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CHAPTER -1

INTRODUCTION & BACKGROUND

1.1 INTRODUCTION

The Vishnugad Pipalkoti Hydroelectric Project (VPHEP) is a run-of-the river hydro power project proposed on River Alaknanda in district Chamoli in Uttarakhand. The project envisages construction of a diversion dam near village Helong (79°29' 30" E and 30°30'50" N). An underground power house is proposed at village Hat (79°24'56" E and 30°25'31"N), 3 km from Pipalkoti. The installed capacity for power generation is 444MW.

Tehri Hydropower Development Corporation (THDC) has appointed M/s Consulting Engineering Services (India) Private Limited, New Delhi to carry out the additional studies and prepare a Comprehensive EIA Document in line with the requirements of the Government of India and World Bank. The present study comprise of Archaeological Study of the VPHEP.

1.2 PROJECT BACKGROUND

River Alaknanda is a major tributary of river Ganga, originating from the glacial regions of Himalayas. The river has tremendous scope for development of hydro-power, which needs to be harnessed to meet the ever-growing demand for power. At present, various hydropower schemes are in different stages of development on river Alaknanda. Vishnugad Pipalkoti is one of the various hydropower schemes envisaged in this region. The river stretch under the project is about of about 27 km from village Helong to village Birahi.

The operation of VPHEP is linked to the upstream projects on Vishnugad (by JP) and of Topovan- Vishnugad (by NTPC). Downstream of this project, further run of the river power project are planned, which will also divert water from Alakananda through headrace tunnel. The salient feature of the proposed hydroelectric project is given in the table below:

Table 1.1: Salient Features of Vishnugad- Pipalkoti Hydroelectric Project			
Location	30°30'50"N to 30°25'31"E ; 79°29'30"N to 79°24'56" E		
State	Uttarakhand		
District	Chamoli		
Hydrology	Snowy Catchment	2896 km ²	
Catchment area at Vishnugad	4672km ²	Maximum 10 daily flow: 1308.12 Cumec (average)	
		Average Annual Runoff: 5682.6 MCM	
Head Race Tunnel		U/S Surge Shaft	
Type	Modified Horse Shoe	No.	01



Table 1.1: Salient Features of Vishnugad- Pipalkoti Hydroelectric Project			
Size	8.8 M	Type	Controlled orifice
Length	13.4 KM	Diameter/ Depth	U/S 2 m/ 110m
Tail Race tunnel		D/S Surge Shaft	
Type	Modified Horse Shoe	No.	01
Size	8.8m	Type	Underground
Length	3.07 km	Diameter / Depth	120 x 12 x 27
Penstock		Underground Power House Complex	
Number	4	Installed Capacity	111 x 4 = 444MW
Size	5.20 M/ 3.65 M dia	Size	127 x 20.3 * 50 M
Type	Circular	Turbine	Francis.4Generating Units
Length	351 m/36.7 m	Gross / Net Head	237m/211m
Switch Yard		Transmission of Power	
Size and Type	8 Bays/GIS/420 KV	By transmission Line Constructed by Power grid Corporation	

1.3 OUTLINE OF THE REPORT

The outline of the Draft Archaeological Survey Report is given below

Chapter 1: Introduction & Background

Chapter 2: Archaeological History

Chapter 3: Baseline Archaeological Status

Chapter 4: Archaeological Impact Assessment & Mitigation Measures

Bibliography



CHAPTER -2

ARCHAEOLOGICAL HISTORY

2.1 HISTORICAL BACKGROUND

The archaeological researches in India since independence have brought forth a rich data of our cultural heritage. The extensive explorations and assiduous excavations undertaken throughout the country have succeeded in unearthing a plethora of new evidences. In the same way, regional studies in archaeology have also contributed in discovering India's past in no lesser terms. However, the region of the Garhwal-Himalaya has comparatively been less studied. Relatively speaking, not much work of an independent geographical unit has been done on the archaeology of this region. In 1882 E.T. Atkinson had given us a compendium of historical account of this region in his famous Himalayan Gazetteer. His work was followed by Powell Price, Prayag Dayal, Gairola, Goetz, Sircar, Kala and Chhabra, through their valuable articles on history, epigraphy, numismatics etc. Then there were other scholars like Rahul Sankrityayan, H. K. Raturi, S.P. Dabral, Ram Rahul, who also produced valuable historical works of the region. But notable work encompassing almost all aspects was brought out by K.P. Nautiyal in 1969 in an integrated form of the study of Kumaon and Garhwal-Himalaya.

2.1.1 Pre-History

The prehistory past of the Garhwal-Himalaya is not known with certainty. The reasons are two fold, firstly, topographically it was a most difficult region and secondly, the extreme climatic cycles made it more inhospitable for the early man. Further more, the recurrence of the tectonic fluctuations resulting physiographic changes along with frequent landslides all around in the valleys and mountains disturbed the entire sequence everywhere an obliterated totally all evidence of the past. It has been generally believed that due to those successive phases of folding coupled with the constant rising of the Himalayan Mountains the region remained more or less complicated geologically as the Himalayan mountains are the only living mountains in the world and are moving 1cm. per annum towards North. This unstable situation, disturbing the topography for time and again, particularly of the central Himalayan Garhwal and thus changing the ecological setting frequently made the area more inhospitable for the existence of early man. Hence, no serious attempts to search to Paleolithic implements were made in the past, whereas the rest of the greater part of the western Himalaya had undisputedly proved the existence of early men.

The first discovery of prime significance, at least in context to the whole of the central and western Himalaya, was made by De Terra and Patterson in 1939 in the valley of Sohan or Soan. This expedition not only discovered a new Paleolithic culture designated as the Soan Culture in the north-western part of the Indo Pakistan sub-continent but also presented for the first time a comprehensive an integrated study of the geology of the region. Later on this was followed by Sankalia, in the early seventies, exploring for Paleolithic implements from Pahalgam in Kashmir. After him Joshi also



successfully explored the river liddar and the Sind valley and reported the discovery of palaeolithic implements. Similarly in the sub-Himalayan region of Himanchal Pradesh, Olaf. H. Pruffer, B.B Lal, R.V. Joshi, Y.D. Sharma, D. Sen and G.C Mohapatra also brought to light lithic industries. The entire area of the central Himalayan Uttarakhand comprising the region of Kumaon and Garhwal, as studied earlier structurally and tectonically. Theobald had for the first time, studied the lakes of Kumaon in the last quarter of the 19th century. The lakes of Nainital etc. were described as of glacial origin dammed by moraines. Auden had also undertaken some investigations in the area and had remarked that during the Pleistocene period the Gangotri glacier descended below Gangotri as far as Jakla. He had further added that the outermost Pleistocene moraines reached as far as 7050 to 6550ft. (2170-2015m). Heim and Gansser under the auspices of the Swiss Expedition in 1936, made the first significant geological observation about the Pleistocene glaciations in the central Himalayan Garhwal and Kumaon. They also studied particularly, the Pleistocene lake deposits of the Higher Himalayan region. They made a special reference to the lake deposits of the Alaknanda river and observed that the deposits are of the later Pleistocene and are coeval with those of the famous Karewas of the Kashmir Valley.

i *Paleolithic Tools*

Exploration for stone age artifacts were conducted at Srinagar and Dang in the Alaknanda Valley as far back as 1977, when a few flacks resembling the pebble tools were picked up from terrace 1 (at village Dang). Exploration in 1980-81 however, brought to light a sizable collection of Paleolithic implements. The artifacts range from the pebble tools to the middle Paleolithic implement found from the river terrace.

ii *Prehistoric Art*

Prehistoric art is yet one more significant aspect generally associated with the Prehistoric cultures. The discovery of prehistoric art in central Himalayan region furnishes a new evidence for it. The evidence of rock shelters having paintings, come from the Alakananda Valley of the central Himalayan region. A Rock shelter depicting painting was discovered by Nautiyal at Kimni in Karnaprayag-Gwaldam road in Chamoli district. The other Rock shelter is at Dungri village on the Chamoli-Badrinath road in Chamoli District. The cave is about 2 km.. away from Chhinka on the high Mountain towards Chamoli.

2.1.2 Proto-History

The prehistoric period is marked by the growth of urbanization and the advent of copper and Iron Ages in India. This period includes Indus Civilization, Copper Hoards, Ochre Coloured Pottery (OCP), Painted Grey Ware (PGW) etc. down to the sixth century BC. Painted Grey Ware Culture:

In the later phase of the proto history in the Alakananda Valley, the people who occupied the region were using painted Grey Ware as their principal pottery. The P.G.W. culture is associated with some branch of Aryan group or with the *Mahabharata* story as suggested by Prof. B.B. Lal, Grahwal provides ample testimony, for in the



great epic and other Puranic literature that the region was very much known to the people of Aryavarta and the holiness of the river Alakananda has been greatly extolled in relation to the *Tirtha Yatra* (religious pilgrimage) or in some other context. This leads to believe that the P.G.W. and its associated Ware were the household utensils of the people who lived here and were not imported here in such a remote place as some archaeologist might think after this discovery at Thapli (P.G.W. culture site) was made, which is far from the Gangetic plain.

2.2 BRIEF HISTORY OF ALAKNANDA VALLEY

The Alakanda valley, as a geographical expression today, forms the central region of the Garhwal-Himalaya covering an area roughly 250 km in length and 50 km in breadth from Badrinath to Deoprayag. However, it will be a futile endeavor to stick to strict geographical limit. Archaeologically and culturally, the entire area from the foothills to the higher Himalayan mountain upto the source of Alaknanda is considered as the land highly sacrosanct. Moreover, because of its religious significance due to the great Himalayan shrines, it has remained culturally and historically inseparable from the rest of India. Unfortunately, the early history of the entire region of Uttrakhand is disjointed, as also that of this valley. There are, however, some stray materials, which need to be supplemented by future investigations. But in the case of the present study, the evaluation of the existing literary data, coupled with the archaeological evidences, have given us a somewhat tangible picture of the early history of this valley. In fact, the new evidences that are gradually emerging today are surely making it a cradle of early civilization so far as the entire Uttrakhand region is concerned.

Vedic period

The recorded history of the Vedas tells us indirectly about this land, but for want of direct archaeological evidences, it remains mostly a matter of speculation. It is difficult to say anything about the valley whether with the advent of the Aryans it came immediately under their direct influence. The Vedas are associated with the Aryans whose first arrival in the sub-continent is taken to be about the middle of the 2nd millennium BC. The most important document in this regard is a treaty solemnized between the Hittites and Mitanni kings, in which appear the four divine names from the Vedas.'

The Puranic geographical description also give explicit account of all the tribes together in a group suggesting that they lived in the Himalaya, probably under some confederation as suggested by Tucci¹. The Puranas and the *Mahabharata* mentions the names of some tribal groups like the Khasas, Kiratas, Rajaya Kiratas and Nagas who were flourishing in this part of the Himalayas. The Khasas are associated with the Aryans migration. The Khasas were considered to be nomadic, yet belongs to a branch of the Aryan stock. They have been variously described in the literary texts. In the *Mahabharata*, the Khasas are mentioned among the northern tribes who were engaged in gold trade. This gold was called *pipilika* as it was collected by *pipilika* ant². According to Tucci, the Khasas, a warring tribe who appear to have been one of the most mobile mountain tribes³. It seems that the Khasas, who were engaged in the trade of gold, might have occupied the upper region of Alaknanda valley and Tibet.

These Homogenous groups of tribes consisting of the Khasas, Abhisara, Tangana-Kuluta, Kiratas and Nagas settled widely in this part of the country after covering a long course of migration from their ancestral homeland. This process of movement continued unabated for sometime to come, and so, during the *Upnishadic* and the *Sutra* periods,



the area was occupied by the Uttara-Kurus and the Uttara-Madrakas. The Uttara-Kurus are placed along with the Madrakas. Levi⁴ suggested that they should be located near the sub-Himalyan northern tribes. Later, their land becomes in Hindu cosmography, a kind of paradise on earth. This was thus a type of a politico-cultural change, which effectively worked through for a long time to come even up to the historical period.

Pre-Mauryan Period

The advent of the 6th century BC witnessed a cultural renaissance in the whole of the country and Garhwal-Himalaya was no exception to it. However, the study of the cultural evolution in this region is still in its infancy. It appears from direct and indirect evidences that the region has served as a meeting ground of various cultural waves equally emanating from the north and the south. This seems to have been a pivotal region and profusely recorded in literature and was also visited by the various Chinese travelers.

Mauryan Period

During the time of Asoka, Garhwal was out of the limits of his empire. The Rock Edicts at Kalsi (Dehra Dun) suggest that the inhabitants of Garhwal-Himalaya were probably considered by Asoka as one among the several border people mentioned in the inscription⁵. It appears that these border people were independent, excepting that they had to pay a nominal tribute to the Mauryan Emperor. Asoka's political hegemony might have bordered the area, but culturally the Mauryan remains from the region are not lacking. In fact they firmly establish the fact that the Mauryan settlement was scattered here far and wide. The various excavations such as Ranihat, Moradhwaj, Bharat Mandir (Rishikesh) and Panduwala (Near Hardwar) characteristically represent the NBP culture-burnt brick structures and other antiquities typical of the Mauryan period.

Post-Mauryan Period

The history of this region after Mauryan period is in lesser measure. In the middle of the 2nd century BC there was again a great tribal upsurge in Central Asia. As a result of which there was a large scale migration of the tribes towards the Indian sub-continent, creating new kingdoms. The Indo-Greeks, Sakas and the Kushanas ruled over the greater part of north India. But the extent of the impact of these tribal dynasties on Garhwal-Himalaya is yet to be properly assessed. Sankrityayan has propounded a view that the ancient remains of Joshimath and Pandukesvar, two great centers on Alakanda valley, displays influence of Greek art⁶, Nautiyal⁷ feels that Kushana coins from the foothills at Kashipur can be attributed to Vasudeva II. Similarly, a few coins of Huvishka are reported from Muni-Ki-Reti (Rishikesh)⁸ and also of the later Kushanas from Mordhwaj⁹, Bijnore¹⁰ and Muni-Ki-Reti¹¹. But more than this, it is also significant to note that the excavations in the Garhwal region have yielded the remains of Sunga-Kushana period. The excavations at Ranihat¹², Moradhwaj¹³, Bharat Mandir¹⁴, Virbhadra¹⁵ and Panduwala¹⁶, have also proved beyond any doubt that the Kushana hegemony was spread all over the foothill area and even to some extent, to the interior part of the region. But so far as the nature of the Kushana rule was concerned, we have no direct evidence about the same.

The Kunindas

The Kunindas are referred to in ancient literature, like Varahamihira's *Brihatsamhita*, *Vishnu Purana*, *Vayu Purana*, *Markandeya Purana*, and the *Mahabharata*¹⁷. The centers of Kuninda occupation has been also referred to by Ptolemy¹⁸.



On the basis of the evidence of coin discovered it can be said that the Kunindas had finally established themselves politically by the beginning of 3rd-2nd century BC. According to Powell Price¹⁹ during the times of Asoka, Garhwal may have been part of the kingdom of the Kunindas. After the fall of Mauryan Empire in about the 2nd century BC, the Kunindas with other tribal dynasties such as the Yaudheyas, Malvas, and Arjunayanas etc. had established themselves in various parts of north India, wielding a confederate political power. Such was the case with Uttrakhand also and continued ruling over the sub-Himalayan region till the 3rd century AD.

The Yaudheyas

In the beginning of the third century the Kushanas were gradually ousted from north India and the Yaudheyas established their independence. The Yaudheyas like the Kunindas began to mint their coins as an independent power in the third century AD and played a dominant role in driving out the Kushanas. The numismatic evidence corroborates this view. Altekar²⁰ opines that in overthrowing the Kushana power, the Yaudheyas were helped by the Kunindas.

The Yaudheyas coins from Garhwal region are placed under class 3 and class 4 in Allan's²¹ catalogue. The occurrence of the legends "*Ravanas*" and "*Bhanuvasa*" on the coins from the region are interesting to note. It appears that these are the names of some local chiefs of the Yaudheya tribe ruling in this region, who were authorized by the tribal assembly to issue their coins.

Pre-Gupta Period

The pre-Gupta history of the region is again shrouded in obscurity. But the discovery of a brick-inscription from Jagatgram²² near Kalsi in Dehra Dun is significant in this connection. The inscription records the fourth *Asvamedha* sacrifice performed by king Silavarman. Palaeographically the inscription is ascribed to the third century AD. According to Nautiyal²³ Silavarman of the *Asvamedha* sacrifice, might have been the first ruler Senavarman of the Yadava dynasty mentioned in the Lakhamandal *prasasti*.

This view seems to be correct as the area of the kingdom of Lakhamandal dynasty is the same as also the time period of their rule is more or less the same.

Gupta Period

The Allahabad Pillar inscription of Samudragupta contains a very detailed account of his military campaigns which led in various parts of India. The mention of Kartrupura as one of the vanquished Kingdom. On the basis of the above mentioned facts, it seems that Kartrupura mentioned by Samudragupta probably comprised the whole Uttrakhand region. In this connection we have epigraphical evidence of the Pandukesvara copper plate inscriptions of Lalitasurdeva²⁴ and Padmatadeva²⁵ belonging to c 9th – 10th century AD where in Karttikeyapura is mentioned as their capital.

Atkinson²⁶, Rahul²⁷ and Dabral²⁸ identified Karttikeyapura with the modern Joshimath in Alaknanda valley. The Gupta hegemony continued over this region for a fairly long time as is evidenced by the Mandasor²⁹ stone inscription of Kumargupta I. The inscription describes the mountain Kailasa as one of the breasts of the earth (the other being Sumeru) which was being ruled over by the Gupta king Kumargupta³⁰. Kailasa³¹ and Sumeru³² are undoubtedly the two illustrious mountains in Kumaon and Garhwal-



Himalaya. But since the verse is just conventional in a religious sense, nothing definite about its political interpretation can be stated here.

Post-Gupta Period

On the basis of inscriptions we come to know about some of the kingdoms, which were flourishing during this time. Like the emergence of several smaller dynasties of the post-Gupta period, the Nagas, the Yadavas and the Pauravas began their political career as the feudatories to the imperial Guptas, but not long after, they declared their independence discarding the yoke of allegiance to their master. As the Garhwal-Himalaya is concerned, the Gopesvar Trident Inscription³³, the Barahat Trident Inscription³⁴ and the Lakhamandal Inscription³⁵ are our principal epigraphic sources of the post-Gupta period so far the history of this region is considered.

The Maukharis

After the fall of Imperial Guptas, the Maukharis, attempted for an unchallenged supremacy in northern India. The Siroli (Gopesvara) inscription of Sarvavarman records the construction of a water-reservoir (*paniya samgraha*) by Naravarman who is stated to be mediating on the king's feet³⁶. Maukhari king Sarvavarman, who is known to have ruled from *circa* AD 516 to 580 after Isanavarman³⁷.

The Kingdom of Kalyanavarman

In the beginning of the seventh century AD, we find another important king ruling over this region. The Palethi³⁸ (Deoprayag) inscription of Kalyanavarman. From the above inscription the genealogy of the kingdom of Kalyanavarman is available as:

- a) Adivarman
Paramabhattacharaka Maharadhiraja Kalyanavarman
- b) Adityavardhana
Karakaravardhana (*dauhitra*)
King Kalyanavarman

Paurava Dynasty

The Talesvar copper plates grants³⁹ mention the names of rulers, who were ruling in this region between AD 647 and 725. The capital of these rulers was Brahmapura. The following genealogy is available from this inscription:

Visnuvarman
|
Vrshavarman
|
Agnivarman
|
Dyutivarman II

Lakhamandal Dynasties

Two inscriptions from Lakhamandal (Dehra Dun) supply us information regarding the existence of two more dynasties of rulers. They are:



- i) The Dasa dynasty
- ii) The Yadava dynasty

The first dynasty belonged to about the 5th century AD. The second dynasty belonged to about 7th – 8th century AD.

Harsha's Times

Harshavardhana (c AD 606-647) was one of the greatest kings of ancient India. To understand the political condition of Garhwal during the period under review it is necessary to study the political condition of the region where a few independent dynasties were ruling at that time. This is also evidenced by the account of the Chinese traveler Hiuen-Tsang (AD 629-645). Hiuen-Tsang while proceeding from Thaneswar to Srughna in Saharanpur and across the Ganges to Madawar (Mo-ti-pu-lo) in the Bijnore district mentions Mayura (Mo-yu-lo) or Mayapura close to Hardwar and his journey to po-lo-hi-mo-pu-lo or Brahmapura⁴⁰, which lay 300 *li* or 50 miles to the north of Madawar. According to Hiuen-Tsang Matipura (Ma-ti-pu-lo-or-mo-ti-pu-lo) east of Thaneswar was ruled over by a Sudra king⁴¹, while Su-fa-la-kiu-ta-lo was ruled by a women⁴². Apart from these, another important kingdom of the Uttarakhand, which is described by Hiuen-Tsang, is Govisana (Kiu-pi-Shwang-na)⁴³

In his travel's itinerary Hiuen-Tsang records the following kingdoms:

1. Brahmapura (po-lo-hi-mo-pu-lo)
2. Matipura (Ma-ti-pu-lo)
3. Suvarnagotra (Su-fa-la-kiu-ta-lo)
4. Govisana (Kiu-pi-Shwang-na)

After Harsha (AD 650-800)

The dynastic history of Utrkhand is available only after the close of the 7th century AD onwards is important for the regional history. The prominent dynasties in the region during 7th - 8th centuries were as follows:

1. The kingdom of Bhillang
2. The kingdom of Chandpurgarh
3. The Katyuri dynasty

The kingdom of Bhillang became powerless after the advent of Ajaypal (AD 1500-1537), the founder of Garhwal dynasty in the 16th century. The kingdom of Chandpurgarh was situated in the upper Alaknanda valley as is clearly indicated by the presence of the remains of Chandpurgarh fort lying about 15 km. east of Karanprayag. The Katyuri dynasty was the first historical dynasty in the whole of the Utrkhand region. This dynasty had left some records of its achievements in the form of inscription and temple architecture. The extensive sway of Katyuri empire is known to us from these archaeological finds, which are fairly well scattered all over Utrkhand. However, the existent material pertaining to their history not gives much detail excepting a bare genealogical list.

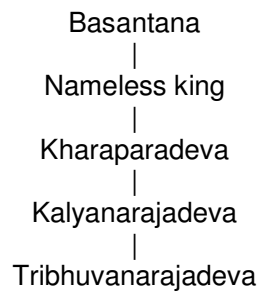
The following inscriptions are relevant in understanding the history of the Katyuri Dynasty:

1. Vasudeva temple inscription at Joshimath.

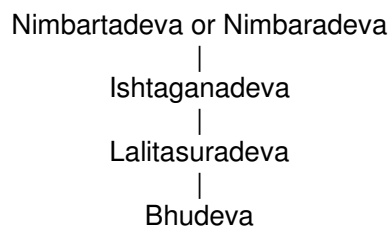


2. Bageswar Stone inscription of Tribhuvana Rajadeva Regnal year-11
3. Bageswar Stone inscription of Bhudeva
4. Baleswar copper plate grant of Desatadeva
5. Pandukesvar copper plate of Lalitasuradeva Regnal year-21
6. Pandukesvar copper plate of Lalitasuradeva-22
7. Kandara copper plate of Lalitasuradeva-14
8. Pandukesvar copper plate of Subhiksharajadeva-4
9. Pandukesvar copper plate of Padmatadeva-25

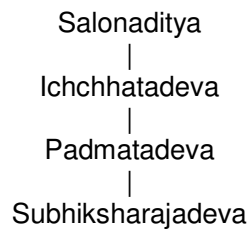
Genealogy according to Bageswar stone inscription of Tribhuvanarajadeva⁴⁴



Genealogy of Bhudeva according to Bageswar stone inscription and Pandukesvar copper plate of Lalitasuradeva.



Genealogy according Baleswar copper plate inscription of Desatadeva and Pandukesvar copper plate of Padmatadeva and Subhiksharajadeva:



The glorious kingdom of the Katyuris started disintegrating after Subhiksharajadeva, whose reign ended in the last quarter of the 10th century AD. His successor



Dharamadeva and Biradeva proved incompetent and caused widespread revolt by their tyranny. The Nepalese invasion in the 12th century AD is responsible for the downfall. The local Katyuri kings were ruling upto 15th century AD.

The Nepalese Invasion

The inscriptions found in the region are significant as they give the name of the kings who were supposed to have conquered the Garhwal-Himalayan region. The Gopesvara trident inscription of Asoka-Challa mentioned him as a victorious king of the region. The inscription records the re-erection of the *vijayastambha* by the king Asoka-Challa⁴⁵. The Nepalese annals tells us that when the Vais (or Vaisya) Thakur Rajas began to reign, there were Rajas in every quarter of the town, there were twelve Rajas who were called Jhinimatha⁴⁶ Kula. The Balesvara inscription also indicates that Krachalladeva was a devout Buddhist, but he also donated liberal grants to Balesvara Mahadeva and the Brahmanas. His rule in the area was short as indicated by the absence of historical remains.

Pre-British Garhwal

The first of the Garhwal rajas concerning whom there is any precise tradition is Son Pal, who is said to have his head quarters in the Bhilang valley. Ajay Pal, a descendent of Kadil Pal, transferred the seat from Chandpur to Dewalgarh in the 14th century, and is held to be the first who attempted to bring the scattered states under one power. Bahadur or Baldhadra Shah, the first raja to exchange the cognomen of Pal for that of Shah. The date of subsequent raja, Man Shah may be fixed by a inscribed grant he has left about 1547 AD. Man Shah was succeeded by Sama Shah and he by Dularam Shah. By the time 1597 the raja of Garhwal was Mahipati Shah, of whom little is known except that he removed the capital from Dewalgarh to Srinagar, and is traditionally said to be the first raja that consolidated his rule over all Garhwal. Hat-gaon copper plate inscription (Chamoli) 1640 AD refers the name of queen Karunavati of Mahapati Shah⁴⁷.

In 1654-55 AD Khalil Ullah Khan was dispatched with 8,000 men to coerce the "Zamindar of Srinagar", the only title then conceded to the Raja of Garhwal, at that time Pirthi Shah was the successor of Mahapati Shah. The hostile force met with little resistance and speedily overran Derha Dun, then subject to the Garhwal Raja, but did not penetrate within the hills. During the reign of Prithi Shah the aggression of the Kumaonis continued under the leadership of the then Raja Baz Bahadur, who had already fought on the side of Khalil Ullah against the Garhwalis. In 1803 for the first time the great and successful effort made by Thapa party to reduce Garhwal. Ever since, the siege of Langurgarhi was raised in 1792 small parties of Gurkhas had periodically plundered the border parganas, which they were taught to look upon as their lawful prey. The prisoners made in these expeditions were sold into slavery, the villages were burned and the country made desolate.

British Garhwal

In 1811 Sudarshan Shah had promised Major Hearsey to give him Dehra Dun and Chandi, should he procure the restoration of the country then occupied by the Gurkhas, and on the evacuation of Garhwal. Major Hearsey brought forward his claim, which was rejected though he was granted an annuity which his descendants still enjoy. Mr. W. Fraser in 1815 was authorized to hand over to the Raja the portions of Garhwal situated to the west of the Alaknanda with the express reservation of the Dun and the pargana of Rawain lying between the Alaknanda and the Bhagirathi. In July 1815 Mr. Fraser, in



obedience to the order of Government, had directed the principal inhabitants of the parganas lying to the east of the Alaknanda as far as Rudrprayag and to the east of the Mandagini above that point, to consider them under the authority of the Commissioner of Kumaon and in his jurisdiction.

In 1816 Mr. Traill brought to the notice of the Government the difficulty that might arise if more precise words were not used in defining the boundary between British and Tehri Garhwal. Although pargana Nagpur was clearly intended to be included in the portion of territory retained by the British, the loose use of the Alaknanda and Mandagini river as the boundary in the negotiations of the period would have cut off some valuable portions of that pargana, including patties Bamsu and Maikhanda and the mines near Dhanoli, which lay to the west of these rivers. In fact in 1823 the Raja laid claim to the villages lying to the west of the Mandagini on those very grounds, but it was ruled that term Nagpur as used in the negotiation included all the subdivisions then within its established limits.

In 1818 Mr. Traill complained of the disorderly state of the Rawain pargana, the inhabitants of which being relieved from the fear of both the Gurkhas and the British had taken to their old occupation of plundering the pilgrims to Gangotri, Badrinath and Kedarnath. The Raja was appealed to in vain, but the tract was never removed from his authority and was formally annexed to Teri in 1824.

In 1839 the province of Kumaon was divided into the districts of Garhwal and Kumaon, each under a senior assistant commissioner having the same powers as a collector has in the plains. The remaining history of Garhwal is a record of peaceful development under the able administrators already mentioned⁴⁸.

Uttarakhand (Kumaon + Garhwal [Teri and Pauri]) became the 27th state of Republic of India on 9th November 2000, after a struggle by its people in the 1970-1990s.

(References provided in Bibliography Section at the end of the report)

2.3 HISTORICAL ARCHAEOLOGY

The invasion of northern India by Alexander the great in 326 BC is an important landmark in the history of early India. But recently archaeological discoveries in the country have provided new historical material in the form of coins, pottery, inscriptions, sculptures, terracotta and other antiquities, which in turn, have given additional data for the reconstruction of history from the 6th century B.C. onwards. This period of early history, based on archaeological finds is termed as 'historical archaeology'.

The 6th century B.C. witnessed a cultural renaissance, giving birth to new ideas and traditions. However, the study of the cultural evolution in the Garhwal Himalaya region has not yet become an established fact of history. Therefore, archaeological discoveries in recent years through exploration and excavations are gradually bringing forth new evidences for the formulation of cultural background of this area. The recent discoveries brought out in this valley and elsewhere in the Garhwal-Himalayas, indicate that the area was serving as a meeting ground of various cultural waves flowing from different directions. The new material evidence has proved that this was a pivotal region and so almost every traveler from Fa-hien in the 4th -5th century AD to Heiun-tsang in the 7th



century AD had visited either its heartland or places of peripheral zone. This also happened in the case of emerging civilizations which directly affected the already existing *milieu*. The study of the cultural remains of various explorations and excavations will prove the veracity of the foregoing observations.

2.3.1 Some Important Explored and Excavated Archaeological Sites in the Region

a) **Ranihat:** It is an excavated site Ranihat (30° 12'N, 78° 47'E) is a small village about nine kilometers from the town of Srinagar on Srinagar-Badiyaragarh road. The cultural sequence of this site is as follows:

Period-I	:	<i>circa</i> 600 to 400 BC Painted Grey Ware Culture (PGW)
Period-II A	:	<i>circa</i> 400 to 200 BC Mauryan
Period-II B	:	<i>circa</i> 200 BC to AD 20 Sunga-Kushana
Period-III	:	<i>circa</i> 800 to AD 1200 Sultanate

b) **Thapli:** It is an excavated site Thapli (30° 12' N & 78° 47' E) is a small village about thirteen kilometers from the town of Srinagar on Srinagar - Badiyaragarh road. It is a single culture site of Painted Grey Ware (PGW) and is placed around 1100 BC to 800 BC.

c) **Mana:** The site, situated 3 km beyond Badrinath, is a big village of tribal Marchhas. A few sherds of fine plain grey ware and fine red ware can be placed in pre-Christian era. The rest of the finds from Mana are assignable to the post-Gupta period.

d) **Tapoban:** The site is situated about 15 km from Joshimath on the Malari road on the left bank of Dauliganga. It has several temples and the ancient pottery is scattered all around the fields. The pottery is assigned to the post-Gupta period, to which period also the temples of the site belong.

e) **Rein:** The site is situated about 18 km from Joshimath on Joshimath-Malari road on the left bank of Dhauliganga. This site is ascribed to the post-Gupta period.

f) **Subhaien:** The site is situated at a height of 7000ft about 23 km from Joshimath on Joshimath-Malari road on the left bank of Dhauliganga. This site is assigned to the post-Gupta period.

g) **Gopeshwar:** This site is situated 10 km west of Chamoli. This site is assigned to the post-Gupta period.

h) **Simli:** This site is situated 8 km from Karnaprayag on the Karnaprayag-Ranikhet highway. This site is assigned to the post-Gupta period.

i) **Chandpurgarhi:** This site is situated 11 km from Karnaprayag on the Karnaprayag-Ranikhet highway. This site is assigned from about 4th century onwards and continued so up to the early medieval period.



- j) **Adibadri:** Like Chandpurgarhi, Adibadri is also a significant ancient site, yielding red ware of the post-Gupta period and early medieval period.
- k) **Kameda:** The site is situated 2 km east of the town of Gaucher on the left bank of Alaknanda. This site is assigned to the Sunga-Kushana period.
- l) **Ratura:** This site is situated on the left bank of Alaknanda, 7 km from Rudraprayag on the Badrinath highway. This site is assigned to pre-Christian era and post-Gupta period.
- m) **Ufalda:** This site is situated 4 km south of Srinagar town on the left bank of Alaknanda. This site is assigned to the post-Gupta period.
- n) **Dhandri:** This site is situated 8 km south of Srinagar town. This site is assigned to c. 4th -5th century AD.
- o) **Naithana:** This site is situated around 6 km of Ranihat on the right bank of Alaknanda. This site is assigned to the post-Gupta period.
- p) **Supana:** This site is situated around 7 km north of Ranihat on the right bank of Alaknanda. This site is assigned to the early historical period.

2.4 TEMPLE ARCHITECTURE

Architecture or *Vastu-kala* is one of the basic arts, the *mulakalas*. According to canonical evidences there were thirty-two sciences and sixty-four arts and the *Vastu-kala* or *Silpasastra* or Architecture was one of the thirty-two sciences. But the temple architecture in India is the most significant and characteristic product of architecture and is known as the oldest institution in India. The temple architecture is the most characteristic artistic expression of Hinduism providing a focus for both the social and spiritual life of the community it serves¹. It reflects the ideal and way of life of those who built it and for whom it was intended to operate as a link between the world of man and that of Gods².

The temples are the places where the gods make themselves visible and this conveyed by the very term used to designate a temple: a seat or platform of god (*prasada*), a house of god (*devagriha*), a residence of god (*devalaya*), a place for god (*devatayatana*), an abiding place (*mandira*). There are so many names used for a temple or shrine. But in the architectural form according to Shukla 'The word *Vimana* is only one of the two most generally accepted names which designate a temple. The word is *Prasada*³. According to Stella Kramrisch, "*Vimana*, as name of the main temple building, is synonymous with *Prasada*. These two are the most significant words for temple⁴."

The *Prasada*, the Hindu temple, according to our *Silpasastras*, is not a congregational structure alone, but the house of the spirit or the house of God. The main shrine is known as the 'Womb-Chamber' (*garbhagriha*) which is surrounded by the circumambulatory path (*pradakshina-patha*). The concept of Hindu temple is very close to the meaning of *prasada* given in the *Isanasivagurudevapaddhati*: "The temple,



Prasada, is made up of the presence of Siva and Sakti and of the Principles and Forms of Existence (*Tattva*) from the elementary substance Earth (*Vasudha*) and ending with Sakti. The concrete form (*Murti*) of Siva is called House of god (*devalaya*). So one should contemplate and worship it first⁵.”

Thus the temple in India is not purely an architectural tradition, but it is also a symbolism of the spiritual outlook of its people. More over, god and his temple correspond to soul and human body. In the fundamental philosophy of temple architecture, the temple corresponds to the human body (*Purusha*).

The *Vastusastras* or *Silpasastras* mentioned three different orders of temples known as *Nagara*, *Dravida* and *Vesara*. *Nagara* and *Dravida* temples are mostly identified with the northern (*Aryavarta*) and southern (*Dakshinapatha*) temple styles respectively. Scholars like Stella Kramrisch⁶, Havell⁷, Fergusson⁸, Percy Brown⁹, Ananthwar¹⁰, Coomaraswamy¹¹, Shukla¹², Sundara Rajan¹³, etc. have investigated this branch of architectural studies in their respective works.

The temples of Alaknanda valley or Garhwal-Himalaya generally belong to the *Nagara* style. From the seventh century AD onwards there are definite indications a mass of temple building activity, particularly in the area of study i.e. the Alaknanda valley including Vishnugarh-Pipalkoti Hydro Electric Dam project area.

A number of temples built in this belt show that they were constructed in typically Northern style, better designated as the Indo-Aryan style or the *Nagara* style. A series of superstructures make it amply clear that from the sixth century AD onwards the temples with the Northern style of *sikhara* began to be constructed in large numbers and were not only confined to north Indian plains, but had also extended as far as the central Himalayan region. It is interesting to note here that the style (*Nagara* or the Indo-Aryan) had several regional movements and accordingly it took in its fold various local idioms due to their utility and also due to the availability of material and the artist. Architecturally, the temple construction in Alaknanda valley was also a result of the local aesthetic initiative coupled with inspiration of the Gupta creativity which later on turned closer to the Pratihara style; but due to local limitations the structural art could neither achieve a proper style of development nor attain any kind of solid maturity, as was found elsewhere in the country. Subsequently, due to certain unexplainable factors, mainly local and regional, the temple architecture in Alaknanda valley turned towards implication and morbid stylization. Typologically, the temple architecture in this part of Himalaya shows five main interesting categories according to its plan and elevation and also on the basis of architectural elements.

The first one, most popular is the usual type with the *Nagara* style of *Sikhara*. The *Sikhara* is generally curvilinear or elongated pyramid type related closely to the Pratihara type.

- I. The second category is the, valuated roof of barrel roof style popularly known as the ‘*Valabhi* style’.
- II. The third type is ‘pyramidal structure’, in which the *sikhara* rises with ‘diminishing horizontal moulding or tiers (*pidha*)’
- III. The fourth category is the small temple with curvilinear *sikhara*, in front of which is a small pillard *mandapa* with a pyramidal roof o different *pidhas* (tiers). These temples are placed under *Ruchaka* style, which is sub-style of the *Nagara* style.



- IV. The fifth or the last is a domical or an elongated '*stupa* type *Sikhara*'. This type is placed under the mixed *Nagara* style apparently influenced by the *Vasera* style.

So far as the first category is concerned, scholars have related this type to the Pratihara style. The *prasada* (temple) in this case is normally of *tri-ratha* design, and the *mandapa* (hall) is joined here intimately with the *garbhagriha* (sanctum). It is noticed that the *mandapa* was built separately subsequent to the completion of the temple proper. The essential element of the plan in a large group of temple is the *garbhagriha* (sanctum) and a pillared hall (*mandapa*). In some temples an *antarala* (vestibule) is provided between the *garbhagriha* and the pillared hall (*mandapa*).

Like the plan, the elevation of the temples also has distinctive features with *vedibandha*, *jangha* or *kati*, *kapotapalika*, *kantha* and *sikhara*. The *sikhara* of this type of shrine is curvilinear of sometime elongated pyramid type decorated with *bhumiamalakas*. The terminating point of the *sikhara* is called *skandha* (shoulder). Above the *skandha* is *kantha*. The top of the *sikhara* is covered by sloping wooden canopy surrounded by *kalasa*. The type of roofing device of stone *sikhara* is also recorded in the central Himalayan region and also in Himachal Pradesh and Nepal.

This is after all the local answer to the challenges of nature and so the *sikhara* of the temples in the Himalayan region have been covered by wooden roof¹⁴. In this way the canopy is mainly intended to save the structure from rain and snow, but it also imparts an impressive look to the edifice. This type of canopy is found from Badrinath, Pandukeshwar, Joshimath, Hatgoan, Gulabkoti, Darmi, Gopesvara, Ansuya devi, Tungnath, Ranihat and Deoprayag in Alakanda valley, emphasizing the utilitarian aspect of the fan-like roofs.

Architecturally speaking, the temples in the Garhwal-Himalaya and particularly in the Alaknanda valley represent the monumental history of the region. The temples as an archaeological wealth are scattered all along the valley indicating thereby that the region was an area of attraction being in the religious peripheral zone of the great Himalayan shrines. This gave birth to unique temple architecture with new elements at times.

Lakshmi Narayana Temple: Hatgaon, (Chamoli) Site No. 56 (Fifty Six)

Architecturally, the temple of Lakshmi-Narayana at Hatgaon is simple internally as well as externally. The elements of the plan consist of a *garbhagriha* (sanctum), an *antarala* and the *mandapa*. The *garbhagriha* (sanctum) appears to be an oldest structure and the rest of the compartments are later additions. The *garbhagriha* is *tri-ratha* on plan measuring 11'3" square ft. The walls of the *garbhagriha* (*mandapa*) are topped by a *nagara sikhara* with a projected *sukanasa* front. This *sukanasa* rests right on the *antarala* and is decorated with *gaja-simha* motif which is a unique feature in Uttarakhand temple architecture. A similar type of motif is also found in the temples at Kedarnath, Guptakashi, Okhimath, Tunganath, Gopesvara, Adibardi and Deoprayag. Like plan, the elevation of the temple is simple and consists of *vedibandha*, *jangha* or *kati* and *sikhara*. The doorway lintel is decorated with Ganesha on *lalatabimba* as is found in Vishnu temple (Adibardi). The *sikhara* is of *nagara* style, but here it is significant that the *vedibandha* and *jangha* portion are ancient and the upper portion of the *sikhara* seems to be renovated. As usual on the top of the *sikhara* is a sloping wooden canopy surmounted by *amalakas*.



The *mandapa* is square and the walls are raised upto the *kati* of the main temple. The roof of the *mandapa* is slanting in nature, but it seems to have been a later addition.

The temple has no evidence to determine its date but on the basis of stylistic features, it cannot be said to be very old. However, the *vedibandha*, *jangha* or *kati* portion along with lintel and the sculpture in the sanctum (which has been taken away) and had been replaced with the crude cemented one, but the original frame depicting *Dasa avtar* in panel five on either side are original, which may be dateable to 9th – 10th century A.D. The **Narsimha Temple at Darmi (Chamoli) Site No. 34 (Thirty Four)** is almost architecturally identical to Lakshmi-Narayana temple of Hatgaon, but comparatively Narsimha temple of Darmi is much smaller in size.

Lakshmi Narayana Temple: Gulabkoti Site No. 38 (Thirty Eight) Chamoli.

Architecturally, the Lakshmi-Narayana temple of Gulabkoti is consisted of a square *garbha-griha* (sanctum), an *antarala* and the *mandapa*. The *garbha-griha* appears to be the oldest structure and the *mandapa* is a latter addition. The *garbha-griha* is *triratha* on plan and measures 12'6" square with a *nagara sikhara* and a prominent *sukanasa* front which is about 4' to 6' from *garbha-griha* wall. This *sukanasa* rests right on the *antarala* showing a large *Surasena* provided with in its centre and a niche with a *kuta* pendiment. The *antarala* is connected with the *mandapa* which is a later addition.

Like plan, the elevation of this temple consists of *vedibandha*, *jangha* or *kati* and *sikhara*. The *sikhara* 35' high is curvilinear as found in *Nagara* style. The *sikhara* is closed by *amalakasila*. On top of the *sikhara* as usual is a sloping wooden canopy surmounted by a *kalasa*.

The Lakshmi-Narayana temple of Gulabkoti is simple externally as well as internally. The *sikhara* is divided by three *bhumi-amalakas*. In the centre of a large *surasena* a niche contains a human face. The *sukanasa* is decorated with *gaja-simha* motif as found in the temples of Kedarnath, Guptakashi, Okhimath, Tunganath, Gopesvara, Ansuya Devi, Adibadri and Deoprayag.

This temple of Lakshmi-Narayana at Gulabkoti is almost similar to that of Ansuya Devi temple (Chamoli) and it can be dated 9th – 10th century A.D.

(Reference for this section is provided in bibliography in the end of the report)



CHAPTER -3

BASELINE ARCHAEOLOGICAL STATUS

3.1 PHYSICAL SETTING

Pipalkoti is a village and halting place with hotels, guest house, *dharamsalas* and grain shops etc. on the highway route from Haridwar to Badrinath, Pipalkoti is situated on the left bank of the Alaknanda river in latitude N- 30°26'22.16" and longitude E - 79°25'50.15" earlier it used to come in Patti talli of Pargana Dasoli. Presently, it is in district Chamoli tehsil Joshimath. Vishnugarh – Pipalkoti Hydro Electric Dam project area in the Alakananda valley almost forms the central part in the region of the Garhwal Himalaya. Pipalkoti is well connected by roads along the valley. Earlier, the road from Chamoli follows the right bank of the Alaknanda to Hat village where it recrosses and continues on the left bank to Pipalkoti. A stream that carries off the surplus water of the small Diuri Lake above Gopeshwar is crossed on the right bank.

The inhabitants of the Alaknanda valley are living in the circle of nature for centuries. This shows an uncanny skill choosing correct sites for their settlements. They have settled on river terraces, glacial terraces, valleys and confluences. In Alaknanda Valley, terraces spread from Kirtinagar (near Srinagar) to Pipalkoti.

3.2 GEOLOGY

Some geological observations have been made about the Himalayan region. But the Alaknanda valley was studied recently for the purpose to understanding the geology of the Alaknanda valley. The stratigraphic plan of Vishnugarh – Pipalkoti Hydro Electric Dam project area in Alaknanda valley is described here on the basis of the part study by various scholars. The stratigraphy as worked out in Deoprayag –Badri-Nath area is given below in **Table–3.1**. This explains the rock formation in the Alaknanda valley including Vishnugarh – Pipalkoti Hydro Electric Dam project area.

Kumaon Super Group: This group is represented in the area by six distinct lithologic units as formation of these five sedimentary units, viz. the Marchula Quartzite, Pauri Phyllite, Maithana Quartzite, Manila Phyllite and the Dudatoli –Almora Crystalline, appear to be related and have been put under Dudatoli group. The Sakindhar formation is characterised by distinct lithology and Sedimentary structures and has not been given the status of a group as it is divisible into mappable formation. The Dudatoli group and the Sakindhar formation have been collectively referred to as the Kumaon Super group.

Dudatoli Group: It is represented in the area by the Pauri phyllite and the Khirsu Quartzite members of the Maithana formation in the Dudatoli group. The formation forms the northern limb of the Dudatoli Syncline.

Garhwal Group; This group has attained the maximum development in this area and shows considerable variation both laterally and vertically. It is represented in the area by



the Rudraprayag formation, the Lameri formation, the Chamoli formation (which can be seen at Pipalkoti), the Gwanagarh formation and the Patroli formation.

Therefore, the stratigraphical geology of the Alaknanda valley confirms the three stratigraphic groups - the Kumaon super group, the Garhwal group and the Central Crystalline which constitute three separate tectonic units (**Table – 3.2**).

Table –3.1 Startigraphy along Alaknanda Valley from Deoprayag to Badrinath passing through Pipalkoti-Vishnugad project area (Chamoli)

Age	Group	Formation	Member	Localities
Silurian to Precambrian	Garhwal Group	Patroli	Patroli Quartzite	Around Chamoli, including Pipalkoti
			Gwanagarh	
		Chamoli		
			Bhishna Quartzite	
			Dhanpur Dolomite	
			Bhekura Metavolconic	
			Nagnath Quartzite	
			Karnaprayag	
			Metavolconic	
			Haryali Quartzite	
			Dhari Metavolconic	
			Lameri	
		Lameri – B		
		Lameri – A		
Rudraprayag	Kurjaphyllitic			
	Thalassue Schitose unit.			
	Rudraprayag Quartzite			
	Maithana Quartzite			
Precambrian	Dudatoli Group	Pauri Phyllite	Khirsu Quartzite	
			Bhainswara Quartzite	
		Pandukeshwar	Chandrashilla Schist Bimogra Quartzite	
Archean	Central Crystalline	Tungnath	Rogsi Schist and Gniess	



Table 3.2: Tectonic Succession in the Alaknanda Valley

Tectonic Group	Units
Central Crystalline group	-
Garhwal Group	----- Main Central Thrust ----- Berhi Fault Alaknanda Fault Mandakini Fault Kaliasaur Fault
Kumaon Super group	----- North Almora Thrust ----- Dudatoli Formation Deoprayag Sakindhar formation Garhwal Thrust

Structural Geology: The structural geology of the valley is the most complicated due to effect of various tectonic episodes. There are at least three phases of tectonic activity which were clearly visible in the present day regional structural patterns. It is during the first movements that granitic intrusions took place towards the end of this period, a large number of NW-SE trending faults such as Kande and Chamethi faults were developed, resulting in the mylonitisation of granite, giving rise to sericite quartz schist. It is probably during this period that the dolerite (epidiorite) were also emplaced. But it is not clear whether the large number of cross folds and faults in the western part of the area lying between Alaknanda faults and the North Almora Thrust , are the result of the forces acting along those major faults or the Alakananda fault is the youngest structural element off setting all the earlier structure. It is due to the main central thrust that the closure part of the south easterly plunging Maithana Sycline is cut off north of Kalsi . Owing to the overturned and plunging nature of the Karna prayag Anticline the sequence is inverted in the south-western part lying between Chatwapipal and Bhainswara.

The structure of the western part is much more complicated. The axis of the Rudra prayag Anticline, trending ENE-WSW, abuts against the Alaknanda fault in the east and with the North-Almora thrust in the west. Due to the doubly plunging nature of the fold, the Dhari Metavolcanic, Lameri formation and the Rudraprayag Quartzite close on both the sides. The axial plane Kaliyasaur fault has resulted in the concealment of the Rudraprayag Quartzite in the northern limb of the anticline in the area NE of Rudraprayag and offsetting the Karnaprayag metavolcanic near Gulabrai and Maliyasu. The fault plane in the western part swings and offsets the Rudraprayag anticlinal axis.



The huge landslides damaging the road south of Kaliyasaur are related to these faults. The Alakananda fault which offsets the earlier structures, has been traced over a striking length of 45 km from 3 km east of langasu and in the east to 1.5 km south of Chirpatiyakhal on the west.

3.3 GEOGRAPHY

Geographically the area of study in Alaknanda valley forms the Central region of the Garhwal Himalaya. This region forms the part of the two well known geographic divisions of the Himalaya namely, the greater Himalaya and the lesser Himalaya. Vishnugarh–Pipalkoti Hydro Electric Dam project area lies in the division of greater Himalaya in the Alaknanda valley region.

3.4 CLIMATE

The climate of Vishnugarh–Pipalkoti Hydro Electric Dam project area in summer experiences steamy tropical climate, valley winds hot in narrow valley and heavy fog during winter. The monsoon commences towards the end of June and ceases by the middle of September. In October, the weather clears up and November is very sunny and bright. April and May are clear but sometimes rather marked by thunder and occasional hailstorms. Winter depressions cause snowfall in the higher ranges from December to March.

3.5 SOIL

The soils of Vishnugarh–Pipalkoti Hydro Electric Dam project area are silty to clayey loam and are very fertile. The alpine zones soils are mostly granite sandy loam. In the forest margins the soil are stony, completely immature and extremely poor.

3.6 FLORA & FAUNA

In Alaknanda valley at Vishnugarh–Pipalkoti Hydro Electric Dam project area there are variety of resources consisting of forests, agriculture, horticulture and minerals. But these resources are not fully trapped and constitute a particular system in the environment. The crop consists of a variety of cereals and vegetables which were predominantly dependent on rain, people here grow vegetables like the *torai*, *khera*, potatoes, tomatoes, *bhindi*, *tairu*, etc. The species of poppy, *ajwain*, *tejpatta*, *haldi* and *adrak* are usually associated with the seasonal crops.

Fruits like apple (*Pyrus malus*), pears (*Pyrus communis*), lemon (*Citrus meidca*), mango (*Mangifera indica*), aru (*Prunus persica*) etc are grown. Some of the medicinal plants of the valley at Vishnugarh–Pipalkoti Hydro Electrical Dam project area are important as a means of income. The plants like *Samoya*, *Simali*, *Timru*, *Aonla*, *Haira*, *Samak*, *Bhilawa*, *Bel*, *Pati*, *Pissumar*, *Kingora*, *Gular*, *Dudhi*, *Pudina*, *Dotura*, *Dali Sarsaun*, *Sarsaun*, *Til* are common in the region. Some species are used for fibre, dyes, tannies, gum, resin and wood for domestic purpose. In fibre, patala, bhimal, semal and bhang are common. In dyes and tannins majethi, haldi, khair, thunner, dhak are available. For gum Babul,



Bel, Tun, Jiban and dhawa are valuable. For resin turpentine, chir, kail, deodar and pipal are common in the region.

In Vishnugarh–Pipalkoti Hydro Electric Dam project and its surrounding area in the Alaknanda valley, the recent form of vegetation is the result of continuous destruction of original vegetation and impact of human activities and other related aspects e.g. deforestation, shifting cultivation, a forestation, urbanization, grazing, browsing, fire coupled with natural phenomenon such as floods, erosion, landslides etc. Therefore, the present day vegetation has considerable variance in its quality and quantity. Forest vegetation is limited and only observed at those places where it is least disturbed by human activities. Consequently such type of vegetation is scattered and interrupted at several places along the sides of the valley. The forest composition is mainly of the following tree species: *Khair, Bel, Balchi, Semal, Sissan, Kura, Kanju, Sandan, Khajur, Khinna, Awla* and *Kamela*. Some of the shrubs are *Bashik, Karonda, Banda* and *Tungla*.

The forests are either mixed or coniferous type. Coniferous type of forests are chiefly composed of Chir, Silver fir, Spruce, Cypresses and Deodar. The mixed type of vegetation is composed of *Banji, Birch, Gadpatri, Papri, Pangar, Akhrot* and *Mairu*. Shrub vegetation is chiefly composed of *Berberis, Lonicera, Rubus, Sarcococca, Sorbus, Spiracera*, etc.

The agricultural fields are often terraced on various degrees of slopes either being managed by irrigation or dependant on natural water resources. By this strategy, terracing makes plough-agriculture possible in this region by providing relatively level fields and natural water sources. The crop consists of a variety of cereals and pulses. In cereals wheat (*Triticum aestivum*), Makka (*Zea mays*), Cholai (*Amaranthus caudatus*), Marsu (*Amaranthus viridis*), Lai (*Brassica Oleracea*), Jhangora (*Echinochloa colunum*), Koda (*Eleusine coracane*), Manduwa (*Paspalum indicum*), Jau (*Hordeum Vulgare*), Kauni (*Setaria italica*), Jwar (*Sorghum vulgare*), Chua (*Amaranthus spinosus*) and China (*Panicum miliaceum*) and in pulses Gauth (*Dolichos monoflorus*), *Sem (Dolichos lab lab)*, Bhatt (*Glycine Soja*), Arhar (*Cajanus cajan*), Urd (*Phaseolus mungo*), Bakla (*Vicia fabu*) and Matar (*Pisum sativum*) are common in the Pipalkoti – Vishnugarh project belt. Apart from vegetable wealth this area is also rich in animal husbandry.

The people of Vishnugarh–Pipalkoti Hydro Electric Dam project region domesticate sheep, goats, cow, buffaloes, horse, mules etc. with the increased in tourist traffic the value of sheep and goat have also increased. Fur-bearing animals are hunted for making gloves, caps and coats. The woolen products such as thulma, chunkta, pankhi and raw wool are also available. Animals are also extensively used for travel and transport. The wildlife of the region consists of leopard, bear, musk deer etc.



3.7 ARCHAEOLOGICAL EXPLORATION RESULT

On the basis of village to village Survey (Exploration), a list of 63 villages has been prepared in Joshimath tehsil, Distt. Chamoli. These villages falls under the area of Vishnugarh-Pipalkoti Hydro Electric Dam project area, covering an area of 7 km from river Alaknanda covering the stretch length of 28 km. from Chhinka village to 3 Km upstream towards Joshimath from Helong Dam site in district Chamoli tehsil Joshimath. Out of the 63 villages surveyed 10 villages contains archaeological / heritage remains.

Besides archaeological remains such as cultural properties, sites, folklores, legends, buildings almost all 63 villages have preserved their paleontological, natural religious and sacred heritage in a very ritualistic and traditional manner. Villages containing archaeological / heritage remains were identified are given in **Table-3.3**.

Table-3.3 Typological Distribution of Archaeological Remains discovered during Survey

Type of Archaeological Remains	Number of villages Included in the list	Total
Pre-historic Rock-shelter	1	1
Megalithic Site	1	1
Historical Site	2	2
Temples (Historical)	5	5
Structural remains of Heritage Buildings	2	2



3.8 COMPREHENSIVE DESCRIPTION OF ARCHAEOLOGICAL EVIDENCE

The details of the village wise exploration/survey results are detailed below and the location of 63 explored sites has been shown on the Topo sheet (**Map-1**).

Name of the Village:	DUNGRI
Location:	N 30°25'30.97" E 79°22' 11.74" ± 11 m
Site No.:	63 (Sixty three)
Altitude:	1572 mts. above MSL
Approach:	One can reach to this village from Chhinka village ie. (Site No.62) one can reach Chhinka village after crossing iron suspension bridge over Alaknanda river from the Chamoli-Bidrinath highway towards Birahe village from Chamoli, Chhinka village is on the right bank side of Alaknanda river. The cave/rock shelter is about 2 km uphill walk from Chhinka village on a high mountain.
Name of the villager contacted for gathering information:	Navin Singh. He belongs to Bhutia tribe
No. of families:	There are 30 families. But in this village people of all caste live together
Population of village:	Approx 160 persons
Area of the village:	Approx 1 ^{1/2} sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal, Surai, Banyan, mango tree leaves, bel-patri, bhoj-patri, tulsi, deodar, tejpath</i>
Sacred animal/fauna:	They worship cow
Pet animals:	Dog, horse, goat, ox, mule
Rituals:	They perform all rituals on the banks of Alaknanda, including the cremation of the dead one
Economy/occupation:	Agriculture and service
Handicraft:	Basket making, knitting, weaving etc.
Folk Art (Performing):	<i>Ramilila and Pandav Nritya, Pitr Puja</i>
Archaeological remains:	It is a pre-historic rock-shelter site. The rock-shelter is about 10 mts high and the paintings are drawn on huge, flat rock (4 x 6 mts) overlooking the deep valley towards the north-east. The paintings have been done in deep red ochre showing a hoard of animals. A few motifs represent human and animal forms. The human figures are generally shown with raised hands showing them in action of driving the animals. The position of legs indicates movement. Though no other supporting evidence regarding their period is available, yet they add to the significance of the prehistoric cultural remains in the Vishnugarh-Pipalkoti Hydro Electric Dam project area in Alaknanda valley.
Remarks:	Viewing the potentiality of the site, a planned and intensive exploration is suggested in the hilly tracts in and around Dungri village. The rock shelter is also suggested for conservation, preservation and excavation in the cave besides Palaeo-environmental & physical anthropological studies of this village



Figure-1 Aerial view of Dungri Village

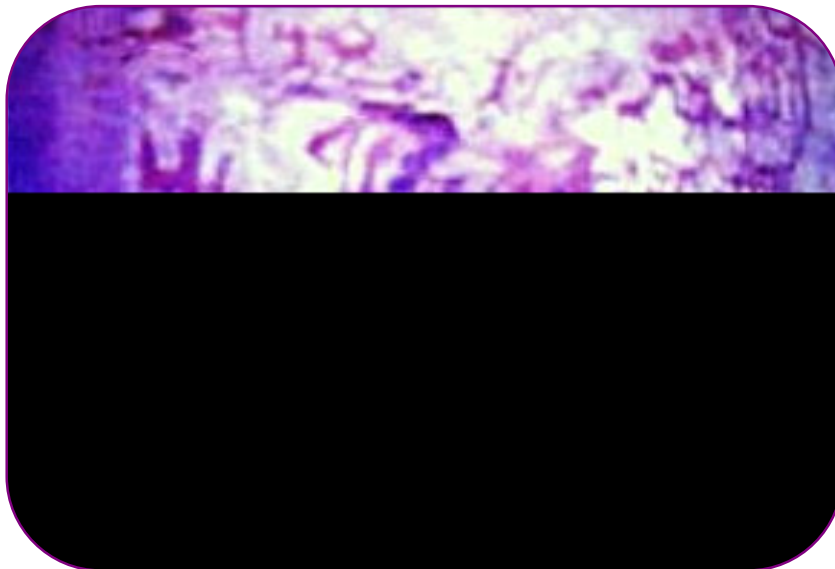


Figure-2 Pre-historic Rock Painting on the Wall of a Cave at Dungri Village



Name of the Village:	AMARPUR
Location:	N. 30°25'11.5" E. 79°26'15.6" ± 8 m
Site No.:	20 (Twenty)
Altitude:	1353 m above MSL
Approach:	One can reach to this village from main road after 1 ^{1/2} km downward walk from Pipalkoti towards Gadora village. It is about 1 km trekking up along a small <i>nulla</i> /drain towards Retoli village which is about 500 mts. uphill from Amarpur village.
Name of the villager contacted for gathering information:	Narendra Singh. He belongs to Bhutia tribe.
No. of families:	There are 24 families (all are Bhutia tribe) in the village, they are native of Malari village near Nitti pass
Population of village:	Approx 150 persons
Area of the village:	Approx 1 sq.km
Plants & trees they worship or the sacred flora:	<i>Pipal, Surai, Banyan, mango tree leaves, bel-patri, bhoj-patri, tulasi,</i>
Sacred animal/fauna:	They worship cow
Pet animals:	Dog, cat , horse, goat, buffalo, ox, mule
Rituals:	They perform all rituals related with their life at Malari village near Dronagiri, except, the cremation of the dead one, which is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture, service , labour
Handicraft:	Basket making, knitting, weaving etc.
Folk Art (Performing):	<i>Ramilila and Pandav Nritya, Pitr Puja</i> (Fathers pray) for well being of the family
Archaeological remains:	It is a Megalithic burial site consisting the types: a) Menhirs. b) Crain circles. c) Rectangular Crain burials. d) Location of the site: N. 30° 25'13.1" E 079° 26' 08.5" It can be dated between 1000 B.C to 600 B.C. It is also reported that (In early days when villagers used to plough their fields, some Iron objects and potsherds used to unearth).
Remarks:	Viewing the potentiality of the site, a planned and intensive exploration is suggested in the hilly tracts in and around Amarpur. The present site is also suggested for excavation and palaeo-environmental studies



Figure-3 General view of Amarpur village



Figure-4 General view of the archaeological site at Amarpur village



Figure-5 Rectangular crain megalithic burials on plan at Amarpur village



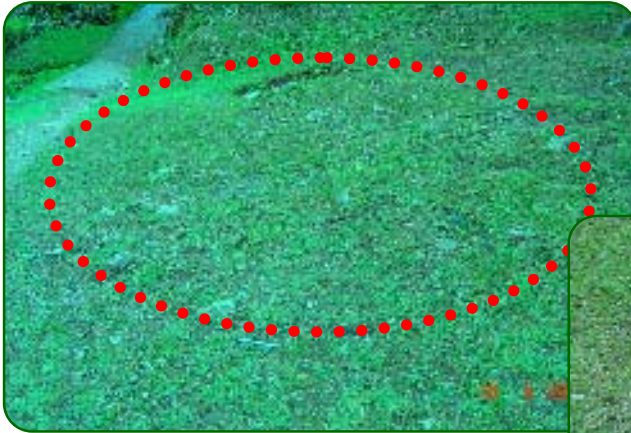


Figure-6 Circular Crain Megalithic Burials on plan at Amarpur village



Figure-6 Menhir Megalithic Burial at Amarpur village



Name of the Village:	SIRKOT-1 AND SIRKOT-2 (this village has two units)
Location:	N-30° 24' 37.3" E-79° 24' 41.3" ± 5 m N-30° 24' 27.1" E-79° 24' 36.0" ± 5 m
Site No.:	4 & 5 (Four and Five)
Altitude:	1307 and 1311 m above MSL
Approach:	One can reach to this village from Birahe village via Khuria village, on foot from Khuria village Sirkot village is about 1 km uphill passing through the agriculture fields.
Name of the villager contacted for gathering information:	Narvotam Malasi. He belongs to Brahmin clan.
No. of families:	There are 35 families in this village all are Brahmins (Sait & Malasi)
Population of village:	Approx- 500 persons
Area of the village:	This village is divided into two units i.e. Sirkot -1 & Sirkot-2. The approx. area is about 1 ^{1/2} Sq. km
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Mango tree leaves and <i>Tulsi</i> .
Sacred animal/fauna:	Cow
Pet animals:	Dog, horse, goat, buffalo and ox
Rituals:	All rituals and sacrifices related to <i>Samskar</i> etc. are performed at the confluence (<i>Sangam</i>) of Birahe - Alakananda river
Economy/occupation:	Agriculture, service
Handicraft:	Knitting, weaving etc.
Folk Art (Performing):	<i>Pandav Nirtya</i> , <i>Bhomial Devta</i>
Archaeological remains:	It is a historical period site consisting of red ware pot sherds (mid and rim part) and a stone pounder. These findings are from about 2-3 feet below the present working level of the field. Location of the site: N - 30°24'35.8" & 79°24'36.2" It can be dated from 800 to 1000 A.D. (During the ploughing the field once a 50 cm thick wall was encountered and the stones were reused).
Remarks:	Keeping in view the frequency of the potsherds and the potentiality of the site, a planned and intensive exploration is suggested in the tracts around Sirkot village. The present site is also suggested for excavation and ethno-archaeological studies.

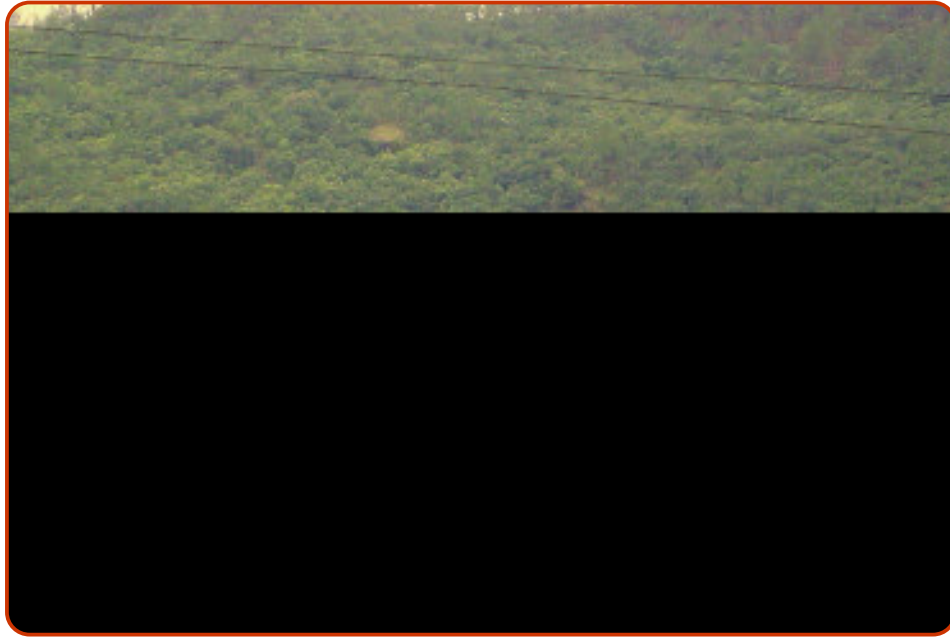


Figure-7 General view of Sirkot village

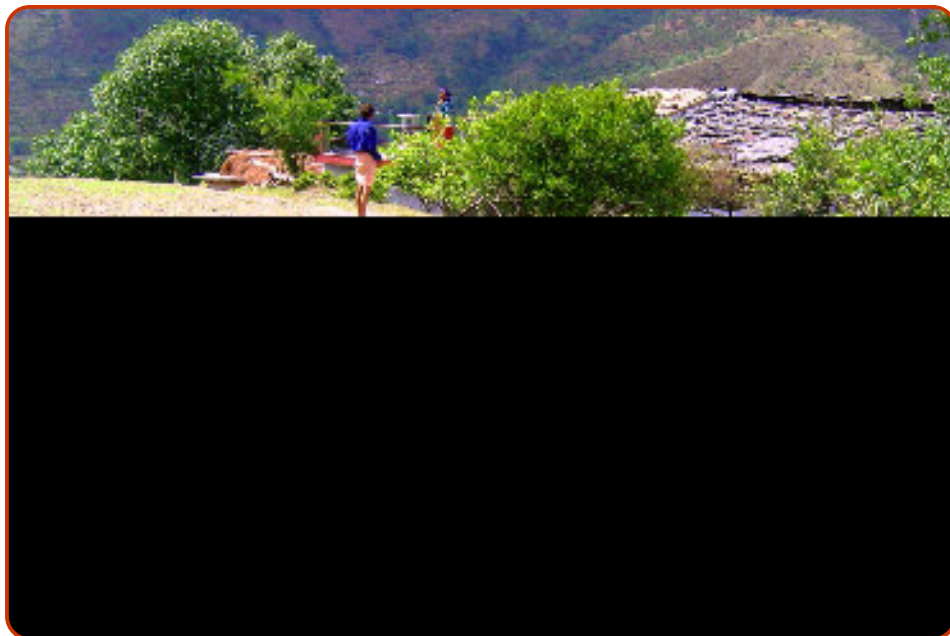


Figure-8 General view of the Archaeological Site at Sirkot Village

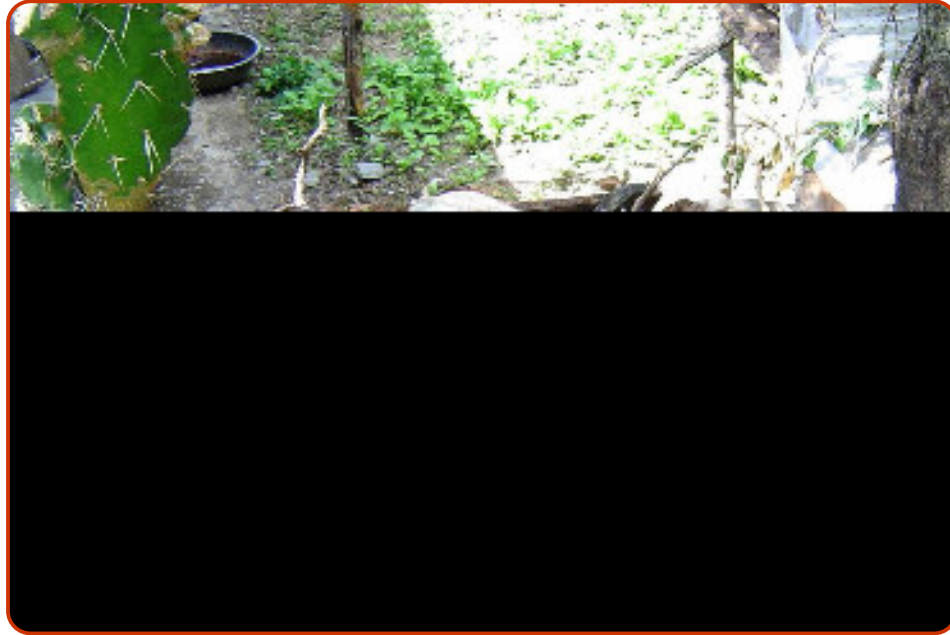


Figure-9 View of the Archaeological find (pounder) from Sirkot village



Figure-10 View of the Archaeological find (pottery) from Sirkot village



Name of the Village:	MAHARGAON (also known as KYONTHA)
Location:	N - 30° 24' 35.5" & E - 79° 25' 24.6" ± 6m
Site No.:	8 (Eight)
Altitude:	1364 mts above MSL
Approach:	One can reach mahargoan/village on foot which is 1 km uphill from Mayapur village. Mayapur village is 7 km from Pipalkoti village down on main Badrinath-Chamoli road towards Birahe village.
Name of the villager contacted for gathering information:	Narender Singh Negi – (Teacher). He belongs to Rajput clan
No. of families:	There are 30-35 families in this village
Population of village:	150 – 175 persons
Area of the village:	Approximately 1 sq. km
Plants & trees they worship or the sacred flora:	<i>Pipal, Bel, Bar, Mango tree leaves, Tulsi, Banyan tree</i>
Sacred animal/fauna:	Cow, Lion, Snake
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	Disposal of the dead/cremation is performed on the bank of Alaknanda river and post cremation rituals are performed at Badrinath, on the occasion of <i>Savan Ke Somvar, Karwachauth</i> etc a holy dip / bath is performed on the bank of Alaknanda river
Economy/occupation:	40% of the villagers are in services and rest 60% are doing agriculture and animal husbandry. It is because the youths are migrating from hill to plains for jobs etc.
Handicraft:	Knitting, weaving etc.
Folk Art (Performing):	<i>Pandav Nitya</i> is done to overcome the village problems from natural catastrophes. <i>Bagdwal Nirtya</i> is performed in the memory of a warriors who defends the village and <i>Ramlilla</i> during <i>Navratra</i> .
Archaeological remains:	It is a historical period site consisting of red ware potsherds as observed and collected during surface study of the agriculture fields. These were identical with those which were met with from the agriculture fields at Sirkot. It can be dated from 800 A.D. to 1000 A.D.
Remarks:	Location of the Site: N-30° 24' 37.1" & E-79° 25' 33.8", ±9 On the basis of the frequency of the potsherds, a planned and intensive exploration is suggested in the tracts in and around Mahargaon. The present site is also suggested for excavation



Figure-11 General view of Mahargoan Village



Figure-12 View of the archaeological find (pottery) from Mahargoan village



Name of the Village:	HAT
Location:	N - 30° 25' 18.8" & E - 79° 24' 53.7" ± 8 m
Site No.:	56 (Fifty Six)
Altitude:	1075 m above MSL
Approach:	One can reach this village from any one of the two iron suspension bridges crossing Alakhnanda river on foot by 1 km walk from Batula village, which is 7 km from Pipalkoti village down on main Badrinath-Chamoli road towards Birahe village.
Name of the villager contacted for gathering information:	Ayodhya Prasad Khanduri (Army ex-serviceman). He belongs to Brahmin clan. But in this village people of all caste live together.
No. of families:	There are about 200 families in this village
Population of village:	800 – 850 people
Area of the village:	The village is about 1 sq. km in area
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i>
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	Though there are 7 temples in this village dedicated to Shiva, Hanuman, Kali, Chamunda, Lakshmi Narayan, Bhomial etc. But all rituals related to <i>Sanskars</i> are performed on the banks of Alakananda river
Economy/occupation:	Agriculture, service, labour, animal husbandry
Handicraft:	Knitting, weaving etc.
Folk Art (Performing):	<i>Ramlila</i> , <i>Pandav Nritya</i> and <i>Bagdwal Nirtya</i> .
Archaeological remains:	a) The temple can be dated to 9-10 th century A.D. This temple has gone under many structural alterations & additions, but the <i>garbhgrih/</i> sanctum sanctorum is in its insitu position, partly buried. Since this temple is not in the list of protected monuments of Central and State department of archaeology. Being in neglect for along time, the idols of the Lakshmi-Narayan has been stolen away in place of the original sculpture/idol a modern cemented un proportionate figure has been placed with in the original well carved stone frame depicting <i>Dasa avtar</i> images, five on the either vertical pillars of the frame. Some <i>Shikhar</i> members such as <i>amlkas</i> are lying scattered in the complex. There is no priest in this temple. b) This heritage building lies on the way from Hat village to Seasain village. These are the remains and abandoned structures of Hat (<i>Bazar</i>) and transit camps of the pilgrimagers, who used to halt at this place en route to Badrinath from Chamoli and vice-versa in early times. It can be dated to 1800 A.D. (The name of this village Hat has been derived or adopted from this area where in early days (Historical period) the market and rest houses used to serve the pilgrimagers/ <i>yatris</i> i.e. (Hat means market). According to Gazetteer, this was also the centre of iron



Remarks:

mining/smelting.

Viewing the potentiality of the site a planned and intensive exploration is suggested in and around Hat village, excavation and detailed documentation of the temple area is suggested. Apart from this, it is proposed for transplantation of the temple to a safer place, so that the history and archaeology of this area can be preserved for posterity.

For the runnied and abandoned bazaar and rest house i.e. heritage buildings. As these heritage structures are in a bad state of conservation and preservation, it is suggested for their proper documentation, conservation and preservation. (the local people are robbing the stones and other structural members of these Heritage Buildings for reusing it in their modern structures). And if needed, the site may be converted into a open museum, as there is no museum in the region of Vishnugarh-Pipalkoti Hydroelectric Dam project

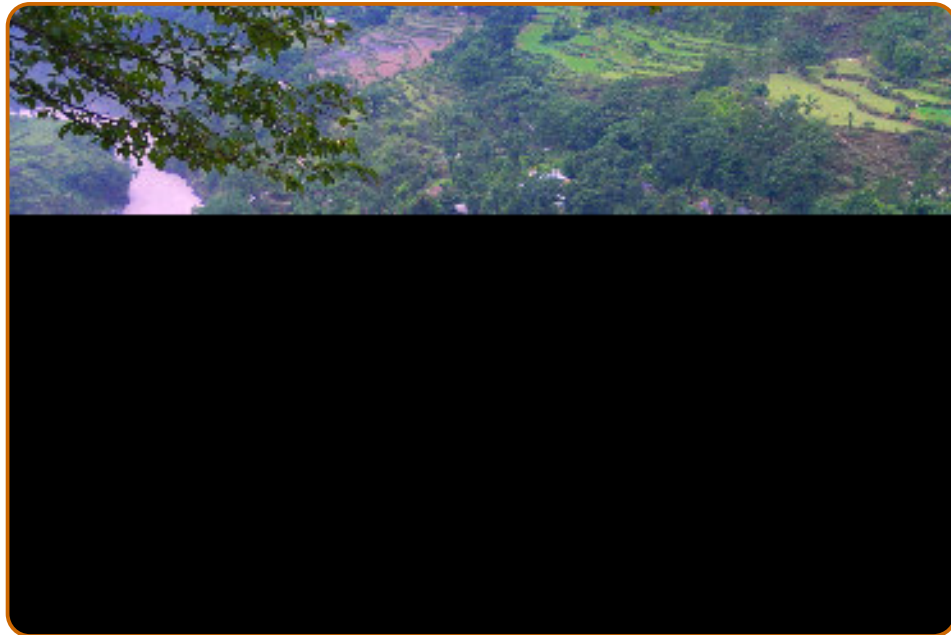


Figure-13 General view of Hat village

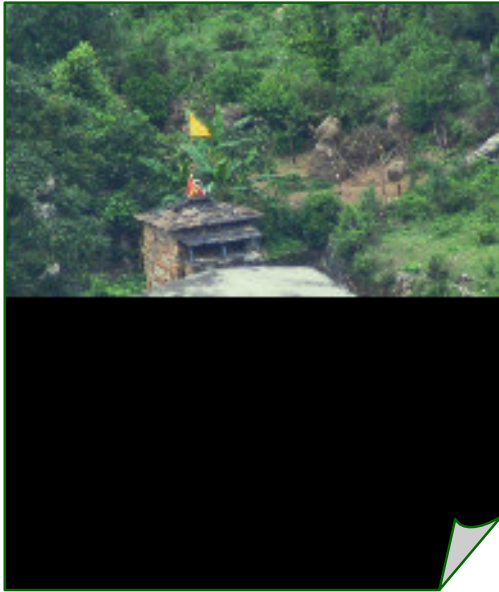


Figure-14 General view of Laxmi Narian Temple at Hat village



Figure-15 Some Inscription on the stone door frame

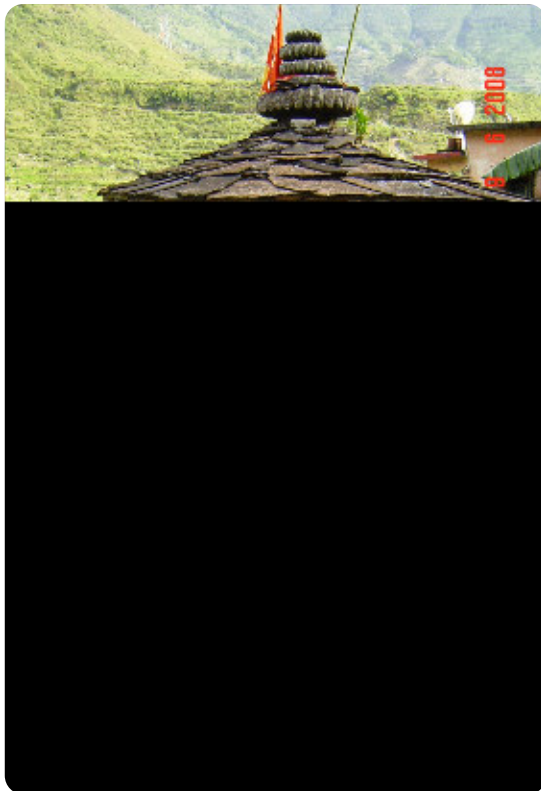


Figure-16 Buried *garbhgrih* and renovated *Mukha mandapa* of the Temple at Hat village



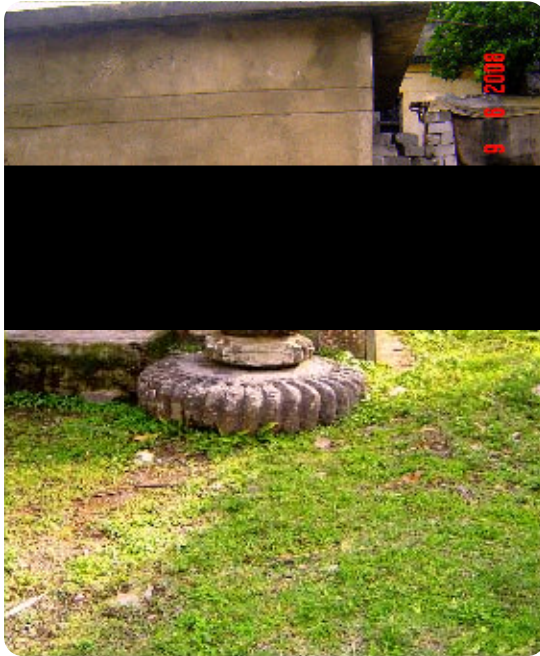


Figure-17 *Shikhar* members such as *amlkas* are lying in the complex of the temple at Hat village

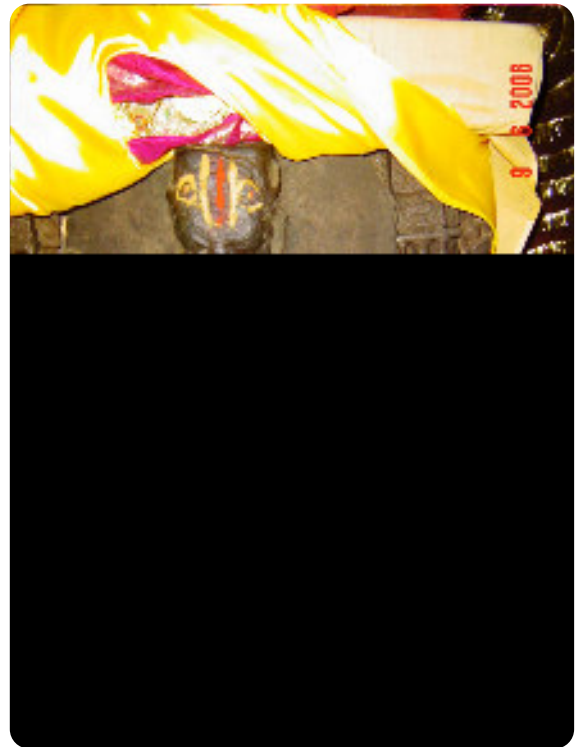
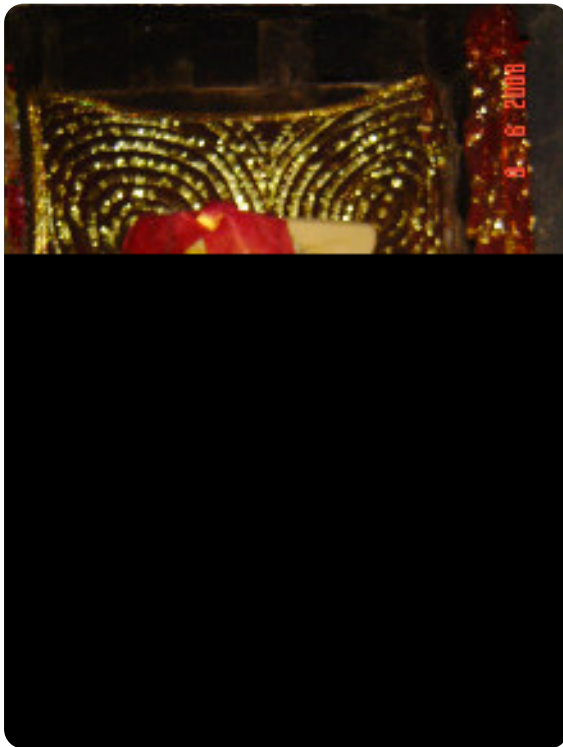


Figure-18 Covered idol in the *garbhgrih* and the uncover one shows that the original stone idol has been replaced with this cemented one, but the original frame depicting *Dasa avtar* in panel five on either side are original.



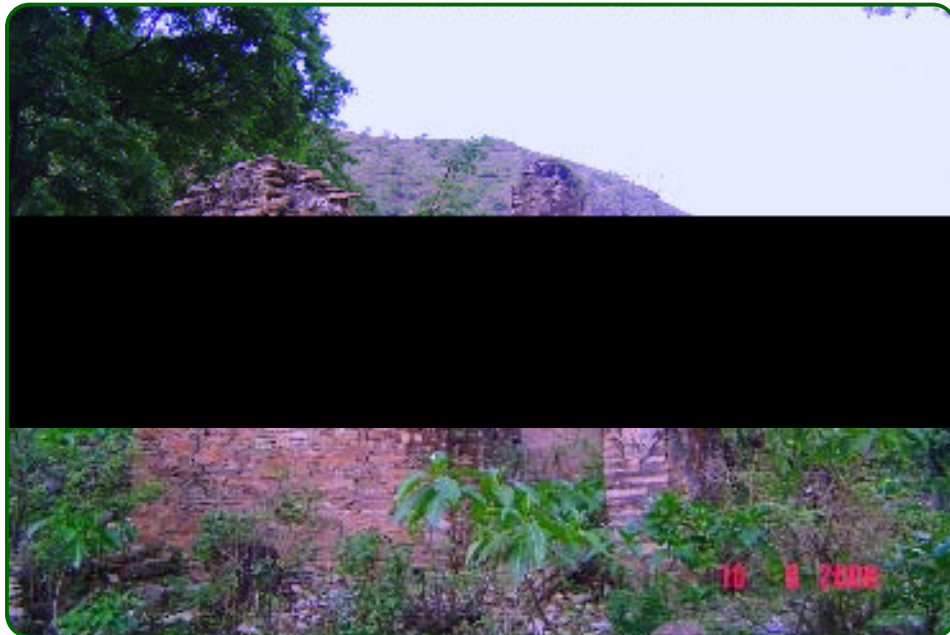
Figure-19 Abandoned shops (Heritage buildings) on Hat-Seasain ancient Route to Badrinath



Figure-20 General view of abandoned market (Heritage building) on Hat- Seasain ancient route



**Figure-21 Remains of abandoned double storied guest house
(Heritage building) on Hat- Seasain ancient route**



**Figure-22 Crumbling double storied guest house structure
(Herite building) on Hat- Seasain ancient route**



Name of the Village:	DARMI
Location:	N - 30° 28' 37.2" & E - 79° 23' 14.2" ± 9 m
Site No.:	34 (Thirty Four)
Altitude:	1557 mts above MSL
Approach:	One can reach this village on foot. It is 3 km. uphill distance from Patal Ganga bridge (just before Alaknanda-Patal Ganga confluence) via. Naulli village (old name Kawna village). Darmi village is 2 km uphill walk from Naulli village
Name of the villager contacted for gathering information:	Avtar Lal (carpenter). and in this village people of all castes live together
No. of families:	There are about 30 families in this village
Population of village:	Approx. 200 persons
Area of the village:	It is a small village covering an area of about 200 meters in radius
Plants & trees they worship or the sacred flora:	<i>Pipal, Deodar, Tulsi, Bhojpatri</i>
Sacred animal/fauna:	cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule, sheep, hen
Rituals:	Though in this village there are three temples which are as follows, but all rituals are performed in the village or at Badrinath except cremation of the dead one, which is performed on the banks of Patal Ganga: a) Hanuman Mandir – It is modern temple. b) Kshtrapal Mandir - It is old but not historical. c) Narsimha Mandir - It is a historical temple almost identical to that of at Hat village
Economy/occupation:	The village has agriculture based economy
Handicraft:	Weaving, knitting and basket making
Folk Art (Performing):	<i>Pandav Nritya, Ramlila, Krishanlila</i>
Archaeological remains:	In this village the temple of Narsimha is an archaeological monument, partly renovated by the villagers on receiving funds from Badrinath shrine board. The plinth stone members of the <i>garbhgrih</i> / sanctum sanctorum is intact and original, where as the part of <i>Shikhar</i> and <i>Mukha mandapa</i> is renovated/alterd recently. The architecture of this temple is similar to that of Lakshminaryana temple at Hat . This temple may also be assigned to 9-10 th century A.D . Mr Dimri is the priest of this temple. This temple is not in the list of protected monuments of Central and State Archaeology Department.
Remarks:	This area requires extensive exploration to ascertain the historicity and antiquity of this remote village. The monument needs proper documentation, conservation and chemical preservation for posterity.



Figure-23 General view of the Darimi village

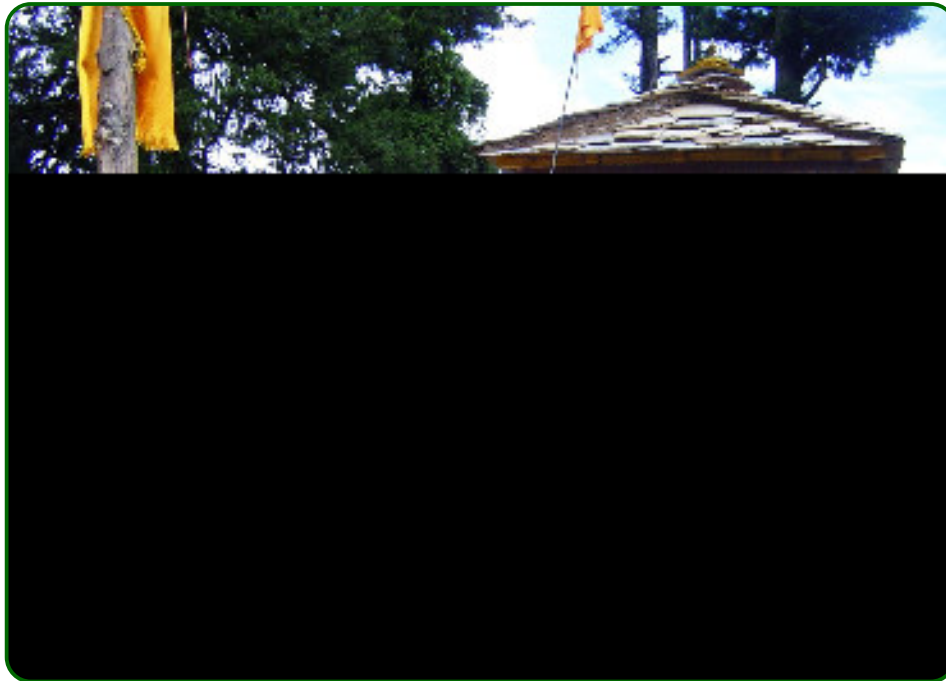


Figure-24 Garbhgrih and Renovated *Mukha mandapa* of the Temple at Darimi village



Figure-24a *Garbhgrih* and Renovated *Mukha mandapa* of the Temple at Darmi village

Name of the Village:	GULABKOTI
Location:	N- 30° 30' 15.8" & E-79° 29' 31.8" ± 37 m
Site No.:	38 (Thirty Eight)
Altitude:	507 m above MSL
Approach:	One can reach this village on foot from Langsi village market on the main Badrinath-Chamoli road. Langsi is 2 km. uphill distance from Patal Ganga bridge towards Joshimath and Gulabkoti is about 1 ^{1/2} km. uphill walk from Langsi village market
Name of the villager contacted for gathering information:	Harish Rawat , he belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 96 families in this village
Population of village:	Approx. 450-500 persons
Area of the village:	It is a small village covering an area of 1 sq.km
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	Though in this village there are three temples which are as follows, but rituals like <i>mundan sanskar</i> are performed at Badrinath or at Haridwar except cremation of dead ones (<i>dha sanaskar</i>) is performed on the banks of Alaknanda. Rest of the rituals are performed in the temple of the village. a) Bhomial Mandir - It is modern temple. b) Kshtrapal Mandir - It is modern temple. c) Lakshmi Narain Mandir - It is a historical temple almost identical to that of Vasudeva temple at Joshimath



Economy/occupation:

and Pandukeshwar temple at Pandukeshwar village

Handicraft:

Agriculture, service, labour

Folk Art (Performing):

Weaving and knitting

Archaeological remains:

Pandav Nritya and Ramlila

In this village there is a living temple of Lakshmi Narain made up of made up of local dressed stones in dry masonry , the temple is intact and bears old paintings on the inner walls of the *mukha mandapa* presently camouflaged by a lime white wash. On the either side of the main entrance door there is an inscription engraved in *devanagri* script. The wooden doors are also original and no structural addition and alterations to the temple architecture has been made. Except a coat of white wash on the inner and outer face of the *mukha mandapa* for a fresh look has been given in the recent past. The plinth stone members of the *garbhgrih* / centum centorum is intact and original, having decorative carvings motifs in panels on the *adhistan* mouldings, where as on the top of *Shikhar* an original wooden canopy is installed to probably protect it from snow. This temple is similar to that of Vasudeva temple at Joshimath and Pandukeshwar temple at Pandukeshwar village. But much smaller in size, in comparison to Gopinath temple at Gopeshwar. This village was also falls on the ancient route to Badrinath like that of Hat and Pipalkoti village. In 1905 during British India regime a dak bungalow was also constructed for the stay of pilgrimagers of higher status.

Remarks:

The temple is datable to 9th – 10th century A.D.

Keeping in view the potentiality of the site and its significance a planned and intensive archaeological study of this area is suggested. The present site is also proposed for scientific clearance, documentation, conservation and chemical preservation. i.e. removal of moss, algae, vegetational growth on the *Shikhar* part and removal of the white wash coat from the monument. It is urgently required that the inscription engraved in *devanagri* script may be translated / read. Since this monument is not in the list of protected monuments of Central and State Archaeology Department. Since, the main idol of Lakshminarian has already been stolen away in the recent past, therefore, the temple should be handed over to the gram *sabha* or *panchayat pradhan* for its long life / posterity.



Figure-25 Garbhgrih and whitewashed Mukha mandapa of the temple at Gulabkoti village



Figure-26 Interior view of Garbhgrih

Figure-27 Wooden cover on the Shikara



Figure-28 Carved moldings on the plinth of the Garbhgrih

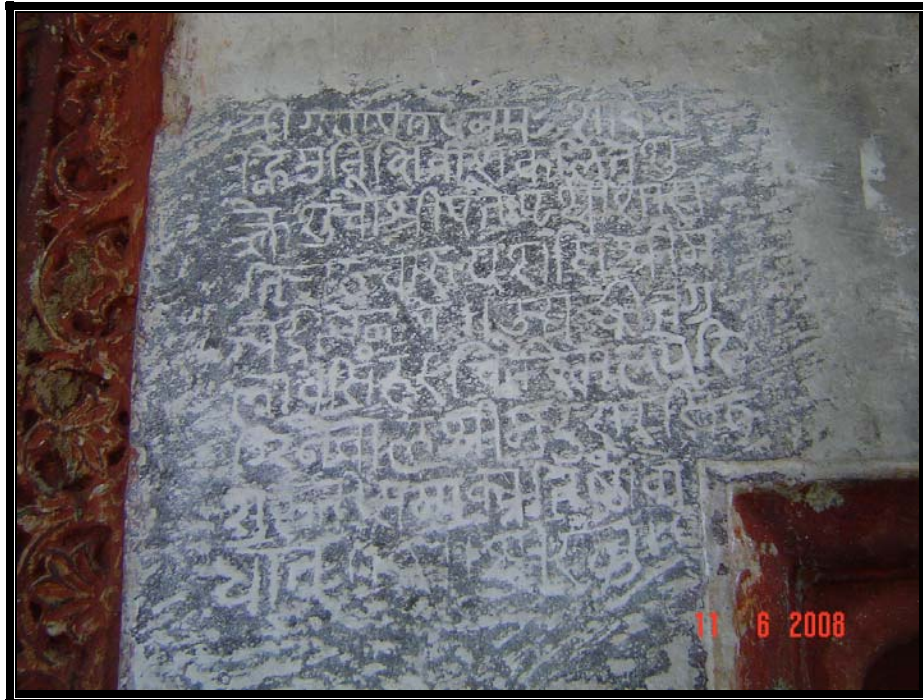


Figure-29 Engraved Inscription on the either side of main entrance door frame

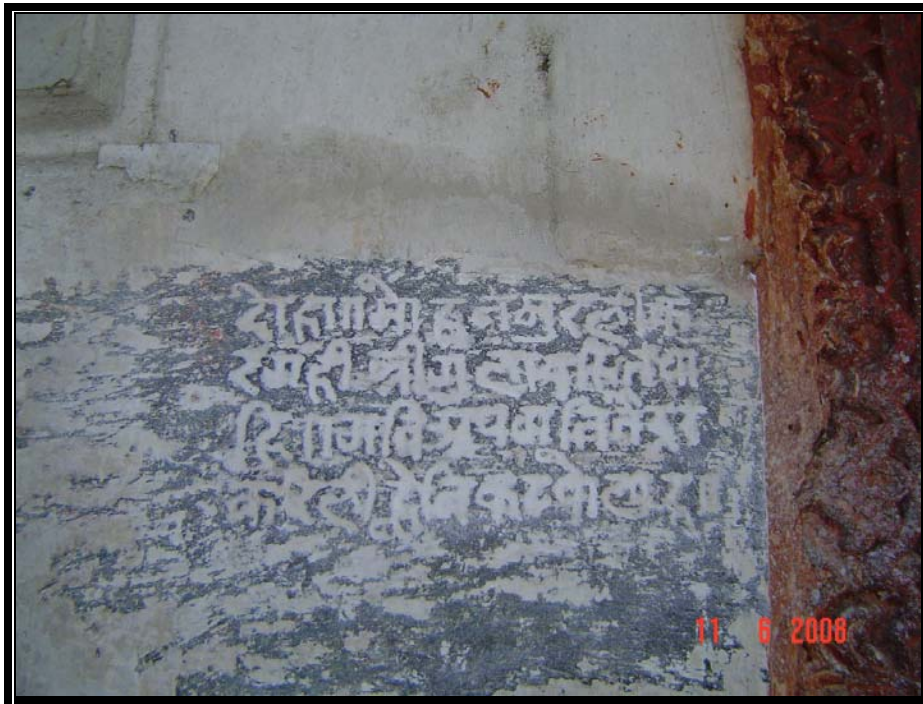


Figure-30 Engraved Inscription on the either side of main entrance door frame



Name of the Village:	TANGNI MALLI
Location:	N- 30° 28' 36.7" & E-79° 28' 19.6" ± 10 mts.
Site No.	32 (Thirty Two)
Altitude:	1547 mts above MSL
Approach:	One can reach this village by car, bus etc. upto Tangni Talli village which is 4 km. downwards from Patal Ganga bridge towards Garud ganga/Pipalkoti on the left side of the main Badrinath-Chamoli highway towards Pipalkoti. From Tangni Talli village one has to walk 1km uphill to reach Tangni Malli village.
Name of the villager contacted for gathering information:	Rajendra Singh Chauhan , he belongs to Rajput clan. In this village people of all castes live together. .
No. of Families:	There are about 80 families in this village.
Population of village:	About 240-250 people
Area of the village:	It is a small village covering an area of 1 sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal, Surai, Banyan, mango tree leaves, bel-patri, bhoj-patri, tulsi, deodar.</i>
Sacred animal/fauna:	They worship cow.
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule.
Rituals:	There is only one temple in this village dedicated to Bhomial. All rituals are performed on the bank of Patal Ganga river including crimation of the dead.
Economy/occupation:	Agriculture, animal husbandry and labour.
Handicraft:	Basket making and weaving.
Folk Art (Performing):	<i>Pandav Nritya and Ramlila.</i>
Archaeological remains:	In one of the house in this village remains of Heritage building is present in form of profusely carved and decorated wooden balcony of Rajput art tradition. This master piece of local art is a very rare master piece, it can be dated to 10 th century A.D
Remarks:	It is proposed that after proper documentation and chemical treatment, it must be removed and displayed in a museum before it is lost or decomposed due to rapid modern construction in this village.



Figure-31 General view of the Tangni Malli village



Figure-32 Decorated carved wooden balcony of Rajput art tradition (Heritage material)



Figure-32a Decorated carved wooden balcony of Rajput art tradition (Heritage material)



Name of the Village:	PAKHI
Location:	N-30°27'50.0" & E- 079°26'42.4" ± 8m
Site No.:	25 (Twenty Five)
Altitude:	1372 mts above MSL
Approach:	One can reach this village by road transport ie. Car, bus, etc. it lies on the main Badrinath-Chamoli highway towards Joshimath, 5 km. from Pipalkoti towards Joshimath and just before Garud Ganga bridge.
Name of the villager contacted for gathering information:	Yudhvir Singh Rawat (he is a priest of Garud mandir) he belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 160-170 families
Population of village:	About 800-900 people
Area of the village:	This village has an area of 1 ^{1/2} sq.km
Plants & trees they worship or the sacred flora:	<i>Pipal, Surai, bel-patri, Banyan, bhoj-patri, tuls.</i> mango tree leaves
Sacred animal/fauna:	cow , <i>Garud.</i>
Pet animals:	Dog, cat , horse, goat, buffalo, ox, mule
Rituals:	There are five temple in this village dedicated to Bhomial, Durga, Garud devta, Lakshmi Narian, Bhagwati. All rituals are performed on the bank of Garud Ganga river excluding crimation of the dead which is performed on the banks of Alaknanda river
Economy/occupation:	Agriculture, service , labour.
Handicraft:	<i>Pandav Nritya and Ramlila</i>
Folk Art (Performing):	
Archaeological remains:	<p>Of the five temples two may be assigned to the historical period on the basses of its architectural plan and elevation style.</p> <p>a) It is dedicated to lord <i>Garud</i> . This temple is <i>triyatan</i> on plan. Less elevated with short <i>Mukhamandapa</i> , it is a living temple located just close to the Garud Ganga bridge. It has been totally renovated with cement plaster and white washed , it can be dated to 16th century A.D.</p> <p>b) It is dedicated to Godess Durga . This temple is <i>triyatan</i> on plan. Less elevated with short <i>Mukhamandapa</i> , it is a living temple located in the heart of the village. It has been totally renovated with cement plaster and white washed, it can be dated to 16th – 17th century A.D.</p>
Remarks:	15. As the antiquity of these temples is concern, it is of historical importance, these are living temples run and maintained by local authorities, these monuments has to be listed and registered with district registering officer ie. R/O or with the <i>gram sabha</i> .



Figure-33 General view of the Pakhi village



Figure-34 View of the *Garud* temple at Pakhi village

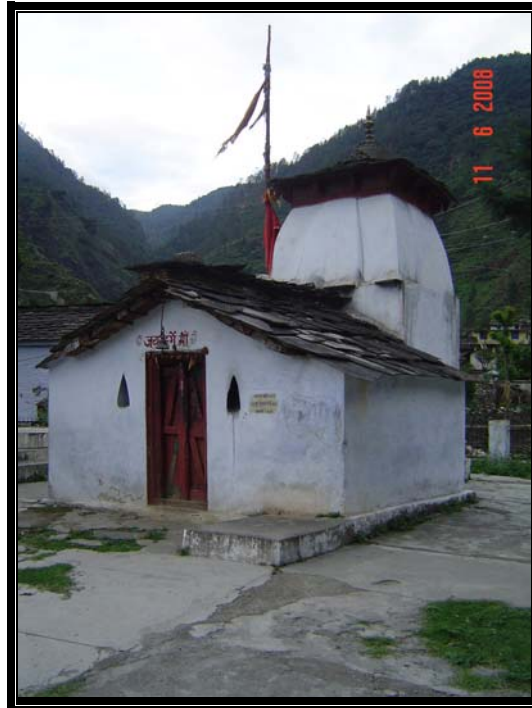


Figure-35: View of the *Durga* temple at Pakhi village

The description of the remaining villages surveyed with respect to archaeological survey is attached as **Annex 3.1**. These villages do not have any monument of Archaeological importance.



CHAPTER - 4

ARCHAEOLOGICAL IMPACT ASSESSMENT & MITIGATION MEASURES

4.1 IMPACT ON ARCHAEOLOGICAL SITES IN PROJECT INFLUENCE AREA (PIA)

The Project Influence Area (PIA) is considered as the 7km area surrounding the project sites. Eight villages located in the Project Influence Area have archaeological sites. These locations and archeological findings are given in the table below.

Table 4.1: Archaeological locations in PIA

S.No	Site	Archaeological Monument
1	Dungri N 30°25'30.97" E 79°22' 11.74" ± 11 m 1572 m above MSL	Pre-historic rock-shelter site The rock-shelter is about 10 m high and the paintings are drawn on huge, flat rock (4 x 6 m) overlooking the deep valley towards the north-east. The paintings have been done in deep red ochre showing a hoard of animals. A few motifs represent human and animal forms.
2.	Amarpur N. 30°25'11.5" E. 79°26'15.6" ± 8 m 1353 m above MSL	Megalithic burial site consisting the types a) Menhirs b) Crain circles c) Rectangular Crain burials
3.	Sirkot I and II N-30° 24' 37.3" E-79° 24' 41.3" ± 5 m N-30° 24' 27.1" E-79° 24' 36.0" ± 5 m 1307 and 1311 m above MSL	Pottery Historical period site consisting of red ware pot sherds (mid and rim part) and a stone pounder. These findings are about 2-3 feet below the present working level of the field.
4.	Mahargaon N - 30° 24' 35.5" E - 79° 25' 24.6" ± 6m 1364 m above MSL	Pottery Historical period site consisting of red ware pot sherds in agriculture fields.
5.	Darmi N - 30° 28' 37.2" E - 79° 23'14.2"± 9 m	Narsimha Temple Temple is an archaeological monument. The plinth stone of the <i>garbhgrih</i> / sanctum sanctorum is intact and original, where as the part of <i>Shikhar</i> and <i>Mukha mandapa</i> is renovated / altered



S.No	Site	Archaeological Monument
	1557 m above MSL	recently.
6.	Gulabkoti N- 30° 30' 15.8" E-79° 29'31.8"± 37 m 1507 m above MSL	Lakshmi Narain Temple Temple is made up of local dressed stones in dry masonry, the temple is intact and bears old paintings on the inner walls of the <i>mukha mandapa</i> . The wooden doors are also original and no structural addition and alterations to the temple architecture has been made.
7.	Tangni Malli N- 30° 28' 36.7" E-79° 28'19.6"± 10 mts. 1547 m above MSL	Heritage building Profusely carved and decorated wooden balcony of Rajput art tradition. This piece of local art is a very rare master piece.
8.	Pakhi N-30°27'50.0" E- 079°26'42.4" ± 8m 1372 m above MSL	Garud Temple. It is a living temple located just close to the Garud Ganga bridge. It has been totally renovated with cement plaster and white washed. Godess Durga Temple It is a living temple located in the heart of the village. It has been totally renovated with cement plaster and white washed.

Amarpur, Sirkot, Mahargaon, Darmi Gulabkoti, Tangni Malli and Paki villages are located on the left side of the river Alaknanda, Dungri village is located on right side of the river. The project sites - the HRT, Adits, Power house and Colony area are located on the right bank of the River. The villages on left side of the river are located above the National Highway (NH-58) at higher elevation. The distance of the archeological sites from the river is given below.

Table 4.2: Distance of Archaeological locations from river Alaknanda

S.No	Archaeological Site	Location from river Alaknanda	Distance from river Alaknanda, MSL of location & River
1	Pre-historic rock-shelter, Dungri	Right Hand Side	2 km, 1572 m above MSL, River level approx. 1034 m MSL
2.	Megalithic burial site Amarpur	Left Hand Side	2 km, 1353 m above MSL, River level approx.1050 m MSL
3.	Pottery site, Sirkot-1 &	Left Hand Side	1 km & 0.5 km,



S.No	Archaeological Site	Location from river Alaknanda	Distance from river Alaknanda, MSL of location & River
	Sirkot-2		1307 and 1311 m above MSL, River level approx. 1050m MSL
4.	Pottery site, Mahargaon	Left Hand Side	1.5 km, 1364 m above MSL, River level approx. 1050 m MSL
5.	Narsimha Temple, Darmi	Left Hand Side	2.3 km, 1557 m above MSL, River level approx. 1245 m MSL
6.	Lakshmi Narain Temple, Gulabkoti	Left Hand Side	1 km, 1507 m above MSL, River level approx. 1245 m MSL
7.	Heritage building, Tangni Malli.	Left Hand Side	1.1 km, 1547 m above MSL, River level approx. 1245 m MSL
8.	Garud Temple and Goddess Durga Temple, Pakhi	Left Hand Side	0.5 km, 1372 m above MSL, River level approx. 1234 m MSL

The project facilities such as establishment of various projects units - diversion dam, Intake structures, underground sedimentation chambers, Silt flushing tunnel, Head Race Tunnel (HRT) along the right bank of the Alaknanda river, Underground powerhouse, Four number of adits , 3km long tail race tunnel and 4 approach roads are not likely to disturb or alter the archaeological sites.

The impacts which are likely to occur in the project area due to the establishment of project facilities are

- The construction work is likely to increase the noise level in the area however the impact will be intermittent and temporary and localized.
- The Air quality is likely to be affected due to generation of dust and fugitive emission. The impact will be temporary and limited to construction phase.
- Cutting of trees and clearing of land. The project entails construction of underground tunnel which is not likely to affect the top flora and fauna.
- Influx of labour population is likely to occur which may impart pressure on the local resources of the area.

No impact is envisaged on the archaeological sites in the Project Influence Area, hence no mitigation measures are required.

Suggestions

- a) The Gram Panchayat may be involved to protect and maintain the temples.



- b) The prehistoric and megalithic remains in the area may be taken as separate long-term planned project by the concerned Govt authority.

4.2 IMPACT ON ARCHAEOLOGICAL SITES IN PROJECT IMMEDIATE AFFECTED AREA (PIAA)

The project immediate influence area is comprised of 500m on both sides of project sites. One archaeological site is located in PIAA area at Hat

Site	Archaeological Monument
Hat N - 30° 25' 18.8" E - 79° 24' 53.7" ± 8 m 1075 m above MSL	Lakshmi-Narayan temple This temple has gone under many structural alterations & additions, but the <i>garbhgrih</i> / sanctum sanctorum is in its insitu position and partly buried. The temple can be dated to 9-10 th century A.D

Mitigation Measures

The construction of the project is likely to obstruct the access route to the temple. However no impact is envisaged on the temple by the project activity. The Hat village is likely to be relocated on left hand side of the river Alaknanda. It is suggested that possibilities of transplantation and reconstruction of the temple to a safer place, may be considered.

4.3 IMPACT ON ARCHAEOLOGICAL SITES IN PROJECT AFFECTED AREA (PAA)

Site	Archaeological Monument
Siasain N - 30° 25' 18.8" E - 79° 24' 53.7" ± 8 m 1075 m above MSL	Heritage Building This heritage building lies on the way from Hat village to Seasain village. These are the remains and abandoned structures of Hat (<i>Bazar</i>) and transit camps of the pilgrimagers, who used to halt at this place en-route to Badrinath from Chamoli and vice-versa in early times. It can be dated to 1800 A.D

Mitigation Measures

These heritage structures are in a bad state of conservation and preservation, it is suggested for their proper documentation, conservation and preservation. The local people are using the stones and other structural members of these Heritage



Buildings for their modern structures. It is suggested that the exact age of the building may be also ascertained.

The available ancient route in the said region starts after crossing iron suspension bridge over Alaknanda River from the Chamoli-Badrinath National Highway (NH- 58), 5 km towards Birahe village from Chamoli. Chhinka village is on the right side of Alaknanda River. The total length of this path (ancient route) from Chhinka village to Pipalkoti is about eight and a half kilometer (8.5 km). It is walking distance along the Alaknanda through non-motorable path, passing through Bowala, Durgapur, Seasain village (passing through the ruined and abandoned bazaar and rest house etc, i.e. heritage building complex) via Hat village, from here one have to cross iron suspension bridge over Alaknanda river to reach the left bank side of the Alaknanda so to reach Pipalkoti village and further towards Badrinath (refer **Map 2**).

According to degree of intervention i.e. (preservation), freezing the existing state is called preservation. It is therefore, suggested to leave the ancient path in original / present state after proper documentation, to maintain its authenticity and integrity. The periodical up keeping have to be undertaken, CNB (cultural notice board) and PNB (protection notice board) must be displayed as per NARA charter.

4.4 RECOMMENDATIONS

It is suggested that the **temples falling in the villages on the Right Hand Side** of river Alaknanda may be considered for enhancement and beautification. The villages on RHS are Tirosi, Tapon, Dwing, Kimana, Palla, Lanji, Pokhani, Hyuna, Guniyala, Biamaru, Surenda, Kanda, Bedumath, Bajani, Math Jharetha, Seasain, Jaisal, Durgapur, Kunj, Bowala and Chhinka.

An Archeological museum may be opened in the project area for display of Archaeological findings of the area, in consultation with Archaeological Survey of India.

4.4.1 Chance Find Issues i.e. In-situ/Ex-situ conservation plan in case of accidental discovery of Archaeological evidence during construction stage of the project

During the excavation for the construction of the Vishnugarh-Pipalkoti Hydroelectric Dam project, the archaeologist/conservator of the project may conduct random inspection of the unearthed/excavated material to ensure that destruction of any archaeological / geo-archaeological evidences does not take place.

In case of discovery of any archeological monuments, pottery, coin and artifacts the construction contractors must report to the concerned THDC official responsible for the supervision of the construction activity. The concerned THDC official in turn must report this to Archeological Survey of India. Any Archeological/Historical items and artifacts found during construction will be the property of Govt. of India. The construction contractors or THDC does not have the right to any of the historical, Archeological related items like coins, artifacts, statues etc. found during the construction activity. An in-situ conservation role/duty of the archaeologist/conservator of the project, In case of any chance discovery is met with:

- Appropriate lifting of the object from the excavation site.



- First aid treatment to the object.
- Consolidation of the object.
- Documentation of the object (scaled photography and textual).
- Proper transportation and storage.

4.5 MANAGEMENT/CONSERVATION MEASURES REQUIRED TO BE TAKEN BY THDC

For the management of archeological sites a joint body may be formed by THDC involving gram panchayat / sabha or state/ central govt representative

I. Role of THDC

- Support Conservation of archaeological / heritage / sacred sites and objects in the Project and its surrounding areas.
- Display of the archaeological / heritage finds/objects collected/acquired in the local site museum
- Awareness among locals at school, college and village level

II. Role of Gram Panchayat / Sabha

- Security of the archaeological / heritage / sacred sites and its objects.
- Routine cleaning and functions in temples

III. Role of State/ Central Govt.

- Conservation of archaeological / heritage / sacred sites and objects in the Project and its surrounding areas.
- Display of Archeological findings in the area
- Museum administration and education (awareness).
- Detail survey, documentation and conservation of the identified archeological sites.
- Security of the archaeological / heritage / sacred sites and its objects

4.5.1 Role of Conservation Architect / Archaeologist

The role of Conservation Architect and Archaeologist in the TDHC Management Cell are given below.

a. Role of Conservation Architect

- Management and Conservation of Architectural Heritage.
- Maintenance and preservation of the original landscape of the area.
- Structural and landscape conservation.



- Making conservation parameters according to National and International Charter.
- Storage and transportation of antiquities from site to museum.
- Display and maintenance of the objects.
- Curative and preventive conservation of the object.
- Planning for the museums show cases with all requirements including Illumination.
- Preparation of interpretation brief and its center.
- Designing of signage and visitors movement plan.
- Acquisition of other cultural resources of the surrounding areas.
- Museum education (awareness) and publication.

b. Role of Archaeologist

- Periodical exploration: Mapping and identification of the site.
- Identification & classification of the artifact.
- Evaluation of the object from feeling and its function.
- Establishing the period/date of the artifact by Scientifically,
- Epigraphically, Numismatically etc.
- Reconstruction, restoration and stylistic suggestions for the conservation of the object.
- Description and Interpretation of the finds.
- Detail documentation of the finds.
- Planning for the lifting the artifact found during excavation during the construction stage of the project.
- Planning for Archaeological excavation in the surrounding areas for the reconstruction of the history of the project area.
- Planning and management for transplantation of heritage structure, if required.
- Preparation of the history chart of the sites in the Vishnugarh-Pipalkoti Hydroelectric Dam project area.
- Preparation of excavation manual.
- Creating archaeological awareness among locals at school, collage and village level.
- Providing training to the concern project staff.



4.5.2 Measure beyond the purview of THDC

As regards the prehistoric and megalithic remains a planned exploration and excavation project of the sites is required. Apart from undertaking a large scale excavation of one of the sites, trial trench at various selected sites is essential in ascertaining the inter-site variability during this cultural phase.

- In this regard THDC should communicate either with the state Archaeology, Culture and Museums Department or ASI (Archaeological Survey of India) or both and submit the report of their exploration results showing the archaeological potentiality cum heritage resources available in the project area. Emphasize has to be given on the preservation, conservation and protection of cultural, social and archaeological heritage/property and history of the area.
- Accordingly, the state Archaeology, Culture and Museums department or ASI (Archaeological Survey of India) will undertake necessary actions as per Archaeological/conservation Manual of India.

4.5.3 Budgetary Estimate

A tentative budget of **Rs.25,00,000/- (Rupees Twenty Five Lakhs)** is proposed for Archaeological management .

1. For structural Conservation, Preservation and Restoration of Archaeological sites tentative budget of **Rs 10,00,000/-** (Rupees Ten lakhs) is suggested.
2. For opening of Archaeological museum a tentative budget of **Rs.15,00,000/-** (Rupees Fifteen lakhs) is suggested.

4.6 HERITAGE ECO-VIEW POINT

Two eco-view points have been selected which can be developed as tourist view point in the Project area. From these points tourist/ locals can enjoy the exceptionally beautiful scenery of the area.

- 1 Near Pakhi
- 2 Agthala village



Fig 4.1: View of Dronagiri Parvat from Pakhi, **Site No. 25**



Fig 4.2: View from Agthala village after Rain, **Site No. 22**

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Name of the Village:	GARIGOAN
Location:	N-30°25'04.2" & E- 079°25'23.3" ± 9 m
Site No.:	1 (one)
Altitude:	1277 m above MSL
Approach:	One can reach this village by road transport ie. Car, bus, etc. from Birahe bridge along Birahe river after 5 km. covering the distance, one have to walk 1 ^{1/2} km. uphill to reach this village
Name of the villager contacted for gathering information:	Manvir Singh he belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 80-90 families
Population of village:	About 400-450 people
Area of the village:	This village has an area of 1 sq.km
Plants & trees they worship or the sacred flora:	<i>Pipal, Surai, bel-patri, Banyan, bhoj-patri, tulsi.</i> mango tree leaves
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat , horse, goat, hen, buffalo, ox, mule
Rituals:	There are two temple in this village dedicated to Bhomial, and , Bagvati. All rituals are performed on the bank of Bierahe river excluding crimation of the dead which is performed on the banks of Alaknanda river
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and basket making
Folk Art (Performing):	<i>Pandav Nritya and Ramlila and Krishanlila.</i>
Archaeological remains:	Nil
Remarks:	It is beyond affected area.





Figure-36 General view of the Garigoan village

Name of the Village:	BIRAHE
Location:	2 - N-30°24'37.4" & E- 079°23'20.6" ± 11 m 2a - N-30°25'04.2" & E- 079°25'23.3" ± 9 m
Site No.:	2 & 2a (two) - (2a is old Birahe and 2 is its recent extension—New Birahe)
Altitude:	1053 and 1071 m above MSL
Approach:	One can reach this village by road transport ie. Car, bus, etc. it is in close proximity of Alaknanda Birahe river confluence after crossing Birahe bridge from Chamoli on the right side of main Chamoli-Badrinath road, Pipalkoti is about 11 km upwards from Birahe towards Joshimath, the old Birahe village is 500 mts. up stream along Birahe river new Birahe village
Name of the villager contacted for gathering information:	Ajab Singh he belongs to Bhutia tribe and in this village all are Bhutias —native of Malari village near Tapovan.
No. of families:	There are about 80 families
Population of village:	About 600 people
Area of the village:	This village has an area of 1 sq.km.(2+2a)
Plants & trees they worship or the sacred flora:	<i>Pipal, bel-patri, Banyan, bhoj-patri, tulsi.</i> mango tree leaves,
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, hen, buffalo, ox, mule.
Rituals:	There are two temple in this village dedicated to Shiva, one is in new Birahe and other is in old Birahe. All rituals are performed on the bank of Birahe river including cremation of the dead
Economy/occupation:	Agriculture, animal husbandry and labour
Handicraft:	Weaving Knitting and basket making
Folk Art (Performing):	<i>Pandav Nritya, Ramlila and Krishanlila</i>
Archaeological remains:	Nil
Remarks:	It is one of the rare tribe of this region, it needs its socio-cultural heritage conservation for posterity.



Figure-37 General view of the New Birahe village



Figure-37a General view of the Old Birahe village

Name of the Village:	KAURIA
Location:	N-30° 24' 47.1" E- 079° 24' 35.7" ± 7m
Site No.:	3 (Three)
Altitude:	1200 m above MSL
Approach:	One can reach this village by road transport ie. Car, bus, etc it is 3 km. from Birahe bridge on the right side of main Chamoli-Badrinath road, Pipalkoti is about 8 km upwards from new Kauria village towards Joshimath,
Name of the villager contacted for gathering information:	Bachhan Singh he belongs to Bhutia tribe and in this village all are Bhutias—native of Malari village near Tapovan.
No. of families:	There are about 55 families in this village
Population of village:	About 300 people
Area of the village:	This village has an area of 1/2 sq. km.
Plants & trees they worship or the sacred flora:	<i>Pipal, bel-patri, Banyan, bhoj-patri, tuls.</i> mango tree leaves,
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat , horse, goat, hen, buffalo, ox, mule
Rituals:	There is one modern temple in this village dedicated to Shiva, All rituals are performed on the bank of Birahe river including crimation of the dead.
Economy/occupation:	Agriculture , animal husbandry and labour
Handicraft:	Weaving Knitting and basket making.
Folk Art (Performing):	<i>Pandav Nritya and Ramlila and Krishanlila.</i>
Archaeological remains:	Nil
Remarks:	It is one of the rare tribe of this region , it needs its socio-cultural heritage conservation for posterity.

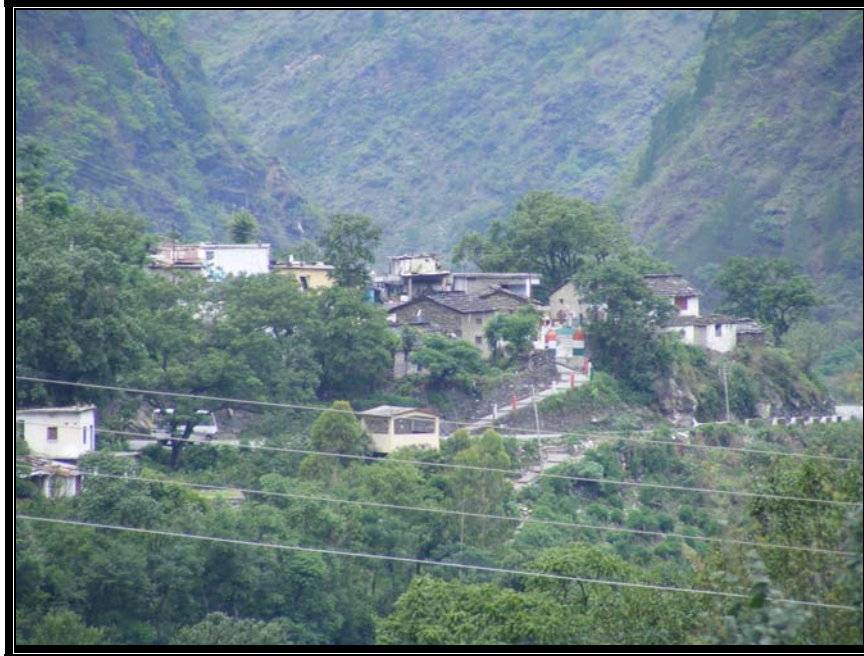


Figure-38 General view of the Kauria village

Name of the Village:	DIGOLI
Location:	N-30° 24' 23.3" & E- 079° 25' 06.0" ± 5m
Site No.:	6 (Six)
Altitude:	1375 m above MSL
Approach:	One can reach this village by walking on foot from site No.- 4 (Sirkot-1) it is 250 mts. uphill from Sirkot-1. from Birahe bridge it is 4.25 km.on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 8 km upwards from Kauria village towards Joshimath,
Name of the villager contacted for gathering information:	Bachhan Singh he belongs to Bhutia tribe and in this village all are Bhutias—native of Malari village near Tapovan
No. of families:	There are about 55 families in this village
Population of village:	About 300 people
Area of the village:	This village has an area of 1/2 sq. km.
Plants & trees they worship or the sacred flora:	<i>Pipal, bel-patri, Banyan, bhoj-patri, tulsi.</i> mango tree leaves,
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat , horse, goat, hen, buffalo, ox, mule.
Rituals:	There is one modern temple in this village dedicated to Shiva. All rituals are performed on the bank of Alaknanda including crimation of the dead
Economy/occupation:	Agriculture , animal husbandry and labour.
Handicraft:	Weaving Knitting and basket making.
Folk Art (Performing):	<i>Pandav Nritya and Ramlila and Krishanlila.</i>
Archaeological remains:	Nil
Remarks:	It is one of the rare tribe of this region , it needs its socio-cultural heritage conservation for posterity.

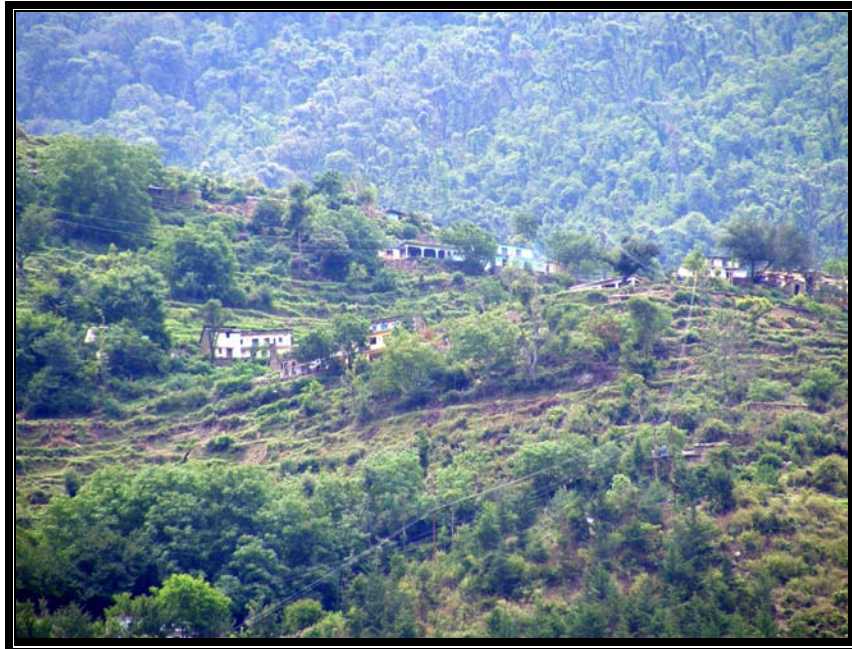


Figure-39 General view of the Digoli village

Name of the Village:	LUHAN
Location:	N-30° 24' 24.0" E- 079° 25' 03.4" ± 5m
Site No.:	7 (Seven)
Altitude:	1413 m above MSL
Approach:	One can reach this village by walking on foot from site No.- 5 (Digoli) it is 250 mts. uphill from Digoli. from Birahe bridge it is 4.5 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 7 km upwards from Lhana village towards Joshimath,
Name of the villager contacted for gathering information:	Budhi Prasad Nainwal he belongs to Brahmin clan and in this village all caste of people live together.
No. of families:	There are about 40-45 families in this village
Population of village:	About 250 people
Area of the village:	This village has an area of 1/2 sq. km
Plants & trees they worship or the sacred flora:	<i>Pipal, bel-patri, Banyan, bhoj-patri, tulsi.</i> mango tree leaves,
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat , horse, goat, hen, buffalo, ox, mule.
Rituals:	There are three temples in this village dedicated to Shiva, Vishnu and Durga, all are modern temples. All rituals are performed on the bank of Alaknanda river including cremation of the dead.
Economy/occupation:	Agriculture , Service and labour.
Handicraft:	Weaving
Folk Art (Performing):	<i>Pandav Nritya</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-40 General view of the Luhan village

Name of the Village:	RANCOAT
Location:	N-30° 24' 42.9" E- 079° 25' 38.0" ± 7m
Site No.:	9 (Nine)
Altitude:	1308 m above MSL
Approach:	One can reach this village by walking on foot from site No.- 8 (Mahargoan) it is 1 km. uphill from Mahargoan on way to Kiruli talli village. from Birahe bridge it is 5.5 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 6 km upwards from Rancoat village towards Joshimath,
Name of the villager contacted for gathering information:	Piyush Khanduri he belongs to Brahmin clan and in this village all caste of people live together.
No. of families:	There are about 25 families in this village
Population of village:	About 130 people
Area of the village:	This village has an area of 1/2 sq. km
Plants & trees they worship or the sacred flora:	<i>Pipal, bel-patri, Banyan, bhoj-patri, tuls.</i> mango tree leaves,
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat , horse, goat, hen, buffalo, ox, mule.
Rituals:	There is one temple in this village dedicated to Shiva, and it is a modern temples. All rituals are performed on the bank of Alaknanda river including crimation of the dead.
Economy/occupation:	Agriculture and labour.
Handicraft:	Weaving, Knitting
Folk Art (Performing):	<i>Pandav Nritya, Ramlila and Krishanlila</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-41 General view of the Rancoat village

Name of the Village:	KIRULI-TALLI
Location:	N-30° 24' 47.8" E- 079° 26' 12.2" ± 7m
Site No.:	10 (Ten)
Altitude:	1331 m above MSL
Approach:	One can reach this village by walking on foot from site No.- 9 (Rancoat) it is 250 mts. uphill from Rancoat. from Birahe bridge it is 5 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 6 km upwards from Kirulli village towards Joshimath,
Name of the villager contacted for gathering information:	Manoj Chandola he belongs to Rajput clan and in this village all caste of people live together.
No. of families:	There are about 40 families in this village
Population of village:	About 200 people
Area of the village:	This village has an area of 1/2 sq. km
Plants & trees they worship or the sacred flora:	<i>Bel-patri</i> , Banyan, <i>bhoj-patri</i> , <i>tulsi</i> . <i>pipal</i> mango tree leaves
Sacred animal/fauna:	Cow
Pet animals:	Dog, mule, horse, goat, hen, buffalo, ox
Rituals:	There are two temples in this village dedicated to Shiva, and Durga both are modern temples. All rituals are performed on the bank of Alaknanda river including cremation of the dead.
Economy/occupation:	Agriculture and labour.
Handicraft:	Weaving, Knitting and Basket making
Folk Art (Performing):	<i>Pandav Nritya & Ramlila</i>
Archaeological remains:	Nil
Remarks:	Nil

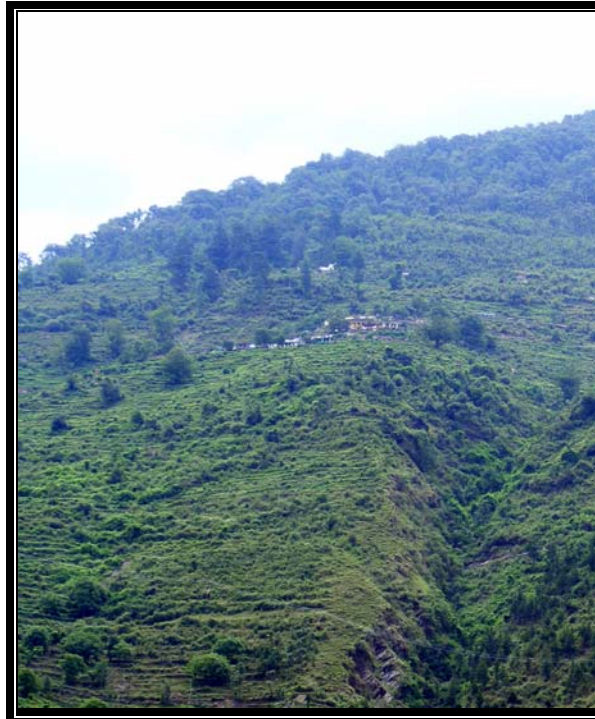


Figure-42 General view of the Kiruli Talli village

Name of the Village:	KIRULI-MALLI
Location:	N-30° 24' 39.0" E- 079° 25' 58.5" ± 10m
Site No.:	11 (Eleven)
Altitude:	1359 m above MSL
Approach:	One can reach this village by walking on foot from site No.- 10 (Kiruli Talli) it is 200 mts. uphill from Kiruli Talli. from Birahe bridge it is 5.5 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 6 km upwards from Kiruli Malli village towards Joshimath,
Name of the villager contacted for gathering information:	Harish Bisht he belongs to Rajput clan and in this village all caste of people live together.
No. of families:	There are about 30 families in this village
Population of village:	About 150 people
Area of the village:	This village has an area of 1/2 sq. km
Plants & trees they worship or the sacred flora:	<i>Bel-patri</i> , Banyan, <i>bhoj-patri</i> , <i>tulsi</i> . <i>pipal</i> mango tree leaves
Sacred animal/fauna:	Cow
Pet animals:	Dog, mule, horse, goat, hen, buffalo, ox
Rituals:	There is one temples in this village dedicated to Shiva, and is a modern temples. All rituals are performed on the bank of Alaknanda river including crimation of the dead
Economy/occupation:	Agriculture and labour.
Handicraft:	Weaving, Knitting and Basket making
Folk Art (Performing):	<i>Pandav Nritya & Ramlila</i>
Archaeological remains:	Nil
Remarks:	Nil



Name of the Village: **CHANTOLI**
Location: N-30° 24' 52.5" E- 079° 26' 10.3" ± 6m
Site No.: **12** (Twelve)
Altitude: 1290 m above MSL
Approach: One can reach this village by walking on foot from site No.- 11 (Kiruli Malli) it is 100 mts. downhill from Kiruli Malli village. from Birahe bridge it is 5 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 6^{1/2} km downwards from Chantoli village towards Joshimath,
Name of the villager contacted for gathering information: **Balbir Singh Negi** he belongs to Rajput clan and in this village all caste of people live together.
No. of families: There are about 30-35 families in this village
Population of village: About 200 people
Area of the village: This village has an area of 1/2 sq. km
Plants & trees they worship or the sacred flora: *Bel-patri*, Banyan, *bhoj-patri*, *tulsi*. *pipal* mango tree leaves
Sacred animal/fauna: Cow
Pet animals: Dog, mule, horse, goat, hen, buffalo, ox
Rituals: There are two temples in this village dedicated to Shiva, and Durga, both are modern temples. All rituals are performed on the bank of Alaknanda river including crimation of the dead.
Economy/occupation: Agriculture and labour.
Handicraft: Weaving
Folk Art (Performing): *Pandav Nritya*
Archaeological remains: Nil
Remarks: Nil

Name of the Village: **BHEERD**
Location: N-30° 24' 59.2" E- 079° 26' 10.6" ± 9m
Site No.: **13** (Thirteen)
Altitude: 1283 m above MSL
Approach: One can reach this village by walking on foot from site No.- 12 (Chantoli) it is further 100 mts. downhill from Chantoli village. from Birahe bridge it is about 5 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 6^{1/2} km downwards from Bheerd village towards Joshimath,
Name of the villager contacted for gathering information: Naresh Gidyal he belongs to Rajput clan and in this village all caste of people live together.
No. of families: There are about 23-30 families in this village
Population of village: About 150 people
Area of the village: This village has an area of 1/2 sq. km
Plants & trees they worship or the sacred flora: *Bel-patri*, Banyan, *bhoj-patri*, *tulsi*. *pipal* mango tree leaves
Sacred animal/fauna: Cow
Pet animals: Dog, horse, goat, buffalo, ox, mule.
Rituals: here is one temple in this village dedicated to Shiva, it is a modern temple. All rituals are performed on the bank of Alaknanda river including crimation of the dead.
Economy/occupation: Agriculture and labour.
Handicraft: Weaving, Knitting and Basket making.



Folk Art (Performing): *Pandav Nritya.*
Archaeological remains: Nil
Remarks: Nil

Name of the Village: **KAMYAR**
Location: N-30° 25' 35.53" E- 079° 26' 12.66"
Site No.: **14** (Fourteen)
Altitude: 1406 mts above MSL
Approach: One can reach this village by walking on foot from site No.- 11 (Kiruli Malli) it is 3 km from Kiruli Malli village. from Birahe bridge it is about 8 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 7 km downwards from Kamyar village towards Joshimath, It is 1.750 mts uphill from site No.20 via Retoli and Nargoli village.

Name of the villager contacted for gathering information: Ravinder Singh Bisht he belongs to Rajput clan and in this village all caste of people live together.
No. of families: There are about 25 families in this village
Population of village: About 125 people
Area of the village: This village has an area of 1/2 sq. km
Plants & trees they worship or the sacred flora: *Bel-patri*, Banyan, *bhoj-patri*, *tulsi*. *pipal* mango tree leaves
Sacred animal/fauna: Cow
Pet animals: Dog, horse, goat, buffalo, ox, mule.
Rituals: There is one temple in this village dedicated to Shiva, it is a modern temple. All rituals are performed on the bank of Alaknanda river including crimation of the dead.
Economy/occupation: Agriculture and labour.
Handicraft: Weaving, Knitting and Basket making.
Folk Art (Performing): *Pandav Nritya, Ramlila and Krishanlila.*
Archaeological remains: Nil
Remarks: Nil

Name of the Village: **MAYAPUR**
Location: N-30° 25' 30.31" E- 079° 25' 37.33"
Site No.: **15** (Fifteen)
Altitude: 1196 m above MSL
Approach: One can reach this village by car, bus etc., it is on the main Chamoli-Badrinath highway facing Batula, is about 5 km from Birahe bridge and Pipalkoti is 7 km from Mayapur village towards Joshimath,

Name of the villager contacted for gathering information: **Sh. Bal Singh Thakur** he is gram pradhan, belongs to Rajput clan and in this village all caste of people live together.
No. of families: There are about 50 families in this village
Population of village: About 250 people
Area of the village: This village has an area of 1/2 sq. km
Plants & trees they worship or the sacred flora: *Bel-patri*, Banyan, *bhoj-patri*, *tulsi*. *pipal* mango tree leaves
Sacred animal/fauna: Cow
Pet animals: Dog, horse, goat, buffalo, ox, mule.
Rituals: There are two temples in this village dedicated to



Economy/occupation:
Handicraft:
Folk Art (Performing):
Archaeological remains:
Remarks:

Bhagwati, and Shiva both are modern temples. All rituals are performed on the bank of Alaknanda river including crimation of the dead.

Agriculture and labour.
Weaving and Knitting.
Pandav Nritya and Krishanlila.
Nil
Nil



Figure-43 General view of the Mayapur village

Name of the Village:

BATULA

Location:

N-30° 24' 47.5" E- 079° 25' 00.5" ± 11m

Site No.:

16 (Sixteen)

Altitude:

1160 m above MSL

Approach:

One can reach this village by car, bus etc., it is on the left side of main Chamoli-Badrinath highway, is about 5 km from Birahe bridge and Pipalkoti is 7 km from Batula village towards Joshimath,

Name of the villager contacted for gathering information:

Sh. Bal Singh Thakur he is gram pradhan of Batula and Mayapur, belongs to Rajput clan and in this village all caste of people live together.

No. of families:

There are about 70 families in this village

Population of village:

About 350-400 people

Area of the village:

This village has an area of less than 1 sq. km.

Plants & trees they worship or the sacred flora:

Bel-patri, Banyan, *bhoj-patri*, *tulsi*. *pipal* mango tree leaves

Sacred animal/fauna:

Cow

Pet animals:

Dog, horse, goat, buffalo, ox, mule.

Rituals:

There is one temple in this village dedicated to Bhagwati,



Economy/occupation:	Agriculture and labour.
Handicraft:	Weaving and Knitting.
Folk Art (Performing):	<i>Pandav Nritya and Krishanlila.</i>
Archaeological remains:	Nil
Remarks:	Nil

and it is a modern temples. All rituals are performed on the bank of Alaknanda river including crimination of the dead.



Figure-44 General view of the Batula village

Name of the Village:	GADORA
Location:	N-30° 25' 04.2" E- 079° 25' 48.2" ± 9m
Site No.:	17 (Seventeen)
Altitude:	1324 m above MSL
Approach:	One can reach this village by car, bus etc., it is on the main Chamoli-Badrinath highway, is about 7 km from Birahe bridge and 2 km from Batula village towards Pipalkoti and Pipalkoti is 5 km from Gadora village towards Joshimath,
Name of the villager contacted for gathering information:	Govind Prasad Hatwal he belongs to Rajput clan and in this village all caste of people live together.
No. of families:	There are about 120 families in this village
Population of village:	About 750 people
Area of the village:	This village has an area of less than 1 sq. km.
Plants & trees they worship or the sacred flora:	<i>Bel-patri</i> , Banyan, <i>bhoj-patri</i> , <i>tulsi</i> . <i>pipal</i> mango tree leaves
Sacred animal/fauna:	Cow
Pet animals:	Dog, horse, goat, buffalo, ox, mule.
Rituals:	There is one temple in this village dedicated to Bhagwati, and it is a modern temples. All rituals are performed on the bank of Alaknanda river including crimination of the



Economy/occupation:	dead.
Handicraft:	Agriculture and labour.
Folk Art (Performing):	Weaving and Knitting.
Archaeological remains:	<i>Pandav Nritya and Krishanlila.</i>
Remarks:	Nil



Figure-45 General view of the Gadora village

Name of the Village:	NARGOLI
Location:	N-30° 25' 18.5" E- 079° 26' 24.9" ± 6m
Site No.:	18 (Eighteen)
Altitude:	1407 m above MSL
Approach:	One can reach this village by walking on foot from site No.- 14 (Kamyar) it is 1 km downhill from Kamyar village. from Birahe bridge it is 8 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 4 km downwards from Nargoli village towards Joshimath,
Name of the villager contacted for gathering information:	Nand Singh Negi he belongs to Rajput clan and in this village all caste of people live together.
No. of families:	There are about 35 families in this village
Population of village:	About 175 people
Area of the village:	This village has an area of 1/2 sq. km.
Plants & trees they worship or the sacred flora:	<i>Bel-patri, Banyan, bhoj-patri, tulsi. pipal</i> mango tree leaves
Sacred animal/fauna:	Cow
Pet animals:	Dog, horse, goat, buffalo, ox, mule.
Rituals:	There are two temples in this village dedicated to Shiva, and Bhagwati Devi, both are modern temples. All rituals are performed on the bank of Alaknanda river.
Economy/occupation:	Agriculture and labour.
Handicraft:	Weaving and Knitting.
Folk Art (Performing):	<i>Pandav Nritya.</i>
Archaeological remains:	Nil
Remarks:	Nil



Name of the Village: RETOLI
Location: N-30° 25' 19.5" E- 079° 26' 03.2" ± 5m
Site No.: 19 (Nineteen)
Altitude: 1419 m above MSL
Approach: One can reach this village by walking on foot from site No.- 18 (Nargoli) it is 200 mts downhill from Nargoli village. And 500 mts uphill from Site No.20 (Amarpur), from Birahe bridge it is 8 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 4 km downwards from Retoli village towards Joshimath

Name of the villager contacted for gathering information: **Prakash Pant** he belongs to Brahmin clan and in this village all caste of people live together.
No. of families: There are about 35 families in this village
Population of village: About 175 people
Area of the village: This village has an area of 1/2 sq. km.
Plants & trees they worship or the sacred flora: *Bel-patri*, Banyan, *bhoj-patri*, *tulsi*. *pipal* mango tree leaves
Sacred animal/fauna: Cow
Pet animals: Dog, horse, goat, buffalo, ox, mule.
Rituals: There are two temples in this village dedicated to Shiva, and Bhomial Devta, both are modern temples. All rituals are performed on the bank of Alaknanda river.

Economy/occupation: Agriculture and labour.
Handicraft: Weaving and Knitting.
Folk Art (Performing): *Pandav Nritya*, *Ramlila*, *Bagdwal nirtya*.
Archaeological remains: Nil
Remarks: Nil

Name of the Village: GARIGAON/ AGATHALA
Location: N-30° 23' 09.0" E- 079° 25' 08.6" ± 12m
Site No.: 21 (Twenty one)
Altitude: 1306 m above MSL
Approach: One can reach this village by walking on foot from site No.- 20 (Amarpur) it is further 500 mts. downhill from Amarpur village. from Birahe bridge it is about 9 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 3 km downwards from Agthala/Garigoan village towards Joshimath,

Name of the villager contacted for gathering information: **Khushal Singh** he belongs to Rajput clan and in this village all caste of people live together.
No. of families: There are about 55 families in this village
Population of village: About 280 people
Area of the village: This village has an area of 1/2 sq. km.
Plants & trees they worship or the sacred flora: *Bel-patri*, Banyan, *bhoj-patri*, *tulsi*. *pipal* mango tree leaves
Sacred animal/fauna: Cow
Pet animals: Dog, horse, goat, buffalo, ox, mule.
Rituals: There is one temple in this village dedicated to Shiva, it is



Economy/occupation: a modern temple. All rituals are performed on the bank of Alaknanda river including crimation of the dead.
Handicraft: Agriculture and labour.
Folk Art (Performing): Weaving, Knniting. and Basket making.
Archaeological remains: *Pandav Nritya, Ramlila, Bagdwal nirtya.*
Remarks: Nil

Name of the Village: **AGATHALA**
Location: N-30° 25' 34.8" E- 079° 25' 46.3" ± 11m
Site No.: 22 (Twenty two)
Altitude: 1304 m above MSL
Approach: One can reach this village by walking on foot from site No.- 21 (Garigoan) it is further 500 mts. downhill from Garigoan village. from Birahe bridge it is about 10 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 1^{1/2} km downwards from Garigoan village towards Joshimath,

Name of the villager contacted for gathering information: Balwant Singh Nautiyal he belongs to Rajput clan and in this village all caste of people live together.
No. of families: There are about 45 families in this village
Population of village: About 250 people
Area of the village: This village has an area of 1/2 sq. km.
Plants & trees they worship or the sacred flora: *Bel-patri, Banyan, bhoj-patri, tulsi. pipal* mango tree leaves
Sacred animal/fauna: Cow
Pet animals: Dog, horse, goat, ox, mule.
Rituals: There two temples in this village dedicated to Shiva and Bhagwati Devi, they are modern temple. All rituals are performed on the bank of Alaknanda river including crimation of the dead.

Economy/occupation: Agriculture and labour.
Handicraft: Weaving and Knniting.
Folk Art (Performing): *Pandav Nritya, Ramlila, Bagdwal nirtya.*
Archaeological remains: Nil
Remarks: Nil



Figure-46 General view of the Agathala village

Name of the Village:	NAURAKH
Location:	N-30° 26' 05.62" E- 079° 25' 57.91"
Site No.:	23 (Twenty three)
Altitude:	1393 m above MSL
Approach:	One can reach this village by walking on foot from site No.- 22 (Agathala) it is further 1 ^{1/2} km. downhill from Agathala village towards Pipalkoti main road. from Birahe bridge it is about 12 km. on the right side of main Chamoli-Badrinath road, and Pipalkoti is about 100 mts downwards from Naurakh village towards Joshimath,
Name of the villager contacted for gathering information:	Ashish Kr. Parmar he belongs to Rajput clan and in this village all caste of people live together.
No. of families:	There are about 115 families in this village
Population of village:	About 600 people
Area of the village:	This village has an area of 1 ^{1/2} sq. km.
Plants & trees they worship or the sacred flora:	<i>Bel-patri</i> , Banyan, <i>bhoj-patri</i> , <i>tulsi</i> . <i>pipal</i> mango tree leaves
Sacred animal/fauna:	Cow
Pet animals:	Dog, horse, goat, ox, mule.
Rituals:	There two temples in this village dedicated to Bhomial and Bhagwati Devi, they are modern temple. All rituals are performed on the bank of Alaknanda river including crimation of the dead.
Economy/occupation:	Agriculture and Service
Handicraft:	Weaving and Knitting.
Folk Art (Performing):	<i>Pandav Nritya</i> , <i>Ramlila</i> , <i>Bagdwal nirtya</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-47 General view of the Naurakh village

Name of the Village:	PIPALKOTI
Location:	N-30° 26' 04.8" E- 079° 25' 41.6"
Site No.:	24 (Twenty four)
Altitude:	1314 m above MSL
Approach:	One can reach this village by car, bus etc and also walking on foot from site No.- 23 (Naurakh) it is further 100mts. downhill from Naurakh village towards Pipalkoti main road. from Birahe bridge it is about 12 km. on the left road side of main Chamoli-Badrinath highway.
Name of the villager contacted for gathering information:	Madan Singh Khanduri he belongs to Brahmin clan and in this village all caste of people live together.
No. of families:	There are about 100 families in this village
Population of village:	About 450 people
Area of the village:	This village has an area of 1 ^{1/2} sq. km.
Plants & trees they worship or the sacred flora:	<i>Bel-patri</i> , Banyan, <i>bhoj-patri</i> , <i>tulsi</i> . <i>pipal</i> mango tree leaves
Sacred animal/fauna:	Cow
Pet animals:	Dog, horse, goat, ox, mule.
Rituals:	There three temples in this village dedicated to Bhomial, Shiva and Bhagwati Devi, they are modern temple. All rituals are performed on the bank of Alaknanda river including crimation of the dead.
Economy/occupation:	Agriculture and Service
Handicraft:	Weaving and Knniting.
Folk Art (Performing):	<i>Pandav Nritya</i> , <i>Ramlila</i> , <i>Bagdwal nirtya</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-48 General view of the Pipalkoti village

Name of the Village:	DHANGWAR
Location:	N-30° 27' 52.1" E- 079° 26' 55.9" ± 7m
Site No.:	26 (Twenty six)
Altitude:	1467 m above MSL
Approach:	One can reach this village by road transport ie. Car, bus, etc. upto Garud Ganga bridge on the main Badrinath-Chamoli highway towards Joshimath, about 5 km. from Pipalkoti towards Joshimath and after crossing the Garud Ganga bridge one have to walk 3 km uphill on foot to reach this village
Name of the villager contacted for gathering information:	Harka Singh Rawat he belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 80 families
Population of village:	About 400 people
Area of the village:	This village has an area of 1/2 sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal, Surai, bel-patri, Banyan, bhoj-patri, tulsi.</i> mango tree leaves
Sacred animal/fauna:	Cow, <i>Garud</i>
Pet animals:	Dog, horse, goat, ox, mule.
Rituals:	There are three temple in this village dedicated to Bhomial, Durga, <i>Garud</i> . All rituals are performed on the bank of <i>Garud Ganga</i> river excluding crimination of the dead which is performed on the banks of <i>Alaknanda</i> river.
Economy/occupation:	Agriculture, labour and Service
Handicraft:	Weaving.
Folk Art (Performing):	<i>Pandav Nritya and Ramlila.</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-49 General view of the Darmi village

Name of the Village:	JALGWAR
Location:	N-30° 27' 48.8" E- 079° 27' 08.4" ± 9m
Site No.:	27 (Twenty seven)
Altitude:	1645 m above MSL
Approach:	One can reach this village by walking 200 mts uphill on foot from Dhangwar village ie., (site No.26) to reach this village.
Name of the villager contacted for gathering information:	Chandri Devi she belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 25 families
Population of village:	About 150-200 people
Area of the village:	This village has an area of 1/2 sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal, Surai, bel-patri, Banyan, bhoj-patri, tulsi.</i> mango tree leaves
Sacred animal/fauna:	Cow, <i>Garud</i>
Pet animals:	Dog, horse, goat, ox, mule.
Rituals:	There are two temple in this village dedicated to Shiva and Durga All rituals are performed on the bank of Garud Ganga river excluding crimation of the dead which is performed on the banks of Alaknanda river.
Economy/occupation:	Agriculture, labour and Service
Handicraft:	Weaving and knitting.
Folk Art (Performing):	<i>Pandav Nritya and Ramlila.</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-50 General view of the Jalgwar village



Name of the Village:	SERA
Location:	N-30° 27' 37.79" E- 079° 26' 35.09"
Site No.:	28 (Twenty eight)
Altitude:	1487 m above MSL
Approach:	One can reach this village by walking 1 km uphill on foot from Garud Ganga bridge on the left side of Garud ganga on way to Dharani village ie., (site No.29) Dharani village is further 1 km. uphill from Sera village towards Premnagar village.
Name of the villager contacted for gathering information:	K C Nauriyal he belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 35 families
Population of village:	About 170-200 people
Area of the village:	This village has an area of 1/2 sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal, Surai, bel-patri, Banyan, bhoj-patri, tulsi.</i> mango tree leaves
Sacred animal/fauna:	Cow, <i>Garud</i>
Pet animals:	Dog, horse, goat, ox, mule.
Rituals:	There is one modern temple in this village dedicated to Shiva. All rituals are performed on the bank of Garud Ganga river excluding crimation of the dead which is performed on the banks of Alaknanda river.
Economy/occupation:	Agriculture, labour and Service
Handicraft:	Weaving and knitting.
Folk Art (Performing):	<i>Pandav Nritya and Ramlila.</i>
Archaeological remains:	Nil
Remarks:	Nil

Name of the Village:	DHARANI
Location:	N-30° 27' 30.98" E- 079° 26' 31.67"
Site No.:	29 (Twenty nine)
Altitude:	1611 m above MSL
Approach:	One can reach this village by walking 2 km uphill on foot from Garud Ganga bridge on the left side of Garud ganga on way to Premnagar village ie., (site No.30) Dharani village is further 1 km. uphill from Sera village towards Premnagar village.
Name of the villager contacted for gathering information:	Mahender he belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 45 families
Population of village:	About 200-250 people
Area of the village:	This village has an area of 1/2 sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal, Surai, bel-patri, Banyan, bhoj-patri, tulsi.</i> mango tree leaves
Sacred animal/fauna:	Cow, <i>Garud</i>
Pet animals:	Dog, horse, goat, ox, mule.
Rituals:	There is one modern temple in this village dedicated to Bhagwati. All rituals are performed on the bank of Garud Ganga river excluding crimation of the dead which is performed on the banks of Alaknanda river.
Economy/occupation:	Agriculture, labour and Service
Handicraft:	Weaving and knitting.
Folk Art (Performing):	<i>Pandav Nritya and Ramlila.</i>



Archaeological remains: Nil
Remarks: Nil

Name of the Village: **PREMNAGAR**
Location: N-30° 27' 30.89" E- 079° 26' 40.03"
Site No.: **30** (Thirty)
Altitude: 1529 m above MSL
Approach: One can reach this village by walking 200 mts uphill on foot from Dharani village (site No.29) it is on the left side of Garud ganga.

Name of the villager contacted for gathering information: **Subash Rawat**; he belongs to Rajput clan and in this village people of all castes live together.
No. of families: There are about 25 families
Population of village: About 125-150 people
Area of the village: This village has an area of less than 1/2 sq.km.
Plants & trees they worship or the sacred flora: *Pipal, Surai, bel-patri, Banyan, bhoj-patri, tulsi.* mango tree leaves
Sacred animal/fauna: Cow, *Garud*
Pet animals: Dog, horse, goat, ox, mule.
Rituals: There is one modern temple in this village dedicated to Shiva. All rituals are performed on the bank of Garud Ganga river excluding crimation of the dead which is performed on the banks of Alaknanda river.

Economy/occupation: Agriculture
Handicraft: Weaving and knitting.
Folk Art (Performing): *Pandav Nritya and Ramlila.*
Archaeological remains: Nil
Remarks: Nil

Name of the Village: **TANGNI -TALLI**
Location: N-30° 28' 37.9" E- 079° 27' 49.1" ± 8m
Site No.: **31** (Thirty one)
Altitude: 1547 m above MSL
Approach: One can reach this village by car, bus etc. Tangni Talli village which is 4 km. downwards from Patal Ganga bridge towards Garud ganga/Pipalkoti on the left side of the main Badrinath-Chamoli highway towards Pipalkoti.

Name of the villager contacted for gathering information: **Ravindra Chauhan**, he belongs to Rajput clan. In this village people of all castes live together. .
No. of families: There are about 87 families in this village.
Population of village: About 250-300 people
Area of the village: This village has an area of 1/2 sq.km.
Plants & trees they worship or the sacred flora: *Pipal, Surai, bel-patri, Banyan, bhoj-patri, tulsi.* mango tree leaves
Sacred animal/fauna: Cow
Pet animals: Dog, horse, goat, ox, mule.
Rituals: There are three temples in this village dedicated to Bhgawati, Durga and Shiva. All rituals are performed on the bank of Patal Ganga river including crimation of the dead.

Economy/occupation: Agriculture, animal husbandry and labour.
Handicraft: Basket making and weaving

Folk Art (Performing): *Pandav Nritya and Ramlila.*
Archaeological remains: Nil
Remarks: Nil

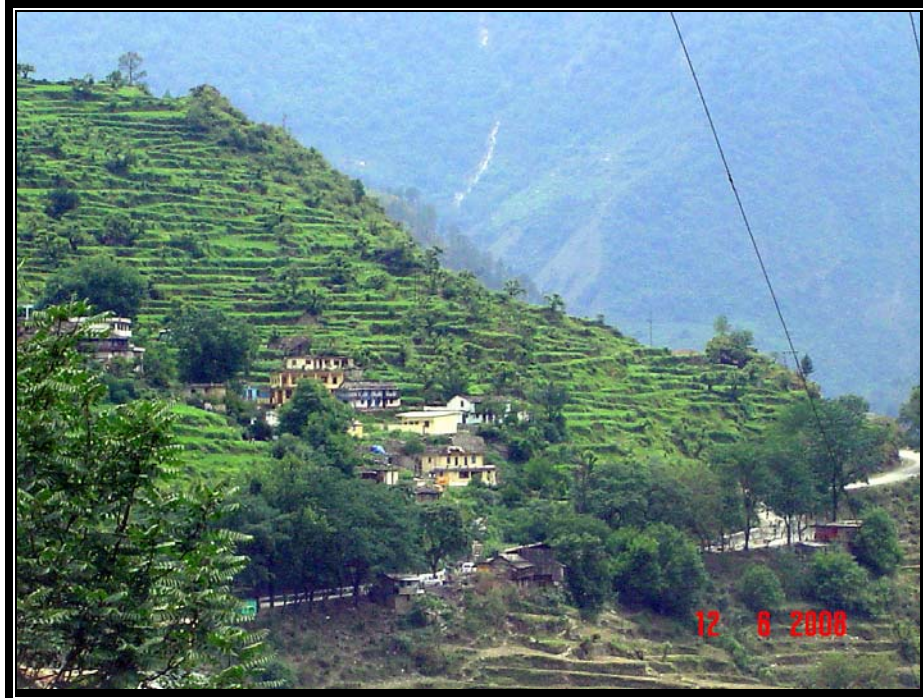


Figure-51 General view of the Tangni Talli village

Name of the Village: **NAULLI/KAWNA**
Location: N-30° 29' 00.7" E- 079° 29' 16.8" ± 17m
Site No.: **33** (Thirty three)
Altitude: 1451 m above MSL
Approach: One can reach this Naulli village (old name Kawna village) on foot. It is 3 km. uphill walking distance from Patal Ganga bridge (just before Alaknanda-Patal Ganga confluence). On the way to Darmi village which is 2 km uphill walk from Naulli village.

Name of the villager contacted for gathering information: **Bansi Dutt.** He is a shop keeper, in this village people of all castes live together.
No. of families: There are about 20 families in this village.
Population of village: Approx. 125 persons.
Area of the village: It is a small village covering an area of about 300 sq. m
Plants & trees they worship or the sacred flora: *Pipal, Deodar, Tulsi, Bhojpatri.*
Sacred animal/fauna: Cow and Ox
Pet animals: Dog, cat, horse, goat, buffalo, ox, mule, sheep, hen
Rituals: There are two modern temples in this village dedicated to Hanuman and Kshtrapal, but all rituals are performed in the village or at Badrinath except cremation of the dead one, which is performed on the banks of Patal Ganga:

Economy/occupation: Agriculture
Handicraft: Weaving, Basket making and weaving

Folk Art (Performing):	<i>Pandav Nritya, Krishanlila and Ramlila.</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-52 General view of the Naulli/ Kawna village

Name of the Village:	GANAI-TALLI
Location:	N-30° 28' 23.86" E- 079° 30' 12.01"
Site No.:	35 (Thirty five)
Altitude:	1802 m above MSL
Approach:	One can reach this Ganai-Talli village on foot. It is 6 km. uphill walking distance from Patal Ganga bridge (just before Alaknanda-Patal Ganga confluence). Via Naulli village, and is 3 km uphill walk from Naulli village.
Name of the villager contacted for gathering information:	Bhagat Narian. He is a post man, in this village people of all castes live together.
No. of families:	There are about 100 families in this village.
Population of village:	Approx. 500 persons
Area of the village:	This village covers an area of about 1Sq. km
Plants & trees they worship or the sacred flora:	<i>Pipal, Deodar, Tulsi, Bhojpatri</i>
Sacred animal/fauna:	Cow AND Ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule, sheep, hen
Rituals:	There are five modern temples in this village dedicated to Durga, Chandika, Ganesha and Nanda Devi. but all rituals are performed in the village or at Badrinath except cremation of the dead one, which is performed on the banks of Patal Ganga
Economy/occupation:	The village has agriculture based economy
Handicraft:	Weaving, knitting and basket making
Folk Art (Performing):	<i>Pandav Nritya and Ramlila.</i>

Archaeological remains: Nil
Remarks: Nil



Figure-53 General view of the Ganai Talli and Malli village

Name of the Village: **GANAI-MALLI**
Location: N-30° 28' 09.81" E- 079° 30' 17.38"
Site No.: **36** (Thirty six)
Altitude: 1879 m above MSL
Approach: One can reach this Ganai-Malli village on foot. It is 6 ^{1/2} km. uphill walking distance from Patal Ganga bridge (just before Alaknanda-Patal Ganga confluence). Via Naulli village, and is 500 mts uphill walk from Ganai-Malli village.

Name of the villager contacted for gathering information: **Bhagat Narian.** He is a post man, in this village people of all castes live together.
No. of families: There are about 100 families in this village.
Population of village: Approx. 500 persons
Area of the village: This village covers an area of about 1Sq. km
Plants & trees they worship or the sacred flora: *Pipal, Deodar, Tulsi, Bhojpatri*
Sacred animal/fauna: Cow and Ox
Pet animals: Dog, cat, horse, goat, buffalo, ox, mule, sheep, hen
Rituals: There are two modern temples in this village dedicated to Vishwakarma and Bhomial, but all rituals are performed in the village or at Badrinath except cremation of the dead one, which is performed on the banks of Patal Ganga

Economy/occupation: The village has agriculture based economy
Handicraft: Weaving, knitting and basket making
Folk Art (Performing): *Pandav Nritya, Krishanlila and Ramlila.*



Archaeological remains:	Nil
Remarks:	Nil
Name of the Village:	LANGSI
Location:	N-30° 29' 25.8" E- 079° 28' 51.1" ± 10m
Site No.:	37 (Thirty seven)
Altitude:	1345 m above MSL
Approach:	One can reach this village on foot 200 mts downhill walk from Langsi village small market which is located on the left side of the main Badrinath-Chamoli highway, and this market is at a distance of 2 km. uphill on the main highway from Patal Ganga bridge towards Joshimath.
Name of the villager contacted for gathering information:	Harish Rawat , he belongs to Rajput clan and in this village people of all castes live together
No. of families:	There are about 85 families in this village
Population of village:	Approx. 350 persons
Area of the village:	This village covers an area of about 1Sq. km
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are two modern temples in this village dedicated to Kshtrapal and Bhomial, but rituals like <i>mundan sanskar</i> are performed at Badrinath or at Haridwar except cremation of dead ones (<i>dha sanaskar</i>) is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture, and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-54 General view of the Langsi village



Name of the Village:	PAGNAU
Location:	N-30° 30' 04.10" E- 079° 29' 57.84"
Site No.:	39 (Thirty nine)
Altitude:	2069 m above MSL
Approach:	One can reach this village on foot 500 mts uphill walk from Gulabkoti village ie, (site No. 38)
Name of the villager contacted for gathering information:	Ansuya Prasad Pagano , he belongs to Rajput clan and in this village people of all castes live together
No. of families:	There are about 90 families in this village
Population of village:	Approx. 400 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are three modern temples in this village dedicated to Bhagawati, Narsimha and Dando (Bhimo), but rituals like <i>mundan sanskar</i> are performed at Badrinath or at Haridwar except cremation of dead ones (<i>dha sanaskar</i>)is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture, Service and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil

Name of the Village:	PALRA
Location:	N-30° 30' 04.4" E- 079° 29' 11.9" ± 10m
Site No.:	40 (Forty)
Altitude:	1299 m above MSL
Approach:	One can reach this village on foot 1 km. downhill walk from Langsi village ie, (site No. 37)located on the left down side of the main Badrinath-Chamoli highway.
Name of the villager contacted for gathering information:	Mehto Singh , he belongs to Bhutia clan and in this village people of all castes live together.
No. of families:	There are about 35 families in this village.
Population of village:	Approx. 175 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are two modern temples in this village dedicated to Durga and Bhomial, but rituals like <i>mundan sanskar</i> are performed at Badrinath or at Haridwar except cremation of dead ones (<i>dha sanaskar</i>)is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture, Service and labour
Handicraft:	Weaving and knitting



Folk Art (Performing): *Pandav Nritya and Ramlila.*
Archaeological remains: Nil
Remarks: Nil

Name of the Village: **TIROSI**
Location: N-30° 29' 15.52" E- 079° 28' 02.27"
Site No.: **41** (Forty one)
Altitude: 1126 m above MSL
Approach: One can reach this village on foot by 2^{1/2} km walk from Langsi village after crossing Alaknanda river by a iron suspension bridge via. Tapon village ie. (Site No.42) which is 1 km. uphill from Tirosi village.

Name of the villager contacted for gathering information: **Tulsi Ram**, he belongs to Brahmin clan and in this village people of all castes live together.
No. of families: There are about 25 families in this village.
Population of village: Approx. 120 persons
Area of the village: It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora: *Pipal*, Banyan, mango tree leaves, *bel-patri*, *bhoj-patri*, *tulsi*, etc.
Sacred animal/fauna: Cow
Pet animals: Dog, cat, horse, goat, buffalo, ox, mule
Rituals: There are five modern temples in this village dedicated to Shiva, Hanuman, Durga, Bhomial and Kshtrapal, but rituals like *mundan sanskar* are performed at Badrinath or at Haridwar except cremation of dead ones (*dha sanaskar*)is performed on the banks of Alaknanda.

Economy/occupation: Agriculture and labour
Handicraft: Weaving and knitting
Folk Art (Performing): *Pandav Nritya and Ramlila.*
Archaeological remains: Nil
Remarks: Nil

Name of the Village: **TAPON**
Location: N-30° 29' 43.2" E- 079° 28' 25.4"± 9m
Site No.: **42** (Forty two)
Altitude: 1630 m above MSL
Approach: One can reach this village on foot by 1^{1/2} km walk from Langsi village after crossing Alaknanda river by a iron suspension bridge

Name of the villager contacted for gathering information: **Budhai Devi**, she is the Pradhan of the village and belongs to Brahmin clan and in this village people of all castes live together.
No. of families: There are about 35 families in this village.
Population of village: Approx. 175 persons
Area of the village: It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora: *Pipal*, Banyan, mango tree leaves, *bel-patri*, *bhoj-patri*, *tulsi*, etc.
Sacred animal/fauna: Cow
Pet animals: Dog, cat, horse, goat, buffalo, ox, mule
Rituals: There are two modern temples in this village dedicated to Shiva and Hanuman, but rituals like *mundan sanskar* are performed at Badrinath or at Haridwar except cremation of dead ones (*dha sanaskar*)is performed on the banks of

Economy/occupation:	Alaknanda.
Handicraft:	Agriculture and labour
Folk Art (Performing):	Weaving and knitting
Archaeological remains:	<i>Pandav Nritya and Ramlila.</i>
Remarks:	Nil

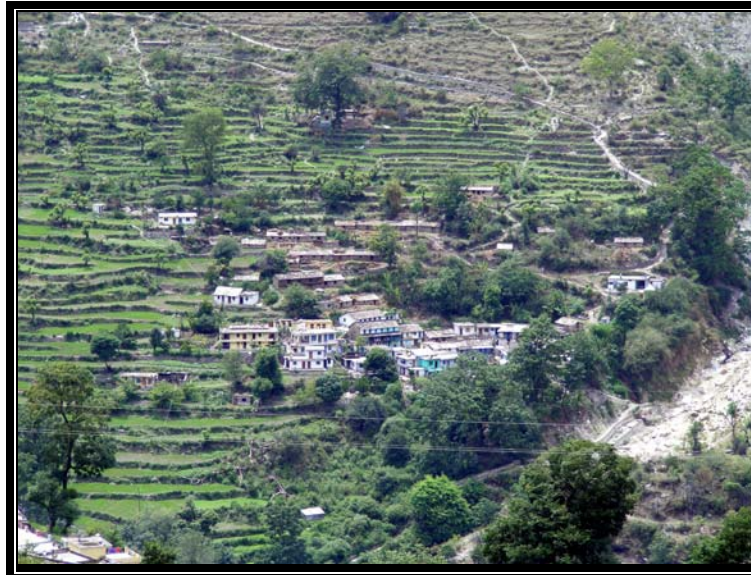


Figure-55 General view of the Tapon village

Name of the Village:	DWING
Location:	N-30° 29' 17.1" E- 079° 27' 44.5"±12 m
Site No.:	43 (Forty three)
Altitude:	1548 m above MSL
Approach:	One can reach this village on foot by 1 km uphill walk from Tapon village ie. (site No. 42) after crossing Alaknanda river by a iron suspension bridge from Langsi village ie. (site No.37).
Name of the villager contacted for gathering information:	Sabbal Singh Butola , he belongs to Bhutia clan and in this village people of all castes live together.
No. of families:	There are about 22 families in this village.
Population of village:	Approx. 180 persons.
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are twelve modern temples in this village dedicated to Shiva and Hanuman, Bhagwati, Lakshmi Narian, etc.Jakk, but rituals like <i>mundan sanskar</i> are performed at Badrinath or at Haridwar except cremation of dead ones (<i>dha sanaskar</i>)is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Ramlila.</i>
Archaeological remains:	Nil

Remarks:

Nil


Figure-56 General view of the Dwing village

Name of the Village:	KIMANA
Location:	N-30° 30' 12.70" E- 079° 26' 58.21"
Site No.:	44 (Forty four)
Altitude:	2438 m above MSL
Approach:	One can reach this village on foot by 200 mts uphill walk from Dwing village ie. (site No. 43) after crossing Alaknanda river by a iron suspension bridge from Langsi village ie. (site No.37).
Name of the villager contacted for gathering information:	Madan Singh Bhandari , he belongs to Bhutia clan and in this village people of all castes live together.
No. of families:	There are about 85 families in this village.
Population of village:	Approx. 534 persons.
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are three modern temples in this village dedicated to Shiva, Naraian and Hanuman, but rituals like <i>mundan sanskar</i> are performed at Badrinath, except cremation of dead ones (<i>dha sanaskar</i>)is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-57 General view of the Kimana village

Name of the Village:	PALLA
Location:	N-30° 30' 23.72" E- 079° 26' 44.37"
Site No.:	45 (Forty five)
Altitude:	2471 m above MSL
Approach:	One can reach this village on foot by 500 mts uphill walk from Kimana village ie. (site No. 44) after crossing Alaknanda river by a iron suspension bridge from Langsi village ie. (site No.37).via. Tapon and Dwing villages.
Name of the villager contacted for gathering information:	Radhaballaw Thapliyal , he belongs to Brahamin clan and in this village people of all castes live together.
No. of families:	There are about 25 families in this village
Population of village:	Approx. 125 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are two modern temples in this village dedicated to Shiva and Hanuman, but rituals like <i>mundan sanskar</i> are performed at Badrinath, except cremation of dead ones (<i>dha sanaskar</i>)is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil
Name of the Village:	LANJI
Location:	N-30° 28' 49.4" E- 079° 26' 56.9" ± 14m
Site No.:	46 (Forty six)

Altitude:	1376 m above MSL
Approach:	One can reach this village on foot by 2 km uphill walk from Dwing village ie. (site No. 43) after crossing Alaknanda river by a iron suspension bridge from Langsi village ie. (site No.37). and also from Pahki village ie (site No. 25) on foot after crossing Alaknanda river by a iron suspension bridge, which is 2 km down hill from Pakhi via Hyuna and Pokhni villages from this bridge Lanji is 4 km. uphill walk.
Name of the villager contacted for gathering information:	Shiv Kumar Singh , he belongs to Bhutia clan and in this village people of all castes live together.
No. of families:	There are about 30 families in this village.
Population of village:	Approx. 200 persons.
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are seven modern temples in this village dedicated to Shiva, Hanuman, Bhagwati, Durga, Nandadevi, Bhomial and Pandav, but rituals like <i>mundan sanskar</i> are performed at Badrinath except cremation of dead ones (<i>dha sanaskar</i>) is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-58 General view of the Lanji village



Name of the Village:	POKHANI
Location:	N-30° 28' 32.3" E- 079° 26' 00.0" ± 13m
Site No.:	47 (Forty seven)
Altitude:	1471 m above MSL
Approach:	One can reach this village on foot by 4 km uphill walk from Dwing village ie. (site No. 43) via Lanji village ie(site No. 46)after crossing Alaknanda river by a iron suspension bridge from Langsi village ie. (site No.37). and also from Pakhi village ie (site No. 25) on foot after crossing Alaknanda river by a iron suspension bridge, which is 2 km down hill from Pakhi via Hyuna villages from this bridge Pokhni village is 2 km. uphill walk.
Name of the villager contacted for gathering information:	Vaadi Devi , she is the village prdhan belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 45 families in this village.
Population of village:	Approx. 250 persons.
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are three modern temples in this village dedicated to Shiva, Bhagwati and Pandav, but rituals like <i>mundan sanskar</i> are performed at Badrinath except cremation of dead ones (<i>dha sanaskar</i>)is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-59 General view of the Pokhani village



Name of the Village:	HYUNA
Location:	N-30° 28' 23.4" E- 079° 26' 20.7" ± 7m.
Site No.:	48 (Forty eight)
Altitude:	1117 m above MSL
Approach:	One can reach this village on foot by 4 km uphill walk from Dwing village ie. (site No. 43) via Lanji village ie(site No. 46) and Pokhni ie (site No. 47) after crossing Alaknanda river by a iron suspension bridge from Langsi village ie. (site No.37). and also from Pakhi village ie (site No. 25) on foot after crossing Alaknanda river by a iron suspension bridge, which is 2 km down hill from Pakhi . Hyuna village is 1 km. uphill walk from this suspension bridge.
Name of the villager contacted for gathering information:	Vaadi Devi , she is the village pradhan belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 45 families in this village
Population of village:	Approx. 250 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are three modern temples in this village dedicated to Shiva, Bhagwati and Pandav, but rituals like <i>mundan sanskar</i> are performed at Badrinath except cremation of dead ones (<i>dha sanaskar</i>)is performed on the banks of Alaknanda.
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil

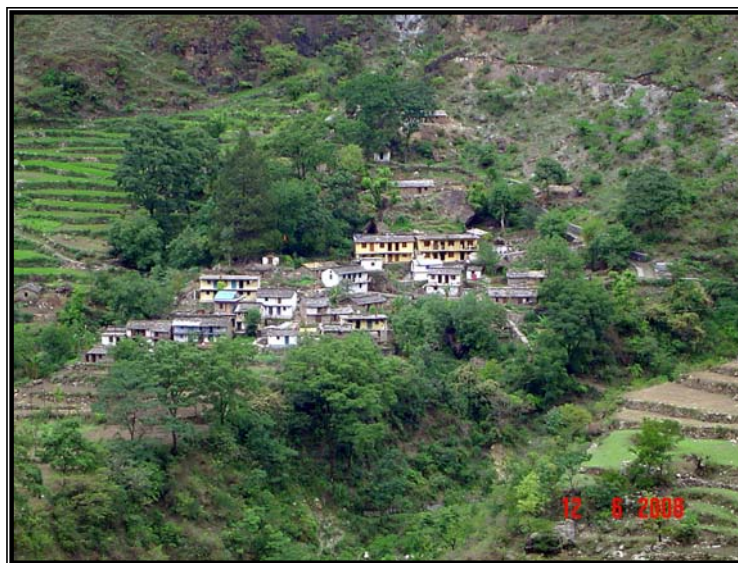


Figure-60 General view of the Hyuna village

Name of the Village:	GUNIALA
Location:	N-30° 27' 32.10" E- 079° 25' 30.35"



Site No.:	49 (Forty nine)
Altitude:	1213 m above MSL
Approach:	One can reach this village on foot by 6 km uphill walk from Pipalkoti village ie. (site No. 24) via Mathjharetha village ie(site No. 55) Bagani ie (site No.54) Kanda ie. (site No.52)and Surenda ie (site No. 51) after crossing Alaknanda river by a iron suspension bridge from Pipalkoti village ie. (site No.24). Guniala village is 4 km. uphill walk from this suspension bridge.
Name of the villager contacted for gathering information:	Baldev Singh Negi , he belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 20 families in this village
Population of village:	Approx. 150 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are two modern temples in this village dedicated to Shiva, and Bhomial, but rituals are performed including cremation of dead ones (<i>dha sanaskar</i>) on the right bank of Alaknanda river.
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-61 General view of the Guniala village

Name of the Village:	BAIMARU
Location:	N-30° 27' 38.97" E- 079° 24' 53.7"



Site No.:	50 (Fifty)
Altitude:	1588 m above MSL
Approach:	One can reach this village on foot by 5 km uphill walk from Pipalkoti village ie. (site No. 24) via Mathjharetha village ie(site No. 55) Bagani ie (site No.54) Kanda ie. (site No.52)and Surenda ie (site No. 51) after crossing Alaknanda river by a iron suspension bridge from Pipalkoti village ie. (site No.24). Baimaru village is 3 km. uphill walk from this suspension bridge.
Name of the villager contacted for gathering information:	Jaman Singh , he belongs to Bhutia clan and in this village people of all castes live together.
No. of families:	There are about 45 families in this village
Population of village:	Approx. 250 persons.
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Krishan lila.</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-62 General view of the Baimaru village

Name of the Village:	SURENDA
Location:	N-30° 25' 18.8" E- 079° 25' 01.92"
Site No.:	51 (Fifty one)



Altitude:	1545 m above MSL
Approach:	One can reach this village on foot by about 5 km uphill walk from Pipalkoti village ie. (site No. 24) via Mathjharetha village ie(site No. 55) Bagani ie (site No.54) Kanda ie. (site No.52) after crossing Alaknanda river by a iron suspension bridge from Pipalkoti village ie. (site No.24). Surenda village is nearly 3 km. uphill walk from this suspension bridge.
Name of the villager contacted for gathering information:	Jagat Singh Negi , he belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 40 families in this village
Population of village:	Approx. 200 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are two modern temples in this village dedicated to Shiva, and Hanuman, but rituals are performed including cremation of dead ones (<i>dha sanaskar</i>) on the right bank of Alaknanda river.
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya and Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-63 General view of the Surenda village

Name of the Village:	KANDA
Location:	N-30° 28' 44.4" E- 079° 29' 25.3" ± 9m
Site No.:	52 (Fifty two)
Altitude:	1857 m above MSL
Approach:	One can reach this village on foot by 4 km 200 mts uphill



	walk from Pipalkoti village ie. (site No. 24) via Mathjharetha village ie(site No. 55) Bagani ie (site No.54) after crossing Alaknanda river by a iron suspension bridge from Pipalkoti village ie. (site No.24). Kanda village is 2 km. and 200 mts, uphill walk from this suspension bridge.
Name of the villager contacted for gathering information:	Aman Singh Negi , he belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 20 families in this village
Population of village:	Approx. 100 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are two modern temples in this village dedicated to Shiva, and Bhomial Devta, but rituals are performed including cremation of dead ones (<i>dha sanaskar</i>) on the right bank of Alaknanda river.
Economy/occupation:	Agriculture, Service and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya</i> , <i>Krishan lila</i> and <i>Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-64 General view of the Kanda village

Name of the Village:	BEDUMATH
Location:	N-30° 26' 50.47" E- 079° 24' 59.89"
Site No.:	53 (Fifty three)
Altitude:	1739 m above MSL
Approach:	One can reach this village on foot by 4 km 100 mts uphill walk from Pipalkoti village ie. (site No. 24) via



	Mathjharetha village ie(site No. 55) Bagani ie (site No.54) after crossing Alaknanda river by a iron suspension bridge from Pipalkoti village ie. (site No.24). Bedumath village is 2 km. and 100 mts, uphill walk from this suspension bridge
Name of the villager contacted for gathering information:	Shakuntla Devi , she is village pradhan and belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 40 families in this village
Population of village:	Approx. 200 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are three modern temples in this village dedicated to Shiva, Hanuman and Bhomial Devta, but rituals are performed including cremation of dead ones (<i>dha sanaskar</i>) on the right bank of Alaknanda river.
Economy/occupation:	Agriculture and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya</i> , <i>Krishan lila</i> and <i>Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-65 General view of the Bedumath village

Name of the Village:	BAGANI
Location:	N-30° 26' 38.84" E- 079° 25' 11.13"
Site No.:	54 (Fifty four)
Altitude:	1739 m above MSL
Approach:	One can reach this village on foot by 4 km uphill walk from Pipalkoti village ie. (site No. 24) via Mathjharetha village ie (site No. 55) ie after crossing Alaknanda river by a iron suspension bridge from Pipalkoti village ie. (site



Name of the villager contacted for gathering information:	No.24). Bagani village is 2 km. uphill walk from this suspension bridge. Shakuntla Devi , she is village pradhan and belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 25 families in this village
Population of village:	Approx. 125 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are two modern temples in this village dedicated to Shiva, and Bhomial Devta, but rituals are performed including cremation of dead ones (<i>dha sanaskar</i>) on the right bank of Alaknanda river.
Economy/occupation:	Agriculture , service and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya</i> , <i>Krishan lila</i> and <i>Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-66 General view of the Bagani village

Name of the Village:	MATH JHARETHA
Location:	N-30° 27' 06.7" E- 079° 25' 16.7"
Site No.:	55 (Fifty five)
Altitude:	1476 m above MSL
Approach:	One can reach this village on foot by 3 km uphill walk from Pipalkoti village ie. (site No. 24) after crossing Alaknanda river by an iron suspension bridge from Pipalkoti village ie. (site No.24). Mathjharetha village is 1 km. uphill walk from this suspension bridge, and 5 km from Hat village ie. (site No. 56)



Name of the villager contacted for gathering information:	Shakuntla Devi , she is village pradhan and belongs to Rajput clan and in this village people of all castes live together.
No. of families:	There are about 75 families in this village
Population of village:	Approx. 450 persons
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow and ox
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are five modern temples in this village dedicated to Shiva, Bhgawati, Durga, Hanuman and Bhomial Devta, but rituals are performed including cremation of dead ones (<i>dha sanaskar</i>) on the right bank of Alaknanda river.
Economy/occupation:	Agriculture , service and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Pandav Nritya</i> , <i>Krishan lila</i> and <i>Ramlila</i> .
Archaeological remains:	Nil
Remarks:	Nil



Figure-67 General view of the Mathjharetha village

Name of the Village:	SEASAIN
Location:	N-30° 24' 58.7" E- 079° 24' 29.8" ± 10m
Site No.:	57 (Fifty Seven)
Altitude:	1069 m above MSL
Approach:	One can reach this village crossing iron suspension bridges over Alakhnanda river on foot by 2 km walk from Batula village ie (site No.16), Batula village is 7 km from Pipalkoti village (site No.24) down on main Badrinath-Chamoli road towards Birahe village (site No.2), and from Hat village (site No.56) it is 2 km walk.
Name of the villager contacted for	Kanwar Singh Bisht (shop keeper). He belongs to



gathering information:	Rajput clan. But in this village people of all caste live together.
No. of families:	There are about 20 families in this village
Population of village:	100 people
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	Though there is one temple in this village dedicated to Shiva. But all rituals related to <i>Sanskars</i> are performed on the right bank of Alakananda river.
Economy/occupation:	Agriculture , service and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Ramlila</i> , <i>Pandav Nritya</i> and <i>Bagdwal Nirtya</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-68 General view of the Seasain village

Name of the Village:	JAISAL
Location:	N-30° 25' 08.1" E- 079° 24' 11.9" ± 9m
Site No.:	58 (Fifty eight)
Altitude:	1255 m above MSL
Approach:	One can reach this village after crossing iron suspension bridges over Alakhnanda river on foot by 2 ^{1/2} km walk from Batula village ie (site No.16), Batula village is 7 km from Pipalkoti village (site No.24) down on main Badrinath-Chamoli road towards Birahe village (site No.2), and from Seasain village (site No.57) it is 500 mts uphill walk.
Name of the villager contacted for gathering information:	Chander Balab Dandrial He belongs to Brahmin clan. In this village all are Brahmin except one soni (Gold smith).



No. of families:	There are about 35 families in this village.
Population of village:	250 people
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are seven temples in this village dedicated to Shiva, Bhomial, Nag, Ramchander, Rajeshwari mata, Nanda Devi and Hanuman, all rituals related to <i>Sanskars</i> are performed on the right bank of Alakananda river.
Economy/occupation:	Agriculture , service and labour
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Ramlila</i> , <i>Pandav Nritya</i> and <i>Bagdwal Nirtya</i>
Archaeological remains:	Nil
Remarks:	Nil

Name of the Village:	DURGAPUR
Location:	N-30° 24' 38.6" E- 079° 23' 14.2"± 19m
Site No.:	59 (Fifty nine)
Altitude:	1063 m above MSL
Approach:	One can reach this village crossing iron suspension bridges over Alakhnanda river on foot by 5 km walk from Batula village ie (site No.16), Batula village is 7 km from Pipalkoti village (site No.24) down on main Badrinath-Chamoli road towards Birahe village (site No.2), and from Seasain village (site No.57) it is 3 km walk. One can also reach this village from Chhinka village ie. (site No. 62) via Bowala ie. (site No. 61) one can reach Chhinka village after crossing iron suspension bridges over Alakhnanda river from main Badrinath-Chamoli road towards Birahe village (site No.2) Chhinka village is at a 1 km uphill walking distance on the right bank side of the Alakhnanda river

Name of the villager contacted for gathering information:	Kanwar Singh Bisht , He belongs to Rajput clan. But, in this village people of all caste live together.
No. of families:	There are about 25 families in this village
Population of village:	350 people
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are four temples in this village dedicated to Shiva, Bhomial, Laxminaryan and Biscum, all rituals related to <i>Sanskars</i> are performed on the right bank of Alakananda river
Economy/occupation:	Agriculture, service, labour, animal husbandry
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Ramlila</i> , <i>Pandav Nritya</i> and <i>Bagdwal Nirtya</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-69 General view of the Durgapur village

Name of the Village:	KUNJ
Location:	N-30° 24' 06" E- 079° 22' 59.44"
Site No.:	60 (Sixty)
Altitude:	1344 m above MSL
Approach:	One can reach this village on foot by walking a distance of 2km from Chhinka village ie. (site No. 62) via Bowala ie. (site No. 61 from Bowala this village is 1 km. uphill distance) one can reach Chhinka village after crossing iron suspension bridges over Alakhnanda river from main Badrinath-Chamoli road towards Birahe village (site No.2) Chhinka village is 1 km uphill walking distance on the right bank side of the Alaknanda river, and from Durgapur village (site No.59) it is 1 km up hill walking distance.
Name of the villager contacted for gathering information:	Roshan Lal , He belongs to Rajput clan. But, in this village people of all caste live together.
No. of families:	There are about 20 families in this village.
Population of village:	300 people
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are two temples in this village dedicated to Shiva and Laxminaryan, all rituals related to <i>Sanskars</i> are performed on the right bank of Alakananda river
Economy/occupation:	Agriculture, service, labour, animal husbandry
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Ramlila</i> , <i>Pandav Nritya</i> and <i>Bagdwal Nirtya</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-70 General view of the Kunj village

Name of the Village:	BOWALA
Location:	N-30° 24' 45" E- 079° 22' 38"
Site No.:	61 (Sixty one)
Altitude:	1083 m above MSL
Approach:	One can reach this village on foot by walking a distance of 1 km from Chhinka village ie. (site No. 62) one can reach Chhinka village after crossing iron suspension bridges over Alakhnanda river from main Badrinath-Chamoli road towards Birahe village (site No.2) Chhinka village is 1 km uphill walking distance on the right bank side of the Alaknanda river, and from Durgapur village (site No.59) it is 1 km walking distance.
Name of the villager contacted for gathering information:	Roshan lal , He belongs to Rajput clan. But, in this village people of all caste live together.
No. of families:	There are about 20 families in this village
Population of village:	300 people
Area of the village:	It is a small village covering an area of 1/2 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are two temples in this village dedicated to Shiva and Bhomial, all rituals related to <i>Sanskars</i> are performed on the right bank of Alakananda river.
Economy/occupation:	Agriculture, service, labour, animal husbandry
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Ramlila</i> , <i>Pandav Nritya</i> and <i>Bagdwal Nirtya</i>
Archaeological remains:	Nil
Remarks:	Nil

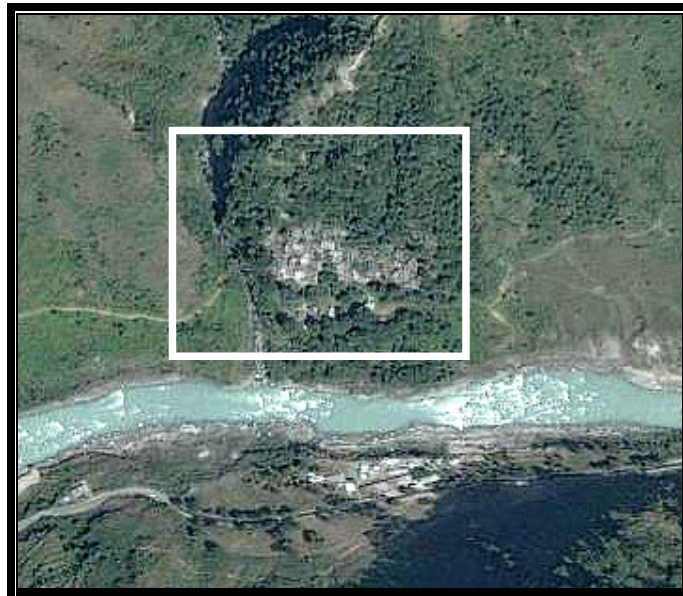
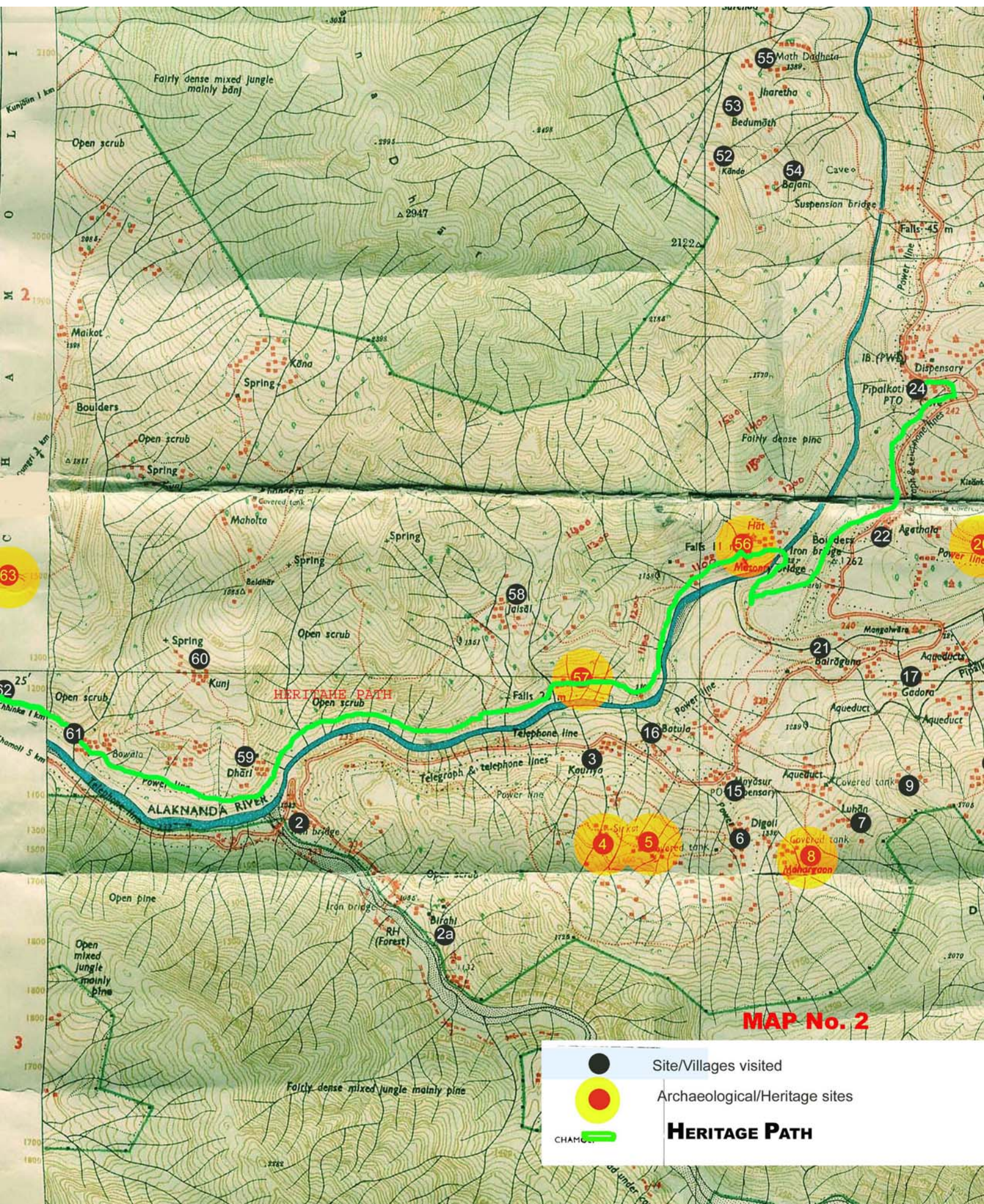


Figure-71 General view of the Bowala village

Name of the Village:	CHHINKA
Location:	N-30° 24' 54" E- 079° 22' 0"
Site No.:	62 (Sixty two)
Altitude:	1041 m above MSL
Approach:	One can reach this village on foot by walking a distance of 1 km from after crossing iron suspension bridges over Alakhnanda river from main Badrinath-Chamoli road towards Birahe village (site No.2)
Name of the villager contacted for gathering information:	Kedar Singh , He belongs to Rajput clan. But, in this village people of all caste live together.
No. of families:	There are about 130 families in this village
Population of village:	800 people
Area of the village:	It is a small village covering an area of 1 Sq.km.
Plants & trees they worship or the sacred flora:	<i>Pipal</i> , Banyan, mango tree leaves, <i>bel-patri</i> , <i>bhoj-patri</i> , <i>tulsi</i> , etc.
Sacred animal/fauna:	Cow
Pet animals:	Dog, cat, horse, goat, buffalo, ox, mule
Rituals:	There are four temples in this village dedicated to Shiva, Laxminarain, Durga and Bhomial Devta, all rituals related to <i>Sanskars</i> are performed on the right bank of Alakananda river.
Economy/occupation:	Agriculture, service, labour, animal husbandry
Handicraft:	Weaving and knitting
Folk Art (Performing):	<i>Ramlila</i> , <i>Pandav Nritya</i> and <i>Bagdwal Nirtya</i>
Archaeological remains:	Nil
Remarks:	Nil



Figure-72 General view of the Chinka village



MAP No. 2

	Site/Villages visited
	Archaeological/Heritage sites
	HERITAGE PATH