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**DISTRIBUTION OF SETTLEMENTS IN EARLY MEDIEVAL
CHAMBA: AN INSCRIPTIONAL STUDY**

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ABSTRACT:

The present paper seeks to understand the distribution of rural settlements in early medieval Chamba on the basis of inscriptions. The study explores the spatial arrangement and sequent occupance in the given region.

INTRODUCTION:

The major source of information about the study have been drawn from the varieties of inscriptions of early medieval Chamba(Himachal Pradesh,India).The article has tried to draw a picture of rural settlements and its landscape from the study of the inscriptions including fountain stone-slab inscriptions, image inscriptions, rock inscriptions and copper-plate inscriptions (land charters).These inscriptions also contain the geographical descriptions. The time period of the inscriptions range from A.D 600-A.D.1200.

The inscriptions of Chamba gives us a fair idea about the distribution of settlements of Chamba region. There are 21 fountain stone-slab inscriptions,11 image inscriptions, 6 rock inscriptions and 6 copper-plate inscriptions(land charters) belongs to early medieval Chamba.The fountain inscriptions and image inscriptions provide a long list of the settlements during the early medieval period. The core concern of settlements- is the spatial arrangement and sequent occupance which is well denoted through the German term 'Seidlungs Geographie'.¹

The following are the settlements which have mentioned in these records:

Panali Nala: There are references to Panali Nala in Panali Nala rock inscriptions² which is not far from Gum.

Brahmour and Chatrarhi: The reference to Brahmour and Chatrarhi are found in the image inscriptions of Meru-Varman i.e., Lakshana image inscription, Ganesh image inscription, Nandi image inscription and Sakti Image inscription.³ Inscriptions engraved on the pedestals of first three images (Brass) at Brahmour have been located on bank of the the Budhal, a branch of the Ravi while the holy place of Sakti Devi is at Chatrarhi⁴ which is about halfway in the middle of Brahmour and Chamba town underneath the tripple junction of the Ravi, Budhal and Tendejn.⁵

Gum: The reference to Gum has been found in the Gum stone inscription of Samanta Asadha-deva. The village Gum is positioned on the ancient road from Chamba city to Brahmour. It runs with the right bank of the river Ravi along with the hill slopes. Along with this, we get the name of another village, i.e., Belj. At some distance there is a devi shrine, enclosed by a considerable number of lingas. On the same spot there was a precipice.⁶

Tur: We have found the reference to Turin the Tur rock inscriptions.⁷ The villages of Tur stands on the side of the road which leads by the Baleni Pass to Shahpur and Rihlu in Kangra. At a small distance before entering the village, the road passes a boulder bearing carvings and inscriptions. The locality of this boulder known by the name of Tarsrua.⁸

Proli-ra-gala: The reference to Proli-ra-gala has been found in the Proli-re-gala rock inscription of Mrtyunjaya-Varman. Proli-ra-gala is the name of a narrow mountain passage (gala literally "neck") by which the road from Basu leads over the Kankot ranger, and subsequently by the Kankot Pass over the Dhaula Dhar to Rihlu in Kangra District. This area clearly derives its name from that gate (proli). The rock inscription on Kankot pass provide us an idea of landscape of the past on one hand and shows that this pass was in exercise for a thousand years at least. The inscription needs a ladder to be reached as it is cut on a rock at the side of the road.⁹

Svaim: We have found the reference to Svaim in Svaim image inscription of Rajanka Bhogata. The inscription is located in the village shrine of Svaim. Svaim is a hamlet. From the inscription, we get the name of a district, i.e., Keskinda. Keskinda was the ancient name of the Hemgiri pargana¹⁰, where Svaim is situated.

Sarahan: We get the reference to Sarahan in the Sarhan prasasti. The village of Sarahan is located on the left bank of the Sa] stream in front of Saho village. The distance from Saho to Chamba city is about 8 miles by road. The inscription tells us a temple was dedicated to Shiva by Rana Satyaki. This also tells us about Rana Satyaki's marriage with Somaprabha of Kiskindhika. The temple is indicated as deva-kulain-kalanka-mukt-endulekha-ankita-sekharasya¹¹ which means that if a person got construct the image of Chandrama (Moon) on the shikhra of the temple that person will get free from any disgrace and misfortune in life time. Because the value of the construction of the image of moon on the shikhra of the temple was so high that the rays coming from that moon eradicate all the disgrace and misfortune even held by the other deities.¹² This clearly shows that it was a very prominent place of worship in the village of Sarahan.

Dadvar: We have found the reference to Dadvar in Dadvar fountain inscription [of the reign of Trilokya-deva (A.D. 1041)]. Dadvar is a hamlet.¹³

Bhakund: The reference to Bhakund has been found in the Bhakund fountain inscription [of the time in power of Trailokya-deva (A.D. 1028-29)]. Bhakund is a hamlet and is located on the bank of Bhakund Nala.¹⁴

Naghai: We have found the reference to Naghai in Naghai fountain inscription of Rajanka Deva-prasada in the reign of Trilokya-deva. There is a jungle below the village of Naghai.¹⁵

Siya: The reference to Siya has been found in the Siya fountain inscription [of the first year of Asata-Varman(A.D.1060)¹⁶] Siya is located on the ridge above Loh Tikri beyond Bharara.¹⁷

Luj: We have found the reference to Luj in the Luj fountain inscription [in the first year of Jasata(A.D.1105-06)]. Luj was a hamlet, situated in Pangsi.¹⁸

Lok Tikri: The reference to Loh-Tikri has been found in the Loh-Tikri fountain inscription [in the ninth year of the reign of Jasata(A.D.1114)]. Loh-Tikri, head-quarters of a pargana of the similar name in which the ancient parganas of Baghai and Canju have been incorporated and which accordingly comprises the whole of the right bank of Canju Nala.¹⁹

Devi-ri-Kothi: The reference to Devi-ri-kothi have been found in Devi-ri-kothi inscriptions. There are in all three inscriptions i.e, Narayana image inscription of rajanaka Nagapala, Stone inscription of Rana-pala and Fountain inscription of rajanaka Nagapala [of the 17th reign of Lalita-Varman(A.D.1159-61)]. Devi-ri-kothi is a village placed at an elevation of 7,705 lying on the western slope of the Khablah Nala; side-valley of the Bera Nala.²⁰

Salhi: The reference to Salhi has been found in the Salhi fountain inscription of rajanaka Ludra-pala [of the 27th year of Lalita-Varman(A.D.1170)]. Salhi is a village in Pangsi, some 7 miles from Sac in Secu glen (a narrow outlet of water) which fell into the Chandrabhaga valley. Here is an ancient route connecting Pangsi and Lahul which leads up to Secu Nala and later than crossing the Ghor Dhar Pass, go down by Maiyar Nala to the Chandrabhaga Valley, rejoins at Markula or Udaipur. Starting from Sac, the stages are Secu (height 8,412), Bator (height 11,638), Singhmarh (heights 13,000) Maiyar (height 10,205) and Cimrat. This road nevertheless, is said to be shorter and easier than that which follows the Chandrabhaga.²¹

Mul-Kihar: The reference to Mul-Kihar has been found in the Mul-Kihar fountain inscription.²² Mul-Kihar is a hamlet. On a spur beyond the village of Mul-Kihar there are the remnants of old walls which evidently once belonged to a building whose structure was of considerable size. Local tradition says that this was the site of a Rana's castle.²³

Bharara: We have found the reference to Bhara in Bhara fountain inscription. The village of Bharara is located at the head of the Durkund Nala, which fell into the Canju valley near Loh-Tikri, and a space of 3 miles from the latter place.²⁴

Basua: The reference to Basua has been found in the Basua fountain inscription. Basua is a village.²⁵

Batrundi: The reference to Batrundi has been found in the Batrundi fountain inscription, 1-1/4 mile south-east of Loh-Tikri. A carved stone, evidently a fragment of a fountain slab was found positioned on a wall, near the village of Batrundi.²⁶

Nal: We found the reference to Nal in Nal fountain inscription. The inscription is discovered on the wall of the field which belonged to the Rathi Phinhu at the village of Nal straight away beneath Tisa.²⁷

Siya-Dudhar: The reference to Siya-Dudhar has been found in the Siya-Dudhar fountain inscription.²⁸ Siya-Dudhar, is the name of a locality about one mile beyond the village of Bahnote belonging to the Loh-Tikri pargana. The term Dudhar indicates it to be a piece of

land newly taken up for cultivation. In the vernacular words, the name Sita sometimes become Siya; possibly the ridge was in the beginning was called as Sita Dhar. Siya-Dudhar is about 2 miles below the ridge.²⁹

Mangalao: The reference to Mangalao has been found in the Mangalao fountain inscription. The Mangalao was a village.³⁰

Bento: We have found the reference to Bento in Bento fountain inscription. Bento, is the name of a Puhali or shepherd station (puhal-shepherd) sited about 2 miles east of Kilar in Pangri, on the road following the right side of the Malvabar Nala which leads to Zangskar by the Sinkal Pass.³¹

Sukoi: The reference to Sukoi has been found in the Sukoi fountain inscription. Village Sukoi is on half mile South East of Loh-Tikri (the headquarters of the Pargana of the same name), in the Canju Valley.³²

Bhatkara: The reference to Bhatkara has been found in the Bhatkara fountain inscription. The hamlet of Bhatkara is placed at some 3 miles North West of Loh-Tikri on the side of road, from that place to Tisa in between the villages Garhpri and Rundal.³³

Hundan: We have found the reference to Hundan in Hundan fountain inscription, 5 mile east of Kilar in Pangri.³⁴

Ghumsal: The reference to Ghumsal has been found in the Ghumsal fountain inscription. The Ghumsal is a hamlet situated near Sutkar the main village of Trehta.³⁵

Saho: The reference to Saho has been found in the Saho fountain inscription.³⁶

Markula: The reference to Markula have been found in Markula Image Inscription.³⁷ Markula village is situated on the bank of Chandrabhaga in Chamba-Lahul.³⁸

Brahmour: The reference to Brahmour has been found in Brahmour rock inscription.³⁹ About one and half miles from Brahmour, a stream known by the name of Brahmani Devi flows downward the mountain slope. There is a boulder at the side of this streamlet.⁴⁰

COPPER-PLATE INSCRIPTIONS:

Next, in the category are the copper-plate inscriptions, which provide substantial information about the settlement patterns in the region. In fact, the Copper-plate inscriptions throw better light on the physical and the social landscape of rural settlements in Chamba region. Following are the settlements which has been referred to in the land charters issued by different authorities at different points of time:

Brahmour: The reference to Brahmour has been found in Brahmour copper-plate inscription of Yugakara-Varman⁴¹ (A.D.940). The ancient name of the Brahmour was Brahmapura. The valleys of the Budhal and Tundehh constitute the Brahmour pargana. The Budhal takes its origin near the Kukti pass and flows through Brahmour, which is placed on its left bank. The Tundane takes its origin from the Kali-cho pass and after its course through the Tundah valley, joins the Ravi at a point little downwards than the Budhal. The confluence of the Ravi and the Budhal is known by the name of Kharamukh,⁴² was held as a sacred as tirtha.

In the inscription, we find the mention of a village, Khani. The village khani,⁴³ still holds its name, is placed east of the confluence of the Ravi and the Budhal. It is sited on the ridge which forms the watershed between these two rivers. In the village, we find a hospice

(matha).⁴⁴The two other villages mentioned in the inscription are Vidavika, possibly the modern Barei & Grima which is still identified by the same name. Bari – half way between Brahmour and Khani lying on the road which connects these two places. Grima lies beyond Barei on the ridge which separates the Ravi and Budhal valleys. It is passed through the road which runs from Brahmour to Trehta, a zone on top of the left bank of the Upper Ravi.

The land charter which was issued at Brahmour, tells us that kohli land in the Khani hospice (matha) in the purva belonged to the village of Vaidavika which was the part of the Brahmura mandala of the king's domain. In that kohli land, there is a field, Sabdabhaga which was given as a donation to the temple of Narasimha. There was another village named Grima. In Grima there was kutika, where paddy was grown and that land was called as vavya land. Nearby Khani, there was kitchen-garden which was named as Yamalika kitchen-garden. Vavya land existed there also.

Sumangala(Sungal): We have found the reference to Sumangala(the ancient name) in the Sungal copper-plate, issued by Vidaghdha-Varman⁴⁵ (A.D.960).⁴⁶ The modern name of Sumangala is Sungal. The land which was donated in the grant was to be found near the village of Sumangala, the modern Sungal. It is two miles above Chamba town on the right bank of the Saho watercourse in the district Tavasa. The area is a steep slope in between terraced fields usually strengthened with a rough wall. There is a rivulet (an irrigation channel).

The copper-plate inscription tells us that both the settlements i.e. Sumangala and Patala (Patala-which was already given as agrahara, in the east of the Sumangala) constituted the boundaries of each other. On the south side, there is a great slope. On the west side, there is a field, Khanibhagga which had also a slope along. On the north side, again there is a field, named Prabhagga. It clearly shows that the fields were addressed by suffixing bhagga and bhagga was the component of the village.

In the same village, the king donated the land which was called as Lavala. The boundaries of the donated land Lavala had precipice on the east; a large rock on the south, on the west side there is rivulet, Majvalika by name and on the north side there was pasture ground (Pushkari), which had a path at its limits. Both the lands were bounded together by the limits of grass, grazing and pasture-grounds; with fruit-trees; with the water-channels; with fallow-land and cultivated land. This gives us a clear idea about the landscape of the donated area. It further also tells us about the intentions of the king to extend the boundaries of his ownership over the land. The donated land was not situated in isolation. There were other settlements along the donated space with the natural landmarks which have been cited in the context of their boundary specification. In addition, we also get reference to Seri in the inscription, which means the existence of the crown land along with the donated land.⁴⁷

Sai: The reference to Sai has been found in the Sai copper-plate, issued by Vidaghdha-Varman⁴⁸ (A.D.960).⁴⁹ In the land charter, we find a group of people belonging to non-rural space because of the presence of the hatt (market or shop) at the place. The land charter also tells us about the social landscape of the settlement. From the land charter we get to know that during the transfer of the land by the king to the donee, the inhabitants of the land were also transferred to the donee.

The boundaries of the donated land were : on the east side of the donated land was the boundary as far as the rock; on the south side the border line is as far as the hoe-marked rock behind (the village of) Salo; on the west face the boundary is as far as the cattle tract of Sumangla (i.e Sungal); on the north side the frontier is as far as the Muredi Khad the border

as far as (the hamlet) Balyare Kasyarota.

Kulakagostha: The reference to Kulait has been found in the Kulait copper-plate, issued by Soma-Varman⁵⁰ (A.D.1060).⁵¹ The granted land was located at Kulakagostha, the modern Kulait belongs to district Trighattaka which corresponds to the Trehta pargana on the upper Ravi. The name Trighattaka, directly points to the existence of three passes (skt.ghatta, Hindi ghat). Authentically, there are three roads leading from this part of Ravi valley transversely the Dhaula Dhar into Kangra. The name Kulikagostha indicates that it was a settlement⁵² or a station (skr.gostha) of Kulikas, a tribe mentioned in the copper-plate inscription of Chamba.⁵³

Chamba: The reference to Chamba has been found in the Chamba copper-plate, issued by Soma-Varman and Asata⁵⁴ (A.D.1060). Chamba is identified as the capital town,⁵⁵ lies on the right bank of the river Ravi. Chamba town is sited on a plateau above the intersection of the Ravi and the Sal or Saho.⁵⁶ Sal or Saho, is mentioned in the Vamshavali by the name of Salika. The Sal is created by two streams, the Malund Nala (to the right) and the Puroli nala (to the left).⁵⁷

Along with Chamba, we get to know about the administrative units e.g. the name of the village Kuloti, in the Panthila mandala; Bhadravah in Tavaska district; the other names of the settlements like Sarahula & Dhalyaka in Lartuka, and Mangala.⁵⁸

Thundu: We get the reference to Thundu in the Thundu copper-plate, issued by Asata⁵⁹ (A.D.1080).⁶⁰ Thundu is in Bhattara mandala. The granted lands were perhaps corresponds with the Hol-Gudhyalpargana, in the Hol valley. The other localities which are referred in the inscription are Dalima and Vanjillika.

As far as Kulait is concerned, if we see it in the map, it is located along the Ravi and behind the small mountain where we have noticed a water divide, means that the ruler had tried to establish, extend and consolidate his position in the linear way of Ravi to secure the geographical security of his domain.

CONCLUSION:

The inscriptions show that from A.D.950 onwards, the process of issuing the land charters (in the form of copper plate inscriptions) started in Chamba. These land charters were donated by the king's of the Chamba state viz. Brahmour copper-plate by Yugakara-Varma, Sungal copper-plate by Vidaghda-Varman, Spurious-Sai copper-plate by Vidaghavarman, Kulait copper-plate by Soma-Varman, Chamba copper-plate by Somavarman and Asata and Thundu copper-plate by Asatavarman. These land charters provide an authentic data, reveal the agriculture and agrarian system of Chamba during the early medieval period. The Chamba land charters refer to the donation of plots of land only, but along with that we also get the references to the name of the other rural settlements [i.e. gram (villages)] as the donated area's boundaries. The geographical distribution of the settlements made us to understand about the political, socio-religious and cultural landscape of the region and also variations in the typology of rural settlements, types of land, methods of irrigation and routes & linkages to construct the history of Chamba.

REFERENCES :

- ¹ 'Seidlungs Geographie'-The historiogenetic approach, most appropriate for studying: (1) the degree of continuity of territorial organization, and (2) problems of interaction between man & environment. See. Singh, R.Y.(1998). Geography of Settlements. New Delhi: Rawat publications,p.11.
- ² Vogel, J.Ph.(1994). Antiquities of Chamba,part I. Archeological Survey of India, Govt. of India, New Delhi, plate xvi,no.1-4,p.137.
- ³ Vogel, J.Ph.op.cit.,pp.141-145.
- ⁴ Chatrarhi is an ancient and large village on the left bank of Ravi. Handa, O.C. (2005).Gaddi Land in Chamba: Its History, Art & Culture. New Delhi: Indus Publishing,p.143.
- ⁵ Vogel, J.Ph.op.cit,p.138.
- ⁶ Vogel, J.Ph. op.cit.,plate xi,no.9,p.145.
- ⁷ The village of Tur was very important as four inscriptions were all found on the same spot inside the village. The present geneology in the inscriptions tells us the existence of the village as a unit from the remote past. The continuous issuance of the inscriptions from the same place suggests its importance geographically and socially. The inscription,no.17(Vogel, J.Ph. op.cit., plate xixa,no.17,p.172) tells us the old relationship existed between Thakkika's [(the samanta of Vidaghdha-Varman (A.D.960)] ancestors and the ancient rulers of Brahmour. The inscription no.10 (Vogel, J.Ph.op.cit.,p.147) refers to the image of Vishnu.No.18 inscription (Vogel, J.Ph. op.cit., plate xixb,p.174.) recorded the image of Kartikeya.No.19 inscription (Vogel, J.Ph. op.cit., plate xixc,p.174) refers the image of Bhagvati. So, we can see the changes occurred in the cults of the religion in the same space but with the change in time.
- ⁸ Vogel, J.Ph. op.cit.,plate xii,no.10,p.147.
- ⁹ Ibid.,plate xi,no.11,p.148.
- ¹⁰ Ibid., plate xiii,no.12,p.150.
- ¹¹ Ibid., plate xv,no.13,p.154.
- ¹² Translated by Prof.Sushma Sharma,Department of Sanskrit,University of Jammu.
- ¹³ Vogel,J.Ph.op.cit., plate xx & xxxviiia,no.20,p.176.
- ¹⁴ Ibid.,plate xx,no.21,p.177.
- ¹⁵ Ibid.,plates,xxi-xxii,no.22,p.178.
- ¹⁶ Hutchinson, J. and Vogel. J.Ph.(1993). The History of Punjab Hill States ,vol.II, rpt.Govt. Printing Lahore, Dept. of Language &Culture, Himachal Pradesh, p.292.
- ¹⁷ Siya consists of a few houses which are only inhabited in summer by cowherds, who graze their cattle on the rich pastures of the Siya Dhar(A.D.1910) .See. Vogel, J.Ph. op.cit.,plates xxii & xxvii, no.27, p.200.
- ¹⁸ Ibid.,plates xxvii & xxviii,no.28,p.202.
- ¹⁹ Ibid., plates xxviii & xxxviiib,no.29,p.205.
- ²⁰ Ibid.,plates xxix & xxx,no.30-32,p.206.
- ²¹ Ibid.,plates xxxi & xxxii,no.33,p.216.

²² Ibid., plate xxxiii, no. 34, p. 224.

²³ Ibid.

²⁴ Ibid., plates xxxiv & xxxvi, no. 36, p. 237.

²⁵ Ibid., plates xxxv & xxxviic, no. 37, p. 239.

²⁶ Ibid., plates xxxviid & xxxviii, no. 38, p. 239.

²⁷ Ibid., plate xxxv, no. 39, p. 240.

²⁸ Ibid., plate xxxvi, no. 40, p. 242.

²⁹ Ibid.

³⁰ The place is only inhabited by some herdsmen from Kilar during the months of Savan, Bhadon and Asuj. In the cattle-pen a few carved fountain slabs, probably removed from some neighbouring spring have been set up for worship (A.D. 1910). Vogel, J. Ph. op.cit., plate xxxvi, no. 41, p. 243.

³¹ Ibid., plate xxxvi, no. 42, p. 244.

³² Ibid., plate xxxvi, no. 43, p. 244.

³³ Ibid., plate xxxviii, no. 44, p. 245.

³⁴ Ibid., plate xxxviii, no. 45, p. 246.

³⁵ Ibid., plate xxxviii, no. 46, p. 247.

³⁶ Vogel, J. Ph. (1994). *Antiquities of Chamba*, part I. Archeological Survey of India, Govt. of India, New Delhi, plates xxxix & xl, no. 47, p. 248.

³⁷ The idol in the temple belonged to the sixteenth century A.D. But the temple belongs to the early medieval period. According to Herman Goetz, Markula Devi temple is younger than that of the Shakti Devi at Chatrarhi. Goetz, Herman. (1955). *The Early Wooden Temples of Chamba*. Leiden: E.J. Brill, p. 101. According to J. Ph. Vogel also, Markula temple is a work of Kashmir art of the period soon after the death of queen Dida (A.D. 1003), probably after the reign of Anantdeva (A.D. 1028-63), who after the preceding years of chaos had made a vigorous attempt to restore Kashmir's suzerainty over the Panjab Hill states. Though Lahul is not mentioned, it must also have been amongst his conquests. Vogel, J. Ph. op.cit., p. 103; Ibid., plate xxxix c and xl, no. 48, p. 249.

³⁸ Chamba-Lahul area is situated on the banks of Chandrabhaga. Chandra and Bhaga originated from the Baralacha pass unite at Tandi and form one river of considerable size which enters Chamba-Lahul at Thiroth. The valley formed here by Chandrabhaga is known as Pattan valley. Honda, O.C. (2001). *Buddhist Western Himalaya*, part 1. New Delhi: Indus Publishing, p. 72. Markula (Udaipur, Lahul) might have been remained a kothi in the Pattan valley until the reign of Sahilavarman (c.A.D. 920). Handa, O.C. (2005). *Gaddi Land in Chamba: Its History, Art & Culture*. New Delhi: Indus Publishing, p. 49; Ray, S.C. (1970). *Early History and Culture of Kashmir*, 2nd edition. New Delhi: Munshiram Manohar Lal, p. 230. Here are the ruins of the two forts on both sides of the Chokhma Nala, which shows that it was seat of a rana there. Vogel, J. Ph. op.cit., p. 14-15.

³⁹ Vogel, J. Ph. op.cit., plate no. 50, p. 252.

⁴⁰ Ibid.

⁴¹ Ibid., plate xvi, fig. 15, no. 14, p. 159.

- ⁴²Ibid.,p.6. It is described in the Vamshavali, as the scene of the asceticism of the father of Meru-Varman.
- ⁴³Presently, we find several rest houses for travelers, shaded by mulberry trees at the place where the road from Ulansa to the village Brahmour crosses the ridge near Khani. They consist of open wooden pavilions known as bilang (A.D.1910).See.Vogel,J.Ph.op.cit.,p.160.
- ⁴⁴Matha is a school or religious college; a temple; a monastery. Sircar, D.C.(1966). Indian Epigraphical Glossary. Delhi-7: Motilal Banarsidas. According to Seema Bawa, in Brahmour it was a Shavite centre. See. Bawa, Seema,(1998). Religion & Art of the Chamba Valley. Delhi: Agam Kala Prakashan,p.47.
- ⁴⁵Vogel, J.Ph. op.cit., plate xvii,no.15 p.164.
- ⁴⁶Hutchinson, J. and Vogel.J.Ph.op.cit.,p.290.
- ⁴⁷Sircar,D.C.(1966). Indian Epigraphical Glossary.1st edition,Delhi-7:Motilal Banarsidas,p.309.
- ⁴⁸Vogel, J.Ph. op.cit.,plate xviii,no.16 p.169.
- ⁴⁹Hutchinson, J. and Vogel.J.Ph.op.cit.,p.290.
- ⁵⁰Vogel, J.Ph. op.cit., plate xviv,no.24 p.182
- ⁵¹Hutchinson, J. and Vogel. J.Ph. op.cit., p.291.
- ⁵²In Chamba, the word goth, derived from Sanskrit, is particularly applied to a settlement of shephards.???????
- ⁵³Hutchinson, J. and Vogel. J.Ph. op.cit., p.6.
- ⁵⁴Vogel, J.Ph. op.cit., plate xviv,no.25 p.187.
- ⁵⁵It was the only settlement that could possibly be called a town. It must be like that even as we speak of towns, the population involved was rather small. But Chamba was the only mountain town on the banks of the Ravi River that consistently retained its prime position in the Ravi valley. Vigne, who travelled to Chamba in 1835, estimated that the town of Chamba had about 1000 houses with 4000-5000 population which during 1904 became 6000 approximately. It point towards the human response to the area. Resources generated by the local economy sustained them.See. Singh, Chetan.(2018). Himalayan Histories. New Delhi: Permanent Black,p.262. It shows the capacity and potential of the town Chamba.
- ⁵⁶Vogel,J.Ph.op.cit.,p.9.
- ⁵⁷Ibid.,p.12.
- ⁵⁸Ibid.
- ⁵⁹Vogel,J.Ph.op.cit.,plate xxvi,no.26,p.197.
- ⁶⁰Hutchinson. J &Vogel,J.Ph.op.cit.,p.292.