hyenas, wolves, and various kinds of deer are still fairly common. Tigers visit the District occasionally, but are not indigenous to these hills. The ibex is found in Lāhul, Spiti, Kulū, and Barā Bangāhal; and the musk deer in Kulū and on the slopes of the Dhaola Dhār. The wild hog is common in many forests in the lower ranges. Of smaller quadrupeds, the badger, porcupine, pangolin, and otter are commonly found. Different species of wild cat, the flying squirrel, hare, and marmot abound in the hills. The bird-life of both hill and plain is richly represented; and though game is not very abundant, many species are found. These include several varieties of pheasant, among them the *monāl* and argus, the white-crested pheasant, and the red jungle-fowl which is common in the lower valleys. Of partridges many species are

¹ Medlicott, 'The Sub-Himālayan Ranges between the Ganges and Rāvi,' *Memoirs, Geological Survey of India*, vol. iii, part ii; Stoliczka, 'Sections across the North-West Himālayas,' *Memoirs, Geological Survey of India*, vol. v, part i; Hayden, 'Geology of Spiti,' *Memoirs, Geological Survey of India*, vol. xxxvi, part i.

found, from the common grey partridge of the plains to the snow partridge of the Upper Himālayas. Quail and snipe sometimes visit the District in considerable numbers. Ducks, geese, and other water-birds are seen upon the Beās at the beginning and end of summer. Fishing is not carried on to any great extent. Thirty-six fisheries are leased to contractors, mostly on the Beās, only a few being in the lower parts of the hill torrents.

The mean temperature at Kāngra town is returned as 53° in winter, 70° in spring, 80° in summer, and 68° in autumn. The temperature of the southern portion of Kāngra proper is much higher than this, while that of the inhabited parts of the Dhaola Dhār is about 8° lower. Endemic diseases include fever and goitre. The widespread cultivation of rice, by which the whole Kāngra valley is converted into a swamp, has a very prejudicial effect upon health.

Climate
and tem-
perature.

The rainfall varies remarkably in different parts. The average annual fall exceeds 70 inches; along the side of the Dhaola Dhār it amounts to over 100; while 10 miles off it falls to about 70, and in the southern parts to about 50. Barā Bangāhal, which is on the north side of the Dhaola Dhār, has a climate of its own. The clouds exhaust themselves on the south side of the great range; and two or three weeks of mist and drizzle represent the monsoon. The rainfall in Kulū is similarly much less than that of Kāngra proper, averaging from 30 to 40 inches, while Lāhul and Spiti are almost rainless.

Rainfall.

A disastrous earthquake occurred on April 4, 1905. About 20,000 human beings perished, the loss of life being heaviest in the Kāngra and Pālampur *tahsils*. The station of Dharm-sāla and the town of Kāngra were destroyed. The fort and temples at Kāngra received irreparable damage, and many other buildings of archaeological interest were more or less injured.

The earth-
quake of
1905.

The hills of Kāngra proper have formed for many centuries the dominions of numerous petty princes, all of whom traced their descent to the ancient Katoch (Rājput) kings of Jullundur. According to the mythical chronology of the Mahābhārata, their dynasty first established itself in the country between the Sutlej and the Beās 1,500 years before the Christian era. In the seventh century A. D., Hiuen Tsiang, the Chinese Buddhist pilgrim, found the Jullundur monarchy still undivided. At some later period, perhaps that of the Muhammadan invasion, the Katoch princes were driven into the hills, where Kāngra already existed as one of their chief fortresses; and their restricted dominions appear afterwards to have fallen

History.

asunder into several minor principalities. Of these, Nūrpur, Siba, Goler, Bangāhal, and Kāngra are included in Kāngra proper. In spite of constant invasions, the little Hindu kingdoms, secure within their Himālayan glens, long held out against the aggressive Muhammadan power. In 1009 the riches of the Nagarkot temple attracted the attention of Mahmūd of Ghazni, who defeated the Hindu princes at Peshāwar, seized the fort of Kāngra, and plundered the shrine of an immense booty in gold, silver, and jewels. But thirty-five years later the mountaineers rose against the Muhammadan garrison, besieged and retook the fort, with the assistance of the Rājā of Delhi, and set up a facsimile of the image which Mahmūd had carried away. From this time Kāngra does not reappear in general history till 1360, when the emperor Fīroz Tughlak again led a force against it. The Rājā gave in his submission, and was permitted to retain his dominions; but the Muhammadans once more plundered the temple, and dispatched the famous image to Mecca, where it was cast upon the high road to be trodden under the feet of the faithful.

Two hundred years later, in 1556, Akbar commanded in person an expedition into the hills, and succeeded in permanently occupying the fort of Kāngra. The fruitful valley became an imperial demesne, and only the barren hills remained in the possession of the native chiefs. In the graphic language of Akbar's famous minister, Todar Mal, 'he cut off the meat and left the bones.' Yet the remoteness of the imperial capital and the natural strength of the mountain fastnesses encouraged the Rājput princes to rebel; and it was not until after the imperial forces had been twice repulsed that the fort of Kāngra was starved into surrender to an army commanded by prince Khurram in person (1620). On the last occasion twenty-two chieftains promised obedience and tribute, and agreed to send hostages to Agra. At one time Jahāngīr intended to build a summer residence in the valley, and the site of the proposed palace is still pointed out in the lands of the village of Gargari. Probably the superior attractions of Kashmīr, which the emperor shortly afterwards visited, led to the abandonment of his design. At the accession of Shāh Jahān the hill Rājās had quietly settled down into the position of tributaries, and the commands of the emperor were received and executed with ready obedience. Letters patent (*sanads*) are still extant, issued between the reigns of Akbar and Aurangzeb, appointing individuals to various judicial and revenue offices, such as that of *kāzi*, *kānungo*, or *chaudhri*. In

some instances the present representatives of the family continue to enjoy privileges and powers conferred on their ancestors by the Mughal emperors, the honorary appellation being retained even where the duties have become obsolete.

During the period of Muhammadan ascendancy the hill princes appear on the whole to have been treated liberally. They still enjoyed a considerable share of power, and ruled unmolested over the extensive tracts which yet remained to them. They built forts, waged war upon each other, and wielded the functions of petty sovereigns. On the demise of a chief, his successor paid the fees of investiture, and received a confirmation of his title, with an honorary dress from Agra or Delhi. The loyalty of the hill Rājās appears to have won the favour and confidence of their conquerors, and they were frequently deputed on hazardous expeditions, and appointed to places of high trust in the service of the empire. Thus in the time of Shāh Jahān (1646), Jagat Chand, Rājā of Nūrpur, at the head of 14,000 Rājputs, raised in his own country, conducted a most difficult but successful enterprise against the Uzbeks of Balkh and Badakhshān. Again, in the early part of the reign of Aurangzeb (1661), Rājā Māndhātā, grandson of Jagat Chand, was deputed to the charge of Bāmiān and Ghorband on the western frontier of the Mughal empire, eight days' journey beyond the city of Kābul. Twenty years later he was a second time appointed to this honourable post, and created a *mansabdār* of 2,000 horse. In later days (1758), Rājā Ghamand Chand of Kāngra was appointed governor of the Jullundur Doāb and the hill country between the Sutlej and Rāvi.

In 1752 the Katoch principalities nominally formed part of the territories ceded to Ahmad Shāh Durrāni by the declining Delhi court. But the native chieftains, emboldened by the prevailing anarchy, resumed their practical independence, and left little to the Durrāni monarch or the deputy who still held the isolated fort of Kāngra for the Mughal empire. In 1774 the Sikh chieftain, Jai Singh, obtained the fort by stratagem, but relinquished it in 1785 to Sansār Chand, the legitimate Rājput prince of Kāngra, to whom the State was thus restored about two centuries after its occupation by Akbar. This prince, by his vigorous measures, made himself supreme throughout the whole Katoch country, and levied tribute from his fellow chieftains in all the neighbouring States. Every year, on fixed occasions, these princes were obliged to attend his court, and to accompany him with their contingents

wherever he undertook a military expedition. For twenty years he reigned supreme throughout these hills, and raised his name to a height of renown never attained by any ancestor of his race. He found himself unable, however, to cope with the Sikhs, and two descents upon the Sikh possessions in the plains, in 1803 and 1804, were repelled by Ranjīt Singh. In 1805 Sansār Chand attacked the hill State of Bilāspur (Kahlūr), which called in the dangerous aid of the Gurkhas, already masters of the wide tract between the Gogra and the Sutlej. The Gurkhas responded by crossing the latter river and attacking the Katochs at Mahal Mori, in May, 1806. The invaders gained a complete victory, overran a large part of the hill country of Kāngra, and kept up a constant warfare with the Rājput chieftains who still retained the remainder. The people fled as refugees to the plains, while the minor princes aggravated the general disorder by acts of anarchy on their own account. The horrors of the Gurkha invasion still burn in the memories of the people. The country ran with blood, not a blade of cultivation was to be seen, and grass grew and tigers whelped in the streets of the deserted towns. At length, after three years of anarchy, Sansār Chand determined to invoke the assistance of the Sikhs. Ranjīt Singh, always ready to seize upon every opportunity for aggression, entered Kāngra and gave battle to the Gurkhas in August, 1809. After a long and furious contest, the Mahārājā was successful, and the Gurkhas abandoned their conquests beyond the Sutlej. Ranjīt Singh at first guaranteed to Sansār Chand the possession of all his dominions except the fort of Kāngra and 66 villages, allotted for the support of the garrison; but he gradually made encroachments upon all the hill chieftains. Sansār Chand died in 1824, an obsequious tributary of Lahore. His son, Anrudh Chand, succeeded him, but after a reign of four years abandoned his throne, and retired to Hardwār, rather than submit to a demand from Ranjīt Singh for the hand of his sister in marriage to a son of the Sikh minister Dhian Singh. Immediately after Anrudh's flight in 1828, Ranjīt Singh attached the whole of his territory, and the last portion of the once powerful Kāngra State came finally into the possession of the Sikhs.

Kāngra passed to the British at the end of the first Sikh War in 1846, but the commandant of the fort held out for some time on his own account. When the Multān insurrection broke out in April, 1848, emissaries from the plains incited the hill chieftains to revolt; and at the end of August in the

same year, Rām Singh, a Pathānia Rājput, collected a band of adventurers and threw himself into the fort of Shāhpur. Shortly afterwards, the Katoch chief rebelled in the eastern extremity of the District, and was soon followed by the Rājās of Jaswān and Datārpur, and the Sikh priest, Bedi Bikramā Singh. The revolt, however, was speedily suppressed; and after the victory of Gujrāt, the insurgent chiefs received sentence of banishment to Almorā, while Kāngra subsided quietly into a British District. After the outbreak of the Mutiny in 1857, some disturbances took place in the Kulū subdivision; but the vigorous measures of precaution adopted by the local authorities, and the summary execution of the six ringleaders and imprisonment of others on the occasion of the first overt act of rebellion, effectually subdued any tendency to lawlessness. The disarming of the native troops in the forts of Kāngra and Nūrpur was effected quietly and without opposition. Nothing has since occurred to disturb the peace of the District.

Few Districts are richer in antiquities than Kāngra. The Archaeo-
logy. inscription at PATHYĀR is assigned to the third century B.C., and that at KANHIĀRA to the second century A.D. It is impossible to fix the date of the famous fort at KĀNGRA TOWN. A temple in it was plundered by Mahmūd of Ghazni in 1009, and an imperfectly legible rock-inscription, formerly outside one of the gates of the fort and now in the Lahore Museum, is assigned to a period at least 400 years earlier. The small temple of Indreswara at Kāngra dates from the ninth century. The beautiful shrine of Baijnāth at Kiragrāma was until recently attributed to the same period, but recent investigations point to a date three or four centuries later. The present temple of Bajreswari Devi at Bhawan, a suburb of Kāngra, is a modern structure, but it conceals the remains of an earlier building, supposed to date from 1440. It has acquired a repute, to which it is not entitled, as the successor of the temple that was sacked by Mahmūd. Remains found at Kāngra prove that it was once a considerable Jain centre. The fort at NŪRPUR, built in the sixteenth and seventeenth centuries, contains a curious wooden temple; and in 1886 a temple of much earlier date, with sculptures unlike anything hitherto found in the Punjab, was unearthed. At Masrur, in the Dehra *tahsil*, are some rock-temples of uncertain date. In the Kūlu valley, the principal objects of antiquarian interest are the temples of Bajaura. One of them, probably the older of the two, has been partially freed from the débris and

boulders in which it was buried. The other, which shows traces of Buddhist workmanship, and dates from the eleventh century, is decorated with carvings of great beauty. The fort and temples of Kāngra town received irreparable damage in the earthquake of 1905.

The population of the District at the last four enumerations was: (1868) 743,882, (1881) 730,845, (1891) 763,030, and (1901) 768,124, dwelling in 3 towns and 715 villages. It is divided into the seven *tahsils* of KĀNGRA, NŪRPUR, HAMĪRPUR, DERA GOPIPUR, PĀLAMPUR, KULŪ, and SARĀJ; of which the first five are in Kāngra proper, the two last forming the Kulū subdivision. The head-quarters of these are at the places from which each is named, except in the case of Kulū and Sarāj, whose head-quarters are at Sultānpur and Banjār respectively. The towns are the municipalities of DHARMSĀLA, the head-quarters of the District, KĀNGRA, and NŪRPUR.

The following table shows the chief statistics of population in 1901:—

<i>Tahsil.</i>	Area in square miles.	Number of		Population.	Population per square mile.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
		Towns.	Villages.				
Kāngra . . .	429	2	134	126,335	294.5	+ 1.0	7,242
Pālampur . . .	443	...	113	132,955	300.1	+ 2.6	7,477
Kulū and Sarāj . . .	1,342	...	68	119,585	89.1	+ 3.8	3,183
Hamīrpur . . .	601	...	64	161,424	268.6	- 0.8	6,077
Dera Gopipur . . .	516	...	145	125,536	243.3	...	6,397
Nūrpur . . .	525	1	191	102,289	194.8	- 2.6	4,241
District total	9,978	3	715*	768,124	76.9	+ 0.6	34,617

NOTE.—The figures for the areas of *tahsils* are taken from revenue returns. The total District area is that given in the *Census Report*.

* These figures are taken from the *Census Report* of 1901, but the correct number of villages is now 714, the number for the Kulū and Sarāj *tahsils* being 67.

In Kāngra proper Hindus number 608,252, or 94 per cent. of the total; Muhammadans, 38,685, or 6 per cent.; and Sikhs, 1,199. Owing to the vast tracts of uncultivable hill-side, the density of the population is only 77 persons per square mile, varying from 300 in the Pālampur *tahsil* to 65.4 in Kulū; but if the cultivated area alone be considered, the density is 834, almost the highest in the Province. The people speak a great variety of dialects of the group of languages classed together as Pahārī, or the language of the hills.

Castes and occupations.

The distinguishing feature in the population is the enormous preponderance of the Hindu over the Muhammadan element, the latter being represented only by isolated colonies of immi-

grants, while the mass of the people has preserved its ancient faith in a manner wholly unknown in the plains. This circumstance lends a peculiar interest to the study of the Hindu tribes—their castes, divisions, and customs.

The Brāhmins (109,000) number nearly one-seventh of the total population. Almost without exception, they profess themselves to belong to the great Sāraswat family, but recognize an infinity of internal subdivisions. The first distinction to be drawn is that between Brāhmins who follow, and Brāhmins who abstain from, agriculture. Those who have restricted themselves to the legitimate pursuits of the caste are considered to be pure Brāhmins; while others are no longer held in the same reverence by the people at large.

The Rājputs number even more than the Brāhmins, 154,000 people returning this honourable name. The Katoch Rājās boast the bluest blood in India, and their prejudices and caste restrictions are those of a thousand years ago. The Katoch clan is a small one, numbering only 4,000. The Rāthis (51,000) constitute the higher of the two great agricultural classes of the valley, and are found chiefly in the Nūrpur and Hamīrpur *tahsils*. The other is the Ghirths (120,000), who are Sūdras by status. In all level and irrigated tracts, wherever the soil is fertile and produce exuberant, the Ghirths abound; while in the poorer uplands, where the crops are scanty and the soil demands severe labour to compensate the husbandman, the Rāthis predominate. It is as rare to find a Rāthi in the valleys as to meet a Ghirth in the more secluded hills. Each class holds possession of its peculiar domain, and the different habits and associations created by the different localities have impressed upon each caste a peculiar physiognomy and character. The Rāthis generally are a robust and handsome race: their features are regular and well-defined; their colour usually fair, and their limbs athletic, as if exercised and invigorated by the stubborn soil upon which their lot is thrown. On the other hand, the Ghirth is dark and coarse-featured; his body is stunted and sickly, and goitre is fearfully prevalent among his race. The Rāthis are attentive and careful agriculturists; their women take little or no part in the labours of the field. The Ghirths predominate in the valleys of Pālam, Kāngra, and Rihlu. They are found again in the Hal Dūn or Haripur valley, and are scattered elsewhere in every part of the District, generally possessing the richest lands and the most open spots in the hills. They are a most indefatigable and hard-working race.

Among the religious orders in the hills, the most remarkable are the Gosains (1,000), who are found principally in the neighbourhood of Nādaun and Jawāla Mukhi, but are also scattered in small numbers throughout the District. Many of them are capitalists and traders in the hills, and they are an enterprising and sagacious tribe. By the rules of their caste retail trade is interdicted, and their dealings are exclusively wholesale. Thus they possess almost a monopoly of the trade in opium, which they buy up in Kulū and carry down to the plains of the Punjab. They speculate also in *charas*, shawl-wool, and cloth. Their transactions extend as far as Hyderābād in the Deccan, and, indeed, over the whole of India.

Among the hill tribes the most prominent are the Gaddis (9,000). Some have wandered down into the valleys which skirt the base of the Dhaola Dhār, but the great majority live on the heights above. They are found from an elevation of 3,500 or 4,000 feet up to 7,000 feet, above which altitude there is little or no cultivation. They preserve a tradition of descent from refugees from the Punjab plains, stating that their ancestors fled from the open country to escape the horrors of the Musalmān invasions, and took refuge in these ranges, which were at that period almost uninhabited. The term Gaddi is a generic name under which are included Brāhmans and Khattris, with a few Rājputs, Rāthis, and Thākurs. The majority, however, are Khattris. Besides the Gosains, the commercial castes are the Khattris (7,000) and Sūds (6,000). Of the menial castes the Chamārs (leather-workers) are the most numerous (57,000). About 77 per cent. of the population are returned as agricultural.

Christian
missions.

The Church Missionary Society has a station at Kāngra town, founded in 1854, with a branch establishment at Dharmśāla; and there is also a station of the Moravian Mission at Kyelang in Lāhul, founded in 1857, and one of the American United Presbyterian Mission in Sarāj. The District in 1901 contained 203 native Christians.

General
agricul-
tural con-
ditions.

In the Kāngra *tahsil* the subsoil rests on beds of large boulders which have been washed down from the main ranges, and the upper stratum, consisting of disintegrated granite mixed with detritus from later formations, is exceedingly fertile. In the neighbourhood of the secondary ranges the soil, though of excellent quality, is less rich, being composed of stiff marls mixed with sand, which form a light fertile mould, easily broken up and free from stones. A third variety of soil is found wherever the Tertiary formation appears: it is a cold

reddish clay of small fertility, containing a quality of loose water-worn pebbles; there are few trees in this soil, and its products are limited to gram and the poorer kinds of pulse, while in the first two descriptions the hill-sides are well forested and every kind of crop can be grown. The cultivated area is divided into fields generally unenclosed, but in some parts surrounded by hedges or stone walls. In the Kāngra valley, where rice cultivation prevails, the fields descend in successive terraces levelled and embanked, and where the slope of the land is rapid they are often no bigger than a billiard table; in the west of the Dera and Nūrpur *tahsils*, where the country is less broken, the fields are larger in size, and the broad sloping fields, red soil, and thick green hedges are charmingly suggestive of a Devonshire landscape. In many parts, and notably in the Kāngra valley, wide areas bear a double harvest.

In Kulū proper the elevation is the chief factor in determining the nature of the crops sown, a few villages lying as low as 3,000 feet and some as high as 9,000. In both Kāngra and Kulū proper the sowing time varies with the elevation, the spring crop being sown from September to December and the autumn crop from April to July. The whole of Lāhul and Spiti is covered with snow from December to the end of April, and sowings begin as soon as the land is clear. For the District as a whole the autumn crop is the most important, occupying 53 per cent. of the area cropped in 1903-4.

The land is held, not as in the plains by more or less organized village communities, but by individual holders whose rights originated in a grant by a Rājā of a right of tenancy in the royal domains. In Kulū only forest and cultivable and cultivated lands have been measured, amounting to 1,342 square miles. Chief agricultural statistics and principal crops.

The area for which details are available from the revenue records of 1903-4 is 3,857 square miles, as shown below:—

<i>Tahsīl.</i>	Total.	Cultivated.	Irrigated.	Cultivable waste.	Forest.*
Kāngra . . .	429	102	53	37	264
Pālampur . . .	443	125	62	52	239
Kulū . . .	1,054	67	14	12	963
Sarāj . . .	289	58	2	12	206
Hamīrpur . . .	602	234	5	101	205
Dera Gopipur . . .	515	167	26	121	136
Nūrpur . . .	525	170	22	72	208
Total	3,857	923	184	407	2,221

* The revenue returns include only a portion of the forest area.

Wheat is the chief crop of the spring harvest, covering 342 square miles ; barley covered 97 square miles, and gram only 42. Maize and rice are the mainstay of the autumn harvest, covering 223 and 164 square miles respectively. Pulses covered 100 square miles. Of the millets, *mandal*, Italian millet, and *chīna* are the most important. There were 6,039 acres under cotton. The tea industry is an important one in Kāngra, and 15 square miles were under tea. There are thirty-four gardens owned by Europeans, and the total output is estimated at over a million pounds of tea annually¹. Potatoes, introduced shortly after annexation, are now largely cultivated in the higher hills ; and the fields round the Gaddi peasants' houses, which formerly produced maize, wheat, or barley hardly sufficient to feed the families which owned them, now yield a very lucrative harvest of potatoes. In Kulū proper poppy is an important crop, covering 2,102 acres. The climate of Kulū is eminently suited for the production of all kinds of European fruits and vegetables, and several European planters do a large trade in pears and apples. In Lāhul barley, wheat, peas, and buckwheat are the principal crops, and in Spiti barley.

Improvements in agricultural practice.

The chief improvements in agriculture have been the introduction of tea and the potato. The cultivated area increased by about 5 per cent. during the ten years ending 1900, owing to the efforts of individuals who have broken up waste land near their holdings ; but there is no scope for any considerable increase. Loans from Government are not greatly in demand, the total amount advanced under the Agriculturists' Loans Act during the five years ending 1903-4 amounting to only Rs. 208.

Cattle, ponies, and sheep.

The indigenous breed of cattle is small but strong, and attempts to improve it by the importation of bulls from Hissār have not been satisfactory, the latter being quite unsuited to the climate, and unfitted to mate with the small hill cows. A few bulls of the Dhanni breed have recently been imported from Jhelum District, and it is hoped that they will prove more suitable. The Gūjars are the only people who make a trade of selling milk and *ghā*, and who keep herds of buffaloes ; of these some have a fixed abode in the District and pasture their cattle in the adjoining waste, while others move with their herds, spending the summer on the high ranges, and the winter in the woody parts of the low hills. Buffalo

¹ This was written before the earthquake of 1905, which had disastrous effects on the tea industry.

herds are not allowed to move into the Kulū subdivision. The cattle of Lāhul are a cross between the Tibetan yak and the Himālayan breed of cattle. Sheep and goats form in Kāngra proper the chief support of the pastoral tribe of the Gaddis, who move with their flocks, wintering in the forests in the low hills, retreating in the spring before the heat up the sides of the snowy range, and crossing and getting behind it to avoid the heavy rains in the summer. Large flocks are also kept in the Kulū and Sarāj *tahsils*. There are few ponies in the District and not many mules; the ponies of Kāngra and Kulū proper are poor, but those of Lāhul and Spiti are known for their hardiness and sureness of foot. One pony stallion is maintained by the District board.

Of the total area cultivated in 1903-4, 184 square miles, Irrigation. or nearly 20 per cent., were classed as irrigated. Irrigation is effected entirely by means of channels from the hill streams which lead the water along the hill-sides, often by tortuous channels constructed and maintained with considerable difficulty, and distribute it over the fields. One of these cuts, from the Gaj stream, attains almost the dimensions of a canal, and the channels from the Beās are also important. Most of these works were engineered by the people themselves, and supply only the fields of the villages by which they were constructed; but a few, for the most part constructed by the Rājās, water wider areas, and an organized staff for their maintenance is kept up by the people without any assistance from Government. In Lāhul and Spiti cultivation is impossible without irrigation, and glacier streams are the chief source.

The forests are of great importance, comprising little short Forests. of a quarter of the uncultivated area. Under the Forest department are 87 square miles of 'reserved,' 2,809 of protected, and 296 of unclassed forests, divided into the two Forest divisions of Kāngra and Kulū, each under a Deputy-Conservator. About 4 square miles of unclassed forests are under the Deputy-Commissioner. Several varieties of bamboo cover the lower hills, the bamboo forests occupying an area of 14,000 acres. The produce exported from the Government forests in Kāngra proper is mainly *chil* (*Pinus longifolia*) and bamboo, while *deodār* is the chief product of Kulū. In 1903-4 the forest revenue was 2.8 lakhs.

Valuable metal ores are known to exist both in Kāngra Minerals proper and in Kulū; but, owing chiefly to the want of means of carriage, of fuel, and of labour, they are practically unworked. Iron was smelted for some years in the Kāngra

hills, and in 1882 there were eight mines yielding 90 maunds of iron a year; but working ceased entirely in 1897. Ores of lead, copper, and antimony have been found, and in Kulū silver and crystal, while gold in small quantities is sometimes washed from the sands of the Beās and Pārbati; coal, or rather lignite, is also produced, but in insignificant quantities. A lease of the old Shigri mines in Lāhul has recently been granted for the purpose of working stibnite and galena. With this exception, the only minerals at present worked are slates and sandstone for building; the Kāngra Valley Slate Company sells 700,000 slates annually, and three other quarries produce together about 83,000, the total value exceeding Rs. 50,000. Several hot mineral springs near Jawāla Mukhi are impregnated with iodide of potassium and common salt. Hot springs occur at several places in Kulū, the most important being at Manikarn in the Pārbati valley, and at Bashist near the source of the Beās.

Arts and
manufac-
tures.

The District possesses no factories except for the manufacture of tea, and there are but few hand industries. The cotton woven in the villages holds its own against the competition of European stuffs, but the industry is seriously handicapped by the small quantity of cotton grown locally. Nūrpur used to be a seat of the manufacture of *pashmīna* shawls, but the industry has long been declining; silver ornaments and tinsel printed cloths are made at Kāngra. Baskets are made in the villages of Kāngra proper and Kulū, and blankets in Kulū, Lāhul, and Spiti.

Commerce
and trade.

The principal exports to the plains consist of rice, tea, potatoes, spices, opium, blankets, *pashmīna*, wool, *ghī*, honey, and beeswax, in return for which are imported wheat, maize, gram and other pulses, cotton, tobacco, kerosene oil, and piece-goods. The chief centres of the Kāngra trade in the plains are Hoshiārpur, Jullundur, Amritsar, and Pathānkot. There is a considerable foreign trade with Ladākh and Yārkand through Sultānpur in Kulū, the exports being cotton piece-goods, indigo, skins, opium, metals, manufactured silk, sugar, and tea, and the imports ponies, borax, *charas*, raw silk, and wool. The principal centres of internal trade are KĀNGRA, Pālampur, SUJĀNPUR TIRA, JAWĀLA MUKHI, and NŪRPUR.

Roads.

No railway traverses the District, though one from Pathānkot to Pālampur was contemplated. The principal roads are the Kāngra valley cart-road, which connects Pālampur and Pathānkot, with a branch to Dharmśāla, and the road from Dharmśāla, via Kāngra, to Hoshiārpur and Jullundur. The

former is partly metalled and a mail tonga runs daily. A road runs from Pālampur to Sultānpur in Kulū over the Dulchi pass (7,000 feet), which is open summer and winter, going on to Simla. Another road runs through Kulū, and, crossing the Rohtang pass (13,000 feet) into Lāhul, forms the main route to Leh and Yārkand. Ladākh is reached from Lāhul over the Bārā Lācha (16,250 feet). The usual route to Spiti is through Lāhul and over the Kanzam pass. The total length of metalled roads is 56 miles, and of unmetalled roads 1,073 miles. Of these, all the metalled and 353 miles of the unmetalled roads are under the Public Works department, and the rest under the District board.

Famine is unknown, the abundance of the rainfall always assuring a sufficient harvest for the wants of the people, and the District was classed by the Irrigation Commission of 1903 as secure. The area of crops matured in the famine year 1899-1900 amounted to 69 per cent. of the normal.

The District is in charge of a Deputy-Commissioner, aided by three Assistant or Extra Assistant Commissioners, one of whom is in charge of the Kulū subdivision and one in charge of the District treasury. Kāngra proper is divided into the five *tahsils* of Kāngra, Nūrpur, Hamīrpur, Dera Gopipur, and Pālampur, each under a *tahsildār* and a *naib-tahsildār*; the Kulū subdivision, consisting of the Kulū *tahsil* under a *tahsildār* and a *naib-tahsildār*, the Sarāj *tahsil* under a *naib-tahsildār*, and the mountainous tracts of Lāhul and Spiti, which are administered by local officials termed respectively the *thākur* and *nono*. The *thākur* of Lāhul has the powers of a second-class magistrate and can decide small civil suits; the *nono* of Spiti deals with all classes of criminal cases, but can only punish with fine. The criminal administration of Spiti is conducted under the Spiti Regulation I of 1873. Two officers of the Forest department are stationed in the District.

The Deputy-Commissioner as District Magistrate is responsible for the criminal justice of the District, under the supervision of the Sessions Judge of the Hoshiarpur Sessions Division. The subdivisional officer of Kulū hears appeals from the *tahsildār* of Kulū, the *naib-tahsildār* of Sarāj, the *thākur* of Lāhul, and the *nono* of Spiti. Civil judicial work in Kāngra proper is under a District Judge, under the Divisional Judge of the Hoshiarpur Civil Division. In Kulū the subdivisional officer generally exercises the powers of a District Judge, and the Deputy-Commissioner of Kāngra, if a senior official, is appointed Divisional Judge of Kulū. The only

District
subdivi-
sions and
staff.

Civil
justice and
crime.

Munsif sits at Kāngra, while there are seven honorary magistrates, including the Rājās of Lambāgraon, Nādaun, and Kutlehr in Kāngra proper. The District is remarkably free from serious crime. Civil suits are chiefly brought to settle questions of inheritance involving the rights *inter se* of widows, daughters, and distant agnatic relatives.

Land
revenue
adminis-
tration.

The revenue history and conditions differ radically from those of the Punjab proper. The hill states, now combined into Kāngra District, were merely a number of independent manors. Each Rājā enjoyed full proprietary rights, and was a landlord in the ordinary sense of the word, leasing his land at will to individual tenants on separate *pattas* or leases. This fact explains the two prominent characteristics of the revenue system, its variety and its continuity. Just as, on the one hand, the intimate local knowledge of the Rājā and his agent enabled them to impose a rent fixed or fluctuating, in cash or kind, according to the resources and the needs of each estate, so, on the other hand, the conquerors, Mughal and Sikh, imposed their tribute on the several Rājās, leaving them to devise the source and the method of collection. The Mughals, it is true, reserved certain areas as imperial demesnes, and here they introduced *chaudhris* who were responsible both for the collection of the revenue and for the continued cultivation of the soil. They made no change, however, either in assessments or in methods of collection. The Rājās depended on their land-agents (called variously *kārdār*, *hākīm*, *amīn*, or *palsara*), and these in turn had under them the *kotwāls*, who were responsible for eight or ten villages apiece. The village accountant, or *kāyāt*, the keeper of the granary (*kotiāla*), with constables, messengers, and forest watchers, made up the revenue staff. Every form of assessment was to be found, from the division of the actual produce on the threshing-floor to permanent cash assessments.

Ranjit Singh was the first to interfere with the Rājās' system. He appointed a *nāzim*, or governor of the hill territory, who managed not only the revenue, but the whole expenditure also. Under him were *kārdārs*, who either farmed the revenue of their *parganas*, or accepted a nominal salary and made what they could. The ancient system, however, has survived the misrule of the Sikhs. Every field in the valley is clearly defined; and the proportion of its produce payable to Government is so firmly established that, even under the present cash assessments, it forms the basis on which the land revenue is distributed among individual cultivators.

The first act of the British officers was to apply the village system of the plains to the Kāngra valley. The tenants, with their private cultivating rights, became the proprietary body, with joint revenue-paying responsibilities. The waste, formerly regarded as the property of the Rājās, became attached to the village communities as joint common land. The people thus gained the income arising from the common land, which had previously been claimed by the state.

A summary settlement was made in 1846 by John Lawrence, Commissioner of the Jullundur Doāb, and Lieutenant Lake, Assistant Commissioner, based entirely on the Sikh rent-roll with a reduction of 10 per cent. The first regular settlement, made in 1849, reduced the demand on 'dry' land by 12 per cent., maintaining the former assessment on 'wet' land. A revised settlement, made in 1866-71, had for its object the preparation of correct records-of-rights; but the assessment was not revised until 1889-94, when an increase of 19 per cent. was announced. Rates varied from Rs. 1-5-4 to R. 0-14-7. The total demand in 1903-4, including cesses, was about 10.7 lakhs. The average size of a proprietary holding is 2 acres. There are a number of large *jāgīrs* in the District, the chief of which are Lambāgraon, Nādaun, and Dādo Sība in Kāngra proper, and *wazīri* Rūpi in Kulū.

A system of forced labour known as *begār* was in vogue in the Kāngra hills until recently, and dates back from remote antiquity. All classes who cultivate the soil were bound to give, as a condition of the tenure, a portion of their labour for the exigencies of state. Under former dynasties the people were regularly drafted and sent to work out their period of servitude wherever the ruler chose. So inveterate 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. Under the British Government the custom was maintained for the conveyance of travellers' luggage and the supply of grass and wood for their camps, but was practically abolished in Kāngra proper in 1884, and in Kulū in 1896.

The collections of land revenue alone and of total revenue are shown below, in thousands of rupees :—

	1880-1.	1890-1.	1900-1.	1903-4.
Land revenue . . .	6,19	6,57	7,35	7,50
Total revenue . . .	8,76	9,92	10,57	10,55

Local and
municipal.

The District contains three municipalities, DHARMSĀLA, KĀNGRA, and NŪRPUR. Outside these, local affairs are managed by a District board, and by the local boards of Kāngra, Nŭrpur, Dera Gopipur, Hamīrpur, and Pālampur, the ~~districts~~ under which correspond with the *tahsils* of the same name. The chief source of their income is the local rate, a ~~cent~~ of Rs. 8-5-4 per cent. on the land revenue in Kāngra, of Rs. 10-6-8 in Kulū, and of Rs. 7-8-10 in the *waziri* of Spiti. The expenditure in 1903-4 was Rs. 1,45,000, public works being the principal item.

Police and
jails.

The District is divided into 15 police stations, 13 in Kāngra proper and 2 in Kulū, and the police force numbers 412 men, with 901 village watchmen. The Superintendent usually has three inspectors under him. The jail at head-quarters contains accommodation for 150 prisoners. It has, however, been condemned as unsafe, and a new one is in contemplation.

Education.

Kāngra stands seventh among the twenty-eight Districts of the Province in respect of the literacy of its population. In 1901 the proportion of literate persons was 4.5 per cent. (8.4 males and 0.3 females). The number of pupils under instruction was 2,591 in 1880-1, 3,881 in 1890-1, 3,341 in 1900-1, and 3,852 in 1903-4. In the last year the District contained 6 secondary and 57 primary (public) schools for boys and 9 for girls, and 3 advanced and 20 elementary (private) schools, with 266 girls in the public and 38 in the private schools. The principal educational institution is the high school at Pālampur, founded in 1868, and maintained by the District board. There are 5 middle schools for boys, of which 2 are Anglo-vernacular; 3 of these are maintained by the District board and 2 are aided. The total expenditure on education in 1903-4 was Rs. 35,000, of which Rs. 7,000 was derived from fees, Rs. 4,000 from Government grants, and Rs. 2,000 from subscriptions and endowments. Municipalities contributed Rs. 4,000, and the balance was paid out of District funds.

Hospitals
and dis-
pensaries.

Besides the civil hospital at Dharmśāla, the District has eight outlying dispensaries. In 1904, 739 in-patients and 101,159 out-patients were treated, and 1,769 operations were performed. The expenditure was Rs. 19,000, of which Rs. 14,000 as met from District and Rs. 3,000 from municipal funds.

Vaccina-
tion.

The number of successful vaccinations in 1903-4 was 40,825, representing the high proportion of 53 per 1,000 of the population. Vaccination is compulsory in Dharmśāla.

[H. A. Rose, *District Gazetteer of Kāngra Proper* (1905); A. Anderson, *Settlement Report of Kāngra Proper* (1897); A. H. Diack, *Gazetteer of Kulū, Lāhul, and Spiti* (1897), *The Kulū Dialect of Hindī* (1896), and *Settlement Report of Kulū Subdivision* (1898).]

Kāngra Tahsil.—*Tahsil* of Kāngra District, Punjab, lying between $31^{\circ} 54'$ and $32^{\circ} 23'$ N. and $76^{\circ} 8'$ and $76^{\circ} 41'$ E., with an area of 429 square miles. The *tahsil* lies entirely in the hills, between the Dhaola Dhār, which separates it from Chamba on the north, and the Kālidhār hills on the south. The Bāngangā and the Gaj flow through it in a south-westerly direction to join the Beās. The main range of the Dhaola Dhār and its spurs are in many places covered with forest. The population in 1901 was 126,335, compared with 125,138 in 1891. It contains the towns of DHARMSĀLA (population, 6,971) and KĀNGRA (4,746), the head-quarters; and 134 villages, of which KANHIĀRA and CHARI are of archaeological interest. The land revenue and cesses amounted in 1903-4 to 2 lakhs.

Pālampur Tahsil.—*Tahsil* of Kāngra District, Punjab, lying between $31^{\circ} 49'$ and $32^{\circ} 29'$ N. and $76^{\circ} 23'$ and $77^{\circ} 2'$ E., with an area of 443 square miles. The *tahsil* lies wholly in the hills, extending from the Dhaola Dhār on the north to the Beās on the south. It is traversed by a number of tributaries of the Beās. The population in 1901 was 132,955, compared with 129,599 in 1891. It contains 113 villages, of which Pālampur is the head-quarters. The land revenue and cesses amounted in 1903-4 to 2 lakhs.

Kulū Subdivision.—Subdivision of Kāngra District, Punjab, lying between $31^{\circ} 21'$ and $32^{\circ} 59'$ N. and $76^{\circ} 49'$ and $78^{\circ} 42'$ E. It consists of the KULŪ and SARĀJ *tahsils* and the *wazīris* of LĀHUL and SPITI. The head-quarters are at NAGAR, a residence of the old Rājās.

Lāhul.—Himālayan *wazīri* or canton of the Kulū subdivision of Kāngra District, Punjab, lying between $32^{\circ} 8'$ and $32^{\circ} 59'$ N. and $76^{\circ} 49'$ and $77^{\circ} 47'$ E., with an area of 2,255 square miles. The population (1901) is only 7,205, or less than 4 persons per square mile. It is separated from Kāngra and Kulū proper on the south, and from Spiti on the east, by two mountain ranges which give off southwards the Beās and Rāvi and eastwards the Spiti river, a tributary of the Sutlej; they culminate at their junction in the Shurgan Tunga or Deo-Tibba peak (21,000 feet). On the north Lāhul is bounded by the Ladākh province of Kashmir, and on the west by Chamba State. The Chandra and Bhāga streams rise on the Bārā

Lācha, or pass (16,500 feet), in the north, and, flowing at first in almost opposite directions, unite at Tandī, whence the combined waters of the Chandra-Bhāga or Chenāb flow into Chamba. Between the two rivers, an isolated mass of mountains attains still greater dimensions, consisting of one almost unbroken ice-field, with, at rare intervals, impassable barriers of naked rock. South of the highest peak, 21,415 feet above the sea, a glacier stretches downward for 12 miles; while east and west the hills, though slightly inferior in elevation, still reach the limits of the snow-line, and flank the valley on every side, except along the narrow outlet of the Chenāb. In such a waste of rock and ice, villages can be planted only in a few comparatively favoured spots, among the lower valleys of the Chandra and Bhāga, from Old Koksar on the former to Dārcha on the latter river. The remainder of Lāhul is completely uninhabited, except for a few weeks in summer, when the Kāngra shepherds bring up their flocks for pasturage. Picturesque knots of houses, however, nestle here and there in sheltered nooks, amid green irrigated fields made beautiful by the exquisite Himālayan flora. The summer is almost rainless, but there is heavy snowfall in winter, the whole country being covered from December to April. The mean temperature at Kardang in the valley of the Bhāga is 29° in December and 59° in June. The inhabitants of the valleys of the Chandra and Bhāga are Buddhists, and of that of the united Chandra-Bhāga Hindus. The inhabited portions of the Lāhul valley have an estimated elevation of 10,000 feet above sea-level. Kangser, the highest village, stands at a height of 11,345 feet. The principal villages are KYELANG and Kardang on opposite sides of the Bhāga, on the trade route between the Rohtang pass from Kulū and the Bārā Lācha leading into Ladākh.

The Lāhul valley is mentioned as early as the seventh century in the itinerary of Hiuen Tsiang, the Chinese Buddhist pilgrim, who notices it under the name of Lo-hu-lo, as a district lying north-east of Kulū. In the earliest times, it probably formed a dependency of the Tibetan kingdom; and on the disruption of that kingdom in the tenth century, it seems to have been included in the principality of Ladākh. We have no information to show the period at which it became independent, though reasons have been adduced for believing that that event preceded the reorganization of Ladākh about 1580. An epoch of native rule under petty chiefs (Thākurs) ensued, during which the various local families appear to have paid tribute to Chamba. Four or five of these families have sur-

vived to the present day, and are still in possession of their original territories, which they hold in *jāgīr*, subject to the payment of tribute or *nasarāna*. About the year 1700, the supremacy passed to Kulū, in the reign of Budh Singh, son of Rājā Jagat Singh, a contemporary of Shāh Jahān and Aurangzeb. Thenceforward, Lāhul followed the fortunes of Kulū, until they passed together under British rule in 1846. Out of a total area of 2,255 square miles, less than 5 square miles are returned as under cultivation. Barley forms the principal crop, but wheat grows in the lower glens. Cultivation depends entirely on small irrigation canals, constructed and kept in repair by the village landowners. The grain produced does not suffice for local consumption, and is supplemented by imports from Kulū. The Lāhulis hold in their hands the trade between Ladākh and Central Asia on the one hand, and Kulū and the Punjab on the other. Collecting the merchandise from the north at Patseo, a few miles north of Dārcha, where a large encampment of traders from Ladākh, Central Asia, Tibet, and Kulū is formed, they pass annually into Kulū at the end of summer, driving their ponies and donkeys, goats and sheep, laden with *pashm* or shawl-wool, borax, and cloth; while on their return journey they bring metal vessels, sugar, rice, wheat, tobacco, pepper, ginger, and turmeric.

The Lāhulis keep only a few sheep and goats, as the snow lies too long and too deep in the winter for the flocks to live out of doors as they do in Ladākh. For a very long time, therefore, the upper ends of the main valleys, which are uninhabited, and the grounds high above the villages in the inhabited parts, have been utilized by the shepherds of Kāngra, Chamba, and Kulū. The snow begins to disappear in these places about the beginning of June; the shepherds do not ordinarily enter Lāhul before the end of that month, and they leave it again early in September, by which time the frost is keen, and the rainy season in the Outer Himālayas has come to an end. In the fine dry climate of Lāhul the sheep escape foot-rot and other diseases which constantly attack flocks kept during the rains on the southern slopes of the Outer Himālayas. The sheep arrive wretchedly thin, but by the time they are ready to leave are in splendid condition.

Lāhul is administered by the Assistant Commissioner of Kulū, under whom Thākur Amar Chand, a descendant of the old rulers and a magistrate of the second class and a Munsif, exercises considerable local influence. The land revenue, as reassessed in 1891, amounts to Rs. 4,916.

Spiti (*Pit*).—Himālayan *wastri* or canton of the Kulu subdivision of Kāngra District, Punjab, lying between $31^{\circ} 42'$ and $32^{\circ} 59'$ N. and $77^{\circ} 26'$ and $78^{\circ} 42'$ E., with an area of 2,155 square miles. The population (1901) is only 3,231, or less than 2 persons per square mile. Spiti is completely hemmed in by lofty mountain ranges of an average elevation of 18,000 feet, which divide it from Lāhul on the west, Bashahr on the south, Great Tibet on the east, and Ladākh on the north. It includes the upper valley of the Spiti river, which, rising in the Western Himālayas, at about 16,000 feet, flows south-east into Tibet, and thence enters Bashahr at an elevation of 11,000 feet, and ultimately finds its way into the Sutlej; the upper valley of the Pāra river, which also enters Tibet and then falls into the Spiti, their united streams equalling the Sutlej in volume at their junction with that river; the valley of the Isamp, whose waters fall into the Indus; and the eastern half of the Upper Chandra valley. Of these four valleys, only that of the Spiti is inhabited. The most important tributary of the Spiti river is the Pin, which rises in the angle of the mid-Himālayan and Mānirang ranges, and joins the Spiti after a course of 45 miles, a short distance above Dankar, the principal village of the valley. The mountains of Spiti are yet more lofty than in the neighbouring country of Lāhul. In the Outer Himālayas is one peak of 23,064 feet, and many along the whole line are considerably over 20,000. Of the mid-Himālayas, two peaks exceed 21,000 feet, and in the southern range the Mānirang is 21,646 feet in height. From the main ranges transverse lines of mountains project far into the valley on either side, leaving in many cases only a narrow gorge, through which flows the Spiti river. Even these minor ranges contain peaks the height of which in many instances exceeds 17,000 feet. The mean elevation of the Spiti valley is 12,981 feet above sea-level. Several villages are situated at an elevation of upwards of 13,000 feet, and one or two as high as 14,000 feet. Scarcely any vegetation clothes the bare and rocky mountain slopes; yet the scenery is not devoid of a rugged grandeur, while the deep and peculiar colour of the crags often gives most picturesque effects to the otherwise desolate landscape. Red and yellow predominate in the rocks, contrasting finely with the white snowy peaks in the background and the deep blue sky overhead. The villages stand for the most part on little flat plateaux, above the cliffs of the Spiti river; and their white houses, dotted about among the green cultivated plots, afford rare oases in the desert.

of stony débris which covers the mountain sides. There is practically no rainfall, but the snowfall in winter is very severe. The mean temperature of the Upper Spiti valley is 17° in January and 60° in July.

The history of Spiti commences with the first formation of the kingdom of Ladākḥ, after which event the valley seems for a while to have been separated from that government, and attached to some other short-lived Tibetan principality. About 1630 it fell into the hands of Sinagi Nāmgyāl, king of Ladākḥ, who allotted it to his third son, Tenchbog. Soon afterwards, it became a part of the Guge principality, which lay to the east, in what is now Chinese Tibet; and it did not again come under the dominion of Ladākḥ till about 1720. In that year the king of Ladākḥ, at the conclusion of a war with Guge and Lhāsa, married the daughter of the Tibetan commander, and received Spiti as her dower. Thenceforward the valley remained a province of Ladākḥ; but, from its remote and inaccessible position, it was practically left for the most part to govern itself, the official sent from Leh usually disappearing as soon as the harvest had been gathered in and the scanty revenue collected. Spiti was always liable to be harried by forays; but the people, being an unwarlike race, preferred the payment of blackmail to the armed defence of their barren valley.

After the Sikhs annexed the neighbouring principality of KULŪ in 1841, they dispatched a force to plunder Spiti. The inhabitants, in accordance with their usual tactics, retreated into the mountains, and left their houses and monasteries to be plundered and burnt. The Sikhs retired as soon as they had taken everything upon which they could lay hands, and did not attempt to annex the valley to Kulū, or to separate it from Ladākḥ. In 1846, however, on the cession of the trans-Sutlej States to the British after the first Sikh War, the Government, with the object of securing a road to the wool districts of Chāng Thāng, added Spiti to Kulū, giving other territory in exchange to the Mahārājā of Kashmir. In the same year, Captain (afterwards Sir A.) Cunningham and Mr. Vans Agnew demarcated the boundary between Spiti, Ladākḥ, and Chinese Tibet. Since that date, the valley has been peacefully governed by the native hereditary ruler or *nono*, supported by the Assistant Commissioner of Kulū. The *nono* is assisted by five elders or *gatpos*, and practically manages all the internal affairs of the canton in accordance with the Spiti Regulation (No. I of 1873). The British codes are not applicable to Spiti, unless specially extended.

The people are Tartars by race and Buddhist by religion, and extensive monasteries often crown the lower ridges overhanging the villages. The principal and richest monastery is at Ki; that of Tangiūt receives members of the *nond's* family; while at Dankhar is a less important monastery. The monks of these three all belong to the celibate Gelukpa sect. At Pin is a smaller monastery, belonging to the Dukhpa sect, which permits marriage, and the descendants of its inmates still practise singing and dancing as allowed by their founder. Talo contains an extensive *lāmāsarai*, built by the gods in a single night. As this was not constructed by Buddhists, it does not rank as a monastery (*gonpa*). It possesses a remarkable collection of nearly life-size idols, and one of Chamba 16 feet high. Unlike the *gonpas*, which are all built on lofty eminences, it stands on a level spot and contains about 300 monks. The monasteries, which are endowed by tithes of grain (*pun*) levied from every field, are extensive buildings, standing apart from the villages. In the centre of the pile are the public rooms, consisting of chapels, refectories, and storerooms; round them are clustered the separate cells in which the monks live. Each landholder's family has its particular *tāsha* or cell in the monastery to which it is hereditarily attached; and in this all the monks of the family—uncles, nephews, and brothers—may be found living together. The monks ordinarily mess in these separate quarters, and keep their books, clothes, cooking utensils, and other private property in them. Some mess singly, others two or three together. A boy monk, if he has no uncle to look after him, is made a pupil to some old monk, and lives in his cell; there are generally two or three chapels—one for winter, another for summer, and a third perhaps the private chapel of the abbot or head *lāma*.

The monks meet in the chapel to perform the services, which ordinarily consist of readings from the sacred books; a sentence is read out and then repeated by the whole congregation. Narrow carpets are laid lengthways on the floor of the chapel, one for each monk; each has his allotted place, and a special position is assigned to the reader; the abbot sits on a special seat of honour, raised a little above the common level of the floor; the chapels are fine large rooms, open down the centre, which is separated from the sides by rows of wooden pillars. At the far end is the altar, consisting of a row of large coloured figures, the images of the *avatār* or incarnation of Buddha of the present age, of the coming *avatār* of the next age, and of the gurūs Rimbochi, Atishā, and other saints. In

some chapels a number of small brass images from China are ranged on shelves on one side of the altar, and on the other stands a bookcase full of the sacred books, which are bundles of loose sheets printed from engraved slabs in the fashion which has been in use in Tibet for many centuries. The walls all round the chapel are painted with figures of male or female divinities, saints, and demons, or hung with pictures on cloth with silk borders; similar pictures on cloth are also suspended across the chapel on ropes. The best pictures are brought from Great Tibet as presents to the monastery by monks who return from taking the degree of *gelang* at Lhāsa, or who have been living for some years in one of the monasteries of that country. They are painted in a very quaint and conventional style, but with considerable power of drawing and colouring. Huge cylindrical prayer-wheels, which spin round at a slight touch of the finger, stand round the room, or on each side of the altar. In the storerooms among the public property are kept the dresses, weapons, and fantastic masks used in the *chām* or religious plays; also the drums and cymbals, and the robes and quaint head-dresses worn by the superior monks at high ceremonies.

The refectory or public kitchen is only used on the occasion of certain festivals, which sometimes last several days, during which special services are performed in the chapels. While these festivals last, the monks mess together, eating and drinking their fill of meat, barley, butter, and tea. The main source from which the expense of these feasts is met is the *puṇ*, which is not divided among the monks for everyday consumption in the separate cells. To supply his private larder, each monk has, in the first place, all he gets from his family in the shape of the produce of the 'lāma's field' or otherwise; secondly, he has his share, according to his rank in the monastery, of the *bula* or funeral offerings and of the harvest alms; thirdly, anything he can acquire in the way of fees for attendance at marriages or other ceremonies or in the way of wages for work done in the summer. The funeral offerings made to the monasteries on the death of any member of a household consist of money, clothes, pots and pans, grain, butter, &c.; the harvest alms consist of grain collected by parties of five or six monks sent out on begging expeditions all over Spiti by each monastery just after the harvest. They go round from house to house in full dress, and standing in a row, chant certain verses, the burden of which is—'We are men who have given up the world, give us, in charity, the

means of life ; by so doing you will please God, whose servants we are.' The receipts are considerable, as each house gives something to every party. On the death of a monk, his private property, whether kept in his cell or deposited in the house of the head of the family, goes not to the monastery, but to his family—first to the monks of it, if any, and in their default, to the head or *kāng chimpa*. When a monk starts for Lhāsa, to take his degree, his *kāng chimpa* is bound to give him what he can towards the expenses of the journey, but only the well-to-do men can afford it. Many who go to Lhāsa get high employment under the Tibetan government, being sent to govern monasteries, &c., and remain there for years ; they return in old age to their native monastery in Spiti, bringing a good deal of wealth, of which they always give some at once to their families.

The cultivated area in Spiti is only 2 square miles. The principal crop is barley. The exports include cereals, manufactured cloth, yaks, and yaks' tails. The imports comprise salt, tobacco, madder, and tea from Lhāsa ; wool, turquoises, amber, and wooden vessels from Kanāwār ; coarse cloth, dyes, and soda from Ladākh ; and iron from Mandī and Kanāwār. A handsome breed of ponies is imported from Chamarti. There are no police, schools, or dispensaries. The shortest route to Spiti from Kulū is over the Hamta pass (14,200 feet) up the Chandra valley over the Great Shigri glacier, and then over the Kanzam La or pass (14,900 feet), so that this is beyond question the most inaccessible part of the British dominions in India. DANKHAR is the chief village and the head-quarters of the *nono*.

Kulū Tahsil.—*Tahsil* in the Kulū subdivision of Kangra District, Punjab, lying between $31^{\circ} 50'$ and $32^{\circ} 26'$ N. and $76^{\circ} 56'$ and $77^{\circ} 33'$ E., with an area of 1,054 square miles. The population in 1901 was 68,954, compared with 64,630 in 1891. It contains 42 villages, including NAGAR, the head-quarters of the subdivision, and SULTĀNPUR, the *tahsil* head-quarters. The land revenue and cesses amounted in 1903-4 to Rs. 82,000.

The *tahsil* nominally includes the *waziris* of LĀHUL and SPITI. Kulū proper is divided into four *waziris* (Parol, Lag Sari, Lag Mahārājā, and Rūpi), all lying in the upper basin of the Beās. The Beās basin is enclosed by very high mountain ranges, those which separate it from the Spiti, Chenāb, and Rāvi valleys having a mean elevation of 18,000 feet. The lower range, which separates it from the Sutlej valley, lies in the Sarāj *tahsil*. The Beās rises in the north of Kulū proper

at the crest of the Rohtang pass, 13,326 feet above the sea, and after a course of 60 miles enters Mandī State at an elevation of 3,000 feet ; its chief tributaries are the Pārbati, Sainj, and Tirthan, whose valleys comprise the greater part of the eastern half of the tract. The Beās is bridged by the Duff Dunbar steel-rope suspension bridge at Shamsī, by another suspension bridge between Larji and Bujaura, and by wooden cantilever bridges (*sānghas*) at five other places. Its course presents a succession of magnificent scenery, including cataracts, gorges, precipitous cliffs, and mountains clad with forests of pine, towering above the tiers of *deodar* on the lower rocky ledges. Of the total area of Kulū proper, the cultivated portion amounts to only 60 square miles, and the rest is forest and desolate mountain waste above the limit of tree growth. The highest villages are not more than 9,000 feet above the sea, and the average elevation of the cultivated and inhabited parts is about 5,000 feet. The annual rainfall varies from 31 to 42 inches ; in winter the ground is covered with snow for days or months together according to its situation, though snow does not usually lie long at heights of less than 6,000 feet ; 55 feet of snow have been measured on the Sirikand pass (15,000 feet), but the Dulchi pass, over which lies the main road to Kāngra, is generally open all the year round.

The little principality of Kulū formed one of the eleven original Rājput States between the Rāvi and the Sutlej, and probably belonged to some of the minor Katoch dynasties, offshoots from the great kingdom of JULLUNDUR. Hiuen Tsiang, the Chinese Buddhist pilgrim, visited it in the seventh century ; and local legends preserve the names of eighty-seven princes who ruled successively in this remote mountain valley. Authentic history, however, first recognizes Kulū in the fifteenth century, when Rājā Sudh Singh, whom tradition places seventy-fourth in descent from the original founder of the dynasty, ascended the throne. His descendants ruled the valley till the beginning of the nineteenth century, their annals being wholly confined to the usual Indian record of court intrigues, assassinations, and dynastic quarrels. When the Gurkhas broke out from their home in Nepāl, and conquered all the country up to the banks of the Sutlej, they found Bikramā Singh upon the throne of Kulū. Like the other neighbouring chieftains, Bikramā Singh paid tribute to the invaders for his cis-Sutlej territory, as well as to Sansār Chand, the Katoch prince of KĀNGRA, for Kulū itself. In 1809, however, Ranjīt Singh, called in by Sansār Chand, made

himself master of the hills, and levied tribute from the young Rājā of Kulū, Ajīt Singh, an illegitimate son of Bikramā Singh. Three years later, the Sikhs demanded an annual payment of Rs. 50,000; and on the Rājā's refusal, marched upon his capital of Sultānpur and sacked his palace. Ajīt Singh at length bribed the Sikhs to withdraw, by paying them all the money he could collect. After the expulsion of the Gurkhas, the Rājā became a feudatory of the British for the cis-Sutlej tract. In 1840 General Ventura led a Sikh force against the neighbouring State of Mandī; after conquering which, one of his lieutenants attacked Kulū, on the pretext of hostile dispositions. The Rājā made no resistance, and allowed himself to be taken prisoner; but the brutal discourtesy shown him by his captors roused the hereditary loyalty of the hillmen. A secret muster took place; and as the invaders marched out of Sarāj by the Basleo pass, the hillmen fell upon them in a narrow ravine, rescued their prince, and massacred the Sikhs almost to a man. Ajīt Singh retired across the Sutlej to his fief of Shāngri, which he had held from the British Government since the expulsion of the Gurkhas, and so placed himself beyond reach of vengeance from Lahore. A Sikh army soon after marched into Sarāj, but found it completely deserted, the inhabitants having fled into the inaccessible forests on the mountain-sides. Accordingly they handed over the country in farm to the Rājā of Mandī, leaving a garrison in Kulū to enforce their supremacy. Ajīt Singh died at Shāngri in 1841; and the Sikhs made over *wazīri* Rūpi to his first cousin, Thākur Singh, while Shāngri remained in the hands of another relative. In 1846, at the close of the first Sikh War, the Jullundur Doāb, with the adjoining Hill States, passed into the power of the British; and Kulū, with Lāhul and Spiti, became a *tahsīl* of the new Kāngra District. Government confirmed Thākur Singh in his title of Rājā, and gave him sovereign powers within *wazīri* Rūpi. On his death in 1852, his son, Gyān Singh, of doubtful legitimacy, obtained the inferior title of Rai, with half the land and no political powers. The resumed half has since been restored, with certain reservations in favour of Government. In 1892 the present Rai, Megh Singh, succeeded to the *jāgīr* of Rūpi, with some modifications. The Rai is an honorary magistrate and Munsif in his *jāgīr*.

Sarāj Tahsīl.—*Tahsīl* in the Kulū subdivision of Kāngra District, Punjab, lying between $31^{\circ} 21'$ and $31^{\circ} 50'$ N. and $77^{\circ} 17'$ and $77^{\circ} 47'$ E., with an area of 289 square miles. It

is bounded on the north-east by Spiti, on the east and south by Bashahr and the Simla Hill States, and on the west by Suket and Mandī. The population in 1901 was 50,631, compared with 50,551 in 1891. It contains 25 villages, including Banjār, the head-quarters. The *tahsil* is divided into the two *waziris* or cantons of Inner and Outer Sarāj, separated from each other by the Jalori ridge, which has an average elevation of 12,000 feet. Inner Sarāj lies in the Beās basin, and in physical aspects resembles the KULŪ *tahsil*. Outer Sarāj belongs to the Sutlej valley, and the country slopes down from the Jalori ridge to the river, which is here only 3,000 feet above the sea. The land revenue and cesses amounted in 1903-4 to Rs. 46,000.

Hamīrpur Tahsil.—*Tahsil* of Kāngra District, Punjab, lying between $31^{\circ} 25'$ and $31^{\circ} 58'$ N. and $76^{\circ} 9'$ and $76^{\circ} 44'$ E., with an area of 602 square miles. It is bounded on the south by Bilāspur State and on the east by Mandī State, and lies between the Beās on the north and the Sutlej on the south. The north-east corner is rugged and inaccessible, and the Sola Singhi range runs along the south-west border. Broken masses of hills cover almost all the *tahsil*, but in some parts there are stretches of fairly level ground. The population in 1901 was 161,424, compared with 162,705 in 1891. It contains 64 villages, including Hamīrpur, the head-quarters, and SUJĀNPUR TIRA. The land revenue and cesses amounted in 1903-4 to 1.9 lakhs.

Dera Gopipur.—*Tahsil* of Kāngra District, Punjab, lying between $31^{\circ} 40'$ and $32^{\circ} 13'$ N. and $75^{\circ} 55'$ and $76^{\circ} 32'$ E., with an area of 515 square miles. It extends from the high ridge on the north-east, which separates it from the Kāngra *tahsil*, across the valley of the Beās, to the Jaswān range on the south-west, which separates it from Hoshiārpur. The rich plain which lies between the Gaj and the Beās is irrigated by cuts from the Gaj and the Buner. The population in 1901 was 125,536, compared with 125,512 in 1891. It contains 145 villages, including Dera Gopipur, the head-quarters, HARĪPUR, and JAWĀLA MUKHI. The land revenue and cesses amounted in 1903-4 to 2 lakhs.

Nūrpur Tahsil.—*Tahsil* of Kāngra District, Punjab, lying between $31^{\circ} 58'$ and $32^{\circ} 24'$ N. and $75^{\circ} 37'$ and $76^{\circ} 9'$ E., with an area of 525 square miles. It consists of a confused mass of hills, mostly forest-clad, and is bounded on the north-east by the Dhaola Dhār range which divides it from Chamba. The population in 1901 was 102,289, compared with 104,895

in 1891. The town of NŪRPUR (population, 4,462) is the head-quarters, and there are 191 villages. The land revenue and cesses amounted in 1903-4 to 1.6 lakhs.

Lambāgraon.—Estate in Kāngra District, Punjab, with an area of 125 square miles. The present holder, Rājā Jai Chand, is a descendant of the ancient Katoch kings of Kāngra. On the annexation of that District, Ludar Chand, a nephew of the famous Rājā Sansār Chand, was confirmed in his *jāgīr*; and in 1851, on the death of Sansār Chand's grandson Parmodh Singh, Partāb Chand, the eldest son of Ludar Chand, was acknowledged as head of the Katoch family and received the title of Rājā. The *jāgīr* has descended by primogeniture to the present Rājā, who is an honorary magistrate and Munsif in his *jāgīr*, and a Major in the 37th Dogras. In 1904 he was nominated a member of the Punjab Legislative Council. His *jāgīr* consists of 20 villages and brings in about Rs. 40,000 a year.

Nādaun Estate.—Estate in the Hamīrpur *tahsil* of Kāngra District, Punjab, with an area of 87 square miles. Its holder is a grandson of the famous Rājā Sansār Chand, and is thus, like LAMBĀGRAON, a representative of the ancient Katoch dynasty of Kāngra. Jodhbīr Chand, Sansār Chand's illegitimate son, gave his two sisters in marriage to Ranjīt Singh, and was created a Rājā, Nādaun, the northern portion of the Katoch dominions, being conferred upon him. Rājā Jodhbīr Chand remained loyal during the Katoch insurrection of 1848, and as a reward his *jāgīr* (then worth Rs. 26,270 a year) was confirmed to him by the British Government on annexation. His son Pirthi Singh earned the Order of Merit for his services during the Mutiny. In 1868 the Rājā was made a K.C.S.I. and received a salute of 7 guns. The estate in 1890 devolved by primogeniture on Narindar Chand, the present Rājā. His *jāgīr* consists of 14 villages and brings in about Rs. 35,000 a year. He is an honorary magistrate and Munsif.

Goler.—Estate in the Dera *tahsil* of Kāngra District, Punjab, with an area of 25 square miles. Legend says that Hari Chand, the Katoch Rājā of Kāngra, fell into a dry well when hunting. He was missed by his companions, and believed to have been killed, so his heir was proclaimed king. When rescued from the well Hari Chand could not reclaim his throne, but he founded Harīpur as the capital of a separate principality, called Goler. Under Shāh Jahān, Rājā Rūp Chand was employed in subduing a Katoch rebellion; and under Akbar, Kunwar Mān

Singh and his son Jagat Singh played a great part, the fief of Kābul being bestowed on the former in 1585. Under the Sikhs, Rājā Bhūp Singh was at first an ally of Ranjīt Singh against the Katoch kings, but in 1812 his territory was confiscated. On the British annexation, his son, Shamsher Singh, obtained a *jāgīr* of 20 villages. This grant is now held by his nephew, Rājā Raghunāth Singh, and its revenue amounts to about Rs. 26,000.

Baijnāth (the ancient Kīra-grāma).—Village in Kāngra District, Punjab, situated in $32^{\circ} 2' N.$ and $76^{\circ} 43' E.$, 11 miles east of Pālampur. Population (1901), 6,555. Two Hindu temples here bear inscriptions in the ancient Sārada character, giving the pedigree of the Rājānakas or princes of Kīragrāma, who were kinsmen and feudatories of the kings of Jālandhara or Trigartta. The date of the inscriptions is disputed. Formerly attributed to the early part of the ninth century, they are assigned by a recent investigator to a period three or four centuries later. One of these temples was seriously damaged by the earthquake of April 4, 1905.

[*Epigraphia Indica*, vol. i, pp. 97-119; *Journal, Royal Asiatic Society*, 1903, p. 16, note.]

Bangāhal.—Canton of the Outer Himālayas, in Kāngra District, Punjab, lying between $32^{\circ} 15'$ and $32^{\circ} 29'$ N. and $76^{\circ} 49'$ and $76^{\circ} 55'$ E., and separating Kāngra proper from the outlying subdivision of Kulū. The Dhaola Dhār divides the canton into two main valleys, the northern of which is called Barā or Greater Bangāhal, and the southern Chhotā or Lesser Bangāhal. The former, with an area of 290 square miles, contains but a single village, with a few Kanet families, 8,500 feet above sea-level. The Rāvi river has its source in this valley, and is a considerable stream before it issues into the State of Chamba, the mountains rising steeply from its banks into peaks of 17,000 and even 20,000 feet, covered with glaciers and perpetual snow. The lower ravines contain much pine forest, and the upper slopes afford grazing for large flocks. Chhotā Bangāhal is again divided by a range, 10,000 feet in height, into two glens. In the eastern, which contains eighteen scattered hamlets of Kanets and Dāghis, rises the Ul river; and the western, known as Bīr Bangāhal, resembles the higher valleys of Kāngra proper.

Bārā Lācha.—Mountain pass in the Lāhul canton of the Kulū subdivision of Kāngra District, Punjab, situated in $32^{\circ} 49' N.$ and $77^{\circ} 28' E.$, on the Central Asian trade route over the Western Himālayas, from Dārcha in Lāhul to the

Rupshu country in Ladākh. The pass is 16,500 feet above the sea ; but though the ascent on both sides is easy, it can be crossed by laden yaks and ponies only during the summer. The Chandra and Bhāga rivers (Chenāb) rise on either side of the pass.

Chari.—Village in Kāngra District, Punjab, situated in $32^{\circ} 8' N.$ and $76^{\circ} 27' E.$, near Kot Kāngra. Population (1901), 2,597. In 1854 the foundations of a temple with an inscribed pedestal (since lost) were discovered here. The inscription contained the formula of the Buddhist faith ; and from the figures of seven boars carved on the front of the pedestal, it appeared that the statue to which it belonged was that of the Tāntric goddess Vajra-varāhi.

[*Archaeological Survey Reports*, vol. v, p. 177.]

Dankhar.—Ancient capital of the Spiti canton, in the Kulū subdivision of Kāngra District, Punjab, situated in $32^{\circ} 5' N.$ and $78^{\circ} 15' E.$, and still the head-quarters of the *nono* or hereditary governor of SPITI. Population (1901), 713. It is picturesquely placed on a spur 12,700 feet above sea-level, which juts out into the main valley, and ends in a precipitous cliff overtopped by a rude fort, now the property of Government, and flanked by a monastery of Buddhist monks of the Gelukpa order. The inhabitants are pure Tibetans.

Dhaola Dhār.—Mountain chain in Kāngra District, Punjab, formed by a projecting fork of the Outer Himālayan range, marking the boundary between the Kāngra valley and Chamba. The main system here rises steeply from the low lands at its base, unbroken by any minor hills, to an elevation of 13,000 feet above the valley beneath. The chain is formed by a mass of granite, which has forced its way through the superincumbent sedimentary rocks, and crowns the summit with its intrusive pyramidal crests, too precipitous for the snow to find a lodging. Below, the waste of snowfields is succeeded by a belt of pines, giving way to oaks as the flanks are descended, and finally merging into a cultivated vale watered by perennial streams. The highest peak attains an elevation of 15,956 feet above sea-level, while the valley has a general height of about 2,000 feet. Dharmśāla, the head-quarters of Kāngra District, lies on a southern spur of the Dhaola Dhār. The name means the 'white' or rather 'grey range.'

Dharmśāla.—Hill station, the head-quarters of Kāngra District, Punjab, situated in $32^{\circ} 13' N.$ and $76^{\circ} 11' E.$ Population (1901), 6,971. Dharmśāla lies on a spur of the Dhaola Dhār, 16 miles north-east of Kāngra, in the midst of wild and

picturesque scenery. It originally formed a subsidiary cantonment for the troops stationed at Kāngra, and was first occupied as a station in 1849, when a site was required for a cantonment to accommodate a native regiment which was being raised in the District. A site was found on the slopes of the Dhaola Dhār, in a plot of waste land, upon which stood an old Hindu resthouse, or *dharmsāla*, whence the name adopted for the new cantonment. The civil authorities, following the example of the regimental officers, and attracted by the advantages of climate and scenery, built themselves houses in the neighbourhood of the cantonment; and in 1855 the new station was formally recognized as the head-quarters of the District. Before the earthquake of 1905, the upper part of the station, which rises to a height of about 7,112 feet, contained the European houses, the station church, and the officers' mess and lines of the 1st Gurkhas, together with the public gardens, post office, and two bazars, the Forsythganj and McLeodganj. The public offices, a bazar, and a few European houses made up the lower station, as low as 4,500 feet. The 1st battalion of the 1st Gurkhas used to be stationed here, but was moved to the upper station in 1894-5. The upper and lower stations, are connected by numerous roads, one of which, at a gentle gradient and passable by carts, is 5 miles in length. The other roads are steep paths down the hill-side. In the upper station are three level roads cut in parallel lines along the side of the hill, the lowest of which, called the Mall, is about 2 miles in length, ending on one side at the public gardens and the Gurkha mess, and on the other at the McLeodganj bazar, so called in honour of the late Sir D. McLeod, formerly Lieutenant-Governor of the Province. It is connected with the upper roads by paths, most of which are steep ascents, up the face of the hill. The public gardens, which were, before the earthquake, laid out with much taste in lawns and terraces, contained a valuable collection of indigenous and imported trees and shrubs, and were overlooked by the Assembly Rooms, a handsome building comprising a public hall, a library and reading-room, and a billiard-room. The church was beautifully situated in a recess of the mountain. The church-yard contains a monument erected to the memory of Lord Elgin, who died here in 1863. Immediately above the station rises a hill known as Dharmkot, the summit of which is a favourite resort. There are also some picturesque waterfalls, within a walk, at Bhāgsu Nāth. The station was destroyed by the earthquake of April 4, 1905, in which 1,625 persons

perished at Dharmsāla alone, including 25 Europeans and 112 of the Gurkha garrison. It has been decided to retain Dharmsāla as the head-quarters of the District, and new offices will shortly be erected. In the upper station, many of the barracks and officers' houses have already been rebuilt. The garrison consists of two battalions of Gurkhas.

The scenery of Dharmsāla is peculiarly grand. The station occupies a spur of the Dhaola Dhār itself, and is well wooded with oak and other forest trees. Above it the pine-clad mountain-side towers towards the loftier peaks, which, covered for half the year with snow, stand out jagged and scarred against the sky. Below, in perfect contrast, lies the luxuriant Kāngra valley, green with rice-fields and a picture of rural quiet. Much has been done of late years to render Dharmsāla more accessible. Cart-roads connect it with the plains, via Hoshiārpur on the south and via Pathānkot on the west; there is a tonga service from Pathānkot, and a telegraph line connects Dharmsāla and Pālampur with Amritsar and Lahore. The rainfall is very heavy, and the atmosphere is peculiarly damp during the three months of the rainy season. The average fall is 126 inches, by far the highest figure reached at any point of observation in the Province. In January, February, and March also, storms are very frequent. Trade is confined to the supply of necessaries for the European residents, officials, and their servants. The Dal fair, held at the Dal Lake, close to the cantonment, in September, is largely attended by the Gaddis and other Hindus. The famous temple of Bhāgsu Nāth is 2 miles to the east of the station. The municipality was created in 1867. The income during the ten years ending 1902-3 averaged Rs. 9,700, and the expenditure Rs. 9,500. In 1903-4 the income and expenditure were Rs. 13,100 and Rs. 11,700 respectively. The chief source of income is taxes on houses and lands and the sale of trees and grass. The income and expenditure of cantonment funds during the ten years ending 1902-3 averaged Rs. 2,900.

Harīpur.—Old fort and village in the Dera Gopipur *tahsil* of Kāngra District, Punjab, situated in 32° N. and 76° 10' E., on the banks of the Bāngangā stream, 9 miles south-west of Kāngra fort. Population (1901), 2,243. It was founded in the thirteenth century by Hari Chand, the Katoch Rājā of Kāngra, whose brother had succeeded to the throne of Kāngra on the Rājā's supposed death. Hari Chand had really fallen into a dry well while out hunting; and when he was extricated and heard of his brother's accession, he resigned

his right and founded the town and fort of Haripur opposite Goler, making it the head-quarters of a separate principality. It continued to be the capital of the State until 1813, when it was treacherously seized by Ranjīt Singh. A younger branch of the Goler family still lives in the town, but the elder branch resides in the neighbouring village of Nandpur, and Haripur is now of little importance.

Jawāla Mukhi.—Ancient site in the Dera Gopipur *tahsil* of Kāngra District, Punjab, situated in $31^{\circ} 52' N.$ and $76^{\circ} 20' E.$, on the road from Kāngra town to Nādaun, at the foot of a precipitous range of hills, which form the northern limit of the Beās valley. Population (1901), 1,021. Once a considerable and opulent town, as its ruins testify, it is now chiefly famous for the temple of the goddess Jawāla Mukhi, 'she of the flaming mouth,' which lies in the Beās valley and is built over some natural jets of combustible gas, believed to be a manifestation of the goddess Devi. Another legend avers that the flames proceed from the mouth of the demon Jālandhara, the Daitya king whom Siva overwhelmed with mountains, and who gives his name to the Jullundur Doāb. The building is modern, with a gilt dome and pinnacles, and possesses a beautiful folding door of silver plates, presented by the Sikh Rājā, Kharak Singh. The interior of the temple consists of a square pit about 3 feet deep, with a pathway all round. In the middle the rock is slightly hollowed out about the principal fissure, and on applying a light the gas bursts into a flame. The gas escapes at several other points from the crevices of the walls of the pit. It collects very slowly, and the attendant Brāhmans, when pilgrims are numerous, keep up the flames with *ghā*. There is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess, whose headless body is said to be in the temple of Bhawan. The income of the temple, which is considerable, belongs to the Bhojki priests. At one time the Katoch Rājās appear to have appropriated the whole or the greater part of the receipts; and under Muhammadan rule a poll-tax of one anna was levied upon all pilgrims. The number of these in the course of the year is very great; and at the principal festival in September–October as many as 50,000 are said to congregate, many coming from great distances. Another festival of scarcely less importance takes place in March. Six hot mineral springs, impregnated with common salt and iodide of potassium, are found in the neighbourhood. A *sarai* erected by the Rājā

of Patiāla is attached to the temple, and there are also eight *dharmsālas* or resthouses for travellers. The temple was slightly damaged by the earthquake of April 4, 1905. The municipality was abolished in 1885.

Kāngra Town (*Nagar Kot*¹, *Kot Kāngra*).—Town in Kāngra District, Punjab, formerly the head-quarters of the District and still the head-quarters of the Kāngra *tahsil*, situated in 30° 5' N. and 76° 16' E. Population (1901), 4,746. Lying on the northern slope of the low ranges which run through the centre of the District, it faces Dharmśāla and commands a fine view of the Kāngra valley. In its lower suburb (called Bhawan) was the temple of Devi Bajreshri, whose gilded cupola was, until the earthquake of 1905, a conspicuous landmark, and which contained a late Sanskrit inscription of about 1430 dedicated to Jawāla Mukhi and mentioning Sansār Chand I, the Katoch king of Kāngra. On the lofty ridge south of and above the town stood Kot Kāngra or 'the fort,' surrounded on three sides by inaccessible cliffs. In its highest part were the dwellings and temples of the old Katoch kings of Kāngra. The town, with the fort and temples, was destroyed by the earthquake of April 4, 1905, in which 1,339 lives were lost in the town. Seven Europeans were among the killed.

Kāngra has from time immemorial been a stronghold of the Katoch Rājās. Firishta, in his introductory chapter narrating the exploits of a former king of Kanauj, who overran the hills from Kumaun to Kashmir, subduing 500 petty chiefs, distinctly alludes to the Rājā of Nagarkot. The riches of the temple attracted the attention of Mahmūd of Ghazni, who in 1009 took the fort and plundered the temple, carrying off, it is said, 700,000 golden *dinārs*, 700 *mans* of gold and silver plate, 200 *mans* of pure gold in ingots, 2,000 *mans* of unwrought silver, and 20 *mans* of jewels, including pearls, corals, diamonds, and rubies. The temple plundered by Mahmūd was probably situated within the fort and was not the temple of Devi in Bhawan, as has been supposed. Thirty-five years later the place is said to have been recaptured after a siege of four months by the Hindu princes under the Rājā of Delhi. Kāngra submitted to Fīroz Shāh in 1360, who again plundered the temple; and in 1388 prince Mahmūd Tughlak, when a fugitive from Delhi, found an asylum here till called to the throne in 1390. Kāngra was permanently garrisoned under the Mughals,

¹ Nagarkot appears to have been the name of the town and Kāngra of the fort.

and should have passed to Ahmad Shāh Durrāni in the cession of 1752, but the governor, Saif Ali Khān, refused to surrender it, and maintained himself in the fort for twenty years. After his death in 1774, Sansār Chand, Rājā of Kāngra, laid siege to the fort and, being unable to reduce it, called in the Sikh leader Jai Singh, Kanhaya, to whom, and not to the Rājā, it surrendered. Jai Singh, however, withdrew in 1785, and Sansār Chand possessed himself of the fort. Kāngra was besieged from 1806 to 1809 by the Gurkhas, who were only repelled by the aid of Ranjīt Singh. In return for his services the Mahārājā appropriated for himself the fort, which was held by the Sikhs when the Jullundur Doāb was ceded to the British in 1846. The governor refusing to surrender, the fort was invested and capitulated after a two months' siege. The head-quarters of the District were first fixed at Kāngra, but were transferred to Dharmsāla in 1855.

The temple of Devi above mentioned was one of the most ancient and famous shrines in Northern India, and was largely resorted to by pilgrims from the plains at the great festival held in March, April, and October. The municipality was created in 1867. The income during the ten years ending 1902-3 averaged Rs. 5,500, and the expenditure Rs. 5,300. In 1903-4 the income was Rs. 5,600, chiefly derived from octroi; and the expenditure was Rs. 6,500. Its position on the Kāngra valley cart-road makes it an important centre of internal trade. The chief educational institution is an Anglo-vernacular middle school maintained by the Church Missionary Society, which has a station here. There is a Government dispensary.

Kanhiāra.—Village in the District and *tahsil* of Kāngra, Punjab, situated in 32° 12' N. and 76° 24' E., 4 miles east of Dharmsāla. Population (1901), 3,446. The name is a corruption of Krishna-yashas-ārāma according to Cunningham, or possibly Krishna-vihāra. An inscription cut on two massive granite blocks in the Brahmi and Kharoshthi scripts found here, would appear to prove the existence of a Buddhist monastery (*ārāma*) at this place in the second century A.D. Slate is quarried at and round the village. Kanhiāra suffered seriously from the earthquake of April 4, 1905.

[*Archaeological Survey Reports*, vol. v, p. 177, and *Epigraphia Indica*, vol. vii, p. 116.]

Kyelang (*Kailang*).—Chief village in the Lāhul canton of the Kulū subdivision of Kāngra District, Punjab, situated in 32° 35' N. and 77° 4' E., on the right bank of the river

Bhāga, about 4 miles above its junction with the Chandra, and on the main trade route between the Rohtang and Bāra Lācha passes. Population (1901), 388. A post office is maintained here during the summer months, and the village has for many years been a station of the Moravian Mission, which maintains a school and a dispensary. It also contains the court-house of the Thākur of Lāhul, and an observatory 10,087 feet above sea-level.

Nādaun Town.—Petty town in the Hamīrpur *tahsil* of Kāngra District, Punjab, situated in $31^{\circ} 46' N.$ and $79^{\circ} 19' E.$, on the left bank of the Beās, 20 miles south-east of Kāngra town, and head-quarters of the *jāgīr* of Rājā Amar Chand, son of the late Rājā Sir Jodhbīr Chand. Population (1901), 1,426. It was once a favourite residence of Rājā Sansār Chand, who built himself a palace at Amtar, on the river bank, one mile from the town, where he held his court during the summer.

Nagar.—Village in the Kulū subdivision and *tahsil* of Kāngra District, Punjab, situated in $32^{\circ} 7' N.$ and $77^{\circ} 14' E.$, on the left bank of the Beās river, 14 miles north of Sultānpur, the *tahsil* head-quarters. Population (1901), 591. Nagar was the capital of the Kulū Rājās, whose ancient residence crowns an eminence looking down upon the river from a height of about 1,000 feet, and is now used as the residence of the Assistant Commissioner, Kulū. It was greatly damaged by the earthquake of April 4, 1905. It commands a magnificent view, and itself forms a striking feature of the village. Nagar is also the head-quarters of the Kulū Forest division and of the Assistant Engineer, Kulū, and contains a post and telegraph office.

Nirmand.—Village in the Kulū subdivision of Kāngra District, Punjab, situated in $31^{\circ} 26' N.$ and $77^{\circ} 38' E.$ Population (1901), 1,150. Near it stands an ancient temple dedicated to Parasu Rāma, in which is deposited a copperplate deed of grant in Sanskrit, probably of 612–3 A.D., recording the assignment of the village of Sulisagrāma by a king Samudrasena to the Brāhmins who studied the Atharva Veda at Nirmanda, a temple dedicated to the god Triparantaka or Siva under the name of Mihiresvara or the Sun-god.

[*Corpus Inscriptionum Indicarum*, vol. iii, p. 286.]

Nūrpur Town.—Head-quarters of the *tahsil* of the same name in Kāngra District, Punjab, situated in $32^{\circ} 18' N.$ and $75^{\circ} 55' E.$, 37 miles west of Dharmśāla on the road to Pathānkot, on the western side of a hill which rises sharply from the plain. Population (1901), 4,462. Nūrpur was anciently called Dhameri

(or Temmery in the old travellers), and was renamed Nūrpur in honour of the emperor Nūr-ud-dīn Jahāngīr. The fort, begun by one of the local Rājās, was finished in the time of Aurangzeb. It contains a curious wooden temple, and excavations made in 1886 revealed the existence of a stone temple of much earlier date than the fort. The carvings on the temple are of a kind unknown elsewhere in the Province. The Rājās of Nūrpur are known to Muhammadan historians as the *samīndārs* of Mau and Paithān, and Nūrpur became their capital after the destruction of Mau by Shāh Jahān. They were loyal feudatories of the Mughal empire, but stoutly defended their territory against the Sikhs. Ranjīt Singh finally reduced Nūrpur in 1815.

The principal inhabitants are Rājputs, Kashmīris, and Khattrīs, the last being descendants of fugitives from Lahore, who fled from the exactions of the later Muhammadan rulers. The Kashmīris settled in Nūrpur in 1783, driven from their country by famine; and were reinforced by others from a like cause in 1833. They carried with them the national manufacture of their native valley, that of shawls of *pashmīna* wool, and made the town famous for the production of these and other woollen cloths. Owing to the collapse in the shawl trade which followed the Franco-Prussian War, the trade has dwindled, and is now confined to the manufacture on a small scale of shawls and woollen fabrics of an inferior description. Nūrpur was for long the chief town of the District, in both size and commercial importance; but owing to the decay of its chief industry, shawl-weaving, it is now much reduced, though still a centre of local trade. The municipality was created in 1867. The income and expenditure during the ten years ending 1902-3 averaged Rs. 10,200. In 1903-4 the income was Rs. 9,700, chiefly derived from octroi; and the expenditure was Rs. 11,300. The town possesses a Government dispensary, and the municipality maintains an Anglo-vernacular middle school.

Pathyār.—Village in Kāngra District, Punjab, 12 miles south-east of Dharmśāla. Population (1901), 1,983. An inscription of a primitive type, cut in both the Brahmi and Kharoshthi scripts, in letters of remarkable size, recording the dedication of a tank, probably in the third century B.C., has been found here. The village suffered serious damage in the earthquake of April 4, 1905.

[*Epigraphia Indica*, vol. vii, p. 116.]

Rohtang.—Pass in the Kulū subdivision of Kāngra Dis-