The ceremony of *Jamwālū* (cutting the hair of a child for the first time) is usually performed in Bālakrūpī temple and the hair is offered at the temple. Even those who observe the ceremony at home often come to the temple and offer their hair. An additional present, the amount of which varies from two Pice to any sum that one’s means allow is also made. All these offerings are taken by the Jogī on duty. Jātrīs (pilgrims) who make offerings (for example, of a human being such as a child, or of a buffalo, cow, horse, etc., according to their vow), give it, if an animal, to the Jogī on duty, but in the case of a child its price is paid to the Jogī and is taken back. Besides these, cash, curds, umbrellas, coconuts and *ghee* are also offered.

(Rose, *Glossary*, I, pp. 263–64)

The language of the documents in the present volume is Chambiyāli, the local dialect of Chambā, which may be placed in the broad category of Pahārī language (lit., the language of the western-Himalayas). The script used is Tākarī, except in the first document which uses Arabic/Urdu script. This is reflective of the change in the political-cultural milieu in north India, having a bearing on the small hill principalities like the erstwhile state of Chambā.

The earliest inscription from Chambā is dated to the eighth century CE and is in Sanskrit. Most of the inscriptions prior to the eleventh century use the Šāradā script—signifying the overarching Kashmiri hegemony over the region. In fact, Šāradā inscriptions are found more in the hills (39 in all) than Kashmir (34). Chhabra has, however, pointed out that the 10–12th century charters, that he translated and transcribed, were rather in the Devāśeṣa characters. The devāśeṣa is the degenerated form of the early Šāradā characters and is a precursor to the later Tākarī script that was used widely in the hills, a case strongly advocated by Vogel as well. Even though there is an academic wrangling over the precise dates as to when the scripts gave way, or the other started
emerging, as it were, Chhabra has traced the trajectory through which the Tākarī script evolved (Diagram 3.1) that we largely agree with.\(^1\)

It may be of some interest to know how the post 1350 CE Chambā inscriptions became bilingual. The invocation in these bilingual epigraphs was always in Sanskrit. The effective grant, however, was in the bhāṣā or vernacular—where Chambiyālī language and the Tākarī script were used. The grants that were localized in scope were in Chambiyālī only, and were not bilingual (see Chapter 1). The grant part was obviously for the perusal of the local revenue officials, who were not well versed in Sanskrit. They were facilitated by using the vernacular, a small way by which the state showed its concern for its officials and the local population. This was, however, a pragmatic method that left no doubt about the ‘operative’ part of the grant in the minds of the officials implementing it, thereby ensuring precision without causing any harassment to all concerned. The main part in Sanskrit was for the consumption of the donee, usually the Brāhmaṇas, who were well versed in Sanskrit language. Since most of them were invited from areas other than Chambā (mainly from the northern and eastern parts of India, though there are stray examples of the Brāhmaṇas coming from