HIMACHAL PRADESH
A SURVEY OF THE HISTORY OF THE LAND AND ITS PEOPLE
HIMACHAL PRADESH
A SURVEY OF THE
HISTORY OF THE
LAND AND ITS
PEOPLE

By
R. K. KAUSHAL

MINERVA BOOK SHOP
10, Kailash Darshan, Nana-chowk,
BOMBAY-7
DEDICATED
TO
THE PEOPLE OF HIMACHAL PRADESH
ACKNOWLEDGEMENTS

My grateful thanks are due to the authors and the publishers of the works on which this book is mainly based. I am also indebted to Mr. H. K. Mittoo, the Director of Public Relations and Tourism, Himachal Pradesh, for providing very kindly the photographs which appear in this book. Acknowledgements are due to Shri Vishwa Nath Mehta, that famous artist, for preparing the beautiful design for the jacket of this book and to Shri Goverdhan Singh, the Librarian of the Secretariat Library, who allowed me an easy access to some rare and valuable books.

R. K. Kaushal
CONTENTS

Preface xiii
Chapter
1. The Terrain 1
2. The Ancient Tribes 4
3. Chronology 14
4. The Age of Janpadas 18
5. The Imperial Age 26
6. Life During the Age of Empires 55
7. The Ancient Trade Routes 61
8. The Medieval Period - The Muslim and the Mughal 66
9. The Transitional Period - Foundation of the Khalsa 81
10. Formation of Himachal Pradesh 102
11. Part C State 113
12. Important Events 122
13. The Chinese Menace 126
14. Union Territory - Reorganisation of States 128
15. Territorial Council . 133
16. Second Five Year Plan 137
17. New Set Up 140
   Bibliography 145
   Index 147
ILLUSTRATIONS

1. The Renuka Lake (Sirmur).
2. The Revalsar Lake (Mandi).
5. A Khasa Couple.
6. War Dance.
7. The Lakshmi Narayan Temple (Chamba).
8. A Gaddi From Chamba.
9. The Durga at Hatkoti.
10. The Inscription at Hatkoti.
11. Hatkoti Sculpture.
15. A Temple at Hatkoti.
19. A Wood Carving Specimen.
20. A Temple Door.
22. Naina Devi (Bilaspur).
23. Himachal Singing and Dancing.
PREFACE.

The purpose of this book is to present within a moderate compass a glimpse of the past history as also the present aspirations and achievements of the people of Himachal Pradesh, the Indian territory which borders on China to the North West.

Much has been written on different aspects of the life of the this hill region but not really sufficient enough to meet the present needs. The relevant accounts rendered by Frazer, Cunningham, Hutchinson, Rose, Vogel and Goetz who tried to see things for themselves from different angles are important indeed, yet the total effect of their study does not leave one well defined and complete image. The need was therefore to examine things from a particular and reasonably correct viewpoint inorder to have more clearer a vision, which became all the more important with the attainment of freedom and the new social order in the present day democratic set up. This small book is an humble attempt to that end.

I did not feel the necessity and it was not practicable either to exclude the account of Simla, Kangra, Kulu and Spiti areas, which alongwith the present territory of Himachal Pradesh formed an integral whole from historical viewpoint since time-immemorial. A systematic study of the history of these areas has gained and added importance now, when China has laid claim to the frontier lands of India, Moreso, when Himachal, as we learn, was the main target of that pre-calculated design of the Chinese.

Whereas some confusing and misleading accounts are also available in the books of the foreign authors, all authentic works of Indian writers are unanimous in respect
of the fact that since time immemorial, Kailash and Mansarover region had been an indispensable part of the Indian subcontinent; and if ever a foreign power usurped this, it became the moral duty of the Indian rulers to regain its possession. This fact is confirmed by archaeological evidence also. The district of Rudok and the area around it was a part of the Bushahar territory during the time of Akbar, the reader might learn it with interest.

I am grateful to the authors whose books I read with a great benefit. A list of such books is given at the end of this book. At places, however, I have excused myself, of course, not without reason, to make certain bold assumptions which may even appear to be against the common belief. I doubt for instance, if passage No. 48 of book No. 1 of the Rajtirangani has been properly reproduced or translated by M. A. Stein or H. H. Wilson, for the simple reason that this appears to make no sense when read with the passages that follow, unless it means to suggest something else. The possibility of the words ‘nrpah’ and, ‘apoplamaste having substituted the original ‘pranh’ and ‘apoplute does not stand as ruled out therefore. Another example may be that of the Nirmand-plate which records among others the name of one Mahasamanta Samudra Sena. Whereas Cunningham recognises this king to be of Mandi (12th Century A.D.), Dr. Fleet says that on account of the character of the script the plate must date back at least to seventh century A.D. But to me the word Mahasamanta appears to point very clearly to the particular Saka tradition of naming their rulers. This is why my assumption that the plate must refer to a period much earlier than the seventh century even and that this region had been definitely under the Saka influence for at least some time. Using the word ‘Sena’ as suffix to the name of the ruler was also a tradition with the Saka Kashtrapas very much similar to the one which is still kept up by the ruling families of Mandi Suket and Keonthal. This is why my doubt, regarding the relation of these ruling families to-
the particular Sena dynasty of Bengal as claimed by Hutchinson or Cunningham.

The amalgamation of the hill states to form a single administrative unit was a remarkable event of history. Since then, under the dynamic leadership of Dr. Y. S. Parmar and with a generous central aid Himachal has made a great headway in almost every sphere of life. The present picture of the Pradesh, as such, reflects a visible impact of freedom and a promise for a prosperous bright future. Yet one serious problem which cannot be lost sight of here also is the general suicidal tendency among the educated and the intellectual ones to join the petty Govt. services to rot and rust. Not only this deprives the masses of the young generations’ capabilities, but, this way, the leadership is also bound to fall in some helpless hands some-day. I hope the present leaders, who appear to be aware of this evil, would really try to find some cure for it.

I have no illusions in respect of my scholarship and make no tall claims, therefore I only wish that this book should inspire interest for further exploration of this region; valuable suggestions made by the readers will therefore be gratefully acknowledged in the next edition of the book.

R. K. Kaushal
CHAPTER I

THE TERRAIN

To the ancients Himachal was known to mean as the Himalayas itself with Nepal, Koormachal, Kedar, Jalandhara and Kashmir as its five natural divisions.* In the present context, however, Himachal stands for a portion of the Himalayan tract, which, but for some small pockets**, could identify the Jalandhara Khanda of the old conception. As such, the Pradesh has Kashmir to its north-west, Punjab and the Uttar Pradesh to the south and south-east; and it borders with Tibet on the north-east.

Though it continued to have the same essential features of the Indian life, the life of the people here developed its own peculiarities on account of the marked physical characteristics of this cis-Himalayan region. The Himalayan tract again is not the same everywhere. It can easily be visualised to have three distinct zones; and this explains the different traits of life at different places inside the Pradesh itself.

---

*खण्डः पंच हिमालयस्य कथिता नेपाल कृमचला
केदारस्य जलिष्ठरस्य रूपिरः कश्मीर संज्ञानितमः

**District Kangra, District Simla and Kullu areas fall outside the territory of Himachal Pradesh.

About 30 small principalities of the region got integrated into a single centrally administrated state under the name "Himachal Pradesh" in 1948, yet certain areas which the princes were obliged to handover to the Britishers or to the Patiala State were recognised as parts of the adjoining administrative unit and as such remained as pockets under the Punjab Provincial administration to this time. For the purpose of the present study, however, it will not be possible to exclude the account of these parts, which from the very beginning remained as one with whole of this hill terrain from physical as also from political and cultural view points.
The Shivalak hill or the lower foot-hill zone rises only a little above the level of the plains with the height ranging between 2,000 and 4,000 feet above the sea level. The area presents a scene of gorges covered with cactus jungles, which alternate here and there with forest laid low ridges enclosing small but fertile valleys, which were the sites of the most of the ancient Rajanayas. The life is slightly different from that of the plains.

Gradually the heights increase and the cactus gives place to the deciduous trees on the slopes while the lofty heights are adorned by the pine, the deodar cedars and the rhododendrone. The mountains remain decked with snow for about three months in a year and the height varies from 4,000 to 12,000 feet above the sea level. The small terraced fields on the slopes give subsistence to some small villages, which for ages experienced an isolated life. This region is distinguished as the mid-Himalayan zone, which in main constitutes three mountain-chains running almost parallel to each other. Of these, the one which separates the upper valley of the Indus and the Sutlej is commonly known as the inner or the Ladakh range. The middle or the Zaskar range rises abruptly from the valley of the Sutlej, runs due north for about forty miles and separating Kullu from Spiti and continuing westward it passes beyond Kangra to enter Chamba. The next or the cis-Himalayan range is known as the Pirpanjal or the outer Himalayan chain. This is mainly represented by the mountains which separate Kullu from Lahul. At the north-west corner of Kullu, the range sends a branch which running southward for about 15 miles separates Kullu from Banghal. This then divides into two branches one of which continuing southward separates Mandi district from Kullu and terminises on the Beas while the other turns westward and takes the name 'Dhaura Dhar', which separates Kangra from the District of Chamba and ultimately sinks on the southern bank of the Ravi near Dalhousi.
1 The Renuka Lake—Sirmur

2 The Revalasar Lake—Mandi
3  Kinner Kailash
(21000 ft.)—Kinnaur

4  A Kinner Family
THE TERRAIN

These three mountain-chains alongwith their transverse branches determine the water sheds of the Pradesha.

As we move further, the area opens up to the winds from the central Asia and to a greater extent becomes inaccessible to the Indian Monsoons. Pine forests, cliffs and glaciers become the features of the region and the cultivable land becomes rarer still, creating circumstances for the shephard to compete with the agriculturist.

The Jamuna, the Sutlej, the Beas, the Ravi and the Chandra Bhaga alongwith their tributaries find their courses amidst the deep ravines and the green valleys of this hill region before they enter the plains.

The fauna is Indo Chinese. The high mountains divide the Indian fauna i.e. flying foxes, fruit bats, tree-shrews, mongoose etc. from palearctic fauna, the representative species of which are moles, watershrews, mouse-hares, maremots, musk deer and bharal.

The area is noted for ibex, thar, serow, goral, and bears both brown and black. The Kalpa valley (via Wangtoo 140 miles from Simla along the Hindustan-Tibet Road) is famous for the snow leopard, ghural and their other associates.

The valleys secluded and protected by the deep jungles and the high mountains experienced a continuity of a distinct civilization that kept stored up some of the most interesting remnants of a great historical value. It is here that we find innumerable vestigies of the ancient and later Hindu civilization right from the Mahabharata times.

The spoken language of the people is western Pahari deriving its origin from Prakrit and Sanskrit and is written in Hindi Devnagri script.
CHAPTER II

THE ANCIENT TRIBES

The quartzite implements found at Jammu and Kangra make us believe that the early man entered the Shivalak hills sometime at the end of the first Glacial period. We may also infer that this early inhabitation must have atleast extended to the area traversed by the Sutlej too, as it could not remain limited only to the site of existence of these tools.* But whether the same human race witnessed and survived all the ice ages and formed the later Himalayan races, referred in the Vedas and the other ancient records, cannot be said with any certainty, as all efforts to point out some link between the early man and earliest known races have so far led us nowhere; and the shape of the physical behaviour of the life during the early ice ages can be better

* Mr. Olaf Prufer is reported to have discovered quartzite implements at the Shivalak foothills near Nalagarh at the banks of the Sirsa river in 1951 while Mr. B. B. Lal claims to have found stone tools of the Sohan type in Kangra District at Dehra and Guler on the banks of the Beas and the Ban Ganga in 1955. Fossils of an animal (claimed to be the early man) who, perhaps lived on the trees have also been reported as found in the Shivalak hills. From this we have a fair reason to believe that life in this hill region did experience the two earliest stages of human evolution, which the historians term as the Paleolithic and the Neolithic ages, or in other words, it witnessed the first glacial and the succeeding three glacial and the two interglacial periods, which the scholars believe to have covered a span of about 6 million years of human existence. The Neolithic age is said to have been followed by the copper age some five thousand years hence. But it is difficult to agree with the suggestion that the human evolution took 60 lakh long years to reach a stage represented by the copper age when we can reasonably believe to have reached this atomic or the Sputnik age within a short period of 5000 years starting from the copper stage. I have therefore given only a passing reference to the period represented by these glacial ages.
imagined than said. We, therefore, start this account with the earliest known Himalayan races, which must have inhabited the region at one time or the other.

**DASAS**

The famous Divodasa-Sambra war account, which tells us the story of the Aryan advancement on the Indian soil is the main source of information regarding the Shivalak hills having been inhabited by a particular people called Dasas during the pre-Vedic period.

The Aryans, as it appears, conquered the early inhabitants, the Panies of the plains of the five rivers, who as the historians believe were responsible for the Mohanjodaro civilization, without much trouble.

But the hill people offered a strong resistance under the leadership of Sambra the son of Kulitara before they could be subdued by the invaders.* Dasas, along with Panies, asuras and vratyas are believed to have been the authors of Indus valley civilization and the origin of Shiva and Naga cults in the hills is attributed to the same tribe. The Archeological findings at Rupar (Shivalak foothills) provides a further proof to this belief.

From the Rig Vedic text the Dasas appear to have been a much advanced community at that remote period. They knew the art of building forts. They were an organised society. Divodasa had to destroy 99 forts before he could kill Sambra somewhere in the High Himalayas. Chamuri, Dhuni, Pipru, Shushna were the other Dasa chiefs, who put up a strong resistance. Dasas had an immense wealth with them and they were very well equipped for fighting. Sambra, though it appears to be the name of the Dasa king

* गिरेदास सम्बर हनुमणो दिवोदास स्वामिस्वति
  .....तव दतायव सम्बरस्य पुरोजजन्या प्रतीमिन्स्यो
  .....उत दासं कौकिसरं बृहतः पर्वता दधिः।
yet some of the scholars believe that Sambra was the name of the tribe itself. They have further tried to qualify them of their being of Sumerian origin. Sumerians, they say, came to be known as Cimberies as they advanced as a race towards the Baltic region and their counterpart who shifted towards the Himalayas, perhaps, came to be regarded as Sambras. The Cimberies later on got themselves called as Ginners in Scandinavia and their brethren in Himalayas came to be known as Kinners in the same manner as the Goets of Germany became known as the Jats of the Punjab.

But the viewpoint being much controversial, we recognise Dasas only as the earliest known masters of this hill region.

The Dasas were then gradually accepted into the Aryan fold due to the constant efforts of Rishi Vishwa Mittra, the Rig Vedic sage, though Rishi Vashishta, the other great sage was against it.

**KINNERS**

Kanners, who find no reference in the Rig Veda, became known soon after and continued to be remembered even upto this date. The following passage out of the preface which Shri Asok Mitra wrote for my book on Kinners will prove to be quite enlightening in this context:

“What kind of strange persons are they? This is almost what the word means in Sanskrit. Countless sculptures have immortalised them, the frescoes of Ajanta have done them honour, the Mahabharta and Kalidas have written about them in immortal epics. Kinners have been painted in Tune Huang. The Chinese, the Japanies, the Mongolians and the Tibetans have painted them in their banners coursing as always the human beings of the upper air, makers of heavenly music.”

Rahul Sankrityayana believes Kinner or the kimpurusha as the bad name given to the enslaved and defeated
Dasas. The Kinners are believed to have inhabited the inner Himalayan terrain right from the Ganges upto Chandrabhaga till the Gupta period. These days, however, Kinner population is limited to Kinnaur District only. Kinners, who have even been identified as heavenly minstrels in Indian Myths, still hold up their tradition.* In his famous book ‘Kumarsambhava’ Kalidas remembers them thus.

“उदनास्यता मिच्छैंति किन्नराणां तान प्रयायित्वा भिन्नोपगान्तुम्”

KIRATAS

Kiratas have been mentioned as one of the low caste people along with Kaivartas and Chandalas in the history of Kashmir. According to Kalhana they lived in jungles in a primitive stage. Mahabharata characterises them as Girigevaranivasina. Bhima met them when he left Vedeha on his victorious march towards the eastern region and subjugated seven Kirata kings. Nakula had also to face Kiratas on his track when he conquered the west. Arjuna was challenged by a Kirata when he was marching towards the north. This clearly shows that the Kirata tribe was spread over almost whole of the Himalayan terrain during the time of Mahabharata. The Kiratarjuniya classics of Bharvi is woven round the historical battle that the Kirata king gave to Arjuna. Kiratas have been listed with the Yavanas, Yakshas etc. who inhabited the frontiers of India.

They lived on fruit and roots and dressed in skins of animals. The knife, their popular weapon like the Nepali Khukari was most dreadful.

Later on the Kiratas came to be known as ‘Mauvaries’ in Nepal while they were known as ‘Mavies* or Mauvanas’ in the region traversed by the Jamuna and the Sutlej.

* To the Vedic Aryans they were known as Mayavies i.e. the people who knew witch craft.
NAGAS

Nagas or the worshippers of serpents, who later on established forceful settlements under Vasuki, Kali and Takshaka as their kings during the Mahabharata period, seem to have inhabited the Himalayan region at one time. The Naga cult, much prevalent in these hills owes its origin to the same tribe. We find them flourishing in the plain even during the 3rd century A.D. under their king Bharva Naga.

KHASAS

The Khasa settlements extended from eastern Turkestan over Kashmir to Nepal and Assam. According to Pliny, a Roman historian (79 A.D.), the Khasas lived in between the Indus and the Ganges.

The Dasas as they fled towards the inner Himalayas on being defeated had to face the influx of Khasas, a new tribe to them, which was advancing towards the Indian plains from the Pamir side. They were the people who gave the name to Kashgar and Kashmir. The Kashas were a stronger tribe, who very soon got an upper hand on the Kinners or Dasas. The racial movements across the Himalays witnessed then a process of assimilation; and with lapse of time the Khasas as also the Kinners or Kiratas were accepted as a part of the Aryan population itself. Manu recognised Khasas as Kshatriyas. Grierson, the famous philologist, also suggests that the earlier known Indoaryan or Aryan inhabitants of the Himalayan tract were the Khasas who spoke a language akin to the Pishacha language of Hindukusha.

* शनकैश्च स्रिया लोपाद द्रममा: श्रावण्य जातया: 
   द्रष्टवत्वं गता: लोकोऽव्रणादशेषेन च 
   पौष्पकाष्ठो द्रविडा कम्बोजा यवन: दक्ष: 
   पारदः पहल्वः चीना: किरता दर्दः खशः: 
   —मनु.
According to the "Kedaro khas mandla" saying, the Khasas populated the Himalayan region known as Kedara i.e. the area extending from the Kali river to Jamuna.

The Khasas played significant part in the Mahabharata also. They fought against Satyiki, the Pandava ally. They presented piplika swarna at the Yajna performed by Yudhishthira. D. N. Majumdar, as a result of his field investigation reports that Khasas of the present population in these hills represent both the Rajputs and the Brahmins who very often intermarry among themselves. This shows that both the communities belong to the same ethnic stock and that they have similar culture and a similar origin, inferring thereby that the Khasas were taken into the Aryan fold completely at some later date.

PISHACHAS

According to Grierson, Pishachas, consumers of raw flesh, were the inhabitants of northwest frontier of Gilgit, Chetral and Kafaristan where cannibalism, eating raw flesh once prevailed. Dr. Hoer holds the Pishachas to be of Aryan origin who inhabited the north frontier and the adjoining Himalayan tract and were closely connected with Khasas, Nagas and Yakshas. Pargiter agreeing with Grierson observes that the character of Pishachas as demons or goblins was a later perversion of their real nature. The existence of Pishachi Prakrit also testifies its speakers as none but human beings. Very much akin to the Pishacha tribe there was one more tribe known as Rakshasas which finds repeated reference alongwith Nagas, Yakshas and Kiratas.

YAKSHAS

Yakshas are known to have been endowed with mysterious super-human powers and are worshipped as Jakkhas by the hill people over here. They have been characterised as the tree gods also. At the same time they find mention in the ancient books alongwith the Nagas, Kinners and
Gandharvas. From this we arrive at the genuine conclusion that Yakshas were a small but much stronger tribe whose settlements were limited to inaccessible thick jungles at some most remote period. The encounter of Yudhishthira and his brothers with a Yaksha is quite well known to us.

**SOCIAL AND POLITICAL CONDITIONS**

It has been found difficult to ascribe a particular region to one type of tribe. As the tribes in the beginning were not politically organised on a large scale, they could not stick to one place. They were, therefore, moving sometimes compelled by other forceful contemporaries and sometimes in search of better resorts which could promise them food, water and security from enemies at the same time. Almost every part of the Himalayan tract has, therefore, been providing shelter to almost every type of tribe after the Dasas were made to quit the Shivalak hills by the clan of Divodasa. Dasas were the only tribe who till that time had an indisputable claim to a particular land. Khasas later on proved to be much stronger both in number as well as physical strength and laid a definite claim to a particular region which extended from Kashmir upto the Kumaon hills. People from other tribes who continued to live or move about in the Himalayas thereafter did so by accepting their superiority.

The transmigration of the tribes was in form of small groups, the earliest contemporary form of which has been characterised in the Vedas as the Jana, which signifies the same sense as a clan. The khasas too were not an exception to it. The Kunindas as such appear to be the particular group of Khasas who formed later on an important republic in the area of the Ravi, the Beas and the Sutlej.

On the evidence of the Rig Veda we find the earlier Indian Society divided into families, gramas, Visas and Janas. A collection of gramas, formed a Visa, with the Chief known as Visapati. A closely knit association of
Visas then formed a Jana or a tribe, which had its own Janpati or a king. The Visapati or a Janpati was either elected by mutual consent or a stronger Gramani (the head man of Grama) got himself recognised as Visapati, and so on.

That the life in this hill region also experienced the same social and political developments is further explained by the traditions maintained by these people even up to this date, with the only difference that with passage of time as the office of Thakur or Raja became hereditary, the Devta, Deo or the Village-God took the position of a Gramani, in whose name the Panchayat of the Devta exercised power over the constituent families of the social unit.

The society during the vedic time was not settled. This is confirmed by the Rig-Vedic text, where we find no reference of a king of a particular area. The king has been announced as the ruler of the Bhartas, the ruler of the Panchalas, etc. The notion of a territorial state was, therefore, a later development, to which we shall refer in the next chapter. The same is, therefore, true about the hill society, which was mainly pastoral. Cows, goats, sheep, asses and dogs were the usual domestic animals. The dog was used for hunting and for keeping watch at night. Milk, fruit, roots and meat must have formed their usual diet. The intoxicating drinks must also have been in use as we find the practice so common in case of the Vedic Aryans.

---

1 अपामुख्ये महिष्या अगम्यत विशोः
राजानमुपत्त्वं जन्मित्वं || 811

2 सहस्त्रादि ग्रामणीन्म पिन्नेन्तु || — कृष्णवेद
6/9 कृष्णवेद

3 Malana, a Village in Kullu, which remained completely secluded since time immemorial, presents a striking example of the age old social behaviour of the hill-folk.
The Vedic Aryans are believed to have known the use of wool clothes. We can infer, therefore, that the hill people were also skilled in the art of spinning and weaving at that time. The animal skin was the other via-media to cover up the nakedness.

Dancing must have been the earliest favourite pastime of these tribals, which tradition they still maintain. The earliest inhabitants seem to have had some Taboos also as is suggested by the names ‘Ashvamukha’ ‘Haya greeva’ attributed to them by their earliest contemporaries.

This clearly suggests that these people used to put on the masks of the animals when they went to war. In the Bhotia war dance the practice of covering heads with the animal-horns is still current.

‘Ishanu’, ‘Nishang’, ‘Varm’, ‘Kavach’, ‘Parshu’, ‘Rishti’, ‘Dhanush’, ‘Bashi’ etc. were the chief war weapons which find mention in the Rig Veda. Naturally the hill people also knew the use of these weapons. The Bow seems to have been the main weapon. The arrow had a reed shift, the tip of which was either of horn or metal.

That the hill ladies were also trained for and took part in the wars is also testified by a reference in the Rigveda*.

Whereas polygamy was not unknown, not a single passage in the Rig Veda seems to refer to polyandry being practised among the Aryans at that time. But fraternal polyandry, instances of which we find so often among the various tribes and people of the cis-Himalayan region seems to be quite an old tradition kept up by these people who have for long been leading a secluded life. Whereas some scholars hold the Dravidians responsible for this practice,

* भ्रमणिडालं आयुष्यानि चः किंमाकर्म्भ्रत्ता अस्य सेना || ६ || ५/२०
some nail it down to the Tibetans while scholars like D. N. Mujumdar believe with no doubt that the Indo-Aryans who settled in the cis-Himalayan region did practise this form of marriage. The fact that we still find no resistance expressed in words or in deeds against this practice in the region of the upper Sutlej and the Ravi even today, makes us believe that it was certainly the way of life of the people of this area for ages together. These days the practice is prevalent only among the Kinnaur people and the tribes of Chamba Lahul and Pangí, which may suggest that they inherited it perhaps from their immediate neighbours, i.e. the Tibetans with whom they have been in close contact for ages; and the practice might have been the Mongolian trait originally.

According to the custom, a man was required to share his wife or wives with his brothers. The property was owned or inherited by the elder brother only and the younger brothers were his copartners, who could claim no ownership; the immovable property and the lands were, thus, never divided among the brothers.
CHAPTER III

CHRONOLOGY

The greatest problem, which a student of ancient Indian history has to face, is in respect of Chronology. No doubt some chronological figures occur in our ancient records, but the systems followed by different writers differ from each other and with no particular reference by them as to which system they were following. As a result we get no two accounts regarding one incident or reign agreeing with each other from chronological point of view.

An inscription of Pulkeshin II (seventh century A.D) places Mahabharata War in 3102 B.C. which is also confirmed as the starting point of Kaliyuga according to the astronomical school represented by Aryabhatta. But according to Kalhana and Varahamihira, the Mahabharata War took place 653 years after Kaliyuga i.e. in 2449 B.C.

In the hills, the tradition accepts the three Samvatas or eras i.e. the Saptrishi kala or the loka or laukika kala, the Saka Samvata and the Vikrami. But it is the first one which finds repeated mention in the official or the historical records. As contended by Dr. Buhler, the Saptrishi year begins with Chaitra Sudi, 1, and its length is regulated by the customary mixing up of Chandra and Saura manas.

The Saptrishi era is believed to have started when 25 years of Kaliyuga had elapsed. The relevant quotation given by Pt. Daya Ram to Dr. Buhler is as follows:

"Kaler gataih sayakanetrarvarshikh Saptrishivaryas trvidan prayatah loke hi samvatsara pattrikayam saptrishimanam pravadantisamtah."
"When (25 years of Kaliyuga had elapsed) the kaliyuga years denoted by the arrow and the eyes (25) had passed, the saptrishi era started. For in the calender in use, the virtuous declare the computation of the saptrishi to begin from that point."

The comparative relationship between these eras may be pointed out as thus: the Shak samvat 1886 or 1964 A.D, corresponds to Kali 5065 and to Saptrishi Kal 5040; to 2021 Vikrami and 1964 A.D. In other words the beginning of the Saptrishi era dates back to 3076 B.C. and that of Kaliyuga to 3101 B.C.

The Laukik Kala, in the Rajtarangini, has been briefly referred to by the ten and the unit digit only so that Rajtarangini was written in the 24th Laukik year which in fact denoted 4224 years of Saptrishi era.

Now according to the popular belief that Kaliyuga started just after the Mahabharta was fought, we have a reason to believe the information contained in the inscription of Pulkeshin to be almost correct.

Some of the historians, however, differ in respect of the time of Mahabharata. On the basis of a Puranic tradition about the number of kings between Krishana and the coronation of Mahapadma Nanda, Pargitar believed that Bharata War took place in 950 B.C. 26 reigns are stated to have intervened between these kings. Allowing 18 years on an average for the reign of each king and adding 382 to that (the latter being the B.C. year of coronation of Mahapadma Nanda) he got 950 B.C. as the year of Bharata war. But the conclusion of Pargitar is contradicted by a similar reference in the Puranas. It is mentioned that there elapsed a period of 1015 years between the birth of Parikshit and the coronation of Mahapadma Nanda. Now adding 382 to this number we get 1397 B.C. as the time of Parikshit or that of the Mahabharata War, which calculation has been
considered as reliable by R. C. Mujundar and others. Manu is believed to have been 95 generations before Bharata. Keeping 18 years on the average the period of each generation, A. D. Pusalkar gets roughly the year 3110 as the time of Manu or the great flood recorded in the Shatpath Brahmana. According to him the start of Kaliyuga coincided with the great flood.

But this supposition proves to be wrong if we keep in view the universally recognised Harrappa period to be 2800 B.C. If 3110 B.C. denotes the period of great flood, which marked almost the end of civilization on a greater part of the globe, we cannot imagine a great civilization like that of Harrappa taking shape within 200 years of that complete disaster on the very site of its occurrence at that remote period, when there were no machines.

Colebrook believes that the Vedas were compiled in their present form by Vyasa a contemporary of the heroes of the Mahabharata some time during the 14th century (Asiatic Researches). According to Wilford the end of the Great Bharata war took place in 1370 B.C. (Asiatic Researches Vol. IX). Hamilton considers Sri Krishna to have lived somewhat later or in the 12th century before our era (Genealogies of the Hindus, Introduction, page 24).

In view of the above discussion, and the important suggestions contained in Rajtarangini, however, we have a fair reason to have faith in the genuineness of the Saptrishi and the Kali eras and the natural inference thereof that the Bharata War took place at least 3000 years before Christ. Manu, as such, must have flourished some 5000 years before Christ, which period we may suppose to be the flood time also. There is an important suggestion in Rajtarangini that 2268 years had elapsed since Kashmir was first populated by Kashyapa, the son of Marichi at the end of the Deluge (Apoplavana), when Gonanda, a contemporary of the Mahabharta Heroes, ruled over that land. If we add 2268 to
2449 (the latter being the B.C. year of Mahabharata according to Kalhana) we get 4717 B.C. as the year of the end of deluge and it appears to set aside most of our doubts regarding the time of Manu, the flood time and the period of Mahabharta.
CHAPTER IV

THE AGE OF JANPADAS

Soon after the Khasas were accepted in the Aryan fold as pointed out before, they appear to have taken to the Aryan way of life, which of course was not much different in principle except that it was organised and much superior and advanced as compared to the social and political behaviour of other contemporary tribes and people.

The ancient tradition in the hills is that of the petty chiefs, who at that remote time were known as Thakurs, whose descendants to this day are known by same title.

Thakurs were the masters of their particular territory which was known as a Thakurai. Some Thakurs at times were under suzerainty of a superior ruler, who was known as a Rana. The territory of a Rana was called Ranahun. The boundaries of these Thakuraies and Rana-huns were liable to constant change according as each ruler proved superior to or yielded to another force. Whole of the Himalayan region traversed by the Yamuna, the Sutlej, the Beas and the Ravi thus appears to be divided in many such small states from a very early time.

The titles Thakur and Rana have been hitherto creating confusion as regards the origin of this type of tradition as these words appeared to be foreign. But if we compare this political set up with that prevalent in contemporary India at that time we are left with no doubt that it was quite in accordance with the Indian way of life. Our oldest tradition finds the Jana as referred to in the Vedas, deve-
loping into a number of individual units known as Kulas. The association of ruling families or Kulas formed the Kshatriya tribes, which wielded political power and were known as Janpadines as testified by Panini (IV. 3100). In Vedas, only the Jana finds the repeated mention while the word Janpada or Janpadin finds no reference there. It infers that the tribes at that period had not settled at one place but with the growth of independent families the Janas came to be tied down to an abode called abhijana according to Panini and the territory of the Jana was known as Janpada. The Thakurs, as such, were none else but the ruling Kshattrya families and Rana was the title conferred on the head of the small Janpada. Word Thakur seems to be of local origin and Rana is nothing but a perverted form of Rajanya or Rajanaka, which we find mention in the Ashtadhyayi. It seems, therefore, to be established that the earliest traditional organised political or social life in these hills is that of Janpada type; and the area being inaccessible to a greater extent the same type of organisation continued up to a much recent period.

There is much truth in the suggestion of certain ruling families who trace their origin in a much remote past, and our conception is further confirmed as we find particular reference about the hill Janpadas recognised by Panini, to which account we devote our attention now.

Trigarta, Kalakuta, Kulinderine, Kuluta Audumbra and Yugandhara were the principal Janapadas who established their settlements over and around this hill region.

**TRIGARTA**

Trigarta stood for three valleys of the rivers Ravi, Beas and Sutlej, which constituted a confederacy of six Janapadas and was, as such, known as a Sangha with the name Trigarta Shashtha. According to Panini Trigarta Shashtha was the Parvata Ayudhjivina type of Sangha of the Vahika country. Sangha represented a more civilized and much
advanced society as compared to the Puga and Varata Janpadas. Some constituents of a Sangha could, however, be of a Puga or Varata type also as, some-time, even on the transition of a particular people from the Varata stage to that of a Sangha, pockets of Varata type continued to exist. Trigarta, as suggested above, was split up into a number of states and according to the Kasika their names were Kaundopartha, Dandaka, Karaushtaki, Jalami, Brahmagupta and Janaki*. Brahmagupta may be identified as Brahmpura or Bharmour. Jankies are mentioned in Mahabharta as the associates of King Susarma. The others, however, remain unidentified. The constituents of Trigarta seem to be both ekakrita and srenikrita or the republics and there are legends to prove that some places in this region were inhabited by the Varatas also. Hatkoti or the Roharu tehsil region in upper Mahasu and Bilaspur District as a whole are such examples. Varata in this context however need not be confused with the particular king of Mahabharta. It was, perhaps, this Ayudhjivina janapada of Trigarta, afraid of the might of which, the army of Alexander the Great refused to move across the Beas. As reported by Hutchinson, Badri Chacha, a poet at the court of Muhammad Tughlak, confirmed it as he said. "The fortress has preserved its honour as so impregnable that neither Sikandar nor Dara was able to reduce it." Even if we allow margin for the poetic imagination, the fact stands that the Greek forces stopped and would not cross the Beas, like a horse, who having seen a leopard in the bush ahead would not take a step further. The popular Thoda and the war dances of the hill folk also point towards their Ayudhjivina tradition.

**YUGANDHARAS**

Yugandharas occupied the region of the upper Jamuna viz., the greater part of the area that fell under the erstwhile Sirmur State. It was an avyava Janpada. Panini

* V. S. Aggarwala - India as known to Panini
A Khasa Couple
6 War Dance

7 The Lakshmi Narayan Temple (Chamba)
refers to this term in sutra IV.1.173. Kasika mentions six Avyavas of the Salva state viz. Audumbra, Tilakhala, Madrakara, Yugandhara, Bhulinga and Sardanda. It seems that the Avyavas were citizens who got detached from the main body and settled in the territory belonging to other janapadas as an occupying colony where they enjoyed all the privileges of the new state, but considered themselves at the same time to be part and parcel of the parent state. Thus they were the Salva people of Yugandhara like the Athenian people of Imbrosia in case of Athenian democracy. Dr. V. S. Aggarwala locates Yugandhara in Ambala District between the Saraswati and the upper Jamuna, where Jagadhari, according to him, is a relic of the old name.

KUNINDAS OR KULINDAS

Ptolemy (87-165 A.D.) recognised the Kulinda country to be much extensive one, which included the lofty mountains which formed the source of the Beas, the Sutlej, the Jamuna and the Ganga. According to the Mahabharata the Kulindas were colonising the area near the Shalda river. Altekar believes the Kunindas to have formed an alliance with the Yaudheyas, later on, which shows that both the Janapadas bordered with each other or they were very near to each other. Dr. V. S. Aggarwala recognises Kalakuta as a part of the Kuninda janapada and Kalakuta he says were settled somewhere near Kalka. From this we can easily infer that the present Mahasu District formed a part of the Kuninda country.

From the distribution of Kuninda coins, it appears that they were occupying the area at the foothills of the Shivalak range between the Jamuna and the Sutlej and the land between the upper Sutlej and the Beas. Amoghabhuti, perhaps a king of Kunindas finds mention in the Indo-Greek module of their coins which are both in Brahmi as well as Kharoshti legends. There is another type of Kuninda coins
which are very much like the Kushana copper coins and bear the figures of Siva or Chhatreshwar mahatmanah.

The view that Amoghabhuti founded his kingdom on the ruins of Indo-Greek empire about the end of the 1st century B.C. does not seem to have much substance in it as we cannot believe that the area occupied by the Kunindas did at any time come under the Greeks. The Indo-Greek module of coins may however, point to the extension of his empire which might have included some of the lands which were once under the Greek influence. Chhatreshwara coins appear to be of second century A.D. which is the time of the fall of the Kushana Empire. Kunindas therefore appear to have lived and experienced power in this region right from the time of Mahabharata upto the appearance of Rajput clans with which they got assimilated later on.

**AUDUMBRAS**

The eastern portion of the Kangra District is believed to have been once the seat of the Audumbra settlement. Hoshiarpur and Gurdaspur Districts were also included in the Audumbra region. We find the earliest Audumbra coins issued in the name of Mahadeva indicating “Bhagwato Mahadevasya Rajrajasaya”, in Brahmi as well as Kharoshti legend.

Audumbras were well-known traders of their time and their trade was mainly with the central Asian countries. Dhara Ghosa, Siva Dasa and Rudra Dasa were perhaps some of the Audumbra kings who find mention in some coins. Ketumbra clothes of the Adumbras were known for their beautiful embroidery.

**SOCIAL AND POLITICAL CONDITIONS**

Each Janpada was free to choose its form of government. A Janpada was free so long as its independence was respected by the neighboring Janpadas. Every Janpada had its own language and local gods. Like the Greek cities
which were identical with the Janpadas, here too existed a close connection between the political organisation and religion. Homage to traditional Chaityas, Yakshas and Nagas was obligatory on all. Janpada, as such, was not merely a territorial or a geographical term. It signified, in fact, a social, cultural and political phenomenon. The local gods of the hill-folk point towards the same old tradition. There are instances to prove that the Ranas over here have been ruling in the name of the god in which the people of the principality had much faith. In Bashahar state, work used to be carried on by orders of Bhima Kali. Raja worked for her while she was the true ruler. In the same way sovereignty of Kumarsen was vested in Ishwar Mahadeva and it was he who installed every Rana on throne. A challenge to the powers of the god of a state was a challenge to the state itself and the Ranahuns or the Thakurais took to arms in the name of their gods only. The Devatas or the Deos of the different states had the same relation to each other as the ruling families of the states had.

Mahabharata narrates the story of the valour and glory of the Trigarta kings. They had immense gold wealth and man power. Susarma, the chief of the confederacy was an embodiment of strength. Only Arjuna could defeat him after a long drawn battle. Susarma had earlier won so many battles against many other Janpadas. He is also known to have conquered Virata king of the Matsya desha. The traditional history or the Vanshavali of the Kangra chiefs places Susarma in the line of Katocha kings. Bhumi Chandra is said to be the founder of the Katocha dynasty.

It is also evident from the Mahabharata account which characterises Susarma as a Maharathi, that the people of the hill tract were specially trained in warfare and knew the use of sword and arrow while riding on horses and chariots.

The other important hill state adjoining Trigarta was that of Kuluta which finds reference in Ramayana, Vishnu
Purana and Rajitarangini. Kuluta has been recognised as Kullu state of Punjab.

In the case of the ancient Indian republics, there were no electoral lists of qualified voters and there were no periodic elections.

The sovereignty in these republics was vested in a large central assembly, whose membership, as in case of Yaudheyas, could be as high as 5,000. It is likely therefore that the headmen of the villages must have been among the members of the privileged aristocratic families, who were very jealous of their rights and powers, would elect the members of the executive, as well as the military leaders of their own parties. On the basis of the Buddhist literature we may infer that the Central assemblies of the republics controlled foreign affairs, entertained ambassadors, considered their proposals and decided the momentous issues of peace and war (Altekar's state and Govt. in Ancient India).

The Executive, generally speaking was under the complete control of the central assembly. From a reference in the Mahabharata we find Shri Krishna, who was the President of Andhaka Vrishni State complaining to Narada that he was not the master but the slave of the Central Assembly.

In the case of Gana, Sangha or a confederation, the executive constituted of a definite number of members, according to which each Sangha was known as the word Trigarta Shasta suggests the number of members of the Executive of the confederacy. Gradually the posts of these members became hereditary and the Rajanayyas became hereditary states. The President of the executive council was the Sanghapati or the president of the Central assembly of his own Rajanaya or Gana. It was the consciousness of a clan origin which played a greater part in the formation of
Janzudas. The Common origin was the binding force and responsible for unions of such republics.

In absence of adequate reliable data we cannot state in details the exact constitution and working of the hill republics, yet what little we learn from the Mahabharata or other texts, make us believe that the states at that time were fairly efficient and prosperous.

Dr. Jayaswal has attributed the eclipse of these republics to the Gupta imperialism. Samundragupta, he says, killed the free spirit of the countrymen by destroying the Madras and the Yaudheyas and many others of their class. But, as Altekar contends, their independence had already been eclipsed under the Maurayyas and the Kushans, but they emerged as republics once more at the decline of the said imperialism for a time. The only reason for disappearance of this political pattern is therefore the fact that gradually the republics passed into the hands of hereditary presidents, who were military leaders and claimed royal titles like Ranas and Rajas.
CHAPTER V

"THE IMPERIAL AGE"

The Janpada pattern of society continued to function undisturbed till the advent of the Mauryan era with which the first Indian Empire came into existence. This was in fact a natural development in the social and political set-up. The Greek invasion of India under Alexander the great, perhaps made it clear to the Indian statesmen that a central paramount power was essential in order to safeguard the borders of the Bharata Desa and to establish peace inside. Under the guidance of Kautilaya, the great Indian thinker a successful effort was made to bring all the Janpadas under one banner. This resulted in the establishment of the great Mauryan empire which undoubtedly took into its fold all the Rajanyas of these hills. The rock-edict of Ashoka at Kalsi bears proof to this fact. A similar evidence may come forth if a proper survey of the old relics like Sarmauri Tal etc. is made.

From Mudra-rakshasah we learn that Chandragupta Murya made friends with Parvatka, the king of this Himalayan region, who lent him Kiratas and Khashas who were considered to be most suited for army as fighting soldiers. It is pretty certain, therefore, that the hill chiefs were allied or were tributaries to the superior Mauryan power.

A word about a "Raja" here. Raja was either the head of the confederacy or a Rana could also earn this title by annexing other janpadas. Raja could also be a representative of the empire appointed by the emperor himself.
Archeological finding at Kangra prove beyond any doubt that whole of this hill area remained under Buddhist influence. The Kanihara\(^1\) inscription, which according to J. Ph. Vogel dates back to 2nd century B.C. mentions the foundation of an arama, a Buddhist Monastery, by a Krashyasa in a mixed Brahmī and Kharoshti legend. The Pathiar\(^2\) inscription records the formation of a temple by Vayula\(^3\). This too is in Brahmī and Kharoshti script and dates to 2nd century B.C. Ruins of a large Stupa, the circumference of which appears to be more than 800 feet has been found at Chetru, situated at a distance of 5 miles from Nagarkot. An inscription in the character of 5th or 6th century has also been found on a pedestal from which the image is perhaps missing, in a stone temple near Cheri, which is situated 8 miles east to Nagarkot. Mr. H. L. Shuttleworth discovered a group of fifteen rock cut temples at Masrur, some 12 miles from Nagarkot. Mr. Hargreaves believes these temples as belonging to 8th century A.D. The rich carvings of these monuments speak of the high skill of the people responsible for their construction.

According to Huentsang there were 20 aramas or Budha Shrines and Viharas at Kangra, where he stayed during the spring months in 635 A.D., when the king of the state was an ally of Harsha of Kanauj.

From the above therefore, it is quite evident that Nagarkot or Kangra, and as such the whole hill region around it, did experience the influence of the central Buddhist Power during the Mauryan & the Kushan Period and that of the Gupta and the Imperial Kanauj later on.

There is an ancient palace dating back to two centuries before the Christian era at Makraha in Kulu. It is remarkable for its wood carving, it shows that it was the work of

---

1 Kanihara is 4 miles from Dharamshala on the Chanru river.
2 Pathiar is 9 miles from Kanihara.
3 Supposed to be some Kushana King.
some highly advanced civilisation. The civilisation of Makraha must not have been very different from the people inhabiting the adjoining hill region of Mandi or Mahasu today where wood craft skill of a high order is testified by the architect of the old temples, the antiquity of many of which still remains to be ascertained.

We get a valuable information from the travel accounts of Huentsang in respect of a state ‘Sulokina’ 400 li to the north of Thanesar, which, according to Cunningham, must have comprised the hill states of Sirmur and Garhwal lying between the Giri and the Ganges.

The kingdom of Shrughna, according to Huentsang was 600 Li or 100 miles in circuit. On the east it extended to the Ganges and on the north to a range of lofty mountains, while the Jamuna flowed through the midst of it. The capital is stated to be 20 Li in circuit and bounded on the east by the river Jamuna. There were five Sangharamas with about 1000 priests. There were 100 Deva temples. To the south-west of Jamuna was a Sangharam outside the eastern gate of which was a Stupa built by Ashoka Raja. Cunningham has identified this capital town with Sugh a village near Jagadhari. His account runs as follows:

"The village of Sugh occupied one of the most remarkable position that I have seen during the whole course of my researches. It is situated on a projecting triangular spur of high land and is surrounded on three sides by the bed of the old Jamuna which is now the western Jamuna canal. On the north and west faces it is further protected by two deep ravines so that the position is a ready made strong-hold. In shape it is almost triangular with a large projecting fort or a cita-del at each of the angles (Dayal Garh and Anandpur stand on north and south east cita-del sites now and Sugh occupies the west position). Each of these forts is 1500 ft. long and 1000 ft. broad and each face of the triangle which
connects them together is upward of half a mile in length”. The capital Sugh, according to Huentsang was partly in ruins, but General Cunningham on account of coins of a later period found there, believes that the town was occupied down to the Mohammedan conquest.

If we examine these findings of Cunningham keeping in view the details of the account of Huentsang and the old relics we find at Sarmauri Tal, the old capital of Sirmur state, which got ruined completely sometime round the tenth century, our opinion tends to shift towards the possibility of the latter being identical with the capital of Huentsang’s Sulokina State for the following reasons:—

i) Sarmauri Tal appears to be as old as the Mauryan period whereas Sugh does not.

ii) Sugh is situated at a point from where should start the boundaries of the state. Generally the capital used to be inside the territory and not on the boundary line.

iii) Sugh is only 34 miles from Thaneswar whereas Huentsang mentions the capital or the state to be 400 Li or about 70 miles from Thaneswar Sarmauri Tal does fulfil this condition.

iv) The only proof on which Cunningham bases his findings is the coins found at Sugh and from that too he concludes that the town must have been occupied to a much later date, which is quite in contrast with what Huentsang said.

v) Forts and cita-dels mentioned by Cunningham at Sugh find no reference in Huentsang”s account, while there is a great possibility of Sarmauri Tal having been the site of Sangharamas and Deva temples.

From the description of Sangharamas and the Pillars built by Asoka Raja, it is evident that the present
Sirmaur district of this Pradesh formed an important part of the Mauryan Empire.

Word Sulokina is suggestive of its identity with Shring Na or Shring Nag, the ancient state which included in its territory the district of Jaunsar Bawar, the Dun Valley and the adjoining hill area, which became a part of Sirmur state later on. We find mention of Shring Nag state in the travel account of Forster (1780), who happened to pass through the state on his way to Sirmur, from Muradabad.

**Kullu**: According to Huentsang Kullu state was about 300\(^1\) li in circuit and surrounded on every side by mountains. The capital was about 14 or 15 li round. The lands were quite rich. Flowers, fruits and medicinal plants were in abundance. He mentions people to have been suffering from goitre, which disease is still very common with the hill people of this region. The people of Kuluta, he says, were regardful of justice and bravery. He also mentions Laulo (Lahul) and Ladakh (Moloso; or the red land on account of the appearance of the land surface) situated to the north of Kuiloto or Kullu.

Chamba, which as a state under a Raja came into being during the 6th Century, continued to be a Janpada under the name of Brahmgupta or Brahmmpura during the Mauryan period as is testified by Panini, under the Trigartshashta confederacy. Panini particularly mentions a tribe by the name Gabdika, which Dr. V. S. Aggarwala

---

1 According to Budhist records a yojana, regarded to be a days march for an army during those days, was equal to 16 li or 8 krosas. In practice, however, a yojna was considered to be equal to 30 li. It is not clear if the calculations of Huentsang are based on the first or the latter formula.

An approximate relation between a Krosa, a li and a mile can be shown as thus:

Krosa = 500 Dhanus = 2000 Hastas = 5000 feet, 2 Krosas or 4 lis = 1 mile.
has identified as the well-known Gaddi tribe of Chamba-Bharmaur.

Huntsang also appears to be speaking of the same Brahmpura when he refers to a kingdom of this name which according to him was 400 li in circuit, had mountains on all sides and was 300 li or 50 miles to the north of Matipura on the Jamuna. But if we believe the latter to be somewhere near the present Hardwar, as suggested by Cunningham, our supposition becomes baseless as the distance between Hardwar and Bharmaur is much greater.

Cunningham, therefore was led to suggest Brahmpura to be in Kumaun. But Mr. Goetz and Dr. Aggarwald find it impossible to identify Brahmpura with any archaeological site in Kumaun.

We have also to take into account the position of Swarn Gotra or Swarn Bhumi, which according to Huntsang and Varahmihiira was to the north of Brahmpura. Swargotra was perhaps Sarthol, the gold bearing land of the Tibetans, which is situated to the East of Rudok and north of Brahmpura or Bharmaur in Chamba... Sarthol, which still continues to be the source of gold in Tibet, was known to the Tibetans and the Indians from very early times. The principal trade route from Sarthol to India was also along the Sutlej. Just possible it was the same source as from which the Khasas of the Himalayas took gold to be presented at the Yajna of Yudhishtir. Bharmaur (Chamba) has a greater claim therefore, to be recognised as Brahmpura of Huentsang2 also. But a li in that case also must prove to be near about half a mile as against 1/6 mile as suggested by Cunningham.

* The Chamba Vamsavali mentions Maru, the founder king of that state to have been at first a religious devotee, who married afterwards and accompanied by Jaistambhha, the youngest son of his, about the middle of the sixth century A. D., penetrated into the upper Ravi valley and having conquered that area from the petty Ranas founded the town of Brahmpura and made it the capital of a new state.
Brahdratha, the last Mauryan Emperor was assassinated by his commander-in-chief Pushyamitra in 183 B.C. But it did not mean that the empire broke up immediately. This in fact passed on to Pushyamitra who performed a great Ashwmedha, which indicated his imperial power.

THE KUSHANS

Yuchis, a barbarian tribe of Koarsu and Sinkiang were driven out from there by Giyu, the Hoon conquerer. They in turn drove the Shakas before them. The Shakas invested our north west frontiers in first century B.C. They were defeated and expelled later in 57 B.C. by Vikramaditya of Ujjain, who established an era which is still popular. The Yuchi, who by this time had come to be known as Kushana under their outstanding ruler Kanishka, who had turned Budhist, extended their authority upto Mathura. But as pointed out by Panikar, it may be emphasised that the Kushan empire in India meant merely the annexation of certain provinces for a very short time and not a conquest of a people by another. These events therefore had only a little influence on the life of the people of these hills. But that the area remained under the Kushans for sometime is testified by the coins of that period.

The Kushanas were defeated and expelled or absorbed by the constant efforts of Yaudheyas, who organised a national revolt to which Kunindas of these hills also contributed a lot. The Kunindas then formed a confed-eracy with Yaudheyas as Altekar points out.

Mohammedan historian, Farishta points out the political condition of these hills during the first century of Christian era. Ram Dev Rathor, a king of Kanauj, he says, invaded and conquered Kumaon hills and over ran the Shivalak as far west as Jammu fort. This expedition lasted five months during which period 500 petty chiefs were subdued. Rajas of Jammu and Nagarkot have been
mentioned specially. It clearly infers therefore that these 500 chiefs were none else but the Thakurs and Ranas of these hills. This event, however is not confirmed or denied by any other historian. Just possible it was during the period between the fall of Sungas in the first century B.C. and the rise of the imperial Guptas that this hill area fell into the hands of some Ramdeva of Madhaya desa, which fact might have been ignored hitherto by other historians on account of the fact as Panikar States that the glory of Samundragupta and his successors has obscured in a measure the great achievements of their predecessors, who not only expelled the foreigners from this land but also maintained the tradition which had been threatened by Kushan attacks.

Bharasivas of Bundel Khand had gained semi-imperial authority by this time. They are described as having performed ten Ashwamedhas, which was the traditional sign of imperial authority. Vakataka was then another power, with whom the last Bharasiva or Naga King, Bhairav Naga allied himself during the later 3rd century. But it, cannot be said with any certainty if any of these powers had their influence on this hill region.

THE GUPTA EMPIRE

Samundragupta is said to have subdued the whole of north India right up to Kailash and Man-sarover by a series of military campaigns.

The Gupta empire was organised on the basis of imperial provinces, frontier feudatories and subordinate kings of Vassal states within the empire. The hill region between Jamuna and the Ravi perhaps known as Katri-pura at that time and other republican tribes of the Punjab were left semi-independent, but obeying orders and tendering tributes.

The copper plate inscription of Nirmand temple in Kulu contains among others the name of a Mahasamant
Samundrasen. Sir Cunningham identified it with Samundrasen of Mandi Vansavali (1170) but according to Dr. J. F. Fleet, the plate cannot refer to a period later than the 7th century. Still it remains to be finally decided and just possible that a later research proves the Mahasamanta Samundrasen of the copper plate inscription as the Saka ruler of that name.

THE HOONA INVASION

The north west India passed into the hands of the Hoona invaders in the last half of the 5th century. Torman, the Hoona king, who established himself in the Punjab attacked Malva in 495 A.D. Earlier the Hunas had been kept engaged for more than a hundred years to this time on the frontiers of India and it had changed their character to a great extent.

As Panikar holds, Tormanā was no more a nomadic savage. He had turned a Hinduised frontier potentiate trying his hand on a decaying empire. His successor, Mihrgula was, however, one of the worst tyrants the history knows. But Baladitya Guptā the last Guptā king overthrew the Hoonas in a great battle in 528 A.D. and the so-called Hoona empire which hardly lasted two generations ended with it. To mark this event Baladitya erected an extraordinary idol of Gautama the Budha at Nalanda with an inscription that Kailasha was seen included in the Guptā Empire, proving thereby that for a time this hill region might have come under the sway of the Hoona kings and that the country was reclaimed by Baladitaya shortly afterwards.

THE KANAUJ AND KASHMIR EMPIRES...

Now follows the time of Harsha about which period we get the first complete picture of India from the travel account of Huentsang. Nepal and Kashmir, says the Chinese pilgrim, were in the empire of Harsha, which suggests that the intervening area between the two distinct regions viz., the area between the Jamuna and the
Ravi must also have formed a part of that singular unquestioned empire of north India. The period from 606 to 647 A.D., therefore marks the rule of Harsha over this hill region, which fact is further testified by Sulokina-State account of Huentsang referred to earlier and the account of his reception by the Jallandhra king who was king of Trigarta in fact. In his personal religion Harsha was a follower of Budha, but as in the case of other Budhist kings he remained a Hindu at heart. In his own books it is to Siva that he prays first of all.

Harsha died in 647 A.D. Panikar decries some foreign writers to have out of mischief attached much importance to a small incident which took place at that time, that it has been described as a Chinese or Tibetan invasion of India.¹ A Chinese envoy, Wang Huen Tse was in some manner insulted by the Governor of Tirhut a place in the Himalayas. The Envoy persuaded the Tibetans and Nepalis to take up this cause. The Nepalis and the Tibetans marched into Tirhut to inflict punishment on the rude Governor. "This totally insignificant event has been elevated by some historians as Chinese invasion of India." Rahul Sankritayan's supposition of Tibetan invasion of Kinnaur during this period might also have been based on some such unfounded belief of the foreign writers.

The Chinese pilgrim entered India from the northwest visited Kashmir and travelled down to Kanauj. Nowhere he has made any reference about the Chinese or the Tibetan invasion on the Indian soil.

After the death of Harsha the Maukharies of Kanauj gathered strength and established their authority over the Indo-Gangetic Valley very soon. Kanauj attained a glory which in no way was inferior to that of Ujjain and Patliputra. Kanauj kingdom touched Kailash in the north

¹ K. M. Panikar. Survey of Indian History.
and Kashmir in the west. Yashovarman one of the most well known kings of Kanauj re-established an imperial authority in northern India during the first half of eighth century, but his ambitions were restrained by the defeat he suffered at the hands of Lalitapida Muktaditaya of Kashmir in 733 A.D.

Lalitaditya (697-733) is known to have subdued Kannayakubja, and Bhavbhuti, the greatest poet of India after Kalidasa to have come over to the court of the conqueror. The king of Kashmir then conquered Kalinga and Bengal. Crossing over to north he conquered the Tibetan Bhotas “in whose naturally pale faces after being subdued, no (paleness) sign of anxiety was visible”. He is also reported to have subdued ‘Dassani’ thrice. According to R. C. Dutt, by ‘Dassani’, Kalhana, perhaps, meant Mohammed Ben Kasim the Turk who was trying to establish himself in Scind. Then again we read that to mark his conquests Lalitaditya obliged other kings to wear a symbol of subjection. Accordingly, the Trushkas (the Turks), Kalhana reports, used to clasp both their hands behind their backs and shave the front part of their heads.

We do not know for certain whether Kublayapira, Prithiviyapira and Sangrama-pira, who succeeded Lalitaditya maintained their imperial power over this hill region. But Jayapira, who ascended the throne in 754 A.D. is known to have annexed Nepal suggesting thereby that the hill area in between the Jamuna and the Ravi must have continued to be a part of the Kashmir Empire. Jayapira was a great patron of learning.

Dhruva, the Rashtraakuta king, invaded the Doab in 785 A.D. and acquired the supreme position of Lordship.

Prathiharas had an undisputed claim over Gujrat those days. Naga-Bhatta Pratihara, who resisted the Muslim invasion and drove them back to the sea, consolidated his power in Malva and Rajputana area. The Jain records tell
8 A Gaddi From Chamba
9 The Durga at Hatkoti
us that in 783 A.D, Vatsaraja Pratihara defeated the ruler of Kanauj and laid the foundation of the Gurjara empire, The Pratiharas now fully established at Kanauj exercised imperial authority over the area which included Punjab, Rajputana, Malva and Gujrat.

Nagabhatta II, who succeeded Vats Raja is described as Param Bhattachar Maharahajadhira. Parmeshwara, ie signifying the full imperial dignities.

The Gurjara Pratiharas of Kanauj can thus claim to be in the direct tradition of the Mauryans and the Guptas in being the superemene masters of this land between the Jamuna and the Ravi.

This was the period which left remarkable influence on the life of the people of this area, on which account we still find a great similarity between the way of life here and that at Rajputana. It caused a great confusion to scholars like Grierson who were some-times led to believe that Gurjaras perhaps of the hills invaded Rajputana and developed the Rajasthani tounge. According to Grierson, the Khasas who first occupied this area were conquered by Gurjaras who are now represented by Rajputs and also by Rao clan of the kanets. Later on these Gurjaras invaded Rajputana and developed the Rajasthani tongue there.

Dharampala (770-810) of Bengal, as a result of series of victorious military campaigns, also claimed supremacy over Bhoja, Matsaya, Madra, Kuru, Yavna, Yadu, Avanti, Gandhara and Kira, the kings of which settlements attended his darbar as vassal chiefs, although details and chronology regarding the expeditions of Dharampala are not known.* The empire of Dharampala was broadly divided into three parts. Bengal and Bihar were directly ruled by him, the Kingdom of Kanauj was a subordinate

* Imperial Kanauj
state whose king was nominated by him. Further to the west and south the hill states and Rajputana and Malva etc., were a number of vassal states which did not form an integral part of his territory but whose rulers acknowledged him as their overlord. But Dharampala remained as an emperor for a very short period as he was then defeated by Nagabhatta II. Dharampala and Chakrayudha of Kanauj regained its old status. His dominions included Govinda III, the Rashtrakuta king, who defeated Nagabhatta II also. But the latter continued to excercise power even after this reverse till 833 A.D. as we learn from Prabhavaka Charita. After Nagabhatta II his grandson Bhoja consolidated a mighty empire in north India and Kanauj regained its old status. His dominions included Punjab in the northwest (the hill states included). In the east Kalchuries of Gorakhpur were his feudatories. Bhoja had a long reign of 36 years. He died in about 885 A.D. and was succeeded by his son Mahendrapala, who maintained in tact the empire inherited by him. A verse in Rajtarangini, seems to indicate that Mahendrapala lost some territory to Somkra-Varman the king of Kashmir, who had already subdued Prithvi Chandra of Kangra in 890 A.D.

We learn from Rajtarangini about the opposition by king of Trigarta of the military expedition led by Shankra Verman of Kashmir against the kings of Gujrat (Punjab). The Chief of Trigarta as such appears to have been for a time an ally of the Gurjara kings of Gujarat. But according to the reference the Raja of Trigarta fled away for fear of life as he saw the huge army of the Kashmir King, which constituted nine lakh of foot soldiers, 300 elephants and a lakh of horsemen.

According to another reference we find Sahila Verman of Chamba distinguishing himself in the war with the Trushkas on the north west frontiers. The Hindu Shahi kings of Kabul and Kandahar, who were directly concerned
with this conflict perhaps had the help of the Hill Rajas including the Chiefs of Kangra and Chamba.

It was here perhaps that Sahila got a chance of showing his power against the Trushkas or the Turks.

Hutchinson believes that the Katoch king and perhaps the Raja of Chamba also played an important part in the final conflict against Muhammad Gauri in 1193 as allies of Prithvi Raj Chauhan.

This was the period when most of the states took shape with the Rajas as their heads, as we learn from the evidence of Vanshalavies or the inscriptions. Chamba, as mentioned before was founded during the first half of the 6th century. Different states have the different stories in respect of their foundation, which at times appear to read like myths also. We will, however, try to describe here in brief the account of their establishment as confirmed by the believable evidence.

**CHAMBA**

According to the Vanshaval, Maru Verman was the founder king of this state. Vanshaval has been proved to be valuable historical record by the study of inscriptions, which in case of Chamba are remarkable alike for their number as well as variety. In addition to the list of names, the Vanshaval contains historical material of great interest. About 130 inscriptions have been collected of which about 50 are of the pre-Mohammedan or the Imperial Kanauj period. The oldest inscriptions are in Gupta character of the 7th century and those of a later date are in Sharda script. The more recent ones are in Tankari and Nagri. The inscriptions can be differentiated as slab inscriptions and copper plate title deeds according to the object on which they are found. The rock inscriptions are the most ancient and most difficult to decipher also. The image inscriptions come next, the oldest of which
are found on the idols erected during the later seventh century by the King Meru Varman. The slab inscriptions are covered with quaint figures, which may be often observed near the springs lying in a disused or broken form. These slabs originally formed parts of carved cisterns erected by the Ranas and the Thakurs previous to the advent of the Rajas, in memory of their deceased ancestors for their spiritual bliss in the next world. This practice strikingly enough is still prevalent in Kangra district. The old slabs found at Kangra, however, differ from the ones found at Chamba in as much as they are not so well carved, which is a peculiarity in case of Chamba slabs. The oldest of these slabs records the erection of a temple by a feudatory of Raja Meru Varman.

The copper plate deeds are more than 150 in number, of which only five belong to the pre-Mohammendan period. It was an ancient practice to give copper plate title deeds conveying grants of lands to Brahmins and temples. Fahian has also referred to such title deeds and as such these must have been in use during the 5th century also. The oldest of such deeds was issued by Yugakara Verman, the son and successor of Raja Sahila Verman, who founded the capital in about 940 A.D.

There are many references to Chamba or Champa as it was then known as, in Rajtarangini and the earliest of these is in respect of the invasion of Chamba by Raja Anant Deva of Kashmir, who reigned from 1028 A.D. to 1063. Raja Salvahan of Chamba was defeated in this battle.

Maru Varman, appears to be the Maukhari prince who might have been appointed or who came by way of adventure to these hills and established his own authority here about the middle of the sixth century A.D.

Meru Verman, who became the king near about 680 A.D. seems to be the most notable of the early Chamba or
Brahmpura rulers. He was the first to extend the boundaries of the state by conquest. Originally the state was limited to Bharmour i.e. the valley of the Ravi from below Bara Banghal down to Chatrari.

Meru Verman was not only a brave and warlike leader but he was also a great builder. We can rightly call him the Shahjahan of Chamba. Mani Mahesha, Lakshana Devi, Ganesha and Narsingha temples of Bharmour have been proved beyond doubt as built by him.

Archeological evidence at Manali proves that Chamba had become a vassal country of Kashmir. There are some vestiges of a fortress guarding the Rohtang pass in which some sculptures in the Kashmir style of Lalitaditya's reign have been discovered.

Anant Deva of Kashmir, according to Kalhana, overthrew Sala or Salvahana of Chamba in 1028-30. He is stated to have subdued Trigarta also.

Then again king Ashta of Chamba was among the tributaries of Kashmir who gathered at the court of Kalasa in 1087.

Sahila Verman (920), who founded the Chamba city and erected the famous temples including the famous Lakshami Narayan temple, was perhaps the greatest of the Chamba rulers. He brought under his sway all the petty chiefs who held the lower portion of the Ravi valley till then. On his expedition he was accompanied by Chharpattath, the famous Yogi, his queen and his daughter, Champavati, who later-on took a great liking for the place where Chamba is now situated and requested her father to build a town there and make that his capital. Sahila Verman was however unwilling to do so as the land fit for building houses had passed into the hands of some Brahman families whom he did not want to deprive of that. But an alternative was found out whereby in recognition of
their propriety rights eight Chaklies, Chamba coin, were promised in perpetuity on the occasion of every marriage in the town. The land was thus given up by the Brahmins and the aforesaid condition has been observed eversince. On two copper plates some of the events of his reign are alluded to as thus:

"From his residence at the glorious Champaka, the highly devout king (Soma Verma), an ornament of the spotless of the sportless house of Sahila Deva, who (Sahila) was a fresh rain cloud to extinguish in a moment the mighty blazing fire of Kira forces, fanned as by the wind by the Lord of Durgara, assisted by the Saummatikas, whose army was crushed by the fearful frown on his brow; whose alliance was humbly sought by the ruler of Trigarta subdued by force." (reference from Hutchinson's history of the Punjab hill states). The account as such is quite suggestive of the fact that Sahila made the Kiras and the Trigarta people experience his superiority. Besides, Sahila is also known to have defeated the Trushka army (contingents of Mahmud Ghaznavi who were making advances on the land of the Hindu Shahi Kingdom of Lahore, who were in alliance with Kashmir and Chamba) Kuleu also owed allegiance to Chamba during his reign. In his later life Sahila is known to have retired to practise Sadhana under guidance of Sri Charpatnatha, his Guru after naming Yugakar as his successor.

**SUKET**

The Chiefs of Suket Mandi Keonthal and Kashtawar, according to Hutchinson, are of a common origin of Sena dynasty of Bengal, Vir Sena, Giri Sen and Hamir Sen were the three brothers who founded the three states of Suket, Keonthal and Kashtawar. The tradition of a common origin from the Rajas of Bengal kept in personal records of the Rajas of these states is no less remarkable though it creates some doubts also
keeping in view the situation of the settlement of Sena dynasty of Bengal during the seventh century and the position of these states, these being thousands of miles apart.

According to Cunningham, the state was founded in 765 A.D. which seems to be in keeping with the facts as suggested by the Vamsavali. A reference to Suket is also found in the Chamba Vamasavali. About A.D. 800, Brahbpsura or Bharmour the original capital of Chamba was invaded by Kiras, probably a settlement near Kirgrama or Baijnath. The Raja was killed in that battle and the queen was carried away for safety by the officials. On the way to the outer hills a son was born to the queen and ultimately the Rani and the young prince found an asylum with the Raja of Suket, who made liberal arrangements for them.

Vir Sen subdued Thakur of Karoli after crossing the Sutlej at Jieury. Rana of Batwara, Shri Mangal and the Thakur of Nagar were the others who got subdued one after the other.

Having conquered all the Ranas within a certain area Vir Sen erected a palace on the skirts of Kunnu Dhar, which he made his first residence. He then marched against petty Thakurs and Ranas of Koti, Dehar, Kandli, Kot, Surhi and Haryara and selected a site in the Surhi Ilaqa called Pangana, where he built a palace and made it the capital of the state.

Madan Sen (1240) was perhaps the greatest of the Suket Rajas. He undertook an expedition across the Beas and overcame the Ranas of Darang and Gumma. He then turned towards Kulu and extended his territory upto Manali: Then he turned towards the south of Sutlej and subdued Bhajji, Shangri and Kumarsen states. Rana of Katli and Thakur of Mahlimorian a part of Kangra, were also subdued by this Raja. Madan Sen reigned till towards the end of
13th century. Suket reached the zenith of its prosperity and power during his rule and with his death probably started the decline of this state.

Madan Sen was succeeded by Dhartri Sen, Parbat, Sen, Kram Sen and three more weak rulers of whom no record is available. It was during the reign of these weak kings that the Mandi rulers found time to annex a greater part of this state.

**BILASPUR**

The ruling family of Bilaspur claims to be Chanderbansi and descending from the ancient Rajas of Chanderi. Shashi Bansha Binod compiled by Kavi Ganesh Singh and first published in 1892 appears to be the only authority for the history of this state. The book which is in old Hindi verse starts the account from 696 A.D. down almost to the later nineteenth century, Hutchinson, however, believes that it was founded at a date much later than that claimed in the Binoda. The founder Raja Bir Chand of Bilaspur is stated to have conquered Baghal, Dhami and Keonthal one after the other.

The popular saying goes as thus:

पहला गापल जिते, कुनिहार ठंडराईँ
बेजा, धामी, कंधुछछ पाई दाईँ

From this it is evident that Keonthal (founded in later 8th century) was older than Bilaspur State on which ground Hutchinson suggests the beginning of the 10th century as the reign period of Bir Chand. But Hutchinson seems to have made a gross mistake here by recognising Keonthal as a state in this context. Keonthal was perhaps a Thakurai till then like the others as is clear from the saying itself. A Thakurai could be much older than a state under a Raja. Prior to the foundation of the state Bilaspur itself was under the rule of Thakurs and Ranas as was the-
state of affairs every where in the hills before the advent of Rajas.

MANDI

The Rajas of Mandi and Suket were the descendants of common ancestors, as pointed out before. Bahusena the younger brother of Raja Sahu Sena of Suket quarreled with the Raja and left the state to reside at Manglore which was in Kullu state. This event Cunningham describes to be of about 1000 A.D. Bahu Sena is said to have acquired some territory near Manglore and got recognised as a Rana. He was followed by a line of Ranas whose names only are available. They are Nimata Sena, Kanvashana Sena, Kanvahana Sena, Suvahana Sena, Vir Sena, Samundra Sena, Kansha Sena, Mangla Sena, Karam Chand Sena, Bana Sena the son of Karam Chand Sena in fact laid the foundation of Mandi State by annexing more territory. He attacked Ranas of Kelti and Sagur and built the temple of Parasar Devta. Bana Sena died about the year 1300 A.D. His son, Kalyan Sena acquired a piece of land on the right bank of Beas called Batauhli and built a palace the ruins of which can still be seen. Batauhli or old Mandi, as it is known now, continued to be the capital till the foundation of Mandi town was laid by Ajbar Sena in 1527 by acquiring the land belonging to Rana Gokul who was killed at the instigation Ghanda bisht.

Mandi may have been an ancient centre of trade situated on the route from Yarkand and Ladakh to Hoshiarpur during the Mughal period. But the supposition of Dr. Aggarwal that the town existed even during the time of Panini and was known as Mandimati is simply baseless and wrong.

The Tibetan king Saron-ide-Btzan invited Padam Sambhava (750-800) to preach doctrine of Buddhism in Tibet. Padam Sambhava at that time was residing at Rawalsar. He was known, perhaps, as Lomas Rishi among the Hindus who still believe his spirit to be residing on
the floating islands at Rawalsar. Thousands of Budhists still come very year to pay homage to the Rishi at Rawalsar.

"The Rajas of Punjab" by Sir Lepel Griffin, "Chiefs and families of note in Punjab" by Col. Massey and 'A History of Mandi' compiled by one Bikram Kayasth in 1888 in tankri are the three main records which tell the history of this state.

BASHAHR

No particular opinion can be formulated as regards the foundation of this state on the basis of the stories available concerning its origin. According to one story Banasur, a contemporary of Shri Krishna was the founder of the state; while according to another it was Praduman the son of Shri Krishana who founded the state. The first story claims Usha to be the queen of the king Banasur whereas the second believes Pradumana to be the husband of Usha, whom the Bushahries regard as a Devi next in greatness to Bhimakali. As we examine these accounts by comparing them with Mahabharata or Puranas we cannot help rejecting these at once. Usha, as we know was the daughter of Banasura and was married to Anirudha the son of Pradumana. According to one more story the Rajvamsa is said to be of Brahmana origin. This suggests that these were the Brahmin Pandit who must have concocted these stories at different times, sometimes to please the Raja and sometimes to prove their own relation with the Raj Vamsha.

According to Rahul Sankrityayan, the area traversed by Baspa and the Bhava tributaries of the Sutlej right up to the Mansarover was from very early times under the rule of Thakkars or Thakurs like Chine Thakkar and the Kamru Thakkar and under an over all suzerainty of the Mauryan and Gupta kings later on. It was the Thakkar of Kamru who proved strongest of all the other chiefs of the area and annexed their territories by force sometime
after the fall of Kanauj empire and laid the foundation of this state.

The monuments in shape of idols at Kothi Devi temple near Kalpa, the main town of district Kinnaur appear to be of ninth or tenth century when some Pratihara prince is believed to have come and settled here for sometime. This prince was forced to quit the place by the local chiefs. But the idols erected by him are still preserved in the temple. The Kamru fort appears to be very old and there are reports regarding material of immense historical importance contained in there. The Archeological Department, I hear, has now taken up the matter and we can hope for some good result to come out as a result of the research.

It may however be pointed out that references about Bashahr are met with in the Kullu Vanshavali which states for the first time that Ganesh Pal an illegitimate son of Raja Braham Pal of Kullu was recognised as Raja of that state by the Rajas of Chamba, Ladakh, Suket, Bashahr, Kangra and Bangahal. But the statement does not appear to be fully reliable as Raja Brahm Pal (500 A.D.) ruled perhaps at a time when Chamba, Suket, Ladakh and Bashahr states had not yet been founded.

Then some time during the later half of the 7th century Kullu is stated to have been invaded by Amar, the Chamba ruler, who may perhaps be recognised as Meru Verma (680-700). Dateshwar Pal, the Raja of Kullu and his son Amar Pal who succeeded him, were defeated one after the other and slain in that war. Sital Pal the second son of Amar Pal took refuge at Bashahr court.

Rajeshwar Pal, sixth in descent of Sital Pal with the help of Bashahr army succeeded in driving out the Chamba garison.

According to Kulu Chronicles, the state was invaded in the time of Raja Narad Pal (10th century) by a Chamba
force, which advanced to Maynakot a village near the Rohtang Pass and built a fort there. The war continued for long and some sort of peace treaty was concluded, to celebrate which a joint social gathering was arranged at Kothi village on the other side of the Beas. The river, there, was spanned by two beams with cross planks, there being no regular bridge. As the feast was at night, two Kulu men went ahead and removed the planks and placed some long grass across, instead. As the Chamba men came, each one of them fell down into the river.

Narotam Pal, Shish Pal and Bhupal followed Narad Pal in succession. Bhupal is recognised to have been a contemporary of Vir Sen, the founder of Suket, who overran Kulu State and made it tributary. This is also confirmed by Suket Vamsabali, Bhupal was defeated and made a prisoner.

According to Kullu Vansavali, Raja Sikander Pal of Kullu is stated to have gone to Delhi to complain that the Chinese had invaded his territory at which a Delhi force passed through Kulu and conquered Gayamur or Land in Tibet as far as Mantibeia lake or Mansarover. The area thus conquered was left under supervision of the Raja of Kullu, who paid tribute to Delhi King. Captain Har Court, however, has expressed surprised over it.

The Monastery at Kanam has a very old library known as Kangurzano. A systematic study of the old books and thaka paintings contained therein might also bring valuable information regarding the history of this area in addition to the informations of spiritual value.

SIRMUR

According to Kanwar Ranzor Singh the state was founded by Raja Rasalu the son of Raja Salvahan of Jaisalmer. Sirmur was the son of Buland, the brother of Raja Rasalu, after whom the state took its name. This perhaps appears to be more convincing as compared to
another suggestion by Kanwar Ranzor Singh that the state became known as Sirmur because it was the greatest of all the hill states.

That there was a king with the name of Sirmur of the state is confirmed by the traditional worship of a devata known as Sirmauria in the district. This god, occupies a position next to Mahasu, who was perhaps the first to acquire the faith of the people of the area.

It is difficult to ascribe a particular period of the establishment of the state: But from the relevant account we get in the Todds Rajasthan, we find the approximate period of the reign of Salvahan to be the 2nd century A.D., from this we may conclude that Rasalu might have come to occupy this area some time during the later half of the second century.

Sarmauri Tal was the first capital of the state, which is believed to have been washed away by the Giri river some time during the eleventh century.

The great flood which caused a huge disaster almost washed away the whole town before any one could think of escape. So much so that none of the ruling family survived. The people thereafter sent the news to the parent house of the rulers and requested the Raja of Jaisalmer to send a son of his who could be appointed a Raja of the State. The Raja of Jaisalmer agreed and he sent Prince Hasu to take charge of the state. As luck would have it Hasu died at Sirhind while on his way to the state. The queen who accompanied him was however expectant and she gave birth to a son who was named as Palasu since he was born under shade of Palas tree as the queen reached somewhere near the capital of the state. Palasu was later on designated Raja of Sirmur and it was on that account that the dynasty came to be known as Palasiye as Kanwar Ranzor Singh believes.

Salvahana, on the other hand, is believed to be the king of Sakal, which has been recognised as Sialkot in
West Pakistan. In very ancient times Sialkot or Sakla was the capital of Madras and during Vedic period it was known as Sakla Davipa. According to Cunningham the earlier capital of the ruling family which Salvahana came from, was Gajnipur which he recognised as Rawalpindi, though the name suggests itself to be analogous with Gazni itself. Probably the inflowing tide of the Indoscyth sakas drove these rulers from Gaznipur to Sakla. Salvahana ruled the Punjab as far north as Peshawar, and he is believed to have afterwards defeated the Sakas in a great battle near Multan, to mark which occasion he started the Saka Era, from which it infers that the war concluded in the year 78 A.D. This Salvahana was succeeded by his son Rasalu, who is the famous hero of Punjab Folk legends.

That Rasalu laid the foundation of Sirmur State seems to be doubtful. We may, however, believe that Sirmur, the son of Buland, a brother of Rasalu might have been the founder king of that State.

**THE HATKOTI TEMPLES:**

The eight temples at Hatkoti, a village in Jubbal Tehsil in Mahasu district, which are unexplored so far, I believe were built during the 7th century. It is testified to by an inscription on the side of the Asht-dhatu Pratima of the goddess Durga inside the main temple. The inscription remains undeciphered so far, but from its character it appears to be of the post Gupta period. Figure ‘A’ is the approximate copy of the inscription.

The word ‘Hat’ in general sense means a Bazar, but in a particular sense it was used to denote a capital town also. Kot meant a fort and Koti a fortress. Koti later on, came to be called as Kothi. The very name ‘Hatkoti,’ therefore suggests that it must have remained a royal town at some remote period. The remains of a fort are also visible on the-top of a nearby hill. Whereas legends claim the town to be the ancient capital of Raja ‘Bairat’
and the temples to have been built by the Pandvas, the history of Jubbal and Sirmaur states recognises the place as an important town of the old Sirmur State which had its capital at Sarmauri Tal.

A comparative study of the Pratimas (image) makes it appear probable that the image of Lakshana Devi at Bharmour and the one at Hatkoti being identical in many respects were made and erected during one and the same period.

The author of this book has been able to attract the attention of the Archeological Department towards these monuments and Shri K. Deva, the Deputy Director General has assured him that the survey would be taken up very soon.

Jubbal State:

When the flood in Giri river came, the queen of Sirmur was at Hatkoti along with her three sons. She came to know about the tragedy much after prince Palasu was declared king of Sirmaur in 1195. At this, the Rani, with the help of her Purohit Bir Batan, established herself at Hatkoti and later on divided it into her three sons as thus: Koti Karan Chandra, the elder son was given the proper Hatkoti; Sairi area was given to Mool Chandra and Ravingarh to Duni Chand.

Later on Koti Karan Chandra shifted his capital to Jubbal and a new state of that name thus came into being.

Bhajji and Koti States:

Bhajji State is believed to have been founded by descendant of ruling family of Kaundinya Gotra of Kutlehr in Kangra District. Udaipal, the brother of the Raja of Nanda Ban or Nadaun left that place and settled in the village Kiari, on the bank of the Sutlej. The people of the area were known as Mavis and there was complete anarchy there at that time. Udaipal, with the help of one
Sarnoo Branmin of the village Mandhor brought quite a large area under his control and established his capital at Mool Bhajji village. In the twenty ninth generation after Udaipal, Thakur Sohan Pal founded the village Soni and shifted his capital to that place.

Thakur Chandrapal, the grand son of Thakur Sohan Pal bestowed the Koti state area on his younger brother who established his capital at Mool Koti.

Thakur Alam Chand the 31st king of Bhajji is known to have annexed Kangal and Sangri States also.

Baghal

Baghal or Arki, another important state is believed to have been founded by Aje Dev Panwar, who came from Ujain. This Chief belonged to Baghar Rajput clan, on which account, perhaps, the state took its name, which after being corrupted became known as Baghal.

Dhami

The Chiefs of Dhami State claim to be the descendants of Privthvi Raj, the illustrious Chahnmana king of Delhi and Ajmer. This ruling family as such appears to have been driven from the neighbourhood of Delhi as a result of the invasion of Shahab-Ud-Din Ghauri in the 12th Century. They are stated to have taken refuge at Raipur in the Ambala District first, and from there, they came to Dhami. The state remained a feudatory of Bilaspur for quite a long time.

Theog, Ghund and Madhan

The ruling families of these three states are supposed to be of a common origin. According to tradition a Chandel Rajput family of Jaipur migrated to Bilaspur and from there they moved to Rani Sarai in Garhwal from where after another four generations three brothers migrated into the Simla Hills States. Jai Chand was the eldest who founded Theog, while the others became the rulers of Madhan and Ghund States.
कांस्य में न केवल धिेः
केर दो ेः
रक्तीक्षु य मन्न से
जखीम नियम हिेः

10 The Inscription at Hatkoti
11 Hatkoti Sculpture

12 A Wood Carving
Kumarsen, Khaneti and Kotkhai
Bhambu Rai

During the 10th or 11th Century A.D., it appears the area which constitutes Kotkhai and Kumarsain states up to Nogri Khad now was under one Chief known as Bhambu Rai, whose fort was on a high hill some two miles to the north of Baghi town. Bhambu Rai was perhaps one of the strongest Rajas of his times, so that various legends have grown up around his name, one of which announces him as a great devotee while the other denounces him as a Rakshasha, who used to take the raw flesh out of the women's breasts. According to the former legend he used to get up early in the morning and run twenty miles over hills to take a bath in the Sutlej near Rampur; and from there he would run another forty miles, as the crow flies to Hatkoti on the Pabar to say his prayers and get back to his fort, another twenty miles, for breakfast. The legend, at least is suggestive of one thing that Bhambu Rai lived at a period when Hatkoti temples had gained recognition and confirms our idea about his time as mentioned above.

During his reign one Rana Kirat Singh driven by the Muslims from some-where in the plains took shelter in these hills and acquired a piece of land at Karangal, now in Bashahr, from Bhambu Rai and settled here. Rana Kirat Singh died. The queen who was pregnant could not perhaps bear the shock and she also died. As her body was laid on the pyre on the bank of the Sutlej, it gave birth to a male child. The boy who was named Uggar Chand succeeded Bhambu Rai at the latters death. Uggar Chand had three sons, Sansar Chand, Sabir Chand and Jai Chand. After the death of Uggar Chand, Sansar Chand ruled over Karangla, while Sabir Chand and Jai Chand founded the two new states, Khaneti and Kumarsain respectively. Khaneti at that time included Kotgarh and Kotkhai areas also.

A dispute arose between the sixth Rana Duni Chand of Khaneti and his brother Ahimal Singh in respect of the
claim to Gaddi, as a result of which Ahimal Singh confiscated the areas of Kotkhai and laid foundation of a separate state with the name as Kotkhai.

By the time of establishment of the Mughal Empire, there were following hill states in the region of the Jamuna, Sutlej, Beas and Ravi:—

<table>
<thead>
<tr>
<th>No.</th>
<th>State</th>
<th>Square Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Chamba</td>
<td>3127</td>
</tr>
<tr>
<td>2.</td>
<td>Mandi</td>
<td>1139</td>
</tr>
<tr>
<td>3.</td>
<td>Suket</td>
<td>392</td>
</tr>
<tr>
<td>4.</td>
<td>Sirmur</td>
<td>1091</td>
</tr>
<tr>
<td>5.</td>
<td>Rampur Bushahr</td>
<td>3651</td>
</tr>
<tr>
<td>6.</td>
<td>Delth</td>
<td>8</td>
</tr>
<tr>
<td>7.</td>
<td>Dhadi</td>
<td>7</td>
</tr>
<tr>
<td>8.</td>
<td>Kumarsain</td>
<td>84</td>
</tr>
<tr>
<td>9.</td>
<td>Khaneti</td>
<td>21</td>
</tr>
<tr>
<td>10.</td>
<td>Sangri</td>
<td>21</td>
</tr>
<tr>
<td>11.</td>
<td>Darkoti</td>
<td>5</td>
</tr>
<tr>
<td>12.</td>
<td>Jubbal</td>
<td>214</td>
</tr>
<tr>
<td>13.</td>
<td>Ravin Garh</td>
<td>16</td>
</tr>
<tr>
<td>14.</td>
<td>Tharoch</td>
<td>70</td>
</tr>
<tr>
<td>15.</td>
<td>Balson</td>
<td>57</td>
</tr>
<tr>
<td>16.</td>
<td>Ghund</td>
<td>9</td>
</tr>
<tr>
<td>17.</td>
<td>Ratesh</td>
<td>2</td>
</tr>
<tr>
<td>18.</td>
<td>Theog</td>
<td>31</td>
</tr>
<tr>
<td>19.</td>
<td>Madhan</td>
<td>23</td>
</tr>
<tr>
<td>20.</td>
<td>Koti</td>
<td>44</td>
</tr>
<tr>
<td>21.</td>
<td>Keonthal</td>
<td>186</td>
</tr>
<tr>
<td>22.</td>
<td>Bhajji</td>
<td>94</td>
</tr>
<tr>
<td>23.</td>
<td>Dhami</td>
<td>28</td>
</tr>
<tr>
<td>24.</td>
<td>Kunihar</td>
<td>7</td>
</tr>
<tr>
<td>25.</td>
<td>Arki Baghal</td>
<td>120</td>
</tr>
<tr>
<td>26.</td>
<td>Solan</td>
<td>33</td>
</tr>
<tr>
<td>27.</td>
<td>Mehlog</td>
<td>49</td>
</tr>
<tr>
<td>28.</td>
<td>Mangal</td>
<td>14</td>
</tr>
<tr>
<td>29.</td>
<td>Kuthar</td>
<td>21</td>
</tr>
<tr>
<td>30.</td>
<td>Beja</td>
<td>5</td>
</tr>
<tr>
<td>31.</td>
<td>Bilaspur</td>
<td>413</td>
</tr>
</tbody>
</table>
CHAPTER VI

LIFE DURING THE AGE OF EMPIRES:

Life of the common tribals here has not deviated much from the age old pattern. Poverty and the typical political set-up to the yoke of which they had been so much used to that life to them appeared to be like that and a better conception of it, perhaps, they could never have.

The Rajput families who came to settle here during the eleventh century also asserted their superiority over these aborigines and their lot got another set-back with the result that these people receded into all the more remote corners of the land to face greater tyranny of fate.

Life in case of the majority of the other common people, except those who employed some authority with the good will of the Ranas and Thakurs, was also only slightly better. They were the common tillers of land always under fear of the tenure being confiscated by the Thakur or the Rana.

The subjects of the bigger states like Chamba, Mandi, Bilaspur and Sirmur etc. were more advanced and prosperous as compared to the Simla Hill people on account of the fact that their conquests at times increased the state's material wealth to a great measure.

The Reet:

Gradually as the polyandrous hill society came in closer contact with the polygamous Aryans or the people from the plains, the sexual relations became all the more flexible and perverted. Whereas the men would like to
have more wives, the women on account of the inherited tendency found no sin in leaving one man to join another as his mistress. The institution of marriage, which had acquired all the solemnity and reverence in the plain society, got a peculiar form in these hills, in any case, by the time of the dawn of the Imperial Age. Three types of marriages got recognised over here. When a marriage was solemnised according to the Vedic or Shastriya prescriptions, it was known as Vyah. Paryana or Parinaya was the second type of marriage, which was preceded by elopement, a love affair or kidnapping, compelled by which even the parents would also give their approval and fix up the marriage, which would then be celebrated according to custom. It was announced as 'Har' if the beloved was already married to some one else. The gaining lover in that case would have to pay a certain amount as 'Reet' to the loser, who on getting that would cease to have any relations with the woman. The Reet money in some cases was at first nominal, while at times, it could be equal to or even more than the money spent by the previous husband on his marriage. The third type of the marriage was termed as Jhajra, or the union of a widow with a widower. Whereas the tendency was more towards monogamy and polygamy among the people of the outer-hill region, it shifted on more towards polyandry in case of the people of the more interior lands, so that the alpine-terrain society remained as plyandrous.

In case of the Royal families and the families of a higher status, however, only the Vyah system was in practice.

The authority of a Thakur or a Rana was of three types, religious, feudal and personal. He was the sole owner of the soil under his rule, for the Rajas and the Samrats even allowed them to enjoy all the privileges of an autonomous king excepting that they had to pay a certain amount of tribute to the supreme authority and in time of need they had to come to the help of Rajas or the Samrats,
The inscription which throws light upon the public and private relations of these hill chiefs, who were more or less like the barons of England, belong chiefly to the tenth and eleventh centuries. We read of a Rana family, which ruled at Kirgrama, the modern Baijnath in Kangra District. For eight generations they owed allegiance to the Rajas of Trigarta. The mother of Lakshman Chandra, the Rana of that place at that time was the daughter of Hridaya Chandra the king of Trigarta. This shows how important these chiefs were considered to be even by the Rajas. The inscription reads:

"Even now exist such wonderful men filled with devotion to Ishawra like that store of virtue, the Rajanaka Lakshman who after performing a pilgrimage to Kedara said. "Hence forth all wives of others will be sisters to me"." 1

In Chamba, there are 30 Rana families living in Bharmaur. All of these are jagirdars, who enjoyed immunity from state service even up to recent date.

There are, however, instances of Thakurs and Ranas who can be quoted as examples for the inhuman acts committed by those all powerful feudals. "Piti Thakur, whose chauntra is still pointed out at the west and lower end of the spur above Bhararu drank womens milk. Thakurs of Barot and Bharot not only milked women but performed human sacrifices also". 2

Dun.

The hill people had a tradition by virtue of which they could place their grievances before the Raja in a most non-violent method. They would gather in large number and with the beat of Drum they would march towards the royal palaces. The drum beating was to invite people to join the agitators as also to inform the Rajas about their coming. As the crowd reached nearer, the Raja or some-

182 1 Hutchinson's History of hill States
182 2 Hutchinson's History of hill States
representative of his would come out of the place to listen to the grievances, which were generally in respect of revenue or the cruel treatment of the State officers. When the Raja was considerate, he would invite the Public representatives to a meeting to discuss the matter, but at times he would turn a deaf year to the public demands, the public in that case was content only in expressing their grievances and all would return home after a day long sitting outside the palace. It was very rare that the subjects arose in a rebellion with arms against the Raja. When the public would try to take a direct action, if they found the Raja non-co-operating, the event was called 'Dun.'

**RAJ DROHI**

The subjects considered it a moral binding to be faithful to the Raja or the Rana. In fact the Praja could not help to be otherwise even against the highest sort of injustice shown to them. Submission to the will of the ruler had become their religion and Raj Droh, as such, was considered to be the greatest sin. If a person was to be condemned in a most harsh manner, he was denounced as Raj Drohi; there could not perhaps be a greater condemnation than a person falling a victim to the wrath of the ruler.

**ART AND ARCHITECTURE**

The temples in Himachal Pradesh are of two types viz., those of the local gods and those of siva, Sakti or Lakshmi Narayan etc. The first type of temples were generally built by the Thakurs and Ranas whereas those of second type had been built by Rajas or under direction of the emperors.

The local gods are generally of two types viz., good Gods and demon gods. Some of the temples built to house such gods generally are similar in style which is quite different from the style of the other temples the construction of which is in line with those of the plains. Some of the local temples provide a good example of wood carving
and some of these are much older. These in fact represent the local architecture and art.

The construction of Shiva Vishnu and Shakti temples was solely governed by the particular principles laid down in Vastu Shastra, the science of architecture. These manuals contained treatment of every aspect of temple building. A temple craftsman was held in high esteem and he belonged to a guild which was maintained on a hereditary basis. A person not versed in Vastu shastra had no right to undertake temple building work. One who tried to deceive in this respect was liable for punishment. These laws were perhaps compiled during the Gupta period. Two types of such temples are generally seen in India. The Nagra, or the Sikhra type having a round disc or amlaka at the top. The Dravida type which are marked by three pronged trident top and the 'Vesara', which were inspired by Budh Chaitayagriha construction style. Such temples in Himachal Pradesh are generally of Nagra type. Furgson describes this type as indo-Arayan type and believes that these were constructed in north India only. But as Havell suggests there were no such barriers and both the types are found in north as well as south.

The art of the plains began to penetrate into the hills as is evident from the ruins of a stupa at Chetru near Kangra and the two rock inscription in Brahmi and Kharoshti scripts at Kanihara and Pathiar, during the reign of the Kushan kings.

The lotus roundels with divine human and animal figure carvings which we know as the representative style of architecture from Barhut, Sanchi, Budh-gaya and Mathura monuments, we find used in construction of various old temples here at Sarmauri Tal, Hatkoti and Chamba. It was perhaps during the reign of Yashoverman Maukhrī king that the Gupta art gained a foothold in the western Himalayas.

The coins of Audumbras, a neighbouring Janpada during pre-Mauryan period, site of which has been recognised to be near Pathankot, depict railings like those round the
early Buddhist stupas but enclosing Chaitaya Varikshas and hut like shrine, snakes and image of female goddesses as are still found in Himalayan folk art.

The wooden temples of Chamba recognised to have been built during this age speak of the special skill of the people of this land in the art of woodcarving which fact can also be testified further by some similar examples of old Deva temples in Upper Mahasu, which still remain as unexplored.

**Chhatrari**

According to tradition the foundation of this temple is attributed to Mushana who is the legendary ancestor of the old Bharmour dynasty. The inscription on the idol, however, mentions Meru Verman as the founder of Bharmour. According to another tradition the temple was the last work of Gugga, the master artisan of Meru Verman. The original temple constituted of the proper sanctuary and the gallery surrounding it, which was open at one time. The rubble masonry was renewed after the earthquake of 1905. The old photographs of the temple show it as having a flat gable-roof whereas the present form is pyramidal one. The wooden gallery was perhaps built during the 19th century. The elegant forms with columns, in which medieval pot and foliage capitals and sixteenth century Rajput brackets and scaly Mughal pillar shafts have been blended into a quaint product of folk art, decorate the galleries.

**MIRKULA**

The temple takes its name from the village it is situated in. Essentially it is the temple of Kali. It has a Mandapa, infront of the proper shrine and a solid wall enclosing it. The richness of carvings however exceeds that of the monuments of Lakshana and Chhatrari. Ceiling panels of the Mandapa and the four main pillars supporting the ceiling appear to be older than the other structure. The ceiling consists of nine panels of unequal size and shape.
CHAPTER VII

THE ANCIENT TRADE ROUTES:

Indian trade with Tibet and Yarkand has been a regular feature since ages. There were regular highways connecting these countries through Hamta, Rohtang and Baralacha passes, used by the sheep, mule and yak caravans. Quite important trade routes converged at a place near Wangtu, from where two main routes are still in use. One leads to Leh via Spiti across the Baralacha pass and the other important one via Shipki to Gartok. These highways had several branch routes leading into the interior of the villages and Spiti and Shipki, Chaprang and Garo.

The other important place, where several routes met was perhaps Dinkar, a spot at the confluence of the river Pin with Spiti. The place still has a strong fort and a monastery besides being a site of Borax fields and sulphur mines of piga.

Trade via these routes was generally conducted at Rampur during the medieval period, while prior to that the caravans crossed over via Baspa valley to the Garhwal and Doon valleys.

The Yarkand route ran through Ladakh, Chamba Lahaul, Mandi and terminated at Hoshiarpur.

The small trade caravans generally avoided the Hamta, the Rohtang and the broader paths through the valleys, which were generally threatened by dacoits known
as Chakpalas. The larger caravans also came well guarded by men laced with matchlocks guns and spears.

Arriving at the summit of the Baralacha pass the Tibetan caravans would turn sharp to their left and follow down the left bank of Chandra river. The trade sheep would then be left to graze on the plain near Phati Rooni, which is still known as the Plain of Kinnauries. At this place the middlemen from Bushahr and Hoshiarpur met them.

As will be pointed out later, no tax or transit duty was levied on the goods exported to or imported from Tibet according to the treaty between Raja Kehr Singh and the king of Tibet. This was to the advantage of traders of both the communities.

**ECONOMIC CONDITIONS**

The Chamba and Kangra chiefs had their own coins. Chakli is known to be the usual form of chamba coins. Some coins with the inscription Rajanaya on them have been found at Hoshiarpur, on which account Dr. V. S. Aggarwala recognises Hoshiarpur as the seat of particular Janpada referred by this name by Panini. Hoshiarpur being the trade centre on the route from Yarkland, it is also possible that the coins belonged to some hill, Rajahaya. There are no other instances, however, of a hill Rana or Thakur having his own coinage. Material transactions as such were generally made in kind. Wool and woollens from this part of the country have been very popular with the people of the Plains since time immemorial. Wine extracted from the grapes of Kinnaur was a delicacy recognised by the Gurjara kings, according to Pandit Rahul Sankritayayana. The hill people in exchange to these products used to get salt and rice from the other parts at the trade fairs held at intervals during the year at particular trade centres like Hoshiarpur and Kanauj.
In the most early example of Indian sculpture made of polished stone and belonging to Māuryan period, the dress of the Yaksha and Yakshini consists of a pair of Dhoti and Chadar (Satakas) arranged gracefully. The present Doru and Pattu used by the Kinnauries appears to be of the same antiquity. A remarkable feature of wearing dhoti as seen on ancient sculpture is the girdle round the waist. This is also significant in tying of Doru. The choli came into use much later only after the advent of sewing needle. Panini defines the Kambalas as Pravaras made of a fine wool of wild animals.

Karnika (Zumku) Lal tika (Tika) and Garevyaka (Kanthi) mentioned by Panini to be in use during his time can be seen born by the earlier female figure, the Yakshini of Didarganj. All these along with Angulika and Mala, also mentioned by Panini are still in common use of the hill folk of this region.

Women of high social status were required to keep some sort of Pardah, which of course is a term of a later period. It is perhaps a very old custom that when a lady of the royal family was to cross a street riding in a palanquin every citizen nearby at that moment was ordained to get indoors at once. No one of the commoners could have a glimpse of any royal woman. Ranas and Thakurs or their relatives, however, had no such code to follow in respect of the women of the Praja. The only check on them was the inner voice of their hearts if at all they heard or cared to hear that.

Two great saints, however, appeared in this region during this age. The first was Padamsambhva who resided at Rewalsar and the other was Rattnabhadra popularly known and Losabha Rin Chhin Zampo, who resided at Kanam some time in the later half of 10th century. Both of them were the great exponents of Buddhism. It was during this very period i.e. 10th century that Buddhism entered Kinnaur and Chamba Lahul.
Padam Sambhava was the greatest teacher of Tantrik doctrines, which spread all over Tibet. He became almost a legendary and mythical figure in Tibet.

Rattna Vajjara alongwith Dipinkara was invited by Yases Hod, the king of Tibet, who wanted to reform Budhism.

**LITERATURE**

Kashmir was known to be a great centre of learning during this age. According to Kalhana, Udbhatta, Vaman and Anandvardhana were the great scholars who enjoyed patronage at the court of the Kashmir kings. Udbhatta was the Sabhapati of Jayapida’s court and Vaman was a minister of the same king. Anandvardhana lived at the time of Avantivarman.

Most important schools of poetics originated from these scholars. Udbhatta is known to be the mightiest champion of the Alankara school. He elaborated for the first time the divisions of Upma on the basis of Grammar. His greatest contribution is the book Alankara Sarsangraha.

Vamana was the propounder of the Riti School which represented an advance over the Alankara theory. He is the author of Kavayalankara suttravritti.

Anand Vardhan was the exponent of the Dhawani School. He is the author of Dhwanayaloka.

Such literary movements which originated from Kashmir were greatly honoured throughout the country not to speak of the neighbouring states only. States like Chamba and Trigarta which were associated with Kashmir at that time must also have encouraged literature likewise as we know them to be the lovers of traditional art and architecture. But we cannot say with any certainty if the
chiefs of Simla hills also ever contributed to or were influenced by any sort of literary developments. Of course, they had their court pandits, who at times were learned and renowned.

The majority of the Chauhan, Parmar and Rathor families of the Rajputs came to settle in these hills during the later 12th century from the plains, from where they had fled for fear of the repeated invasions of Mohammed Ghauri, who had established his Punjab capital at Multan and was very often invading and plundering the neighbouring Rajput settlements who were feudatories to the Chauhans of Ajmer. When Ghauri invaded Sirhind some time in 1190, the attack was so severe that Chandra Raja, son of Govinda Raja, the Governor of Delhi, came with a deputation to Ajmer and reported to Prithvi Raj, the Chauhan king that a Muslim with the name of Shuhabud Din had plundered and burnt most of their cities, defiled their women and reduced them altogether to a miserable plight, and that there was hardly any hill-pent valley in the country nearby that was not filled to suffocation with Rajputs who had fled there for protection.* On hearing this Prithvi Raj was moved very much and he at once got ready to punish the plunderer. The first battle of Tarai was fought as a result, in 1190-91 and Prithvi Raj really taught a lesson to Shuhabud Din, who saved his life by running away from the battle field. Had Prithvi Raj chased and killed the Ghauri, as he could very easily do, the history of India would have been different — But such are the great 'ifs' of history which man shall always find himself confronted with. Jawahar Lal has also said it "If I were to relive - - - - -".

* Imperial Kanauj—R. C. Mujumdar & others.
CHAPTER VIII

THE MEDIEVAL PERIOD

The Muslim and the Mughal Period

Mahmood Ghaznavi, though invaded and captured Kangra fort in 1019 A.D., there is no evidence that he penetrated any further into the hills. The Mohammedan invasion, therefore, had no influence on these hills. Kangra, which continued to be known as Trigarta upto this period and included Jullundur Doab within its boundaries, however, lost all its possessions on the plains soon after the beginning of the Mohammedan rule in the Punjab. In 1021 A.D., the garrison left in charge of the Kangra fort by Mahmood was driven out by the Kangra chief with the help of the king of Delhi, with whom all these hill chiefs were perhaps in confederacy at that time, for Chand Bardai, the famous author of the Prithivi Raj Raso, states Kangra and the other hill chiefs among the princes owing allegiance to Anangpal, the last of Tomar Kings of Delhi shortly before the war between Prithvi Raj and Mohammad Ghauri in 1191-93. From 1200 A.D. onwards when Delhi passed on to the Turks, the hill chiefs became all independent; and though the Delhi Sultans later on experienced authority over major part of north India, the north west and the north eastern corners of the Punjab remained out of the limits of the Sultanate. Mohammad Tughlak is only referrer to have invaded the kangra fort in 1337, but he also could not hold possession of that for long as Feroz Shaha Tughlak had again to invade it in 1363. But the fort baffled all his efforts too for at last he was contented in having an interview with
the Raja and was obliged to come un-successful. In the same way Sikandar Lodhi, too, perhaps satisfied himself by bringing some idols from Nagarkot which in a frantic disgust he handed over to the butchers of Delhi.

After the Chahnmana (Chauhan) Kings of Delhi, therefore, it was for the first time to Akbar that the hill chiefs whom he won by his gentle and generous behaviour, became tributaries to. But that these hill states maintained independence for such a long period, should not, however, be attributed to their strength. It was in great measure due to their isolated position. According to the Mohammedan Historians, the Sirmur State was first of all invaded by Muazam Nassar Udduniya Wauddin in 1254 A.D. Then Prince Mohammad Khan son of Firoz Khan took refuge in the Sirmur hills in 1388, but having been persuaded he retreated to Nagarkot. In 1398 again the state was invaded by the Muslims, the Raja got defeated and a major portion of the land was annexed by the Muslims.

The Raja of Kangra did not perhaps agree to be a tributary to Akbar at first instance at which Akbar detached a force under command of Hussa-in-Kuli Khan Governor of Punjab to invade the Kangra fort and deputed Raja Birbal to take charge of the territory. But Khan Jahan could not succeed in his mission. At the same time he received the news about the revolt of Ibrahim Hussain Mirza and it became imperative for him to leave that place immediately to face the Mirza. Khan Jahan, therefore, was left with no alternative than to be—friend the Raja of Kangra before he started in persuit of the Mirza.

Jahangir also states that Akbar did not succeed in capturing Kangra fort and that it was he who did so in 1619-20. Akbar, however, seems to have visited Kangra, which we infer from the popular song sung in praise of Durga Devi of Jawalamukhi. “Nangi mangi perin deva akbar aya” is the most heard line of the song.
It was after unsuccessful expedition of Khanjahan that Akbar deputed Todar Mal to Kangra and the adjoining hills for confiscation of territory. Accordingly Rohilu, a portion of Chamba was annexed and similar confiscations from territories of other hill chiefs were also brought in effect. Giving account of his work Todarmal wrote to Akbar “We have cut off the meat and left the bones for the hill chiefs” meaning thereby that the fertile valuable territory was confiscated and the useless portion was left over to the hill Rajas.

To ensure that the hill chiefs did not revolt against the Mughal authority and that they abided by their promise to pay tributes, Akbar adopted a special policy according to which each of the hill chiefs was required to send a prince or a near relative of his to be retained at the court of the emperor. In the time of Jahangir, according to Sir Cunningham, there were 22 such princes, who were designated as Mian in the Mughal court. It was perhaps from this time that persons connected with the royal families began to be called by this title.

The hill chiefs received quite a generous treatment from the Mughal emperors. They were left to themselves in the matter of internal goverment and at times they even waged wars on one another without any reference to the Mughal emperors. The hill chiefs were addressed as zamindars generally in letters and government documents. Friendly letters and gifts were exchanged quite often between the emperor and these chiefs.

But as Aurangzeb came to throne the relations between the Mughal court and the hill—chiefs, as in case of every other Rajput state became tightened up due to the intolerant policy of the emperor, which was resented quite reasonably by the hill chiefs. Chamba king and the Kangra kings are known to have virtually revolted for which reason the people still love to tell and hear tales of the brave resistance they offered to the Mughal authority.
13 A stone Carving at Hatkoti
14 A Hatkoti Temple
Jahangir visited Kangra in 1622 accompanied by Nurjahan Begum and liked the valley so much that he decided to make it the summer capital of the empire. The foundation of a palace was also laid. But later on the superior attraction of Kashmir led to the abandonment of his design.

Raja Prithvi Singh of Chamba was a great favourite of Jahangir, with whose help he reclaimed his state from Raja Jagat Singh of Nurpur, to whom it had been lost by his father Raja Janardan.

The oldest Persian document in Chamba is of the reign of Shahjahan. A boundary dispute between Prithvi Singh of Chamba (1641-64) and Sangram Pal of Balor about the pargana of Bhalai, was referred to the court of Shahjahan. But it could get settled in the reign of Aurangzeb only in favour of Chamba.

Every hill chief on his succession had to acknowledge the supremacy of the Mughal emperor by payment of a fee of investiture after which he reeived a kharitah with a khillat. In addition to this these Rajas had to pay an annual nazarana to the Mughal king. Kangra paid Rs. 4 lacs in the reign of Shahjahan.

It is, however, clear from all records that imperial authority sat very lightly on these hill chiefs.

Some of the Rajas and princes in addition to their authority inside their own states were holding important offices in the court, of the Mughal emperors. As for instance Raja Prithvi Singh of Chamba held a mansab of 1,000 personnel and 400 horses.

It is related that Raja Chatar Singh of Chamba, who at one time was ordered by the Mughal emperor Aurangzeb to destroy all the temples in the state, put guilt chhtras on all the principal temples in his capital, instead of complying with the emperor’s orders.
RAJA KEHAR SINGH

Raja Kehar Singh is known to have been a very daring brave king of Bushahr. As he has hitherto been neglected by historians, special mention of some of his great deeds will be worthwhile here.

Kehar Singh ruled the Bushahr or Kinnaur area during the later half of the 16th century. Grajayadoke was the ruler of Tibet at that time. Raja of Ladakh annexed a part of the Tibetan king's territory. The Tibetan commander Guldenschhen was planning to get that area back.

The news also reached Kehar Singh that the Bhot commander had some ill design in his mind regarding Kinnaur also, since he had to cross the boundaries of Kinnaur first to reach Ladakh area, he had planned to attack. Kehar Singh lost no time in getting ready with his Kinnauri soldiers to nip the evil in the bud. He invited the chiefs of the neighbouring states saying that he was going to take a holy dip in the Mansarover and he would feel it a great honour if his friends also accompanied him. The chiefs got the hint, perhaps, and they joined him with their forces. Guldenschhan had yet to march off when these forces reached very near to him. The armies met at Pulonthan in the central Tibet. A short battle brought Guldenschhan down to the feet of Kehar Singh, as a result of which a treaty was concluded, the terms of which are quite well known to every Kinnauri and the Tibetan alike. Following are some of the terms:

"Till the black crow does not turn white; till the Mansarover does not go dry; till whole of the snow from above the Kailash does not melt, the Kailash will remain the boundary line of Bushahr with Tibet; Tibet and Bushahar will remain friends with each other and the traders from both sides will enjoy all facilities without any tax."
At the same time Chapran, Spuran, Suba and Rudok, the four Tibetan districts became a part of Bushahr.

After the treaty the Kinnauri army together with the Tibetans marched towards Ladakh. Chchodas was the commander of the Kinnaur army. Ladakh army which included the armed Pathan force got ready to face the challenge. Guldenchhan lost all hopes of victory at the sight of well prepared enemy. He happened to be superstitious. He sent a white horse all alone towards the enemy forces thinking that if the horse reached the enemy forces and came back safe, he might win, but if the horse returned before that or ran away that would mean his failure. The horse came back after it had gone a little distance ahead and Guldenchchan was greatly disheartened. But the Bushahri commander perhaps laughed at all this. He played a trick and bought the Pathan forces some-how. Left in lurch by the Pathan force the Ladakh army got hopelessly defeated. The credit of victory went to the Bushahr army only, as Guldenchhan got killed during the operation. Leh was subdued by the army of Kehar Singh.

They say that physical strength of Kehar Singh was also remarkable. It is recorded that his arms reached his knees while standing.

Akbar is told to have invited a meeting of the hill chiefs at one time, Maharaja Kehar Singh also reached Delhi. It was a hot and bright day. But people saw to their surprise that wherever Kehar Singh went a small cloud would form a shadow for him. Akbar also came to know about it. He, naturally asked the Raja the reason for this. “This is on account of the blessings of the hill gods”, was the simple reply of the Raja, Akbar was very pleased to hear it. He gave the Raja a khillat and a title of Chhatrapati saying that since the Raja was given a Chattar by the gods the emperor would also given him a title of Chattrapati. Kehar Singh continued to be known as chattrapati since that day.
King Shahjahan, pleased with the Raja of Sirmur, gave him the possession of Khalakher pargana in Saharnpur and Panjor and Kota.

In the same manner Aurangzeb also gave to Raja Budhprakash the possession of Kalsi, Jaunsar Babar, Berath and Dehradun.

That the Mughals were specially pleased with Sirmur Rajas is also shown by the fact that these Rajas were addressed as Rajas by the emperors while all other chiefs were called zamindars.

SHRIGUL

As already pointed out at times some greatmen and women of the hill folk, on account of some great deeds done by them commanded so much respect and honour from their fellowmen and women that after some time they began to be worshiped as devatas and various stories took forms round the names of these great men. Some sincere and systematic efforts might sometime prove some hill gods to be the greatmen of the history of this region. Shrigul appears to be such a man-god or superman who seems to have lived during the Mughal period. The story runs as follows:

Bhakaru, a Kanet from Shaya visited a Kashmiri pandit to ask why he had no son. The pandit told him that on account of Brahma hataya he did not have a son and if he married a Brahmin girl, he could become the father of a son, who could be an incarnation. Shrigul and Chandreswar were thus born to that Kanet. Shrigul is believed to have visited Delhi perhaps on a call from the Mughal emperor.

SATI

The sati pillars of Mandi need a special mention here as they are connected with the custom having been
practised over here during the medieval age. These monuments stand in a group on the left bang of the Suketi nala on the road to Suket. The pillars some of which are five to six feet high have the figure carvings of the Rajas and the Ranis, who became sati with them. The Raja is perhaps shown as seated above with a row of Ranis seated below and a row of khawasis or rakhails standing still below. There is an inscription on each of the pillars recording the names of the Ranis and slave girls or concubines who were burnt as sati with the Raja. The dates of the events are mentioned in Lokakala or the Saprtrishi Kala which has been much in practice in these hills since ages. The monument of Kesab or Keshab Sen (A.D.1595) is the oldest among these pillars.

Frazer (1811) has referred to a peculiar type of sati practised in Bushahr. He states 22 people became sati, with the Raja of Bushahr. This number included 2 ministers and one chobedar also besides three queens and 12 khawasis.

It was on account of the efforts of Raja Ram Mohan Roy that the practice was declared illegal during the time of William Bentick.

That 'sati' was in practice is confirmed by the travel account left by Vigne (1839), who happened to witness such an occasion at Mandi. The relevant account runs as thus:

"One morning my munshi came to me and told me that a sati or widow who was going to burn herself on the funeral pire of her husband, was about to pass by the garden gate. I hastened to obtain a sight of her. She was dressed in her gayest attire, a large crowd of persons followed her and she walked forward with a hurried and faltering step, like that of a person about to faint. A Brahmin supported her on either side and these as well as many around were calling loudly upon the different Hindu deities and the name which was most earnestly called upon was that of Jagan
Nath. Her countenance had assumed a sickly and ghastly appearance, which was partly on account of internal agitation and partly, so it was informed, to the effects of opium and bhang and other narcotics, with which she had been previously drugged in order to render her less awake to the misery of her situation. She was presented at intervals with a plate of moist red colour in which saffron was an ingredient and into this she dipped the ends of her fingers and then impressed them on the shoulders of the persons, who stood before her to be thus marked.

"In about half an hour the preparations were completed. She was regularly thatched in, upon the top of the pire whilst her husbands' body yet lay outside. It was finally lifted up to her; the head, as usual, was received upon her lap; the fire was applied in different parts, and all was so quickly enveloped in a shroud of mingled flame and smoke that I believe her suffering to have been of very short duration, as she must have almost been immediately suffocated."

**HUMAN SACRIFICE**

In certain states human sacrifices were also practised. Usha Devi and Bhima Kali of Bushahr are well known recipients of such sacrifices during the medieval period. Usha Devi the peculiar goddess of Bushahries seems to have been worshipped since very early times. Bhima Kali appears to be the Chandika herself. The main temples of the two goddesses are situated side by side at Sarahan, which perhaps remained a capital town of the state before Rampur, the present capital was founded in 16th century A.D. The victim of the practice was kept in a room, specially meant for that purpose for at least three days before the appointed day. The room can still be seen in the temple premises. The blood of the victim was applied to the tongue of Bhimakali and then it was used to wash the feet of the Usha Devi. The Pujari would then apply the teeka of this
blood to the devotees. The head of the victim would be thrown in the Sutlej and the remaining body into a covered well, which can also be seen inside the Bhima-kali temple.

Gradually the practice of human sacrifice vanished of its own so that by the later 18th century the practice took a different shape known as the Bhoonda ceremony. According to this a volunteer was required to undergo difficult tests, during course of which, if he died, which was more probable, the Devis got a feast of his blood, but if by sheer luck, the person escaped the fatal tests, he received honour and state award.

GENERAL ADMINISTRATION OF STATES

Rajas would at times seek the advice of high officers but they were not bound to follow that. Rajgurus, however, did sometimes prove to be a strong cheek on the kingly powers. The panchayat of a devta could also mould the chief's opinion if the kardars were strong enough. But generally these kardars would play in the hands of the Rajas and the will of the Raja became the will of the devta. Thus if at times the public opinion went against the Raja’s views, the devta would come to the latters help.

The Ranas and the Thakurs retained considerable influence, but they could exercise no authority unless they were appointed to high offices by the Raja. In early days some high offices were generally held by this class, but the practice did not prove to be in the interest of the ruling families. With the passage of time therefore, much of the administration work came to be carried on by the Wazirs.

A state was divided into different administrative units known as the Wazarats. Each Wazarat was under an over-all charge of a wazir, who had other officers to assist him. The collection of revenue was done by a Thare da Mehta. Military accounts were maintained by a Bakshi,
who was also responsible for the internal administration of
the forces. Sometimes the chief revenue officer was also
known by this title.

A Wazarat was divided in various parganas. Every
pargana was under a kotwal who was assisted by a mehta.
It was the pargana kotwal who would summon and lead
the villagers and other zamindars for military service. A
jinsali had the charge of the military stores of a pargana. In
some cases, a pargana was under an over-all charge of a
char or cheta, who had executive, judicial and revenue
powers. Batyal, jhutyal and ugrahak were the pargana
peons. Lowest of all was the rank of the village lambardar.

The material resources of the hill states were always
limited. Only few of them had an annual revenue of four
to six lakhs of rupees. Chamba had perhaps a revenue
equal to Rs. four lakhs during the 17th century. Kangra,
was however an exception, as Moorcroft states that under
Raja Sansar Chand the state revenue was over Rs. thirty-
five lakhs. It must be remembered, however, that money
was much more valuable those days than it is now. Food
and other commodities were quiet cheap. According to
Moorcroft the finest quality of rice was sold at 36 pakka
seers per rupee and inferior quality at 40 pakka seers per
rupee, at Kangra in 1820. Labour cost Rs. 2 per month.
Portage from Kangra to Lahore, 150 miles, was at the rate
of Rs. 2.50 per Pakka maund.

The decision of the Raja was final and in all cases an
appeal laid to him. The only other judicial office was that
of the Wazir, but petty cases in the capital could be
disposed of by the thare da kotwal, a subordinate officer
also. The district or pargana officers also dealt with petty
cases locally by fine and imprisonment. The headquarter
of a pargana was known as a kothi, which was provided
with a lock-up also.
DEVELOPMENT OF FINE ARTS

Mughal period is known for renaissance in art and architecture. Fundamentally inspired by Persian art, Mughal painting emerged as a definite style under influence of Hindu art. Abdul fazal Sallami, the author of Aine Akbari mentions the names of two most renowned artists, Daswanth and Baswan, who were among “the few forerunners on the high road of art”. The Mughal Paintings during the time of Akbar therefore got a particular refined mould under influence of these painters.

The puritans among the Muslims were very much against all fine arts including singing and paintings, but Akbar was known for his aesthetic sense and rational outlook. A most quoted statement of his in respect of art painting may also be quoted here. “There are many that hate painting but such men I dislike. It appears to me as if a painter had quite peculiar means of recognising God.”

Akbar is also known to have decorated his dining room with pictures of Christ, Mary and Moses presented to him by the missioneries in 1580. According to Kumara-swami an album of the copies of such European paintings was prepared by Kesav Das, again a well-known painter during Akbar’s reign.

Jahangir displayed his love of art both in his writings as well as his life. Mansur, Manohar, and Abdulhasan were the most celebrated painters of his court. Jahangir lived a life of travel and adventure. His court artists therefore painted hunting scenes more with Jahangir as the hero. Mughal art reached its zenith during the time of Jahangir.

RAJPUT STYLE

The second great style of the period was what we know as the Rajasthani or Rajput Kalam, the tone and temper of which shares a little with sophistication of Ajanta paintings
and much with the elaborate manerism of medieval Hindu art. Expression of serene passion and unmixed emotions was a new note in the Rajput paintings.

**KANGRA SCHOOL**

The Mughal painting art which made some advance during the time of Shahjahan degenerated during the reign of Aurangzeb, as the latter was fanatic puritan, who had no appreciation for the fine arts; and the period that followed was all the more trying for the artists, till they found a great patron in Raja Sansar Chand the paramount ruler of Kangra.

When northern India presented a scene of chaos and disorder, the artists found peace and security, both of which are so essential for development of art, in the Kangra valley. Raja Sansar Chand had a keen appreciative eye for a work of real art and he encouraged these artists under which happy circumstances many of them produced works of great lyrical beauty. The impression of Rajput art and to some extent the Mughal art which these artists had brought with themselves took very happy turn in the poetic atmosphere presented by the hills and valleys here and by combining elegance with a nervous grace, to quote the words of M. S. Randhawa, they created a style which knew no match. A new sensitiveness of line with glowing colours was the main peculiarity of this school. We find a surprising close association of poetry and painting in the art of Kangra. As rightly defined by Randhawa, they are love lyrics translated in line and colour.

The Kangra artist who drew his inspiration from the work of Vaishnava poets during over a decade from 1790 to 1805 produced many memorable paintings which convey the spiritual ardour of Radha Krishana cult with a great delicacy.
The way, the poetic beauty of Bihari Satsai has been expressed in the paintings of Manak, the great painter of this period, is most remarkable.

Gradually this type found recognition with the Rajas of Chamba, Bilaspur and Arki also and received the general term 'Pahari Kalam' or the Pahari School of paintings later on.

ARKI SCHOOL

The early Arki paintings are the portraits of Rana Mehar Chand (1727-1743) and Rana Bhup Chand (1743-1778). These are in the early Basholi style.

Kangra style appears to have come to Arki during the reign period of Raja Jagat Singh (1778-1828), but it flourished during the reign of Raja Shiv Saran Singh, who built a number of temples and a diwankhana, which were decorated with mural paintings during the rule of his son, Kishen Singh (1840-1876).

The paintings at Arki deal with the Krishana legend, Shiv Parvati stories and the nayak nayika themes. Out of these the eight Nayika paintings are the most refined. They differ from all the known Kangra paintings in colour and tell of the independent Arki style. The source of these paintings is the Rasik Priya of Keshav Das, the celebrated poet of the 17th century.

CHAMBA PAINTINGS

Paintings at Chamba date back to the early eighteenth century. Portrait of Raja Prithvi Singh (1641-1664) is also there, but it was during the reign of Raja Udai Singh (1710-1715) that the art got the state recognition for the first time. Udai Singh is believed to have employed painters to decorate the palace walls and it was during this period that a painter-carpenter family came to settle at
Chamba. These early paintings are in the rugged Basholi style. ‘Kalki’ and ‘Parshu Ram’ are the two other famous paintings of this period.

The later 18th century Chamba paintings however speak of the Guler style impact on them. This was the time when Nayan Sukh, the son of one Pandit Seo, had made a mark as a great painter of the time at the Jammu court and his son Nikka had also earned a name in the field of art at Guler. It is believed that Nikka came to live at Chamba from Guler and the later paintings are the work of this artist. A Chamba painting shows Nikka at work while Ishar is watching him. May be that Ishar, the carpenter belonged to the same family as settled at Chamba during the period of Uda Singh.

The nineteenth century Chamba paintings of course speak of the influence of the Kangra Kalam, which had excelled the earlier styles of the Pahari Art.

**CHAMBA RUMALS**

The rumals of Chamba speak of the fine embroidery skill of the people and need a special mention. These are the Silk or cotton cloth pieces with figural scenes in Kangra style embroidered in silk or silver and gold threads and used as covers for presents. The early history of these rumals is not known, yet it is evident that the technique came to Chamba sometime during the later 18th century, perhaps along with the Kangra painting style. Such rumals are not very numerous, for they were in fact the hand work of aristocrat ladies and not the product of some art industry.
CHAPTER IX
THE TRANSITIONAL PERIOD

Foundation of the Khalsa

As Aurangzeb was engaged with the Marathas in the South, Guru Gobind Singh was giving practical shape to his dream of establishing forceful organisation in the Punjab, which could uproot the Mughals from India. He established three strong holds in the area of the outer foot hills. One of these posts was at Paunta in the Sirmur State, the other at Anandpur in the Bilaspur area and the third was at Chamkaur. His plan was perhaps to command influence over the neighbouring independent hill chiefs and then with their help to put up a strong resistance against Aurangzeb. This was not an idly conceived or rashly undertaken ideal. But perhaps the hill chiefs could not be taken into confidence and they, it seems, always doubted his intentions, with the result that the Guru had even to use force in some cases to bring them round. But this made situation all the worst.

According to Cunningham the Guru first of all made his authority felt by the Raja of Nahan and Nalagarh by way of a pitched battle. He then strengthened Anandpur and became an ally of Hem Chand of Kehloor and resisted successfully the invasion of the Kiladar of Kangra. At this a fresh attack was made by another contingent of the Mughals. But this too ended in a great loss for them.

This success of the Guru naturally caused a great anxiety to Aurangzeb. But the hill chiefs also got alarmed

HP-6
and, if we believe Cunningham, they cried for Mughal help against the 'rebel'. Aurangzeb lost no time in directing the governors of Sirhind and Lahore to march against the Guru, who took position at Anandpur. But, as the luck would have it, despite of the brave courage shown by the Guru in face of odds he had to lose because many of his followers deserted him and none of the hill chiefs came to his help, and eventually, the Guru found only forty faithful persons at his command. The mother, wives and the two sons of the Guru escaped to Sirhind but his sons were betrayed there to the Mughals, who treated them in that treacherous manner which is known to every one of us so well. Gobind Singh then took position at Chamkaur, but here too he lost two of his elder sons in the battle and had to escape under cover of night.

According to Cunningham Bahadur Shah, who succeeded Aurangzeb in 1707 is believed to have invited Guru Gobind Singh to the Mughal court and to have treated him with respect, and that a military command was given to him in the valley of Godavary and the Guru came under service of Mughals. But this supposition seems to be incorrect and ill-conceived.

Hutchinson believes that the Guru once went to Kullu to ask for help against the Mughals, but the Raja of Kullu, he says, not only turned down his request but imprisoned him in a cage also. Again the Raja of Mandi is reported to have shown much respect and regard to the Guru and got the following blessing of his when he was to depart from Mandi:

"Mandi ko jab lutenge asmani gole chootenge". This account, however, is not confirmed by Cunningham.

**THE FOREIGN INVASIONS**

With the death of Aurangzeb in 1707, the Mughal imperial authority got further set backs one after the other and finally it got completely broken down in the Punjab.
Mirza Razia Begh the Mughal viceroy of Punjab who had his headquarters at Kalanur raided and plundered the hill region off and on. Greatly annoyed by this Raja Chatar Singh of Chamba, Raja Raj Singh of Guler and Kirpal Deo of Jammu united together and gave a crushing defeat to the Mughal viceroy and the hill chiefs regained all the territory they had once lost to the Mughals.

Mughal authority was further disrupted in 1739 by the invasion of Nadar Shah of Persia. The event of course had no influence on the hill chiefs who continued their efforts to consolidate their holdings, except that a letter seems to have been addressed to the Hindu chiefs in general by the invader on his departure advising them to walk in the path of submission to his dear brother Mohammad Shah emperor of Delhi, who was robbed off all his honour and wealth by him, and threatening to blot them out of the book of the creation if they persisted in rebellion.

In 1752 the hill territory which so far continued to be a part of the Mughal empire in papers was ceded to Ahmad Shah Durrani by the king of Delhi formally. But the Afghan king it seems had no intention of adding the territory to his domain. His main object was to raid and plunder which he did and returned leaving the country in the hands of Adina Begh, the Mughal governor.

THE MARATHAS

The English authors on the authority of the Kangra settlement report have held that Raja Ghamand Chand of Kangra was appointed the Governor of the Jalandhar Doab by the Afghan king in 1758. But it does not seem to be correct, as we cannot ignore the fact that by that time, Maratha power had claimed supremacy on whole of north India and Raghu Nath Rao, a Maratha General invaded Lahore, captured it and annexed Punjab to the Maratha empire and carried his flag to the fortress at Attock across the Jhelum. For the next three years Punjab was a part
of the Maratha empire. Adina Beg seems to have died while preparing to face Raghunath Rao. We have a fair reason to believe therefore that Ghamand Chand of Kangra was appointed Governor of the Doab by Raghunath Rao, who was bent upon establishing Hindu Pad Padshahi and not by the Afghan king. In fact the English authors had acquired a sort of prejudice against the Marathas, who offered a strong resistance to the English during that period, and therefore they would not like to mention the acts which glorified the Maratha power. The establishment of Maratha power in the Punjab incited the Afghan king to try his strength against them again; and the Afghan and the Indian forces met in 1761 at Panipat. For various organisational weaknesses and an overconfidence in their power which they had acquired by their successful expeditions so far, perhaps made the Maratha general not to count much on the help of the local chiefs and they lost this battle. But Ahmad Shah went back to Kabul very soon and the Punjab became a seat of Sikh activities in the form of 12 misles which afterwards consolidated into one strong kingdom under Ranjit Singh.

**KANGRA SUPREMACY**

Raja Ghamand Chand, who thus acquired the supremacy over all the hill states of Jalandhar between the Sutlej and the Ravi got ahead and annexed some of the territories lost to the Mughals or to the adjoining states by his predecessors, to his personal territory.

Raja Umed Singh of Chamba had earlier brought under his control the fertile valley south of Dhauladahar and advanced up to Pathayar fort near Palampur in 1752. Ghamand Chand seems to have claimed this portion back from the Chamba Raja.

Ghamand Chand, then, seems to have made his authority felt by the Mandi Suket and Bilaspur states also on account of his overpowering personality.
A Temple at Hatkoti
The states in between the Jamuna and the Sutlej seem to have remained unaffected under their Rajas having no matter of fact over-lordship due to the area being comparatively much inaccessible.

Jassa Singh Ramgarhia invaded the hill region in 1765 and made Rajas of Mandi, Suket, Bilaspur, Chamba and Kangra his tributaries. Ghamand Chand was succeeded by his son Teg Chand in 1774, but he could not live for long and was then succeeded by his ten years old son, Sansar Chand, who later on made a great name in the history of hill states. He came to throne in 1775.

The Kangra fort to this moment continued to be with the Mughal Kiladar Saif Ali Khan, though his authority was limited to the walls of the fort. It became the greatest ambition of Sansar Chand to retake the possession of this fort.

Jassa Singh Ramgarhia was defeated by Jai Singh Kanhai another Sikh commander in the plains in 1765 consequent upon which Jassa Singh retired from the hills leaving this territory to his rival. Sansar Chand invited the help of Jai Singh and laid siege to the fort in 1781-82. The Kiladar died while defending and the fort fell in the hands of Jai Singh, who would not give it up to Sansar Chand till 1786 when he was defeated by a combined force of the rival Sikh Generals helped by Sansar Chand and was compelled to withdraw from the hills. Kangra fort thus came to its legitimate chief, but more important effect of this event was that Sansar Chand succeeded in establishing his superiority over the Sikhs even in the hill region. He then revived the claim of Kangra to the overlordship of eleven states of the Jalandhar groups and seized by force all the lands which had formed part of the imperial demesne in the time of Akbar.

The Chamba chief was asked to surrender Rihlu portion of the territory. He refused. The forces of
Sansar Chand marched against Chamba and the Raja of that state was killed in a battle near Nerti. The state was annexed.

In 1792, Sansar Chand invaded Mandi and made Raja Ishwari Sen his prisoner who was kept at Nadaun.

Bikram Singh of Suket also became a tributary of Sansar Chand.

From 1784 to 1804, for twenty long years Sansar Chand commanded a great dignity and power. He was known for his generosity. He was kind to his subjects and recognised the good qualities of his people. He had a great appreciation for fine arts, especially the art of painting, which made a mark under his patronage. He became the central figure of many legends and many folk songs immortalised him.

One most important event, which has been lost sight of by his biographers is the defeat imposed by him on the Gurkhas who first invaded the state crossing the Sutlej in 1801. As a result the Gurkhas were forced to take a vow never to cross the Sutlej in future.

Earlier in 1795 Sansar Chand invaded the Bilaspur state and annexed Chauki Hatwat. Unable to oppose him alone the Rani invited Dharam Prakash of Sirmur for help offering Rs. 50,000 for assistance. But the Kehloor forces along with Sirmur forces were defeated and Dharam Prakash got killed.

The travel accounts of Forster and Vigne have hit-hereto received un-due importance and the later records based on the information of these travellers can not be recognised as authoritative. Their accounts, it seems were based on hearsay and need not as such be taken very seriously. While forster claims Kangra to have been invaded by Akbar in person, Vigne pronounces Kangra as a “Jagir which the Mughal emperors bestowed on different Nawabs.”
Forster entered the hills at Nahan and crossed the Sutlej at Bilaspur on Road to Jammu, which passed through Nadaun and Haripur. These places having been run over by the Sikhs, he states, he was obliged to deviate from this road to west-ward and came to the Kangra camp. It may be pointed here that Kangra fort in fact is to the north east of Haripur or the Haripur Naudaun road. There seems to be no substance in his suggestion that at the time of siege of the Kangra fort, the Mughal Kiladar had asked for the help of Rani of Bilaspur against Sansar Chand and Jai Singh and that Rani had invaded Kangra and plundered the country in order to take revenge for her ally. Account rendered by Moorcroft however seems to be more convincing. It is he who reports about the Gurkha invasion at first in 1801.

In 1803, Raja Karam Prakash of Sirmur entered into an alliance with the Gurkhas and became their tributary perhaps for fear of their superior power. The neighbouring hill chiefs as also the subjects of the state depreciated this action of the Raja and expelled Karam Prakash from his territory. Karam Prakash invited gurkhas to help on certain conditions. The Gurkhas proved to be too great a match for the rebellious people and the hill chiefs, who got defeated and the Raja was reinstated. But he could not perhaps comply with the terms agreed upon and was on that pretext deposed by the Gurkhas very soon.

THE GURKHAS

In 1803 and 1804 Sansar Chand invaded the plains to the side of Hoshiarpur and Rajwaraha, but Ranjit Singh made his expedition unsuccessful. Sansar Chand then turned towards Kehloor (Bilaspur) and annexed the territory on the right side of Sutlej. The latter event proved disastrous to him. In a great despair, the Raja of Bilaspur invited Amar Singh Thapa to invade Kangra and assured him the help of the hill chiefs.
At the same time Sansar Chand set himself re-organising his army under guidance of Ghulam Muhammad of Rampur. The time therefore appeared to be much oppor- tune to Amar Singh Thapa who, breaking the treaty just after its fourth year, crossed the Sutlej at the head of an army of 40,000 soldiers. At Bilaspur and Jiuri, he was joined by contingents from Bilaspur, Suket, Mandi and Chamba.

The first encounter took place at Mahl Mori. Sansar Chand put up a brave resistance but his newly enrolled army could not perhaps stand the test. He took his position at Sujanpur then and later on took refuge alongwith his family in the Kangra fort, which was besieged for four long years by the Gurkhas. But they could not reduce the fort, enraged by this the Gurkha army laid waste the country around. The people began to run for life. At last seeing no hope of relief, Sansar Chand sent his brother in 1809 to Ranjit Singh to seek help. As a result, the Maharaja came to the hills in 1809 and met Sansar Chand at Jawalamukhi. A treaty was concluded here between the two chiefs according to which sixty-six villages and the Kangra fort was agreed to be given over to Ranjit Singh if he succeeded in turning out the Gurkhas. Ranjit Singh then gave battle to Gurkhas and drove them across the Sutlej.

THE SIKH OVER LORDSHIP

After this event, Raja Sansar Chand was left very much dejected, devoid of all ambitions and passed the remaining days like a man retired from active life. The hill region including Bilaspur virtually fell into the hands of Ranjit Singh.

In 1839 Raja Ranjit Singh appointed General Venture to collect tribute from Mandi state. But this was only a pretext. General Venture had in fact the secret orders to annex not only Mandi but Kullu also. Venture went with the army therefore. The Raja of Mandi met the Sikh de-
mand as far possible and gave security for the remainder. He was then invited to the Sikh camp, made a prisoner and sent to Amritsar. At the same time Suket was also brought into subjugation and “General Venture returned in triumph bringing trophies of 200 hill forts belonging to the hill states,” as Hutchison reports.

It is recorded that Ranjit Singh invaded Chamba himself. But due to the influence and cleverness of the Chamba wazir, Nathu, the Maharaja was bought off by a timely and costly present.

NEPAL WAR

The Nepal war broke out in 1815 with the Gurkhas on one side and the Britishers on the others. The latter decided to expel the Gurkhas from the hill states east to the Sutlej with the help of the local chiefs. They called upon the Rajas and Thakurs here to assist them and promised that the lost territories will be restored to them if the British succeeded in expelling the Gurkhas. Almost all the chiefs gave support. The joint military operation under the command of Major General David Ochterlony proved to be completely successful and the Gurkhas were forced to quit the hills. But the Britishers, however, felt tempted to retain possession of some of the important portion of the country under the pretext that they were compelled to do so in the interest of the hill chiefs in order to enable them to maintain their guarantee of protection not only against the foreign enemy but to retain these chiefs in their ancient principalities also. As such the British Government modified the original policy and determined to retain all favourable military positions, to whomsoever belonging. It was also declared that all lands, the ruling families of which had become extinct or the right to possession of which was disputed between different parties, would come in British possession. Moreover many of the hill chiefs were asked to pay huge sums in shape of gold or coins to meet the expenses of the war.
THE BRITISH TAKE OVER

The demand made from Raja of Baghat appeared to be very un-reasonable so the latter naturally resented. At this Raja Baghat was declared as unfriendly and $3\frac{1}{4}$ portion of his state was snatched away from him. In the same way Raja of Keonthal also found himself unable to meet the British demand at which a major part of his state was also snatched, a part of which was transferred to Sirmur state and the remaining portion was given to Patiala on payment of a nazaranana of Rs. 28,000. After imposing this penalty on the Rana of Keonthal the British Government then showed the generosity of excusing him for paying tribute for the portion of the territory restored to him. The Sanad granted to the Raja of Bilaspur dated the 6th March, 1855 confirmed to the Raja Mahan Singh the territory on the left bank of the Sutlej.

Desa Singh Majithia the Nazim of Kangra on behalf of Raja Ranjit Singh invaded the section of the Bilaspur state on the right bank of Sutlej. Desa Singh assisted by a contingent of Raja Sansar Chand conquered forts of Pichrotra Nikargarh and Biholi Devi. The Sikhs then crossed the Sutlej at Bilaspur. The Britishers then intervened and the Sikh forces returned, Bilaspur since then according to Hutchinson began to pay tribute to the Sikhs for the portion of the state on the right bank of the Sutlej.

Kotgarh was the first main area acquired by the British Government. Originally it belonged to the Rana of Kotkhai. Due to the entirely separated situation of this part of land from the remaining territory, the Rana found its administration most difficult. Also the area was much open to the encroachment from Kumarsain and Bushahr side and to the in-roads of the Kullu people. As such the Rana, to get relieved of the problem as also perhaps to please the much powerful Raja of Kullu, transferred the land to the
latter on some conditions for purpose of administration only. The area as such was administered on behalf of Kotkhai for some time according to the terms but later on the Kulu chief detached a considerable force to occupy Kotgarh, which remained with Kullu for ten years. Shortly after a war broke out between Bushahr and Kumarsain on one side and Kullu on the other. The Raja of Kullu was killed in the battle and his body was returned only on the condition that Kotgarh would formally be ceded to Bushahr. Kotgarh thus remained with Bushahr for forty years until the invasion by Gurkhas who seized the district and established themselves there. Kullu chief was also among the rulers invited to cooperate with the British forces, which marched off in 1815 to expell the Gurkhas. The Kullu forces acting under this invitation crossed the Sutlej and took possession of Kotgarh occupying the strong forts of Whontu, Shiljan and Biji. But later on Raja of Kullu was held to have no right to Kotgarh by the Britishers. A small force was moved from Sabathu to compel him to quit the district. British garrisons were then placed in three forts of Hattu, Shiljan and Biji and portion of the newly formed Gurkha Regiment was permanently cantoned in the district. These strong holds were however, demolished in 1843, after there remained no chance of Gurkhas coming back. Major Kennedy, who was appointed as Political agent here, later on found some pretext to recommend annexation of Kotkhai state as a whole, as a result of which the state was taken possession of by the Britishers formally in 1828. Rana Bhagwan Singh the then Chief was awarded a pension of Rs. 1300 while his wife and brothers and sisters were given Rs. 600 extra.

In case of Sirmur, according to Sanad No. 88, dated the 11th September, 1815 the pargana Jagat Garh which included Panjaur was transferred to Patiala and Jubbal area was made over to Raja Jubbal, whereas Kalsi, Jaunsar Bawar areas were retained by the Britishers.
SIMLA

The land where Simla is situated now originally belonged to Rana of Keonthal and the Maharaja of Patiala. Capt. Gerard who on his way from Sabathu to Kotgarh halted here for some time found the climate to be much favourable at which report the place gradually became known as a sanatorium and in 1830 the Government directed Major Kennedy to negotiate with the hill chiefs for acquisition of land sufficient to form a station. Accordingly, 12 villages i.e. Panjar, Siria, Dharma, Phagli, Dillan, Kiar, Bambloi, Pagawaj, Dhar, Kanlog, Killan and Khilni, were taken over from Rana of Keonthal in exchange the pargans of Rawin was made over to the Rana. The pargana of Rawin had earlier been retained by the British as a good military position. Dhanoti, Kalwan and Dharoj were made over to Patiala in exchange of Kaithu, Baghog, Cheog and Aindri villages.

Solan was acquired in 1863-64 as a rifle practice ground for troops stationed in the hills against Rs. 500 per annum as compensation payable to Rana of Bhagat.

Soon after the first Sikh War broke out, and as a result of the treaty signed on 9th March, 1846 the perpetual sovereignty of the Jullundur Doab including the hill region between the Beas and the Sutlej was transferred to the British Government.

A sum of Rs. one and a half crore was also demanded by the British Government as the war indemnity. The Sikh Darbar was unable to meet this demand so they agreed to cede the hill country between Beas and the Indus to the Britishers.

By a separate treaty concluded on the 11th March, 1846, the British agreed to respect the bonafide rights of the dispossessed hill chiefs within the territory ceded as a result of the treaty with the Sikhs.
Hutchinson's claim that the Simla Hill chiefs were reinstated according to the agreement in their principalities is only partly true, as already explained. The other hill chiefs between the Beas and the Ravi were also treated in the same manner later on.

The British Government entered into a treaty with Raja Gulab Singh of Jammu on 16th March, 1846 and the perpetual possession of the hill region between the Ravi and the Indus was transferred to him on his agreeing to pay £750,000. The area transferred included Chamba also. But the treaty was modified shortly afterwards. As the Ravi divided the Chamba state into two parts, the question arose whether the whole of the state was meant to be transferred vide the original treaty. The credit of raising this question went to Wazir Bhaga of Chamba, who pleaded this case before Sir Henry Lawrance, the Commissioner of Jullunder and succeeded in securing his sympathy and support. As a result an agreement was come to, where by Taluka lakhanpur which at that time was with Nurpur state, was transferred to Raja Gulab Singh in exchange for the cis Ravi portion and Chamba came again to preserve the ancient integrity but directly under British control subject to an annual tribute of Rs. 12,000. Raja Sri Singh was the chief of Chamba at that time.

Previous to the First Sikh war, Balbir Sen the Raja of Mandi was in secret negotiations with Erskin, the Superintendent of hill states. His motive was to secure British protection. Though he sent a contingent of 300 men to help the Sikh army against the Britishers yet his sympathies were with the latter.

As the Sikh lost the battle of Sohraon, the Raja of Mandi and Suket sent Shibu Pandit, a confidential agent to Mr. Erskin tendering their allegiance to the British Government. They also requested an interview, which was immediately granted. The two chiefs, therefore, had the interview with
the British officer at Bilaspur and tendered their allegiance in person. The Raja of Mandi was so eager to free his dominion that he did not wait for the conclusion of the war. He attacked the Sikh garrison in the State and captured all the forts which the Sikhs had taken possession of except Kamalgarh. After the conclusion of 9th March, 1846 treaty between the Sikh Darbar and the Britishers, both the states got ceded and came directly under the British control and were placed under over-all charge of the Commissioner of Jullundur.

THE 1857

General Anson the commander-in-chief was at Simla when the news of the out-break of the war of independence (the mutiny) was received by him. The British troops were stationed at Dagshai, Kasauli and Sabathu. Lawrance, the chief-commissioner of Punjab wrote letter after letter to Anson to hurry up but the latter had his own handicaps. He was short of arms and ammunition and he had to arrange for food supply and other equipment. Moreover, Anson was not in a good health. The Commander-in-chief, who perhaps was accused of carelessness, had to go slow as he could not allow himself to be commanded by a civilian, who could not imagine the difficulties of a military operation.

The Gurkha Regiment known as Nasri Battalion which was cantoned here was ordered to move at once. The Commander-in-chief and his staff moved but the Gurkhas refused to do so. The Kasauli Guard which constituted 80 men also revolted and marched off with a large sum of Government money to join their fellowmen at Jutogha, who had already been stirred up with a feeling of hatred for the Britishers.

A rumour got spread in no time that the Gurkhas had marched off from Jutogha to Simla. This resulted in a chaos and disorder. The unprotected women and children were asked to gather up in the bank premises, which could
be defended. But some of the ladies became nervous and some army officers also did not show the courage expected from them. They first took shelter in the Simla palace of the Raja of Keonthal, but considering this also as unsafe they ran to the Junga palace of the Keonthal state. Major General Penny, Lt. Col. Keith, Young, Greathed, Thos. Quin and Colyar, four captains and three Lieutenants were the some of those who sought shelter in the Palace of Raja Samar Pal of Junga. William Hey, the Deputy Commissioner of Simla, however succeeded in bringing round the Gurkhas somehow, before Kasauli Regiment reached Jutogh. On an understanding that the revolutionaries would be excused if they became peaceful, the Gurkhas made the Kasauli sepoys submit. But the latter were not excused. Some of the sepoys of that regiment were tactfully made the queens evidence against the Hindu officer, who on coming to know that committed suicide.

Raja Shamsher Singh of Bushahr (1850) had sympathy with the sepoys 1857. Lord William Hey, the political agent made a plan to invade and annex the territory but he could not get the required army, with the help of which he could give practical shape to his design. At the end of the mutiny, however, the Agent again recommended that Raja Shamsher Singh be removed, but Lord Lawrance, the Commissioner, did not approve his suggestion perhaps for fear of rebellion in these hills.

Rana Krishan Singh of Arki helped the Britishers to guard the road from Simla to Jullundur, where the 3rd, 33rd and 31st Bengal regiments had revolted. He also sent a party to Simla under his brother Mian Jai Singh to the help of the British Government. At the end of the mutiny therefore, the Rana and his brother were rewarded with a khilat and title of Raja was conferred upon the former.

Rana Goverdhan Singh of Dhami also helped the Britishers and got half the tribute excused as a reward.
THE POLITICAL DEPARTMENT

To remove suspicion from the minds of the rulers or "to reassure and knit the native chiefs to the paramount power", Lord Canning recommended to the Secretary of State vide his letter dated the 30th April, 1860 that the rule of the princes should continue and integrity of their states should be maintained and the right of the rulers to adopt heirs should be recognised. The policy of annexation of territories as the only means of granting solace to the suffering millions, as they used to proclaim, was given a second thought in light of the lesson learnt from the 1857 incidents. Under the new policy, a ruler could be punished or even deposed for extreme misgovernment, but his territory was not to be annexed. The states, accordingly, became part and parcel of the British empire. The affairs of these States were entrusted to a newly created department known as Political Department, which excercised control over the administration of the States through Residents and Political Agents.

Constitutionally, however, the States were not a part of British India. Governor General in council, as the in-charge of the Political Department conducted the relation of the emperor with the States.

The executive Council in practice left the state affairs to the Governor-General meaning thereby that the Political Department assumed the position of a Government within a Government.

The authority of the Political Agents used to be quite comprehensive though it remained undefined and unwritten. These officers in case of smaller states acted as an authority over the ruler in every respect, and in larger states even they had their own way.

By the time the first war broke out in August, 1914, the relation between the British Government and the States had developed a definite pattern.
LIFE DURING THE PERIOD

The work on Hindustan Tibet Road (Kalka Simla Road) was started in about 1840. Services of Balkoo whose remarkable skill and intuition in the field of Road construction proved to be of a surprising help, need a special mention. Balkoo, a poor resident of Chail got himself recruited as a coolie in the Punjab Public Works Department. But his extraordinary skill won him a great name in as much as it was he who just with the help of a rod traced the Hindustan Tibet Road up to Simla. The road was completed by 1856.

The first passenger train reached Simla on 9th November, 1903.

Before the construction of the road, the ponies and the jhampanis were the only mode of transit to the Simla hills. A jhampani was a sedan chair fitted with curtains carried by bearers on shoulders. Children and invalids were carried in dolies. The Ackka came in use as the road was ready, A bullock cart service for goods and a tonga service for passengers, then, followed. The tonga service gained the reputation of being the finest wheel posting service in the world under the superintendence of Rai Bahadur Daulat Ram.

A Public Works Department was first established at Chamba under the British supervision in 1860 and road construction work was taken up at the cost of the state.

The first primary school at Chamba dates back to 1863. A Post Office was also opened the same year. The first hospital was set up at Chamba in 1866.

In Suket state, the first dispensary was opened at Baner, during the reign of Raja Dusht Nikandan Sen in 1890. First school in Suket was opened in 1893 at Bhojpur, a post office in 1900 and a telegraph office in 1906.
FOLK LITERATURE

Besides the fact that the charming folk songs so popular with the people of this region, speak of the richness of thought and imagination of the unknown local poets, they also prove to be the valuable strings with which a student of history may weave out a most authentic story of life over here. Some of the songs still current, provide us such vivid picture of different aspects of life during the 19th century as we may not find elsewhere. A few examples might interest the readers here:

Raja Sansar Chand of Kangra, when out for hunting fell in love with a Gaddi woman, who had come to enjoy the sight. The details in respect of this historical event we find mentioned only in a folk song,

"Raja Sansar Chand here jo chalaya,
Gadan tamase jo ai
Merie bankiye Gadni
Thori thori bedan raje di lagdi
Gadye di bagi jandi chhuri
Meria bankiye Gadia".

"The lady acquires some natural liking for the Raja also, but as she thinks of her Gaddi husband her heart would simply break with pains."

In case of Bushahr state, the popular song of Fateh Ram Wazir, tells how the extra-ordinary skill of the Wazir worked out effectively in keeping away the Gurkhas in 1815. The Gurkhas were interested in getting hold of the state treasury, which they had known to be so immense. Wazir Fateh Ram invited the Gurkha Commander one night as if secretly, and handed over to him a number of heavy locked up boxes requesting them to remove them before the Bushahr army people came to know. A greater part of the
Gurkha army then got employed in taking away the boxes. But hardly had they gone a few miles, when a Kinnaur gorilla force attacked them all of a sudden and several of the Gurkhas were cut down. The boxes according to the song contained, in fact, stones from the Sutlej.

Similarly the song of Sidhu Mian in Sirmur speaks of a revolt of the people against the Raja of Sirmur, which incident has not been mentioned anywhere else. According to the song Mian Sidhu employed an army constituting 1,500 gun—men and 1,400 men with swords at Tikri fort against the Raja. The fort was, however, besieged by the latter, but despite of best efforts the fort could not be reduced. The Raja then played a trick. The Mian saw a lady with a white flag in hand coming towards the fort gate. He thought it was the queen. As the gates were opened the king's army also entered and the revolutionaries were slain to the last.

How hard the daily life of a hill woman was, we know in the words of a newly married damsel.

Jali jayo paharan da des
Amma ji me nahiyon basna

As is evident the produce from the lands was not sufficient so that the young villagers were forced to go out in search of petty jobs. A young mistress left at home would naturally like to cry at times:—

Apun bhi ni aunda O
Likhi bhi ni bhejda
Keeyan tan Katni O
Balari Bares

"Neither you come home, nor do you write letters: how shall I pass the days of my youth like that."
And once if the husband came, who would like to send him again:

"Khetiya kanak kupah
Men kattan tu khah
Pardes na ja
Pardesan de mamle ji tola mandre"

"The fields have cotton and wheat. I shall cook and weave for you. Please, my love, you need not go."

But men would generally not listen to what the women said. And the cry would escape the hearts:

"O gaye sajan O gaye,
Langi gaye daraya,
Rajji ni keetyan gallan gooriyan,
Sade dile da chukeya ni cha."

"There he goes, my love, there he goes and there he has crossed the river. O that we could not even talk and listen to each other to our hearts content."

Then it was not very rare that a beloved was led to ask a lover:

Kuthoon te umdi Kali Badli
Kuthoon te barsya thanda neer

"O tell me where from the dark clouds come, And where from comes the rain",

And the reply:

"Dilan te umdi Kali Badli,
Nena te barsia thanda neer"

"My beloved, the dark clouds come from the hearts and from eyes comes the rain."
17 A Chamba Wood Carving

18 Ceiling Decoration—Wood Carving
The feelings of a beloved separated from her lover find a beautiful expression in the following couplet:

Nadi re katla manro tatri cheeshe
Jina re roosho sajno
Tine gi jeewna bolo kishe

"The tatiri bird remains thirsty even when it lives nearer the stream. The lot of a maiden away from her lover can, therefore, well be imagined."
CHAPTER X

FORMATION OF HIMACHAL PRADESH

By the end of the great war the British Government decided to bring out certain constitutional changes, in respect of which a joint report of the Viceroy and the Secretary of State (Mantagu) was published in summer of 1918. Though it did not suggest far reaching changes in respect of the position of the states, it had its own importance in as much as it was the first major investigation by a Viceroy and Secretary of State into the relation of the state with rest of India and the paramount power. The report urged the need to end the isolation of the rulers and emphasised the necessity for joint consultation and discussion for furtherance of common interest. Another recommendation was that the Council of Princes should appoint annually a small standing committee to advise the Political Department. The recommendation resulted in the formation of the Chamber of Princes, which came into being on 8th February, 1921. The function was inaugurated by the Duke of Connaught on behalf of the Emperor in Dewan-i-am of the Red Fort in Delhi. The proclamation ran as thus:—*

"My Viceroy will take its council freely in matters relating to the territories of Indian States generally and in matters that affect these territories jointly with British

---

* Story of Integration of States—V. P. Menon
India or with the rest of my empire. It will have no concern with the internal affairs of individual states."

The Viceroy was to act as the president of the Chamber. The chancellor and the Pro-chancellor were to be elected annually by the members from among themselves. The Chamber was to consist at first place 108 rulers by right of their position. The rulers of this class enjoyed permanent dynastic salute of 11 guns. The Viceroy, however, could include some other rulers too, whom he considered to be qualified for individual admission. The remaining 127 non salute states were to elect 12 additional members by a system of group voting.

The next important incident which concerned the relationship of the states with the British Government was the institution of Simon Commission in October, 1929. The report submitted by Sir John Simon in May, 1930 made three concrete suggestions in regard to the States:—

1. That a serious effort should be made to define matters of common concern, between British India and the states.

2. That a new Government of India Act should aim at a close relationship between the States and the British India.

3. That a standing consultative body, which should have representatives from British India as well as the states, should be set up. The council was to be a beginning which might lead to Indian federation one-day.

The proposals were further discussed and thought over at the first Round Table Conference, the formal opening of which was performed by the king on 12th November 1930. Sir Tej Bahadur Sapru, one of the chief spokesman of delegates from the British India declared his decision for a federal India and not a unitary system of Govern-
ment at the Centre. He also invited the rulers to agree to
the creation of an All India Federation. The rulers did
agree, but not unanimously. While the Maharaja of
Bikaner and Nawab of Bhopal identified themselves with
the "passion for an equal status in the eye of the world
expressed in the desire for the dominion status which is
the dominant force amongst all thinking Indians today,"
there was another group of rulers led by Maharaja
Bhupinder Singh of Patiala, who regarded confederation
of States (Indian India) as a first step to any association
with British India. The latter view was very well received
by the hill chiefs as in this they saw the chances of
avoiding outer control in their internal affairs.

The suggestion of federation was, however, accepted
in principal vide the announcement of the British Prime
Minister at the conclusion of the second session of the
conference.

The implications and advantages of All India Federa-
tion to individual rulers were discussed at a conference on
7th March, 1933 of political agents, who were further asked
to give their impressions about the constitutional changes.

The chamber of Princes also urged the Government to
allow no interference in the internal affairs of the states.
They also recommended that a provision should be made
for the states joining the federation collectively through a
confederation.

According to the Government of India Act of 1935
constitutional relationship between the Indian states and
the British India on a federal basis was provided for. It
was made voluntary for the states to accede to the Federa-
tion, whereas in case of provinces, the accession was an
automatic phenomenon. A state was considered to have
been acceded if its ruler submitted instrument of accession
and after it was accepted by His Majesty.
But soon after by the end of the second World War the Cripps mission made it clear to the rulers that if the interests of British India and the states came in conflict, it would be the states to be turned down. Jawahar Lal Nehru declared at the same time that the British treaties with the states were not to be honoured. All this naturally made the rulers worried about their future position and they asked the Government for an authoritative statement that they stood true to their treaties.

In case of the states of this hill region, the problem was, however, different. These states were grouped together in division XVII of the table appended to the 1st schedule of the Government of India act of 1935. The federal offer was sent by the Government to the bigger states only and not to the rulers of these smaller ones. The Government decided to establish an All India Federation with provinces and viable states first and to take up the case of smaller states later on.

Their limited economic resources and the poorly paid and less qualified officers, proved to be the two main causes for not including these states in the federation along with the others. The secretary of states, therefore, suggested that the separate jurisdiction of individual rulers of such states should be replaced by the single administration of the viceroy. Lord Linlithgo, who was the Viceroy at that time though found nothing objectionable in the suggestion yet during the war conditions he liked to avoid large scale reaction from the princes. He, therefore, continued his policy of combining small units for administrative purposes; which was perhaps the only possible solution to states like the Punjab Agencies.

In February, 1946, the Attlee Government decided to send a cabinet mission to India to settle with the Indian leaders in association with the Viceroy the procedure of framing a new constitution. The mission, which consisted
of three members, Lord Pathik Lawrence, Sir Stafford Cripps and A. V. Alexander, arrived here on the 24th March, 1946.

The Raja of Bilaspur and the Raja of Dangarpur were interviewed as representatives of smaller states.

The Raja of Bilaspur was against the idea of grouping. His suggestion was that each state must be allowed to regain its former independence and be left to itself. He considered that the states had as much right to independence as had British India. But his view—joint did not have a wide support and naturally it was ignored.

The question of confederation of states appeared to be an interesting suggestion to Lord Pathick Lawrence and was not ruled out, therefore, but Sir Stafford Cripps, however, feared some geographical difficulties in it.

The Mission published a memorandum on states on 22nd May, 1946, which affirmed that when a new fully self governing or independent government or governments came into being in British India, the British Government would not be able to carry out the obligations of paramountcy. Nor did they contemplate the retention of British troops in India for that purpose suggesting thereby that the British Government would cease to excercise the power of paramountcy and the relationship of the states with the Crown would no longer exist and that all rights surrendered by the states to the paramount power would return to them. The void would have to be filled by the states by entering into a federal relationship with the successor Government or by entering into particular political arrangements. It was also stated that the states could form or join administrative units large enough to enable them to be fitted into the constitutional structure.

The Viceroy invited Mr. Nehru, who had become Congress President, to form interim Government on 12th
August, 1946 which he did on 2nd September. In the meantime elections to the Constituent Assembly were held in accordance with the procedure laid down in the Plan. The members of Muslim League who were elected to that body refused to join it. However, the constituent assembly with all the other members met on 9th December. It elected Dr. Rajendra Prasad as the President and appointed various committees to draft different sections of the constitution.

A conference of Residents and Political Agents was held in the second week of April, 1947. The object of the conference, as explained by the Political Adviser was to enable the states to stand on their own feet and to encourage them to cooperate fully with British India. It was decided that the Political Agents would be withdrawn by the autumn while the main duties of the Political Department were to be wound up by end of March, 1948.

Lord Mountbatten announced on 3rd June, 1947, that the British Government would relinquish power to the two Governments, India and Pakistan on the basis of dominion status, which event would take place much earlier than June 1948.

Earlier an agitation against the Rajas had started getting strength in some of the hill states under the banner of Praja Mandal and by 1948, the achievement of a responsible government had become the main object of this movement.

The Simla hill state rulers made a last and unsuccessful attempt to survive. In early February, 1948. The chiefs met at Solan under the chairmanship of Raja Durga Singh of Solan (Bhagat) to draft a constitution to form a separate union of states. But the attempt failed for want of popular support.
Forced by the circumstances, therefore, some of the rulers like those of Suket* and Balson handed over the administration of their states to the Government of India. In case of Chamba, the Government of India had to come to the help of the Raja, and as administrator was appointed to look after the affairs of the state.

After the transfer of power, there was a demand for the merger of these states with East Punjab. But the people as well as the rulers, rightly so, were against the suggestion. The people of these states had their typical problems, of poverty, illiteracy and isolation, while the Punjab (East Punjab, then) had its own problems consequent of partition. The Central Government, therefore, did not consider it wise to merge these states with the Punjab.

* The merger movement was launched in almost all the states according to the decision taken at a meeting of the Praja-Mandal on he 26th January, 1948 at Simla. According to the schedule Shri Padam Dev led about 100 Satyagrhis to free the Suket people from the tyrannical rule of the chief on 16th February, 1948. A rumour was made to spread earlier that Shri Padam Dev was going to invade Suket with an army of 4000 soldiers, but the exact date was not announced. The telegraph lines were cut off on the 17th February so that the Raja may not be able to receive the news of the approach of the Satyagrhis. On the eighteenth February, the Satyagrhis took possession of the Fernu Chauki. The procession then marched towards the state-headquarters and took possession of tehsil headquarters at Karsog. By this time the number of the revolutionaries has increased to 500. They stayed for the night at Karsog and reached Pagauna the next day. Here they stayed for the next two days to take stock of the situation. Meanwhile the news of the revolt reached the Raja, who probably found himself helpless and at the suggestion from his minister requested the Government of India to help the state in suppressing the movement. The Government of India took the genuine view that the Raja was unable to maintain peace and order in the state and sided with popular movement and ordered that the state be merged with the Panjab. At the same time the Satyagrhies were also urged to stop their activity.

Sirmur state was the next target of such a uprise. But the Raja of that state had perhaps taken the hint and he signed the merger deed before the revolutionary eyes turned towards that side.
The hill rulers were, therefore, invited to a conference at Delhi on 2nd March, 1948. By this time the chiefs had agreed to the plan suggested earlier by Raja of Bhagat in respect of integration of these states into one union. The proposal had acquired the support of certain popular leaders, also. But the Government could not feel sure if such a union had any survival value at all. The state union could not provide sufficient man-power and the finances required to make up the leeway of centuries and to provide the people with the necessities of life. The Government, therefore, suggested that the states should be united into a single unit to be administered by the Government of India through a Chief Commissioner or a Lieutenant Governor.

The suggestion was accepted by the rulers. The Raja of Mandi, acting as a spokesman on behalf of the rulers, however suggested that the chiefs should be given some voice in the administration of the new province; and an advisory council of three rulers was agreed to by the Government. An agreement on these lines, as such, was drawn up and signed by the rulers on 8th March, 1948. The new province was to be named Himachal Pradesh.

Under the Government of India Act of 1935, it was not possible to establish a province under a Lieutenant Governor. The states were therefore integrated into a Chief Commissioner’s province on the 15th April, 1948 under article 239. Subsequently, however, its status was raised to a Lieutenant Governor’s province having a legislature and ministry in 1952.

The case was different in respect of Bilaspur state, which geographically being a part of Himachal Pradesh should have been included in it, but the area being the site of the multipurpose Bhakra Dam Project over the Sutlej, necessitated special treatment. A major portion of the state including the capital was to submerge when the Dam was completed. The rehabilitation of the displaced persons
and payments of compensation to those dispossessed of their lands, were the problems only to be met by the Central Government, and it was in the interest of the state and its people that the Centre should take care of Bilaspur.

The Dam project, which had been conceived about 1919 was taken up only after the Second World War. By the time of partition the Government of Punjab was negotiating with the Raja of Bilaspur in respect of the construction of the Dam and had nearly come to an agreement with him. The Government of India had no power to control the river valley schemes under the act of 1935. If, therefore, the Government of India was to intervene, the only way was to take over Bilaspur, as a Chief Commissioner’s province. This purpose could also be achieved by amalgamating the state with Himachal Pradesh, but the Government had perhaps a plan in view to entrust the management of Bhakra Dam, when it was completed, to a Board, which was to take over the remaining portion of the state after submersion and to develop it as a part of the scheme. The Raja who was difficult to deal with in the beginning was ultimately brought round and as a special concession was appointed on 12th October, 1948 as the first Chief Commissioner, with a Deputy selected by the Government of India to assist him. The arrangement was, however, temporary and an official Chief Commissioner was appointed soon after, which arrangement continued till 1954, when the state was finally merged with Himachal Pradesh.

Though a separate state was formed by integrating the smaller states yet certain areas which the princes were obliged to hand over to the British India were now recognised to be a part of the East Punjab or the PEPSU Governments and remained as pockets,

The state gradually got divided into six districts the western most of these is Chamba adjoining Kashmir and
Jammu territory. In shape the District is more or less along in shape contracted towards the north. The area includes a small portion of the Beas valley, a section of the Ravi valley and a similar section of the Chenab valley called Pangi and Chamba Lahul. The district is wholly mountainous with altitudes ranging from 2,000 to 2,1000 feet above sea level, the inhabited area reaching to 10,000 feet.

Mandi district was named after the state of this name. The area known as 'Zahor' to Tibetans adjoins Chamba (HP) and district Kangra of Punjab and forms the water shed of the Beas. The highest altitude in the district is 13,000 feet and the lowest as 1,800 feet.

Mahasu district was formed as a result of the integration of 10 tiny principalities in Simala hills. The smallest of these had an area of five square miles, a population of 531 and annual income of less than Rs. 2,000.

Sirmur district is named after the former state of the same name. The state had an area of 1046 square miles and an income of Rs. 7 lakhs per annum. On one side, the district adjoins Dehradun and on the other the Ambala district of the Punjab.

Bilaspur the site of the Bhakra Dam was formerly a princely state with an area of 475 square miles and a population of 3 lakhs. This was turned into a district of Himachal Pradesh in 1954.

The greater part of the erstwhile Bushahr state, which borders with Tibet to the North-East and Kullu and Spiti to the West was formed into a separate district in 1960, as district Kinnaur.

The first Advisory Council which was constituted in September, 1948 to advise the Chief Commissioner of Himachal Pradesh in matters of general policy, development
schemes and legislature, consisted of six public representatives¹ and three rulers.² And this marked the beginning of a new era for the people of this region.

¹ Shrimati Lilavati Dr. Y. S. Parmar, Mehta Avtar Chand, Swami Purananand, Shri Padam Dev and L. Shiv Charan Das were the six members.
² Rajas of Mandi, Chamba and Baghat represented the rulers.
CHAPTER XI

PART C STATE

* In Exercise of Article 239 of the constitution of India, the Parliament enacted the part C States Government Act, 1951 and conceded responsible Government of a limited character to six of the chief Commissioners states namely Ajmer, Bhopal, Coorg, Delhi, Himachal Pradesh and Vindhaya Pradesh and a council of ministers was provided for each of these. But powers of appointment of Ministers, assent to money bills and decisions in case of difference of opinions between the Lieutenant Governor or the Chief commissioner vested in the President of Union.

As such Himachal Pradesh was made a Part C State under a Lieutenant Governor. A legislative assembly constituting of 36 members was formed after the first election. Dr. Parmar who was elected unanimously as the leader of the party in majority headed the three member cabinet. Pandit Padam Devi and Pandit Gauni Prasad were the other two members. As Bilaspur which

* Article 239 of the constitution reads as under :-

(239) Save as otherwise provided by parliament by law, every Union territory shall be administered by the President acting, to such extent as he thinks fit, through an administrator to be appointed by him with such designation as he may specify.

(239. A) Parliament may by law create for any of the Union Territories of Himachal Pradesh, Manipur Tripura, Goa, Daman and Deu and Pondicherry.

(a) a body whether elected or partly nominated and partly elected, to function as a legislature for the Union Territory, or

(b) council of Ministers, or both with such constitution, power and functions, in each case, as may be specified in the law.
continued as the Chief Commissioner's state was merged in 1954 in Himachal Pradesh, the number of the members of the legislative assembly increased to 41.

Himachal Pradesh as a Part C State, though centrally governed had certain special features of its own. No doubt it was not autonomous in the sense in which the Part A states were, it was given the status of a constituent unit of the Indian union and as such had free representation in both the houses of parliament. Whereas the Central Government was responsible for the entire administrative field so far as this state was concerned, the Pradesh had a ministry responsible to its own legislature in the state-field of administration.

THE FIVE YEAR PLANS

The problems arising out of the partition of India in 1947 kept the central Government engaged in solving them for the next two years. By the end of 1949, however the Govt. recognised measures to increase the food production as its first concern. The problem was first discussed seriously in a meeting of the ruling party in January, 1950 and this was followed by a statement of the Finance Minister in the Lok Sabha two days later, that a Planning Commission was to be formed under the chairmanship of Jawaharlal Nehru. Shri Gulzarilal Nanda was named as its Vice-Chairman. To make plans in order to bring about economic development having regard to the fundamental rights of the people ensured by the Indian constitution was the main object of this commission, which went ahead making schemes for national development which we know as the Five Year Plans.

THE PLANS AND HIMACHAL PRADESH

The general procedure required the Part C State Governments to draft out such plans for the respective states and to get them approved by the Planning Commission.
The Himachal Pradesh administration which started with a scratch in 1948 had to face the problems of lack of trained and technical personnel. Still certain development programmes were undertaken between 1948 and 1950 also. That was the first attempt to provide basic amenities in the field of health and education.

During the first five year plan period (1951-56) the Pradesh, as it was constituted then, was served through two types of plans viz (1) the Bilaspur State plan and (2) the plan for Himachal Pradesh excluding Bilaspur State. The allocated plan ceilings were Rs. 57.10 lakhs and Rs. 507.30 lakhs respectively.

The aim was to initiate a process of development to raise the living standards of the people and to open out new opportunities for a richer and more varied life. The main emphasis was on more agricultural production, development of roads and road transport, provision of medical and public health facilities, improvement in cattle wealth expansion and improvement in existing educational facilities, land reforms and cottage industries.

The major achievements in the following fields deserve a special mention:

**ROADS**

Since times immemorial the different parts of the region were cut off from each other as also from the plains. Road construction, as such was the fundamental necessity.*

* As asked as to what was the fundamental development problem which the backward Hill State had to face Dr. Parmar replied, "Provision of adequate means of communication is the most important problem for hill states. This has so far been taken to mean only motorable roads supplemented by Rail Transport wherever possible." —Hindustan Times 11.12.1954.
Construction of 700 miles of motorable and 300 miles of jeepable roads and nationalization of the transport during this period was therefore an achievement in itself.

**PUBLIC WORKS**

The public works Department launched a comprehensive plan for the development of 2,800 miles of hill road, classified as under:

- (1) National High ways 200 Miles
- (2) State High ways 800 Miles
- (3) District Major & Minor road 1500 Miles
- (4) Village Roads : 300 Miles

**Total** 2800 Miles

The work was taken up under stage system, viz. 2 ft. 'trace' and 9 ft, 14 ft. and 24 ft. wide roads for pack animal, light and heavy vehicular traffic respectively. By 1956 work on 11 bridges was in progress and investigations for 37 more completed.

**ELECTRICITY**

The hydro-electric power was started systematically in the Pradesh dividing it into three bolts as follows:

(i) Areas along the lower valleys which can easily be approached from Nangal and Uhl river systems, were to be supplied power purchased from the Punjab.

(ii) In the middle valleys, it was proposed to construct 5 Hydel power stations of 500 KW each. These stations of 10 to 30 K.W. each were to be constructed to supply electricity to adjacent villages.

(iii) It was proposed to generate about 3,100 K.W and purchase another 2,200 K.W. from the Punjab, electrifying all un-connected tehsil headquarters and about 7 villages.
A Temple Door
By 1956, the electricity purchased from the Bhakra Nangal and Jogindernagar was extended to Nahan, Sundernagar and about 15 other localities.

Two 50 KW.AC Diesel sets to augment the electric supply were installed at Solan.

H.T. & L.T. lines for Rampur and Kotgarh were completed.

Five KW. AC Diesel sets were purchased to be installed at Rampur, Theog, Thanedar, Kotkhai and Rohru.

**EDUCATION**

With the exception of 16 integrating states, others had not even a high school. These five years marked a great headway in this direction. By the end of the year 1955, as such, the Pradesh had 809 primary, 33 lower middle 68 middle and 43 high schools besides two colleges, five training institutions and two Sanskrit Vidyalayas.

**PUBLIC HEALTH**

Efforts were made to intensify measures, control as well as preventive, to bring down the incidence and virulence of diseases like venereal and alimentary ones rickets, tuberculosis and Malaria etc. six excisting hospitals were up graded and fourteen new allopathic and 10 Ayurvedic dispenseries were opened.

**COMMUNITY DEVELOPMENT PROGRAMME**

In order to initiate a process of transformation of the social and economic life of the rural population and to infuse in them the spirit of development through self help, community development programme was inaugurated from 2nd October, 1952. Kunihar, Pounta and Balh and Tehsil Sadar Community Development Block projects were started the same day. The latter was a 1952-53 series block. Ghumarwin, Bhattiyat, Pachhad, Chachiot and Kasumpti
Suni Blocks were inaugurated on 2nd October, 1953. Theog Block was formed on 1st April, 1954 and Chamba, Karsog, Rohru and Rampur Blocks were converted from Pilot Project to National Extention service Blocks from April, 1955. By 31st March, 1956, as such, the Pradesh had one community Development project (3 blocks) six community Development Blocks and five National Extention Service Blocks. These covered a land area of 5046.8 square miles with a population of 7,55,757.

In all the blocks, an expenditure of Rs. 6,820,000 was incurred from the date of their inauguration to the end of September, 1956. Peoples contribution was Rs. 15,55000 (Rs. 4.64 lakhs in cash and Rs. 10.91 lakhs by way of labour)

AGRICULTURE

Agriculture is the main stay of more than 94% of population of Himachal Pradesh. The average holding per capita is 0.6 acres which is inadequate even for bare sustenance. The food grain production was estimated at 150 thousand tons in 1950-51. By the end of 1955-56 this reached a figure of 240 thousand tons, thus giving an increase of 60 per cent. Similarly the cultivation of disease free seed potato for which the climate is most suited received a rigorous drive and by 1955-56, the yearly production came to be 2.2 thousand tons.

FORESTS

37 per cent of the total area of Himachal Pradesh is covered with forests which are the important source of timber, firewood, resin, and other products. They also serve as soil and water conservation agents in the catchment areas of the important rivers. Above all they are the major source of the revenue of the Pradesh, forests account for more than 50% of the total revenue of this territory.
Schemes aiming at scientific and systematic management of forests, their regeneration and rehabilitation raising of large scale economic plantations, demarcation and settlement operations and improvement in the methods of timber extraction have been gradually undertaken.

Besides, the forest's of this Pradesh are rich in medicinal herbs, steps are being taken to grow, collect and export them systematically.

Kinnaur forests are known for Chilghoza (Pinus Gerardiana) trees. The tree resembles Chir (Pinus Longifolia), but it has soft greyish scales on its trunk which distinguish it from the latter. The tree is more valuable in as much as we get the edible chilghoza nuts from it which generally sell at Rs. 6 per seer and have a world wide market, but like the pine trees its growth is very slow so that its propagation is not very easy. When I was at Kalpa the District head Quarters, in 1961, the idea occured to me that if proper efforts were made Chilghoza could perhaps be grafted on Chir or Kail trees even against the generally accepted thought that the slow growing pine trees could never be grafted on other trees. I wrote to Dr. L. S. Negi, Director of Agriculture, on 15th December, 1961 to take steps in that direction. Dr. Negi passed my letter on to Shri V. P. Aggarwala, Chief Conservator of Forests, since it was his subject. Dr. Aggarwala wrote to me on 16th January, 1962 that according to the knowledge of plant genetics it was not possible to graft Chilghoza on any other tree yet his department would make experiments in that behalf. And thank God experiments done under supervision of shri Aggarwala proved a success at Forest Nursury Solan in 1963. Mr. T. S. Negi, Chief Secretary, Himachal Pradesh and Dr. Negi were surprised, of course not without reason, when I first disclosed this news to them. But it is a fact and once again it stands proved that intuitive imagination and undaunted efforts could work miracles. Chilghoza and with it the forests of Himachal Pradesh have thus a great future ahead.
CO-OPERATIVES

Cooperative movement was started in order to improve the economic condition of the people. It was during this period that one state Cooperative bank, one state cooperative federation, four district federations, 20 Tehsil federations and 48 Multipurpose societies were established. The membership of cooperative Societies grew to 44,300 by 1955-56 against 30,255 in 1950-51. The share and working capital rose to Rs. 23 lakhs and Rs. 110 lakhs, respectively, whereas in 1950-51 the share and working capital of these societies was Rs. 11.30 lakhs and 34.75 lakhs, respectively.

The total expenditure incurred represented 83.4 per cent of total 1st Five Year Plan ceiling. Delay in the sanction of the schemes, shortage in technical personnel and lack of equipment and material could be stated as the main causes for slow progress of works.*

In fact none of the Part C states could show much appreciable performance in the field of development during the first five year plan period.

When the Govt. of Part C States bill 1951 was debated in parliament in 1951, it was contended that the extra cost of democratic administration would be about half a crore of rupees and it was believed to be a reasonable price to pay for a more efficient and satisfactory form of Government. But experience proved that neither the extra cost was inconsiderable nor the administration was appreciably

* Asked as to what were the obstacles in the way of development of the state, the Chief Minister replied, “Even though most of the obstacles in our way have been removed some still remain. In my view our status as a part C state impedes our progress. Another obstacle is paucity of qualified personnel. Our staff with the best of intentions have not really turned themselves to the new outlook which the development activity requires. We are handicapped by a certain member of officials who are hardly fit for the job.—Hindustan Times 11.12.1954
efficient. If the progress of the Five Year Plan was an index of the level of administrative efficiency the Part C States fared rather poorly.*

Part C States on their part held the paralysing control of the Govt. of India responsible for their poor performance.

But keeping in view the responsibility of the Indian Govt. to the Parliament, this control could not reasonably be eliminated.

In fact the administrative anomalies have been the main reason for slow progress of plans in these states. There had been instances when the Chief Secretary exercised the power of the highest revenue authority and the head of the State functioned as the head of many other departments. Services in Part C State always offered inadequate opportunities and could not retain or attract talent.

---

* State Reorganisation Committee's Report
CHAPTER XII

IMPORTANT EVENTS

The legislative assembly passed two important Acts during this period which need a special mention.*

HIMACHAL PRADESH ABOLITION OF BIG LANDED ESTATES AND LAND REFORMS ACT, 1953.

Under this act the right, title and interest of land owners in lands in excess of the land revenue assessment of Rs. 125 per annum with the exception of lands under personal cultivation of land owners have vested in the state Govt. Those land owners, the whole or most of whose lands are under tenants and who as a result of the provision of section 27 (1) (2) ibid are deprived of their subsistence, shall be given rehabilitation grant in deserving cases.

Ejectments of all tenants have normally been stopped except where the land is used in a manner so as to de-

* Detailing the achievements of the popular Ministry, Dr. Parmer said, "The two most outstanding successes of the Govt. are improvement of means of communication and enactment of H.P. abolition of Big landed Estates and land Reforms Act—H.T. 11.12.1954.

"In the matter of expansion of education, provision of medical relief and promotion of co-operative enterprise, a lot has been done. Attention has also been paid to horticulture and provision of irrigation facilities. Expenditure on education has risen from Rs. 9 lakh per annum to Rs. 50 lakh per annum. No Tehsil headquarter is without a high School.

"The Govt. has also under consideration an ambitious scheme for exploitation of forest resources. Exploitation of the mineral resources like gypsum, iron, mica, limestone will also augment the revenues of the State." Hindustan Times 11.12.1954
teriorate its condition; for failure to arrange cultivation without sufficient cause for arrears of rent on subletting of holdings.

There is a condition that the land owner shall not be entitled to eject the tenant from more than 5 acres of land in cases where he desires to bring land under personal cultivation. There is a further proviso that for the purpose of bringing land under personal cultivation the tenant shall not be ejected from more than a quarter of his land.

THE PANCHAYAT RAJ ACT

In accordance with the article 40 of the Indian constitution, an important socio-economic measure, known as the Himachal Pradesh Panchayat Raj Act* was passed in 1953. It was amended in May, 1956 to extend its application to Bilaspur District which was merged in the Pradesh in 1954.

The aim of this act was to make the rural people realise the impact of independence by bringing them to participate in the nation building programmes.

THE FOLLOWING INSTITUTIONS WERE ESTABLISHED ACCORDING TO THE ACT.

TEHSIL PANCHAYATS:—24 Tehsil panchayat circles were established by 1956 out of which 19 panchayats had started functioning.

GRAM PANCHAYATS:—468 Gram panchayats had started functioning in the pradesh by 1956.

Zila Panchayats:—3 Zila Panchayats had been established in Mandi, Mahasnu and Sirmur district.

* The Panchayat institutions represent the ancient system of village administration which had acquired a good name for fair justice since times immemorial in India. The system had in-a-way become one with the Indian-way of social life.
Nyaya Panchayats:—102-Nyaya Panchayats circles were formed in the Pradesh excluding Bilaspur District by 1956. Election of members to Nyaya Panchayats in majority of Gram Sabha areas had been completed.

FINANCIAL POSITION OF PANCHAYATS

Since the Panchayats were not able to impose any tax as provided under the act they had to depend mostly upon grant in aid given by Government.

The planning Commission agreed to allocate a sum of Rs. 8.3 lakhs for the development of Panchayats. But only Rs. 4.3 lakhs were provided by the State Govt, with this amount at their disposal, the Panchayats took up various constructive activities viz:

2. Opening of two Ayurvedic dispensaries.
3. Purchase of tools and implements.
4. Purchase of library books, etc. etc.

Besides, some other useful constructive works were accomplished by the Panchayats proving thereby that they could be useful medium of village planning and construction if properly utilized and made adequately effective.

The Second Five Year Plan of the Panchayat Department involved a total ceiling of Rs. 48.30 lakhs. But the Planning commission brought down the total ceiling and approved Rs. 5 lakhs for the first year of the Second Five Year Plan period.

The first meeting of the executive committee of the central council of local self government held at Bombay on 3rd November, 1955 advocated in the form of a resolution the need and the scheme for training of panchayat per-
sonnel. The training programme was split under three heads viz.

1. Training for panchayat secretaries
2. Training of sarpanches.
3. Training for panches.

The Planning Commission also asked the state Govt. to give high priority for this scheme vide their letter No. Fy./11/CDN/23/2/56, and it received the due consideration from the State Government.
CHAPTER XIII

THE CHINESE MENACE.

The Shipki Pass, 200 miles from Simla, has commanded a great strategic importance. Keeping in view defence measures, the British had constructed a dak bungalow six miles within the Tibetan Territory. This bungalow actually served as an important outpost. But as a friendly gesture the Govt. of India was pleased to hand over possession of this outpost to the Chinese along with eleven other such bungalows located at different Himalayan passes on April, 29, 1954.

Immediately after the Chinese Government took possession of this Bungalow, their experts got busy in planning an onward march on the Shipki-Simla Road, which fact came to the notice of the Government of India in 1956. A complaint sent on September, 8th 1956 states, "The Government of India have received a report that on the 1st September, 1956 a party of ten Chinese Army personnel entered and took up positions about two furlongs from Hupsong Khad on the Indian side of the Shipki Pass . . . . The Government of India presume that the Chinese Army personnel crossed into Indian territory by mistake and not deliberately". But unfortunately the presumption of our government did not prove to be correct. In a subsequent note to the Chinese Charge d’Affairs, the Govt. of India complained, "On the 20th September, at about 4.45 a.m. a party of twentyseven Indian Border security force came face to face with a party of twenty Chinese troops and officers two miles on the Indian side of the Shipki Pass. The Indian Commanding officer asked the Chinese Officer to withdraw his troops. The Chinese
Officer replied that... his instructions were clear, namely, to patrol right up to Hupsong Khad, and in carrying these out he was prepared to face the consequences. He concluded that if the Indian party went beyond Hupsong Khad, he would, 'oppose it' with arms."

In 1956 a Chinese survey party visited the Spiti area, which adjoins the Kinnaur District of Himachal Pradesh, and sought to place boundary stones on Indian territory, and in 1957 a Chinese patrol party was noticed there. The Government of India drew the attention of the Chinese Government to these violations of Indian territory. The Chinese authorities neither denied the charge nor claimed this territory to be a part of Tibet. They did not appear even to prove an exact knowledge of this terrain, for they asked India for details of latitude and longitude. A wall map of the people's Republic of China published in November, 1953 (Ya Kuang Publishing Society) shows this area within India. But all these facts failed to prove effective before the Chinese and Premier Chou En-Lai's letter, on the contrary, alleged Indian "invasion" of Chura and Chunje i.e. the Spiti area in question. Spiti, as has been pointed out earlier, is the traditional Indian territory.

**THE SECRETARIAT BUILDING ON FIRE**

The five storeyed secretariat building of Himachal Pradesh was reduced to ashes as a result of devastating fire which broke out on 5th May, 1957.

The main secretariat was thereupon located in the Vidhan Sabha building and some offices including Public Relation and Finance and Health Departments in the Kennedy House and the Annexe.
CHAPTER XIV

UNION TERRITORY

Reorganisation of States

The State Reorganisation Commission was appointed under the Resolution of Govt. of India in the Ministry of Home Affairs, No. 53|69|53-Public dated 29th December, 1953 to examine objectively and dispassionately the question of reorganisation of the states of the Indian Union so that the welfare of the people of each constituent unit as well as the nation as a whole was promoted. The Commission was headed by S. Fazal Ali and it had H. N. Kunzuru and K. M. Panikkar as its members.

The reorganisation of states had been attracting Govt. of India's attention right since the transfer of power. The congress election manifesto of 1944-45 assured the people of formation of provinces on linguistic and on cultural basis. But a perceptible change was observed in the outlook of the congress leaders on the subject with the achievement of independence, which fact found a clear expression in the speech of Pandit Nehru before the constituent assembly on 27th November, 1947 while conceding the linguistic principle the Prime Minister remarked, "First things must come first and the first thing is the security and stability of India." This was followed by the appointment of a linguistic provinces commission known as the Dar Commission to enquire into the report on the desirability or otherwise of the formation of certain provinces. The recommendations of the Dar Commission, which reported to the constituent assembly in December, 1948 were considered by the J.V.P. committee vide its report in April, 1949.
The Dar commission recommended that no new provinces should be formed. It was also felt that in forming provinces the emphasis should be primarily on administrative convenience and that the homogeneity of language was to be considered only as a matter of administrative convenience. The commission listed certain "generally recognised tests" which a linguistic area must satisfy before it could be formed into a province. These were.

1. Geographical contiguity and absence of pockets and of corridors.
2. Financial self sufficiency.
3. Administrative convenience.

The J.V.P. committee agreed to suggestions of the Dar Commission. The Committee, however, admitted that if the public sentiment was "insistent and overwhelming" they would have to submit to it subject to the interest of India as a whole and other conditions specified by them.

A similar view was given expression to by the Prime Minister when he spoke on 9th July, 1952 in the house of the people on the resolution for reorganisation of states on a linguistic basis. He emphasised, "we must give the top most priority to develop a sense of unity in India and anything that might come in the way of that unity might perhaps be delayed a little."

On 22nd December, 1953, the Prime Minister made a statement in Parliament that a state reorganisation commission was to be appointed, with this background the commission which was at liberty to devise their own method for ascertaining public opinion started its work on 23rd February, 1954 and invited written memoranda from members of the public as well as public associations interested in the problem of the reorganisation of the states.
This provided a chance to the people of this state to represent their case before the commission.

While the Pradesh Govt. recommended that the Pradesh should continue as a separate unit, it also demanded the inclusion of the Kulu valley, the Kandaghat district of Pepsu and the Simla district of the Punjab in the newly constituted state. Some of the leaders were in favour of greater Himachal and stressed that district Kagra and Pathankot and Una tehsil of the Punjab should also be included in Himachal Pradesh as the people living there also had the same habits, customs, language as did the hill people of Himachal Pradesh, the people of Kagra and Kulu as pointed out in the preceding chapters had close cultural links with the people of the adjoining states and the demand as such sounded quite genuine.

A political conference of Himachal Pradesh was held on 16 & 17th June, 1954 at Mandi, under the auspices of Himachal Pradesh provincial congress committee. It was presided over by Shri Desh Bandu Gupta, member parliament. The conference adopted the following resolution.

“This conference demands the integration of such contiguous areas of the adjoining states as have linguistic affinity, cultural homogeneity and common economic interest with Himachal Pradesh, in accordance with the declared wishes of the people of the area concerned.”

As against that, the Punjab Govt. advocated the formation of the area west of Jamuna into a single state, as the most effective solution of the economic and administrative problems facing this region.

The situation perhaps became so ticklish that the commission’s opinion got divided on this issue. While the two members viz. Panikkar and Kunzuru were of the opinion that Himachal should be merged with Panjab, Fazal Ali
was in favour of keeping it as a separate entity under direct control of the centre.

The two members, appreciated the argument that the area being backward needed a special attention for quite some time, but they were extremely doubtful whether direct administration by the centre within the framework which they proposed for centrally administered territories was the best solution. Himachal, they believed, was poor largely because of the poverty of its resources and could not, as such, he considered a unit which could stand by itself.

They were unable to accept the argument that the area had cultural individuality and that the interests of the relatively backward people of this area would suffer by association with the more advanced people of the adjoining plains.

The links between the hills and the plains appeared to them to be much more intimate than even they could suggest. The considerations of security, in their opinion, also required the establishment of a stronger and more resourceful unit.

They did not consider the opposition to the integration of this unit in the Panjab so strong as it was generally made out. Therefore, the only right course, they suggested, was the merger of the Pradesh with Punjab with certain special arrangements to ensure that the economic development of this area was not impeded.

They made two suggestions in this behalf: (a) The Govt. of India should have supervisory authority over this area. (b) Panjab cabinet should include at least one member elected from one of the constituencies of the Himachal Pradesh.

Fazal Ali, the Chairman of the Commission, however, did not agree with the members on almost all the points
and pleaded strongly in favour of keeping the Pradesh a separate unit under direct control of the central government. He was guided by the belief that while Sardar Patel contemplated the ultimate merger of the majority of the Part C States in the neighbouring areas, his intention was to continue Himachal Pradesh under "Central guardianship and tutelage" as any merger with the Panjab was bound to be locally unpopular. That no step was to be taken which might dump the new found enthusiasm and eagerness to progress of the extremely backward and exploited people of this state, was considered to be highly important. Merger, he concluded, would place them in a position of subordination and instead of contributing to their progress it would greatly retard it. He was greatly impressed by the reason that Panjab had two great problems (the communal and the law and order problems) and that the disease ran very gravely even in the services, whereas Himachal fortunately was free from this malady. The Central administration in Himachal, he contended, would, instead of interfering with, help the task of preserving the catchment area of the Sutlej and Beas and of undertaking the necessary soil conservation measures. He appreciated the idea that for development of this back-ward area considerable outlay was obviously called for and it was extremely doubtful if the Punjab could shoulder the burden in as rapid a manner as was desirable in this strategic northern border.
23 Himachal Singing And Dancing
24 The New Bilaspur
CHAPTER XV

TERRITORIAL COUNCIL

The views of the Chairman of the commission naturally carried weight and as a result of the recommendation the Legislative Assembly was dissolved in November, 1956, and Himachal Pradesh was made a territory under the direct central Administration.

The parliamentary and territorial council constituencies were delimitated according to the Delimitation of Parliamentary and Assembly constituencies order, 1956.

The Legislative assembly was replaced by the Territorial Council, elections to which were held in 1957. The sphere of work of the latter was much limited. Education up to higher secondary, Medical and Animal Husbandary service department up to district level and construction and repairs of the village roads were the only main concerns of the council while the more important subjects remained with the administration headed by the Lieutenant Governor. Whereas the decisions and actions of the council were subject to the sanction and scrutiny of the administration, the former had no say in the work of the administration.

To consider important matters in respect of the Territory, the union Home Minister was to have an advisory committee which was to consist of the Lieutenant Governor, all M.Ps. from Himachal Pradesh, the Chairman of the territorial council and the General Manager, Bhakra Dam.

At the Pradesh level, a planning advisory board was constituted with the Lieutenant Governor as Chairman and
with all the M.P.s some M.T.Cs and Public men as members to advise on matters relating to planning.

The Pradesh was divided into 29 Territorial council constituencies out of which the twelve had one seat each reserved for a scheduled caste's representative in addition to the usual one. The council thus had 41 elected and two nominated members,

Shri Karam Singh was elected as chairman of the council.

On expiry of their terms of offices various standing committees of the council, originally constituted in 1957-58 were reconstituted in 1958-59. The committees dealt with matters regarding opening of new schools taking over of private schools, upgrading of existing schools and made certain important suggestions in regard to development in their respective fields.

The most important decision taken by the Territorial council Education department during 1948 was the exemption of tuition fee for all students upto middle classes.

An other significant decision was the institution of an examination wing to conduct middle school examinations on lines of the Punjab Government.

Stipends and scholarships were awarded to students both on merit and on reservation basis (Poverty, Backwardness) to the tune of Rs. 65,000.

The council was allotted a sum of Rs. 62,89,000 under the head Education (regular budget) during 1958-59 out of which it spent about Rs. 59 lakhs. On the Plan side, the council spent Rs. 378000 as against an allotment of Rs. 1588365 for seven development schemes including upgrading and conversion of different types of schools.
Under the Territorial Council Act, administration of 18 Hospitals, 55 Civil dispensaries, 71 Ayurvedic dispensaries, 29 Maternity and Child welfare centres, two Ayurvedic pharmacies, six Dental clinics, four T.A. clinics were handed over to the Himachal Pradesh Territorial Council, out of 47 schemes of medical department, 23 were transferred to the council. Against a total second plan provision of Rs. 79.55 Lakhs, schemes involving an expenditure of Rs. 32.64 lakhs were put under the charge of the council.

The main schemes transferred to the Territorial council were as under:

1. Opening of ten allopathic dispensaries.
2. Starting of dental clinics.
3. Upgrading of hospitals, additional staff, for district hospitals including Gohar.
4. Conversion of five dispensaries into primary health centres.
5. Opening of two mobile dispensaries.
7. Key village visit system.
8. Research in indigenous and other systems of medicine.
11. School health services and health education.
12. Isolation beds for T. B. patients.

The council spent by 31st March, 1959 Rs. 2,56,226 on medical and public health against an allocation of Rs. 4,26,000 under the plan budget and Rs. 23,74,669 under the regular budget as against a provision of Rs. 32,24,867.
On veterinary services a sum of Rs. 2.35 lakhs was utilized by the council against a provision of Rs. 3.63 Lakhs under the plan budget and Rs. 4.24 lakhs under non plan budget as against an allotment of Rs. 8.75 lakhs.

The Engineering Department of the council executed repairs and maintenance work involving an expenditure of Rs. 217059 as against grants totalling, Rs. 352693. Works involving expenditure of Rs. 413665 were also executed by the Pradesh P.W.D. on behalf of the council.
CHAPTER XVI
SECOND FIVE YEAR PLAN

The draft plan was for Rs. 3332.32 Lakhs. After it was discussed with the working groups, a ceiling of Rs. 1550. Lakhs was allocated. A revised draft was prepared and the requirement was placed at Rs. 1723.8 Lakhs. The excess of Rs. 173.83 Lakhs over the tentative Plan ceiling of Rs. 1550 Lakhs was due to more requirement of funds for the Community development programmes, Road transport, Labour and labour welfare and Rs. 48.36 Lakhs anticipated to be required under the head Panchayats for which no allocation was made earlier.

The Planning Commission, however, imposed a cut of 5 per cent on the tentative plan ceiling even bringing it down to Rs. 1472.53 lakhs.

Receipts on account of the plan were estimated at Rs. 201.07 Lakhs.

The aims of the 2nd Five Year Plan were as follows:

(a) To increase the national wealth by 25 per cent at the end of the plan.

(b) To increase agricultural produce by 19 per cent.

(c) Emphasis on village and small scale industry in rural areas.

(d) Increase in the installed capacity of the power generating plants.

(e) Furtherance of roads and road transport programme.
The allocation of the outlay was decided to be as under:

<table>
<thead>
<tr>
<th></th>
<th>Lakhs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Agricultural and Community Development.</td>
<td>348.78</td>
</tr>
<tr>
<td>2. Irrigation and Power.</td>
<td>213.75</td>
</tr>
<tr>
<td>3. Industries and Mining.</td>
<td>47.50</td>
</tr>
<tr>
<td>4. Transport and Communication.</td>
<td>458.85</td>
</tr>
<tr>
<td>5. Social Services, Housing and Rehabilitation.</td>
<td>341.05</td>
</tr>
<tr>
<td>6. Miscellaneous.</td>
<td>26.60</td>
</tr>
</tbody>
</table>

COMMUNITY DEVELOPMENT N.E.S. AND LOCAL DEV. WORK.

The public cooperation increased and public contribution rose to Rs. 34.55 lakhs in the Second Five Year Plan. In the first two years of the Third Five Year Plan it comes to Rs. 17.23 Lakhs.

2,966 villages have been provided with drinking water facilities in various blocks. An area of 3468 acres of land has been brought under minor irrigation, 486 school buildings were constructed. In addition to 37 Community Development Blocks (15 in stage 1 and 22 in stage II) Five Tribal Development Blocks are functioning at Pangi, Bharmour, Nichar, Kalpa, and Pooh and a provision of Rs. 8 lakhs has been suggested for these five blocks at a rate of Rs. 1.60 lakhs per block.

CHINESE INVASION

India had all along sought the settlement of the border disputes raised by China by peaceful talks and discussion inspite of the forcible aggression by China into Indian territories in Ladakh since 1957 by which she had forcibly occupied 12000 square miles of Indian territory. But China committed further aggression on another sector of the India-China frontier on 8th September, 1962 and after a few pro-
bing attacks, mounted a massive invasion all along the India-China border on 20th October, 1962.

The people of Himachal Pradesh, being located right on the Indo-Tibet frontier fully realised their special responsibility and responded enthusiastically to the call of the hour to create an impregnable wall between the country and foreign aggressor.

True to their Ayudhjivi tradition they rose as one to meet the situation created by the Chinese invasion just in the footsteps of Zorawar Singh * whose name spelled terror to the Tibetan expansionists only a century earlier.

The Government machinery at once moved into action, with an increased zeal and determination to mobilize and coordinate all efforts to meet the emergency.

Thousands of people joined the army and the border security forces.

The Chinese, declared a unilateral cease fire though yet they continue holding positions and the possibility of a fresh invasion is always there.

---

* He was born at Bilaspur. He led the Kashmir army which invaded Ladakh and Tibet in 1840.
CHAPTER XVI

NEW SET UP

The experience of the political set up in all the Union Territories during the last six years had been all the more unhappy, In Himachal it was felt that planning had followed the usual bureaucratic way and certain schemes of All India nature, having little bearing on the Pradesh conditions had been pursued without correct economic perspective. Instances were not lacking where more stress was laid on expenditure than on actual achievements. There seemed to be no reason therefore, why the people of these territories should be denied a greater say in their own affairs.

The case against retaining small administrative units with expensive legislative and ministerial set ups was argued at great length by the States Reorganisation Commission seven years before. But experience had shown that it underestimated the strength of the regional sentiment in the Union Territories. True that most of these territories depended on large subsidies from the centre, but this was no argument for denying their people the right enjoyed by those in neighbouring states.

It was not proper to think that the small size of these territories militated against efficient administration.

As a matter of fact their small size could make it possible to develop an administration which had more intimate links with the people and could be therefore, more responsive to their needs.
A bill (14th Amendment of the constitution) to provide for Legislative Assemblies and councils of Ministers for Union Territories was, therefore, placed before the Parliament in its autumn session in 1962. It received the due assent of the President on the 7th January, 1963. It was also ratified by more than half the states as required under article 368 of the constitution and became an act therefore. No time limit was however fixed for the creation of democratic set up in these territories. Shri Lal Bhadur Shastri, the then Home Minister, however made it clear that the Union Government was not to hesitate to intervene if the administration in any of these territories was found to be unequal to the task.

Broadly speaking, the Bill recommended almost the same type of political set up as these territories had enjoyed earlier as Part C states. The Administrator was proposed to preside over the meetings of the Cabinet.

A deputation led by Dr. Y. S. Parmar met Shri Lal Bahadur Shahstri on April 10, 1963 and suggested several amendments to the various clauses of the Union Territories Bill. They stressed that the administrator as proposed in the bill should not preside over the Cabinet meetings; instead the Chief Minister should preside.

The deputation also urged that the Himachal Assembly should consist of 41 elected members and the number of constituencies should remain the same as it was then.

Mr. Karam Singh, Shri Hardayal Singh, Prof. Tapendra Singh and Mrs. Satyavati Dang were the other members of this deputation.

The report of the joint select Committee on the Bill to provide for legislative assemblies and councils of ministers for the Union Territories presented to the Lok Sabha by the Chairman of the Committee, Mr. S. V. Krishnamurti Rao, contained the following important recommendations.
The Administrator of a Union Territory should not have the right to speak or otherwise take part in the proceedings of the Legislative Assembly. Nor should he preside over meetings of the council of ministers. However a provision should be made for making rules prohibiting in the Legislative Assembly of a Union Territory any discussion or the asking of questions on any matter which affects the discharge of the functions of the Administrator in so far as he is required by law, to act in his discretion. These rules should be framed by the Administrator after consultation with the speaker of the Legislative Assembly and with the approval of the President.

The popular governments were set up on 1st July, 1963 in Himachal Pradesh (as also in Manipur, Tripura and Pondicherry).

The Territorial Council became from that day a Legislature which was to have a speaker and a deputy speaker.

The President, Dr. Radhakrishnan, appointed Dr. Y. S. Parmar as the Chief Minister of Himachal Pradesh, Mr. Karam Singh and Mr. Hari Dass were named the other two ministers of this Pradesh.

The Pradesh was to continue receiving the aid of the Central Government. (The centre has been contributing seven to eight times the revenue of certain Union Territories for removing their backwardness).

The legislature in each of the Territories was at liberty to change the laws applicable to them passed by the Parliament.

Instead of the Lieutenant Governor the Chief Minister, was to preside over the cabinet meetings.

The new administrative set-up recognised the need for reappraisal of development schemes to suit local conditions as most imperative.
The ministry had to take spot decisions after a quick assessment of the situation to put things in right channels as the third year of the plan was already half way. Whereas the economic prosperity of the local people had to be kept in view the over-all perspective of national defence was also not to be overlooked.

To enable easy movement of men and material both for defence and development, roads were to be given the top priority. During the Second Plan the stress had shifted on to consolidating what had been achieved during the First Plan. This meant slowing down of the speed of construction of new roads. The work therefore, had to be speeded up to make up this lee-way.

The Revenue Expenditure for 1963-64 is estimated at Rs. 1025.71 lakhs against the Revenue Receipts anticipated at Rs. 532.21 lakhs leaving deficit of Rs. 493.70 lakhs which is to be met by grants in aid from the Central Government.

Stress has now been laid on growing forests which provide materials for industries and not merely fuel or cheap wood for bulk exports benefiting mostly the middleman. Raising up soft wood and quick growing trees has now been taken up on a mass scale, as these types of woods are used in textiles, chemicals, paper and allied industries.

Efforts are being made to set up markets within the Pradesh and already two timber markets have been set at Poanta and in Bilaspur District.

Farmers in Himachal Pradesh, who for centuries have not received their labour’s due out of traditional food crops are being encouraged to take to horticulture and cash crops instead. At the same time mixed farming is also being adopted as the ideal cultivation pattern for Himachal Pradesh.
Efforts are also being made to popularise poultry farming, dairying, fisheries bee-keeping and cottage industries so that the farmers may utilise the forced leisure on account of winter and monsoons and increase their income thereby.

The disease free seed potato of Himachal Pradesh has already earned a name and acquired a good market. Growing of hill fruits like apples, cherries and persimmon at higher altitudes and peaches, pears and apricots at lower hills shall open up new avenues for raising substantial money out of lands which were at one time considered as unproductive.

Expansion of the British-time pattern of education has put forth typical problems like exodus of educated youth from countryside to the towns in search of petty jobs. This deprives the rural areas of the services of talented young men. The young men on the other hand get into petty assignments which hardly meet their aspirations. Efforts are therefore, being made to reorientate the educational system to ensure that the educated people find interest in the countryside. Education, at the same time, shall get a scientific and technological bias.
BIBLIOGRAPHY

1. Antiquities of Chamba 2 Vols.
2. History of Punjab Hill States — Hutchinson
3. Tour into the snowy ranges of Himalaya Mountain—Fraser
4. The Imperial Kanauj — R. C. Majumdar
5. Cambridge History of India
6. Survey of Indian History — Panikkar
7. The Vedic Age — R. C. Majumdar
8. India as known to Panini — V. S. Aggarwal
9. Early Wooden Temples of Chamba — Goetz
10. Glossary of the Tribes — H. A. Rose
11. Travels in the Himalayan Provinces of Hindustan-Moorecraft (1819-1825)
12. Himalayan District of Kulu, Lahul & Spiti — Harcourt
13. Kangra Paintings — M. S. Randhawa
14. Times of India Annual, 1961 — (Arki paintings)
15. Indian Architecture — Percy Brown
16. Chamba State Gazetteer
17. Simla Hill States Gazetteer
18. Racial History of India — Chakravarti
19. Revealing India’s Past
20. Rajtirangini — Kalhana
21. Travels of Hiuentsiang
22. Geography of Ancient India — Cunningham
23. Travels in Kashmir & Ladakh — Vigne
25. Tareekhe Sirmur — Ranzor Singh
27. Story of Integration of States — V. P. Menon
29. Administration Reports, Public Relations Department, Himachal Pradesh From 1957 to 1962
30. China strikes by Dr. Satya Narayan Sinha
33. Tribune, 1954
34. Hindustan Times, 1964
INDEX

Abdulhasan 77
Abulfazal Sallami 77
Adina Beg 84
Aggarwala, V. S. 21, 30, 31
Agriculture, 118
Ahmad Shah 84
Aine Akbari 77
Ajanta 6
Akbar 67, 68, 71, 77, 86
Alexander the great 20
Alexander A. V. 106
Amar Singh Thapa 88
Amoghabhuti 21
Anangpal 66
Anandpur 81
Anand Vardhana 64
Anant Deva 40, 41
Ancient Tribes 4
Anson (Gen.) 94
Arki School 79
Arjuna 7
Art & architecture 58
Aryan, 18, 5
Aryabhatta 14
Ashwamedha 33
Ashvamukha 12
Ashta 41
Ashtadhyayi 19
Ashoka 26, 28, 29
Asok Mitra 6
Asura 5
Attlee 105
Aurangzeb 68, 81
Audumabra 19, 22
Avanti Verman 64
Baghal 52, 54
Bhagat 107
Bahadur Shah 82
Baladitya 34
Balbir Sen 93
Bairat 50
Balkoo 97
Baltic 6
Banganga 4
Banghal 2
Baralacha, 61 62
Bashi 12
Baswan 77
Batyal 76
B. B. Lal 4
Beas 18
Bears 3, 2, 18
Bhaga (Wazir) 93
Bhaiji 51, 54
Bhakra Dam 110
Bhambu Rai 53
Bharasiva 33
Bharva Naga 8
Bhima 7
Bhima Kali 74
Bhoja 38
Bhulinga 21
Bhumi Chandra 23
Bhupinder Singh 104
Bihari Satsai 79
Bilaspur 44, 54, 81
Brahmagupta (Brhammad 20, 21, 30, 31, 41
Brahmi 22
British Take Over 90
Buhler (Dr.) 14
Bushahr 46, 54, 74 98
Cannibalism 9
Canning Lord, 96
Chakli 62
Chakrayudha 38
### INDEX

<table>
<thead>
<tr>
<th>Page Numbers</th>
<th>Authors/Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>2, 30, 31, 39, 54, 55, 68, 79, 93, 108</td>
<td>Chamba</td>
</tr>
<tr>
<td>80</td>
<td>Chamba rumals</td>
</tr>
<tr>
<td>79</td>
<td>Chamba paintings</td>
</tr>
<tr>
<td>102</td>
<td>Chamber of Princes</td>
</tr>
<tr>
<td>81</td>
<td>Chamkaur</td>
</tr>
<tr>
<td>41</td>
<td>Champavati</td>
</tr>
<tr>
<td>5</td>
<td>Chamuri</td>
</tr>
<tr>
<td>66</td>
<td>Chand Bardai</td>
</tr>
<tr>
<td>7</td>
<td>Chandalas</td>
</tr>
<tr>
<td>3, 7</td>
<td>Chandra Bhaga</td>
</tr>
<tr>
<td>27</td>
<td>Chandra Raja</td>
</tr>
<tr>
<td>76</td>
<td>Char</td>
</tr>
<tr>
<td>69</td>
<td>Chatar Singh</td>
</tr>
<tr>
<td>65</td>
<td>Chauhan</td>
</tr>
<tr>
<td>76</td>
<td>Cheta</td>
</tr>
<tr>
<td>27</td>
<td>Chetru</td>
</tr>
<tr>
<td>119</td>
<td>Chilghoza</td>
</tr>
<tr>
<td>6</td>
<td>Cimberies</td>
</tr>
<tr>
<td>126</td>
<td>Chinese Menace</td>
</tr>
<tr>
<td>115</td>
<td>Community Development</td>
</tr>
<tr>
<td>14</td>
<td>Chronology</td>
</tr>
<tr>
<td>16</td>
<td>Colebrook</td>
</tr>
<tr>
<td>4</td>
<td>Copper age</td>
</tr>
<tr>
<td>105</td>
<td>Cripps mission</td>
</tr>
<tr>
<td>94</td>
<td>Dagshai</td>
</tr>
<tr>
<td>2</td>
<td>Dalhousi</td>
</tr>
<tr>
<td>20</td>
<td>Dandaka</td>
</tr>
<tr>
<td>129</td>
<td>Dar Commission</td>
</tr>
<tr>
<td>5, 6, 8</td>
<td>Dasas</td>
</tr>
<tr>
<td>77</td>
<td>Daswanth</td>
</tr>
<tr>
<td>97</td>
<td>Daulat Ram</td>
</tr>
<tr>
<td>14</td>
<td>Daya Ram</td>
</tr>
<tr>
<td>4</td>
<td>Dehra</td>
</tr>
<tr>
<td>17, 16</td>
<td>Deluge</td>
</tr>
<tr>
<td>90</td>
<td>Desa Singh Majithia</td>
</tr>
<tr>
<td>130</td>
<td>Desh Bandhu Gupta</td>
</tr>
<tr>
<td>3</td>
<td>Devnagri</td>
</tr>
<tr>
<td>2</td>
<td>Deodar</td>
</tr>
<tr>
<td>52, 54</td>
<td>Dhami</td>
</tr>
<tr>
<td>22</td>
<td>Dhara ghosa</td>
</tr>
<tr>
<td>37, 38</td>
<td>Dharampala</td>
</tr>
<tr>
<td>44</td>
<td>Dhartri Sen</td>
</tr>
<tr>
<td>5</td>
<td>Divodasa</td>
</tr>
<tr>
<td>9, 13</td>
<td>D. N. Majumdar</td>
</tr>
<tr>
<td>12</td>
<td>Dravidian</td>
</tr>
<tr>
<td>102</td>
<td>Duke of Connaught</td>
</tr>
<tr>
<td>57</td>
<td>Dun</td>
</tr>
<tr>
<td>107</td>
<td>Durga Singh of Bhagat</td>
</tr>
<tr>
<td>97</td>
<td>Dusht Nikandas Sen</td>
</tr>
<tr>
<td>4</td>
<td>Early Man</td>
</tr>
<tr>
<td>117</td>
<td>Education</td>
</tr>
<tr>
<td>116</td>
<td>Electricity</td>
</tr>
<tr>
<td>4</td>
<td>Evolution</td>
</tr>
<tr>
<td>93</td>
<td>Erskin</td>
</tr>
<tr>
<td>94</td>
<td>Eighteen fiftyseven</td>
</tr>
<tr>
<td>98</td>
<td>Fateh Ram (Wzir)</td>
</tr>
<tr>
<td>128</td>
<td>Fazalali, S.</td>
</tr>
<tr>
<td>3</td>
<td>Fauna</td>
</tr>
<tr>
<td>115</td>
<td>First Five Year Plan</td>
</tr>
<tr>
<td>124, 137</td>
<td>Second Five Year Plan</td>
</tr>
<tr>
<td>98</td>
<td>Folk Literature</td>
</tr>
<tr>
<td>118</td>
<td>Forests</td>
</tr>
<tr>
<td>4</td>
<td>Fossils</td>
</tr>
<tr>
<td>12</td>
<td>Fraternal Polyandry</td>
</tr>
<tr>
<td>73</td>
<td>Frazer</td>
</tr>
<tr>
<td>3</td>
<td>Fruit Bats</td>
</tr>
<tr>
<td>66</td>
<td>Feroz Shah Tughlak</td>
</tr>
<tr>
<td>67</td>
<td>Firoz Khan</td>
</tr>
<tr>
<td>31, 98</td>
<td>Gaddi</td>
</tr>
<tr>
<td>10</td>
<td>Gandharva</td>
</tr>
<tr>
<td>50</td>
<td>Gajnipur</td>
</tr>
<tr>
<td>75</td>
<td>General Administration of States</td>
</tr>
<tr>
<td>84</td>
<td>Ghamand Chand</td>
</tr>
<tr>
<td>52</td>
<td>Ghund</td>
</tr>
<tr>
<td>6</td>
<td>Gilgit</td>
</tr>
<tr>
<td>6</td>
<td>Ginner</td>
</tr>
<tr>
<td>4</td>
<td>Glacial</td>
</tr>
<tr>
<td>81, 82</td>
<td>Gobind Singh (Guru)</td>
</tr>
<tr>
<td>31</td>
<td>Goetz</td>
</tr>
<tr>
<td>(Dhami) 95</td>
<td>Goverdhan Singh</td>
</tr>
</tbody>
</table>

INDEX

Government of India Act 1935 104
Goral 3
Grajadoyake 70
Gramani 11
Grama 11
Grierson 8, 9, 37
Gurkhas 87, 91
Gurkha Regiment 94
Gulden Chhan 70, 71
Gupta Empire 33
Gulzari Lal Nanda 114
Hamilton 16
Harrapa 16
Hat koti 20, 50
Hayagreeva 12
Henry Lawrence 93
Himachal 1
Himalaya 1, 31
Hindukush 8
Hindushahi
Hindustan Tibet Road 3, 97
Hoona or Huna 32, 34
Huentsang 27, 28, 30
Human Sacrifice 74
Hussain Kulikhan 67
Hutchinson 82, 93
Ibex 3
Ibrahim 67
Ice ages 4
Ibrahim Hussain Mirza 67
Indus valley 5
Ishar 80
Ishanu 12
Jahangir 68, 69, 71
Jakkhas 9
Jalandhara 1
Janpada 20, 21, 22, 25
Janpati 11
Janarden 69
Jassa Singh Ramgarhia 85
Jaunsar Bawar 30
Jats 6
Jawalamukhi 67
Jawaharlal Nehru 114
Jayapira 36
Jhutyal 76
J. V. P. Committee 129
Jinsali 76
Jhampanies
Jutogh 94
Kailash 70, 33
Kalvartas 7
Kalachuka 19
Kalhana 7, 14, 16, 17, 36, 41
Kallyuga 14, 15
Kalpa valley 2, 3
Kalsi 26, 72
Kangra 1, 2, 22
Kangra School 78
Kangra Kalam 78
Kangra Supremacy 84
Kanihara 27
Kalhana 14, 16, 17
Kalpa 47, 117
Kamru 47
Kanishka 32
Kanauj 27, 34
Karamprakash 87
Karm Singh 134, 141
Krashyasa 27
Kashmir 1, 16
Kasika 20, 21
Kashyapa 16
Kashgar 8
Kasauli 95
Kauilaya 26
Kavach 12
Karoch 23, 39
Kedar 1, 9
Kehar Singh 70, 71
Keith 95
Kennedy (Major) 92
Keshavdas 77, 79
Keshab Sen 73
Keonthal 54
Ketumbra 22
Khasas 8, 9, 18, 26, 31
Kharoshti 21
Khaneti 53, 54
Khanjahan 67, 68
Kharitah 69
Khilat 69
Khukri 7
Kimpurusha 6
Kinners 6, 8
Kinnaur 6, 7, 47
Kira 37
Kiratarjuniya 7
Kiratas 7, 9, 26, 8
Krishan Singh Arki 95
Kothi 50
Koormachal 1
Kotkhal 91
Kotgarh 91
Krishna 16, 24
Kulitara 5
Kullu 1, 2, 91
Kuluta 19, 23, 24, 30
Kunindas 10, 21 22, 32
Kushan 27, 32
Kumarsen 23, 54
Ladakh 2, 30
Lakshminarayan 41
Lakhana 41, 51
Lalita ditya 36, 41
Lal, B. B 4
Lal Bahadur Shastri 141
Lambardar 76
Laukik Era 15
Lawrence, Pathick 106
Linlithgo 105
Loka kala 15
Losabha Rinchhin Zampo 63
L. S. Negi 119
Madhan 52
Mahmood Ghaznavi 66
Mahapadam Nanda 15
Mahendrapala 38
Majumdar, D. N. 9, 13
Majumdar, R. C, 16
Manimahesh 41
Mandi 46, 82
Mandimati 45
Manohar 77
Mansarover 70, 33
Mansur 77
Makraka 28
Malana 11
Maruverman 39, 40, 41
Marathas 83
Masks 12
Maremots 3
Mahabaharta 3, 6, 20, 23, 24, 25
Mayavies 7
Masrur 27
Mavies 7
Mauvaries 7
Maurya Empire 30
Mehar Chand 79
Mihruga 34
Mirza Raztabegh 83
Mohammed Ghauri 65, 66
Monsoons 3
Mongoose 3
Mongolians 13
Moles 3
Mohammed Shah 83
Mohammed Khan 67
Mohanjodaro 5
Musk deer 3
Muazam Nasar 67
M. S. Randhawa 78
Nadar Shah 83
Nagarkot 67
Nagas 9, 8
Nagabhatta 37, 38
Nalagarh 4
<table>
<thead>
<tr>
<th>INDEX</th>
<th>151</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nakula 7</td>
<td>Puga 20</td>
</tr>
<tr>
<td>Nathu 89</td>
<td>Pulkeshin 14</td>
</tr>
<tr>
<td>Negi, T. S. 119</td>
<td>Pusalkar 16</td>
</tr>
<tr>
<td>Negi, L. S. 119</td>
<td>Pushyamitra 32</td>
</tr>
<tr>
<td>New Set-up 140</td>
<td>Quartzite 4</td>
</tr>
<tr>
<td>Nirmand 33</td>
<td>Raghunath Rao 84</td>
</tr>
<tr>
<td>Nishang 12</td>
<td>Rahul Sankrityayan 6, 35</td>
</tr>
<tr>
<td>Olaf Prufer 4</td>
<td>Rajanayas 2, 26, 62</td>
</tr>
<tr>
<td>Padam Dev 108</td>
<td>Rajendraprasad 107</td>
</tr>
<tr>
<td>Padam Sambhava 63</td>
<td>Rajdrohi 58</td>
</tr>
<tr>
<td>Paleolithic 4</td>
<td>Rajput Style 77</td>
</tr>
<tr>
<td>Pamir 8</td>
<td>Raj Singh 83</td>
</tr>
<tr>
<td>Panchalas 11</td>
<td>Randhawa, M. S. 78</td>
</tr>
<tr>
<td>Pandava 9</td>
<td>Ranjit Singh 84, 88</td>
</tr>
<tr>
<td>Panies 5</td>
<td>Rasalu 50</td>
</tr>
<tr>
<td>Panikkar, K. M. 35, 128</td>
<td>Rathor 65</td>
</tr>
<tr>
<td>Panini 19, 30</td>
<td>Rawalsar 46, 63</td>
</tr>
<tr>
<td>Pargana Kotwal 76</td>
<td>Rattna vajjara 64</td>
</tr>
<tr>
<td>Pargitar 14, 9</td>
<td>R. C. Majumdar 16</td>
</tr>
<tr>
<td>Parmar, Y. S. 112, 113, 141, 142</td>
<td>Reet 55</td>
</tr>
<tr>
<td>Part C State 113, 120</td>
<td>Rigveda 5, 10, 12</td>
</tr>
<tr>
<td>Parshu 12</td>
<td>Rishtl 12</td>
</tr>
<tr>
<td>Pathiar 23</td>
<td>Rohilu 68</td>
</tr>
<tr>
<td>Pathick Lawrence 106</td>
<td>Round Table Conference 103</td>
</tr>
<tr>
<td>Patiala 1</td>
<td>Rudradasa 22</td>
</tr>
<tr>
<td>Penny 95</td>
<td>Rupar 5</td>
</tr>
<tr>
<td>Pine 3</td>
<td>Sahila Verman 40, 41, 38</td>
</tr>
<tr>
<td>Pipru 5</td>
<td>Salva 21</td>
</tr>
<tr>
<td>Pirpanjal 2</td>
<td>Salvahan 49</td>
</tr>
<tr>
<td>Pishachas 9</td>
<td>Samba 5, 6</td>
</tr>
<tr>
<td>Pishachi Prakrit 9</td>
<td>Symudragupta 25</td>
</tr>
<tr>
<td>Pliny 8</td>
<td>Samudrasen 34</td>
</tr>
<tr>
<td>Political Department 96, 107</td>
<td>Sakal 49</td>
</tr>
<tr>
<td>Polyandry 12</td>
<td>Somkra Verman 38</td>
</tr>
<tr>
<td>Polygamy 12</td>
<td>Sansarchand 76, 78, 85, 86</td>
</tr>
<tr>
<td>Prajamandal 107</td>
<td>Sardanda 21</td>
</tr>
<tr>
<td>Prakrit 3</td>
<td>Sarmaurital 29, 49</td>
</tr>
<tr>
<td>Prathilharas 36</td>
<td>Saron-Ide-Btzan 45</td>
</tr>
<tr>
<td>Prithvi Raj, 65</td>
<td>Saptrishi 14, 15</td>
</tr>
<tr>
<td>Prithvi Singh 69, 79</td>
<td>Sati 72</td>
</tr>
<tr>
<td>Public Health 116</td>
<td>Satyavati Dang 141</td>
</tr>
<tr>
<td>Scandinavia 6</td>
<td></td>
</tr>
</tbody>
</table>
Senas of Mandi 45
Shahjahan 72
Shakas 32
Saka Samvat 14
Shalda 21
Shiski 126
Shivalak 2, 4, 5, 10, 21
Shibu Pandit 93
S. Fazal Ali 128
Shrigul 72
Shrughna 28
Sikandariodhi 67
Sikh Overlordship 88
Sikh War 92
Simla 1, 3, 92
Sirmur 48, 84, 86, 99, 108, 28
Simon Commission 103
Spiti 127
Sirs 4
Sirhind 65, 82, 91
Snow leopard 3
Sujanpur 88
Sulokina 28, 30, 35
Sugh 28
Suket 73, 93, 108
Stafford Cripps 106
Sungas 33
Susarma 20, 23
S. V. Krishna Murthi Rao 141
Takshakas 8
Tapendra Singh 141
Tej Bahadur Sapru 103
Thakurs 11, 18, 46
Tilakhal 21
Todarmal 68
Tomar kings 66
Tormun 34
Trigarta 66, 19, 30, 38, 42, 23
Trushkas 36, 39
T. S. Negi 119
Udbhatta 64
Union Territory 128
Usha Devi 74
Vakataka 33
Vaman 64
Vashishta 6
Vasuki 8
Vatsaraja 37
Vedas 4, 16, 18
Vigne 73
Varahamihira, 14, 31
Vishwamitra 6
V. S. Aggarwala 21, 30, 31
Wangtoo 3
Watershrews 3
Wazarat 76
Yakshas 9, 10, 23, 63
Yarkand 61, 62
Yashovrman 36
Yaudheyas 25, 21, 24, 32
Yavnas 37
Y. S. Parmar, 112, 113, 141, 142
"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.

B. E., 1940, NEW DELHI.