

GUIDE  
TO  
DALHOUSIE, CHAMBA  
AND  
THE INNER MOUNTAINS.  
BETWEEN  
SIMLA AND KASHMIR.

BY  
J. HUTCHISON, L.R.C.P. & S.E.,  
CHAMBA.

**Rs. 2.**

*Tahore:*

PRINTED AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

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## ADDENDA AND CORRIGENDA.

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Page 9, 2nd para., line 2, *for* “ census of 1911 of 135,989,” *read* “ census of 1921 of 141,867.”

Page 10, last para. but one, the Sanskrit word *Gadar* means “ sheep ” : Gaddaran =sheep-country.

Page 20, 1st line, *for* “ with ” *read* “ and”

Page 29, 7th line, *add* a footnote to the word “**Malukál**”  
“ A new road has been made from Malukál to Ghatásni, with a suspension bridge over the Chakki.”

Page 31, *add* a footnote to para. 1—“ There are rest-houses at Báthri and Chil.”

Page 32, at the end of para. 2, *add* “ or to Kalaul, 3 miles.”

Page 33, 2nd para. Note there is a rest-house at Darwas, and Umási Pass is also called Bardar Pass.

Page 35, last line but one, “ Jarma ” is sometimes pronounced “ Jalma.”

Page 37, route No. 9, 3rd para., “ Poatla ” is also called “ Kag Joth.”

Page 41, route No. 11, 2nd para., line 5, *for* “ crevices ” *read* “ crevasses.”

Page 43, 1st line, *for* “The ascent from there to the pass is long but not steep like ” *read* “ The ascent from there to the pass is long and steep but not like”  
:

Page 43, route 15, 2nd para., 7th line, *for* “ Bagra ” *read* “ Bargra.”

Page 44, route 18, 6th line, after the word “ Kihar ” *add* “ 12 miles.”

Page 49, 2nd para., 13th line, *for* “ crevices ” *read* “ crevasses.”



## PREFACE.

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This Guide was first published as a Guide to Dalhousie only by the late Col. J. H. Hutchinson in 1869-70. A second edition appeared in 1883 by Mr. R. L. Harris, C. S. The third edition in 1910 edited by Mr. H. A. Rose, C. S., contained much additional information which has been greatly supplemented in the present addition. The main aim has been to give only such information as is likely to be of permanent value and all rules about supplies, transport, shooting, etc., are therefore omitted as they change almost every year. It is practically a new Guide.

JAN. 1923.

J. H.





## NOTE.

As the arrangements for transport in the outer hills are constantly being changed it has been deemed inadvisable to give information which might only be misleading. As a rule motors, Bareilly carts, tumtums and ekkas ply on the main roads from Pathankot to Dalhousie and Pathankot to Palampur. Application should be made to the Motor Agents, Pathankot.

In the inner mountains only coolie transport as a rule is available, and rates, etc., can be ascertained locally. Pony and mule transport is generally available on the main roads in Kangra, Mandi and Kulu.

The Editor will be glad to give information to travellers passing through Chamba if they call at the Mission House.



## PART I.

### THE ROUTE TO DALHOUSIE.

The main road to Dalhousie runs from Pathankot *via* Dhar and Dunera in the outer hills. After leaving Pathankot it follows for 6 miles the Kangra Valley road and then turning sharply to the left enters the low hills. Ascending by an easy gradient it surmounts the first ridge of the Siwálik and descends into the *dun* beyond, through which it winds for some miles. At the 18th mile Dhar is passed, and here another ridge of the Siwálik area is crossed. Then the road runs for 10 miles in a very tortuous course, now topping a ridge and anon dipping down into a hallow, till at the 28th mile Dunera is reached. Here, there is a comfortable and commodious Dak Bungalow.

Immediately on leaving Dunera the road ascends gradually to gain the summit of the Hathi Dhar at Khatori, where there is a rest-house belonging to the Military Works Department. Descending for a short distance to cross a ravine it again rises steadily till the shoulder of the Bakloh spur is reached, when it runs almost on the level for 2 or 3 miles to Naini Khad. At the 16th mile from Dalhousie a branch road ascends on the right to the military station of Bakloh, and joins the old road to Dalhousie which enters at the Post Office. There is a rest-house at Mamul near Bakloh.

Above Naini Khad the main road ascends to Dandiara, where there is another road bungalow of the Military Works, and then, skirting the terminal spurs of the Dhaula Dhar reaches Banikhet. Here another branch leaves on the left to join the Sindhara road from Pathankot to Chamba. The road then describes a curve round the side of the Balun spur, and enters Dalhousie at the Dalhousie Club.

The scenery of the Siwálíks, through which the road runs, in the greater part of its course, is very different in many respects from that of the inner mountains, and has its own peculiar beauty and charm. It would be difficult, indeed, to imagine anything more lovely than some of the prospects in this region on a clear day when the hills and valleys lie basking in the sunshine. The wild luxuriance of the vegetation is a striking feature in the landscape, and to the traveller from the plains is all the more pleasing in contrast with what has been left behind. The outer ridges are covered with a tangled maze of barberry, cactus, and other plants and trees of semi-tropical growth, intertwined with the wild rose, clematis and jessamine. In the valleys the eye is gladdened with the sight of romantic glades and hollows, in which are situated the wattle huts and isolated homesteads of the peasantry. At 4,000 feet the semi-tropical vegetation is left behind, and is succeeded by forms of a more Alpine character, with copses of *pinus longifolia* and stunted oak.

Looking back from this point the most prominent feature of the Siwálik region is seen to be the parallelism of the ridges and valleys of which it is composed. These run from south-east to north-west and gain in altitude as they recede from the plains. In speaking of the same area in Kangra, Mr. Vigne—who was one of the first European travellers to visit these hills—not inaptly compares the ridges and valleys to waves of a troubled sea, suddenly arrested and turned to stone.

Dalhousie is situated at the western end of the Dhaula Dhar, where its terminal spurs begin to drop to the Ravi. The average altitude is about 6,500 feet; at the Post Office it is 6,700 feet, while the top of Bakrota Hill is about 8,000 feet. The principal hills are Bakrota, Terah and Potrain, of which Bakrota is most salubrious. There are also a few houses on Kathlag Hill, but the situation is too low to be

bracing. Balun spur to the north of Terah is entirely occupied by the Barracks and the Garrison Hospital. Between Terah and Balun is a small spur, called Sonanatala on which are the Tennis Courts and the Dalhousie Club, and to the west of it, on Mankot and Tikka spurs are numerous huts for the troops as an extension of Balun. At Banikhet is located the Military Dairy for the supply of butter and milk to the station, with a branch on Balun during the season.

The Post Office and Church are in the gap between Bakrota and Terah hills, and the Kachiri is at the north-western extremity of Potrain Hill.

Hotels.—The Bull's Head was the first hotel to be opened in Dalhousie. It is now used chiefly as a Mess for the Officers of the Balun Depot. In the same compound is the Grand View Hotel, recently erected, and the Springfield Hotel is situated at the south-western corner of Terah Hill.

The Malls.—Each of the three principal hills has a level circular road running round it; of these the Upper Bakrota Mall is the finest and longest, being fully three miles round, and from it extensive views are obtained of the low hills and plains to the south, and the snowy ranges to the north. The Terah Mall runs from the Post Office to the Assembly Rooms and the Springfield Hotel, then round the south side of the hill to the Post Office again. It is about one and a half miles in circuit. The Potrain Mall starts from the Springfield Hotel, and encircles the hill; it is about one mile round.

The best way to realise the situation of Dalhousie is to take one's stand on Dayan Kund at 9,000 feet, where a magnificent panorama lies spread out before one. Facing south-west the Kála Top spur is on the right with the Dalhousie hills—Bakrota, Terah, Potrain and Kathlag—stretching away towards the Ravi. Bakloh is seen at a

greater distance on the left, and beyond are the ridges and valleys of the Siwáliks, running parallel to one another and losing in distinctness as they recede towards the plains. Far in the distance is the outermost ridge, with the cut near its extremity to allow the Chakki to flow into the Beas. Near this is Pathánkot, with Shahpur a little farther to the north-west, on the Ravi.

Within the Siwálik area two wide river beds are seen running parallel, the one to the east being the Chakki and that to the west, the Ravi. East of the Chakki are the Siwálik hills round about Nurpur ; and across the Ravi, to the west, the same ridges and valleys, stretch away in the direction of Jammu.

On a clear day three at least of the great Punjab rivers are visible, glittering in the sunshine and losing themselves in the plains beyond, which seem to melt away into infinite space. These are the Sutlej, the Beas, and the Ravi. Even the Chenab may sometimes be seen.

“Turning to the north the gaze rests on an amphitheatre of lofty ranges, with a foreground of mountain and valley, forest, gorge and stream. Closing in the horizon to the west and north-west are the rounded summits of the Kund Kaplás and Dágani Dhár, which in summer are entirely free of snow. Beyond them are Bhadrawáh and Balesa in Jammu. To the north and north-east the snowy pinnacles of the mid-Himalaya or Pángri Range stretch out in majestic array, many of them rising to an altitude of 18,000 and 19,000 feet. Beyond them are Pángi and Lahul. Towering up from behind them are two lofty peaks, covered with snow, one slightly rounded and the other pointed and precipitous, which among Europeans are known as the Bride and the Bridegroom. These are in the Gurdhár range in Pángi, and are about 21,000 feet in height, being the highest peaks in Chamba State. Far to the south-east the eye can trace

the line of the Dhaula Dhár, till the range is lost in a mighty maze of snowy mountains, chief among which is the Kailás, at whose base rests the sacred lake of Mani Mahes.

Within this wide expanse it is easy to detect the tortuous course of the Ravi gorge, though not more than a glimpse of the river can anywhere be seen. The Siyul, its largest tributary, is also hidden from view, but a considerable part of the open valley is clearly visible, as well as the general trend of its many converging tributaries from the snowy range. Below, in the near foreground, is the lovely forest glade of Khajiar, and just beyond it the deep hollow of the Ravi in which Chamba is situated. Lastly, over the valleys and mountain slopes are sprinkled the hamlets of the peasantry, each in its own area of cultivation, lending an additional charm to the landscape and presenting a fascinating picture of rural beauty and repose." \*

#### HISTORY OF THE SANITARIUM.

The project of the formation of a Sanitarium in the Chamba Hills originated with Lieutenant-Colonel Napier, then Chief Engineer of the Punjab (afterwards Lord Napier of Magdala).

In 1851 selection was made of a spot where the Dayankhund ridge breaks into spurs. Of these, the lowest spur—Kathlag (lat.  $32^{\circ} 32'$  N., Long.  $76^{\circ}$  E.)—was considered the most suitable for a convalescent depôt; and Dr. Clemenger, of the 49th N. I., was directed to proceed to the proposed site to record the necessary observations on site, etc. Dr. Clemenger's final report was submitted in October 1852, and the sanction of the Government of India for sufficient land to be taken up was given in September 1853. A committee was then appointed to decide the boundaries of the proposed site, and finally, the hills of Kathlag, Potreyn, Terah, Bakrota and Bhangora were taken up; a reduction being made in the tribute due by His Highness the Rájá of Chamba of Rs. 2,000 out of the Rs. 12,000 annually paid by him.

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\* Chamba Gazetteer.

This was sanctioned by the Government of India in February 1854, and at the recommendation of Mr. (afterwards Sir Donald McLeod), the Sanitarium was called "Dalhousie." In 1856 Captain Fagan was employed, under the orders of the Honourable East India Company, in marking out lines of supply and communication for the proposed station.

The station was then marked off into sites, roads traced out, and rules laid down for the preservation of the trees, sanitation, etc., in the Dalhousie Pamphlet of 1859. The sites were advertised as available under these rules. In 1860 Dalhousie was transferred from the Kangra to the Gurdaspur District; up to that time little or nothing had been done towards forming the Sanitarium, beyond making a road to it from the plains. In 1860-61 the civil water-supply was in working order. At this time the Terah (since re-named by the natives Moti Tibba) and Potrain Malls were constructed. In 1861-63 the Bakrota Mall was in progress. In February 1861 most of the sites marked off were put up for auction and sold to the highest bidder. The station was, at this time, a purely civil station.

In 1866 it was determined that the barracks for the Convalescent Depot should be built on the Balun plateau, below Terah, instead of at Kathlag; fresh land was therefore taken up from the Chamba State for this purpose, and at the same time the Bakloh Hill (14 miles from Dalhousie, towards the plains) was taken as a cantonment for the 4th Gurkhas.

For these two portions of the Chamba State a further deduction of Rs. 5,000 a year was made from the tribute payable by the Chamba Rájá.

In 1868 troops were, for the first time, located at Balun. It was originally a depot under the command of a Military Officer appointed for two years, but during recent years a wing of a British Infantry Regiment from one of the



stations in the Lahore Command has been quartered there under its own officers. In addition to this wing at Balun, troops from the Lahore Command are quartered in barracks, recently erected, on Tikka spur and Mankot, so that there are wings of three British Infantry Regiments quartered round Dalhousie; married families being accommodated in tents. Balun, as a convalescent depot, has ceased to exist. On 25th July 1867 Dalhousie was constituted a municipality of the first class.

The *Kacheri*, Police Station and Civil Dispensary are situated on the south side of Kathlag. The bazar lies to the east of these, below Potrain Mall. The original plan was to make the tennis court, etc., at the level ground near the Post Office, but in 1881 they were made on a spur, below the Assembly Rooms, which had been built by Mr. Leghorn in 1871. The racquet court and Assembly Rooms are now the property of the Municipal Committee.

The old Reading Rooms were in the Assembly Rooms, but in 1890 the "Chamba Club" was started, with Winnieville and the Bull's Head Hotel as its quarters, the Reading Rooms being reconstituted, under the Club's management, in Bexley. Shrapnel Lodge, with two adjacent houses, was subsequently taken instead for quarters, reading rooms, etc. In 1897 Government sanctioned the lease to the Chamba Club for 99 years of a piece of land, about one acre in area, on the Sonanatala spur, opposite the Bull's Head, for the purpose of building a Club-house to contain the usual recreation rooms. The Club (now called "Dalhousie Club") is under the management of a governing body, and is housed in one building, which is its own property, and contains a Billiard Room, Library, Reading Room, Card Rooms, Bar, etc.

#### SANITATION AND WATER-SUPPLY.

Dalhousie and Bakloh lay claim to being two of the healthiest places in the Punjab.

The original system of sanitation in Dalhousie was devised by Dr. Hendley, Civil Surgeon, in 1888, and has worked admirably.

The water for the station and for Balun all comes from the Panchpul stream, which springs from the north-side of Dayankund in the gorge formed by the diversion of the great spur to form the hills of Khirki Galli, Bakrota, Terah and Potrain. This stream runs down a picturesque ravine to the water-works of Panchpul, and thence in a steep gorge crosses the Bakloh road above the Brewery. The upper stream is in Chamba territory, and the lower part forms the boundary of Dalhousie. The Chamba authorities, however, have agreed to stop all cultivation along its course, and are replanting the catchment area so that its absolute purity is secure. Since the formation of the station several water-supply schemes had been suggested but were not carried out. In 1890 fresh proposals were laid before Government, and were sanctioned. These proposals resulted in pipes being laid down from the Panchpul stream and carried over Bakrota, Terah Hill and Potrain and thence into the bazar. There are three storage reservoirs in the station itself and one in the bazar, while hydrants have been set up at convenient places along the route of pipes from which water is drawn for the neighbouring houses.

¶ *Catchment area*.—Under the orders of Government this area is inspected once a year by a committee formed of—

The Assistant Commissioner, Dalhousie ;

The Station Staff Officer, Dalhousie ;

The Conservator of Forests, Chamba State ; and

An official deputed by the Chamba State.

The report of the committee is forwarded to Government, and this ensures that planting operations are never relaxed.

The average annual rainfall in inches for a period of 20 years from 1883 to 1903 was 85·98.

## PART II.

## CHAMBA STATE.

## GENERAL DESCRIPTION. 1.

Chamba State is situated in the Western Himalaya between north latitude  $32^{\circ} 11' 30''$  and  $33^{\circ} 13' 6''$  and east longitude  $75^{\circ} 49' 0''$  and  $77^{\circ} 5' 30''$ . The boundaries are as follows :—On the north-west and west Jammu and Kashmir ; on the north-east and east Ladákh, Lahul and Bara Bangáhal ; on the south-east and south, the districts of Kángra and Gurdáspur.

The superficial area of the State is 3,216 square miles, with a population at the census of 1911 of 135,989, giving a density of 40·9 to the square mile.

Chamba, the capital, stands on a plateau on the right bank of the Rávi : 19 miles from the hill station of Dalhousie and 50 miles from Shahpur Kandi, where the Rávi leaves the hills.

In shape the State is more or less of a rough oblong ; the greatest length—from south-west to north-east—being about 70 miles ; and the greatest breadth—from south-east to north-west—about 50 miles. Within this area are embraced a small portion of the Beas Valley, a section of the Rávi Valley, and a similar section of the Chandra Bhága or Chenáb Valley. These main valleys are separated from one another by well-defined snowy ranges, running more or less parallel, in a direction from south-east to north-west.

The first range—the one nearest the plains—is called the Outer Himálaya or Dhaula Dhár, separating the basin of the Beas from that of the Rávi ; the second is the mid-Himálaya or Pángi Range—the Pir Panjál of geologists—between the basin of the Rávi and that of the Chandra

Bhága or Chenáb ; and the third is the Western Himálaya—the direct continuation of the main Himálayan axis—between the Chenáb and the Indus. These ranges are all in continuity with the main Himálayan ranges from the east and, except the Dhula Dhár which ends at the Rávi, are continued westward into Kashmir territory.

*Passes.*—The passes in the Dhaula Dhár in Chamba State, range from 8,000 feet to nearly 16,000 feet ; those of the Pángi range from 14,328 to 17,000 feet ; and those of the Western Himálaya are all over 17,000 feet.

The portion of the Beás Valley included in the State is situated to the south of the Dhaula Dhár, and is called Bhattiyát. It adjoins the districts of Kángra and Gur-dáspur, from which it is divided by a low range named Háthi Dhár, and the State boundary follows the crest of this range, from near Shahpur in Kángra to the river Rávi, which separates Chamba from Jammu. To the south-east of Bhattiyát the Dhaula Dhár forms the boundary for 36 miles between Chamba and Kangra.

The Rávi or Chamba Valley, lies between the Dhaula Dhár and the Pángi Range. It is divided into three sections by the natural features of the country, and these correspond to three of the *wazárats* or sub-divisions of the State. The south-eastern section, called Brahmaur, includes the upper portion of the Rávi Valley, and also the valleys of the Budhal and the Tundahen, two large tributaries of the Rávi. This was the original nucleus of the State, of which Brahmaur was the ancient capital, and being the home of the Gaddis, it is often called Gaddaran.

The central portion of the Rávi Valley extends from the Chirchind Nala near Chhatrári to the junction of the Rávi and the Siyul. It is called the Chamba *wazarat*, and in it the capital is situated.

The north-western portion of the valley, called Churah, embraces the entire basin of the Siyul, the largest tributary of the Rávi ; and to the north-west is separated from Bhardrawah and Balesa in Jammu by a range named Dágani Dhár.

The Chandra Bhága or Chenáb Valley, in the State, is called Pángi and Chamba Lahul, and lies to the north of the Pángi Range ; it is separated from Zanskar in Western Tibet by the Western Himálaya.

*Rivers.*—The Beás does not flow through any part of the State, but two of its tributaries—the Chakki and the Dairh—rise on the southern slopes of the Dhaula Dhár and flow through the eastern portion of Bhattiyát.

The Rávi is the principal river of Chamba. It rises in Bara Bangáhal, an outlying district of Kángra, and flows in a north-westerly direction immediately to the north of the Dhaula Dhár. At Ulánsa it is joined by the Budhal and the Tundáhen, and lower down by the Chirchind Nála. After passing Basu and Máhla it approaches Chamba, which is situated on a plateau on the right bank at a considerable elevation above the level of the river. Here it is joined on the right bank by the Saho or Sál, and the town stands in the fork near the junction of the two rivers. About 10 miles lower down the Siyul, its largest tributary, brings down the whole of the waters of the Churáh *wazárat*. The Rávi then bends to the west and southwest, forming for some distance the boundary between Chamba and Jammu territories ; and finally leaves the State at Keri and flows through the low hills past Basohli to Shahpur Kandi, where it debouches on the plains.

The Chandra Bhága or Chenáb rises on the summit of the Bára Lácha Pass in British Lahul by two heads—the Chandra and the Bhága. These unite at Tandi, and the main river enters Chamba territory at Tirot where it is joined by the Tirot Nála, forming the boundary. After

passing Triloknáth and Margraon, through a fairly open valley it enters the narrow gorges of Chamba-Lahul, and Pángi, and flows between precipitous cliffs, where the road is for the most part dangerous. Below Shor the valley is a little more open though there are still spots where great care is necessary ; and near Phindru the river passes through a rocky gorge where the road is for some distance formed of beams and planks resting on iron bars fixed horizontally in the face of the precipice.

The principal tributaries are the Miyár Nála and the Saichu Nála from the Western Himálaya—the former joining at Udaipur in Lahul, and the latter at Sách in Pangi. Lower down is the Hunán or Hundán Nála at Kilár and the Surál Nála at Darwás, while the Sansári Nála forms the boundary between Pángi and Pádar in Jammu. In Pádar the Chandra Bhága flows through deep gorges for 24 miles, till it reaches the plain of Pádar, from which the district receives its name. This plain is four miles long and one mile wide, and the river flows along the northern margin. Here it is joined by the Bhutna Nála from the Western Himálaya. At Jhár it again enters the narrow gorges through which it flows all the way to Kashtwár. It then bends southward in a deep gorge to the west of the Kashtwár plain, and is here joined by the Maru-Wárdwan from the Western Himálaya. The valley below Kashtwár is fairly open, and at Tántari the river makes another bend to the west and flowing past Doda, Rámban and Rihási, finally leaves the hills at Aknur.

#### HISTORY.\*

The Chamba State is one of the oldest native principalities in Northern India, having been founded in the middle of the 6th century A. D. In early times it probably formed a part of the kingdom of Kashmir, to which it seems to have been subject more or less for many centuries. The original

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\* For a full account of the History see the State Gazetteer.

capital was at Brahmapura, now called Brahmaur, in the Upper Rávi Valley. Originally of small extent the State yet seems to have been of considerable importance, as is shown by the ancient temples still existing in Brahmaur.

The State possesses a unique collection of ancient records and archæological remains from which its history has been compiled. These records consist chiefly of historical documents, copper-plate title-deeds, and inscriptions on stone, brass, wood, silver and gold. Many of the objects on which these inscriptions occur, or photographs of them, may be seen in the Bhuri Singh Museum at Chamba. The *bansauli* or genealogical roll of the Chamba Rájás contains a great amount of historical material of much interest, and its general accuracy is attested by strong corroborative evidence. The oldest inscriptions in the State are at Brahmaur, and date from the reign of Rájá Meru Varma (A. D. 680—700) whose name they bear, as also the names of several of his ancestors. Meru Varma was the eighth in descent from Maru, the founder of the State. In the beginning of the tenth century Sahila Varma, the 20th in descent from the founder, conquered the Lower Rávi Valley from the petty chiefs, called Ránás and Thákurs, who then held it, and moved his capital from Brahmapura to Chamba. The original form of the name was Champa. Several of the temples in Chamba are ascribed to this Rájá, especially those of Lakshmi Nárayan, Chandar Gupt and Champavati, the last having been built in honour of his daughter who is worshipped as a goddess. It is the family temple of the Chamba chiefs. The oldest copper-plate deed bears the name of Sahila Varma's son and successor, Yugákar Varma. Till the early part of the 12th century Chamba seems to have been subject to Kashmir, and several references to it occur in the *Rájá Tarangini*; but in times of confusion it may have been quite independent. About the middle of the 12th century Chamba, like other hill states, seems to have taken advantage of the disorder caused by the Muham-

madan invasions to assert its independence, which it successfully maintained till the time of Akbar the Great. About A. D. 1560—1580 it became subject to the Mughals. There are a number of letters in the State archives, the oldest of which dates from the reign of Sháhjahán, and also valuable presents. In A. D. 1752 Chamba passed under the supremacy of Ahmad Sháh Duráni, along with the rest of the Punjab, and about A. D. 1770 came more or less under the control of the Sikhs. In A. D. 1808-09 it was subjected by Maharájá Ranjit Singh, and was tributary to Lahore till 1846, when the Punjab Hills were ceded to the British Government after the first Sikh War. In 1863, at the request of Rájá Sri Singh, a British Political Officer was appointed to assist in the administration, and by the introduction of various reforms inaugurated an era of prosperity, which has made the State one of the most progressive in the Province. It is politically under the control of the Supreme Government.

The State was formerly much larger than it is now. In Kángra the whole of the southern fringe of the Dhaula Dhár as far as Bir Bangáhal, including the small districts of Rihlu and Pálam, was State territory for centuries. In the Chenáb Valley Pádar and Bhadrawáh—now in Jammu—and the main valley in British Lahul as far up as the junction of the Chandra and Bhága rivers, were included in the State.

#### ARCHÆOLOGY.\*

The ancient remains of Chamba were first examined by Sir Alexander Cunningham in 1839, but his visit was too short to admit of full justice being done to the subject. Only of recent years has the whole wealth of antiquarian, especially epigraphical material, been brought to light, chiefly, through the researches of Dr. Vogel of the Archæological

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\* Abridged by permission from the paper on Archæology in the State Gazetteer, by Dr. Vogel, Archæological Survey of India.



Survey of India. These remains consist chiefly of ancient temples, copper-plate title-deeds and inscriptions on stone, brass, copper, wood, silver and gold.

*Temples.*—The temples in the State are of two kinds, named hill temples, and *shikhara* or plains temples. The hill temples are associated with the Nág and Devi cults, and other cults of a similar character prevailing throughout the hills, some of them from ancient and probably aboriginal times. These temples have been erected on much the same design from remote antiquity. Their construction is extremely simple. They consist of a small *cella* or sanctuary, in which the image is placed, usually raised on a square plinth and built of layers of rubble masonry, alternating with beams of cedar wood. This is surmounted by a sloping roof of wooden shingles or slates, supported by wooden posts, which form a verandah or procession-path round the shrine. The roofs of these temples are frequently renewed, but the *cella* may remain unchanged from age to age. Though simple in their construction some of these temples are of great interest owing to the elaborate decoration of their facades, ceilings and pillars. Some of them are known to date from A. D. 700, and many may be much older. The three most prominent temples of this class in the State are—Lakshana Devi at Brahmaur; Shakti Devi at Chhatrári and Markula Devi at Markula or Udaipur in Chamba-Lahul.

The *shikhara* or spired temples in the State are not numerous, and the design is similar to that of temples in Rájputána, and other places in the plains. The earliest temples of this class in the State were erected only in the tenth century, and most of them much later.

The oldest temples of this kind are those of Lakhshmi Narayan and Chandargupt standing near the north-west corner of the palace at Chamba, which are ascribed to Rájá Sahila Varma (A. D. 920—40), the founder of the present

capital. Next in age are the temples of Narsingh and Mani Mahesa at Brahmaur, the ancient capital, one of which (Narsingh) was built by Yugákar Varma, son and successor of Sahila Varma. The original temple of Mani Mahesa was erected by Rájá Meru Varma (A. D. 700). But it is very doubtful if the present building goes back to so remote a time. Other temples of this class are those of Gauri Shankar ascribed to Yugákar Varma, and Hari Rai (probably erected by Sālaváhana Varma (A. D. 1040—1060); also Bansi Gopal and Bhāgavati, of later date. The Triloknāth temple in Lahul is also of the *shikhara* design, but in front of it is a hill temple forming a porch, in which the idol may originally have stood.

For a full account of the temples and other remains in the State reference may be made to the State Gazetteer or to the *Antiquities of Chamba*, Volume I by Dr. Vogel, Archaeological Survey.

*Copper-plate title-deeds.*—In ancient times, and down almost to the present day, it was the custom to engrave on copper-plates all deeds of gift conveying grants of land to Brahmans or temples; and in few states were the chiefs more generous in this respect than in that of Chamba. There are more than 160 of these documents in existence in the State, and many more must have been lost. Most of those extant are in the possession of the owners of the lands to which they constitute the title, but a number have been surrendered to the State and are retained in the Bhuri Singh Museum, where they are open to inspection. They are all engraved in the Sanskrit language and the script is Shárada or Tankari, the ancient script of the hills. The oldest copper-plate extant was granted by Rájá Yugakar Varma (A. D. 940—960) and there is also a plate of his son, Vidughda Varma. The other plates of the pre-Muhammadan period were granted by Soma Varma and Asata Varma, sons of Salaváhana Varma, referred to in the *Rájá Tarangini* as having been

deposed by Ananta Deva of Kashmir (A. D. 1060). They reigned in the latter half of the eleventh century. Speaking of the copper-plates Dr. Vogel says :—"The existence of a series of documents of this kind issued by a line of rulers of one State during a period of ten centuries is certainly unique in the Punjab, and perhaps in the whole of India. It is all the more remarkable as, in the surrounding hill districts, only very few specimens of such documents have come to light, and these of a comparatively recent date. Chamba is at present the only place in the Punjab where copper-plates of the pre-Muhammadan period exist."

*Inscriptions.*—These are very numerous in the State. The object of the inscription usually was to commemorate some pious gift, or to record the erection of an idol, a temple or a cistern. Such inscriptions are found all over the State to the utmost limits of Pángi and Lahul. The oldest are in the Brahmi and Kharoshti characters dating from several centuries before the Christian era. They are found in Kángra, but within the area formerly included in the Chamba State. In the Rávi Valley the oldest inscriptions are in Gupta characters of the 6th century A. D. and those of a later date are in Shárada, the character still in use in Kashmir ; while the more recent ones are in Tánkari and Nágari, and one or two in Tibetan. Excluding those of the last two and a half centuries and including copper-plates there are 130 in all. The oldest of importance are engraved on the pedestals of the brass images of Lakshana Devi, Ganesh, and Nandi at Brahmaur, and of Shakti Devi at Chhatrári, and date from about A. D. 700. They all contain the name of Rájá Meru Varma, by whose order they were engraved, and also the names of his father, grandfather and great grandfather, as well as of the workman, Gugga.

Most of the inscriptions on stone are found on huge slabs covered with quaint and grotesque figures which the traveller will often notice at springs either *in situ* or lying disused

and broken. These slabs originally formed part of elaborately carved water fountains, erected in the olden time, chiefly by the Ránás and Thákurs, who ruled the country before the advent of the Rájás, and who still exercised great authority even after becoming subject to the Chamba rulers. They were in fact the barons of the hills and many of their families still exist in the State (*vide* State Gazetteer). These water fountains—called *panihar* and *nahun*—were erected in memory of their deceased ancestors, and for their spiritual bliss in the next world. Such cisterns are common all through the State, but the largest of them are found in Pángi and Pádar. They are numerous in the Chenáb Valley from Sisu in British Lahul down to Kashtwár, but only a few of them bear inscriptions. One of the finest of the carved and inscribed stones is at the village of Sálhi in Pángi—formerly the abode of a Ráná, who ruled the greater part of the Saichu Nála and whose descendants still reside in their old home.

*Monolith slabs.*—The traveller will often see near villages especially in Pángi, long monolith slabs set up in the ground showing rude carvings, and often with a circular stone fixed on the top. These too are memorials of the dead—called *dhaj*—like the tombstones in our own cemeteries, and are set up with great ceremony and much feasting of the relatives and friends of the deceased. This custom has come down from aboriginal times (*vide* State Gazetteer).

#### GEOLOGY. \*

The following is a brief outline of the geology of the State:—On the approach from the plains the first rocks met with are the tertiary series of the Siwálik area, composed of sandstones and conglomerate in contact along their northern margin with the old Himálayan rocks. The line of junction is a reversed fault, the old rocks appearing above the

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\* The writer is indebted for most of the information in this sketch to the paper on Geology in the State Gazetteer by the late General C. A. McMahon formerly *Commissioner of Lahore*.

tertiary beds. The rocks along the line of contact are altered lavas, but towards the east the trap dies out and the Tertiary conglomerates are in contact with the Carbo-Triassic series, consisting of limestone and slates. North of these a narrow band of gneissose-granite appears, called the Outer Band to distinguish it from the granite of the Inner Band or Dhaula Dhár. The rocks between these granite outcrops are of Silurian age and consist of mica schists, fine grained arenaceous rocks and slates, some of which, near Dalhousie, form good roofing slates.

The main range of the Dhaula Dhár is composed of gneissose granite from end to end. Orographically it terminates at the Ravi, but geologically it is continued across that river to Kund Kaplās in Jammu by a granitic band running through Kála-top and Chil. In Dalhousie the granite ends on the western slope of Terah Hill, where it is in contact with the Silurian slates. It is an igneous rock and has been intruded through the schists and slates of the Silurian series, which lie in contact with it along both margins; and in its passage has torn off and carried along with it large splintery fragments of these rocks.

Half-way between Khajiár and Chamba the northern margin of the granite is in contact with Silurian rocks, consisting of micaceous and quartzose schists and slates, some of them near Chamba forming good roofing slates. On the Pángi road near Masrund Carbo-Triassic rocks are again met with, composed of Blaini conglomerate in two bands, separated by trap and limestone. The limestone is well seen near the Kalhel rest-house. North of Kalhel the second band of conglomerate appears and continues to a point opposite the great bend of the Siyul river. The rock has a hard matrix and is full of quartz pebbles of all shapes and varying sizes. To the north-west the Carbo-Triassic series is well seen in the Upper Siyul Valley as far as the Padari Pass: to the south-east the southern band of con-

glomerate with the trap and limestone are seen in the Saho Valley and Upper Rávi Valley. The conglomerate and limestone are well marked on the ascent from the Gurola bridge to Khani, near Brahmaur, but the trap has thinned out. The strike then runs to the south of Brahmaur and bends round towards the Chobia Pass to join the Blaini conglomerate of Pángi and Lahul. The northern band bends round towards the Marhu (Charar) Pass and also joins the Blaini conglomerate of Pángi.

The general dip of the strata from the Siwálik area to the inner Carbo-Triassic series is north-east, but a synclinal fold now changes it to south-west, and the Silurian rocks, which now come in, continue with a south-west dip to the top of the Sách Pass. Close to the top of the pass the conglomerate again appears and the dip suddenly rises to perpendicular and then underlies to the north-east. The anticlinal coincides with the very summit of the pass. The rocks are conglomeratic as far as Donei, and along their northern margin two narrow bands of crystalline limestone appear, and are followed by silicious schists, quartz schists and mica schists which continue till the gneissose-granite is reached under the village of Pirgao in Pángi.

Following the strata up the Pángi Valley from Kilár the granite is succeeded by Silurian schists, with a south-west dip to the Shilál stream where it becomes almost perpendicular. Very distinct glacial markings are seen on a shelving rock near the Shilál Nála, which is crossed by the roadway, proving that at no remote period the whole of the Chandra-Bhága Valley must have been filled with confluent glaciers, that flowed down into the Pángi Valley to a point lower than 7,500 feet.

To the south of Shor (Saor) two narrow bands of limestone are crossed, followed by well-marked Blaini conglomerate as far as Tothál. Here the dip leans over to the north-east. At the foot of the descent from Rauli, the conglomerate again

appears, being doubtless the northern band of the outcrop seen near Kalhel which here joins the conglomerate of Pángi. This outcrop ends near the stream from the Marhu Pass; but at the Harsar Nála, half way between Tindi and Silgraon, another well-marked outcrop begins and continues as far as the Silgraon encamping-ground. Beyond this point the rocks are Silurian with an old *facies* and the dip is north-east, but gradually becomes vertical between Silgraon and Margraon; and it continues vertical to some way east of Triloknath when it inclines over to the south-west. Blocks of conglomerate are found in the side-nálas east of Triloknath. These are from the outcrop seen on the Sách Pass which runs eastward, and is again seen in the Cheni ice stream; between Shor and Tothál; and again at Silgraon. From this point it has been traced as far as the Kalicho Pass, and probably bends south a little east of this to join the Brahmaur outcrop in the Chobia Nála. The gneissose-granite of Pángi is part of a very extensive granite intrusion which is crossed on the way from Kashtwár to Pángi. It first appears on the road at Piyás. In Pángi the southern margin south of Kilár runs to the south of Parmaur and Tuán, and is seen in the Chasag Nála, and north of Tingrat in the Miyár Nála. It then contracts considerably in width and is crossed by the Central Asian trade road between Kolang and Dárcha in British Lahul.

As regards the age of the rocks in the Chamba area, no fossils have been found in the Silurian series, but the Blaini Conglomerate which is now generally admitted to be of glacial origin is considered by General McMahon to be of Devonian age at the latest. Crinoid stems are abundant in one of the beds of the Carbo-triassic series from which Mr. Lydekker formed the opinion that the limestone is not older than the Carbo-triassic nor younger than the Trias. Again, according to General McMahon the Gneissose granite of the Dhaula Dhár was erupted at the end of the Eocene or beginning of the Miocene division of the Tertiary

period. The level plateaux along the banks of the Ravi and the Siyul and in the side valleys are chiefly composed of alluvial conglomerate and sand. They may be regarded as of lacustrine origin, or may have been formed by the wash of the rivers, in the same way as similar alluvial deposits at the present time.\*

### SHOOTING IN THE CHAMBA STATE.†

Chamba State continues to maintain its reputation for good shooting, as is evident from the steady increase in the number of sportsmen who visit it every year. It is, however, admitted that shooting is not so good now as it used to be in 1870 ; but the introduction of the Shooting Rules in the State has afforded a good deal of protection to the game. The rules which were first published did not restrict the number of animals to be shot by each sportsman during the season, but the revision in 1904 imposed this restriction. This limit has produced good results as game is said to be thriving.

The game to be found in the State is ibex, *thár*, *gural*, *sarao*, snow-leopard, barking-deer, musk-deer, black and brown bear, pig and leopard. In the Ravi Valley there is only one place (Kugti) where ibex and sometimes a snow-leopard can be had, but in the Chenáb Valley they are fairly numerous.

For shooting the Churáh *Wazárat* is considered good and many sportsmen go there, but this is accounted for by the fact that a great number of *shikáris* come from this *Wazárat*. It was quite the best place in the Ravi Valley for shooting up till 1885 ; but the tract has lately been much

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\* For a full account of the Geology see the State Gazetteer.

† The above Note was contributed by the late Raja Sir Bhuri Singh, K. C. S. I., K. C. I. E., who was a keen sportsman and knew every part of the State.



shot out, and so it has become second in importance to the Brahmaur *Wazárat*. In the Chenáb Valley, Pángi is decidedly better than Chamba-Lahul for shooting, but the country on the right bank of the Chenáb in Pángi is strictly closed against shooting. The Saichu Nálá in Sáčh *pargana*, which is one of the State preserves in the Valley, contains more ibex than any other part of the *Wazárat*. In Lahul the Miyár Nálá is supposed to be the best for ibex.

For sportsmen who wish to shoot in the Churáh *Wazárat* the nearest route from the plains is through Dalhousie and Khajiár. This route is also the shortest to Pángi, but sportsmen generally go there *via* Kashtwár and Pádar, especially if they wish to shoot in both Territories, *i. e.*, in Kashmir and Chamba. The Brahmaur *Wazárat* is more accessible *via* the Kuársi Pass from the Dharmsála side, but this pass is not open till late in the season, so it is advisable to proceed there through Chamba.

Shooting in the Bhutyát is not very good and the only animals to be got there are *gural*, pig, and barking-deer.

Small game shooting is fairly plentiful all over the State but *munal* and *tragopans* are not allowed to be shot without the special permission of the Rájá.

*Bárasingh* are only found in Bhándal during the rutting season. The Nálás in which they are found are the Rájá's *rakhs* and strictly preserved. The Rájá generally shoots there every season and so permission is very seldom, if ever, given to sportsmen to shoot *bárasingh* in his territory.

The Sai *pargana* in the Churáh *Wazárat* is also closed for his own shooting and none but his special friends are allowed to shoot in it.

Copies of the Shooting Rules and the Rules for the occupation of the State and Forest Rest-houses on the main routes, and a list of 1st Class Shikaris, may be had on application at the State Secretariat.

## PART III.

## ROUTES.

## CHAMBA.

The town of Chamba stands on a small plateau near the confluence of the Saho and the Rávi. It has a population of 6,000. Behind and to the east rises the Sháh Madár hill, crowned by the *ziárat* of that Muhammadan saint. Southwards a small rocky spur from this hill slopes towards the Rávi, and limits the town in that direction. To the north is the deep gorge of the Saho. Facing the town and to the west flows the Rávi under a steep cliff about 150 feet high.

The town is built on two terraces. On the lower is the Chaugán a fine grassy sward, about half a mile long by eighty yards broad. Tradition is silent as to its use as a polo ground, and the name is etymologically distinct from *Chaugán*, the Persian name of polo, being of Sanskrit origin and meaning "four-sided." Besides being a public promenade and recreation-ground, the Chaugán is utilized for State Darbars, and sports.

At its southern end stands the Residency, in its own grounds, elegantly furnished. Originally erected as a residence for the Political Officer it is now used as a Guest-house and Lord and Lady Curzon were accommodated in it in 1900. East of the Chaugán are the Házri Bágh, Club and State Offices: while further on is the main bazár of the town. For nearly half its length, the Chaugán overlooks the Rávi. At the Chaugán Gate stand the Post and Telegraph Offices; and from it another line of shops runs to the Kotwáli, and the State Museum.

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NOTE.—Pictorial post cards of Dalhousie, Khajiár, Chamba and Pángi may be obtained at Salig Ram and Co.'s shop, Dalhousie, and the Post Office, Chamba.

The description of the Routes in Chamba is partly based on the writer's draft on Roads in the State Gazetteer.

The State Hospital is a massive building, standing at the north end of the Chaugán. Behind it is the Dák Bungalow, and near it the new Guest-house. North-east of the Hospital is the Mission Compound with Mission Houses, Dispensary and Church.

On the upper terrace the most conspicuous building is the Palace, in two large blocks, the northern containing the Public Darbar halls and living rooms, while the southern is the Bhera or Zanán-Khána. Most of the present building was erected by Rájá Sham Singh, but the oldest portion, its north-west corner, called the Kandchandi, was built by Rájá Ummed Singh (1748-64). The Darbar Halls are all furnished in European style. The entrance is from the north-east into an outer courtyard tastefully laid out in flower beds, with fountains. Adjoining the Palace is the present Rájá's residence.

East and south of the Palace, and between it and the Sháh Madár Hill stand the houses of many of the higher classes of the inhabitants, and of most of the State officials. Conspicuous among them is the Rang Mahal or Old Palace, which, however, is really quite modern.

The aqueduct from the Sarota stream, made by Rájá Sahil Varma (A. D. 920) enters the town at the foot of the Sháh Madár Hill, where a steep flight of stone steps built by Sárda, Ráni of Rájá Jit Singh (1794-1808), leads to an ancient shrine upon the hill. Another long stone ladder ascribed to Rájá Ráj Singh (1764—94) leads up the rocky spur to the south of the town, to the Chámunda Temple; whence a fine view is obtained up and down the valley.

A second new Guest-house has also been built to the south of the Residency in Darogh suburb, and near it is the Forest Bungalow. The State barracks stand to the south of the town near Jalakhri village.

The most interesting buildings in Chamba are the ancient temples, which are of great architectural beauty. All the

larger ones are decorated with ornate carvings and in appearance closely resemble the temples in Rájputána. The six principal temples stand in a row on a platform near the north-west corner of the Palace. Three of them are dedicated to Vishnu and three to Shiva. The temple of Hari Rái by the Chaugán Gate is said to be of great antiquity and legend affirms that, the Rávi once flowed in a shallow stream across the Chaugán and the temple had to be approached by stepping stones. At the north end of the Házri Bágh stands the Champavati temple, the family temple of the Rájás. Two other temples—Bansi Gopál's near the eastern gate of the Palace and Síta Rám's near the Rájá's house, are of the same type ; and a third, with fine carvings dedicated to Bajreshvari or Bhagavati, stands on the Sarota Nálá. All these are *shikhara*, or spired temples, in contrast with the temples of the hills which are usually pent-roofed.

The town has a good water supply and an electric light installation in the principal buildings and in the bazar, with arc lamps on the Chaugán.

The Chamba State is divided into the following five *Wazárats* :—Chamba and Brahmaur in the main Rávi Valley ; Churáh in the Siyul Valley ; Bhattiyát to the south of the Dhaula Dhár ; and Pángi in the Chandra Bhágá Valley. Each *Wazárat* is sub-divided into a certain number of *parganas* or *iláqas*, and there are 50 of these small administrative districts in the whole State. In each *pargana* there is a State *kothi* which is the official headquarters of the district. The *pargana* officials are called *Chár*, *likhnehára* and *Batwál* ; or, collectively, *Kárdárs*, and travellers should always apply to them for assistance in procuring coolies and supplies. As a rule the stages are so arranged that the halting place, where coolies are changed, is near a *kothi* ; and where this is not possible a special State official is appointed at the stage to attend to the comfort of travellers. The coolies being all farmers are not under obligation to go

farther than one stage with travellers, unless where no change of coolies is possible, as on a snowy pass. For the rates payable to coolies refer to Schedule of Coolie Rates issued by the State.\*

Travellers generally begin the journey into the interior from Chamba where all ordinary supplies are procurable. English stores if not purchased in Dalhousie may be had at D. C. Khanna's shop in Chamba. It is advisable to bring servants up from the plains as the number of cooks, etc., in Chamba is very limited.

No tents are to be had on hire, and these as well as camp furniture should be brought from the plains, or Dalhousie.

Ordinary supplies such as fuel, milk, *ghi*, and *atta* are procurable at every stage where there is a State official on duty. Fowls and eggs are abundant in Churáh and to a lesser degree in the Chamba *Wazárat*, but are not plentiful in Brahmaur or Bhattiyát. In Pángi eggs may be got in Kilár. Sheep can usually be purchased through the officials, but the price varies in different localities. The only other supplies procurable in Pángi are *atta*, *ghi*, milk and fuel.

Late in the season potatoes may often be had in the interior of the State. Good *chaplies*, which are much superior to boots for hill travelling, may be had in Chamba, but are best made to order. Travellers should see that the socks are stitched with leather instead of thread. Two pairs of socks to every pair of *chaplies* are recommended.

## ROUTES FROM THE PLAINS.

### No. 1.—Pathankot to Chamba.

*Approach Routes.*—Three main lines of road, all diverging from Pathánkot, lead from the plains, and reunite where they reach the Suspension Bridge over the Rávi, close to the town. These are, respectively, the Dalhousie, Sandhára, and Chuári roads.

The Dalhousie road has already been described.

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\* Obtainable at the Post Office.

## No. 2.—Pathankot to Chamba via Sandhara.

*Sandhára Road.*—This is an ancient line of communication with the plains, dating probably from very early times.

After touching the Rávi at Sháhpur (6 miles), it follows the left bank of that river, passes Phangota (12 miles) and enters Chamba at Kairi. From Sindhára (10 miles) it ascends the Gaggidhár ridge, north of Dalhousie, and is connected by a branch from Bánikhet with the Dalhousie road. After sinking to Báthrí (12 miles) it again rises and crosses the Chíl spur, but descends to the Rávi at Udaipur, and thence follows its left bank to the Suspension Bridge (15 miles) which is 57 miles from Pathánkot or 65 *viá* Bánikhet. Since the Dalhousie road was made this route has been little used for through traffic, but the stretch from Chamba to Bánikhet is much used in winter. The scenery between Sháhpur and Sandhára is picturesque, but the road is rough for laden animals, especially between Phangota and Sandhára.

At Sháhpur a branch runs through the low hills to join the Pathánkot-Dalhousie road about three miles south of Dhár. The road is not kept in good order but is passable. The distance from Sháhpur to Dhár is 12 miles.

From Sandhára to Sháhpur Kandi, a distance of 25 miles, the Rávi is navigable in spring and autumn for a *khatnau* or bed-raft. This is a light *charpai*, resting on and lashed to two *dreins* or inflated skins, on which the traveller sits, while the raft is piloted by two men swimming alongside. The journey is accomplished in 7 hours. Arrangements are made by the State Vakil at Dalhousie. The traveller should spend the night in Sandhára rest-house and start at daylight.

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NOTE.—The mileage after a place name indicates the halting place and the approximate length of the stage.

There are rest-houses at Sháhpur, Sandhára, Báthri and Chil.

### No. 3.—Pathankot to Chamba via Chuari.

*Chuári Road.*—This is another old line of communication with the plains. After leaving the Kángra Valley road at Núrpur it runs north, into the low hills towards the Dhaula Dhár. Near Malukál it enters Chamba territory. At Ghátásni it leaves the river and ascends a spur to Chuári (16 miles). It then crosses the Dhaulá Dhár by the Chuári or Basodan Pass, 8,000 feet and descends to the Rávi at the town of Chamba (18 miles). From Pathánkot to Chamba by this route is only 50 miles, so that it is shorter than either of the other routes. It is used all the year round. For two or three months in winter the Chuári Pass is usually under snow, but the road is seldom closed to pedestrians for more than a few days at a time. Above Jájari stand the ruins of Tárágarh Fort built by Rájá Jagat Singh of Núrpur about A. D. 1625-30.

*Branch Roads*—(1). From Chuári a branch road runs *viá* Sihuntá (16 miles) to Sháhpur (12 miles) where it joins the Kángra Valley road. It is about 54 miles from Chamba to Dharmsála by this route, but some of the streams are not bridged, and may be difficult to ford during the rains; otherwise the road is good, and fit for ponies and pack animals.

Near the Chamba border are the ruins of the old fort of Ganeshgarh, erected by Rájá Ganesh Varma about A. D. 1550.

(2). From Chuári another branch runs to Bakloh (12 miles) and thence to Dalhousie (14 miles), and from the top of the Chuári Pass, a rough bridle-path runs *viá* Dáyan-kund and Kálátóp to Dalhuosie (18 miles).

There is a Dák Bungalow at Núrpur and State rest-houses at Chuári and Sihuntá.

#### No. 4.—Dalhousie to Chamba.

Four roads run from Dalhousie to Chamba, *viz.*, the Khajiár, Kolhri, Chil and Báthri routes.

*Khajiár Road.*—This road begins at the Dalhousie Post Office, ascends Bakrotá hill and leaving Kálátóp on the left, winds through a dense forest of pines and *deodár* to Khajiár (10 miles)—a forest glade of great beauty, 6,300 feet above sea level. On the brink of a small lake in its centre stands an old shrine to Kháji Nág, from which the place takes its name; a green sward slopes on all sides towards the lake, and the glade is encircled by a forest of cedars. The lake is about 15 feet deep and has a floating island, marked by tall grass. During the summer Khajiár is much frequented by visitors. After leaving Khajiár the road runs level for a short distance but soon descends rapidly into the Rávi Valley, which suddenly bursts into view, with the town of Chamba far below. The reaches of the river near the town are visible, and to the south the valley is closed in by a high granite peak of the Dhaulá Dhár, called Kankot, which is covered with snow for nine months in the year. The last part of the road drops by an easy gradient to the Rávi, and ascends from the Suspension Bridge to the town. The distance is 19 miles from Dalhousie to Chamba by this road, but it is usually closed by snow from December to April. There are Dák Bungalows at Khajiár and Chamba, but the former is closed for some months in winter.

*Kolhri Road.*—An alternative route to Chamba is the Kolhri road, 22 miles in length. Leaving Dalhousie near the Post Office it descends with a gentle gradient to Kolhri and then to the Rávi, joining the Sandhára road at Udai-pur.

*Chil Road.*—At the 7th mile on the Kolhri road a level cross-road runs to Chil (9 miles) and connects the Kolhri and Sandhára roads. The distance to Chamba *viá* Chil is 20 miles.



*Báthri Road.*—This road, after leaving the Post Office, descends into the Báthri Valley, to join the Sandhára road at Báthri (5 miles). Being mostly at a low level it is much used in winter, when the other roads are under snow. The distance to Chamba is 20 miles. The Kolhri and Báthri roads are hotter and less interesting than the Khajiár road, and are, therefore, little used in summer, though much used for mule transport.

**No. 5.—Chamba to Kilar in Pangi via Sach Pass.**

*Pángi Road.*—This road on leaving Chamba descends to the right bank of the Rávi, but at Kiyáni it leaves the river and ascends to Pukhri, on the watershed between the Rávi and the Siyul. Rising to Masrúnd (12 miles), it drops to cross the Karair Nálá and rising again winds along the slopes overhanging the Siyul to the rest-house at Kalhel (9 miles). Here it descends to cross the Kalhel stream, and regaining its former elevation runs on the level till it drops again to the Nakror bridge and there it crosses the Chanju Nálá. It then winds along the slopes for some distance and crossing the Tisá Nálá ascends to Tisá (12 miles). From the top of the ridge above Tisá it descends to the Baira Nálá, which it crosses at Guári, and then runs up the Alwás Nálá to Tharela, and a few miles further on reaches Alwás (12 miles). Here coolies must be engaged to cross the Sach Pass, 14,328 feet, in three marches, to Kilar in Pángi. The stages are Silrundi (7 miles) and Donei over pass (9 miles), Bindrában (5 miles), Kilar (5 miles). There are small glaciers near the top, and the snow is low down till June. From July the pass is easy and the road almost free of snow. Near Dhid the road enters the main Pángi Valley, and crossing the Chandra Bhága by a wooden bridge ascends to Kilar.

The Pángi road is good all the way, except for the toilsome ascents and descents at the different tributaries of the Siyul. Ponies can go as far as Alwás.

There are State rest-houses at Masrúnd, Kalhel, Tisá, Alwás, Bindrában and Kilár. Special permission is necessary for Pukhri rest-house.

### No. 6.—Chamba to Mindhal in Pangi via Cheni Pass.

A branch leaves the Pángi road three miles beyond Tisá (33 miles) and runs to Deb-ri-Kothi (12 miles). Here coolies are engaged for the Cheni Pass (14,299 feet), which is crossed in three marches to Mindhal in Pángi. After passing Hail and entering the nálá the road is a little rough for five miles. Higher up the nálá is open and the road good. Camp near foot of pass (9 miles). A large cave high up on right bank affords good shelter in bad weather. On the second day the ascent is steep over glacier and a precipitous cliff, where the road is dangerous. On the north is an icefield for some distance and then a rapid descent. Camp at *gráts* near the junction of the ice streams (10 miles). Third day's march to Mindhal is a short one of 6 miles.

#### KILAR.

Kilár, the headquarters of the Pángi *Wazárat*, is about 68 miles from Chamba. It is a mere cluster of villages with a State *kothi* and a Forest rest-house. A Post Office, where all ordinary postal business is transacted, is open from May till October. In a cedar grove near the rest-house is Det Nág's temple where a buffalo is sacrificed every third, fifth or seventh year in Katak (October).

#### MINDHAL.

At Mindhal, a village in Pángi on the left bank of the Chandra Bhága, opposite Sách is the temple of Chamunda or Mindhal Básan Devi, which has long been a place of pilgrimage. Square in shape, with a pent roof—which is the

usual style of *devi* temples in the hills—it is made of wood and stone, and comprises a central *cella* with two verandahs, one enclosed and the other open. The idol is in human form of black stone and is believed to have sprung out of the ground, and to extend to a great depth downwards. A *mela*, held here in Bhádon, is frequented by people from all the neighbouring valleys, and as many as 100 sheep and goats are sacrificed, the blood which is made to flow into a hole near the temple door being believed to run under ground to a pool near the river which it tinges red.

### No. 7.—Kilar to Kashtwar.

From Kilár the road runs down the right bank of the Chandra Bhága at a high level. Near Darwas (7 miles) there is a steep descent to cross the Surál Nálá and then a more gradual one to the *jhula* over the Sansári Nálá, which is the Chamba boundary. Rising steeply the road runs on to Ashdári (12 miles), and then again descends to cross the Angai Nálá and further on the Kaban Nálá at Sol (12 miles). This stage is rough. From Sol to Gulábgarh or Atholi (8 miles) the road is fairly good. From Gulábgarh a branch ascends the Bhutna Nálá and crosses the Umási Pass (17,400 feet) to Padam in Zanskár. The road is fairly good all the way. There is a large snow field on the top of the pass and the descent on the north side is very steep for a short distance over snow. The marches from Gulábgarh are—Mashu, 8 miles ; Chishoti, 8 miles ; Lusain, 12 miles ; camp at Sumjám near Sapphire mine, 8 miles ; camp at Ruhar (15,000 feet), 8 miles ; Gaura, 12 miles, over pass ; Ayting, 10 miles ; Padam, 6 miles. Coolies are taken from Lusain to Ayting and traveller's baggage is examined at Sumjám by the sepoy guard. The lower part of the Bhutna Nálá is exceedingly pretty, and there is a fine cataract below Chishoti.

The main road to Kashtwár crosses to the left bank of the Chandra Bhága at Pádar. Camping ground at Atholi where there is a Post Office and small dispensary. Application should be made to the Tahsildár for coolies and supplies for three days. The hot sulphurous springs should be visited. First march—Atholi to Shásho, 12 miles, road good, first four miles on the plain. Jhár is the last village. Shásho to Piyás, 12 miles, road good but very precipitous in many parts: picturesque bridge over Kontaru Nálá, fine scenery all the way. Piyás to Ohli, 12 miles, road good but precipitous as far as Piyás Nálá. Change coolies at Ohli. Ohli to Kashtwár, 12 miles, road good all the way; very fine view of Kashtwár plain from the shoulder of the hill. Camp on the Chaugán.

Supplies are easily obtained in Pádar and Kashtwár.

Since the opening of the new road a few years ago, the old road from Pádar *viá* Sereri to Kashtwár, most of which is very difficult, has been abandoned. From Sereri very fine views are obtained of the Brahma peaks, 21,000 feet.

### No. 8.—Kilar to Lahul and Kulu.

After leaving Kilar the road crosses the Hunán stream and gradually drops to the bank of the main river at Siddhka-dera. It then enters a narrow chasm where the planks, forming the roadway, are supported on iron bars fixed in the cliff. The Parmaur and Saichu Nálás are crossed near Cheri, the next stage, on the river bank below Sách (8 miles). At Mindhal Bridge the road crosses to the left bank and runs almost level to Purthi (10 miles). The Cheni and Shilál streams are bridged by *trangaris* and on a rock near the latter stream are the glacial markings noticed on page 13. At Purthi the road crosses the river by a *jhula* to reach the

forest rest-house ; the main road running on past Ajog to the *jhula* at Shor (4 miles). The scenery all the way from Kilár to Shor is very fine.

The new road from Kilár to Shor was made in 1869-70, and is fairly good all the way, except at four spots where special care is necessary ; these are at the rocky chasm near Phindru ; between Cheri and the Mindhal bridge ; the approach to Purthi ; and between Purthi and Shor.

The old road ascends from Cheri after crossing the Saichu Nálá and climbs through forest to the higher slopes, along which it runs to Reh and Purthi, rejoining the lower road at the Shor *jhula*. Except for a short distance east of Reh, this road though steep is good, and from it fine views of the main valley are obtained. A picturesque bridge spans the Mujar Nálá near Purthi.

From Shor to Tindi is two marches and no change at Rauli. The road which is difficult in places follows the left bank at a high level to Tothál, a small flat opposite the Karun Nálá. Beyond Tothál it runs along the face of a precipice over-hanging the Chandra Bhága to Rauli (9 miles), and most of the way is narrow and dangerous, but between Rauli and Tindi (7 miles), it is fairly good. From Tindi to the Harser Nálá is an open flat, but the rest of the way to Silgráon (8 miles) is along the face of the cliff and somewhat difficult. At Silgráon the road crosses to the right bank, and except at the Kurcher Nálá and one other spot, is narrow and dangerous all the way to the Darer Nálá near Margráon. At Margráon (12 miles) the Urgad Nálá is crossed, and from this point the valley is open and the road good. At Udaipur the Miyár Nálá is crossed by a wooden bridge, and Triloknáth (6 miles) on the left bank, is reached by a bridge over the main river. Another bridge above Triloknáth carries the road back to the right bank, along which it runs to the Chamba border at Tirot and then to Jarma (14 miles) in British Láhul. The Tirot Nálá is crossed by a wooden

bridge. The next stages are : Lota, 7 miles ; and Kyelang, 9 miles. Road good all the way from Margráon, and fit for ponies.

There are State rest-houses at Kilár, Cheri, Sách, Purthi and Tindi, with a small hut at Rauli, also a rest-house at Kyelang.

### TRILOKNATH.

The Triloknáth temple is in Chamba-Láhul, where a local Ráná or Thákur resides. The temple is in the *Shikhara* style like those at Chamba, but in front of it is an older shrine, in the style of a hill temple, which is Buddhist. It contains an image of Triloknáth or Avalokiteshvara, artistically carved in white marble, and representing a Bodhisattva figure, seated cross-legged. It has six arms, three on each side, and stands about three feet high. Facing the temple, and adjoining it, are places for the accommodation of pilgrims to the shrine. The *mela* held in August is accompanied by drinking and dancing. No sacrifices are offered at the shrine, and the *puja* chiefly consists in keeping lamps always burning before the image, and in reciting passages from the sacred books. The lights are of wicks fed with *ghi*, and great numbers of them are arranged in a platter, and then lit. The officiating priest is a *lama* and the control of the temple is entirely in the hands of the local Ráná, whose residence is close by, and whose ancestors have held their lands from time immemorial.

This *tirtha* is visited by pilgrims from all parts of India and even from Ladákh and Tibet Proper, Hindus and Buddhists intermingling as if they were of one faith. The pilgrims come either from the Kulu or the Pángi direction, and Hindu *sádhus* frequently lose their lives in attempting to cross the high snowy passes into the Rávi Valley. The shrine was originally Hindu and dedicated to Shiva.

At Udaipur near Triloknáth is the temple of Mirkula Devi which contains some fine Buddhist carvings.

Near Triloknáth the first signs of Buddhism are seen in the long low walls covered with loose stones, on each of which is inscribed the Buddhist prayer. *Om mani padmi hom.* These become more numerous, longer and more elaborate in British Láhul. The walls are called *máni*, and it is considered an act of great merit to have contributed to their construction. The lettering is usually done by the *lámás*, who must be well remunerated for their trouble, and therein lies the merit of the deed.

### No. 9.—Pangi to Zanskar.

1. From Darwás a branch ascends the Surál Nálá and crosses the Sarsank Pass (16,200 feet), into the Danlong Nálá.

2. A similar branch from Kilár runs up the Hunán Nálá and crosses the Shinkil Pass (16,300 feet).

3. From Sách a branch ascends the Saichu Nálá to Saichu (10 miles), and Tuán (8 miles) and crosses the Mun La (16,500 feet), and unites with the two roads from Darwás and Kilár; the combined road then crosses the Poatla (17,500 feet) to Burdan Gompa in Zanskár.

The roads from Kilár and Tuán are now seldom used. That from Darwás takes five days to Burdan Gompa. The stages are: Kansar, 8 miles; Atyud, 10 miles; Gokhun (over Sarsank Pass) 16 miles; Sangati (Danlong Nálá), 6 miles; Punchi (over Poatla) 12 miles; Burdan Gompa, 6 miles. Large glaciers on both passes.

In former times a certain amount of the Central Asian trade went by these routes, while still more passed through Pádar and by the Umási Lá to Padam in Zanskár. It came from Pathánkot and Núrpur and over the Sách and Cheni Passes to Pángi.

4. In the Saichu Nálá an upper road runs from Kutal near Sách to Shun and rejoins the other road at Hillu, but it is rough and in places dangerous. From Saichu a branch runs up the Chasag Nálá to Bhotaur (10 miles) and crosses the Gurdhár Pass (16,791 feet), to Miyár (20 miles) in the Miyár Nálá. This pass is so called owing to its being passable for ponies, which are brought from Láhúl by this route to Pángi and over the Sách Pass to Chamba. Two men are needed to render help at difficult parts of the road.

5. At Udaipur a branch runs up the Miyár Nálá and is narrow and difficult for four miles. From Chimrát (12 miles) the valley is open and the road good, up to the head of the valley where it crosses the Kang La, 17,500 feet, in the Western Himalaya to Burdan Gompa. The journey from Kanjer, the last village, occupies five days. The stages are : Gompa, 8 miles ; Kesaryuncha, 7 miles ; Dutomba, 8 miles ; Churál-páchan, (over Kang La), 12 miles ; Bardan Gompa, 6 miles.

6. Beyond Kanjer a branch ascends a side *nála* to cross the Thárang La, 17,133 feet, to the head of the Kado Tokpo stream in British Láhúl. The journey from Kanjer to Dárcha takes four days ; large glacier, but road fairly good ; no village till near Dárcha.

#### **No. 10.—Chamba to British Lahul. *via* Kukti Pass.**

*Brahmaur Road.*—This road after leaving Chamba follows the right bank of the Rávi to Rákh (12 miles), crosses the Bagga Bridge and runs on to Gehra. So far level, the new road ends here, and its alignment returns to the old road, which ascends the slope to Chhatrári (12 miles). The new road, commenced in 1878, was to have been carried as far as Brahmaur, but was never completed.



Beyond Chhatrári the road drops to the Chirchind Nálá and rises by a long ascent to Kothi and the Sáráli Pass (9,000 feet). It then drops to Ulánsá (12 miles), and Gurola, on the left bank of the Rávi, and crossing the river rises to Khani, whence it follows the Budhil Valley up to Brahmaur (10 miles). Hursar (10 miles) is the next stage beyond Brahmaur and so far the road is good, but thence to Kukti (12 miles) most of it is rough and narrow. A hill pony can be taken as far as Brahmaur.

From Kukti the road crosses the Kukti Pass to Jobrang in British Láhúl. The distance is 24 miles or 3 marches, and the same coolies go all the way. There is deep snow till June, but in July and August the pass is almost clear and there is no permanent glacier. The pass is very steep near the top on both sides; otherwise the road is good. New snow falls in September. The following are the stages:—first day from Kukti to foot of pass (8 miles); second day over the pass, 17,001 feet (10 miles); third day a short march to Jobrang (6 miles). The next stage is to Jarma (4 miles) or Lota (8 miles), and the Chandra Bhága is crossed by a long and difficult *jhula* near Jobrang.

There are State rest-houses at Rákh, Chhatrári, Ulánsá, and Brahmaur. \*

#### CHHATRARI.

Chhatrári, 24 miles from Chamba on the way to Brahmaur, is a *tíratha* or place of pilgrimage. Its only object of interest is a temple, containing a brass image of Shakti Devi or Káli, which, as the inscription shows, was erected by Rájá Meru Varma (A. D. 700). Gugga the workman who erected the temples at Brahmaur, is said to have afterwards built a house at Kothi Ranhu for the local Ráná, and

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\* Special permission from H. H. the Rájá is necessary for the Mahla bungalow.

then had his right hand cut off lest he should build as fine a residence for some one else. His hand is, however, believed to have been miraculously restored by the goddess Shakti when he was called upon to build her temple at Chhatrári. Another tradition says that Gugga was accidentally killed by a fall from the roof of the temple porch, after having all but completed his work. The name "Chhatrári" is derived from the words *chhattís* (36) and *lárhi*, (three acres), 36 *lárhis* of land having formed the *sasan*, or grant made to the temple by Rájá Bala Bhadra (1589-1641). A *mela* is held here in September, on the third day after the Durbashtmi *mela* at the Mani Mahesa lake whence a man brings a *lota* of water with which the idol is bathed.

#### BRAHMAUR.

Brahmaur, 48 miles from Chamba, is interesting as having been the capital of the State for some 400 years till (A. D. 920). The State *kothi* is believed to occupy the site of the old palace. The temples are among the oldest archæological remains in the State. The principal are those of Lakhshana Devi and Ganesa—both in the hill style—and those of Mani Mahesa and Narsingh which are in the *shikhara* style of architecture. A brazen bull of life size stands in front of the Mani Mahesa temple. Inscriptions on the idols of Lakhshana Devi and Ganesa, and on the pedestal of the bull all date from the reign of Rájá Meru Varma (680-700). The level ground on which the temples stand is called the *chaurási*. Brahmaur is the headquarters of the *Wazárat* of that name and has a Post Office open for 6 or 7 months in summer. There is a forest rest-house on a beautiful site about a mile from the State *kothi*. The country around Brahmaur is regarded as belonging to Shiva, and is sometimes called "Shiv-bhumi": being the home of the Gaddi tribe it is also called Gaddaran.

## MANI MAHESA LAKE.

One march from Harsar in the Budhil Valley is Mani Mahes, one of the chief *tírthas* or places of pilgrimage in the State. The lake lies on a small plain in the Mani Mahes Range 13,000 feet above sea level, and at the base of the Kailás peak (18,564 feet). It is of no great size, and on its margin is a small marble image of Shiva, called the *Chaumukha*. A *mela* held here every year in Bhádon or Asuj is frequented by pilgrims who come to bathe in the lake from all the surrounding districts, and even from distant parts of India.

### No. 11.—Brahmaur to Triloknath in Chamba-Lahul *via* Chobia Pass.

From Brahmaur a road crosses to the right bank of the Budhil and runs on to Chobia (8 miles); here coolies must be engaged for the Chobia Pass (16,720 feet) leading to Triloknáth.

The road over the pass is fairly good as far as the Chobia Nálá, but difficult for a short distance in the bed of the stream, after the snow bridges have melted; then fair to the foot of the pass, steep ascent over glacier near the top, with bad crevices on the northern side in autumn; afterwards easy to Triloknáth. Crossing is easiest in May and June: three marches; Chobia to Camp, 8 miles; Camp to Camp, over pass, 10 miles; Camp to Triloknáth, 6 miles.

### No. 12.—Brahmaur to Triloknath *via* Kalichu Pass.

At Brahmaur a road descends to cross the Budhil. It then rises to Tatáhn (6 miles), where it is joined by a branch from Khani, and thence runs up the Tundáh Valley to Badrá (12 miles). From Tatáhn the road is a mere hill track and very rough. Coolies for Triloknáth *viá* the Kalichu Pass (16,402 feet) must be engaged at Badrá, and the journey takes three days. Badrá to Camp, 8 miles; Camp to Camp, over pass, 10 miles; Camp to Triloknáth, 8 miles.

There is a very steep ascent of 4,000 feet on the pass where the road is dangerous from falling stones ; the descent is steep near the top then easy to Triloknáth. Camp near foot of pass.

### No. 13-14.—Chamba to Tindi in Chamba Lahul.

#### *Via* DRATI PASS.

The road on leaving Chamba descends to cross the Saho Nálá and ascends its right bank to Chiminu where it turns into the Hul Nálá. It is fairly level all the way to Siláh Grát (12 miles). From Siláh Grát it rises steeply to cross the Saho Range at Banatu, 9,000 feet, and runs on through forest at this elevation for some distance before descending to Bhangor (10 miles).

On the next march the steep descent continues to the bed of the stream, which is crossed, and the road ascends and runs on to Lunek (8 miles) in the bed of the Chànju Nálá. Coolies for the Dráti Pass, 15,000 feet, can be procured through the *kárdárs* at Chànju Kothi. A halt is usually made, on the way to the pass, at Kalpra, the last village, where arrangements are completed. There are good encamping grounds near the foot of the pass, where fuel is procurable. The pass is very steep for 3,000 feet, and a little dangerous near the top. Care should be taken to avoid displacing stones. The crossing is difficult in May and June, but fairly easy from July when snow has melted. The descent to Tindi is easy and rapid, and the whole distance from Kalpra can be done in two days. This road is fairly good all the way. Ponies and laden animals go as far as Siláh Grát, where there is a rest-house.

#### *Via* MARHU PASS.

The road to Tindi *viá* the Marhu Pass goes from Bhangor to Bhagai (10 miles) and Maowa (8 miles), in the Charar Nálá. It is long and tedious but easy. From Maowa, where coolies are procured, the road ascends gradually to the camp on a flat near the stream at the foot of the pass.

The ascent from there to the pass is long but not steep like the Dráti. The descent is over rock to the camp in the bed of the stream. The third march is along the mountain slopes to Tindi and is quite easy. There is a good rest-house at Tindi.

Ordinary supplies are procurable at each stage.

### No. 15.—Chamba to Brahmaur *via* Saho.

*Sáho Road.*—The Sáho road also starts from the capital and, after crossing the Sál Nálá, runs up its right bank to Sáho (8 miles).

From Sáho it ascends the Keri Nálá and crosses the Panjungla Range to Sacraina (12 miles) and over the Bailj Range to Bailj (12 miles) and Kanaiter (6 miles), finally crossing the Tundáh Range by the Bagair Pass to Mándá (16 miles); from there one branch crosses the Tundáhen Nálá to Badra (6 miles) and joins the road to the Kalicho Pass; and another branch runs to Bagra (8 miles) and Brahmaur (8 miles). Ponies can go to Sáho, where there is a rest-house; beyond this the road is very rough. Ordinary supplies are procurable at each stage.

### No. 16.—Chamba to Brahmaur *via* Jamwar.

*Jamwár Road.*—From Chamba also a road rises to Jamwár (6 miles), and runs along the crest of the Jamwár ridge to Bara Jamwár. It then descends to Lilh (10 miles) and Guh and follows up the Beljedi Nálá by Batot (8 miles) to Girir, (8 miles); finally crossing the Tundáh Range by the Jhundal Pass to Mándá (12 miles), and on by Bargrá to Brahmaur (14 miles). Ponies can go as far as Jamwár, and so far the road is good; but onwards it is very rough. There is a State bungalow at Jamwár for which special permission is necessary from His Highness the Rájá.

### No. 17.—**Ulansa to Bara Bangahal.**

*Bara Bangáhal Road.*—From Ulánsa the road follows the left bank of the Rávi to Bara Bangáhal. The stages are :— Chanotá, 12 miles ; Holi, 12 miles ; Gároh, 8 miles ; Chanair, 12 miles ; Sind, 10 miles ; Kanaur, 8 miles, and Bara Bangáhal 10 miles. This road is fit for pedestrians only, and in many places is rough and dangerous, especially between Chanair and Bangáhal. As far as Chanair it is fairly good. It then crosses to the right bank.

#### PASSES OVER DHAULA DHAR.

Roads cross the Dhaula Dhár from the Rávi Valley to Kángra by numerous passes, but the principal are the following :—Bohár Pass, 11,602 feet from Bakán or Basu to Boh in Rihlu ; Baleni Pass, 11,900 feet from Basu or Piyur to Darení in Rihlu ; Indráhar Pass, 14,150 feet, from Kuársi to Dharmśála ; Wáhar Pass, 14,101 feet, from Chanair to Pálampur ; Sarai Pass, 14,082 feet, from Sarai to Baijnáth. None of the passes are passable for ponies ; two marches.

From Bara Bangáhal roads cross the Káli Hin Pass in the Bara Bangáhal Range, to Kulu ; the Makori, Gauri and Thamsár Passes in the Dhaula Dhár to Chhota Bangáhal, and the Chobu Pass to Kukti. These Passes are all 16,000 to 17,000 feet and the roads rough.

### No. 18.—**Chamba to Kashmir via Kashtwar.**

*Bhadrawáh Road.*—This road runs down the right bank of the Rávi to Kiyáni and ascending to Pukhri, 8 miles from Chamba, descends to the Kothi bridge over the Siyul Nálá and reaches Sundla (13 miles). It then rises to Saluni, on the Prithvi Jor Ridge, and gradually descends to the Pala bridge and runs on to Kihar and Langera (14 miles). The whole of this road, from Sundla, near the Kothi bridge, to Langera is new.

The old road from Sundla follows the right bank of the Siyul to Manjir, rises to Saluni, and descends to cross the Siyul at the Kalor bridge, rejoining the new road at Pala bridge. From Bhándal the old road follows the left bank of the Siyul to Langerá (12 miles) and is very rough in places. Thence it ascends the Pádari Pass 10,000 feet and descends rapidly to Thanála in Bhadrawáh (16 miles).

The Bhadrawáh road is good, with easy gradients as far as Bhándal, and when finished, pack animals will be able to go all the way to Langerá. Ponies go through to Bhadrawáh, but parts of the road on the Pádari Pass are rough and somewhat unsafe for animals. The descent to Thanála is very steep.

There are rest-houses at Sundla, Kihár, Bhándal and Langerá. From Thanála to Bhadrawáh the road is very good. There is a comfortable rest-house at Bhadrawáh and supplies are easily obtained. The road then ascends to Chinta (4 miles) and the top of the Jaura ridge, along which it runs to Jaura (12 miles). Extensive views are obtained of the Chenáb Valley. From Jaura there is a rapid descent to Jangalwár (8 miles) near the Chenab. The road then runs up the left bank of the Chenáb to Kándani (12 miles) and Kashtwár (12 miles) and is fairly level and good all the way. The same coolies should be taken from Jangalwár to Kashtwár as they are difficult to obtain at Kándani without previous notice to the Tahsildár of Kashtwár.

A new road on this route has now been made from Bhadrawáh to Jaura *viá* Jai, on a low level, avoiding the steep ascent *viá* Chinta : distance.—Jai 8 miles and Jaura 8 miles.

### **No. 19.—Kashtwar to Kashmir.**

After leaving the Chaugán the road descends to the Chenáb which is crossed by a wire suspension bridge. It then runs up the left bank of the Maru Wardwán river for some miles and after crossing enters the ravine of the Chátru

stream and follows the right bank to near Mogal Maidan. It then crosses to the left bank, passes Mogal Maidan and runs on to Chátru (16 miles). Beyond Chátru the road continues to ascend through a narrow valley to the foot of the pass at Sinthan (13 miles). There is no village but fuel is abundant. The next stage is over the Sinthan Pass, 12,300 feet to Dusu (14 miles). The ascent is easy and the descent after the first mile or two is through forest and very pleasant marching. From Dusu to Achibal (15 miles) is an easy march and about half way the Kashmir plain bursts into view—a most fascinating panorama. From Achibal to Islamabad is 7 miles near which at Khanbal boats are available for the journey down the Jhelam to Srinagar. Ponies and pack animals can go all the way from Kashtwar to Islamabad.

**No. 20.—Bhadrawah to Kashmir via Braribul Pass.**

The road descends the left bank of the Bhadrawáh Nálá to Kilár (12 miles) and on to the Chandra Bhága which is crossed by a swing bridge to reach Doda (10 miles). From Doda, which is on an open plain, the road ascends the Lidar Nálá to Bagwán (7 miles), Gayi (9 miles) and camp (7 miles). It then crosses the Braribal Pass (13,200 feet), and descends to Jagát-khána (13 miles) and Shahabad (10 miles). From Shahabad the road is almost level to Islamabad (16 miles). This road is good all the way, but not passable for ponies, and ordinary supplies are procurable, especially at Doda.

**No. 21.—Bhadrawah to Kashmir via Banihal Pass.**

The road follows the Bhadrawáh Nálá to Kilár (12 miles) and then to a point opposite Doda, where it joins the main road from Kashtwár to Jammu. The next stages are Kaleni (12 miles), Asar (12 miles), Batoti (12 miles) and Rámban (12 miles). Here the Chandra Bhága is crossed by a suspension bridge and the road ascends to Ramso (15 miles) and to Banihál (10 miles) and descends to Verinag (10 miles), and Islamabad (19 miles). The new motor road now runs from Batot.



## BHADRAWAH.

Bhadrawáh was formerly the capital of a small Native State embracing the Bhadrawáh and Balesa Valleys. It was ruled by a branch of the family which formerly ruled in Basohli and which was in turn an offshoot from Kulu. The place was originally a *jagir* or private estate under Basohli and became independent about the time of Akbar. In the eighteenth century it was subject to Jammu but later came under the control of Chamba and was annexed by that State about 1920. It was finally ceded to Jammu in 1846-7. The Rájás resided in the town but the palace has now disappeared. One of the later Chiefs built the fort. The territory extended to the Chenáb, and included the Bhadrawáh and Balesa Valleys down to the Chenáb.

**No. 22.—Chamba to Kashtwar via Balesa.**

This route follows the Bhadrawáh road by Sundla (13 miles) to Saluni; here it descends to cross the Siyul at the Kalor bridge and rises to Diyur (8 miles). It then crosses the ridge to the Khángu rest-house (10 miles) and descends to the Barnota Nálá and runs on to Makan (10 miles).

An alternative route leaves the Pángi road beyond Tisa (33 miles) and crosses the Baira Nálá to Sai (6 miles). It then ascends the left bank of the Barnota Nálá to Makan (12 miles) where it joins the previous road.

The road then crosses the Barári Pass (12,000 feet) in the Dagoni Dhár and descends to Jagaser in Balesa (16 miles); the pass is easy but takes two days. The route then descends the Kalguni Nálá, through pretty scenery to Neli (10 miles).

An alternative road to Neli leaves the Bhadrawáh road near Bhándal (28 miles) and ascending the Sangani Nálá to Gamgul (10 miles) crosses the Dágáni Pass (12,852 feet) and descends to Bhanencha (12 miles) joining the previous

road near Kot. The pass is easy. Coolies go all the way from Bhándal. The main road from Neli follows the right bank of Kalgumi Nálá and after crossing a ridge descends to the Delenger or Balesa Nálá and rises to Pringal (10 miles).

An alternative route to Pringal follows the Pàngi road to Sai (39 miles) and ascends the Mangli Nálá to Mangli (10 miles). It then crosses the Mailwár Pass (13,027 feet), in two marches to Manu in Upper Balesa (20 miles); and descends the right bank of the Delenger Nálá to Batoli (10 miles) and Pringal (10 miles).

From Pringal the road then rises to cross the watershed between the Balesa and Bhonjwáh Nálás (9,500 feet) and descends steeply through forest to the latter Nálá which it crosses and rises to Jawálapur in Bhonjwáh (12 miles). From this point it again rises, crosses another ridge (9,500 feet) and descends through dense forest to the Surur Nála, after crossing which it ascends to Surur (12 miles). It then runs along the mountain slopes, overlooking the Chandra Bhága at a high level, to Sarteli (10 miles) and Kashtwár (12 miles). From Jawálapur there is an alternative route, which descends the Bhonjwah Nála and joins the lower road—from Jangalwár to Kashtwár—at the bridge over the Surur Nála. From Jawálapur also a road crosses the high ridge to Gauri in the upper Surur Nála (8 miles) and ascends the *nála* to Bhangar (10 miles) to cross the Panji Pass (15,000 feet) to Pádar (24 miles); this road enters Pádar near the hot springs. It is fairly easy, but the pass is steep near the summit. Coolies go all the way from Gauri to Pádar, two marches.

All ordinary supplies, including fowls and eggs are procurable in Balesa and Bhonjwáh.

### **No. 23.—Kashtwar to Maru Wardwan and Suru.**

On leaving the Kashtwár plain the road descends to the Chandra Bhága, crosses by a wire suspension bridge and rises steeply to Palmar (12 miles). It then winds round a ridge

and runs up the left side of the Maru Wárdwan Valley at a high level to Ekháli (10 miles) and Dachin (12 miles). Dachin is an open flat where several streams meet, and is very pretty. The road then crosses to the right bank and runs up through forest almost all the way to Hanzal (14 miles). Reaches of the Maru Wárdwan, with the scenery generally, are very striking. The next stage after leaving the forest traverses the Maru plain, four miles long and one broad, and the halting place is at Maru (8 miles). Near this, in a side valley, are some hot springs. Above Maru the valley is again narrow, but the road is good, and the scenery very beautiful all the way to Inshin (16 miles) which is counted two marches from Maru. The road crosses to the left bank, a few miles above Maru. No villages on the way.

The Wárdwan Valley, about half a mile wide, extends from Inshin to Suknes (16 miles), and for most of the way a road runs on both sides of the river which is spanned by several bridges. At Suknes coolies are engaged for the Bhot Kol and Yaurangshan Passes in the Western Himalaya, leading to Suru. The stages *viá* the Bhot Kol Pass are: Wompet or Dumbhoi (8 miles), camp in Bhotkol Nálá (12 miles), Donera, over pass (14,400 feet), (12 miles), Suru (10 miles). The stages *viá* the Yaurangshan pass are:— Wompet or Dumbhoi (8 miles), camp in Moreskhol Nála (10 miles). Siri Marg, over pass (15,000 feet), (10 miles), Suru (15 miles). Yaks and ponies cross both passes, but on the Bhot Kol there is a long glacier with crevices which are dangerous in autumn; the Yaurangshan has no glacier and is easy. For full information about these routes see Guide to Kashmir.

#### KASHTWAR.

Kashtwár is situated on a large plain 5,000 feet above sea-level and the Chandra Bhága or Chenáb river flows in a deep gorge along the northern and western margins

The town was formerly the capital of a Native State founded about A. D. 1000 by a branch of the same family now ruling in Suket, Mandi and Keonthal and descended from the ancient rulers of *Gaur* in Bengal. The State included the entire Chenáb Valley from the Lidrári Nála to Rámban, and also the Maru Wardwan Valley. The Rájás resided in the fort. The family was originally Rajput but became Muhammadan in the time of Aurangzeb. The State was overturned in A. D. 1820 by Rájá Gulab Singh of Jammu, and annexed to the Sikh Kingdom. Shah Shuja of Kabul found a refuge at Kashtwár for two years after escaping from Lahore in 1815. There is nothing special about the place except the Chaugán, a mile north of the town, which is the largest in the hills. The two *ziárats* or places of pilgrimage for Muhammadans—one in the town and the other at the south end of the Chaugán—are famous all through the hills.

#### No. 24.—Chamba to Jammu *via* Basohli.

The first three stages—Báthri (14 miles), Sandhára (12 miles), Basohli (7 miles)—are on the Sandhára road. Basohli may also be reached from Dunera on the Dalhousie road, and the Rávi is crossed by a ferry opposite the town. From Basohli the road runs through a *dun* or valley in the Siwálik extending from the Rávi to Dansál near Jammu. The stages are Mandpur (12 miles), Samburta (12 miles). At the last place there is an old Sikh fort, in ruins. Rámkot (12 miles), formerly called Mankot, was the capital of a petty Native State, and has an old fort, the residence of its former Rájás. At the next stage Mansar (10 miles) there is a small lake about a mile long; and at Saroin Sar (10 miles) another lake about half-a-mile long; both of these are places of pilgrimage. The road then passes over some low hills and crosses the Tawi, a little above Jammu (12 miles).

This road, though rough in places, is good all the way; but is difficult in the rainy season as the Ujh river has to

be forded between Mandpur and Samburta and the Basanter to the west of Rámkot.

Basohli was the capital of a Native State founded about the eighth or ninth century by a cadet of the Kulu family. The original capital was at Balor, ancient Vallapura, referred to in the Rajatarangini—some twelve or fourteen miles west of Basohli, where the old palace and fortifications are still to be seen. The State was subjected by the Sikhs and finally annexed to Jammu in 1836. Two small States—Bhadu—Puddoo of the map—and Bhadrawáh were offshoots from Balor. The palace of the Rájás at Basohli now in a ruinous condition must have been a fine building in its day.

#### **No. 25.—Jammu to Kashmir *via* Banihal Pass.**

This road is newly made for motor traffic. From Jammu it runs up the Tawi Valley to Udhampur (42 miles). A mile or two further on begins the long climb to the Patni Pass, 6,647 feet, passing near Chaneni on the way. The Tawi stream up which the road ascends is very beautiful and the view from the pass is very striking—showing range upon range of low hills to the south and the Pir Panjál to the north.

A descent is then made to Batot where there is also a dák bungalow in the Chenab Valley, and a further descent to Rámaban where the Chenab is crossed by a suspension bridge. Thence begins the long ascent up the valley of the Bichlari stream to Banihal, where there is another dák bungalow near the south end of the tunnel piercing the pass. The tunnel is one furlong in length and 8,989 feet above sea level. Snow lies well into May. From both ends of the tunnel a magnificent view is obtained of the outer hills towards the south and of the Kashmir Valley towards the north.

The descent then begins past Manda and on to Khanbal on the Jhelam near Islamabad, where boat may be taken to Srinagar, or the journey completed by motor.

From Batot to Khanbal is 96 miles and from Khanbal to Srinagar 33 miles, making the whole distance from Jammu 313 miles. There are *dák* bungalows at Jammu, Udhampur, Batot, Banihal and Khanbal.

Chaneni was formerly a Native State under its own Rájás, who ruled it for many years from about A. D. 820 to 1822 when it was annexed to Jammu State. The present Rájá lives in his family palace in the town.

### No. 26.—Jammu to Kashtwar.

Jammu, the capital of Jammu and Kashmir State, is a terminus of the North-Western Railway. The first three stages on this route—Dansál (15 miles), Udhampur (12 miles) and Dramtál (12 miles)—are in the Outer Hills. The road then passes near Chaneni and ascends steeply to the Singpal Pass 6,800 feet, and descends to Batoti (12 miles). It then follows up the left bank of the Chenab at a high level to Asar (16 miles); and Kaleni (15 miles). Descending to cross the Bhadrawáh Nála, it runs on to Siwa (12 miles), Bhela (10 miles) and Jangálwár (12 miles). Above Jangálwár it drops to the bank of the river, and at Tántari crosses the Balesa Nála, and a couple of miles further on, the Surur Nála. Some miles on is Sih ghát or the Leopard's Leap, a narrow rocky gorge. At Kándani (12 miles), the next stage, coolies or supplies are difficult to procure, unless notice has been sent to the Tahsildár of Kashtwár. After crossing the Shatli Nálá the road follows up the river ravine, at a low level, and finally ascends to Kashtwár (12 miles). Ponies go all the way and ordinary supplies are procurable. Bhadrawáh is reached in two stages from Kaleni.

### No. 27.—Pathankot to Bhadrawah *via* Basohli.

The first stage is Mádhupur (10 miles) at the head of the Bári Doab Canal. Here the Rávi is crossed by a ferry, and the next stages are Thain (15 miles) in the low hills and

Basohli (12 miles); height 2,170 feet, once the capital of a Native State, with the palace of the Rájás, now in ruins. The road then ascends gently to Bhund (13 miles) and more steeply on the next stage to cross a ridge, descending to Bani (16 miles). It then runs up the left bank of the Siowa river, crosses a ridge and drops to Raulka or Sarteli (14 miles) and crosses the Chattardhár Pass (10,000 feet), to Basti (16 miles) and Bhadrawáh (6 miles).

This road is in Jammu territory after crossing the Rávi and is fairly good all the way: ponies go through to Bhadrawáh. Supplies are easily procured.

### No. 28.—Pathankot to Kulu.

After leaving the Railway Terminus at Pathámkot the road runs on the level to Nurpur (16 miles), crossing the Chakki stream half way by the Lyall Viaduct. It then winds round the hill on which stand the ruins of the old Fort of Nurpur and enters the undulating country of the Siwáliks. Farther on is Kotila (13 miles), also with an ancient fort, and at Sháhpur (11 miles) the road enters the Kángra Valley.

The main road runs on through the valley on the level to Pálampur (22 miles). A few miles beyond Sháhpur the road to Dharmsála (10 miles) and Dádih (10 miles) ascends on the left and rejoins the main road near Pálampur (10 miles).

From Sháhpur a road also runs to Kángra (13 miles), and by Ránítál, Jawálamukhi, Nádaun, Hamirpur and Biláspur to Simla. From Ránítál a road goes to Hoshiárpur *via* Dehra Gopipur.

The main road beyond Pálampur runs on to Baijnáth (10 miles) mostly through tea gardens all the way. At Baijnáth (Vidiyanáthpur) the ancient temple should be visited, erected in A. D. 1204, as shown by the inscriptions on the slabs in the porch. In these inscriptions the place is

called Kiragráma, and it was the residence and patrimony of a Rána or hill baron whose castle stood on or near the site of the present dák bungalow.

Beyond Baijnáth the road enters the *dun* or narrow valley of Bir Bangáhal, through which it runs to Dhelu (12 miles). The bungalow is prettily situated on a spur overlooking the valley, and above it is an old hill fort. A few miles farther on is the Guma salt mine, worked by Mandi State, and beyond it the upper road to Kulu leaves the main road and ascends the mountain slopes to Jatingri (11 miles). It then descends to cross the Uhl river by a good bridge and rises by a long sweep to Bhadrání (13 miles). Crossing the Bhubu Pass 9,480 feet it drops through forest to Karaun (10 miles) and follows the right bank of the Sarwari Nála to Sultánpur (8 miles).

From Baijnáth to the top of the Bhubu Pass, the road is in Mandi territory, and there are good bungalows all the way. This road is closed from December till March, when the Bhubu Pass is under snow, and the route *viá* the Dulohi Pass in the same range, must then be followed.

This route runs *via* Hurla (12 miles) and leaves the Mandi cart road at Drang (12 miles), two marches on from Dhelu, where also there are salt mines, and runs on the level to a ridge where it meets the road from Mandi. It then descends to cross the Uhl river by a suspension bridge and ascends a tributary of the Uhl for five miles to Kataula (12 miles). Thence a steep ascent for nine miles leads to the summit of the Dulchi Pass (6,760 feet) over bare hill slopes, and then a descent by many windings through beautiful forest scenery to Bajaura (18 miles), near the bank of the Biás. Here the old temple at Hat should be visited; a full description of which is to be found in the Archæological Survey Report for 1909-10.

**Bungalows at Hurla Drang Kataula and Bajaura.**

From Bajaura to Sultánpur (9 miles) the road runs on the level up the right bank of the Biás.



### No. 29.—Kulu to Simla *via* Narkanda.

Sultánpur to Bajaura (9 miles) the road is leve and runs down the right bank of the Biás. At Bhuin the river is spanned by the Duff-Dunbar bridge for the branch road to Manikaran in the Parbati Valley, (3 marches) where there are hot springs. The main road continues to Lárji (11 miles) with an easy gradient through rich cultivated fields in Mandi territory, and then crosses to the left bank by a suspension bridge. The Biás gorge at Lárji is a grand sight and the new motor road from there to Mandi (25 miles), will shortly be completed, linking up Kulu with the plains.

At Lárji the road leaves the Biás and ascends the pretty Tirthan river—at first on the right bank in Saráj tehsil of Kulu and then crosses by a cantilever bridge to the Mandi side, and on to Manglor. At Manglor there is an old staging bungalow, but with no system of supplies. Here you cross to the Saráj side, veer round to the left and recross at Banjár (12 miles), where there is a fine new bungalow at the junction of the Jibhi and Tirthan streams. Banjár is about a mile farther on, with tehsil, post office, sarai and school, and also a dispensary. Banjár to Shoja (10 miles) is a steep march up the pretty Jibhi torrent, through forests of deodar, the whole valley being well wooded. At Shoja there is a good bungalow but very little in the way of a village.

The next march from Shoja to Khanág (7 miles) is over the Jalori Pass, 10,650 feet, through forest part of the way. A fine view of the snowy range is obtained from the summit, and snow lies on the pass from November to April. At Khanag there is a good bungalow on a pleasant site, looking down into the Satluj Valley. \*

From Khanág the road continues to descend the Ani torrent, a very hot march in summer. The scenery is beautiful being all forest glen. At Ani (9 miles) there is a good

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\* The old line after crossing the Jalori Pass runs by Kot, Chawai and Dalash to the Luhri bridge, and Kotgarh.

bungalow, and near by is the Salvation Army settlement. The road then drops to the Satluj, which is crossed by a suspension bridge, and runs on the level to Luhri (11 miles) where there is a comfortable bungalow. From there a steep ascent is made to Nárkanda (12 miles) on the Hindustán-Tibet road.

The other marches to Simla are Mathiána (11 miles), Theog (11 miles), Phagu (5 miles), Simla (12 miles) all on the Hindustán-Tibet road with a *dák* bungalow at each stage.

### **No. 30.—Kulu to Simla *via* Mandi.**

This road is open all the year round, and after the completion of the motor and cart road from Lárji to Mandi it will be almost level all the way. At present the route crosses the Dulchi Pass from Bajaura to Kataula (18 miles) and Mandi (12 miles). It then runs on the level through the Balh Plain to Suket (14 miles) and Dihar (12 miles) and by the bridge over the Satluj on to Bilaspur and by Namuli and Erki to Simla. South of Mandi the main cart road from Pálampur branches off *via* Una to Hoshiárpur. There are rest-houses all the way on both roads.

### **No. 31.—Kulu to Rampur Bashahr.**

This route leaves the main Simla road at Banjár and ascends the valley of the Tirthan to Bathad (12 miles), it then crosses the Bashleo Pass 10,750 feet in the Jalori Range and descends to Saráhan (11 miles), and runs on to Chuna-gabi (11 miles) and Rampur (9 miles). The Bashleo Pass is very steep and rocky and is closed with snow in winter.

### **No. 32.—Kulu to Leh in Ladakh.**

After passing Sultánpur the main road divides, one runs on the level up the right bank of the Biás by Raisin and Dobi to Katrain (11 miles), and the other crosses to the

left bank and ascends to Nagar. Three bridges span the river at or near the places named, each carrying a road to Nagar (11 miles), which stands on the high ground at the foot of the hills opposite Katrain. At Manáli (12 miles), the next stage, the road crosses to the left bank and meets that from Nagar which passes through Jagatsukh.

From Manáli is a short march to Kothi (6 miles). The bungalow is situated picturesquely on a ridge overlooking the valley here very narrow. Above the junction with the Solang the road ascends the cliffs where near Kothi the Biás flows for 3,000 yards through a deep chasm not more than twenty feet wide at the top. The ascent to the Rotang Pass (13,400 feet), begins at Rahla, a few miles on, where there is a rest-house, and the road rises by many windings to the summit from whence an extensive view of the Chandra Valley in Lahul is obtained. The contrast is striking between the luxuriant vegetation of Kulu and the bare rocks of Lahúl.

After descending to Koksir bungalow (13 miles) the Chandra river is crossed by a bridge and the road runs on to Sisu (12 miles) and Gondhla (7 miles); it then falls gradually to the junction of the Chandra and Bhága rivers at Tandi, crosses the Bhága and ascends the right bank to Kyelang (10 miles). The road is very good all the way from Sultánpur, and there is a bungalow at each halting place.

At Kyelang all arrangements must be made for the onward journey and ponies are best for transport. Tents are necessary as there are no rest-houses beyond Patseo.

The road ascends the right bank of the Bhága river at a high level, passes Kolang and reaches the rest-house at Jispa (13 miles). Dárcha marks the inner line, beyond which no traveller may go without the permission of the Deputy Commissioner of Kángra. The road is level to Dárcha (12,000 feet) and then ascends steeply to Patseo (10 miles).

Here a fair is held yearly in July and August for a month for traders from Ladákh and the plains. Most of the trade is done by barter. There is a good rest-house.

The road now crosses the stream and rises by an easy gradient to Zingzingbar (6 miles). The tree vegetation, chiefly pencil cedar, fairly abundant in Lahul, now ceases and for many marches the only fuel available is a kind of low shrub called *burtze*, which is found in good quantity at most of the stages.

Above Zingzingbar the road again crosses the stream and ascends the Bara Lácha Pass (16,200 feet), passes the beautiful Surajdal Lake, and reaching the top descends the ravine of the Yunán stream, passes the Yunantso Lake and crossing a large moraine, drops to Kyinlung (12 miles). There it crosses the Yunán stream forming the head waters of the Lingti river and runs on to the Lingti Plain (14 miles). Here the pony men usually prefer to rest for a day so as to give their animals a good feed, before the heavy ascent to the Lachalung Pass. Lingti Plain is over 14,000 feet above the sea, and in the middle is the Falung-danda, a great rock marking the boundary between British and Kashmir territories.

On the next march the Tsarap river must be forded early in the day, and some miles on the road turns up a ravine and ascends steeply to Lácha (15 miles). Camp at the final climb to the Láchalung Pass at a height of 16,000 feet. After crossing the pass (17,100 feet) there is a long and gradual descent to Trambok (8 miles) in the bed of the Sumkiyel stream. Camp beneath great overhanging cliffs. The road then runs down the ravine, crossing and recrossing with an easy gradient to Sumkiyel (10 miles). The two marches from Lácha can be done in one day, and it is best to camp beside the stream. At Sumkiyel a fairly steep ascent leads up to the Kiang Chu Maidán, a long and wide sandy plain at 16,000 feet. There are some springs on the plain but the water is impure. After crossing the plain, where the

Kiang or wild ass may often be seen in herds, the road bends to the right along a narrower plain at the same level, and reaches Rukchen (15 miles). Here a settlement of Champas or nomads is usually found, and they supply yaks for the journey to Gya.

From Rukchen to Debring (14 miles) at the foot of the Taklung Pass the road still runs through the same narrow valley over sandy wastes, which may at one time have been the bed of a large lake stretching from the Láchalung to the Taklung Pass. The latter pass, 17,600 feet is easy, and the road then drops to a ravine down which it runs to Gya (14 miles). This is the first village in Ladákh at 12,000 feet on the bank of the Gya river a tributary of the Indus. Here fresh *yaks* are procured for the journey to Leh.

The whole of the next march is in the narrow ravine of the Gya stream and the road is chiefly on the left bank, some villages are passed, and tree vegetation again appears though scanty. The stage is at Upshi (14 miles) on the left bank of the Indus. From Gya onward there is a *serai* at each stage and ordinary supplies are procurable.

The road down the Indus valley is good and the march to Martsalung (10 miles) easy. Two miles down, the Hemis monastery should be visited. It is a little off the road in a side ravine, at 11,500 feet. Chushot or Gulábbágh (12 miles) is the next stage, and a few miles on the Indus is crossed by a wooden bridge, followed by a long ascent over a sandy and stony plain to Leh (8 miles), passing a *máni* wall a mile long.

### **No. 33.—Kulu to Spiti and Wangtu.**

This road leaves the main Kulu road at Jagat Sukh and ascends the Raini Valley to Chika (9 miles). On the next stage the Hamta Pass (14,000 feet), is crossed and the road then descends to the left bank of the Chandra river, where

it meets the road from Lahul, opposite the site of old Koksir, and runs on to Chatru (9 miles, 11,500 feet). From Chatru to Phuti Runi (8 miles, 12,000 feet), the road is easy but rough. One stream must be forded early, otherwise a detour of  $1\frac{1}{2}$  miles is necessary. From Phuti Runi to Karcha is 10 miles, (12,500 feet) of which six miles are severe on coolies. A glacier is crossed on starting and also at four miles the Shigri stream and large Shigri glacier. The road here is very bad, following a tortuous course over glacier and large moraine and then in the river bed, camp on grass or shingle ; only river water.

The next march is over the Kunzam Pass (14,931 feet), to Loisar in Spiti (14 miles, 13,395 feet). A side stream must be crossed early, and the ascent and descent are both easy. The valley of the Spiti river is open, with the confluence of several streams and a great expanse of shingle. The road onward is almost level to Loisar ; a large valley where some supplies are procurable.

From Loisar to Kioto is 9 miles (13,000 feet). On this march the Spiti river has to be forded, but it is an easy road. Loads on these marches should be made up before starting, and payment made at the end of the march for the arranged number, as coolies are sometimes changed on the way.

The next march is from Kioto to Kibar (12 miles, 13,000 feet). The first three miles are easy as far as a large nála ; animals taking a low road. The other road rises three miles to a pass with a large marg on the top and water on the right. The next three miles are down to the stream and very dry ; change of coolies at nine miles.

Farther on is a fine and precipitous gorge and the road descends to the bottom and crosses to the other side to Kibar, a large and dirty village with a bad camp. This marks the Inner Line.

From Kibar to Lara (12,500 feet) is 12 miles and there are two or three changes of coolies. The road is down hill into the Spiti valley, which is broad and straight. See Ki Monastery on the way, and ford a side stream to Kaja, a very ugly and bare village, thence the road follows the edge of the river bed. Camp at Lara or at the ford one mile short of it.

Lara to Camp (11,500 feet,  $8\frac{1}{2}$  miles). Return to the ford on the Spiti river, where there is a bad crossing, then for some distance the road rises and falls till the ruins of a wooden bridge are passed after a very bad bit, where the yaks have to be unloaded to get past. Beyond this the road is still bad. The camp is on the shingle at the junction of the Pin river. Dankar rock is in view. Camp to Mikkin (12,000 feet,  $10\frac{1}{2}$  miles). The road onward is fairly level but bad for animals. A very fine gorge but no villages near till the vicinity of Kuling. There is a gompa  $1\frac{1}{2}$  miles on. Camp opposite Sungnam or ford and camp.

Mikkin to Muth (12,500 feet, 9 miles). The Parahu and then the Pin river are forded at Sungnam where coolies are changed, and there is another change at Tilu  $4\frac{1}{2}$  miles on. A fairly large side stream must also be forded and the road then follows the river bank or over the cliff above. Camp opposite Muth *jhula*, where coolies are collected for the Babeh Pass.

Muth to Baldur (13,000 feet) is 7 miles and an easy ascent over open slopes, with an alternative road in the bed of the Pin river. There are two bad fords at  $6\frac{1}{2}$  and 7 miles, camp either side of the latter.

Baldur to Puiti (11,000 feet and 13 miles) over the Babeh Pass (15,000 feet). A narrow path on starting turns up a side valley at three miles and is easy to the foot of the glacier at  $6\frac{1}{2}$  miles. The ascent is fairly easy on the glacier but bad on the left hill side up to the snow, and easy again over the snow to the summit ( $9\frac{1}{2}$  miles), then a very steep descent. There is no fuel at Puiti the first possible camp.

Puiti to Yangpa (7,700 feet, 13 miles). At two miles the road enters the main Wangar valley crossing the Babehe stream. Birch forests begin, then beautiful scenery. Cross a natural bridge and at  $5\frac{1}{2}$  miles the road divides, animals taking the upper road by Muling; a fine glen extends for five miles and then a bad stony descent to Yangpa.

Yangpa to Wángtu (6,000 feet, 10 miles). There is a steep descent into a fine gorge and the Wangar is crossed and recrossed by bridges, finally joining the Hindustán-Tibet Road. The Satluj is crossed a quarter of a mile down by a bridge and near it up-hill is the P. W. D. bungalow.

From Wángtu there are 13 or 11 marches to Simla according to the route taken and 3 marches to Chini—all on the Hindustán-Tibet Road.

#### **No. 34.—Lahul to Padam in Zanskar.**

This route for which all arrangements must be made at Kyelang leaves the Ladákh road at Dárcha and ascends the Kado Tokpo river. The first camp is at Dakmachan about 14 miles and the march is very rough and tiresome. On the next stage the ice-stream from the Shingo La is forded and the road then turns up the ravine towards the pass. The camp is at 15,000 feet (12 miles) and the pass (16,722 feet) is crossed the following day. There is a glacier on the top and a small lake and the descent into Zanskar is easy. Camp near the bank of the Karjiak river (12 miles).

Karjiak (12 miles) the next halting place is a small village at 13,670 feet and the road is easy though stony in places. Below Kharjiak the valley is more open and marching is good to Thesur about 10 miles and then to Suleh 10 miles, on a plain opposite Chár, below the junction of the Kharjiak with the Tsarap-Lingti river. The road then follows the left bank of the Tsarap-Lingti and runs through a narrow gorge called the Black Nálá (about 10 miles). Still continuing along the left bank over a bad road Mune Gompa



is reached at about 12 miles. Here the valley is more open and there is a good camping-ground. The road then descends steeply to cross the Tema Tokpo and passes the Burdun Gompa built on a rock overhanging the river. Padam the next stage is situated on a large triangular plain at 11,373 feet (12 miles) each side of which is ten miles long with the apex towards the north. The Tsarap-Lingti and Zanskar rivers flow along two sides of this plain converging towards the apex, where they meet and form the main Zanskar river, which falls into the Indus some twenty-five miles below Leh.

Zanskar is an insolated and little known part of Ladákh and is seldom visited by Europeans, Padam the capital is a small town with a post office and is the place of residence of a Kashmir Official. It can also be reached from Pádar, Pángi and Chamba-Lahul by passes of great altitude over the main Himalaya.

Three roads diverge from Padam, one up the Tsarap-Lingti already described; one down the Tsarap-Lingti to its junction with the Zanskar river and on to Leh, practicable only in autumn when the river is low; the third up the Zanskar river to the Pense La and on to Suru and Kargil. On this last the stages are; Seni Gompa 10 miles all on the plain. On the next stage to Phe (10 miles) the Zanskar river is crossed by a very shaky *jhula* but the road is good. Ten miles beyond Phe is Abring, the last village in Zanskar.

The road then turns to the right over solitary plains where the Marmot abounds, leading up to the Pense La. Camp among the bushes near the pass where fuel is procurable. Some streams have to be forded.

The next stage is over the pass (14,900 feet) and a long descent down the head waters of the Suru river to Rangdum, (12 miles), visit the Rangdum Monastery on a rocky elevations where three rivers meet.

From Rangdum to Suru is three marches along an open valley. The first halt is at Gulmatongo where there are some huts occupied only in summer by herdsmen. The second camp is at the village of Parkatze, near which is the snout of an enormous glacier coming down from the Nunkun peaks, in the Main Himalaya where Mrs. Bullock Workman made her record ascent to 23,500 feet.

The next march to Suru is easy and the Suru river is crossed on the way. Suru stands on an open and well cultivated plain with one or two small villages and from it a road crosses the main range by the Bhot Khol and Yaurangshan Passes to Maru-Wárdwan and Kashtwár. The main road continues down the Suru valley to Sanku (12 miles), Tsaliskot (12 miles) and Kárgil (12 miles), joining the main road from Kashmir to Leh, and is fairly good all the way.

### Historical Notes.

#### NURPUR.

Nurpur was formerly the capital of a native State founded about A. D. 1,000. The original capital was at Pathánkot but was removed to Nurpur in the time of Akbar, and the latter place, originally called Dhameri, was renamed Nurpur in honour of the Emperor Nur-ud-din Jahángir. Jagat Singh, who was Rájá of Nurpur from A. D. 1618 to 1646, was a remarkable man, and is many times referred to in the Muhammadan histories. Several times he rebelled against the Emperor, and on one occasion stood a siege of six months in his forts of Maukot, Nurpur and Táragarh, against three divisions of the Mughal Army, numbering about 45,000 men. On surrendering unconditionally he was at once forgiven and restored to all his honours, and a few years later was entrusted with the command of an expedition, reinforced by 14,000 men of his State, for the conquest of Balkh and Badakhshán. This he successfully carried out, and the expedition is referred to by Elphinstone as

one of the most brilliant of those warlike times. Four of the Nurpur Rájás held *mansab* or military rank in the Mughal army. Nurpur State was finally overturned and annexed by Ranjit Singh in 1816 and the present Rájá resides in some inconspicuous buildings near the dak bungalow, a pensioner of the British Government.

### KANGRA.

The Kángra Valley may be regarded as extending from Sháhpur to Baijnáth, a distance of 35 miles ; its widest part about 12 miles, being between Dharmsála and Kángra. Few spots in the outer hills can compare with it in beauty and grandeur. "Below lies the plain, covered with rich cultivation and interspersed with the homesteads of the peasantry. Turning from this scene of rural loveliness, the lofty mountain barrier of the Dhaula Dhár confronts us, standing out in clear and bold relief, as it rises abruptly and almost perpendicularly from behind the low ranges at its base, which it surmounts by 13,000 feet. The lower slopes are covered with oak and pine and the sides seamed with water-courses ; while above all the lofty peaks rise in stern and rugged grandeur covered with wastes of snow or shoot up in massive pinnacles of bare granite too steep for the snow to rest on." \*

Kángra was visited by the Emperor Jahángir in A. D. 1622, accompanied by Nur Jahan Begam, and so fascinated was he with the beauty of the valley that he thought of making it his summer retreat, and the foundations of a palace were actually laid. But the work went no farther and he never returned.

Kángra fort is one of the most ancient in India, and though now in ruins it is still an imposing structure. It was occupied by a garrison from the most remote times down to

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\* Kangra Gazetteer.

June 1897. The original name of the fort and the town was Bhimkot or Bhimnagar, and later Nagarkot, by which name it is known in the ancient records. It was the capital of Kángra State, formerly called Trigarta, which included originally almost the whole of the present Kángra District, and Jálandhar was the capital of the State territory on the plains, including the whole of the Jálandhar Doab. After the Mohammedan invasions began, in A. D. 1000, the plains portion of the State was lost, and Nagarkot became the residence of the Rájás. Trigarta and Jálandhra are frequently mentioned in the Rájatarangini or History of Kashmir and other ancient records, the earliest mention being towards the end of the fifth century A. D. Nagarkot was captured by Mahmud of Ghazni in A. D. 1009, and incalculable wealth was found within its walls. It stood many a protracted siege in later times, and was frequently taken and retaken, till finally captured in A. D. 1620 in the reign of Jahángir and garrisoned by Mughal troops. It remained in the possession of the Mughals till 1783, when it was taken by Jai Singh Kanheya, and in 1786 it was restored to Sansár Chand, the Rájá of Kángra, its rightful owner, after a period of alienation of 166 years. He continued to hold it till 1809, when it was ceded to Ranjit Singh, and it came into the hands of the British in 1846, after the First Sikh War.

Kángra fort was famed for its strength all over India, and its prestige found expression in the popular saying: "He who holds the Fort holds the Hills."

The Katoch family, as the Kángra Rájás are called, is one of the oldest royal lines in the world, and there can be little doubt that they ruled in Jálandhar and Kángra several centuries before the Christian era. They continued to rule their State till 1827, when the last ruling chief was driven out by Ranjit Singh. The present head of the family is Lieut.-Colonel Maazárája Sir Jai Chand, K.C.I.E., C.S.I., of Lambagraon, whose devoted loyalty has been recognized

by Government. Kángra Town is situated near the fort ; and in the suburb of Bhavan is the famous temple of Devi.

#### DHARAMSALA.

Dharamsála stands on the southern slopes of the Dhaula Dhár overlooking the Kángra Valley. It was formerly a popular Hill Station, but was almost destroyed in the earthquake of 1905 and will probably never again be what it was. It is the headquarters of Kángra District.

#### PALAMPUR.

Pálampur is a pretty place at 4,000 feet with tea gardens all around. It was the centre of the tea industry till ruined by the earthquake of April 1905, which worked great destruction in the Kángra Valley, hardly a house being left standing, 25,000 people are said to have perished, among them about 30 Europeans.

#### KULU.

Kulu, ancient Kulúta, was one of the oldest principalities of the Punjab hills, having been founded not later than the first or second century A. D. A coin exists bearing the name of one of the very early Rájás which has been assigned on palæographical grounds to the above period. The original cápital was at Jagat Sukh, but was transferred to Nagar at an early period, and finally about 1660 to Sultánpur. The area of the State in its palmy days was 10,000 square miles and practically corresponded with that of the present Kulu Sub-division, including Lahul and Spiti. It was overturned by the Sikhs in 1840-1 and became British territory in 1846, by transfer after the First Sikh War. The head of the old royal family holds Waziri Rupi in the Párbati Valley in *jágír* and usually resides in Sultánpur.

The Main Kulu Valley may be regarded as extending from Sultánpur to the Rotang Pass and is narrow at the two extremities and wide in the middle, opposite Nagar. The Biás river, which rises on the top of the Pass, flows down through the valley to Bajaura and Lárji where it enters Mandi. It is crossed by many bridges, the roads are good and the scenery everywhere is exceedingly beautiful, especially in the upper half of the valley. There are hot springs at Basishat and Manikaran.

Sultánpur stands on a triangular plateau on the right bank of the Biás between the hill and the river and is a place of no importance. The Chougán is to the south on the other side of the Sarvari Nálá where the Dâk Bungalow, Tahsil and Hospital are situated.

Nagar, the old capital, is 14 miles north of Sultánpur on high ground overlooking the Biás. Nagar Castle, the former residence of the Rájás, dating from about the middle of the 17th century, is now the dâk bungalow, as well as the courthouse of the Assistant Commissioner, and from it fine views are obtained up and down the valley. Nagar itself is only a village with nothing interesting about it.

#### SUKET.

The royal families of Suket and Mandi are descended from a common ancestor named Bir Sen—a cadet of the Sena Kings of Gaur Bengal. The Rájás of Keonthal and Kashtwár are also from the same line. Suket was founded about A. D. 765 and in its palmy days held all the territory now in Mandi and also the greater part of Kulu. The original capital was at Pángna, afterwards at Old Suket and finally at New Suket or Banaid. The decline began about A. D. 1650, and by 1720 the State was reduced almost to its present size by the loss of Kulu—and aggressions from Mandi. Banaid is situated on an open flat shut in by two hills. There is a dâk bungalow for the use of travellers.

## MANDI.

The founder of Mandi State was a younger brother of the Rájá of Suket who retired to Kulu about A. D. 1000.

About 1300 his descendant acquired a piece of land on the right bank of the Biás and founded Old Mandi. The struggle with Suket then began and ended only 300 years later, when the greater part of Suket had been annexed to Mandi. New Mandi on the left bank was founded about 1527. The State had a narrow escape from annexation by the Sikhs in 1841 and along with Suket came under British control in 1846, after the First Sikh War.

## JAMMU.

\*Jammu is the capital of the principality of Jammu and Kashmir. The Jammu State is one of the most ancient in India and the original capital is said to have been at Bahu on the left bank of the Tawi opposite Jammu. Babor ancient Babbapura—several times mentioned in the Rajatarangini was probably the capital for sometime in the eleventh and twelfth centuries. Jammu is first mentioned in history in connection with Timur's invasion (A. D. 1398.)

No fewer than ten branches of the Jammu royal family founded separate states between the Ravi and Chenab. In 1820 it was granted as a fief to Raja Gulab Singh—the head of the Junior branch of the family and in 1846, after the first Sikh War, the hill tracts between the Ravi and Jhelum were made over to him—as also Kashmir and Ladakh now forming Jammu and Kashmir State.

### No. 35.—SIMLA TO LEH *via* SPITI.

This route follows the Hindustan Tibet road for eleven marches *via* Narkanda and Rampur to Wangtu. There

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\*The original name of the Jammu State was Durgara—now contracted to Dugar—hence the name Dogra.

it crosses the Sutlej and the stages onward as far as Kibar in Spiti are described in Route No. 33.

From Kibar the road ascends towards the Parangla to Jugda (12 miles 16,000 ft.). On the next march the pass (18,300 ft.) is crossed by a steep ascent and a large glacier is traversed on the descent, with an extensive view from the summit over many more glaciers and mountain ranges. Camp at Dutung or Umna (10 miles 16,000 ft.) The next march is along the Parang river to Umdung (17 miles 15,600 ft.) then to Narbu Sumdo (20 miles 15,300 ft.). The next camp is at Kiangdom near the southern end of the Tsomorari Lake (12 miles 15,000 ft.) The ground here is swampy and several streams are crossed flowing into the lake. The lake extends north and south and is about 15 to 20 miles long and three to five miles wide. It is surrounded by bare brownish coloured mountains, and the whole scene is grand and imposing. The water of the lake is slightly brackish but fit for use.

The road runs up the western shore to Karzok Monastery (12 miles 15,000 ft.). Near it are some barley fields said to be the highest cultivation in the world. The chieftain of the nomad tribes resides there in a separate building.

North of Karzok the road still follows the margin of the lake and then ascends a ravine to a small lake called Tsorkyag near which there is usually a nomad encampment (12 miles 15,300 ft.). From this point there are two roads—one leading over the Lanakla (17,560 ft.) to camp (10 miles 16,000 ft.) and the other *via* Puga (10 miles 15,200 ft.). On the next march the latter road passes borax and sulphur mines and the two roads reunite at the Polokonkala (16,300 ft.). An easy descent is made to camp at the Tsokar salt lake (15,000 ft.) on a large plain and farther on the road joins the main road from Lahul to Leh near Rukehen. For the remaining stages see Route No. 32.



The following list of altitudes has been compiled partly from the maps of the Trigonometrical Survey and partly from local observations. In most instances the altitudes are only approximate. The altitudes of almost all the high passes in Chamba are given on the map.

*Above sea-level.*

					Feet.
Alwas	..	..	..	..	6,997
Ashdari	..	..	..	..	8,700
Bargra	..	..	..	..	6,293
Badra	..	..	..	..	7,467
Basohli	..	..	..	..	1,997
Bagai	..	..	..	..	5,390
Basu	..	..	..	..	5,561
Bakloh	..	..	..	..	4,585
Bhandal	..	..	..	..	5,675
Bhadrawah	..	..	..	..	5,427
Brahmaur	..	..	..	..	7,070
Bani-khet	..	..	..	..	5,500
Bathri	..	..	..	..	4,386
Chamba	..	..	..	..	3,030
Chanju	..	..	..	..	6,724
Chuari	..	..	..	..	3,281
Chhatrari	..	..	..	..	5,883
Cheri	..	..	..	..	7,680
Chil	..	..	..	..	5,560
Chinota	..	..	..	..	6,790
Darwas	..	..	..	..	8,429
Debi Kothi	..	..	..	..	7,705
Dalhousie Post Office	..	..	..	..	6,740
Dayan Khund	..	..	..	..	9,081
Dharmsala	..	..	..	..	6,111
Gulabgarh in Padar	..	..	..	..	6,100
Hathidhar (highest peak)	..	..	..	..	5,247

*Above sea-level.*

					Feet.
Harsar	..	..	..	..	6,650
Jamwar	..	..	..	..	6,230
Jaura	..	..	..	..	7,600
Jangalwar	..	..	..	..	4,200
Kandani	..	..	..	..	4,500
Kashtwar	..	..	..	..	5,300
Kilar	..	..	..	..	8,411
Khani	..	..	..	..	6,446
Kothi	..	..	..	..	6,607
Khajiar	..	..	..	..	6,300
Kainthli	..	..	..	..	6,400
Kihar	..	..	..	..	5,530
Khangu	..	..	..	..	7,300
Kalatop	..	..	..	..	7,920
Kalhel	..	..	..	..	4,230
Kangra	..	..	..	..	2,419
Kulu (Nagar)	..	..	..	..	5,780
„ (Sultanpur)	..	..	..	..	4,043
Kyelang (Lahul)	..	..	..	..	10,000
Koksir	..	..	..	..	10,261
Langera	..	..	..	..	6,978
Lilh	..	..	..	..	4,517
Leh	..	..	..	..	11,532
Masrund	..	..	..	..	4,800
Margraon	..	..	..	..	8,755
Miyar in Lahul	..	..	..	..	10,215
Mandi	..	..	..	..	3,006
Ohli	..	..	..	..	5,900
Padam	..	..	..	..	11,873
Purthi	..	..	..	..	7,600
Palampur	..	..	..	..	4,000
Rauli	..	..	..	..	8,100

*Above sea-level.*

				Feet.
Sach in Pangi	..	..	..	7,886
Saichu „	..	..	..	8,412
Silgraon—encamping-ground		..	..	8,375
Silahgrat	..	..	..	6,000
Sol in Padar	..	..	..	6,600
Tindi	..	..	..	8,500
Triloknath	..	..	..	9,563
Loh Tikri	..	..	..	5,309
Tisa	..	..	..	5,150
Taragarh (Fort)	..	..	..	4,223
Tirot	..	..	..	9,100
Udaipur in Lahul	..	..	..	8,600
Snowy Peaks—Gurdhar (snowy (peak <i>a</i> ))		..	..	20,658
„ „ „ (great snowy mass)		..	..	21,142
„ „ „ (Bridegroom)		..	..	20,658
„ „ „ (Bride)		..	..	21,000
Brahma Peak No. 3	..	..	..	21,289
Kankot Peak in Dhaula Dhar		..	..	14,500

## PRINCIPAL POST AND TELEGRAPH OFFICES.

*In Chamba State.*

Chamba	..	P and T	} Chamba surcharged stamps must be used for inland postage and Indian stamps for foreign postage.
Lilh	..	P	
Brahmaur	..	P	
Sihunta	..	P	
Bathri	..	P	
Bhandal	..	P	
Tisa	..	P	
Kilar	..	P	

*In Jammu.*

Jammu	..	P and T
Batoti	..	P and T
Ramban	..	P and T
Basohli	..	P
Bhadrawah	..	P
Doda	..	P
Kashtwar	..	P
Kargil	..	P and T
Leh	..	P and T
Khalatse	..	P and T
Padar	..	P
Padam	..	P

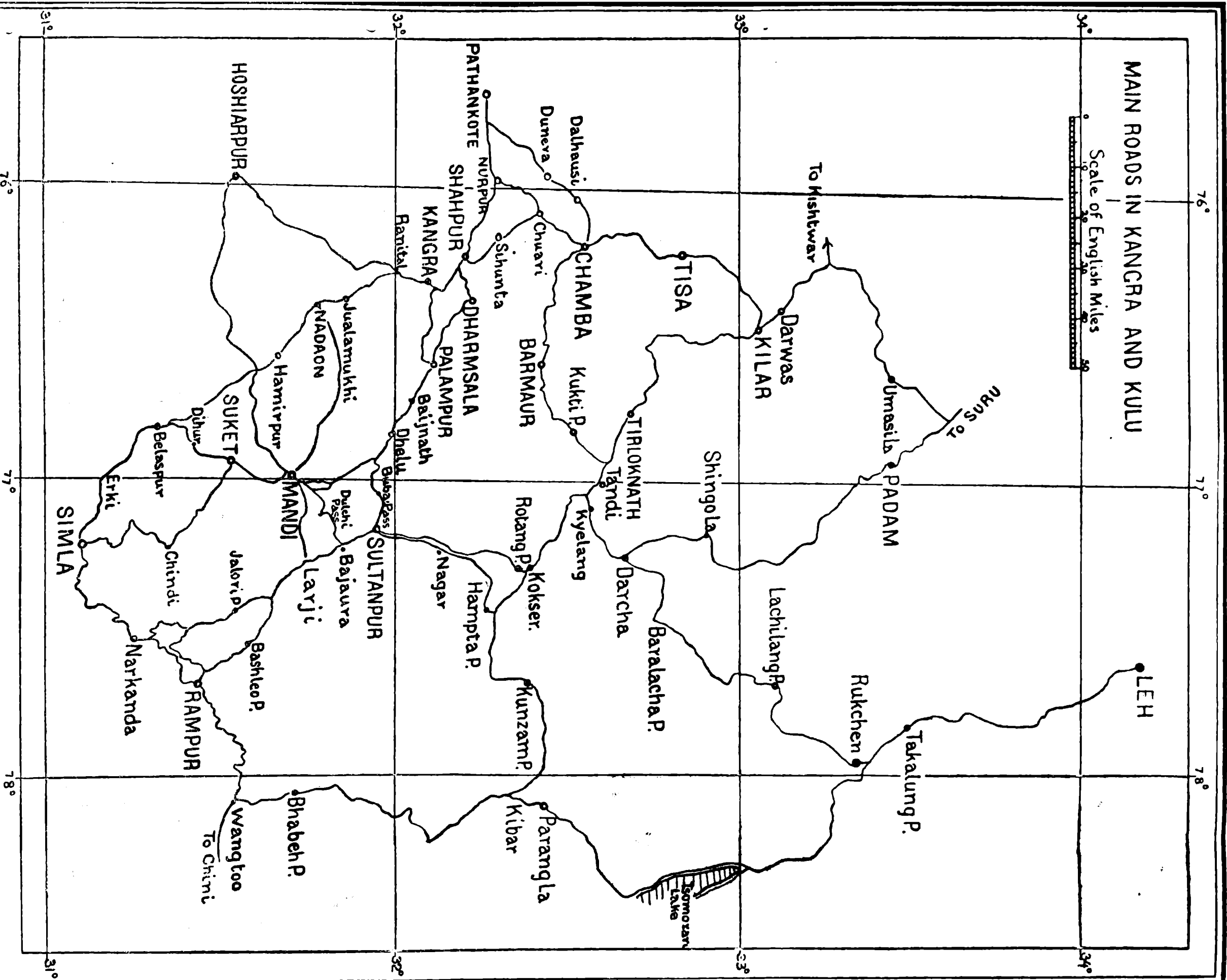
*In British Territory.*

Dalhousie	..	P and T	} Indian Stamps.
Bakloh	..	P and T	
Dunera	..	P and T	
Pathankot	..	P and T	
Madhupur	..	P and T	
Shahpur Kandi		P	
Nurpur	..	P and T	
Shahpur Kangra		P and T	
Dharmsala	..	P and T	
Kangra	..	P and T	
Palampur	..	P and T	
Baijnath	..	P and T	
Kulu	..	<i>d</i> T and T	
Nagar-Kulu	..	P and T	
Manali	..	P	
Kyelang	..	P	

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# MAIN ROADS IN KANGRA AND KULLU



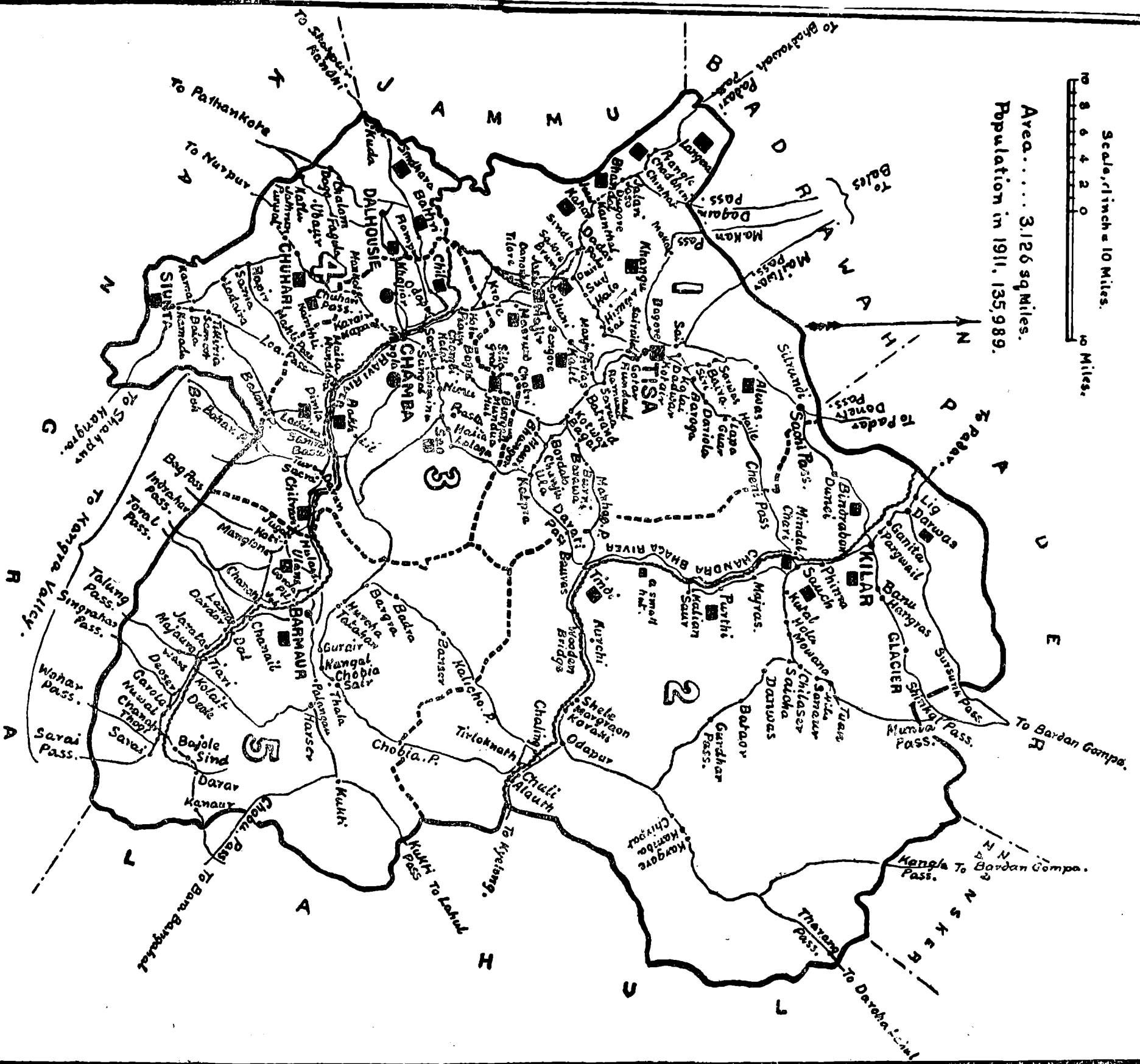
# MAP of the CHAMBA STATE

Scale, 1 inch = 10 Miles.



Area . . . . . 3,126 sq Miles.

Population in 1911, 135,989.



## References.—

### Heights of Mountain Passes in feet.

Bag Pass.	19,126	Gurdhar Pass.	16,791	Padari Pass.	10,060
Balenti. "	12,000	Indrahar. "	14,150	Sadh. "	14,218
Bohar. "	11,900	Kalicho. "	16,402	Sarai "	14,082
Cheni. "	14,299	Kangla. "	17,500	Shinkal "	16,400
Chobia. "	16,720	Kukti. "	17,000	Singrahar. "	13,038
Chobu. "	16,500	Loa. "	10,500	Sursunk. "	16,230
Chuhari. "	8,000	Mahli. "	8,600	Talung. "	15,500
Dageni. "	12,850	Malluar. "	13,627	Thayang. "	17,133
Domek. "	14,760	Marhes. "	14,970	Toral. "	14,808
Dyati. "	15,000	Murli. "	16,600	Wohar. "	14,101

- State & Wizarat boundary . . . . .
- Wizarat boundary . . . . .
- Towns & Villages . . . . .
- Roads . . . . .
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- P.W.D. & Forest Dept. Rest houses
- Dak Bungalows . . . . .
- Chawra Wizarat . . . . .
- Pangi . . . . .
- Charnaba . . . . .
- Bhaiyat " . . . . .
- Barmaur " . . . . .

# ROADS IN JAMMU

Scale 6 Miles to 1 Inch

