

LANGUAGE, CULTURE AND HERITAGE OF WESTERN HIMALAYAN REGION: A STUDY OF DISTRICT CHAMBA IN HIMACHAL PRADESH

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Introduction

Himachal Pradesh, popularly known as Dev Bhoomi, has its length from the North Western Chamba to the Southeastern trip of Kinnaur ranging 355 Kms and maximum breadth from Kangra to Kinnaur in the near North-East 270 Kms. It lies between $30^{\circ}22'44''$ to $30^{\circ}12'40''$ N (latitude) and $75^{\circ}47'55''$ to $79^{\circ}04'20''$ East (longitude).

Being the major part of world is highest mountains ranges, this state is located in altitude between 450 meters to 6500 meters above the main sea level. Himachal 'the abode of snow, is world famous for its heart throbbing dales, high hills, various valleys, five major rivers and their tributaries with dense and evergreen forest all of which are rich in mineral and other material resources or in culture and human values. It shows its boundaries with Jammu and Kashmir in the North, Punjab in the North West, Haryana in South and South West with Uttrakhand. Due to its international boundary with Tibet, its occupies important position (strategic point of view) in Framing Foreign Policy and Security Policy of India the composite world Himachal in the derivative of the combination of the two Sanskrit words. 'Hima' means snow and 'Achala' means mountain and denotes snowy mountains area 55673 sq. kms.

Shivalik's or outer Himalayas (Attitude 350-1500 m).

Inner Himalayas or Mind Mountains (1500-4500 m Chamba Region).

Great Himachal Range or Alpine Zone (4500 M and above (Hardeep Thakur 2009).

Methodology

In the present study researchers has been used secondary source to carry out the whole study. In this work, the study has been done by textual and contextual method more focused and specific work has been carried out in this research paper.

Maru, the Founder of Chamba Dynasty

The credit for the foundation of Chamba dynasty goes to Maru, who was at fist a religious devotee, whole life was given to tapas or self mortification. Afterwards he got married and had three sons. When they reached manhood, he bestowed a Kindom on each of them. This event is believed to have occurred about the middle of the 6th century. Maru's rule was not a long one. After the states foundation, he hended it over to his son and returned to Kalpa where he again become a Sadhu. It seems that after Maru several Rajas ruled but only the manus of Jaistambh, Jalstambh and Mahastambh are mentioned. Raja Lakshman Singh (1935 to 1948) was the last King of Chimba (Rajender Attri 2010)

Languages in District Chamba Himachal Pradesh

Western Pahari which is by usage known as Pahari is spoken by 90% people of the Pradesh. The Indo Aryan languages spoken in the Northern India from Nepal to Bhadarwah in Kashmir have been divided into three groups. At for eastern side, it is Eastern Pahari, at the Western; it is western Phari, between the two. This monoclature was given to the languages at a time when the study of languages had not even been taken up in the sense in which it is being done now in the 1881 census; 5,86,218 persons returned their languages as Pahari in Sirmour, Shimla hill states, Bilaspur and Mandi. Similarly, Pahari was returned by 6,40,370 persons from Kangra and Shimla district.

Pahari language is spoken over an area extending from Jaumsar Bawar in the Dehradun district of 4P. (Now Utrakhand) to Bhadawah in Kashmir the main dialect of the Pahari language have been enumerated as Janusari, Sirmauri, Baghati, Keonthali, and Chambali etc. this classification was formally done by Dr. Grierson in his famous work "Linguistic survey of India" main basis of his classification was the existence of erstwhile princely status then comprising this area. Whereas, recent studies have shown that there is a complete and unique similarity in the vocabulary, pronunciation and grammatical structure of all the dialects stated above.

The origin of the pahari languages is Shorsent or Nagar apbhransh. Shorseni apbhransh has also been the basis of Braj, Haryanvi, Panjabi, Rajasthani and Gujrati. In the case of Pahari, however, special feature has been a queer blend of that language with kil-kurati which were the dialects of the aborigines of this area. This blend has given rise to certain specializations in the Pahari languages which maps it different not only from Hindi and Punjabi but also Dogri linguistically; the Pahari language also has some characteristics of its own, which distinguish it from other neighboring languages. Some languages are even of the opinion that despite the fact that the pahari languages is surrounded by Hindi, Dogri and Panjabi languages, it is more closely akin to Rajasthani than to any other neighboring languages. The main region behind this assessment is stated to be that Rajasthan and the hilly areas were once inhabited by the some sector of people i.e. Khasha, Gujjar, Rajput etc. Whatever the historical background may be there are certain specific features of the Pahari languages cannot be ignored in its scientific evaluation.

All five languages spoken by the people of district Chamba.

George Grierson a prominent scholar and the author of the "*linguists survey of India*", broadly divided the Himalayan of India, broadly divided the Himalayan range into three regions:-

Eastern Pahari Region

Central Pahari Region

Western Pahari Region

District Chamba falls in the third region that is the Western Pahari region that is the Western Pahari region in Himachal Pradesh.

Pronunciation

Phonetically, the Pahari languages has more phonetics than Hindi or Panjabi have in addition to the ten main vowels of Hindi, Pahari has two more vowels, the first of them being 'e' and 'an' another vowel is 'o' its pronunciation is like, that of 'o' in the English word 'black'.

Script

Formerly pahari used to be written in the *Tankari* script. It was in this script that their farmans. Tankari is a modified from the sharda scripit and it remained popular throughout the *Shivialik hills* *Tankari* is too inadequate to present all the phonemes and phonetic variations of the pahari languages, pahari, at present, is written in *Devnagri script*.

The folk songs of district Chamba are melodians and rhythemim, and trace their origin to a rich folk tradition thons are love, chivalry; villages go strips, sacrifices prayers and seasons.

In Chamba the folk song are linked with moods that spring up with varying seasons. Suihi is sung in praises of Rani Naina Devi of Chamba who sacrificed herself and was instrumental in bringing water to Chamba town. Another song Kunjadi depicts flying of swans symbolizing the approaching range seasons besides scores of a level songs are also current languages (Mian Goverdhan Singh 1988)

Some local languages (dialects) spoken by District Chamba:

Chambiyali- this local languages spoken by main town in district Chamba.

Churahi- Spoken by namely tehsil Church in their local use day to day life.

Pangwali- this language spoken by region in Pangi as local use by the local people.

Gaddi- Mainly this language spoken by the Gaddi Tribe in district Chamba in presently.

Bhotti- This language spoken by Bhatt living in the bhandiyadi region of District Chamba (nearby Baraghar).

Culture of district Chamba in Himachal Pradesh

The culture of district Chamba is very rich living patterns food and dress, in particular are different from the Panjab and Jammu Kashmir valley. But a constant change is silently taking place in this context. About few decade ago, most men were shirts (Cholu) and salwar (Suthan) women attired themselves in shalwar-kameez and chadar over their heads. They also wore traditional ornaments. But now we see a deviation in the dress of both genders. Since 1950-60 onwards there has been a shift in dress, foot wear, and ornaments. Due to local, regional and migration, mobility and interaction both men and women took different. Although, salwar-kameez is still popular among both the genders, yet shirts, trousers and even hems are being worn openly. In words, the pyjama has replaced the shalwar. However people in the rural one are even today tied to conventional dress. The turbon called (Safa) was a symbol of grace and density is no longer in vogue.

Due to the improved means of transport, horses and donkeys used rarely. In this study area many people working traditional type of farming ships goats, bulls, cows and buff allow for the need of that families and as well as individual. Its at depends the geographical situation of that region due to modernization and their negative impact of the district Chamba the all traditional types of farming occupation ritual, beliefs and traditions are experimental for the originally of the nature. So all the respectively by our policy maker, external and inherent of that region should be promote the local culture because enhancement in the welfare of that region and the people should be remained and promote their tradition, culture one generation to other generation for protecting and promoting the Himalayan biodiversity and their merit for bitterness and progress in the Himalayan region especially district Chamba region.

Heritage of district Chamba in Himachal Pradesh

There are number of heritages in the Himalayan Region especially district Chamba like fair, festival, temples, paintings, painter which are extension for their originality and laziness of that promotion for emulative and progressive way to protect in the state and national or international level heritage of the Himalayan Region especially district Chamba Region.

The land of Gods- Dev-bhoomi is universally reclaimed for its folk art, music, culture, and handicrafts this has been maintained and carried through generation for ages. Fairs, folk music, Devata, wrestling (Chings), Nails, pelgrimages, jataras and many other similar activities are common in all part of the state the belief of local popular in these traditions and their importance in day to day life is widely expected in the state. Hence, all are the identity of the people particularly district Chamba region.

Fairs

Minjar Fair

Minjar means '*Maize flowers*' this fair is celebrated in the Chamba 'Chowgan'. It starts on the second Sunday of the month of sawan and continues for 7 days one the last-day, devotees offer Minjars and coconuts to *God Varuana* at Ravi River. This is being celebrated on the eve of victory of Partap Verman of Chamba against Kangra Ruler.

Sue Mata Fair

'Rani Sunana' were devoted her life for the scarcity of water in the town Chamba. After scarify of her life the fountain has been spring out in that place and every years for the devotion of Rani's life fair were celebrated by the women and children in the month of April in that place .

Manimahash Yatra

We called Dev Bhoomi in Himachal Pradesh especially Chamba district the history over that fair were Raja Sahil Verman due to the demand of the son form Lord Shiva. After the confirmation of *Charpet Nath* Raj Guru of him has advised that make 84 temple for Nath community after the construction of temple Raja got son and till that

date every years the Manimahash temple for the main attraction of main, by *Lord Shiva* in the Bhamour Region in district Chamba.

Important Temples in District Chamba

Laxmi Narayan Temple group of six temple:

Chmuda Temple

Chorasi Temple

Laxnona Devi Temple

Mindhull Mata Temple

Important Places

Khajeyar is a tourist spot-cum-religious place also taken place in not in H.P. as a mini Switzerland in the world map.

Goadsur Dall lake in tehsil churah away from 27 kms as a spiritual place in the devotions of Lord Shiva.

Handkerchief (Art)

Chamba Rumal

Rumal means handkerchief these are usually square in shape and ablogn shapes one of the finest specimens of this art depicting the battle of Kurukshertra was presented by Raja Gopal Singh of Chamba to British presence in the 19th century A.D. and its is now in the Victoria and Albert Muslum. With large flat areas of bold colour and simple compositions, was associated with the Rajput courts of north western India. These courts followed the Hindu religion. The painters in the Rajput courts chose stores of god and mythical herois for their themes. The life of the lord Krishna was popular is every period of Rajput art Raja Bhuri singh had also created a new interest in this craft. Expressions in the Rumall are: Ras-Leela, Ganesha with Ridhi and Sidhi, Radha, Krishna, Shiva-Parvati are famous in that region.

Folk Dance

Folk dance is a dance that developed among the common people, without the aid of choreographer or organizers. Folk dance in something called culture dance when it celebrated the traditions of a specific ethnic group. Folk dance and ethnic dance are closely related. However, some experts consider ethnic dance a type that is always performed in its original form.

Shain (Churahi Dene) : By male artists only during religious 'Jatra' in Chamba district.

Gaddi Dance: Both male and female perform their nati for their ditties.

Conclusion

The following steps need to be taken to promote the culture heritage and language of the Western Himalayan region especially in the district Chamba, Himachal Pradesh.

The government of Himachal Pradesh and the Centre Government must provide and promote better facilities and living standard for those communities who are performing and promoting languages cultures and heritage in particular areas.

The educational, cultural and research institutions can be carried out in that region.

The University of the HP and India's Universities should introduce the subject of archaeology, musicology and heritage management at college and university level. So as to promote greater awareness and understanding of the ancient historical heritage of Himalayan Region especially in the district of Chamba in Himachal Pradesh.

At last but not least we can say that, the Western Himalayan region are the corn-stone of the languages, culture and heritage in that region especially the district Chamba for their natural beauty geographical indications, literature, ecosystem, tradition, art, culture, festival and fairs for creating a different image in the rest of the whole society in a different and better way.

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