

Unit-1

Trekking Tourism with Special Reference to the Himalayas

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1.1 INTRODUCTION:

Definition:

- Trekking is multiday walking journey in areas where motorised transport is generally not available. Trekking is not mountaineering but just days of walking but however it's a part of mountaineering.
- Trekking is an adventurous journey on foot in areas where means of transport are generally not available.

Etymology: The term derived from the Afrikaans word trek (noun), trekken (verb), (literally meaning to "pull, travel"), became a word in English language in mid-19th century, and means a long arduous journey, typically on foot.¹

1.2 OBJECTIVES:

- To understand what is trekking.
- Introduction to basic equipment, clothing logistics etc. for trekking.
- Knowing some of the best trekking areas of the world and India with special focus on treks of Uttarakhand.

1.3 SECTION ONE:

1.3.1 Concepts:

The concept of trekking is as old as the human civilization. Though in those pre-historic times these on foot journey meant primarily for search of food, shelter and safety or in times in search of new lands for the above mentioned physiological needs. But in today's world when we talk about trekking it is for fun and recreation.

Why trekking?

- Trekking rejuvenate body, mind and soul. Above all it is an activity you do, not because you have to but because you want to.
- Trekking is good for physical fitness.
- Trekking bring you close to Mother Nature.
- Trekking does not require technical expertise.
- Trekking is an outdoor education to learn about natural environment.
- Trekking makes us to visit new lands, people and cultures.
- Trekking is a round the year activity.
- Trekking helps to fight stress level. It is an activity to escape from monotonous life.

1.4 SECTION TWO:

1.4.1 Trekking equipment:

Footwear:

Always remember to use good trekking boots for comfort and safety in rugged terrain. Vibram or rough-treaded soles are best for trekking. Always carry extra pairs of socks.

Clothing:

Try to carry synthetic material (nylon, polyester, and polypropylene) clothing, especially if you are moving to high altitude. Keep cotton stuff only for low altitude and basic trekking trails. The reason for using synthetic stuff is that they are warm, warm even when wet, dry fast if wet and light weight. Down jacket, wind proof suit, sun hat, warm cap (balaclava), Cotton t-shirts, down vest, pair liner gloves (thin poly) , shorts - nylon sport type ,lightweight nylon pant , pair poly longjohns, pair liner socks - thin nylon, TEVA-type sandals, fleece pants and upper etc. were some other essential clothing for trekking.

Miscellaneous:

Central items: Tent (as per requirement), cooking stove and light weight utensils, food stuff (as per taste and requirement), duffle bag, and first aid kit.

Personal items: Sleeping bag (as per weather condition), mattress, inner liner for sleeping bag, Good rucksack (after all you only have to carry all your stuff during trekking), dark sun glasses, headlamp with extra batteries and spare bulb, rain coat or umbrella, water bottle or hydration bag and toiletries.

A list of items not necessarily essential but very useful:

- Map and compass/GPS is always handy in new area, trekking guide book of the area visiting
- Still/video camera highly recommended
- A walking stick is always handy
- Small lock
- Duct tape
- Pen knife
- Scissors
- Repair kit
- Garbage bags

- Sunscreen
- Binoculars
- Whistle
- Pens, paper, books etc.

1.5 SECTION THREE:

1.5.1 Trekking Dos and Don'ts:

- i. Start early:** *Early bird catches the worm....*When in trekking try to start early morning so that you can reach the desired camp point on time.
- ii. Sustain efficient posture, while trekking:** With a proper packing of ruck sack (light weight at the bottom and heavy weight up), you need to walk slightly leaning forward, head up, shoulder back swinging arm and relaxed.
- iii. Maintain your trekking speed:** At first hand discover your trekking pace and learn to maintain it when you trek. Don't push your body against your pace; it may harm your muscle and bones. Don't try to unnecessary speed up because your fellow trekkers are moving faster than you. You are trekking to enjoy, so enjoy while trekking.
- iv. Find a trekking buddy:** Always move in pair. It is always good to have a partner with whom you trek. It is also useful in case of uncertainties or mishap.
- v. Be watchful:** It is essential to be cautious of the area, where you are going. At first hand acquire knowledge of the place and terrain you are destined beforehand. Local knowledge is always handy. Be attentive while trekking, keep note of weather and hazards.
- vi. Stay healthy:** Drink lot of water, eat much, and maintain a stable body heat. Don't skip meals.
- vii. Rest occasionally:** Don't try to push yourself, it create more chances for injuries. It is natural to get weary after long days of walk. It is good to rest before you start getting weary. In this way your body respond good and you rejuvenate yourself fast.
- viii. Protect yourself from sunburn:** Always carry good quality sun block lotion, cream, gel etc.
- ix. Prevent & treat blisters:** Always use trekking boot which fits your feet. If your boots fit correctly, you'll be less likely to encounter blisters. Don't ever ignore blisters; treat them fast before it turns to big wound.
- x. Carry & know how to use map & compass:** GPS are handy but you should know basic map reading skills for better orientation during trekking.

- xi. **Always be acquainted with the terrain:** Get familiar with the terrain by continuous studying your map or if using GPS, put it in navigation mode.
- xii. **Keep track of Each Other:** When trekking in a group, the rule of thumb is, don't lose sight of the person in front of and/or behind you.
- xiii. **If lost, be calm:** In time if you find yourself lost, stay calm and try to analyse the situation. Use distress signals (Audio& visual signals), e.g., whistling, smoke etc. Try to find your location on map. * (**It is always advised to the trekkers to make *cairns* (route indicator) while moving in new area**)

1.6 SECTION FOUR:

1.6.1 FAMOUS TREKS OF THE WORLD AND INDIA

When we talk about famous treks of the world, the first thing comes in our mind is Himalayas. It's not that there are no treks in other parts of the world but when we view the trekking routes of the Himalayas, we find these treks not just full of mesmerizing natural beauty but also the people and culture of these Himalayan villages which make them best treks for the adventure enthusiasts around the world.

Nepal Himalayan treks

A. Everest Base Camp Trek:

Who does not want to reach the footsteps of world's tallest peak?

It is one of the reason for what it is most famous treks in the world. Trekkers cherish to reach home of the world's highest peaks. The glance of Mount Everest from the base camp is overwhelming. Reaching *Solu Khumbu* region, vanishes the weariness of trekkers. The Everest base camp region is one of the most admired destinations for tourists.

Altitude: 5380m

Duration: 18 to 22 days.

Difficulty Level: Extremely Strenuous

Best Season: February to June and September to mid November.

B. Annapurna Circuit trek

It is a major trek route in the west of Nepal. The circuit traverses is famous for its vivid mountain terrain of lofty mountains, glaciers, wildlife, the world's deepest gorge, and above all trekkers get the opportunity to look into the restricted *Mustang* Region.

Altitude: 5350m

Duration: 21 to 25 days

Difficulty Level: Moderate

Best Season: March to May and October to November.

C) Upper Mustang Trek:

The Upper *Mustang* lies behind the *Dhaulagiri* and *Annapurna* Mountain Ranges of Himalayas. The region is among few Himalayan settlement which has survived its culture and heritage. For long it was a forbidden land for outsiders. The *Mustang* is rain shadow region, thus making it dry and arid, similar to the bordering Tibetan Plateau. The Tibetan village of the region offers unique medieval Buddhist arts and colourful culture.

Altitude: 4010m

Duration: 18 to 20 days

Difficulty Level: Extreme Strenuous

Best Season: March to November.

D) Dolpo Traverse Trek:

It is the longest and highest walking trails in the world. *Dolpo* region lies in the mid-western Nepal and inhabited by Tibetan who settled here over two thousand years ago. It remained forbidden land for outsiders till 1990.

Altitude: 5093m

Duration: 24 to 27 days

Difficulty Level: Moderate

Best Season: March to May and September to October.

E) Mt. Kanchenjunga area trek:

The trek penetrates deep into the isolated Himalayan ranges bordering Nepal with Sikkim and Tibet. The trek runs around Mt. *Kanchenjunga*, the highest peak of India and third highest of the world. The trek gives you a chance to experience both Nepalese and Tibetan Buddhist culture during the same trek.

Altitude: 5300m.

Duration: 15 to 17 days

Difficulty Level: Moderate

Best Season: April to June and October to December

Indian Himalayan treks:***Kashmir Region:*****A) The Frozen River Trek of Ladakh - *Chadar* Trek:**

“*Chadar*” implies – the frozen sheet. As its name suggests, it is the frozen river of *Zaskar* which is the only possible route for the inhabitants during winter, as the all other routes, are closed due to heavy snowfall. The trek is now popular amongst the adventure enthusiasts who thrive for extreme trekking. This trek allows you to visit isolated region of *Ladakh* to see ethnic lifestyle of the *Zaskar* inhabitants. Trekkers keep note of the low temperature of the region as in winters the average day temperature lies between -15 to -20 and during night -25 to -30 respectively.

Altitude: 3850m

Duration: 17 to 21 days

Difficulty Level: Extreme Strenuous

Best Season: January to March

B) *Markha* Valley Trek:

The trek run along the *Markha* River through ‘Little Tibet’, which are secluded for months by snow of *Ladakh* and *Zaskar* ranges. Traversing the *Ganda La* and the *Markha* River are the charms of the trek and adding more to it are the picturesque canyons, barley and mustard fields and ethnic *Ladakh* villages. During the trek, the view of the Karakorum, the Himalaya and Tibet are overwhelming and life time event.

Altitude: 5150m

Duration: 12 to 15 days

Difficulty Level: Moderate

Season: June to October

C) *Stok Kangri* Trek:

Stok Kangri, is prominent mountain range in the southern region of *Ladakh*. The trek offers you with isolated royal palace, ancient monasteries and colourful markets. Traversing across region offers magnificent view of *Zaskar* and the *Karakoram* mountain ranges at one hand and with heavenly Tibet panorama to the other.

Altitude: 4000-4500m approx.

Duration: 11 to 13 days

Difficulty Level: Easy

Best Season: June to October

Himanchal Pradesh Region**A) Kinner Kailash Circuit Trek:**

Kailash-Kinner trek is one amongst the best treks in the state. Mount *Kinner Kailash* has religious importance and is the mythical abodes of Lord Shiva. The mythology suggests that the inhabitants of *Kinnaur* are known as *Kinners*, the halfway between men and gods.

Altitude: 4000-4500m approx.

Duration: 12 to 16 days.

Difficulty Level: Moderate to Strenuous.

Best Season: July to October.

B) Pin Parvati Valley Trek:

The gorgeous *Pin Parvati* valley or 'Valley of Gods' was discovered in 19th century by an English explorer. The *Pin Parvati* Valley is embraced up between the *Dhauladhar* and *Pir Panjal* ranges, and is located in the cold desert region of the *Spiti*. The trek penetrates through lush pine forests, wild flowers and vivid barren landscape.

Altitude: 5319m

Duration: 13 to 17 days

Difficulty Level: Moderate to Strenuous

Best Season: June to October

C) Chandrakhani Pass & Malana Trek:

The two charms of the trek are *Chanderkhani* pass of the *Kulu* valley and the village called *Malana*. The inhabitants of *Malana* claim Greek ancestry and the oldest democracies of the world. Some stories about the village called it "a little Greece". The distinctive geographical location of *Malana* helps it to preserve its biodiversity.

Altitude: 3660m

Duration: 4-5 days

Difficulty Level: Moderate

Best Season: May to November.

Sikkim Area**A) Goecha La Trek:**

Towards the southeast face of Mt. *Kanchenjunga*, lies a high mountain pass of Sikkim called *Goecha La*. The trek to *Goecha La* starts in *Yuksom* (1770m) and goes through *Sachen*, *Bakchim*, *Tshoka*, *Phedang*, *Dzongri*, *Kokchurong*, *Thansing* and *Lamuney*.

Altitude: 4940m

Duration: 12 to 15 days

Difficulty Level: Moderate

Best Season: March to May.

B) Dzungri Ridge Trek:

Dzungri Ridge Trek of Sikkim is the most popular short trek in the *Kanchenjunga National Park*. *Dzungri Top* offers fabulous views of Mt. *Kanchenjunga*, *Kabru*, *Pandim* and many other snow-capped peaks during sunrise. The virgin rhododendron forests and the native culture of Sikkim add flavour to the trek.

Altitude: 4200m

Duration: 7-8 days

Difficulty Level: Moderate

Best Season: October-May

Arunachal Pradesh Area

A) The "Baily trail" to *Tawang* Trek:

The trek connects series of valleys, five major passes and to certain degree associated along the ancient trade route of the region. The trek runs through coniferous, alpine pastures, junipers and rhododendrons. The *Monpa* village and *Twang* Monastery are the jewels of the trek.

Altitude: 4550m

Duration: 14-15 days

Difficulty Level: Moderate to strenuous

Best Season: April and October.

B) The Trail of the *Monpa* Yak herdsmen Trek:

The trek follows the ancient trail of the *Monpa* Yak herdsman. The trek is famous for ancient *Bomkajung Gompa* and its 108 glacial lakes at an elevation of 4600 m. The trail descends to *Tawang* North of the *Sela* Pass.

Altitude: 4900m

Duration: 14-15 days

Difficulty Level: Moderate to strenuous

Best Season: April and October

1.6.1 TREKKING IN UTTARAKHAND:

Uttarakhand abounds some of the world's best regarded trekking trails which are rich in alpine relief and biodiversity. In most of the trekking routes of Uttarakhand you find Himalayan villages of which some are permanent and

some seasonal in nature. The seasonal settlements in the valley makes the Himalayan belt lively and cherished by trekkers.

In précis, 'Uttarakhand Himalayas is the abode of god, where god meets earth and man meets god.' ... Vikram Vir Bharti

1. Har Ki Doon Trek:

Har ki Doon, the cradle shaped valley is a home of some of the best flora and fauna in Uttarakhand Himalayas. The valley equally magnetizes trekkers, botanist, bird watchers, explorers, photographers and the nature lovers alike. The trek runs through alpine vegetation and wildlife. The valley falls within the *Govind Pashu Vihar* and offers carpet of flowers during flowering season in monsoon.

The other striking feature of the valley is the inhabitants of the region traditionally worship, the *Kaurava* prince, *Druyodhana*.

Altitude: 3500 m

Duration: 9 to 10 days

Difficulty Level: Moderate

Best Season: June to October

2. Dodital Trek:

Dodital is associated to Lord *Ganesha* as it is said to be his birth place. The temple of lord *Ganesha* stand beside the lake and above it lays the beautiful meadow *Darwa* Top. The freshwater of the lake is full of trout fishes. The *Dodital* trek can be approached from various locations but the shortest one is from *Sangamchatti*. The approach from here is a steep uphill climb till *Agoda* from here the route is slightly easy and leads to *Dodital*. Another route from *Barsu* village en-route *Gangotri* road diverting from *Bhatwari* can lead you to *Dodital* that also includes *Barnalatal* and *Dayara bugyal*. From *Dayara* top a shortcut directly leads one to *Asiganga* and from there a uphill climb of 10km one can reach *Dodital*. This particular route is much more popular as one can explore the beauty of *Dayara bugyal* and *Barnalatal* which is an up-coming ski destination en-route, and is an easy approach compared to the previous one. Another route is also available from *Bhatwari* to *Raithal* and from *Raithal* the trek leads you to *Dodital* but is less popular.

Altitude: 4150m

Duration: 6 to 8 days

Difficulty Level: Moderate

Best Season: May to October

3. Gangotri - Gaumukh Trek:

The road head Gangotri sanctum is the best settings to start a trek is home of Hindus most sacred place and serve as doorway to reach *Gaumukh* (literary means cows mouth), which is the source of the River Ganges, the most sacred river for Hindus. The 18 km trek move along the Bhagirathi River and once the trekker reaches the vicinity of *Gangotri* glacier, the valley broadens and open to different valleys like Tapovan, *Nandanvan*, *Raktvan* etc. at the upper end of the *Gangotri* glacier. The area is also most frequented by the mountaineers as some of the world's best Himalayan passes and the peaks lie in this region.

Altitude: 4463m

Duration: 6 to 8 days

Difficulty Level: Moderate

Best Season: May to October

4. Khatling Glacier Trek:

The *Khatling* glacier is the source of the river *Bhilangana*. The two beautiful Himalayan lakes, *Sahasratal* (to west) and *Masartal* (to east) lie in the *Khatling* region. The Valley offers a panoramic view of magnificent snow-capped peaks like *Jogin* group, *Kirtistambha* and *Meru*. The trek starts from Malla some 25km from Uttarkashi leads from various villages en-route and finally crossing two passes above 17000ft reaches Kedarnath.

Altitude: 4200m

Duration: 12 to 14 days

Difficulty Level: Moderate

Best Season: May to October

5. Devariatal, Tungnath, Chandrashila Trek:

Devariatal Situated at 14 km from *Ukhimath* enroute *Chopta* near Saari village, which is the last motorable point from where a steep climb of 1.5km gets you to *Devariatal*. The beautiful lake at an altitude of 2438 m gives a spectacular reflection of *Chaukhamba* Peak. 30km from *Ukhimath* is the place called *Chopta* from where the trek to *Tungnath* temple starts. According to mythology when *Pandavas* were in search for Lord *Shiva* to sanctify their sin for killing their brothers in *Kurukshetra* they found Lord *Shiva* in *Kedarnath* he disguised himself in the form of a bull. *Bhim* caught him from behind and the Hump of *Shiva* remained there in *Kedarnath* but the rest of the body parts emerged at four different places and all

together formed the *Panch Kedars*. The arm of *Shiva* emerged at *Tungnath* and worshipped at *Tungnath* temple.

Tungnath temple at an altitude of 3680 m is the highest amongst the *Panch Kedar*'s. The trek from *chopta* to *Tungnath* is of 3.4km amidst dense alpine forest, meadows and rhododendron thickets. The beauty of *Tungnath* is unsurpassed, further 1km uphill is the *Chandrashila* top which provides a panoramic view of the Himalayan ranges from *Gangotri I* to the *Nandaghunti* about 180°. The area comes under *Kedarnath Musk Deer Sanctuary* and had a musk deer breeding centre at *Kanchulakhark*.

Altitude: Devariatal 2438m/ *Tungnath*3680m

Duration: 2 to 3 days

Difficulty Level: Easy

Best Season: May to October

6. The Valley of Flowers and *Hemkund* Trek:

High in the Himalayan ranges of Garhwal, India, in the state of Uttarakhand lies an enchanted valley. In 1931, Frank S. Smythe - mountaineer, explorer, botanist, romantic and much else – chanced upon this valley with its colourful fairy land of flowers. Entranced, he named it the Valley of Flowers, He returned from England to visit it again in 1937.²

The beautiful valley from the local pretext known as *Nandankanan* was believed to be home of fairies and spirits, which resist them to enter. However, since Smythe made it popular, it is regarded as one of the best alpine valleys in the world. Situated at an altitude of 3650m it is heaven for nature lovers. In 1982 it was declared as a national park for its preservation. The botanist suggested that there are about 520 species of flowers bloom in the valley, no doubt why Smythe named it *valley of flowers*. River *Pushpawati* streams through the valley. A rich diversity of birds and butterflies are found in abundance. The faunae such as Musk deer, Himalayan black and brown bears are also found in the valley.

The sacred *Lokpal* Lake, *Lakshman Siddha* Temple and an important pilgrim centre of Sikh Sect *Gurdwara* of *Hemkund*, lies near the Valley of Flowers. The holy *Gurdwara* is visited by large number of pilgrims from all over the world.

Altitude: 3853m

Duration: 9 to 10 days

Difficulty Level: Easy

Best Season: May to October

7. *Roopkund*

The legend and the folk traditions reveal that the king Jasdhaval and his wife rani Balapa took the pilgrimage to Nanda Devi and the Roopkund with their subjects. Unfortunately they all perished due to hailstorm and could not complete the sanctified journey. Their skeletons are still a common site in the mystical lake, Roopkund.

As per the mythology while moving from Nauti the Mayaka (Parents Home) of Goddess Nanda to her husband's abode at Trishul peak they stopped at this place as Nanda was thirsty and asked for water Lord Shiva with his trident made a hole in this place and the water emerged and formed a lake. Nanda looked at the lake and the clear water of the lake worked as a mirror and reflected her image she was amazed with her beautiful looks in the lake and the name Roopkund emerged. (Mythological story behind Mystery Lake)

The pilgrim to Roopkund still prevails and the journey happens to be taken by the locals of the area once in every twelve year. The journey popularly known as '**Nanda Devi Raj Jat**', the mystical journey.

The route to Roopkund is delight for every trekker. The aura of Bedni Bugyal and Aali bugyal and the vista of Trishul, Nanda Ghunti and Chaukhamba take every one's breath away with surprise.

The trek starts from Lohajung 2km from Mundoli via Wan to Bedni bugyal. The tree line ends at Gairolipatali and entire trek onwards is alpine meadows and shrubs till *Roopkund*.

Altitude: 5029m

Duration: 7 to 9 days

Difficulty Level: Moderate

Best Season: May to October

8. **The Kuari pass trek (Lord Curzon's Trail)**

The *Kauri* pass trek is also known as Curzon's trail, is very famous amongst the foreign trekkers. The trek runs through beautiful alpine pastures, remote villages and solitary forests. The trek also offers a magnificent view of *Nanda Devi*, *Hati-Ghodi* (Twin Peak), *Kamet* and *Dronagiri*.

The trek starts from *Ghat* via *Ramni* to *Kuari* pass and descends at *Tapovan* that has number of sulphur springs. One can take the trek on the reverse direction

starting from *Tapovan* and ending at Ghat one other alternate route can lead you to Auli via Gorson that diverts from *Gailgarh*.

Altitude: 4575m

Duration: 9 to 12 days

Difficulty Level: Moderate

Best Season: April to mid-June and mid-August to September

9. *Pindari/Kafni* Glacier Trek:

Pindari glacier is the most easily approachable glacier in the *Kumaun* region. The valley offers *Pindari* glacier, which is almost 3 kilometres in length and 0.25 kilometres in breadth. The river *Pindar* originates from the *Pindari* glacier and meets the river *Alaknanda* at *Karanprayag* forming one among the sacred *Panchprayags*. *Nanda Khat*, *Nanda Kot*, *Changguch*, *Panwali Dwar* and *Maiktoli* are some of the peaks in the vicinity of the valley.

The *Kafni* Glacier lies left to the *Pindar* Valley, south of Mt. *Nanda Kot*. From *Dwali* the route opens, the left goes to *Pindari* and the right goes to *Kafni*. *Nandakot* and *Nandabhanar* are the peaks standing over *Kafni* glacier. Both the glacier region is rich in flora and fauna. On way villages are hospitable and have easy approach.

Altitude: 3990m *Pindari*/ 3892m *Kafni*

Duration: 11 to 13 days & +1 day for *Kafni*

Difficulty Level: Easy

Best Season: May to October

10. *Milam* Glacier:

Milam Glacier is the biggest glacier of the *Kumaun* region. The trek is famous for its grand trail and the enormous panoramas of the Himalayas. Situated on the south-facing slope of the Himalayan range, *Milam* glacier originates from the slope of *Kohli* and *Trishuli* peaks.

Altitude: 4150m

Duration: 13 to 15 days

Difficulty Level: Moderate to Strenuous

Best Season: June to October

11. *Panchachuli* Base camp trek

The Hindu mythology believed that the *Pandavas* of *Mahabharata* cooked their last meal in these five *Chulis* i.e., cooking hearths, before moving to the heaven. (Mythology)

The five mountains of the *Panchachuli* massif form a natural barrier between *Darma* and *Gauri* valley. The base camp trek is one among the best to offer splendid streams, alpine pastures, a rich diversity of flora & fauna. Panoramic beauty of the valley is incomparable.

Altitude: 4260m

Duration: 7 to 10 days

Difficulty Level: Moderate

Best Season: May to October

1.7 SUMMARY:

Trekking is an adventurous journey on foot in areas where means of transport are generally not available. Trekking is often confused with mountaineering, though both have a significant amount of differences in their nature of difficulty. Mountaineering is more technical and one needs basic training beforehand. However, trekking is not as technical as in mountaineering you attempt to climb the mountain top, using a lot of technical equipment and expertise of the masters of the field. Trekking can be done without prior training and with minimal equipment/gears. It is to be noted that every mountaineering attempt incorporates trekking, but every trekking does not incorporate mountaineering. Basically in mountaineering terms in the Himalayas, the approach march to the base (Base camp) of the mountain peak is termed as trekking.

Trekking is most prevalent in most of the parts of the Himalayas. Nepal Himalayas offers wide range of Himalayan treks which mostly runs to the eight thousands of the worlds as Mt. Everest, Mt. *Kanchenjunga*, Mt. *Annapurna* etc. Indian Himalayas in other hand has its own unique charm for the trekkers. The different regions of Indian Himalayas like *Kashmir*, *Himanchal*, *Sikkim*, *Anuranchal* and ofcourse *Uttarakhand* offers some of the best trekking valleys of the world.

1.8 GLOSSARY:

Acclimatization	Getting used to the environment.
Altitude Sickness	A medical condition that is often observed at high altitudes. Also known as acute mountain sickness or AMS.
Bugyal	High altitude mountain meadow (Grassland). A local grass Buggi grows in the pasture for which it is named as bugyal
Cairn	Pile of stones for route indication/ direction.
Fauna	All the animal life including insects and microorganisms.
Flora	All the vegetational wealth
Global Positioning System	Known as GPS, it is a modern tool for determining your location with the help of satellites when you are in the outdoors.
Kund/Tal	Natural reservoir of water.
La	Mountain Pass.
Pilgrim	The one who undertakes religious journey
Pilgrimage	Religious journey.
Rain Shadow Zone	Also known as cold desert. This part of the Himalaya receives very scanty rains due to its position.
Snout	The point of the glacier from which the river originates.
Tent	It is equipment used to shelter mountaineers/trekkers during very rough or extreme weather. They can be made from a variety of materials that make them able to withstand different kinds of weather.
Three Layer System	This is the generally accepted best way of dressing up for outdoor activities. The three layers are the Base Layer, the Insulation Layer, and the Outer Shell which all have their specific functions to

	ensure maximum protection against cold temperatures, moisture, and outside influences.
Traverse	Left, right or Diagonal movement on mountainous terrain.
Trekker	People who do trekking is called trekker.
Trekking	It's a multiday walking journey in areas where motorised transport is generally not available. Trekking is not mountaineering but just days of walking but however it's a part of mountaineering.
Yak	A cow like animal found in high altitude of the Himalayas used for transportation.

1.9 Answer to Check Your Progress:

- a. A person who undertakes trekking is called? (Refer 1.8)
- b. GPS is used for. (Refer 1.8)
- c. Curzon's trail is also called? (Refer 1.6.2)
- d. What is a Bugyal? (Refer 1.8)
- e. Panchachuli in mythology is associated with whom? (Refer 1.6.2)
- f. Vibram is associated with. (Refer 1.4)

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- vii. http://www.potala-himalaya.com/naggar_malana_trek.html
- viii. <http://adventure.nationalgeographic.com/adventure/trips/best-trails/>
- ix. <http://www.trekking-in-himalayas.com/har-ki-doon-trek.html>

- x. http://www.bigfoottrek.com/sikkim/trekking_in_sikkim.htm
- xi. <http://www.gurudongma.com/aranachal-pradesh-north-east-india-eastern-himalaya-tourism.htm>

1.11 SUGGESTED READINGS:

- i. Smythe, F.S. (2001) '*THE VALLEY OF FLOWERS*'. Natraj publishers Dehradun
- ii. Kapadia, H. (2001) '*HIGH HIMALAYAS UNKNOWN VALLEYS*'. Indus publications.

1.12 TERMINAL AND MODEL QUESTIONS:

- a. Differentiate between trekking and mountaineering.
- b. Define trekking and suggest some treks for the foreign clientele in Indian Himalayas.
- c. For a Himalayan treks would you like to carry synthetic clothing or cotton clothing. Justify your answer with an example.
- d. Enumerate some of the important central and personal equipment/gears for trekking.
- e. How much weightage you will give to the process of acclimatization in high altitude trekking?
- f. Uttarakhand is home to some of the best treks of the world. Elucidate.
- g. Why people undertake trekking? Also write the consideration you will follow while doing trekking.

Unit-2

Mountaineering and Skiing

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2.15 References/Bibliography

2.16 Suggested Readings

2.17 Terminal and Model Questions

2.1 INTRODUCTION

Before reading anything about mountaineering lets read a story of a boy and a father. Once a boy asked his father, what lies beyond this hill? 'Father replied, 'let's check it.' They packed their bag and climbed the hill. After reaching the top of the hill, they saw another higher mountain. Again the boy replied, 'father what lies beyond this mountain?' The answer was same. They climbed that mountain and the view was overwhelming. But again there were bigger and beautiful mountain beyond the top they reached. The boy this time did not utter any word as he got the answers of all what he had in his mind about mountain climbing.

Definition:

Mountaineering in general is the sport or activity of climbing mountains.

Mountaineering is combination of rock craft, ice craft and snow craft and also the approach march to the base of the mountain peak, commonly called trekking¹.

2.2 OBJECTIVES:

- To understand what is mountaineering.
- Difference between mountaineering and trekking
- Introduction to equipment, knots and basic principles of climbing.
- To learn about mountain hazards and mountain manners and conduct.

2.3 SECTION ONE

2.3.1 CONCEPTS:

Aside from being a type of adventure tourism, mountaineering is a form of nature-based tourism (Whitlock, Van Romer, & Becker, 1991) which involves trekking up mountains, and ice- and rock climbing in mountainous regions around the world. As it entails a certain degree of real or perceived danger and unpredictability (Ewert & Hollenhorst, 1989), mountaineering has been classified as a risky sport (Jack & Ronan, 1998) and a risk recreation activity (Robinson, 1992). Mountaineer tourists, as a category of adventure tourists, enjoy visiting places 'that offer scenic beauty, unique natural formations and opportunities to experience activities in remote, wilderness environments' (Williams & Soutar, 2005, p. 252). As such, mountaineering provides a perfect opportunity for such tourists. Mountaineering is also considered to be a form of ecotourism (Johnston & Edwards, 1994). Mountain environments offer people the opportunity to engage in 'serious leisure' (Stebbins, 1992) due to the plethora of activities readily

available in an adventure setting (Beedie & Hudson, 2003). Such a form of leisure concerns 'the systematic pursuit of an amateur, hobbyist, or volunteer activity that is sufficiently substantial and interesting for a participant to find a career

there in the acquisition and expression of its special skills and knowledge' (Stebbins, 1992, p. 3).

Mountaineering as a sport was born on August 8, 1786, with the first ascent of Mont Blanc (4,810 m/15,782 feet), one of Europe's tallest peaks. Since that ascent, mountain climbing has evolved into three related sports: alpine climbing, ice climbing, and rock climbing. These sports require the same fundamental techniques.

In 1953 New Zealand climber Sir Edmund Hillary and Sherpa Tensing Norgay made the first ascent of the world's highest mountain, the Himalayan peak Mount Everest (8,850 m/29,035 feet). Since those days the development of mountaineering is paramount. New peaks were being attempted and new areas for climbing were being explored around the world.

2.3.2 DIFFERENT SCHOOLS OF MOUNTAINEERING:

The credit of developing mountaineering goes to the European nations to whom European Alps served as an amphitheatre for developing alpine style of climbing. Alpine style is basically climbing in pair and climb in a self-sufficient manner, thereby carrying own food, shelter, equipment etc. without the assistance of the porters.

The other school of mountaineering is Himalayan style of mountaineering. As in Himalayas the peaks ranges from 6000m to above 8000m. and the approach itself takes number of days to establish base camp. So in mountains like this for any mountaineering expedition require number of days to make a summit attempt. It requires a lot of logistic supply and man power.

2.3.3 MOUNTAINEERING IN INDIA:

Himalayan Mountaineering Institute, Darjeeling was opened in 1954 by Pt. Jawahar Lal Nehru and Dr. B.C. Roy, Maj. Nandu Jayal was appointed its first Principal and Tenzing Norgay as Director Field Training.

In 1955, trainees of Himalayan Mountaineering Institute Advance Course climbed Kamet (7756 m) under the leadership of N.D. Jayal.

In 1958 Cho-oyu (8201 m) was climbed by Sonam Gyatso and P.D. Lama under the leadership of Keki Bunshah. In the same year a Semi-official sponsoring committee was established which was later named as I.M.F. (Indian Mountaineering Foundation).

Under the leadership of Col. N. Kumar, Trisul was climbed by Army-Navy team.

In 1959 Nandakot (6861 m) climbed by Comdr. M.S. Kohli and K.P. Sharma from Indian Navy. Chaukhamba (6995 m) climbed by I.A.F. Banderpunch (6316 m) climbed by Army.

The first Indian Everest expedition was launched in the year 1960, under leadership of Brig. Gian Singh but the team ran short of the summit.

In 1961 W.H.M.I. (Western Himalayan Mountaineering Institute) Manali (Now, Atal Bihari Vajpayee Institute of Mountaineering and Allied Sports) was opened under the Directorship of Shri Harnam Singh.

In 1962 H.A.W.S. (High Altitude Warfare School) was opened for defence personnel. In the same year second Indian Everest Expedition was launched under the leadership of Maj. John Dias. Climbers of the expedition could reach up to 400 feet short of summit.

In 1964 Nanda Devi (7817 m) the highest peak of Uttarakhand Himalayas and second highest of India was climbed by Nawang Gombu and Dawa Norbu, under leadership of Col. N. Kumar. Women expeditions successfully climbed Mrigthuni (6855 m).

In 1965 N.I.M. (Nehru Institute of Mountaineering) Uttarkashi was opened and Brig. Gian Singh became the first Principal.

It was the year in 1965 when India launched third Indian Everest Expedition under the leadership of Comdr. M.S. Kohli and was succeeded to place nine members on the top of Everest. In the 1984 second successful Indian Expedition to the top of the world "Mount Everest" was conducted. Miss Bachendri Pal became first Indian women and fifth of the world to scale Mount Everest. Since then, Indian mountaineers scaled number peaks in the Himalayas and even in other parts of the world.

2.3.4 MOUNTAINEERING IN UTTARAKHAND:

History and Growth:

The History of mountaineering in Kumaun and Garhwal dates back to as early as 1907 when on 12th June Dr. T.G. long staff and three others reached the summit of Trishul (7120 m).

In 1936, a Japanese team from the Rikkyo University /Mountaineering Club climbed Nanda Kot (6861 m).

In 1938 an Austro-German team under Prof. R. Schwarzgruber made number of attempts of different peaks of Gangotri valley. The first ascents were made of Bhagirathi II, Chandra Parbat, Mandani Parbat, Swachhand and Sri Kailas.

In 1939, two other expeditions summits Dunagiri and Nanda Devi East. The last expedition under the British rule in India took place in 1947 when the Swiss team made summit to Mt. Kedarnath (6940 m). Two successful ascents were made on Trishul in 1951.

J.B. Tyson of Oxford University led a small expedition to the Gangotri group of peaks in 1952 and succeeded in climbing Gangotri I and III. The same year, French Expedition reached the summit of Chaukhamba I and New-Zealand expedition climbed the Mukut Parbat.

Since then number of expeditions (foreign and Indian) visit Uttarakhand Himalayas to climb in different mountaineering seasons, which are pre and post monsoon seasons.

The Nehru Institute of Mountaineering in Uttarkashi is providing excellent training facilities to rock climbers and mountaineers.

2.3.5 LIST OF MOUNTAIN PEAKS IN UTTARAKHAND:

Uttarakhand have around ninety peaks open for mountaineers. The Uttarakhand Tourism Development Board is the nodal agency for the promotion of mountaineering and allied activities for various mountaineering destinations of Uttarakhand.

Peaks	Check Post	Peaks	Check Post	Peaks	Check Post
Arwa spire 6193	Joshimath	Jogin I 6465	Bhairoghat i	Nilkantha 6597	Joshimath
Arwa Tower 6352	Joshimath	Jogin II 6363	Bhairoghat i	Panch Chuli 6349	Munsiyar i Dharchul a

Abigamin 7354	Joshimath	Jogin III 6116	Bhairoghat i	Panwari Dwar 6663	Song
Baljuri 5922	Bageshwar	Kalanag/Black Peak 6387	Barkot	Rataban 6126	Joshimath
Barmal 5880	Joshimath	Kalanka 6931	Joshimath	Ronti 6063	Joshimath
Banderpunch 6316	Barkot, Uttarkashi	Mandir Parbat	Joshimath	Rudragaira 5819	Kankhu
Banderpunch West/White peak 6102	Barkot	Lamkhaga 5764	Bhatwari	Saifee 6167	Kankhu
Bhagirathi I 6856	Kankhu	Kamet 7756	Joshimath	Satopanth 7075	Joshimath
Bhagirathi II 6512	Kankhu	Kedar Dome 6830	Kankhu	Shivling 6543	Kankhu
Bhagirathi III 6454	Kankhu	Kedar Nath 6940	Kankhu	Srikanth 6133	Bhatwari, Taknor
Bhanoti 5645	Song	Kharch Kund 6632	Kankhu	Sudarshan Parbat 6507	Bhatwari, Taknor
Bhartekhunt 6578	Kankhu	Kirti Satambh 6285	Kankhu	Sujtilla 6543	Munsiyari
Bhrigupanth 6772	Bhairav Ghati Kankhu	Kirti Bandar 6895	Joshimath	Swachhand 6721	Kankhu
Changabang 6866	Joshimath	Lampak 6181	Joshimath	Swargarohini I 6252	Joshimath
Chhanguch 6322	Joshimath	Laspa Dhura 5895	Joshimath	Swargarohini II 6248	Joshimath
Chaukhamb	Kankhu	Little (Adi)	Dharchula	Swargarohini	Joshimath

a I 7138	Joshimath	Kailash 6321		i III 6209	
Chaukhamb a II 7070	Kankhu Joshimath	Maiktoli 6803	Bageshwar	Swargarohin i IV 5966	Joshimath
Chaukhamb a III 6995	Kankhu Joshimath	Mana 7273	Joshimath	Thalayasaga r 6984	Kankhu
Chaukhamb a IV 6854	Kankhu Joshimath	Manda 6568	Kankhu	Tharkot 6099	Song
Deoban 6820	Joshimath	Meru West	Kankhu	Thelu 6000	Kankhu
Drongagiri 6489	Joshimath	Meru South 6660	Kankhu	Trishul I 7120	Ghat
Ganesh Parbat 6535	Joshimath	Meru North Mrigthana 6450	Kankhu	Trishul II 6680	Ghat
Gangotri I 6672	Kankhu	Mrigthuni 6855	Kankhu	Trishul III 6315	Ghat
Gangotri II 6590	Kankhu	Mukut Parbat 7242	Joshimath	Trishul West 7035	Munsiyar i
Gangotri III 6577	Kankhu	Mukut Parbat East 7120	Joshimath	Vasuki Parbat 6792	Kankhu
Gori Parbat 6601	Joshimath	Nanda Devi East 7434	Munsiyari		
Hardoel 7161	Munsiyari	Nanda Ghunti 6309	Ghat		
Hathi Parbat 6727	Joshimath	Nanda Kot 6861	Song		
Jaonli 6632	Bhatwari	Nanda Ghat	Song		

		6545			
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Mountain heights are given in meters above mean sea level

2.4 SECTION TWO:

2.4.1 Mountaineering Equipment:

For mountaineering, you need an extensive group of equipment characterised in three categories as:

- a) Technical equipment** *(Need to be well introduced and should have at least basic knowledge before using these equipment on rocks, ice or snow.) List of some important equipment are as follows:
- i. Rope:** Mountaineering ropes are artificial fibre ropes are categorised on the basis of use as climbing rope, rappelling rope, sling/short sling and tape sling.
 - ii. Carabineer:** These are made up of aluminium alloy and are used for attachment by the climber and making base attachment for safe ascend and descend. Plane type and screw carabineers are mainly used in mountaineering.
 - iii. Pitons:** These are used in cracks for attachment of rope for safety. Are made up of carbon steel, nickel chromium molybdenum steel etc. Pitons are of three types and are named on the basis of the type of cracks they are used as vertical pitons, horizontal pitons and angular pitons.
 - iv. Chocks:** These are also used on cracks, however as pitons are hammered on cracks, chocks are made fit into cracks and come in different sizes. Important types of chocks are choke nut, bong-bong and friends (spring loaded camming device).
 - v. Expansion bolts:** When a climber does not find any cracks on rock he needs to drill and hammer the expansion bolts. These are the most reliable anchor points.
 - vi. Harnesses:** It's a kind of safety belt used by the climber for safe attachments and better distribution of weight, while ascending or descending on difficult slopes.
 - vii. Mittens:** These are special type of canvas gloves used to save hands from intense friction of rope.
 - viii. Descenders:** Are used for descending on difficult slopes. Commonly find in a shape of eight.

- ix. **Jumaar:** Are the ascending device. They have auto locking system and once they are fixed they does not move back though they do move forward.
- x. **Ice Axe:** It's a kind of axe which climber uses it in ice and snow climbing.
- xi. **Crampons:** These are spiked metal frame attached with the snow boot to climb over hard ice and snow condition.
- xii. **Ice and snow anchors:** as pitons, chocks and expansion bolts are used on rocks, ice and snow anchors are shaped and designed on the bases of the conditions of ice and snow they are used. Snow stick, dead man, dead boy etc. are some example of snow anchors. Ice pitons, blade type, coat hanger, leg screw are common example of ice anchors.

b) Camp Gear:

- i. **Sleeping Gear:** Sleeping Bag, sleeping bag inner flees and mattress is important sleeping gear. Sleeping bags come in different sizes, shape and condition to be used from moderate to extreme mountain conditions.
- ii. **Tent:** These are synthetic material accommodation come in different shape and size and are categories on the basis of number of man it accommodate and the condition to be used.
- iii. **Stove:** These are light weight and fuel efficient. Butane fuel is handy and efficient in the mountains. *(Operation of the stove should occur outside of the tent).

c) Clothing: The Layering System is used in mountaineering for better warmth and flexibility. It is advised to take several thin layers of clothing, rather than a few thick layers.

- i. Mountain clothing include inner layer of long Jong, Fleece jacket, feather jacket, windproof (upper and lower), woollen and socks. Light weight face mask or balaclava and hat of double layer construction with good ear protection * (Gore-Tex material is considered best for mountaineering clothing).
- ii. **Footwear:** The most important thing required by mountaineers. Badly fitting boots ruin the climb and may even cause muscle injury.
 - For rock climbing a climber need a pair of PA shoes. These are rubber sole shoes and are tight fitted to give better grip on rocks.
 - For trekking, one require a boot type shoes, should be well fitted and used before using it in treks.
 - For snow and ice conditions the climber requires stiff plastic synthetic boots (double layer) to avoid snow and ice to enter inside and to keep feet warm.

- Gaiters are used to protect climber from snow scree, mud or swamp coming into your boots.

Miscellaneous:

Rucksack: For any mountaineering activity you need a bag which is called rucksack to carry your equipment and central load.

Eye Protection: Snow blindness is common in snow conditions, even on overcast days. Sun glasses are used to provide protection from ultraviolet and infrared rays.

Water bottle, water purification kit, torch or flashlight, knife, sun-block cream, lip balm, washing kit, sewing kit, whistle, first aid, toilet paper etc.

GPS (global positioning system): Device essential for navigation. This can come in handy if you are in new area or separated from your team during climbing.

2.4.2 Knots and Hitches:

For any type of climbing you need to have a good knowledge of tying knots with the ropes. Knots are categorised in five types as:

- i. Basic knot:** Types: thumb, stop and safety.
- ii. Direct knot:** These are set of knots that can be attached directly to the body without any attachment like harness and Carabineer. For end man, knots are: Guide man, end man, bowline and bowline on the bight. For middle man, knots are: Middle man knot.
- iii. Indirect knot:** These are set of knots that cannot be attached directly to the body. Indirect knots require harness and Carabineer when attached to the body. The figure of eight knot is an example of an indirect knot.
- iv. Joining knot:** These are the set of knots used to join ropes or lines. Reef knot is used to join equal diameter rope. Sheet bend is used to join unequal diameter rope. Fisherman knot used to join equal or unequal diameter rope and also used to make sling out of piece of line.
- v. Miscellaneous Hitches:** Clove hitch used to make natural or artificial base for climbing, rappelling and river or valley crossing. Timber hitch is used to check breaking strength of ropes. Prusik & mussard hitch/knot are used for improvise jummaring. Italian hitch is yet another knot often used for belaying and rappelling.

2.4.3 ANCHORS:

Anchors are the points with which climber secures himself and the team. It can be prepared by natural boulders or trees/bushes etc. In time if there is no natural projection, anchors are prepared by making artificial base in form of triangular or link base using different anchoring devices like pitons, chocks, expansion bolt, snow and ice anchoring devices, ropes, slings and Carabineers. *(It is very crucial to check and re-check the anchor points before, during and after each climber ascend or descend on rocks, ice and snow.

2.5 SECTION THREE:

2.5.1 FUNDAMENTALS OF CLIMBING:

Planning	Maintaining Balance	Conservation of Energy
Selection of leader.	Three point climb.	Use intermediate hold. i.e., holds near shoulder line.
Selection of route.	Upright position.	Keep rhythm (Breathing and climbing co-ordination)
Equipment (As per climb on rock, ice or snow.)	Maximum body weight on foot hold.	Climb on legs.
Weather	Mental balance.	Avoid jerky movement.

Precautions:

- i. Never climb alone.
- ii. Climb one at a time on rock, ice and snow slope.
- iii. Avoid touching knees and elbow.
- iv. Avoid crossing of hands and feet.
- v. Avoid climbing in bad weather.
- vi. Always rope up when crossing glaciers and exposed snow slopes.
- vii. Don't let your feet wet when exposed to snow and ice conditions.

2.5.2 MOUNTAIN HAZARDS:

There are two kinds of hazards while in the mountains – subjective and objective.

SUBJECTIVE HAZARDS: *Subjective* hazards are created by humans; for example, choice of route, companions, overexertion, dehydration, climbing above one's ability, poor judgment etc.

OBJECTIVE HAZARDS: *Objective* hazards are caused by the mountain and weather and cannot be influenced by man; for example, storms, rock falls, icefalls, lightning, altitude, visibility, gullies, rock fall, avalanches, hanging glaciers, Crevasses etc.

2.5.3 MOUNTAIN RESCUE AND EVACUATION:

Mountaineering is one of the most dangerous pastimes if the team or the individual is hit by accident or natural calamities. It is always advised to the climbers to have at least basic knowledge of rescue and first aid as in most of the cases in Indian Himalayas deaths occur due to delay in evacuation and lack of first aid.

Search: To locate the spot of accident and the victim.

Rescue: To help the victim out of the accident site. Reach aid to the victim.

Evacuation: To move the victim to the safer ground.

***Successful rescue operation is only possible if we have**

- Skilled rescuer
- Effective Communication
- Fast Transport
- Quick Evacuation
- Timely medical treatment

Stages of rescue:

- 1 The alarm: The time team know about the accident or disaster.
- 2 Implementation of resources: Rescue team gather required equipment and logistics for rescue operation.
- 3 Departure of rescue team: The rescue team move to the site of accident/disaster.
- 4 Location/search: This implies to locate the site of accident/disaster and searching the victims.
- 5 Release: Implies to remove the victims from the site of danger.
- 6 First AID: Brief diagnosis by the time the victim reaches proper medical supervision of the doctor.
- 7 Evacuation: To move the victim to the safer ground for better care and medical treatment.

2.6 SECTION FOUR:

2.6.1 MOUNTAIN MANNERS AND CONDUCT

A mountaineer should follow code of behaviour when in mountains.

- i. Greet everyone you meet in mountains.
- ii. Move in small group.
- iii. Respect the natives and other climbing teams in the area.
- iv. Avoid short cuts. Always follow the trail developed by the locals. Don't make unnecessary shortcuts as in time of rain it may cause erosion.
- v. Assume responsibility for yourself and the team.
- vi. In mountains, it is one of the toughest jobs to judge the distance to be covered. Be calculative and start early in the mountains. In mountains, weather becomes bad during afternoon.
- vii. Passing information: Always be cautious when passing any information to your team or other climbing team in the area.
- viii. Throwing stones: Don't you or let other throw stone when trekking or climbing. It may create danger for you or may be for other simultaneously.
- ix. Noisy behaviour: Avoid noisy behaviour while trekking or climbing. You may disturb the natives or the wildlife.
- x. Hut manners: In many mountain treks or expeditions you may find huts developed by the locals or the tourism authorities. Acquire legal permission if required and leave it as it is before you accommodated.
- xi. Rescue work: In time of accident or any uncertainties, keep yourself calm. Try to help and acquire assistance as fast as possible.
- xii. Proof of ascent: Don't forget to carry set of good cameras and G.P.S to prove your team ascent to the mountain top.
- xiii. Making a statement: It is expected only from the leader to make statement about the climb. If asked by the leader than can speak about the expedition.

Dos and don'ts:

- Keep a sense of conservation when moving in the mountains.
- Avoid making your campsite near a stream.
- Make pits for excretion.
- Don't allow cooks and porters throw garbage in stream or nearby. Try to bring back your garbage.
- Clean campsite before departure.
- Leave no trace.
- No camp fire.

- Avoid conflict with local people.

Snow Skiing:

2.7 INTRODUCTION:

The history of modern ski equipment begins in the nineteenth century, the earliest ski equipment can be traced back thousands of years to the prehistoric peat bogs of Scandinavia. The oldest known ski, unearthed in a peat bog near Hoting in the Swedish province of Angermanland, has been dated by pollen analysis to the year 2500 Be. The ski is 111 centimetres long, 9.5 to 10.4 centimetres wide, and ranges in thickness from one centimetre at the tip to two centimetres at the middle, where a footrest was hollowed out and a hole for a primitive binding cut into the side³.

Further evidence suggests that skis have existed even before the Hoting ski. According to carbon dating analysis, a rock carving at Rodoy, Norway depicting a skier on the hunt dates back to 2500 BC and the oldest known sledge runner, a close cousin of the ski, dates back to 7000 BC.

Literary references to skiing date as far back as 400 BC. The first mention is made by Xenophon, the Greek historian, essayist and military leader, centuries after their invention and spread through Scandinavia. Later written references occurred at a rate of roughly one each century from 552 AD until 1555. These include Egil Skallagrimsson's 950 AD saga describing King Haakon Adalsteinsfostre the Good's practice of sending his tax collectors out on skis, and Swedish diplomat Glaus Magnus' lengthy 1555 AD description of the ski itself.

Skiing for Survival:

As early archaeological finds demonstrate, prehistoric skis were predominantly used as a matter of necessity. The very first skiers didn't ski for fun, they skied to live. Basic survival in Northern Scandinavia involved hunting and fishing. Reindeer, especially, provided the early Norsemen with food, clothing and materials to make tools. Because reindeer followed the ice lines of the receding glaciers, so did the hunter. It is widely believed that these early Scandinavians travelled on skis⁴. Later historic evidence affirms that Scandinavians also found skis to be useful during times of war. Skis are first mentioned in wartime use in 1200 BC when King Sverre of Norway ordered Pal Belte and other local civilians to spy on enemy positions near Ryenbergene, and again during the Norwegian civil war in 1206 BC when two scouts on skis carried the infant king Hakon Hakonsson over the mountains from Gudbrandsdal to safety in Lillehammer.

This event is memorialized in the annual Birkebeinerne cross-country ski race, named after the birch leggings the scouts wore⁵.

Skis continued to be a defining characteristic of the Norwegian military throughout the years. It was, in fact, Colonel Jen Henrilc Emahusen, a Norwegian ski troop commander, who published the world's first ski book in approximately 1733. The publication, handwritten in German, designated the proper length of skis-270 centimetres for the left foot and 210 centimetres for the right-and outlined a complete seventy-two step military rifle drill on skis.

Emahusen's regulations were expanded and updated three times-an illustrated edition appeared in 1765, and a Norwegian edition was published in 1774. In the early 19th century, following Sweden's loss of Finland to Russia in 1814, the use of skis in the military began to decline. By 1826, both the Swedish and Norwegian ski troops ceased to exist altogether.

Skiing for Fun:

Though skis themselves may have existed for over nine thousand years, the first evidence of skiing for anything other than utility is no more than a thousand years old. Famed ski historian Morten Lund maintains that Icelandic poetry known as the "Eddas," composed around 1000 AD, illustrates that, in addition to utility, skiing was also a sport of racing and wagering, as well as an attribute of an aristocrat. The "Eddas" alluded to fast skiing as a particular accomplishment of Viking King Harald Hadrade (1046-1066) who frequently raced for victory rather than necessity. Eight hundred years later in the early publication *Geographiti*; Father Knut Leem, a Danish traveller, reported children in Norway trying to pick up a hat dropped on the slope while skiing down as fast as they could. The publication states that "In Norway, it is common for kids to practice skiing so extensively that even along the coast of Norway, where there is no practical need for them, skis are used for fun.

From Norway to North America:

While some historians argue that skis were first brought to America by Lief Ericson and his men in the year 1000, the first recorded use of skis in the United States occurred in 1841 in Beloit, Wisconsin, a region in the mid-west settled by Scandinavian immigrants. In Beloit, as in Europe, skis were first used for transportation and hunting, rather than sport.

This would change upon the arrival of the Scandinavians to the mining camps of California's High Sierra's during the great goldrush of 1849. Lured by the promise of wealth, Norwegian immigrants came to California in droves. They soon discovered that, come winter the High Sierra mining camps were covered with ten to fifteen feet of snow. Skis, Or Norwegian Snowshoes as they were commonly called, were the only effective means of transportation.

Days of Dope and Snowshoes:

While skis were an essential aspect of winter survival in the High Sierras, it was only a matter of time before they were used to provide recreation as well. In an effort to break the monotony of the long, dull winters, mining camp residents began competing for speed in downhill "Snowshoe" races. These Norwegian Snowshoe races, sponsored by the occupants of the Sierra gold mining camps, were the first downhill skiing competitions to be held in the United States. The first match-ups, held in about 1860, were very informal affairs. Within a short period of time, however, these casual races for fun exploded into hotly contested regional events⁸. Equipped with twelve-foot-long skis crudely fashioned from boards of hickory, ash or pine, the racers organized teams from among the various mining camps and challenged each other to races on courses that shot straight down the open mountainside. Standing at the sides of these courses were hundreds of spectators who cheered them on and wagered upon their success⁹. The race itself was similar to a track event. Jumping at the sound of a gong, several skiers at a time pointed their skis downhill and raced towards a finish line marked by American flags and portable bars. Stopping was achieved by dragging a single, heavy pole across a "mercifully long outrun beyond the finish." Turning was unnecessary, if not impossible¹⁰. Snowshoe races of all types were held. These included races for women, races for Chinese labourers and "Tom Thumb" races for children. Women's races, however, typically didn't bring high speeds as the women were forced to ski in an upright position in order to prevent their skirts from flying up over their heads.

With speed as their primary objective, the racers constantly worked to improve their equipment and technique. They developed grooved skis fastened with leather straps and they created a strange and mysterious substance called "dope," a tar wax composed of bees' wax, human sperm, spruce oil and various other adhesive ingredients. This was applied to the bottom of the ski to increase speed by preventing snow from sticking. They also invented a low crouch to fight wind resistance¹¹.

These developments proved to be quite effective. The top speeds reached by the Sierra Snowshoe racers were impressive even by today's standards. In 1874 a California racer named Tommy Todd set a record with a speed of approximately eighty-eight miles per hour, faster than anyone would ski for the next fifty years¹².

By the late 1860s Snowshoe racing had spread eastward to Colorado's mining camps, as well. As a result of the popularity of these early ski races, miners and early settlers not only found the courage to remain in the camps during the most unbearable months of the winter, they also managed to attract countless others to the area just to take part in the events. Bill Beny, a western writer from Reno, Nevada believes that if it weren't for the Snowshoe races, the early conquest of the Western mountain states might not have been possible.

Picking up Speed: The Birth of Modern Downhill Skiing:

Although Scandinavian immigrants are given credit for bringing their primitive skiing skills to the United States, it was in the Alps towards the end of the 19th century that modern downhill skiing first came to be. Two Austrians in particular are credited for its birth. Their names are Mathias Zdarsky and Hannes Schnieder.

Mathias Zdarsky, a retired school teacher and a native of Austria, ordered his first pair of skis after reading a book written by explorer Fridtjof Nansen who had crossed the Greenland ice caps on skis in 1888. Zdarsky believed that skis might offer an effective means to get into town during the winter. Because his skis came with no instructions, Zdarsky was forced to develop his own technique. Over a short period of time had taught him how to ski. In 1892, believing that others might benefit from his new found abilities, Zdarsky founded the first ski school in Europe. In 1896, Zdarsky took Norwegian skis and Norwegian downhill ski methods and proceeded to develop the world's first *system* of skiing technique. On a hill in Lilienfeld, Austria, Zdarsky invented the crouching turn and the snowplough, made standard the use of two poles instead of one, and became the world's first ski instructor. His method became known as the Lilienfeld Method¹³.

Hannes Schnieder, another native of Austria, learned Zdarsky's technique and improved upon it with his own revolutionary "Arlberg Method," a systematic technique that led skiers through the snowplough, the stem-christiania and eventually on to parallel turns. Schneider signed up as a full-time ski instructor at St. Anton in 1907. There he continued to develop the technique that eventually came to dominate the skiing world. As downhill skiing grew in popularity and more and more people learned to ski, the demand became greater for more

reliable equipment. The primitive boards of the past were no longer effective. Downhill skiers needed equipment that could accommodate and endure greater speeds. As a result the decades to come would see remarkable advances in ski technology.



2.8 OBJECTIVES:

- Understanding the Concept of Skiing
- Equipments used in Skiing
- Hazards and Safety Measures

2.9 SECTION FIVE:

2.9.1 Basic Concept of Skiing

How do you define skiing? Is it, a ski moving downhill with a skier attached on the top? The answer is no. Than what exactly is skiing? It is an art of moving on snow with different techniques like sliding, slipping, skidding and carving.

- **Sliding** - skis moving downhill in the direction they are pointed. This can be in a straight run down the hill or a traverse across the hill.
- **Slipping** - skis moving sideways down the hill at an angle relative to the long axes of the skis. The direction of travel is perpendicular to the skis.
- **Skidding** - is a combination of sliding and slipping as the skis move through the turn. Tails of the skis making a wider path than the tips. Most turns involve some amount of skidding.
- **Carving** - when tips and tails travel through the same arc created on the snow.

Moving downhill requires the act of balancing but turns in the skis require something more than just balancing. To make a turn in skiing one require to take

center of mass away from of the skis or skis away from of the center of mass. The skier that is on flat terrain or moving down the hill can make four different types of movements:

- **Balancing movements** - maintaining balance when moving down the hill.
- **Edging movements** - aiding in adjusting the edge angle of the skis in relation to the snow.
- **Rotary movements** - turning and guiding the skis.
- **Pressure control movements** - managing and manipulating pressure variations between the skis and the snow.

Balance:

When we are talking about balance, we talk only about movements, where the skier is moving down the hill. What movements can affect the balance?

- **Change the width of your stance**
- **Flexion and extension of your ankles, knees, hips and spine**
- **Use fore, aft and lateral movements to shift your center of mass**
- **Change the amount that you lean or tip into the hill**
- **Move your head and arms**
- **Increase and decrease muscle tension**

Dynamic balance is the key to success in creating modern downhill skiing technique. Always remember this when you are creating and developing any kind of technical elements.

Edging Movements:

Edging movements allow the skier to:

- **Change direction**
- **Control speed**
- **Change the shape and size of turns**

- **Slip, skid and carve**

Different degrees of edge angles for turn creation. Edging movements are created from the center of mass, and may be developed in two different ways:

- **Inclination or tipping - involves the whole body**
- **Angulation - involves forming angles between body segments**

Tipping the whole body. Tip combination of different parts of the body. Edging is created by tipping (inclining) different parts of the body:

- **Feet / ankles**
- **Lower legs / knees**
- **Upper legs / hips**
- **Lower spine**
- **The whole body**

The main idea is higher the point of inclination the more edge angle you can create.

Angulation- involves forming angles between body segments. In skiing angulation involves flexing and extending on a diagonal and / or lateral plane. Angulating different parts of the body throughout the turn allows you to:

- **Change the amount of edge angle without changing inclination**
- **Maintain the balance stance**
- **Resist forces created throughout the turn**
- **Manage the pressure along the lengths of the skis**
- **Increase or decrease the speed of foot movements**
- **Alter turn shape**
- **Negotiate changing terrain and snow conditions**

In skiing we angulate with a combination of the hips, knees and ankles. The hips and lower back create the biggest changes in edge angle. While the knees and ankles offer a chance to fine-tune the edge angle.

Most turns involve both: inclination and angulation. Inclination without any angulation is known as whole body tipping.

Rotary movements:

Rotary movements involve turning some parts of the body relative to another part of the body. Rotation is a circular motion around the axis. In skiing rotary movements in conjunction with edging movements and pressure controlled movements allow us to initiate the turn and guide our skis through the turn. If you are standing on flat skis while gliding, and then twist your legs and feet, your skis will pivot and slip. If your skis are tipped on edge and you apply pressure and rotary forces to the skis while gliding, the skis carve rather than skid.

Rotary movements can be produced or stopped internally using the muscles, or externally using the pole plant or hard edge set. Skiing involves several types of rotary movements. Most of the movements change direction of your skis, but combining rotary movements with balancing, edging and pressure control movements allows you to change directions more efficiently. *Remember one of the major goals is in skiing to create and manage resistance between skis and snow.* Beginner and low level skiers tend to use large scale rotary movements, often involving the whole body at the beginning of the turn. More advance skiers use rotary movements that are subtle, originate from the lower body and are distributed evenly throughout the turn. Major types of rotary movements in skiing are:

- **Upper body rotation**
- **Counter rotation**
- **Leg rotation**

Upper body rotation (of the shoulders, chest and upper back) is a very powerful motion but a very slow way to turn skis because movements going to your hips, knees and after that ankles with skis. Turn with upper body rotation was taught many years ago. In modern technique it is not used and not taught anymore.

Counter rotation can be explained using Newton's Third law of Motion "For every action there is an opposite and equal reaction." If you force something

(your upper body) to turn clockwise something in return (your lower body and skis) must receive an equal but opposite torque.

Leg rotation: is simply turning the legs to make the skis turn. In normal skiing conditions turning both skis is an optimal way because the legs are powerful, and the turning forces translated to the skis very quickly.

Anticipation: in skiing is the act of preparing for the next turn. Typically the upper body will be an anchor for the lower body to turn against, which allows you to create muscular tension in the mid-section of the body. This is the act when ski moving in arc finishing the turn and upper body (hands, arms and chest) already turned in the direction of a new turn.

Pressure Control Movements:

The ability to manage, control and manipulate pressure is often described as the most difficult skill to master of skiing. Effective pressure control requires the constant action of muscles and use of specific movements to moderate forces from foot to foot, along the length of the skis, and between the skis and the snow. The amount of pressure that is applied to the skis can be controlled by repositioning the center of mass or by changing turn radius, speed, amount of bend of your joints, edge angle and weight distribution.

Fore and aft movements control pressure along the length of the feet and skis. The deliberate application of pressure to the front, middle or back of the feet allows you to use ski design to aid in turning and edging.

Turn radius in the other words size of the turn. In skiing we talk about short radius, medium radius and long radius turns. Short radius turns create more pressure than the long ones.

Speed also effects pressure during the turn: the greater the speed the greater the pressure.

Flexion and extension of the skiing joints, affect pressure. The speed at which you flex and extend can define the amount and duration of pressure on your skis. If you body accelerates downward from a tall position quickly, pressure on the skis temporary *decreases*.

When the flexing is stopped pressure *increases*. If your body accelerates upward from a short position quickly the pressure on the skis temporary *increases*. When

the extension is stopped pressure *decreases*. If you move in a constant rate the pressure can be the same or can be progressive.

Flexion can also help absorb changes in terrain and snow conditions while maintaining balance, and allow more powerful rotary movements. Flexion can be active (causing the knees to bend) or passive (allowing to push your knees into your body).

Edge angle is the amount a ski can be tilted relative to the surface of the snow and the hill.

If you increase the amount of edge angle, hence you are tipping the skis onto a higher edge and putting your weight into a smaller surface area, thus increasing pressure. If you decrease the amount of edge angle and flatten the skis you are putting you weight onto a larger surface area, thus decreasing the amount of the pressure.

Foot to foot changes in weight distribution can also control pressure. At the end of the turn you decrease the pressure on the old outside ski and move to the new outside ski. During the weight distribution from one outside leg to the other, the new outside leg is always extending as the new inside leg begins to flex. This long leg / short leg appearance produces a lateral movement of the center of mass into the new turn, and a shift of pressure from one ski to the other.

Now when we understand all types of movements let's take a look how they going to be used for skiers with different skiing skills?

Beginner main type of movements – rotary: Skier very often sitting on the back seat, skis moving flat, edge angle doesn't exist. For Beginners the main goal is to keep in central stance. Put as much attention as you can on hands position and pressure on the tongue of the boots.

Intermediate skier for this type of skiers everybody who can make skidding turns can be said to an Intermediate skier. These skiers are trying to decrease the amount of wedge, and we can talk about vertical motion (flexion-extension). Skiers are decreasing rotary movements, and more and more are putting their skis on the edge creating edge angle. Aft-forward movements getting better in the process of completion.

Advance skier that is finding harmony in all types of movements. Their stance is becoming wider, and turning with skidding moving to the dynamic carving

turn. In this kind of turns, rotary movements practically do not take place. The main type of body movements fore-aft with angulation and edging. The amount of angulation and inclination depends on terrain, speed and type of the turn¹⁴.

2.9.2 SKIING IN INDIA:

Skiing in India was introduced very late as compared to other parts of the world despite some of the world's best locations and indeed the Himalayas. As per records Skiing in India was first done in Baltoro Godwin-Austin region in 1902. Later in 1905 skiing was done in Gulmarg by British Officer. Today India is having some of the world's good skiing destination for all adventure enthusiasts may it be novice or expert. Heli-skiing is still awaiting its turn to take up India in the international arena of Skiing. Skiing destination in India are mostly in the Himalayas and are listed here by state (North-West to South-East)¹⁵.

Jammu and Kashmir:

Gulmarg

Pahalgam

Himachal Pradesh:

Kufri

Narkanda

Solang Valley

Chamba

Uttarakhand:

Auli

Munsiyari

Dayara Bugyal, near Uttarkashi

Sikkim:

Lachung

Yumthang

Arunachal Pradesh:

Tawang

Jammu & Kashmir:

Gulmarg (translation: "Meadow of Flowers") is a town, a hill station, a popular skiing destination. Gulmarg is located 52 km from Srinagar at an average elevation of 2,690 m. The old name of Gulmarg was "Gaurimarg", the name of Lord Shiva's wife. Yousuf Shah Chak changed its name to Gulmarg, meaning the place of roses. It was a favourite summer holiday destination for the British stationed in India¹⁶.

The town is nestled within the imposing Himalayan peaks, and receives heavy snowfall during the winter season and is a popular ski resort. Gulmarg has quickly become one of the state's most visited destinations. The slopes of Afarwat Hills of the Pir Panjal Range of the Himalaya Chain boast one of the longest and highest ski slopes in Asia. The total distance covered by ski lifts is five kilometres and the resort peaks at an altitude of 3,950 m (12,959 ft), accessed by an aerial gondola (Cable Car). The skiing project was inaugurated by the Chief Minister on 25 December 2004. The peak season starts with the snowfall in December and lasts until March (April if it is a good season).

The "heartland of winter sports in India", as quoted by CNN, is a gathering ground for all things extreme sports and outdoors related. In the winter, the diverse and extreme terrain combines with torrential snowfall to create a snow destination that is among the best in the world¹⁷.

Sonamarg ("Meadow of Gold") is a hill station in Ganderbal district of Jammu and Kashmir. In its vicinity lies the great Himalayan glaciers of Kashmir Valley namely Kolhoi Glacier and Machoi Glacier with some peaks of above 5000 meters Sirbal Peak, Kolhoi Peak, Amarnath Peak and Machoi Peak. Sonamarg an alpine valley is situated at the bank of Nallah Sindh, 87 km north-east from Srinagar on Srinagar Baltal motor road, it is a popular tourist destination, nestled within the imposing Himalayan peaks. It lies at an altitude of 2800 metres above sea level.

Sonamarg had historical significance and was a gateway on ancient Silk Road along with Gilgit connecting Kashmir with China and other Gulf countries.

In late April when Sonamarg is open for road transport, the visitors can have access to snow which is furnished all over like a white carpet. Ponies can be hired for the trip up to Thajiwas glacier a major attraction during the summer months. One can enjoy skiing in Sonamarg with good instructors and scenic beauty all around.

Himachal Pradesh

Kufri is a small hill station in Shimla district of Himachal Pradesh. It is located 13 km from the state capital Shimla on the National Highway No.22. The name Kufri is derived from the word "Kufri" meaning a lake in the local language. Kufri has a Himalayan Wild Life Zoo which hosts rare Antelopes, Felines and Birds including Himalayan Monal. During winter a meandering path through the potato plantations turns into a popular Ski track.

Narkanda is a town in Shimla district of Himachal Pradesh. It is at an altitude of 2708 meters on the NH 22. It is about 65 km from Shimla and surrounded by the Shivalik Ranges that span a large part of Himachal Pradesh. It is a skiing resort in winter. It connects Shimla with Rampur and a detour also goes to Thanedhar, the prime apple belt of Himachal Pradesh.

Solang Nala (Valley) derives its name from combination of words Solang (Nearby village) and Nallah (water streams from mountains). It is a side valley at the top of the Kullu Valley in Himachal Pradesh 14 km northwest of the resort town Manali on the way to Rohtang Pass, and is known for its summer and winter sport conditions. The sports most commonly offered are parachuting, paragliding, skating, skiing and zorbing.

Giant slopes of lawn comprise Solang Valley and provide its reputation as a popular ski resort. A few ski agencies offering courses and equipment reside here and operate only during winters. A ropeway also assists the tourist for skiing and paragliding.

Sikkim

Lachung is a town in northeast Sikkim. It is located in the North Sikkim district and is near the border with China. Lachung is at an elevation of about 9,600 ft or 3,000 m and at the confluence of the Lachen River and Lachung Rivers, tributaries of the River Teesta. The word *Lachung* means "small pass". The town is approximately 125 km from the capital Gangtok.

The town's economy has been boosted by tourism in recent years as the region has been opened up by the Indian government. Tourist came from all over the world to visit the town between October and May, mostly on their way to the Yumthang Valley and the Lachung Monastery. During winter the town is usually covered in snow. Lachung is also the base camp for Rhododendron Valley Trek which starts from Yumthang Valley and ends at Lachen Valley.

Lachung has been described as the "most picturesque village of Sikkim" by British explorer Joseph Dalton Hooker in his definitive, *The Himalayan Journal* (1855). Skiing is conducted in Phuni near this town.

Yumthang Valley is a grazing pasture surrounded by the Himalayan mountains in the North Sikkim district at an elevation of 3,575 metres (14,000) above amsl at a distance of 150 km from the state capital Gangtok. It is also home to the Shingba Rhododendron Sanctuary, and has over twenty-four species of the rhododendron, the state flower. A tributary of the river Teesta flows past the valley and the town of Lachung, the nearest inhabited centre. Yumthang is closed between December and March due to heavy snowfall.

A forest rest house is the only permanent residence in the valley. During the spring months, the area blooms with rhododendrons, primula, poppies, iris and other flora. Skiing is conducted in the valley.

Arunachal Pradesh

Tawang is a town situated at an elevation of approximately 3,048 metres (10,000 ft) in the north western part of Arunachal Pradesh. The area is claimed by both the People's Republic of China and the Republic of China as a part of South Tibet. Tawang town is located approximately 555 kilometres (345 mi) from Guwahati. Tawang has an average elevation of 2,669 metres.

Tawang Monastery was founded by the Mera Lama Lodre Gyasto in accordance to the wishes of the 5th Dalai Lama, Nagwang Lobsang Gyatso. It belongs to the Gelugpa sect and is the largest Buddhist monastery in India. The name Tawang (Tibetan: རྩ་དབང་, Wylie: *Rta-dbang*) means *Horse Chosen*²⁰. It is said to be the biggest Buddhist monastery in the world outside of Lhasa, Tibet²¹. Tipi Orchid sanctuary in Tawang houses thousands of varieties of orchids.

Visitors to Tawang require special Inner line permits from the government which are available in Kolkata, Guwahati, Tezpur, and New Delhi.

Tawang is the base for Parvat Ghatak Commando School, one of Indian Army's elite high altitude warfare training schools. Several domestic and international units have been trained in high altitude special operations at this school.

2.9.3 SKIING IN UTTARAKHAND:

Uttarakhand is a part of Central Himalayas and has a tremendous potential for adventure sports specially trekking, mountaineering paragliding, skiing, Kayaking, canoeing etc., along with other adventure sports. Water sport today is a hot sport in Uttarakhand due to presence of some of the best water bodies that provides tremendous potential for the state to stand apart in the adventure scenario of the world. The Ganges with lots of stretches offering some of the toughest and challenging rapids as per the difficulty level of rafting that an amateur or expert can experience. As far as Mountaineering is concern a complete detail is enclosed in the previous pages of the chapter. Trekking is another important event that shows a good growth and development in the state. Recently state of the art technology has bought Auli in district chamoli into the international map of the world for skiing offering artificial technology of snowmaking.

Auli is an important ski destination in the Himalayan mountain of Uttarakhand. Auli is also known as a 'bugyal' in the regional language which means high altitude mountain meadow. Some experts consider Auli to be one of the best ski resorts in the world. Auli is less known ski destination than Shimla, Gulmarg or Manali. It was only in the recent time, after the creation of new state Uttarakhand, Auli was marketed as a tourist destination.

Auli lie en-route to Badrinath a famous pilgrim centre and one of the char dham of India. Auli is blessed with a breathtaking panoramic view of the lofty peaks of the greatest mountain range in the world, the Himalayas. The slopes here provide enough thrills to professional skier and novice as well.

Auli is located at 30.32°N 79.36°E in the Chamoli District of Uttarakhand. Auli has a cool climate all through the seasons. Summers (March to June) are very pleasant with moderate climate, with average around 15°C. Summers are ideal for all sightseeing, skiing and also for visiting nearby attractions. Monsoons (July to October) are accompanied with scanty rains and also temperature drops down to 12°C. Winters (November to February) are chilly days with average minimum touching near 4°C. Minimum can touch sub zero levels (-8°C).

The nearest airport is Jolly Grant Airport in Dehradun, which is about 280 km from Auli and the rest of the distance can be covered by bus, shared taxi or hired taxi.

Ski:

Auli is starting to get popular among the ski-lovers. The state with central assistance created state of the art technology of artificial snow making to provide the opportunity for the skiers from around the world to visit Auli for skiing and not only relying on the weather condition for snowfall. Today the state has international standard snow making equipment imported from Austria, Germany, Italy and France that creates artificial snow slopes of international standards.

Artificial Snow Making Equipments: -

- 1. Artificial Lake:** The world's highest man-made lake is at Auli it is the part of the artificial snow making process on the new ski slopes in the event of low snow fall. The water from this lake will be used to feed the snow guns stationed along the ski slopes and thus provide a good skiing surface and extend the ski season.
- 2. Compressor Room:** Just beneath the lake, generator room, compressor room and water inlet room is made to create the artificial snows.

Snow Guns: These are static guns that are lined on one side of the slopes to spray snow on the slopes.

Mobile Snow Makers: They are movable snow makers to create even slopes where the static snow guns are not able to spray snows.

Snow Beaters: Are the moving vehicle that beats the fluffy snow to prepare the surface of the snow for skiing.

Ski Lifts: Are the form of cable car that lifts the skiers from the base of the skiing areas to the slope top.

Cable Car: A cable car of about 4km length has been launched from Joshimath to Auli to bring the tourist to Auli in winter months when the road to Auli is blocked due to heavy snowfall. A winter resort has been constructed by the government and operated by Garhwal Mandal Vikas Nigam Ltd. for tourist to Auli.

Number of private agencies along with GMVN is providing facilities for skiing in Auli.

Munsyari is the name of a town and a tehsil in the Pithoragarh District in the hill-state of Uttarakhand. It lies at the base of the great Himalayan mountain range, at an elevation of about 2,200 m (7,200 ft) and is a starting point of various treks into the interior of the range.

Its name refers to a 'place with snow'. Situated on the banks of Goriganga River, it is a fast growing tourist destination, and mountaineers, glacier enthusiasts, high altitude trekkers and nature lovers commonly use it as their hub or base camp. Munsyari also falls on the ancient salt route from Tibet and is at the entrance of the Johar Valley, which extends along the path of the Goriganga River to its source at the Milam Glacier. It is inhabited mainly by the Shauka tribe. The town is surrounded by snow capped peaks, with a key attraction being the trekking route to Khalia Top which is known for skiing also.

Uttarkashi meaning Kashi of the north, is a holy town in Uttarakhand. Uttarkashi is situated on the banks of river Bhagirathi at an altitude of 1352 m above sea level. Uttarkashi is home to a number of ashrams and temples and also to the Nehru Institute of Mountaineering.

Similar to Varanasi, town of Uttarkashi is situated on the Ganges, lies next to a hill named *Varun Parvat*, on confluence of two rivers *Varuna* and *Asi*, has a ghat called Manikarnika Ghat and has a temple dedicated to Shiva (Kashi Vishwanath Temple) in the center of the town.

Dayara Bugyal (Alpine meadow) is the place identified in Uttarkashi for skiing. That offers some of the world's best slopes for skiing, the place is having no such facilities and amenities for tourist till date because no human settlement in the area except for some migratory settlement (Chaan) that is being used by the local peoples of the nearby villages of Barsu, Raithal etc., used after rainy season as shelter for the cattle's. The serene and quite environment of Barnala and Dayara provides the opportunity for skiing to all categories of skiers.

Soon there is a possibility that the government with other private agencies are planning to set up a complete skiing resort at Dayara with all modern facilities and amenities. The Approach to Dayara bugyal and Barnala Tal is from three different sides of Uttarkashi. One from Sangamchatti to Dayara second Raithal to Dayara and Third Barsu en-route Gangotri to Barnala to Dayara.

2.10 SECTION SIX:

2.10.1 SKIING EQUIPMENTS:

Is a very technical sport requires some of the best equipments of the world for best performance and in terms of safety, due to high level of risk involved in the sport.

2.10.1.1 ALPINE SKIING ATTIRE:

Selection of proper clothing for Alpine skiing training and competition should be based on safety and comfort first and function second and all at affordable prices. It is important that warmth and comfort come before style and fashion. The winter season is characterized by many extremes in weather and the wind chill factor. Movement in Alpine skiing increases the effect of the cold. The two most important principles of dressing for skiing are to maintain body heat and keep dry. Clothing and accessories should be combined to provide warmth and protection from moisture, wind, cold and sun. The amount of still air trapped in the clothing determines how warm the skier will feel. Layering clothing will provide more trapped air and increase warmth. It has been stressed to dress properly for cold days; however, it is equally important to dress appropriately on warmer or spring-like days. Overdressing may cause undue heat fatigue; therefore, on warmer days dress with lighter layers.

Under Layers:

Long Underwear: The best long underwear is made of either capinene or polypropylene. These are both synthetic fibre that allow the moisture to evaporate from the skin while keeping the skier warm even during vigorous exercise.

Socks: Two pairs of socks, preferably thin micro-fibre ski socks. The thin sock allows for air circulation inside the boot to keep the feet warm and dry. The second pair of socks is to change into at mid-day. This will keep the feet dryer and warmer and help prevent frostbite.

Turtleneck Shirt: A turtleneck shirt is the most practical ski shirt because it is snug at the neck and wrist, which is good for maintaining body heat. A turtleneck can also be used to cover the lower face on cold days.

Sweaters: Appropriate winter clothing in layers will provide warmth and options if the weather changes. Fabric that allows moisture to wick away from the body is recommended.

Outer Layers

Ski Pants: Stretch ski pants worn over long underwear provide warmth and give support to the legs. The pants should be snug, yet allow for a full range of motion in the legs. If stretch ski pants are hard to find at a reasonable price, consider warm-up or wind pants over long underwear. Insulated ski pants provide additional warmth and protection on cold days. Bib-overall ski pants provide extra warmth and are great for keeping athletes dry.

Helmets: A helmet appropriate for Alpine ski racing shall be required on all athletes and coaches in official training and competition for all ability levels. Helmet selection should be made with the help of a knowledgeable Alpine coach or ski shop employee. Ski helmets are safety equipment and must fit properly to protect an athlete from head injury.

Alpine skiing requires the type of sporting equipment below. It is important for athletes to be able to recognize and understand how equipment for the specific events works and impacts their performance.

2.10.1.2 SKIS

The ski length will vary with the ability and size of the athlete. Skis should be at the athlete's chin height. If the athlete is weaker, has poor motor skills and/or is a beginner, a slightly shorter ski is recommended. Every ski has four characteristics that determine how it will perform for different people with different needs:

Length affects the stability of the ski and its ability to turn. While a shorter ski turns more easily.

Camber is the bend or bow in the ski when the two bases are put together. The function of camber is to distribute the weight of the skier along the entire running surface of the ski.

Sidecut is the dimension of a ski whereby the width of the tip and tail is wider than the middle of the ski.

Flex is the springy resistance of the ski on snow. A stiff ski is more difficult to flex than a soft ski. Heavier and stronger skiers need stiffer skis than lighter skiers.

2.10.1.3 BINDINGS:

Bindings hold the ski boots to the skis and allow a skier to come out or off of the skis if in trouble. A qualified technician should set binding adjustments. The settings are determined by the athlete's weight, ability level and type of ski.

2.10.1.4 SKI BOOTS:

Ski boots that hurt can spoil the ski experience, cause injury and prohibit success in the sport. Modern ski boots require one pair of thin ski socks. It is strongly recommended to have ski boots fitted by a qualified boot fitter. It will increase the athlete's performance and enjoyment of the sport and help prevent injuries.

2.10.1.5 POLES

The most important consideration for poles is their length. They must be the proper length for each skier. For proper sizing, turn the pole over so that the tip is facing up. Grab the pole under the basket. With the elbow bent, the skier arm should be parallel to the ground. Poles may be important for timing and balance²².

2.11 SECTION SEVEN

2.11.1 SAFETY MEASURES

1. Slopes must be suitable in length, width, and difficulty to accommodate skiers abilities. All race and training venues must be safe.
2. Whenever possible, lifts will be available either on or directly adjacent to the race and training venues.
3. The finish area for all alpine races shall allow enough room for a competitor to safely come to a stop. Whenever possible, all finish areas shall be fenced to keep spectators off the venue.
4. Warming-up facilities should be readily available from the slopes and parking lot. The facilities should be large enough to accommodate the group in case of inclement weather.
5. Emergency services accessibility to the skiing area must be well planned in case of any mis-happening or injury.
6. Spectator area should be well marked and away from the skiing area.

7. In case of Heli-skiing consideration of avalanches should be taken into consideration.
8. Skiing in loose snow can lead to injury so careful measures should be taken into consideration to avoid such accidents and injury.

2.12 SUMMARY:

Mountaineering is combination of rock craft, ice craft and snow craft and also the approach march to the base of the mountain peak, commonly called trekking. Trekking is often confused with mountaineering. In simple words mountaineering is technical and requires at least basic knowledge of equipment and climbing techniques. However with the case of trekking it can be undertaken even by the amateur and does not comprise climbing difficult rock, ice and snow slopes.

An individual should undergo at least basic training in the fields of mountaineering as it is dangerous past time for untrained. One should have basic knowledge of equipment/gear, weather, first aid and rescue techniques if participating in any mountaineering activity.

Skiing is a gliding on the snow with the help of ski's and other relevant equipments required to do so. The feel of slipping, sliding and traversing on the snow pumps up adrenalin in the blood of the athlete that provides the feel of the sport. The particular sport is a combination of art and science that involves great risk of life. Every year skiers faces lots of injury and life in the sport.

2.13 GLOSSARY:

Abseiling/ Rappelling	It is the method of descending on steep slopes with the help of fixed double rope.
Acclimatization	Getting used to the environment.
Aid Climbing	A form of rock climbing that requires artificial assistance, i.e. ropes, to ascend.
Ams	It stands for Acute Mountain Sickness. It is the condition that a Climber goes through if

	he/she tries to ascend too fast without properly acclimatizing.
Alpine Start	To make an efficient start on a long climb by packing all your gear the previous evening and starting early in the morning, usually well before sunrise.
Altitude Sickness	A medical condition that is often observed at high altitudes. Also known as acute mountain sickness or AMS.
Anchor	An arrangement of one or more point of gear set up to support the weight of a belay or top rope.
Approach March	Trek from road head to the point of establishment of base camp usually referred as approach march.
Ascend	To climb a rope using aid device.
Ascender	A device for ascending on a rope.
Belayer	It is the person assigned in securing the rope of the climber during the climb.
Belaying	It is a part of the climbing technique in which a person secures a climber while scaling the mountain.
Belay Device	A mechanical device used to create friction when belaying by putting bends in the rope.
Belay Off	Called by belayer to confirm belay has been removed from climbing rope.
Belay On	Called by belayer to confirm belay has been (re)applied to climbing rope. Response to Belay on request.
Bergschrund	This is a crevasse that forms between a glacier and the permanent snow pack above.

Benightment	An unscheduled overnight bivouac (Survival in extreme conditions).
Bolt	A point of protection permanently installed in a hole drilled into the rock, to which a metal hanger is attached, having a hole for a Carabineer.
Bouldering	The practice of climbing on boulders. Typically this is close to the ground, so protection takes the form of crash pads and spotting instead of belay ropes.
Cairn	Pile of stones for route indication/ direction.
Clove Hitch	It is one of the most common knots/hitch used as an anchor knot.
Crevasse	A gap, crack or split in a Glacier's ice. These are often hidden by thin layers of snow at their tops. Even when visible, crevasses pose a significant threat to passing climbers.
Cam	A spring-loaded device used as protection.
Carabineer	Metal rings with spring-loaded gates, used as connectors. Also known as crab or biner.
Chalk	A compound used to improve grip by absorbing sweat. It is actually gymnastics chalk, usually magnesium carbonate.
Chimney	A wide vertical crack on rock, large enough to fit the climber's body into. To climb such a structure, the climber uses chimney climbing technique like backing up and backing down.
Chock	A mechanical device, or a wedge, used as anchors in cracks.

Climbing Shoe	Footwear designed specifically for climbing. Usually well fitting, with a rubber sole. Technically called PA shoes.
Climbing Technique	Particular techniques, or moves, commonly applied in climbing.
Col	A small pass or saddle between two peaks.
Cornice	An overhanging edge of snow on a ridge.
Couloir	A steep gully or gorge frequently filled with snow or ice.
Crampons	Metal framework with spikes attached to boots to increase safety on snow and ice.
Crimp	A hold which is only just big enough to be grasped with the tips of the fingers.
Crux	The most difficult portion of a climb.
Cwm	A hanging valley, or cirque—a steep-walled semi-circular basin in a mountain—sometimes containing a lake; also known as a corrie. While climbing Everest, mountaineers cross Western Cwm to reach higher camps.
Deadman Anchor	An object buried into snow to serve as an anchor for an attached rope. One common type of such an anchor is the snow fluke.
Descender	A device for controlled descent on a rope. Figure of eight is most common descender.
Dexamethasone	A pharmaceutical drug used in the treatment of high altitude cerebral edema (HACE) as well as high altitude pulmonary edema (HAPE). It is commonly carried on mountain climbing expeditions to help climbers deal with altitude sickness.

Diamox	A drug used to inhibit the onset of altitude sickness. Otherwise known as Acetazolamide.
Dynamic Rope	A slightly elastic rope that softens falls to some extent. Also tend to be damaged less severely by heavy loads.
Dyno	A dynamic move to grab a hold that would otherwise be out of reach. Generally both feet will leave the rock face and return again once the target hold is caught. Non-climbers would call it a jump or a leap.
Everest, Mount	Found in Nepal, it is the tallest mountain in the world at 8850m. It is also a part of the Seven Summits as its Asian continent.
Eight-Thousander	A mountain whose elevation exceeds 8,000 metres above sea level.
Exposure	Empty space below a climber, usually referring to a great distance above the deck through which the climber could fall.
Figure Eight Knot	One of the most commonly used techniques in tying climbing knots.
First Ascent	The first successful completion of a route.
Fixed Rope	A rope which has a fixed attachment point. Commonly used for abseiling or aid climbing.
Friend	A name brand of a type of spring loaded camming device (SLCD), sometimes used to refer to any type of spring loaded camming device.
Fisherman's Knot	It is a knot usually used to join two ends of a rope.

Glissade	Literally, to slide down a snowfield on one's feet, belly, or bottom, usually while using an ice axe as a brake.
Global Positioning System	Known as GPS, it is a modern tool for determining your location with the help of satellites when you are in the outdoors.
Glacier Travel	Walking or climbing on a glacier; a rope is usually used to arrest falls into crevasses.
Grade	Intended as an objective measure of the technical difficulty of a particular climb or bouldering problem.
Hace /Haco	High Altitude Cerebral Edema - a severe, and often fatal, form of altitude sickness.
Hape/Hapo	High Altitude Pulmonary Edema - a serious form of altitude sickness.
Harness	A sewn nylon webbing device worn around the waist and thighs that is designed to allow a person to safely hang suspended in the air.
Hexcentric	A protective device. It is an eccentric hexagonal nut attached to a wire loop. The nut is inserted into a crack and it holds through counter-pressure. Often just termed Hex.
Hold	A place to temporarily cling, grip, jam, press, or stand in the process of climbing.
Italian Hitch	It is a knot that is used for belaying and abseiling.
Ice Hammer	A lightweight ice axe with a hammer/pick head on a short handle and no spike.
Ice Screw	A screw used to protect a climb over steep ice or for setting up a crevasse rescue system.

Ice Piton	Long, wide, serrated piton once used for protection on ice.
Jumar	A type of mechanical ascender. To ascend a rope using a mechanical ascender.
Knots	Climbers rely on many different knots for anchoring oneself to a mountain, joining two ropes together, slings for climbing up the rope, etc.
Leader	As the name suggests, it is the person who leads the climb. It is usually the one with sufficient climbing experience since he or she is the one in charge of setting up the protective measures in climbing.
Leading	It refers to the act of leading the climb. It is an act that requires sufficient climbing experience.
Lead Climbing	A form of climbing in which the climber places anchors and attaches the belay rope as they climb (traditional) or clips the belay rope into preplaced equipment attached to bolts (sport).
Locking Carabineer	A Carabineer with a locking gate, to prevent accidental release of the rope. Also called screw Carabineer.
Moraine	Refers to any glacially formed accumulation of unconsolidated debris which can occur in currently glaciated and formerly glaciated regions, such as those areas acted upon by a past ice age.
Mountaineering	Mountaineering is the sport or hobby or profession of walking, hiking and climbing up mountains. It is also sometimes known as alpinism, particularly in Europe. It may be said to consist of two main aspects, rock-

	craft and snow/ice-craft, depending on whether the route chosen is over rock or over snow and ice. Both require great gymnastic and technical ability, but experience is also very important part of the latter.
Mantle	The external covering of a climbing rope. Climbing ropes use kernmantle construction consisting of a kern (or core) for strength and an external sheath called the mantle.
Mountain Rescue	The search and rescue activities that occur in a mountainous environment, although the term is sometimes also used to apply to search and rescue in other wilderness environments.
Nut	A metal wedge attached to a wire loop that is inserted into cracks for protection. See hexcentric.
Objective Danger	Danger in a climbing situation which comes from hazards inherent in the location of the climb, not depending on the climber's skill level. Most often these involve falling rock or ice, or avalanches.
Off Belay	Called by a climber when requesting that the belayer remove belay equipment from the climbing rope.
On Belay	What a climber calls when they are ready to be belayed.
Overhang	A section of rock or ice that is angled beyond vertical.
Pickets	Long, tubular rods driven into snow to provide a quick anchor.

Pitch	A pitch is considered one rope length (50–60 metres). In some descriptions a pitch is the portion of a climb between two belay points.
Piton	A flat or angled metal blade of steel which incorporates a clipping hole for a Carabineer or a ring in its body. A piton is hammered into a thin crack in the rock and preferably removed by the last team member.
Protection	Process of setting equipment or anchors for safety. Equipment or anchors used for arresting falls. Commonly known as Pro.

2.14 ANSWER TO CHECK YOUR PROGRESS/POSSIBLE ANSWERS TO SAQ

a) Mountaineering is combination of which three different forms of adventure sports. (Refer sec. 2.1, 2.3 & 2.8)

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b) Do you think the knowledge of knots, equipment, rescue and basic first aid is essential for mountaineering activities. If yes, why and if no, why not? (Refer sec 2.4 & 2.5)

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c) Comment on basic mountain manners and conduct for mountaineering. (Refer sec. 2.6)

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d) Discuss the basics of downhill skiing?

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e) Skiing is more than just gliding on the snow with the help of various equipments. Do you agree with the statement?

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2.16 SUGGESTED READINGS:

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- v) Special Olympics Alpine Skiing Coaching Guide Planning an Alpine Skiing Training & Competition Season
- vi) Leonid Feldman, www.youcanski.com

2.17 TERMINAL AND MODEL QUESTIONS

1. What place does trekking share in mountaineering? Also, differentiate between mountaineering and trekking
2. What are the principles of mountaineering?
3. Discuss in detail various Skiing destinations of India.
4. Describe in detail the history of Skiing in the world.

Unit-3

Rafting and Other Water-Based Adventure Sports

Structure:

- 3.1 Introduction**
- 3.2 Objectives**
- 3.3 Section One**
 - 3.3.1 History**
- 3.4 Section Two**
 - 3.4.1 Rafting equipment**
- 3.5 Section Three**
 - 3.5.1 Fundamentals of Rafting**
 - 3.5.2 Safety**
- 3.6 Section four**
 - 3.6.1 Rafting in India**
 - 3.6.2 Rafting in Uttarakhand**
- 3.7 Other Water Based Sport**
 - 3.7.1 Water Skiing**
 - 3.7.2 Kayaking & Canoeing**
 - 3.7.2.1 SAFETY STANDARD IN KAYAKING & CANOEING**
 - 3.7.2.2 TYPES OF KAYAKS AND CANOES**
 - 3.7.3 Sailing**
 - 3.7.4 Types of Sails**
- 3.8 Summary**
- 3.9 Glossary**
- 3.10 Answer to check your progress/Possible Answers to SAQ**
- 3.11 References/Bibliography**
- 3.12 Suggested Readings**
- 3.13 Terminal and Model Questions**

3.1 INTRODUCTION:

Rafting is water based adventure sport in which the rafting team row an inflatable raft (Synthetic made boat that is inflated while rafting) down a fast-running river. Rafting often termed as white-water rafting. It refers to the white water because of the bubbling foam called as **Rapids** created when fast-moving water falls over obstructions.

White-water rafting has now become one of the most popular adventure sports of the world and an upcoming event in Uttarakhand. Rafting not only provide thrills of river but it is also a better option to travel through remote terrains which otherwise difficult to access by other means.

3.2 OBJECTIVES:

- To understand what is rafting.
- Introduction to rafting equipment and fundamentals of rafting.
- To learn about safety measures for rafting.
- To know some of the major rafting destinations of India.
- Basic introduction to other water based adventure sports.

3.3 SECTION ONE:

3.3.1 HISTORY:

The first recorded great accomplishment of white-water navigation was in the 19th century when an American, John Wesley Powell in 1869, crossed Arizona's Grand Canyon in wooden boat. White-water rafting as a commercial industry was born in the early 1950s, in America. The sport gradually expanded throughout the West to Utah, Colorado, California, and Idaho and by 1964 commercial rafting took the whole country.

Rafting as a commercial industry has now extended internationally in recent years. In India, especially the state of Uttarakhand and Himanchal offers some of the best rafting spots in the country.

3.4 SECTION TWO:

3.4.1 Rafting equipment:**Raft:**

Rafts are constructed from inflatable tubes made of nylon or polyester fabric covered by layers of a rubber-like material called Hypalon or a plastic material such as polyvinyl chloride (PVC) or urethane. ^[1] Raft is 10 ft. (3 m) to 18 ft. (5.5 m) in length and carries 4 to 9 people. Rafts typically have more than six separate air chambers for safety purpose if in case one or two chambers burst the raft will remain afloat. Six chambers are on the outer side and two to three thwarts are in the centre for stabilization of the raft. In paddle rafts every adventure enthusiasts are provided with a synthetic T paddle for rowing the raft. Apart from this a number of other important equipment's are listed below:

Safety equipment and personal clothing:

A radio,

First-aid kit,

Whistles, and

Throw-lines,

Life Line,

Flip Line,

Life preservers (Life Jackets),

Rafting vest,

Helmets,

Dry bags & special rubber bags,

Special clothing to keep warm and dry,

Waterproof paddle jackets and pants,

Polypropylene long underwear for insulation when wet,

Footwear consists of water sandals or neoprene wet shoes,

Paddling gloves keep the hands warm and prevent blisters,

Note: For a multi-day trip into a remote area, rafters were supposed to carry the following equipment in addition to the above-mentioned list:

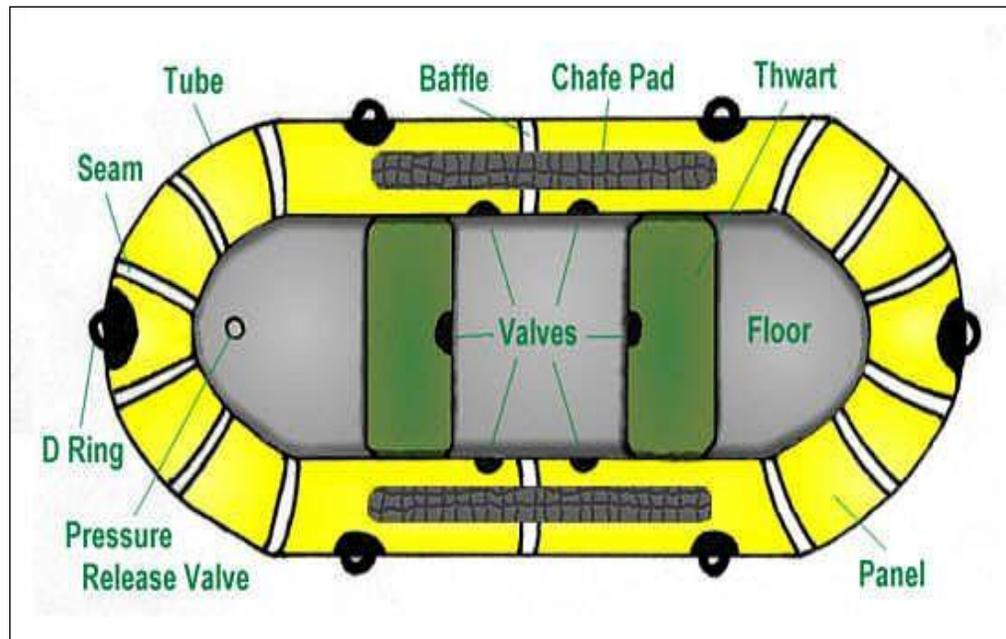
Camping gear,

Cooking stove with sufficient fuel,

Food as per requirements, &

Extra clothing and personal gear as per requirements.

Anatomy of the raft



Source: eartheasy.com

3.5 SECTION THREE:

3.5.1 FUNDAMENTALS OF RAFTING:

There are two basic kinds of white-water rafts, oar raft and paddle rafts:

Oar raft: An oar raft has a metal frame attached on top of the raft for its protection. A seat is attached to the centre of the metal frame with two big oars to control the raft. The passenger does not require much skill to ride on an oar raft. During big rapids and big waves the rafters need to switch the weight towards the high side of the raft, which is technically called high-siding, to avoid the flipping of the oar raft.

Paddle raft: To row the paddle raft requires a complete coordination and team work. The river guide commands the whole crew of the paddle raft to strongly paddle to push and navigate the raft.

The guide's commands goes like "Forward!" "Back paddle!" and "Stop!" To turn the raft, the guide shouts "Left!" (in which case paddlers on the left side back paddle, while those on the right paddle forward) and "Right!" (Vice-versa). The front paddler on each side of the raft sets the cadence, while the paddlers behind synchronize their strokes to the leaders'.²

3.5.2 SAFTEY:

Regarding the safety concerns, the rafting enthusiasts at first hand should have knowledge of the grades of the river which are expressed in grade I to grade VI as follows:

Grades	Description	Skill Level
Grade I	Very small rough areas might require slight manoeuvring.	Very Basic
Grade II	Some rough water, maybe some rocks, might require some manoeuvring	Basic paddling skill
Grade III	White-water, small waves, maybe a small drop, but no considerable danger. May require significant manoeuvring	Experienced paddling skill
Grade IV	White-water, medium waves, maybe rocks, maybe a considerable drop, sharp manoeuvres may be needed	white-water experience
Grade V	White-water, large waves, large volume, possibility of large rocks and hazards, possibility of a large drop, requires precise manoeuvring	Advanced white-water experience
Grade VI	Substantial white-water, huge waves, huge rocks and hazards.	successful completion of a Class 6 rapid & extreme skilled

The six-point international scale of river difficulty is part of the *American White-water affiliation Safety Code (AWA)*. The designated code are relative, not absolute in measurement, hence is subject to varying regional interpretation.

The rafting enthusiasts, a part from having good knowledge of the river grades should also have into consideration of cold water which has the potential risk for hypothermia. The water level of the river is yet another factor to take into consideration while rafting. Higher water levels make a rapid more difficult at times but depend on rapids to rapids. Some rapids during low volume are more difficult to manoeuvre as the obstacles are exposed.

It is a rule of thumb to take a competent river guide who knows the river, dangerous holes, complex flow patterns of the river, and well judge the river current.

3.6 SECTION FOUR:

3.6.1 RAFTING IN INDIA:

i. River Rafting in Ladakh, Jammu & Kashmir:

One of the best stretches for white-water rafting is on the Indus between Spituk and Saspol. Further to Saspol, rafting in Ladakh becomes challenging and rafting requires technically sound participants and vigilant association of the rafting team.

ii. River Rafting on Zaskar River:

Zaskar River Rafting runs between Padum and Nimo regions traversing through the mesmerizing Zaskar Mountain.

iii. River Rafting On Teesta River, Sikkim & Darjeeling:

Teesta River offers some of the best and challenging white-water rapids in a series. Rafting in Teest provide some of the amazing vista of the valley with sheer amount of adventure with fear.

iv. River Rafting On Brahmaputra River, Arunachal Pradesh:

Brahmaputra River cruise down across Tibet into Arunachal Pradesh offers unique blend of adventure and landscape.

3.6.2 RAFTING IN UTTARAKHAND:

i. Rafting in Rishikesh:

The holy Ganges attracts thousands of rafting enthusiasts from India and the world to experience the exhilaration of white water rafting. No doubt! Why it is considered one of the best rafting stretch in India. The most suitable period for River Rafting in Rishikesh is from September to December and from end February to May. The stretch of 26km till

Kaudiyala en-route Srinagar is full of gargling rapids of IVth grade. Few of the best rapids in this stretch are as follows:

Table - I

Sl.	Name of the Rapid	Grade
1.	Three Blind Mice	II
2.	Black Money	II
3.	Wall	III
4.	Roller Coaster	III
5.	Golf Course	IV
6.	Body Surfing	Basic

The Ganga stretch today is hub of rafting enthusiasts almost from Rishikesh till Srinagar one can find number of Rafting camps and beaches. Almost around 140 licenced rafting agencies operate in and around Rishikesh. There are almost 67 rafting camps along the Ganga River out of which 30 camps are in forest land 12 are in Revenue lands and 25 camps are in private land. Some of the big names operating in Rishikesh are as follows:

1. Five Elements - Claridges Group
2. Great Indian Outdoors
3. Snow Leopard
4. Bajaj
5. Venture Himalayas
6. Garhwal Mandal Vikas Nigam
7. Kumaun Mandal Vikas Nigam
8. Mercury Adventures
9. Himalayan River Runner
10. Aqua Terra

ii. The Bhagirathi River Rafting:

Rafting down the lower Bhagirathi gorge (mostly Grades 3 and 4) offers rapids like "Elephant rock", "The Chute", "Sharp S", "Confluence rapids" and many more is a life time voyage for any rafting enthusiasts.

iii. Rafting in Mahakali:

Rafting on river Mahakali is a lifetime journey along the India-Nepal border. The rafting on Mahakali offers some of the scenic vista of old Kumauni villages and wilderness. The rapids, like the 'Chuka', 'Dimberghat' and 'The Creek' thrill the novice and the experienced alike.

3.7 OTHER WATER BASED SPORT:

3.7.1 WATER SKIING

Water skiing as the name suggests is water based adventure sport in which the skier is pulled behind motorized boat with a cable ski installation. The types of water skiing competition are slalom (skier passes markers), trick (water skiing tricks), jump and race respectively. Ski's and wakeboards are used for water skiing. Wakeboards are single ski board with bindings and is worn on the feet pulled with a motorized boat with the help of string/cable. Wakeboard is generally 100 - 130 cm long and 30 - 40 cm broad at the centre with rounded or square corners. Square cornered wakeboards are best for starters as it provides more stability as compared to rounded cornered wakeboards. Waterskiing can be done barefoot also but it is dangerous as the water bodies may contain debris that can injure the skier.

Today we can find water skiing done on sea beaches with the help of big kite that moves with the help of wind energy but this is possible on beaches where there is ample wind that could make the skier ski. This particular sport is considered more dangerous and adventurous as the wind energy could not be controlled as required and lifting and carrying of the skier to unwanted places is common.

Popular sites for water skiing in India:

- i. Water Skiing in Asan Barrage,
- ii. Water Skiing in Dal & Nagin Lake,
- iii. Water Skiing in Manasbal Lake,
- iv. Water Skiing in Goa, &
- v. Water Skiing in Andaman & Nicobar Islands.

3.7.2 KAYAKING & CANOEING

Kayaks and canoes are small synthetic material boat that is pointed at both ends. Most canoes are open-topped boat whereas kayaks are completely enclosed except for an opening for each participant. Originally, kayaks were made of seal

skins stretched over a wood and bone frame. The Inuit used them for hunting and fishing. Early recreational kayaks were made of cloth over wooden frames. Some models of folding kayaks still use fabric on a frame, but most modern kayaks are made of rigid plastics such as polyethylene, fibreglass, or Kevlar. Kayak designs vary according to usage and construction. A flat-water racer differs from a white-water racer. Recreational kayaks are multi-purpose craft suitable for a variety of water conditions. Touring kayaks are larger and have storage capacity for camping gear. They are also known as sea kayaks, due to their use around ocean shorelines. They are long, up to 20 feet, to aid in tracking, and often have a rudder or skeg. Special play boats or squirt boats are used in heavy white water. They are short, down to 6 feet, for easy turning. Some play boat designs are adapted for surfing. Sit-on-tops do away with the traditional cockpit and deck in favour of a recessed well that is self-bailing. The paddler also sits on the floor of portable inflatable kayaks.

Uttarakhand with number of river systems that has numerous difficulty levels for the kayaking and canoeing enthusiasts offers a unique opportunity. The Ganga river system is the hot favourite for domestic as well as international adventure enthusiasts offering rapids up the IV and V grades. Apart from this the tributaries of the Ganga systems like Bhagirathi, Mandakini, Pinder, Alaknanda comprises tremendous surprises for the one who needs the best and something different.

Other river systems among the hot favourite is the Kali river bordering India and Nepal offers tremendous stretch for rafting and Kayaking.

3.7.2.1 SAFETY STANDARD IN KAYAKING & CANOEING

- a. **Qualified supervision.** All kayaking activities must be supervised by a mature and conscientious adult who understands and knowingly accepts responsibility for the well-being and safety of the youth and who is experienced with the type of kayaks and activity under consideration. One adult supervisor is required for every 10 participants, with a minimum of two for any one group.
- b. **Physical fitness.** Evidence of fitness for swimming activity is required in the form of a complete health history from a physician, parent, or guardian. The supervisor must know the physical condition of all participants and must adjust activities to avoid any potential risks associated with individual health concerns.

- c. **Swimming ability.** Every participant must be classified as a “swimmer” to participate in training for Kayaking.
- d. **Personal flotation equipment.** Properly fitted approved personal flotation devices (PFDs) must be worn by all persons engaged in kayaking.
- e. **Buddy system.** Every person must have a buddy, and every craft on the water must have a “buddy boat.”
- f. **Skill proficiency.** All persons participating in activity afloat must be trained and practiced in craft-handling skills, safety, and emergency procedures.
- g. **Planning.** Before going afloat, develop a float plan detailing their route, time schedule, and contingency plans. The float plan considers all possible water and weather conditions and all applicable rules or regulations, and is shared with all who have an interest.
- h. **Equipment.** All equipment must be suited to the craft, to the water conditions, and to the individual. Equipment must be in good repair and meet all applicable standards. Appropriate rescue equipment must be available. White-water kayaking requires the use of safety helmets. During treks, safety gear such as navigation aids, weather radios, individual signal devices, throw bags, first aid kits, spare paddles, and spare clothing should be carried in the kayaks or in support craft.
- i. **Discipline.** Kayakers must know and respect the rules, and always follow directions from the adults supervising the activity afloat. Rules and safety procedures should be reviewed before each group launch.

3.7.2.2 TYPES OF KAYAKS AND CANOES

- a. **Recreational Kayak:** The most ubiquitous and often the first choice for beginners, recreational, or "rec," boats are normally 10 to 15 feet long and 24 to 30 inches wide with flat bottoms. They often have very large cockpits, and sit-on-top models have no cockpit at all (but not all sit-on-tops are recreational kayaks). The most affordable of kayaks, they are meant for calm-water trips ranging from a few minutes to a few days. Sit-on-tops are especially suitable for beginners as there is no need to learn the Eskimo roll; if you tip over, simply climb back on.
- b. **Touring Kayak:** As kayaks get longer (14-20 feet) and narrower (20-25 inches), they get faster. The line between touring and recreation types blurs: Some are

classified as "hybrids" or "light touring" and are appropriate for shorter trips on inland waterways. Sea kayaks are on the longer, narrower end of the touring spectrum, with many features that allow for safe travel in open water, including bulkheads for flotation and cockpits that accommodate spray skirts.

- c. **White-water kayak:** Today's most common white-water kayaks are 6 to 9 feet long, 23 to 26 inches wide, and highly rockered, with flat bottoms and flat sides. As with sea kayaks, a spray skirt keeps water out of the cockpit. White-water kayaks are also one type used for surfing.
- d. **Other specialized kayaks:** are made for surfing, racing and for folding up into a backpack that is also known as inflatable kayaks.
- e. **General recreation canoes:** Multi-purpose and usually tandem, they range from 15 to 18 feet in length and, in skilled hands, can turn and go straight reasonably well.
- f. **Tripping or touring canoes:** Solo trippers can be from 13 to 17 feet long, while tandems top out at about 20 feet. Tripping canoes have less rocker and are built for travel, usually on calm water, but some also handle moving rivers and big lakes if the canoeists are well-practiced.
- g. **Other specialized canoes:** include white-water canoes, which are short, deep and highly rockered; solo sport canoes, which are used for non-destination, quiet water "play"; and different kinds of racing canoes.

3.7.3 SAILING:

Sailing is a water based adventure sport in which propulsion of a vessel is achieved by the driving force of the wind through the use of sails. Anyone who wants to test his/her strength and agility against wind and water together is drawn to sailing. A number of factors make a steady progress in sailing efficiency. Every beginner especially should be well aware of basic sailing techniques and see that they have got them all right. Sailing techniques will have a direct affect on sailing performance. One can get a good grasp of these techniques of sailing at sailing schools all across the world.

3.7.3.1 TRIM:

An important technique of sailing is keeping the boat in "trim". The wheel or tiller is used for steering of the boat to the desired course. One should note the different points of sail. Balance of the boat is important and is adjusted by seating the crew

forward or rear of the boat, more so if the boat is small. Adjusting the weight 'windward' or 'leeward' to avoid unnecessary heeling is another of the important sailing techniques, as the boat will move at a faster speed if it is flat to the water. The sail should be pulled in until it fills with wind. Together, these little points constitute the central techniques of sailing.

3.7.3.2 REDUCING SAIL:

An important technique of sailing from the safety point of view is to regulate the amount of sail according to the wind conditions. The crew should increasingly trim down the amount of sail with the rising speed of the wind. To reduce the area of a sail without really changing it for a smaller sail is known as reefing. The main purpose is to lower center of effort from the sails and also reduce the heeling moment to keep the boat more upright.

3.7.3.3 HULL TRIM:

Hull trim, another of the basic sailing techniques, is to adjust a boat's loading so as to modify its fore-and-aft attitude in the water. In small boats, as mentioned before, it is done by controlling the location of the crew. In larger boats, however, it can be adjusted by shifting gear, fuel, water, or supplies. Keeping the weight too far forward in small boats can cause the bow to get too low into the waves and the boat may capsize.

3.7.3.4 HEELING:

A ship or boat is said to heel if it leans too much over to one side due to wind pressure, or from the action of waves or even from the centrifugal force of a turn. Heeling over beyond a certain angle can lead to less efficient sailing. When a vessel heels the buoyancy part of the hull acts to balance the heeling force. The weighted keel offers an additional force to right the boat. The shape of the underwater hull relative to the sails may make the boat turn upwind when it heels extremely. It allows the boat to right itself which can decrease the force on the sails. In case there is too much heeling in a sailing vessel; the real solution is to decrease the sail area, by removing or reefing sails. Raising the centerboard can also reduce heeling. If a boat heels beyond a certain point of stability, it can capsize. Keep in mind these important sailing techniques.

3.7.4 TYPES OF SAILS:

3.7.4.1 THE MAINSAIL:

A traditional modern sailing boat is technically called a "Bermuda sloop" which is any boat that has a solitary mast and generally a single main sail. The function of these types of sails is to power the entire boat to move and these are actually the work horse of the entire boat. These kinds of sails need to be properly trimmed and optimized to get the most out of them. Depending on the direction of the boat and the wind, the main sail will have to be trimmed constantly, in order to keep the boat going at optimum efficiency and maximum speed. The main sail is roughly triangular in shape. Other types of sloops are gaff-rigged sloops and lateen sloops.

3.7.4.2 THE GENOA/GIB:

If a sailing vessel has two masts it may be a schooner, a ketch, or a yaw. The Genoa are secondary type of sails which provide the extra turning power and speed. On close reaches, these sail types speed up the boat considerably as it is like the mainsail, but not on a boom. The shape of the entire sail is curved, thus making it more aerodynamic than the main sail, which allows faster speed. The Genoa too must also be constantly trimmed for optimum results. According to the kinds of sails, a schooner may have any number of masts. In both a ketch and a yawl, the foremost mast is tallest and the main mast, while the rear mast is shorter, and called the mizzen mast.

3.7.4.3 THE SPINNAKER/GENNAKER:

The Spinnakers are large bag shaped types of sails that are attached to the boat by a pole on the boom. These kinds of sails are much larger sails and work on a run, broad reach and beam reach. These sails pull the boat along when the wind pushes it.

3.8 SUMMARY:

Water based adventure sports infuse one with the confidence and can do spirit. Water sports are one among the most preferred adventure activity among the other adventure sports. The most common water based activity is white-water river rafting which is cruising on a synthetic made boat. The other kinds of water based activities are Water Skiing, kayaking & canoeing, sailing and rowing

respectably. It is always advised to the beginner to undergo basic training of water based sport, swimming and first aid before undertaking any such activity.

3.9 GLOSSARY:

S.No.	Term	Description
1.	AWA	American White-water affiliation Safety Code (AWA)
2.	Bow	The forward end of a canoe or kayak
3.	Capsizing	Flipping upside down of any watercraft
4.	Flip line	To recover the capsized raft a rope is attached to the side of the raft to re-flip the raft in upright position
5.	Hull	The bottom shape of a boat, which determines how it will perform in various conditions. Canoes have a hull only; kayaks have a hull on the bottom and a deck on top
6.	Leeward	Against the direction of the wind
7.	PFD	Personal flotation device, or lifejacket. In the U.S., PFDs must be approved by the Coast Guard.
8.	Raft	Rafts are synthetic boat constructed from inflatable tubes made of nylon or polyester fabric.
9.	Six point grade system	The six-point international scale of river difficulty is part of the American White-water affiliation Safety Code (AWA).

10.	Spray skirt	A neoprene or nylon skirt worn by a kayaker that attaches to the rim (coaming) of the cockpit to keep water out
11.	Stern	The rear end of a canoe or kayak
12.	T rescue	Rescuing any rafter from water with the help of toeing the person closer to raft by joining the T ends of the paddle together.
13.	Thigh (knee) braces	Usually found in white-water and touring kayaks, these structures inside the cockpit give the paddler important points of contact for boat control
14.	Water skiing	Skiing on the water using skiing on the feet and pulled by the motorized boat.
15.	Wet exit	Coming out of a capsized kayak
16.	White-water	The bubbling foam called as Rapids created when fast-moving water falls over obstructions.
17.	Windward	In the direction of the wind

3.10 ANSWER TO CHECK YOUR PROGRESS/POSSIBLE ANSWERS TO SAQ:

- i. Name two types of rafts.
- ii. Rafts are made from.
- iii. A.W.A. stands for.
- iv. Name two water based sports other than rafting.
- v. _____ is a famous destination for rafting in Ganges.

- vi. Hull is bottom shape of any boat/sail/canoe. True/False
vii. Capsizing of kayak leads to wet exit. True/False

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3.13 Terminal and Model Questions:

i. What do you understand by white-water river rafting? Refer 3.1:

ii. Comment on the six-point international scale of river difficulty given by the American White-water affiliation Safety Code (AWA). Refer 3.5.2:

iii. What is raft? Itemize the essential safety equipment and personal clothing for white-water river rafting. Refer 3.4 & 3.5.1:

iv. Uttarakhand offers some of the best sites for white-water enthusiasts. Justify. Refer 3.6.2:

v. Give brief description of water based adventure sports offered by India tourism. Refer 3.6 & 3.7.1:

- vi. "Rafting is another important water based adventure sports that leads to international tourist receipt to Uttarakhand". Justify the statement. Refer 3.6.2 and 3.7.2

Unit-4
Wildlife Tourism, National Parks and Wildlife Sanctuaries

Structure:

- 4.1 Introduction**
- 4.2 Objectives**
- 4.3 Define - Wildlife Tourism**
- 4.4 Potential of Wildlife Tourism**
- 4.5 Wildlife Attractions**
- 4.6 Tourist Behaviour**
- 4.7 Future Trends and Scope of Wildlife Tourism**
- 4.8 National Parks and Wildlife Sanctuaries of India**
 - 4.8.1 Jim Corbett National Park**
 - 4.8.2 Valley of Flowers National Park**
 - 4.8.3 Kaziranga National Park**
 - 4.8.4 Gir National Park/Wildlife Sanctuary**
 - 4.8.5 Raja ji National Park**
 - 4.8.6 Kanha National Park**
 - 4.8.7 Sariska Tiger Reserve**
 - 4.8.8 Manas Wildlife Sanctuary**
 - 4.8.9 Bharatpur Bird Sanctuary**
 - 4.8.10 Kedarnath Wild Life Sanctuary**
- 4.9 Summary**
- 4.10 Glossary**
- 4.11 Answer to check your progress**
- 4.12 Reference / Bibliography**
- 4.13 Terminal and Model Questions**

4.1 INTRODUCTION:

India is home to a rich diversity of wildlife supplemented by an equally rich variety of flora and fauna. It is a continent in itself, whose geographical diversity has encouraged the flourishing of whole range of wildlife with over 350 species of mammals and 1200 species of birds in the country. While there is an overlap in the habitats of many species, each region has something special to offer – the hangul is restricted to the valley of Kashmir in northern India, the rhino is found in isolated pockets along the Brahmaputra river in the east, the black langur in the Western Ghats, and western India is the home of the last remaining Asiatic Lions.

The unimaginable natural beauty and diversity in India is one of the major tourist attractions with the country having some of the largest varieties of plants and animals. Since several of these species are found only in the national parks and wildlife sanctuaries in India, several wildlife researchers, biologists and nature enthusiasts come to India only see these fascinating species. The government is trying to protect these areas zealously in order to safeguard the natural wealth of the nation. Today, most of India's wildlife finds refuge in about five hundred and seventy two national parks and wildlife sanctuaries around the country. So the country offers immense opportunities for wildlife tourism.

In this unit we will discuss about the wildlife of India which will be raw materials for wildlife tourism products. After that, we will also discuss some famous national park and wildlife sanctuaries and learn about how to develop the tourism product with ecological sustainability.

4.2 OBJECTIVES:

After reading this unit you will be able to:

1. Define the wildlife tourism
2. Know how to design wildlife tourism product
3. Know how to develop and position these products in the tourism markets
4. Project the future projection for trends in wildlife tourism

4.3 WILDLIFE TOURISM:

Game hunting for trophy, social prestige, sports and quite frequently for economic returns, or say **for fun, fur and frolics**, have been the most persistent use of wildlife in the past. However, lately, wild animals are being greatly valued

and appreciated for their biocentric values. Of course, hunting still is one of the dream recreational activities attached to wildlife, but now, with the growing fear of the extinction of various wildlife species, the non-consumptive recreational activities like wildlife watching, wildlife photography, taxonomic and behavioral studies of the various wildlife text and the like activities are gradually finding their rightful place in the recreational behaviour of the modern society. Maxim such as, **shoot with the camera and hot with the Gun**, or, **conservation not exploitation** aptly reflect the new ideology. This ethics has virtually provided an antidote to the modern society, which is suffering from the stress and strains of over-crowded, fast moving, highly mechanized and raucously noisy civilization. Thus the wild animals today are no more seen as an object of fear or discrimination, but are favored as vital ecological units and sensitive indicators of environmental qualities, besides being the potential source of recreation. Interestingly, almost every recreational activity associated with wildlife provides outstanding opportunities for physical exploration, education and adventure. Almost all the activities related with wildlife recreation require total commitment, which ultimately act as the source of vigor, inspiration and strength. The strongly growing frontiers of wildlife tourism can be conveniently perceived from the fact that for countries likes Kenya, Tanzania and Zambia tourism is the largest source of earning foreign exchange, to the extent that more than 70 % of their gains are attributed to the prevailing wildlife resources. Not only that wildlife tourism has proved as an effective employment provider in these countries but the industry is also vitally contributing towards the wildlife heritage, directly and indirectly.

Wildlife Tourism, basically is watching wild animals in their natural habitat. It is an important part of the tourism industries in many countries including India. Wildlife Tourism can be an Eco and Animal friendly tourism, usually showing animals in their natural habitat.

Wildlife Tourism is defined as the following: Wildlife tourism undertaken to view and / or encounter wildlife. It can take place in a range of settings, from captive, semi-captive, to in the wild, and it encompasses a variety of interactions from passive observation to feeding and / or touching the species viewed. Wildlife tourism is partly nature-based, may involve an element of adventure travel and shares some of the key characteristics of ecotourism. Wildlife Tourism is more than travel to enjoy or appreciate wildlife; it also includes contributions to conservation and community projects in developing countries, and environmental education and awareness through the establishment of codes of

conduct for wildlife tourists as well as the various components of the travel industry (Kutay, 1993).

4.4 POTENTIAL OF WILDLIFE TOURISM:

Ecology and wildlife resources present a wonderful opportunity for increasing tourism traffic. This is especially true for India, where despite the lack of sophisticated tourist infrastructure, people can be drawn to the forests and wildlife which Kipling immortalised. However, this is possible only if the products are designed and developed in a proper way and promoted adequately. India has various world famous nature-endowed areas and home to over 350 species of mammals and 1200 species of birds. So tourist have unparalleled opportunities for watching a large number of wild animals and bird species in their natural habitat. In all India have 166 National Parks and 483 Wildlife Sanctuaries, of which 19 fall under the purview of Project Tiger. The total area of India's protected wilderness is approximately 140,000 sq. km. This constitutes 4% of the country's total land area. Each preserved natural habitat for wildlife varies from region to region and offers something unique, be it its flora, fauna, avi-fauna or aqua-fauna. Many of the species they harbour are rare and endangered. Along with preserving wildlife in forests, due attention has also been paid to areas where animals co-exist with humans.

India is also an ideal angling destination. The fast-flowing rivers that descend through spectacular mountain valleys in almost continual rapids offer not only tremendous sport of fishing but also wonderful scenery and solitude to the tourists.

This is natural also, as diverse climate and landscape supports typical animals in each region. In fact, India's flora and fauna are as diverse as its cultural fabric and offer many fascinating sights for nature lovers. Given the protection of identified ecosystems, we can see glimpses of the wildlife of India in every state. Recognising the tourist potential of wildlife, the Government of India has cemented to cater to the basic requirements of nature lovers.

4.5 WILDLIFE ATTRACTION:

People are selecting destinations which fulfil their needs and urges. Ecology and wildlife attracts nature lovers. The National Parks and Wildlife Sanctuaries in India are one of the most precious treasures that the country possesses. Now it is up to you as tourism professionals, how you design wildlife tourism products so

as to be attractive enough. The main attraction in wildlife is- wildlife, Aquatic life, Bird-watching, River, Lake, Waterfalls, Bridges, Mountains, Forests, Nature Trails, Campground, Dams, Fishing, Fossil Hunting, Photography, River Sports, Spiritual Activities, Excursions, Grasslands and Elephant Rides etc.

4.6 TOURIST BEHAVIOUR:

Eco-tourism and wildlife tourism requires extra responsible behaviours from tourist, especially in natural areas. For example, Marina beach in Chennai is a beach lover's nightmare. If you try to walk barefoot, it is very likely that you will hurt yourself by some broken glass or stumble on leftovers and plastic garbage thrown by irresponsible tourist. Even the educated do not think twice before indulging in such behaviour. This is one of the reasons that India accounts for just 0.52 % of world tourism receipt from international arrivals. You need to recognise the importance of nurturing the tourism industry, with a special focus on eco-tourism. There is a range of tourist expectations with many clients desiring close contact but safety and the scope for successful photography. Others, for various reasons, want to touch and feed wildlife. Today, some tour operators are beginning to warn their clients about fragile eco-systems and are seeking to improve matters.

4.7 FUTURE TRENDS AND SCOPE OF WILDLIFE TOURISM:

In present time, the tourist is more experienced, more sophisticated and more educated of the possibilities. With this there has been polarisation of tastes. This has resulted in the increasing popularity of off-beaten track tourism destinations. With rapidly rising public awareness of environmental and socio-cultural issues, eco-tourism and wildlife tourism is expanding rapidly.

In 1998, in consultation with tourism industry and NGO's etc., Govt. of India has formulated the policy and guidelines on eco-tourism in India. The policy aims to preserve, retain enrich our natural resources and to ensure regulated growth of eco-tourism. Financial aid is also being provided to state government for the development of eco-tourism. The scheme is for setting up of eco-tourism centres, eco-tourist lodges, resorts, camp sites development with tourist facilities, eco-camps, tented resorts and other connected activities in each state in partnership with state forest departments, state tourist department and hotel chains. To promote eco-tourism, the centres will be developed around pristine natural environs with good bio-diversity, preferable nearer to Wildlife Sanctuaries / National Parks / River Delta Areas / Mountains, etc. With positive governmental

policies and more and more people preferring eco-tourism and wildlife tourism, the future is bright for this type of tourism. In fact we have not been able to fully utilise the resource of wildlife tourism. Ecology and Wildlife has the potential to grab a big share of the market, both domestic and international tourist.

CHECK YOUR PROGRESS-1:

Q1 - Define Wildlife Tourism.

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Q2 - Discuss the potential resources for wildlife in India.

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4.8 NATIONAL PARKS AND WILDLIFE SANCTUARIES IN INDIA

Despite extensive deforestation and poaching, India has still managed to maintain some of its premier habitats and ecosystems. The national parks and wildlife sanctuaries in India provide the last opportunity for survival for several plant and animal species. Some of the leading examples of such species that are now restricted only to the Indian forests are the hard ground bara-singhas, the Asiatic lions, the Asiatic Wild Ass and the Indian one-horned rhinoceros. With this background, the role of national parks and wildlife sanctuaries becomes even more important. There are a large number of national parks and wildlife sanctuaries in India, which play a crucial role in the conservation of several species of plants and animals. Some of the leading national parks and sanctuaries include the Great Himalayan National Park, the Corbett National Park, Kaziranga, Manas, Namdapha, Kanha, Bandhavgarh, Ranthambore, Desert National Park, Madumalai and Nagarhole National Park.

Each of these parks comprises of a different type of habitat and thereby supports different types of plants, animals and birds. The central Indian national parks, namely, Kanha, Bandhavgarh and Pench are sal forests and are primarily tiger territories. Likewise, the northern national parks comprise of Himalayan ecosystem as well as that of the plains of India. The primary example of this is the Corbett National Park. The eastern forests are one of the richest forests in the world. Kaziranga is renowned for the Indian one-horned rhinoceros while Namdapha is well known for the most elusive animals on earth like the Snow leopard, the Clouded Leopard and the Hoolock Gibbon. In the west, the Gir National Park is the last refuge of the Asiatic lions. Some of the largest populations of the Asian elephants can be found in the south Indian national parks of Nagarhole, Bandipur, Madumalai and Anamalai.

National parks are protected areas that are specially created for affording protection to flora and fauna in all parts of the world. In India too, these have been set up in various parts of the country. India's first national park (an IUCN category II protected area) was established in 1936 as Hailey National Park, now known as Jim Corbett National Park. By 1970, India only had five national parks. In 1972, India enacted the Wildlife Protection Act and Project Tiger to safeguard the habitats of conservation reliant species. Chapter IV, section 35 of the Wildlife protection act 1972 deals with the creation of national parks. Further federal legislation strengthening protections for wildlife was introduced in the 1980s. As of April 2007, there are 96 national parks. All national park lands encompass a combined 38,029.18 km², 1.16% of India's total surface area.

Chapter IV sections 18 to 34 of the Wildlife Protection Act of 1972 deal with wildlife sanctuaries. Under section 18 of this act "the state government may, by notification declare any area to be a sanctuary if it considers that such area is of adequate ecological, faunal, flora, geomorphologic, natural or zoological significance for the purpose of protecting, propagating or developing wildlife and its environment". There are over 483 animal sanctuaries in all states of India, referred to as Wildlife Sanctuaries (IUCN Category IV Protected Area). Among these, the 28 Tiger Reserves are governed by Project Tiger, and are of special significance in the conservation of the tiger. Some wildlife sanctuaries are specifically named Bird Sanctuary, eg. Keoladeo National Park before attained National Park status. Many National Parks were initially Wildlife Sanctuaries.

4.8.1 JIM CORBETT NATIONAL PARK:

In the foothills of the Kumaon Himalayas, close to Ramnagar, lies the Jim Corbett National Park. The first reserve forest of its kind, the park was established in 1936 when it was known as the Hailey National Park – namely through the efforts of Jim Corbett, the conservationist. Jim National Corbett Park was the first to be designated a Project Tiger Reserve in 1973. Situated at a distance of 260 kms from Delhi, the Corbett National Park is best known for its big cats, especially the tiger. Despite the efforts of conservationists, the tiger population of India is dwindling rapidly, and Corbett National Park is one of the few parks where the tiger can still be seen. There are around 50 tigers in Corbett, besides other wildlife like leopards, several lesser cats, the wild dog, porcupines, jackals, civets, slothe bear, black bear, wild boar and a few hundred elephants. Despite extensive tourism, the park has managed to retain its primeval ambience, where man must walk timorously, in awe and with a strong sense of his own insignificance.

Stretching over 520 sq km with a core area of 330 sq km, the Corbett National Park consists of mixed deciduous and sal forests and stretches of savannah grasslands where antelope, chital, hog deer and sambar graze. The Rhesus monkey and common langur are ubiquitous, while the long-snouted gharial, marsh crocodile, cobras and pythons can be seen on the mud banks of the Ramganga. The Ramganga reservoir, in the main Dhikala camp area of the park, has over 600 species of birds, including the pied kingfisher, crested serpent eagle, fishing eagle and Himalayan grey headed fishing eagel. The river is also home to the famous river carp mahseer, a favourite catch for anglers.

4.8.2 VALLEY OF FLOWERS NATIONAL PARK:

Frank Smyth – the famous British Mountaineer and Naturalist, after having successfully scaled Kamet in 1931, lost his way during the return journey but only to fumble upon a fabulously flower carpeted rock garden of the nature – now known as the Valley of Flowers. His account on Valley of Flowers, particularly in the famous travelogues, ‘Kamet Conquered’ and ‘The Valley of Flowers’ gave global publicity to the ‘Valley’, at once transforming into an international destination. Frank Smyth wrote about the valley and its flowers - “their carpet is a celestial one, breathing innocence and joy to the world overburdened with sophistication and sorrow”. His writing invoked a great interest of the people in this valley, both at home and abroad.

In order to effectively protect and conserve this unique ‘Nature’s Rock Garden’,

the entire environ The Valley of Flowers, covering about 87.52 Sq. Km area of the Bhyundar River, watershed in the upper catchments of the Alaknanda River (Chamoli District) was declared as a National Park on September 6, 1982. Since larger part of the Park area falls in the Greater Himalayan Zone, it obviously witnesses complex topography all around, dominated by black and white mountains, deep gorges, steep slopes, glaciers and moraines, and above all, beautiful meadows rich is high altitude flowering plants. The National Parks starts from the timberline beyond Ghangria at an altitude of 3200 mt. and runs in east- west direction along the both banks of river Pushpawati up to the heights of Ratavan (6166 mt.) and Ghori Parvat (6,708 mt.). The altitude inside the Park thus varies from 3250 mt. to 6,750 mt., thus creating a great diversity of landscapes and microhabitats. Rich references have been made about this colourful and eye catching valley in the records of Indian History and epic literature such as the Ramayana and Mahabharata. Legend associate with this valley with the area from where Hanumanji of Ramayana collected 'Sanjeevani' herb to revive Luxman.

River Pushpawati flows across the Valley joined by many tiny streams and waterfalls that profusely dissect the Park area. After having emerged out of huge Tipra Glacier, and flowing right across the park, the Pushpawati, after coming out of the park, joins Luxman Ganga and Bhyundar Ganga to finally merge into the Alaknanda. The Valley Proper, a rather gently undulating piece of land spanning in East - West direction, runs almost in the centre of National Park. The extent of this Central Valley is about 10 Sq. Km. To the north and south of the Central Meadow, the slopes rise gently but become steeper to ultimately merge with snow clad mountains and rocky screen of Nilgiri Parvat (6,474 mt.) in the north and Sapt Sringi (5,038m) in the south. The topography of Parks consists of highly heterogeneous land formations ranging from low lying flat area, steep slopes, unstable glacial moraines, stream banks, forests, and meadows to perpetually snow bound areas.

4.8.3 KAZIRANGA NATIONAL PARK:

The Kaziranga National Park area consists of 429.93 Sq.Km. on the south bank of the Brahmaputra river and situated in the two districts of Assam, namely Golaghat and Nagaon. It is not only the homeland of the Great Indian One Horned Rhinoceros, but also provides shelter to a variety of wild lives. A vast stretch of coarse, tall elephant grass, marshland and dense tropical forests, it has managed to survive the onslaught of poachers, urbanization and burgeoning human populations. Plans are already afoot to extend the park's boundaries to

include the Brahmaputra river to the north and a part of the Mikir hill ranges to the south. It is one of the significant natural habitats for in situ conservation of biological biodiversity of universal value. The values and criteria made Kaziranga National Park to get inscribed in the World Heritage Site List 1985.

Kaziranga is home also to elephants, sloth bears, leopard cats, tigers, jungle cats, hog badgers, capped langurs, pigs, jackals, hoolock gibbons, porcupines, pythons, wild buffaloes, Indian bison, swamp deer, sambhars and hog deer. Besides, these, the park have a respectable avian population, which increases considerably in the winter, when migrating birds visit the park.

4.8.4 GIR NATIONAL PARK/WILDLIFE SANCTUARY:

The forest area of Gir and its lions were declared as "protected" in the early 1900s by the Nawab of the princely state of Junagadh. This initiative assisted in the conservation of the lions whose population had plummeted to only 15 through slaughter for trophy hunting. After independence, in 1965 in Gujrat, the Indian government declared the area a national park.

The Gir Forest National Park and Wildlife Sanctuary, with a total area of 1412 km² (about 258 km² for the fully protected area for the national park and 1153 km² for the Sanctuary), the park is located 65 km to the south-east of Junagadh. It is the exclusive home of the pure Asiatic Lions (*Panthera leo persica*) and is considered to be one of the most important protected areas in Asia due to its supported species. The ecosystem of Gir, with its diverse flora and fauna, is protected as a result of the efforts of the government forest department, wildlife activists and NGOs. The April 2010 census recorded the lion-count in Gir at 411, an increase of 52 compared to 2005. Besides lions, Gir harbours antelope deer, leopards, hyenas, crocodiles and jackals, along with a spectacular array of birds.

4.8.5 RAJA JI NATIONAL PARK:

Rajaji National Park is situated along the hills and foothills of Shiwalik ranges in the Himalayan foothills. It is spread over 820 km² and three districts of Uttarakhand: Haridwar, Pauri Garhwal and Dehradun. In 1983, three wildlife sanctuaries in the area namely, Chilla, Motichur and Rajaji Sanctuaries were merged into one. Jolly Grant, Dehradun is the nearest airport from the national park and nearest railhead is situated at Haridwar/Rishikesh is 231 km from national capital New Delhi.

Rajaji National Park has been named after C. Rajagopalachari (Rajaji), a prominent leader of the Freedom Struggle, the second and last Governor-General of independent India and one of the first recipients of India's highest civilian award Bharat Ratna (in 1954). Rajaji National Park is distinct for its pristine scenic beauty and rich bio- diversity. A paradise for nature lovers and wildlife enthusiasts, the wildlife of the park is blessed with elephants, tigers, leopards, deer and ghorals as its best known life forms.

Rajaji is a magnificent ecosystem nestled in the Shivalik ranges and the beginning of the vast Indo - Gangetic plains, thus representing vegetation of several distinct zones and forest types like Sal forests, Reverine forests, Board - leaved mixed forests, Scrubland and grassy. It possesses as many as 23 species of mammals and 315 birds species. The abundance of nature's bounties heaped in and around this park, are bound to attract a large number of wildlife conservationists, nature lovers and eco-friends to visit this most breathtaking wilderness area.

Several important herbivores like Asian elephants, spotted deer, sambhar, barking Deer, goral, blue bull (Neel Gai), hog deer, wild boar, Rhesus monkey and common langur occur in the park. Among the important carnivores are Tiger and Leopard, the smaller carnivores as copredators are Leopard cat, Jungle cat, Civet cat and Yellow Throated Martin. Besides, other mammals like hyaena, jackal and Bengal fox are not an uncommon sight and work as scavengers in the park. In all 49 species of mammals belonging to 42 genera, in 21 families and nine orders have been recorded. 315 species of birds are reported to occur in the park. Birds like ducks, teals, cormorants, egrets, lapwing, pond herons, pea fowl, jungle fowl, various species of partridges and pheasants, drongo, crows, owlets and nightjars, birds of prey, etc, are quite common. Twenty eight species of snakes, 12 species of turtles & tortoises and 9 species of lizards among Reptilia are being recorded from the park.

As many as 49 species of fish fauna have been recorded from from the wetlands of the Park, including a small loach *Nemacheilus doonensis* as new to the park, and another species *Berilius dimorphicus* as new to science (ZSI, 1995). The butterfly fauna of the Park is very rich and represented by as many as 60 species under eight families, out of the known nine families of the Butterflies known from the adjoining areas chiefly Garhwal And Kumaon hills of the Himalaya.

4.8.6 KANHA NATIONAL PARK:

The Kanha National Park in Madhya Pradesh came into being in 1955 and forms the core of the Kanha Tiger Reserve, created in 1974 under Project Tiger. The park's landmark achievement is the preservation of the rare hardground swamp deer (Barasingha), saving it from near extinction. Stringent conservation programmes for the overall protection of the park's fauna and flora, makes Kanha National Park is one of the most well maintained National Park in Asia. A heightened attraction within the Park is Bamni Dadar, popularly known as Sunset Point that offers the most awe-inspiring backdrop of the sunset against grazing Sambhars and Gaurs, magnifying the natural splendor of the area. Aside from its diverse wildlife and bird population, the frequent sightings of Tigers roaming in the wild at Kanha Wildlife Sanctuary remain the most popular draw.

4.8.7 SARISKA TIGER RESERVE:

Sariska became a sanctuary in the year 1958. The Sanctuary came under the Project Tiger in 1979 and became a National Park in 1982. It is located at Kankwari Fort, near Alwar, on the Delhi-Jaipur Highway, just 200 kms from national capital New Delhi. Sariska Tiger Reserve is well nestled in the Aravali Hills covering 788 sq km area divided into the grasslands, dry deciduous forests, sheer cliffs and rocky landscape. The dry deciduous forests of Sariska Tiger Reserve are home to the majestic Tiger, Deer, Partridges, Nilgai, Fox, Gaur, Sambar, Nilgai, Chital, Hyena and the Four-horned Antelope. The birdlife comprises of the Pea-Fowl, Gray Partridge, Tree Pie, Quail, Sandgrouse, White Breasted Kingfisher, Golden Woodpecker and Great Indian Horned Owl. Siliserh Lake, which lies at the edge of the park, provides the watering holes that have preserved the natural habitat of the region, despite it being close to the desert.

4.8.8 MANAS WILDLIFE SANCTUARY:

Manas Wildlife Sanctuary is situated in the north bank of the Brahmaputra River, in Assam on the international border with Bhutan. It is spread over 2,840 sq. km. It lying on the foothills of the Himalaya is the most stunning pristine wildlife habitat in India. It is also a UNESCO Natural World Heritage (in danger) site, a Project Tiger Reserve, an Elephant Reserve and a Biosphere Reserve - a unique distinction. This Brahmaputra Valley semi-evergreen forest Terrestrial Eco-region is also the richest in species of all Indian wildlife areas and the only known home for the rare and endangered Assam Roofed Turtle, Hispid Hare, Golden Langur and Pygmy Hog.

The focus point of Manas National Park is the enchanting Manas River, named after the serpent goddess Manasa. It is the largest Himalayan tributary of the mighty Brahmaputra. Coming down the Bhutan Hills from the north, the crystal clear waters of the Manas River runs through the heart of the 500 sq. km core area of Manas Park. The main tourist spot of Mothanguri, on the northern border of Manas with Bhutan, is situated on the banks of this river.

Manas is the melting point of the west and the east, with many species at the westernmost and easternmost point of their range representing a gateway for species exchanges between the typically Indian and Malayan' faunas. A total of 55 mammals, 50 reptiles and three amphibians have been recorded, several species being endemic. Some, like the Assam Roofed turtle *Kachuga sylhetensis*, Golden Langur *Presbytis geei*, Hispid Hare *Caprolagus hispidus*, Pygmy Hog *Sus salvanius* and the only pure strain of Asiatic Wild Buffalo *Bubalus arnee*, are only found/best seen here. A total of 543 plants species have been recorded from the core zone. Of these, 374 species are dicotyledons (including 89 trees), 139 species monocotyledons and 30 are Pteridophytes and Gymnosperms.

The diverse habitat of Manas is ideal home for a variety of specialized birds. Manas National Park boasts the largest population of the endangered Bengal Florican in the world and is also a great place to see the Great Hornbill. The National Park lists around 380 species and the adjoining hilly terrain in Bhutan can easily add a hundred birds to that total. Good birds to look for are Greater Adjutant, Black-tailed Crake, Red-headed Trogon, Swamp Francolin, Wreathed and Rufous-necked Hornbill, Marsh and Jerdon's Babblers, Pied Harrier, Rufous-rumped and Bristled Grassbirds, Hodgson's Bushchat, Rufous-vented Laughingthrush, Finn's Weaver, Ibisbill and a variety of foothills species.

4.8.9 BHARAT PUR WILDLIFE SANCTUARIES

Bharatpur Bird Sanctuary (Keoladeo Ghana National Park) is one of the finest indigenous, waterside and migratory bird parks in the world. It is undoubtedly the Mecca for all bird enthusiasts. Keoladeo, the name derives from an ancient Hindu temple, devoted to Lord Shiva, which stands at the centre of the park. 'Ghana' means dense, referring to the thick forest, which used to cover the area. It is a reserve that offers protection to faunal species as well. Nesting indigenous water- birds as well as migratory water birds and waterside birds, this sanctuary is also inhabited by Sambar, Chital, Nilgai and Boar. More than 300 species of birds are found in this small wildlife park of 29-sq-kms of which 11-sq-kms are marshes and the rest scrubland and grassland.

In earlier times, Bharatpur town used to be flooded regularly every monsoon. In 1760, an earthen dam (Ajan Dam) was constructed, to save the town, from this annual vagary of nature. The depression created by extraction of soil for the dam was cleared and this became the Bharatpur Lake. At the beginning of this century, this lake was developed, and was divided into several portions. A system of small dams, dykes, sluice gates, etc., was created to control water level in different sections. This became the hunting preserve of the Bharatpur royalty, and one of the best duck - shooting wetlands in the world. Hunting was prohibited by mid-60s. The area was declared a national park on 10 March 1982, and accepted as a World Heritage Site in December 1985.

The main tourist's attractions of Bharat Pur Wildlife Sanctuaries are the numerous migratory birds, who come from as far away as Siberia and Central Asia and spend their winters in Bharatpur, before returning to their breeding grounds. Migratory birds at Bharatpur bird sanctuary include, several species of Cranes, Pelicans, Geese, Ducks, Eagles, Hawks, Shanks, Stints, Wagtails, Warblers, Wheatears, Flycatchers, Buntings, Larks and Pipits, etc. Bharatpur Wildlife Sanctuary is open throughout the year; still the ideal visiting months are from August-November for resident breeding birds and October- February for migrant birds. Other major attractions of tourists visiting the Bharat Pur Wildlife Sanctuaries are Bharatpur Government Museum, Bharatpur Palace, Lohagarh Fort and Deeg Palace etc.

4.8.10 KEDARNATH WILDLIFE SANCTUARY

With ever-increasing price of the musk in the international market, the indiscriminate slaughter of the musk deer all-along the Himalayan ranges is steadily growing. As a result, this poor creature is now confined to a few precarious pockets only (Hemant Kumar 2003). This, so as to effectively protect some of the best habitats of this high altitude deer, Kedarnath Musk Deer Sanctuary, between 78°54'E-79°27'E longitudes and 30°-26'N-30° 45'N latitudes covering an area of 975.24 Sq. Km in the northern catchments of Alaknanda River was created in 1972. The area is jointly shared by district Chamoli and Rudraprayag; major part falling in the former. Since larger part of this reserve falls in the Greater Himalayan Zone, the topography all around is very complex, represented by dramatically changing landscape with altitude ranging from 1,160 to 7,068m (Chaukhamba Peak). The sanctuary is impressive with spectacular natural assets of snow covered mountain ranges, lakes and glaciers, scenic valleys with remarkable landforms and famous river systems with climatic diversity in "varied several transitional environments". The sanctuary takes its name from

the famous Hindu Temple of Kedarnath, which is just outside its northern border. The entire 14 km route from Ghauri Khund to Kedarnath temple passes through the sanctuary. It is also the largest protected area in the western Himalayas. Its international importance is attributed to the diversity of its flora and fauna (particularly of ungulate species).

Well drained by the Alaknanda and its tributaries, the sanctuary is also dotted with many hot and cold-water springs, waterfalls and a few high altitude lakes, apart from many glaciers and named and unnamed peaks. The forests are generally dominated by *Quercus incana*, other major constituents being *Rhododendron arborium*, *Quercus dilatata*, *Q. semicarpifolia*, *Taxus buccata*, *Abies pindrow*, *Acer ceasium*, *Juglans regia*, *Pinus roxburghii*, *Myrica esculentus* and, *Myrica negi* etc.

CHECK YOUR PROGRESS: 2

Q1 - Examine the importance of Wildlife Sanctuaries and National Park for tourism promotion in India?

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Q2 - Write a short note on each of the following:

(a) Rajaji National Park

(b) Jim Corbett National Park

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4.9 SUMMARY:

Wildlife attracts nature lovers. India's flora and fauna are as diverse as its cultural fabric and offer many fascinating sights for nature lovers. Tourism industry is highly segmented, which is natural as each individual has specific choice. People are selecting destinations which fulfil their needs and urges. It is important in this area as eco-tourism is growing world-over. You also need to be aware of the laws, rules and arrangements before designing and developing wildlife tourism.

4.10 GLOSSARY:

- **Fauna** - A collective term denoting the animals occurring in a particular region.
- **Flora** - A collective term denoting the plants of a particular region or habitat.
- **National Park** - National parks are protected areas that are specially created for affording protection to flora and fauna.
- **Wildlife Tourism** - Wildlife Tourism, basically is watching wild animals in their natural habitat.
- **Wildlife Sanctuary** - It considers that such an area is of adequate ecological, faunal, flora, geomorphological, natural or zoological significance for the purpose of protecting, propagating or developing wildlife and its environment.

4.11 ANSWER TO CHECK YOUR PROGRESS:

Check your progress-1:

1. See 5.3
2. See 5.4

Check your progress-2:

1. See 5.8
2. See 5.8.5 and 5.8.1

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4.13 TERMINAL AND MODEL QUESTIONS:

- Discuss the relationship between tourism and wildlife.
- Discuss some of the major problems faced by tourism professionals in promoting wildlife tourism in India. Give suggestions to overcome these problems.
- Explain the pressures on wildlife as a result of increased tourism.
- Why is wildlife considered a valuable resource for mankind? Give reasons.
- The Government can play a positive role in the development of wildlife tourism. Analysis.

Unit-5

Desert Safaris and Aero Sports

Structure:

5.1 Objectives

5.2 Introduction

5.2.1 Aerial Adventure Sports Include The Following Activities

5.2 Desert Region in India

5.2.1 Rajasthan Desert Safari

5.3 Aero Sports

5.4 Summary

5.5 Answer To Check Your Progress

5.6 Reference / Suggested Readings

5.1 OBJECTIVES

After reading this unit, you will be able to:

- Discuss the adventure tourism in India;
- Explain the places of importance for desert of India; and
- Explain the various aero sports in India;
- Describe the various important adventure tourism organizations in India.

5.1 INTRODUCTION

Adventure tourism has been identified as one of the largest segments of global and domestic tourism. The young traveler is primarily experience seekers, collecting, enquiring unique experiences. Adventure and risk have a special role to play in the behavior and attitudes of young traveler. The growing number of young traveler is being fuelled by a number of factors such as increased participation in higher education, falling level of youth unemployment, increased travel budget through parental contribution, search for an even more exciting and unique experience and cheaper long distance travel. Youth and adventure tourism appears to have considerable growth potential.

India has vast geographical diversity provides a wealth of outdoors adventure. It has great beauty ranging from the mighty peaks of Himalayas to the golden sand beaches of Goa. With the Himalayas therefore multitude of rivers, glaciers, waterfalls, lakes, wild life sanctuaries, national parks, mountain peaks of exceptional heights and variety of flora and fauna which not only attract the people of distant places but also provide the glimpses of adventure activities of local inhabitants. Adventure has been the part of our ancient culture. Initially it was connected with religion. The great Shankaracharya had thought of number of pilgrimage centres in India at Badrinath (north), Dwarka(west), Jagarnath Puri (East) and Rameshwaram (South). Visit to these centres brings happiness and inner satisfactions. Seeking the unknown, carving for the forbidden, getting attracted towards mystery are all the basic human instincts to add a touch of colour to otherwise black and white life. This leads to the needs for excitement, thrill and fears in one's life. The wealthy landscape, outstanding geographical features, flora and fauna of the lands are diverse in every region and therefore, offer a varied range of exciting and exhilarating sports and activities for adventurous and nature loving tourist and travellers. We have endless possibilities to offer to the tourists, explorers and fun, excitement and adventure seekers. It is up to the adventure seekers to decide which part they would like to explore or pursue their hobbies in.

India is full of dancing rivers, virgin beaches, serene and deep seas, the beautiful proud mountains, deep green forest, flora and fauna, the vast deserts, sloping valleys, places and snow and ice covered region offers and invites you for trekking, mountaineering, rock climbing, ice skating, hand gliding, heli skiing, river rafting, motor rally and close encounter with the rich and unique world life. The choice is unlimited. Men like Christopher Columbus, Amerigo Vespucci, Marco Polo traveled widely and somewhat wildly. The odds against these people were extremely high, but what motivated these journeys was dreams, the excitement of charting unknown territory the sheer joy, as Star Trek would have it, of going where no man has gone before. Beyond the thrill of adventure, travelling exposes us to new ways of thought, values, cultures and notions of beauty. It broadens our horizons and allows us to review our own culture from a more objective distance.

5.1.1 AERIAL ADVENTURE SPORTS INCLUDE THE FOLLOWING ACTIVITIES

A) Parachuting, which involves jumping off from an aircraft or balloon and descending by means of a parachute. The infrastructure required, includes an aircraft, parachutes and large landing zones.

B) Sky Diving, which involves a sky diver jumping off an aircraft or balloon at a much greater height without deploying his parachute initially and opening it after some interval at a pre determined height.

C) Hang Gliding, which involves running off a mountain or being towed by a winch and essentially flying like a glider where the directional control is achieved by a shift in his own weight by the pilot.

D) Para Gliding, is the latest aero-sport which has taken the world by storm. A Para Glider is a specially designed square parachute, along with a harness attached by lines.

E) Para Sailing is a simple sport that involves towing a parachutist to a height of a few hundred feet in the air and then descending by means of a parachute. As a year round activity, Para sailing can be done on land and water.

F) Bungee Jumping, which requires no equipment except a 'bungee cord' made of nylon fiber of enough elasticity to be able to absorb the shock at the end of the jump. The jumper makes a headlong jump into

empty space and the resultant rush of adrenalin makes the experience very exhilarating.

G) **Ballooning**, where a balloon is attached to a basket by steel wire ropes. By regulating hot and cold air, the pilot can steer the balloon along any charted course.

Water based adventure sports include the following-

A) **White water rafting** which is one of the most important and exciting water sports, which involves riding down water rapids in an inflatable raft which is used to negotiate fast flowing rivers.

B) **Canoeing and Kayaking** are adventure sports which begin upstream where the water is wild and white. The gradient best suited for canoeing is the stage near the river's entry into the plains where the

trip can be combined with a natural holiday in a forest. Kayaking is appealing as it enables innovation on the river by one or two oarsman seated in tandem.

C) Adventure sports in the waters of the sea like **wind surfing, scuba diving, snorkeling, yachting, water skiing, etc.** also offer thrilling activities to the tourists.

Land based adventure tourist products include the following-

A) **Rock climbing** which originated as a means of practicing techniques for ascending high mountains. It was earlier provided as training to mountaineers but has now evolved into a highly developed sport. The climber moves up, using knowledge of rope handling, climbing, securing one to another, etc. Very sophisticated techniques and equipments are used nowadays to ascend or descend on very steep terrain.

B) **Mountaineering** requires trained physical ability and suitable equipment. The higher peaks need better equipment which is also costly. The challenges which mountains like the Indian Himalayas pose attract mountaineers from various countries.

C) **Trekking** the mighty Himalayas which spread across five Indian states form a sweeping arc and compress in its expanse a wide geographical variety and contrasting cultures.

D) Skiing is the practice of sliding over snow on runners, called skis, attached to each foot. There are three types of ski resorts, the first are large towns, second type are alpine villages and the third resorts built for skiing.

E) Heli skiing (also comes under mixed adventure sports as it includes land and air both) is a type of alpine skiing where the skier is dropped to the top of a mountain by a helicopter and then he slides down on his own.

F) Motor Rally is a sport that tests the navigational skills of man and his endurance with the machine. Motor rallies, grand prix racing, hill climbing rallies, vintage car rallies, sports car racing, etc. are some

forms of this tourism product.

G) Safaris were earlier taken on camel, horse and elephants as an excursion for hunting or a journey. As a modern tourist product now safaris are taken on jeeps and in the form of caravans. Viewing and enjoying nature, meeting the local villagers, seeing their traditions, customs and lifestyle, entertainment and camp fires are some of the characteristics of modern safaris. Eg, Egypt desert safaris. Horse and elephant safaris are arranged in most of the national parks and wildlife sanctuaries.

5.2 DESERT REGION IN INDIA:

The arid and semi-arid regions of Thar Desert stand divided between India and Pakistan. Also known as the Great Indian Desert, the Thar Desert extends into two states of north west India (Rajasthan and Gujarat) and in the eastern region of the neighbouring country, Pakistan. The arid region extends in an area which is 800 km long and 400 km wide. The desert is bordered by Indus and Sutlej rivers in the west and the Aravalli ranges in the east. The alluvial plains of Haryana and Punjab occupy the northern region. Nearly three- fifth of the total Thar area is under farming while more than one-fourth has been developed into pasture land. The annual average rainfall is less than 25 cm and there is only one river, Luni, that flows from between the region.

A vast expanse of hot sand mountains, Thar Desert yields sal and gypsum. Sand dunes, thorny bushes, parched thirsty fields, broken rocks along with majestic forts and palaces that rise from the barren backdrop like a mirage, makes Rajasthan a preferred place for the tourists to visit. It is difficult to believe that this land was once under the sea and was full of varied marine life. According to popular legend, Lord Rama tried to dry the sea to reach Lanka with his army and

rescue his wife Sita from the clutches of demon-king Ravana who had abducted her. However, just before he could shoot his arrow, Sea himself appeared before him in a human form and prayed to him to have pity on the various lives in the sea. Since, nothing else could be done; he shot the arrow to a far-away sea, which dried up instantly. This dried sea is said to be today's Thar Desert.

As many as 700 species of plants exist in this area, of which 107 are grass alone. These plants have the capacity to survive in the driest of conditions and are usually edible, especially the grass variety. The animal species of the desert region is also noteworthy. Actually, The Thar Desert houses some of the best breed of livestock in the country and thereby contributes to production of wool in Rajasthan, which is half the total wool produced in the country.

Three of the most attractive cities of Rajasthan, Jaisalmer, Jodhpur and Bikaner are parts of the Great Indian Desert.

Jaisalmer with a landscape that is mostly sandy or stony, lies in the heart of the Thar desert. The vast sandy stretch, from which emerges the magnificent fort of Jaisalmer, has earned the place the sobriquet of the Golden City. Around 42 km from Jaisalmer is the immensely famous Sam Sand Dunes. Lying at the edge of the Thar desert are the cities of Jodhpur and Bikaner.

5.2.1 RAJASTHAN DESERT SAFARI:

Rajasthan the land of Rajputs is known for its rich culture, a glorious history and exotic desert landscape. Rajasthan Desert Safari is one of the adventure activity in Rajasthan that offers exhilarating experience for a lifetime. The Rajasthan desert safari helps you to get a firsthand experience of its vibrant culture, history, lifestyle, tradition & customs by visiting different parts of the state.

Rajasthan Desert Safari basically includes - the Camel Safari and Jeep Safari, which are best ways to explore the unique atmosphere and beauty of Thar Desert. These safaris take you to different medieval cities, historical ruins that symbolizes its glorious past. These will help you to know its people and their culture at a length. On the desert safari one can visit numerous forts, palaces, lakes, gardens and temples. These are the most magical way to explore the sand of Rajasthan.

Camel Safari - The Camel Safari is the most popular safari to explore the lifestyle and culture of the countryside of Rajasthan. It basically starts from the desert city of Jaisalmer and takes you to some of the most remotest areas of the state

including villages, ancient monuments, Jain temples of Ranakpur and to the Lake City of Udaipur. One can take safari lasting from one day to a week. The Pushkar city and the area of Shekhawati also offer camel treks around towns with interesting painted havelis in this semi arid region. Camel safaris are a splendid way of taking in the sights and experiencing the beauty of the desert.

Jeep Safari - Jeep Safari is the fastest way to visit remote villages, cultural life and heritage of Rajasthan while moving on the sandy roads of the desert. The most suitable region for jeep safari is the Shekhawati belt.

Desert Safari in Rajasthan offers unique tented accommodation in the desert camps with local cultural events that takes you back into the age of Rajputana rulers and offers an experiences of a lifetime to be cherished for ever.

5.3 AERO SPORTS:

This category of adventure involves jumping off from freaky heights from an aircraft or balloon or from a high elevation landscape. The various air-borne adventures include:

1. **Aero based adventure tourism** – Aero based or air based tourism utilizes the open skies for adventure activities & generally utilize the force provided by the air. Ballooning, Parachute Jumping, Sky Diving, Paragliding, Parasailing, Hang-gliding, Bungee Jumping are some examples of Aero based tourism.

i) Sky diving: It involves jumping off from great heights from an aircraft or a balloon with deploying the parachute initially for sometime to get the sense of thin air, air brushing off the face. It is also known as free fall. The divers release the parachute only after some predetermined height. This involves correct predictions on the time to open the chute and is done only by trained and extreme adventurers.

ii) Parachuting: It is very similar to the free fall, except the diver unfurls the parachute immediately after jumping off. It is much safer the sky diving and hence is more open to the common adventurers.

INDIAN PARACHUTING FEDERATION (IPF):

Indian Parachuting Federation (IPF) is a National Level Sports Federation with its aim to broad base and promote Sports Parachuting, related aerosports and adventure activities India and Abroad. IPF is member of Aero Club of India. The

apex body governing all Aero Sports in the Country. IPF is also member of Asiana Parachuting Federation representing India. IPF has its Memorandum of Understanding (MOU) with Federation of Parachute Sports of Russia and Malaysian Sports Aviation Federation for mutual exchange and growth of sport.

Chief of Air Staff Air Chief Marshal SP Tyagi PVSM, AVSM, VM and ADC Chief of the Air Staff is the patron of the Indian Parachuting Federation. Incidentally he started skydiving when he became the Chief of Air Staff. Wg Cdr (Retd) Sanjay Thapar VM is the President, Shri Gulshal Arora is the Secretary and Mr. VB Jain is the Treasurer.

Indian Parachuting Federation is registered under the Societies Act and conducts its activities in India and abroad. IPF is a non profit making institution thus is granted privilege Income Tax Exemption for its activities and accepts donations. IPF has many experienced parachutists as its members. It also has many sporting institutions as its associate members who contribute to the aim and objectives of the IPF.

IPF uses world class equipment and has highly experienced instructors on its panel with decades of instructional experience in the field.

IPF follows the Parachuting Sports regulations of the International Parachuting Commission (IPC), Federation Aeronautique Internationale (FAI). IPF does not follow/copy rules and regulations of any other country. The sports regulations of the IPF are made based on IPC, FAI regulation and our own experience of decades of safe parachuting conducted in India.

IPF primarily conduct Parasailing, Acqua Parasailing, Sports Parachuting, Skydiving, Tandem Skydiving, Paragliding, Tandem Paragliding etc. besides other Aerosports and adventure activities.

iii) Hand gliding: A relatively cheaper sports, it makes use of semi-rigid wing like structures, called gliders, which helps to glide (or fly) in the air and the manoeuvrability is achieved by shifting the weight to get the directional control.

iv) Para sailing: It involves lifting the person by means of a winch to a few hundred feet and then descending using a parachute. A Parasail, a parachute is attached to a four wheel vehicle or a motor boat & when the transportation medium moves, a person starts flying in air after taking few steps due to the

resistance of parasail on the force of wind . In order to do parasailing no much training is required.

v) Bungee jumping: The diver jumps off from a bridge or any landscape offering good elevation of a few hundred feet. The diver is tied to a bungee cord, a high elasticity nylon fiber chord, to absorb the shock at the end of the jump. This is the most popular adventure sport in the country.

vi) Paragliding - A paraglider is a non-motorized, foot-launched inflatable wing, which is easy to transport, launch, and land. It is constructed of rip-stop nylon or high stress polyester fabric. The pilot is clipped into a harness and is in a comfortable sitting position. The harness and the Paraglider attached by sturdy kevlar lines. The Para gliders can fly in the air for hours with the help of the glider and climb to altitudes, more than 10,000 feet high or opt for cross-country flying adventure covering vast distances. A helmet and a reserve parachute are for the pilot's safety and a variometer to gauge the ascent or descent of the glider.

Himachal Pradesh -is a famous destination for aero -sports. Paragliding is a sport which has gained great popularity & involves a mix of sky-diving & hang-gliding. Kangra is the main centre for both paragliding & hang gliding with two main beautiful locations at Bir & Billing including Bundla Dhar near Bilaspur, solang in the Kullu valley and at Intkali in the Pabbar valley near Rohru in Shimla district. Himalayan Para Gliding Pre World Event Held in Bir and Billing, annually during the Month of November is a very important event. The Himachal Aero Adventure Institute Bilaspur runs paragliding courses and Himachal Tourism conducts paragliding training programs and events as well.

PARA GLIDING IN HIMACHAL PRADESH

The bald peak of Billing, above the Buddhist Monastery of Bir in Kangra, has been the venue for five national and three international hang gliding rallies since 1984. The site is perfect for para gliding too. And this sport is a mix of sky-diving and hang-gliding. A fairly recent sport that is steadily gaining popularity, paragliding is possible at various places in the state. Places where para gliding is done regularly are - Bundla Dhar near Bilaspur, in the Kullu valley and at Intkali in the Pabbar valley near Rohru.

Himachal Tourism sponsors training programmes and events at various times of the year. in different places. There is an Adventure Sports Hostel at Dharamshala and an Aero Sports Complex at Bir. For details of training facilities, contact sports

associations, or the Divisional Tourism Development Officers of Himachal Tourism.

Hang Gliding in Himachal Pradesh:

Hang Gliding is a new sport practised at Billing, 14-km from Bir and is said to be among the finest sites for hanggliding in the world. An annual hanggliding tournament is also held over here. Hang gliding is usually performed by using air current without an engine power. The pilot is suspended in a swing harness from the centre of the keel and maintains control wholly by weight shift arrangement with the help of airframe. To take off, the pilot runs on a down hill approximately 40-degree slope and is airborne the moment he crosses the gliders stalling speed, which vary from 15-km to 30-km per hour. Soaring can be done by using ridge lifts created by wind striking the hill face or by hot air columns known as "thermals" that keep rising upward from the sun heated surface. One can fly as long as one wishes once he has acquired good experience

PARA GLIDING IN UTTARAKHAND

Paragliding is the simplest form to fly and all you require is a para glider. A paraglider is a non-motorized, foot-launched inflatable wing, which is easy to transport, launch, and land. It is constructed of rip-stop nylon or high stress polyester fabric. The pilot is clipped into a harness and is in a comfortable sitting position. The harness and the Paraglider attached by sturdy kevlar lines. The Para gliders can fly in the air for hours with the help of the glider and climb to altitudes, more than 10,000 feet high or opt for cross-country flying adventure covering vast distances.

a) Pithoragarh: One of the most striking regions in the hills of Uttarakhand is Pithoragarh, Kumaon's easternmost district. The district headquarters, also called Pithoragarh, is wedged in between Nepal and Tibet, in the tiny Soar Valley of the Lesser Himalayas. The valley is flanked by four hills - Chandak, Dhawaj, Thal Kedar and Kundar - and is dramatic in its beauty. Pithoragarh is in the heart of adventure country.

b) Mussoorie: Popularly known as the Queen of Hills, this charming hill station, 34 kms from Dehradun is situated at an altitude of 2003 mts in the Garhwal hills above sea level. Mussoorie is one the beautiful hill stations in India and the most frequently visited. It provides excellent respite to people who want relief from the hot sultry conditions of the plains, especially since it is close enough to the capital to make just weekend trip. Also, major Hindu pilgrimage sites like Kedarnath,

Badrinath, Gangotri, Yamunotri, Haridwar, Rishikesh are not far from this place. In 1820, Captain Young of the British army was influenced by the beauty of this place and made it his residence. The name, Mussoorie is derived from plants of 'Mussoorie' which were found in abundance here. After its discovery, this hill station gradually developed as a centre of education, business, tourism and beauty.

Jammu & Kashmir – is also a state known for the air based adventure activities like Paragliding, Parasailing and Hot-Air Ballooning. Jammu and Sanasar are two major centres for these sports. Organised training is given to the persons who want to explore these sports at Batote approximately 125 Km from Jammu, which is a centre for paragliding & parasailing. Sonamarg, Gulmarg, Pahalgam, Harwan (Srinagar) & Baderwah (Jammu) also provide excellent winds and landscape for this sport. Also, Suru-valley and Zanskar valley offer hot-air ballooning facilities. The best time to go for aero-sports in Jammu and Kashmir is May-June and September-October. The equipment for aero-sports is available with the Jammu and Kashmir Tourism Development Corporation (J&KTDC). These equipment are available at the offices of Jammu and Kashmir TDC. Also the training camps provide the tourists with all the necessary accessories.

Check Your Progress

1) **What are the different types of aero sports?**

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2) **Where can one enjoy hand gliding in Himachal and Uttarakhand ?**

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3) **Which are the desert safari sites in Rajasthan ?**

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4) **What is the role of IPF?**

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5.4 SUMMARY:

India is a land of huge diversity in its tourism resources and for the aerial sports /adventure tourism also its hold a very conducive atmosphere for the development of the sports, In case of aerial adventure sports India offers tremendous scope in terms of states like Himachal Pradesh,Uttarakhand and J & K ,Which have a phenomenal scope for the growth of aireal sports in India. Places like Bir-billing in Himachal , Sonamarg, Gulmarg, Pahalgam, Harwan (Srinagar) & Baderwah (Jammu) also provide excellent winds and landscape for this sport. Also, Suru-valley and Zanskar valley offer hot-air ballooning facilities offers an immense scope for the growth and development of this form of adventure sports. In case of desert safari the Rajasthan and Gujrat offers an immense scope for the desert safari etc.

In totally, we have seen that India has a huge diversity in its tourism resources and can be developed as the potential region for all types of adventure sports.

5.5 ANSWER TO CHECK YOUR PROGRESS:

- Refer to section 5.3
- Refer to section 5.3
- Refer to section 5.2.1
- Refer to section 5.3

5.6 REFERENCE/ SUGGESTED READINGS:

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- <http://www.parachuting.in/>

5.7 REVIEW QUESTIONS:

1. Give a brief account of aero sports attractions that you can show the tourists in India.
2. If you to take a tourist to North India showing desert and aero sports related attractions, which places you have to look for in India ?
3. What are the different types of aerial sports which can be done in India and at which all places it can be done ?

5.8 EXERCISE:

On different maps of Indian identify and mark the important Aerial Sports related places in India ?

Unit-6

Museums And Art Galleries

Structure:

6.1 Introduction

6.2 Objectives

6.3 Museums: Historical Background

6.3.1 Stages of Development

6.3.2 Types of Museums

6.3.3 Museum Administration

6.4 Art Galleries

6.4.1 Types of Art Galleries

6.4.2 Top Art Galleries

6.5 How are the Museum Objects acquired?

6.6 Roles and Responsibilities of Museums and Art Galleries

6.7 Museums, Art Galleries and Tourism

6.8 Summary

6.9 Glossary

6.10 Answer to check your progress

6.11 References

6.12 Suggested Readings

6.13 Terminal and Model Questions

6.1 INTRODUCTION

Museums and Art Galleries are repositories of great cultural wealth of any country. Today, Museums and Art Galleries are an important source of tourist attraction. Objects and artifact revealing the genesis of a country, its cultural expanse, landmarks of its industrial and technological development, etc. are housed in the museums and art galleries.

Now concepts in museology have emphasized the social responsibilities of the museums towards educating and entertaining the public. All over the world the number of museums as well as the number of the people visiting them have gone up substantially. The attraction of the museums for the public has increased. It is, therefore, necessary for everyone involved in promoting tourism in the country to know about the museums.

In this Unit we shall tell you about various aspects of a museum and art galleries and its roles and responsibilities towards society in general and towards the promotion of tourism in particular. Our heritage in this regard is shared by museums almost as such as by standing monuments.

6.2 OBJECTIVES

After reading this Unit, you shall be able to know:

- How the museums historically developed,
- The factors determining the acquisition of museum objects,
- The variety of museums and art galleries and their roles in society,
- The relationship between museums, art galleries and tourism

6.3 MUSEUMS: HISTORICAL BACKGROUND

Since ancient time's museum, like learning institution have been parts of the social life of humankind. The concept of the modern museum has primarily a collection and exhibition centre for antiquities, artifacts and other historical and cultural objects. It has developed in Europe; institutions with some resemblance to them have been found in India too.

The earliest organized museum was established at Alexandria, Egypt in about 3rd century R.C. by Ptolemy Soter, a ruler of Egypt in the post-Alexander era. But it was more like a university than a collection house for artifact. It was a state-supported institution and was a place for advanced studies. It was functional for

about six centuries when it was destroyed during the civil disturbances. For a long time after this, no proper museum development took place. In the 14th century, the period immediately preceding the Renaissance in Europe, there was a revival in the interest for museums. In the 15th century, the term 'museum' was used to describe the collections of the Medici family in Florence in Italy at the time of Lorenzo the magnificent. The re-emergence of the museums as institutions of human enlightenment coincided with the vigorous developments in the fields of arts, sciences and humanities. But even during the Renaissance the museums were not open to the public. In-fact, they were more of private collections of artifacts. The first public museum opened in Odord in 1683 using the collections of Mr. Elias Ashmole. It was followed by the British Museum in 1753. The admission to these museums, however, was limited to only a few individuals every day. In France also, the Louvre museum allowed limited entry to the people until the French Revolution in 1789 opened it fully for the public. It, therefore, took about two centuries for the private museums to be transformed into public museums in Europe. Moreover, the gradual handing over of the private collections for public use is "generally considered to be a European concept of museum evolution." In the United States the development of museums is comparatively recent. The museums, therefore, started with the idea of public service and education from the very beginning. Charleston Library Society of Carolina in the U.S.A. was established in 1773. From then on up to the establishment of the National Museum in 1846 "the museum development in the U.S. was a public affair."

Various methods were evolved in our country to preserve our heritage. In ancient India there were painting galleries (**Chitrashalas**) and art galleries (**Chitravithis**). During the medieval period the kings and nobles had their impressive private collections. The beginnings of the first modern museum in India can be traced back to the year 1796. The Asiatic Society of Rengal, established in 1784, decided in that year that several artifacts it had collected over the years should be housed properly in Calcutta. The plan, however, did not succeed and it was only in 1814 that the society could establish a proper museum. It had two divisions - the first dealing with archaeology, ethnology and technology and the second dealing with geology and zoology. By 1857 there were twelve various types of museums in India.

The British were the pioneers in establishing the museums in India, around the 19th century. They began by setting up institutions like the Geological Survey of India and the Botanical Survey. Soon however, British Officers, and scholars fascinated by India's ancient past, established Archaeological Survey and the

Asiatic Society. Their purpose was to explore the old and rich culture of India. Gradually as the collections grew, the British took the initiative to set up museums. But the first important museum was the Indian Museum in Calcutta founded in 1875. By 1936 the number of museums was around one hundred. Lord Curzan, the Viceroy of that time and Sir John Marshall the head of the Archaeological Survey, together contributed and established site museums. These are specialised in content and have collections of archaeological findings of a particular region, like of Sanchi, Sarnath, The individuals belonging to the educated upper classes due to the nationalist sentiments started collecting materials which they already had access to. The pioneering work done by these individuals can be seen in Ashutosh Museum of Indian Art in Calcutta, the Tata Collection in the Prince of Wales Museum, Bombay, the Calico Museum in Ahmedabad and Raja Kelkar Museum in Pune. The most important development was the establishment of the National Museum in Delhi in 1949. By 1995, the number of museums in India had increased to around 360.

6.3.1 STAGES OF DEVELOPMENT

We can divide development of museum concept in four phases. (i) Initially they mainly served the function of storing the objects of artistic and scientific interests. This was the first phase starting from the 14th century up to around the 17th century. (ii) The second phase was during the 18th and 19th Centuries when many of the museums were taken over by the state which turned them into public institutions. The effort was to project the glory of newly industrializing nations and expanding imperial powers. (iii) During its third phase in the 20th century the museum assumed an educational role. Though the selection of objects, their arrangement and exhibitions, the museums Archaeology and Antiquity endeavored to educate the public about their history, culture, scientific and technological traditions, etc. (iv) Recently, since 1970s with the onset of the phenomenon of mass tourism, the orientation of the museums have changed yet again. They are now "more concerned with entertainment, tourism and income generation". Their educational role has declined somewhat in favour of generating more finances. The move has increasingly been towards more egalitarianism. The public has become a major factor now and the museums are endeavouring more and more to cater to the public interests.

6.3.2 TYPES OF MUSEUMS

The International Council of Museums (ICOM) defines the museum as "**a non-profit making, permanent institution in the service of society and of its**

development, and open to the public, which acquires, conserves, researches, communicates and exhibits for the purposes of study, education and employment, material evidence of man and his environment." The museums can be categorized as follows on the basis of grants received and the control exercised:

- (1) **Central Government Museum**, such as National Museum, New Delhi.
- (2) **State Museums** such as Assam State Museum, Guwahati.
- (3) **University and College Museums** such as Folklore Museum, University of Mysore.
- (4) **Private Museums**, such as Maharaja Sawai Madho Singh Museum, Jaipur,

Museums can also be classified based upon the nature of their collection. During the last four - five decades, a variety of museums have been set up in India. We briefly mention some important ones here.

(1) **General Museums:** Most of the Museums come under this category. Their collections include articles of various types ranging from ancient to modern times, encompassing sculpture, painting, jewellery, pottery, technological implements etc. They have something or the other for almost everyone. Some important museums of this category are:

The National Museum (New Delhi) - The collections which are exhibited here are originally the items which were sent to London in 1947 for an exhibition at Royal Academy. All these collections were housed at Rashtrapati Bhavan before shifting to its present building in 1960. The collection of items which were brought back after exhibition from Britain was not sent back to their respective owners or museums. Instead it was decided to display them at the National Museum. This museum consists of over 150,000 works of arts. The National Museum has different galleries. These galleries have been arranged according to the general historical and chronological sequences. The museum has the collection starting from the Indus Valley Civilization. It also has the collection of sculptures of Mauryan dynasty and Sunga art. The art of Gandhara and the sculptures from Mathura in Uttar Pradesh have been displayed. The Gupta period had an influence on many regional styles of art. During this time the first Hindu temple was built. The museum has sculptures of Buddha, Vishnu and many others from this period. The museum also has the collection of objects discovered and found along the silk routes. These items like Indian textiles, decorative arts, ivory work,

tribal art, metal images, antique jewellery etc which were found by Sir Aurel Stein, have been housed here.

Prince of Wales Museum (Mumbai): Undoubtedly Prince of Wales Museum is an important Museum out of nearly 400 museums in our country. It is very popular with foreign and domestic visitors, who visit it in large numbers. The Museum houses some rare exhibits which are not to be seen elsewhere. The display using proper colour scheme, lighting and labelling is adequate and pleasing to the eye. Cleanliness is maintained inside the showcases and outside as well. On the whole this is a well maintained Museum which makes many visitors to visit it more than once.

Indian Museum (Kolkatta): Its most notable collections are 2nd century B.C. railings containing Buddhist sculptures from Bharhut in Madhya Pradesh. Apart from these, it has a collection of textiles and sections on mineralogy, zoology and anthropology. The Indian Museum is the largest museum in India and has rare collections of antiques, armour and ornaments, fossils, skeletons, mummies, and Mughal paintings. It was founded by Dr Nathaniel Wallich a Danish botanist at Serampore (originally called Frederischnagore) near Kolkata (Calcutta), India, in 1814. It has six sections comprising thirty five galleries of cultural and scientific artifacts namely Art, Archaeology, Anthropology, Geology, Zoology and Economic Botany. This multipurpose Institution with multidisciplinary activities is being included as an Institute of national importance in the seventh schedule of the Constitution of India. It is one of oldest museums in the world. This is an autonomous organization under Ministry of Culture, Government of India. It is believed that some of the remaining fragmented pieces of the Singapore Stone can still be found there.

(2) Archaeological Museums: Such museums mostly contain articles discovered from the local excavations. Many of them are site museums maintained by the Archaeological Survey of India. Some important museums include Archaeological Museum at Red Fort, Delhi, at Bodh Gaya and Nalanda in Bihar, at Sanchi, Khajuraho and 'Gwalior in Madhya Pradesh and at Mathura and Sarnath in Uttar Pradesh, etc.

(3) Art Museums: These museums mostly possess works of arts which include sculpture, painting etc., the important among them are the Ashutosh Museum of Art (Calcutta) and National Gallery of Modern Art (New Delhi). The National Gallery of Modern Art is exclusively dedicated for Indian paintings and sculptures of the post 1857 era with permanent displays in some galleries. Other

galleries in this museum are used to exhibit contemporary art. The museum also has famous paintings by Ravi Verma, M.F. Pithawala, Nandlala Bose and many others. It also displays sculptures by Ramkinkar, Venkatappa, Asit Kumar Halder and others.

(4) Crafts Museums: The artists and craftsmen have tried to keep their traditions alive all these centuries. Thus the Crafts Museum has the collection of Indian crafts of different media ranging from clay, wood, textiles, basket work, cane and bamboo to metal and others. These museums endeavour to popularize the crafts traditions of India and provide the craftsmen direct access to the consumers. National Crafts Museum in Pragati Maidan, Delhi is the most prominent example.

(5) Children's Museum: Objects mainly of children's interests are housed here. Bal Bhawan and International Dolls Museum are two such museums.

(6) Defense Museums: Their collections comprise of the objects relating to national defense. National Defense Academy Museum, Pune and Air Force Museum, Palam, New Delhi are important examples.

(7) Personality based Museums: These contain articles used by or related to some important persons. Gandhi Memorial Museum and Nehru Memorial Museum in Delhi are two such institutions. The Gandhi Memorial Museum at Raj ghat has been dedicated to Mahatma Gandhi. Two museums and a monument relate to the story of his life. The Gandhi Memorial Museum at Raj Ghat has a collection of photo documents and the life of Gandhi. This also includes his belongings like documents, letters, paintings, books, records, etc. The other called the Gandhi Smriti Museum at Birla House is a place where he was assassinated. This consists of belongings like one simple bed, a mat on the floor, his spinning wheel, books and his spectacles. This museum also displays the pictures of his wounded body and other related to it. In the same way, the official residence of India's first Prime Minister, Jawaharlal Nehru, has been converted into a Nehru Memorial museum where his personal belongings correspondence and everything has been displayed for the public.

(8) Natural History Museums: Flora and fauna of the world, objects showing the major landmarks in the development of the earth and its inhabitants, etc. form parts of their collection. National Museum of Natural History in New Delhi is the most important museum of this kind.

(9) Science and Technology Museums: Central Museum, Pilani (Rajasthan), Visvesvaraya Museum, Bangalore and Rail Transport Museum, New Delhi are the most important museum of Science and Technology.

(10) Specialised Museums: These museums mostly keep specialized collections.

The Calico Museum: Calico Museum having a collection of Indian textiles. It is located in Ahmedabad. Founded in 1949, the collection shows rare exhibits of exquisite fabrics from different parts of India.

The Utensils Museum: Utensils Museum with a collection of Indian utensils in Ahmedabad (Gujarat). It is the brainchild of Surendra Patel and is exclusively concerned with Indian utensils.

6.3.3 MUSEUM ADMINISTRATION

At the level of organisation there are three functions in a museum:

- (1) **Administrative** which includes personnel management, financial management, general services, fund-raising and public relations;
- (2) **Curatorial** which involves collection registration, collection care, conservation and research;
- (3) **Operations** involving exhibitions, public education, technical services and security.

The major decision-making staff of the museum consists of the following personnel:

- (a) **Director:** Director is the topmost decision-making person in a museum responsible for policy making, planning, organizing, staffing and coordinating activities.
- (b) **Curator:** Curator is the academic decision maker in a museum. It is primarily on higher recommendations that the objects are acquired and accessioned. The curator is also responsible for research and publication.
- (c) **Museum Educator:** Museum's educational and training programmes are the responsibilities of the museum educator. These include organization of classes, tours, films, lectures, training programmes etc.
- (d) **Museum Registrar:** The Museum Registrar is responsible for the preparation and maintenance of legal documents, files and forms for acquisition, accession, cataloguing, loans, etc.

- (e) **Conservator:** The conservator's duty is to see that the museum objects are kept in good condition and no damage is done to them.
- (f) **Exhibit Designer:** The exhibit designer plays an important role in designing the exhibitions along the lines suggested by the curator and educational staff.
- (g) **Collections Manager:** Supervision, numbering, cataloguing and storage of the objects ii. Each division are the responsibilities of the collections manager.

CHECK YOUR PROGRESS: 1

- (1) Narrate the history and phases of museum development in India in 100 words.
- (2) What is the different between the archaeological museum and crafts museum?

6.4 ART GALLERIES

Art Gallery is a building or space for the exhibition of art, usually visual art. Art Gallery can be public or private. Painting are the most commonly displayed art objects, however sculpture, decorative arts, furniture, textiles, costume, drawings, pastels, watercolours, collages, prints, artists' books, photographs and installation art are also regularly shown. The term is used for both public galleries, which are non-profit or publicly owned museums that display selected collections of art. On the other hand private galleries refer to the commercial enterprises for the sale of art. However, both types of gallery may host travelling exhibits or temporary exhibitions including art borrowed from elsewhere. Works on paper, such as drawings, pastels, water-colors, prints and photographs are typically not permanently displayed for conservation reasons. Instead, public access to these materials is provided by a dedicated print study room located within the museum. Murals generally remain where they have been painted, although many have been removed to galleries. Various forms of 20th century art, such as land art and performance art, also usually exist outside a gallery. Photographic records of these kinds of art are often shown in galleries, however. Most large art galleries own more works than they have room to display. The rest are held in reserve collections, on or off-site.

6.4.1 TYPES OF ART GALLERIES:

The rooms in museums where art is displayed for the public are often referred to as galleries as well, with a room dedicated to Ancient Egyptian art often being called the Egyptian Gallery, for example.

A contemporary gallery is commercial or privately-funded and usually has a second-tier status positioned between the first-tier status of a national, state-run

or corporate museum, and the third-tier of minor galleries which include artist-run galleries, retail galleries, and artist's co-operatives. The term contemporary art gallery refers usually to a privately owned for-profit commercial gallery. These galleries are often found clustered together in large urban centres. Smaller cities are usually home to at least one gallery, but they may also be found in towns or villages, and remote areas where artists congregate, e.g. the Taos art colony and St. Ives, Cornwall. Contemporary art galleries are usually open to the general public without charge; however, some are semi-private. They usually profit by taking a portion of art sales; from 25% to 50% is typical. There are also many non-profit or collective galleries. Some galleries in cities like Tokyo charge the artists a flat rate per day, though this is considered distasteful in some international art markets. Galleries often hang solo shows. Curators often create group shows that say something about a certain theme, trend in art, or group of associated artists. Galleries sometimes choose to represent artists exclusively, giving them the opportunity to show regularly.

Commercial galleries are for-profit, privately owned businesses dealing in artworks by contemporary artists. Galleries run for the public good by cities, churches, art collectives, not-for-profit organizations, and local or national governments are usually termed Non-Profit Galleries. Many of these, such as the Tata Gallery have an aspect of charity and can be arranged around a Trust or estate. Galleries run by artists are sometimes known as Artist Run Initiatives, and may be temporary or otherwise different from the traditional gallery format.

A vanity gallery is an art gallery that charges fees from artists in order to show their work, much like a vanity press does for authors. The shows are not legitimately crated and will frequently or usually include as many artists as possible. Most art professionals are able to identify them on an artist's resume.

The architectural form of the art gallery was established by Sir John Soane with his design for the Dulwich Picture Gallery in 1817. This established the gallery as a series of interconnected rooms with largely uninterrupted wall spaces for hanging pictures and indirect lighting from skylights or roof lanterns.

Many art museums throughout history have been designed with a cultural purpose or been subject to political intervention. In particular National Art Galleries have been thought to incite feelings of nationalism. This has occurred in both democratic and non-democratic countries, although authoritarian regimes have historically exercised more control over administration of art museums.

There are a number of online art galleries that have been developed independently of the support of any individual museum. Many of these are attempts to develop galleries of artwork that are encyclopedic or historical in focus, while others are commercial efforts to sell the work of contemporary artists.

6.4.2 TOP ART GALLERIES:

In this list, India's top Art Galleries doesn't include those with the highest annual income, but those with the most integrity: galleries which deserve credit for the renaissance of Indian Art.

- (1) **Pandol Art Gallery, Mumbai** – The Pandol Art Gallery in Mumbai is the soul & conscience of Indian Art. The gallery does not care about the fame of an artist. It cares about Integrity & talent. For instance, if Pandol refuses to feature a famous artist, the artist must introspect if he's sold out. When Pandol features a complete unknown, there's a good chance he will be the next Picasso. If there is an artist who has been overlooked despite having talent in abundance, Pandol is the place that will give him the recognition he deserves. Every Indian artist measures his/her success with Pandol's willingness to feature them; such is the unassailable repute of Pandol.
- (2) **Chemould Art Gallery, Mumbai** – Established in 1963 by the Gandhi family, the Chemould Art Gallery has the distinction of being the pioneer in patronizing contemporary & modernist art in India. At a time when tribal & spiritual art dominated Indian Art markets, the Gandhys dared to exhibit pariah artists of the time: Raza, Hebbbar & Husain.
- (3) **Vadehra Art Gallery, New Delhi** – Popularly called VAG, the Vadehra Art Gallery is the premier publicist of Indian Art. VAG was among the first galleries that promoted art as an affordable indulgence for every financial background. VAG also made it possible for the starving Indian artist to survive solely on art as they focussed on selling works in every price range, from a few thousands to a few million.
- (4) **Dhoomimal Gallery, New Delhi** – As an artistic institution, the Dhoomimal Art Gallery surpasses all others. The gallery was started as pure indulgence by Ram Babu Jain in 1936 to meet & chat with artists and have them display their paintings in his vacant lot. At a time when a market for contemporary art was non-existent, the Dhoomimal Gallery stood for art for the sake of aesthetics. The gallery did not represent the greater good or any deep philosophy; it only represented & continues to represent art at its most illogical, decadent & unrestrained.
- (5) **Kumar Art Gallery, New Delhi** – The life & work of Virendra Kumar Jain, founder of the Kumar Art Gallery often finds comparison with that of the Medici family of Florence during the European Renaissance. Most struggling artists of the mid-nineteen hundreds owe their survival & success to Jain and his enterprising Kumar Art Gallery. His intuitive selection of art works that no gallery would dare touch made him a maverick & patron saint for Indian art forms like Tantra & Post-Modernism. His foresight & vision made Kumar Art

Gallery a favourite with international collectors like John Rockefeller, Zulfikar Ali Bhutto, Norman Rockwell, Shirley MacLaine & Georgia O'Keeffe.

6.5 HOW THE MUSEUM OBJECTS ARE ACQUIRED?

The acquisition of the museum articles takes place mainly in five ways:

1) Field Work: The most important way to acquire the objects is through research and fieldwork. Items gained from excavations, regional and local tours, etc. are gathered to bring them to the museums. These include objects of historical importance both in geographical and cultural terms.

2) Gift or Donations: The museums also get their collections through gifts or donations from private sources. These objects are works of arts and artefacts of historical and ethnological value. In India many traditional rulers donated their private collections to the museums.

3) Purchase: Another way of collecting the objects for museums is through purchase. It, however, is subject to the availability of finances. Most of the objects which are worth collecting for the museums command high prices for which the museums have to compete in the open market.

4) Transfer: Sometimes the museums receive objects through transfer from one museum to another. The criteria for doing so can be various. For example, some of the objects acquired by the British museums from India during the colonial period were returned after independence. Some objects are transferred from State to the National Museums and vice versa depending upon the nature of the objects.

5) Loan: Museums regularly use this channel to augment their collections. It, however, does not involve the transfer of title and the lender museum gets its objects back after a definite period. It is a two way process and benefits all the museums.

After the acquisition the objects are accessioned on the advice of the curator. While the acquisition is an indiscriminate process, accession is done on the basis of set standards. Accession involves "the transfer of the titles of objects, through defined procedures, to the museums or the registration of objects held-in-trust for governmental agencies." After accessioning, that is, acceptance of ownership and responsibility, the museum is obliged to securely manage the objects.

6.6 ROLES AND RESPONSIBILITIES OF MUSEUMS AND ART GALLERIES:

Museums have many roles to play in modern times. They utilize the national resources and exist for public benefit. Preservation, educating the public and entertainment are some of the functions a museum performs.

Socio-Cultural:

Museums are meant to shoulder the cultural responsibilities of a nation. That function as custodians of the natural, cultural, scientific and technological heritage of a people. The material remains of the development of the earth and of human society, the arts and crafts of a country, etc. are housed in the museums. In India, the Archaeological Survey of India and the State Departments of Archaeology have the responsibility for excavation and preservation of historical sites in rural as well as urban areas.

Educational:

The museums also play an educative role through the collection, conservation and interpretation of the objects of historical and cultural interests. The ICOM also recognizes the contribution of the museums in educating the public by: increasing the awareness of cultural heritage, transmitting the essence of the evolving culture to new generations, raising the awareness of other cultures. In our country, many museums, apart from educating the public by displaying their collections and organizing special exhibits also give practical training courses on the ancient arts and crafts of the country. For example:

The Salarjung Museum Hyderabad's Nizams have made a fantastic collection in their museum. It has a variety of objects that excite one's curiosity. The range of its collection is amazingly diverse; a variety of clocks is just one example. The **Salar Jung Museum** in Hyderabad conducts courses on bronze casting, lapidary work, woodwork, Bidri artwork and tribal embroidery.

Archaeology Museum at Baroda organizes temporary exhibitions whenever a new excavation is done in order to educate the trainee teachers and higher level students.

Birla Industrial and Technology Museum, Calcutta and **Visveshriya Industrial and Technology Museum, Bangalore** conduct short term training courses for school teachers in science and technology and museums.

In **Bal Bhavan**, New Delhi, children are given instructions in arts, painting and dance.

Entertainment:

In the modern period another responsibility of the museums is to entertain public in order to augment the domestic and foreign tourism. The exoticism and the attractive arrangement of museum objects fascinate the visitors and also satisfy their urge to know about their past, in the case of domestic tourists, and about host cultures, in the case of foreign tourists. Later in this Unit we shall discuss the role of the museums with regard to tourism.

6.7 MUSEUMS, ART GALLERIES AND TOURISM

Museums have the potential to play an important role in tourism sector. The touring children can perhaps be the largest clientele group because the museums offer both education and entertainment. Even for the adults they are a great source of information about the history, culture and tradition of a locality or country. People can discover their past through the museums.

To the foreign visitors the museums offer detailed information about their destination country. They can be supportive to the service sectors as the people visiting the museums use conveyances and visit the restaurants and shops nearby. The promotion of tourism through museums, however, has to be a concerted effort. The museum management should bring out brochures and handbooks listing their collections and giving some information about them. In addition, photographs of the objects should be sold to the visiting tourists so as to leave them with a memory of the visit. The tourist agencies should give the museums a proper and prominent place in their itineraries for the tourists emphasizing the educational and entertainment roles of the museums. The tourist guides should be knowledgeable about the museum collections. They should also possess some information about the history and organization of the museums themselves. It is only through the joint efforts of all concerned that a meaningful and frequent interaction can develop between the tourists and museums.

CHECK YOUR PROGRESS-2:

- (1) Write a note on Art Galleries. Also discuss about different types of art galleries.
- (2) What is the educational role of the museum? Write in 100 words.

(3) What is the relationship among Museums, art galleries and tourism?

6.8 SUMMARY:

India is truly a land of various types of culture and art. This is an enormous wealth and undoubtedly contains great tourism potential. The modern museum is a product of the European Renaissance, although institutions resembling it have existed since a long time before that. It evolved through various phases and in contemporary period it is conceived as an institution for education and entertainment. Acquisition, conservation and exhibition of its collections are its main functions. By proper management and display of its collection, the museum endeavours to attract more and more visitors and play an important role in the growth of tourism. However, concerted efforts are required on the part of all those wanting to promote tourism to make the museum an important element on the tourist map.

6.9 GLOSSARY:

- **Aquisition:** The act of gaining physical possession of an object for the museum.
- **Accession:** The process of transferring title or ownership from the providing source (fieldwork, purchase, gift, etc.) to the museum.
- **Artifact:** An object that has been selected, altered, used or made by human effort.
- **Age of:** The period during the 18th century in Europe, particularly France Enlightenment when some thinkers and writers believed that reason and science, not religion, would advance human progress.
- **Cataloguing:** Assigning an object to an established classification system and initiating a record of the nomenclature, provenance, number and location of that object in the collection storage area.
- **Renaissance:** The period of the revival of art and literature based on classical forms in the 15th and 16th centuries in Europe, particularly in Italy.

6.10 ANSWER TO CHECK YOUR PROGRESS:

CHECK YOUR PROGRESS-1:

- 1) 6.3 and 6.3.1
- 2) 6.3.2

CHECK YOUR PROGRESS-2:

- 1) 6.4 and 6.4.1

- 2) 6.6
- 3) 6.7

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Disclaimer: The material provided is purely for academic purposes, and the unit has been compiled from various sources. Heartfelt acknowledgement is being conveyed to all sources from which the material has been taken.

6.12 SUGGESTED READINGS:

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6.13 TERMINAL AND MODEL QUESTIONS:

- (1) What are the main ways in which the museum articles are acquired? Give your answer in 100 words.
- (2) Write in 250 words about the role and responsibilities which the museums and art galleries can play in the development of tourism.

Unit-7

Forts, Palaces and Historical Buildings in North India

Structure:

7.1 Introduction

7.2 Objectives

7.3 The Famous Forts of Northern India

7.4 The Famous Palaces of Northern India

7.5 Other Famous Historical Buildings of Northern India

7.6 Summary

7.7 Glossary

7.8 Answers to “Check your progress”

7.9 Questions

7.10 Reference / further reading Table-1

7.1 INTRODUCTION

As we know that 'Northern India', known natively as Uttar Bhārat is a loosely defined region consisting of the northern part of India. But in a broader sense, North India includes northern and most of eastern India, the Indus Valley of Pakistan, parts of southern Nepal and all of Bangladesh. The exact meaning of the term varies by usage. The dominant geographical features of North India are the Indo-Gangetic Plain and the Himalayas, which demarcate the region from Tibet and Central Asia. North India has been the historical center of the Maurya, Gupta, Mughal, Maratha, Sikh and British Indian Empires. It has a diverse culture, and includes the Hindu pilgrimage centers of Char Dham, Haridwar, Mathura, Allahabad and Varanasi, the Buddhist Mahabodhi Temple, the Sikh Golden Temple and the Muslim pilgrimage destination of Ajmer, as well as world heritage sites such as the Valley of flowers, Khajuraho, Bhimbetka Caves, Qutb Minar and the Taj Mahal.

It means that Northern India is full of diversities and wonders. Here you will enable to explore the glory of Rajputs, the highlights of Mughal architecture, the magnificent temples and palaces of various cities like Jaipur, Gwalior, Khajuraho, Varanasi and the impressions of Nepal and Ladakh as well.

Our country had been ruled by a number of dynasties. The Kings believed in royal and grand style of living, as a result many historic forts in India were constructed during this time. As we all know that the center of politics during all the era was Delhi and surroundings. Thus we have great number of forts, palaces and Historical buildings in the Northern India. Rajasthan specifically is one of the main states which behold a number of forts. Watching these forts in India would be a sheer pleasure as you would come across a phenomenal mix of Rajputana and Mughal architecture. For Tourism, these forts of India are of immense importance. Forts in India reflect the colorful past of India. So after going through this unit you will certainly get the vision to preserve the historic monuments of north India.

7.2 OBJECTIVES:

After going through this Unit, I assure you that you will be able to:

- Get the information of your past.
- The rich variety of forts, Palaces and other Historical buildings of North India.
- To get the valuable information of places of tourist importance.

7.3 THE FAMOUS FORTS OF NORTHERN INDIA:

Delhi Red Fort:

One of the most breathtaking pieces of Mughal Architecture is the Lal Quila or the Red Fort. It was constructed by the Mughal emperor, Shah Jahan between 1638 and 1648AD. The entry to this splendid fort is from the Lahori Gate or the Chatta Chowk. Lal Quila is now a hectic market place called the 'Meena Bazaar'. This bazaar has an outstanding assortment of antiques, miniature paintings and skillfully crafted fake ivory jewellery. The bazaar also sells some amazing carpets fantastically woven. Just beyond the Chhata Chowk, could be the heart from the fort called Naubat Khana, or even the Drum House. Musicians used to play for the emperor from Naubat Khana.

The Fort was the centre of Mughal governance and hence halls of public and private audiences, domed and arched marble palaces, plush personal apartments, a mosque, and elaborately developed gardens are here. Even nowadays, the Fort remains an impressive testimony to Mughal grandeur, regardless of being attacked by the Persian Emperor Nadir Shah in 1739, and by the British troopers, throughout the war of independence in 1857.

The fort is octagonal in shape, like most Islamic buildings in India. The north of the fort is connected to the smaller Salimgarh fort. The Red Fort is an intimidating structure. It measures 900m by 550m, with its rampart walls covering a perimeter of 2.41km. It towers at a height of 33.5m. On the outside, you can still see the moat that was originally connected with the Yamuna River. Besides the Lahori Gate, the entry point is the Hathipol (elephant gate), where the king and his visitors would dismount from their elephants. The other major attractions of the Red Fort are the Mumtaz Mahal, the Rang Mahal, the Khas Mahal, the Diwan-i-Am, the Diwan-i-Khas, the Hamam and the Shah Burj. Every year, on the 15th of August, the National Flag of India is hoisted at the Red Fort by the Prime Minister, celebrating India's independence.

Gwalior fort:

Pearls in the necklace of the castles of Hind, this sprawling fort are the witness to glorious battles and the rule of the Maharajas of Gwalior. The fort is located at Gopalchal and has earned the reputation of North and Central India's most impregnable fort. It is one of the most invincible forts of India and has an impressive citadel. It was constructed on the hill of sandstone and it towers 10 km from the plain. This fascinating fort is one of its kind.

Gwalior fort:**Old Fort, Delhi (Purana Qila):**

When the second Mughal emperor Humayun decided to make a city of his own, he decided on the site of the ancient city of Indraprastha. Humayun was quite a scholar with a fine grasp on such matters and so it is certain that the site was chosen deliberately. When his enemy Sher Shah Suri overthrew him, he destroyed most of Dinpanah (refuge of the faithful) as the city of Humayun was called to make way for his own Dilli Sher Shahi or Shergarh. Incidentally, Humayun was probably the only emperor in history who built a city in Delhi and did not give it his own name – this was typical of Humayun's rather sophisticated and dreamy character.

In plan the Old fort, now simply called Purana Qila by Delhites, is irregularly orbital. The walls of the immense Qila tower down on the road that takes one to Pragati Maidan from the height of 18m, and run on for about 2km. It has three main gates – the Humayun darwaza, Talaqi darwaza and Bara darwaza (which one uses to enter the fort today). The double-storeyed gates are quite huge and are built with red sandstone. Of all the gates entry was forbidden from Talaqi (forbidden) darwaza, the northern gate.

Sher Shah Suri and his successor could not complete the city, and when Humayun defeated Sher Shah's son to take back his city, he did not deal with Dilli Sher shahi as the latter had done with Dinpanah. In fact the Mughal emperor very handsomely completed the city and even used several of the buildings like the Sher Mandal, a rather pretty two-storeyed octagonal building. Humayun used this as his library and, then tripped to his death from its steps.

Amber Fort:

Eleven kilometer away from Jaipur, Amber fort is a splendid fort constructed in a scenic locale. Being a perfect blend of Hindu and Muslim architecture, Jaipur attracts travellers from around the globe. Built in 16 the century by Raja Man Singh, the fort stands as a proud reminder of the exotic building skills of the artisans of the yesteryears. This fort from yore days unfurls the legacies of the time when the august rulers imagined the unmatched craftsmanship.

The sprawling Amber Fort is a typical example of what the lives of our gallant Rajputs were like – militant, adventurous, temperamental and also self-indulgent. It is among the best hilltop forts in India. Within the stern exteriors that seem to

grow out of the rugged hills are mighty gates, temples, huge ornate halls, palaces, pavilions, gardens and even a ramp to take you to the hilltop palace! and guess who climbs the ramp? Elephants. Yes, beautifully- caparisoned elephants go up and down carrying visitors to and fro. These well clad elephants make a joyride to Amber fort and in turn makes your travel to Amber fort a fascinating experience.

Junagarh Fort:

Situated adjacent to the public park, its turrets pointing skywards, Junagarh fort is a magnificent sight to behold. It was constructed between 1589 and 1594 by Raja Rai Singh, a general in the army of the Mughal emperor Akbar. It was in 1585 that an old extant Mughal farman (decree) refers to Rai Singh of Bikaner, upon whom Akbar conferred the district of Bhatner. It was the next year that Rai Singh ordered work on the 'great jewel of Bikaner', the Junagarh fort. Work finally began in 1589 when the king sent instructions to that effect from his camp at Burhanpur to his minister Karam Chand. Finished five years later, its battlements jutted out proudly, although they were untested.

The fort has a 986 metre long wall, fortified by a long range of exquisite pavilions, 37 in all, silhouetted against the skyline. The palaces inside are ethereal, and comprise of royal public court buildings and intimate zenanas (women's quarters), for purdah (veil) decreed that women be hidden from sight of courtiers. Consequently, women walked behind stone screens carved by expert artisans of Barmer and Bikaner. Theirs was a closed world, and although women played an important part in the royal household, they played no role in the administration or politics of Bikaner.

The fort is beautifully embellished with Rajput paintings, mirror-work, and lacquer-work. Lines of windows and balconies impart a harmonious domestic character to the austere strength of the structure. You need to take a recce of the fort and feel the atmosphere to get an idea of the indolent lifestyle of the Rajput royalty, in medieval times. The regalia and opulence of the palaces will take your breath away.

The unique feature of Junagarh fort is that it is one of the few Rajasthani forts not constructed on a hilltop, or any raised surface but on plain land. This provided the fort with a natural camouflage as it blended into the sandy desert surrounding it, enabling it to remain unconquered for close to 400 years.

The fort has two entrances; the Karan Pol on the east and the Chand Pol on the west. As soon as you enter the Karan Pol, you come across the Sati Sthambs, a gory reminder to the practice of sati (a widow's self immolation on her husband's funeral pyre) prevalent among the Rajputs who preferred 'death before dishonour'. On the vertical slab which is the Sthamb are imprinted symbolic hands, a reminder of the royal ladies who committed sati. Some more sati symbols are found on the left side of the next gate, called the Daulat Pol.

Meherangarh Fort:

Earlier called the Chintamani fort, the fort was built in 1459 by Rao Jodha the founder of Jodhpur on the summit of a steep hill called the Bakharchiriya or bird's nest. The citadel was fortified by eight Pols or gates (now reduced to seven) regulating entry into the premises. The expansive ramparts of the castle span some 10km, and if you stand atop the fort, you do get a bird's eye view of the city with its whitewashed homes. Bakharchiriya was an apt name for the hilltop on which the fort now sits, is perched on top of Meherangarh and from there you get a commanding view of the landscape. In fact from that vantage point, you can even sight the Kumbhalgarh fort situated a good 125 km away. The fort stands 122 metres above the plain and rises on sheer bare rock. It is fortified by walls ranging from seven to twenty-four metres in thickness, and rising upto a height of 40 metres.

Bala Fort, Alwar:

Almost every city or town in Rajasthan is blessed with a fort. So is Alwar. The huge Bala Quila, sitting high up on a 300m cliff, is what lends this ancient city much of its character. Though we do not know who built this forsaken fort, it has stood there watching over Alwar from even before the Mughals came into the scene. Which means that it was built before the 16th century and this is true because Babur (the first Mughal king in India) is known to have spent a night here. Not just that, he even took away the fabulous treasure that was kept here and gifted it to his son, Humayun. Later, Jahangir had also stayed there for some time when he was packed off by his authoritarian father, Akbar. The place where he stayed came to be called Salim Mahal. (Jahangir was actually banished by Akbar because he tried to assassinate Abul Fazal, one of the nine jewels of his father's court). Bala Quila was finally taken over by Pratap Singh in 1775.

The ancient Hindu scriptures, the Puranas, dictate that 'a fort is the strength of a king'. The Bala Quila exemplifies it to perfection. The extensive ramparts stretch

5km from north to south and 1.6km from east to west. Within this are 15 large and 51 small towers. The fort's security was quite solid; there are 446 openings for musketry, along with 8 huge bastions encompassing it.

Jaisalmer Fort:

Mounting a top Trikuta, the almost triangular triple-peaked hill, the fort rises like a sunbeam from the desert, 250 feet tall, and is by an imposing crenellated sandstone wall 30 feet high. It has as many as 99 bastions, 92 of which were built between 1633 and 1647 to be used as gun platforms. The view of the 99 bastions of the yellow sandstone fort, the desert citadel of Raja Jaisal, is spectacular to behold. The fortifications have grown exponentially over the centuries, and wells within the confines still provide a regular source of water to the fort.

The Jaisalmer fort, one of the finest in the country but one which looks rather incongruous given the desolation around it. Located bang in the middle of the Thar desert (literal meaning abode of the dead), it rises like a mirage from the sands, with its huge turrets pointing skywards. Built in 1156, Jaisalmer is the second oldest of Rajasthan's major forts after Chittorgarh. Constructed by Raja Jaisal

Jaigarh Fort, Jaipur:

Jaigarh or the 'Fort of Victory' is perched on Chilh ka Tola (Hill of Eagles), 400 feet above the Amber Fort. The walls of the fort are spread over three kilometers. Once you enter through the massive south facing Doongar Darwaza, you'll instantly get a tangible feel of Rajput romanticism and you feel, Thakur Pratap Singh, a handsome Rajput with a fine moustache will be around to tell you stories of Jaigarh's illustrious past. The other entrance to the fort is through the Awani Darwaza in the east.

Whenever Man Singh I (late 16th century) or his successors warred and won gold, silver, jewels and other booty, they hoarded it in the Jaigarh Fort. and they had the loyal Minas to fiercely guard their haul. (In fact, legends tell us that the Minas were such strict guards that they let each new Kachhawaha king to enter only once and pick one single piece for himself from the dazzling pile!) Anyway, all this treasure paid first for building Amber, then Jaipur and for centuries of lavish living.

CHECK YOUR PROGRESS:

1. Who built Red fort of Delhi?
2. Who built the Red fort of Agra?
3. Where is Purana Quila Situated?
4. Which building Humayun used as a library?
5. Where do you find the Amber fort?

Ranthambhore Fort:

Right in the center of the National Park is Ranthambhore fort, a stronghold built in 994AD by Sapaldaksh Chauhana to thwart invasions by Persian invaders. The fort is located on a high cliff surrounded by jungles and has a bloody history. In the 14th century, the fort became the site for the first ever jauhar (self immolation by women) in Rajput history. Jauhar, put simply, meant that wives of Rajput warriors immolated themselves in a huge bonfire when confronted with defeat. All this happened during the reign of Raja Hammir Dev who was fighting the Persian forces. The women left behind in the fort came to know of Hammir's death in battle and consequently decided to end their lives. However, Hammir was very much alive. On his return to the fort and learning about the jauhar, he beheaded himself before a statue of Shiva within the fort.

During the 12th century AD the Turks were ruling Delhi and in 1194AD Qutub-ud-Aibak captured Ranthambhore fort from the Rajputs. On Aibak's death in 1210AD Altamush was appointed his successor who realised that in order to gain control over Turkish possessions in India he would be required to make the Sultanate stronger than before. By 1220 Altamush had established the northern frontier along the river Indus. However, with Qutub-ud-din Aibak's death the Rajputs had realigned themselves and had come together as a force to reckon with. Ranthambhore fort which they had lost to the Turks had been regained and Ajmer and its surrounding areas were secure. Delhi saw different rulers in Altamush's successor Raziya Sultan and subsequently Balban, who were unable to make much headway into Rajasthan, and Ranthambhore remained in Rajput hands.

Then came Alauddin Khilji, a ruler of Afghan descent. The Rajputs had mastered the art of guerilla warfare and counted on that to hold out against the Sultanate, but had not contended with Khilji's military tactics. Alauddin Khilji captured Ranthambhore fort in 1303 and destroyed the temples within its walls. Later, the Rajputs reclaimed the fortress and held it till the Mughal emperor Akbar came

along in 1569. Akbar laid siege to the fort with an artillery barrage which lasted for 37 days, but ultimately it was a ruse which got him the fort. The emperor disguised himself as a common mace bearer and was accompanied by one of his Rajput generals, also in disguise. Within a few hours the fort had been taken and Akbar acknowledged as its ruler. Being of generous disposition, the emperor gifted away the fort to the Maharaja of Jaipur.

Chittorgarh Fort:

Standing on a rocky plateau on a 500 feet high hill, the 700 acre fort went through three sieges, and each time Chittor turned out the loser. But that did not mean that the fort was inferior to any other in Rajasthan. It was just that the Rajputs had a habit of riding out to meet the enemy outside the safety of their walls instead of allowing the enemy to launch the first assault. The first time the fort was stormed in 1303AD, it was purely for matters of the heart. Alauddin Khilji fell in love with Rani Padmini the moment he heard of her and decided to take Chittor and subsequently Padmini. He did get Chittor but Padmini was nothing more than ashes in a huge jauhar (mass suicide by fire) which left 30,000 women burnt alive by choice.

The second siege came 232 years later in 1535 from Muhammad Shah of Gujarat, and this time it was outright war. Chittor fell again, and 13,000 women and children died in a different kind of jauhar. The fortress was on the brink of being seized by Bahadur Shah and there was no time to arrange for a bonfire. Gunpowder was brought out from the magazines and laid out in excavations in the ground. A tremendous blast took the lives of women and children this time.

The final assault was by Akbar in 1567, and it was fatal for Chittor. The seven gates of Chittor were opened and 8,000 Rajputs rode out in their saffron war robes once again to die at Mughal swords. Tradition repeated itself within the walls of Chittor, and women and children sallied forth into flames. When Akbar entered the fort, it is said that there was not a living soul left inside. After this final sack the backbone of Chittor was broken, and its ruler Rana Udai Singh fled to lay the foundations of Udaipur. Chittor never recovered and the fort was taken over by nature.

Golconda Fort:

Built in the year 1600 AD the Golconda Fort is located about 11 Kms West of Hyderabad. It is located on a granite hill having a height of 120m. Before the advent of **Hyderabad**, Deccan was ruled from Golconda fort. It was earlier

established by the Kakatiya's in the 13th century and the existing structure was constructed by the Qutub Shahi kings. It was renovated by the first three Qutub Shahi kings, over a span of 62 years.

Golconda is also known as "Shepherd's Hill" or "Golla Konda", in Telugu. According to a legend, a shepherd boy found an idol on the rocky hill called 'Mangalavaram'. This news reached the Kakatiya king, who was then ruling Golconda. He ordered the construction of a mud fort around the holy spot. Later, the fort was expanded by the Qutub Shahi kings into a huge structure made of granite.

Red Fort, Agra:

An architectural wonder in stone, the Red Fort of Agra is an important Mughal monument of the 16th century. Built on the banks of Yamuna, the Fort is surrounded by 70 feet high walls and encompasses within its enclosure walls the imperial city of the Mughal rulers. It houses numerous palaces including the Jahangiri Mahal built by Akbar for his wife Jodha Bai, Diwan-i-Khas, Diwan-i-Aam and two beautiful mosques. This massive and grand fort is a painstaking creating of four successive emperors Akbar, Jehangir, Shah Jahan and Aurangzeb – each making a beautiful addition after the other. While Akbar designed it primarily as a military fortification and created the massive 70 feet high walls, the beautiful gates and the dwelling portions, such as the Akbar and the Jahangiri Mahal, his grandson Shah Jahan created the exquisite white marble edifices. Jehangir added a few inner buildings while Aurangzeb built the rampart and the fosses outside the fort. The Agra fort is therefore a unique monument which embodies the arts and personalities of four different emperors as also the administrative and military requirements of four periods of Mughal history.

The fort had originally four gates, two of which were later walled up. Delhi gate inside the west is fortified by massive octagonal towers and faces the bazaar and leads to the Jama Masjid. Its architectural plan was imperviously devised to place the defenders in a beneficial placement. Delhi gate is now closed for guests. The Amar Singh Gate lies to the South and is also defended by a square bastion flanked by round towers. It had a crooked entrance with hazardous entice points and a steep rise.

There are number of historic buildings and monuments inside the red fort of Agra. The very first notable building was constructed by Akbar as women's quarters and may be the only construction that survives among his unique palace

buildings. It is built of stone and it is basically adorned on the exterior. Akbar's favorite queen Jodha Bai's Palace. Anguri Bagh. a formal, eighty five meter square, geometric gardens lie towards the left on the fort. Golden pavilions are typically associated with Shah Jahan's daughters - Roshanara and Jahanara Begum. Situated in between the golden pavilions will be the Khaas Mahal. Built entirely of marble by Shah Jahan.

Red Fort, Agra:

On the left of the Khaas Mahal will be the Musamman Burj built by Shah Jahan. It is a stunning octagonal tower with an open pavilion. Opposite towards the Musamman Burj and just below the Diwan-I-Khaas hall could be the Sheesh Mahal or the Glass Palace. To the right of Sheesh Mahal is Diwan-I-Khaas, the hall of Non-public Audience. Hammam-i-Shahi, Macchhi Bhawan, Diwan-i-Aam, Nagina Masjid, Moti Masjid are the other example of architecture inside the fort. The great Mughal emperor Akbar built Allahabad and Lahore fort too.

CHECK YOUR PROGRESS:

- 1) Who took Johar(Sati) at Chitor Fort?
- 2) In which fort you find Amer Singh Gate?
- 3) Who was the famous queen of Akbar?

7.4 THE FAMOUS PALACES OF NORTHERN INDIA:

As we know that our country was ruled by number of dynasties and all of them produced variety of palaces for individual, for their beloved queens or for their beloved one. We have number of palaces in Northern India still in a condition that we can maintain them as a tourist point. The details of few of them are given below:

Rang Mahal (Red Fort ,Delhi):

The Rang Mahal or the 'Palace of Colours' as it is identified, holds a spectacular Lotus shaped fountain, created from just one piece of marble, and housed the Emperor's wives and mistresses. The palace was embellished with outstanding paintings, gold bordered projections, mosaics of mirrors as well as the ceiling was produced with gold and silver which wonderfully mirrored in a central pool within the marble ground. One other attraction enclosed within this monument are the hammams or even the Royal Baths, the Shahi Burj, which employed to get

Shahjahan's non-public functioning region, and also the Moti Masjid or the Pearl Mosque, built by Aurangzeb for his individual use.

Jehangir Mahal (Red Fort, Agra):

This really is the very first notable building the visitor sees on his proper hand facet in the end of the spacious lawn, as one enters via the Amar Singh Gate and emerges from the passage. It was constructed by Akbar as women's quarters and may be the only constructing that survives among his unique palace buildings. It is built of stone and it is basically adorned on the exterior. Essentially the most crucial characteristic of the edifice are its ornamental stone brackets which assistance the beams. In entrance can be a large stone bowl which we almost certainly used to include fragrant rose h₂o. Ornamental Persian verses are actually carved along the outer rim, which report its construction by Jahangir in 1611 A.D. This exquisite, double storied palace displays a strong Hindi impact with protruding balconies and domed chatries.

Jodha Bai's Palace:

To the correct of Jehangir- "Mahal is Akbar's favorite queen Jodha Bai's Palace." In distinction to other palaces in the fort, it really is relatively straightforward. By way of the slits within the wall one can see the Taj.

Khaas Mahal:

Situated in in between the golden pavilions will be the Khaas Mahal. Built entirely of marble by Shah Jahan, the palace demonstrates distinctive Islamic-Persian functions. They're well blended with a striking selection of Hindu functions including chhatries. It really is considered to be emperor's sleeping space or 'Aramgah'. The Khaas Mahal supplies the most effective instance of painting on the white marble surface.

Old Amber Palace, Jaipur:

The Old Palace lies at the base of the Jaigarh Fort. This area was the original Amber before Man Singh I came along and went on a building spree. The early 13th century palace here is not very interesting as compared to the grand Amber Fort-palace, yet you could do with a visit. This Old Palace can be reached from the Amber Palace too - there's a stone path leading from the Chand Pol to these ruins at the base of the hill. The road is currently being restored. Here lie the remains of ancient Amber which include temples and crumbling palaces and

patches of walls. The cobbled streets and broken down havelis (mansions) give it the aura of a medieval town. But these mute remnants of a bygone golden era seem to speak volumes.

Hawa Mahal, (Jaipur):

Hawa Mahal (the Palace of Winds) is a major landmark in the city of Jaipur. It is one of the most visited monuments in the city. This beautiful palace was built by Maharaja Sawai Pratap Singh in the year of 1799. It was designed by Lal Chand Usta in the form of the Crown of Lord Krishna. It captivates tourists with its unique five-storey structure which is akin to honeycomb with its 953 small windows called Jharokhas. Windows are decorated with eye-catching and intricate lattice work. The purpose of lattice was to let royal ladies to see daily life & procession in the street below. The Hawa Mahal is especially outstanding when seen early in the morning, illuminated with the golden light of sunrise.

City Palace, (Udaipur):

City Palace is a beautiful palace complex in Udaipur, Rajasthan. This palace complex was built by Maharana Udai Mirza Singh in a flamboyant style. The architecture is a fusion of the Rajasthani and Mughal architectural styles.

Gateways, Amar Vilas, Badi Mahal, Bhim Vilas, Chini Chitrashala, Choti Chitrashali, Dilkhusha Mahal, Durbar hall, Fateprakash Palace, Rang Bhawan, Sheesh Mahal, etc are prominent structures inside the palace complex.

Lake Palace, (Udaipur):

The Lake Palace is one of the most beautiful palaces in India. It is one of the most visited attractions in the city of Udaipur. It is situated in the middle of picturesque Pichola Lake on the island. This beautiful palace has been converted into a palace hotel run by Taj Group of Hotels.

Hadi Rani Mahal (Ahhichatragarh Fort (Nagaur Fort):

Although the fort is in a fairly dilapidated state it does house some beautiful palaces. One of the most beautifully decorated palaces is the Hadi Rani Mahal which has intricately carved designs all over its walls and ceilings. It is further embellished by exquisite mural paintings mostly displaying Maharani Hadi Rani (one of the most well known maharanis of Nagaur) along with her retinue. It also

has a particularly fascinating frescoed ceiling which is worth travelling miles to see.

Deepak Mahal:

The other palace to look out for is the Deepak Mahal which is decorated with beautiful floral designs from wall to wall. In rain parched Nagaur the temple is like a breath of fresh air, and it is natural that the desert fiefdom deprived of any greenery, painted pictures of beautiful flowers and shrubs. Deepak Mahal represents a fantasy for the people of Nagaur.

Bhakt Singh Palace:

Bhakt Singh was the ruler of Nagaur in the first half of the 18th century. His brother Abhay Singh was the heir apparent to the throne of Jodhpur and was persuaded by the Mughals to become the ruler by murdering his own father. Abhay Singh assigned this task to his brother Bhakt, promising him Nagaur if he committed the foul deed. Bhakt willingly committed the patricide and became the ruler of Nagaur and built a splendid palace for himself inside the ancient fort.

Man Singh Mahal (Palace):

The fort also houses the Amar Singh Mahal, which is decorated from floor to ceiling with intricately carved designs. Amar Singh was the ruler of Nagaur during the Mughal emperor Shah Jahan's reign to avenge the death of a Mughal courtier called Salabat Khan. The palace is a fitting tribute to his memory. Although he was cremated on the banks of the Yamuna, his wives committed sati (self-immolation) in Nagaur itself, and their palm impressions can be found nearby.

Akbari Mahal:

Nearby the Nagpur fort lies the Akbari Mahal, which was built to commemorate the recapture of Nagaur by the Mughals from the governor of Ajmer in 1556. The art and architecture of the palace clearly indicates a confluence of both Rajput and Mughal art. In fact, the Mughal style and influence can be seen in most of the airy palaces and pavilions.

Rani Mahal:

Also to be found in the fort is the Rani Mahal and the Zenana Deori. The Rani Mahal was obviously the dwelling place of the wives of the rulers of Nagaur as was the Zenana Deori. The Zenana Deori has paintings on its ceilings rather similar to the Sistine Chapel in Rome. They must have had a local Michaelangelo in their midst in medieval Nagaur. Also in the women's quarters is the Baradari, which is another residence where the royal ladies lived. It also contains a small swimming pool. In one of the palaces is also housed an ornate hammam or bath.

Moti Mahal Palace (Jodhpur - Meherangarh Fort):

The Moti Mahal or the Pearl Palace was built during Maharaja Sur Singh's reign in the last two decades of the 16th century. Moti Mahal was where the king used sit on his throne and meets all his subjects. The size of the hall indicates that it must initially have been utilized as a Public Audience Hall. The alabaster throne which lies resplendent and one end of the room are magnificent to behold and the entire palace has a very ostentatious look to it with the entire ceiling covered with mirrors and gilt. It is has been very well maintained and the walls and ceilings are still sparkingly smooth. Its latticed screens and superb balconies are in many ways similar to the Anup Mahal in Bikaner, and both of these palaces by way of coincidence were built in the 1670s. The Moti Mahal is where every Jodhpur ruler since the founder Rao Jodha has been crowned. The red sandstone coronation seat or Sangar Choki is spectacular and so is the white marble facing which was added on by Bakhat Singh in the 1750s. The palace houses the royal palanquins, and silver howdahs (special seat for riding on elephants), one of which was gifted by the Mughal emperor Shah Jahan to Jaswant Singh. Other howdahs are resplendent with the flags of the nine Rathore states of medieval times, eight of them offshoots of Jodhpur itself.

Khabka Mahal:

Khabka Mahal is situated right above is Moti Mahal, Its literally means sleeping palace. It has two main rooms; the Dipak Mahal built by the then Prime minister of Jodhpur and Chandan Mahal, which was the council room of the ruler, where he discussed the affairs of state with his ministers and held meetings with visiting dignatories. A picture by itinerant painter A.H. Muller depicts the great hero of Jodhpur in the 17th century Durga Das, carrying off the infant Ajit Singh, (who was to be the future ruler of Jodhpur to safety) to protect him from being slaughtered by the Mughal emperor Aurangzeb.

Jhanki Mahal:

The Palace of Glimpses, as this palace is commonly known, is next door to Khabka Mahal. It is called so because it was from where the women of the royal household to take a look at the outside world. Purdah was strictly enforced by the Rajputs in medieval times and the women's quarters were deliberately fitted with latticed screens to allow the royal women to peek outside without being observed themselves. Like the Moti Vilas (mentioned below), the sandstone jalis (latticed windows) were so fine as to look like lace from a distance. The Jhanki Mahal is virtually covered with mirrors where no doubt the royal ladies attended to themselves. Other interesting aspect of the palace is the numerous royal cradles you will find here, all of them exquisitely embellished. One of the cradles is actually motor-powered and was presented to the Maharaja of Jodhpur in 1948.

Phool Mahal:

The Phool Mahal or Flower Palace which is right adjacent to the Moti Mahal is a more recent building, constructed by Abhay Singh (reigned between 1730-50) and was further decorated between 1873 and 1895. The best part about the palace is the wall paintings, which on close inspection reveal a distinct European influence. Hardly surprising because these decorations were carried out during Maharaj Pratap Singh's reign, who was very much an Anglophile. The Phool Mahal was utilised as a Private Audience Hall and it depicts the many classical ragas (a pattern of notes of melody and rhythm) of Indian music on its walls.

Daulat Khana Palace:

Right beneath the Phool Mahal is the Daulat Khanaa place of great historical interest. The curios present here include heavy locks, liquor bottles wrapped in wet cloths to which the warriors drank to fortify themselves before an imminent battle, coin boxes, carpet weights, vanity boxes of the royal women and intricately decorated hookahs (long pipe for smoking tobacco). But what really stands out in the Daulat Khana is silk tent made of red and gold brocade which was made for the Mughal emperor Aurangzeb, but captured from his son Aurangzeb by the Raja Jaswant Singh in the latter half of the 17th century.

Moti Vilas & Sardar Vilas:

The next two palaces you come across are the Moti Vilas and the Sardar Vilas. The unique feature of the Moti Vilas is its beautifully carved latticed screens. The detailing is so fine that from a distance you could be forgiven if you mistook the

jalies (latticed screens) to be built out of lace. Neighbouring the Moti Vilas is a zenana court, built in 1640 and comprising of beautifully chiselled stonework. The Sardar Vilas located nearby is chiefly characterised by its exquisite woodwork. The doors and the panelling in the interiors of Sardar Vilas is marvellous to behold. Much of the woodwork is gold-plated and embellished with ivory. It also houses a splendid marble table, which was presented to it by the king of Kabul.

Umaid Vilas:

Next door to Sardar Vilas is the Umaid Vilas, which has a gallery of miniature paintings mostly belonging to the Jodhpur school. Earlier, the Jodhpur school was strongly influenced by Jain art, but later with Jodhpur establishing close ties with Delhi the Mughal influence began to dominate. The magnum opus of Umaid Vilas is a painting of Maharaja Pratap Singh painted by a Jodhpur artist called Amar Das. You will also find a portrait of Maharawal Jaswant Singh of Jaisalmer here. There are plenty of pictures of Rajas playing Holi (Hindu festival of colour) with their consorts, splashing colour on each other.

Takhat Vilas:

The Takhat Vilas is located above the Sardar Vilas and was added to the fort by Maharaja Takhat Singh who ruled between the years 1843 and 1873. The entire palace is laced with pictures painted on wet plaster depicting stories from the Krishna-Lila (the life and times of Lord Krishna the blue-god) and the legend of Dholu and Maru which is well known throughout Rajasthan

Other Attractions of Meharagarh Fort:

The other major palaces in Meherangarh fort are the Sheesh Mahal and the Rang Mahal. Sheesh Mahal or Mirror Palace as the name suggests is resplendent with mirrors. Although not in the same league as the Sheesh Mahals you will find in Bikaner and Amber but it is still worth a look. The highlight of the palace are the wall paintings you will find of various Hindu deities. The most exquisite pictures are the ones depicting Krishna, Shiva, Parvati, Rama, Sita, Hanuman, Ganesh, Vishnu, Brahma and Durga. The Rang Mahal too is laced with mirrors and ornamented with fine mirror work.

Rana Kumbha Mahal (Chittorgarh Fort):

Rana Kumbha was the one who officially built Chittor, and his palace is the oldest monument within the fort walls. The palace was built from 1433-68 in plastered stone, and the entrance is through Suraj Pol which directly leads into a courtyard. On the right of Suraj Pol is the Darikhana or Sabha (council chamber) behind which lie a Ganesha temple and the zenana (living quarters for women). A massive water reservoir is located towards the left of Suraj Pol. Ruined houses towards the south of the palace may have been used by lesser nobles, or were probably used by palace attendants. Below the central courtyard is a subterranean chamber where Rani Padmini committed jauhar with the rest of the women of Chittor when Alauddin Khilji besieged the fort. But perhaps the most remarkable feature of the palace is its splendid series of canopied balconies. The complex also houses stables for elephant and horses, but is now in ruins.

Kunwar Pade ka Mahal:

It was the palace of the prince of Chittor, and was built in 1450. Interestingly, this palace incorporates for the first time in Rajput architecture the use of ogee arches. These S-shaped arches later became an essential part of Rajput architecture and were widely used in palaces, step wells and temples. In the prince's palace can be seen some of the beautiful blue tiles that went into decorating most of the palaces here. Prolific use of the ogee arch can also be seen in Rana Ratan Singh's palace built from 1527-32. Ratan Singh was Padmini's husband, and his palace is styled on Rana Kumbha's royal residence.

Rani Padmini's Palace:

It is a compact three storied white building, but what is seen today is a 19th century reconstruction of the original. The palace is surrounded by water, and the inevitable *chhatris* (pavilions) crown its roofs. This was perhaps the forerunner of the concept of jagmahals (palaces surrounded by water), and it was from here that Akbar carried off huge bronze gates and installed them in Agra. Close by is Bhimlat kund, an artificial tank dedicated to the strongest of the Pandava brother, Bhima (see Mahabharata).

Palaces of Jaimal and Patta:

The palaces of Jaimal and Patta were the last two buildings to be built in Chittor fort, and calling them palaces is really misleading. Compared to other palaces in

Rajasthan, they are small and of not much architectural significance. Both these havelis (houses) are built very frugally, taking into consideration that they were constructed more as simple residences than splendid palaces. Both lie in ruins now

7.5 OTHER FAMOUS HISTORICAL BUILDINGS OF NORTHERN INDIA:

Except the forts and palaces there are number of historical buildings in Northern India. Some of them are Anguri Bagh, Macchi Bhawan, Mariam Tomb, Moti Masjid, Nagina Masjid, Mina Masjid, Diwan-i-Am, Guru-Ka-Tal, Itmad-ud-daula, Jami Masjid in Agra Chota Imambara, Bara Imambara, Clock Tower in Lucknow, Sheesh Mahal, Summer Palace, Taran Taran in Punjab and many other like Akbar Tomb, Angulimala Stupa Shravasti, Chunargarh Fort, Kanch Mahal, Kans Fort, Buddhist Pilgrimage Kapilvastu, Buddhist Pilgrimage Kaushambi, Panch Mahal, Humayun Masjid, Jain Temple, Jhansi Fort, Adhai Din-Ka-Jhonpra etc. Here we are giving the details of few of them as follows;

Qutub Minar:

The tallest stone tower of India and first Islamic structure is Qutub Minar, one of the most visited spot of Delhi. Built in 1199 by Qutub-ud- buddin-Aibek. The construction of Qutub Minar was commenced by Qutub-ud-Din-Aibak and completed by his successor and son in law Iltutmish. Qutub Minar Tower is one of the finest Islamic structures ever raised in India. It has five stories.

Fateh Prakash:

Inside the Chitor fort near Kumbha's palace is Fateh Prakash, the most modern building in Chittor. Built in the early 20th century, the palace was the home for Maharana Fateh Singh, Chittor's ruler who died in 1930. A part of the building has now been converted into a museum but the rest of it is closed

Naulakha Bhandar:

The Naulakha bhandar (nine lakh treasury) is another building inside Chitor fort built by Rana Kumbha is a small citadel in itself, and it was here that all the wealth of Chittor was hoarded. The bastion once had lofty walls and towers to guard it, but now lies in ruins. The Naulakha bhandar is also said to have been the residence of Banbir.

Towers of Glory:

The most imposing monuments in Chittor are the dual towers. Vijaystambha or Victory Tower was erected by Rana Kumbha from 1457-58 after he defeated the combined armies of Malwa and Gujarat. The tower is 122 feet high and its summit spans an area of more than 17 feet. Nine storeys ascend into the sky from the 35 feet broad base on a 42 feet broad platform.

Qila-i-kuhna Masjid:

One of the most fascinating buildings, and also one of the few that still survive, in the Purana Qila is the Qila-i-kuhna masjid. Sher Shah Suri built it in 1541 (also see History) and he was obviously out to make a definite style statement. The mosque is quite a place; its prayer hall measures 51.20 meter by 14.90meter and has five doorways with the 'true' horseshoe-shaped arches. The mihrabs (prayer niches) inside the mosque are richly decorated with concentric arches. From the prayer hall, staircases lead you to the second storey where a narrow passage runs along the rectangular hall.

Humayun Tomb Delhi:

Delhi is all about Mughal Architecture and its effervescent history shows the glory of Mughal Empire in India. Humayun's Tomb is one of the remarkable structures of the Mughal Empire in India. The Humayun's Tomb is surrounded by many new buildings but structure has the importance of its own and still can be seen upright and bright. Just close to Humayun's Tomb, there is the shrine of Nizamuddin which is very sacred among Muslims.

Taj Mahal:

Most popular attraction of Asia is Taj Mahal. Being one of the seven wonders of world. A symphony in white marble, the Taj is undoubtedly the most beautiful - if not the perfect-tomb in the world. Built by Shah Jahan in memory of his queen Mumtaz Mahal, the Taj Mahal took some twenty years to complete in 1652. Artists from all over the world - from Persia, Turkey, France and Italy - were invited by the great Mughal emperor to design and build this magnificent edifice. Several designs were presented to the grief-stricken emperor, but the one he finally selected was that of the Persian master builder, Ustad Isa Khan Effendi, who toiled for 20 years with some 20,000 laborers and craftsman assembled from all over the world, to give from to his own and to Shah Jahan's vision.

Others:

Inside the red fort of Agra on the left of the Khas Mahal will be the Musamman Burj built by Shah Jahan. It is a stunning octagonal tower with an open pavilion. With its openness, elevation plus the benefit of cool night breezes blowing in off the Yamuna River. To the right of Sheesh Mahal is Diwan-I-Khas, the hall of Non-public Audience. Presently entry isn't allowed within Diwan-I-Khas however the high-quality proportions on the building can quickly be appreciated. The marble pillars are inlaid with semi-precious stones in delightful floral patterns. From Diwan-i-Am you can see the domes of Moti Masjid (Pearl Mosque), the prettiest construction at Agra Fort. The creating is presently closed for guests.

CHECK YOUR PROGRESS:

- 1) Who built Khas Mahal?
- 2) Where do you have Hawa mahal?
- 3) When did the Moti mahal of Jodhpur was built?
- 4) Who built Qila-i-Kuhan Masjid?

7.6 SUMMARY

So, there are many other fort, palace and historical buildings in North India. Some other worth-visit attractions are Lotus Temple in Delhi, Akshardham Temple in Delhi, Jama Masjid in Delhi, Buland Darwaza in Agra, Jantar Mantar in Jaipur, etc. Now you can understand that we have very rich treasury of forts, palaces and historical buildings and it is difficult to conclude them in a single unit.

Here in this unit we tried to enrich your knowledge about the famous forts, palaces and historical buildings and we also provide you the short tables of forts of north India.

Forts, palaces and historical buildings in India reflect the colorful past of India. For travellers, these historical constructions of India are of immense importance. Certainly we hope that the unit will help you to enrich the tourism industry.

7.7 GLOSSARY:

- **Intimidating-** to intentionally frighten someone

- **Rampant**-Growing or spreading quickly
- **Grasp**-hold or understand
- **Exotic**- unusual or uninteresting
- **Legacies**-situation
- **Clad**- covered or dressed
- **Perch**- or, in, above
- **Reinforced** -opinion or object
- **Incongruous**- strange or not suitable
- **Desolation**-disappear

7.8 ANSWERS TO “CHECK YOUR PROGRESS”

- Shahjahan
- Akbar
- Delhi
- Sher Mandal, Old fort Delhi
- Jaipur
- Queen Padmini
- Red fort ,Agra
- Jodhabai
- Shahjahan
- Jaipur
- 16th century
- Shershah Suri

7.9 QUESTIONS:

1. Write an essay on the Forts of Northern India.
2. Give the details of Palaces of Northern India and analyze the architectural specialty of those palaces.
3. Describe the historic monuments of Delhi?
4. Write an account of the Palaces of the Rajasthan.
5. Write short notes on the following:
 - a) Taj Mahal
 - b) Hawa Mahal
 - c) Red fort, Agra
 - d) Qutub Minar
 - e) Purana Qila

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TABLE-1:

FORTS OF NORTHERN INDIA

Uttar Pradesh	Delhi	Rajasthan
<ol style="list-style-type: none"> 1. Agra Fort 2. Allahabad Fort 3. Delhi Fort 4. Fort Unchagaon 5. mud fort 6. Fort Malagarh 7. Fort Chhattari 8. Fort Khanpur 9. Aligarh Fort 10. Jhansi Fort 11. Kalinjar Fort 12. Ramnagar Fort 13. Chunar Fort 14. Jaunpur Fort 15. Vijaygarh Fort 16. Bhadri kila 17. Pratapgarh Fort 18. Mainpuri Fort 	<ol style="list-style-type: none"> 1. Red Fort 2. Old fort 3. Tuglaqabad fort 4. Siri fort 	<ol style="list-style-type: none"> 1. Amber Fort 2. Bundi Fort 3. Jaigarh Fort 4. Jaisalmer Fort 5. Jalore Fort 6. Junagarh Fort 7. Kota Fort 8. Kumbhalgarh Fort 9. Lohagarh Fort 10. Lakshmangarh Fort 11. Mehrangarh Fort 12. Nahargarh Fort 13. Patan Torawati Fort 14. Taragarh Fort 15. Hill Fort Kesroli 16. Fort Madhogarh 17. Chittaurgarh Fort
Uttarakhand	Madhya Pradesh	Punjab
<ol style="list-style-type: none"> 1. Chandpur Gadi 2. Bdiyar gadi 	<ol style="list-style-type: none"> 1. Bandhavgarh Fort 2. Gohad Fort 	<ol style="list-style-type: none"> 1. Fort at Bathinda 2. Quila Mubarak, Patiala 3. Keshgarh Fort 4. Payal Fort

	<p>3. Gwalior Fort</p> <p>4. Mandav Fort</p> <p>5. Gohad Fort</p> <p>6. Anjengo Fort</p>	<p>5. Bahadurgarh Fort (near Patiala)</p> <p>6. Phillaur Fort</p> <p>7. Shahpur Kandi Fort</p> <p>8. Bhadurgarh Fort,</p> <p>9. Govindgarh Fort,</p> <p>10. Faridkot Fort,</p>
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Unit-8

Unique Monuments of South India

Structure:

8.1 Introduction

8.2 Objectives

8.3 The Unique Monuments of South India

8.3.1 The Unique Monuments of Andhra Pradesh

8.3.2 The Unique Monuments of Karnataka

8.3.3 The Unique Monuments of Kerala

8.3.4 The Unique Monuments of Tamil Nadu

8.3.5 The Unique Monuments of Puducherry and Lakshadweep

8.6 Summary

8.7 Glossary

8.8 Answers to “Check your progress”

8.9 Questions

8.10 Reference / further reading

8.1 INTRODUCTION:

South India is made up of four states mainly Andhra Pradesh, Karnataka, Kerala and Tamil Nadu. They all lie in the southern part of the Indian Peninsula. The monuments of South India lie untouched and resplendent along the shores of the three oceans that surround and protect its beauty. The region is separated from the north by the Vindhya Range and insulated on the east and west by the eastern and western Ghats. Consequently the culture, architecture and heritage of the place have remained largely untouched. The Dravidian style of construction has remained intact and can be plainly seen in all the temples and monuments that adorn this idyllic region. What is collectively referred to as South India comprises primarily of four different states- Kerala, Tamil Nadu, Karnataka and Andhra Pradesh as well as the Union Territories of Pondicherry and the Lakshadweep.

South India is famous for its natural beauty and a rich cultural heritage thus providing visitors a stimulating experience. We have the great number of monuments of all the historic ages of south India. Monuments in the South Indian region are mainly of two types: religious and historical. The religious monuments are indicative of the various places of worship built by the ancient ruling dynasties, mainly temples. Apart from this with later invasions and the advent of the British, other religious constructions also took place in the form of churches and mosques. Historical monuments comprise of the palaces and forts.

8.2 OBJECTIVES:

The objective of this unit is mainly to make you aware of rich historic past of South India and after going through this unit you will be able to:

- Know about the South India.
- Know about the rich cultural diversities of South.
- Enrich your knowledge of monuments of South India.
- Use all those monumental places for the upliftment of tourism Industry.

8.3 THE UNIQUE MONUMENTS OF SOUTH INDIA:

The monuments in the South show a strong Hindu Dravidian inclination in the form of the various beautifully sculpted temples. They date back to nearly 1700 years, thereby, upholding the ancient legacy of a rich culture. Carved mainly out of stone, the most distinctive features of the South Indian temples are their Gopurams or large towers, at the entrances. A Vimana (a pyramidal tower over

the sanctum sanctorum where the deities are placed) and hall with corridors are common to all south Indian temples.

The southern region has a rich heritage of ancient sacred architecture. Monuments of South India have not only the great attraction but also they appreciate the cultural legacy of India. Untouched by outside influences, the South represents a true picture of ancient Indian civilization as it existed in the times of kings and sages. The monuments of South India are mainly classified in two categories historical and religious monuments. In this unit we have tried to provide the important details of some of the famous monuments of south India. Here in this unit we have divided all those unique monuments of Southern region into five use units for convenience of our study as follows:

8.3.1 THE UNIQUE MONUMENTS OF ANDHRA PRADESH

The people of Andhra Pradesh, also known as Andhras came from the Emperor Ashoka Maurya. After his victory in the Kalinga war, he sent the envoys to the south and took Buddhism with them. Andhra Pradesh emerged as a major Buddhist center at the time of Ashoka in the third century B.C. The Satavahans also encouraged various groups including Buddhists. In the 13th century, the Muslim power reached the regions of Andhra and Warangal was captured by the armies of Muhammed bin Tughlaq. But the Muslim rule was further prevented for two centuries by the rise of the Vijaynagar Empire. Krishna Deva Raya expanded the Hindu territorial power and literary development across South India from Hampi, its capital. However his empire was also destroyed in the Battle of Talikota in 1565 by the Muslims.

Hyderabad was the most important centre of the Muslim power in the central and south India from the 17th to the 19th centuries. It was founded by the Mohammed Quli Qutb Shah in 1591 and became the capital of the princely state, ruled by various Muslim Nizams from 1724 till after the India's independence in 1947. In the 18th century, the British and French traders spread their influence from the coast. the Andhra Pradesh was created on the basis of the Telugu-speaking districts of Madras Presidency. In 1956, the state took its present form and all the Telugu-speaking areas were grouped together in the new state of Andhra Pradesh. It was the first state in India to be defined on the basis of language.

Jami Masjid (Hyderabad):

The magnificent mosque built by Firoz Shah (1397 - 1432) is only one of its kinds in the country. It resembles the great Spanish mosque of Cordoba and is said to

be designed by North African architect from the Moorish court. The entire area of 3,500 sq. mtrs. Is covered by a dome over the mihrab, there are also 4 corner domes and 75 minor domes which makes it an impressive structure.

Char Minar:

Char Minar is one of the major monuments in Hyderabad. The Char Minar is one of the most magnificent emblems of Hyderabad like Taj Mahal in Agra and Eiffel Tower in Paris. When Mohamad Quli Qutb Shah laid the foundation of the city of Hyderabad, he also reserved the location of Char Minar, near the site of his beloved queen's village, Chickalam. He laid the new city around Char Minar and called it Bhavyanagar after his queen's name. Char Minar was built in 1591 by Mohamed Quli Qutub Shah and straddles the city's original grid of broad intersecting boulevards. According to the legend, the Char Minar was built as a charm to work off a deadly epidemic which was raging at that time. Char Minar means four towers or a minaret that stands 48.7 meters high and 30 meters wide creating four arches facing each cardinal point. Within the Char Minar complex are 45 prayer spaces and a mosque.

Mecca Masjid:

Mecca Masjid is one of the largest mosque in the world and lies just beyond the Char Minar. This mosque was named so because it is said that Mohammad Quli Shah brought bricks from Mecca to built the Masjid. The Qutb Shahis could not complete the Masjid as Aurangzeb defeated them and was completed by Aurangzeb in 1694. Mecca Masjid is poetry in stone with a hall that measures 67 meters and soar to height of 54 meters. The roof is supported by 15 graceful arches, five each on three sides. The marble graves of Nizam Ali Khan and the families of the Asaf Jahi dynasty are situated towards the southern end of the mosque. About 10,000 devotees can be accommodated in the mosque. During Ramajan, the people can be seen on the streets outside the mosque

Gulbarga Fort:

The historic town earlier known as Kalburgi was the first capital of the Bahmani's (1347 - 1525). It is also known as the abode of Saiyid Muhammad Gesu Daraz Chisti (1320 - 1422), who propagated Islam in the Deccan. It was originally built by Raja Gulchand and was later renovated and strengthened by Ala-ud-din Bahmani. Today, most of the fort lies in ruins but the Bala Hisar (citadel) is in good condition.

Golconda Fort:

Golconda Fort is one of the most famous fort in South India. The name "Golconda" originates from the Telugu word "Golla Konda" that means the Shepherd's Hill. The origin of the fort can be traced to the Yadava dynasty of Deogiri, and the Kakatiyas of Warrangal. Golconda was originally a mud fort, which passed to the Bahmani dynasty and later to the Qutb Shahis from 1518 to 1687 AD. The first three Qutb Shahi kings rebuilt Golconda from 62 years. The Golconda fort is famous for its acoustics, palaces, factories, indigenious water supply system and the famous Fateh Rabben gun, one of the cannons used in the last siege of Golconda by Aurangzeb, to whom the fort ultimately fell.

Qutb Shahi Tomb:

The Qutb Shahi Tomb lies about a kilometre away from the Banjara Darwaza of the Golconda Fort. These tombs were planned and built by the Qutb Shahi kings and are one of the oldest historical monuments in Hyderabad. These tombs form a large group of domes and terraces and stand on a raised platform. All the Qutub Shahi kings except Abdul Hassan Tana Shah are buried here. Landscaped gardens surround these graceful domed tombs. The tombs are built in Persian, Pathan and Hindu architectural styles using grey granite with stucco ornamentation.

Birla Mandir:

The white marble shrine of Lord Venkateswara is set at top Kala Pahad hillock, towards the southern end of Husain Sager Lake. It affords a fine view of the city, especially at sunset. The shrine is decorated with intricate carvings depicting scenes from Ramayana and Mahabharata. There are also several splendidly sculpted marble statues of Hindu gods and goddesses.

CHECK YOUR PROGRESS:

1. Where is Char Minar?
2. Who completed the Mecca Masjid?
3. What do you mean by Golkunda?
4. Who built Jami Masjid of Hyderabad?
5. Name the capital of Vijaynager Empire?

Kurnool fort:

Kurnool was the former capital of Andhra Pradesh from 1953 until 1956. It is the headquarters of the district. In 12th century AD. Some of the places are the Kondareddy Buruz protected under the Ancient Monuments Preservation Act, tomb of Abdul Wahab, the remains of the palace of Gopal Raju, the last Hindu rulers of Kurnool and the ruins of a royal fort. This fort belongs to the medieval kingdom of Vijayanagar, which flourished from the 14th to the 16th century. Some temples like 'Nagareswaraswami', 'Peta Anjaneyaswami', 'Venugoplaswami', 'Iswaraswami', 'Saibab', and 'Birla Mandir' or 'Stayanarayaswami' are also there in Kurnool. Several Persian and Arabic inscriptions, which throw light on various aspects of historical interests, are noted at the place.

Adoni:

There is a fort in Adoni which was once a stronghold of Vijayanagar Empire, but now stands in ruins upon five rocky granite hills. There are two of hills each of about 800 feet in height. Jama Masjid is a fine piece of Muslim architecture located in Adoni.

Trupati:

Tirupati, one of the famous pilgrimage centres is located in the extreme south of Andhra Pradesh. The temple town of Tirupati is situated amidst the thickly-wooded hills in the Eastern Ghats in the Chittoor district of Andhra Pradesh. The Eastern Ghats looks like a snake where Tirumala forms the hood. Tirupati is the town and transport hub at the bottom of the hill. The hill near the temple is known as 'Tirumala' or the sacred hill. The Tirumala Hill is 3200 feet above sea level and comprises of seven peaks that represent the seven hoods of Adishesha. Tirupati means the Lord of Lakshmi and is applied to the village on the Venkat hill.

Tirupati is the abode of the "Lord Venkateshwara", also known as the Lord of the Seven Hills and Balaji. The Lord Venkateshwara is the 'Kaliyuga' incarnation of Lord Vishnu. Tirupati is the most famous, richest and ancient temple in the South India. This temple is mentioned in the ancient texts and was patronized by the Pallavas, Pandyas, Cholas, Vijayanagar rulers and the Maharaja of Mysore. The temple is an excellent example of early Dravidian art and South India temple architecture. The temple is surrounded by mango and sandal trees and stands on top of a 2500-foot peak. In front of it is the Hall of Pillars, an attractive stepped-way that leads to the temple gate. The vimana over the sanctum sanctorum and

the Dhvajastambham are gold plated. This temple is visited by millions of pilgrims from all over the world.

The main monumental attraction in Tirupati is the Lord Venkateshwara Temple. Besides this temple, there are various other places in Tirupati like Sri Govindrajaswamy Temple, Sri Kapileswaraswami Temple, Akasa Ganga, Goddess Alamelumanga Temple, Sila Thoranam, Chandragiri temple etc.

Sri Govindrajaswamy Temple:

Sri Govindrajaswamy Temple has an imposing gopuram or elaborate gateway that can be seen from the distance. This temple was consecrated by the Saint Ramanujacharya in 1130 AD. This temple is dedicated to Vishnu and Krishna.

Chandragiri:

Chandragiri is located close to Tirupati on the banks of the Swarnamukhi River in the Chittoor district. Chandragiri was the last capital of the Vijaynagar kings. The Vijayanagar Empire contributed vastly to the Telugu culture, art and literature. The last Vijayanagar king, Ranga Raya, also approved of the sale of the land on which Saint George fort was built in Madras at this place. Today, only there are ruins of the Chandragiri fort and the Raja Mahal and Rani mahal places. The fort is situated on the top of the rock and 56 meters tall.

Gandhi memorial

The first Gandhi Memorial with seven stupas in the country was constructed on the Gandhi hill at a height of 500 feet. The 52 feet stupa was unveiled on 6 October 1968 by Dr. Zakir Hussain, the President of India. Gandhi Memorial Library, a Sound and Light Show on Mahatma Gandhi's life and a planetarium are the other attractions on this hill.

The first Gandhi Memorial, Vijaywara:**Sri Vedanarayana Swamy Temple:**

Sri Vedanarayana Swamy Temple is believed to have been constructed by the Vijaynagar emperor, Sri Krishna Devaraja on the behalf of his mother. This temple is a fine specimen of the Vijaynagar style of architecture. The sanctum sanctorum houses an image of Lord Vishnu in the form of fish (Matsya) accompanied by the Sri Devi and Bhru Devi on either side. One of the important feature of the temple is the sun worship.

Mogalarajapuram Caves:

Mogalarajapuram Caves were excavated in 5th century A.D. The caves are reputed to be the first of their kind in South India. The idols of Lord Nataraja, Vinayaka and Arthanareeswara are carved here.

Undavalli Caves:

Undavalli Caves are situated about 8 kms. from Vijaywada. These caves were carved in 7th century A.D. During monsson, these caves were used by the

Buddhist monks as a rest house. A huge monolith of the Lord Buddha in reclining posture is a magnificent sight in the caves.

Undavalli Caves:



Kondapalli Fort:

Kondapalli village is situated 16 km from Vijaywada. Kondapalli Fort, a 7th century fort is situated on the hill with an impressive three storey rock tower. This fort was witness to the various dynasties. This fort was built by Krishna Deva Raya and served as a business centre. Later, the fort was used as a military training base by the British rulers. The Kondapalli wooden toys were first made in Kondapalli. These toys have characteristic Indian themes of mythological figures, birds, animals, fruits and vegetables.

Amaravati:

Amaravati, formerly known as Dhanyakataka and Andhranagari, is one of the most important Buddhist sites in the country. Acharya Nagarjuna constructed the country's largest stupa here, 2000 years back. Amaravati is considered as the most sacred pilgrim centre for Buddhists in South India. This major Buddhist pilgrim centre on the banks of river Krishna was the former capital of the Satvahanas and one of the four important places of Buddhist worship in the country. The 2000 years old Mahastupa, locally known as Deepaladinne or 'Hillock of Lamps' is the largest stupa in India, measuring 36.5 metres wide and 16.5 metres high. Besides this, only few scattered ruins is all that remains of the once grand city. A

small replica of the few scattered ruins is all that remain of the once grand city. A small replica of the Mahastupa can be seen at the nearby museum. The Amareswara temple dedicated to Lord Shiva is another famous holy site.

Ramappa Temple:

This temple is a piece of architecture found from the city of Palampet, Andhra Pradesh, which is situated about 77 kilometers away from the city of Warrangal. This temple represents a combination of Chalukya and Hoysala art of architecture. It is one of the finest examples of temple architecture in South India.

**Warangal Fort:**

Warangal fort is situated about 12 km from Hanamakonda and belongs to the 13th century. The Kakatiya king, Ganapati Deva and his daughter Rudramma built the fort of mud and brick. This massive fort was an impregnable fort. It was under continuous attack from the Delhi Sultans from the 13th to 14th centuries. The Warangal fort was once surrounded by the two walls and now only the remains of the four huge stone gateways, similar to those of Sanchi, along with several exquisite pieces of sculpture can still be seen in and around the fort.

Thousand Pillar Temple:

There are various places in Warangal of architectural attractions and this temple is one of them. The Thousand Pillar Temple is situated on the slopes of the Hananakonda Hill. This temple was built by Rudra Deva in 1163 AD in the style of Chalukyan temples; star shaped and triples shined and a fine specimen of

Kakatiya architecture and sculpture. There are three shrines which are dedicated to Lord Shiva, Vishnu and Surya. The temple is known for its richly carved pillars, screens and detailed sculpture. The black basalt Nandi, a monolith, has a lovely polished finish.

8.3.2 THE UNIQUE MONUMENTS OF KARNATAKA:

The South India comprises of four different states and Karnataka is one of them. Karnataka is one of the larger states in India and a popular destination among the foreign and Indian tourists. The state of Karnataka, formerly known as Mysore, is situated on the western side of the Deccan Plateau. The population of Karnataka is over 40 million and it covers a land area of 192,204 square kilometer. Bangalore, the modern computer city is the capital of Karnataka. Kannada, Konkani, Hindi and English are the main languages which are spoken by the people in Karnataka. There are many places of historic and religious importance in Karnataka like Bangalore, Mysore, Hampi, Bijapur, Badami, Aihole, Belur, Halebid, Srirangapatna. Karnataka is an enchanting land of magnificent monuments and colorful art forms and festivals.

Sravanabelagola is situated about 100 km. north of Mysore and 160 kms. From Bangalore. Sravanabelagola is the oldest Jain pilgrimage shrine in South India. Sravanabelagola is mainly known for the colossal statue of Gomateshwara, the Jain Saint, situated on the Landragiri hill. The monolithic image of Gomateshwara is about 57 feet tall and was built by a Ganga king about 1000 years ago. This statue is considered to be the largest monolithic statue in the world. This place has been visited by million of pilgrims every year. The nakedness of the statue tells about the renunciation of all the worldly goods and the stiff posture indicates the perfect self-control. It is also believed that Chandragupta, the Mauryan king visited this place in the 3rd century BC, after renouncing the world. There are also several small Jain statues in the vicinity of this temple



The statue of Gomateshwara, Sravanabelagola

Belur:

Belur is only 50 km. away from Hassan and 222 kilometer from from Bangalore. It was a flourishing city about 800 years ago under the Hoysala kings. The Hoysala kings built the temples at Belur. The Hoysala temples can be compared with the temples at Khajuraho and Konark. These temple can also rival the Gothic art found anywhere in Europe. Of the three major temples in Belur, the Channakesava temple today, stands almost as perfectly when it was built and is a tribute to the great builders of the Hoysala. The Muslim invaders did not destroy the temple. The Belur temples are also star-shaped like the Somnathpur temple and famous for their exquisite carvings. The temple is squat, flat on the top and set on a platform. It does not have a spire. On the walls of the temple, the intricate sculptures of gods and goddesses in their various incarnations and sages and events from the Ramayana and Mahabharata are depicted. The hunting scenes, war scenes, agricultural activities, stylish animals and birds and sensual scenes like the beautiful temple girls in various poses, and decorating themselves are also displayed on the walls. No outer wall or interior without intricate sculptures and no two sculptures have been repeated

**Somnath temple:**

Somnathpur temple is situated about 45 kilometers from Mysore. This temple was built in the 1260 AD during the rule of the Hoysala kings. This temple is considered to be one of the most beautiful and interesting buildings in the world. The walls of the star-shaped temple are literally covered with sculptures in stone that depict the various events in the epics of Ramayana and Mahabharata. No two friezes are alike.

Hoysaleswara Temple:

Halebid is situated about 16 km. from Belur and 216 kilometers from Bangalore. The Hoysaleswara Temple at Halebid was built by the Hoysala kings, but remained incomplete in spite of 108 years of labour. This temple was the finest example of the Hoysala style of temple architecture. This temple is known for its exuberant sculpture and fine workmanship. Here, the virtuosity of Hoysala artists reached its peak. The carvings on the temple were very rich and these artists treated the stone like wood or ivory. The stones they worked on were soft but hardened over the centuries when exposed to rain and sun. The friezes are breathtaking and consist of a row of elephants, lion, swift horses and scenes from the epics. The Apsaras, the heavenly maidens clothed in jewels with bracelets on each arm and sitting or standing in graceful poses are also displayed on the walls. The young damsels are about 800 years old but look as fresh as ever. There are about 280 figures that are mostly feminine and can rival the Gothic art.



Temples of Aihole:

Aihole was once the capital of the early Chalukyan dynasty. Aihole is a picturesque village situated on the banks of the Malaprabha River. There are about 125 temples in Aihole that are divided into 22 groups and scattered all over the village and the fields. About 30 temples in a single enclosure are surrounded by the walls. Most of the temples were built between the sixth and eighth centuries and represent early Hindu temple architecture. Various temples are being excavated here that reflects about the vigorous experimentation done in temple architecture about fourteen centuries ago under the Chalukyas. Aihole is the cradle of the stone temple architecture of the southern Dravidian school. The Durga Temple in Aihole derives its name from Durgadagudi that means the temple near the fort. This temple is dedicated to Lord Vishnu. This temple is the largest and most elaborately decorated monument, known for its apsidal ended plan and sculptures. The temple stands on a high platform, and columns at the entrance and within the porch are carved with figures and ornamental reliefs. The Ladh Khan Temple was the abode of a Muslim prince, Ladh Khan. It is one of the earliest temples and belongs to the 5th century. One has to climb through the roof on a stone ladder, to come upon a shrine bearing 'Vishnu' and 'Surya' on its walls. From here, you get a panoramic view of the village bordering on the temples. The Meguti Temple is the only dated monument in Aihole. This temple was constructed on the top of a small hill in 634 AD.

**Meguti Temple:**

The temple was built of 630 small stone blocks, and one of the last of its kind in Aihole. This temple is partly in ruins and provides important evidence about the development of the South Indian temple style. There are number of temples in the city of Aihole and hence it has got the name of “The city of Temples”.

Srirangapatnam:

The word Srirangapatnam means the city of Sri-Ranga, who is the main deity of this temple town. This town is an island in the Kaveri River and was the old capital of the ruler Tipu Sultan, known as the Tiger of Mysore. The town is full of forts, palaces and ruins, that stands as testimony to the Tipu Sultan in the 18th century. Due to two lines of fortification separated by water between them and island, Tipu Sultan made Srirangapatnam as his capital, an extremely tough target for the British to fight with. The temple dedicated to Sri Ranga is situated at the heart of this town, whom Tipu used to worship. The long granite statue of Sri Ranga is in reclining posture and part of three such unique temples. The other two similar statues can be seen in Trivandrum and Srirangam in Tamil Nadu.

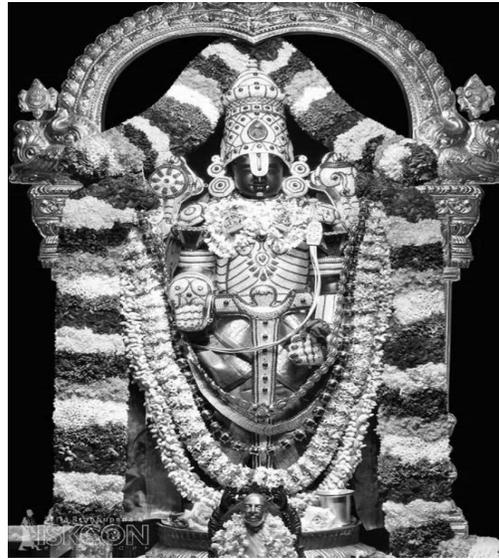
Architecture Attractions of Pattadakal:

Pattadakal is a very small village situated on the banks of the Malaprabha River. In the first century AD, the Ptolemy also referred it as the Pterigal. It was the

commemorative site for the Chalukyan kings from the 17th to the 19th centuries. In Pattadakal, you will see experiments in architecture, and small-scale models. The queens Lokamahadevi and Trailokyamahadevi brought sculptors from Kanchipuram and created fantasies in stone. Pattadakal is unique in having temple architecture of the northern Nagara and southern Dravida styles. The temples are delicately chiseled, rich in details and use the pink sandstone that flames in the sunset. The temples represent the end of the Chalukyan architecture and provide one of the most striking illustrations in India, of the coexistence of different building styles and art traditions. Pattadakal is unique in having temple architecture of the Northern Nagara and Southern Dravidian styles. The oldest temple is the Sanghameswara Temple built by King Vijayditya (696-733 AD). The Mallikarjuna Temple has pillars that depict the birth and life of Krishna. The ceiling has panels of Gajalakshmi and Nataraja with Parvati. There are also sculptures of Mahishasura Mardhini and Ugranarasimha. The Virupaksha is the largest of the temples and has beautiful sculptures and panels depicting scenes from the Ramayana and Mahabharata. The Papanatha Temple is very unique temple. This temple is built in the northern style, and has impressive carvings on pillars and ceiling, illustrating the episodes from two great Indian epics.

CHECK YOUR PROGRESS:

- What is the meaning of “Trupati”?
- Who is worshiped at Balaji?
- What is the former name of Amravati?
- Who built Warangal fort?
- Who built Hoyasaleswaea temple?
- Which group of temple architecture the Aihole temple belongs?
- On which river bank the Pattadakal village is situated?



Forts of Karnataka Table-1:

1. Anegondi Fort near Hampi	41. Jaladurga, Raichur District
2. Ankola Fort	42. Jamalabad Fort
3. Arakilla Fort, Bijapur	43. Kabbal Durga
4. Baburayanakote, Ulavi	44. Kampli
5. Badami Fort	45. Kanakuppa Fort
6. Bailhongal	46. Kanoor Fort
7. Ballalarayanadurga	47. Kasturi Rangappa Nayaka Fort, Sira
8. Bandalli Durga, Kollegal Taluk	48. Kavaledurga Fort, Shimoga District
9. Bangalore Fort	49. Kittur Fort
10. Bankapura	50. Koppal Fort
11. Basavakalyana Fort	51. Yadgir Fort, Yadgir district
12. Basavaraja Durga Fort, Honnavar	
13. Belgaum Fort	
14. Bellary Fort	
15. Bhalki Fort	
16. Bhasmangi Fort, Tumkur District	
17. Bhimgad Fort, Khanapur Taluk	
18. Bidar Fort	
19. Bijapur Fort	
20. Budikote	

21. Channarayana Durga, Tumkur District	52. Yellur Fort,
22. Chitradurga Fort	53. Nagara Fort, Shimoga District
23. Nargund	54. Kummata Durga Fort
24. Nandidurg	55. Kurungad Fort, Karwar
25. Nagara Fort, Shimoga District	56. Madhugiri Fort
26. Devanahalli Fort, Near New Bangalore Airport	57. Madikeri
27. Devarayanadurga	58. Magadi Fort [1]
28. Gajendragad Fort	59. Makalidurga
29. Garudanagiri	60. Maliabad Fort, Raichur
30. Gudibande Fort	61. Manyakheta (Malkhed)
31. Gulbarga Fort	62. Manzarabad Fort, Sakaleshpura
32. Gummanayakanakote Fort, Bagepalli Taluk	63. Midigeshi Fort
33. Halasi	64. Mirjan Fort, Uttara Kannada District
34. Hanagal	65. Mudgal Fort, Raichur Dist.
35. Hemagudda Fort, Kanakagiri	66. Mulbagal Fort, Kolar Dist.
36. Hosadurga Fort	67. Mundargi Fort
37. Huliyur Durga	
38. Huthridurga	
39. Vallabhgad Fort, Belgaum District	
40. Wagingera Fort, Surapur, Gulbarga District	

	<p>68. Nagara Fort, Shimoga District</p> <p>69. Nijagal Fort, Tumkur District</p> <p>70. Pavagada Fort, Tumkur District</p> <p>71. Parasgad Fort, Belgaum Dist.</p> <p>72. Ramdurga Fort, Chitradurga District</p> <p>73. Rayasamudra Fort,Sindhughatta Mandya District</p> <p>74. Sadashivgad fort, Karwar</p> <p>75. Saundatti Fort</p> <p>76. Savandurga</p> <p>77. Shahapur Fort</p> <p>78. Shimoga</p> <p>79. Srimantha Ghada Fort</p> <p>80. Srirangapattana</p> <p>81. Uchchangipura Fort</p>
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	<p>82. Varlakonda fort, Chikballapur District</p>
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8.3.3 THE UNIQUE MONUMENTS OF KERALA:

The monuments of Kerala have well preserved the history and culture of the state. Popularly known as ‘God’s own country’, the state of Kerala has a rich array of historical and religious monuments. Modern-day Kerala was created in 1956 along linguistic lines. It has been under the rule of a number of different dynasties, including the Cheras, the Ays, the Pandyan rulers, the Kulashekar dynasty and later the British. Marthanda Varma is said to be the father of modern Kerala as the state grew and developed to a great extent under him. Kerala being located on the seacoast was the centre for trade and commerce. As a result a number of different merchants from West Europe, Southern Asia etc established close ties and settlements here. Thus in the monuments of Kerala is seen reflected not only the grandeur of the various dynasties that held sway here but also many outside influences that entered India via Kerala.

The monuments of Kerala are chiefly constructed in the traditional style of nallukettu or ettukettu-four or eight sided structures with a central courtyard and

walls opening out. However, in regions like fort Kochi which has seen a great mix and confluence of cultures, the architecture is a curious mix of typical Kerala, European, Chinese, Jewish and Arabic styles. The various monuments of Kerala include temples, churches, palaces, mosques, forts and mansions.

Chief among the monuments of historical interest are the Bolghatty palace, Alwaye palace, Mattencherry palace, Krishnapuram Palace, Bekal Fort, Hill palace museum, Arrakal palace and Kannur fort, Chittur Garumadam and many more. Prevalent in Kerala is a happy blend of various religions-Hindu, Christian, Muslim as well as Jewish. This is mainly due to the location of Kerala on the seacoast which made it the landing site for various merchant ships from all over the world. They went on to settle and set up their own places of worship here, particularly the missionaries from different parts of the world. Thus among the monuments of Kerala one can find a heterogeneity of worship in the Chottanikkara Temple, Guruvayoor Temple, Sabbatical Temple, Vadakkumnathan Temple, Cheraman Juma Masjid, Saint Sebastian Church, The Churches at Muttuchira, Aranmula Temple and Jewish Synagogue among others.

Forts of Kerala Table-2:

<ul style="list-style-type: none"> • Bekal Fort • Hosdurg Fort • St. Angelo Fort (also known as Kannur Fort or Kannur Kotta) • Palakkad Fort 	<ul style="list-style-type: none"> • Povval Fort • Thalassery Fort • Ikeri fort • St Thomas fort Tangasseri Quilon • Pallipuram Fort
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8.3.4 THE UNIQUE MONUMENTS OF TAMILNADU:

The monuments of Tamil Nadu are considered the architectural gems in the southern area of India. Most of the ancient buildings have been constructed by following Dravidian architectural style. These monuments reflect a unique style which is evident from their design of the walls and the ceilings which have been decorated with intricate and delicate sculptures. Lots of ancient monuments such

as Madras War Cemetery, Bharathiyar Illam, Rippon Building, Vivekananda Illam, Thirumalai Nayak Mahal and the Rock Fort temple are present in the major cities of the state.

The monuments of Tamil Nadu can be classified into two categories, historical monuments and religious monuments. Several dynasties ruled over the province from the ancient period. Those rulers were the patrons of art and constructed lots of historical monuments. The early and medieval era monuments still exist in these provinces and are beautiful and amazing. The Tamil Nadu monuments embody the excellence of sculptors of the ruling dynasties of that period. Several cities of Tamil Nadu such as Mahabalipuram, the capital Chennai, Madurai and Tiruchilappalli are dotted with these wonderful monuments. Apart from the historical monuments, the rulers of different dynasties also built several religious monuments that remain as a witness of craftsmanship of the yesteryears.

Tamilnadu is a land of strong religious beliefs that comprises different religious groups. However, Hinduism is the religion whose past endures into the present. The major religious monuments constructed in the state from the ancient period were temples. The intricate sculptures of the temples, such as, the beautifully carved walls, amazing sanctum and the huge mandapa are the major characteristics of the religious monuments of Tamil Nadu. The typical cultural icons of these monuments are the huge temples along with their lofty gopurams or spires. Some of the famous religious monuments of Tamil Nadu present in the cities of Rameshwaram, Kanchipuram, Gangaikonda Cholapuram, Thiruvannaamalai, Aragalur, Tiruttani, and Tiruvallur. These temple monuments are built in a typical architectural style of this province and not seen anywhere else in the country.

There are a number of palaces of the 16th and 17th centuries which are important survivals of the period. One of the earliest examples is the Lotus Temple built in 1575 at Vijayanagara. This is a remarkable example of the blend of Hindu-Muslim construction style, which is a rare sight in the South due to the limited impact of Islam there. The Lotus Mahal is a fascinating commingling of elements, with a tiered pyramidal roof adapted from local temple architecture combined with recessed, foliated arches taken from the Lodi tombs of Delhi. The pillars and concentrically recessed arches are Islamic, but the pyramidal roofs, chajjas and stucco ornament are Hindu in origin. The three-storey palace at Chandragiri, built in the early 17th century, is a highly instructive, sophisticated exercise in the blending of the two traditions. The palace has a prominent pyramidal tower, but the arcaded facade is treated with a series of orthodox Muslim arches.

The palace of Tirumala Nayak at Madurai, although monumental in conception, does not represent the mix of Hindu Muslim tradition as do the others. This huge edifice contains an inner courtyard which is surrounded by massive round granite columns over 12 m {40 feet) high, derived from European sources, above which rise foliated arcades of brick and stucco. The palace complex in the fort at Thanjavur, built about 1700. The palace contains a mixture of Hindu iconography, classical detail and an eight-storey tower

Forts of Tamilnadu Table-3

<ul style="list-style-type: none"> • Thirumayam FortFort St George 	<ul style="list-style-type: none"> • Fort Saint David
<ul style="list-style-type: none"> • Tiruchirapalli Rock Fort 	<ul style="list-style-type: none"> • Namakal fort
<ul style="list-style-type: none"> • Gingee Fort 	<ul style="list-style-type: none"> • Vattakottai Fort
<ul style="list-style-type: none"> • Udayagiri Fort 	<ul style="list-style-type: none"> • Padmanapuram Fort
<ul style="list-style-type: none"> • Vellore Fort 	<ul style="list-style-type: none"> • Krishnagiri Fort
<ul style="list-style-type: none"> • Rajagiri Fort 	<ul style="list-style-type: none"> • Droog Fort, Coonoor
<ul style="list-style-type: none"> • Thanjavur Fort 	<ul style="list-style-type: none"> • Erode Fort
<ul style="list-style-type: none"> • Manora Fort 	<ul style="list-style-type: none"> • Fort Geldria
<ul style="list-style-type: none"> • Alamparai Fort 	<ul style="list-style-type: none"> • Ranjankudi Fort
<ul style="list-style-type: none"> • Aranthangi Fort 	<ul style="list-style-type: none"> • Sankagiri Fort
<ul style="list-style-type: none"> • Tangrakottai 	<ul style="list-style-type: none"> • Dindigul fort

The influence of Islam has remained brief in South India. Earlier, the first Muslim converts arrived in the region and went on to establish a number of mosques as well as to play an important role in the life of the city. Later however, in the early 14th century, Muslim raids from the north began to have a significant effect on local life, dislocating the architectural traditions of the region and causing a temporary hiatus in the construction of the monumental temple buildings for

which southern India was renowned. A number of mosques now started coming up such as the beautiful thousand lights mosque in Chennai, Makka Masjid etc.

As far as the British influence is concerned, particular mention may be made of Chennai. Chennai in Tamil Nadu was one of the first strongholds of the British in India. For a long time the city, centred around Fort St. George, remained the nerve-centre of British influence and classical colonial architecture was developed to quite an extent in the city. As their strength increased, the British went on to establish charming garden houses in outlying areas well known for their architectural style. In the late 19th century the city developed a reputation for its Indo-Saracenic architecture, based on a highly inventive synthesis of European and local styles. Elsewhere in the south, British architects employing Indo-Saracenic styles were active, notably at Mysore, where the Maharaja's city palace was designed by Henry Irwin, the architect of Viceregal Lodge, Shimla.

8.3.5 THE UNIQUE MONUMENTS OF PUDUCHERY AND LAKSHDWEEP

The beautiful land, Lakshwadeep is dotted with monuments. Amidst the brilliance of the coral reefs, palm trees, sandy beaches and clear waters the monuments of Lakshwadeep stand as the historical relics, reminding of the days faded long ago. Each of the monuments of Lakshwadeep represents the great historical grandeur of this union territory. The tomb of Hazrat Ubaidullah, Moidin Mosque, Urja Mosque and several Buddhist archaeological remains are some of the major monuments of this island that attracts millions of tourists over the year.

The tombs of Hazrat Ubaidullah laced with its antiquity stand as one of the important monuments of Lakshwadeep. Another major monument of Lakshwadeep is the Light House at Minicoy Island. Constructed by the British regime in 1883, to provide them a vantage point for many sea battles, this monument of Lakshwadeep murmurs the history buried long ago. This monument of Lakshwadeep is constructed in a wonderful architectural style by the combination of skilled artisans of Gallie (Sri Lanka) and the local islanders. The entire Light House was built in brick masonry where the specific black bricks were used for its entire construction.

The construction of another important monument of Lakshwadeep, Urja mosque at Kavaratti is again entirely different from the other monuments of that region. It is a wood-carving construction in a typical Islamic architecture that makes it

unique. The monuments of Lakshwadeep thus with their colossal architecture and historical value reveal the facts of the days gone long ago.

8.6 SUMMARY:

Finally, we found that the southern region has a rich heritage of ancient sacred architecture and monuments. The monuments in the South show a strong Hindu Dravidian inclination in the form of the various beautifully sculpted temples, carved mainly out of stone. They date back to nearly 1700 years, thereby, upholding the ancient legacy of a rich culture. The various dynasties ruled South India like Chera, Chalukya, Pandya, Chola etc created number of the forts, buildings cave paintings temples of high quality.

Monuments of South India are a must-see for tourists looking to understand and appreciate the cultural legacy of India. Untouched by outside influences, the South represents a true picture of ancient Indian civilization as it existed in the times of kings and sages. After reading this unit you will be able to enrich your knowledge of monuments of south and it will help you to enrich the tourism of India.

8.7 GLOSSARY:

- **Gopuram-** large entrance of the temple
- **Vimana-** Paramedical top of the temple
- **Recline-** to lie back on your back of upper part of your body
- **Replica-** something that is made to almost exactly the same as something else
- **Frieze-** an area of decoration along a wall
- **Consecrate-** to make a place or object holy in a religious ceremony

8.8 ANSWERS TO "CHECK YOUR PROGRESS"

1. Hyderabad
2. Aurengzeb
3. Gol Kunda
4. Firoz Shah
5. Hampi
6. The lord of Laxmi
7. Lord Vishnu
8. Dhanyakataka
9. Ganpatti deva and princess Rudramma

10. Hoyalasela kings
11. Dravidian School
12. Malprabha River

8.9 QUESTIONS:

1. Describe the unique monuments you found in the state of Andhra Pradesh?
2. Write an essay on the monuments of North Karnataka?
3. Analyse the architectural aspect of the monuments of Kerala.
4. Write Short note on the following:
 - a) Trupati Balaji
 - b) Architecture of Patdakkal
 - c) Gol Kunda fort
 - d) Amravati

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Unit-9

Architectural Landmarks of Eastern India

Structure:

9.1 Introduction

9.2 Objectives

9.3 Architectural Landmarks of Eastern India

9.3.1 Architectural Landmarks of Orissa

9.3.2 Architectural landmarks of West Bengal

9.3.3 Architectural landmarks of Bihar

9.3.4 Architectural Landmarks of Jharkhand

9.4 Summary

9.5 Glossary

9.6 Answers to “Check your progress”

9.7 Questions

9.8 Reference/further reading

9.1 INTRODUCTION:

East India comprises of 10 states mainly West Bengal, Sikkim, Orissa, Bihar and some of the North eastern Hill States. They all lie in the eastern part of the Indian Peninsula. Within its area, East India encapsulates some of the most striking contrasts in the sub-continent. Its northernmost section comprises of the Himalayan ranges. East India is so full of diversity which is otherwise very difficult to experience. Within its area East India encapsulates some of the most striking contrasts in the sub-continent. Darjeeling has the coniferous forests and terraced tea gardens. Calcutta, India's largest city has become a world metropolis, In Puri one can relax at the long stretch of golden beaches.

Orissa has some of the India's most outstanding architectural and religious monuments, and the temples in the cities of Bhubaneshwar, Puri and Konark. Bihar is more known as the home of Mahavir and Buddha, where they spent the major part of their life. Some of the most sacred places connected with the life of Buddha are located here. In the Eastern India we experience the cultural sensation of past as well as the most vivid architectural treasures of Hindu temples including the most famous Surya temple of Konark and the Temples of Bhubaneshwar.

9.2 OBJECTIVE:

In this unit, there is description of architectural landmarks of eastern India mainly of the state Orissa, Bihar and West Bengal. It will help you:

- To enrich your knowledge of architecture of Orissa, Bihar and Bengal during the various era.
- To get the details of various kinds of monuments still alive.
- To use the architectural heritage of eastern India.
- To make you aware about the rich architectural heritage of eastern part of our country.

9.3 ARCHITECTURAL LANDMARKS OF EASTERN INDIA:

We experience the cultural sensation of past as well as the most vivid architectural treasures of Hindu temples in eastern India. The part of Eastern India was ruled by the various dynasties and hence gets verity of architectural landmarks here, including the most famous Surya temple of Konark and the Temples of Bhubaneshwar. There are number of modern architectural landmarks including

Victoria Memorial of Kalkata, Ghoom Monastery of Darjeeling. Here in this unit we have described few of them as follows:

9.3.1 ARCHITECTURAL LANDMARKS OF ORISSA:

The origin of Orissa can be known from its history. In the ancient times, the state of Orissa was known as Kalinga, and is often mentioned in Hindu epics. According to the legend, Kalinga, one of the five sons of a sage, travelled as far as the hills of the Eastern Ghats. Orissa's recorded history begins from 260 B.C. Emperor Ashoka installed carved Rock Pillar at Dhuli, only 5 km. from the present capital of Bhubaneshwar. The pillar has stood for almost 23 centuries. The carved inscriptions carry the message of Buddhist principles. Having fought a bloody war with the people of Kalinga and having won it, he repented at the loss of life and the devastation caused by him. He accepted the faith of the people of Kalinga who were Buddhists. The zenith of Orissa civilization reached between the 4th and 13th century under the great builders - Kesari and Gang kings. During their rule, thousands of temples and monuments were built all over the country. The state remained outside the power of Muslim invaders till late 16th century. When the Muslims invaders reached Orissa they destroyed about 7,000 temples that once lined the banks of the sacred lake of Bhubaneshwar. Today only 500 temples are there. In 1803, the British took over Orissa. Since Orissa was not strategically important for them, they did very little to improve its economic conditions.

Orissa is one of the most interesting states in East India. The State is predominantly rural but industrialisation is changing its face. Bhubaneshwar is the modern capital of Orissa. Orissa is known for the famous Sun Temple at Konark and Jagannath Temple in Puri.

Temple Architecture in Orissa:

The golden age of temple construction in Orissa stretched from the 8th to the 13th century but it achieved the pinnacle of glory in the 10th and 11th centuries. The temples in Orissa represent the development of the "Nagara" style of Indo-Aryan architecture. The temples of Bhubaneshwar, Puri and Konark represent a remarkable development of the Orissan temple architecture from the 7th century to the 13th century AD. Some of the temples are living shrines, centres of active pilgrimage, worship and faith. The plan of the temple is simple.



Lingaraj Temple, Bhubaneswar

The temples consist of a tall, curvilinear tower or spire thrusting upwards in a pinnacle and an open structure or porch in front of the entrance to the tower. The taller tower which rises over the main temple and enshrines the deity is known as Deula and the porch is known as Jagamohana. The Jagmohan is usually square with a pyramidal roof. Sometimes one or two more halls are built in these temples and set in front of the porch. They are known as Natmandir and Bhogmandir. The interior of the temple is quite dark and is designed to allow only a glimpse of the presiding deity and to enable the priests to conduct ritual worship. Each exterior part of the temple tower is divided by the vertical, flat-faced projections or rathas. The sculptures in these temples are not easy to describe. The statues represent everything from the sacred to the profane, but every stone used in temple construction has been carved. Birds, animals, flowers and plants, human beings can be seen in various postures in fine details.

The Lingaraj Temple is the largest and the most interesting temple in the city. This 11th century temple exhibits the temple art of several centuries. It is the finest representation of Kalinga art. The main deity in this temple is the Shiva but almost all Hindu gods are represented here. The Swayambhu linga is not strictly a Shiva linga, but a hari-hara linga, half-Shiva half-Vishnu. This temple is set in a huge

walled-in compound with dozens of shrines. The Hindus can only visit the temple, but there is also an excellent vantage point from where others can see the entire temple. The Bindu Sagar Lake is located near the temple where it is believed that water from all the sacred rivers of India is gathered and it is considered as a very purifying experience to have a dip in the lake. The compound of the temple measures 520 by 465 feet. Its curvilinear tower (vimana) rises to a height of 127 feet. The tower has been built without mortar and is hollow from inside and you can reach its top by an internal staircase below out of the 7-foot thick walls. The exterior side of the temple is profusely decorated with beautiful sculptures of gods and goddesses in various postures. Along the eastern side of the Lingaraj Temple, there are several small temples of a similar shape as the original Lingaraj Temple

Raja Rani Temple, Bhubanehwer:

The Raja Rani Temple is one of the most delightful and harmoniously planned temple. This 11th century temple stands alone in the green rice fields. The Rajarani Temple takes its name from the red and gold sandstone called rajarani that looks stunning with miniature temple spires clasping the main tower. Its decorations are beautiful and enchanting and consist of the naked, smiling nymphs, the embracing couples, etc. The temple is known for the exquisite carvings of the feminine form. It is also believed that some pleasure-loving king of Orissa might have built this temple as his pleasure retreat than as a prayer hall.

Mukteshwar Temple, Bhubanehwer:

The 10th century Mukteshwar Temple is an important transition point between the early and later phases of the Kalinga school of temple architecture. Many elements of the older order have been blended with new designs and conceptions. Various innovations made here became essential features of all the other temples. The temple is richly sculpted and offers pride of place to tales from the Panchatantra. The niches on the outer face of the compound wall include Buddhist, Jain and Hindu images, pointing to the synthesis which was a part of Orissan religious life. The temple gateway is an arched masterpiece and is excellently decorated with beautiful sculptures, elaborate scrolls and graceful female figures. Behind the Mukteshwar Temple stands Kedareshwar where ground plan is circular. It has a 8-foot statue of Hanuman and goddess Durga standing on a lion. The Sidheshwar Temple situated northwest of Mukteswar is not very different. It has the traditional five parts.



**Raja Rani Temple,
Bhubanehwer**

**Mukteshwar
Temple, Bhubanehwer**

Vaital Temple:

The Vaital Temple represents the Khakhora order of the Kalinga style of temple architecture, devoted to tantric cults. The elements from certain sects of Hinduism and Buddhism have been combined with the female life force, Shakti. The first erotic sculptures of Orissan art were found here. In course of time, temple builders considered these images as an integral part of temple decoration and adapted them to their skills and techniques. The eight-armed Chamuda (Kali) which represents Shakti is the main deity of this temple. The elaborate sculptural decorations with the sinister sculptural manifestation of Devi have become its identifying feature. The temple deity of Chamunda is seated on a corpse and portrayed with a garland of skulls around her neck, flanked by an owl and a jackal. Her emaciated body, sunken eyes, and shrunken belly is quite a good sight



Vaital Temple

Udaygiri

Parasurameshwar Temple:

Parasurameshwar Temple is lavishly decorated and dedicated to Lord Shiva. The Parasurameshwar Temple is a highly ornated monument known for its four finely decorated latticed windows and grills featuring bands of animated musicians and dancers and the busts of Lord Shiva. This temple is believed human figures and floral motifs.

Udaygiri:

Udaygiri is situated 7 kms. west of Bhubaneswar, where caves cut from rocks seem to form a honeycomb. Udaygiri is considered as one of the most important Buddhist complex in Orissa. The archaeological remains of Udaygiri comprise a brick stupa, two brick monasteries, a stone stepwell and the Bodhistava and Dhayani sculpted figures from the Buddha pantheon. The 18 caves of Udaygiri includes the famous Rani Gupha or Queen's Cave and Hathi Gupha or the Elephant's cave. Rani Gupha is a two-storeyed structure with a spacious courtyard and elaborate sculptural friezes. Popular legends, historical scenes, religious festivals and dancers have been carved on stone with singular grace. On a rock, the life chronicle of King Kharavela, the first known Orissan ruler, responsible for the expansion of the Kalinga empire is recorded

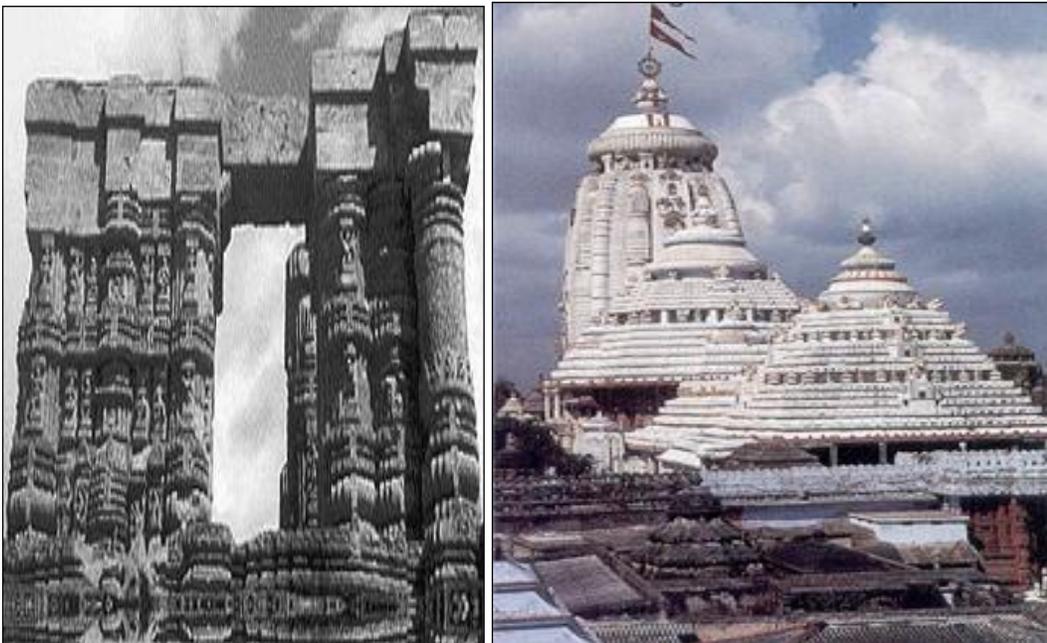
Barabati Fort, Cuttack:

The great Barabati Fort was built in the 14th century by blue granite. Now, this fort is in ruins and only the gateway, moat and a mosque inside the fort remains. The fort was built by one of the Ganga rulers in the 14th century and was in the hands of Marhatta when it was taken by the British in 1803. The stone rivetment which protects it from seasonal floods was built in the 16th century. The venerated shrine of Katak Chandi is situated at a strolling distance from the fort area.

The Sun Temple, Konark:

The Sun Temple is one of the most stunning symbols of religious architecture. The Sun Temple is the crowning glory of temple art of Orissa. According to legend, the Samba was cursed by his father Lord Krishna and suffered from leprosy for 12 years. Later, he was cured by the Sun god and so he built a temple dedicated to him. This temple was built by Langula Narsimha Deva in the 13th century and referred as the Black pagoda by the European sailors. The entire temple is designed in the shape of a colossal chariot, carrying the Sun god, Surya and pulled

by seven horses. The 24 giant wheels of the chariot symbolize the division of time. The temple is a brilliant chronicle in stone, and thousands of images including those of deities, the Surasundaris, heavenly damsels, and human musicians, lovers, dancers, and different scenes from courtly life adorn the temple. Birds, animals and various intricate geometrical decorative designs adorn the walls. The temple was conceived to be a true microcosm of the world. The erotic art covers a major part of the temple area. The 55m-high curvilinear tower was part of the 11th century Lingaraja Temple. This temple is now in ruins and the porch and other structures in the temple complex are still magnificent that represents the culmination of the Orissa art. In recent years, this temple has been renovated and the appearance of the temple complex is very different from that which was few years ago.



The Sun Temple, Konark

Jagannath Temple, Puri

The Jagannath Temple was built during the 12th century A.D. by Chodaganga Deva. This temple dominates the landscape for kilometers around in Puri. This temple is tallest temple in Orissa which rises to 65 meters high. This temple is also one of the most magnificent pieces of monuments of India. The main deity of the temple is the Lord Jagannath or Lord Krishna which is the main focus of the religious life in Orissa. The other two deities in this temple are Balbhadra and Subhadra. This temple was used by the European sailors as a navigation point and called as white pagoda. It was known so as the walls of the temple were plastered by the king to protect it from the salty sea. In front of the main gate

stands a 16 sided monolithic pillar (11 metres high), called Aruna Stambha which formally stood in front of the Sun Temple and was brought to Puri during the 18th century A.D. Due to its great religious importance and hallowed traditions, non-Hindus are not allowed within the temple complex, but, they can see the temple from a specified point. The performance of the various rituals have made every citizen of Puri a part of the temple in his own way

CHECK YOUR PROGRESS:

- Where did the famous Sun temple locate?
- Name the capital of Orissa.
- The temples of Orissa belong to which style?
- Where do you find the Raja Rani Temple?
- Who built the Sun temple of Konarka?

9.3.2 ARCHITECTURAL LANDMARKS OF WEST BENGAL:

After a long phase of uncertainty and rule by different dynasties within and outside Bengal, the region experienced a period of peace and prosperity under the Pala Kings, for the 8th to 12th centuries. In the early 13th century, a Turkish general, Muhammad Bhakhtiyar, invaded Bengal. In the 15th century, Sri Chaitanya, the great Vaishnav prophet, appeared on the scene. In the 16th century, Bengal came under direct Mughal rule. In 1757, the young Nawab of Bengal, Siraj-ud-daulah, who was disgusted with the behaviour of the British East India Company, clashed with it one on the field of Plassey. Later the rich province of Bengal came under the rule of Company.

Some of the famous places in West Bengal are Kolkata, Murshidabad, Durgapur, Vishnupur, Shantinekatan, Darjeeling and Kalimpong. Kolkata is known for the Victoria Memorial, Fort William, Howrah Bridge and Dakshineswar Kali Temple. Shantinekatan is known for the Vishva Bharati University, founded by the Rabindranath Tagore in 1921. Darjeeling and Kalimpong are the two famous hill stations in West Bengal.

Architectural landmarks of Gour:

Gaur was the capital of King Sasanka in the 7th century, followed by the Buddhist Pala and Hindu Sena kings. Gaur became famous as a centre of education, art and culture during the reign of the Hindu Sena kings in the 12th century. The Fakhr-ud-din, founder of the Afghan dynasty, captured it in the 14th century and transferred their capital to Pandua, plundering the temples to construct their own

mosques and tombs and destroying most of these buildings. The Muslim monuments of the Sultanate period displaying various architectural styles can be seen around Gaur. The Fort, Tantipara Mosque, Lattan or the painted mosque, Firuz Minar, Bara Sona Masjid and Ramkeli are the various places situated near Gaur.

Fort, Gour:

The fort is situated on the bank of the Bhagirathi river where only the remains of the embankments can be seen. The Dakhil Darwaza, the main gateway to the fort with its five-storied towers in the four corners, was constructed in the early part of the 15th century out of small red bricks which were embossed with decorations. The facade is broken up by turrets and circular bastions, producing a striking contrast of light and shade, with decorative motifs of suns, rosettes, lamps and fretted borders. The Biasgazi wall is situated in the south-east corner of the fort. This wall enclosed the old palace and got its name from its height of 22 yards. This high brick wall is 5 m broad at its base and decreases to about 3 m at the top. Kadam Rasul is also situated within the area of the fort. This domed square building with the Bengali thatched style roof was erected in 1513 to house the relics of The Prophet, a footprint in stone. The Royal Eastern Gate or Lukochuri Darwaza is a large two-storied structure about 20 m long and 13 m wide. This gate was built by Shah Shuja in 1655 in the Mughal style.

Tantipara Mosque, Gour:

Tantipara Mosque is situated near the fort. This mosque was built in 1475 in the tanti or weavers quarters of the town. This mosque is superbly decorated with red brick with five entrance arches and octagonal turrets in the corners.

Firuz Minar, Gour:

Firuz Minar is situated about a km from the fort. Firuz Minar was built as a victory tower by Sultan Firuz Shah in 1486 and was also used to call the faithful to prayer. This tower is about 26 m high with 5 storey and 19 m in circumference. The lower 3 storey's are 12 sided while the upper 2 storey are circular. The main feature of the tower is the introduction of blue and white glazed tiles which are used in addition to the terracotta and bricks. The crude quality of the tiles contrasts with the excellence achieved by the Hindu craftsmen in producing terracotta decorations. A spiral staircase inside the fort leads to the top chamber with its four windows.

Bara Sona Masjid, Gour:

The Bara Sona Masjid, also known as Baroduari is situated outside the fort. This is the largest mosque of all the monuments and built in 1526. It is an enormous rectangular structure built of brick with stone facing with a large open square in front. There were arched gateways on three sides and one of the gateway is 8 m high and 2 m wide. There are 44 domes over the four arched colonnades and the quality of marble carving can be seen in some of the minarets.

Dakshineswar Kali Temple, Kolkata:

The Dakshineswar Kali Temple is situated on the opposite side of the river from Belur Math alongside the Vivekananda bridge. This temple was built in 1947 by Rani Rashmoni. Rani Rashmoni received divine directions in a dream to build the Kali temple at Dakshineswar. The saint Sri RamaKrishna lived and worshipped here. The Kali temple has 12 spires and 12 other smaller temples in the large courtyard are dedicated to Shiva and Radha Krishna. Non-hindus are not permitted inside the temple.

Nakhoda Mosque, Kolkata:

Nakhoda Mosque is the largest mosque in the city of Kolkata. This mosque can accommodate 10000 worshippers. This mosque was built between 1926 and 1942 of red sandstone. It is a four-storey structure that reminds of the Akbar's tomb in Sikandra. The mosque has huge blue and white painted domes flanked by the 246 m minarets.

Fort William, Kolkata:

The British built a massive fort in 1756 to replace the original fort at Calcutta and renamed as Fort William after the King William III. This fort was completed around 1781 on the site of the old village of Govindapur. This fort was designed to be impregnable in the shape of a roughly octagonal plan, about 500 m in diameter. This fort was built so as to make it large enough to house all the Europeans in the city in case of an attack. One of the five entrances of the fort was a water jetty. The St. Peter's Church, the barracks and stables, arsenal, prison and strong rooms still remains in the fort.

Victoria Memorial, Kolkata:

Victoria Memorial is a grand white marble building planned by Lord Curzon and inaugurated by the Prince of Wales in 1921. This building has tree-lined walks,

splendid parks, lakes and superb statue including that of Queen Victoria. This building was designed in the Italian renaissance cum saracenic style and built of white Makrana marble from Rajasthan. This building is often known as the Taj Mahal of the British Raj and built in the memory of Queen Victoria. This memorial is surmounted by a crowning dome, a huge bronze revolving Angel of Victory which functions as a weather cock. The memorial has collection of the items of the British Raj, piano and desk of the Queen Victoria, books, portraits and paintings of Reynolds, Zoffany, Daniell and Emily Eden, miniatures, Persian manuscripts, portraits of national leaders and reminders of the military conflicts.

Howrah Bridge Kolkata:

Howrah Bridge or the Rabindra Setu was opened in 1943. This single span cantilever bridge replaced the old pontoon bridge which joined the city with its main railway station and the industrial town of Howrah. This bridge is also the main landmark of Kolkata. To avoid affecting river currents and silting, the 280 m high piers rise from the road level and the span between them is 450 m. The Howrah bridge is one of the longest and busiest bridge in the world. There are 8 lanes of traffic and 2 foot paths which are always packed with vehicles and pedestrians.

Eden Garden:

The Eden Gardens are the famous cricket grounds in India and often referred as the Cricket's Madina. The enthusiastic and excitable temperament of the Bengali fan that descends in herds has probably helped it gain this reputation. This garden was named after the Lord Auckland's sister, Eden. The Eden Gardens used to be a lush green area covered by trees and gardens. The area also has a tiny Burmese pagoda set in a small lake.

Architectural landmarks of Vishnupur:

Vishnupur is also famous for its Bengal terracotta temples. The ornamental temple architecture in the temples is distinctive of the Malla's reign that survives today. The temples have walls built on a square plan, but topped with a gently carved roof like Bengali thatched huts, which are made of bamboo and mud. This style was taken across India by the Mughals and later by the Rajputs and was used to great effect in forts such as that in Lahore and Agra. The temples are usually built of brick and laterite. The terracotta tiles depict episodes from the epics Ramayana and Mahabharata, but there are also scenes from daily life. The interior consists of a single hall and has a platform for the image on one side. The

upper storey has a gallery topped by 1, 5 or 9 towers. There are more than two dozen temples dedicated to Krishna and Radha in Vishnupur. Most of the temples are built inside the fort, while others are built outside.

Rasmancha Temple:

The Rasmancha temple is situated at a distance of 3 km in Vishnupur and dedicated to Lord Vishnu. A squat, stepped pyramid and the passageways surround the main shrine. This temple was built by Bir Hambir in 1587 to provide a place for all the local Vaishnavite deities to be brought together in a procession from the other temples during the annual Ras festival.

Jora Mandir:

The Jora Mandir is situated at a distance of 5 km from Vishnupur. The Jora Mandir is a pair of hut-shaped structures with a large shikhara and built of brick in 1655 by Raghunath Singh. This structure is highly ornamented and of architectural interest. The panels illustrate battle scenes from the epics, hunters with wild animals, maritime scenes and life at court.

Shyam Rai Temple:

Shyam Rai Temple is situated at a distance of 7 km from Vishnupur. This temple was built by Raghunath Singh. This temple is the earliest example of the pancharatna style with five towers built together in brick with a fine shikhara. Each facade is triple arched and the terracotta panels depict stories from the life of Lord Krishna and Ramayana.

Malla Kings Fort:

The Malla Kings Fort was built by Bir Singh. But now, only the remains of this fort can be seen. The gate of laterite or pathar darwaza has holes drilled in different directions through which the king's soldiers would fire shots. A stone chariot is believed to date back to the 13th century. The moat which used to be served by seven lakes is partially dry, although the water reservoirs can be seen still.

Ghoom Monastery, Darjeeling:

Ghoom Monastery is situated about 8 km from Darjeeling. According to some people, the railway climbs to a height of 8000 feet at Ghoom Monastery, making it the highest railway station in the world. This monastery, also known as the

Yiga-Choling Gompa is the Yellow hat Tibetan-Buddhist monastery and the most famous monastery in the area. This monastery was built in 1875 and has a five metre high gilded statue of Maitreya or the future Buddha.

9.3.3 ARCHITECTURAL LANDMARKS OF BIHAR:

Mahabodhi Temple (Gaya):

The Ashoka erected a shrine near the Bodhi tree which was replaced by the Mahabodhi temple in the 2nd century. This temple is unique in Buddhist architecture and an architectural amalgamation of many cultures. The temple bears the stamp of the architecture of the Gupta Dynasty and subsequent ages. The Mahabodhi Temple stands on a high and broad plinth and has a soaring 54 m high pyramidal spire, square cross-section and 4 smaller spires. In the main shrine, the temple has a huge gilded image of the Buddha in the seating pose, signifying enlightenment, which has mythological significance in the Buddhist lores. The walls of the temple carry the image of Lord Buddha, carved in different aspects. The temple carries inscriptions recording the visits of pilgrims from Sri Lanka, China and Myanmar in the 7th the 10th centuries A.D. Hieun Tsang, the Chinese traveler, also visited the temple in the 7th Century. The entrance to the temple is through an ornamental gateway on the eastern side. The lotus tank where the Buddha might have bathed is situated to the south of the temple. Chankramana or the Jewel Walk is situated to the north of temple. It is a raised platform which dates back to the 1st century and lotus flowers are carved on it. This platform marks the place where the Buddha walked up and down while meditating on that whether he should reveal his knowledge to the world or not. The Animesh-Lochan Chaitya, is also situated near the Mahabodhi Temple and marks the spot

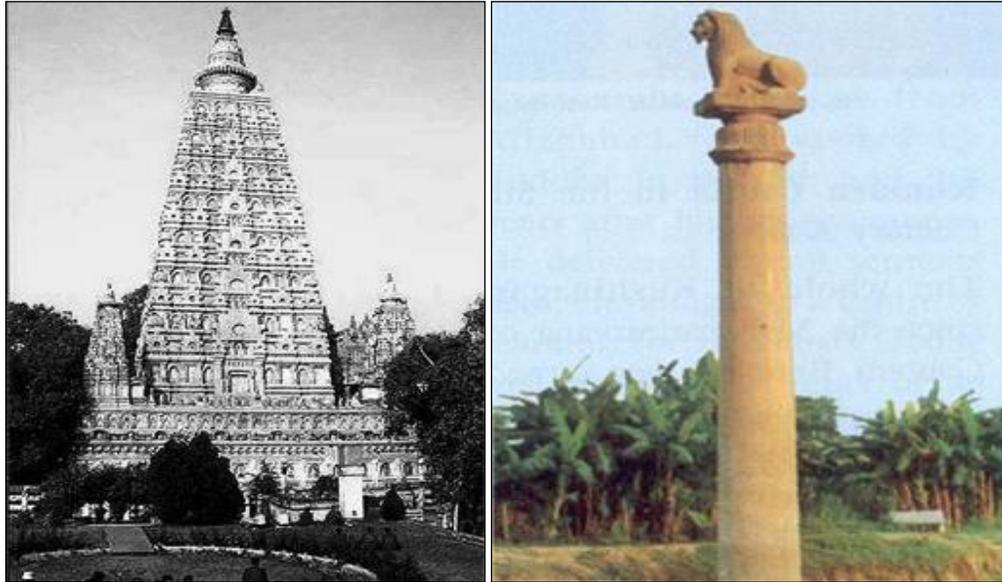
Tibetan Monastery (Gaya):

The Tibetan monastery was built in 1938 and has a large Dharma Chakra or the Wheel of Law inside it. This wheel must be turned three times when praying for forgiveness of sins. A large 2 meter metal ceremonial drum in red and gold color is also displayed.

Shaivite Monastery (Gaya):

Shaivite Monastery is situated near the Mahabodhi temple. The Shaivite Monastery has a cluster of four temples. These temples are surrounded by enchanting greenery and marked by architectural marvels. These temples have

several samadhis (commemorative stones) in its vicinity. Just across are a number of cells, meant for residential purposes of monks. The Jagannath Temple is also situated near the Shaivite Monastery. This monastery is dedicated to Lord Shiva and has the statue of the deity, carved in glistening black stone.



Mahabodhi Temple

Lion Pillar of Lauria Nandangarh

Vishnupad Temple, Gaya:

Vishnupad Temple is situated in the centre of the town. This temple is believed to have been built on the sacred footsteps of Vishnu which is also preserved in the temple on a rock set in a silver basin. This grand temple was renovated by Rani Ahalyabai, the queen of Indore in 1787. This 30 m high temple has 8 rows of beautifully carved pillars which support the mandapa or pavilion. Only, Hindus are permitted to visit the temple. Within the temple stands the immortal banyan tree 'Akshayabat' where the final rituals for the dead takes place. It is believed that a Hindu will reach heaven if his last rites are offered under this tree. This place is also believed to be the one under which the Buddha meditated for six years.

Barabar Caves:

The Barabar Caves are situated about 40 kms. from Gaya. These caves belong to the 3rd century B.C. and the earliest examples of the Buddhist rock cut caves. Due to the tolerance required by the Buddhism, the Emperor Ashoka permitted the non-Buddhists to practice their religion, which led to the creation of the rock-cut temples in a form of reverse architecture

Nalanda University (Nalanda):

Nalanda has the ruins of the world famous and oldest Buddhist University. This university accommodated ten thousand students from all over the Buddhist world, two thousand teachers and nine million books and was a center of great learning which reached its zenith between 5th and 12th century AD. This university was destroyed by Muslim invaders.

**Nalanda University:****Lauria Nandangarh:**

Lauria Nandangarh is situated about 23 km from Bettiah and 14 km from Shikarpur. This place has the famous lion pillar erected by Ashoka. The 8.5 m polished sandstone column also has an edict engraved on it. Nearby are the remains of Nandangarh stupa, believed to contain the ashes of the Buddha.

Lauria Areraj:

An 11.5 m high Ashoka column was erected in Lauria Areraj in 249 B.C. The polished sandstone pillar has six edicts on it. This place is about 30 km from Motihari.

Saif Khan's Mosque (Patna):

Saif Khan's Mosque, also known as the Pathar-ki-Masjid or Chimni Ghat is situated on the banks of the Ganga. This mosque was built by Prince Parvez, the Mughal Emperor Jahangir's son in 1621

Harmandir Sahib Temple:

Harmandir Sahib Temple is located in the Chowk area of Patna. In 1666, the last of the ten Sikh Gurus, Guru Gobind Singh was born in Harmandir Sahib. A marble temple was built here by Maharaja Ranjit Singh. This temple is one of the four most sacred and pilgrimage centre of the Sikhs. The temple has kiosks on the terrace and a museum on the ground floor that houses photographs, holy scriptures and personal possessions of the Guru. As a sign of reverence, it is also called as Patna Sahib by the Sikhs.

Kumrahar:

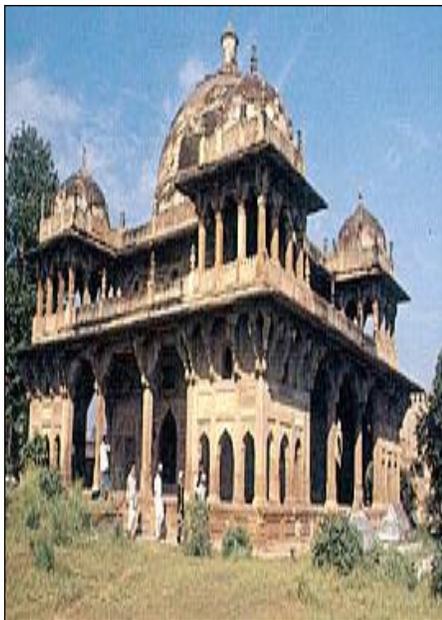
Kumrahar is situated 11 km. from the Patna railway station. Excavations done in this village have found the ruins of Pataliputra, enclosed within a high brick wall. These ruins date back to 600 BC to 600 AD. The buildings were devastated by fire and lay hidden in the silt. The more recent fifth phase dates from the beginning of the 17th century. Megasthenes, the Greek ambassador to Chandragupta Maurya's court also said that the royal palace excelled in splendor and is better than the palaces of the Egyptian, Babylonian and Cretan monarchs. Some of the most important findings are the rare wooden ramparts and a large Mauryan assembly hall with highly polished 80 sandstone pillars belonging from 300 to 400 BC. In the 5th century AD, when the Chinese pilgrim Fa-hien visited the area, he commented on the brilliant enamel-like finish achieved by the Mauryan stone cutters and referred it as the shining bright like a glass.

Sher Shah Suri Masjid:

Sher Shah Suri Masjid was built by Sher Shah Suri in 1545 to commemorate his reign. This mosque is built in Afghan architectural style, and one of the many beautiful mosques in Bihar and a landmark in Patna.

Architecture of Maner:

Maner is situated about 29 km. away to the west of Patna. Maner was one of the earliest Islam centres in Bihar. The famous Sufi Saint, Pir Hazrat Makhadun Yahiya Maneri lived in Maner in the 13th century and thus this place was named after him. His tomb is known as the Badi Dargah and a very special shrine. The Chhoti Dargah is a mausoleum that commemorates the Muslim saint's disciple Shah Daulat. The designs and carvings on the mausoleums are beautiful. The Chhoti Dargah is considered as one of the finest mausoleums in the region. It is an important place of pilgrimage for Muslims during the annual Urs (fair).

**Chhoti Dargah, Maner****Vishwa Shanti Stupa, Rajgir****The mausoleum of Sher Shah, Sasaram:**

Sasaram is situated on the main railway line connecting Delhi and Calcutta, about 193 km. from Patna. The mausoleum of Sher Shah, one of the finest buildings of medieval India is situated here. Sher Shah was the emperor of India from 1539 to 1545 AD. He had planned the building of the mausoleum and also started the construction, but only the last touches were given by his son after his death. The mausoleum stands amidst an artificial lake and the hill in the distant horizon forms an excellent background for the monuments, with reflections in the water adding to its grandeur.

Griddhakuta Hill:

Griddhakuta Hill, the Hill of Vultures is the place where the Buddha converted the great Mauryan king Bimbisara, one of his most celebrated followers and delivered many of his sermons. He also spent most of his summers on this hill. The old stone leading up the hill is attributed to Bimbisara. It was also used by the Hiuen-Tsang in the 7th century and still provides the best access. There are rock-cut steps which lead to the two natural caves, several plaques and the Buddhist shrines.

Vishwa Shanti Stupa:

Vishwa Shanti Stupa is the stupa which was built by the Japanese on the top of the Ratnagiri hill. This stupa can be reached by an aerial ropeway and dedicated to the world peace. This large white monastery has four golden statues of the Buddha representing his birth, enlightenment, preaching and death. The Japanese also built a large temple, known as the Nipponzan Myohoji

Other Places

The other places of Architectural interest in Rajgir are Venuvan Vihara, the residence built by the king Bimbisarra for Buddha; Jivaka's Mango grove, residence of an ardent Buddhist follower, Jivak who was a surgeon; Karanda Tank, the bathing place of Lord Buddha and Jivakamarvana momastery, the place which contains the ruins of Buddha's favourite retreat within the valley and the Ajatashatru's Fort is another place of tourist attraction. The sculpture which depicts the 'Parinirvana', or the 'great cessation' of Buddha is another monument of artistic and historical importance. It shows the Buddha lying on his right side with the right forearm resting under his head to commemorate the final salvation or Mukti, of the great founder of Buddhist Faith.

Raja Vishala Ka Garh, Vaishali:

The Raja Vishala Ka Garh is now in ruins and certain excavations have been done here. One of the excavated archaeological site in Raja Vishal Ka Garh is an ancient parliament house, which indicates that this republic flourished in the 6th Century B.C. The ruin occupies an area enclosed by a wall about a km in length and 2 m high. The moat surrounding the Parliament House which could hold an assembly of 7707 representatives is 43 m wide.

Ashoka Pillar, Vaishali:

The Ashoka Pillar at Kolhua is also known as Bhimsen-ki-Lathi (stick). It is a single piece of very highly polished red sandstone with a bell-shaped inverted lotus capital 18.3 m high which has a life size lion carved on the top. This Ashoka Pillar was erected by the Ashoka, the great Mauryan emperor to commemorate the place where the Lord Buddha delivered his last sermon. The Ashoka Pillar has a circular section which tapers like the trunk of a palm tree. It was believed that the columns of this type were the forerunners of the temples, developed from the ancient form of worshipping in the forest. The Emperor Ashoka erected about

30 or more stupas, but now only the remains of 10 pillars have been found and those with capitals have been moved to the Indian Museum.

Check Your Progress

- Who funded Vishwa Bharti University?
- Where do you find Kadam Rasul Masjid?
- Who built Dakshineswar temple?
- Who inaugurated Victoria memorial?
- What is the famous name of Rabindra setu?
- Why was Nalanda Famous in Ancient India?
- Where do you find the remaining of the Mouryan Palace?

9.3.4 ARCHITECTURAL LANDMARKS OF JHARKHAND:

The new state of Jharkhand was formed on 15th November, 2000 and was earlier a part of Bihar. However, according to some historians there was already a distinct geo-political, cultural entity called Jharkhand even before the period of Magadha Empire. According to legend, Raja Jai Singh Deo of Orissa had declared himself as the ruler of Jharkhand in the 13th century. Later, during the Mughal period, the Jharkhand was known as Kukara. After 1765, it came under the control of the British Empire and was formally known as Jharkhand.

Parshnath Temple, Hazaribagh:

Parshnath Temple is situated at the top of the Parshnath Hill, the highest hill in the Giridih district. The Parshnath Hill is a famous abode for Jains as about 23 out of 24 Tirthankaras (including Parsvantha) are believed to have attained salvation in the Sammeta-sikhara of the Parshnath hills.

Jagannathpur, Ranchi:

The Jagannathpur village is situated about 10 km. south-west of Ranchi. The Jagannath Temple in the village of Jagannathpur is a miniature replica of the Jagannath temple at Puri in Orissa. This temple was built in 1691. Rath Yatra, the car festival is celebrated here with great enthusiasm, but not like Puri.

9.4 SUMMARY:

It is well known fact that Archaeology Departments tries to protect and maintain several temples throughout the region, particularly in the temple-rich districts. But hundreds of temples and mosques remain unprotected and crumbling, many

of them in remote villages. It is not possible to protect and preserve these wonderful monuments without increasing worldwide awareness of these treasures and without global and local participation in their restoration.

So, in this unit we tried to collect the examples of architectural landmarks of Eastern India. Orissa has some of the India's most outstanding architectural and religious monuments, and the temples in the cities of Bhubaneshwar, Puri and Konark. There are uncounted examples of architectural landmarks in Bihar and Bengal. Certainly this unit will help you to enrich your knowledge of architectural landmarks of Eastern India.

9.5 GLOSSARY:

- **Encapsulate-** to express or show the most important facts about something.
- **Turret-** a small tower that is part of building
- **Splendor-** when there is something very beautiful or luxurious
- **Commemorate-** to do something to remember the important person or event of past
- **Urs-** a kind of fair
- **Enthusiasm-** when you show very much interest in something
- **Crumble-** to makes something break into small pieces

9.6 ANSWERS TO "CHECK YOUR PROGRESS"

- Konarka
- Bhubaneshwer
- Nagara style
- Bhubaneshwer
- Narsimha Deva
- Rabindra Nath Tagore
- Inside Gour Fort
- Rani Rashmoni
- Prince of Wales
- Howrah Bridge
- For Buddhist University
- Kumrahar (Patna)

9.7 QUESTIONS

1. Writ an easy on the Architectural treasures of the West Bengal.

2. Analyses the temple architecture of the Orissa.
3. Describe briefly the Ancient architecture found around the city of Patna.
4. Write short notes on the following:
 - a) Jagnath temple
 - b) Sasaram
 - c) Lingraja temple
 - d) Architecture of Jharkhand
 - e) Mahbodhi temple
 - f) Kumrahar

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Unit-10

Architectural Treasures of Western India

Structure

10.1 Introduction

10.2 Objectives

10.3 Architectural Treasures of Western India

10.3.1. Architectural Treasures of Gujarat

10.3.2 Architectural Treasures of Maharashtra

10.3.3 Architectural Treasures of Rajasthan

10.3.4 Architectural Treasures of Goa

10.3.5 Architectural Treasures of Daman Diu and Dadra and Nagar Haveli

10.4 Summary

10.5 Glossary

10.6 Answers to “Check your progress”

10.7 Questions

10.8 Reference / further reading

10.1 INTRODUCTION:

West India (Western India) or the Western region of India consists of the states of Goa, Gujarat Maharashtra and a part of Rajasthan, along with the Union Territories of Daman and Diu and Dadra and Nagar Haveli. It is highly industrialized, with a large urban population. Most of Western India was part of the Maratha Empire before colonization by the British. The regions became part of India upon independence, and took their current form after the States Reorganization Act of 1956. The states are roughly bounded by the Thar Desert in the northwest, the Vindhya Range in the north and the Arabian Sea in the west. A major portion of Western India shares the Deccan Plateau with South India. Before the partition of India, Sindh and Baluchistan were also included in this region.

Parts of Gujarat were the site of Indus Valley Civilization. Sites have been uncovered in Gujarat at Lothal, Surkotada, and around Ghagger river in Rajasthan. The Western Indian region was ruled by the Maurya Kingdom, Gurjars-Partihars, Rajputs, Satavahanas, Western kshatras(Shaka), Indo Greeks etc. in the ancient times. During the medieval age, the region came under Persian influence and also under Mughal rule. Later, the Maratha Empire which arose in western Maharashtra came to dominate a major portion of the West India. Later on this part of country also came under British rule.

The monuments of Western India have a distinctive regional flavor of the various states that comprise the region. In the states of Rajasthan, Gujarat, Maharashtra we found variety of architectural monuments. The states of Maharashtra, Goa and Gujarat are varied and distinct. The Sudershan Lake built during the region of Mouryan Empire, Rudradaman's Junagarh inscription and the forts, temples and buildings constructed by the Chalukyas, Gujar-Partihar and Shakas are in the architectural treasure of Gujarat. The number of forts was constructed during the Maratha Empire mainly in Maharashtra. While 450 years of brutal Portuguese rule has influenced Goa a lot and hence the architecture of Goa is a unique blend of Indian and Portuguese cultures.

10.2 OBJECTIVES:

When you will go through this unit you will find the details of various monuments of the states of Western India. Our objectives of this unit are as follows:

- To make you aware of the monumental details of Western India.
- To enrich your knowledge of the architectural structures of different era.
- To make you aware of the rich heritage of our past.
- To enrich your information of Western India so that you may use it to flourish the tourism.

10.3 ARCHITECTURAL TREASURES OF WESTERN INDIA

India has long had a history of dynastic rule, and it is these different ruling powers that determined the nature and style of the monuments found there in. The Western India was part of First historic empire of India, the Maurya Empire. Later on it was ruled by Gujar-Partihars, Rajputs, Satavahanas, Shakaa etc. in the ancient times. During the medieval age, the region came under Persian and Mughal rule. Later, Chatrapati Shivaji established the Maratha Empire. In between the rise of Marathas this part of India also came under the Portuguese and British. Hence we found the Variety of architectural structure here.

10.3.1 ARCHITECTURAL TREASURES OF GUJARAT

In Gujarat is found the earliest known form of Indian civilization, with evidence of settlements at the valley of the Narmada River. The history of Gujarat that dates back to 3500 years, the Harappa and Mohenjodaro civilization can be known from the archaeological findings at Lothal near Dhandauka in Ahmedabad district and Razdi in Saurashtra. The history of Gujarat flows through the dynamic kingdoms and principal states of Saurashtra. According to the legends, the Somnath shore temple was built by Soma, the moon god himself to mark the creation of the Universe. The Lord Krishna's kingdom was also built at Dwaraka in Gujarat. Gujarat was also present in the exploitation of the great Buddhist emperor Ashoka and his Rock Edicts can be seen near Junagarh.

Gujarat has been witness to the rule of different dynasties whose influence has been evident in the architecture of the state. Ornately built step-well, locally known as 'Vav' has been a specialty of the region, prominent among them being Adalaj Vav and Rani-Ni-Vav. The shaking minarets have aroused much interest for their mysterious architecture.

Later Mahmud of Ghazni made his mark in the 11th century and following him was the Khalji dynasty. The regional style of architecture which developed in Gujarat was the largest and most important provincial expression of Indo-Islamic architecture. It flourished for over 250 years, until the last half of the 16th century, when the country was absorbed by the Mughal Dynasty.

Chalukya rulers were great builders. They built several temples of stones. Mangles, the Chalukya ruler had built a beautiful Vishnu temple. Besides Virupaksha temple of Pattadakal and Vishnu temple of Aihole are the most beautiful architectural examples of Chalukyas. Vishnu temple was built in the Buddhist chaitya style. In it, the statues of two flying gods are most beautiful. Some of the Ajanta and Ellora caves were built in this period and their walls were decorated with beautiful paintings.

In the Satavahana phase many chaityas and monasteries were cut out of the solid rock in the north-west Deccan with great skill and patience. In fact the process had started about a century earlier in about 200 B.C. the common structures were the Buddhist temple called chaitya and the monastery was called vihara. The Chaitya was a large hall with a number of pillars and vihara consisted of a central hall. The most famous chaitya is that of Karle in the Western Deccan. It is a most impressive specimen of massive rock cut architecture.

A number of mosques were built by the Muslim in the stead Hindu and Jain temples, such as the Jami Masjid at Cambay, Hilal Khan's mosque at Dholka, ruins of the Adina Masjid at Patan etc. A refined style had been achieved by the second half of the Fifteenth century. The best examples are the Ahmad Shahi buildings at Ahmedabad.

In addition to the distinctive Islamic style which developed in Gujarat, with its intricate stone lattice screens and pointed minarets, there is a rich legacy of vernacular architecture in the monuments in towns such as Bhuj, Dwarka and Ahmedabad. The reputation of the region for architectural exuberance can be traced right through the 19th century in the remarkable mausoleum of the rulers of Junagadh, a city with a fascinating array of buildings which combine local, European and Gothic forms in a riotous mixture of styles. The proximity to the sea and the establishment of strong trade relations saw the coming in of a number of colonial powers here- the English, Dutch as well as the Portuguese.

Throughout Gujarat there is a fascinating legacy of early European funerary architecture in the form of sepulchers, tombs and cemeteries, the most notable being the Oxinden mausoleum and the adjacent Dutch tombs at Surat. The buildings of Major Charles Mant (1840-81) at Bhavnagar, Surat and Vadodara (Baroda) pioneered the development of Indo-Saracenic styles of architecture. The Lakshmi Vilas Palace and the exotic palaces of the native rulers at Dungarpur, Morvi, Porbandar and Wankaner demonstrate the extent to which the Indian

ruling classes were influenced by European culture and design at the height of the British Raj.

Gujarat forts and palaces showcase extraordinary architectural monuments. Important Gujarat forts and palaces are Uparkot Fort, Pavagadh Fort, Kusum Vilas Palace, Nazar Bagh Palace, and Dabhoi Fort. A unique blend of Hindu, Islamic and European architecture is observed in these Gujarat forts and palaces. Uparkot Fort is a historical monument of the medieval era with well-defined battle stations in the form of battlements. Its virtual inaccessibility made it famous in the past. The architectural specialties of Hindu Chudasma rulers and Muslim Mohmud Beghda are perfectly blended in Uparkot Fort. Dabhoi Fort is a Rajput fort of the 13th century. With four magnificent gateways, it is one of the greatest forts in India. It upholds Hindu military architecture and is notable for the architectural expertise of its four gateways, particularly Hira Bhagol. Nazar Bagh Palace is one of the leading Gujarat forts and palaces. It has been constructed with great style. It is a much-sought-after tourist destination in Gujarat and it is a privately owned royal property. The three-storied Nazaar Bagh Palace is the oldest extant palace in Baroda. Kusum Vilas Palace blends the architectural style found in Champaner, elevators and modern functional requirements. Kusum Vilas Palace is one of the picturesque and historically important Gujarat forts and palaces. Pavagadh Fort stands out as an exemplary historical monument, which is famous for its architectural brilliance. Pawagadh has equal importance to Hindus and Jains of the place.

Shri Paroli Tirtha:

This tirtha is situated at a distance of just 16 kms from Vejalpur near Godhra. Here, in the heart of the town there stands the temple with an ancient idol of Shri Neminath Bhagavan. The history of this divine image is as old as history and full of miracles. The Prabhu(God) here is known as "Sacha Deva Shri Neminath", the art of the idol is extremely pleasing. It is said that in the times of Sultan Mahummad Begada, in V.S. 1540 the idol was in Dhaneshvar village. It was kept well protected in the river through the fear of attacks by muslims.

Shri Jamnagar Tirtha:

The Jamnagar tirtha is renowned as a place of pilgrimage for the Jainas with its 14 majestic Jain temples. The city has Jain temples which give a glimpse of the ancient peak of Shatrunjaya. Jam Raval raised this city in the year V.S. 1596 on the 7th day of the bright half of Shravan, and named it as Navanagar. Jains have contributed a lot towards the development of this city. Actually, the history of the

Jain temples starts with the birth of this city. Six out of the fourteen Jina temples situated in the heart of the city is known as the temple of Sheth.

Shri Varkana Tirtha:

There were so many Jain temples over here. The tirtha was renovated, in the times of Maharana Kumbha, by the Shreshthis of Shrimalapur. It is believed that the idol of Shri Parshvanatha Bhagavan was installed here around V.S. 515. The idol is very attractive and conduces to the annihilation of sins. On one of the pillars of the nine Chokis over here we have a carved writing of V.S. 1211. A stone Inscription of V.S. 1686 is found outside the gate.

Shri Girnar Tirth:

The Girnar mountain in the neighbourhood of Junagadh in Saurashtra is referred to as Ujjyantagiri or Raivatagiri in the Scriptures. In this tirtha we have an idol of Shri Neminath Bhagavan; it is black in complexion, 140 cms in height and in Padmasana posture. There are references to the reparation and renovation of this tirtha by Ratnashah and Ajitshah in the sixth century and by Vastupal and Tejpal as also Sajjansha, a a minister of Siddharaj in the twelfth century. We also get references to renovation by so many kings, ministers and Shreshthis. We come across two other Shvetambara temples. The art and architecture of the peaks of the temples, ceilings and pillars is simply marvelous and delighting.

Shri Gandhara Tirtha:

In the ancient days there were two temples over here – One of the Shri Mahavir Swami and the other of Shri Amijhara Shri Parshvanath Bhagavan. Records available show that the former was a wood and raised in 1500A.D. When the temple grew old and was in ruins. Harakunvar Shethani got it repaired and renovated in 1810A.D. Thereafter, when there were cracks in the walls and saltishness was visible, Shri Sangha got it repaired again. At a distance of 19 kms from here there is the village Dahej where many of the idols were taken from Gandhar. Prominent amongst there is the 30 cms high image of Shri Hiravijayasuriji.

Palaces of Gujarat:

Adalaj Vav, Aina Mahal Aina Mahal (Old Palace) and Prag Mahal, Kutch (Bhuj), Ashokan Rock Eddicts, (Junagadh), Digvir Niwas Palace, Gandhiji's House, Vijay Vilas Palace – Palitana, Rao Pragmalji Palace, Rudra Mahal (Sidhpur) Ranjit

Vilas Palace, Sharad Baug Palace, Navlakha Palace, Riverside Palace, Orchard Palace - Gondal, Laxmi Vilas Palace, Nazarbagh Palace, Makarpara Palace, Pratap Villa Palace - Baroda, Raj Mahal, Hawa Mahal - Vadhwani near Ahmedabad, Art Deco Palace - Morbi

Forts of Gujarat:

Lakhota Fort - Jamnagar, Pavagadh Fort - Panchmahal District near Baroda, Uparkot Fort - Junagadh, Dabhoi Fort - major gateway for Narmada Dam, Old Fort - Surat, Bhujia Hill Fort - Bhuj, Ilva Durga (ancient fort) - Idar, Dhoraji Fort - Porbandar, Okha Port - Dwarka, Zinzuwada Fort - Rann of Kutch, The Toran of Vadnagar, Champaner Fort, Kanthkot Fort, Roha Fort, Tera Fort, Okha Port - Dwarka

10.3.2 ARCHITECTURAL TREASURES OF MAHARASHTRA:

The monuments of Maharashtra tell the tale of the various dynasties that ruled here. It is dotted with the historical tales of valour and chivalry of great rulers and beautified with the splendid stone architecture well preserved and showcased in some of the regions mighty forts and temples. A number of monuments are found strewn all over the state in the cities of Nagpur, Pune, Aurangabad and the capital city of Mumbai itself. The style of construction of the monuments is of different types, depending on whichever rule it was constructed under. Thus there can be seen here Mughal, Maratha as well as British constructed monuments.

A number of forts, palaces, temples, churches and mosques are to be found all over the state of Maharashtra. Some of the most remarkable monuments here include the Devagiri fort in Aurangabad, the Gateway of India, the Mahalakshmi temple, Haji Ali Dargah and various other well known monuments. The world famous Ajanta caves, Ellora caves and Elephanta caves have been declared a world heritage site. They are a magnificent representation of Buddhist, Jain and Hindu beliefs and philosophies.

Ajanta Caves:

Ajanta is 100 kms from Aurangabad and the caves were discovered in 1819. They depict "Buddhist religious art" and "universal pictorial art" and are known all over the world for their unique style. They portray very beautifully the story of Buddhism, spanning from a period from 200 BC to 650 AD. The 29 Ajanta caves were used as the shelter of the Buddhist monks who were teachers in various

Buddhist rituals. They performed rituals in the Chaityas and Viharas and these were the nerve-centers of the Buddhist cultural movement.

Ellora Caves:

The Ellora caves, 34 in number, are carved into the sides of a basaltic hill. They are just 30 Kms from the main city of Aurangabad. Ellora Caves are devoted to Buddhist, Jain and Hindu faiths; they have an amazing wealth of sculpture. They were carved during the 350 AD to 700 AD period. Unlike the Ajanta caves, the Ellora Cave temples are home to various monuments, carvings and sculptures relating to Hinduism, Buddhism and Jainism.

They consist of magnificent sculptures and monuments dedicated to Lord Buddha, Lord Vishwakarma, dwarfs, dancing girls, yakshas and musicians. The Ellora Caves are the finest specimens of cave-temple architecture. The 17 caves in the centre are dedicated to Hinduism, the 12 caves to the south are Buddhist and 5 caves to the north are Jain. The sculptures accurately convey the grace, nobility and serenity inherent in the Buddha.

Bhaja Caves:

The Bhaja Caves near Lonavala in Maharashtra date back to 200 BCE. It is a huge room built by making a solid rock as hollow. Close to its walls, there are rows of eight pillars. There is a stupa on the final edge of the hall. Assembling to this chaitiya, Buddhist monks said their prayers.

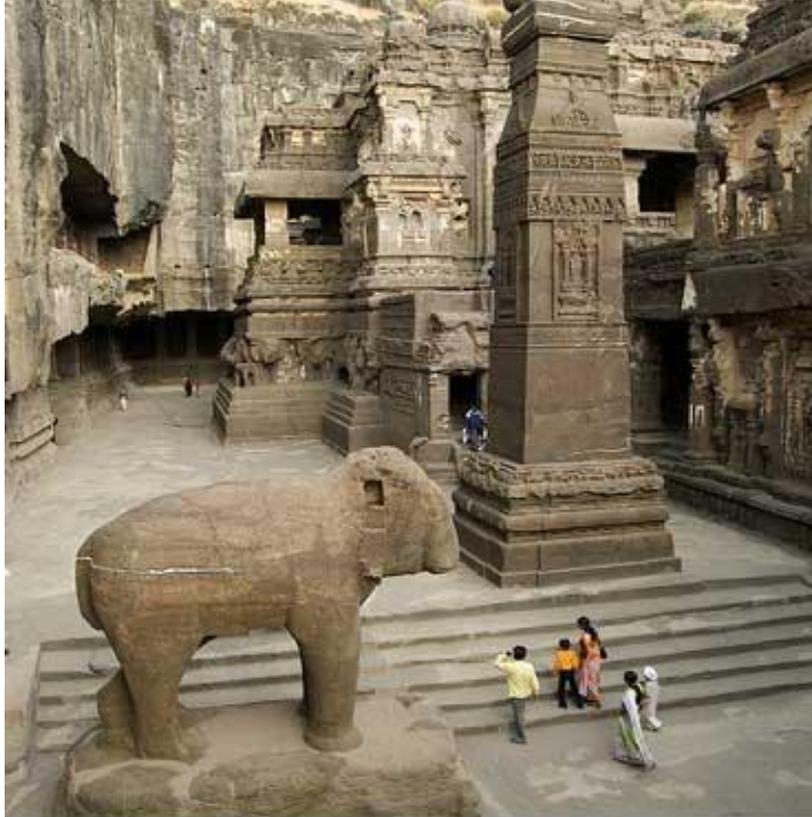
Karla Caves

Karla Caves just a few kilometers away are stylistically similar is no coincidence as both cave complexes are situated along the same important ancient trade route connecting the Arabian Sea with the Deccan mountains. The Karla Caves were constructed just a few decades later and are believed to have been completed in 160 BCE.

The Elephanta Caves:

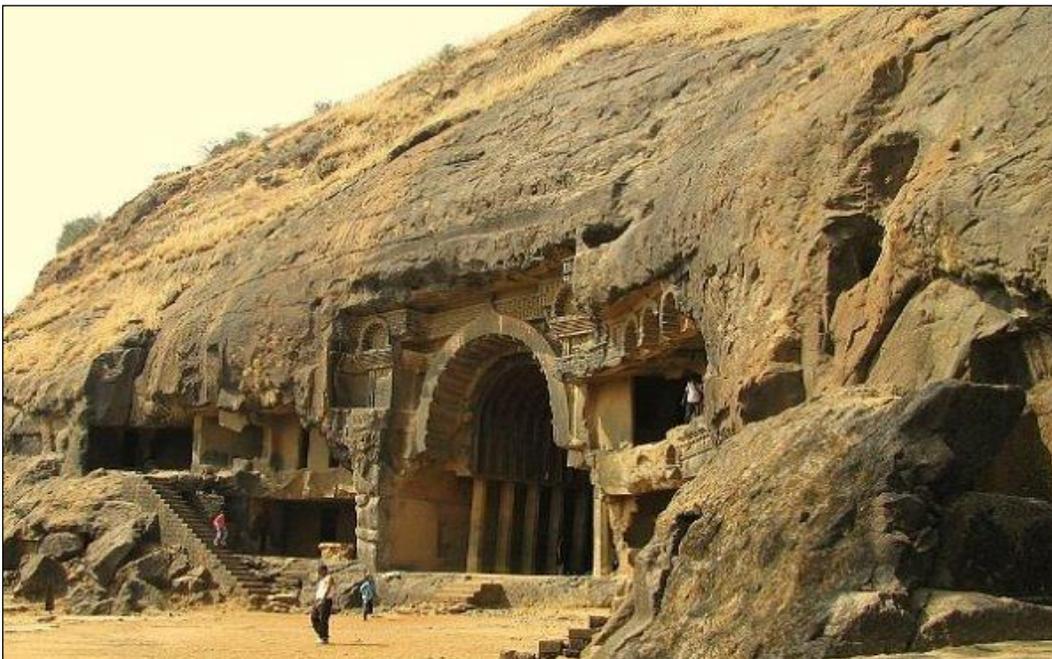
The Elephanta Caves are a network of sculpted caves located on Elephanta Island, or *Gharapuri* (literally "the city of caves") in Mumbai Harbour, 10 kilometres to the east of the city of Mumbai. The island, located on an arm of the Arabian Sea, consists of two groups of caves – the first is a large group of five Hindu caves, the second, a smaller group of two Buddhist caves. The rock cut architecture of the

caves has been dated to between the 5th and 8th centuries, although the identity of the original builders is still a subject of debate. The caves are hewn from solid basalt rock. All the caves were also originally painted in the past, but now only traces remain

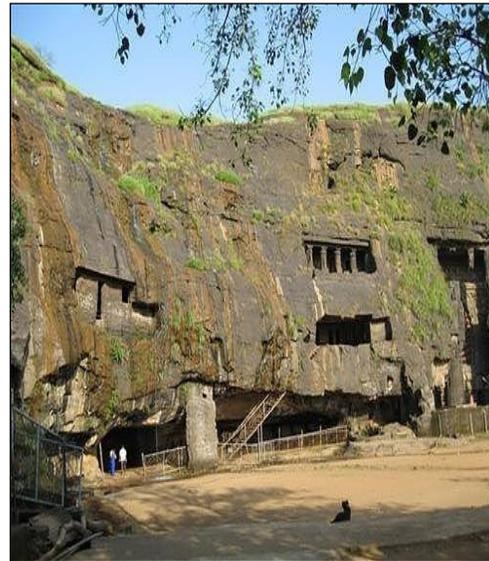




Ellora Caves:



The Bhaja Caves



The Bhaja Caves

Kailash Temple-Ellora:

The spectacular monolithic Kailash or Kalaisanatha Temple is the last true Indian rock-cut structure. Later architecture became almost fully structural in nature and temples were free standing, made from bricks cut out of the rock rather than hewn into it. The Kailash Temple situated near the village of Ellora. It is considered as one of the most astonishing 'buildings' in the history of architecture. This temple is the world's largest monolithic structure carved from one piece of rock.

Forts of Maharashtra	
1. Ajinkyatara	28. Mahim Fort
2. Arnala	29. Mazagon Fort
3. Avachitgad	30. Manikgad
4. Bassein Fort	31. Malhargad
5. Belapur Fort	32. Padmadurg
6. Bhairavgad	33. Panhala fort
7. Chanderi	34. Peb

8. Chambhargad	35. Peth/Kothaligad
9. Chavand	36. Prabalgad/Muranjan
10. Hadsar	37. Pratapgad
11. Irshal	38. Purandhar
12. Janjira	39. Raigad
13. Jivdhan	40. Rajmachi
14. Kalyangad	41. Rohida
15. Karnala	42. Riwa Fort
16. Khanderi-Underi	43. Sajjangad
17. Kolaba Fort	44. Sarasgad
18. Korigad	45. Sewri Fort
19. Korlai	46. Shivneri Fort
20. Kurdugad/Vishramgad	47. Sion Hillock Fort
21. Lohagad	48. Shivneri
22. Lingana	49. Sindhudurg
23. Sudhagad	50. Sinhgad
24. Torna	51. Tunga
25. Lohagad	52. Vasota
26. Malhargad	53. Visapur
27. Naldurg	54. Vishalgad
	55. Vijaydurg

Table-1:

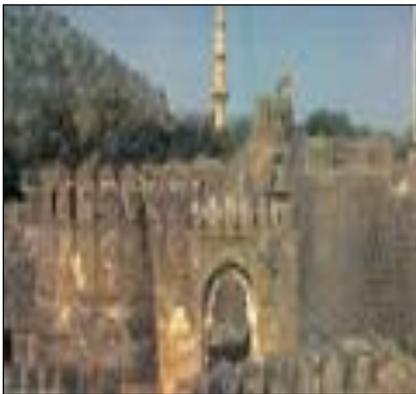
**Kailash Temple, Ellora;**

It is believed that work on the Kailasha temple was begun in the mid-8th century and under the direction of King Krishna I (757-775) of the Rashtrakuta dynasty, the rulers of the western Deccan area. One of the India's greatest architectural treasures, was hewn out of the solid rock of the hillside to form a free-standing temple consisting of a gateway, two-storied halls and the main shrine within. The most majestic creation is the Kailash Temple, a full-sized freestanding temple flanked by huge elephants all carved from solid rock, pillars and podiums, as the workers dug away some 200,000 tons of rock. The result is an awe-inspiring representation of Shiva's Himalayan abode. Nearby caves are alive with stone murals depicting divine struggles and victories. With these caves before us, it is clear that India far surpasses the rest of the world in the glory of its rock-cut architecture.

Forts of Maharashtra:

Forts of Maharashtra standing as silent sentinels to history are the 350-odd forts of Maharashtra. Beaten by the sea waves, lashed at by the torrential Deccan rains, or scorched in the blazing sun, stand imposing ramparts and crumbling walls. The last lingering memories of Maharashtra's martial times. Nowhere in the country would you encounter such a profusion of forts. And such variety. Sited on an island, as at Murud-Janjira or guarding the seas as at Bassein, or among the Sahyadri hills, as at Raigadh, whose zig-zag walls and rounded bastions sit like a sceptre and crown amidst hills turned mauve. Most of the forts in Maharashtra whether up in the hills or near the seas are associated with Shivaji, the great Maratha warrior and an equally great fort builder. Moreover, these forts were treated as mini-cities, such as Panhala, which is now a hill station. The concept of the fort-city was, however, not peculiar to Shivaji alone. The Portuguese who came to India as traders and missionaries, built within a century of their coming, Bassein, a garden city to rival many a European capital.

Vijayadurg is an ancient site. Initially known as Gheria, it was enlarged by the Bijapur rulers and then strengthened and enlarged in the mid-17th century by Shivaji, to whom it owes its triple line of fortifications, towers and also its new name, Vijayadurg - Victory Fort. During the time of Kanhoji Angre (1667-1729 AD), the naval chief of the Marathas, the fort was so strong and firmly held that it successfully withstood assaults of the European maritime powers.

**Devagiri Fort****Raigarh Fort**



Vijayadurg Fort Panhala or Panhalgarh Fort

Forts of Maharashtra:

The history of Raigarh, earlier known as Rairi, is obscure. In the 12th century Rairi was a seat of the Shirke-Palegar family. After changing several hands, it was captured by Shivaji from Chandrarao More in 1656 AD. Shivaji chose Rairi for his capital and renamed it as Raigarh. The gigantic construction work was entrusted to Abaji Sondeve and Hiroji Indulkar. In its heyday Raigarh had more than 300 houses, and structures.

Few other famous forts of architectural importance are Murud-Janjira Fort ,Raigarh Fort ,Pratapgarh Fort ,Lohagarh-Visapur Fort ,Sindhudurg Fort, Kulaba-Alibag Fort, Kondana-Sinhagarh Fort, Shivaneri Fort Purandar Fort Vijayadurg Fort Panhala Fort Ajinkyatara-Samara Fort Suvarnadurg Fort Vasai Fort Devagiri-Daulatabad Fort ,Ballapur, Chandrapur and Manikgarh Forts, Balapur Fort, Gavilgarh Fort Tryambak and Chakan Forts, Mahur Fort, Pauni and Nagardhan Forts and the remaining forts are collected in Table-1

CHECK YOUR PROGRESS:

1. How long the Portuguese ruled Goa?
2. The history of Gujarat goes back to?
3. Who founded the Maratha Empire?
4. Name the best example of refined style of building?
5. Name the Rajput fort of 13th century.

10.3.3 Architectural Treasures of Rajasthan

The state of Rajasthan is an evocative blend of exuberant people, arid deserts and beautiful lakes and forests studded with spectacular fortresses and luxurious palaces. It is the home of the mighty Rajputs, and their glory and splendour is amply evident in the many majestic forts and palaces found here. The myriad small kingdoms and principalities which once comprised the Rajput states now form the state of Rajasthan.

The most attractive feature of Rajasthan is its unparalleled heritage of fortified cities and palaces. Generally, most palaces were built as inner citadels, surrounded by the city and enclosed by a fortified wall, although this was not always the case. Even small towns and villages are defended by formidable bastions and protective ramparts, a product of the warlike history of the region. Fortifications and palaces at Amber, Bundi, Chittorgarh, Udaipur etc are remarkable instances of Rajput constructions. Unlike the Mughals, the Rajput monuments were a complex construction with large spatial arrangements and a centrality of water resources.

However, most of the early monuments were destroyed by recurrent waves of Muslim invasion of the area. After Mughal invasion in the sixteenth century, a synthesis of the Rajput and Mughal forms was achieved. The miniature painting of Rajsthani is an interesting example of this cultural exchange. The palaces at Bundi, Kota and Jodhpur have a remarkable example of the same.

Even with the advent of British rule, most states remained under native rule so the most significant European buildings are confined to the old British residencies or to the work of British architects employed by the native princes. Indo-Saracenic buildings built by Sir Samuel Swinton Jacob in Jaipur, Ajmer and elsewhere are notable.

City Palace, Jaipur:

City Palace is one of the most remarkable monument attractions in Jaipur. It attracts a number of tourists from all over the world. It is a beautiful palace complex of many palatial palaces, pavilions, gardens, temples. Prominent structures inside the palace complex are Chandra Mahal, Mubarak Palace (Welcome Palace), Govind Dev Ji Temple, Maharani Palace, Mukut Mahal, Diwan-I-Am, Diwan-I-Khas, City Palace Museum, etc.

Hawa Mahal, Jaipur:

Hawa Mahal (the Palace of Winds) is a major landmark in the city of Jaipur. It is one of the most visited monuments in the city. This beautiful palace was built by Maharaja Sawai Pratap Singh in the year of 1799. It was designed by Lal Chand Usta in the form of the Crown of Lord Krishna. It captivates tourists with its unique five-storey structure which is akin to honeycomb with its 953 small windows called Jharokhas. Windows are decorated with eye-catching and intricate lattice work. The purpose of lattice was to let royal ladies to see daily life & procession in the street below. The Hawa Mahal is especially outstanding when seen early in the morning, illuminated with the golden light of sunrise.

Amber Fort, Jaipur:

Amber Fort is a magnificent fortress located in the outskirts of Jaipur city on a hill top. This magnificent fort is known for its unique architectural style which is fusion of Hindu and Muslim architectural styles. Elephant ride to the Amber Fort is a unique and cheery experience.

City Palace, Udaipur:

City Palace is a beautiful palace complex in Udaipur, Rajasthan. This palace complex was built by Maharana Udai Mirza Singh in a flamboyant style. The architecture is a fusion of the Rajasthani and Mughal architectural styles. Gateways, Amar Vilas, Badi Mahal, Bhim Vilas, Chini Chitrashala, Choti Chitrashali, Dilkhusha Mahal, Durbar hall, Fateprakash Palace, Rang Bhawan, Sheesh Mahal, etc are prominent structures inside the palace complex.

Lake Palace, Udaipur

The Lake Palace is one of the most beautiful palaces in India. It is one of the most visited attractions in the city of Udaipur. It is situated in the middle of picturesque Pichola Lake on the island. This beautiful palace has been converted into a palace hotel run by Taj Group of Hotels. The palace offers world class accommodation facilities with royal charm and finest Indian hospitality.

Golden Fort, Jaisalmer:

Golden Fort, also known as Sonar Kila, is one of the most striking fortresses in the country. Situated in the city of Jaisalmer (Rajasthan), it is one of the Seven

Wonders of the World. It is one of the oldest living fortresses in the world. It houses many Jain temples, Hindu temples and merchant havelis.

Mount Abu is one of the most famous places for tourist in India. It's the only Hill Station in Rajasthan with elevation roughly close to 4000 ft. It's located in southern Rajasthan and is very close to north Gujarat border. Nakki Lake is located centrally as a major attraction in Mount Abu. There are few Jain temples built from carved stone and marble, dedicated to Jain Tirthankaras. Dilwara Jain Temples are famous for beautiful and complex architectural carving.

So you have uncounted number of architectural monuments in the state of Rajasthan from the ancient time. The most of its example are mainly constructed during the Rajput period. They all are impressive specimen of the architecture.

10.3.4 ARCHITECTURAL TREASURES OF GOA:

The monuments of Goa display a remarkable mix of Indian, Mughal and Portuguese styles. Having been under the control of the Portuguese for a long century, a number of Churches and colonial bungalows built in typical Portuguese style can be found here. Also side by side are the remnants of Mughal rule as seen in the various domed-structures found here. The architectural style of the monuments of Goa is not too complex and towards the end of colonial rule it was a comfortable blend of different styles. Old Goa is a treasure trove of monuments with a number of ancient historical and religious monuments.

The prime attractions among the various monuments of Goa are the glorious churches built her by the Portuguese. Of the various beautiful churches found here, the Basilica of Bom Jesus is remarkable. The churches speak of the religious revolution that took place in Goa in the 16th century. The Portuguese came to Goa for trade, but decided to colonize and spread Christianity in the new country. The churches acted as religious centers of the new colony. They also became centers of learning. Others include the Se Cathedral, Church of St Francis of Assisi, Chapel of St Catherine, Chapel of Our Lady of the Rosary etc. Temples and Mosques are also to be found here such as the temple of Saptakoteshwar, the Safa Masjid.

Forts of Goa:

The forts of Goa that can be seen today are mostly Portuguese structures that were built over existing forts belonging to the early medieval rulers of the region. The forts are nowhere near the grandeur or size of the Mughul forts. However, they

make a pretty picture at many places, with their ramparts overlooking the sea. Many of these forts have been converted into luxury hotels. The Aguada Fort, Chapora Fort, Fort Tiracol, Mormugao Fort, and Cabo da Rama are the forts to be visited in Goa.

Temples of Goa:

The monuments of Goa also include a large number of temples. These temples were saved from persecution during the Portuguese inquisition, and some were rebuilt later. The famous temples of Goa include the Devaki Krishna Temple, Shri Ananta Temple, Shri Shantadurga Temple, Shri Chandreshwar Temple, and Shri Mangesh Temple .

10.3.5 Architectural Treasures of of Daman and Diu and Dadra and Nagar Haveli:

The monuments of Daman are mainly the architectural works of the Portuguese due to their stronghold here. Daman is situated 100 miles to the north of Mumbai, at the mouth of the Gulf of Cambay. Forts and churches figure prominently among the monuments of Daman.

Forts of Daman:

There are two stone forts found at Daman, situated on either side of the river Damaoganga. One of the forts is square in shape and contains the ruins of old monastic establishments, the Governor's Palace, barracks, hospital and other public buildings, including two churches. The landward side is protected by a ditch and drawbridge. The northwest bastion commands the harbour entrance.

The smaller fort of St Jerome, with high stone walls, comprises an irregular quadrilateral enclosing a church, parochial house and cemetery. A few cannon and gun carriages remain on the outer walls.

Moti Daman was once occupied by the Portuguese colonial rulers and is one of the oldest places in Daman. It is famous for an old fort that has about 10 bastions and 2 gateways. The walls of this fort are quite large and are surrounded by a moat. Moti Daman Fort was constructed in 1559 and is spread across an area of about 30,000 sq. km. The fort has been built in the shape of a polygon with over 500 ft high projections.

The Chapel of Our Lady of Rosary:

The Chapel of Our Lady of Rosary is an important religious location in Daman, which is situated in the old Moti Daman Fort. This church was built during the 17th century in the Gothic style of architecture by the Portuguese. The church building is constructed of wood and is decorated with beautiful motifs and illustrations done by craftsmen of the 17th century.

It is famous for its rose-petal designed ceiling that is coloured in varied shades. This church is situated at the overgrown square, which also features one of the most ancient Portuguese tombstones that rests on a damp floor. There is a series of wooden panels in the building, which has paintings portraying the scenes of Jesus and His apostles.

Dominican Monastery:

Dominican Monastery is known as the ancient seat of religious learning in the city of Daman. This monastery was also famous for theological studies by Catholics. It is one of the important attractions in the city, which hosts a religious mass on every third Sunday in December, for honoring Saint Dominic. You can see the ruins of the Dominican Monastery and beautifully decorated altar with floral motifs carved on stone. It is a well-known religious site in Daman

CHECK YOUR PROGRESS

- Where is Nazar Bagh Palace?
- In which year the Ajanta caves are discovered?
- How many caves are there at Ajanta?
- With which religion the Ellora caves are associated?
- Who built Kailash temple?

10.4 SUMMARY:

The monuments in Western India thus display a remarkable variety in term of types as well as style of architectural construction. Together they contribute a significant chunk in maintaining the history of an ancient age. We have a long list of forts, buildings, temples churches etc of Western India.

The most significant feature of the early medieval architectural treasure of West Inida is the rock-cut architecture. In this part of country we found the mix architectural monuments of almost all the religion. The monuments of Western

India have a distinctive regional flavor too of the various states that comprise the region. So after reading this unit you will be able to recall your bright past and can use it for the betterment of the tourism of Western India.

10.5 GLOSSARY:

- **Flavor-** taste or quality
- **Mausoleum-** a building where dead people are buried.
- **Brilliance-** intelligent
- **Picturesque-** attractive to look at
- **Dynasty-** series of rulers who are from the same family
- **Valour-** someone is very brave especially during the war.
- **Chivalry-** polite behavior towards women
- **Exuberant-** full of happiness, excitement and energy.

10.6 ANSWERS TO “CHECK YOUR PROGRESS”

- About 450 years.
- Gujarat history date back to 3500 years.
- Chatrapati Shivaji.
- Ahmad Shahi building of Ahmadabad
- Dhobhi fort.
- Vadodara
- In 1819 A.D.
- 29 caves.
- Ellora caves are associated with Hindu, Jain Buddhist.
- Krishna-I

10.7 QUESTIONS

Short Questions:

1. Where is ‘Palace of Wind ‘ is situated?
2. What is ‘The Chaple of our lady of rosary’?
3. Where is the fort Tircol?
4. How many caves you find at Ellora?
5. Name the last true Indian rock-cut temple.

Long Questions:

1. Describe in details the architectural treasures of the Gujarat.
2. Write an essay on the architectural monuments found in the state of Maharashtra.
3. Give the details of the architectural treasures of Rajasthan. How you can use them to enrich the tourism of the state?
4. Write short notes on the following:
 - a) Kailash temple
 - b) Laxmi vilas palace
 - c) Ajanta caves.
 - d) Forts of Goa
 - e) Elephanta

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Unit-11
The Four Dhams and Other Important Hindu Religious Centres

Structure:

- 11.1 Introduction**
- 11.2 Objectives**
- 11.3 Concept and Importance of Pilgrimage**
- 11.4 Tourism and Pilgrimage**
- 11.5 Potential of Pilgrimage Tourism**
- 11.6 Changing Patterns of Pilgrimage Tourism**
- 11.7 Important Hindu Religious Centre**
 - 11.7.1 Varanasi**
 - 11.7.2 Haridwar**
 - 11.7.3 Mata Vaishno Devi**
 - 11.7.4 Ujjain**
 - 11.7.5 Panch Prayags**
- 11.8 Pilgrimage: Case Studies**
 - 11.8.1 Four Dhamas (India)**
 - 11.8.1.1 Badrinath**
 - 11.8.1.2 Jagannath Puri**
 - 11.8.1.3 Dwarka Puri**
 - 11.8.1.4 Rameshwaram**
 - 11.8.2 Four Dhamas (Uttarakhand)**
 - 11.8.2.1 Yamunotri**
 - 11.8.2.2 Gangotri**
 - 11.8.2.3 Kedarnath**
 - 11.8.2.4 Badrinath**
- 11.9 Summary**
- 11.10 Glossary**
- 11.11 Answer to check your progress**
- 11.12 Reference / Bibliography**
- 11.13 Terminal and Model Questions**

11.1 INTRODUCTION:

The evolution of tourism is also be attributed to journeys undertaken since ancient times to places considered as sacred. In common parlance, visitation to sacred places is considered pilgrimage or tirtha-yatra. Tirtha-Yatra not only means the physical act of visiting the holy places but also implies mental and moral discipline. People travelled singly or in groups for the purpose of spiritual or to attain salvation or moksha. In India, since time immemorial, tourism has been associated with places of religious significance. These destinations are scattered all over the country.

Every religion has its sacred foci to which man of faith periodically converge. From the most ancient civilization to the present times, sacred centers have exerted a powerful pull factor of believers. The Sumerians of antiquity, who reverently ascended the step of the Ziggurat to reach the gate of heaven, have their modern counterpart in the devout Jews and Christians who visit the holy land and in the multitude of Muslims from diverse parts of the world who undertake the Hajj Yatra to Mecca.

The present unit focuses upon the ancient concept of the pilgrimage (tirthatan). In ancient time the tirth-yatras were related with 'geopietty' but in present time, the concept of pilgrimage has purely changing. Today, most of pilgrimage tourists want luxuries, pleasure and comforts on their pilgrimage tour. In this unit we also take up some case studies of pilgrimage centres in India. So you will find how pilgrimage tourism is fast developing in India and holds tremendous potential for domestic tourists.

11.2 OBJECTIVES:

After reading this unit you will be able to:

- Discuss the concept, tradition and importance of pilgrimage.
- Explain the relationship of modern tourism and traditional pilgrimage in India.
- Explain the various pilgrimage tourism places, their importance and facilities available there.

11.3 CONCEPT AND IMPORTANCE OF PILGRIMAGE

Man at a very early stage learnt to survive by keeping constantly on the move from one pasturing group to another, exhausting each in turn. Perhaps, traces of nomadic urge exist in all of us. But the first travellers were traders, and tourism

as a pleasurable activity began with flamboyant Romans. (Bridges, J.B., 1956). In India, however, it all began with pilgrims and pilgrimages. The institution of pilgrimages has its source in our Indian civilisation, though the tirtha - concept of religious tourism was quite comprehensive, it nevertheless, symbolised the twin spirit of religion and tourism. In its broadest sense, "Pilgrimage was travelling for Wanderlust" (Shankratayan, Rahul, 1959). Wish fulfilment was an important factor. People tried to find solace and solutions to their problems in supernatural powers. Belief is important. Teerth Yatras were undertaken so every religion has its sacred foci to which man of faith periodically converge. From the most ancient civilization to the present times, sacred centers have exerted a powerful pull on the believers. Religions like Islam is also associated with it "Ajmer Sharif Urs" and visit to Nizamuddin Dargah are example of it. Pilgrims in India visited shrines, rivers, mountains and springs. This practise can be seen even today in different religions in India. Routes used by merchants were followed. Monasteries provided refreshments and rest to the pilgrims. Even today this class of tourism constitutes a major portion. People travel to gain 'Punya'.

The nature of Hindu pilgrimage is capsule in the Indian expression tirtha-yatra. In common parlance, visitation to sacred places is considered tirtha-yatra. Basically tirtha-yatra is a journey, undertaken for the sake of worship and/or to pay respect to a site of special religious significance. The origin and evolution of the tirtha-yatra tradition of Hindus seems to be as old as their civilization or perhaps even older than that. The practice of pilgrimage in Hinduism follows from some of the basic underpinnings of its philosophy. Four dominant ideas have persisted in Hindu thought concerning attitudes to life. These are dharma, artha, kama and moksha. Dharma is characterized by "considerations of righteousness, duty and virtue", Artha entails material gain, worldly advantage and success. Kama signifies love and pleasure. The fourth, moksha is the spiritual realization and self-emancipation which has been equated by some scholars with salvation or freedom from transmigration. Journey to sacred places provides opportunity for the householder to detach himself for some time the cares and worries of daily life and to devote that time to prayer, contemplation, and listening to the spiritual discourses of holy men.

History of pilgrimage tourism in India, its origin, growth and development, is closely associated with our ancient development. Every mountain, peak, river and kunda is held sacred in India. Historically India has a long and prestigious background well documented in the Pauranic literature. The land is closely associated with legendary heroes of the Ramayana and Mahabharat epics who

have left their imprint in the names of many places, the devotional lives of the people and even on social customs and cultural activities. The great Adiguru Shankaracharya from South India (Kerala) trekked to India in the 8th century AD and established Badrinath, Dwarika, Jagarnath Puri and Rameshwarm as the four **dham** to revive Hinduism. There are so many temples in the different part of India dedicated to different Hindu deities and other religion. Most sacred among them are the 'Panch Badris', 'Panch Kedars', 'Panch Prayags', 'Hemkund Sahib', 'Meenakshi Temple', 'Chari Sharif', 'Golden Temple', 'Kamakhya Temple' and 'Sirdi Temple' etc. While Badrinath, Kedarnath, Gangotri, Yamuotri, Hemkund, Amarnath and Vaisno Devi etc. are centres of national significance, others are a number of pilgrim centres which may more appropriately be called satellites or adjuncts to the major pilgrim centers.

11.4 TOURISM AND PILGRIMAGE:

Tourism and Pilgrimage are closely related. Pilgrimage tourism helps greatly in promotion of the destination. Earlier, pilgrimage was associated with 'purity of thought' and undertaken for expiation of sins or for salvation. The concept of the pilgrimage was, 'the harder the journey the better the reward.' Thus, the pilgrimage needed minimum infrastructural facilities. But in present time, pilgrimage is pleasure-oriented and demands vast infrastructure in the tertiary sector. Thus, to meet the ever increasing demand for better travel facilities for the number of pilgrim tourists at pilgrim centres the state government and tourism department develop infrastructure and provide various facilities and amenities for the visitors. Chardham Yatra in this region can be cited as an example. The journey in the past was quite tedious and hazardous. Recently, however, the roads have got totally rebuilt, and the transport is easily available. Today these places are well connected by motor vehicle. Many pilgrim centres which were earlier small town, but on their religious importance have now emerged as big city. For example Shirdi, a very small village, now on account of the increasing popularity of Shirdi Saint's shrine is fast developing into a big town with a number of hotels coming up. Similarly Katra in Jammu a small town, now has a number of hotels with various types of facilities available here. Religious centres also develop into good shopping spots for traditional local handicrafts, paintings and food items. So large numbers of devotees travelling to religious centres generate handsome revenue and are the source of livelihood to local people who depend on the tourist's inflow.

11.5 POTENTIAL OF PILGRIMAGE TOURISM:

The scope of pilgrimage tourism can be called area specific because if one is the devotee of a particular religion, visit repetitively those religious centres where his worshipping deity resides. After sometime, he may lose his interest, owing to lack of any other adventure and tourism activities.

In spite of this limited scope, pilgrimage tourism has enough potential to develop domestic tourism. If we analyse the traditional pilgrim centres which are associated with rivers, their confluences, coasts or hill area. Our forefathers had tremendous sense of physical landscapes. They searched beautiful sights for the purpose of pilgrimage. They have associated pilgrim with 'geopiety'. Tirthatan provided them opportunity to break away from the cares and worries of the mundane world. The locations of the traditional pilgrim centres are such that it can always serve dual purpose of pilgrimage and adventure. If you go to Gangotri will certainly excite your urge to go for trekking. Similarly, while landing at Nainital can you restrict your visit to Nainital Lake only! Will the charm of Jim Corbett National Park not lure you? This clearly indicates that one can not restrict pilgrimage tourism to specific area boundaries. It has tremendous potential to develop tourism and provide other tourism activities with various facilities for the tourist in around the pilgrimage centre.

11.6 CHANGING PATTERNS OF PILGRIMAGE TOURISM:

Change is an eternal process - essentially germane to all the manifestations of the nature - 'animate to inanimate' and 'structures to functions'. It is owing to this process that life evolved and diversified on the planet earth. It led to the origin of mankind and its present day prosperity which is progressively moving ahead. Ecologists and bio and geo-scientists use the term 'succession' to explain as to how any why a densely forested area transforms in to a desert and vice versa, or, why and how a species consistently changes itself with the dynamically changing environment or, dies-out to give way to another species better suited to the prevailing environmental conditions.

Obviously, pilgrimages as a concept, tradition, ritual, value, system or philosophy too has not been and would never be beyond nature's indispensable scheme of change. Immersed as the earliest form of organized travel. Thus, in all parts of the world and in case of all the religions, the legacy of pilgrimages, over the time, has consistently witnessed changes in many ways.

What-ever one's objective of practicing 'pilgrimage', it has paramount significance from both 'individual' and 'societal' perspectives because: (i) it engages all human capabilities (audio-visual, motor, emotional); (ii) it highlights and deepens the mutual bonds that are a very important factor in religious emotions; (iii) it stresses the value and prolongs remembrance of the religious events that are connected with the place, (iv) it strengthens the socio-economical, cultural, spiritual and civilizing bonds that surpass the boundaries of a race or even a nation. In the process of travel and sojourn, the pilgrims interact, learn, sell, buy, exchange material and spiritual goods enroute and at the destination, get acquainted with the socio-cultural values of the hosts amidst whom they come as strangers but go back while leaving behind strong social bonds.

As observed in the fore-going, pilgrimage has been an age-old practice in all parts of the world, and more so in India where religion has been intricately linked with 'essence of life'. Thus, in all the sects of Hinduism, the concept of pilgrimage is keenly guided by the philosophy of Dharma (ethics/duties), Samsara (the continuing cycle of birth, life, death and rebirth), Karma (action and subsequent reaction), Moksha (liberation from samsara) and the various Yogas (paths or practices). Hindu practices generally involve seeking awareness of God and sometimes also seeking blessings from Devas. Therefore, Hinduism has developed numerous practices meant to help the people to think of divinity in the midst of everyday life. Hindus can engage in puja (worship or veneration) either at home or at a temple. At home, they often create a shrine with icons dedicated to the individual's chosen form(s) of God. Temples are usually dedicated to a primary deity along with associated subordinate deities. Visiting temples is not obligatory. In fact, many visit temples only during religious festivals. Worship is performed through icons (murtis). The icons serve as a tangible link between the worshiper and God. The image is often considered as the manifestation of God, since God is immanent. The Padma Purana states that 'the murti is not to be thought of as mere stone or wood but as a manifest form of the Divinity'. In fact, the Hinduism has a developed system of symbolism and iconography to represent the sacred in art, architecture, literature and worship. These symbols gain their meaning from the scriptures, mythology, or cultural traditions. The syllable Om (which represents the Parabrahman) and the Swastika sign (which symbolizes auspiciousness) have grown to represent Hinduism itself, while other markings such as tilaka identify a follower of the faith. Hinduism associates many symbols, which include the lotus, chakra and veena, with particular deities. Mantras are invocations, praise and prayers. Their meaning, sound, and chanting style enable a devotee to focus on holy thoughts or express devotion to God/the

deities. Many devotees perform morning ablutions at the bank of a sacred river while chanting the Gayatri Mantra or Mahamrityunjaya Mantras. The epic Mahabharata extols Japa (ritualistic chanting) as the greatest duty in the Kali Yuga (what Hindus believe to be the current age). True to this, Japa is a common spiritual practice among the Hindus in particular. Going by the religious dictum, one must regularly and religiously perform pooja with Mantras and Japa in the prescribed manner, at home or in a close by shrine, and should also essentially visit the teerthas. The word Teertha is derived from the Sanskrit root 'tri' which means to be free; by adding 'th' its meaning becomes the one who frees you from the world. According to this explanation, synonyms for Teerthas are gods, holy places, scriptures, gurus and sacred Karmas, as all of them are the source of attaining spiritual purity, enlightenment, prosperity or moksha depending on the way one takes it.

Expectedly, over the years, the number and types of pilgrims visiting the holy shrines, as also their motivation/demand/expectation/satisfaction/behavior patterns, have consistently changed in accordance to the change socio-cultural, economic and ecological changed incurring in their on environment, as well as, in the environment of the destination region. The dynamic advancements in the technological sphere followed by the urbanization and modernization processes are obviously the factors responsible, to this effect. Owing to ever improving accessibility facility, now it is easier to visit the otherwise distant destinations. Effective means of communication make it even more handy. Consistently increasing disposable income and discretionary time (Leisure) available to more and more people, on the other hand, is making it possible to more and more people to go on pilgrimages, even those who could not have otherwise been able to travel owing to their physical limitations. The steadily enhancing awareness level is creating more and more reasons to travel religious destinations than traveling exclusively for pilgrimages. Thus, not so devout people are also traveling out of the zeal to see the Himalayan grandeur or the colorful cultural spectrum of the region, alongside having the darshana of the deity. Consequently, the demographic pattern of the pilgrims is also changing in terms of age, sex, occupation and income levels its. It is no more confined to the elderly pilgrims, rather people from almost all age groups are now traveling to the shrine resorts. Demand patterns of the pilgrims to is consistently changing in accordance to their changing life style vis a vis provision of diverse facilities at and enroute the pilgrim centres.

CHECK YOUR PROGRESS: 1

1. Explain the interrelationship between Pilgrimage and Tourism.
2. Analyse the changes in the concept of pilgrimage tourism in India from ancient to recent times.

11.7 IMPORTANT HINDU RELIGIOUS CENTRES

The various religious centres of the god and goddesses dotting the different part of India, represent the abiding faith of the Indian people in them, the reverence with which they look up to them, and the obeisance they pay in the temples constructed in their names. There are temples of representing 'divine knowledge', Durga Mata, the 'Fire' from of Lord Shiva and 'Chandika' Kali Mata. So we can divided Indian religious centres into two main categories: Firstly, the certain religious centres which are already established for pilgrimage from ancient times, e.g. Gangotri, Yamunotri, Kedarnath, Badrinath and Mata Vaishno Devi etc. and Second type of religious centres are those which on account of their geopolitical situation and availability of space and other amenities facilitated the development of a religious centre. These religious centre are scattered all over the India. Some prominent religious centre is listed below:

Northern India: Badrinath, Kedarnath, Gangotri, Yamunotri, Vaishno Devi, Haridwar, Banaras, Ayodhya, Chari Sharif, Amarnath, Chitrakut and Hemkund etc.

Eastern India: Jagannath Puri Temple, Konark Temple, Bodh Gaya, Kamakhya Devi Temple, Belur Math and Kali Ghat Temple etc.

Western India: Dilwara Temple, Dwarika, Somnath, Ajmer, Ujjain, Junagarh, Shirdi and Pushkar Temple etc.

Southern India: Rameshwaram, Aurobindo Ashram, Kanyakumari, Meenakshi Temple and Madurai Temple etc.

11.7.1 BANARAS (VARANASI):

Banaras - Varanasi - Kashi is considered to be the holiest of all pilgrimage sites in India. Banaras in Uttar Pradesh is amongst the oldest living cities in the world. Banaras is located between two rivers Varana and Asi, and hence the name Varanasi. Thousands of pilgrims come to Banaras daily to take a ritual dip in the sacred river Ganga, as it is believed that it will cleanse their souls of sins, and to

worship God at its many temples. Banaras houses the Kaasi Visweswara (Visanatha) temple, enshrining one of the twelve Jyotirlingams of Lord Shiva. It is so old that it is a part of Indian mythology and finds mention in the epics Ramayana and Mahabharata. It has nearly hundred ghats. Many are bathing ghats but at the others, cremations are conducted. According to Hindu belief, dying at Kashi (Banaras) ensures release from the eternal cycle of birth and rebirth.

11.7.2 HARIDWAR:

Haridwar which is also known as the gateway of the Gods is another important city with religious importance. Haridwar stands as the gateway to the four pilgrimages of Uttarakhand also known as the Char Dhams of Uttarakhand – Gangotri, Yamunotri, Kedarnath and Badrinath. The follower of Lord Shiva (Har) and follower of Lord Vishnu (Hari) pronounce this place Hardwar and Haridwar respectively. Haridwar has been sanctified by the presence of three Gods; Brahma, Vishnu and Mahesh. Lord Vishnu is said to have his footprints on a stone that is set in the upper wall of Har-ki-Pauri where the holy Ganga touches it all the times. Devout believers feel that they can go to heaven by getting their salvation after a dip in the sacred Ganga at Haridwar. Two great events that take place here are the memorable Kumbh Mela, which happens once every twelve years and the Ardh Kumbh Mela, which comes once every six years.

11.7.3 MATA VAISHNO DEVI:

A pilgrimage to the holy shrine of Mata Vaishno Devi is considered to be one of the holiest pilgrimages of our times. Popular the world over as ‘Manh Maangi Muradein Poori Karne Wali Mata’, which means, the Mother who fulfils whatever her children wish for, Shri Mata Vaishno Devi resides in a holy cave located in the folds of the three peaked mountain named Trikuta (pronounced as Trikoot). The Holy cave attracts lakhs of devotees every year. In fact, the number of yatri visiting the holy shrine annually now exceeds 5 million. This is due to the unflinching faith of the devotees who throng the shrine from all parts of India and abroad.

11.7.4 UJJAIN:

Ujjain, a historic capital of Central India in Madhya Pradesh is a venerated pilgrimage center enshrining Mahakaleshwara, one of the Jyotirlinga manifestations of Lord Shiva. The Mahakaleswar temple is located near a lake.

It has five levels, one of which is underground. Also in Ujjain is the temple to Parvati-Harasiddhi Devi temple.

11.7.5 Panch Prayags:

Prayag means confluence of two or more rivers. These prayags are termed holy in religious epics like Ramayana and Mahabharata. From Centuries, people take holy bath in these Prayags. It is said that the water of Holy River is supposed to wash away the sins. There are five Prayags in Uttarakhand known as Vishnu Prayag, Dev Prayag, Rudra Prayag, Karan Prayag and Nand Prayag. These are collectively called the Panch Prayags.

11.8 IMPORTANT PILGRIMAGE CENTRE:

11.8.1 FOUR DHAMAS (INDIA)

‘Dham’ means “Abode of God”. The great 8th century reformer and philosopher Adi Guru Shankaracharya was prominently involved in reviving the Hindu Dharma in India. He travelled throughout the country and grouped the four sacred places Badrinath, Jagannath Puri, Dwarka and Rameshwaram, as the Char Dham. At three of the Dhams Lord Vishnu and His Avatar Lord Krishna are worshipped while at one Dham, Rameshwaram, Lord Shiva is the resident deity. All of four dhams at the four corners of India symbolize the essential unity of India’s spiritual traditions and values. In the north is Badrinath, to the east is puri, to the west Dwarka and to the south Rameshwaram. Each of the four dhams is a citadel of ancient temples and religious monuments, with on most significant temple as its distinguishing landmark. To the Hindu the land of his or her forefathers is benignly watched over at all times by the gracious protector of all – Lord Vishnu – preserver and extenuator - and Lord Shiva - the forgetful benefactor - lost in fumes of cannabis but benign as ever. As with Muslims, who aspire to visit the holy city of Mecca at least once in a lifetime, the Hindu aspires to visit all four Dhams at least once in a lifetime. This is the most blessed of all pilgrimages assuring freedom from sins and ensuring Moksha – salvation from the miserable cycle of life and death.

11.8.1.1 BADRINATH:

Badrinath or the **Badrivishal**, one of the four Hindu Dhamas, is the most prominent shrine resort in district Chamoli (Garhwal Region) of the State of Uttarakhand dating back to Vedic times. Dedicated to Lord Vishnu, the shrine is believed to be reinstated by Adi Shankaracharya, who also established a ‘Math’

(Joshimath) about 48 km downstream from Badrinath which serves as winter seat of the Lord. On account of being situated in the Greater Himalayan Zone, the shrine resort has spectacularly fascinating natural grandeur all around with inherently spiritual ambience. Badri refers to a berry that was said to grow abundantly in the area, and nath means Lord. The legend goes that in the 8th century AD Adi Shankaracharya discovered a black stone image of Lord Badrinarayan made of Saligram stone from the Narad Kund and consecrated it in a cave near Tapt Kund hot springs. In the sixteenth century, the King of Garhwal moved the murti to the present temple. The sacred township is settled at the height of 3110 mt. above the sea level along the either banks of the turbulent Alaknanda river that flows southwards, embracing the Rishi Ganga to the south of Badrinath. Geographically speaking, this holy resort runs longitudinally between the coordinates 30°44'56" North and 79°31'20" East, into a spacious 4.5 km. long and 1.5 km. wide valley that opens-up Northwards to the Bhotiya village of Mana - the last settlement along the Alaknanda Valley. Badrinath valley is flanked by the Nar and Narayana mountains with the awe-inspiringly beautiful peak of Nilkantha on the backdrop. Interestingly, the Nar Parvat is also called as Kuber Bhandar (treasury of the Lord of Wealth), after the popular belief for containing diamonds and emeralds. The Badri Vishal Temple standing about 15 mt high on the right banks of the Alaknanda river has a gushing hot water spring (Tapta Kunda) close to it. The pilgrims take a holy dip in the Tapt Kund before entering the temple. There are a number of important places and sites of religious significance in and around Badrinath, like Tapta Kund, Narad Kund, Panch Shilas, Panch Dharas, Brahma Kapal, Charanpaduka, Sesha Netra, Nilkanth Peak, Urvasi Temple, Mata Murti, Bhim Pul and, Vasudhara Falls, Satopanth and Swargarohini further upstream.

The temple remains closed from October to April due to the winter snow, when temperatures fall to sub-zero degrees.

11.8.1.2 JAGANNATH PURI

Jagannath Puri located in the Eastern Indian state of Orissa. Jagannath Puri is one of the oldest cities in the eastern part of the country. It is situated on the coast of the Bay of Bengal. The resident Deity at the main temple is Lord Jagannath (Lord of the Universe). He is present together with His elder brother Balaram, who is believed to be an avatar of Shesha, the snake on whom Vishnu usually rests, and His younger sister Subhadra, who may be an incarnation of Lakshmi. Lord Jagannath is unmarried here and is closely associated with Krishna, Vishnu's eighth avatar. The main temple here is about 1000 years old and constructed by

Raja Choda Ganga Deva and Raja Tritiya Ananga Bhima Deva. Puri is the site of the Govardhana Matha, one of the four cardinal institutions or Mathas established by Adi Guru Shankaracharya. The Puri temple is one of the holiest shrines in India and it is regularly visited by millions of devotees every year. The unique feature of the Puri Jagannath Temple is the Ratha Yatra. A ratha is a chariot and these chariots are really big.

11.8.1.3 DWARKA PURI:

Dwarka is as old as the history of India. It is located in the Western Indian state of Gujrat. The city derives its name from word dvar meaning door or gate. It is located close to where the Gomti River merges into the Gulf of Kutch. The city lies in the westernmost part of India. It was the seat of Sri Krishna after He quit Mathura, His maternal home, to come and reign here. Since it has been held as holy for a long time it has gradually accumulated, over the years, a large number of religious monuments and institutions that today make it one of the most revered spots in Hinduism. Adi Shankaracharya, one of the most learned and sanctified personalities in Hinduism, built one of his four maths here. It is still an institution where Hindu scriptures are studied and their inherent meanings deciphered. The main Dham temple houses Ranchhodji, another name for Lord Krishna who time and often fled from the battlefield under unfavorable circumstances to return again another day and win. "Ran" means "War" while "Chod" means "Running away". There is also a temple to Lord Krishna's wife Rukmini, who is believed to be an incarnation of Lakshmi, the goddess of wealth and beauty. This small temple is an architectural masterpiece. The temple walls are decorated with beautiful paintings depicting Rukmini's pastimes with Lord Krishna. This temple is dating back to the 12th century. Also resident near Dwarka is the Jyotirlinga temple of Nageshwar. Dwarka is so entwined with legends and myths that the pilgrim is overcome with religious fervor upon setting foot on its sacred soil.

11.8.1.4 RAMESHWARAM:

Rameshwaram is the only one of the four Dhams where the resident Deity is Lord Shiva. Rameshwaram located in the Southern Indian state of Tamil Nadu. It is situated in the Gulf of Mannar at the very tip of the Indian peninsula. According to legends, this is the place from where Lord Rama, Vishnu's seventh avatar, worshipped Shiva prior to His attack on Lankapuri, the capital city of the Rakshasas to rescue his beloved wife Sita who had been abducted by Ravana, king of the Rakshasas.. The Ramanatha Swamy Temple dedicated to Lord Shiva

occupies a major area of Rameshwaram. Rameshwaram is significant for the Hindus as a pilgrimage to Banaras is incomplete without a pilgrimage to Rameshwaram. The presiding deity here is in the form of a Linga with the name Sri Ramanatha Swamy, it also is one of the twelve Jyotirlingas. Sethu Karai is a place 22 km before the island of Rameshwaram from where God Ram built a Floating Stone Bridge "Ramasethu" till Rameshwaram that further continued from Dhanushkodi in Rameshwaram till Talaimannar in Sri Lanka as mentioned in the great Hindu epic Ramayana. The ruins of the Ramasethu are submerged under the sea as shot from Gemini 1 satellite of NASA in 2004.

11.8.2 FOUR DHAMAS (UTTARAKHAND)

Pilgrimage has a long tradition in Hinduism. The origins of the Char Dham remain obscure. The appellation Char Dham had been reserved for India's most famous pilgrimage circuit, four important temples—Puri, Rameshwaram, Dwarka, and Badrinath. They had been grouped together by the great eighth-century reformer and philosopher Shankaracharya (Adi Guru Sankara) as the archetypal All-India pilgrimage circuit to the four cardinal points of the subcontinent. Badrinath, the last visited and the most important of the four sites in the original Char Dham, also became the cornerstone site of a Himalayan pilgrimage circuit dubbed the Chota (little) Char Dham. Unlike the original Char Dham, the sites of the Chota Char Dham have their own, separate sectarian affiliation. The three major sectarian movements in modern devotional Hinduism have representation, with the Vaishnava site Badrinath joined by one Shaiva site (Kedarnath) and two Devi sites (Yamunotri and Gangotri). Each site has its own unique characteristics. As late as the mid-twentieth century, devotees consistently still used the "Chota" designation to designate the Himalayan version of the Char Dham. That usage reflects the importance of the circuit for most of its history. All four pilgrimage sites sit in the Himalayas, previously difficult to reach, requiring a two month hike. During that time, only wandering ascetics, Hindu masters, and wealthy devotees with an entourage made the pilgrimage. Since the Sino-Indian War of 1962, when India made road improvements in the region to conduct campaigns against China, travel to the sites has become easier for pilgrims. Currently, the Char Dham sees upwards of 250,000 visitors in an average pilgrimage season, which lasts from approximately April 15 until Diwali (sometime in November). The pilgrimage season has the heaviest traffic in the two-month period before the monsoon. Despite the danger, pilgrims continue to visit the Char Dham in the monsoon period, as well as after the rains end. Although temperatures at the shrines in the early winter months (October and

November) prove inhospitable, the incredible mountain scenery that surrounds the sites has the most vividness after the rains have moistened the dust of the plains below. Most pilgrims to the Char Dham embark from the famous temple town of Haridwar. Others leave from Haridwar's sister city, Rishikesh, or from Dehra Dun, the capital of Uttarakhand. From there, pilgrims traditionally visit the Char Dham Yatra in the following order:

11.8.2.1 YAMUNOTRI

Yamunotri (3323 mt.), as evident from the name it self, the place is related to the origin of the second most sacred river of the country, viz., the Yamuna. In the traditions of Char Dham Yatra of Uttarakhand, this western most shrine is to be visited first. Perched atop a flank of the Bandarpunch Peak, this religious centre is in fact situated opposite the Gangotri Dhama. Yamunotri river originates from the Champasar Glacier lying one km ahead of where Yamunotri Shrine is presently located. Surya Kund and Divya Shila are two of the more important religious sites located in close vicinity of the temple. Near the temple is the hot water pool known as Jamunabai Kund. A dip in the kund is most rejuvenating and refreshing. The pandas of Yamunotri come from the village of Kharsali, which is on the other bank of the Yamuna near Jankibaichatti. The Temple opens each year on the auspicious day of Akshaya-Tritiya, which generally falls during the last week of April, or the first week of May. The Temple always closes on the sacred day of Diwali with a brief ceremony.

11.8.2.2 GANGOTRI

The importance of **Gangotri** (3140 m) area is quite evident from the fact that it is associated with the origin of the holy mother Ganga, originating from the Gangotri (Ganga descended). The present day Gangotri located in the midst of giant deodars and conifers seems to have been once the site of the snout of the Gangotri which owing to the obvious geo-physical processes have retreated to its present location (i.e., the present day Gaumukh). Presence of the Bhagirath Shila (where the legendary king is believed to have meditated to get the Ganga to the earth from the heaven) close to the Gangotri Temple support this view. The present **Gangotri Temple**, a white marvel of architecture, is said to have been constructed by the Gorkha Chieftain Amar Singh centuries back. People from all parts of country, and the Hindu settlements world over, have undying faith in these shire. The pujaris are Brahmins from the village of Mukhwa. Like Yamunotri, the shrine of Gangotri opens each year on the auspicious day of Akshaya-Tritiya, which generally falls during the last week of April, or the first

week of May. The Temple always closes on the sacred day of Diwali with a brief ceremony.

11.8.2.3 KEDARNATH

The main shrine, the Kedarnath - one of the 'Twelve Jyotirlingas' is located at 30°44'15" latitude and 79°68'33" longitude at an altitude of 3583 mt. on the foothills of the beautiful Manapath mountain. Kedarnath is approachable on foot through 14 km long trek from Gaurikund which in-turn is connected by road with Rishikesh, Dehradun, Kotdwara and other places of Uttarakhand. The temple of Kedarnath is a unique marvel of architecture. There are a number of 'Kunds' in the vicinity of Kedarnath, i.e., Peeth. Shiv Kund, Udak Kund, Rudhir Kund, Hans Kund etc. while the huge Gandhi Sarovar or the Chorawari Tal is located on the backdrop of the main shrine. In fact, as per the legend, when Pandavas were following Lord Shiva to please him so that they could get rid of the sin of the Brahmhatya (sin of killing the Brahmins or the Gurus) and Kul Hatya (killing the members of own clan), found him at present Kedarnath. The Lord did not want to meet him and hence is said to have transformed into a buffalo and got mixed with the herd of buffaloes grazing there. When identified by Bhima, the Lord in the form of buffalo began to sink. Since Bhima could catch hold of only the hump part, it remained at Kedarnath while the remaining body parts appeared at four different places, i.e., face at Rudranath, belly at Madhyamaheshwar, shoulders at Tungnath, and hairs at Kalpeshwar. Thus came the 'concept of Panch Kedars'. Kedarnath temple opens three to four days before that of Badrinath. The opening date usually falls during the last week of April or the first week of May, and is fixed on the day of Mahashivratri by the priests of the temple at Ukhimath. The temple closes on the day after Diwali, with a brief and simple ceremony. Almost for the six months the town is snow covered and no human settlement remains there. The pandas of Kedarnath reside in the villages around Guptakashi and Ukhimath.

11.8.2.4 BADRINATH

Badrinath or the **Badrivishal**, one of the four Hindu Dhamas, is the most prominent shrine resort in district Chamoli (Garhwal Region) of the State of Uttarakhand dating back to Vedic times. Dedicated to Lord Vishnu, the shrine is believed to be reinstated by Adi Shankaracharya, who also established a 'Math' (Joshimath) about 48 km downstream from Badrinath which serves as winter seat of the Lord. There are a number of important places and sites of religious significance in and around Badrinath, like Tapta Kund, Narad Kund, Panch

Shilas, Panch Dharas, Brahma Kapal, Charanpaduka, Sesha Netra, Nilkanth Peak, Urvasi Temple, Mata Murti, Bhim Pul and, Vasudhara Falls, Satopanth and Swargarohini further upstream. Beside **Badrivishal** there are four other Badris known as **Yogdhyan Badri**, **Bhavishya Badri**, **Vridha Badri** and **Adi Badri**. These are collectively called the Panch Badris or Five Badris, respectively located at Pandukeshwar, Tapovan, Animath and Adi Badri.

CHECK YOUR PROGRESS: 2

1. Give a summary of the pilgrimage and religious places of India.
2. Discuss the pilgrimage tourism resources of Uttarakhand.
3. Write short notes on the following religious resources of India:
 - a) Dwarka Puri
 - b) Badrinath
 - c) Kedarnath
 - d) Haridwar

11.9 SUMMARY:

In this unit we have discussed important pilgrimage and religious centres of India in terms of their importance and studies tourist aspects related to them. The unit focuses upon the ancient concept of the pilgrimage and the changing scenario of pilgrimage tourism. Our forefathers had tremendous sense of physical landscapes. They searched beautiful sights for the purpose of pilgrimage. Gradually, the ancient concepts of getting solace and peace through hardships, but people are now looking for luxuries, pleasure and comforts on their pilgrimage tour. This very need for 'comforts' itself changed the overall concept of pilgrimage tourism. This has led to the development of 'tertiary' sector in these areas and has venture in the rise of towns as well as various crafts. There are some pilgrims centres which are area specific but pilgrimage tourism, on account of the location of various centres, has sufficient space and potential to combine pleasure with piety.

11.10 GLOSSARY:

Darshan Mandap: It is the rectangular shaped structure where puja is performed.

Garbh Griha: It is the sanctum-sanctorum of temples.

Geopiety: It is related with the physical landscape helping in attaining piety.

Moksha: It is the spiritual realization and self-emancipation which has been equated by some scholars with salvation or freedom from transmigration.

Shabha Mandap: It is the outer hall where devotees stand for darshan in a temple.

Urs: Anniversary celebrations at a Dargah.

11.11 ANSWER TO CHECK YOUR PROGRESS

CHECK YOUR PROGRESS: 1

1. 11.4
2. 11.6

CHECK YOUR PROGRESS: 2

1. 11.7 and 11.8
2. 11.8.1.1
3. a. 11.8.1.3
b. 11.8.1.1
c. 11.8.2.3
d. 11.7.2

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11.13 TERMINAL AND MODEL QUESTIONS:

1. Elaborate the religious and pilgrimage tourism resources of India.

2. What advice would you like to give to your client if he is planning to visit Badrinath and Kedarnath?
3. Write short notes on the following religious places:
 - a) Vaishno Devi Temple
 - b) Gangotri
4. Describe the char dham yatra of garhwal.
5. Give the significance of Varanasi and Kadarnath as an important spiritual place.

Unit -12

Key Shrines of Jainism and Buddhism

12.1 Introduction

12.2 Objectives

12.3 Religious Diversity in India

12.4 Jainism

12.4.1 The Teachings of Jainism

12.4.2 Theory of Knowledge

12.4.3 Five Vows (Panch Mahavrata)

12.4.4 The Way of Life Prescribed for Jains

12.4.5 Important Key Shrine Resorts of Jainism in India

12.5 Buddhism

12.5.1 The Teachings of Buddhism

12.5.1.1 The Essence of Buddhism

12.5.1.2 The Eight -Fold Path

12.5.2 Code of Conduct for Buddhists

12.5.3 Ten Percepts

12.5.4 Major Sects

12.5.5 Important Key Shrine Resorts of Jainism in India

12.6 Summary

12.7 Glossary

12.8 Answer to check your progress

12.9 References

12.10 Suggested Readings

12.11 Terminal and Model Questions

12.1 INTRODUCTION:

India is probably the only country with the largest and most diverse mixture of races. It has a large number of belief systems, religions and sects. All these have their own religious practices, ways of worship and customs. We feel that as a student of tourism you should be familiar with the rich tradition of India. Our purpose is to focus on a description of the basic features of Jainism and Buddhism in this unit.

In Jainism and Buddhism, both religions were merely the outcome of the revolt against Hinduism. They flourished on certain aspects of pre-existing system. In fact, it was an appeal for better living in the existing Hindu religion and society. The fundamental theory of these religions like asceticism, self-torture, non-violence etc. had its origin from the Vedas and the Upanishads.

We feel that as a person involved with tourism trade you will come across people belonging to different faiths and religious beliefs from India and abroad. We hope that the study of this Unit will enrich your basic knowledge of the multi-religions Indian society and equip you as tourism personnel. We also discuss about main key shrine resorts of both Jainism and Buddhism in India.

12.2 OBJECTIVES:

In this unit we will discuss about the Buddhism and Jainism. After going through this unit you will:

- Be able to appreciate the pluralistic character of Indian culture.
- Know the basic belief systems of the Buddhism and Jainism.
- Be able to acquaint yourself, with main customs and practices of Buddhism and Jainism

12.3 RELIGIOUS DIVERSITY IN INDIA:

India is probably the only country with the largest and most diverse mixture of races. All the five major racial types Australoid, Mongoloid, Europoid, Caucasian and Negroid find representation among the people of India. India is perhaps the most culturally diverse country of the world. Once can find representation from almost all the major religions in India. India probably has the most religious diversity in any country. It's the birthplace of Hinduism, Buddhism, Jainism and Sikhism. It's among the few places in the world to have a resident Zoroastrian population. The Syrian Christian Church is well established in Kerala; the Basilica

of Bom Jesus in Goa, old churches in Calcutta and Delhi, synagogues in Kerala, temples from the tiny to the tremendous, 'stupas', 'gompas' and the Bodhi tree, the Ajmer Sharif and Kaliya Sharif in Mumbai, all reflect the amazing multiplicity of religious practice in India. Add to this a range of animist beliefs among tribal people in the northeast, Madhya Pradesh and Gujarat who practice forms of nature worship, and you have astounding diversity. Since religion informs every aspect of Indian life, whether social, political or economic, it's worth the traveller's while to do a little prep reading. The following capsules present a glimpse of the major religious traditions of India. One must keep in mind though, that the principle of secularism is enshrined in the Constitution.

12.4 JAINISM:

The origin of Jainism is very old. We find reference of Jain Tirthankaras such as Rishabha and Arishtanemi in Regvedic Mantras. Rishabha is the founder of Jainism. Bhagwat Puran and Vishnu Puran also refer to Rishabha as an incarnation of Narayana. Jainism teaches a path to spiritual purity and enlightenment through a disciplined mode of life founded upon the tradition of ahimsa, nonviolence towards all living beings. Along with Hinduism and Buddhism, it is one of the three most ancient Indian religious traditions still in existence. Beginning in the 7th-5th century BC in the Ganges basin of eastern India, Jainism evolved into a cultural system that has made significant contributions to Indian philosophy and logic, art and architecture, mathematics, astronomy and astrology, and literature. The name Jainism derives from the Sanskrit verb ji, "to conquer." It refers to the ascetic battle that it is believed Jainrenunciants (monks and nuns) must fight against the passions and bodily senses to gain omniscience and purity of soul or enlightenment. Its philosophy and practice emphasize the necessity of self-effort to move the soul towards divine consciousness and liberation. Any soul that has conquered its own inner enemies and achieved the state of Supreme Being is called a jina (literally, "Conqueror" or "Victor"), and the tradition's monastic and lay adherents are called Jain ("Follower of the Conquerors"), or Jaina. According to Jain Philosophy there are twenty four great circles of time. In each of these circles one great thinker has come to the world. These thinkers are called Tirthankaras or teachers or "ford-makers" by the followers of Jainism. The 24th and last Tirthankara of this age was Vardhamana, who is known by the epithet Bhagwan Mahavira ("Great Hero") and is believed to have been the last teacher of "right" knowledge, faith, and practice. Jain doctrine teaches that Jainism has always existed and will always exist.

Mahavira was the son of a chieftain of the Kshatriya (warrior) class. He was born in village Kundagrama of Vaishali (in modern Muzaffarpur district in Bihar) in 599 B.C. in rich family. At age 30 he renounced his princely status to take up the ascetic life. Although he was accompanied for a time by the eventual founder of the Ajivika sect, Goshala Maskariputra, Mahavira spent the next 12 years following a path of solitary and intense asceticism. He then converted 11 disciples (called ganadharas), all of whom were originally Brahmans. Two of these disciples, Indrabhuti Gautama and Sudharman, both of whom survived Mahavira, are regarded as the founders of the historical Jain monastic community, and a third, Jambu, is believed to be the last person of the current age to gain enlightenment. Mahavira is believed to have died at Pavapuri, near modern Patna. The community appears to have grown quickly. From the beginning the community was subject to schisms over technicalities of doctrine, however, these were easily resolved. The only schism to have a lasting effect concerned a dispute over proper monastic practice, with the Shvetambara ("White-robed") sect arguing that monks and nuns should wear white robes and the Digambaras ("Sky-clad," i.e., naked) claiming that a true monk (but not a nun) should be naked. This controversy gave rise to a further dispute as to whether or not a soul can attain liberation from a female body a possibility the Digambaras deny. This sectarian division, still existent today, probably took time to assume formal shape.

In the modern world, Jainism is a small but influential religious minority with as many as 4.2 million followers in India and successful growing immigrant communities in North America, Western Europe, the Far East, Australia and elsewhere. Jains live throughout India. Maharashtra, Gujrat, Rajasthan, Karnataka, Madhya Pradesh, Punjab and Tamilnadu etc. have relatively large Jain Population. They may speak local languages or follow different custom and rituals but essentially they follow the same principles.

12.4.1 THE TEACHINGS OF JAINISM:

The 'Agamas', the sacred writings, are compilation of the teachings of Jain Tirthankaras. Besides 12 'Agamas', the older parts of the 'Acharanga', 'Sutrakritanga' and 'Bhagavati Sutra' also contain the original matter on Jain religion. The central doctrine of the Jainism is that there is life in the whole of nature. Even the non-living things have jiva (soul). No person should therefore indulge in injuring the jiva. This, they believe, occurs only when the soul is in a state of eternal liberation from corporeal bodies. Liberation of the soul is impeded by the accumulation of karmans, bits of material, generated by a person's actions,

that attach themselves to the soul and consequently bind it to physical bodies through many births. This has the effect of thwarting the full self-realization and freedom of the soul. As a result, Jains enunciate do not seek immediate enlightenment; instead, through disciplined and meritorious practice of nonviolence, they pursue a human rebirth that will bring them nearer to that state. To understand how the Jains address this problem, it is first necessary to consider the Jain conception of reality. One can achieve nirvana or eternal peace by not injuring the living things. Thus ahimsa (non-violence) occupies the centre stage in Jainism. The main teachings of Jainism are described below in the light of the above-mentioned Jain literature.

- No Faith in the Vedas and the Supremacy of Brahmins
- No Belief in the Existence of God
- Theory of Karma and Transmigration of Soul
- Ahimsa

12.4.2 THEORY OF KNOWLEDGE:

According to Jainism, there are five types of knowledge which help a man in getting salvation.

1. **Mati Gyana** - It is an ordinarily attained knowledge through senses.
2. **Shruti Gyana** - This knowledge is attained either by listening to or reciting the contents of sacred books.
3. **Avadhi Gyana** - This knowledge makes one enlightened with the knowledge of the past, of the present, and of the future.
4. **Mana Gyana** - It stands for probing into one's mind and heart.
5. **Kaivalya Gyana** - It is the highest knowledge to be attained by the followers of Jainism.

12.4.3 FIVE VOWS (PANCH MAHAVRATA):

The first Jain figure for whom there is reasonable historical evidence is Parshvanatha (or Parshva), a renunciant teacher who may have lived in the 7th century BC and founded a community based upon the abandonment of worldly concerns. Jain tradition regards him as the 23rd Tirthankara (literally, "Ford-maker," i.e., one who leads the way across the stream of rebirths to salvation) of the current age (kalpa). The 23rd Tirthankara Parsvanantha gave four vows of restraint Lord Mahavira added them fifth and these became the teachings in Jainism. The followers of Jainism endeavoured their best to act according to the Panch Mahavrata so that the soul be freed from the bondage of Karma. This are-

1. Ahimsa: Non-Violence (non-injury to any living being)
2. Satya: The Truth (not to speak untruth)
3. Asteya: non-stealing
4. Aparigraha: not to be attached to worldly possessions
5. Brahmacharya: Self-Control (chastity)

According to Jainism, Karma or action binds the self to the body. Ignorance of truth (mithyatva or avidya) causes the rise of passions (Kasaya). The passions which are anger (Krodha), greed (lobha), pride (mana), and deceitfulness (maya) are harmful to the karma. By the practice of right knowledge (samyag-jnana), right faiths (samyag-darshan) and right conduct (samyag-carita) one can liberate from bondage and nirvana can be achieved.

12.4.4 THE WAY OF LIFE PRESCRIBED FOR JAINS:

The adherents of Jainism are categorised into two-the ordinary followers and the yatis or monks. The ordinary followers are allowed certain practices which are forbidden for yati as ascetics. The adherence to triratva- right faith, right knowledge and right conduct – is expected from both. The yatis are to take vow not to inflict injury on life, not to marry and not to take food or drink at night. The general code of conduct includes:

1. Non-violence
2. Truthfulness
3. Charity
4. Cultivating right state of mind
5. Regularly practicing meditation
6. Fasting on the eighth and fourteenth days of moon's waxing and waning period.
7. Not to touch intoxicants
8. Recitation of scriptures and mantra

12.4.5 IMPORTANT KEY SHRINE RESORTS OF JAINISM IN INDIA

There are so many Jain Shrine Resorts throughout India, many of which were built several hundred years ago. These temples are classified according to Jain sects. Many Jain Temples are found in other areas of the world. Following are the main key shrine resorts of Jainism in India:

Dilwara Temples – The Dilwara Temple of India are located about 3 km. from Mount Abu, Rajasthan. The five legendary marble temples of Dilwara are sacred

pilgrimage place of the Jains. The temples are in the midst of a range of forested hills. These temples built by Chalukya between the 11th and 13th centuries AD are world famous for their stunning use of marble. The marble temples have an opulent entranceway, the simplicity in architecture reflecting Jain values like honesty and frugality.

Ranakpur Temples - The renowned Jain temple at Ranakpur is dedicated to Adinatha. These temples form one of the five major pilgrimages of the Jains and located in village of Ranakpur in the Pali district of Rajasthan and built in the 15th century. Ranakpur temples are known for being the largest and most important temples of the Jain cult. The temple is said to have been built by Seth Dharna Sah (a Jain businessman) with the aid of Rana Kumbha, who ruled Mewar in the 15th century. Ranakpur got its name after the name of the Rajput Monarch and likewise the temples. The temple complex is positioned in an isolated valley on the western side of the Aravalli Range. The Jain Temples of Ranakpur are certainly creditable for their splendid architecture. This temple is wholly constructed in light colored marble and comprises a basement covering an area of 48000 sq feet. There are more than 1400 exquisitely carved pillars that support the temple.

The Digambara Jain Temple - The Digambara Jain temple, southwest of the Dhamekh Stupa, Sarnath, built in 1824, is said to be where Shreyanshnath, the 11th Jain tirthankara was born. Inside the temple are good frescoes, which depict the life of Mahavir, the founder of the present day Jain religion.

Shri Shantinath Jain Swetambar Temple - Pratishted in 1995, the temple is run by Shree Atamnand jain shwetambar shee sangh, Gurgaon. The moolnayak bhagwaan of the temple/mandir is shri Shantinath Bhagwaan. The other gods in the temple are lord Valabh Parashnath, lord Mahavir, Padmawati mata, Saraswati mata and lord Manibhadrveer.

Khajuraho Jain Temple - Shri Digamber Atishay Kshetra, Khajuraho is been located at Village Khajuraho, Taluka Rajnagar, District Chatarpur (M. P.). which is 60 km from Mahoba, 152 km from Satna and 13 km from Jhansi.

Sonagiri Jain Temple - Sonagiri which literally, the golden peak is a place sacred to Digambar Jains. This is a place where King Nanganag Kumar achieved liberation from the cycles of death and life along with his fifteen million followers.

The Sri Digambar Jain Lal Mandir - Sri Digambar Jain Lal Mandir is an ancient temple dedicated to the 23rd Tirthankara or Lord Parashvanath and is known as

the oldest Jain temple in Delhi that lies opposite the famous Red Fort at the junction of Chandni Chowk and Netaji Subhash Marg which is approachable via local transport and the metro link.

CHECK YOUR PROGRESS - 1

Q1- Describe the concept of Jainism.

Q2- Discuss the main teaching of Jainism.

Q3- Write a short notes on: (a) Dilwara Temple (b) Ranakpur Temples

12.5 BUDDHISM

Gautama Buddha, the founder of Buddhism. It is a world religion, which arose in and around ancient Magadha (Modern Bihar), India and is based on the teachings of Siddhartha Gautama, who is known as the Buddha (literally the enlightened one or Awakened One).

Buddha was the son of Shuddhodhan who used to rule a small republic known as Kapilvastu. Mahamaya was the name of his mother. It spread outside of Magadha starting in the Buddha's lifetime, and became the dominant religion. Its followers are spread in various parts of India, Ceylon, and South East Asia etc. Puranas claimed Buddha as an avatara or incarnation of Vishnu. This led many scholars to view Buddhism as a reform movement within Hinduism and not a separate religion.

However, Buddhism gave the greatest setback to Hinduism and now it is generally accepted as a separate religion different from Hinduism. Followers of Buddhism, called Buddhists in English, referred to themselves as Sakyans or Sakyabhiksu in ancient India.

12.5.1 THE TEACHINGS OF BUDDHISM

Buddhism teaches a man to lead a virtuous and moral life. Gautam Buddha did not recognize the authority of gods, scriptures and priests and rejected rituals. He criticized the system of caste and creed. He emphasized the equality of high and low, men and women in matters of dharma (religion). The fact of human misery or dukha was accepted as universal and Buddha showed a way out of it. The ideas of Karma, rebirth and moksha (salvation) were central to his teachings. After

Buddha's death his followers elaborated and interpreted his basic teachings. In due course a number of sects and sub-sects developed.

The Buddha preached his followers the four truths concerning sorrow. He also preached the reason of sorrow and laid emphasis on Trishna (desires), as the chief source of discontentment among human beings.

12.5.1.1 THE ESSENCE OF BUDDHISM (FOUR NOBLE TRUTHS)

(1) Concept of Dukha: According to Buddhism, dukha or pain or human misery is an integral part of life and nobody can escape from it. This is evident in sickness, old age, death, reparation, non fulfillment of one's desires. Buddha noticed these suffering as existing all around.

(2) Reason for Dukha: Buddha said that the reason for misery or pain is the desire for wealth, power, pleasure and continued existence etc.

(3) Ending Desire: To put an end to disappointment and suffering one must stop desiring. Buddha said that a person keeps taking new births to fulfill unsatisfied desires in one's life. To achieve nirvana or salvation from the cycles of birth one should put an end to desires.

(4) Way to Stop Desires: Buddha suggested Ashtang Marg or eight fold path for getting rid of sorrow and attaining salvation. He was of the opinion that self-mortification, repetition of prayers, sacrifices and chanting of hymns was not sufficient to attain Moksha. Following the Ashtangika Marga (Eight-Fold Path) is the easiest way to get 'Moksha'.

12.5.1.2 THE EIGHT-FOLD PATH

According to the Buddhism, if a person follows these eight-fold path and other precepts he/she can be free from the cycle of births and deaths and attain nirvana or salvation. These paths are right views, right intentions, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration.

- 1. Right Views:** One should have the knowledge of four truths, which were put forth by Gautama Buddha in the first sermon at Sarnath.
- 2. Right Aspiration:** One should renounce all pleasures and have no malice to others.
- 3. Right Speech:** One should abstain from lying and should not speak harsh words nor should abuse anybody.

4. **Right Action:** One should always perform good deeds and right actions.
5. **Right Living:** One should adopt right means of livelihood and should abstain from any of the forbidden modes of living.
6. **Right Efforts:** One should suppress evil from raising its ugly head and should also make efforts towards eradicating the already existing evils.
7. **Right Mindfulness:** One should always remain self-possessed and careful to overcome both hankering and dejection.
8. **Right Meditation-** One should concentrate the mind on right things.

12.5.2 CODE OF CONDUCT FOR BUDDHISTS

Buddhism divides its followers into two categories:

1. Ordinary Followers
2. Monk Mendicant Members

There are strict rules for the latter. Every person entering the Buddhist fold is to be initiated through a simple ceremony and has to stop subscribing to any other creed. They have to take a sort of vow by declaring.

- I go for refuge to the Buddha
- I go for the refuge to the dharma
- I go for refuge to the order

The ordinary members have to follow five precepts. These relate to abstinence from:

1. Taking life
2. Stealing
3. Adultery
4. Telling lies or untruthfulness and
5. Taking intoxicants

12.5.3 TEN PERCEPTS:

The mendicant members or monks have to forsake family, occupation and society and lead a solitary life. They have to follow ten Precepts. These are abstinence from:

1. Taking life
2. Stealing
3. Sexual intercourse in any form

4. Telling lies
5. Taking intoxicants
6. Eating at wrong hours
7. Enjoying dancing, singing and instrumental music
8. Using jewellery and ornaments
9. Sleeping on high luxurious beds
10. Taking money

12.5.4 MAJOR SECTS:

The Hinayana: After the death of Buddha a number of councils were held to decide the questions of faith and religious order. One group claimed to adhere to the original traditions. This group came to be called as Hinayan (lesser vehicle). This group had a fixed canonical literature and was an orthodox body. Their main literature was limited to tripitaka (three baskets). These are Vinay Pitaka (Basket of Discipline), Sutta Pitaka (Basket of Discourses) and Abhidhamma Pitaka (Basket of Scholasticism). Its followers are mainly spread in East Asia, Srilanka, Burma, Thailand, Laos, Vietnam, Cambodia and Various parts of India. The Himayana do not recognize deity worship and doctrine of God.

Mahayana: The Mahayana branch of Buddhism popularized the concept of a Bodhisattva (literally enlightened being) and the worship of the bodhisattvas. They called themselves as Mahayana (Greater vehicle) Bodhisatva. According to them was potential Buddha and everybody could achieve it. But all of them stop at the bodhisattva state and could not achieve the status of Buddha. They believed that accumulated merit of bodhisattva could be transferred to help those who were struggling to escape from their various states of miseries. This way it could take larger numbers towards salvation. The followers of Mahayana are spread in Nepal, China, Korea, Japan and India. The Mahayana introduced the idea of deity into their religion. Bodhisatva intervenes and saves from danger and death and protects the weak and helpless.

Vajrayana or Tantrayana: The followers of Vajrayana incorporate a magical and mystic dimension. The followers of this stream believed that salvation could be achieved through acquiring magical power. They focused on feminine divinities that were considered the source of Sakti (Power) behind the male divinities. Its followers are spread in Tibet, Mongolia parts of Bihar and Bengal in India.

12.5.5 IMPORTANT KEY SHRINE RESORTS OF BUDDHISM IN INDIA

Gautam Buddha has left his footprints on the soils of India and his mark on the soul of mankind. In the course of the heavenly gods and the places consecrated by his presence were held in great veneration. Before he entered Nirvana the Buddha himself spoke of the four places which a pious believer ought to visit with feelings of faith and reverence – the Lumbinivana where the Buddha was born; Gaya (Body-Gaya) Where the reached perfect enlightenment; the Deer Park at Isipatna (Sarnath) where for the first time he proclaimed the Law; and Kusinagara where he reached the unconditional state of Mahaparinirvana. He dilated on the merits of pilgrimage to these places and declared that “they who shall die on such pilgrimages shall be reborn, after death, in the happily realm of heaven”.

The other four places of pilgrimage which, with the above four, make up the atthamahathanani (ashtamahasthanani), or eight sacred places, were the scenes of four of the principal miracles that the blessed one was said to have performed. One of these places is Sravasti (the capital of Kosala), where the Buddha, according to legend, gave a display of miraculous powers to confound Purana Kasyapa, the leader of the Tirthika sect. After this miracle the Buddha, in accordance with the custom of the previous Buddhas, ascended to the Heaven of the Thirty-three Gods; preached the Abhidhamma to his deceased mother and descended to the earth at Sankasya, by a triple ladder constructed by Indra’s architect. Rajagriha (the capital of Magadha), was the scene of the third miracle in which the Buddha tamed the infuriated elephant, Nalagiri, let loose by his jealous cousin, Devadatta to encompass his death. The fourth miracle happened at Vaisali, where in a mangrove a number of monkeys offered the Buddha a bowl of honey. These and other events in life were favourite subjects of representation in early Buddhist art and the eight conventional events, enumerated above formed stereotyped stale compositions in sculptures beginning with the Gupta period.

Lumbini: Lumbini, where the blessed one was born, was situated at a distance of twelve miles from Kapilavastu.

Bodh-Gaya: The next great landmark in the history of Buddhism is the site where the prince of the Sakya clan attained Supreme (Bodhi or Sambodhi). This memorable event happened at Uruvilva (Uruvela), near Gaya, where he sat in meditation under a pipal tree. Because of its sacred associations the place came to be known as Buddha Gaya (Bodh-Gaya) and the tree as the Bodhi Tree.

Sarnath: A memorable landmark in the life of the Great Teacher is represented by the holy Isipatana or Sarnath where in the quietness of the Deer Park the Master preached his first Sermon to his five former comrades, revealing for the first time the mystery of suffering and the means of overcoming it. This event is described metaphorically as setting the Wheel of Law in motion (Dharmachakra-Pravartana).

Kushinagara: Kushinagar is sacred to the Buddhist as it was the place where under a grove of sala tree the lord passed into Nirvana in his eightieth year. The site has been identified with Kasia in the Kushinagar district of Uttar Pradesh.

Sravasti: Sravasti is sacred to the Buddhists because it was here that the Master, in accordance with the practice of the previous Buddhas, performed the greatest of his miracles to confound the heretic Tirthika teachers. According to sacred literature this great event consists of a series of miraculous episodes. Such as the sun and moon shining together in the sky, fire and water emanating alternately from the upper and lower parts of the Master's body, and the Buddha creating multiple representations of himself.

Sankasya: Another holy spot connected with the life of the Master was Sankasya, where the Buddha is said to have descended to the earth from the Tryastrimsa Heaven (Heaven of the Thirty-three Gods) where he went to preach the Abhidhamma to his mother and other gods.

Rajgriha: The city of Rajgriha is represented by the ruins of Rajgir, now a hill-girt town in the Patna district of Bihar. Rajgriha was sacred to the Buddhists for reasons more than one. Not only did the Master retire several times to this famous city, but it was also the place where Devadatta, his wicked cousin, made many attempts to encompass his death. Moreover, in this city, in the Sattapanni (Saptaparni) cave of the Vaibhara hill was held the first Buddhist Council (Sangiti) just after the Parinirvana.

Vaisali: The city of Vaisali, the capital of the powerful Lichchhavi clan, was in the early days a stronghold of Buddhism. Buddha is said to have visited it three times during his lifetime. In one of these visits, several monkeys are said to have offered the Lord a pot of honey, an incident that finds mention among the eight great events in the life of Master. It was here again that the Buddha announced his approaching a Nirvana and after his Nirvana the Lichchhavis are said to have erected a stupa over their share of the remains of the Master. A little over 100

years after the Nirvana, here was held the second Buddhist Council which was of supreme importance in the history of latter-day Buddhism.

Sanchi: Sanchi is the site of the most extensive Buddhist remains. The site had no apparent connection with the traditional history of Buddha. There is considerable force in the view that Sanchi is the modern representative of Chaiyargiri of the Ceylonese chronicle in the neighbourhood of Vadisa, connected with the story of Asoka's marriage with a merchant's daughter and the erection of a monastery on the hill where Mehendra, Asoka's son by that marriage, is said to have halted on the way to his proselytising mission to Ceylon. Most of the monuments are situated on a plateau on the hill top which was enclosed by a wall of solid stone about A.D. 1100. Of more historical value are the battered remains of the Asoka pillar with its capital of four lions back to back, which is situated close to the south gate of the Great Stupa at Sanchi.

Ajanta and Ellora: Two of the most remarkable sites of Buddhism are situated in Maharashtra. In a narrow gorge, amidst superb scenery, lie the marvellous caves of Ajanta, five of them chaityas (Shrines) and the remainder viharas (monasteries). Hewn from the living rock, richly sculptured and with walls, pillars and ceilings of some of the caves adorned with paintings, they furnish a continuous narrative of Buddhist art during a period of 800 years and no ancient remains in India exhibit such an admirable combination of architecture, sculpture and painting. The Stupendous caves of Elora are excavated in the scarp of a large rocky plateau. Unlike Ajanta, Elora presents us with remarkable memorials of the three great faiths of India – Buddhism, Brahmanism and Jainism.

CHECK YOUR PROGRESS:

Q1- Describe the main sects of Buddhism.

Q2- Discuss the main teaching of Buddhism.

Q3- List the Important Key Shrine Resorts of Buddhism in India

12.6 SUMMARY:

Jainism and Buddhism were not independent religions. These religions were merely the outcome of the revolt against Hinduism. Both Jainism and Buddhism criticised the bloody sacrifices and rituals. These religious revolutions gave impetus to independent thinking which contributed to the development of Indian

philosophy. Thus we see that Jainism and Buddhism were two independent religions in spite of some similarities and dissimilarities.

12.7 GLOSSARY:

Ahimsa:	Non-Violence (non-injury to any living being)
Asteya:	Non-stealing
Aparigraha:	Not to be attached to worldly possessions
Vinay Pitaka:	Basket of Discipline
Sutta Pitaka:	Basket of Discourses
Abhidhamma Pitaka:	Basket of Scholasticism

12.8 ANSWER TO CHECK YOUR PROGRESS

CHECK YOUR PROGRESS - 1

Q1 - See Section 12.4

Q2 - See Section 12.4.1

Q3 - See Section 12.4.5

CHECK YOUR PROGRESS - 2

Q1 - See Section 12.5.4

Q2 - See Section 12.5.1

Q3 - See Section 12.5.5

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12.11 TERMINAL AND MODEL QUESTIONS:

Q1 - Describe early life of Mahavir Swami and throw light how he attained knowledge?

Q2 - Write a note on the rise and fall of Jainism and describe the influence of Jainism on India.

Q3 - Write a note on the contribution of Buddhism to Indian History and Culture.

Q4 - Write short notes on:

(a) Five Vows (Panch Mahavrata)

(b) The Essence of Buddhism

Unit -13

Leading Pilgrim Centres of Sikhism, Islam and Christianity

Structure:

13.1 Introduction

13.2 Objectives

13.3 Religious Diversity in India

13.4 Sikhism

13.4.1 Beliefs and Religious Practices of Sikhism

13.4.2 Amrit Ceremony (Baptism)

13.4.3 Five Symbols

13.4.4 Method of Worship

13.4.5 Various Streams of Thought

13.4.6 Important Key Shrine of Sikhism

13.5 Islam

13.5.1 Main Sects

13.5.2 Teaching of Prophet Muhammad

13.5.3 Religious Duties of Muslims

13.5.4 Important Islamic Pilgrimage Centre

13.6 Christianity

13.6.1 Major Sects and Divisions

13.6.2 Important Christian Pilgrimage Centre

13.7 Summary

13.8 Answer to check your progress

13.9 References

13.10 Suggested Readings

13.11 Terminal and Model Questions

13.1 INTRODUCTION:

India has one of the oldest civilizations in the world. Excavations trace the Indus Valley civilization back for at least 5,000 years. India has a large number of belief systems, religions and sects. All these have their own religious practices, ways of worship and customs. We feel that as a student of tourism you should be familiar with the rich tradition of India.

Our purpose is to focus on a description of the basic features of Sikhism, Islam and Christianity in this unit. We will also highlight some specific features from the tourism perspective wherever required.

We feel that as a person involved with tourism trade you will come across people belonging to different faiths and religious beliefs from India and abroad. We hope that the study of this Unit will enrich your basic knowledge of the multi-religions Indian society and equip you as tourism personnel. We also discuss about main key shrine resorts of Sikhism, Islam and Christianity in India.

13.2 OBJECTIVES:

In this unit we will discuss about the Sikhism, Islam and Christianity. After going through this unit you will:

- Be able to appreciate the pluralistic character of Indian culture.
- Know the basic belief systems of the Sikhism, Islam and Christianity.
- Be able to acquaint yourself, with main customs and practices of Sikhism, Islam and Christianity

13.3 RELIGIOUS DIVERSITY IN INDIA

India is probably the only country with the largest and most diverse mixture of races. All the five major racial types Australoid, Mongoloid, Europoid, Caucasian and Negroid find representation among the people of India. India is perhaps the most culturally diverse country of the world. One can find representation from almost all the major religions in India. India probably has the most religious diversity in any country. It's the birthplace of Hinduism, Buddhism, Jainism and Sikhism. The impact of Islam gave rise to several new Indian sects that preached against idolatry, polytheism and caste. The most important sect that arose out of this fusion was the Sikh community founded by Nanak (1469-1538), a Punjabi, born in Talwandi in Lahore District, now in Pakistan founded Sikhism. It's among the few places in the world to have a resident Zoroastrian population. The Syrian

Christian Church is well established in Kerala; the Basilica of Bom Jesus in Goa, old churches in Calcutta and Delhi, synagogues in Kerala, temples from the tiny to the tremendous, 'stupas', 'gompas' and the Bodhi tree, the Ajmer Sharif and Kaliya Sharif in Mumbai, all reflect the amazing multiplicity of religious practice in India. Add to this a range of animist beliefs among tribal people in the northeast, Madhya Pradesh and Gujarat who practice forms of nature worship, and you have astounding diversity. Since religion informs every aspect of Indian life, whether social, political or economic, it's worth the traveller's while to do a little prep reading. Religion has affected every part of Indian life: the festivals, the clothes, the food, the buildings, and the folklore. The following capsules present a glimpse of the major religious traditions of India. One must keep in mind though, that the principle of secularism is enshrined in the Constitution.

13.4 SIKHISM:

A comparatively new religion, founded some 500 years ago, has netted some 20 million believers from across the world under the umbrella of Sikhism. Sikhism is India's fourth largest religion and beginning with the birth of its founder Guru Nanak Dev (1469-1539). Since childhood he loved to travel, learn and preach humanity. He is considered the founder and the first Guru (teacher) of the faith. Guru Nanak was followed by a chain of gurus ending at Guru Gobind Singh (1666-1708) the tenth guru. The way Sikhism is practiced to-day evolved according to the teachings of these ten gurus. The Sikhs are predominately located in Punjab, but also in many other parts of India. About 2% of India's population are Sikhs. Traditionally the men keep their hair and do not shave their beard or moustache. They gather the hair on their head in a turban. Sikhism is comparatively a new religion in India. Sikhism denounces superstitions and blind rituals, and advocates equality of mankind and remembrance of God all the time. The creators of Sikhism tried to abolish some of the Indian customs such as the caste system and sati (practice) - burning of the widow. In Sikhism everyone has equal rights irrespective of caste, creed, color, race, sex or religion. Sikhism rejects pilgrimage, fasting, superstitions and other such rituals. Sikhism does not have a clergy class as it considers this as a gateway to corruption. However, they have readers and singers in their temples.

A Sikh place of worship is called Gurdwara. Sikhism does not support pilgrimage to holy sites because according to Sikhism, God is everywhere and not in any certain place. But Sikhism has a few important sites, of which, the Harmandir Sahib, also known as the 'Golden Temple' in Amritsar in Punjab is the most

important site and is considered the holiest shrine of Sikhism. Additional shrines include the Five Takhts, or thrones; and the Anandpur Sahib.

Sikhism emphasises community services and helping the needy. One of the distinct features of Sikhism is the common kitchen called Langar. In every Gurdwara there is a Langar. Every Sikh is supposed to contribute in preparing the meals in the free kitchen. The meals are served to all and are eaten sitting on the floor, as this is to emphasise the point that all who are there are equals. Sikhism does not believe in holding fasts, for the body is God's present to the human being; and therefore humans must foster, maintain and preserve it in good, sound condition, unless fasting is done to foster the human body like healthy diets.

Guru Granth Sahib ji is written in Gurmukhi script. It includes the writings of the Sikh Gurus and the writings of Hindu and Muslims saints. But out of humility Guru Gobind Singh Ji did not include his own writings in Guru Granth Sahib ji. His writings appear in Dasam Granth. Guru Gobind Singh Ji is also the Guru behind the unique appearance of Sikh men. During Guru Govind's term as the Guru of the Sikhs and also before him, the ruling empire of Punjab region was the Mughal Empire. The Mughals were Islamic. Some of the Mughul emperors like Aurangzeb were fanatics who harassed the non-Muslims, mainly Hindus and tried to convert them to Islam. Sikh Guru Tegh Bahadur Sahib saved Hindus from Muslims and was named as Hind Di Chadar. In order to stop their persecutions, Guru Gobind decided to make his followers, the Sikhs (meaning learners), a community of fighters. He changed his surname to Singh, which means lion. His followers also changed their surname to Singh. Since then a ceremony of baptizing was established among the Sikhs in which the boys were given the title Singh and the girls were titled Kaur meaning princess. In those days "Singh" as a surname was very popular among a famous warrior caste of north India, the Rajputs. A large number of these warrior Sikhs were originally Rajput Hindus who voluntarily converted for battling against the Mughals.

13.4.1 BELIEFS AND RELIGIOUS PRACTICES

The Sikhs follow a well defined belief system and prescribed religious practices. As per the scriptures, a Sikh is a person who believes in --

- i) Belief in one God,
- ii) Ten Gurus, from Guru Nanak to Guru Govind Singh
- iii) Guru Granth Sahib, their holy book

- iv) The utterances and teachings of the ten Gurus.
- v) They are supposed to recite the Guru-Mantra - Waheguru (God you are wonderful)
- vi) Living an honest life, abolish discrimination (No plunder, gambling or exploitation of the poor) and believing all as equal.
- vii) Use of intoxicants like alcohol, tobacco, drugs, opium etc., is forbidden.
- viii) Every Sikh is to be initiated into the faith through Amrit ceremony.
- ix) Sikh ceremonies are to be followed on occasions of birth, marriage or death in the family.
- x) Worship of Idols, graves, tombs, or monasteries is forbidden.
- xi) Sikhs should follow five symbols or Panj Kakars
- xii) In case of violation of religions code, like removal of hairs, use of tobacco, adultery etc., a Sikh has to take Amrit again.

13.4.2 AMRIT CEREMONY (BAPTISM):

Guru Gobind Singh initiated this practice in 1600. The ceremony is generally performed when the boys and girls are old enough to understand the obligations of religion. Five baptized sikhs (Panj-Piare) are chosen to perform the ceremony in a congregation. Amrit (nectar) is prepared by mixing sugar in water by stirring it with a khanda (double edge sword) and recitation of selected passages of the scriptures. The persons to be baptised take the vow of the faith by reciting loudly. Amrit is splashed in their faces. After baptism they are supposed to adhere to five symbols.

13.4.3 FIVE SYMBOLS:

In order to make it easier for his followers to recognize each other, Guru Gobind Singh, chose five marks, some of which even today symbolize the Sikhs. The five signs were, Kesh; Kara; Kanga; Kaccha and Kirpan. The religious Sikhs dress according to Guru Gobind Singh's order, carrying a sword (kirpan). Most of the Sikhs even today have uncut hair and gather it in a turban. But some easygoing Sikhs cut their hair or they do not gather their uncut hair in a turban. All baptized Sikhs have to follow the following live symbols of Sikhism.

- i) **Kesh (hair):** Sikhs are not to trim, shave or cut any hair on any part of their body.
- ii) **Kara (iron bangle):** The iron bangle is to be worn in right hand. It is supposed to remind Sikhs to follow the code of conduct.

- iii) **Kirpan (sword):** This is to be worn by Sikhs as a weapon for self defense and protect the weak and helpless.
- iv) **Kangha (comb):** to keep long hair neat and clean. This is to be kept in the hair-knot.
- v) **Kachcha (drawer / underwear):** It is a sign of chastity and strict morals. It also symbolizes that Kachcha wearer is always ready for struggle.

13.4.4 METHOD OF WORSHIP:

Sikhs believe in the worship of Akal (time less God) and are opposed to idol worship. Their place of worship is called Gurudwara. The doors of Gurudwaras are open to people belonging to all religions and faiths. It is considered to only a religious place but also a refuge and shelter for the needy. One has to enter the Gurudwara after washing feet and covering the head. Inside Gurudwaras 'Guru Granth'- the holy book- is installed on a high pedestal. Here the recitation of Guru Granth Sahib is done. A common kitchen or langar serves food and prasad to the devotees and visitors.

13.4.5 VARIOUS STREAMS OF THOUGHT:

In due course there developed various streams in Sikhism like any other religion:

- i) **Nirankari Movement:** The Nirankari Baba Dayal was the founder of Nirankari movement. He opposed the innovations like idol worship, grave worship and other rituals and asked his followers to worship only one Nirankar (God).
- ii) **Namdharis Movement:** Namdhari movement was started by Bhagat Jawarhermal and Baba Balak Singh. However, it was popularised by one of the later disciples Baba Ram Singh. They taught worship of one God and opposed the social evils like caste system, infanticide, early marriage and barter of girls in marriage. It developed into a sect later on.

13.4.6 IMPORTANT KEY SHRINE OF SIKHISM:

Golden Temple: Golden Temple located in Amritsar city of Punjab, is named after God Hari, the temple of God. The Sikhs all over the world throng the temple to pay obeisance. The Golden Temple, popular as Sri Harmandir Sahib or Sri Darbar Sahib is the sacred epicentre of Sikhism. Bathed in a quintessential golden hue that dazzles in the serene waters of the Amrit Sarovar that lace around it, the swarn mandir (Golden temple) is one that internalizes in the mind scape of its

visitors, no matter what religion or creed. On a jewel-studded platform is the Adi Grantha or the sacred scripture of Sikhs wherein are enshrined holy inscriptions by the ten Sikh gurus and various Hindu and Moslem saints. The first and the most important 'Takht' (throne or seat of authority) of Sikhism, established by Guru Har Gobind in 1609, called 'Akal Takht' (the Throne of the Timeless God) and is situated just opposite the gate of Harmandar Sahib. There are many other attractions near the temple. These famous attractions are Akal Takhat, Baba Atal, Guru Ka Langar, Sri Guru Ram Das Niwas, Guru Nanak Niwas, and Central Sikh Museum etc.

Paonta Sahib: Paonta Sahib, a city sacred to the memory of Guru Gobind Singh, the tenth Guru of the Sikhs, is also a bustling township with growing industries. It retains tangibly memorials to the martial Guru in the form of his weapons and a majestic Gurudwara and recalls his presence even in the name of the city which is derived from "paon" meaning "foot" either because he set foot in this place or according to an alternative story, because he lost an ornament which he wore on his foot called a "paonta" while bathing in the river Yamuna which flows here. Overlooking the river is the Gurudwara where Guru Gobind Singh held court and wrote the major portion of the "Dassam Granth". The Guru also built the Paonta Fort in over hundred acres of land, which housed not only his followers, but as many as 46 famous poets. Regular poetry reading sessions and symposiums were organised to encourage the sort form. The guru left Paonta Sahib after the battle of Bhangani with Raja Fateh Shah, in which he defeated the errant ruler's army after thirty days of battle. Paonta Sahib is distinguished by its association with the Sikhs and attracts them by the thousands at the spring festivals of 'Baisakhi' and 'Holi'. There are also two Hindu temples, one dedicated to Lord Rama called Devi Ka Mandir and built by a princess, and the other is sacred to Lord Kishna.

Hemkund Sahib: The high altitude Lokpal lake, known as Hemkund (4329 mts.) lies in heavenly environs. A steep trek from Ghangharia leads one to this spot in about four to six hours. It is an important pilgrimage for both Hindus and Sikhs, as well as for people from other faiths. There is a Sikh Gurudwara and a Lakshman Temple built on the bank of the lake. Encircled by seven snow clad peaks and their associated glaciers, it reflects its surroundings enchantingly on its crystal clear serene waters. The glaciers from Hathi Parvat and Saptrishi peaks feed the lake and a small stream called Himganga flows out of this lake. As alluded to, in the holy Granth Sahib, Guru Govind Singh, the tenth Guru of the Sikh faith had meditated on the bank of this lake in one of his earlier births. It is widely believed among Sikhs that Guru Govind Singh introduced the features

now universally associated with Sikhism. On 15th April 1699, he started the new brotherhood called the Khalsa (meaning the pure) an inner core of the faithful, accepted by baptism (amrit). The five K's' date from this period: kesh (uncut hair) kangha (comb), kirpan (dagger or short sword), kara (steel bangle), and kachh (boxer shorts). The most important is the uncut hair, adopted before the other four. The comb is sometime designated especially as wooden. The dagger and the shorts reflect military influence, while the bangle may be a from of charm. It is believed that Lakshman, the younger brother of Ram, meditated by the lake and regained his health after being severely wounded by Meghnath, son of the demon Ravana, during battle. Despite its ancient connections, Hemkund/Lokpal was discovered by a Sikh Havaladar Solan Singh and became a major pilgrimage centre only after 1930.

Gurdwara Bangla Sahib: Built in the memory of the 8th Sikh Guru Sri Harkishen Sahib, Gurdwara Bangla Sahib is one of the important historical Gurdwara in Delhi. The large main hall is un-elaborate except for the open central shrine, where a sculpted bronze cupola hangs over a smaller golden dome under which silk sheets are spread out and covered with flowers. This shrine is the scene of constant devotional music, whose ethereal tones are relayed throughout the entire complex. The Gurdwara complex hosts one higher secondary school, which is having all the arrangement for studies, Baba Baghel Singh Museum, a library and a hospital. Gurdwara has also got a trough that stores the holy water known as 'Amrit' or nectar, which when consumed is believed to cure the diseases of the sick. Gurdwara also has a sarovar or a holy pond, where people take holy dip and pray to the Guru. Delhi Sikh Gurdwara Management Committee celebrates the birth of Guru Sri Harkrishan Sahib with great reverence. Death anniversary of Maharaja Ranjit Singh Ji is also celebrated over here. On the east side of the main Gurdwara in the complex is the 'Langar' (community kitchen) Hall, where free food is served to all devotees with no distinction of caste, creed or status. As in all Sikh places of worship, visitors of all religions irrespective of their cast, colour or creed are welcome. Visitors can deposit shoes, collect brochures, and enlist the services of a free guide at the information centre near the main entrance. To go into the main complex, one need's to cover one's head and wear conservative clothes that cover legs and shoulders.

Check Your Progress - 1

Q1 - Discuss the main beliefs and religious practices followed in Sikhism.

Q2 - List the Important Key Shrine Resorts of Sikhism in India.

13.5 ISLAM:

Islam is the second-most practiced religion in the Republic of India after Hinduism. The followers of Islam trace their faith from the origin of the world, and claim that it was preached from time to time by a large number of the messengers of God. Islam, as it is practised today, originated around fourteen hundred years ago in Saudi Arabia. Prophet Muhammad is considered the last prophet who preached the present faith of Islam. Prophet Muhammad, the founder of Islam, was born in A.D. 570 at Mecca in Arabia. His father, named Abdullah, belonged to the Quresh tribe among the Arabs. This tribe had great sway over the religious system of the Arabs. The followers of Islam are called Muslims. It is a more democratic religion as compared to other religions and the principle of Millat is followed by its followers and they voluntarily offer their services to the Millat. The collection of the teachings of the Prophet is in the Quran. The significance of Quran for Muslims is similar to that of the Vedas for the Hindus and the Bible for the Christians.

The earliest contact of Muslims with India dates back to 8th century, with Arab sea merchants arriving at the southern sea coast. The second contact was after the Muslim invasions on the North-West frontier region. In the early 8th century, the province of Sindh (in present day Pakistan) was conquered by an Arab army led by Muhammad Bin Qasim. From 10th century onwards a number of invasions from Central Asia followed. In the first half of the 10th century, Mohmud of Ghazni added the Punjab to the Ghaznavid Empire and conducted several raids deeper into modern day India. In 11th century, Ghazi Saiyyad Salar Masud played significant role. A more successful invasion came at the end of the 12th century by Muhammad of Ghor. This eventually led to the formation of the Delhi Sultanate. Towards the beginning of the 13th century the Turks under Muhammed Ghori established themselves as rulers of Delhi. This was followed by a wave of sufisaints from Central Asia who came to India and many of them settled here. Shaikh Muinuddin Chishti is one of the earliest to come and settle here in Ajmer. His mausoleum at Ajmer is visited by lakhs of people belonging to different faiths from India and abroad. Over the years, there has been significant integration of Hindu and Muslim cultures across India and the Muslims have played a prominent role in India's economic rise and cultural influence.

Sufis (Islamic mystics) played an important role in the spread of Islam in India. They were very successful in spreading Islam, as many aspects of Sufi belief systems and practices had their parallels in Indian philosophical literature, in particular non-violence and monism. The Sufis' orthodox approach towards

Islam made it easier for Hindus to practice. Hazrat Khawaja Muin-ud-din-Chishti, Qutbuddin Bekhtiar Kaki, Nizam-ud-din Auliya and Shah Jalal etc. trained sufis for the propagation of Islam in different parts of India. Once the Islamic Empire was established in India, Sufis invariably provided a touch of colour and beauty to what might have otherwise been rather cold and stark reigns. The Sufi movement also attracted followers from the artisam and untouchable communities; they played a crucial role in bridging the distance between Islam and the indigenous traditions. Today, Islam is India's second-largest religion in India (after Hinduism), with around 174 million Muslim population second largest again, after Indonesia in terms of Muslim majority. And had there been no partition, India would have been the largest Muslim country in the world. Islam believes, - "Those who have the means and ability, pilgrimage is an obligation laid down by Allah. The disbelievers should know that Allah is independent of His creatures". And India has a remarkable handful of sites of Islamic importance visited by pilgrims from far and wide.

13.5.1 MAIN SECTS:

There are a number of sects and sub-sects among Muslims. Here we will not go into the details of all these sects but confine ourselves to two major well defined sects i.e., the **Sunnis** and the **Shias**.

- (1) **The Sunnis:** They believe that after Prophet the succession by Caliphs (Khalifas) was as per the tenets of Islam and traditions layed down by the Prophet. (The Prophet was succeeded by Caliphs - Abu Bakr, Umar, Usman and Ali in this order). They believe in the authority of **Quran** and the **sunna** (tradition) of Prophet only. They recognise no other authority as legitimate and above these two.
- (2) **The Shias:** While accepting the supremacy of Quran and the traditions of Prophet, the **shias** differ with the **sunnis** in the matter of succession after Prophet. They believe that the Prophet should have been succeeded by **Ali** (who was also the cousin and son-in law of the Prophet). The other three Caliphs the **shias** believe held their position against the spirit of Islam. In due course a number of minor differences arose giving rise to a well defined separate sect. **The shias** consider **Ali** and his heirs as the **Imams** (leader of community). A total of 12 **Imams** are recogniscd. The **shias** also believe that the post of Imam is a special favour given by God to the chosen few.

A number of sects among both the **Sunnis** and the **Shias** emerged in and outside India with minor and major differences during the last fourteen hundred years. We will not go into the details of these sects here.

13.5.2 TEACHING OF PROPHET MUHAMMAD

Islam, the new faith of the Prophet, was a simple and straightforward religion and the teachings of Islam are also quite simple. The fundamentals of this religion are as follows:

1. Allah is one who has no partner and who is omnipotent and omnipresent and omnipresent.
2. All the prophets including Moses and Christ were sent as messengers by God. Most crucial is the belief that Prophet Mohammad was the last messenger of God sent on earth.
3. Every follower of Islam is required to offer prayer five times a day.
4. He should keep fast during the month of Ramazan.
5. He should pay Zakat to the poor.
6. Every follower of Islam should travel to Mecca at least once in his lifetime.
7. He should not worship idols.
8. He should pay proper regards to the Quran, the Godly Book.
9. The followers of Islam should have belief in equality of all people.

13.5.3 RELIGIOUS DUTIES OF MUSLIMS:

Apart from the above stated tenets of Islam, its followers have certain religious duties.

- 1) **Prayers:** A Muslim must pray five times a day as per prescribed procedure. (at dawn, mid-day, mid-afternoon, after sunset and one and a half hour after sunset). A special prayer at mid-day in the mosque on Fridays where the congregation of the community takes place is also compulsory.
- 2) **Paying Zakat:** A Muslim must pay 2 & 112 percent of his assets for prescribed religious and charitable purposes.

- 3) **Fasting:** Fasting for one month during **Rarnzan** (month of Arabic calendar).
- 4) **Pilgrimage (Haj):** Every muslim of substantial means must pay a visit to **kaaba** in Mecca (Saudi Arabia) to perform Haj atleast once in the life time.

13.5.4 IMPORTANT ISLAMIC PILGRIMAGE CENTRE

Ajmer Sharif (Rajasthan): The propounder of the Chishti Sufi order one of the most vital systems in India and Pakistan, lived, preached the tenets of peace and died here in Ajmer. The Dargah, considered a center of wish fulfillment, has shrines built by various Mughal Emperors. Shah Jehan's daughter, built a prayer room and the tomb of Bhishti, tomb of Saint's daughter-Bibi Hafiz Jama, tomb of Shah Jahan's daughter Chimni Begum, make the Dargah an all-are-welcome spiritual abode. One of the most revered sites in the Islamic world, some 5000 devotees both Muslim and non-Muslim with hearts full of hope and prayers, visit Dargah Sharif everyday. The annual Urs festival held every June attracts about 15 lakh pilgrims from round the world.

Jama Masjid (Delhi): A mastermind of the greatest sculptor of those times, Ostad Khalil and Mughal Emperor Shah Jehan, the red-sandstone Jama Masjid is the largest mosque in India built between 1644 AD and 1658 AD by five thousand artisans. Standing mammoth in the midst of Delhi's bustling Chandni Chowk, the mosque was born "Masjid-i-Jahanuma" or the "Mosque that commands the view of the world" and true to its name, the structure is an infallible insignia of the Islamic influence in India. A replica of the Moti Masjid of Agra, the architectural grandeur apart, its vast courtyard can accommodate upto 25,000 devotees and it hosts a hair of the beard of Hazrat Muhammad, his used chappal (slippers), a chapter of Koran taken from its original holy book, the canopy of his tombstone and the foot print of Muhammad on the stone. Another aspect of interest for pilgrims is that the chief priest (Imam) of Jama Masjid is the direct descendent of the original and first Imam appointed by Shahjahan and till now there is no break in its lineage.

Hazrat Nizamuddin Auliya Dargah (Delhi): South Delhi's Dargah of Hazrat Nizamuddin Auliya, built by Muhammad Tughlaq is considered one of the most sacred in the Islamic world. Amir Khusrau, the famous poet and the beloved disciple of Nizamuddin; Jahan Ara Begum, daughter of Shah Jahan and renowned poet Mirza Ghalib are also lie buried here. Urs is also celebrated here, but twice a year, to commemorate the death Anniversary of Nizamuddin Auliya and Amir Khusrau.

Dargah-Qutb-Sahib (Delhi): In Delhi's Mehrauli village, near Gandak ki Baoli, there is a Dargah, crowded throughout the year with hopeful devotees (both Islam and non-Islam) who tie a thread near the grave and untie it once their wish is fulfilled. This is the Dargah of Qutb Sahib, the spiritual successor of Khwaja Mu'inu'd Din Chishti of Ajmer. There are other important graves near the Dargah, of believers who wanted to be buried near the Saint, like that of the Mughal emperors Bahadur Shah I (1707-12), Shah Alam II (1759-1806), Akbar II (1806-37) and many persons of royal blood.

Haji Ali (Mumbai): Haji Ali Dargah, is the 800 year old tomb of the once wealthy Muslim merchant, who renounced all his earthly property before setting off for a spiritual quest to Mecca. Built 500 yards off the shore, right in the middle of the sea, opposite the Mahalakshmi race-course, the narrow path linking the tomb to the mainland gets submerged during Monsoons. Separate praying rooms for men and women exist. It can only be visited off-monsoons, but if you have landed in Mumbai, in the wrong time, it is still a serene sight to behold the mosque appears floating on the turquoise waters.

Fatehpur Sikri (Uttar Pradesh): Drive 37 km West of Agra, and when you begin to see structures in Red Stone till the vision can reach, you know you have reached Fatehpur Sikri. A Mughal Emperor Akbar township, still populated by some 30,000 citizens, the pilgrims come here to witness the classic unison of Hindu and Islamic architecture and pay their obeisance at the Fatehpur Sikri Mosque (a true replica of the mosque in Mecca), the grand Jami Masjid (has the famed Buland Darwaza) and Dargah Of Sheikh Salim Chisti - where, childless women come for blessings of the saint, a trend heralded by Akbar, who was blessed with three sons, after he came here.

Mecca Masjid (Andhra Pradesh): Flanking the Charminar in the Andhra Capital, Hyderabad is the Mecca Masjid, so named because the bricks were brought from Mecca to build the central arch. They say, "Mecca Masjid is poetry in stone". Towards the southern end of the mosque lie the marble graves of Nizam Ali Khan and the families of Asaf Jahi dynasty.

Hazratbal Mosque (Kashmir): Hazratbal Mosque is situated on the western bank of the Dal Lake opposite Nishat Bagh in Srinagar. It is the most venerated Muslim shrine in Kashmir, as it houses the Moi-e-Muqaddas or the Sacred Hair of the Prophet Mohammed displayed to the public on religious ceremonies usually accompanied by fairs. The shrine is known by several names including Hazratbal,

Assar-e-Sharif, Madinat-Us-Sani and Dargah Sharif. Hazratbal is noteworthy also for being the only domed mosque in Srinagar.

13.6 CHRISTIANITY:

Christianity is India's third largest religion, with approximately 24 million followers, constituting 2.3% of India's population and are spread throughout the country. According to tradition Christianity entered India after 50 years of its inception through Thomas one of the apostles of Christ. Thomas landed on the coast of Kerala around 52 A.D. and established seven churches in that area. These early Christians were generally confined to Kerala. With the advent of European missionaries in early 16th century Christianity spread to all parts of India. The Portuguese were the first followed by the Dutch, the French, the British and other European and American missionaries.

Christians are found all across India and in all walks of life, with major populations in parts of South India, the Konkan Coast and the North-East. Their main concentration is in Kerala, Tamil Nadu, Goa, Nagaland, Mizoram, Meghalaya, Manipur and Tripura. The Beliefs Christianity is also considered as a revealed divine religion (like Islam and Judaism). The religious precepts of Christianity are contained in their holy book called the Bible.

The Jesus Christ

Jesus Christ is considered the central figure in Christian faith. He was born around two thousand years ago. During his life he performed miracles, healed the sick and even gave life to the dead. He was crucified by his enemies at the young age of 33 years. According to Christian belief he rose again on the 3rd day of his burial and ascended into heaven. He is considered as a true man and true God by his disciples. He commanded his followers to spread his mission to all parts of the world.

Concept of God:

According to Christian faith God is one but has revealed himself as three persons - the Father, the Son and the Holy Spirit. This concept of God is described as Unity in Trinity. Jesus is God, the Son, born of the Virgin Mary who conceived the Holy Spirit. According to the Christian belief the incarnation of Christ as a human being is a part of the divine plan for the atonement of the sins of mankind.

The Bible:

The Bible is the holy book followed by the Christians. It consists of two collections of books: The Old Testament and the New Testament.

(1) The Old Testament: The Old Testament contains the sacred scriptures of the Jews as well as the early Christian scriptures. The Old Testament was originally written in Hebrew.

(2) The New Testament: The New Testament was written in the 2nd half of first century A.D. By the end of the second century the greater part of the New Testament was accepted as authoritative. It consists of 27 books and was originally written in Greek. It contains the life and deeds of Christ, the works of his companions and other saints and covers a wide range of things.

Sin and Evil:

According to Bible the God created heaven and earth and the first human beings Adam and Eve as the ancestors of human race. Adam and Eve were disobedient to their creator and brought sin and evil in this world. All mankind became heirs to the sin and lost the privilege of being the children of God. The suffering and death of the sinless man Jesus could atone the sins of mankind. God had sent his beloved only son to save the mankind from eternal damnation. Jesus is therefore called the saviour of mankind. God punishes the evil and rewards the good. The biggest good deed is to forgive the persons who sin against other person.

Body, Soul and Salvation

According to the Christian belief man has a body and a soul. The former perishes while the latter survives eternally. Salvation means the continued existence of individual into heaven after death. The Christianity does not believe in the transmigration of souls. Individual's salvation is possible only if he / she accept Jesus as saviour.

Communion:

Sunday is considered 'Lord's day' and worship service is organised in the churches. The worship service consists of religious instruction, preaching, prayer and the breaking of bread. The last practice follows from what Jesus did at his last supper on the night before his death. The symbol of a cross reminds the Christians crucifixion of Christ to save mankind.

Baptism:

According to christian faith nobody is considered a born christian. One has to enter into the faith through a religious ceremony called baptism. This applies to the children born to christians as well to the followers of other religions who become christians. Spreading the message of Jesus and enrolling people from other faiths into christianity is considered a religious duty. The act of spreading the gospel of Christ is termed evangelisation.

13.6.1 MAJOR SECTS AND DIVISIONS:

Most Christians in India are Catholics of the Latin Church. The state of Kerala is home to the Saint Thomas Christian community, an ancient body of Christians who are now divided into several different churches and traditions. There are two Eastern Catholic Saint Thomas Christian Churches: the Syro-Malabar Catholic Church and the Syro-Malankara Catholic Church. There are also several Oriental Orthodox and independent churches in the Saint Thomas Christian community, including the Malankara Orthodox Syrian Church, the Malankara Jacobite Syrian Church and the Malankara Mar Thoma Syrian Church. Since the 19th century Protestant churches have also been present; major denominations include the Church of South India (CSI), the Church of North India (CNI), the Presbyterian Church of India, Baptists, Lutherans, Anglicans and other evangelical groups. The Christian Church runs thousands of educational institutions and hospitals contributing significantly to the development of the nation.

Christians in India have two major denominations - Catholics and Protestants. The Protestants emerged acquired a repatriate denomination during 16th century. They claimed that the church and society was in a state of crisis. They demanded reforms in such a situation and came to be called as Protestants. The Catholics on the other hand felt that there was no crisis and ascribe the rise of Protestantism to the interplay of certain complex and powerful forces. The Protestants do not believe in the authority of Pope which Catholics consider him as the main authority. The main Protestant sects in India are Calvinist, Anglican and Anabaptist. The main Catholic sects in India are Syrian Church, Latin Church and Malankara.

13.6.2 IMPORTANT CHRISTIAN PILGRIMAGE CENTRE

Kerala: The Malayatoor Church, Valiya Palli Church, St. Francis Church and most importantly Santa Cruz Basilica (raised to a cathedral by Pope Paul IV in 1558

AD) are noteworthy churches of India's Christianity holy-hub Kerala with about 9 million Christians. Keralalite Christians have a more remote ancestry than that of Christians of many of the European countries.

Goa: Churches like the Basilica of Bom Jesus or the tomb of St. Francis Xavier where his mortal remains attract believers in millions. Or the Church of St. Cajetan, modelled on the original design of St. Peter's Church in Rome and the Church of St Francis of Assisi are the main attractions. the Church and Convent of St Monica is the first Convent for nuns in Goa. Whether you have the time to tour all its churches dotted at every bend of the street. or not, do try to time your tour according to the Festivals. Be it the Christmas time, Feast of our Lady of Candelaria (Feb), Feast of St. Francis Xavier, Feast of our Lady of Rosary, Margao Feast (May) and most importantly, Goa Carnival celebrated before Lent.

Tamil Nadu: Churches worth seeing in Tamil Nadu are Christ The King Church, Kandal Cross Shrine, Luz Church, Manappad Church, Santhome Cathedral Basilica, St. Andrew's Church, St. Mary's Church In The Fort, St. Thomas Mount and Velankanni Church.

Other Christian Pilgrimage Sites in India: A 1870 Anglican Cathedral with white and red stone exterior and marble altar, at Allahabad (Uttar Pradesh), form another visual and spiritual feast. In Delhi, the Churches worth seeing include the Church of the Sacred Heart and the Cathedral Church of the Redemption. Mumbai's first Anglican Church -Cathedral of St. Thomas, Chennai's Little Mount in Saidapet, where the Saint lived and preached are sites you should not miss. And if you want to combine religious ardor with a summer-retreat, Himachal Pradesh is the place with important Churches worth visiting like Christ Church and St Michael's Cathedral, the Catholic Church of St. Francis, St. John's Church-In-Wilderness, and the Christ Church.

CHECK YOUR PROGRESS - 2

Q1 Describe the five basic tenets in which a Muslim must keep faith.

Q2 Write a short note on Christianity.

13.7 SUMMARY:

We have seen the veritable character of India as a land of many religions in the sections described above. The diversity so acquired by India has also proved to be one of its mainstays over the developments and growth of civilisation here

over the last several millenia. Sikhism, Islam and Christianity criticised the bloody sacrifices and rituals. These religious revolutions gave impetus to independent thinking which contributed to the development of Indian philosophy. Thus we see that Sikhism, Islam and Christianity were three independent religions in spite of some similarities and dissimilarities.

13.8 ANSWER TO CHECK YOUR PROGRESS

- Check Your Progress - 1
- heck Your Progress - 2

13.9 REFERENCES:

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Disclaimer: The material provided is purely for academic purpose and the unit has been compiled form the various sources, heartfelt acknowledgement is being conveyed to all sources from where the material has been taken.

13.10 SUGGESTED READINGS:

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- **History of India:** Earliest Times to 1526 A.D.: Khurana, K.L.; Laxshmi Narain Agarwal Educational Publishers, Agra, Tenth Revised Edition: 2010
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13.11 TERMINAL AND MODEL QUESTIONS

Q1- Describe the variant streams of Sikhism?

Q2- Write about 150 words on the main sects in Islam.

Q3- Write short notes on:

- (a) Bible
- (b) Gurudwara
- (c) Quran

Unit-14

Religious Fairs and Festivals of Touristic Importance

Structure:

14.1 Introduction

14.2 Objectives

14.3 Religious Fairs and Festival

14.4 Various Religious Fairs and Festivals of Touristic Importance

14.4.1 Some Common Religious Fairs and Festivals

14.4.2 Andhra Pradesh

14.4.3 Assam

14.4.4 Bihar

14.4.5 Gujarat

14.4.6 Himanchal Pradesh

14.4.7 Karnataka

14.4.8 Kerala

14.4.9 Madhya Pradesh

14.4.10 Maharashtra

14.4.11 Orissa

14.4.12 Punjab

14.4.13 Rajasthan

14.4.14 Tamilnadu

14.4.15 Uttarakhand

14.4.16 West Bengal

14.5 Summary

14.6 Glossary

14.7 Answers to “Check your progress”

14.8 Questions

14.9 Reference / further reading

14.1 INTRODUCTION:

As we know that our country is a land of fairs and festivals. There are uncountable fairs and festivals. The festive celebration of India is woven with the fibers of a galore of traditions, culture, heritage and rituals storing each region's fragrance in it. The fairs and festivals of India are nothing but the outburst of this multi-fragrant basket in different times at different corners of the country. Diverse religious faiths and geographical variance have lead to the celebration of a number of festivals round the year with equal enthusiasm.

The fairs and festivals of our country are of two kinds. Some festivals are of religious nature while others are celebrated to mark the change of season or harvesting. Dance, music, dazzling attires is the integral part of these festive seasons, as we cannot think of Pushkar Fair without the folk dance performance or Dandia Dance without the colourful traditional Gujarati outfits. Goa Carnival, Alleppey Boat Race, Bihu Festival, Puri Rath Yatra are some of the festivals which reflect the diversity of land and is celebrated by the common people with joy and vibrancy, whereas some festivals such as Diwali, Raksha Bandhan, Dussehra, id, etc. are celebrated in all parts of the country with same energy and exuberance.

So India is a country of fairs and festivals and many of them are of touristic importance. Here in this unit we will discuss the main fairs and festival of various states of India which have already attained the tourist importance and some other which have potential to attain the touristic importance.

14.2 OBJECTIVES:

After reading this unit you will be able to:

- To access the variety of fairs and festival of your country.
- To get the knowledge of culture of India and its states.
- To know the touristic importance of our festivals.
- To enrich your tourism industry.

14.3 RELIGIOUS FAIRS AND FESTIVAL:

India is considered to be a spiritual and holy land where several religions are followed and many deities are worshipped. In India, Hinduism, Islam, Buddhism and Jainism are the main religions which are rigorously practiced and followed. The other native Indian religions include Buddhism, Jainism, Sikhism, and Persians. But in modern era, Hinduism is mainly practiced and obeyed. The other

natively Indian religions include Buddhism, Jainism and Sikhism. More than nine-tenths of Indian state holds priority where religion plays very important role.

Diverse religious faiths and geographical variance have lead to the celebration of a number of festivals round the year with equal enthusiasm. Some festivals are of religious nature while others are celebrated to mark the change of season or harvesting. Almost all the religious fairs and festivals of our country have mythological base. The Number of festivals such as Diwali, Raksha Bandhan, Dussehra, id, Maker Sakranti, Holi, Dushera etc. are celebrated in all parts of the country with same energy and exuberance. So in this sphere we also have the unity in diversity.

14.4 VARIOUS RELIGIOUS FAIRS AND FESTIVALS OF TOURIST IMPORTANCE:

India is a country of various religions and hence have the verity of fairs and festivals. I do not think there is any month lies without festivals here. Here we are giving you the list of some important fairs and festivals of Inida:

In the month of January Makar Sankranti, Lohri, Pongal, Thai Pusam, Float Festival, National Kite Festival, Kerala Village Fair, Bikaner Camel Festival , Pattadakal Dance Festival, Id-ul-Fittr, Vasant Panchami etc.

In the month of February Mahashivratri, Desert Festival, Goa Carnival, Nagaur Fair, International Yoga Week etc.

In the month of March Holi, Gangaur, Jamshed-e-Navroz, Ramnavami, Id-ul-Zuha, Elephant Festival, Hoysala Mahotsava, Ellora Festival, Khajuraho Dance Festival etc.

In the month of April Good Friday, Baisakhi, Easter, Mahavir Jayanti, Gudi Padva or Ugadi, Pooram, Muharram, Mewar Festival, Buddha Purnimaetc and in the month of May Urs.

In the month of June Ganga Dussehra, Hemis Festival and in the month of July Rathyatra, Guru Purnima.

In the month of August Janmashtami, Ganesh Chaturthi, Onam, Nag

Panchami, Rakshabandhan And Tarnetar Mela, Boat Races In the month of September.

Navratri, Durga Puja, Dussehra, Marwar Festival lies in October and in the month of November, Sharad Purnima, Diwali, Guru Purab, Ka Pomblang Nongrem, Sonapur Fair, Pushkar Fair, Hampi Festival. The famous Christmas, Konark Dance Festival etc are celebrated in the month of December. So we have a long list of fairs and festivals and it is difficult to provide the details of all of them in a single unit. Hence we are giving you the details of few of them as follows:

14.4.1 SOME COMMON RELIGIOUS FAIRS AND FESTIVALS:

Durga Puja is one of the most important festivals in entire India. However it is in West Bengal, that one gets to see the most emphatic celebrations. For the people of the state, Durga Puja is more than just a festival, it is the time to express their culture and devotion through the highest degree of energy and enthusiasm. Durga Puja, apart from being famous among Bengalis, it attracts tourists from all over the world. The festival is celebrated during the Navaratri, commencing on 6th day and ending on the 10th day. This 5 day festival puts forth the grandest exhibition of color and culture that surpasses all other festival by quite a distance.

The main attraction of event are the numerous pandals that are set up for the celebrations. It is estimated that nearly 2000 pandals are erected in Kolkata alone. The pandals that are set up are simply unbelievable. You really have to see one to believe that such marvels can be made and that too in such a short time. Some of them are made copying famous monuments like Taj Mahal, Parliament House and forts of Rajasthan that them another attraction of the festival. The Pandal that houses the idol of Goddess Durga for four days, are as grand from inside as they are from outside. The decorations used inside the pandal are simply stunning. The best thing about them is that the designs that are used once, are never repeated again.

Goddess Durga is believed to be the reincarnation when all gods combined their power to get rid of the demon Mahishasura. According to Mythology, during the time of war between Lord Rama and Demon King Ravana, Lord Rama conjured Goddess Durga to seek her blessings for the war. This prayer was done during the month of Ashwin (6th month according to Bengali calendar), which by Gregorian calendar falls around September or October. This period is thus referred to as 'Akashobon'. Another legend has it that Lord Shiva permitted Goddess Durga to visit her mother for nine days in an year. Her visit to her parents is thus celebrated as Durga Puja. On the 10th day, immersion of Goddess Durga idol in River Ganges symbolizes her return to Mt. Kailash.

Holi:

Holi is just an excuse to live the moment to the fullest. Men and women drench each other in water, color all with different natural colors and get high by drinking Bhaang and dance. Holi, the Festival of Colors is marked as the opening festival in Hindu calendar, falls on the full moon day in the month of Phalgun. People enjoy themselves playing with several colours and celebrate the whole day with much pump and gait

Originally Holi was regarded to be the festival to celebrate good harvests and fertility of the land. There are several legends and stories behind Holi. A popular legend says that Holi is remembered for the sacrifice of Holika who burnt herself in fire on this day. Holi is therefore regarded one of the most ancient festivals of the Aryans. Holi is also known by the name 'Basant Utsav' which means the festival of spring.

Vasant Panchami / Shree Panchami / Saraswati Puja:

Hinduism is a way of life rather than a religion. The people practicing Hinduism have firm faith on Gods and Goddesses whom they worshiped on various occasions by performing Puja and rituals. Vasant Panchami is a festival that worships Goddess Saraswati as well as it signifies the beginning of Vasant Ritu (spring season). The 5th day of the bright fortnight of the lunar month of Magh - falls usually in the month of January or February) is the day of Vasant Panchami and is also celebrated as Shree Panchami or Saraswati Puja in West Bengal and few other parts of Orissa.

Ram Navami - All over India:

The birthday of Lord Rama, the celebrated hero of the famous epic, 'Ramayana', is enthusiastically celebrated on the ninth day of the waxing moon in the month of Chaitra, all over India. Lord Vishnu is worshipped in his human incarnation as Rama, the divine ruler of Ayodhya. Celebrations begin with a prayer to the Sun early in the morning. At midday, when Lord Rama is supposed to have been born, a special prayer is performed. People sing devotional songs in praise of Rama and rock, images of him in a cradle to celebrate his birth. Rath yatras or chariot processions of Ram, his wife Seeta, brother Lakshman and devotee Hanuman are held from many temples.

Baisakhi:

The festival is celebrated on the 13th of April every year. This is a prominent Sikh festival but since the population of Sikhs is quite large in parts of Jammu and Kashmir as well, you will see the enthusiastic celebrations of this festival. It is to celebrate the starting of harvesting season in Northern India. The day also witnesses the start of many fairs, some are even week long. Do visit these fairs as they prove to be great place for shopping for local and traditional items. The day is also famous as the birthday of the tenth Sikh Guru, Guru Gobind Singh.

Eid-ul-Fitr and Eid-ul-Azha:

Eid-ul-Fitr and Eid-ul-Azha are the most famous Muslim festivals in the state of Jammu and Kashmir. If you have to experience the real fun and celebrations of Id, you have to be in Kashmir where the dominant population is of Muslims. Although, the festival is also celebrated in part of Jammu as well. Eid-ul-Fitr marks the end of fasting month of Ramadan. During this day, instead of five-time namaz, people have to offer namaz six times. The day is very auspicious for all Muslims, they wear new clothes and attend many grand feasts. Eid-ul-Azha is equally important festival, which is more prominent for the Qurbani (sacrifice). People sacrifice goats, sheep and some even Camels.

14.4.2 ANDHRA PRADESH:

There is no time in Andhra Pradesh when one or the other part of the state is not engulfed in the festive and cheerful mood. Andhra Pradesh is a state of rich with culture and heritage with a strong influence of its past and it is put on display during the many fairs and festivals in the state. The state is home to people of all religion and every religion has their own special festivals. Each full of color, enthusiasm and energy that make even the smallest of festival, turn out to be a grand affair. The main festivals in the state are the temple fairs like Brahmotsavam in Tirupati and Sri Rama Navami Festival in Bhadrachalam which attract pilgrims and tourist from all over the country. Then there are festivals that are to celebrate the complete history of religion in the state, Lumbini Festival is one such festival that glorify the 200 year old heritage of Buddhism.

Brahmotsavam Celebrations In Tirupati:

Among the many festivals celebrated in Tirupati, Brahmotsavam is the most important and the grandest festival. This nine day festival, which is held during the Navaratri, attracts pilgrims and tourists from all over India and from other countries as well. On these nine days, pilgrim count comfortably crosses 100 thousand mark everyday. All days have their own significance and are marked by huge and colorful processions where Lord Venkateswara is taken out along with his consorts. The difference in the various day processions is the chariots in which the Lord rides. The fifth day is important, it is considered to be the day when Lord Vishnu took the form of Mohini and appeared on Earth. Lord Venkateswara is dressed as Mohini and taken in the processions through the temple. The number of Pilgrims is the highest on this day. The start of the festival is symbolized by the hoisting of Garuda Dhwaja (flag with the sign of eagle) and the end of the festival is shown by lowering the Garuda Dhwaja.

14.4.3 ASSAM:

To know what celebrations really mean, visit Assam on time of a fair or a festival. The jubilation and energy of the moments, takes the spectators to a different level of enjoyment. Population of Assam is constituted by people of different tribes and religion. Every festival of theirs is a reflection of Assamese traditions and culture. The most appealing fact about the festivals of Assam is that it is participated by everyone irrespective of their caste, religion, and tribe. To learn about the lifestyle of people of Assam in a very short span of time, one should get a glimpse of the many fairs and festivals of Assam. The most important festivals in Assam are the three Bihu Festival, all celebrated with equal fervor and enthusiasm. Most of the fairs held in Assam are religious in nature and also depict a religious side of the people.

Bihu Festival:

Bihu is the most important festival of Assam celebrated with highest degree of energy. In an year, there are three types of Bihu festivals named Rangali Bihu, Bhogali Bihu and Kangali Bihu. Among the three the most important is the Rangali Bihu, also called Bahag Bihu, which is celebrated during the spring season. This festival marks the start of agricultural festival. The main event of the festival is the Bihu dance by young boys and girls accompanied by music sung by women. People wear new clothes and prepare some exotic dishes which are not generally prepared on normal days.

The Bhogali Bihu is celebrated in mid-January and is the harvesting festival. The main celebrations happen in the evening before the Bihu day. People make temporary shelter and collect firewood for bonfire. Firewood is collected by stealing them which is permissible for the day. A lavish non vegetarian meal is prepared for all the people gathered. Buffalo fight is another attraction of the day. Kangali Bihu is not as such a big affair like the other two Bihu festivals. Worship of Tulsi plant is the main ritual of the day.

14.4.4 BIHAR:

Bihar is a state with people deeply inclined towards their religions and culture. And this shows in the number of festivals celebrated in the state. The festival of Bihar, whether they are tribal festivals or cultural festivals, have celebrations with something special that is above all our imaginations. Like everywhere else, festivals in Bihar too are a time for social gathering, enjoyment and new beginnings. Most of the festivals in Bihar have been carried on since the time Bihar was under Vedic religion, so these festivals still have interesting legends related to them. Even the famous Sonapur Cattle Fair is said to recreate the legend of Gajendra Moksha.

Chhath Festival:

Chhath Puja is one of the main festival of people of Bihar. Chhath Puja is dedicated to Sun God and worshipping is done by everyone without the difference of cast or creed. It is celebrated right after Diwali festival. The best place to experience Chhath Puja is Bragaon near Nalanda which is noted for its Sun Temple. Unlike other festivals which are full of exuberance and expansive celebrations, Chhath Puja is more mellowed down festival for prayers. It is more of thanks giving to Sun God. One day before the Chhath Puja, people gather on the banks of River Ganga and clean themselves. They keep a fast till the late evening. After the Chhath puja, a grand feast consisting of rice, puris, bananas, coconut and grapefruits is served. On the next day, it is mandatory to keep a 24 hour fast where not even a glass of water is allowed. Women cleanse all the utensils in the home. They then go to river bank to pay their homage to Sun God. It is only after the prayers and taking a bath in the river is the fast considered over.

Check Your Progress:

1. What is famous in Puri?
2. Which festival is celebrated during Navratris?
3. Name the festival of colour.
4. Which festival is mark of end of month of Ramadin?
5. Wchi God/Godess is worshiped in Chhat puja?

14.4.5 GUJARAT:

Navratri

Navratri, meaning `nine nights`, is an ancient and colourful festival. It honours the one Divine Shakti or Force which supports the entire universe, and is personified as the Mother Goddess. Another interesting feature of Navratri is the garba, a circular dance performed by women around an earthenware pot called a garbo, filled with water. A betel nut and a silver coin are placed within the pot, called a kumbh, on top of which a coconut has also been placed. As the dancers whirl around the pot, a singer and a drummer provide the musical accompaniment. The participants clap in a steady rhythm. Nowadays, loudspeakers are used to enhance the sound which grows to a crescendo. The dance usually starts slowly. It gets faster and faster as the music too gets more rapid, until the dance abruptly comes to a halt.

Another dance which is also a feature of Navaratri is the dandia-ras or `stick` dance, in which men and women join the dance circle, holding small polished sticks or dandias. As they whirl to the intoxicating rhythm of the dance, men and women strike the dandias together, adding to the joyous atmosphere. So popular are the garba and the dandia-ras that competitions are held to assess the quality of the dancing. Prizes are given to those judged to be the best. The costumes worn for the dances are traditional and alive with colour.

Trinetreshwer Mahadev Fair, Tarnetar

There are many fairs in Gujarat where numerous tribal people-gather on special occasions to participate in the various activities that take place at the fair, whether these are religious or secular, and to enjoy themselves thoroughly. The

Trinetreshwer Mahadev Fair at Tarnetar, near the industrial town of Thangadh, Saurashtra, is one such fair. It is believed that the fair has been held on this ancient site since antiquity. The fair is linked with the story of Draupadi's swayamvar and it is said that it was at this place that the great archer Arjuna performed the difficult task that won him his bride. A pole was erected in the centre of the kund and a fish was kept rotating at the top of the pole, at top speed. The contestant was supposed to climb up, balance himself with one foot on each of the two scales suspended there and looking at the reflection of the fish in the kund, pierce its eye with an arrow.

14.4.6 HIMACHAL PRADESH:

Himachal Pradesh is a land of simple and religious people. The place is full of local deities and you will find a different one at every turn. The people lead a colourful life here with the fairs and festivals adding to their zest. It is as if they are always eager to dress in their traditional attires to dance and enjoy and worship. The festivals sometimes mark the beginning of seasons. Many Sikh festivals like Baisakhi and Lohri are also celebrated largely here and the tribals have their own festivals here.

Kullu Dussehra

It is the famous festival celebrated in the northern India. It is called Dusshera all over but here it is called Kullu Dusshera. The actual festival begins here when it ends elsewhere. It marks the return of Lord Rama to his homeland Ayodhya. A seven day celebration marks it with the Gods of Kullu, Rupi and Seraj gathering here. For seven days dance and music fill the air. A trade fair is also held simultaneously.

14.4.7 KARNATAKA:

When it comes to celebrating a festival, only few states come close to the energy and enthusiasm which is possessed by Karnataka. Almost throughout the year, there is a festival or a fair going on in some part of the state. And people of Karnataka believe in making every event a special one. Most of the festivals are of religious nature. There are number of temples in Karnataka and almost all of them have their special day or festival. And they are celebrated keeping the complete sanctity of the festival. However many festivals like the Hampi Festival, are just another reason for celebrating life and its gifts. Karnataka is home to people of many religions and almost all religions have their own festivals. What

is most heartening about Karnataka is that all the festivals are celebrated by people from all religion together giving life to the saying 'Unity in Diversity'.

Mahamastakabhisheka (Shravanabelagola):

Mahamastakabhisheka is one of the most revered events taking place in Karnataka. The festival is dedicated to Lord Bahubali in which monks bathe the world's largest monolithic statue with water and milk. Thousands of tourists visit Shravanabelagola, to witness the grand event, which is held every 12 years. The entire atmosphere is filled with the chanting of hymns by Jain monks. The 57 feet high statue is bathed with milk, sugarcane juice, and saffron paste along with showering of gold and silver flowers. Devotees rush up 618 steps to the statue, to reach a spot from where they can get the best view of all the proceedings. The last Mahamastakabhisheka ceremony was held in the year 2006 and the next one is supposed to be held in 2018.

Tula Sankramana:

Mostly falling in on 17th of October, this is a festival, most awaited by the people of Kodagu district. It is believed that, on this day, Goddess Cauvery visits them in the form of an upsurge of water in a small tank. It is considered a very sacred moment and thousands of devotees visit Kodagu to receive Goddess Cauvery's blessings. Taking a bath in the tank by devotees is the most important ritual of the day. It is said that, taking a dip in the tank purifies body and soul. Devotees also take the holy water to their homes as well.

14.4.8 KERELA:

Onam:

The legend of Onam first - Lord Kashyap had two sons from his two wives, Diti and Aditi. The former was the mother of demons while the latter was the mother of demi gods. It so happened that in an attempt to increase their individual powers, the demons led by Mahabali and demigods spearheaded by Indra clashed with each other. The resultant defeat of Indra saddened his mother, Aditi to a such an extent that Kashyapa himself asked her to pray to Lord Narayana. Aditi heeded his advice and prayed to Lord Narayana with complete devotion who in turn promised her to take birth from her womb and eliminate all her griefs.

Accordingly, Aditi gave birth to Vamana murti who exuded brightness at a very young age itself. He visited Mahabali while he was performing a yagna as a young Brahmin lad and sought a portion of land covered by his three foot steps. Mahabali was warned by his guru that the brahmin was no ordinary person and hence he should not promise him anything in haste. However, Bali was an honoured person and hence did not wish to retreat from his words. Knowing very well that he could lose everything, he gave a go ahead to the Brahmin lad to take three foot steps. It was during this time that Vamana grew to huge size and covered earth in his first step and heaven in his second. The devout king Bali offered him his head to take the third step. Pleased by his devotion and sincerity, Lord Narayana allowed him to visit his people once every year before pushing him down the earth into the infernal regions (patala).

- Therefore, the Keralites celebrate the Onam festival every year to mark the arrival of Lord MahaVishnu as well as the great Emperor Mahabali. Historically, the celebration of Onam festival finds first mention in the Sangam age.
- The timing of the festival coincides with the harvest season of Kerala. Celebrations begin ten days before, beginning from Atham and culminating on Thiru Onam. The two days hold utmost importance in the entire festival. It is on Thiru Onam that the people get ready to welcome their benevolent king on his annual visit.
- The people of Kerala celebrate this festival with all fanfare. The grandeur of Onam is so huge that it was declared a National Festival by the Government of India in the year 1961. The Government has also been promoting Onam on an International basis to make people aware of the cultural richness of the country.

Champakulam Moolam Boat Race:

This is counted as the oldest boat race of Kerala. The legend behind this race states that the king of Chempakasseri, Maharaja Devanarayana, as guided by his guru, ordered the construction of a Krishna Temple at Ambalappuzha. However, a little before the installation, it was found out that the idol was damaged. The idol was declared inauspicious for the temple and the king was hugely upset over the sudden development. The ministers of his court advised him to send some men to bring down the idol of Shree Krishna from the the Karikulam Temple in Kurichi. The king followed the advice. After successful completion of their work, the ministers, on their way back to halted at Champakulam to spend the night. In the morning, boats from the entire region sailed to escort the idol to the temple

amidst colourful procession. The idol was installed on time and with much fanfare.

Aranmula Uthrattadi Vallamkali:

The story of Aranmula Boat Race goes that a Brahmin once pledged to feed one pilgrim a day. Lord Shree Krishna, pleased by his dedication, appeared himself one day. Overwhelmed, the Brahmin offered 51 measures of rice and all the provisions of Thiruvona Sadya (Onam afternoon feast) to be held at the Aranmula Parthasarathy Temple. However, enemies from other village became aware of it and tried to destroy the provisions. At this point of time, the Brahmin's own villagers came to his rescue on snake boats and assisted him to carry his offering on large snake boats, palliyodam.

14.4.9 MADHYA PRADESH:

Fairs and Festivals of Madhya Pradesh are the best time for tourist to get the real experiences of tribal lives in central India. These tribal festivals set Madhya Pradesh as a completely unique state. But what makes this part of India really famous all over the world, are the cultural festivals like Khajuraho Dance Festival and Tansen Music Festival that attracts uncountable number of art lovers from all parts of the world. Apart from these, the state celebrates all the major festivals of all religion with high level of devotions and dedications.

Bhagoriya Festival:

This is a very interesting festival celebrated specially in West Nimar and Jhabua district by people of Bhil and Bhilala tribe. The festival is a different version of 'Swayamvara', the traditional method of marriage in India. The celebration of the festival starts 8 days before Holi and continues till Holi. During this festival, young boys and girls find their partners and elope. And afterwards, they are accepted as husband and wife by the society. According to traditions, the boy applies color on the face of the girl he chooses to be his wife, and if she agrees she too applies color on the face of that boy. The festival is celebrated in the month of March.

Karma:

This is a special festival celebrated by the Korba tribal but other tribes too celebrate this festival. The Karma festival is one of their most important religious festivals and is celebrated with great enthusiasm. It is celebrated during the

month of August. During the festival, people keep a full day fast from the morning of festive day to the morning of next day. In the night, people sing and dance around a branch from the Karam tree.

14.4.10 MAHARASHTRA:

Maharashtra is probably the most culturally active state in the whole of India. And the credit of this goes to the people of India who are truly vibrant and lively lot. No wonder then that the festivals of Maharashtra would be occasions of magnificent and unhindered celebrations. Most part of the year, Maharashtra is immersed in the enthusiasm of festivals. Even before a festival is over, preparations for the next one are already on way; so close are all the festivals in this state. Most splendid of all religious festivals is the Ganesh Chaturthi celebrated around the month of August. Apart from all the religious festivals, Maharashtra is known for many cultural festivals like Pune Festival and Elephanta cave festival where one can witness the amalgamation of music, dance and drama.

Ganesh Chaturthi:

Celebrates in the month of August-September, Ganesh Chaturthi is the most important festival in Maharashtra. This is a 11 day festival that marks the birth of Lord Ganesha, keeps the people of Maharashtra engaged in its preparations from months before. Mumbai is the main centre where one could see the celebrations of Ganesh Chaturthi at its very best. Every street in the city is decorated with lights; every shop and home is cleaned and ornamented. The last day of the festival is called 'Chaturthi'. On this day, huge statues of Lord Ganesha are taken out in gala processions to the nearest river or sea and immersed. The immersion marks the end of the festival.

14.4.11 ORISSA:

The fairs and festivals of a state is a mirror to the energy and enthusiasm of the people of the state. And this is absolutely true when it comes to Orissa. There are numerous festivals that keep Orissa engulfed and excited throughout the year. Orissa is a land full of temples and there are festivals that are exclusive to many temples. With the eagerness that is shown by the people, these festivals often turn out to be more than just religious ceremonies. They become a cultural showcase of Orissa.

Jagannath Puri Rath Yatra:

Rath Yatra in Puri is the grandest procession that takes place, probably in entire world. Held in the month of July, it is also the biggest event held in Orissa. The festival is the celebration of Journey of Lord Jagannatha, Lord Balabhadra and Goddess Subhadra, to their birthplace Gundicha Mandir. The idols of the three gods is taken out of the Jagannatha Temple in three humongous chariots. The chariots are pulled by thousands of devotees along the wide roads of Puri. Millions of other pilgrims line these streets to get a glimpse of the gods in their chariots. The distance that is covered to Gundicha Temple is 3 km. Feel the devotion that looming large in the air. The entire scene of Rath Yatra will leave you mesmerized and open mouthed.

Konark Dance Festival:

Held in the month of December, Konark Dance Festival has become another major attraction besides the famous sun Temple. During the festival, many renowned artists display their skill in various classical Dances. The festivals also turn out to be a great platform for many budding dancers where they can showcase their talent. Having the magnificent floodlit Sun Temple as backdrop, the performances give a feel of fantasy. The main dances that are performed here are Bharatnatyam, Odissi and Kathak.

14.4.12 PUNJAB:

Punjab is a state of colors, energy and enthusiasm. And all these are evident in the many festivals celebrated throughout the state of Punjab. Not only are the bigger festivals a stage for experiencing the exuberance of the masses. No matter what time you are in Punjab, you are always in between the celebrations of a festival or really close to one. Festivals of Punjab means a lot of good music, entertaining dance and uncountable varieties of mouth watering dishes. Since Punjab is predominantly an agricultural state, it is no surprise that Baisakhi, the harvesting festival, is the most important festival for the people of Punjab.

Lohri:

So strong is the electrifying ambiance of Lohri, that it no longer is bound to the state of Punjab. It is today a major festival in almost all states of North India. Lohri, also called the 'Festival of Bonfire' is celebrated every year on the 13th of January. The lighting of bonfire around which people perform folk dances and sing Punjabi songs marks the festival. January is a time when the weather is

extremely cold and the temperatures linger close to 0 degrees. Thus for many people, Lohri is also a temporary relief from the chilling weather. In the morning of the day, children run from door to door demanding Lohri 'Loot' in form of either money or eatables like sweets, jaggery, gajak or rewri. As the evening sets in, huge blocks of wood are arranged and are lit up. They are set up either on harvesting fields or in front of the homes.

Baisakhi:

Amongst all the festivals of Punjab, Baisakhi is the most important festival of the state. Baisakhi is a festival celebrating the harvesting of Rabi crops. Not only is it an important day for the farmers, but the festival also holds a great importance in Sikh religion as well. This day starts early for the people of Punjab. Many take bath in the holy river and visit the nearby Gurudwara. There are special prayers organized in all gurudwaras. Afterwards cultural programmes are organized where people gather to enjoy by dancing and singing. The celebrations of Baisakhi is the best place to witness the Bhangra and Giddha dance.

Hola Mohalla:

Hola Mohalla is a festival that is among the most important festivals for the Sikh community. The festival marks the New Year according to the lunar Nanakshahi calendar of Sikhs. This day is seen as an occasion for the Sikh community to show their martial skills in faux battles. In fact, 'Hola Mohalla' literally means for 'mock fights'. Originated during the time of Guru Gobind Singh, the first mock fight was held at Anandpur in 1701 AD. This too is a three day festival and on all three days there are grand celebrations including mock fights, exhibitions, display of

14.4.13 RAJASTHAN:

Pushkar Festival:

The little town of Pushkar in Rajasthan has gained international recognition as the venue of the largest camel fair in the world. Though the festival is primarily known for its camel trade, yet there are many more enjoyable aspects of the festivals that visitors can feel enthusiastic about. For international tourists, the colors' and spirit of the Rajasthan is a big attraction while for the domestic tourists, it is also the religious aspect that holds significance.

The Pushkar Fair is celebrated for a period of seven days during the period of Kartik Purnima. The major attraction of the fair, the camel trade dominates for

the first five days. The buyers and sellers flock in huge numbers to participate in the trading of camels. Smooth transaction is as common as heavy bargaining. Trading is not restricted to the camels as the sale of other animals like goats, sheep and horses are also carried on in full swing.

The enthusiasm of the festival finally gives way to religious fervour. Pushkar is the only place in India where a temple dedicated to Brahma exists. During the Pushkar festival, a dip in the Pushkar Lake is considered extremely auspicious to wash away all the sins of human body and mind. Infact, it will not be wrong to say that many visitors come to Pushkar fair just to offer their prayer to the creator of the universe. In the night, thousands of oil lamps are floated in the water in respect of Lord Brahma. The entire atmosphere glows with not only the illuminations of the lamps but also with the deep faith of the devotees. This prayer ceremony gives a beautiful conclusion to the Pushkar Festival.

Baneshwar Fair, Dungarpur:

A religious fair held in Jan-Feb every year, at the confluence of the Mahi and Som rivers. The Bhil tribal-community in Rajasthan, Gujarat, and Madhya Pradesh assemble at the confluence for holy dips, to immerse the mortal remains of dead relatives or to offer prayers at this auspicious spot. The festival is dedicated to Kalki, the 10th incarnation of Lord Vishnu. Festivities include magic shows, acrobatic, dances and songs. A procession carrying a silver image of Kalki on horse back, is taken around the village.

Gangaur Festival, Jaipur:

Gangaur is an 18-day festival celebrated by women all across Rajasthan. Married women pray for the long lives of their husbands while unmarried girls pray for a good match. The festival celebrates the love between Shiva and his consort Gauri or Parvati. The festival commences on Holi. Women gather flowers and draw water from selected wells while chanting hymns in praise of the goddess. At the end of 18 days, the festivities culminate with the arrival of Lord Shiva to escort his wife back home. A grand procession, symbolic of a marriage procession, carries a beautifully decorated idol of Gauri in a gold and silver palanquin through the city. The procession includes elephants, camels, horses, dancers, drummers and joyous children.

Mewar Festival, Udaipur

The Mewar festival at Udaipur is held in March-April every year and welcomes the spring season. The festival is dedicated to goddess Gauri (Parvati). A procession carrying the idols of Gauri and Shiva, is taken around the city to the Gangaur Ghat at Lake Pichola. The entire city turns in their colourful traditional costumes. A stately boat procession then starts from the lake. The occasion is marked by traditional dancing and singing. Boat races are also organised.

Teej Fair, Jaipur

Teej is celebrated in the Hindu month of Shravan, corresponding with July-August every year and marks the advent of the monsoons, a time of joy and respite in Rajasthan. The festival is extremely popular with Rajasthani women. It is dedicated to goddess Parvati, the consort of Shiva. Married women dress up in all their bridal fineries, they apply henna on their palms and swing on flower-decorated swings as they sing traditional songs. They pray to goddess Parvati for the long lives of their husbands.

Urs Ajmer Sharif, Ajmer (According to Lunar Calendar):

Held in the memory of the revered Sufi saint Khawaja Moinuddin Chisti, the Urs at Ajmer Sharif is an occasion for thousands of believers to congregate at the shrine and offer their prayers. All of Ajmer seems to take on a festive air and several programmes are organised to mark the festivals.

14.4.14 TAMILNADU:

Tamil Nadu. There is no place like this. Having fascinated tourists for decades, Tamil Nadu has something new to offer every year. Tamil Nadu is blessed with a rich culture and a traditional past. The glory and the grandeur comes alive to greet you every day. Temples, beaches, hill stations, gopurams, mountains, waterfalls, wildlife... name it, you have it. The festivals and the festive moods of Tamil Nadu are other reasons for the constant inflow of tourists. There is a festival for every month.

Festivals serve as an occasion for family reunion from long time and now become a part and parcel of people's lives, occasions like the Natyanjali Dance festival, has started attracting tourists from all over the world. Tamil Nadu is also blessed with innumerable number of temples, almost all of these religious structures have their own special festivals and fairs to celebrate. Most of these temple festivals are

in the month between September and November and between March and June. Come, and join the soil of verginity along In festivals of Tamil Nadu you will see a perfect blend of dance, music and religion that will give you an insight into the real world of frolic and celebrations. Festivals that make a year full of fond memories. We welcome you to share the same.

Pongal Festival:

Pongal is one of those festivals that is celebrated almost everywhere in India but with different names. It is the most important festival celebrated in Tamil Nadu to mark the harvesting of crops. The festival and celebrations are spread over a period of four days. The celebrations are generally confined to people's home and you might not be able to see much activities on the roads but the third day is for thanking and paying homage to natural factors like Sun god, earth and cattle that play a major part in the harvesting of crops and you might just spot locales outside their homes worshipping their cattles. These sights will introduce you to a different kind of relation between man and animal, different than any that you have ever imagined.

Natyanjali Festival:

A festival dedicated to dance in devotion to Lord Shiva in the form of Nataraja is what Natyanjali Dance festival is all about. This is one of the main festival that is celebrated with a lot of enthusiasm and fervor. The festival is celebrated in Chidambaram every year in the month of February-March. It all begins from the day of Mahashivratri for the next five days. The visitors get a chance to see the performance of all the prominent dancers of India on the same platform. The performances are delivered in front of the Nataraja temple as a devotion to Lord Nataraja. The festival witnesses a large number of spectators so it is advisable that you book your ticket well in advance.

Chithirai Festival:

Venue is the famous Madurai temple, 500 knlS. from Chennai. The festival starts from the Tamil month -Chithirai, and goes on for ten days. The highlight is the procession of Lord `Kallazhagar` (Lord Vishnu) the elder brother of Goddess Meenakshi, who proceeds from his abode - Azhagarmalai 30 kms. from Madurai, to give away his sister in marriage to Lord Sundareshwar. The celebration is filled with pomp and festivity: The `Kallazhagar` entering the river Vaigai is indeed a spectacular sight.

Check Your Progress:

- Which fair of Gujarat is associated with Droupadi of Mahabharata?
- Where do the Mahamastakabhiseka festivals is celebrated/
- Name the tow wives of Lord Kahyap associated with the Onam festival.

14.4.15 Uttarakhand Fairs and Festivals:

Fairs and festivals for long have been the unique, interesting feature of the land of India and Uttarakhand is also no exception. In fact it won't be wrong to say that it's a land of fairs and festival. Uttarakhand, a land dotted with temples and more temples, has its own fairs and festivals, which are inherent to the culture here and have been passed from one generation to another since centuries. At such auspicious occasions, places of worship like **Uttarakhand temples** turn into venues of fairs and great celebration attracting people from far and wide. A fair held in the state is not just linked with its cultural identity but is also an important mark of its socio economic fabric. It offers glimpses of all aspects of a culture. A common trend in India and in Uttarakhand therefore is that many festivals come with their attached fairs.

Jauljibi And Thal Fairs:

The fair of Jauljibi (or the Kumaoni festival as it is known) is held here every year in the month of November. The place is also very significant since it is the confluence point of Rivers Kali and Gori. It is also the place of meeting of cultures, Shauka, Nepali and Kumaoni; these three cultures meet at this place. Stressing on the significance of this place in the past and even today is the fact this is the getaway to important places like Johar, Darma, Chaudans and Byans. It was also once the centre point between Tibet and Tarai regions. While the fair is important for its commercial value yet its cultural significance is equally important. It invites visitors from as far as Nepal, who come here to sell horses, ghee and take back food grains and jaggery. A similar kind of fair is organised in Thal on the occasion of Makar Sankranti on the occasion of Vaishakh Sankranti on 14th April every year and is particularly famous with Shaukas.

The Uttarayani Fair:

The Uttarayani fair is a very important fair to the cultural and social fabric of Uttarakhand. It is organised at not one but many places throughout the land of Uttarakhand - Bageshwar, Rameshwar, Suit Mahadev, Chitrashila (Ranibagh) and Hansheshwar. However it's Bageshwar where maximum crowds gather, though all are important from cultural, social and economic point of view. The fair also is connected with history, in the past also this fair has played key role, during the freedom movement. Gandhiji came here in Bageshwar fair in 1929.

Nanda Devi Fair:

Nanda Devi is the patron goddess of people of mountains. The Nanda Devi fair is held at many important cities across Uttarakhand like in Almora, Nainital, Kot, Ranikhet, Bhowali, Kichha and on a smaller level in villages of Lohar and in valleys of Pindar. According to the locals, the fair started in Kumaon region during the time of Kalyan Chand in 16th century. The fair is very important and sees visitors from far-flung areas. Rich with folk expression, the Nanda Devi fairs are also important from economical point of view. Famous Festivals of Uttarakhand

Makar Sankranti:

An important festival in northern India, it marks the beginning of season change. People give alms to the poor on this day and take dips in holy rivers. Uttarayani fair is held around this time. Another locally celebrated autumn festival of Uttarakhand around this time is Ghughutia or Kale Kauva. People make sweetmeats of flour and jaggery and make it in the shape of pomegranates, swords and knives and other such interesting shapes. A necklace is made with these then with an orange in the centre. Little children wear these and go out to attract crows and other birds and offer them pieces from their necklaces.

Phool Dei:

The festival is celebrated in the beginning of month of Chaitra according to the Hindu calendar, which comes sometime in mid March. It is mainly a festival of young girls, where in they go from house to house with plates full of rice, jaggery, coconut, green leaves and flowers. These girls give their blessings and wishes for the prosperity of the house and are given presents, jaggery, sweets, and money in return.

Harela and Bhaitauli:

This festival is celebrated on first day of navaratri. It's an important Kumaoni festival where women fill baskets with soil and sow seven different kind of seeds in them. On the tenth day, when the seeds have germinated and grown into grasses, they are plucked and put in head and behind the ears. It is during this time that brothers send gifts to their sisters. The presents are called Bhaituali.

Olgia:

The festival is celebrated on the first day of August or Bhado as it is called in the Hindi calendar. This is the time when the fields are full of lush green harvest and the milking animals are very productive. Earlier son in-laws to father and nephews to maternal uncles used to give presents, however now a days it has changed. People eat chapatis with ghee and urad dal (pulse) filled in it. The festival 's popularity has declined over a period of time.

Khatarua:

While some say that the festival is celebrated in lieu of victory of king of Kumaon. But the popular belief goes that the festival marks the beginning of autumn season. It's celebrated sometime in mid September, the first day of month of Ashwin according to the Hindu calendar. Bonfires are lighted around which children dance. People offer cucumbers to fire as it is said to destroy all the evils. Special care is taken of animals during this time.

Bat Savitri

Another popular festival celebrated in entire northern India by married women for the well being of their spouses. The festival is celebrated on the last day of the dark half of the month of Jyeshtha according to Hindu calendar. Women worship Savitri who with her intense devotion brought her husband from death and observe fasts. They also worship a holy tree called Bat or Banyan tree.

Ganga Dusshera or Dasar

The festival is celebrated sometime between May and June on the tenth day of the month of Jyeshtha according to Hindu calendar. This is the day of worshipping river Ganga and people take a dip in holy rivers. Many people put up stalls and offer water and food.

14.4.11 WEST BENGAL:

Anybody who wishes to see the real culture of West Bengal in its exuberant best, be in West Bengal during all the major festivals of the state. In fact, it does not matter which time of the year you are visiting the state, you will always be close to a festival as the entire year is filled with festivals. Some of the festivals are celebrated throughout the state with same passion and devotion, whereas some are area oriented and are seen celebrated only in some places. In all festivals, one gets to experience the famous traditions and rituals that have hung on to the culture of West Bengal since the beginning, and the mythological aspect that are mesmerizing for people from different religion and beliefs. The main festival of all undoubtedly is Durga Puja which is celebrated during the Navaratri.

Durga Puja:

Durga Puja is the most important and most widely celebrated festival in West Bengal. It is celebrated during the Navaratri which fall close to the months of September or October. The tradition of Durga Puja celebrations has been prevalent since 16th century. Since then the festival is celebrated with magnificence seldom seen anywhere else. The puja goes on for five consecutive days starting the 6th day of Navaratri and ending on the 10th day. During the five days, huge and grand pandals are set up in all parts of the state where cultural events are organized throughout the day. Every day of the festival people dress themselves in new and traditional clothes. It is also the time when the range and variety of exotic dishes is at its widest. On the tenth day, the idol of Goddess Durga is taken to River Ganges for the most important ritual of the festival, the immersion of idol of Goddess Durga. This marks the end of Durga Puja Festival.

Naba Barsho:

Naba Barsho is the Bengali New year that falls in the month of April according to Gregorian calendar. The date is generally 13th or 14th of the month every year. To ride into the New Year, people clean and decorate their houses by making elaborate and colorful rangolis or alpanas in front of their houses. Rangolis are generally made using flour put around earthenware pot decorated with auspicious swastika. Some people also use flowers to design these Rangolis at the facade of their homes. For the new year to be prosperous, people offer pujas to Lord Ganesha and Goddess Lakshmi. You will see most of the people clad in traditional dresses, women in white saris with red borders and men in dhotis and kurta in the morning and attending parties in the evening in all glamor and modernity.

14.5 SUMMARY:

Diverse religious faiths and geographical variance have lead to the celebration of a number of festivals. Some of them are common throughout the country with the equal enthusiasm and some of them have peculiar feature of the region. But it is true that all the fairs and festivals of our country have its root in our culture.

In this unit you went through esteem of various fairs and festivals of India and I hope it will certainly gave you the true picture of our rich cultural heritage. But one thing is very alarming that all this is not moving to our new generation and hence many of them are at the edge of lapse. So the need of time is to preserve our rich heritage of fairs and festival.

14.6 GLOSSARY:

- **Enthusiasm**-strong interest or admiration
- **Attire**-cloths, dresses
- **Dazzle**-impress or overpower with knowledge, ability
- **Exuberance**-lively, high spirited

14.7 ANSWERS TO “CHECK YOUR PROGRESS”

1. Raht Yatra
2. Durga puja
3. Holi
4. Id-ul-fitr
5. Chhath puja
6. Trinetreshwer fair
7. Saravanbegola, Karnataka
8. Diti and Aditi

14.8 QUESTIONS:

1. Describe the famous religious festivals of Uttarakhand.
2. “The religious fairs and festivals of India justify the unity of diversity of India”. Do you agree with the statement? Explain.
3. Write an easy on the religious fairs and festivals of India.
4. Write short notes :
 - a) Onam
 - b) Jagnath Rath yatra
 - c) Nanda devi Fair

- d) Id-ul-fitr
- e) Chhath fair

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Unit-15

Handicraft and Opportunities for Tourist Shopping

Structure:

15.1 Introduction

15.2 Objectives

15.3 Handicrafts of India

15.4 Tourism and Handicraft art

15.5 Famous Handicraft work

15.5.1 Metal Handicraft

15.5.2 Wood Handicraft

15.5.3 Jewellery in India

15.5.4 Paintings in India

15.5.5 Pottery in India

15.5.6 Stone Craft & Marble Inlay Work in India

15.5.7 Textiles in India

15.6 Types of Handicrafts of Uttarakhand

15.7 Opportunities for tourist shopping in Handicraft

15.8 Summary

15.9 Glossary

14.10 Answers to "Check your progress"

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15.12 Reference / further reading

15.1 INTRODUCTION

Handicrafts of India are just another precious stone in the bejeweled crown of Indian culture and heritage. Be it intricately decorated metal craft or some marvelous marble inlay work or some exquisite paintings, Indian handicrafts are going places with their ethnic designs and flourishing textures. The time stands testimony to the evolving of the art and craft as the civilization grew from cave to the modern cities and now Indian handicraft is the integrated part of the Indian culture leaving the whole world amazed and wanting for more. The immense magic created by the Indian hands is visible from the timeless artistry of the dazzling semi precious jewellery, exquisite furniture, colorful toys and dolls, beautiful paintings and enthralling sculptures.

For example the metal crafts of India are the fine kaleidoscope of the craftsmanship and fine arts in shaping gold, silver, brass, copper into exquisite and intricately designed images, idols, jewellery and utility items leaving a unique appeal in everyone's mind. India's fame in precious and semi-precious stone jewellery is world famous. The timeless stone jewelley are proud with their classy royalty and at the same time narrating the saga of the hands that polished the rough stone and gave its present look. Another side of the Indian handicrafts is the excellent paintings that India has been producing since time immortal. Started out with the rock paintings in caves, Indian paintings are now finding place in every art lover's house across the world. The magical and decorative earthen pots coming out from the potter's wheels are gaining salute from every corner of the globe.

Handicrafts are not just great items for decoration but can also be charming gift items. You will be fascinated by the vast collection of handicrafts and the beautiful manner in which the artisans have embedded intricate designs on the same. Indian handicraft store will surely surprise you with its treasure trove and you cannot help but be enticed by it.

15.2 OBJECTIVES

After reading this Unit you will be able to:

- Define tourist arts,
- Briefly acquaint yourself with the history of arts and crafts of india
- Understand the economic impacts of tourism on artisans,

- Understand the problems faced by artisans, craftsmen and the gap between the projected benefits and the actual situation, and
- Have an idea of the efforts being made to improve things for the artisans/craftsmen.

15.3 HANDICRAFTS OF INDIA:

Craft is an occupation that requires special skill especially manual skill. Art and craft are almost interrelated things and often these two words are overlapped in the usage.

The essence of India can be felt through the handicrafts of the country. This unit we have been designed especially to enlighten you about the various types of handicrafts in India. We present the colorful images and informative write ups about the technique, art and tradition related to the craft. Information is available on a range of handicraft products like home decoration, bedspreads, paintings, sculptures, photo frames, handcrafted furniture, and pottery.

In the developing countries, after agriculture, handicrafts have been described as “the second largest source of income” There is no doubt that artisans make a significant contribution to national economy. For example, Indian handicraft exports touched Rs.8060 crores in the year 1999-2000 with white metal-ware from Moradabad alone accounting for Rs.2000 crores. Similarly, many other forms of handicrafts like antique woodwork, carpets, copper ware, pottery types, leather goods, paintings, etc. have a market. Of course, there will always be a question mark as to who benefits out of these proceeds? The artisans or the crafts persons, the middlemen or the owners of export businesses? The same question is pertinent in relation to the impacts of tourism on artisans and crafts along with understanding the linkages of tourism with them.

Tourism brochures and now the web sites on the internet not only highlight the handicrafts of the destination but in the case of cultural or ethnic tourism even offer a stay in artisan’s villages; short excursions to sites where one can see the artisans at work are put on itineraries; and at many destinations cultural or artisan villages are created as tourist attractions or craft fairs are held.

This Unit starts with what is meant by tourist art. This unit starts with the introduction of various handicrafts of India. After there are details of famous

handicraft industries of India and opportunities of its tourist shopping. The Unit also deals with the projected benefits of tourism for artisans and the problems in this regard. It also mentions some efforts undertaken to improve the conditions.

15.4 TOURISM AND HANDICRAFT ART

Tourists don't produce arts or crafts. They buy and hence influence them. The explorer would look for the real, the cultural tourist for something authentic whereas a mass tourist would ask for a souvenir or memento to take back home. Can we describe the arts and handicrafts that the tourists buy, gaze or consume as tourist arts? Well, to an extent yes. The earlier expression that the label tourist arts can be tagged on all that which revives declining practices and styles and is developed for an international craft market, has been described as "inadequate or misleading" by G. Evans. He argues that the "explosion in demand for original craft prices – functional and decorative – has reached beyond the tourist-exposure which has fuelled ethnic art trade". These activities of art production and exchange go on, independent of tourism and tourist interaction and yet intermediaries influence their production. Today, different typologies are there for various art forms, like:

- Tribal art: produced by tribal people for own consumption
- Ethnic art: produced by tribal people for use of others
- Mainstream art of others: an art form where the theme is authentic ethnic but the style may be different.

Tourist arts are a part of the merchandising of "local colour". This indicates the commoditisation of local culture as a part of the promotion of the "natural resources" of a destination that are used to attract tourists. Their essential attributes are that they should be had made, using local materials, should be a part of the basket of goods used locally, and should be produced by users and artisans on the spot. It is the last attribute that gives to tourist arts their authenticity. Their transformation into souvenirs is the function of the market economy that uses the existence of an integrated system of meaning (culture) by means of which a community established the nature of reality, and transforms it into a commodity.

Tourism arts based on ethnic practices are now beginning to change the relationship between tourism, ethnicity and arts. They are, in fact, a part of the relationship between material symbols, outsiders demand and the defense and

reformulation of ethnic identity. The production of tourist arts is also playing a role in creating uniformity in the attitude towards tourism, material heritage and museums. This is happening particularly among the middle classes – the major participants in mass tourism. In inter-cultural interaction, arts and crafts have also become conveyers of meaning. There are also certain social issues that have emerged with the growth of tourism and the demand for objects of art to take back as souvenirs:

- Have the arts become “totems” of touristic identity?
- Do they affect the front-stage and back-stage behaviour of the hosts who produce them?
- Do they modify the self-perceptions of ethnic groups through externally imposed views?
- Does the transfer of ethnic images from the periphery to the metropolis create ethnic
- stereotypes in the same way as other mediums of representation?
- Do handmade items have greater authenticity?

Tourist art traditions, according to Nelson Graburn, do not only modify ethnic traditions of cultural expression, but also change the perceptions of the host ethnic group that produce them. Through the arts, the ethnic group itself becomes an object of tourism. Although many groups are able to separate their own identity as a cultural basis, from the material symbols they create to play upon the tourist stereotypes, this is not the case for all communities. Strong influences over a period of time can modify cultural self-perception. Ethnic groups can begin to measure themselves or to find meaning in symbols that are imposed from the outside. For example, Israel has started a Boombamela, after 25,000 Israelis visited the Kumbh. They represent Indian “spirituality” outside its location and context. A Mediterranean beach replaces the sacred Ganges. Just as the Kumbh set up camps to attract high profile western tourists with the appearance of spirituality at the Kumbh, so the Kumbh has been appropriated and transferred to a site where the mela aspect gains more meaning than the spiritual.

Tourism arts have other features that are special in the guest-host relationship. This is the export of tourist arts, or what Aspelin has called indirect tourism. This transfer of a bamboo fan or a rice cleaning sieve, into other uses as determined by

the tourist, creates ethnic confusion as well as stereotype of a rural culture in much the same way that films do. Travelogues and audio-visual advertisements also play the same role in transforming the meaning of for example Kerala's Elephant March from a ritual of significance into a pageant. The producers get this feedback of their touristic "ethnic" image and they often begin to make the meaningless transformation to the souvenir trade for economic gain. For example, the marble or stone representation of the Taj Mahal is never seen as a "monument of love", which in any case is a transformation of a grave into something romantic. It is seen as a representation not of the inlay art and skill of the artisans of Agra, but a symbol of having seen one of the wonders of the world with ones own eyes and carrying a replica back, small enough to be transported by air. How many know that the local superstition deems it bad luck to have a replica of the Taj in your home? Would this taboo be respected? How serious would the conflict be in the mind of the tourist? And how serious is the belief for the one who is mass-producing the art effect?

However, on the plus side there is the power of art to be appreciated across cultural boundaries, particularly in metropolitan areas and this could be a source of empowerment for the host community. This can only happen when in the form of a souvenir of a cultural experience, the aesthetic appeal and value system of the host society is also carried away, as for instance, a Madhubani painting. Does the tourist see it as "folk" and therefore, consider it to be of a lower order in aesthetic appreciation, or does it reflect the values imbibed through the tales told in the genre and the status of women as the promoters and conservers of the art?

15.5 FAMOUS HANDICRAFT WORK:

After the development of tourism as a industry we also observe the opportunities of shopping of the handicraft products. Otherwise many of those craft art were disappearing. Some of the famous handicraft products details are as follows:

15.5.1 METAL HANDICRAFT:

Gold & Silverware

The princely states of India demanded not only enameled jewellery but also enamelled utensils such as wine-cups, finger-bowls, pill boxes etc. in both gold and silver repousse, sometimes studded with jewels. The craftsperson of India excels in this art. With the evolution of new tools, techniques and skills, they are now better equipped to cater to modern tastes. Fully geared to meet modern

market demands, today the gold and silver plated articles produced are usually plain or even when ornamented are devoid of extensive encrustation. Portions of silver articles are sometimes covered with gold water. The designs thus formed are known as the Ganga-Jamuna pattern from the rivers Ganga and Jamuna which meet at Allahabad and flow together. Lucknow, the former seat of the Nawabs of Avadh produces an extensive range of gold and silver plated articles in a multitude of patterns. The designs resemble those found in Kashmir. Owing to the strong Islamic influence, still prevailing, most of the articles are highly ornamented, with repousse work depicting hunting and jungle scenes and floral motifs.

Brass & Copperware:

India is the largest brass and copper making region in the world with thousands of establishments spread all over for articles made out of one or more pieces of metal. The copper or brass sheet is first marked out by a pair of compass and the piece or pieces cut off by a scissor called katari. The required shape is made by alternate heating and hammering, and is finally turned on the lathe. The final polish to the article is given on the lathe itself. Moradabad is famous for utensils, both utility and ornamental, made of white metal and electroplated brass and copper. The engraving is either sada (plain) or sia kalam. Modern streamlined articles of Swedish design in polished brass or burnished copper are also made here, satisfying the demand for modern accessories and sophisticated interior decoration. Varanasi, in Uttar Pradesh is the first city in India for the multitude of its cast and sculptured mythological images and emblemata in brass and copper as well as household utensils. In recent years Mirzapur has also emerged as one of the important brass industries of Uttar Pradesh. Goods produced have an all India market, with a portion being exported to other countries. Some of the most beautiful and interesting metalware of India for daily as well as for ceremonial purposes are crafted in Kashmir, Bihar, West Bengal, Assam, Orissa, Tamil Nadu and Kerala.

Metal Ornamentation:

Metal ornaments have been a rave in all ages and times. The attractive contrasts in colours and textures of metals have led to the evolution of metal ornamentation through techniques like inlay, overlay, appliqué, fixing of colours etc.

Bidri:

Bidri, a form of surface ornamentation, takes its name from the city of Bidar situated north-west of Hyderabad. The work is in black colour which never fades and is relieved with silver and gold inlay. In Lucknow the art of manufacturing bidri is believed to have been introduced from the time of the Nawabs of Avadh. The Emperor at Delhi bestowed on them the dignity of the fish (Mahi Murattib) Lucknow bidri, therefore, abounds in fish motifs, flora & fauna and vine leaf patterns.

Enamelling:

Enamelling is the art of colouring and ornamenting the surface of the metal by fusing over it various mineral substances. The beauty of the article depends on the skill and resources of the worker and the excellence of the materials employed. The range of colours obtained on gold is much greater than that on silver, copper and brass. Three forms of enamelling are known to exist. These include the cloisonne of Japan and China, the chamleve pattern extensively practised in Lucknow and Varanasi. And Jaipur specialises in enamelled trays and trinket boxes.

CHECK YOUR PROGRESS:

1) Why do tourists buy souvenirs?

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2) Discuss the social issues that have emerged because of the relationship between tourism and crafts.

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3) Which monument is known as 'Monument of love'?

.....

4) Why is Moradabad famous for?

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15.5.2 WOOD HANDICRAFT

Wood Carving in India

Painstakingly carved and inlaid, the wooden articles of Uttar Pradesh are quite a rave with all lovers of wood carvings. Saharanpur here is known for its carvings in hard sheesham and particularly for its famous vine-leaf patterns. The range of designs include floral, geometric and figurative decoration, in addition to the traditional anguri and takai carvings, jali (fretted ornamentation), brass, copper and Ivory inlay work. Bone and plastic are now being used as low cost substitutes for Ivory since extracting of Ivory is banned in India. Mainpuri in Uttar Pradesh is also known for its wood-work inlaid with brass wire on ebony or black sheesham. The states of Jammu & Kashmir, Uttar Pradesh, Gujarat, Karnataka and Kerala have developed distinctive styles of wood carvings. Even Rajasthan is noted for its carved sandalwood and rosewood besides heavy ornamental furniture.



Lampshades and Wall hangings

Wood Lacquering:

Lacquering on wood not only lends colour and sparkle to the products, but also smoothens out the contours thereby imparting a lustrous finesse. India is well known for ornamental lacquering involving intricate patterns like zig-zag and

dana work, atishi, abri or cloud and nakkashi. In Varanasi, a number of lacquered toys and miniature kitchen utensils for children to play with, are made.

Sculptures

The artistic wood carvings of southern India draw inspiration from the old Indian tradition of worship. Apart from marvelous prototypes of various gods and goddesses, the wall plaques, statues and toys made of rosewood, sandalwood and teakwood are mesmerizing to behold.



Jewelry and sculpture

Furniture of Cane & Moonj

For those who prefer ethnic with the raw look, India offers a superb selection of baskets made of moonj grass. These are available in attractive blends of traditional designs and modern functional



Furniture and Photo frames

utility. Durable and decorative cane furniture and other articles made here are a major draw as items for export. World imports of basket work and related products are quite substantial. The market opportunity for this kind of furniture

is already established in the states like Kashmir, Assam, Arunachal Pradesh, Tripura, Orissa, Uttar Pradesh, Punjab, Haryana and Rajasthan

Decorative work

Patra furniture is plated with white metal which is intricately carved and engraved. This exquisite metal work which once adorned the furniture in the palaces of the royalties, is popular even today and is the pride of Rajasthan. Lac furniture from Gujarat is exquisite in variety and embellished with workmanship called Sankheda. From Kashmir and many parts of Rajasthan, come exquisitely carved furniture.

14.5.3 Jewellery in India

Costume Jewellery

For the hi-fashion woman of today there's nothing quite like the offbeat style of self adornment... pick the style that suits you most! For, with the passing of centuries, the old appears offbeat today, having an irresistible lure for women the world over. India is one of the most important countries for the manufacture and export of costume jewellery. It has the largest production base for glass beads.

Glass & Bead Jewellery

Varanasi is famous for its glass beads made from fused glass rods, while Purdilpur is famous for black glass beads. Mathura is noted for lovely glass beads, stringing glass and wooden beads in necklaces together with rudraksha {sacred seeds associated to Lord Shiva} and tulsi (basil) in a variety of interesting combinations. Ferozabad has a rich selection of fragile and delicate lightweight beads. `German silver` jewellery created to modern tastes is made in Agra, while Meerut produces exquisite metal jewellery. Silver ornaments are especially popular in Rajasthan, while Karnal in Haryana produces hollow silver beads. Rohtak has well made peasant jewellery and graceful head ornaments are made in Maharashtra.

Tribal Jewellery

India has a large tribal population. Their jewellery is a major attraction within the country as well as abroad. The adornment fashioned from flowers, leaves, stones of creepers and fruits are unbelievably charming, shells, seeds and berries rudraksha being, the most celebrated. Shell bracelets of W. Bengal, specially filigreed gold bracelets will, for certain, capture your heart.

14.5.4 Paintings in India

Floor Painting

When we come to a later period, we find a definite established tradition of paintings on various objects, particularly floors, walls and on intimate objects of everyday use, and in most instances the act being associated with some ritual. The origin of painting is traced to a moving legend recorded in the ChitraJakhana—the earliest Indian treatise on painting. When the son of a king's high priest died, Lord Brahma (the Creator) asked the king to paint a likeness of the boy so that he can breathe life into him again. This is how the first painting was made. The Chola rulers in the south, made extensive use of kolam, floor designs. These decorations done only by women are amongst the most expressive of folk-arts. They are known by different names in different parts of the country, alpana in Bengal and Assam, aripana in Bihar, mandana in Rajasthan, rangoli in Gujarat and Maharashtra, chowkpurana in Uttar Pradesh (except the Kumaon region) and kolam in the South. The Rajasthani mandana is equally rich. Floor paintings in Andhra are known as muggulu and Himachal Pradesh has its own distinctive floor paintings with geometrical patterns.



Apparels and Painting

Wall Paintings

The paintings on walls have deeper themes, also narratives in a series of panels. Apart from their decorative purpose, they also constitute a form of visual education like picture books from which one learns of one's heritage. Wall paintings in Punjab, outer Delhi and Rajasthan are usually made at festivals and special occasions like marriages. Folk paintings in Rajasthan attained a high standard and artists won great fame in this art. The themes are from epics and heroic Rajput tales. In the Kumaon, the usual wall pictures are known as bar-

boond (dash and dot). The pattern is done by first putting down a number of dots to make the outline of the design, then joining them together by lines in different colours. These calls for intense concentration and immense patience, for an error in a single dot or dash can upset the entire composition. Each pattern is known by the number of dots used. One is known as masti-bar-mat design, a composition of ten dots and the colours used are yellow, violet and green. There are all-over designs of roses and jasmines covering the entire wall.

Phad Paintings

Phad paintings are predominantly yellow, red and green coloured long scrolls carried by the 'Bhopas' itinerant balladers of Rajasthan, who narrated in song the legend of Pabuji -a local hero -on auspicious occasions to the accompaniment of the folk instrument 'Ravanhatta' made by the Joshis of Shahpur, near Bhilwara. Phads are now also available in smaller panels portraying single incidents or characters from the epic.

Mughal Miniature Paintings

Of all the art forms in the Mughal period, miniature paintings are painstakingly painted creations that depict the events and lifestyle of the Mughals in their magnificent palaces. Other paintings include portraits or studies of wildlife and plants. This art is still alive and popular in Rajasthan and Uttar Pradesh.

Madhubani Paintings

The wall paintings of Madhubani are joyous expressions of the women of Madhubani, Bihar. The lively compositions and the vibrant colours used to paint them are generally drawn from Indian mythology.

15.5.5 POTTERY IN INDIA

The craftsperson of Khurja in Uttar Pradesh have evolved a style of their own by raising the pattern with the use of thick slips into a light relief, Glazes in warm shades of autumnal colours like orange, brown, and light red have also been developed by them. Floral designs in sky-blue are worked against a white background. A type of pitcher like a pilgrim's bottle, decorated in relief by a thick slip is a speciality of Khurja. Rampur surahis (water pots) are noted for their uniform green -blue glazes with plain surfaces, the base being prepared from red clay. Excellent water containers are made in Meemt and Hapur which stand out with their striking designs of flowing lines. And floral patterns, often capped by

wired shaped spouts. A very special kind of earthenware peculiar to Nizamabad in Azamgarh district is distinguished by its dark lustrous body. This sheen is obtained by dipping it into a solution of clay.

CHECK YOUR PROGRESS

- 1) Which place of Uttar Pradesh emerges as a Brass center recently?
- 2) Where do you get the 'German Silver' jewellery?
- 3) Madhubani is famous for?
- 4) Who made extreme use of 'Kolam'?

15.5.6 Stone Craft & Marble Inlay Work in India

Hamirpur district in Uttar Pradesh has nurtured a sizeable stone carving industry with its rich deposits of beautiful soft stone. The stone is many coloured with the predominance of a lovely red shade. Marble is also used, especially for making statues. In Varanasi the work is done by a community called raidas. The range of items includes tableware, plates, glasses, bowls, food containers, candle stands, etc.

Agra is world famous for its superb inlay work in marble, drawing inspiration from the Taj Mahal. The designs are either foliage or floral intertwined with geometrical patterns. Models in marble of the Taj, vases, boxes, lamps, plates, bowls and pitchers in delicately moulded shapes & fine carvings are some of the popular items produced here. Intricate friezes and trellis or jali work done in an eye-catching range of patterns is also speciality of this place. Vrindavan near Mathura has marble as well as alabaster products. Some objects are embossed with semiprecious stones or synthetic gems.

A dark brown stone with yellow spots and lines called sange-rathek is found in Jhansi and its neighbourhood from which lampshades, incense stick stands, small medicine grinders are made. Midnapur in West Bengal is an important traditional region for stoneware and the main centre is Simulpur. Bihar's very ancient tradition in stone carving is proved by the magnificent sculpture of the Mauryan period. Tamil Nadu has a great tradition in stone carving of icons of classical excellence and Rajasthan may be called the land of marble with its stones in various colours and textures.

15.5.7 Textiles in India

Brocade Textiles:

Extreme softness vivid colours and translucent texture characterises the silk weaving of India. Varanasi, centre silk weaving center is famous not only for its brocade or kinkab (superb weaving in gold and silver), but also for the wide variety of techniques and styles. The brocades are distinguished by apt poetic names like chand tara (moon and stars), dhupchhaon (sunshine and shade), mazchar (ripples of silver), morgala (peacock's neck), bulbul chasm (nightingale's eyes). Varanasi is also famous for tanchoi saree which resembles a fine miniature. Its origin can be traced to three Indian Parsi brothers by the name of Choi.

In tanchoi sarees the designs are always floral with interspersing of birds. Mubrakpur, is one of the important silk weaving centres in the area. Jamdani or 'figured muslin' traditionally Woven in Dacca is now of specialty of Tada in Faizabad. The cotton fabric is brocaded with cotton and sometimes with zari threads. Each region has its typical technical skills and variations and the silk of Mysore, Kanchipuram, Murshidabad and Kashmir are as well known as the cotton sarees of Bengal or the cotton and silk maheshwaris of Madhya Pradesh. The famous ikat technique is used in the Patolas of Gujarat and Orissa.



Bags

Embroidery:

In the field of ornamentation, embroidery alone can match jewellery in splendour. It is an expression of emotions, rendered with patient labour which includes grace and elegance into articles of everyday use. The chikan work of Lucknow, patterned on lace is delicate and subtle. The stitch by its sheer excellence provides ornamentation to the material. The charm lies in the minuteness of the floral

motifs, stitches used are satin stitch, button- hole stitch, dar stitch knot stitch netting and appliqué work which bring a charming shadowy effect on lace.

Embroidery done in metal wires by kalabattu or zari as it is popularly called, is in a class by itself. The heavier and more elaborate work is Salma sitara, gijai, badla, katori seed pearls are used for decoration. Kamdani, a lighter needle work done on lighter material, produces a lovely glittering effect, especially in designs known as hazara booti, thousand dots, done with zari thread. Kamdani is used for weaving apparel such as scarves veils, caps etc.

Hand Block Printing

The fabric is further decorated by printing designs on it. Hand block printing in India was the chief occupation of the chhipas -a community of printers. they used metal or wooden blocks to print designs on the fabrics by hand. This technique is in vogue even today. Besides Rajasthan, Uttar Pradesh is also a veritable treasure-house of traditional designs which range from the classical booties, Known as dots of Kanauj, to the universal Mango, to the famous Tree of Life. The great colour belt in India extends from the interior of Sind through the deserts of Kutch, Kathiawar, Rajasthan and Gujarat. Rajasthan and Gujarat are particularly noted for its bandhini design.

Ethnic Dresses

Smile, but do not laugh if you see a young French woman wearing a Kashmiri Shikara dress or Rajasthani ghagra and choli. India being a land of various communities, you can be sure of falling to temptation of buying at least half a dozen ethnic dresses from various parts of the country. These are freely available in respective local markets.

15.6 TYPES OF HANDICRAFTS OF UTTARAKHAND

Different types of art forms are practiced and Uttarakhand Handicrafts is characterized because of its distinct quality which is to be found nowhere.

Temple architecture is one of the most important forms of Handicrafts of Uttarakhand. This form of art was actually patronized by the elite classes of the then society along with the Royal families of the state who took a keen interest in making such forms of art more popular. What makes this particular handicraft of Uttarakhand so interesting is the fact that the construction of big temples encouraged such form of art.



Gift Items

In different forms of Garhwal and Kumaon region, one can find similar temples with explicit designs of lotus shaped roof, structure of lion over the elephant done in Panch Rath or Sapta Rath pattern. On the other hand majority of the main temples in Uttarakhand is surrounded by a couple of beautifully designed small temples. Arts and Crafts of Uttarakhand are actually inspired by the religious deities who have vastly adorned the skyline of the region. 'Dekaras' a type of clay models of gods and goddesses is widely popular during festivities like Kartik Sankranti, when large idols of Lord Shiva are made.

Apart from that wooden carved handicrafts are quite popular since there's abundant availability of different forms of woods which are beautifully cut and impressive designs are made from it. Locally, these wooden handicrafts are known as "Kholi" as it needs to be hung in front of every household. These crafts of Uttarakhand are sold like hot cakes.

Also the intricately designed jewelry pieces of the state are quite popular among women, further more as you venture out to shop in the different market places of the state you get to see beautiful beaded jewelry, ornaments beautifully embellished with semi precious stones and bags

Uttarakhand's famous handicrafts industry of softwood wood-carving is dying a slow death as less and fewer artisans are opting for the trade. The wood carving of the region is breath taking for its simple designs on doors, windows, furniture and also miniature forms of Gods and Goddesses, animals and humans in wood. However, with no proper training facilities available in the state and no help from the government's side to existing craftsmen, the industry is on the verge of extinction.

According to Ramlal Arya, a master craftsman, non-availability of raw material is one major problem besides government's apathy. "First of all, we do not get proper raw material. We also don't get any help from the government. I thought of expanding my work, but I couldn't. Uttar Pradesh government really helped

us, but since Uttarakhand has come into existence, we are not getting any help," says Arya, who owns a small workshop and a shop in Nainital.

According to Arya, the outlook of the youth towards the trade has also changed. Now they opt for alternate means of livelihood as they find it unprofitable and labourious. The craftsman failed to teach the art to his sons, as they were simply not interested. "Today's youth is highly educated. He is not interested in such work. He wants to make money quickly, which is not possible in this trade. Even my children are not interested in carving wood," he adds.

Arya says government help is very crucial to revive the dying art form. "The art is on the verge of extinction. I am tired. If the new generation doesn't take interest in it, it will die," says Arya, who has two awards for wood carving from the Uttar Pradesh government to his credit. If government pays attention, wood carving can turn out to be a profitable business as the carved products are in high demand in the international market.

But after the formation of Uttarakhand as a state we observe tremendous change in the tourism sector. The state government is very much keen to develop it as key source of economy and this is possible by using the rich handicraft heritage of state for tourist shopping.

15.7 OPPORTUNITIES FOR TOURIST SHOPPING IN HANDICRAFT

As discussed earlier, artisanal production of crafts has witnessed ups and downs in all parts of the world. The traveler, the explorer, the rich – all looked for masterpieces and the authentic. However, modern tourism added new dimensions for artisans and their crafts. Mass tourism created a demand for bulk production of souvenirs and Special Interest Tourism offered an experience with artisan's in their life surroundings – result of nostalgia of the urbanites search for heritage and something original, authentic or unique.

With the emphasis on tourism, Government support for the souvenir industry is growing, with the setting up of Craft villages, Fairs and Festivals like the Suraj Kund Crafts Mela. Here the projection is on the master crafts persons or National Award winners. Every year there is a theme state, which is also projected for its arts and crafts. The products are limited with an eye on the domestic consumer.

The products for the export market are qualitatively different. NGOs have also played a role in shifting the design and use of artisan production from local use to market value addition. Urmul and Dastakar are examples of such efforts. Apart from dalit craft and art, we also see the emergence of tribal production being marketed in urban centers.

The native handicraft industry has responded to tourism-increased demand, both domestic and international. There is not only increased output but an array of new items, which are based on the culture and life style of the tourist rather than custom and tradition. However, there is always a constraint. Handicrafts depend on the unique raw materials that each region provides its crafts persons. Traditional skills relate to these unique mediums and the forms are also determined by survival needs and the inspiration is from belief systems. The North East with its Bamboo forests has always been the home of basketry. Horticulturists who needed storage utensils refine pottery. Textiles, weaving and silver ornaments appear among trading communities. Extinction of raw materials or animals from which certain materials were drawn can also put a constraint on handicrafts, as for example the ban on ivory to save the elephant population of the world. Urban designers have put crafts to multiple uses and created non-indigenous arts, which is considered both a conservation movement as well as value addition in the market sense. Commercialization has led to the transformation of ceremonial objects into items of jewellery and adornment. Pottery in the form of glasses and ashtrays is another form of adaptation to the “carry away” market. Coconut shells have also replaced pottery since they are more durable. Bastar burial items have become tribal sculptures. Warli motifs adorn textiles, sculptures and doorknobs. A new form of value addition has emerged through tourism. This is the use of minimal raw materials with the maximum of skilled labor to give a product of high value and marketability. As a result handicraft prices have risen as they have become miniaturized. Tourism has given this exposure to crafts persons as well as non-indigenous markets. However, tourism creates its own constraints. For example, crafts should be such that they can be easily carried by air; they should be durable and priced according to their size; they must be certified as hand made and authentic.

The trinket form of craft production is to be seen wherever tourist buses stop. At every tourist spot there are shacks selling the “wholesale” version of traditional trinkets. Crafts persons perform at these locations, by stringing, printing and weaving to give a touch of authenticity to what is being bought by the tourist. They can be photographed by the tourists for greater satisfaction.

Handicrafts have always been the source of income, in cash or in kind, for the artisan. With the entry of the merchant they began to enter the wider field of trade. Whereas they were traded as luxuries in the old days, today they are being wholesaled through the demand of tourists and the export market. The issue of cultural integrity has become an important aspect of the social impact of tourism and the craft industry is most affected. Since tourism is the industry of "difference", the problem of authenticity can affect the marketability of the very commercialization and miniaturization that tourism had demanded at an earlier stage. The pressure of tourism to maintain maximum diversity while at the same time to standardize and homogenize are paradoxical tendencies, which are likely to affect the handicraft industry. This does not simply degrade the quality of the product; it causes changes, which are often meaningless. When tourist tastes change, the markets for these meaningless productions also change.

15.5 SUMMARY

Well, tourism has made its impact in this regard so much so that the term tourist arts have made its own place in tourism literature and operations. Several questions have been raised in relation to the impact of tourism on artisans and crafts. They relate to authenticity, ethnicity, debasement of art forms, mass production and condition of artisans, etc.

So we can say that the modernizations of tourist industry brought a change in life of the artisan having sound hand in the handicraft works. It opens the opportunities for shopping of the handicraft product. Though some social issues also came out. But still lot of more efforts is required to revive the handicraft of our country. Handicrafts are not just great items for decoration but can also be charming gift items. Indian handicraft is the integrated part of the Indian culture leaving the whole world amazed and wanting for more. The native handicraft industry has responded to tourism-increased demand, both domestic and international and there is more potential.

15.6 GLOSSARY

Ethnic- related to particular race of people

Essence - basic quality

Enamel- a hard, shiny substance that is used to decorate or protect metal or clay

Stud- a metal piece of jewelry

Appliqué- the activity of decorating cloth

15.7 ANSWERS TO “CHECK YOUR PROGRESS”

1. The cultural tourist for something authentic information whereas a mass tourist would ask for a souvenir or memento to take back home.
2. There are also certain social issues that have emerged with the growth of tourism and some of them are as follows:
 - Have the handicraft arts become “totems” of touristic identity?
 - Do they affect the front-stage and back-stage behavior of the hosts who produce them?
 - Do they modify the self-perceptions of ethnic groups through externally imposed views?
3. Taj Mahal ,Agra
4. Moradabad is famous for utensils, both utility and ornamental, made of white metal and electroplated brass and copper.
5. Mirzapur
6. Agra
7. Wall painting
8. Chola rulers

15.8 QUESTIONS

1. Describe the economic impact of tourism of artisans.
2. Write an essay on the handicraft of Uttarakhand.
3. Analyze the opportunities for touristic shopping of the handicraft products.
4. Write short notes on following:
 - a) Wood handicraft

- b) Pottery of India
- c) Metal Handicraft
- d) Tourism Handicraft

15.9 REFERENCE / FURTHER READING

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Unit 16

Yoga, Naturoopathy & Medical Tourism

Structure:

16.1 Introduction

16.2 Objectives

16.3 Yoga

16.3.1 Types of Yoga

16.4 Scope of Yoga in tourism

16.5 Naturoopathy

16.6 Naturoopathy and tourism

16.7 Medical tourism

16.7.1 Panchkarma

16.7.2 Spa

16.7.3 Types of Spa

16.8 Summary

16.9 Glossary

16.10 Answers to "Check your progress"

16.11 Questions

16.12 Reference/further reading Annexure-1

16.1 INTRODUCTION:

Naturopathy, or Naturopathic Medicine, is a form of alternative medicine based on a belief in vitalism, which posits that a special energy called vital energy or vital force guides bodily processes such as metabolism, reproduction, growth, and adaptation. Naturopathic philosophy favors a holistic approach and seeks to find the least invasive measures necessary for symptom improvement or resolution, thus encouraging minimal use of surgery and unnecessary drugs.

Yoga is a discipline to improve or develop one's inherent powers in a balanced manner. It offers the means to reach complete self-realization. The literal meaning of the Sanskrit word Yoga is 'Yoke'. Accordingly, Yoga can be defined as a means for uniting the individual spirit with the universal spirit of God. According to maharishi Patanjali Yoga is the suppression of modifications of the mind.

Medical tourism is an increasingly popular practice. People leave their home country to get medical care. Sometimes they do this because higher-quality care can be received in another country. However, it is also common for people to go to get care in another country because it is less expensive. Even with the cost of travel, the low price of health care in some areas makes it possible to receive treatments at a fraction of the cost of what they would be. Because of this, it is common for people from high-priced countries in Europe and North America to get medical care from doctors in countries located in South America and parts of Asia.

16.2 OBJECTIVES

After going through this unit you will be able to:

- The importance of yoga and its scope.
- Understand the naturopathy and its touristic importance.
- What is medical tourism?
- The scope of yoga and medical tourism in India.

16.3 YOGA

Till the recent past, Yoga was considered very exotic and secret, being forte of the hermits and saints who practiced it in aloofness to attain spiritual enlightenment. But things have changed dramatically in recent years, with Yoga coming to light and catching the whims of the West. Yoga has now become a household word and has gathered popularity, especially as a system of health care. Consequently,

a network of big and small institutions of Yoga has come up. There have been known cases of various diseases being cured by yogic methods. But to make Yoga more popular, a lot of research work needs to be conducted in this field. Since most of the diseases, from which people suffer, are a result of wrong life style and bad eating and living habits, Yoga has the potential to cure many of them. This is so, because according to Yoga, if natural principles of living and eating are strictly followed, then many diseases will disappear.

There are many definitions of Yoga. According to Yoga classics, there are two meanings of Yoga:

1. If the word "Yoga" is derived from the root "Yujir Yoge", it means "to unite" or "to bind" or "to yoke". According to Yajnavalkya, Yoga means "the Union" i.e. union of the individual spirit (Jivatman) with the universal spirit (Parmatman).
2. If the word "Yoga" is derived from the root "Yuj Samadhau", it means spiritual absorption.

According to Bhagwad Gita, the word Yoga means "Equanimity of Mind", which can only be acquired after getting established in discriminative wisdom (which is a consequent of strong meditation). While according to Maharishi Patanjali, Yoga is defined as the "cessation of modifications of:

- **Chitta**, which results into individual soul abiding in itself and thereby attaining God Realization and Spiritual perfection." The system of Yoga is more than 5000 years old and Gita has rightly described it as ancient (**Puratan**) and eternal (**Sanatan**). It was the Samkhya Philosophers who evolved the concept of Yoga and its origin can be traced in **Upanishads** and ancient **Vedic** texts. According to them, Yoga is the process of self culture, self-evolution, self-discipline and self-realization.

Although there are many definitions of Yoga, but they all emphasize the same thing, i.e. Yoga being the union of individual spirit (**Jivatman**) with the universal spirit (**Parmatman**), which is achieved by the practitioner after the cessation of thought process in the highest stage of **Samadhi**(meditation) - the state of enlightenment and divine bliss.

Maharishi Patanjali, who around 300 BC compiled, modified, systematized and refined Yoga as a system of all round development of human personality through **Ashtanga Yoga** in his Yoga aphorism, is called the father of Yoga.

The eight limbs of Yoga - Yama, Niyama, Asana, Pranayama, Pratyahara, Dharna, Dhyana, and Samadhi - are formulated on the basis of multifarious psychological understanding of human personality. According to Yoga, five sheaths envelop the individual soul - Bliss Sheath (Anandmaya Kosa), Intellect Sheath (Vijnanamaya Kosa), Mind Sheath (Manomaya Kosa), Vital Sheath (Pranamaya Kosa), and Gross Sheath (Annamaya Kosa). Each latter Sheath is comparatively gross, less effective than the former. Yoga administers Asanas, balanced diet and

cleaning acts for the purification and vitalization of Annamaya Kosa or Gross Sheath; Pranayama and Science of Swara for the purification and vitalization of Pranayama Kosa; Yamas, Niyamas, Vairagya (detachment) and Pratyahara for Manomaya Kosa; Dharana, Dhyana, Samadhi, Self- Study, and company of holy men for the stabilization and purification of Intellect Sheath; Nirbija Samadhi, para Vairagya and absolute detachment for the conservation and invigoration of Bliss Sheath that culminates in the attainment of God realization and liberation.

Yama: Yoga emphasizes on conscious observation of certain rules for self-discipline and self-education called Yamas and Niyamas. Under Yamas come certain firm determinations to restrain oneself from the evils of social environment and to inculcate higher moral values with a view to discipline and regulate ones behavior and attitude towards social problems.

Niyamas: Niyamas emphasize the cultivation of positive and spiritual attitude towards the dualities of life like pleasure and pain, failure and success, censure and praise etc. and generates high ethical qualities like sincerity, honesty, straightforwardness, cheerfulness, courage, detachment, patience, perseverance, tranquility, self-control, truth, harmony and uprightness. Yamas contain rules for social conduct while Niyamas are rules for personal purification i.e. physical, mental and spiritual upliftment.

The practice of Yamas, and Niyamas that manifest themselves in the form of actions that show harmlessness towards all living beings, truthfulness, honesty, celibacy, non-hoarding of worldly objects, cleanliness, contentment, austerity, control of lust, anger and infatuation, study of holy books and practice of Japa and selfless action, pave way for increasing the power of concentration, mental purity and steadiness.

Asanas: this deal with a series of purificatory and postural exercises that are meant for the progressive development and discipline of human personality. The Yogic physical postural exercises today are regarded by some people as confined to physical development alone. But actually, physical culture of Yoga means slow, smooth, well-co-ordinated and graduated movements of different parts of the body done in harmony with breathing and mental one-pointedness. A set of Asanas, Mudras and Pranayamas practised with faith, perseverance and insight, rejuvenates the brain, heart, lungs, liver, pancreas, kidneys, bowels, all nerves, muscles, tissues, and glands of the body by ensuring oxygenated and balanced blood supply, increased appetite, control over seminal fluids, senses and mind, and imparts increased vitality, vigour and longevity to the practitioner. A list of important asanas is given under annexure-1.

Dhyana: Dhyana or Meditation is a process of prevention of mind from wandering or indulging in unhealthy thoughts through a psychological control of mind. It entails a collecting together of our dispersed psychic energies. The continuous flow of thoughts is checked and the mind is fixed at one desired object. The fixation of mind gradually gathers concentration and can be extended over longer duration with practice. This continuous fixation of mind on the desired object becomes spontaneous and habitual, which is termed as meditation (or Dhyana) Meditation is the final stage of Yogic practice where there is a development of mind for apprehension of Yogic Spiritual Philosophy with a view to acquire discriminative wisdom. With sustained and regular practice, a Yogi gradually gets submerged in the Divine virtues like knowledge absolute, power absolute and bliss absolute and eventually becomes one with God by acquiring superhuman knowledge, power, bliss and purity.

Yoga, a universal practical discipline: Yoga is universal in character for practice and application irrespective of culture, nationality, and race, caste of creed, sex age and physical condition. It is a practical discipline. Neither by reading the texts nor talking about it, nor by wearing the grab of an ascetic one can become an accomplish Yogi. Without practice there is neither experience of the utility of Yogic techniques nor realization of their inherent potential. Only, regular practice (sadhana) creates a pattern in the body and minds of uplift them. It requires keen desire on the part of the practitioner to experience the higher states of consciousness through mind training and refining the gross consciousness.

Literally "Sadhana" or Sadhan is the form of discipline by the regular practice of whose techniques something is accomplished or more precisely "means to an

end". It is sadhana, which make the realization of the self or the spiritual experience possible.

Yoga as evolutionary process: Yoga is an evolutionary process, a process in the development of human consciousness. Flowering of total conscious evolution does not necessarily begin in any particular man rather it begins only if one chooses it to begin. The vices like use of alcohol and drugs, working exhaustively, indulging too much in sex and other stimulation is to seek oblivion, a return to unconsciousness. Indian yogis begin from the point where western psychology end. If the Freud's psychology is psychology of diseases and Maslow's psychology is psychology of the healthy man. Indian psychology is the psychology of enlightenment. In Yoga it is not a question of psychology of man rather, it is a question of higher consciousness. It is not also the question of mental health; rather, it is question of spiritual growth.

Man has to be accepted in his totality. He needs to be simultaneously trained in reasoning, emotions, doubt and faith also. Yogic practices are an attempt to push an individual towards his own inner evolution, the ultimate realization of his potential.

Yoga as soul therapy: All paths of Yoga (knowledge, karma, bhakti etc.) have healing potential to shelter out the effects of the pains which come in life. However, one essentially needs proper guidance from an accomplished exponent who has already treaded the same track to reach the ultimate goal. The particular path is to be chosen very cautiously in view of his aptitude and potential either with the help of a competent counselor or consulting an accomplished Yogi.

16.3.1 TYPES OF YOGA:

Japa Yoga:

To concentrate one's mind on divine name or holy syllable, mantra etc. like 'OM', 'Rama', 'Allah', 'God', 'Vahe Guru' etc. through repeated recitation on remembrance. This is one of the ways to get your concentration.

Karma Yoga:

It teaches us to perform all actions without having any desire for their fruit because all those actions connect us in a chain. In this sadhana a Yogi considers his duty as divine action, perform it with whole hearted dedication but shuns

away from all desires. 'Bhagwat Gita' is the famous book on karma Yoga. The following lines of the book make the meaning of karma yoga very clear.

'Karmanyevadhikaraste ma phalesu kadachana

Ma karmphalheturbhurma tesngoastvkarmani.'

Gyana Yoga:

This yoga emphasizes on the power of knowledge. It teaches us to discriminate between the self and non-self and to acquire the knowledge of one's spiritual entity through the study of scriptures, company of Saints and practice of meditation. This yoga was used by the ancient sages of Vedic period.

Bhakti Yoga:

This yoga got popularity during the 14th & 15th century. It got origination first in the southern India. Bhakti Yoga is a system of intense devotion with emphasis on complete surrender to divine will. The true follower of Bhakti Yoga is free from egoism, humble and unaffected by the dualities of the world. Ramanand, Mira bai, Chatanya mahaprabu, Kabir etc are the famous saint who popularized the Bhakti yoga.

Raja Yoga:

Raja Yogs popularly known as "Ashtanga Yoga" is for all-round development of human personality. These are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhanya and Samadhi. It tells that if we used to follow the above eight in our day to day life than there is complete development of human takes place.

16.4 SCOPE OF YOGA IN TOURISM:

In ancient period yoga was taught by a Guru or a Yogi but today this role has been taken over by yoga teachers and fitness trainers. Till 1960's the education in yoga was given in Ashrams, communes and retreats but now various gyms/health clubs, spas, yoga centers and workplace classes are used for the purpose. Yoga used to be a part of living style and sacred for pilgrimage but today these classes are organized during lunch hour or as an evening or day classes. Due to all these changes, the face of yoga institution has also undergone a change.

The zigzag life style of present time increases the disease and hence we people very much became dependent on the medicines. Yoga can play a vital role to

minimize the dependency of people on the medicines. The ancient places of religious importance have the sweet environment of healing the human body physically and spiritually. Hence there is lot of potential for development of those places as a Yogic center too. In the Uttarakhand this is taking shape of tourism industry.

Now the corporate sector is also entering this field. Yoga training and classes are organized in the offices during lunch hours as an incentive. Another reason for providing such incentive is to combat the stress due to increasing workloads in the corporate sector. They all see it as a good source of recreation and relaxation that also improves the efficiency of their worker.

Yoga education is ranging from certificate to Ph.D. level courses. Many universities are likely to start Yoga department very soon. In many foreign universities, the faculty of Yoga has been established and research work is in progress. Some states have proposed to include Yoga in the school curriculum.

There are many countries other than India where Yoga is being practiced regularly for treatment of psychosomatic disorders. As well the number of students of the Yoga is getting better career opportunity in India and abroad. In many of the Western countries Naturopathy is recognized and is greatly emphasized. So we can say that there is better scope of 'yoga' in tourism.

CHECK YOUR PROGRESS:

1. What do you mean by 'Chitta'?
2. How the term 'Yoga is defined by Patnjali?
3. What is 'Gyan yoga?
4. Define the term 'Karma Yoga'?
5. Who is known as 'Father of Medicine?'

16.5 NATUROPATHY:

The term "naturopathy" is derived from Greek and Latin, and literally translates as "nature disease". Modern naturopathy grew out of the Natural Cure movement of Europe. The term was coined in 1895 by John Scheel and popularized by Benedict Lust, the "father of U.S. naturopathy". Beginning in the 1970s; there was a revival of interest in the United States and Canada in conjunction with the holistic health movement. Naturopathic practitioners are split into two groups, traditional naturopaths and naturopathic physicians. Naturopathic physicians employ the principles of naturopathy within the context of conventional medical

practices. Naturopathy comprises many different treatment modalities of varying degrees of acceptance by the conventional medical community; these treatments range from standard evidence-based treatments, to homeopathy and other practices sometimes characterized as pseudoscience.

Naturopathy is practiced in many countries, primarily the United States and Canada, and is subject to different standards of regulation and levels of acceptance. The scope of practice varies widely between jurisdictions, and naturopaths in unregulated jurisdictions may use the Naturopathic Doctor designation or other titles regardless of level of education.

The philosophical and methodological underpinnings of naturopathy are sometimes in conflict with the paradigm of evidence-based medicine (EBM). Many naturopaths have opposed vaccination based in part on the early philosophies that shaped the profession.

The ancient Greek "Father of Medicine", Hippocrates, as the first advocate of naturopathic medicine, before the term existed. The modern practice of naturopathy has its roots in the Nature Cure movement of Europe during the 19th century. In Scotland, Thomas Allinson started advocating his "Hygienic Medicine" in the 1880s, promoting a natural diet and exercise with avoidance of tobacco and overwork. The term sanipractor has sometimes been used to refer to naturopaths, particularly in the Pacific Northwest region of the United States.

The term naturopathy was coined in 1895 by John Scheel, and purchased by Benedict Lust, the "father of U.S. naturopathy". Lust had been schooled in hydrotherapy and other natural health practices in Germany by Father Sebastian Kneipp. Kneipp sent Lust to the United States to spread his drugless methods. Mr Lust defined naturopathy as a broad discipline rather than a particular method, and included such techniques as hydrotherapy, herbal medicine, and homeopathy, as well as eliminating overeating, tea, coffee, and alcohol. He described the body in spiritual and vitalistic terms with "absolute reliance upon the cosmic forces of man's nature."

In 1901, Lust founded the American School of Naturopathy in New York. In 1902, the original North American Kneipp Societies were discontinued and renamed "NATUROPATHIC Societies". In September 1919 the Naturopathic Society of America was dissolved and Benedict Lust founded the "American Naturopathic Association" to supplant it. Naturopaths became licensed under naturopathic or drugless practitioner laws in 25 states in the first three decades of the twentieth

century. Naturopathy was adopted by many chiropractors, and several schools offered both Doctor of Naturopathy (ND) and Doctor of Chiropractic (DC) degrees. Estimates of the number of naturopathic schools active in the United States during this period vary from about one to two dozen.

There is a growing awareness today about health and fitness among the masses. Large sections of health conscious people have started reviewing and questioning the modern life style. Most healthcare specialists today believe that many diseases from which the mankind is afflicted today are the outcome of the wrong living style and the food habits and of the increasing pollution of the environment. That is why a system like Naturopathy is gaining more and more acceptance across the globe. Nature cure is an art and science of healthy living and a drugless system of healing based on well-founded philosophy. It has its own concept of health and disease and the principles of treatment. Nature cure is defined as a system of man developing in harmony with the constructive principles of nature on physical, mental, moral and spiritual planes of living. It has a great health promotive, curative and rehabilitative potential.

Nature Cure is a very old method of living and curing diseases. The main concepts of nature cure are Morbid matter theory and the concept of vital force. The fundamental difference between nature cure and other systems is that its theory and practice are purely based on a "Holistic View point" unlike the latter's approach, which is specific. Nature Cure does not believe in the specific cause of disease and its specific treatment but takes into account the totality of factors responsible for the disease such as one's unnatural habits, thinking, working, sleeping, relaxation, sexual indulgence, etc. It also considers the environmental factors involved that disturb the normal functioning of the body and lead it to a morbid, weak and toxic state. For treatment purpose, Nature Cure primarily tries to correct all the factors responsible for the disease and allows the body to recover itself. A nature cure physician simply helps in nature's effort to overcome disease by applying correct natural modalities and controlling the natural forces to work under safe limits. The five main modalities of treatment in nature cure are:

1. Air
2. Water
3. Heat
4. Mud
5. Space.

Naturopathy is a simple, unsophisticated, accommodative and cheap system of health care when compared to other systems of medicine. Its origin dates back to our ancient texts on health and longevity. Most of the principles and practices of naturopathy like Morbid Matter theory, fasting, nutrition, dietetics, cleansing acts, massages, exercises etc and the concepts of vitality, panchamahabhutas (five great elements) were familiar to our Vaidyas, and Rishis and have been in use in our country over the past many years. This is not the case with other countries where

Naturopathy as a system of medicine gained popularity much later after pioneering works of Louis Kuhne, Adolf Just and Henry Landler. In India, Naturopathy owes its revival of sorts to Mahatma Gandhi who adopted Nature Cure not only in his personal life but also in his national program, giving it a great fillip. His active interest inspired a number of thinkers and consequently, led to the establishment of many Nature Cure hospitals and centers.

Nature Care movement started in India when Louis Kuhne's book "New Science of Healing" was translated in Hindi, Urdu and Telugu. With the concepts being more or less familiar, Kuhne's philosophy and practices were easily grasped and imbibed by the practitioners. Naturopaths believe that the human body is composed of five great elements (or pancha Maha Bhutas) imbalances of which create diseases. These five elements include Air, Water, Mud, Heat and Space. Treatment by these is what is called Nature Cure. The general treatment modalities

and diagnostic methods employed in Nature Cure are the following: -

1. WATER THERAPY:

Also called Hydrotherapy, it is the most ancient remedial method. Water is employed in different forms in the process of treatment as it produces several types of physiological effects depending on temperature and duration. This method is the most widespread and is used in almost all treatments.

2. AIR THERAPY:

Air is amongst the most important sources in life. Fresh air is essential for good health. Air Therapy is employed in different pressures and temperatures for different diseases. This therapy becomes more useful with the 'Yoga'.

3. FIRE THERAPY:

In Nature Cure treatment, various temperatures are employed through different heating techniques to produce specific effects. It believes that existence of all the living beings depend upon "Agni" (or Fire).

4. SPACE THERAPY

Naturopaths believe that congestion in the body causes disease. The best way to avoid congestion of mind and body is by fasting (or what is called Fasting Therapy). This kind of therapy was used by the Indians from the Vedic periods. It might be the reason of long life of ancient saints.

5. MUD THERAPY

Mud is employed in the treatment of various diseases like constipation and skin disease because it absorbs, dissolves and eliminates the toxic materials and rejuvenates the body.

6. FOOD THERAPY

Naturopaths believe that ones eating habits are reflected in ones physical and mental health. Most of the diseases are tractable through Food Therapy.

7. MASSAGE THERAPY

Massage is generally employed for tonic, stimulant and sedative effects. It is an effective substitute for exercise. In present time we have established number of the 'meassage centers'.

8. ACCUPRESSURE

This therapy utilizes the fact that there are different points on hands, feet and body, which are associated with different organs. By applying pressure on these selected points, related organs can be diagnosed and consequently liberated of their ailments. It is said that this method reached from China.

9. MAGNETO THERAPY

It is believed that 'Iron' is important segment of human blood which is highly magnetic. So, Magnets of different powers and shapes are used in the treatment, by direct application on different parts of the body or through either charged up oil or water.

10. CHROMO THERAPY

This therapy makes use of the fact that sunrays comprise seven colors of varying wavelengths, each affecting the body differently. These colors are employed through irradiation on body or by administering charged water or oil and pills. So you will find the people taking sunbaths on the shores.

16.6 NATUROPATHY AND TOURISM:

Naturopathy deals with the healing power of nature since it believes that all healing powers are within your body. This means that within every human organism there is a healing energy, which includes our immune system in the fuller sense of both the physical and the psyche, which is responsible for our

wellness and our ability to heal and maintain health. Since we fall ill only when we go against Nature, the cause of diseases (toxins) is expelled from the body to cure it. Fasting has been described as Nature's way to recover. A thorough rest, which includes fasting, is the most favorable condition in which an ailing body can purify and recoup itself.

Following this first premise is the second, that the therapies used to support and stimulate this healing power of nature must be in "the gentlest, least invasive, most efficient manner possible". The third Naturopathic premise is "to diagnose and treat the cause". Naturopaths do not simply treat the manifestation of the disease but rather search for the cause and treat it. To accomplish these goals, Naturopathic medicine incorporates many therapeutic modalities: herbal medicine, homeopathy, nutrition, hydrotherapy, food, exercise therapy, physical therapy, and manipulation of the bony and soft tissues, lifestyle and counseling. Additionally, some Naturopaths elect to continue their education to receive a license to practice natural childbirth.

Naturopathic medicine treats the patient from the preventive stage through to serious, chronic and debilitating disease. Therefore, people can go to Naturopaths for colds, bronchitis, allergies, as well as for heart disease, diabetes, and malignant diseases.

Naturopathy is fast gaining popularity around the world for its safe and effective healing. In Indian homes, home remedies come before the trip to the doctor. All ailments are believed to be caused by what you eat and what you don't eat. Hence, a traditional Indian doctor will first make slight adjustments to your diet before he prescribes a medicine, which is the last resort. Hence in country like India where you have uncounted natural places of touristic attraction naturopathy can play vital role to flourish the tourism industry.

CHECK YOUR PROGRESS

1. Who advocated 'hygienic Medicines' in Scotland?

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2. Who coined the term 'Naturopathy'?

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3. What are the main modalities of treatment of nature?

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4. What is Acupressure?

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16.7 MEDICAL TOURISM:

Medical tourism is an increasingly popular practice. People leave their home country to get medical care. Sometimes they do this because higher-quality care can be received in another country. However, it is also common for people to go to get care in another country because it is less expensive. Medical tourism allows Western patients to take advantage of the long history that these countries have with naturopathic medicine while also getting a better price on meeting their health care needs. India has very ancient roots of this kind of ailment. So we are observing that Medical tourism is taking a shape of industry.

Reasons for Naturopathic Medical Tourism:

Isn't it possible for the people who are interested in naturopathic healing to get treatment in their home countries? Of course it is. European and American cities are filled with doctors who have been trained in and are practicing naturopathic medicine. Nevertheless, there are some people who remain highly interested in medical tourism for this type of treatment. Here are some of the reasons why that may be:

Naturopathy can be expensive. In spite of the fact that this is an alternative form of healing that requires less invasive procedures and less costly medications, naturopathy does cost some money. Unfortunately, most of the cures are not covered by health insurance since they're considered "alternative". This means that the treatments can be too expensive for some people. Medical tourism offers a chance to receive these same treatments at a fraction of the cost.

Some people want to go to the places where naturopathy has been used for a long time because they believe that this long history is going to allow them to get better care. This may or may not be true. What is true, however, is that they are likely to find that others in these places are more accepting of their use of naturopathic

medicine than some of their friends and family members back home may be. That support can be very helpful when undergoing any form of medical treatment.

Travel itself can be relaxing. Some people choose medical tourism because it gives them a chance to travel. They get to relax and focus on healing themselves. This self-care is a big part of naturopathic medicine and could contribute to the desire to travel to other parts of the world to receive health care.

The typical process of medical tourism follows; the person seeking medical treatment abroad contacts a medical tourism provider. The provider usually requires the patient to provide a medical report, including the nature of ailment, local doctor's opinion, medical history, and diagnosis, and may request additional information. Certified medical doctors or consultants then advise on the medical treatment. The approximate expenditure, choice of hospitals and tourist destinations, and duration of stay, etc., is discussed. After signing consent bonds and agreements, the patient is given recommendation letters for a medical visa, to be procured from the concerned embassy. The patient travels to the destination country, where the medical tourism provider assigns a case executive, who takes care of the patient's accommodation, treatment and any other form of care. Once the treatment is done, the patient can remain in the tourist destination or return home.

India's medical tourism sector is expected to experience an annual growth rate of 30%. Advantages for medical tourists include reduced costs, the availability of latest medical technologies and a growing compliance on international quality standards, as well as the fact that foreigners are not likely to face a language barrier in India. The Indian government is taking steps to address infrastructure issues that hinder the country's growth in medical tourism. Some of the recognize therapy of medical tourism are as follows;

16.7.1 PANCHKARMA:

There are 2 main types of treatment of diseases:

1. Shodhana (purification) and
2. Shamana (by administering drugs directly).

Panchakarma comes under the first kind of treatment called Shodhana. This is based on the principle of 'Aurveda' which says that the human body is made of three component 'Kapha', 'Pitha' and 'Vayu'(air) and imbalance in any or all of

them causes the disease. Panchakarma used to purify that entire imbalance. It has 5 purificatory measures:

1. Vamana (Emesis):

It is a major purificatory process by which vitiated kapha is expelled from the body by vomiting. It is beneficial for bronchial asthma, cough and cold, chronic indigestion, lymphatic congestion and edema.

2. Virechana (Purgation):

This is the process by which vitiated pitha dosha is eliminated from the body through anus, assisted by Snehana-Svedhana karmas. It is effective in the treatment of skin diseases (eczema, allergy' psoriasis), constipation, hemiplegia, ascitis and skin allergies.

3. Nasya karma (Errhine Therapy):

This is the purificatory method in which medicinal oil, powder or juice is instilled into nostrils to relieve the vitiated doshas. It is very effective in recurrent cold, allergic rhinitis, sinusitis, facial paralysis, ENT disorders, cervical spondylosis, and epilepsy and stammering.

4. Niruha and Anuvarsana (Medicated enema)

This is the purificatory method for vitiated vata dosha in which medicinal liquid is inserted into the body of the patient. It is effective in the cure of arthritis, Parkinsonism, convolutions and sterility.

5. Raktamoksha (Detoxification Therapy)

This is the purificatory method in which a small amount of blood is taken from a vein to relieve the vitiated doshas. It is used in the treatment of skin diseases, hypertension and other blood disorders. Our panchakarma treatment mainly focus on the 2 purvakarmas or the procedures before the Shodhana karma, which include SNEHANA (Oleation therapy) and SVEDANA (sudation therapy)

6. SNEHANA (Oleation Therapy):

Internal or external use of fat(sneha) to cause fluidity, softness and moisture before conducting Vamana(emesis) and Virechana(purgation) to loosen the doshas adhered to the tissues is called Snehana. External application of oil in a

methodical way is called massage. It gives good strength to the body, enhances age, luster of skin, improves eye-sight, induces good sleep and relieves vatha aggravation. Shirodhara, Shirobasti, Akashi Tarpana, Karna purana, etc are the different snehana procedures. It is beneficial in rigidity, pain, paralysis, headache, nervous system diseases, joint diseases, sleeplessness, mental disorders, etc.

7. SVEDANA (Sudation Therapy):

It is a process of treatment by which perspiration of the body is caused to cure stiffness, heaviness and coldness in the body. Patrapinda Sveda, Bashpa Sveda, Shastikshalipinda Sveda, Kativasti, Snehadhara Sveda, Avagaha Sveda, etc are beneficial in arthritis, lumbar and cervical spondylosis, ankylosing spondylosis, obesity, etc

16.7.2 SPA:

The term spa is associated with water treatment which is also known as balneotherapy. "Balneotherapy treatments can have different purposes. In a spa setting, they can be used to treat conditions such as arthritis and backache, build up muscles after injury or illness or to stimulate the immune system, and they can be enjoyed as a relief from day-to-day stress." Spa towns or spa resorts (including hot springs resorts) typically offer various health treatments. The belief in the curative powers of mineral waters goes back to prehistoric times. Such practices have been popular worldwide, but are especially widespread in Europe and Japan. Day spas are also quite popular, and offer various personal care treatments.

16.7.3 TYPES OF SPA:

- Ayurvedic spa, a spa in which all treatments and products are natural and it's often used as alternative medicine.
- Club spa, a facility whose primary purpose is fitness and which offers a variety of professionally administered spa services on a day-use basis.
- Cruise ship spa, a spa aboard a cruise ship providing professionally administered spa services, fitness and wellness components and spa cuisine menu choices.
- Day spa, a spa offering a variety of professionally administered spa services to clients on a day-use basis.

- Dental spa, a facility under the supervision of a licensed dentist that combines traditional dental treatment with the services of a spa.
- Destination spa, a facility with the primary purpose of guiding individual spa-goers to develop healthy habits. Historically a seven-day stay, this lifestyle transformation can be accomplished by providing a comprehensive program that includes spa services, physical fitness activities, wellness education, healthful cuisine and special interest programming.
- Garden spa, an outdoor spa used for bathing and self cleansing
- Medical spa, a facility that operates under the full-time, on-site supervision of a licensed health care professional whose primary purpose is to provide comprehensive medical and wellness care in an environment that integrates spa services, as well as traditional, complimentary and/or alternative therapies and treatments. The facility operates within the scope of practice of its staff, which can include both aesthetic/cosmetic and prevention/wellness procedures and services. These spas typically use balneotherapy, employing a variety of peloids.
- Mineral springs spa, a spa offering an on-site source of natural mineral, thermal or seawater used in hydrotherapy treatments.
- Resort/hotel spa, a spa owned by and located within a resort or hotel providing professionally administered spa services, fitness and wellness components and spa cuisine menu choices.

16.8 SUMMARY:

Nobody knows the timeless, primeval absolute one, nor when the world came into existence. God and nature existed before man appeared, but as man developed he cultivated himself and began to realize his own potential. Through this came civilization. With this, concept of God (Purusha) and Nature (prakrti) religion and Yoga developed. Since it difficult to define these concept, each man has to interpret them according to his understanding. When man was caught in the web of worldly joys, he found himself separated from God and nature. This results in the increase of diseases and pains.

Thus he realized that he should keep his body healthy, strong and fit only after following the nature balance. The physical run of the modern world is only making our body weak and making us dependent on medicines. So, man started using the ancient methods of purifications of human body. This gave rise to the

concept of Yoga, Naturopathy and medical tourism. No doubt, all these have lot of potential to develop as a part of growing tourism industry.

16.9 GLOSSARY:

- **Aloof-** not friendly especially because you think you are better than others.
- **Whim-** when you want to do something suddenly without knowing the reason
- **Hygienic-** very clean so that bacteria can not spread
- **Equanimity-** the ability to react calmly
- **Oblivion-** when someone or something is not remembered
- **Cruise-** sailing for place to place.

16.10 ANSWERS TO "CHECK YOUR PROGRESS"

1. 'Citta' means the individual soul abiding in itself and thereby attaining God Realization and Spiritual perfection
2. According to Patanjali 'Yoga' is a system of all round development of human personality
3. 'Gyan Yoga' is the knowledge of one's spiritual entity through the study of scriptures, company of Saints and practice of meditation.
4. 'Karma Yoga' means to perform his duty as divine action, perform it with whole hearted dedication
5. Hippocrates
6. Thomas Allinson
7. John Sheel
8. The five main modalities of treatment in nature cure are follows:
 - a) Air
 - b) Water
 - c) Heat
 - d) Mud
 - e) Space.
9. This therapy utilizes the fact that there are different points on hands, feet and body, which are associated with different organs. By applying pressure on these selected points, related organs can be diagnosed and consequently liberated of their ailments.

16.11 QUESTIONS

Short Question

1. Define the term 'Yoga'?
2. Define 'Water therapy'?
3. What is 'Chromo Therapy'?
4. Write Short notes;
 - a) Asanas
 - b) Spa
 - c) Dhyana

Long Question:

1. Critically analyze the various kinds of 'Yoga'.
2. Write an essay on 'Naturopathy'.
3. What do you mean by Medical Tourism? Define the process of Panchakarma.
4. What do you think is the scope of medical tourism in India? Analyze.

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Annexure-1:

List of Asanas	
Srishasana	Tolugasana
Greevasana	Myur asana
Sidhasana	Prvata asana
Kukuttasana	Utkata asana
Utan kukuttasana	Simha Asana
Garbhasana	Marjaraasana
Brhamcharya asana	Panda gushthasana
Gorksh asana	Bunmana asana
Dhnuratra asana	Skandhpada asana
Dhruva asana	Baka asana
Kona asana	Updhana asana
Gruda asana	Hastpandangushtha asana
Vriksha asana	Tara asana
Padhasta asana	Pakshya asana
Natraja asana	Vatyana asana

Unit-17
Summer and Winter Retreats

Structure:

17.0 Objectives.

17.1 Introduction.

17.2 Udhagamandalam

17.3 Kodaikanal

17.4 Nainital

17.5 Mussoorie

17.6 Shimla

17.7 Manali

17.8 Auli

17.9 Dharamshala

17.10 Let Us Sum Up

17.11 Clues to Answers

17.0 OBJECTIVES:

The basic purpose of this unit is to acquaint the students about the different destinations in India which are amongst the top & favourite destinations for the purpose of leisure and excursion during the winter & the summer seasons, The student must understand the major attraction at the place and things like how to reach a particular destination.

After studying this unit you will be able to:

- Understand the different tourist resources of India.
- Get familiarize with different perspectives on these destinations.
- Find out the different assets and variety of attractions available at the destination.

17.1 INTRODUCTION:

India is a delightful tourist destination. Its diversity is its uniqueness. There is sheer wealth of attractions to explore and experience in this well-connected country. If it is the history that interests you there are several forts, monuments, and ruins to visit to. The areas of Himachal Pradesh , Garhwal , Darjeeling , and Sikkim are heaven for those who thrive on high adrenalin rush while the beaches of Goa , Kerala and Tamil Nadu are ideal settings to splash and unwind of india tourism. Tourists across the globe throng to Jaipur, Jodhpur, Udaipur and Jaisalmer for the palaces and several ornate jain temples. Mumbai, Delhi, Kolkata and Chennai are India's main gateways for international flights. Within India you can use roadways, and railways to travel to the different parts.

This Unit will focus on the attractions in the destinations which are believed to be the real heaven and retreat for the tourist coming here. After studying this unit student will understand the places of tourist importance in different parts of India. For a student of tourism its very important to understand the various attractions which are believed to be the winter retreat for the tourist.

17.2 UDHAGAMANDALAM:

The beautiful destination which is located in the lap of tea & coffee plantation has acquired a good name in the tourism circuits of India is called “Ooty” or the paradise for the honeymooners

Location: Udthagamandalam, this Queen of hill stations, otherwise known as Ooty, is in the Nilgiri mountain ranges of Tamil Nadu. At a height of 2,268 meters, Ooty is known for its salubrious climate and scenic beauty. For residents of the south it is a delightful place to escape to from the oppressive summer heat

How to Reach There:

- **By Air-** The nearest airport is in Coimbatore, 100 km away. You can catch a direct flight to Coimbatore from Chennai, Kozhikode, Bangalore and Mumbai. Indian Airlines flies Delhi-Kochi via Mumbai and Coimbatore.
- **By Train-** Nearest broad gauge railway head is Mettupalayam (46 kms). Major broadgauge railway junction is Coimbatore. It is connected with all major cities. Mettupalayam to Ooty, is connected by a Mountain Railway which is 4 hours journey.
- **By Road-** Distance from Ooty

Ooty is well connected by good roads. It is 535 km from Chennai (via Salem), 89 km from Coimbatore, 18 km from Coonoor (via Gudalur), 155 km from Mysore, 187 km from Calicut, 290 km from Bangalore, 281 km from Kochi (via Coimbatore and Palakkad), 236 km from Kodaikanal (via Coimbatore and Palani). There is a regular bus service from Bangalore, Mysore, Coimbatore, Calicut, Kanyakumari, Tanjavur, Tirupati and Cochin. Buses ply regularly to Mudhumalai Wildlife Sanctuary, Kotagiri, Coonoor and Doddabeta.

History : Ooty or Udagamandalam (the Tamil version of the original name) rightly described as “Queen of Hill Stations” by Pandit Jawaharlal Nehru, now sprawls over an area of 36 sq km with a number of tall buildings cluttering its hill slopes. It is situated at an altitude of 2,240 meters above sea level. Though the march of brick and mortar has laid waste its thick sholas which one saw in a bygone era, it still woos people from all over India as well as foreign countries right through summer, and sometimes in the winter months too. An added attraction for the tourists to Udagamandalam is the mountain train journey which commences from Kallar, near Mettupalayam and wends its way through many hair-raising curves and fearful tunnels and chugs along beside deep ravines full of verdant vegetation, gurgling streams and tea gardens. The scenery, as it unfolds during the trip, is breathtaking, awe-inspiring and fantastic. One can notice a marvelous change in vegetation, as one goes from Kallar to Coonoor. At Kallar it is tropical and at Burliar-the next bus-stop as one proceeds from Mettupalayam-it is sub-tropical. Near Coonoor, it is humid with pines, blue gum

(Eucalyptus globulus) and cypress trees. As we go from Ooty to Gudalur, the change in vegetation is striking. What a splendid interaction between climate and vegetation ! It is therefore very appropriate that Mount Stuart called the whole road leading to Ooty from Mettupalayam, "One long botanical debauch."

- First brought to the public eye by John Sullivan, Collector of Coimbatore district in 1819.
- But prior to this in 1812, the first Englishmen who were sent up the Nilgris by the Collector of Coimbatore, were Mr. Keys, Assistant Revenue Surveyor, and his Assistant, McMahan.
- In March 1819, John Sullivan obtained Rs 1,100 (Rupees of those days not to be compared with the present-day rupee) from the Board of Revenue for laying a bridle path up the hill from Sirumugai to Kotagiri and its neighboring village, This was the only route to the Nilgris from Coimbatore until 1832, when the first Coonoor ghat road was laid, thanks to the then Governor, S.R. Lushington, who got the work executed by Capt. Murray.
- 1894. Later, a new company was formed in 1894, and the work was completed in 1899. The line was worked by Madras Railway, to start with.
- Though the Nilgris formed part of Coimbatore district, it was separated into an independent district in 1868. For a period of 13 years from 1830, it remained part of Malabar district. This was to prevent tobacco smuggling from Coimbatore. From John Sullivan's days to this date, more than 170 years have rolled by. Udagamandalam considered a sanatorium and hill resort by the Europeans, has come to be like any other district. The devastation was so much that a ban on fresh construction was belatedly imposed by the Government.

17.3 KODAIKANAL

Kodaikanal is located amidst the folds of the verdant Pali hills is one of the most popular serene hill stations in India, which mesmerises any visitor. With her wooded slopes, mighty rocks, enhancing waterfalls and a beautiful lake, Kodaikanal is a charming hill station.

Kodai is situated at an altitude of about 2,133-m high and covers an area of 21.45-sq-km. The hill town is renowned for its educational institutions of international repute. The pride of Kodaikanal is the 'Kurinji-flower', which blossoms once in 12 years. The hill-plantain fruits and plums are known for their freshness and taste.

Location : Tucked away among the Pali Hills in Tamilnadu, In fact, the name itself means 'gift of the forest' in Tamil. A more appropriate and evocative name could not have been imagined for this quaint, unspoilt little hill station, where the air is intoxicating, the scenery breathtakingly beautiful, and serenity seldom found in other hill stations. Cradled in the southern crest of the upper Palani Hills, in the Western Ghats, 120 km from Madurai, Kodaikanal is located 2133 m above sea level.

Founded by American missionaries in 1845, Kodaikanal is steeped in history. Relics and artifacts of the Paliyans who once lived in these hills can still be seen in the Shenbaganur Museum. Even today, a few Paliyans can be seen near Kukal Cave. In the early days, there were no roads-people had to travel by bullock-cart , braving the dangers of the forests. Slowly Kodaikanal developed, missionaries established church properties, many of the then ruling princes built summer holiday-homes, clubs were opened, school and hotels were built, and civic amenities were introduced.



- **Best time to visit :** The climate of Kodaikanal is pleasant throughout the year, but the best time to visit Kodaikanal is from April to June and from September to October.

How to get there

- **By Air:**

The nearest airport is at Madurai (120 km from Kodaikanal).

By Rail: The nearest railway stations are the Kodai Road Railway Station (80-km) and the Palani Railway Station (64-km).

By Road: Kodaikanal is connected by road with Chennai (520-km), Ooty (264-km), Trichy (197-km), Coimbatore (175-km), Kumili (160-km), and Madurai(120-km). Regular bus services are available from Madurai, Palani, Kodaikanal Road, Theni, Dindigul, Tiruchirapalli, Kumuli (Thekkady) and Coimbatore. Additional buses ply during the season. Taxis and vans are available for local transportation. There are no auto-rickshaws in Kodaikanal.

ATTRACTIONS:

Berijam Lake:

Berijam Lake is one of the beautiful picnic spots in Kodai, located 21-km away from the bus stand. This lake supplies drinking water to Periakalam town. The scenery around here is delightful.

Boat Club:

In 1910, a new boathouse was constructed, but only from May 1929, few tourists were permitted to avail boat ride as temporary members. Later on they were extended to the public and tourists in 1932. Boats like T.T.D.C, Kodai boats, Carlton boats are available for hire.

Bryant Park:

Bryant Park situated on the eastern side of the lake, is noted for flowers, hybrids and rafts. Varieties of flowers can be seen in a glasshouse. The annual horticultural show is held here in May.

Shenbaganur Museum

Shenbaganur Museum is located about 5-Km from the lake. The Sacred Heart College maintains this museum. One of the best orchidariums in the country with more than 300 species of orchids and wide-ranging collection of birds are found here.

Coaker's Walk:

Coaker's Walk derives the name from Lt. Coaker, who prepared the map of Kodai and it is about a kilometre from the lake, which runs along a steep slope on the southern side of the Kodai. Some of the best views of the plains can be seen from here.

Kodaikanal Lake:

Kodaikanal Lake is a magnificent man-made lake, which spreads out in a star shape over sixty acres is a main attraction as it is set among the greenery. The boat club here offers several pleasure and racing trips.

Festivals : There are several beautiful hill stations in Tamil Nadu. With the Summer Festivals, the hills are even hospitable to welcome the visitors. The summer festival is held in the 'Queen of Hill Stations', the evergreen Ooty; the exquisite Kodaikanal or the salubrious heights of Yercaud. Cultural programs, adventure sports, boat races, flower and fruit shows add to the splendour of the festival.

17.4 NAINITAL:

Nainital is a glittering jewel in the Himalyan necklace, blessed with scenic natural splendour and varied natural resources. It is set around Naini Lake, at an altitude of 1938 mt. In the central Himalayas of the Kumaon region. Nainital is a lovely hill station surrounded by mountains on three sides. It was discovered by P. Barrow, a sugar merchant from Saharanpur in 1841. Dotted with lakes, Nainital has carved the epithet of 'Lake District' of India. Once this area had many lakes and it was called the City of 60 lakes or 'Chakta'. Most of the lakes in the region have disappeared and whatever remains is just a glimpse of what they might have been in the past. Today the life of Nainital revolves around the lake of Naini. But there are few other lakes around Nainital which are equally beautiful and attractive as the Naini lake.

The Naini Lake:

Naini lake is the star attraction and the main draw of tourists in Uttarakhand. True to its popularity the lake is splendidly beautiful. Its picture postcard scene here. The lake is surrounded by hills, cosy cottages and villas peeping from the greenery of the hills and when all these reflect in the lake, it is a sight to behold. Even more spectacular is the scene when night descends, and the lights come up and reflect in the lake. Before you start to think its just the scenic beauty the lake offers, we might tell you that there's much more fun going around the lake. You will get ample opportunity here for yatching, boating or paddling, whatever you want to do. A lake bridge runs from the northern end (Mallital) to the southern end (Tallital). On both ends of the Bridge, there are shops, malls, stores and other luxury shops.

Accessibility:

- **By Air:**
Pantnagar 70 Kms from Nainital is the nearest air port. During the summer regular flights are operational.
- **By Rail:**
Kathgodam 35 Kms. away is the last terminus of broad gauze line of North East Railways connecting Nainital with Delhi,Dehradun & Howarah .
- **By Road:**
Nainital is connected to National Highway No. 87. which make it easy reachable from any places of Uttarakhand & other states

PLACES OF INTEREST:**Sattal (Seven Lakes):**

The nucleus of Nainital's exquisite beauty is beautiful lake. 25 kms away from Nainital to the way of Bhimtal is a group of seven lakes called the Sattal. Nature has really provided this place beauty in abundance. In the day ,mirrored in its waters stand seven proud hills,dotted with pretty cottages and villas . This reflection alone holds one spell bound.The north end of lake is called Mallital while the southern one is called Tallital which have a bridge (Danth popularly named) having Gandhiji's statue

Bhimtal:

The myth goes that the lake was built during the Mahabharata era. It is situated around a huge lake which is larger than Naini Lake, at an altitude of 1370 m, 22 km from Nainital.

Naina Devi Temple:

The attractive lake of Nainital is said to be the eyes of Sati, wife of Lord Shiva. Sati jumped into the sacrificial bonfire. Lord Shiva to mourn the death of his beloved wife carried the body across the country. The remains of her body fell at various places which today are sacred worship places for the Hindus. The temple is believe to be re-established after 1880 disastrous landslide

Naina Peak:

Known as the China peak this peak is the highest point in Nainital. From here Nainital appears as a bowl. You can walk or take ponies to the peak. From this peak you can capture the exciting views of Nainital. Naina peak also gives a good view of the Camelback peak. There are no hotel or restaurant on the top so carry food and water along with yourself.

Zoo Gardens:

Around one Km. away from bus stand at an altitude of 2100 meters in sprawling open area there is Govind Ballabh Pant High Altitude Zoological garden . There are many animals kept here which includes Deers, Bears, Tigers and many more. The hygiene and cleanness of the zoo is a point which attracts the mind even if one ignores it. Not surprising this zoo is one of the most clean zoos in the country. The zoo remains closed for visitors on Monday, all national holidays , Holi & Diwali.

Governor's House (Raj Bhavan):

Raj Bhavan was built by British as residence of Governor of North West Province. Now Raj Bhavan is the official accommodation of Governor (Uttarakhand). State guests coming to Nainital also use it for their stay. It consists of a marvelous garden, Golf Links it is one of the best golf course in Northern India.

Naukutchia Lake:

Just 4 kms from Bhimtal is lake with nine corners hence it is known as the Naukutchia lake. This is an ideal place to spend your holidays and relax. The lake is full of lotus and is surrounded by forest with a backdrop of the mountains, all this creates an ideal condition to enjoy boating in here or sit on the banks and feel the breeze coming from the lake. It has a religious significance, according to a popular belief, if one can manage to see all its 9 corners, he/she attains nirvana (salvation).

17.5 MUSSOORIE:

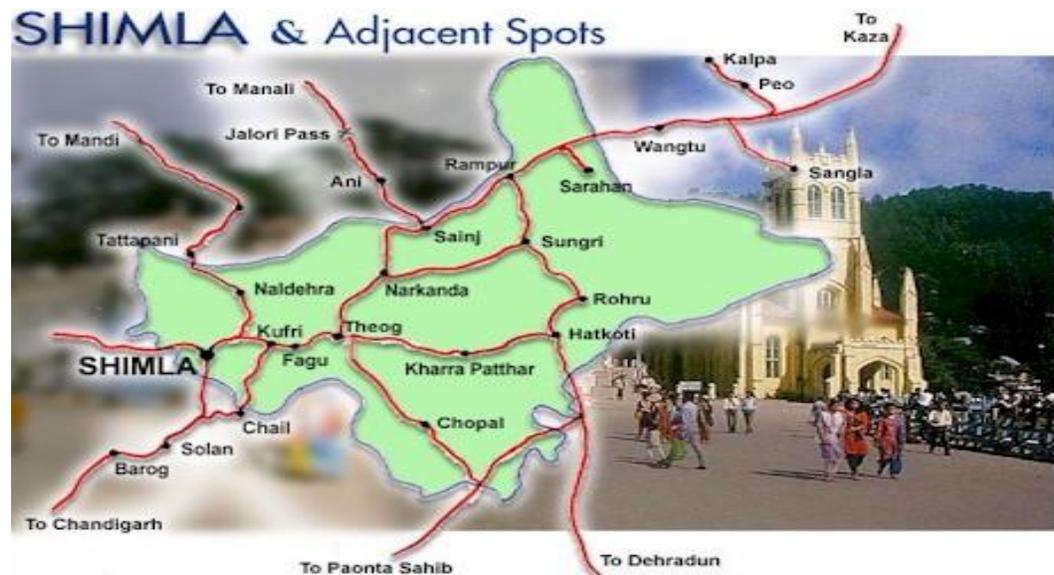
Mussoorie, located some 250 miles north of Delhi, capital of India, is among the most popular hill stations of India, and is called the Queen among the hill stations. It overlooks the sprawling Doon valley and the city of Dehradun, the gateway to Mussoorie and infact to the entire Garhwal. Mussoorie, a hill resort at a height of around 7000 ft above the sea level, straddles a ridge in the Garhwal Himalayas - a region which is developing into a major tourism destination. The holy and mighty river Ganga is visible from one end of the ridge and another famous river Jamuna from the other, a stretch of around twelve miles in all, from Cloud's end in the west to Jabarkhet in the east.

Although Mussoorie, as a hill station was established only as back as in 1823, it has quite an intriguing past. Mussoorie was never an official summer capital unlike Simla - a hill station in the state of Himachal Pradesh which was the summer capital of the British Indian government and even unlike Nainital - the summer capital of the united provinces government in British India. Mussoorie always remained unofficial - for the affairs of heart. It has always been a gossipy place - with an air of informality and a tradition of romance - "The Honeymoon capital of India.

17.6 SHIMLA:

- **State:** Himachal Pradesh

- **Location:** It is situated in the north-West Himalayas
Best time to go: May-July and September-November
- **Shimla** derives its name from goddess 'Shayamla Devi', which is a manifestation of Goddess Kali. The capital of Himachal Pradesh came into light when the British discovered it in 1819 and in 1864 Shimla was declared as the summer capital of India



TOURISTS ATTRACTIONS:

- **The Ridge:** The large open space in the heart of town presents excellent view of the mountain ranges. Shimla's landmarks-the Neo-Gothic structure of Christ Church and the new-Tudor library building are worth seeing.
- **The Mall:** Main shopping centre of Shimla with restaurants. The Gaiety Theatre, which is a reproduction of an old British theatre is a center of cultural activities. A passenger lift of HPTDC can be taken from the Cart Road and the Mall. Lakkar Bazaar adjacent to the Ridge is popular for its wood crafts and souvenirs.
- **Kali Bari Temple:** Few yards from scandal Point towards General Post Office. It is believed that the idol of Goddess Shayamla is enshrined there.
- **Jakhoo Temple:** Shimla's highest peak offers a panoramic view of the town. An ancient "Lord Hanuman" temple. Way from Ridge near Church (on foot) One can also hire pony or taxi to visit the temple.
- **State Museum:** Ancient Historical Sculptors and paintings of Himachal Pradesh. Visiting hours 10 AM to 5 PM. Closed on Monday and gazetted holidays.

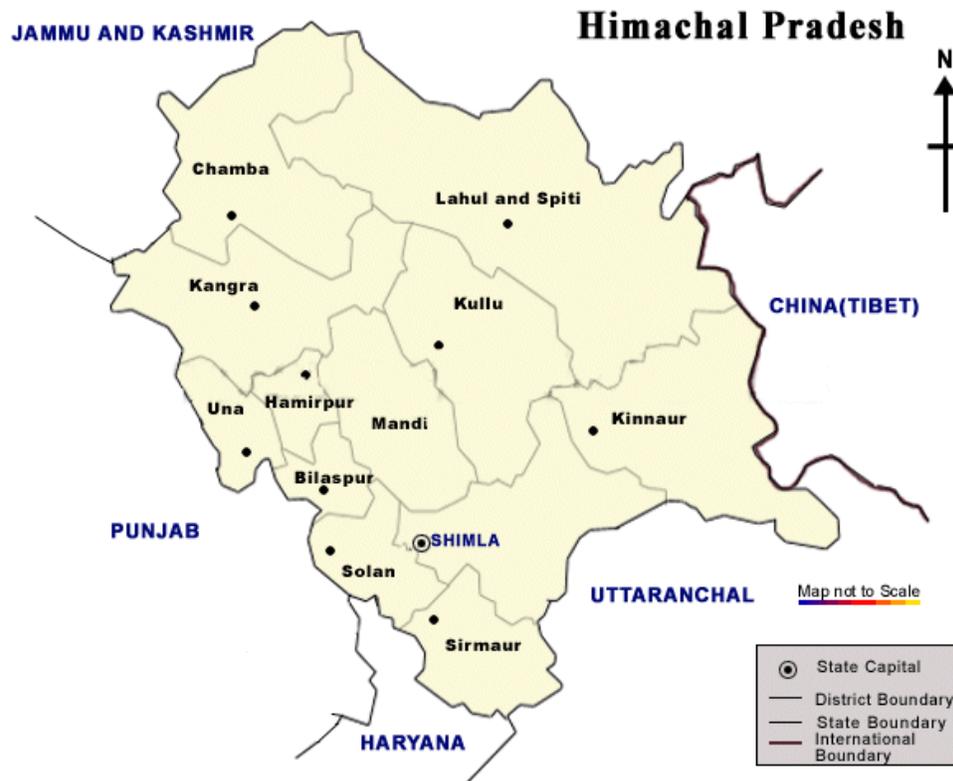
- Indian Institute of Advanced Studies: This magnificent English renaissance structure was the former Viceregal Lodge. Its lawns and woodland are added attractions. Entry by ticket.
- Summer Hill: A picturesque superb on Shimla-Kalka Railway line. Offers shady walks in quiet surroundings. The Father of Nation, Mahatma Gandhi during his visit to Shimla lived in the elegant Georgian House of Raj Kumari Amrit Kaur. HP University is situated here.
- Chadwick Falls: Surrounded by thick forests. About 45 minutes walk from Summer Hill Chowk.
- Sankat Mochan: On Shimla-Kalka road (NH-22) is famous "Lord Hanuman" temple. It commands an excellent view of Shimla town. The place can be visited by Bus/Taxi.
- Tara Devi: On Shimla - Kalka road (NH-22) this holy place is accessible by Rail, bus and car. From the station/road-one can visit the temple either on foot or by taxi / jeep.
- Fagu: On Hindustan-Tibet Road. It has enchanting views. Himachal Tourism runs the Hotel peach Blossom

17.7 MANALI:

Manali is situated at the northern end of the Kullu Valley, Manali literally means the 'Home of Manu', the mythological character who survived when the world was drowned in a flood. Spectacular views of snowcapped peaks and wooded slopes, grassy meadows carpeted with wild flowers make

Manali the perfect retreat for a family holiday. Manali is a popular Himalayan tourist destination, and is visited by many trekkers who follow the hashish trail. Manali's charas is considered to be the best in India. It also offers hot springs, spectacular religious shrines and temples, Tibetan Buddhist temples, and trekking in the surrounding mountains. Manali is also the starting point for the two-day journey along the spectacular road to Leh in Ladakh

Location : Manali is a beautiful hill resort in the state of Himachal Pradesh. It is 40 kms away from Kullu, another popular hill station of North India.



Climate: The temperature drops below freezing point in winter months when it shows heavily. Summers are generally mild and light, punctuated by monsoons during July - September.

Getting there:

- **Air :** The closest airport to Manali is at Bhuntar, which is 77km from Manali.
- **Rail :** The closest narrow-gauge railhead is at Jogindernagar, 135 km away. The closest broad-gauge railheads are Chandigarh (310 km) and Ambala (355 km).
- **By road :** The distance from Delhi via Mandi is 585 km, and from Shimla the distance is 270 km. We would provide you all India tourist permit vehicles for the local transportations and also for the intercity drives too.

Best time to visit: The best time to visit Manali is either between April to June or September to October

Places around Manali:

Rohtang Pass, at an altitude of 13,050 feet above sea level, is another adventure tourist site where it can be cold even on a summer day. It is the highest point on the Manali-Keylong road and provides a wide panoramic view of mountains rising far above clouds, which is truly breath taking. Close by is a small lake called

Dassaur Lake. Beas Kund, the source of river Beas, is also nearby. In winter, the road of Rohtang Pass is closed.

Rahala waterfalls: About 16 km from Manali at the start of the climb to the Rohtang Pass, are the beautiful Rahalla Falls at an altitude of 2,501m.

Monasteries: Manali is known for its shiny gompas or Buddhist monasteries. It is maintained by donations from the local community and by sale of hand-woven carpets in the temple workshop.

Rani Nala: 46 km from Manali, it is the glacier point where snow is available throughout the year.

17.8 AULI:

Location: Auli (Uttarakhand State) - 13 Kms from Joshimath

Altitude : 2500-3000 Mts

Speciality : Skiing Resort

Best Time to Visit: January-March

Route from Delhi : NH58 to Joshimath via Rishikesh, Deoprayag, Srinigar, Rudryaprayag and Chamoli

- Auli is situated in Joshmath district of Uttarakhand State of India bordering the Himalayas, the world's highest mountain chain and also the youngest, believed to be the home of Gods.
- The sages have always come to the Himalayas to attain bliss, meditate and experience divinity. People come from around the world to see the Panoramic view of Himalayas with the snow capped slopes that are ideal for skiing. Auli in the Garhwal Himalayas of Uttarakhand offers exciting skiing opportunities to both beginner as well as the advanced skiers. Snow capped slopes of Auli specially 3 Km. Long slope (2519 - 3049 Mtr.) Flanked by tall stately Deodar forest cut the wind velocity to the minimum off just 16 Kms from joshimath on the Badrinath route.
- Auli offers a 180 Panoramic view of Himalayan Peaks like the Nanda Devi (7817 Mt.) Kamet (7756 Mt.) Mana Parvat (7273 Mt.) and Dronagiri (7066 Mt.) Auli has been easily adapted for family with children too young to try the skill of skiing.

They can enjoy the cable car ride and rope lifts. It is a spectacular sight to see the sun rising over the high snow peaks quite early in the morning Auli is surrounded by places of pilgrim like Badrinath, Joshmath, Valley of Flowers and Hemkund Sahib. Auli/Joshmath is the base camp for trekking expeditions to Kuari Pass, Nanda Devi and Kamet

- Also it is the home of the great sage Adi Sankaracharya who is believed to have gained enlightenment here under the Amarkalp tree which is believed to be 2500 years old. It is also the winter home of Shri Bhadrinathji.
- This temple is situated on the slopes above the confluence of Alaknanda and Dhauri ganga. Joshmath is also known for the Shankaracharya Math and the hot springs of Tapovan.

17.9 DHARAMSHALA:

GETTING THERE:

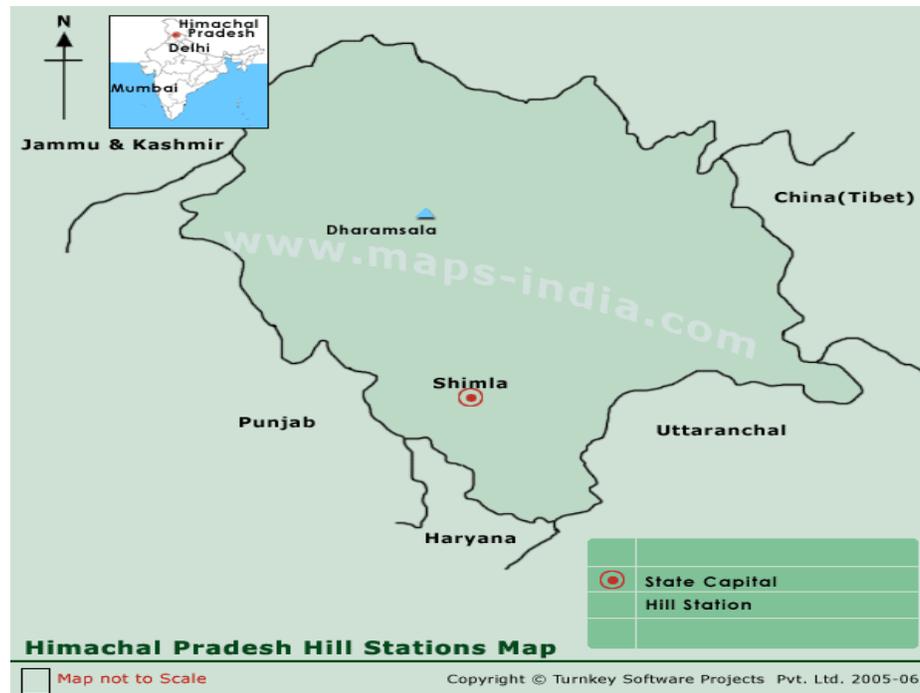
- **Air** : Nearest airport is Gaggal airport located 15 km. from Dharamshala. Other airports having regular service are : Jammu 200 km., Amritsar 210 km. and Chandigarh 260 km.
- **Rail** : Nearest broad gauge railhead is Pathankot 95 km. A narrow gauge railway line between Pathankot and Jogindernagar passes through Kangra, 17 km. from Dharamshala.
- **Road** : Almost each and every part of the state is linked by roads. The Himachal Road Transport Corporation is running its buses covering the whole state. There is huge network of HRTC to cater the needs of the people.
- **Location** : In district Kangra, in the the heart of Dhauladhar range.
- **Tourist Attractions** : Mcleod Ganj, Bhagsunag Fall, St. John's Church, Dharamkot, War Memorial, Kunal Pathari. Numerous ancient temples like Jwalamukhi, Brijeshwari and Chamunda lie on the plains below Dharamsala.
- **Best Buys** : Tibetan handicrafts, carpets.
- **Best Hangouts** : Mcleod Ganj, Triund, Kareri, Dal Lake.
- **Best Activities** : Trekking

- **Nearby Tourist Destinations** : Chandigarh, Delhi, Nangal, Jalandhar, Hoshiarpur, Mandi, Jwalamukhi, Kullu, Manali, Chamba and Shimla.
- **When to Visit** : Any time of the year

About Dharamshala:

Dharamshala stands at the foot of snow wrapped lofty Dhauladhar ranges and offers a magnificent view of snowy peaks, deodar and pine forests, tea gardens and beautiful hills. Dharamshala with a number of Tibetan settlements and the residence of the spiritual and temporal leader of the Tibetan people, the Noble Laureate His Holiness the Dalai Lama, now really has become a place of international significance.

Dharamshala is an important township of Kangra district in the state of Himachal Pradesh in the northern part of India. Numerous streams, cool healthy air, attractive surroundings and the nearby snowline, Dharamshala has everything for a perfect holiday. It is full of life and yet peaceful. Today, Dharamshala in the north Indian State of Himachal Pradesh is home to a large Tibetan Community who have made Dharamshala their home.



MAJOR TOURIST ATTRACTIONS IN DHARAMSHALA:

Mcleod Ganj:

The arrival of the Tibetan spiritual leader, the Dalai Lama, along with thousands of refugees to Dharamshala in 1959 made this place more lively. A number of Tibetan settlements with religious education and other rehabilitation centres have emerged all over Mcleodganj. Today, Mcleodganj is a major Buddhist centre of pilgrimage and learning.

Bhagsunag Fall:

The fall is about 11 km. from Dharamshala town, known for its old temple, a fresh water spring, water falls and slate quarries. This spot can be easily accessed by road. The Bhagsunag fall is one of the major attractions of Mcleodganj.

St. John's Church:

At a distance of 8 km. from Dharamshala, the church lies amidst the deodar forest between Mcleod Ganj and Forsyth Ganj. The church houses a monument dedicated to Lord Elgin, one of the viceroys of India, who died at Chauntra (Mandi district) and was buried here in 1863 A.D.

Dharamkot:

About 14 km. from Dharamshala, Dharamkot is situated on the crest of a hill. This favourite picnic spot offers a panoramic view of the Kangra valley and the snow clad Dhauladhar ranges. One can easily reach Dharamkot by a simple trek from Bhagsu. En route there are several small restaurant type of shops offering quick relaxation and beverages.

War Memorial:

The War Memorial is situated in Dharamshala town, near the entry point to Dharamshala commemorates. This was built in the memory of those who fought valiantly for the honour and defence of the mother land. The place is ideally located amid the pine forest. There is also a cafe just close to War Memorial serving fast food and beverages.

CHECK YOUR PROGRESS:

1. Discuss different attractions in Nainital.

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2. Discuss the different attractions in Dharamshala?

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3. What is the Kodaikanal & Shimla famous for ?

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4) Match the following:

- | | |
|----------------------|----------------|
| 1. Berijam Lake | a) Dharamshala |
| 2. Rohtang Pass | b) Manali |
| 3. Lord Elgin Church | c) Kodaikanal |

4. Sattal (Seven Lakes)

d) Nainital

17.10 LETS US SUM UP:

After this unit now we have understood the different attractions which are there at different destinations. The different ways by which the destination can be accessed, the history of the destination and the different attractions this can be seen at these destinations.

It is very important to understand the history of the destination and the prime tourist attractions at these destinations which are of great importance for the tourist, in the coming units there will be a discussions on the other forms of the tourist destinations so as to understand holistically the tourism product of India.

17.11 CLUES TO ANSWERS:

Check your progress:

- 1) Refer Sec. 17.1.
- 2) Refer Sec. 17.2.
- 3) Refer Sec. 17.5.

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