

STATE COUNCIL FOR SCIENCE, TECHNOLOGY & ENVIRONMENT HIMACHAL PRADESH

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From Editor's Desk

Hosting Envis National workshop at Shimla (12-14 Oct 2006) under the aegis of MoEF GOI was a challenging as well as a wonderful experience. Not that the Council is new to such ventures, but the interaction

with Envis Family members and experts of prominence was good enough to



provide impetus to the efforts of hp Envis Centre towards Central Ministry's pursuit for collection and dissemination of environmental information. One of the important outcome of the deliberations of the National workshop is the initiative to recast the monthly Envis Newsletter into quarterly publication with assimilation of additional environmental information and to increase the circulation of this publication especially among the legislators, administrators and the scientific faculty. Our quest to reach wide range of people has necessitated to make public the basic information relating to the Envis System, in this first issue of quarterly

publication

Himachal is known as the land of gods and dieties and the sanctity attached to the attributes of gods and dieties could not be undermined, neither in terms of social bonding and cultural heritage nor environmentally. The scale of benefits which the communities derive from a cluster of trees known as 'sacred groves' are well known. The current issue, therefore, aims at inviting public attention towards the need to promote age old tradition of worshipping our sacred places specially the sacred groves. We beseech valuable suggestions of all our readers for improving our publication.

Visit us at: <http://www.hpenvis.nic.in>



Under The Aegis Of MoEF



ENVIS-Network

Realising the importance of Environmental Information, the Government of India, in December, 1982, established an Environmental Information System (ENVIS) under a plan programme. The focus of ENVIS, since inception, has been on providing environmental information to, among others, the decision makers, policy planners, scientists, engineers and research workers, all over the country.

Since environment is a wide-ranging, multi-disciplinary subject, a comprehensive information system on environment would necessarily involve effective participation of all concerned institutions/ organisations in the country that are actively engaged in work relating to different subject areas of environment. ENVIS is, therefore, gradually developing itself with a network of such participating institutions/organisations for a meaningful programme. A large number of ENVIS Centres, have been established in the network to cover the broad subject areas of environment with a Focal Point located in the Ministry of Environment & Forests, Gol.

In editorial

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What is ENVIS?

Environment Information System broadly known as ENVIS, is a decentralised system with a network of distributed subject oriented Centres ensuring integration of national effort in environmental information collection, collation, storage, retrieval and dissemination to all concerned. Presently the ENVIS network consists of Focal Point at the Ministry of Environment and Forest, Gol and ENVIS Centres setup in different organisations/establishments in the country in selected areas of environment. The major areas covered under ENVIS are pollution control, toxic chemicals, central and offshore ecology, environmentally sound and appropriate technology, bio-degradation of wastes, SOER and environment management, etc.

Contents of hp-ENVIS Web-Site :

- Web site URL is <http://www.hpensis.nic.in>.
- Uploading of information using VPN (Virtual Private Network) which provides very high security and keeps it away from unauthorized access.
- Vertical side menu bar on each page provides easy access to available data and & information.
- Linkages to related web-sites like www.envis.nic.in, www.himachal.nic.in, www.moef.gov.in & web sites of all districts of Himachal Pradesh is provided.
- Complete SOER (State of Environment Report), Important notifications, NGO's database, information on Wetlands, solid waste, Air pollution, photo gallery is made available online.
- Country name and date-wise web site hit counters makes it more dynamic.
- Feedbacks received from users is checked regularly.





HIMACHAL AS NATURE'S SPLENDOR

Himachal Pradesh is a captivating region of the Indian Himalayas. It is often referred to as the "Magical Showcase of "Nature's Splendor", ideal for the travellers to tour, enjoy and relax.

Abundant green grassland and wide valleys set against imposing snow-clad mountains; crystal



clear lakes, flowing rivers and spurting streams; fruit laden groves and soft terraces of corn and tea are characteristics of Himachal Pradesh. It is the ultimate travel destination of India.

Himachal takes its name from the Himalayas. Himachal literally means 'Land of snowy mountains'. The majestic coniferous trees from an enchanting backdrop to the mountains with broad-leafed species like the Oaks, Maples, Birdcherry, Hazelnut, Walnut, Horsechestnut and Rhododendrons adding grandeur to the landscape. Whereas the ivies clinging to the trunks of stately Cedars appear to veil secrets of Nature, the vines flowing from atop the trees seem to invite the visitors with open arms. The violas popping up from under the forest floor and the riot of colours provided by the anemones, primulas, buttercups and many other herbs in the alpine meadows lay a colourful feast before eyes of the beholder.

Also known as the 'Abode of Gods', the State conjures up visions of ancient temples, with exquisitely carved wooden panels, occupying almost every hilltop and the festivities associated with these religious places. Even a casual glimpse at the traditionally attired local deities being carried in meticulously decorated palanquins,

devotees dancing to the rhythmic play of traditional drums and clarions, leaves a lasting imprint on one's mind.

The rapid industrialization and increased human interventions to pursue developmental activities have brought about radical changes in overall serenity. The human pressure on natural sources has also culminated into environmental degradation, which requires immediate mitigation.

Source:http://www.scstsenvis.nic.in/envis/new_page_42.htm

THE SACRED GROVES-A Background

The concept of sacred grooves dates back to Prevedic Times. Traditionally, worship of the Nature has been a part and parcel of Hindus life. The Peepal (*Ficus religiosa*) and Tulsi (*Ocimum sanctum*) have been planted in large areas of these sacred grooves, serving as religious spots. Many other species are also used to be planted as has been mentioned in many religious books. In one of the Shlokas of Atharva Veda 11, it is mentioned that banks of rivers, lakes and ponds were used to be planted by Radamba (*Anthocephalus cadamba*), Amra or Mango (*Mangifera indica*), Jambu or black berry (*Eugenia jambolana*), Madhuka or Indian butter tree (*Bassia latifolia*), vata or banyan tree (*Ficus bengalensis*) etc. The expanse of groves not only help in preventing evaporation of water from the aquatic bodies but also are the rich source of food and medicines.

In modern times when wide spread deforestation i.e. merciless felling of forest trees is taking place, the sacred groves assume a significant role in maintaining the bio-diversity.

India has a long tradition of prudent use and wise conservation of all resources that are useful to people. Forests have been the lifelines for forest-dwelling communities since ancient times. One method for conservation of this green resource was the creation





of sacred groves, usually dedicated to a local deity. A traditional means of biodiversity conservation, these groves can be considered the ancient equivalent of natural sanctuaries where all forms of living creatures are given protection by a deity. No one is permitted to cut any tree or plant, kill animals and birds, or harm any form of life in this area. Ancient Indian texts have many references to sacred groves, for example, Kalidaasa's Vikramorvashyam.

Today, there are only about 1000 square kilometres of undisturbed sacred groves, scattered in patches all over the country. Only the groves in the remote and inaccessible areas remain untouched. While religious taboo protected the groves near towns earlier, today they are protected with the means of barbed wire fencing or hedges.

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ENVIRONMENT ECOLOGY OF GROVES

Centuries ago many communities of Hindu and other religions used to nurture sacred groves. Some of these groves are still being maintained by some of the communities despite having no interest by the posterity. Such sacred groves mostly consist of peepal or barh, both or banban, neem, drek, mango and oak trees. Even today in villages the people worship the pippla tree like any other Deity. Offerings are made to this tree and earthen lamp (Diya) is lit under it with utmost faith that after death one goes to heaven with light. These days such sacred groves are helping to preserve and protect biodiversity of the areas.



There has been a regular mention of Bishnois of the Thar Desert, who have symbiotic relationship with the nature. This community has always conserved the flora and fauna, and revered the trees. It is not only the Bishnoi community but other communities of India have too sustained and are still sustaining these sacred groves.

Source: R.D. Gupta

SACRED GROVES OF HIMACHAL PRADESH

There are alarming reports of sacred forests / groves and Devta's / Devi's lands being either sold or transferred by their "guardians" specially where the Devta is recorded as a "minor". This is happening in the districts of Kullu and Shimla etc. areas at an ever-increasing pace. It is feared that besides losing a cultural asset that involves a sacred geography and its dynamics of



religious movements in ritual and ceremony, an original seminal biotic sphere and its bio-plasm would be lost as a local reserve and record of original species forever, a valuable reference source of plant spread history and natural growth and adoption. Additionally, ethnic communities ceremonies have been part of the natural landscape in what is now in ecological thought, as sacred geography, while the classification of plant communities has deep and interesting cultural and sociological implications in how the world is shaped.

While documenting temples, magico-religious practices and ceremonies, a lot of sacred geography's dynamics of movement encompassed sacred forests and groves. Examples are (a) in Kinnaur during "Phulaich" the "Brahama Kamal" (*Sausaurea Obvalata*) locally called "dongar" is central to the ceremonies and plucking this is a special separate ceremony in the sacred alpine tree line area reserved for this, during August end beginning September (b) in the area below the Chansal around Kharsali "Chak" and Shiladash sacred forests to the local Devi's are for sacrifice only, and a sliver from a particular sacred deodar placed under the eaves consecrates a temple's structural body after reconstruction, while for other temples a whole tree dictated by the Devta, with due ceremony, is for the eternal top sacred beam, the "Kurad", the installation of which at night consecrates the body structure of the temple. Carried barefoot





from the sacred designated forest with the help of viens growing on the deodars (no ropes are allowed) this thirty-forty foot beam is not allowed to rest on the ground except at special power spots, part of the sacred geography of the Devta/Devi.

While documenting the Sutlej Valley and the Ravi watershed the sacred groves and forests encountered were from a small copse of a few mixed species of trees to large hillsides, or alpine pastures and their sacred spots. The copse, grove or forest is entered only at the time of sacrifice: no fire wood is ever collected; water bodies like lakes, “baolis”, are included in the sacred: medicinal plants and herbs are the “gifts” of the gods and are collected for personal use only, at particular seasons only no commercial transactions are allowed, for this is permitted with the urging or permission of the Devi/Devta through their respective trance medium in “Khel” (“gur”, “grokskh”, “devaan”, or “mali” in different areas); cattle, goats or sheep are not allowed to graze or access to water in these precincts : approach is barefoot, but entrants make sure no leaf or twig, goes out with them on their clothes or body inadvertently : in Kinnaur the “mullung” tree is sacred in the precinct of the temple, with deodar etc. part of their sacred forests. Of particular associations there is a pattern common in all forest eco-systems: the Devta or Devi paramount in the village or “pargana” has mythic associations

In Himachal Pradesh, the tradition of sacred groves is generally known as dev van. The tradition is reported from Shimla, Mandi, Kullu districts and Lahaul and Spiti. All these districts have dense forest cover according to maps of Forest Survey of India except Lahaul and Spiti where the groves are useful in maintaining the perennial source of water in harsh environmental conditions (Chhatre et al., 1998). There are about 10,000 temples in the State with well defined management committees and Biradari Panchayats (Caste councils). Almost all the major deities in the State have their own groves and hence the state is called the land of deities and sacred groves. Though no formal study of the existing strength of sacred groves has been carried out, a rough estimate indicates the existing number around 5000,

Source: Hemant Gupta, RD, Forest Survey of India, North Zone, Shimla (HP)

with the “Birs” and “Kalis” but here “kali” is the general generic term for the local “gachki”, “yogni”, “jal mata/Devi” and several other female deities, both protective and malignant, areas, trees, alpine pastures, passes etc. They have rights of precedence, loyalty, capriciousness, anger, with unpredictable speed or patience, and consequences. They accept and are propitiated by blood sacrifices of rams, male goats, wild animals, for they accept that wild animals are perfect but after sacrifice, all their spirits are protective deities for the good of the individual family and community.

B.S. Malhans (Co-convenor, intach)

BIORESOURCE DOCUMENTATION - CASE STUDY OF THEOG AND RORHU SUB DIVISION

A quick reconnaissance of the two sub-divisions of district Shimla revealed that all the villages have village deities (Gram Devta) and one of move trees are dedicated to the deity. In most villages, a single individual of either C.deodara or some other species were found. If it were a single tree then it could not be cut even for the repair/construction of the temple. If the timber of trees was more than one, then occasionally they are allowed to cut with the permission of the village deity of use of the temple. Detailed studies pertaining to different aspects of sacred groves of the two sub-divisions studied revealed the following information.

Theog sub-Division

In Theog sub-division, thirteen sacred groves with a total area of 35ha were observed. These groves were associated with the village of Bagaghat, Chibbar, Gajari, Janog, Kalindi, Khalasi, Manan, Standa, Shari, Tarapur and Thaanadhar. The size of the groves varied from 0. 25-0 .5 ha to 23-25 ha each. Out of the total of thirteen groves, six were below 2.0 ha in size, while the groves at the villages of kuthan and Manan between 2-3 ha. The groves of Shari, Tarapur and Kalindi were between 5-7 ha.

All the groves were at a distance of about 0 .5-3 km. from the village. The presiding deity of the village and the grove were identical and were either male, (Devta) or female, (Devi). The Gram devta is located in the properly





constructed temple. This is in contrast to the observation made by Vartak and Gadgil (1975) for the Western Ghats where the presiding deity of the grove was found to occur under the open sky. The groves are present in government as well as in private lands/ the approximate age of the groves of Chibbar and Khalasi was estimated to be over 125 years and those of Standa and Janog over 100 years. The other groves are known to exist for 50 to 75 years (Table 1). The groves are managed by the village committees and the temple committee. However, it was further noted that the local officials of the forest department were unaware of the management of these groves. No revenue was obtained from the groves.

Rohru sub-Division

In Rohru sub-division a total of seven sacred groves with a total area of 6-8 ha. were studied. These groves were associated with the villages of Bachaunch, Bhamnoli, Devidhar, Pujarli, Samarkot, Narayan, and Tikkri. The size of the grove varied from 0.10-0.15 ha. (Bhamnoli) to 1-1.5 ha. in Bachaunch and Pujarli. The groves were at a distance of 0.5-3km from the village. The presiding deity of the groves was a male deity, (Gram devta), located in a well-constructed and properly maintained temple. All the groves were located on private land. The groves of Bhamnoli and Devjdhar are thought to be very ancient, and people have no idea of their approximate age. The groves of Bachaunch, Samarkot, Pujarli, and Narayan villages were estimated to be over 100 years in age.

The sacred groves may have some precious germplasm microorganism and also this need careful documentation for not only the above-discussed groves but also for all others present in Himachal Pradesh. The studies further showed that the attitude of people regarding their protection in the past, maintenance at present and revival of this practice in the future is undergoing change. It is more governed by the location of the grove and people have also now realized their ecological as well as economic importance. Therefore, the sacred groves after their proper documentation should form part of the overall biodiversity conservation policy of the state keeping in view the social, cultural, economic and religious imperatives.

Till today, the local people who cross the glade dust themselves before leaving the glade lest some fallen deodar needles may have settled in their hair and clothes. For the trees and

everything connected with this exquisite glade belong to Seep, the area's "devta", deity.

How much these trees meant to Seep and the local people can be gauged from the local legend of when he was away on a pilgrimage. Villagers from the adjoining valley came to know of Seep's absence and "stole" one of these splendid cedars. When Seep came to know of this, so great was his wrath that he ruthlessly rained a hail of iron on the thieving valley. While contemporary geologists may explain the pockmarked appearance of the bare hillside enroute to Naldehra as the natural weathering of pure limestone yet, even today the people from Seep's hillside do not marry in the other belt. At the time of their migration, this tract was controlled by "mavis", local strongmen. They also wished to share in the worship of Seep but the people who had brought him, would not allow this. So whenever the "mavis" could, they would desecrate the temple, which had been built in the village of Nehra-a couple of kilometres from Sipur.

Till recent changes begin removing the geographical and cultural isolation of tract, and altered the social and economic structure, the lands, the fields, the woods, the houses, all belonged to the "devta". Many of the chiefs of Himachal's erstwhile principalities claimed to rule at the "devtas" behest and on his behalf. A portion of the harvest, a few weeks of annual labour, a load of firewood were the devta's due. While the temple attendants and the local chief had their share of the offering, yet a significant portion would in a way be returned to the people at feasts, at wedding times or when the crops failed.

The Sipur sacred grove is of "deodar" Himalayan cedar. The deodar is regarded as one of the world's four varieties of true cedars. The "cedrus deodara's cousins are cedars of Lebanon "cedrus libani", the cedars of Cyprus and those from the Atlas mountains of Morocco. Hindu ancients regarded them both as god and tree. The word "deodar" is derived from "devdaru" wood of the gods. It is also possible that the original name was "devtaru" like the gods. A local name which is rarely used now is "keloo". Hindu mythology holds that Lord Shiva was meditating under a deodar tree when Kamadeva, the god of love disturbed him. An angered Shiva, opened his third eye and burnt him to cinders. Since ancient times the wood of the deodar tree has been prized for its strength, colour and texture. Like teak, it is weather and insect resistant.

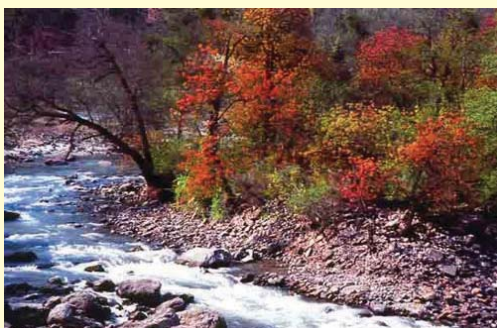
(SoER 2000)





SACRED GROVES OF KULLU

Devban are forest patches in the Himalayan region of northern India that are considered sacred by a local community. The devban of Kullu valley in Himachal Pradesh are an integral part of the devta system, a unique sociocultural religious institution of this region. Each cluster of villages in Kullu has its own deity called the devta. It is estimated that there are over 300 devta



in the Kullu valley. Naturistic and animistic forms such as Nag (snakes), Vanshiras (forest guardians), and Jognies (fairies) as well as various gods of the Hindu pantheon are worshipped as devta. There is some evidence that in pre-colonial times in Himachal Pradesh waste-lands belonged to kings. On the other hand, sacred groves were one category of forests that did not belong to the king. In Kullu, King Jagat Singh (1637-1662) gifted his kingdom to deity Raghunathji (Vashishth n.d.: 6) and since then kings ruled as trustees of the deity. Hence it is possible that some Kullu devban were gifts given to deities by kings.

The distinctiveness of the Kullu devta is that they are treated by villagers as corporal entities who own property and maintain kinship relations with devta of other villages. Specific forests adjacent to villages are said to belong to the respective devta and these forests are called devban. While the devta system of Kullu has unique features, the practice of considering particular forests as sacred has much wider prevalence. Kullu devban are generally Himalayan moist temperate forests typical in this region between 1600 and 3000 m altitude. The main trees found are deodar (*Cedrus deodara*), kail (*Pinus excelsa*), and oak (*Quercus incana*, *Q. dilatata*, *Q. semicarpifolia*) with occasional spruce (*Picea smithiana*) and silver fir (*Abies pindrow*).

Bakhu Devban: A Conservation Ideal

Reputedly the best-preserved forest in Kullu is the devban of Bakhu Nag devta in the relatively remote Up tukka

village, which is a good two hour climb from the road. Bakhu Nag is a snake God. In the devta hierarchy of Kullu, Bakhu Nag is the body guard of Lakshminarayan devta of Tukka village, a devta based in the Great Tradition of Hinduism. A large sign-board on the path to the forest announces the devban and lists various restrictions that must be observed. Married women and people of lower castes are requested not to enter. Entry of leather items, alcohol consumption and cigarette smoking are strictly prohibited. Grazing is banned, although collection of leaf litter is allowed. Sometime in mid-nineties, the devta was taken to alpine meadows for rejuvenation and is believed to have returned with increased power.

Ringarishi Devban:

Four kilometres away is the village Banaugi. Banaugi's devta is Ringarishi, embodiment of an ancient sage, which is much higher in the Kullu devta hierarchy than Bakhu Nag. The devban of Ringarishi is a moderately dense forest with several mature deodar trees. Unlike Bakhu Nag, whose sacred grove is on state forest land, Ringarishi devta legally owns his sacred grove as a private property.

FEED BACK ON SACRED GROVES

Following are the general queries which may be responded to exactly or in approximation, to support our effort for preparing directory of Sacred groves on Himachal Pradesh: Name of the place & district where sacred grove is located.

- Local or general name of the sacred grove.
- Approximate Area covered by the sacred grove.
- The importance of sacred grove to the people.
- Important peak adjoining to the sacred grove.
- Important temples, deities and religious beliefs attached to the sacred grove.
- Approximate age of the grove.
- Brief history of the sacred grove present in the area.

The response to above queries may be sent by post or e-mail to **hp-ENVIS Centre, State Council for Science, Technology & Environment, B-34, SDA Complex, Kasumpti, Shimla 171009, Himachal Pradesh.**
E-mail: hp@envis.nic.in





हिमाचल के देव वन

हिमाचल जिसे हम “देव भूमि” के नाम से भी जानते हैं, एक ऐसा प्रदेश है जो अपनी हिमाच्छादित पर्वत शृंखलाओं और प्राकृतिक सौंदर्य के लिए विश्वविख्यात है। प्रदेश की इस प्राकृतिक सौंदर्यता, स्वच्छ पर्यावरण और जैव विविधता को बनाए रखने में यहां की परम्पराओं, रीतिरिवाजों, धार्मिक आस्थाओं एवं देव व्यवस्थाओं का बहुत बड़ा योगदान है। प्रदेश की इस देव व्यवस्था में “देव वनों” का एक विशेष महत्व है। “देव वन” वृक्षों का एक ऐसा समूह है जो उस क्षेत्र से सम्बन्धित देवता की धरोहर माना जाता है। हिमाचल प्रदेश में लगभग प्रत्येक गांव का अपना देवता होता है। देवता से सम्बन्धित “देव वन” की व्यवस्था भी अप्रत्यक्ष रूप से स्वयं देवता ही करता है। इस प्रकार की देव व्यवस्था अधिकतर



शिमला, मण्डी, कुल्लू तथा लाहौल एवं स्पिति जिलों में पाई गई है। प्रदेश इस वन सम्पदा के संरक्षण में “देव वनों” का अत्यधिक महत्व है। इन देव वनों से किसी भी प्रकार की लकड़ी या अन्य प्रकार सम्पदा ले जाना वर्जित माना गया है तथा इस परम्परा की मान्यता आज भी स्थानीय लोगों में है। कुछ स्थानों पर धारणा है कि यदि कोई व्यक्ति इन देव वनों से सम्बन्धित कोई भी वस्तु ले जाए तो वह देवता द्वारा निर्धारित दण्ड से नहीं बच सकता। शिमला से लगभग 12 किलोमीटर की दूरी पर शिपिन क्षेत्र में देवदार के वृक्षों से घिरा एक देव वन है। यदि इस वन से कोई व्यक्ति गुजरता है तो वन पार करने से पहले वह अपने वस्त्रों को अच्छी तरह से झाड़ता है ताकि उस वन का एक भी तिनका साथ न आ जाए।

इसी प्रकार हिमाचल प्रदेश के अन्य जिलों में भी देव वनों से सम्बन्धित ऐसी ही परम्पराएं, व्यवस्थाएं एवं मान्यताएं हैं। इस प्रकार के देव

वनों में कई प्रकार के वृक्ष, जड़ी-बूटियों, वनस्पति एवं जीव जन्तुओं को स्वतः ही संरक्षण प्राप्त हो जाता है। इन देव वनों में अवैध कटान और तस्करी इत्यादि की गणना न के बराबर है। आज हमारे देश में पर्यावरण तथा वन संरक्षण से सम्बन्धित कई कानून एवं कठोर दण्ड व्यवस्था के होते हुए भी इन अपराधों पर पूर्ण रूप से



अंकुश नहीं लग सका है। भले ही आज हम इन परम्पराओं को पुरातन एवं रूढ़िवादी मान कर नकारते रहें परन्तु आवश्यकता इन परम्पराओं में छिपे प्राकृतिक, वैज्ञानिक एवं सामाजिक महत्व को समझने की है। यह तभी सम्भव है जब हम हिमाचल प्रदेश के इन सभी देव वनों का अध्ययन विस्तार से करके इसकी जानकारी को सभी के बीच पहुंचाएं ताकि प्रदेश की वन सम्पदा, पर्यावरण एवं जैव विविधता चिरकाल तक ऐसी ही बनी रहे।

अपनी इस कोशिश में जन साधारण का सहयोग वांछनीय है। कृपया परिषद् के इस प्रयास में अपना योगदान देने के लिए निम्न सूचना व सुझाव परिषद् को उपलब्ध करवाएं।

- क्षेत्र व जिला जहां देव वन स्थित है।
- देव वन का स्थानीय नाम।
- देव वन का अनुमानित क्षेत्रफल।
- स्थानीय लोगों के लिए देव वन का महत्व।
- देव वन के साथ लगने वाली महत्वपूर्ण पर्वत शृंखलाएं।
- देव वन से सम्बन्धित मंदिर, देवता और धार्मिक विश्वास।
- देव वन की अनुमानित आयु।
- देव वन से सम्बन्धित इतिहास।

ऊपर लिखित सभी सूचनाएं एच पी एनविस सेंटर, राज्य विज्ञान, प्रौद्योगिकी एवं पर्यावरण परिषद्, बी-34, एस.डी.ए. कॉम्प्लैक्स, कसुम्पटी शिमला.171009, हिमाचल प्रदेश के नाम प्रेषित करें या hp@envis.nic.in पर ई-मेल करें।

