



To
Mrs. Devika Pani and
Dr. Svetoslav Roesich
With best compliments
From K. S. Vardya

District Public Relations Office
Lahaul & Spiti District
At Kullu (P.O. 7-1)

LAHAUL & SPITI
Independence Day Celebrations 1976

TRIBAL FAIR

Mrs. Satyavati Parmar and Dr. Y.S. Parmar
fascinated by the traditional grace and beauty of
the Lahauli dress.



Independence Day Celebrations
14th to 17th of August, 1976

Tribal Fair
○
SOUVENIR

Dedicated to

the genius
of the tribals
who dwell on
the borders of the
'divine souled' Himalayas

— S. S. Parmar I.A.S.
Deputy Commissioner
Lahaul & Spiti Keylong



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MESSAGE



सत्यमेव जयते

Governor
Himachal Pradesh

Raj Bhavan
SIMLA
July 13, 1976



I am happy to learn that a 'Four-day Tribal Fair' is being organised on the occasion of the Independence Day celebrations, at Keylong.

My wife and I have unforgettable recollections of our visits to Lahaul & Spiti and of our four day trek from Lithang to Sumdoh, of the joyous welcome of "jule-jule" wherever we went, of the special problems of the people and of their music and dance. With the opening of the road from Kaza to Sumdoh which I had the pleasure of inaugurating, with the formulation of the Tribal Sub-Plan and with the vigorous implementation of the 20-Point Economic Programme of our Prime Minister, with its special emphasis on tribal areas, a new dawn has opened for the weaker sections of our society. I hope the 'Fair' will highlight the Government programmes and policies relating to the development of tribal areas, the achievements and the prospects ahead, and at the same stress the life and culture of the people, and the need to build up our country with discipline and dedication without jeopardising our cultural roots.

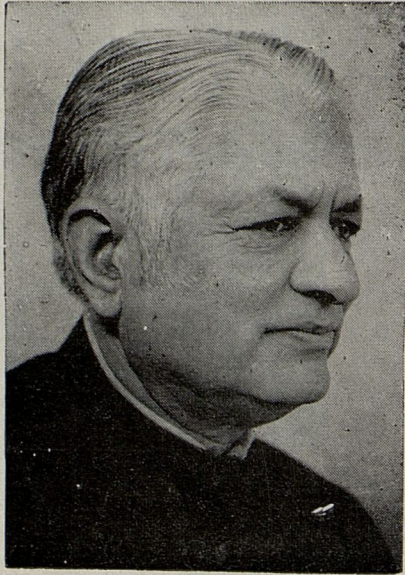
My greetings to the people and my good wishes for the success of the 'Fair'.

Sd/-

(S. CHAKRAVARTI)

Tribal Fair

□ 1



MESSAGE



Chief Minister
Government of Himachal Pradesh
Simla-2

I am happy to know that a 4-day tribal fair is being held on the occasion of the Independence Day celebrations at Keylong.

It is encouraging that the fair would highlight the achievements of the State Government in the matter of 20-Point Programme of our dynamic Prime Minister Smt. Indira Gandhi as also project to the tribals the other programmes aimed for their welfare in their areas.

The tribal welfare in the State is getting special attention and all round development is envisaged under the tribal sub-plan which will go a long way in improving economic conditions of those who are guarding our borders.

I hope the fair would be participated in large numbers by the tribal people and the management would ensure that the traditional art and culture is projected in its right perspective in these fairs.

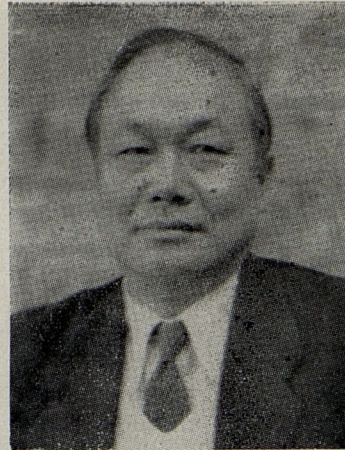
I wish the fair a success.

Sd/-
(Y.S. PARMAR)

MESSAGE

Chief Secretary
Government of Himachal Pradesh
Simla

July 28, 1976



I am glad to know that the Independence Day is being celebrated at Keylong this year as a four-day Tribal Fair from 14th to 17th August.

Any attempt to highlight the tribal culture, especially that which thrives on our Himalayan borders, and to help the tribals join the mainstream of life in the country, is to be welcomed.

I extend my heartiest felicitations to the organisers of the Fair and wish them success.

Sd/-
(L. HMINGLIANA TOCHHAWNG)

Tribal Fair

□ 3



MESSAGE

सदस्य, हिमाचल विधान सभा
शिमला
३१ जुलाई, १९७६

अत्यन्त प्रसन्नता की बात है कि जिला लाहुल-स्पीति हर वर्ष की तरह इस वर्ष भी स्वतंत्रता-दिवस बड़े आकर्षक तथा मनमोहक ढंग से मना रहा है। निःसंदेह ऊँचे हिमालय में बसे, भारत-सीमा पर रहने वाले इस जिले के लोगों का इस महान दिवस के मनाने का तरीका सबसे भिन्न है।

अपनी परम्परा के अनुसार वेशभूषा में सुसज्जित नर-नारी अपने हृदयों में देश-प्रेम के उमड़ते सागर लेकर, एकत्रित होकर बड़ी श्रद्धा तथा प्रेम से इस दिन को मनाते हैं। जिस उत्साह से यह दिवस यहां मनाया जाता है, उतना और कोई त्योहार नहीं मनाया जाता। जिस तरह यहां के लोग प्रधान मन्त्री के बीस-सूत्री कार्यक्रम को सफल बनाने के लिए अग्रसर हैं, वह बहुत सराहनीय है।

मुझे पूर्ण विश्वास है कि भविष्य में भी यहां के लोग इसी प्रकार इस महान दिवस को मनायेंगे तथा प्रधान मन्त्री श्रीमती इन्दिरा गांधी के आदर्शों को सफल बनाने के लिए तत्पर रहेंगे।

जय हिन्द। शुभ कामनाएं।

लता ठाकुर

A Brief Introduction Lahaul & Spiti

Constituting the north-eastern part of Himachal Pradesh, the district of Lahaul and Spiti is bounded in the east by Tibet and Kinnaur, in the north by Ladakh district of Jammu and Kashmir, in the west by Chamba district and in the north by Kulu district of Himachal Pradesh.

The district lies between north latitude 31° 44' 57" and 32° 59' 57" and between east longitude 76° 46' 29" and 78° 41' 34".

Prior to its coming into existence in April 1960 as a separate district Lahaul and Spiti formed part of the erstwhile Kangra district. As a separate district it had an area of 12,210 square kilometres with a total population of 20,453 (males 11,519, female 8,934).

In January 1975 four Patwar/Panchayat circles viz. Tindi, Udaipur, Triloknath and Miyarnala in the Pangi tehsil of Chamba district, with an area of 191199 hectares, were transferred to join the district of Lahaul and Spiti. According to 1971 census the total population of the district is 27,568 which includes, of course, 4,030 souls of the newly merged area. The density of population is about 2 per sq. kilometre.

According to 1971 census the literacy percentage in the district has gone upto 27.3 as against 17.5 in 1961. Out of the ten districts of the Pradesh Lahaul and Spiti occupies the sixth position, the first being Simla (38.9) and the last being Chamba (18.5).

The area is marked by high mountain ranges and narrow river valleys. The mountainous peaks range from 17,000 ft. to 23,000 ft. above sea-level. The district is divided into two administrative sub-divisions, viz. Lahaul and Spiti which are also two natural divisions formed by the Kunzum range in between. The two divisions have in between the Kunzum and Baralacha Passes open only for a few summer months of the year. Looking to the natural parts of the Lahaul sub-division we have Chandra Valley, Bhaga Valley, Chandra-Bhaga Valley, plains of Lingti and the mountaiouns ranges lying between Chandra and Bhaga rivers. As regards the Spiti sub-division it is also divided by the Main Himalayan Range—the Spiti Valley including all small valleys formed by the tributaries of the Spiti river on one side and the valleys of Paraichu and Tsarab rivers on the other side.

Lahaul

As the name suggests the Chandra Valley is drained by river Chandra which takes its origin in Baralacha Pass (16041 ft.). The length of this river from its source to Tandi, where it ultimately joins Bhaga river, is 130 km and it has an average fall of 42 feet per km. Similarly, the Bhaga river has a length of 75 km from its source in Baralacha Pass to Tandi and has an average fall of 78 feet per km. Tandi is the confluence point where the two rivers meet to form the Chandra-bhaga or Chenab and passes through the Pattan Valley.

Following are the important villages of Lahaul sub-division :

Valley	Village	Population	Altitude (Ft.)
Chandra Valley	1. Sissu	168	10600
	2. Gondhla	444	10500
Bhaga Valley	1. Keylong	1173	10450
	2. Kardang	236	10600
Pattan Valley	1. Goshal	501	10250
	2. Lote	206	12250
	3. Shansha	394	12200
	4. Jahalman	385	10200

With the merger of Chamba-Lahaul, Udaipar (population 197) and Triloknath (population 594), two important villages, are further additions in Pattan Valley.

Spiti

The Spiti Sub-division is drained by the river Spiti which has its source in the Kunzum Pass (Ht. 15000 ft.). It is 147 km in length and has an average length of 32 ft. per km. Ultimately the river joins Sutlej at Khabo in Kinnaur district.

The important villages in Spiti are ;—

S. No.	Village	Population	Altitude (Ft.)
1.	Lossar	262	12600
2.	Rangrik	459	11900
3.	Tabo	219	11300
4.	Kee	378	12000
5.	Kaza	497	11900
6.	Sagmam	257	12300

Climate and Rainfall

The district experiences very little rainfall, the average being 315.40 millilitres, most of which is received during the period from June to September. Monsoons are hardly felt as they do not cross the high mountain ranges situated at the south of the district. However, during the months of December to May, much greater precipitation is caused by the storms originating from the Persian Gulf and Arabian Sea, resulting in heavy snowfall during these months. The seasons in Spiti do not differ much from that in Lahaul, though spring is delayed and winters are much longer than in Lahaul. The day temperature in the months, from June to September, is fairly high and while it is warm in the daytime, the nights are cold. From October onwards the temperature starts falling. From December to February the area remains in the grip of severe cold.

Accommodation for Tourists and Visitors

Place	Accommodation	No. of Sets	Distance
Manali	Tourist huts, bungalows		0
	Forest Rest House & P.W.D. Rest House		
	P.W.D. Rest House		16 Km.
Kothi	Forest Rest House		

Lahaul

Khoksar	P.W.D. Rest House	5 sets	60 Km.
Sissu	„	2 sets	14 Km.
Gondhla	„	2 sets	14 Km.
Keylong	„	6 sets	14 Km.
Kirting	„	2 sets	19 Km.
Jahalman	Forest Rest House	2 sets	8 Km.
Thirot	P.W.D. Rest House	2 sets	10 Km.

From Thirot to Triloknath Temple

			Distance from Keylong
Udaipur	P.W.D. Rest House	3 sets	56 Km.
Jispa	„	2 sets	24 Km.
Patseu	„	2 sets	46 Km.
Tindi	„	2 sets	26 Km.
Distance from Gramphu†			
Chhatru	P.W.D. Rest House	2 sets	16 Km.
Chhota Dara	„	2 sets	40 Km.

†Gramphu is 55 Km. from Manali on way to Khoksar.

Tribal Fair

A few glimpses in retrospect :

Tribals' March to Prosperity

LAND REFORM MEASURES

In the first phase 500 landless persons (39 in Lahaul and 461 in Spiti) were granted 2436 bighas and 6 biswas of land. All these persons have been given possession of land and mutations have been attested in their favour. An amount of Rs. 2,49,500 (Rs. 39,500 in Lahaul and Rs. 2,10,000 in Spiti) has been distributed as interest free loan amongst the landless persons. The number of allottees in the first phase who have been provided interest free loan upto 3rd July, 1976 is 29 in Lahaul and 194 in Spiti. The total amount advanced to the first allottee of land upto 3rd July, 1976 is Rs. 1,11,500 out of which Lahaul had Rs. 14,500 and Spiti Rs. 97,000.

Of all the landless who have been given land 100 persons have already put their land under cultivation.

In the second phase the total number of eligible persons is 588 out of which 379 are in Lahaul and 209 in Spiti. The area granted is 1328 bighas and 15 biswas.

Proprietary rights have been conferred on 736 occupancy tenants in Lahaul and 172 in Spiti.

FORESTS

Under regeneration of forests in 1974-75 Rs.56, 696 were spent on maintenance of nursery, kail sowing and purchase of cuttings of willow and poplar. Timber and fuelwood worth Rs. 1,80,980 were supplied to Government offices and local residents of the district from depots at Sissu, Keylong, Hansa and Kaza. Repairs to roads, paths and bridges were carried out at a cost of Rs. 2,991 and to various forest guard and inspection huts at a cost of Rs. 15,000. An amount of Rs. 6,108 was spent on forestry implements.

Under the scheme of Development of Pasture and Grazing Rs. 20,000 were spent on special repairs to the kuhls.

On 19.57 hectares of land willow and poplar were planted at a cost of Rs. 85,939.

Under consolidation and demarcation of forests Rs. 99,998 were spent on kail sowing in polythene bags, direct kail sowing on 14 hect., transplanted, construction of stone fence wall, maintenance and creation of nurseries.

An expenditure of Rs. 4,11,900 was incurred as price of fuel wood and timber to meet the requirements of Lahaul and Spiti Valley.

Under the scheme Communication and Buildings repairs to roads and paths were carried out at a cost of Rs. 25,997 and repairs of buildings entailed an expenditure of Rs. 22,000.

Under a scheme Development, Pasture and Grazing an amount of Rs.64,997 was spent on construction of stone-fence wall, repair of kuhl and grass sowing and seed collection.

Farm forestry entailed an amount of Rs. 90,000 on creation and maintenance of nurseries, construction of stone fence wall and raising of poplar and willow plants.

Under Soil and Water Conservation Scheme Rs. 50,000 were spent on construction of stone fence wall, check dam and spurs.

EDUCATION

The district has made considerable progress in the sphere of education during the last year. The enrolment in school has gone up to 3410. Out of these 1005 are girl students. About 80% children of 6 to 12 years age-group are receiving education in schools.

Steps have been taken to remove illiteracy among the adults. Ten centres have been established for the purpose.

Under the 20 Point Economic Programme of the Prime Minister of India, Book Banks have been opened in almost all the schools in Lahaul Block. Education Department has been spending Rs. 50,000 every year on the nutrition of 1250 children of 6 to 9 years age-group.

Free education is being imparted in the district upto Secondary stage. Free text-books, writing material and clothing are provided to the poor students studying in Primary and Middle classes. Rs.1,20,000 have been paid to the students as tribal stipend.

About 250 students are being benefitted by the free hostel facilities provided in the district. About Rs. 3,21,000 are being spent every year for the purpose. A new free hostel with 25 seats is being opened at Triloknath very shortly.

PUBLIC RELATIONS

The Department of Public Relations has installed 70 Community Listening Sets in the district out of which 52 are in Lahaul sub-division and 18 in Spiti sub-division. There is a District Sub-Centre at Keylong and two Maintenance Centres, one at Keylong and the other at Kaza which attend to the running of the Community Listening Sets put under the charge of care-takers in various villages. Besides issuing of dry battery packs, free of cost, to the care-takers after every three months, repair works are also carried out by the Radio Mechanic and Assistant Radio Engineer.

There is also a Mobile Cinema Unit which shows feature and documentary films and also news-reels to the public. Public Address Equipment Service is rendered on all important functions, including V. I. P.s' visits.

Two Information Centres are in the district, one at Keylong and the other at Kaza. Besides papers, magazines and photographs on display, publicity literature is also made available to the people.

With a view to giving wide publicity to programmes and policies of the Government as also all types of developmental activities, press telegrams are issued by the District Public Relations Officer. The number of Press Messages issued in the district for the years 1972, 73 and 74 were 72, 58 and 59 respectively. In 1975 the number rose to 128 and in 1976 till the date of writing this report (16th July) the number had gone to 106. Besides, press telegrams are also issued from the office of the Assistant Public Relations Officer at Kaza.

The Public Relations has also been instrumental in arranging numerous meetings and activities attuned to the Government programmes and policies.

CO-OPERATIVE

At present 56 societies are functioning in Lahaul Block which are detailed as under : -

1. Agricultural Credit Societies	31
2. Consumer Stores	4
3. Non-Agricultural Credit Societies	2
4. Primary Marketing Societies	1
5. Other Societies	17
6. Tehsil Union	1
	—
	56

Targets and Achievements

During the year 1973-74 the Government provided managerial subsidy to 8 societies amounting to Rs. 500 each, Government share capital contribution for three societies amounting to Rs. 5,000 each, and furniture and fixture grant

8

for 3 cooperative stores amounting to Rs. 2,000 each. The target had already been achieved. In 1974-75 managerial subsidy to 8 Cooperative Societies had been sanctioned amounting to Rs. 500 each, managerial subsidy for 3 Consumer Stores Rs. 1,200 each, furniture and fixture grant for 3 stores amounting to Rs. 2,000 each, share capital contribution for 3 Agricultural Service Societies amounting to Rs. 5,000 each and subsidy for rural godown to one Agricultural Service Society amounting to Rs. 6,375 as grant and loan of Rs. 19,125 had been sanctioned, During the year 1975-76 managerial subsidy for 7 Agricultural Service Societies Rs. 500 each, managerial subsidy for 3 consumer stores Rs. 900 each, furniture and fixture grant for 3 consumer stores Rs. 2,000/- each and share capital contribution for 3 Coop. Agricultural Service Societies amounting to Rs. 5,000/- each were granted by the Government. Excepting two share capital contribution cases all the above targets have been achieved.

Marketing and Distribution

Two marketing societies are functioning in the circle, namely The Lahoul Potato Marketing and Processing Society and Kuth Growers Marketing Society. Both these societies deal with kuth and potato which are the main commercial crops of the area. Last year the Lahoul Potato Society has supplied improved potato seed approximately of the value of Rs. 60,000 to the different parts of the country.

Consumer Store

Cooperative consumer stores meet day-to-day needs of the inhabitants of the area at cheap and reasonable rates.

BLOCK DEVELOPMENT

The following developmental works were undertaken by the Block Agency during the year 1973-74, 1974-75 and 1975-76.

1. Drinking water supply schemes

Out of 21 schemes that were sanctioned 7 schemes have since been completed and on remaining work is in progress.

2. Kuhls

Sixty-four irrigation kuhls were given grant-in-aid for the construction/repairs out of which 39 kuhls have been completed so far. The work on remaining kuhls is in progress.

3. Inter Village Path/Jhulla/Bridges

Twenty-seven schemes were taken up out of which 22 have been completed.

4. School Buildings

Grant-in-aid for the construction of 20 school buildings was given to the Panchayats out of which 18 school buildings have been completed.

5. Latrines

Grant-in-aid for the construction of 19 latrines was advanced and all the 19 works were completed.

6. School Grounds

Seven School grounds were taken up for construction, out of which 5 grounds have been completed.

7. Check Dams

Grant-in-aid for the construction of 10 check dams were given to the Panchayats and all these schemes have been completed.

An amount of Rs. 3,79,638.50P was sanctioned for the execution of above mentioned schemes and Rs. 2,24,102.25P have already been spent during the period under report.

8. Agriculture

Targets and Achievements in respect of Agricultural Activities

	Unit	1973-74		1974-75		1975-76	
		Target	Achievement	Target	Achievement	Target	Ac'ive ment
(1) Distribution of vegetable seeds	Kg.	10	11	10	—	10	—
(2) Distribution of seed potato	Qtl.	100	193	120	500	600	1000
(3) Distribution of insecticides	Kg.	100	241	100	101	30	28.9
(4) Distribution of wheat seed	Qtl.	10	—	40	50	45	50.5
(5) Distribution of implements							
(a) Garden racks	No.	50	90	—	—	—	—
(b) Ploughs	No.	10	15	10	6	10	7

(6) Fertilizers

Nitrogenous	Tonnes	50	78-7-34	60-0-00	72-8-00	65-0-00	64-2-72
Phosphatic	,,	10-0-00	14-2-50	10-0-00	13-5-00	10-0-00	2-9-00
Potashic	,,	—	0-3-00	—	0-1-00	—	1-2-00
German Mixture	,,	—	6-5-00	10-0-00	30-1-00	10-0-00	75-6-50
15×15×15							
(7) Agricultural Exhibition	No.	2	2	2	2	2	2
(8) Agricultural Camps organised	No.	10	10	10	10	10	10

WELFARE

The Welfare Department in the district is engaged in the Welfare, Social Welfare, and Social Security activities with a view to achieving social and economic amelioration of the weaker sections. During the years from 1973-74 to 1975-76, 90, 54, 14 and 76 persons of the district were covered under housing subsidy, aid for small industries, interest free loan and old age pension schemes respectively. One community tailoring centre is running at village Kolong. Besides, one drinking water supply scheme is under execution at village Yangla and one Girls Hostel is nearing completion at village Jahalman.

MEDICAL AND PUBLIC WEALTH

The following institutions in Lahaul & Spiti District are extending medical facilities/coverage to the tribal people—

Lahaul Sub Division -

1. District Hospital, Keylong.
2. Primary Health Centre, Gondhla.
3. Civil Dispensary, Shansha.
4. Civil Dispensary, Udaipur.
5. Civil Dispensary, Gemu.
6. Ayurvedic Dispensary, Khoksar.
7. Ayurvedic Dispensary, Mooring.
8. Ayurvedic Dispensary, Trilokonath.
9. Ayurvedic Dispensary, Tindi.
10. Ayurvedic Dispensary, Peukar.

Spiti Sub-Division -

1. Primary Health Centre, Kaza.
2. Civil Dispensary, Lossar.

3. Civil Dispensary, Hansa.
4. Civil Dispensary, Sagnam.
5. Civil Dispensary, Kibbar.
6. Civil Dispensary, Tabo.
7. Ayurvedic Dispensary, Demul.

Patients treated in all the institutions during last three years are detailed below :—

Year	Outdoor patients	Indoor patients	Total
1973	54918	120	55038
1974	57200	270	57470
1975	37527	92	37619

Family Planning

Prior to 1975-76, the District was lacking behind in the working of Family Planning. During 1975-76, due to utmost efforts, this district could achieve above 600% targets in IUD Insertions and also substantive improvement was made in the field of sterilizations.

MCH & Immunization Programme

With the posting of a Lady Doctor who is a Children Specialist, MCH and Immunization Programme has been started which has become quite popular amongst the tribal people in a short span of 6 months.

Now Chief Medical Officer, intends to undertake survey about nutrition status of children and mothers in the district.

Dental Clinic

A Dental Surgeon has been posted at District Hospital, Keylong in September, 1975 and now the tribal population is readily getting dental treatment facilities also.

Hospital Building

Upto 1974-75, a single room having capacity of four beds was being used as Indoor Ward at District Hospital, Keylong. With a in view to extend more indoor facilities to the people, the Chief Medical Officer approached the Hon'ble Chief Minister, H. P. in October, 1975 and could get Rs. 6,000 sanctioned out of his discretionery grant for improvising a temporary ward in the existing building, which has been constructed and now there is a provision for housing ten beds in the Hospital with sufficient number of iron beds, blankets and other linen.

INDUSTRIES

Since the first year of the current plan an amount of Rs. 33,000 has been advanced to seven parties upto 31 March, 1976. Thirteen units have been registered on provisional basis and one unit registered on permanent basis. A tailoring centre was opened for girls in June, 1976 last wherein 15 trainees would be imparted training annually.

SMALL SAVINGS

The Small Savings targete of Rs. 4.08 lac for the year 1975-76 was exceeded by Rs. 24,867 in the district. In the Spiti sub-division alone the people had during 1975-76 invested Rs. 2,25,740 in Small Savings as against the target of Rs. 2 lac.

Another important feature is the cent per cent coverage in respect of the employees in Lahaul sub-division under Cumulative and Recurring Deposit Schemes. A sum of R . 1.14 lacs was deposited in this sub-division under Small Savings from April to June 1976. ●

A Lahauli Artist in Simla

Shri Sukh Dass, a tribal artist of Lahaul, held his first one man show in the Town Hall at Simla from 30th May to 2nd June, 1976.

The show was inaugurated by Shri Lal Chand Prarthi, Minister of Arts, Languages and Cultural Affairs, Himachal Pradesh.

Born on June 15, 1929 at village Tholang in Lahaul Sukh Dass took to painting quite at an early age. Across Rohtang in the Inner and Trans-Himalayas there flourished the glorious tradition of the Buddhist ritualistic painting. Sukh Dass in his boyhood was imperceptibly taken by the zealous pursuits of the lama-artists but when Nicholas Roerich paid a visit to his village, the young boy saw, though quite distantly, in the sage-artist his spiritual guru. And with this began his life-long sojourn into the mysticism and grandeur of the Himalayas which the artist finds ever imbued with sublime beauty. Later the artist, without breaking his links with the past, steps into the realm of portraiture where he not only is inspired by the works of S. Sobha Singh but also recalls gratefully his initiation from him.

The tribal artist, now 47, had thus developed his art under the twin influence of the two great artists of the modern era and the show was a sort of his tribute to their genius. Consciously awakened to the rugged beauty both in the nature and human, he had 33 works on display which conspicuously served an invitation to 'the land divine' beyond the heights of the Rohtang.

The exhibition attracted a large number of visitors, including many renowned artists of Simla viz Baniprasanno, D. K. Chopra, Ravindra Kashyap and a host of others. Three of his works were acquired by Himachal Academy of Arts, Culture and Languages and Himachal State Museum at Simla. ●

Winter Festivals of Lahaul

○ K. L. V.

HALDA

Halda is a New Year Festival of Lahaul but it is only the people of Chandra and Bhaga Valleys who celebrate it sometime in January. The exact dates are fixed every year by the lamas. This year the festivities took place in Tod, Pattan and Gondhla Valleys on January 16th, 17th and 18th respectively.

Halda to the tribals has the same significance as Diwali has to the people elsewhere. The festivities centre around Shiskar Apa who is goddess of wealth in the lamaistic pantheon as known to the tribals of this side. Apa, in fact, means grandma and as such the divinity is looked upon both with regard and affection.

Though a festival of light, no lamps or candles are lighted on the occasion. Instead, two or three persons from every house come out holding burning sticks of pencil cedar in their hands. They all collect at a place which is west oriented at a time already fixed by the lamas. The burning sticks are first piled together to make a bonfire, and later thrown in the directions where the villages of Gushal and Kardang are situated. What they utter at this moment is "Guspa Rana shesha la" and "Kardang Rana beba la" meaning thereby that their offerings and greetings be kept by the Rana of Gushal in his heart and by the Rana of Kardang in the goitre.

After the offerings, the people disperse and return to their houses where they worship Shiskar Apa—generally a midnight affair, followed by meals and drinks. Next morning the youngsters turn to the elders and wish them good luck.

Though the festivities continue for two or three days but the people keep to their own doors and there is no mix-up of any sort. During these days drinking and dancing keep the people busy but a guest is never welcome.

PHAGLI

Pattan Valley is much under the influence of Hindu religion as against the rest of Lahaul where lamaistic Buddhism prevails. As such the deities and

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divinities that come in for worship here also belong to the Hindu pantheon though the rites and rituals connected with them has specially a local tinge—typically tribal.

Phagli is the biggest fair of the Pattan Valley. Phagli has much or less the same importance in Pattan Valley what Shivaratri has elsewhere in India though their dates of celebrations do not coincide. Phagli generally falls in the end of January or early February.

The festival starts in the midnight. The snow is collected in a kilta and upturned on the flat roof-top of the house. The snow thus collected is given a shape of Shiva-ling which becomes the image of worship by all members of the family.

Besides Shiva, the other main deities who are objects of worship on the occasion are Naga and Goddess Hidimba. Hidimba, who was a Rakshashi, was married to Bhima, one of the Pandava brothers. People believe that Hidimba was a goddess who belonged to their own tribe. There is also a famous temple of Hidimba at Manali—the gateway to Lahaul.

Another feature of Phagli festival is the worship of the elders by younger generation. First of all the eldest man of the village is revered ceremonially and in fact he is the nucleus of the entire show. He is offered flowers as a token of greetings by all the villagers one by one and after him other elders of the village also get similar regard. The elders in return give their blessings to their juniors. After this exchange of greetings the people return to their own homes where they enjoy their eating and drinking. Apart from chhang and lugari, the locally brewed liquors, manda—a sort of dossa is a common dish of the people in the Pattan Valley.

GOCHI

Gochi—a festival of Bhaga Valley—generally falls in the month of February. The purpose of the festival is to celebrate communally on a village level the births of all the male children who were born during the preceding year.

Great preparations are made by the family which is blessed with the birth of the male child. Relatives and others start visiting the house in the morning and they are all entertained with chhang.

The mother of the male child puts on the best of her clothes and adorns herself with a variety of ornaments and jewellery that she possesses. All mothers with their male children are taken out in a procession to a spot which becomes the venue of joint celebrations. With a silver kettle of chhang held in hands they are accompanied by the girls—married or unmarried—whose parents are alive. These

escorts, not necessarily relatives, are also clothed and ornamented in their own beauty, not less than the privileged mothers. All this creates a superb spectacle.

The lady is escorted by two men, one carrying a burning stick of pencil cedar and the other leaves of pencil cedar tied in a lamb's skin. The torch bearers are also those whose parents are alive. Other privileged mothers also join the procession in the same manner. The mother, who first gave birth to the son during the preceding year, leads and those who gave birth later will follow her in order of seniority.

The procession with loud drumming proceeds to a place of village deity. The drummers belong to a blacksmith class. There are not many of musical instruments to play upon but the sweet notes of flute add their own charm to the all pervading sound of drum-beating. A bonfire in the courtyard of the Lakhang (temple) is lit a day or two earlier and a young boy, well dressed, keeps a guard over it all along the twenty-four hours.

A very striking feature of the whole show is the mock shooting with bows and arrows.

Labdagpa, the village priest, worships the god with bow and arrow. The lamb's skin, stuffed with leaves of pencil cedar, which appears like a live animal is placed on a tree and is shot by the priest of Lakhang or by any male member of his family. The object is shot from the distance, about 20 metres. The priest shoots three arrows in the first instance and in all nine arrows are shot. And as the object is hit it arouses admiration from the people who gather there in large number to witness the show. The general belief is that the successful shots will bring in as much male children in the village in the ensuing year.

An interesting feature of the Gochi celebrations is a token marriage of the children below 6 years. Butter is the only gift that the boy presents to the girl on the occasion. It has no binding on the boy and the girl to enter matrimony when they come of age. But it does seem that at some stage of history the token marriage must at an appropriate time be taking the shape of matrimonial alliance. The two children who are pushed into the ceremony should necessarily be those whose parents are alive.

Another highlight of the celebrations is snow-balling. In this affair the young boys and girls are particularly active. Standing on the slopes or on roof-tops they hit each and every person passing through the lane or village path. At the venue of the gochi celebrations also snow-balling continues resulting in great jest and fun.

After the worship of the village deity is over the people disperse but the relatives and friends move in a group and visit all those houses where male children are born. Drinking and dancing go together lasting sometimes all over the night.

Himachal Panorama

○ Y. L. Rajwade

Himachal Pradesh has a great wealth of tourist attractions which are second to none in the whole world: hill stations and health resorts, exciting treks, mountaineering, scenic splendour, colourful tribal life, skiing, golfing, snowy ranges, pine and fir forests, springs and lakes, and everything else that a tourist wants.

Above all, Himachalis are a hospitable and charming people. The relaxed pace of their life and their rich cultural heritage are reflected in their distinctive music, dance and folk art. There is a general impression that Himachal Pradesh is woefully deficient in tourism infrastructure. Perhaps it is so during May and June when the various places in the state get thousands of visitors who are mainly fugitives from the heat of the plains. However, the state government is very conscious of this deficiency, especially of shortage of accommodation during the peak season. Every effort is, therefore, being made to remedy the situation and to see that no one visiting the state is inconvenienced.

It must be pointed out that Himachal Pradesh is not all that deficient during what is normally called the off-season. In fact during winter and autumn the tourist resorts in the state have surplus accommodation. In-season and off-season are phrases coined by tourists themselves. It is "in-season" for hills because it is "off-season" in the plains and vice versa.

But in Himachal Pradesh, there is no such thing as off-season. Life goes on normally. Offices, shops, hotels and tourist lodges function in the same way as they do during the so called off-season. True, certain remote areas become inaccessible for parts of the year because of either heavy rain or snowfall. But does not that kind of things happen all over the world?

However, it is also a fact that a snowfall lends a different kind of charm and beauty to the landscape, thus making Himachal Pradesh a tourist paradise throughout the year. Simla, the capital of the state, is the best developed and best connected hill station in India. Kufri, 13 km further up, is famous for skiing. It has a rest house and a winter sports club where tourists and ski-enthusiasts can stay.

Chail, 45 km from Simla via Kufri and 86 km from Kalka via Kandaghat occupies the pride of place on India's tourist map. This one-time summer capital of the Patiala rulers is fast acquiring great popularity and has plenty of accommodation facilities for tourists of all classes—from the luxurious Palace Hotel and

the comfortable Himneel Hotel to the inexpensive dormitories for students. The entire Kulu Valley has been lavishly gifted by nature with superb scenic wealth. One of the principal showpieces of the Kulu Valley is Manali, 40 km from Kulu, a picturesque village in the midst of pinewoods, and a starting point for several treks to the Lahaul and Spiti Valleys.

The Kangra district comprises a series of parallel ranges divided by longitudinal valleys. The ridges and valleys increase gradually in elevation as they approach the snowy barrier which forms its northern boundary.

“No scenery in my opinion,” writes Barnes, “presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose; the surface is covered with the richest cultivation irrigated by streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from the scene of peaceful beauty, the stern and majestic hills confront us.” The main Kangra Valley is unsurpassed in sublimity and grandeur.

Kangra, which overlooks the Ban Ganga, is famous for its temples, the most notable being the shrine dedicated to goddess Vrajeshwari.

Dalhousie and Dharamsala are among the other hill resorts of Himachal Pradesh. Among the relatively lesser known, but extremely charming places of tourist interest are Nahan (known for its temples) and Renuka (which has one of the most picturesque lakes), as well as Paonta Sahib (a place of Sikh pilgrimage). In the north-east corner of Himachal Pradesh across the 4545 metre high Rohtang Pass lie the two mid-Himalayan valleys of Lahaul and Spiti. With the removal of restrictions on the entry of foreigners in certain parts of Lahaul, a new dimension has been added to the development of tourism in the region. In short, Himachal Pradesh is tranquil, fertile and photogenic, and its 55,700 sq. km area in the extreme north-west Himalayan range is studded with numerous tourist attractions.

Geologically, anthropologically, historically and culturally it is rich and interesting. Physically it is beautiful and exciting for its contours and curves, its valleys and lakes, its snowfed rivers, streams and waterfalls, its green forests and eternal snowlines and above all its simple, gay and colourful people. ●

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Folk and Ritual Dances in Lahaul and Spiti

○ K. L. Vaidya

One of the conspicuous features of the tribal life in the inner and trans-Himalayan region with unflinching Buddhist faith, is its colourful dances which may conveniently be seen divided into two groups. One is a folk dance with many types varying according to the types of assemblage, steps, rhythm and beat. The second is a ritual masked dance in monasteries called *chham* dance.

Folk dance is as natural to the tribals of this borderland as speech to human being. As generally goes with the tribals their melodies are marked by limited range of tunes in simple keys. Singing, dancing and drinking all go together. The incessant repetition, rather than variety, is what is favoured by all the singers and dancers. The audience is seldom apart from what forms a group of singers and dancers. However, the musicians, constituting a different class, takes their seat distinctly to give accompaniment to the singing and dancing crowd. The myths, legends, folktales, ballads and riddles which mirror musings, beliefs and traditions of the tribal people come to light. It is either a harvest time or any other festival occasion that the myths and legends are recited. In the winter season when they sit around a warming fire, the old men and women tell folktales and riddles. Earlier in Lahaul the people used to burn with great economy and care wood of willow, poplar, birch and juniper, the only few species that are scantily seen growing there. The Spiti Valley is more or less devoid of this gift of the nature too. The Spitians have some bushes stacked on the roof-tops of their houses. Of late, the Lahaulas have taken to stoves fitted with pipes which serve as the outlet for smoke. Some Spitians have also now taken to this technique of cooking and warming.

In Lahaul and Spiti there are dances which are joined by both men and women. There are also dances of the menfolk alone but there is hardly a dance exclusively of the womenfolk. There is no hard and fast rule as to the minimum and maximum number of people joining a dance but the number itself is decided by the size of the space when performed indoor.

The dance to the tribals is very natural which may be judged by the tiny tots whose hands rise and feet work in not too unrhythmic a manner. They sing whatever they could gather from the songs current in the area and as regards

the musical accompaniment, anything that produces some sound will do, such as the empty tin container, a thali, a piece of iron-sheet etc.

The elders, however, take to the flute, the nagaras and dhols and a thali made of bronze—there are no other musical instruments that come in use for folk dances.

The tribal dance is an outdoor activity in summer and an indoor one in winter. Since the winter is very long, and there are no harvest engagements, it is in this season that singing and dancing get inextricably mingled with the day-to-day routine. One cannot think of ceremonies, such as birth of a son or marriage, without singing, dancing and drinking. The other occasions are the festivals of Gochi, Phagli and Halda all celebrated in winter. Any happy occasion, may even be incidental, is an opportunity for rejoicing by singing, dancing and drinking. Even if nothing happens, the occasion for such rejoicings is arranged for whiling away the idleness.

The formations, that the dancers make, may be a circle, semi-circle or concentric circle. The movements are simple—there is not much of hopping and jumping or imitating. Rather, the steps are simple. The folk dancers of older generations do know some complicated steps which is only their privilege. The tempo in the beginning is slow but works its way upto an exciting climax. Those, who get exhausted, retire, others join. As drinking and dancing go together somewhat slow but uniform tempo has to be maintained so that the dance lasts the night over.

Broadly speaking there are three traditional dance-forms. *Shehni* is a dance joined both by men and women. The men may be alternated by women while forming a dancing group. The other form is that while men join on one side, the women on the other. They may either link their hands in a chained form or put their hands on the shoulders of each other. Forming a circle or semi-circle they go round dancing, swaying the body this way and that with simple foot-work. Before the dance starts, the drummers begin to play simple beats to which the dancers respond by taking slow and simple steps and with the gradual increase of tempo, the dancers also show more vigour. The step-work in most cases is simple but it is elaborate where elders with long experience come in. The movements are marked by advancing and retiring, facing inwards, kneeling down and going round in a circle. What strikes the spectator is the rhythm as the dancers take the steps. When the dance gets momentum, step-work becomes quick but never uneven. There is marked rapidity of pace and exactness and regularity of movement.

One thing notable about *Shehni* dance is that there is no song. However, the music to the accompaniment is by playing on the *nagara* and the flute.

Ghure is another type of folk-dance and as against the *Shehni* there is no arm-linking by the dancers while forming a group. They move in a circle and semi-circle. There is yet another aspect in which it differs from *Shehni*—there is no playing of musical instruments. As the lead is given by an elderly man, the foot-work comes into operation and the dancers repeat the lines sung by the leader. *Ghure* is a dance of all festive occasions, most of which fall in winter. *Ghure* is danced inside the room of a house which is kept warm with the stove burning in the centre. *Ghure*, in fact, is a denomination both for the dance and songs merging into one. The mythological stories from the epics of Ramayana, Mahabharata and the Puranas form the main forte of these songs and dances. Marriage of Shiva also figures in this type of songs. It also dwells on some folk tales such as *Gyapu Gyasar*.

Of all the dances *Garphi* is the oldest as the moments in it are neither regular nor regulated. What the dancers exhibit is spontaneity of a wild and care-free life, expression of joy and relaxation. The movements, wild as they are, are often accompanied by yells of *Ho, Balley, Shabley* etc. *Garphi* is a type of folk-dance which is naive and simple in technique with latitude to dancers to make their own formations, foot work and hand-gestures. Any songs may be picked up to accompany it. *Garphi* literally means dance but it denotes such a type as does not know of any norms and may also not have the binding of rhythms. While any song or tune is played upon, the people get up to move in for a free expression of ecstasy. The carousel is invariably accompanied by shouting and yelling. Though naive and simple it is never devoid of vitality.

Garphi generally takes place when people get intoxicated after taking quite a good quantity of home-distilled liquor and are hardly left to follow any specific pattern.

Something may also be said of *Prabhat*, a typical tune played upon a flute and a pair of *nagaras*. As the name suggests it is played upon very early in the morning on both the happy and unhappy occasions. The notes remain the same on both the occasions as it is invocation of the god. The particular hour of its playing upon is when “namzangkar”—the morning star appears alone in the vastness of the sky. In the split up of the word, *nam* means night, *zang* means the passing away and *kar* means the star. On death ceremony *Prabhat* is played upon in the cremation ground.

Ritual Dances

The tribals in Lahaul and Spiti have a variety of musical instruments to play upon. Every monastery has a set of musical instruments which is used in temple services and also occasionally on private ceremonies. These instruments include various kinds of gongs and bells, trumpets and horns, flutes, flageolets, conch

shells, cymbals, beating drums and a few others. Many of these are made of silver and copper or both combined with engravings or repouse work carrying symbolic and stylized designs. Of these designs lotus and *vajra* (sceptre) are the two very common.

Gonkhan is a room in monastery which is generally dark and has mysterious fittings providing an atmosphere for the lamas to evoke or propitiate the terrifying gods resting on a pedestal just opposite the entrance. All sorts of masks, weapons, dresses and ritual objects are generally stored in the *Gonkhang* and as the atmosphere is charged with an air of fear, women are not allowed here. A big drum with one leg is seen hanging with the help of two ropes in between the two pillars and the lama beats it rhythmically with a curved stick while murmuring his recitations in a deep guttural voice. Daily worship invoking fierce deities is done by the resident lamas. Besides the grotesquely appearing masks, one among various equipments that create a sense of terror, is the bowl, made of human skull used for offering blood, wine or water to the deities and also for their drinking by the lamas.

A sacred masked dance locally known as *chham* is done only by the lamas in the monasteries before a large concourse of spectators on some festive occasion. Since masks are much or less those of the devils, it is also called Devil Dance.

The lamas put on embroidered and brocaded robes of gorgeous colours and the heads are covered with masks made of wood or papier-mache with a thin coat of plaster. These masks are prepared by the lamas themselves and like the Tibetan paintings and sculptures know no deviation from what the rules and norms precisely lay down. These precious robes and masks are the property of the monastery and these are kept carefully stored in a room under the charge of a *kardar* (keeper).

According to one belief the object of putting on masks of grotesque appearance is to give an idea to the spectators of the types of dread monsters who are met by the soul after it quits the earthly plane. These masks are made after many imaginative figures of monsters, dragons, beasts, devils, imps, spirits and skeletons. The departed soul is frightened and perplexed by these terrifying figures and then the lama or some saint appears to protect it and guide it to a safe end. The theory obviously is an attempt to establish the supremacy of priesthood over temporal power and command allegiance from simple god fearing common folk.

Another belief is that the lamas put on these masks to combat malignant spirits. The figures with demoniac appearances are the terrifying defenders of religion or righteousness and also stand for the horrifying aspects of the *Bodhi-sattvas*.

Apart from what the popular belief goes, there is some meaning in these plays which the initiates well understand. Killing the evil king is only an allegory, the real meaning is 'killing of one's own self'. The dancers appear in eight different masks or there may be more but then they will be grouped in eights. These *krodha* or horrifying manifestations of the eight great Bodhisattvas help the monks to acquire the highest insight.

A clover leaf blade oftenly topped by head of a Khyung (hawk) bird is a very typical ritual attribute called Phurbu. It is one of the most important weapons of tantric deities used by the lamas for exorcising evil spirits or pinning down evil demons. This magic dagger is either made of wood, preferably khadira, or steel or even cast in bronze. Phurbus come invariably in use during ritual masked dance. During the tantric ceremonial the devil is summoned up and a spell is cast on him. It is with the phurbu that he is held fast.

A well known masked dance lasting several hours features the murder of the evil king Lang-dar-ma. The history of Tibet records that Ral-pa-cen, who ruled from 815 to 835 A. D., was a great religious king to uphold the Buddhist faith. He founded many monasteries and looked to the Indian Buddhism as the only faith of the right type and propagated it through the media of art and literature. In 817 A. D. Buddhism was severally attacked by the evil king Lang-dar-ma who was Ral-pa-cen's elder brother. The Buddhist followers were persecuted. Later the king Ral-pa-cen was murdered by his opponents and the power was seized by the 'evil king'. The process of persecution continued until 836 A. D. when one of the Buddhist followers murdered Lang-dar-ma.

The mystery play is also staged by the Red Hats to mark the birthday of Padmasambhava, the apostle of Tantric Buddhism, on the tenth day of the fifth month of Tibetan calendar. The lamas who dance in this mystery play make some recitations inside the temple in a strictly ritual manner before they actually come on the inner courtyard of the monastery for the performance.

Sissu and other fairs : Sissu is a common fair celebrated all over the Buddhist Himalayas. Its main attraction is always a masked dance but because it is a part of monastic rituals, it is always staged inside the monastery on the attached courtyard. The fair is celebrated on different dates at different places. At Sussur Gompa (monastery) it is held in June, at Gemur Gompa in July and at Mani Gompa of Gondhla in August. Apart from the Sissu fair there are also a number of other fairs in Lahaul featuring masked dance. Phagli, also called Kunh, is a fair of Pattan Valley which is held on *amavasa*, the first day of the dark half of the month of February.

It is interesting to note that the Lahaulas of Pattan Valley celebrate Diwali not on the day when it is celebrated elsewhere in India. As against *amavasa*, the all dark night, it takes place on full moon night and the main feature of the

celebrations is illuminations by lighting small sticks of firewood. A similar festival of illuminations is Halda which is celebrated in Gondh'a and Gahar Valleys in Lahaul but unlike the fixed dates for Diwali and Phagli it is held on different days in the month of February.

A festival organised on a grand scale in Gumrang Kothi i.e. in Keylong and round about is Gochi falling sometime in January or February as is decided by the lamas on the basis of their astrological calculations. On this occasion a local hoilday is observed in all the government offices. The main object of the festival is to celebrate jointly the births of all the male children born during the preceding year.

At Thang-gyud monastery a religious festival called Jig-Jed takes place in the month of October and a month later a similar festival called Guitor is held in the monasteries at Kee, Tabo, Dankhar and Pin all in Spiti Sub-Division. The masked dance is invariably arranged on these occasions and the purpose is to protect people from diseases and epidemics and ensure health, happiness and all-round prosperity.

On the eve of New Year a dance is acted by the lamas in courtyard of a monastery belonging to the sect of Yellow Hats. The villagers are allowed to witness the show and they take it not as an entertainment but with all religious fervour. This sect was founded by Tsong-Kha-pa (1357-1419 A. D.) who is held by the Gelugpas (Yellow Hats) as an emanation of Manjushri ; and Vajra Bhairava, called Dorje Jik-che in Tibetan, is its chief protector.

A dance of pre-Buddhist origin, i.e. of the time of Bompas which has continued to this day is Red Tiger Dance. It is ceremonised at the end of Old Year. The Bon religious practices included cannibalism and human sacrifice which were carried on with a view to propitiating the deities and exorcising the evil spirits. In his attempt to replace Bon cult by Buddhism the great lama Padmasambhava cleverly adopted some of the Bon rituals but only on their face. These devil dances were allowed to continue but the ghastly practices of human sacrifice and cannibalism were virtually put an end.

These daaces are not simple gay and abandon on some lilting tunes but every step and movement of the lamas are carried out strictly according to the rules. The older lamas are the masters to watch if anything wrong goes with the dancers and the musicians. The itinerant monks play religious music on a large drum and cymbals and others with long trumpets and small horns. The music that accompanies the dance is evocative of a particular mood which is dictated by the object of the dance. Whether it is a New Year Dance of the Gelugpas (Yellow Hats) or a dance ceremonising the murder of evil king Langdarma, the object is sacredly upheld.

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HIM LOK SAMPARK

हिमाचल प्रदेश

राज्य हस्तकला तथा हस्तकरघा निगम सीमित

भगवती निवास, संजौली, शिमला-१७१००६

निगम ने हिमाचल प्रदेश की हस्तकला व हस्तकरघा से सम्बन्धित वस्तुओं के उत्पादन को संगठित करने व दस्तकारों को सुविधाएं प्रदान करने हेतु काजा और कैलांग में सब-प्रोक्योरमेंट यूनिट खोले हैं जो कि निम्नलिखित सुविधाएं प्रदान करते हैं :—

- दस्तकारों को हस्तकला व हस्तकरघा सम्बन्धित वस्तुएं बनाने के लिए कच्चा माल देते हैं ।
- उत्तम प्रकार के डिजायन, जिनकी बाजार में अधिक मांग हो, दस्तकारों को देते हैं ।
- कच्चा माल व डिजायन दस्तकारों को उनके घर पर ही दिये जाते हैं और उस माल से बनी वस्तुएं तैयार होने पर दस्तकारों को नकद मजदूरी देकर वापिस ले ली जाती हैं और नया माल दे दिया जाता है । इस तरह यह चक्र चलता रहता है और उन्हें पीस रेंट के आधार पर रोजगार मिलता रहता है ।
- यह यूनिट दस्तकारों की वस्तुओं को नकद दाम देकर खरीद लेते हैं या बेचने के लिए निगम के एम्पोरियम में रख देते हैं जो कि हिमाचल के कई प्रमुख स्थानों में तथा दिल्ली में स्थित हैं ।
- इन यूनिटों द्वारा दस्तकारों को मुफ्त तकनीकी जानकारी प्रदान की जाती है ।
- इसके अतिरिक्त अन्य कई प्रकार की सुविधाएं प्रदान की जाती हैं ।

कृपया अधिक जानकारी व सुविधायें प्राप्त करने हेतु इन यूनिटों के सहायक हैंडीक्राफ्ट आग्रेनाईज़र जिनका कार्यालय गांव तन्दी (कैलांग के समीप) में है, से सम्पर्क स्थापित कीजिए ।

पर्वतीय संस्कृति, ललित कलाओं एवं भाषा के पोषण, संरक्षण तथा संवर्धन हेतु प्रदेश सरकार ने हिमाचल कला-संस्कृति-भाषा अकादमी की स्थापना की है। अकादमी की वर्तमान योजनाओं के अन्तर्गत हिमाचली छात्रों को नाटक, चित्रकला, भाषा एवं संस्कृति के क्षेत्रों में प्रशिक्षण व शोध हेतु छात्रवृत्तियां देना, कला-सेवी संस्थाओं को मान्यता प्रदान करके सहायतानुदान देना, साहित्यकारों/कलाकारों को प्रकाशनार्थ वित्तीय सहायता देना, साहित्यकार/कलाकार निर्देशिका तैयार करना, भोज-पत्र तथा बांस के पत्तों से पहाड़ी चित्रकला पर आधारित एपलिक चित्र तैयार करना तथा लोक-संस्कृति के विभिन्न पक्षों को नाट्य रूप प्रदान करना आदि कार्य सम्मिलित हैं। इसके अतिरिक्त अकादमी के निम्नलिखित प्रकाशन सस्ते मूल्य पर उपलब्ध हैं :—

- | | | |
|--|------------------|---|
| १. सोमसी
हिन्दी त्रैमासिक पत्रिका
(पर्वतीय संस्कृति-कला-भाषा पर
आधारित शोध पत्रिका) | पृष्ठ संख्या १०० | आकार २०X३०
८
वार्षिक चन्दा : बारह रुपये |
| २. पहाड़ी लोक रामायण
(प्रदेश के जनपदों में प्रचलित राम कथा
का लोक साहित्यिक रूप) | पृष्ठ संख्या २७२ | आकार २०X३०
८
मूल्य : बारह रुपये |
| ३. छनाट
(महाकवि भास के छः संस्कृत नाटकों
का पहाड़ी अनुवाद) | पृष्ठ संख्या १७२ | आकार १८X२२
८
मूल्य : छः रुपये |
| ४. ऋतम्भरा | पृष्ठ संख्या १७२ | आकार १८X२२
८
मूल्य : छः रुपये |
| ५. माला रे मणके
(पहाड़ी भाषा के कवियों का हिन्दी
अनुवाद सहित संकलन) | पृष्ठ संख्या १६० | आकार २०X२६
८
मूल्य : आठ रुपये |

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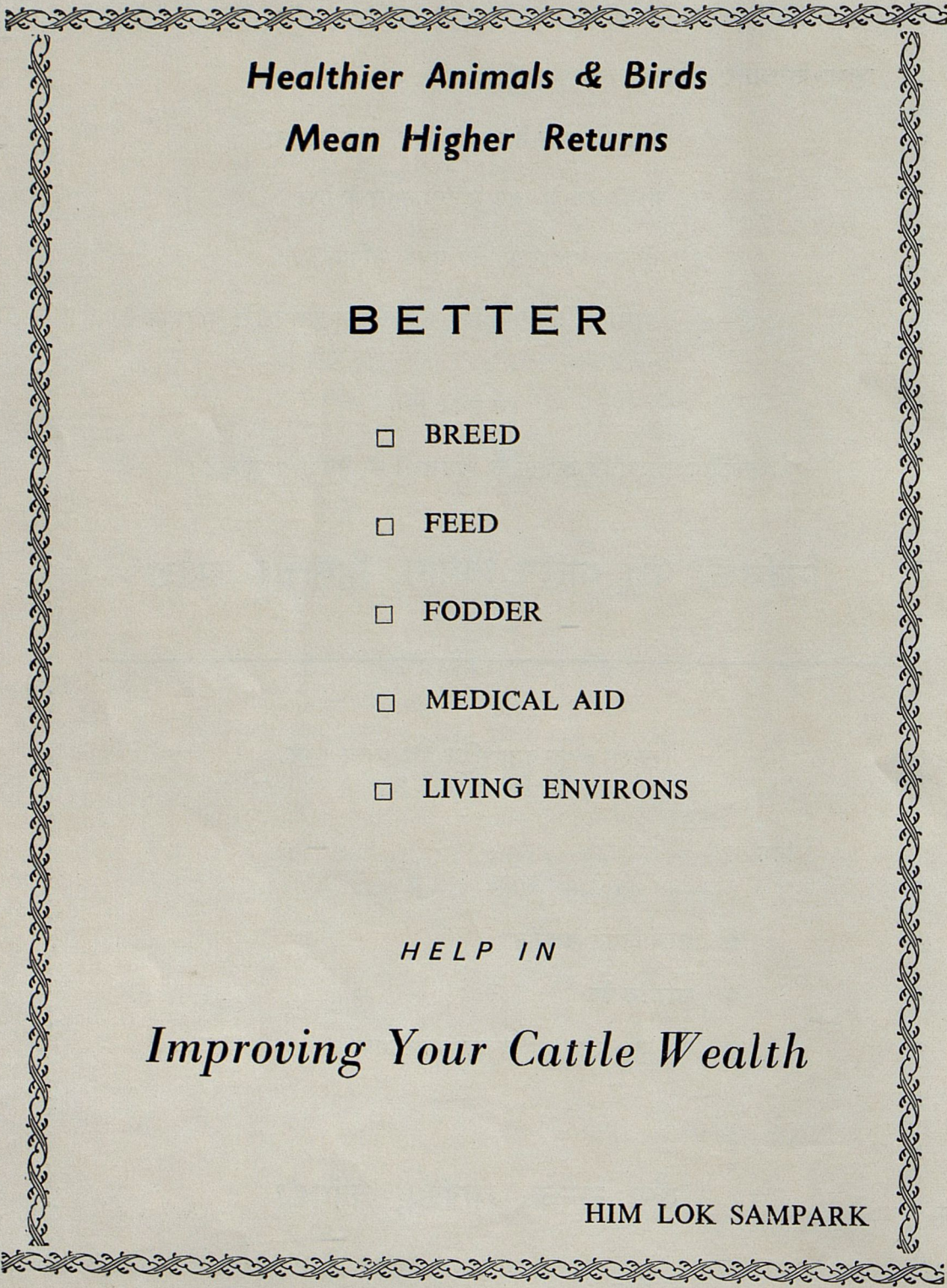
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Front Cover : Masked Dance in the courtyard of Kes Monastery in Srinagar

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