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TERRITORIAL AGGRESSION BY THE BRITISH GOVERNMENT

Territorial aggression means when Britishers did not keep the promises that were made in Sanad, as it was assured that the British government would not accue their territory directly.

- The British held onto key areas within the hill states by claiming that they were offering protection to the hill chiefs, not just against external threats but also to support them in preserving their longstanding ruling positions.

Nature of the British Aggression:

- **Prioritizing Strategic Military Positions** - The British government modified its initial policy to secure all strategically advantageous military positions, regardless of ownership.
- **Annexation of Disputed Land** - It was announced that lands previously owned by ruling families that had either disappeared or were subject to disputes among various claimants would now come under British authority.
- **Demand for Tribute** - Several Hill Chiefs were required to contribute substantial amounts of gold and coins and supply manpower to cover the costs of the war.

Britishers had shown territorial aggression against the following states/areas:

- **Hindur** - At the time of confirming the ancestral possessions of the Raja Ram Saran Singh of Hindur, the British retained the **fort of Malaun** and the villages surrounding it for use as military posts.
- **Keonthal** - The British dismembered the territory of Keonthal after their conquest.
 - ❖ They sold a portion comprising nine Pargana, expected to yield revenue of Rs. 21,000, to the Raja of Patiala.
 - ❖ In return, the Keonthal state was excused from paying tribute
- **Jubbal** - Punar, a Pargana of Jubbal state was retained by the British and later on by a Sanad, was granted to Rana Sansar Sen of Keonthal.
- **Rawin** - In 1830, Rawin Pargana was granted to the Raja of Keonthal and in return British got twelve villages from Keonthal for creating the hill station Shimla.
- **Bharoli** - Bharoli, which included three Parganas - Subhathu, Siwan, and Bharoli - remained under British control due to the extinction of the original

family that owned it.

- ❖ These Parganas were strategically vital for ensuring secure control over the lower hills.
- **Kotguru (Kotgarh)** - Kotguru and Rawin on the left bank of the Pabar River were among the first of the British territorial acquisitions in the inner hills.
- **Baghat** - During the Nepalese war, Raja Mohinder Singh of Baghat was unfriendly in his attitude towards the British.
 - ❖ Consequently, at the conclusion of the war, five Parganas were taken from him and sold to the Raja of Patiala.
- **Sirmaur** - A tract of Sirmaur, on the mouth of River Giri, was made over to the Rana of Keonthal and his Pargana of Jaunsar and Bawar (now in Dehradun district) were annexed to the British domination.

The British government's territorial aggression in the hill states represented a departure from their initial promises of non-interference and had significant implications for the political and territorial landscape of the region during the colonial era.

BETH SYSTEM

The Beth system was a distinctive land tenure arrangement commonly found in hilly areas.

- Under this system, people who didn't own land were given the authority to cultivate and use the ruler or landlord's land, in return for providing personal services to them.
- In the Beth system, landless lower-caste individuals paid rent through services called "Beth," which exempted their land from taxation.
- Those who performed these services were known as "Bethus."

Types of Bethu:

- **Employed by State** - Bethu was employed by the state and Jagirdars.
- **Class II Bethu** - Bethu were employed by Zamindar who rendered similar services to Zamindar and were called Class-II Bethus.
- **Indebted Bethu** - They had taken loans on special occasions in their families in return for which they had agreed to work or supply goods instead of interest.

Services Rendered Under the Beth System:

- **Cultivate the Land** - They cultivate the land of the

ruler or Jagirdars;

- **Wood and Grass Collection** - They had to Collect and Carriage the wood and grass to the Darbar;
- **Maintenance of State Buildings** - They had to provide help in the maintenance work of the state buildings.
- **Palki Services** - Bethus were required to furnish services such as providing Palki and other amenities.

Socio-Economic Impacts of the Beth System:

- **Reinforced Social Hierarchies** - This system deepened societal divisions and solidified the caste system, pushing Bethus into a position akin to a slave.
- **Persistent Debt Burden** - Debt-bound Bethus toiled from one generation to the next, unable to break free from their financial obligations.
- **Marginalized Livelihoods** - Land allocated to Bethus typically yielded minimal agricultural output, forcing entire families to work for basic sustenance.
- **Uncertain Existence** - Beth could also be transferred from one honour to another or one land to another, thus there was less security of permanent settlement with the family.
- **Hampered Agricultural Production** - The Beth system not only harmed the lowest castes but also hindered agricultural progress, as Bethus couldn't invest in land to increase production.

BEGAR SYSTEM

Begar is a practice where individuals are forced to perform labour unwillingly and without receiving any wages.

- Those engaged in agricultural activities were obligated to provide a share of their labour when the state or government required it as a condition of land tenure.
- Gradually it became a social practice where people had to give Begar to Zamindars, and after Sanad hill chiefs had to arrange begar for Britishers too.
- With the advent of the British in the hill state the nature of the beggar changes over time.

Types of the Begar:

The Begar services offered by subjects of a state were categorized based on various factors such as the purpose, recipients, and nature of the services provided:

- **Athwara Begar** - It represented an individual pleading to the monarch, where obligatory unpaid work could be extracted from anyone, serving any intention.

- It was demanded by the state and given without question by the people. It includes service given at the Darbar of the Chief by people of various areas of the state in rotation.
- Usually, it was used for supplying firewood to the Darbar Grasp for the cattle and horses and cultivation of the ruler's land called "Basa".
- Later after Sanat, the British Authority asked for begar arrangements through Hill Chiefs for the following purposes;
 - ❖ To carry British officers' luggage;
 - ❖ All the state on Hindustan-Tibet Road development;
 - ❖ For collection of grass and fuel at the capital;
 - ❖ For public work, etc.
- **Batrwal** (also known as "Hallah Ke Begar") - This system was employed for public works projects, including tasks like transporting stones and wood and constructing or repairing state buildings and bridges.
 - ❖ Under this system, each household was required to contribute one "begari" for public work projects.
- **Jaddi-Baddi Begar** - This type of Begar was relatively infrequent and was requested for specific purposes or events within the ruler's family, such as weddings, funerals, or the coronation of a new ruler.
- During significant events involving the royal family, it was customary for everyone to attend the court to provide services like gathering grass and engaging in various forms of labour.
- This served as a personal tribute to the ruler and demonstrated the people's respect for the governing authority.
- Such occasions were rare, and people did not object to providing this service.
- **Political and High Begar:** This form of Begar involved the transportation of goods and the arrangement of camp facilities for state officials while they were travelling within the state's borders.
 - ❖ Local residents were responsible for supplying milk and various edible items during the encampment, and they were expected to be present at the Dak Bungalow to serve the officials.
- **Shikar Begar** - Shikar Begar was provided to officials or friends of the ruler when they went hunting in the jungles.
 - ❖ However, this type of Begar was disapproved of by the settlement officer, and it was made

mandatory for the individual benefiting from the Begar to pay for the services of the beaters.

- **Religious Begar:** This form of Begar involved the community's participation in activities related to the rituals and observance of local deities' festivals
 - ❖ Ritual ceremonies were integral to the people's religious practices, necessitating their active involvement and contribution to these events.

Characteristics of Begar before British Rule:

- **Tied to Landownership** - Before British influence in the hill states, Begar was closely linked to land ownership, forming an integral part of the revenue system.
- **Revenue Alternative** - People who couldn't afford to pay taxes and various dues in cash often opted to settle their obligations through Begar.
- **Administrative Support** - Human labour stood as the sole option for upholding administrative tasks, thus gaining prominence.
 - ❖ Devoid of it, the state would find it impracticable to conduct essential ceremonies such as marriages and funerals.

Begar under British Administration:

- **Expanding Scope** - The Begar system extended beyond land revenue and encompassed other subjects of the state.
- **Inclusion of Landless Individuals** - Landless labourers, artisans, blacksmiths, and others were also compelled to provide Begar services to British government officials.
- **Separation from Revenue System** - The provision of Begar was no longer integrated into the state's revenue system.
- **Increased Prevalence** - During British colonial rule, the Begar system became more prominent, notably during projects like the construction of the Shimla-Tibet Road and the development of Shimla as a hill station and summer capital for the British government.
- **Evolving into a Transportation System** - As noted by E.S. Stokes, Begar transformed into a transportation system, used for transporting state materials and officials' luggage from one village to another until they reached their intended destination.

Socio-Economic Implications of the Begar System:

- **Social Impacts:**
 - ❖ **Hierarchy in social order** - Begar brought

social stratification in which people other than rulers, landlords and officials were forced to perform Begar without wages.

- ❖ **Artisans and other classes** - This practice had become so inveterate that even artisans and other classes, not connected with the soil, were obliged to devote a portion of their time to public service.
- ❖ **Escape from Begar** - As time passed, the affluent and powerful managed to evade this obligation, while the less fortunate had to bear a double burden.
 - ✓ Brahmins, specific Rajput classes, state and village authorities, and influential individuals were exempted from Begar.
- **Exploitation of the Lower Strata** - Wealthy families managed to convert Begar into monetary payments, shifting the primary burden onto individuals from lower socioeconomic classes and castes, including Koli, Chamar, Rahr, Bahri, Lohar, and others.
- **Preference for Joint Family and Polyandry** - Brothers were compelled to reside together to reduce the number of individuals from a single household subjected to Begar.
 - ❖ This circumstance gave rise to a preference for polyandrous marriage arrangements.
- **Corruption in society** - The Begar system was also the cause of corruption such as bribes in society.
 - ❖ In families where there was only an adult male, if he did not want to render Begar on his turn, he could get an exemption by bribing Patwari or Lambardar.
- **Habit of idealness** - One impact of the Begar was that it frosted the habit of idleness.
 - ❖ The Begari was to do as little as possible because he had to receive nothing for the work and one could not blame him for his work.
- **Economic Impact:**
 - ❖ **Begar became part of the revenue system** - Begar was associated with the possession of land.
 - ❖ The obligation of Begar was part and parcel of the revenue system. It represented the ruler's claim to personal services.
 - ❖ People were not capable of paying revenue and other miscellaneous dues in cash so they preferred to pay in the form of labour or Begar.
- **Human labour as the main engine of economic**

activities - Human labour was the only alternative to carry on administration and therefore, became popular.

- **Impact on small businesses and small farmers** - It affected adversely the livelihood of the small peasants.
 - ❖ The Zamindars were not affected so adversely because they generally sent their Bethu and other substitutes instead.
- **Financial loss to families** - Initially viable for those with limited income sources, the Begar system became a financial burden as alternative employment opportunities emerged.
- **Impact on permanent employment** - It obstructed permanent employment, essentially trapping individuals in semi-permanent labour roles.
 - ❖ E.g., in a household, if one man went to work in a distant forest like Bushehr or Chamba, he had to return home when the second brother was required for his turn of Begar, making it difficult to continue a regular job.

Abolition of Begar:

- **Pioneering the Fight against Begar** - Samuel Evan Stokes, an American missionary, arrived in the Shimla Hills in 1904.
 - ❖ He took the lead in initiating the agitation against the Begar system, starting from the Kotgarh area.
- **Formation of an Informal Vigilance Committee** - Samuel Evan Stokes encouraged educated individuals to come together and establish an informal vigilance committee.
- **Advocating for Improved Wages** - The vigilance committee sent a representation to A.C.E. Elliot, the Superintendent of Shimla Hill States, advocating for the doubling of wages for Begar coolies.
 - ❖ Thanks to their efforts, the wages for Begar coolies were doubled within a span of two years.
- **Abolition of Begar in Shimla** - With Stoke's efforts, Begar was abolished from Shimla in 1921.
- **Regional Movements Against Begar** - Various movements in different regions of the state, such as Dhum, Pajhota, and Dodra Kwar, emerged as direct challenges to the Begar system.

Difference between Begar and Beth System:

Aspect	Begar System	Beth System
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Nature of Service	Complete labour without wages.	The land was granted in lieu of services.
Family Participation	One family member called for service.	All family members had to work in the field of master.
Prevalence Under British	Obligatory for hill chiefs to arrange Begar for the Britishers.	Britishers were not concerned about the Beth system.
Exploitation of Lower Classes	Almost equally falls on every caste of the state.	Lower castes had to endure the burden of both Beth and Begar.

Overall, the Begar system represents a dark chapter in India's history, characterized by exploitation and inequality. Its abolition marked a step toward a more equitable society, although many challenges remained on the path to achieving social and economic justice for all.

REET SYSTEM

Reet is a custom that defines the diverse social practices concerning marriage, remarriage and divorce in colonial Himachal Pradesh in the early twentieth century.

- It is difficult to provide a simple definition of the system because to some it is a marriage system, for some it is a sum paid by the groom's family to the parents or guardian of the bride, called "Reet Money".
- Further, if a married woman wanted to leave her husband or remarry to another person, then the Reet money had to be paid to the husband of the woman by the to-be husband of that woman.
- This whole custom then came to be known as Reet System
- This type of marriage was performed without any ceremony or rituals.

Some of the hill state Ruler were in favour of Abolishing the Reet while some of the rulers resisted to abolish the Reet.

Rulers in Favour of Abolishing Reet:

- **Sirmaur State** - To Discourage Reet, Raja Shamsheer Prakash imposed a 5% tax on Reet marriage in 1855.
- **Baghat State** - Dalip Singh, Rana of Baghat framed legislation against the Reet system in his state in 1917.

- ❖ In the Hindu Conference, under Rana Durga Chand, the chief of Baghat State passed a resolution against Reet marriage in Shimla in 1924.
- **Bushahr State** - Raja Padam Singh of Bushahr, framed regulations for abolition of the Reet Custom in 1924.
- **Baghal State** - The state passed a resolution in 1924 in which to make compulsory verification and registration of marriages.

Rulers who Resisted to Abolish the Reet:

- **Koti State** - The chief of Koti State expressed that the time was not yet ripe to interfere in an old custom of the Land and its people.
- **Bhajji State** - Bhajji state, too, was not inclined to abolish the Custom of Reet as its subjects ‘did not like the idea’.
- **Madhan State** - Similarly, Madhan State also expressed its difficulties in abolishing this custom.
- **Ratesh** - The Rana of Ratesh said that the People of the State wished to Continue with this custom.
- **Baghal** - Despite passing a resolution in 1924 to verify and register marriages, the state’s leader believed that imposing the Shastric marriage principle on women and the Reet system would be unfair.

The Attitude of the British Government toward the Reet System:

- **Shashtric Marriage vs. Reet System** - The British government was also reluctant to push the matter because it was not convinced that marriage according to Brahmanical notions of Shashtra was in any way better than Reet.
- **Considered Reet an Internal Matter** - The British govt distanced itself from these reformist proposals for the hill states because it regarded the matter as purely internal and which had not led to any ‘grave misrule and maladministration’.
- **Government’s Caution Regarding Reet System Abolition** - Furthermore, the government considered it unwise to enact laws to abolish the Reet system, given its deep-rooted nature in the hill states, and opted against immediate action.

Impacts of the Reet System:

- **Positive Impact:**
 - ❖ **Acted as a Check on Infanticide** - In the Kangra region, it acted as a check on infanticide and led to girls being better cared for by their parents and restricted early child marriages.
 - ❖ **Economic Marriage Ceremonies** - It made

the marriage ceremonies simple and usually informal.

- ❖ **Promoted Widow Remarriage** - Under the Reet system, if the second-to-be-husband of the widow was from outside her family, he could marry the widow by paying a customary fee called “Makhtal”.
- ❖ **Prevented Over-Population and Sub-Division of Property** - In areas, where agricultural land was scarce, the Reet custom was defended that it prevented both over-population and sub-division of family property.
- ❖ **Simplify the Divorce Practice** - Reet custom simplified the practice of divorce.
- **Negative Impacts:**
 - ❖ **Weekend Marriage Bonds** - Domestic ties became loose and marriage came to have a very insignificant position in the stability of society.
 - ❖ **Spreading of Diseases** - Indiscriminate relations of a woman with many men often resulted in her catching syphilis and in return, she transmitted the disease to many persons.
 - ❖ **Erosion of Moral Boundaries** - Moreover, the practice of Reet also led to a decline in the importance of maintaining proper sexual boundaries and a complete disregard for the principles of sexual purity.
 - ❖ **Women Trafficking** - The girls were often used for immoral purposes and this led to notorious traffic in them which finally swelled the rank of prostitutes.

The Reet system was a significant part of colonial Himachal Pradesh’s social structure, shaping marriage customs and societal dynamics. Its effects, both beneficial and detrimental, reveal the complex interaction between traditions, social norms, and the perspectives of rulers and the British colonial administration.

Establishment of British Cantonments

A cantonment area is a delimited area, where the military forces and troops are permanently stationed. Britishers established many cantonments in Himachal Pradesh.

The various reasons for establishing the cantonment areas in Himachal were:

- **Health Consideration** - The scorching Indian climate, with its extreme dust and heat, proved daunting for British troops accustomed to Europe’s milder weather.
 - ❖ Calcutta was a malaria hotspot, claiming around 400 lives out of 12,000 English residents in just

six months.

- ❖ Cantonment areas like Kasauli, Dalhousie, and Dagshai offered refuge from the stifling heat and mosquito-borne health risks, safeguarding the well-being of stationed troops.
- **Volatile state of North India** – Britishers had to face many challenges in North and North-Western India. Wars with Gurkhas and Sikhs and the revolt of 1857 forced Britishers to permanently station their troops in these areas.
 - ❖ Hence, to maintain the status quo and secure their territorial sovereignty, they established many cantonments in this region.
- **Shimla became the summer Capital** – Shimla became the summer capital of Governor General/Viceroy in 1864.
 - ❖ The seat of government and other offices had shifted from Kolkata to Shimla and the headquarters of the military was now the most important
- **Suitable Climate of hill regions** – British colonial authorities governed their colonies with the assistance of statesmen who also held military positions.
 - ❖ They favoured residing in regions that offered a temperate climate similar to their homeland.
 - ❖ This situation confirmed the importance of placing soldiers and troops strategically in mountainous regions.
- **Gurkha battalion in the British army** – After the Sangauli Treaty, Britishers decided to recruit Gurkhas as a part of British forces. Gurkhas are mountainous people of Nepal and they prefer to live in hilly areas.
 - ❖ Gurkhas received specialized training for hilly terrain warfare, leading the British to establish containment facilities in areas like Subathu and Kasauli for their regiment.
- **Strategically important location** – After winning the Gurkha-Anglo War, the British gave back most of the Shimla Hill states to local chiefs through Sanad.
 - ❖ However, they kept some important places like Kotkhai, Kasauli, Subathu, and Dagshai for themselves.
 - ❖ These areas were originally set up by the British as small military towns and were later developed as cantonments.

Following are the Cantonment Established by Britishers in the Hill State of Himachal:

➤ **Sabathu Cantonment**

- ❖ The station was original one of those retained by David Ochterlony on the termination of Gorkha.
- ❖ Amar Singh Thapa was defeated at Malaun Fort near Nalagarh, which led to the establishment of Subhathu cantonment.
- ❖ The first regiment to be stationed was the **Nasiri regiment**, comprising of the Nepalese Army.
- ❖ Later, Lt. Ross (1819-2) was placed in charge of headquarters at Subathu.

➤ **Kasauli Cantonment**

- ❖ Major General Gilbert, the G.O.C of Sirhind Division, moved to Kasauli and built “Gilbert House” for himself. He laid the foundation of Kasauli in 1842 and established of Sanawar School.
- ❖ This place was the residence of the station commander. The first battalion posted here during the year 1850, was the 13 Light Infantry Regiment.
- ❖ In 1847, a hill near Kasauli was transferred to the British for the purpose of creating a military station.

➤ **Dagshai Cantonment**

- ❖ There were five small villages named Dabbi, Bughtiala, Dagshai, Chunawag and Jawug. The place used to be called Dagshai after one of the villages.
- ❖ It was believed that the name came as the result of the original village being where prisoners were branded with hot irons and thus the phrase, Dagh-i-Shahi, or the mark of ruler.
- ❖ Some renovations were done to the cemetery in 1968 when the second Battalion of the Bihar Regiment was posted at Dagshai.

➤ **Balun Cantonment**

- ❖ The area known as Baloon, sometimes spelt Balun, in Dalhousie, Chamba, served as a cantonment.
- ❖ In 1866, the British established a cantonment for their regiments on the Balun plateau and a sanatorium was founded in 1868 within this region.
- ❖ To safeguard their settlement, the British constructed a cantonment for the Gorkha soldiers who served under them in Bakloh.

➤ **Yol Cantonment**

- ❖ It is a cantonment town in the district Kangra.

- ❖ The Yol Cantonment was built in 1942 formerly it was known as “Majhaitha” village.
- ❖ The town gets its name from Yol (Young officers leave camp), a small town established by the British Indian Army around 1849.
- ❖ Yol was made headquarters of 9 corps of the Indian Army.
- ❖ It was the location of a prisoner-of-war camp that hosted German soldiers in the First World War and Italian soldiers in the Second World War.
- ❖ The centre has given permission to abolish the Yol Cantonment Board near Dharamshala to facilitate civilians.

In summary, the establishment of cantonments in Himachal Pradesh served both military and administrative purposes, ensuring the well-being of British troops, maintaining control in a volatile region, and facilitating the governance of the colonial administration.

PRAJA MANDAL MOVEMENT IN HIMACHAL PRADESH

The Praja Mandal movement came into prominence after the first meeting of the “All India’s States People Conference” (AISPC) held in 1927, with an aim to promote necessary reforms in administration and demanding democratic rights for the people of princely states.

Background of Formation of Praja Mandal in Himachal Pradesh:

- **Ludhiana Meeting of AISPC** - In 1938, after an AISPC meeting in Ludhiana, a decision was taken to set up Praja Mandal in all princely states of Himachal.
- **Formation of Himalayan Riyasti Praja Mandal (HRPM)** - HRPM was constituted in December 1939 to direct all political and social activities in the various regions of Hill States.
- **Establishment of Himalayan Hill States Regional Council (HHSRC)** - It was founded in 1946 as a political wing of HRPM, to establish a separate Hill State on democratic grounds and challenge the authority of Rajas.

Important Praja Mandal of the Hill States:

- **Dhami Riyasat Praja Mandal** - It was established in 1939 in the Dhami state to work as a pressure group in the princely state.
 - ❖ It was led by Shri Sita Ram.
- **Bilaspur Praja Mandal** - It was established in 1945

by Daulat Ram Sankhya, Narotam Dutt Shashtri and others.

- **Kunihar Praja Mandal** - It was organised in 1939 under the leadership of Baba Kanshi Ram and Gauri Shankar.
- **Sirmaur Praja Mandal** - It was established in 1939 and Chaudhary Sherjang was the main leader of the Praja Mandal.
- **Bushahr Praja Mandal** - It was reactivated in 1945 after a long hibernation.
 - ❖ Pt. Padam Dev, Pt. Ghanshyam and Satya Dev Bushahri were the main leaders.

Role Played by the Praja Mandal during the Freedom Struggle in H.P.:

- **Agitated against atrocities** - Praja Mandal agitated against the atrocities of the rulers and presented them charter of demands.
 - ❖ E.g. Kunihar Praja Mandal and Dhami Prem Pracharni Sabha demanded rajas to reduce land revenue, extension of civil liberty, and ban on beggar system.
- **Passive resistance** - On various occasions, the people of the Praja Mandal agitated against the policy of the Britishers.
 - ❖ E.g. The Mandi conspiracy was carried out in 1914-15 under the influence of the Gadhr party due to corrupt practices of the Superintendent and wazir of the state.
 - ❖ Praja Mandal started a campaign against the forceful recruitment of young people into the army during World War 2. E.g. “Bai do Na Pai Do” movement by Bhagmal Sautha.
- **Helped in political awakening** - Members of the Praja Mandals helped to politically educate the people of hill states and introduced them to the notion of equality, liberty, and freedom.
- **Fought Against Social Evil** - Praja Mandal also agitated against social evils like Reet, Begar, Bethu system, untouchability, etc.
 - ❖ E.g., movement in Dodra Kawar, movement in Keonthal, etc.
- **Spread the national movements** - Praja Mandal extended the reach of national movements in the hill states. E.g the “Pajhota Movement” which was started by Sirmaur Praja Mandal was the extension of the Quit India Movement.
- **Ensured separate identity along with Unity and Integrity of the nation** - Praja Mandal helped to integrate Hill states into Himachal and let its merger

with the rest of India along with its own separate identity as a state.

- ❖ E.g. Suket Satyagraha by Suketi Riyasat Praja Mandal.

Important Movements led by Praja Mandal in Hill States:

➤ **Movements for Reform in Governance:**

- ❖ **Bai Do Na Pai Do Movement** - The 'Bhai Do Na Pai' movement was initiated under the guidance of the Praja Mandal workers in the Chamba district of Himachal Pradesh. It started in 1938 and Bhagmal Sautha was the famous leader of the movement.

- ✓ As the name suggests "Bai" means brother and "Pai" means money.
- ✓ Local rulers of hill states forcefully recruited young males in the British army and levied illegal taxes on people to fulfil their financial obligations demanded by the British govt.

- ❖ Under the movement, Bhagmal Sautha and other local leaders advocated discontinuing any seek of help for World War -2 and also requested people not to pay the land revenue anymore.
- ❖ This slogan was given by him standing in the gang Bazar of the Simla, now called Shimla (Capital of Himachal Pradesh).
- ❖ It was the extension of the Civil Disobedient Movement. Under the movement, British goods were boycotted by people and they didn't cooperate with Raja.

- **Dhami Revolt** - The Dhami Praja Mandal, in 1939, initiated this effort to introduce changes in the state's governance system.

- ❖ **Demands of Praja Mandal** - Dhami Praja Mandal led by Shri Sita Ram put forward three main demands before Rana Dalip Singh of Dhami, i.e.,

- ✓ Abolition of Begar;
- ✓ Reduction of Land Revenue;
- ✓ Recognition of Dhami Praja Mandal;
- ✓ Associate public men in administration.

- ❖ **Rejection of Demands** - Rana Dalip Singh rejected the demands made by the Dhami Praja Mandal, prompting further action.

- ❖ **Delegation to Present Demands** - In response to the rejection of their demands, a seven-member delegation, led by Bhag Mal Sautha, embarked

on a journey to present their demands to Rana Dalip Singh. Remarkably, approximately 1,500 people joined this group.

- ❖ **Violent Police Response** - The police responded with violence, arresting Bhag Mal Sautha, using lathi-charges, and firing upon the gathering crowd, tragically resulting in the loss of two lives.
- ❖ **National Significance and Inquiry** - The incident gained national importance and a committee was appointed to look into the tragic incident. The committee was presided over by Pt. Dhuni Chand.

- **Kunihar Movement** - Kunihar Praja Mandal organised the revolt in 1939 under the leadership of Baba Kanshi Ram and Gauri Shankar.

- ❖ Their main demands were:

- ✓ Release of political workers;
- ✓ 25% reduction in the land revenue;
- ✓ Lift ban imposed on Praja Mandal;
- ✓ Setting up a reform committee.

- ❖ Rana accepted the demand and agreed to preside over a meeting of the Praja Mandal.

- **Bilaspur Revolt** - In 1933 Raja Anand Chand of Bilaspur vested with the ruling powers who did not allow the Praja Mandal to be formed in the state.

- ❖ Some people from Bilaspur working in Shimla formed the Bilaspur Praja Mandal in 1939.
- ❖ In 1946 the Praja Mandalist submitted a memorandum requesting Raja to give up the policy of negation of civil liberty and repression.
- ❖ The movement was crushed with the heavy hands by "**Kehlur Swadeen Dal**" which was a force formed by Raja to crush the revolt against the state.

➤ **Agrarian Movements by Praja Mandals:**

- ❖ **Pajhautha Movement** - The Pajhautha movement took place in the Sirmaur district of Himachal Pradesh in 1942.
- ❖ It was the extension of the Quit India movement.
- ❖ It was an agrarian armed rebellion organized by the Sirmaur Praja Mandal and Kisan Sabha.

Causes of the revolt:

- **High land revenue** - The government's decision to increase land revenue by 23% over the past decade has not been without consequences.

- ✓ Many citizens have been struggling to pay their taxes, leading to widespread protests and calls for change.
- ❖ **Curbing forest rights** – The people were agitated for their forest rights after the govt had demarcated and reserved most of the state forests.
- ✓ People were neither allowed to kill vermin animals, nor graze their cattle in demarcated lands.
- ❖ **Against the Begar system** – People were restful of the beggar system and opposed its forcible system.
- ❖ **Forcible recruitment in the army** – They also opposed the forceful recruitment of the young people of the state for World War 2, further frustrated the people of the state and they took the way of revolt.
- ❖ **Demand for responsible govt** – Praja Mandal leaders demand responsible government and protection of people's rights, refusing to back down until progress is made.

Result of the movement:

- Under pressure from the movement, the demand for the democratization of administration was accepted by the Raja. It was decided to elect a Rajya Parishad, consisting of a chief minister and not less than two ministers.
- Many Praja Mandalsits didn't take part in the elections due to their opposition to the restricted voting rights that were provided.
- They, therefore, continued their struggle for greater democratization.
- **Koti Movement** - The state Koti five miles east of Shimla also witnessed agrarian unrest in 1907 against the excessive revenue demand of the state.
 - ❖ In 1939 the Bethu in Koti stopped work on the Basa lands of the chief. They refused to give Beth-Begar and other Cesses to the Rana
- **Bilaspur Movement** - In Bilaspur, an agrarian upsurge developed at the time of the settlement of 1930 (Bhumi Bandobast Abhiyan).
 - ❖ The people apprehended an increase in the revenue demand as had happened during the settlement of 1905.
 - ❖ They refused to supply the firewood to the settlement staff in protest.
- **Praja Mandal Movement against Begar:**

- ❖ **Kumarsain Movement** - In 1939 the Kolies of Kumarsain state made a representation through the Praja Mandal at the instance of Pandit Padam Dev.
 - ✓ They demanded the removal of the discrimination in the rates of compensation of Aathwara Begar.
- Further, the Dhami Revolt and Pajhota movement also contained provisions to remove the Begar system.
- **Praja Mandal Movements to Merge Himachal with Indian Union:**
 - ❖ **Solan Assembly** – The assembly of the representatives of the rulers and the Praja Mandals met at Solan from 26 to 28 January 1948, under the chairmanship of Raja Durga Singh of Baghat.
 - ❖ **Formation of a Unified State** - A momentous decision was made to create a single state by amalgamating all the princely states in the region.
 - ✓ Satya Dev Bushahri made a significant proposal by suggesting the name “Himachal Pradesh” for the new state.

- ❖ **Opposition to Union Recognition** - A faction of the Praja Mandalists expressed their dissent, as they refused to acknowledge the Union of States until the transfer of power to the people was assured.
- ❖ **Representation to Sardar Patel** - Dr. Y.S. Parmar and Pt. Padam Dev played a pivotal role by swiftly travelling to Delhi to brief Sardar Patel on the developments and concerns of the hill states.
- ❖ **Conference with Rulers** - The Ministry of State (Union) extended an invitation to the rulers for a conference in Delhi on March 2, 1948, with the aim of persuading them to merge their states with the Indian Union.
- ❖ **Historic Agreement for Merger** - Under the leadership of Raja Joginder Singh of Mandi, the rulers of the hill princely states signed an agreement to merge their territories with the rest of India, marking a historic moment in the integration of the region.
- **Suket Satyagraha** – One section of Praja Mandal led by Pandit Padam Dev and Dr Y.S Parmar decided to force the issue to ensure the hill states merge with the rest of the country.
- **Establishment of Himalayan Prant Provisional Government (HPPG)** - To coordinate and oversee

this significant effort, the Himalayan Prant Provisional Government (HPPG) was founded, with Shivanand Ramaul serving as its leader. The headquarters were set up in Shimla.

- **Ultimatum to Suket Ruler** - On February 16, 1948, the ruler of Suket was presented with a critical ultimatum: either merge his state with the Indian Union or face the initiation of a Satyagraha campaign aimed at achieving this integration.
- **Satyagrahis March into Suket Territory** - With no response from the Suket ruler, on February 18, 1948, a contingent of 1,000 Satyagrahis, under the guidance of Pandit Padam Dev, embarked on a march into Suket territory via Tatapani.
- **Success and Government Takeover** - As the Satyagrahis advanced and garnered support from hundreds of people, the Suket ruler yielded to their demands. Consequently, the state's administration was taken over by the government of India.

The Praja Mandal movement, through its various actions and campaigns, not only secured vital reforms for the people of Himachal Pradesh but also played a crucial role in shaping the historical and political landscape of the region during the freedom struggle.

TEMPLE ARCHITECTURE OF HIMACHAL PRADESH

The abundance of temples in H.P. is truly remarkable. It has earned the moniker "Abode of the Gods" for good reason. There is seemingly a temple in every single hamlet.

Features of Temple Architecture in H.P.:

- **Kath Kuni Architecture** - Kath-Kuni is a type of building that employs locally available wood and stone as prime materials for construction
 - ❖ A wooden roof frame tops off the structure and is covered with locally available slate tiles.
 - ❖ This allows the building to flex with the seismic waves and effectively dissipate the energy of earthquakes
- **Nagra Style of Temple** - Temples of Himachal are influenced by the Nagra style of architecture in some form or the other.
 - ❖ Features of Nagara architecture like Jagti (Platform), Garbhgriha (sanctum sanctorum), Shikhar (Tower), etc are key features of the temple architecture of the state.
- **Influence of Climatic Conditions** - In upper Himachal, pent-roofed temples were built under

which **verandah or pradakshina** were fully covered to save from winter season.

- ❖ Its **sloping roof** also protects the temple from rain and snow.
- **Stone and wood carving** - Temples carry a unique variety and a distinct style of stone carving that is displayed in the creations of colossal constructions and other items created out of stone and wood.
- **Outside influence on temple architecture** - Dome-shaped temple architecture is influenced by Mughal and Sikh architecture, pagoda architecture is influenced by Nepali temple architecture and flat-roofed is influenced by Tibetan architecture.

The various temple architectures of Himachal Pradesh are:

- **Shikhar Style** - Shikhara, a Sanskrit word translating literally to "mountain peak", refers to the rising tower in the Hindu temple architecture of North India, and is also often used in Jain temples.
 - ❖ **Exquisite Stone Carvings** - The temple has a conical formation built of stone, with extensive carving on the outer wall of the temple.
 - ❖ **Key Temple Elements** - The fundamental components of a Shikhar-style temple include the Garbhgriha, which serves as the sanctum sanctorum for the deity, the Mandap (Porch) for congregational gatherings and rituals, and the Shikhar (tower) that dominates the temple's skyline.
 - ❖ **The Amalaka Crown** - The top of the Shikhar has a circular disk, called "Amalaka".
 - ❖ **Notable Examples** - Examples of temples are Lord Vaidhyanath Temple (Bajjnath), Laxmi Narayan Temple (Chamba), Panchvaktar Temple (Mandi), etc.
- **Pagoda Style** - The pagoda-style roof, characterized by multiple layers of roofs that gradually decrease in size as they go upwards, is a prominent feature in many Himachali temples.
 - ❖ This style provides structural stability and protection against heavy snowfall in the region.
 - ❖ Examples are Hidimba Temple (Manali), Manu Temple (Manali), Chagoann Temple (Kinnaur), etc.
- **Pent-roof style** - The pent-roofed temples are indigenously styled circular or rectangular structures with slanting roofs made of rows and rows of slates.
 - ❖ The roof extends over the covered 'veranda' which serves the purpose of 'Pradakshina'

around the shrine.

- ❖ Designed in keeping with the climatic conditions of the region, to keep heavy rainfall and snowfall from covering these structures for more than short intervals.
 - ❖ An interesting feature very specific to these hill temples is the peculiar **arrangement of wood and stone** in building the walls.
 - ❖ Examples are – Bijli Mahadev (Kullu), Lakshna Devi (Chamba), etc.
- **Dome-style temple** – In these types of temples, a semi-circular dome is placed over the temple building.
- ❖ Domes have a long architectural lineage that extends back into prehistory and they have been constructed from mud, stone, wood, brick, concrete, metal, glass, and plastic over the centuries.
 - ❖ This style is a direct outcome of Mughal and Sikh rule in the state.
 - ❖ Examples – Jawalamukhi Temple (Kangra), Naina Devi Temple (Bilaspur), Chintpurni Temple (Una), etc.
- **Satluj Valley Style** – this type of architecture is the fusion of pent-roof and pagoda-style temple architecture.
- ❖ This mandap design showcases one or multiple pagoda roofs situated above the garbhgriha, in alignment with the Shikhar of a traditional temple. Usually situated at one end of the edifice, it can also be centrally located.
 - ❖ Examples are- Bahna Mahadev (Kangra), Bhimakali Temple (Shimla), etc.
- **Pyramidal Style** – They are constructed on square plinths and possess four equal-length eaves on the lower part of the roof, with the roof tapering towards the centre to create a pyramid-like shape.
- ❖ Pyramidal roofs are found in Jubbal Valley.
 - ❖ Examples are – Shiva Temple (Jubbal), Hateshwari Devi Temple (Mahasu), etc.

BUDDHIST MONASTERIES OF HIMACHAL PRADESH

Himachal Pradesh is considered the abode of the 14th Dalai Lama and was acknowledged as the place where the Guru Padmasambhava, known by the name of “Guru Rinpoche” and the “Second Buddha”, preached Buddhism.

- The districts of Lahaul-Spiti and Kinnaur exhibit a significant Buddhist influence, which is why many renowned Buddhist monasteries are located in these areas.

The Famous Monasteries of the Himachal Pradesh are:

- **Mrikula Devi**
- ❖ **Location** - Approximately 54 kilometres from Keylong in Udaipur.
 - ❖ **Historical Significance** - The temple is steeped in history, with Udaipur’s ancient name being ‘Moorgul’ or ‘Mrikul.’
 - ❖ **Architectural Connection** - Believed to have been designed by the same architect responsible for the ‘Hidimba Temple’ in Manali, commissioned by Raja Bahadur Singh of Kullu.
 - ❖ **Construction Credit** - The construction credit for the temple goes to Raja Ajay Barman of Kashmir.
- **Trilokinath Temple**
- ❖ **Location** - Located just five kilometres from Udaipur in the Lahaul-Spiti district, this temple showcases a remarkable architectural style associated with Raja Lalitaditya of Kashmir (725-756 A.D.).
 - ❖ **Theories of Transformation** - There are various theories about the temple’s conversion into a Buddhist shrine, with estimates suggesting the current image of Avalokiteshwara-Trilokinath may not date earlier than the 12th century.
 - ❖ **Religious Significance** - This site holds religious significance for both Buddhists and Hindus.
 - ❖ **Stone Image** - The temple features a central stone image of Nandi.
 - ❖ **Installation of Silver Idol** - In 1569-70, a silver idol of Kali, in her Mahisasur Mardani form, was installed by ‘Thakur Himpala.’
- **Guru Ghantal Gompa**
- ❖ **Location** - Located 4 kilometres above the confluence of Chandra and Bhaga in the village of ‘Tupchiling’ in Lahaul, this temple holds a rich history dating back to the 8th century A.D.
 - ❖ **Origin of Name** - Named “Guru Ghantal” after the profound meditative practices conducted by one of the 84 siddhas of Buddhism at this very location.
 - ❖ **Temple Architecture** - This fully wooden temple stands as an outstanding example of Buddhist architecture.

- ❖ **Consecration by Guru Padmasambhava** - The marble head sculpture of Avalokiteshwara in the temple was consecrated by Guru Padmasambhava.
- ❖ **Ghantal Festival** - An annual fair called the “Ghantal Festival” is held at the temple every June, where Lamas and Thakurs come together to celebrate.
- ❖ **Idol of Bajreshwari Devi** - The Gompa also houses an idol dedicated to Bajreshwari Devi.

➤ **Gemur Monastery**

- ❖ **Location** - Situated in Lahaul, it overlooks the Bhaga Valley, located 18 kilometres from Keylong.
- ❖ **Sculpture** - Houses an exquisite sculpture of ‘Marichi Vajravarahi,’ dating back to the 11th-12th centuries A.D.
- ❖ **Artistic Style** - The goddess figure reflects the Kashmiri artistic style.
- ❖ **Cultural Event** - In July, the Gompa hosts devil dance performances, making it a vibrant cultural event rephrase and keep the caption.

➤ **Kardang Gompa**

- ❖ **Location** - Positioned in the village of Kardang, perched at an impressive altitude of 15,000 feet atop the ‘Rangch Peak.’
- ❖ **Historical Significance** - The Gompa has a rich historical legacy dating back to approximately A.D. 900.
- ❖ **Restoration** - Recognized as the largest Gompa in the area, Kardang underwent restoration in 1912, under the leadership of ‘Lama Norbu’ from Khardang.
- ❖ **Artistic Highlights** - The Gompa boasts vibrant frescoes and murals, along with housing an immense prayer drum adorned with a million repetitions of the sacred mantra ‘Om Mani Padme Hum’ inscribed on paper strips.
- ❖ **Extensive Library** - Notably, the library contains the most extensive collection of ‘Kangyur’ and ‘Tangyur’ texts.
- ❖ **Gender Equality** - A distinctive aspect is the equal treatment of nuns and Lamas, allowing Lamas the option to marry and spend summers with their families, returning to the Gompa during the winter.
- ❖ **Silver Chityal Stupa** - The Gompa safeguards the silver Chityal stupa, which contains the mortal remains of its founder, Lama Norbu.

➤ **Tayul Gompa**

- ❖ **Construction** - Constructed in the 17th century by Lama Sarjan Rinchain, hailing from the ‘Tibet Khan’ area.
- ❖ **Location** - Majestically located above the village of ‘Satingri.’
- ❖ **Statue of Padma Sambhava** - Features a towering 5-meter-tall statue of ‘Padma Sambhava,’ alongside his two manifestations as ‘Singhmukha’ and ‘Vajravarashi.’
- ❖ **Library** - The Gompa’s library houses 101 volumes of ‘Kangyur’ and ‘Tankhas’ illustrating the life of Lord Buddha.
- ❖ **Mani Wheel** - Houses a remarkable hundred million ‘mani’ wheel, which is said to turn by itself on auspicious occasions. According to Lamas, the wheel last turned spontaneously in 1986.
- ❖ **Renovation and Expansion** - Nearly a century after its construction, Ladakhi ‘Tulku Tashi Tanphel’ of Tagna Monastery undertook its renovation and expansion.
- ❖ **Artistic Enhancements** - The walls now feature murals, additional images, and the ‘Narthang’ edition of the ‘Kangyur’ from Tibet.

➤ **Dhankar Gompa**

- ❖ **Location:** Situated within the Lahaul and Spiti district of India, at an impressive altitude of 3,894 meters (12,774 feet) in the Spiti Valley.
- ❖ **Geographic Position:** Perched on a lofty spur, soaring 300 meters (1000 feet) above the juncture of the Spiti and Pin Rivers.
- ❖ **Meaning of Name:** “Dhang” or “dang” translates to cliff, while “kar” or “khar” signifies fort, aptly naming it “Dhangkar,” which translates to “fort on a cliff.”
- ❖ **Architectural Style:** Built in the Central Tibetan style.
- ❖ **Historical Occupancy:** In 1855, Dhankar was home to 90 monks.
- ❖ **New Monastery:** The nearby village of Shichilling houses the new Dhankar Monastery with about 150 Gelug school monks.
- ❖ **Artistic Features:** Dhankar Gompa features a unique Vairocana statue and various old thangkas.
- ❖ **Cultural Significance:** Recognized as culturally significant, the World Monuments Fund identified Dhankar Gompa as one of the world’s 100 most endangered sites in 2006.
- ❖ **Preservation Efforts:** The non-profit organization known as the Dhangkar Initiative

is diligently working towards its preservation.

- **Kye or Kee Gompa**
 - ❖ **Sect Affiliation** - A prominent Tibetan Buddhist monastic institution aligned with the Gelugpa sect.
 - ❖ **Location** - Positioned atop a hill at an elevation of 4,166 meters (13,668 feet) near the Spiti River in Himachal Pradesh, situated 12 kilometres north of Kaza.
 - ❖ **Historical Origins** - Its historical roots can be traced back to the 11th century. Devoted to the revered figure Lochen Tulku.
 - ❖ **Architectural Characteristics** - The monastery showcases ancient murals, a three-story structure, and a recently inaugurated Prayer Hall in the year 2000 by the Dalai Lama.
 - ❖ **Heritage Preservation** - Despite facing challenges such as looting and damage caused by an earthquake in 1975, Kye Gompa has effectively safeguarded its rich cultural heritage.
 - ❖ **Current Monastic Population** - Presently, Kye Gompa is home to nearly 250 monks, some of whom migrate to monasteries in South India during the winter months.

Importance of the Temples and Buddhist Monasteries in Himachal Pradesh:

- **Heritage Preservation** - These temples and monasteries protect valuable heritage, preserving ancient scriptures, religious artefacts, and intricate artwork that provide insights into the history and practices of Hinduism and Buddhism.
- **Spiritual Retreats** - Temples and Monasteries provide a serene environment for meditation and spiritual growth, attracting individuals seeking solace and a deeper spiritual connection.
- **Educational Institutions** - Many of these serve as centers for learning philosophy, traditional arts and ritualistic knowledge.
- **Tourist Attractions** - These temples and monasteries, set in the stunning Himalayan landscapes, are not only spiritually significant but also popular destinations for travellers seeking natural beauty and cultural experiences.
- **Cultural Hubs** - Beyond religion, these sites host cultural events and festivals, showcasing the region's diverse traditions, and allowing visitors to immerse themselves in the local culture.
- **Revenue Generation** - These sites support diverse economic activities and contribute to the revenue generated for the state government.
- **Livelihood Generation** - These temples and

monasteries also provide additional income for local people through tourist activities.

In conclusion, the temples and Buddhist monasteries of Himachal Pradesh are not just architectural wonders but living centres of tradition, learning, and spiritual growth. They invite people from all backgrounds to connect with the profound history and spirituality of this remarkable state.

THE PAHADI SCHOOL OF PAINTING

The Pahari School of painting, also known as the “Pahari miniature painting,” is a style of Indian miniature painting that emerged in the hill states of North India, particularly in the region of the modern-day states of Himachal Pradesh, Jammu and Kashmir, and Uttarakhand.

- The Pahari School of painting flourished from the 17th to the 19th centuries, primarily in the courts of various Rajput rulers and later under the patronage of Sikh rulers in the Punjab region.
- The Pahari School of Painting is divided into several distinct sub-schools, each associated with a particular region or court.

Characteristics of the Pahari School of Painting:

- **Linear Beauty** - One of the main features of Pahari painting is the linear beauty.
 - ❖ Rhythm and smoothness have been added to the figures through fine lines.
- **Depiction of Nature:** Trees, clouds, water, jungles, etc. have been depicted with full of charm in Pahari School.
 - ❖ The depiction of the landscape consists of mountains, beautiful flowering trees, rivers and tanks with lotus flowers and aquatic birds.
 - ❖ In the sky, in the rainy season, clouds, lightning etc. have been nicely painted.
- **Female Figures** - The faces of women in the profile have the nose almost in line with the forehead, the eyes are long and narrow and the chin is sharp.
- **Romantic Scenes** - Lots of romantic scenes are found in Basohli painting and Kangra painting.
- **Garments** - Choli, Lehenga and transparent Chunnis were generally worn by the woman.
 - ❖ The male has been shown wearing Angrakha, Pajama and Turban. The Krishna has always been shown wearing Pitambar (yellow garments).
- **Perspective and colours** - Mostly red, blue and yellow colours are used in the paintings.

- ❖ Some mixed colours like pink, green, and grey have also been beautifully used. The perspective has not been given much weightage.
- **Use of Golden and Silver colour** - The color scheme is brilliant and golden colour has been used lavishly.
 - ❖ The sky has been painted as a narrow band of blue and white at the top. The colours are strong and contrasting.
 - ❖ The use of gold and silver colour is in the design of garments and ornaments. The lighting is also beautifully shown through the silver colour.
- **Use of Borders** - In some Pahari paintings, we find ornamental borders of Mughal style. The red borders are worth noticing in these miniatures.

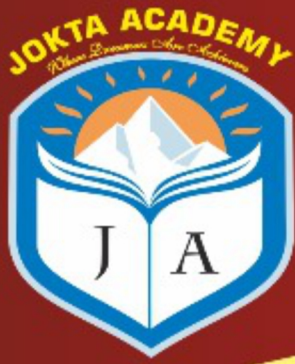
Some of the notable sub-schools include:

- **Basholi School of Paintings** - It is the oldest school of Pahadi painting originated in the Basholi area of Jammu and later spread to other hill areas.
 - ❖ It was under Sangram Pal (1635-1673) and later Kirpal Pal (1678-1693) that the Basholi painting flourished.
- **Features of the Painting are:**
 - ❖ **Synthesis of mythology and traditional folk art** - that gave unconventional appeal to Basholi paintings.
 - ❖ **Use bright and bold colours** like red, yellow, and blue on the borders.
 - ❖ **Distinguish facial features** - a prominent nose and lotus-shaped eyes.
 - ❖ **Female figures are categorized** into three types according to their attire.
 - ❖ **Influence of Mughal and Rajput art** - Dressing styles of both males and females resemble clothes worn in Mughal or Rajput courts.
- **Theme** - Inspiration from Vaishnavism, epics, the Puranas and the poetic themes of Ras-manjari and Geeta Govinda.
- **Prominent Painters** - The two most famous painters of the Basholi School were Devidasa and Manaku.
- **Guler School of Paintings** - The school of art started under the patronage of Raja Dalip Singh during his tenure from 1675-1743.
 - ❖ It was however, during the rule of Govardhan Chand, Guler flourished as a centre of art and thus became the birthplace of Kangra Paintings with the longest tradition in the art of painting.
- **Features of the school are:**

- ❖ **Delicate and Spiritual Nature** - The miniature paintings of Guler were known for their delicate and spiritual nature, as well as their strong strokes and fine expressions.
- ❖ **Graceful Feminine Figures with Delicate Features** - The female figures in these paintings were noted for their delicate features, including well-modelled faces, small upturned noses, and intricately styled hair.
- ❖ **Themes** - The subjects depicted included Bhagavata, the Gita Govinda, the Bihari Satasai, the Baramasa, and the Ragamala.
- **Famous Painter** - The famous painter of the school was Pandit Seu.
- **Kangra School of Paintings** - After the decline of the Mughal empire, many artists trained in the Mughal style migrated to the Kangra region as they got patronage by Raja Govardhan Singh in 1774.
 - ❖ It first evolved in Guler and then came to Kangra.
 - ❖ It reached to its zenith during the reign of Raja Sansar Chand.
 - ❖ Features of the Kangra School of Painting are:
 - ✓ **Naturalistic** - Naturalistic paintings depict trees, plants, foliage, rivulets, etc.
 - ✓ **Feminine Charm** - Kangra paintings showcase **feminine beauty or Shringara Rasa** in an extremely graceful manner.
 - ✓ Facial features, **bold eyes, body postures, and delicacy** are all soft and refined.
 - ❖ **Use of Hues** - The Kangra artists were so good at using **shades and hues of colours**, providing brilliant depth and shadows in the artwork.
 - ✓ **Background** - Later Kangra paintings show backgrounds manifesting human figures and landscapes. They depict storms, thunderclouds and lightning.
- **Themes** - The theme of the paintings is the legends of God Krishna, Episodes from **Mahabharata and Ramayana, Shiva-Parvati, Vrindavan forest or river Yamuna, etc.**
- **Prominent Painters** - Famous painters of the school are Manaku and Nainsukh.
- **Chamba School of Paintings** - The earlier paintings of Chamba were influenced by the Basholi School but later influenced by Kangra Kalam.
 - ❖ It got royal patronage under Raja Udai Singh.
- **Features of the Chamba School of Paintings:**

- ❖ The typical female figures in paintings of the Chamba School exude warm, sensual and charming beauty.
 - ❖ Chamba Kalam is noted for its skilful handling and mixing of colours.
 - ❖ The canvas space of Chamba paintings is dominated by red and blue colours.
 - ❖ A sensitive treatment of landscape.
 - ❖ Carefully brushed jewellery details.
 - ❖ Displaying nature i.e., trees, leaves, flowers, shrubs, birds and hills.
- **Themes** – Themes of the kalam are Hindu myths like Yashoda Maiya, Lord Krishna, Gopis, Radha-Krishna, etc.
 - **Famous Painters** - Famous painters of the Chamba Kalam are Miyan Dara Singh, Durga, Lehru, and Nikka.
 - **Arki School of Paintings** – Arki School was influenced by the Basholi School of Painting, but later Kangra style was adopted.
 - It was Basholi Kalam under the patronage of Raja Mehar Chand and Rana Bhup Chand.
 - Later it was influenced by Kangra Kalam under the patronage of Raja Jagat Singh and Raja Saran Singh.
 - Features of the Arki School of Paintings are:
 - ❖ The themes of the school are Shiva-Parvati, Nayak-Nayika, Rasakpriya, etc.
 - ❖ The elongated nose of men and women is the unique feature of the Arki Kalam.

This rich tradition of Pahari miniature painting beautifully captures the spirit, culture, and aesthetics of the North Indian hill states, providing a vivid and timeless glimpse into the artistic heritage of the region.



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