

# SACRED GROVES OF HIMACHAL PRADESH

Funded by: H.P State Biodiversity Board

### PROGRESS REPORT

WWF- India, State Office, Himachal Pradesh B.C.S. Gate no-2, Bye Pass Road, New Shimla -171 009 Ph. No. 0177-2670173 E-mail: wwfhp@rediffmail.com

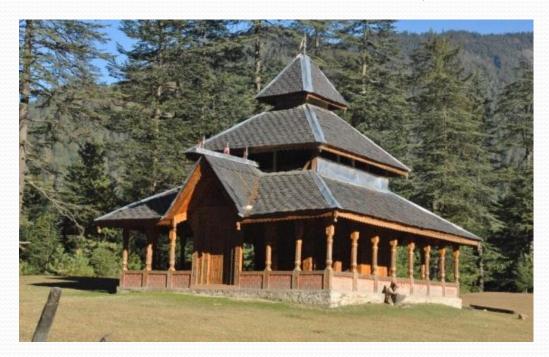




# SACRED GROVES

- The existence of sacred groves in India dates back to an ancient preagrarian hunter gathering era and their presence has been documented since the early 1800s.
- Believing trees to be the abode of gods, and ancestral spirits, many communities set aside areas of forest and established rules and customs to endure their protection, These rules varied from grove to grove but often prohibited the felling of trees, collection of any material from the forest floor, and killing of animals.
- Presiding deities administered punishment, often death to individuals who violated the rules and sometimes to the entire community in the form of disease or crop failure. As a result of these protective restrictions ,groves were protected over the years.
- Sacred groves possess a great heritage of diverse gene pool of many forest species having socio religious attachment, they are ecologically and genetically very important, besides this they play an important role in water conservation.
- Sacred groves are therefore, today important reservoirs of biodiversity

- •Sacred groves can be considered as a part of forest left untouched by the local inhabitants ,and protected by the village folk deities ,Sacred groves play a major role in the environmental protection. They control air pollution, cool the atmosphere, increase soil fertility, harbor various organisms and are also an integral part of social, religious, ecological and environmental traditions(Amirthalingam)
- Sacred groves are community based monuments of biological and cultural diversity .Sacred groves are recognized as a system that informally forces traditional communities to protect natural resources in sustainable manner(Purthi and Burch,2009)



#### SACRED GROVES IN HIMACHAL

- •Sacred groves in Himachal Pradesh are called (dev-van) or (Devta ka Jungle) are dedicated to a particular deity.
- •Most of the groves are managed by the temple committee. The temple committee comprises of *Kardar, Pujari, Bhandari and Gur.* The *kardar* manages affairs, *Pujari* performs Puja and other rituals , *Gur* is the spokes person of the Deity and *bhandari* looks after the store.
- •Temples are usually located inside the sacred grove and are surrounded by thick forests, in some cases temples are either in the village or outside the sacred grove. However the control of the Sacred groves lies with the Temple committee.
- •Local myths and legends associated with the grove go a long way in preserving the forests, as the legends are associated with the establishment of the deity but no records are available as to when the sacred grove was established.
- •No one is allowed to cut the trees or even extract dry leaves from the area, there are many groves in which human entry is also restricted. Orders given by the *Gur* are strictly followed by the community. The wood from the sacred grove is mainly used for maintenance of thee temple or as fuel for cooking community feast.



### **OBJECTIVES**

- ☐ To find out the status of sacred groves in Himachal Pradesh.
- To document the sacred and protected groves and their biodiversity
- ☐ To understand the underlying principle behind the age old traditions of the sacred groves.
- □ Identification and creating an inventory of key biological resources (bio-diversity) of the sacred groves .
- Assessing dependence of local communities on this common community resource.
- ☐ To broadly look at conservation measures
- ☐ To come out with a reference document.



# **FOCUS**

- Sacred groves are scattered all over the state, this is an effort to document the sacred groves, but also to understand the institutional framework that has helped in protecting these sacred groves.
- These sacred groves are valuable gene pools.
- Our focus here is to review this tradition in Himachal and document it in a comprehensive database of Sacred groves.
- To provide legal status to Sacred groves.



# **RESEARCH METHOD**

Primary data to be verified

Field survey

Land Records to be confirmed

Consultation of secondary Data

Consultation of traditional knowledge

Data analysis

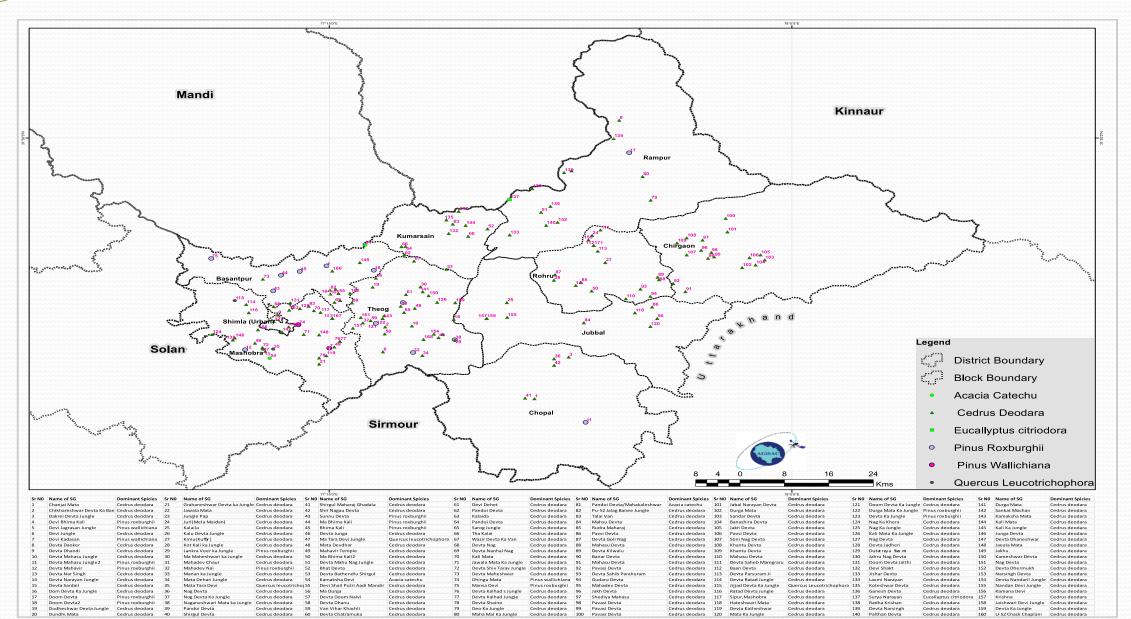
New data to be collected as per the questionnaire

Revisit Identified locations

Review meeting

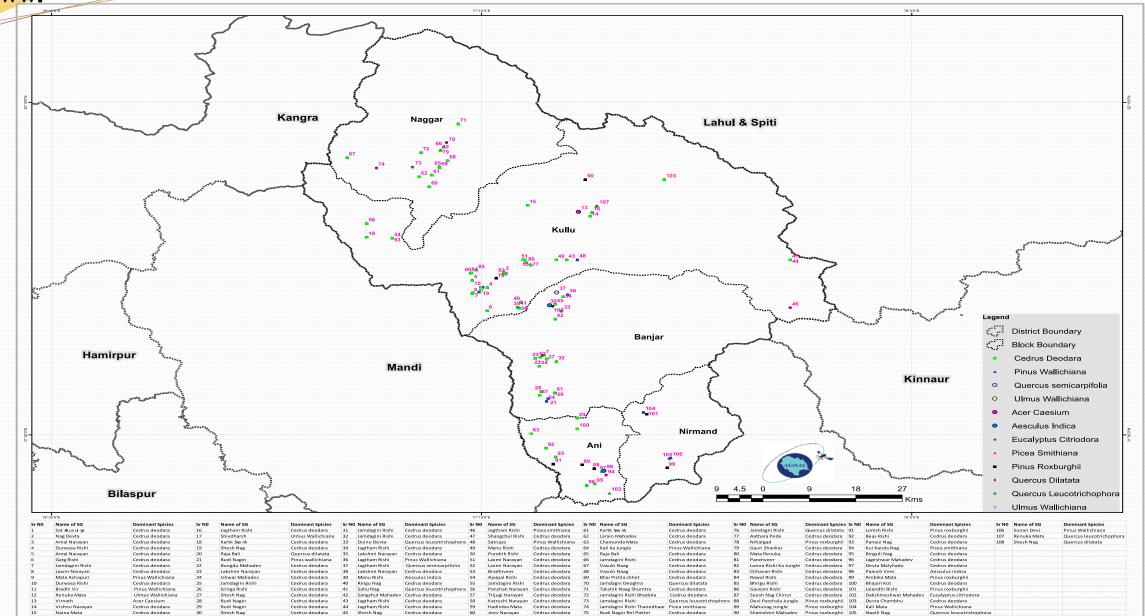


### GIS map of identified Sacred Groves of Shimla





### GIS Map of Identified Sacred Groves of Kullu





### Block wise distribution of Sacred Groves done so far

### **Kullu District**

- Kullu-41
- Banjar-24
- Naggar-16
- Ani-14
- Nirmand-7

### Shimla District

- Rohru -14
- Chirgaon-16
- Rampur-12
- Kumarsain-o8
- Theog -31
- Basantpur-22
- Mashobra-31
- Jubbal-9
- Chaupal-8



### **ABOUT THE PROJECT**

### Objective -To study the Sacred Groves of all districts of Himachal

Kullu and Shimla district in the first year.

Rest of the 10 districts in the second year

Project Area for the first year: Kullu and Shimla

### Number of sacred Groves documented till date : Kullu-102 Shimla-151

Blocks covered so far:

KULLU District- Ani , Nirmand , Banjar and Kullu, Naggar SHIMLA District-Rohru, Chirgaon, Rampur, Kumarsain, Theog, Mashobra, Basantpur, jubbal and chopal



#### **Sacred Grove Data Collection**

Name of SG: Sipur

Principal Deity: shiromani sip devta

Village: sipur

Panchayat: mashobra

P.O: mashobra
Tehsil: shimla
District: shimla
Pin code:171007
Population:183

#### **LOCATION**

**LATITUDE:** N 31<sup>0</sup> 07, 876 (N 31.3600) **LONGITUDE:** E 77<sup>0</sup> 14,148 (E 77.2744)

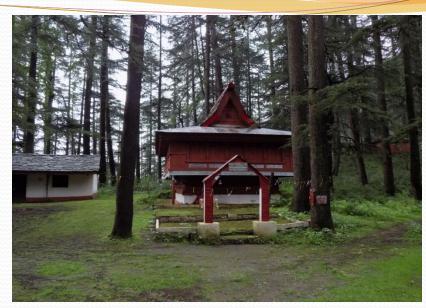
ALTITUDE: 2074m

**ASPECT: SE** 

SLOPE: moderate RAINFALL: 76.458 SNOWFALL: 19.5

**ROUTE:** 

By Road: shimla ---mashobra---sipur By walk: sipur --- 100m walk to temple







#### **DESCRIPTION OF SACRED GROVE:**

Extent of area:

**Ownership**: deity

Villages associated: Bhagna, Jhunan, Sadhogda, Karyali,

Sitapur, Shaali, Naira

#### **DESCRIPTION OF THE TEMPLE:**

**Architecture**: shikhar **Area of temple**: 5 biswa

**Year of construction**: more than of 1000 years

#### **HISTORICAL BACKGROUND:**

The story goes that once a villager saw a cow Milking on the Pindi, in the Forest. Henceforth People constructed a Temple there and started worshipping there.

A pindi is there which was seen by a man when a cow was milking on that pindi daily. After that a temple was made and puja of that deity done.

#### **FAIRS & FESTIVALS:**

Fair occur on 14-15 may (activities Kabbadi and volleyball)

#### **COMMUNITY COMPOSITION**

a) Demographic profile: M-100 F-83

b) Socio economic Data

#### **MANAGEMENT COMMITTEE:**

Devan: Hira Singh (9418589060) Panjeer: Bhup Ram (9805978579)

#### **REVENUE:**

Access right

#### **VEGETATION:**

- a. **Ecological profile significance** : deodar forest
- b. Threats profile: no threat
- c. **Cultural character does the community follow**: As per the norms of society, lower class people are not allowed to enter the temple premises
- d. Water Bodies: fresh water spring



#### PREDOMINANT FLORA:

**Trees:** Cedrus deodara, Pinus wallichiana, Abies pindrow, Picea smithiana, Quercus semicarpifolia, Quercus leucotrichophora, Pyrus pashia,

**Shrubs:** Prinsepia utilis, Berberis, Rubus macilentus, Rubus niveus, Coriaria nepalensis **Herbs:** Achyranthes bidentata, Ajuga spp., Arisaema tortuosum, Artemesia, Asplenium dalhausiae, Bouninghausinia albiflora, Clematis spp., Clinopodium vulgare, Duchesnea indica, Fragaria nubicola, Galium aparine, Geranium nepalensis, Geranium wallichianum, Hedera nepalensis, Impatiens bicolor, Jasminum humile, Lecanthus peduncularis, Leucanthenum vulgare, Leycesteria Formosa, Lonicera angustifolia, Myriactis nepalensis, Parthenocissus semicordata, Persicaria amplexicaulis, Ranunculus diffuses, Rosularia rosulata, Rubia cordifolia, ,Rumex hastatus, Sarcococca saligna, Scrophularia polyantha, Selaginella, Solanum nigrum, Sorbaria, Thalictrum foliolosum, Valeriana jatamansi, Viburnum grandiflorum, **Ferns:** Polystichum spp., Pteris spp.

#### PREDOMINANT FAUNA:

**Mammals:** 

Birds:

**Reptiles:** snakes and lizards

**Prospect of becoming a biodiversity site:** yes, mature deodar trees are there near the temple

Suggestions from the local community: nothing

Remarks



#### **Sacred Grove Data Collection**

Name of SG: Talai van

**Principal Deity:** Bhadrakali mata

Village: Talai

Panchayat: Mashobra

P.O: Mashobra
Tehsil:shimla
District: shimla
Pin code:171007
Population:

#### **LOCATION**

**LATITUDE:** N 31<sup>0</sup> 08,691 (N 31.3252) **LONGITUDE:** E 77<sup>0</sup> 13,042 (E77.2283)

ALTITUDE: 2318 m

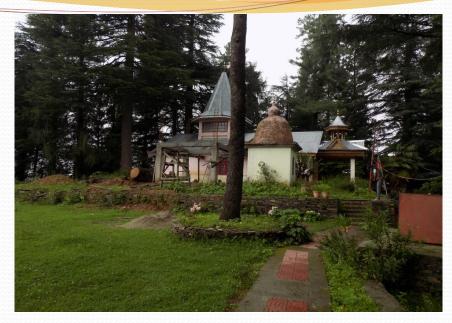
**ASPECT:** SW

SLOPE:moderate RAINFALL: 76.458 SNOWFALL: 19.5

**ROUTE:** 

By Road: Shimla---mashobra---talai

By walk: talai--- 100 m temple







#### **DESCRIPTION OF SACRED GROVE:**

**Extent of area**: 4 bigha

**Ownership** : deity/ committee

Villages associated: Tarapur, Shari, Shaila, Matain, Braila, Dagogi, Patangri, Shildu,

Kregnano

#### **DESCRIPTION OF THE TEMPLE:**

**Architecture**: new construction

**Area of temple**: 4 biswa

**Year of construction:** 400-500 years

#### **HISTORICAL BACKGROUND:**

This temple was constructed under the rule of Raja Raghuvir chand of kotiriyasat. It is believed that Ma Bhadrakali originated near a deodar tree and killed the rakshash who use to slaughter the people of the village .

#### **FAIRS & FESTIVALS:**

Pujan of Mata (September, sayar sakranti), sipur mela in April(2 days), in ashad (sharadu pujan )people from nearby villages visit the Temple to pray for good crop and no distruction from hailstorm or rains.

#### **COMMUNITY COMPOSITION**

a) Demographic profile:

b) Socio economic Data

#### **MANAGEMENT COMMITTEE:**

President: hari krishan

Vice president: mohan singh

Member: balak ram, jeet singh mohan (9416860554)

Pujari: puran sharma(9418611065)



#### **VEGETATION:**

- a. Ecological profile significance: mixed forest
- b. Threats profile: no threat
- c. **Cultural character does the community follow**: As per the norms of society, lower class people are not allowed to enter the temple premises
- d. Water Bodies: fresh water spring

#### PREDOMINANT FLORA:

**Trees:** Cedrus deodara, Pinus wallichiana, Quercus leucotrichophora, Pyrus pashia, Aesculus indica, Populus spp., Rhododendron spp.

**Shrubs:** Rhamnus spp, Rosa spp, Spiraea canescens, Desmodum elegans

**Herbs:** Artemesia spp.,Geranium wallichianum,Hedera nepalensis,Persicaria amplexicaulis,Bupleurum falcatum,Carpesium cernuum,Commelina spp. , ,Elsholtzia fruticosa,Euonymous spp.,Fagopyrum dipotrys,Galinsoga parviflora,Phytolaca acinosa,Potentilla nepalensis,Rubus nubicola,Sonchus, ,Trifolium pratense

Ferns:

#### **PREDOMINANT FAUNA:**

**Mammals:** 

**Birds:** 

**Reptiles:** 

Prospect of becoming a biodiversity site: no

Suggestions from the local community:

**Remarks** 



#### Sacred Grove Data Collection

Name of SG: Devi ka jungle Tiyali Principal Deity: Jayashwari Mata

Village: Delhya Panchayat: Tiyali

P.O: Tiyali

Tehsil: Theog
District: Shimla
Pin code:171209
Population:

#### **LOCATION**

**LATITUDE:** N 31<sup>0</sup> 02,757 (N 31.1930) **LONGITUDE:** E 77<sup>0</sup> 20,474 (E 77.4650)

ALTITUDE: 2061 m

**ASPECT:** NW

SLOPE: gentle RAINFALL: 40.833 SNOWFALL: 33

**ROUTE:** 

By Road: Shimla to Fagu 21 km, to Tiyali 15 km

By walk: Tiyali--- 200m to temple

#### **DESCRIPTION OF SACRED GROVE:**

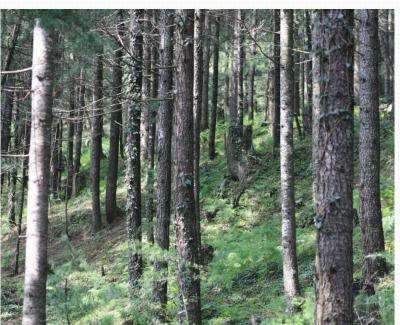
Extent of area: 150 bigha

Ownership: deity

Villages associated: Shalayan, Galena, Balyan, Damer,

Bagayal, Tiyali







#### **DESCRIPTION OF THE TEMPLE:**

Architecture: shikhar Area of temple: 15 biswa

Year of construction: more than 600 yr

#### **HISTORICAL BACKGROUND:**

#### **FAIRS & FESTIVALS:**

Dusshehra, ashtami, shant(12 to 20 year)

#### **COMMUNITY COMPOSITION**

- a) Demographic profile:
- b) Socio economic Data

#### **MANAGEMENT COMMITTEE:**

chairman: laik ram(98105735013)

vice chairman: laik ram sharma(9418004232)

bhandari: inder singh

#### **REVENUE:**

Access right

#### **VEGETATION:**

- a. **Ecological profile significance** : deodar forest
- b. **Threats profile**: no threat
- c. **Cultural character does the community follow**: As per the norms of society, lower class people are not allowed to enter the temple premises.
- d. Water Bodies: fresh water spring



#### PREDOMINANT FLORA:

**Trees:** Cedrus deodara, Pinus wallichiana, Abies pindrow, Quercus semicarpifolia, Pyrus pashia, Juglans regia, Rhododendron spp.

**Shrubs:** Berberis aristata, Prinsepia utilis, Rubus spp.

**Herbs:** Achyranthes bidentata, Arisaema tortuosum, Artemesia, Clematis, Cotoneaster, Geranium wallichianum, Myriactis nepalensis, ,Sarcococca saligna, Carpesium cernuum, Androsace lanuginose, Arisaema sauromatum, Asplenium trichomanes, Cheilanthes, Daphne papyracea, Dicliptera chinensis, Erigeron annuus, Galinsoga parviflora, Gerbera gossypina, Himalrandia tetrasperma, Onychium, Persicaria nepalensis, Taraxacum officinale

**Ferns**: *Polystichum squarrosum, Pteris* 

PREDOMINANT FAUNA:

**Mammals:** 

Birds:

**Reptiles:** snake and lizards

**Prospect of becoming a biodiversity site:** yes

**Suggestions from the local community:** nothing

Remarks





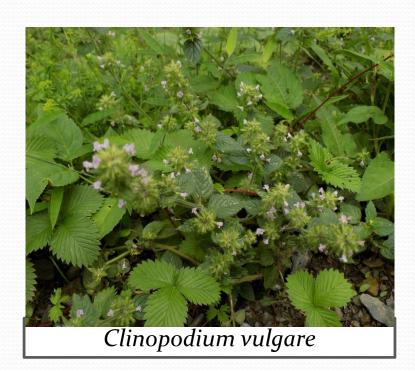


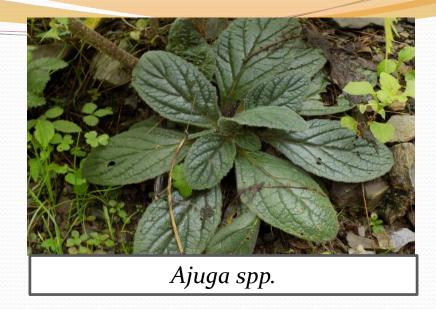










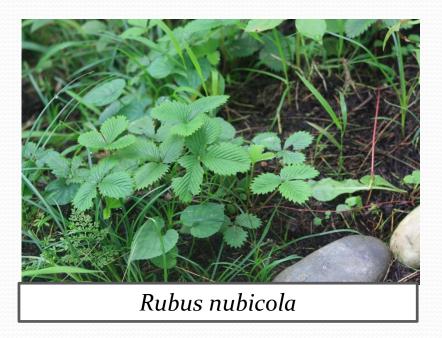




Sarcococca saligna



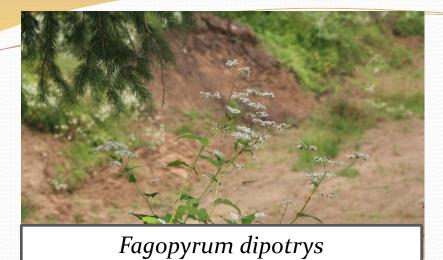




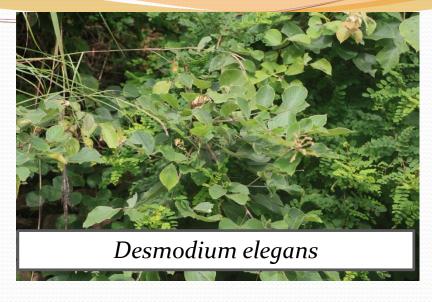


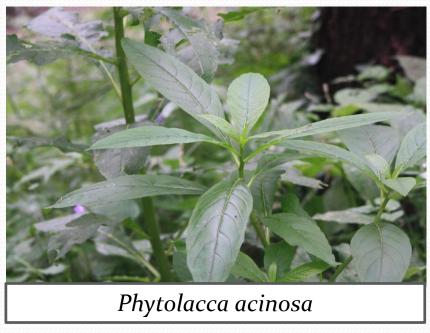
















Erigeron annuus



Dicliptera chinensis



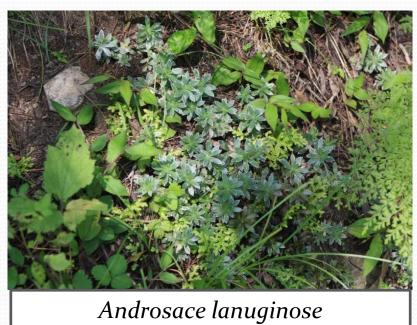
Himalrandia tetrasperma

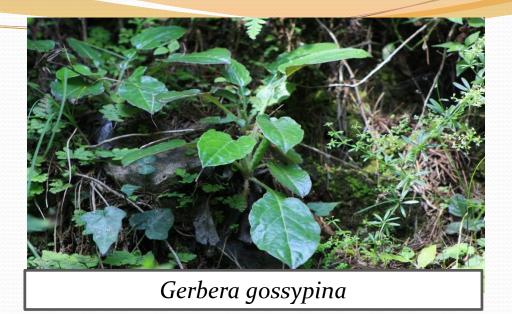


Polystichum squarrosum











Carpesium cernuum



#### **Trees**

Cedrus deodara Pinus wallichiana Pinus roxburghii Quercus leucotrichophora Pyrus pashia Juglans regia Populus spp. Picea smithiana Quercus semicarpifolia Aesculus indica Rhododendron spp. Abies pindrow Taxus wallichiana Celtis australis Grewia optiva Eucalyptus spp.

#### Shrubs and herbs

- Achyranthes bidentata
- •Adiantum spp.
- •Ajuga spp.
- •Arisaema tortuosum
- •Artemisia spp.
- •Asplenium dalhousiae
- •Berberis spp.
- •Boenninghausenia albiflora
- •Clematis buchananiana
- •Clinopodium vulgare
- •Coriaria nepalensis
- Cotoneaster
- •Duchesnea indica
- •Fragaria nubicola
- •Galium aparine
- •Geranium nepalensis
- •Geranium wallichianum
- Hedera nepalensis
- •Impatiens bicolor
- •Jasminum humile
- •Myriactis nepalensis
- •Lecanthus peduncularis
- •Leucanthemum vulgare
- •Leycesteria formosa



- Myriactis nepalensis
- Parthenocissus semicordata
- Persicaria amplexicaulis
- •Polystichum spp.
- •Prinsepia utilis
- Prunella vulgaris
- •Pteris spp.
- •Ranunculus diffusus
- •Rosularia rosulata
- •Rubia cordifolia
- Lonicera angustifolia
- •Rubus macilentus
- •Rubus niveus
- •Rumex hastatus
- Sarcococca saligna
- •Scrophularia polyantha
- •Selaginella spp.
- •Solanum nigrum
- •Sorbaria
- •Thalictrum foliolosum
- •Valeriana jatamansi
- •Viburnum grandiflorum
- •Bupleurum falcatum
- •Carpesium cernuum
- •Commelina spp.
- Desmodium elegans
- •Elsholtzia fruticosa
- •Euonymus spp.
- •Fagopyrum dipotrys

- Phytolacca acinosa
- •Potentilla nepalensis
- •Rhamus spp.
- •Rosa spp.
- ·Rubus nubicola
- Sonchus
- •Spiraea canescens
- •Trifolium pratense
- •Androsace lanuginose
- •Arisaema sauromatum
- •Asplenium trichomanes
- •Cheilanthes spp.
- •Daphne papyracea
- Dicliptera chinensis
- •Erigeron annuus
- •Galinsoga parviflora
- •Gerbera gossypina
- •Himalrandia tetrasperma
- •Onychium spp.
- •Persicaria nepalensis
- •Polystichum squarrosum
- •Taraxacum officinale
- •Ipomoea purpurea
- •Plantago asiatica
- •Solanum viarum
- •Plantago himalaicaGalinsoga parviflora
- •Physalis spp.

- •Cassia tora
- •Persicaria spp.
- Anemone vitifolia
- ·Lantana camara
- •Pergularia spp.
- Cyathula tomentosa
- •Xanthium strumarium
- •Agrimonia pilosa
- Viburnum cotinifolium
- •Dodonea viscosa
- Calotropis procera
- Hedychium spicatum
- •Oxalis corniculata
- •Datura stramonium
- ·Oxalis latifolia
- •Girardinia diversifolia
- •Viburnum cotinifolium
- •Indigofera spp.
- •Lantana camara
- •Berginia spp
- •Datura spp.
- •Zanthoxylum armatum



### THREATS TO SACRED GROVES

- Diminishing traditional beliefs due to modernization.
- □ Untouchability is also leading towards a dwindling of sacred groves ,as the participation of lower castes is negligible.
- □ Tourist influx at some places deteriorates the values and the virginity of nature.

# Causes of degradation of Sacred Groves

- Changes in peoples attitudes and socio cultural practices
- Erosion of religious beliefs and traditional values/dissapearing of traditional belief system
- Rituals are now considered mere superstition
- Rapid urbanization
- Families owning sacred groves are shifting their intrest towards other priorities

- Human impact on Sacred groves
- Developmental activities
- Increase in population pressures
- Habitat degradation
- Forest fragmentation
- Encroachment
- Exploitation of resources



# Plan of action

- Complete documenting Sacred Groves of Kullu and Shimla in next four Months
- Data analysis
- Compilation of Data Collected in consultation with the (HPSBB)
- One Expert level consultation meeting to be organized (January-February)

S.	.N	Activities	Timeframe(months)					
			1-4	4-8	8-12	12-16	16-20	20-24
1.		Conceptualization and recruitment of staff						
2.		Collection of primary secondary data about the sacred Groves of Himachal Pradesh						
3.		Field surveys community interactions and PRA's						
4.		Expert level consultation and compilation of the data base						



# THANK YOU

