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An Anthropological Study of Associated with Non-Tribes of Gaddi Tribe in Bharmour Tehsil of Chamba District

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ABSTRACT

Tribe in Question

According to constitution of India in 1935 Parliament passed the Govt. of India act 1935 designed to give Indian provinces greater self rule and set up a national federal structure After independence the constituent assembly continued the prevailing definition of (ST) giving via articles 341 and 342 (STs) Are various officially designated groups of India? The term (STs) is recognized in constitution of India. For much of the period of British rule in Indian subcontinent, they were known as depressed classes The (STs) comprise about 8.6% of Indians Population (Acc. To 2011 census) the constitutions order 1950 lists 744 tribes across 22 states in 1st schedule. At present in Himachal Pradesh there are highest number of tribe that is there, Gaddi, Pangwala and Gujjars.

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An Anthropological Study of Associated with Non-Tribes of Gaddi Tribe in Bharmour Tehsil of Chamba District

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ABSTRACT

Tribe in Question

According to constitution of India in 1935 Parliament passed the Govt. of India act 1935 designed to give Indian provinces greater self rule and set up a national federal structure After independence the constituent assembly continued the prevailing definition of (ST) giving via articles 341 and 342 (STs) Are various officially designated groups of India? The term (STs) is recognized in constitution of India. For much of the period of British rule in Indian subcontinent, they were known as depressed classes The(STs) comprise about 8.6% of Indians Population (Acc. To 2011 census)the constitutions order 1950 lists 744 tribes across 22 states in 1st schedule. At present in Himachal Pradesh there are highest number of tribe that is there, Gaddi, Pangwala and Gujjars.

In this research paper i'm focusing on Gaddi tribe of Bharmour Tehsil of Chamba District where Hadsar Panchayat is located but is not considered as Gaddi tribe. I want to that study why Hadsar is not considered as Gaddi tribe.

Keywords: gaddi tribe, hadsar panchayat, schedule tribe, non tribal area.

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I. THE CONCEPT OF TRIBE

The Constitution of India gives recognition to a category of the people designated as the schedule tribes and makes special provisions for their politics representations and their economic and social welfare. Anthropologists have since the time of Lewis Morgan argued about the definition

of tribe but very little account has been taken of the tribal communities of India. 19th century scholars viewed tribal societies in the light of evolutionary theory.

This was true for the anthropologists like Lewis Morgan but also of historians like Fustel de Coulanges. Morgan sought to demonstrate the stages of the social evolution by the comparison of contemporary primitive societies. Fustel reconstructed the transformation of Greek and Roman society from a primitive to an advanced type. In all this the tribe represented a type of social organization as well as a stage in social evolution.

The evolutionary perspective has been revived in the writings of Marshall Sahlins and in Godelier's critique of Sahlins. Godelier goes back to the writings of Morgan to argue that we can understand the tribe as a type of social organization only if we view it as a stage in social evolution. The trouble with 19th evolutionists was that they too readily believed that the development of a more complex or a more advanced type of society led automatically to the effacement of the tribal type. It is a truism that tribe has preceded state and civilization on the broad scale of social evolution.

In the first essay Sahlins had considered a segmentary structure to be the defining feature of the tribe as a type of society. The significance of segmentary political system was brought to light by British social anthropologists who had worked in Africa. The initial effect of the publication of African systems was to highlight the differences between centralized and segmentary societies characterized by Fortes and Evans-Pritchard as societies of Group A and B. however it soon became apparent that the distinction between the

tribe as segmentary system and the tribe as chiefdom is relative than absolute. Gluckman published his authoritative work in which he had argued that the difference between tribes organized under chiefs and those which lack chiefs is not as great as it appears to be.

Morgan anthropologists have learnt to distinguish analytically between the band, the segmentary system and the chiefdom. But they have continued by and large to apply same term tribe to all the three. The several hundred units comprise the scheduled tribes of India cover all the modes of tribal organization from the band to the chiefdom. This was going back to 19th century when the tribal's areas began to be systemically opened up by the cononial administration. At the beginning of the 19th century the mix of the different modes of tribal organization among those who comprise the STs of today was different. Bands the hunters and gatherers still exist among the Andaman Islanders or on the mainland among the Birhors were more common then now. The segmentary mode of tribal organization was also more common in Orissa, MP, Bihar and other areas. But there were chiefdoms as well in addition to these.

The tribe as a mode of organization has always differed from the caste-based mode of organization. But tribes are not always easy to distinguish from castes particularly at the margins where the two modes of organization meet. The distinctive condition of the tribe in India has been its isolation mainly in the interior hills and forests but also in the frontier areas. By and large the tribal communities are those which were either left behind in these ecological niches or pushed back into them in course of the expansion of state and civilization. The isolation of the tribal communities is and always has been a matter of degree. Some tribes have been more isolated than others but at least in the interior areas where the bulk of the tribal population is to found none has been completely free form the influence of civilization. Their isolation whether self-imposed or imposed by others blocked the growth of their material culture but it also enabled them to retain their distinctive modes of speech. Today the most single indicator of the distinction between tribe and caste is the language. The castes speak one or

another of the major literary languages; each tribe has its own distinctive dialect which might differ fundamentally from the prevalent regional language. But sometimes this distinction does not work as there are many tribes in western India including the Bhills who do not have any language of their own and adopted the language of the region.

Tribe

A tribe is a social division in a traditional society consisting of families linked by social, economic, religious, or blood ties, with a common culture and dialect. A tribe possesses certain qualities and characteristics that make it a unique cultural, social, and political entity. This post is about the major tribes in India. They are also known by the name of 'Adivasis' in India.

II. SCHEDULED TRIBES

Article 366 (25) defined scheduled tribes as “such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution”.

(Article 342 in the Constitution of India 1949 Scheduled Tribes) Article 342 provides for specification of tribes or tribal communities or parts of or groups within tribes or tribal communities which are deemed to be for the purposes of the Constitution the Scheduled Tribes in relation to that State or Union Territory. In pursuance of these provisions, the list of Scheduled Tribes are notified for each State or Union Territory and are valid only within the jurisdiction of that State or Union Territory and not outside.

The list of Scheduled Tribes is State/UT specific and a community declared as a Scheduled Tribe in a State need not be so in another State. The inclusion of a community as a Scheduled Tribe is an ongoing process.

2.1 The essential characteristics of these communities are

- Primitive Traits
- Geographical isolation
- Distinct culture
- Shy of contact with community at large
- Economically backward

Tribal communities live, in various ecological and geo-climatic conditions ranging from plains and forests to hills and inaccessible areas. Tribal groups are at different stages of social, economic and educational development. While some tribal communities have adopted a mainstream way of life, at the other end of the spectrum, there are certain Scheduled Tribes, 75 in number known as Particularly Vulnerable Tribal Groups (PVTGs), who are characterised by

- Pre-agriculture level of technology
 - Stagnant or declining population
 - Extremely low literacy
 - Subsistence level of economy
 - The President may with respect to any State or Union territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes in relation to that State or Union territory, as the case may be
 - Parliament may by law include in or exclude from the list of Scheduled Tribes specified in a notification issued under clause (1) any tribe or tribal community or part of or group within any tribe or tribal community, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification
- PART XVII OFFICIAL LANGUAGE CHAPTER I LANGUAGE OF THE UNION.

III. MINISTRY OF TRIBAL AFFAIRS

Ministry of Tribal Affairs is responsible for the overall development of the scheduled tribes in India. This Ministry was set up in 1999 after the

bifurcation of Ministry of Social Justice and Empowerment with the objective of providing more focused approach on the integrated socio-economic development of the Scheduled Tribes (STs), the most underprivileged of the Indian Society, in a coordinated and planned manner.

The Ministry of Tribal Affairs shall be the nodal Ministry for overall policy, planning and coordination of programmes of development for the Scheduled Tribes. In regard to sectoral programmes and schemes of development of these communities policy, planning, monitoring, evaluation etc. as also their coordination will be the responsibility of the concerned Central Ministries/ Departments, State Governments and Union Territory Administrations. Each Central Mstry/Department will be the nodal Ministry or Department concerning its sector.



The nature of what constitutes an Indian tribe and the very nature of tribes have changed considerably over the course of centuries. Constitution of India has recognized tribal communities in India under 'Schedule 5' of the constitution. Hence the tribes recognized by the Constitution are known as 'Scheduled Tribes'. There are around 645 distinct tribes in India.

3.1 Points to remember

- Total population of Scheduled Tribes is 84,326,240 as per the Census 2001 which accounts for 8.2% of the total population of country. The share of the Scheduled Tribe population in urban areas is a meager 2.4%.
- Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand, Chhattisgarh, Andhra Pradesh, West Bengal, and Karnataka are the State having larger number of Scheduled Tribes These states account for 83.2% of the total Scheduled Tribe population of the country. Assam, Meghalaya, Nagaland, Jammu & Kashmir, Tripura, Mizoram, Bihar,

Manipur, Arunachal Pradesh, and Tamil Nadu, account for another 15.3% of the total Scheduled Tribe population. The share of the remaining states / UTs is negligible.

- The scheduled Tribes in India form the largest proportion of the total population in Lakshadweep and Mizoram followed by Nagaland and Meghalaya.
- Madhya Pradesh has the largest number of scheduled Tribes followed by Bihar.
- Bastar district of Madhya Pradesh consists of largest number of Scheduled Tribes.
- There are no Scheduled Tribes in Punjab, Delhi, Chandigarh, Pondicherry, and Haryana.
- In Lok Sabha there is reservation of seats for Scheduled Tribes. Here also census figures are taken into account. Allocation of seats for Scheduled Tribes in the Lok Sabha are made on the basis of proportion of Scheduled Tribes in the State concerned to that of the total population, vide provision contained in Article 330 of the Constitution of India read with Section 3 of the R. P. Act, 1950.

- For Scheduled Tribes, 47 seats are reserved in Lok Sabha. The 1st schedule to R. P. Act, 1950 as amended vide Representation of People (Amendment) Act , 2008 gives the State wise break up.

3.2 Parliament (Articles 79-88/122)

Major Tribes in India: Arranged State-wise

1. *Andhra Pradesh:* Andh, Sadhu Andh, Bhagata, Bhil, Chenchus (Chenchawar), Gadabas, Gond, Goundu, Jatapus, Kammara, Kattunayakan, Kolawar, Kolam, Konda, Manna Dhora, Pardhan, Rona, Savaras, Dabba Yerukula, Nakkala, Dhulia, Thoti, Sugalis.
2. *Arunachal Pradesh:* Apatanis, Abor, Dafla, Galong, Momba, Sherdukpen, Singpho.
3. *Assam:* Chakma, Chutiya, Dimasa, Hajong, Garos, Khasis, Gangte.
4. *Bihar:* Asur, Baiga, Birhor, Birjia, Chero, Gond, Parhaiya, Santhals, Savar.
5. *Chhattisgarh:* Agariya, Bhaina, Bhattra, Biar, Khond, Mawasi, Nagasia.
6. *Goa:* Dhodia, Dubia, Naikda, Siddi, Varli.
7. *Gujarat:* Barda, Bamcha, Bhil, Charan, Dhodia, Gamta, Paradhi, Patelia.
8. *Himachal Pradesh:* Gaddis, Gujjars, Khas, Lamba, Lahaulas, Pangwala, Swangla.
9. *Jammu and Kashmir:* Bakarwal, Balti, Beda, Gaddi, Garra, Mon, Purigpa, Sippi.
10. *Jharkhand:* Birhors, Bhumij, Gonds, Kharia, Mundas, Santhals, Savar.
11. *Karnataka:* Adiyana, Barda, Gond, Bhil, Iruliga, Koraga, Patelia, Yerava.
12. *Kerala:* Adiyana, Arandan, Eravallan, Kurumbas, Malai arayan, Moplaha, Uralis.
13. *Madhya Pradesh:* Baigas, Bhils, Bharia, Birhors, Gonds, Katkari, kharia, Khond, Kol, Murias.
14. *Maharashtra:* Bhaina, Bhunjia, Dhodia, Katkari, Khond, Rathawa, Warlis.
15. *Manipur:* Aimol, Angami, Chiru, Kuki, Maram, Monsang, Paite, Purum, Thadou.
16. *Meghalaya:* Chakma, Garos, Hajong, Jaintias, Khasis, Lakher, Pawai, Raba.
17. *Mizoram:* Chakma, Dimasa, Khasi, Kuki, Lakher, Pawai, Raba, Synteng.

18. *Nagaland:* Angami, Garo, Kachari, Kuki, Mikir, Nagas, Sema.
19. *Odisha:* Gadaba, Ghara, Kharia, Khond, Matya, Oraons, Rajuar, Santhals.
20. *Rajasthan:* Bhils, Damaria, Dhanka, Meenas(Minas), Patelia, Sahariya.
21. *Sikkim:* Bhutia, Khas, Lepchas.
22. *Tamil Nadu:* Adiyana, Aranadan, Eravallan, Irular, Kadar, Kanikar, Kotas, Todas.
23. *Telangana:* Chenchus.
24. *Tripura:* Bhil, Bhutia, Chaimal, Chakma, Halam, Khasia, Lushai, Mizel, Namte.
25. *Uttarakhand:* Bhotias, Buksa, Jannsari, Khas, Raji, Tharu.
26. *Uttar Pradesh:* Bhotia, Buksa, Jaunsari, Kol, Raji, Tharu.
27. *West Bengal:* Asur, Khond, Hajong, Ho, Parhaiya, Rabha, Santhals, Savar.
28. *Andaman and Nicobar:* Oraons, Onges, Sentinelese, Shompens.
29. *Little Andaman:* Jarawa.
30. *North-East:* Abhors, Chang, Galaong, Mishimi, Singpho, Wancho.

3.3 Tribes in Himachal Pradesh

1. Bhot, Bodh
2. Gaddi [excluding the territories specified in sub-section (1) Of section 5 of the Punjab Reorganisation Act, 1966 (31 of 1966), other than the Lahaul and Spiti district]
3. Gujjar [excluding the territories specified in sub-section (1) Of section 5 of the Punjab Reorganisation Act, 1966 (31 of 1966)]
4. Jad, Lamba, Khampa
5. Kinaura, Kinnara
6. Lahaula
7. Pangwala
8. Swangla.

3.4 Tribes of Chamba District

1. Gaddi
2. Gujjar
3. Pangwala



The concentration of these Gaddis tribes is mainly found on both sides of the Dhauladhar Range of the state of Himachal Pradesh. Quite a number of Gaddi tribes who also dwell mainly in the Bharmour region of Chamba District, in the higher regions of the Ravi River and also the valleys of the Budhil River. Other regions include Kangra district, chiefly in the villages of the Khaniyara, Tota Rani, near Dharamsala.

As per the records of the anthropologists, the origin of these Gaddi tribes has got a rich history behind it. In fact about their origination, popular myths are quite popular in whole of the state of the Himachal Pradesh. It has been assumed that the Gaddi tribes came down from emigrants who had taken refuge in the plain lands of Indian Territory. These Gaddi tribes chose these regions for the comparative security of the hills during critical times.

There is also another famous legend. According to this Gaddi tribal community, it is thought that various castes of the Gaddi tribal community have been transmigrated at different times. For instance, in the ancient times, say around, 850-70 CE, the Brahman Gaddi tribes migrated to Chamba, their present home. Majority of the other castes of Gaddi tribal community have descended to the mountain ranges to run away from the threats of the famous Mughal emperor, namely, Aurangzebat the time of seventeenth century CE.

If one dissects the whole of the Gaddi tribal society, one can find that there are several castes that are present here. These include Brahmin, Rajput, Dhangar, Khatri, Rana and Thakur. Just like majority of the tribal communities of the Indian Territory, these Gaddi tribes too are oriented towards religion as well as spiritualism. Both the religions of Hinduism and also Islam are being practiced by a large section of the Gaddi tribal community.

The Indian anthropologist has duly highlighted another esteemed spect; by nature, these Gaddi tribes are largely for their honesty, friendly disposition and peaceable life-style. Crime is almost obscure in almost all the villages of the Gaddi tribal community.

In order to meet the requirements of day to day living, these Gaddi tribes have taken up diverse occupational activities. Since these Gaddi tribes have built their settlements in the villages, they are not considered to be nomads. However, seasonal movement of sheep and goats to higher or lower pasture is a conventional practice. In general, these Gaddi tribes go with their livestock to several pastures of the upper regions of the state at the time of summer season.

As far as the languages are concerned, majority of this Gaddi tribal community converse with each other in the beautiful language of the same name. For writing, however, this Gaddi tribal community uses Takri language. However, the language had

gone into oblivion only few years back. Devangiri script is in vogue. Also under the impact of the modern day culture, these Gaddi tribes also speak Hindi language quite fluently.

IV. OBJECTIVE OF THE STUDY

To understand an Anthropological Study of Issue Associated with Non-Tribes of Gaddi Tribe in Bharmour Tehsil of Chamba District.

CHAPTER II

V. STUDY AREA

This study conducted in the Hadsar Panchayat of Bharmour Tehsil of Chamba District. This place is considered as non tribal within tribal.

5.1 Demographics of Hadsar

Hadsar is a village where road from Chamba ends and two on foot treks to Manimahesh Lake and

Kugati Pass begins. It is situated on the confluence of Budhil River and a stream flowing from Manimahesh Lake and is last village on road, which is almost 17 kms. from Bharmour. There is a temple and some shrines for the stay for pilgrims and also few shops. There are also few houses of tribal Gaddi people. Hindi is the Local Language here.

Locality Name: Hadsar

Tehsil Name: Bharmour

District: Chamba

State: Himachal Pradesh

Language: Hindi and Bhattiyali, Dogri-Kangri, Pahari

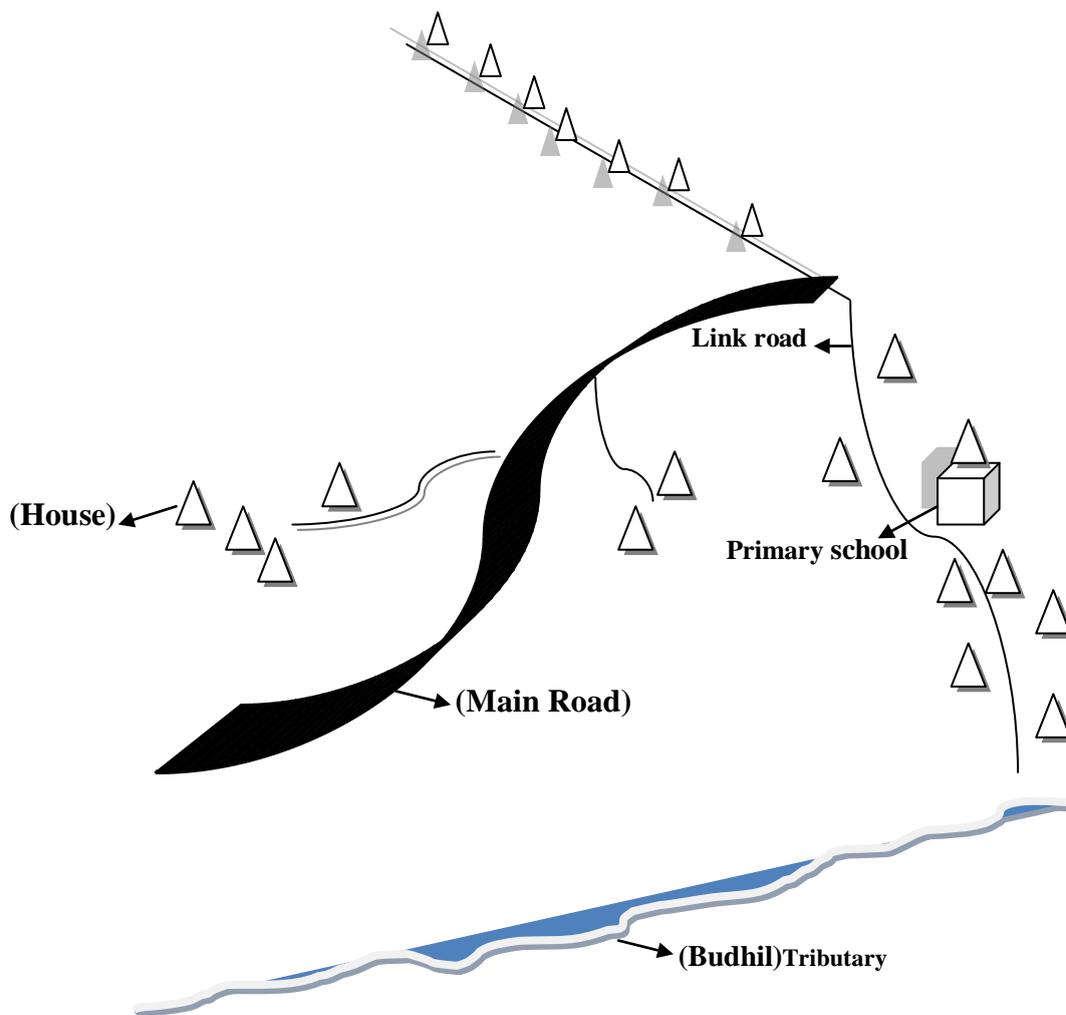
Elevation / Altitude: 846 meters. Above Sea level

Population of Hadsar Panchayat

Male: 172

Female: 189

Total:361



Road map of Hadsar

VI. METHODOLOGY

I used historical method in this research paper. Historical method: - it is just inquiry into the past in a systematic order.

I used focus and group interview method in this research paper. A small group of the respondent is taken in this interview technique.



Group interview of the respondent of the Hadsar taken by researcher (Pallavi Gautam)



Personal interview of ex. Pardhan Sh. Vakilo ram by researcher (Pallavi Gautam)

CHAPTER III

VII. FINDING AND ANALYSIS

7.1 History of Hadsar Panchayat

There are two statements behind the history of peoples of Hadsar:

- The people of Hadsar migrated from Jammu&Kashmir, the king of Chamba district Raja Meru Verman were requested to the

priest (Pandit) of J&K to worship of Manimahesh at 5th Century.

- They are the descendent of two brothers (Paru and Prahlad)

According to Ex. Pardhan of GP Hadsar, the Hadsar place was found in 5th of century by Raja Meru Verman of Chamba District. It is an ancient history of Hadsar Panchayat. The history of Hadsar is more ancient than the history of Gaddis

in Bharmour. The people of Hadsar are not permanent resident of Hadsar before 1972. According to the peoples of Hadsar before 1972 this Panchayat was under the name of Lord Gouri Shankar. They called MUJARE* OF SHIVA themselves. Before 1972 they just work on the field of this Panchayat as MUJARE. They called this work as SATHH*.

MUJARE*:- Mujare means the disciple of lord Shiva according to their Gaddi Dialect.

SATHH*:- Sathh means the people work on the land but they are not land holder of that land.

Culture of Hadsar: The culture of Hadsar is similar to the culture of Gaddis. They follow the traditional culture of Gaddis tribe. Their dialect, their dressing style, marriage style, occupation are almost similar to the Gaddis.

7.2 Why Hadsar is not considered as Gaddi tribe:

In this study i found some reason and aspects that why Hadsar Panchayat is not considered as Gaddi tribe. According to the study there are mainly four reasons which explain that why Hadsar Panchayat is not considered the Gaddi tribe.

1. Residential issues
2. Migration issues
3. Religious issues
4. Clerical mistake

1. Residential issues

According to the people of Hadsar they are not permanent resident of this Panchayat before 1954. If we saw the history of Chamba District, the Brahmin of Hadsar village was lived from 5th of century. Before 1954, this place was under the name of Lord Gouri Shankar. After the 1954 they reclaimed for that land and gave 48*96 claims for that land. They also told that half of the land of Chowari (Chamba) that is 791 beegha*(a unit of land area) land of Chowari under the name of Gouri Shankar. According to Mr. Suresh Sharma it is the main reason that people of Hadsar is not considered as Gaddi tribe, because in documents they are living in Hadsar after the establishment of constitution of India, however they were lived in Hadsar from 5th of century. The NGO, who

work for this issue, told that if people of Hadsar want to notify with Gaddi tribe they have the history of minimum 70 years, whereas in documents they have only the history of 64 years, because of permanent registered in 1954. Before 1954 they are just work on that land as Mujare* which work name is called Sathh*

2. Migration issues

In this anthropological study I found the mythical issue, which shows that why Hadsar is not under the Gaddi tribe. That issue is Migration issue. As we seen the history of Hadsar, they were migrated from Jammu and Kashmir in 5th of century. The king of Chamba district Meru Verman was requested to the priest (Pandit) of J&K to worship of Manimahesh. In we study the migration theory; it told that if the people of Hadsar lived before the 1950, they considered as Gaddi Brahmin, but in the document they are permanent registered after the 1954. So they are just considered as Brahmin.

3. Religious issues

This is also a mythical issue. Because the financial condition of Hadsar is totally depend upon the Manimahesh yatra. From the 5th of century Brahmin of Hadsar worship the lord Manimahesh. According to the people of Hadsar whenever Gaddi tribe was notified by the constitution of India, then the Brahmin of Hadsar don't want to Gaddi as a schedule tribe, they just want to Manimahesh because Manimahesh was the main source of livelihood of Hadsar's people of that time. It was just myth that the people of Hadsar want Manimahesh in the place of Gaddi schedule tribe. But now the fact is the Manimahesh officially declared as trust in 26 June 2015, in the committee of SDM Bharmour Dr. Jitendra kanwar. Now the people of Hadsar want Gaddi tribe. Because they have no other source of livelihood accept Manimahesh yatra.

4. Clerical mistake

In this research, *clerical issue* is main issue that I ever thought behind the concept, why Hadsar is not considered as Gaddi tribe. The main reason is the name Gaddi, in revenue records the people of Hadsar was only considered as the Uchkoti Brahminnot Gaddi Brahmin. Whenever the tribes notified by the constitution of India, the peoples

perspective at that time, they are not Gaddis they are only Brahmin, because Gaddis are Adivasis. And people of Hadsar are Uchkoti Brahmin. After this perspective it declared from the constitution that Gaddi as a schedule tribe and Hadsar left from this schedule tribe. In this study we also conclude that Hadsar is considered as tribal area but the people of Hadsar didn't consider as Gaddi schedule tribe. From this confusion many peoples of this village make ST certificate of Gaddi before 1985.

7.3 Here are some names of those people who are notified with the ST certificate

1. Chhachhi Ram
2. Keko Ram
3. Hako Ram
4. Gijnu
5. Ramesh Sharma

CHAPTER IV

VIII. CONCLUSION

In this Anthropological study of Hadsar village, it concludes that this area is under the Bharmour Tehsil of Chamba district, but not notified by the constitution of India. This concept challenges the actual definition of Schedule tribe. The essential characteristics of these communities given by the constitution of India are:

- Primitive Traits
- Geographical isolation
- Distinct culture
- Shy of contact with community at large
- Economically backward

The Hadsar follows all the essential characteristics of this tribe, which is given by the Constitution of India. But the only problem is the word Gaddi. Whereas the people of Hadsar are economically backward, they have distinct culture, or geographical isolation, and also they have primitive history. The researcher is not against the policies of Govt. of India, the researcher is just highlights the issues, which shows why Hadsar is not under Gaddi tribe. There are some mythical issues like *residential issue*, *migration issue*, and *religious issue*, which define

why the people of Hadsar are not Gaddi. But the main reason behind this concept the word Gaddi. Because the Hadsar is under the Gaddi tribe but the people of Hadsar are not. The Hadsar is not only the place which is not considered as Gaddi, there are 26 Panchayat in Bharmour Tehsil which is not considered as Gaddi tribe.

In this research, clerical issue is main issue that I ever thought behind the concept, why Hadsar is not considered as Gaddi tribe. The main reason is the name Gaddi, in revenue records the people of Hadsar was only considered as the Uchkoti Brahmin not Gaddi Brahmin. Whenever the tribes notified by the constitution of India, the peoples perspective at that time, they are not Gaddis they are only Brahmin, because Gaddis are Adivasis. And people of Hadsar are Uchkoti Brahmin. After this perspective it declared from the constitution that Gaddi as a schedule tribe and Hadsar left from this schedule tribe. In this study I also conclude that Hadsar is considered as tribal area but the people of Hadsar didn't consider as Gaddi schedule tribe. From this confusion many peoples of this village make ST certificate of Gaddi before 1985.

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