

**FORTS AND THEIR IMPORTANCE IN
THE HISTORY OF HIMACHAL DURING
THE MEDIEVAL PERIOD**

THESIS

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KANGRA FORT



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CERTIFICATE

This is to certify that the thesis entitled **FORTS AND THEIR IMPORTANCE IN THE HISTORY OF HIMACHAL DURING THE MEDIEVAL PERIOD** submitted by Mr. Satish Kumar has been carried out under my supervision. This is an original work on **KANGRA FORT** of the candidate and has not been submitted elsewhere for the award of any degree in any University.

I further certify that it is an original piece of research work and is worthy of submission for the award of the Degree of **DOCTOR OF PHILOSOPHY** of the Himachal Pradesh University, Shimla.

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FORTS AND THEIR IMPORTANCE IN THE HISTORY OF HIMACHAL DURING THE MEDIEVAL PERIOD

(A Case Study of Kangra Fort)

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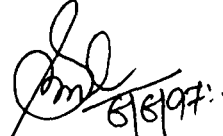
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CHAPTER

1

CHAPTER - 1

INTRODUCTION

(I)

A. PHYSIOGRAPHICAL INTRODUCTION OF HIMACHAL PRADESH

The physical setting of a particular region provides us with the background to understand human reaction, their adaptation to environment, the way the activities and the culture of man has, progressed through the ages.

The Himalayas are the greatest of all mountain systems. Tucked in the western Himalayas no other portion of the Indian union, with the single exception of Jammu and Kashmir, extends as far north as the state of Himachal Pradesh; located between Ravi and Yamuna river, its greatest length is 355 Km and maximum width 270 Km from north west to north east and north to south.¹

Topographically, it extends for nearly three latitude degrees and longitude between 30°, 20N and 30° north, 75°, 45 to 79° east.² The geography of Himachal Pradesh is fairly compact on account of mountainous terrain. Total area of the state is 55,673 Sq Km,³ and has 51,11,079 total population according to 1981 census

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1. K.L.Joshi, Geography of Himachal Pradesh, (Delhi, 1984), p.1
 2. Ibid.
 3. Ibid.

report.¹

Physiographically Himachal Pradesh can be divided into three zones: i.e. Outer Himalayas or the Shiwaliks, Inner Himalayas or Mid-mountain and the Greater Himalayas or the Alpine zone. The area stretching from Kashmir to Himachal Pradesh is one of the most complicated geological regions of the Himalayas. The region falls into four broad stratigraphical zones.² i.e. Outer or sub-Himalayan zone, lower Himalayas zone, Higher Himalayan zone and Tibetan Himalayan zone.

Himachal Pradesh is bound by certain famous passes which are marked out as important amongst the physical features of the region. It is therefore worth mentioning mountain passes of Himachal Pradesh.³ It can rightly be said that Himachal Pradesh is a small world in itself having beautiful valleys with slopes covered with pine and typical temperate mountain flora.⁴ There are large number of permanent valley type glaciers but there are four major concentrations of glaciers in Himachal Pradesh which feed

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1. Statistical Outline of Himachal Pradesh, (Shimla, 1991), p.6.
 2. M.S.Ahluwalia, History of Himachal Pradesh, (Delhi, 1988), p.2.
 3. For complete list of mountain passes in (H.P) see separate Appendix No.1 in the last of chapter I.
 4. M.Postel, Antiquities of Himachal, Project for Indian Cultural Studies, (Bombay, 1985), vol.1, Ch.I, p.3.

regions, valley and five rivers i.e. Sutlej, Beas, Ravi, Yamuna and Chenab. Besides these there are two natural lakes; Prashar in Mandi district and Khajjiar in Chamba district and two artificial lakes of Govind Sagar in Bilaspur district and Pong Dam in Kangra district. The other offshoots lakes are Ghada Saru in Bilaspur, Lamba in Chamba, Manimahesh in Bharmour, Dal lake in Kangra, Karesi Lake in Dharamsala, Kumarwah in Mandi, Chandra Nahan in Shimla, Tanu Jubbal in Narkanda, Karali in Shimla, Nako in Sirmour and Renuka in Nahan.¹

The climate of Himachal Pradesh presents a uniform picture with little variations, different aspects and elevation have given rise to various micro-climatic zones. Himachal is popularly divided into three seasons i.e. (Barsat) or rainy season from July to September, (Hyund) i.e. winter season from October to the end of February and the (Jaunda) or summer season begins in the month of March.

Geographical formation of Himachal Pradesh dates back to earliest phases of earth formation. Soil formation in this regions is marked by difference in character in five under mentioned zones.² Low hill soil zone, Mid hill soil zone, Hill soil zone, Mountainous soil

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1. Jag Mohan Balokhra, The Wounderland Himachal Pradesh, (Delhi, 1995), pp.8,9,10.
 2. Mian Goverdhan Singh, Himachal Fradesh History, Culture and Economy, (Shimla, 1989), p.1.

zone and Dry hill soil zone. Infact Himachal Pradesh is a land of young and strong mountainous soils, varying greatly in composition even in areas of uniform climate and land forms. Their profiles, depth and characteristic change as soon as there is a change in the grade of slopes.

Etymologically Himachal stands for the region which lies in the slopes and foot hills of new Himachal. Before 1948 A.D. this region was known as Punjab Hill States.¹ Before 1966 A.D. this state was divided into two parts i.e. Old Himachal and New Himachal. It is bordered by the plains of Uttar Pradesh and Punjab on the south and on north west by Kashmir and on the north east by Tibet.

Administratively, Himachal Pradesh has 12 districts.² There are different types of Pahari dialects. Apart from Hindi, English, Urdu and Punjabi are also spoken in the state. The physiographical features like the mountains system, the rivers, geology, geography, glaciers, climate and etymology, which constitute the permanent basis of every nation's history, are the major determining factors of the historical growth and evolution

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1. These states were Bhagal, Bhagat, Balson, Bhajji, Beja, Bushahr, Chamba, Darkoti, Dhamsi, Jubbal, Keonthal, Kumar-sain, Kunihar, Kuthar, Mehlog, Mandi, Mangal, Sangri, Sirmour, Suket, and Tharoch, M.S.Ahluwalia, History of Himachal Pradesh, op.cit., p.29. FN.10.
 2. These are Solan, Kinnaur, Mandi, Chamba, Sirmour, Bilaspur, Shimla, Kangra, Kulu, Lahul and Spiti, Una and Hamirpur.

of people.¹

The influence of geography can be seen not only in the economic prosperity but also in political and military spheres as well. The lack of natural barriers to protect the region from the onslaughts of invaders also accounts for the series of invasions of the Turks, Mughals, Gorkhas, Sikhs and the Britishers. The history of Himachal may be considered as the history of several petty principalities each centering around a particular hill tract and equipped with a fort on it. These hill forts provided safety to the personal wealth of the people who took refuge in it in times of anarchy and disorder during ancient to the medieval period.

B. A SURVEY OF SOURCE MATERIALS

For a proper study of ancient and medieval period the foremost requirement is the availability of relevant sources and evidences on which such a study should be based. The study of Himachal's history and especially that of Kangra is full of folk-lore, legends and traditional accounts. The ancient and medieval history of Himachal Pradesh has so far remained neglected and no scholar has attempted a comprehensive monograph perhaps for want of adequate source material. There is a dearth of historical material on the political history of the

1. K.M.Panikkar, Geographical Factors in Indian History, (Bombay, 1959), p.9.

Pradesh. The available sources for ancient and medieval Kangra may be classified into following categories:

1. Religious Literature.
2. Persian Histories concerning the Sultanate and Mughal period.
3. Numismatic sources.
4. Epigraphic records.
5. Traveller's accounts.
6. Secondary sources, including modern works, Catalogues, Newspapers Gazetteers, Archaeological Survey Reports and Research dissertations etc. and sources dealing with various types of forts.

1. RELIGIOUS LITERATURE

In the first category, the Hindu religious literature mostly forms the source material for the history of ancient Kangra. In the absence of proper historical material the history of ancient Himachal Pradesh is entirely based on the religious literature in Sanskrit consisting of the four Vedas, which throw some light on the various tribes which settled along with the Himalayan foothills about 2000 B.C.

Another source of the ancient Kangra is contained in Puranas, Epics, the Kalhana's Rajatarangini and

Vishnu Purana¹ in which we find the description about the old tribes of Kangra and about Katoch rulers of Trigarta. The Vishnu Purana also mentions the people of Kulu called Kuluta which once formed a part of the Jalandhar. The Mahabharata and the Puranas also mention several religions and people of Kangra state.

The Ramayana and the Brihat Samhita also mention the Kuluta, Trigarta, Kangra and Jalandhara, which were once a part of the Trigarta kingdom of Susarma Chandra, the traditional founder of the Kangra, and an ally of the Kauravas against Pandavas during great Mahabharata battle which finds mention in the Mahabharata² and Padma Purana. The Puranas also describes Jwala Mukhi Temple in Kangra Valley. The Mahabharata and the Brihat Samhita describe an ancient tribe called Audumbara's, who inhabited the Kangra, Nurpur, Pathankot and Chamba hills. Panini mentions in Ashtadhyayi about the "Trigarta-Shastha" i.e. the league of six Trigartas. Brihat Samhita, Vishnu Purana and Markandeya Purana are also relevant sources for Kangra and study of its different tribes.

In the list of the secular Sanskrit literature mention may be made of Kalidasa's drama particularly the

-
1. Vishnu Purana, tr. H.H.Wilson, A System of Hindu Mythology and Tradition (Calcutta, 1972), Ft.note 56, 86, 122, 130, 148 pp 155, 61.
 2. Mahabharata, Ved Vyasa, tr. Brajdeo Prasad Roy, Political Ideas and Institutions of Mahabharata, (Calcutta, 1975), p.169.

Raghuvanshan , Viasakhadutta's Devichandra Guptan
Kautilya's Arthashastra, Mudrarakshasa and Harascharitra.
The Rajatrangini is a history of Kashmir written by
Kalhana. It informs us about the nature and influence of
Lalitaditya (724 AD 760 AD) over the Trigarta Kangra and
over the western hills. In this way these are the
relevant sources of the Kangra Valley and its ancient
history.

2. **PERSIAN SOURCES:** There are several persian sources
which describe about the Muslim Sultans and their
different expeditions over Kangra fort. A large number of
Persian chronicles refer to Sultan Mahamud's invasion of
Nagarkot or Bhim Nagar or modern Kangra, which was then
famous place of Hindu pilgrimage. Its temples were
renowned for containing unfold treasure which allured
them. The account given in the Tarikh-i-Yamini or
Kitabul-i-Yamini¹ (1024 A.D) in Arabic is followed by
Khawand Mir's Habibus -us-Siyar² and Ferishta's Tarikh-i-
Ferishta.³

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1. Al-Utbi, Tarikh-i-Yamini, tr Elliot and Dowson, History of India As Told by its Own Historians, (Allahabad, 1978), vol.II.
 2. Khawand Mir, Habibus-us-Siryar tr Elliot and Dowson op.cit, Vol.IV.
 3. Muhammad Qasim Ferishta, Tarikh-i-Ferishta, tr. John Briggs, History of the Rise of The Mohammadan Power in India, Vol.I (Calcutta, 1910).

In the thirteenth century A.D., a number of Persian chronicles refer to the Turkish penetration into the Shiwalik hills. Many rebel nobles and chiefs took refuge in the Himalayan foothills. The two contemporary writers Minhajuddin Siraj's Tabaqat-i-Nasiri¹ and Ziauddin Barani's Tarikh-i-Ferozshahi² mention about the rebels finding shelter in the foothills of the Himachal Pradesh. Incidentally the foundation of the hill states of Kangra, Dhameri (Modern Nurpur) is ascribed during the same period. It may be the repeated onslaughts of the Turk which compelled the Hindu rulers of the Punjab Hill States to seek shelter in the hills.

The first detailed reference to the penetration of the Turkish forces in the Kangra fort is found during the Tughluq period in Badr Chach's Qasaid-i-Badr-i-Chach³ under the title Fateh-Qila-i-Nagarkot. Ziauddin Barani has also referred it in his book about the Nagarkot campaign led by the Muhammad bin Tughluq personally.

The campaign is believed to be a part of the bigger campaign of Qarachil, written as 'Himachal' by

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1. Minhajuddin Siraj, Tabaqat-i-Nasiri, tr. H.A. Rovery, Vol. II (Calcutta, 1864)
 2. Ziauddin Barani, Tarikh-i-Ferozshahi, tr. Elliot and Dowson, op.cit., Vol. III, (Allahabad, 1978).
 3. Badr Chach, Qasaid-i-Badr-i-Chach, tr. Elliot & Dowson, op.cit., Vol. II. Appendix pages.

Ferishta and Nizammudin.¹ The siege and conquest of Nagarkot fort by Sultan Ferozshah Tughluq is found in later Persian sources such as Ziauddin Baranis Tarikh-i-Ferozshahi, Shams Siraj Afif's Tarikh-i-Ferozshahi² and also in Sultan Ferozshah's Futuh-at-i-Ferozshahi.³ There is also indirect reference in the non-Persian sources such as the Rajatarangini⁴ and the Dharam Chand Natak.⁵ The Mongol invader Amir Timur (1369-1414 AD) after plundering northern India in 1398 AD., returned to Central Asia via the Shiwalik hills. The main source of his campaign is known from his own autobiography called Mulfuzat-i-Timuri,⁶ in which he refers to Raja Ratan Sen as a Raja of great rank, and power in the Shiwalik hills. The Raja of Nalagarh Alam Chand is also said to have surrendered before Amir Timur.

During the Afghan period Rizaqulla Mushtaqi in his Waqiati-Mushtaqi,⁷ gives an account of the conquest of the

-
1. Nizammuddin Ahmad, Tabaqat-i-Akbari, (Calcutta, 1931).
 2. Shams Siraj, Afif, Tarikh-i-Ferozshahi, tr. Elliot and Dowson, op.cit., Vol.III, (Allahabad, 1978).
 3. Sultan Ferozshah, Fatuh-at-i-Ferozshahi, tr. Elliot and Dowson, op.cit., Vol.III, (Allahabad, 1978).
 4. Kalhana's Rajatarangini, tr. M.A. Stein (London, 1960).
 5. Dharam Chand Natak, by Manik Chand in 1526 The Bard of Raja Dharam Chand.
 6. Amir Timur, Mulfuzat-i-Timuri, tr. Elliot and Dowson, op.cit., vol.III (Allahabad, 1978).
 7. Rizaqulla Mushtaqi, Waqiat-i-Mushtaqi, tr. Elliot and Dowson, op.cit., Vol.IV.

Kangra and its adjoining hills by the Afghan rulers. The other equally important Afghan sources are Ahmad Yadgar's Tarikh-i-Salatin-i-Afghana- Niamatullah's Tarikh-i-Khan-i-Jahani-Makhzan-i-Afghani¹ and Abdulla's Tarikh-i-Daudi.

These accounts, although highly exaggerated, present a fairly trustworthy picture of the Kangra and the other hill states during the Muslim rule in India. During the Mughal period Emperor Akbar's expansionist policy compelled the Rajas of Kangra, Guler, Chamba and others to bow before the paramount power. The account of the campaign to annex Himachal during Akbar's period is found in the works of many persian historians. Among these mention may be made of Abul Fazl's Akbar Nama and Ain-i-Akhari,² Abdul Qadir Badauni's Muntakhab-ut-Tawarikh,³ Nizamuddin Ahmad's Tabaqat-i-Akhari. For Jahangir's Kangra campaign his own autobiography, the Tuzuk-i-Jahangiri is an important contemporary source. A detailed description of the Kangra fort is available in the Shash Fateh-i-Kangra. During the reign of emperor Shahjahan and Aurangzeb, Kangra and its adjoining territories, remained under the possession of the Mughal Subedars and Qiladars.

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1. Niamatullah, Tarikh-i-Khan-i-Jahani Makhzan-i-Afghani, tr. Elliot and Dowson, op.cit., Vol.VI.
 2. Abul Fazl, Akbar Nama, Eng. tr. H.Beveridge, (Calcutta, 1984).
 3. Abdul Qadir Badauni, Muntakhab-ut-Tawarikh, tr. Ranking, (Delhi, 1973).

3. NUMISMATIC SOURCES

Numismatic sources have also been found very useful in unearthing the remote past of Kangra valley of Himachal Pradesh. Numismatic sources are useful in knowing about the political unity, social achievements as well as the economic prosperity of the area around the find spots of the coins. Though comparatively scanty in the hills yet these sources are very valuable. Kangra, Kulu, Chamba and Mandi state had each its own coinage in former times. The earliest coins found in Pradesh referring to Trigarta which show the political status of Trigarta from a solitary copper coins is the textographer of the Trikanda Sesha, referring to 'Trigarta' Kangra as 'Behika' or 'Vahika'. It also included the coins of Menandar, Antimachus, Antialkidas, Pheloxenus and Lysias¹ along with some worn silver punch marked coins which were found in Kangra and Arki in Solan district.

Another hoard having quite a large number of silver Indo-Greek coins, kept in a pot was found in 1970 A.D. near the village 'Lochori' in Chamba district. Only 15 coins of the hoard could be rescued which are now in the Bhuri Singh Museum Chamba. They disclose that the hoard included coins of Menandar, Antimachus and Apollodotus. They were found in 1974 A.D., from the village 'Sarol'

1. Parmeshwari Lal Gupta, Numismatic History of Himachal Pradesh, (Delhi, 1988), p.7.

near Chamba and included the coins of Menander. Antinachus II and Antialkidas.¹

The Indo-Greek coins were mixed with the local tribal coins of the 'Kunnidas', the old tribe of Himachal which most probably was related to Kangra. From Jwala Mukhi in Kangra were found three silver coins of Kunnidas and one of Audumbaras. In 1892 A.D. at Tappa Mewa in Hamirpur district coins were found regarding the Audumbaras. There was one silver and seven copper coins found in Pathankot which once formed a part of Jalandhar and Jwala Mukhi in Kangra Valley.

The legend on the Audumbara coins (both silver and copper) is uniformly in Prakrit written on one side in Brahmi and on the other in Kharosthi script. A large number of the Shahi silver and copper coins of Horseman and Bull type have been found in the region of Kangra Valley which were related with the old Hindu Katoch Shahi rulers of Kangra. The silver coins have the legends spalapati or sanantadeva. There is another gold coin which has the legend Shahi Sri Binadeva on one side and Gunanidh Sri Sanantadeva on the other Sharada script.

The silver coins issued in the later period (during the time of Jayapala or early years of Anandpala) gradually turned into copper. Such coins are also well known from various places in Himachal and have been found

1. These coins are available in State Museum, Shimla.

either alone or in association of the coins of the Katoch rulers of Kangra. These coins show the Shahi impact on the Kangra region.

The Katoch rulers of Kangra have their origin in the remote past. It is only with the beginning of fourth century A.D. that we have the numismatic evidence of the Katoch rulers of Kangra. One of them is Thakura Pheru, who was the incharge of the Delhi mint during the reign of Alauddin Khalji. It presents a vivid picture of the currency during Katoch ruler of Kangra. He also mentions the four varieties of coins of the Katoch rulers.

The coins bearing the names of later Kangra rulers were discovered from the hoard in 1892 A.D. at Patasalian in Tehsil Palampur in Kangra district. It contained 82 coins of Kangra rulers. The other numismatic evidence found in the Kangra is about the Ghazanavi's occupation of Kangra. It finds support from coins of the Ghazanavi Shiab-ud-daula Maudad (1041-1050 A.D.) Issa-ud-daula (1050-1053 A.D.), Jamal-ud-daula Farukhzad (1053-1059 A.D.), Zahir-ud-daula Ibrahim (1059-1089 A.D.) and the coins of Khusrau Shah (1152-1160 A.D.) and Khusaru Malik (1160-1186 A.D.) which are occasionally found in and around Kangra.¹ These coins show the early Turkish attack on Kangra fort. The coinage of the rulers of Kangra have

1. Parmeshwari Lal Gupta, op.cit., p.39. These coins are available in State Museum, Shimla and Bhuri Singh Museum, Chamba.

been found in largest series. They copied, "The steed bull and horseman" type introduced by the Hindu Shahis of Kabul. The names of some ancient kings of these tribal republics have been discovered which include Dharaghosha, Sivadasa, Rudradasa and the Rudraverman of Audumbara tribes, Bhuti of Kunindas and the Kuluta king Virayash and it dates back to the first century A.D.¹

4. EPIGRAPHIC RECORDS

Fortunately a large number of the epigraphs have been found in various parts of Himachal Pradesh, which have considerably helped in the reconstruction of the history of ancient Himachal Pradesh. The inscriptions may be broadly categorised under three hoardings: commemorative, donative and dedicative. These have been written in various scripts such as Kharosthi, Brahmi, Sharda, Sidhamatrika and Bhoti Tibetan. The earliest inscription in the hills are those of Pathyar and Kanhiyara rock in Kangra district, which date back to the rule of emperor Ashoka which are bilingual in Brahmi and Kharosthi scripts.²

The Mehrauli pillar inscription of 'Chandra Gupta II' also deserves some consideration in the present context. This pillar was brought to the present site of

-
1. Sukhdev Singh Charak, History and Culture of Himalayan States (Delhi, 1978).
 2. Sten Know, Corpus Inscriptionum Indicarum, Vol.2, (Varanasi, 1969).

Mehrauli by the Tomar ruler Anandpala in 1052 A.D. The pillar according to its own testimony was originally erected at a place situated on the Sudaman Hills in the Behika (Kangra).

A catalogue of various types of source material was prepared by J.Ph.Vogal in 1909 A.D. The source material available in the museum includes, stone inscriptions sculpture, metal inscriptions, wood carvings, embroidery's, paintings and archvial documents in Persian, Tankari and Punjabi. These inscriptions are mostly in Sharda script. Some jain inscriptions have also been found in the Kangra region. The earliest is dated 1240 A.D. found in Baijnath temple and refers to the teachings of Svetambara faith in Kangra.

The important eulogies of Baijnath have been found in an inscription of Gupta period. These epigraphic records concerning Himachal are very common in the hill areas. Mostly these inscriptions occur on stone, brass, copper silver, gold or wood cutting. They are named as rock inscriptions, slab inscriptions, image inscriptions and copper inscriptions according to the object on which they are engraved.¹

There are also chronicles in vernacular (mostly in manuscripts form). A few of these have been printed and published some of these have been got written at the

1. Hutchison and Vogel, History of the Punjab Hill States, (Shimla, 1982).

request of the rulers like Tarikh-i-Rayagan-i-Pathania by Raghunath Singh Thakur. There are many outstanding works following in this category which have been published though many yet lie in the custody of former ruling families in the form of manuscripts.¹ The erstwhile Thakurai of Kunihar, district Solan and the priestly families of the Jwala Mukhi temple at Kangra are also in possession of a few Persian documents.

4. THE TRAVELLERS' ACCOUNTS

In addition to the literary and numismatic sources we have the accounts left by several foreign travellers who visited hill areas. The earliest and the authentic historical account of the Himalayan Hill States is found in the travelogue left by Hiuen Tsang, the Chinese traveller, who visited India during the period of Harsha in 630 A.D. and has made important observations about the Jalandhara, Kuluta and Srughna in his book "Si.Yu.Ki" i.e. "Buddhist Records of the Western World". A number of European travellers have left very important account of their tours which they made through different areas of Himachal Pradesh. Among them the most important who left the relevant sources regarding the Himalayan foothills area and other Himalayan ranges are: J.B.Fraser, Journal of a Tour in the the Snowy Ranges of The Himalaya

1. Hiuen Tsang-Si-Yu-Ki-Buddhist Records of the Western World, tr. S.Beal. (London, 1884).

Mountains to the Source of The Rivers Jamuna and Ganges (London, 1820); Baron Charles Hugel, Travels in Cashmere and the Punjab, (Eng. tr. from German by Major T.B.Jervi's, London 1845); William Moorcroft and George Trebeck, Travels in the Himalayan Provinces of Hindustan and the Punjab; in Ladakh and Kashmir; in Peshawar, Kabul, Kunduz and Bokhara, 1819-1825., (London, 1837).

There are other works which have recently been written or analysed by various modern scholars. Some of these are:

N.K.Dey: Dictionary of Ancient Geography Sir Alexander Cunningham; Ancient Geography of India (Calcutta, 1964); Ancient History of India: (Varanasi, 1963): Archaeological Survey Reports; (Varanasi, 1963); and Indian Coins and Numismatic Journals Coins of Medieval India; (Varanasi, 1967); S.Muzhar Ali, Geography of the Puranas. Besides these full length works, numerous articles on Himachal Archaeology, Paleography, Geography. Numismatics and Epigraphy are scattered in Kangra Valley and their surrounding area in numerous volumes. The Archaeological Survey Reports; Epigraphic India, Journal of Historical Society. Ibbelson and H.A.Rose; A Glossary of the Tribes and Castes forms a comprehensive study in history of tribes and castes in Kangra. C.J.Rodgres, The coins of the Maharajas of Kangra; (London, 1880); G.C.Barnes; The Settlement Reports of Kangra District; Major Arches; Tours in Upper India and in the Parts of Himalayan Mountains, in

two volumes (London, 1833); G.C. Barnes: Kangra Settlement Report; (Lahore, 1855); Gery, European Adventures or Northern India, (Lahore, 1929); George Forster, A Journey from Bengal to England, through North India, Kashmir, Afghanistan and Persia into Russia, two volumes (London, 1870) Captain A.P.F. Harcourt, Himalayan Districts of Kooloo, Lahoul and Spiti, (London, 1871); G.T.Vigne, A Personal Narrative of a visit to Ghazni, Cabul etc., (London 1840), Districts and States Gazetteers of the undivided Punjab, vol.I (Delhi, 1985), Himachal District Gazetteer: Chamba (Batala, 1963), Himachal Pradesh Gazetteer, Bilaspur, (Chandigarh, 1975), Himalayan Gazetteer, Vol.I,II,III, Ediwin-T-Atkinson (Delhi, 1980), Himachal Pradesh Gazetteer, Lahul & Spiti (Chandigarh, 1975), Punjab District Gazetteer Vol.VII Part A. Kangra District, 1924-25, (Lahore, 1926). Gazetteer of the Kangra District, Vol.I Kangra proper, 1883-84 (Lahore, 1885) and Gazetteer of the Kangra District (Lahore, 1904).

These accounts have made important observations about the affairs in the Punjab hill areas including Kangra fort and its valley. Some of these accounts also deal with courts of the native Himalayan princes and their relations with other outside powers.

THE SECONDARY SOURCES

The secondary sources for the history of the Kangra in medieval times include modern works concerning the Sultanate, the Mughals period, Punjab and Himachal

histories, Catalogues Gazetteers. Research dissertations and other Periodical, literature on the hill states also give important informations about the history of Kangra valley and its fort.

A number of monographs have been written on the erstwhile hills states of Punjab including Kangra district of Himachal Pradesh. The first pioneer attempt in this direction was made by J.Ph.Hutchison and J.Ph.Vogel, who produced a monumental work entitled, History of the Punjab Hill States (Lahore, 1933, reprinted Shimla, 1982).

Sukhdev Singh Charak, History and Culture of Himalayan States (Delhi, 1978); M.S.Ahluwalia and others, Himachal: Past, Present and Future: (Shimla, 1975) and M.S.Ahluwalia, History of Himachal Pradesh; (Delhi, 1988); Man Mohan Kumar, Republican Tribes of Ancient Punjab; (Patiala, 1979), R.K.Kaushal, Himachal Pradesh, (Bombay, 1965), H.K.Mitto; Himachal Pradesh, (Shimla, 1977), S.S.Shashi, Himachal Nature's Peaceful Paradise (Delhi, 1971); L.P.Pandey, Ancient Himachal: History, Religion and Culture, (Delhi, 1981); S.K.Gautam, Vanshavali Or Historical Record of the Chandrabansi and Maharaja of India, (Sundernagar, 1940). Mian Goverdhan Singh, History of Himachal Pradesh, (Delhi, 1982). Gautam Chander Sharma Vyathit, Kangra: Culture and Development, (Delhi, 1983). Sudama Misra, Janapada States in Ancient India, (Varanasi, 1973). J.R.Pezyluski, Ancient People of the Punjab, (Calcutta, 1982).

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HISTORICAL OUTLINE

A. ANTIQUITY The word 'Himachal' derives its origin from the two Hindi words 'HIM' and 'ACHAL' meaning 'SNOW' and 'LAP' respectively. Thus etymologically, Himachal stands for the region which lies in the slopes and foot-hills of snow i.e. the Himalayas. Himalayas is supreme amongst the mountains of the world. In Kumar Sambhavam, Himalayas are described as Devatama Himalayas¹ whereas in the Bhagavad Gita, "Amongst the immovable "I am the Himalayas."²

Historically the term Himachal appears to exist from very ancient times. References have been found in ancient Sanskrit literature i.e. the Puranas, the Rigveda, the Ramayana and the Mahabharata. In Skanda Purana the

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1. Sri Sesaraja Sharma Regme, Kumar Sambhavam Mahakavyam of Kalidasa (Varanasi, 1987), p.1.

अस्त्युत्तरस्या दिशि देवतात्मा हिमालयो नाम नगाधिराजः
मूर्ध्नि परौ सौयन्निधे बगङ्गा स्थित पूथिक्या गिव मानद्वड ॥

2. Shastri Gayanama Shambhu Sandhale, The Bhagavad Gita, (Delhi, 1985), p.242.

महार्षिणा मृगुस्तु गिरामस्यैकमङ्गारम यशना अपयल्लोडरिम स्थावरांमा हिमालय ॥

reference is given about the glory of Himachal.¹

The Rigveda also refers to the Himachal as abode of snow range in general which evidently is meant by the snowy "Himavantah mountain,² The Ramayana refers it as among the mountains Himavan (Himachal) is the most important lord of mountains.³ The Mahabharata informs us about the Himachal region that 'Bharata' is said to be as much a mine of gems as the illustrious ocean of the Himalaya.⁴

Himachal is also known as Dev Bhumi a "Mansion of the Gods."⁵ The Skanda Purana refers that he who thinks of Himachal though he may not behold it, is greater than

1. That Himavan which forms the northern boundary of Bharatavarsha and extends from the eastern sea to the western sea representing the string of a bow, is noted for the sancity. The king of mountain Nagadhiraja glittering white with its brilliance is described as a divine creation comprising the sacred 'Ganga' as well as many sacred spots. The divine abodes, and various beautiful spots. It is the abode of Lord Siva who dwells here during the summer and autumn. We are also told that it was a rich treasure house of precious stones.

A.B.L.Awasthi, Skanda Purana, Part I, Geography, History, Polity and Society, (Lucknow, 1976), p.137.

2. A.Macdonell, A History of Sanskrit Literature, (Delhi, 1972), p.145.
3. Ramashraya Sharma, A Socio-Political Study of The Valmiki Ramayana, (Patna, 1971), p.217.
4. Ramachandra Shastri Kunjawadkar, The Mahabharata a Commentary Nitkantha 13 Anushsana Parva (Delhi, 1979), p.9.
5. M.R.Kale, Kalidasa is Kumar Sambhavam Eng. tr., p.1. Ch.I, Shaloke i,i

यथा समुद्रो भगवान् यथा चः हिमवन्निगारि सख्यात्तुर्म रत्नीनीधि तथा भास्तमुच्यतेः

he who worships in Kashi and he shall have pardon for all his sins, who while dying thinks of its snow are freed from their sins.¹ The Garuda Purana mentions that Himachal² is the name of Himalaya.³

The ancient name Jalandhar (Jalandhara) had a geographical connection, 'Jalam Dharyati' or Jalandhar. That which holds or carries water is called 'Jalandhar' and this fact is very aptly applied to mountainous Himachal, in which the four great rivers and their tributaries originate. This is why the ancient geographers called this region as Jalandhar. The above description of Himachal in different literary works leaves no doubt that the region of the Himalayas known to be ancient Jalandhar was indeed Himachal Pradesh.⁴

B. EARLY POLITICAL HISTORY The early political history of Himachal Pradesh is not fully known. This is mainly due to the lack of the adequate archaeological and

1. Vedavyas, Skanda Purana Kashi Khand Part II, (Calcutta, 1961), vol.iv, p.471.

मन्ये ऋषस्वरूपौडीस ऋषदेडीय कठोरधी यतो विष्णुस्वर कामया न वैस्सि गिरिजापस्मि ॥
स्वभाव कठिनहमा डीपस वर हिमवान गिरि प्राणधिक सुतादानाद्यो डीधनोद्विष्टवनायकम् ॥

2. A.B.L.Awasthi, Garuda Purana, (Lucknow, 1969), p.42.

3. Ramashankar Bhattacharya, Garuda Puranam of Maharisi Vedavyasa (Varanasi, 1964), p.7.

वेत्तस्मी और मैना दोनों ब्रह्मवादिनियों को प्रणाम हैं
मैना ने हिमाचलम में तपस्या की ॥

4. Ramashankar Bhattacharya, op.cit., p.7.

literary sources pertaining to this region. Some recent explorations and researches however, have thrown significant light on the political and cultural history of the Aryan period. Few archaeological and literary remains of early historical period have so far been found in Himachal Pradesh. These remains clearly point out the human existence in the area. It is believed that whole of the Himalayan foothills were inhabited by the Kalorian race which spread all over the western and central Himalayas.¹ The ruins of these races are still found in Kinnaur.

During the Rigvedic period these Kalorian race were called Dasas and Dasyus² or Anaryas. However, it is believed that the original migrants to Himachal hills from western Himalayan are known as Kolis.³ They had already captured the entire area before the advent of the Aryans. Some of these tribes migrated towards the north after being defeated by the Aryans. The Khasas, a second branch of the Aryans come to be known as Kshatriyas, i.e. warrior tribes.

The Dasas were treated as Mlechhas by these Aryans because of farmer's non observance of rituals on which later based their entire life system. Mlechhas elected an

1. Mian Goverdhan Singh, op.cit., p.33.

2. M.S.Ahluwalia, op.cit., p.42.

3. Ibid., p. 44.

individual head called Mavi, or Mavane and their small units called Mavanas which later developed into tribal republic called Janapadas. The Mahabharata provides the earliest reference to the people who inhabited the present Himachal by naming several Janapadas or tribal Kingdoms some are Audumbaras, Trigartas, Kulutas and Kunindas,¹ These Janapadas² are located on the slopes of the Himalayan tribes mostly named after the groups of people or territorial units had their specific political identities and own administration were inhabiting in the different parts of Himachal.

The Trigartas was the most ancient tribe in the state. Trigarta means 'Three pits' or three valleys the earliest reference to Trigarta is found in Panini's Ashtadhyayi³. In the Mahabharata⁴ the founder of Trigarta is mentioned as Susarma Chandra an ally of Kaurvas during Mahabharata war, who retired from Multan to Jalandhar region where he finally settled and built the strong Nagarkot fort. The Trigarta existed from the Mahabharata times down to the middle centuries of Christian era. But the Trigarta

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1. B.P.Roy, Political Ideas and Institutions in the Mahabharata, (Calcutta, 1975), pp.61 to 170.
 2. M.R.Singh, Geographical Date in the Early Puranas: A Critical Study, (Calcutta, 1972), p.18.
 3. Ramashankar Bhattacharya, op.cit., p.491. mentions six groups of Trigarta which were Kaudoparatha, Dandaki, Kraustaki, Jalamani, Brahmagupta and Janaki.
 4. Ramachandra Shastri, Kunjawadkar, The Mahabharata Virata Parva Adhya 30), (Delhi, 1979), pp.44,45, Sholakas 1,27.

kingdom seems to have lost its plains of Jalandhar during 8th and 9th century A.D., when it became subject to the Hindu Shahis of Kabul.

C. FROM GUPTAS TO RAJPUTS In the period between the downfall of the Kushanas and the emergence of the imperial Guptas, the country between the Himachal mountains and the Narbada river was divided into various independent monarchies as well as republics which did not owe allegiance to any sovereign power. The tribal coins bore the names of their Rajanya called Raja and later days as Rahun and Apthakura.¹ The numismatic and literary evidence indicate the rise of several monarchies in Himachal. The Chinese traveller Hiuen Tsang refers to sixteen Mahajanapadas.²

Another important event that took place in the history of Himachal related to Greeks invasions. In the 4th century in 327 B.C. Alexander's advance was resisted by these republics or Janapadas of Himachal. After the departure of Alexander, the Mauryan king Chandragupta and his advisor Chanakya took full advantage of the political situation in the parts of Himachal Pradesh and restored it to Malayaketu, son of Parvataka king of his state who

1. Parmeshwari Lal Gupta, op.cit., p.30.
2. These were Anga, Magadha Kasi, Koshala, Vriji, Malla, Chedi, Vatsa, Kuru, Panchala, Matsya, Surasena, Asvaka, Avanti, Gandhara and Kamboja, each named after the people who settled there or colonised it.

probably ruled as Mauryan vassal.¹

During the same period Kachhagupta the younger brother of Samudragupta is stated to have conquered the territories leading to the door of Kashmir i.e. Kangra of Himachal. From Chandragupta II to Kumargupta fight for conquest in Himachal continued which is known from the coins which depict god kartikeya mounted on peacock. These figures on the coins tell us the saga of the Yaudheya, Audumbara and Kuninda tribes of Himachal tribes.² The political instability in the Punjab plains and adjoining hills come to an end with the rise of Vardhana dynasty. The account left by Hiuen Tsang in 629 A.D. shows that Harsha Vardhana held sway over the different parts of Himachal and appointed Samudrasena as a provincial governor.

After the end of the imperial Vardhana dynasty in northern India, Himachal was once again divided under small new groups of petty chiefs known as the Ranas and Thakurs who exercised authority either independently or under the paramount power. Their territories were called Ranhun and Thakuri or Thakurai,³ Ranas are indicated by names of Rajanka. The Brahma Purana makes a reference that

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1. M.R.Kale, The Mudrarakshasa of Vishkhadatta, (Varanasi, 1965), p.23.
 2. P.V.Kane, The Harshacharita of Bana Bhatta, (Delhi, 1965), Int.Ch.
 3. Hutchison and Vogel, op.cit., vol.I, p.12.

these groups of Kshatriya princes were known as Rajeva.¹ The man who had strong personality and qualities might have assumed the title of Thakura and later Thakur. They exercised independent powers in their territory. The territory between the river Sutlej and Yamuna of Himachal hills was divided into number of small and big states known as Bara Thakurais, (twelve lordships) spread in lower Shimla hills and Athara Thakurais, (eighteen lordships)² in upper hills.

After the decline of the Gurajara Pratiharas in the later half of the 10th century A.D., it is supposed that some adventurous Rajputs penetrated into the western Himalayan hills. These Rajput chiefs invited their counterparts from plains and established matrimonial alliances. Most of the hill states were founded before the 11th century A.D. Trigarta or Kangra is considered as the oldest among the hill states.³ From the period of Turkish invasions Trigarta comprised almost the entire area in the outer hills. Jaswan, Guler, Siba and Datarpur are offshoots of Kangra family. Nurpur, Chamba, Kulu, Suket, Mandi, Bilaspur, Hindur, Kutlehr, Bhangal, Sirmour and Lahaul and Spiti were other Rajputs states of Himachal

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1. J.E. Shastri, Ancient Indian Tradition & Mythology, Brahma Purana, (Delhi, 1985), vol.iii, p.61.
 2. For complete list of Thakurias See Appendix II and III in the last of this chapter.
 3. For more details see Supra p.25.

Pradesh. The complex topographic features of Himachal rendered it impossible for any ruler internal or outsider to establish a major empire over the whole region.

(3)

GEOGRAPHICAL DESCRIPTION OF KANGRA

The Kingdom of Jalandhar Trigarta or modern Kangra¹ was, before its extinction a large state with an area of 18 miles long and 35 miles wide. It was bound on the south west by Hoshiarpur and on the north west by the Gurdaspur districts respectively, on the north by the native state of Mandi and Bilaspur, on the south by Jaswan, Kotlehr, Datarpur and Siba and on the west by Guler. It lies between north latitude at $30^{\circ}24'$ and $32^{\circ}30'$ and east longitude $75^{\circ}39'$ and 77.4° .

The gigantic range of the mountains which bound Kangra to the north deserve more than passing description. The Dhaula Dhar also called as Chamba range along with Shiwalik ranges on the right bank of the Beas, makes sudden bend towards the town of Mandi. It then turns and makes a sudden bend towards the west and passing through 'Jaluga Bhangal' comes out above the Kangra valley and assumes the name of Dhaula Dhar' and forms the position of

1. "The word Kangra means 'Fort of the Ear' and the tradition about the demon Jalandhar is that he falls on his side with the right ear upwards the head in the Kangra valley the ear, mouth at Jwala Mukhi the back at Jalandhar and feet at Multan".

the Palampur tehsil in Kangra district.¹

The most strongest part of Kangra Valley is its fort² called 'Fort of Kangra' situated at 2494 feet. Nagarkot, a village is situated in the centre of valley.

The fort of Kangra was the centre of warfare activities and is said to have been invaded by several invaders from time to time such as the Turks, Mughals, Sikhs, Gurkhas and the Britishers.³ In the early medieval period Kangra's limits were restricted by the foundation of new principalities⁴ or the independent states like Suket and Bhagal in the east, Pathankot or Nurpur on the west.⁵ Situated on island like mound formed by Banganga and Manjhi rivers. it stands even today, an unsurmountable citadel preserving in itself several episode of its hoary past.

The above information gives an idea about the geology, geography and other related facts for the study and main concern of this thesis. To move further we shall be focussing on the various invasions and rulers, who

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1. Punjab District Gazetteers part I, Kangra District 1924-25, (Lahore, 1926), vol.II, pp.3,6.
 2. It is said that in the spot where the fortress stand i.e. the fort at Kangra, The Demon (Danava) Jalandhar met his death, and his head is said to have fallen on the spot. hence the fort was named, 'Kan-garh'.
 3. Sukhdev Singh Chark, op.cit., vol.1, pp.29,30.
 4. These principalities were Jaswan, Guler, Siba and Datarpur which were all are offshoots of Kangra.
 5. Hutchison and Vogel, op.cit., p.99.

reigned and enjoyed the lavish heritage of the Kangra and Kangra fort. A brief account of different periods broad and detailed study of fortification with amazing measurement of the fort will be taken up in our next chapter.

Appendix -I

Mountain Passes in Himachal Pradesh

Name of Pass	Height in meters	Range in which situated	Areas connected
1. Kunzanla	4520	Great Himalaya	Lahaul and Spiti
2. Baro Lacha La	4883	-----	Lahaul and Ladakh
3. Pin Parvati	5319	-----	Kulu-Spiti
4. Shipki La	4500	Trans Himalaya	Tibet-Spiti
5. Hanatah	4336	Pir Panjal	Kulu-Lahaul
6. Rohtang	3978	----	Kulu-Lahaul
7. Sach	4395	Pangi Range	Chamba-Pangi
8. Chobia	4834	----	Lahaul-Brahmour
9. Drati	4720	----	Chamba-Pangi
10. Tansar	4575	Dhaura Dhar	Kangra-Bara Banghal
11. Jalori	3135	----	Seraj-Kulu
12. Basodan	2400	----	Chamba-Bhattiyat
13. Chuari	3150	----	Chamba-Kangra
14. Jalsu	3658	----	Kangra-Brahmaur
15. Bhubu	2895	Ghogar Dhar	Jogindernagar-Kulu
16. Dulchi	2788	----	Mandi-Kulu. ¹

1. K.L.Joshi, p.cit., p.17, Table 1.

List of Bara Thakurais and Athara Thakurais¹

<u>Bara Thakurais</u>		<u>Athara Thakurais</u>	
1	Keonthal	1	Jubbal
2	Baghal	2	Balson
3	Kuthar	3	Kumarsain
4	Kunihar	4	Delath
5	Bhajji	5	Rawingarh
6	Dhami	6	Karangla
7	Mehlog	7	Tharoch
8	Koti	8	Morni
9	Kiaree	9	Beja
10	Kotgarh	10	Dodra Kawar
11	Theog	11	Saree
12	Baghat	12	Ratesh
		15	Koti Madhan
		16	Ghund
		17	Bharoli
		18	Seelee

Another list given by Captain C.P.Kennedy is as under, who was the superintendent of Hill States from 1822 to 1835. This list included.²

<u>Bara Thakurais</u>		<u>Athara Thakurias</u>	
1.	Keonthal	1.	Jubbal
2.	Baghat	2.	Katgarh
3.	Baghal	3.	Balsen
4.	Kuthal	4.	Rawin, retained by
5.	Kumarsain	5.	Kuaneti]British are
6.	Bhajji	6.	Karangla]tributories and
7.	Mehlog	7.	Delath]incorporated
8.	Dhami	8.	Saree]with Bushahr
9.	Koti]Tribut-	9.	Nawar]
10.	Kiaree] ories	10.	Dodra Kawar
	of Keonthal		
11.	Kunihar		
12.	Mehlog		
		11.	Theog]are tribu-
		12.	Ghund]tories of
		13.	Punder]Keonthal
		14.	Bharoli(was sold
			(to Balson)
		15.	Beja
		16.	Saangri
		17.	Dharkati
		18.	Tharoch

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1. James Bailier Frazer, Journal of a Tour Through Parts of the Snowy Range of the Himala Mountains and the Sources of the River Yamuna and Ganga (London, 1820), p.53.
 2. Records of the Delhi Residency and Agency (Lahore, Punjab Govt. 1911), p.257.

Appendix III

A this list was later added to the Athara Thakurais by Capt. R. Ross who was authentic political Agent Appointed for these Thakurais. The list Included fourteen Thakurais to the first two existing ones. This is thus.¹

Bara Thakurais

1. Keonthal
2. Bhajji
3. Mangal
4. Bhagat
5. Dhani
6. Beja
7. Kunihar
8. Mahlog
9. Bharolie
10. Kuthar
11. Koti
12. Bhagal

Athara Thakurias

1. Jubbal
2. Kotgarh
3. Balson
4. Rowingarh
5. Khaneti
6. Dodra Kavar
7. Theor
8. Ghund
9. Punder
10. Bharole
11. Bega
12. Shangri
13. Dharkoti
14. Tharoh

1. John Pamble, Invasion of Nepal, (Oxford, 1971), p.21.

CHAPTER

2

CHAPTER - 2

I

HISTORICAL ACCOUNT OF KANGRA

The famous saying "He who holds the fort holds the hills" is an evidence of how one would have struggled to establish his kingdom. It further illustrates that one who reigned Nagarkot or Kot Kangra was supposed to be supreme in the hills. Infact the ancient fort of Kangra in its present dilapidated state gives a deserted look but still bears testimony of its once glourious past.

Throughout the history Nagarkot had evoked wonder and pride in the minds of those who happened to be close to it. The earliest rulers of Kangra have been traced to be hailing from the Katoch dynasty by Susarna Chandra. The legendry figure of Mahabharata, who belonged to this family. The founder (supposedly sprung from the perspiration of the brow of the goddess enshrined at Kangra). The descendants of Bhumi Chandra had since been enthroned as rulers of Kangra. No single dynasty had perhaps ever ruled so long as the Katoch family.

History of this region gives us an indication that there has been a continuous change in the name of this place through ages. i.e. different names were associated with it in various phases of history. During Mahabharata times it was known as 'Trigarta' even prior to it i.e. during Puranic phase it was known as 'Jalandhara'. Recorded history of Muslim period bestows it with the

names of 'Bhim Nagar', 'Nagarkot' and 'Kot Kangra'. Later in 1820 AD an European traveller Moorcroft refers it 'Katoch' in his document who is said to have visited this region in the early phase of 19th century A.D. The name 'Kangra' is said to have been derived after the famous 'Danava' the monster 'Jalandhar' son of Ganga by Ocean who figures in the Padma Purana¹ and Jalandhar Purana.

Cunningham was the first to draw attention of the history of the royal family of Jalandhar and Trigarta². He is of the opinion that the city of Jalandhar which derives its name from 'Titan' is the most inexplicable and the exact extent of the present pilgrim's route called Jalandhara Tirath situated on the Jalandhara Pitha in fact was the territory of Kangra proper. Originally Jalandhar had its headquarters at Nagarkot called Kangra.³ The word 'Trigarta' is said to have been derived from three rivers: the Sutlej, the Beas and the Ravi. Trigarta had two provinces one in plains with headquarters at Jalandhar of the present time and the other in the hills with headquarters at Nagarkot, Kangra.⁴

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1. Uttara Khand of Padma Purana, Eng. tr. vol.V. Kennedy, Research in Mythology, (Calcutta, 1972), Appendix, p.457.
 2. Alexander Cunningham, Archaeological Survey Reports of Years 1872-73, (Calcutta, 1875), vol.I, pp.146, 47.
 3. Ibid pp.147, 48.
 4. William Moorcroft, Travels in Hindustan, Himalayan Provinces of Hindustan and the Punjab; in Ladakh and Kashmir; in Peshawar, Kabul, Kunduz and Bokhara, 1819-1825, (Delhi, 1971), Vol.I, pp.140-41.

Historical evidences also prove the names associated with it. Al. Utbi refers in his famous Tarikh-i-Yamini¹ about 'BhimaNagar' while Farishta in Tarikh-i-Farishta mentions it as 'Bhinkot' or the fort of Bhim the king, who is said to be the founder king of fort and neighbouring areas. In more recent times Trigarta also seems to have been known as Katoch² or the famous dynasty which ruled the fort and people for a very long period. Historic evidences also associate it with some other popular names such as 'Kangra', 'Susarnapura' and 'Kot Kangra'. The name of the place went on a drastic change with the change of the rulers Katoch happens to be the ancient most. Kot Kangra or Kangra is known to have come into existence from 11th century A.D., and continued untill pre-phase of 17th century. This fort and place was also known by different capitals: Bijapur from 1660-1697 A.D., Alampur 1697-1748 A.D., Sujampur in 1761 A.D. It was known as Tira and Alampur as capital cities.³ During British rule Dharamsala was made headquarters for Kangra which still functions as district headquarters. The evidences show that there existed lot of controversies regarding names of

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1. Al Utbi, Tarikh-i-Yamini, tr Elliot & Dowson, op.cit., vol.II, p.34.
 2. Jagdev Singh, Kangra: The Katoch Saga, (Delhi, 1993), p.7. 'Katoch: The word being a combination of Sanskrit words Kati, 'waist or army' uch. 'best' (कटौष्ठ्यः) people who are ever ready to fight.
 3. Jagdev Singh, op.cit., p.8.

place and fort of Trigarta which seems to be nearer in meaning for it refers to the hilly region as formed by the three tributaries of the Beas.

The first historical name is Susarma Chandra mentioned as Susarma in the Mahabharata, who is said to have sided with the Kauravas. Cunningham stated that royal family of Jalandhar and Kangra is one of the oldest families in India and their genealogy from Susarma Chandra appears to have a much stronger claim to our belief than any of the long string of names now shown by the more powerful families of Rajputana.¹ The visit of Chinese pilgrim Hiuen Tsang at Jalandhar in March 635 A.D. gives, another historical reference. 'Trigarta' or 'Jalandhar' occurs in Rajatarangini in the reign of Sankara Verma in 883-903 A.D.²

The later history of Kangra is a part of recorded history and hardly needs to be reproduced. Infact Nagarkot appears to have been built by the native of Trigarta rulers i.e. Katoch, and at a much later date.³ These rulers remained neutral in the epic war and may have continued the process of consolidation of their territories. In pursuance of their expansionist

1. Alexander Cunningham, The Ancient Geography of India, (Varanasi, 1966), vol.I, pp.137, 38.
2. Kalhana's, Rajatarangini, tr. M.A. Stain, (Delhi, 1960), vol.III, pp.143, 47.
3. O.C.Handa, Numismatic Source on The History of Western Himalayas, (Delhi, 1984, p.26).

designs, after the conclusion of great war, the Trigarta rulers thought it expedient to have a stronghold in the source surroundings of the mountains in the Kangra region, while they continued to predominate in Jalandhara Doab.

They erected a defensive fortress on the precipitous cliff between Manjhi and Banganga in the hill state. To what use of this fort remained to the ancient Trigarta is not known for want of evidence but it may fairly be conjectured that besides a defensive stronghold it might have served as a treasure house of the Trigarta's kings.¹ It is most likely that with the change in power this fort might have changed hands between Trigarta and Kabul rulers which promoted invasions and destruction of the original structure. After these references the history of Trigarta is practically a blank down to the capture of fort by Sultan Mahmud of Ghazni. However, fort was the main centre of all foreign attacks from Mahmud of Ghazni upto the Britishers.

2

A. EARLY TURKISH INVASIONS AND KANGRA FORT

The victory of the Turks in the battle against Anandpala the king of Ohind and Lahore was due solely to Mahmud's skill as a military leader. The Punjab remained a disturbed region for a long time due to the attacks of the

1. Alexander Cunningham, op.cit., pp.155,156.

invaders and was then beginning to feel the pressure of the Turkish advance from the north west ranges.

Sultan Mahmud of Ghazni who succeeded his father in 977 A.D., invaded Punjab in 1001 A.D. After defeating large Hindu army on the Indus in his fourth expedition he advanced towards the plains probably following the route along the foothills and suddenly appeared before Nagarkot. Sultan Mahmud was probably attracted by the prestige of the fort which was then famous all over India and still more by the wealth which was said to be in store within its walls.

There are two accounts of the capture of the fort: one is given by Al Utbi in the Tarikh-i-Yamini and the other by Farishta in Tarikh-i-Farishta. Al Utbi being the earlier is more reliable. He perhaps got information from first hand accounts from those who were present at the time of siege. Al-Utbi writes that Sultan marched towards the fort of Nagarkot where people had deposited untold treasure, all dedicated to the goddess but no subsequent care had been taken for the safety of the fort.¹ Giving further details, Al Utbi informs that during the attack the then king Jagish Chandra, descendent of Bhumi Chandra and Susharna Chandra the traditional founder, was found missing. But Turks had to struggle fiercely in order to capture the fort as they were detained for three

1. Al Utbi, Tarikh-i-Yamini, tr. Elliot & Dowson, op.cit., Vol.II, p.34.

continuous days. The Sultan entered it without any opposition with Abu Nasar, Ahmad bin Muhammad Farighuni the ruler of Juzjan and all his own private attendants. Sultan appointed his own chief commanders to take charge of huge treasure of gold, silver and all valuable property.¹

Ferishta calculated that the gold recovered from the fort amounted 700 nanns and silver 200 nanns of various jewels including pearls, corals, diamonds and rubies.² This vast treasure was carried to Ghazni. Sultan Mahmud left his own garrison in the fort which probably held its possession till 1043 A.D. After that Tomar Raja Mahipala recaptured it. The Turkish onslaught led to the immigration of many Rajput families to the Himachal during the early twelfth century A.D. and also foundation of large number of Rajput kingdoms in the hills.³ These were Kangra, Kulu, Suket and Bushahr.⁴ However, most powerful of them was Kangra.

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1. Al Utbi the historian of Sultan Mahmud states that the amount was such that "The backs of camels could not carry it nor vessels contain it nor writers have hands to record it, nor the imagination or an arithmatician could conceive it."
 2. Muhammad Qasim Ferishta, Tarikh-i-Ferishta, Eng. tr. John Briggs, The History of The Rise of The Muhammadan Power, (Delhi, 1981), vol.I, p.28.
 3. P.C.Thakur, Sultan Ghiyasuddin Balban and His Times, Ph.D.Thesis, H.P.University, Unpublished (Shimla, 1994), p.100.
 4. R.C.Majumdar, History and Culture of Indian People, (Bombay, 1957), vol.V, p.3.

B TUGHLUQ SULTANS AND KANGRA FORT

From 1192 A.D., onwards when Muhammad Ghori invaded hills till the rise of Muhammad Tughluq, the various hills chiefs including those of Kangra, remained almost free from the domination of Delhi Sultanate. The Sultans especially the Khaljis, concentrated their activities of territorial expansion in the Indo-gangetic plains and engaged in the management of their newly acquired territory. They could not venture into the hills beyond Shiwalik. Another factor which kept the Sultans of Delhi away from hills was kingdom of Kangra which acted as a strong buffer between the Sultans of Delhi and invading hoards from across north-western passes.

The situation however, changed with the rise of the Tughluqs to power. They were more politically ambitious than their predecessors. Muhammad bin Tughluq (1325-1351 A.D.) cherished the dream of conquering all the neighbouring countries and one of his ambitious projects was sending an expedition against the hill chiefs in the Himalayas. Sultan Muhammad bin Tughluq ascended the throne at Tughluqabad in the year 1325 A.D.¹ The sixth project of the Sultan which inflicted a heavy loss upon the army which he formed was capturing the mountains of Karajal

1. Ziauddin Barani, Tarikh-i-Ferozshahi, tr. Elliot & Dowson, op.cit., vol.III, p.235.

(Qarachil) or Himachal ¹ as the part of the Nagarkot expedition.

In 1337 A.D., Sultan planned the conquest of the Nagarkot. Barani states that Sultan led Nagarkot expedition personally. At that time Kangra was ruled by Prithivi Chandra who seems to have succeeded to the Kangra throne in about 1330 A.D. According to the verses of Badr Chach, Sultan left for Nagarkot in 1338 A.D. He writes that the Sultan arrived at the mighty fortress at night "with hundreds, and thousands of honours and glories" and conquered the strong fort of Nagarkot in 1338 A.D.² The purpose seems to have been to complete the chain of fortification in the north.³ In 1351 A.D. Kangra fort was however, again recovered by Katoch rulers Raja Purab Chandra, from the Tughluqs.⁴

SULTAN FEROSHSHAH TUQHLUQ AND KANGRA FORT

With the accession of Sultan Ferozshah Tughluq in 1351 A.D. the Kangra territory once again was exposed to

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1. The name of Qarachil is found in several forms, Barani writes it as a 'Karajal'. Tarikh-i-Ferozshahi, tr. Elliot & Dowson, op.cit., vol.II, pp.241-42; Muhammad Gasim Ferishta, Tarikh-i-Ferishta writes 'Himachal', tr. John Briggs, op.cit., vol.I, p.239.
 2. Badr Chach, Qasaid-i-Badr-i-Chach, cited in M.S.Ahluwalia and others Himachal Past, Present and Future, (Shimla, 1975), p.75, N.20.
 3. A.M.Husain, The Rise and Fall of Muhammad Bin Tughluq, (Delhi, 1972), p.128.
 4. Punjab District Census Handbook No.7 and Kangra District, (Panjab, 1970), p.16.

military control by the Delhi rulers.¹ According to Afif, the Sultan returned from Lakhnauti, after that he went on a hunting expedition. He reached at Bayana where he rested for a while and again he marched on with his army towards Nagarkot in 1360 A.D. Passing by the valley of Nuh Garhi he arrived with his army at Nagarkot fort which he found to be very strong and secure.² At that time Raja Rup Chandra was occupying the throne of Kangra.³ His name also occurs in the Dharam Chand Natak, written by Manik Chandra in about 1562 A.D. which also gives accounts of conquest of Kangra by Ferozshah in 1365 A. D. When Rup Chandra the new successor of Kangra resisted the pressure of Sultan of Delhi. To bring back the Rai to obedience, Sultan decided to undertake a military expedition to Nagarkot fort.⁴ When Sultan arrived with his army at Nagarkot, the Rai of Kangra shut himself up in his fort whereupon the Sultan's army plundered the adjoining country.⁵ The battle continued for six months and both sides exhibited great courage and endurance. At length fortune smiled at the Tughluq Sultan and Rai was thrown

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1. R.C.Jauhari, Firozshah Tughluq, (Agra, 1968), p.6.
 2. Shams Siraj-Afif, Tarikh-Ferozshahi, tr. Elliot and Dowsen, vol.III, p.318.
 3. Jag Mohan Balokhra, The Wonderland Himachal Pradesh, (Delhi, 1995), p.117.
 4. R.C.Jauhari, op.cit., p.73.
 5. Shams Siraj Afif, op.cit., p.318.

out who later surrendered himself before Ferozshah.

After the submission of Rup Chandra, Sultan visited JwalaMukhi temple with a motive to demolish the temple and confiscate its treasures as well as its rich collection of manuscripts. The Sultan out of his deep love for learning took possession of these books and got some of them translated into Persian. The famous writer of the period Izzuddin Khalid Khani translated them into Persian verse and called these after the Sultan Dalail-i-Firozshahi.¹

C. AMIR TIMUR'S INVASION AND KANGRA FORT

Sultan Ferozshah Tughluq died on 26th September 1387 A.D. His eldest son Nasir-ul-din became his successor. But the prince was so inefficient that in less than a year he was driven away from its power by his two cousins and fled towards the mountains of Sirmour and being persued retreated to Nagarkot² The Tughluq dynasty ended in 1389 A.D. Sultan Ferozshah's death effected the political situation of the time. The invasion of Amir Timur in 1398 A.D. also gave a rude shock to the crumbling structure of the Delhi Sultanate.³

Raja Rup Chandra of Kangra too died in 1375 A.D.

1. Jag Mohan Blokhra, op.cit., p.118.
2. Hutchison & Vogel, op.cit., vol.I, p.131.
3. Muhammad Qasim Ferishta, Tarikh-i-Ferishta, tr Elliot and Dowson, op.cit., vol.I, pp.264-65.

and was succeeded by his son Sringar Chandra. But at the time of Timur's invasion, Megh Chandra son of Sringar Chandra was probably in power when the invasion took place in 1398 A.D.

Although Timurs passed along the hills but he did not visit Kangra. He refers in his autobiography Mulfuzat-i-Timuri that he had heard of Nagarkot fort and wished to capture it.¹ It seems more probable that Timur was permitted to proceed unchallenged through this region. There is no reference of his attack on the fort of Kangra or whether he had touched it. A few years after Timur's invasion, Hari Chandra succeeded to the throne of Kangra in 1405 A.D. During his reign only new principalities were founded. He was followed by Karam Chandra, Ghamand Chandra and than Sansar Chandra-I.² After Sansar Chandra-I come Devanga Chandra in 1450 A.D. Narender Chandra in 1465 A.D., and Suvira Chandra in 1480 A.D. to throne of Kangra. However, their reigns were short and no records are extant. The same may be said of Prayag Chandra and Ram Chandra who ruled upto 1510 A.D.

D THE LODHI SULTANS AND KANGRA FORT

After Timur's attack, the affairs of the Delhi Sultenate fell into the great confusion which continued

1. Mulfuzat-i-Timuri, (The Autobiography of Timur) tr. Elliot & Dowson, op.cit., vol.IV, pp.465, 66.
2. Hutchison & Vogel, op.cit., p.134.

for about hundred years. The upheavals and strife in the plains must have largely diverted attention of Delhi rulers from the hills and Kangra. The available records indicate that these hills states in the interior of mountains largely remained independent and free from external interference.¹

Local tradition connects some sacred places in Kangra with Sultan Sikandar Lodhi's visit and his breaking of idols and images and his iconoclastic activities. Indeed Kangra finds no further mention in any of the Persian records till the reign of Sher Shah Suri in 1540 A.D.

Sher Shah sent his able general Khawas Khan to Nagarkot to bring the hill country under his subjugation. The reference is found in the Waqiat-i-Mushtaqi,² which mentions that Khawas Khan had plundered the temple of Devi Shanker, a mile away from the Kangra fort, and brought its valuables to Delhi. It may therefore be assumed almost with certainty that the fort remained in the possession of the Katoch chiefs from 1043 to 1620 A.D.³

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1. Hutchison and Vogel, op.cit., pp.135, 36.
 2. Shaikh Rizaqulla Mushtaqi, Waqiat-i-Mushtaqi, tr. Elliot and Dowson, op.cit., vol.IV, p.544.
 3. Hutchison & Vogel, op.cit., p.138.

A. AFGHAN MUGHAL CONFLICT AND KANGRA FORT

The independent identity of Kangra seems to have continued well up to the time of Akbar. Sikandar Shah Sur (nephew of Sher Shah Suri) after being defeated by the Mughals at Sirhind, retreated to the Shiwalik hills around Dhameri (Nurpur) in Kangra state.¹ Prior to that period the Mughals under Babur and Humayun remained busy in consolidation their hold over the indo gangetic plains west of Ganges and they could hardly think of territorial expansion into the mountainous north west. The relationship of Kangra rulers with the Mughal court at Delhi have to be evaluated on two considerations i.e. military confrontation and cultural expansion during the Mughal rule.

Mughal Afghan encounter and the Kangra Dharam Chandra was the Raja of Kangra during the reign of emperor Akbar of Delhi. He came to Nurpur where Mughal court was established and made his submission.² From earlier days of his rule Akbar's interest was gradually increased towards Himachal hills and submission of Dharam Chandra was the first attempt on the part of Akbar to consolidate his empire by stretching it to the hills of the Punjab.

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1. Shahnawaz Khan, Maasir-ul-Umara, tr. H. Beveridge, vol. I, (Patna, 1979), p.296.
 2. Abul Fazl, Akbar Nama, tr. H. Beveridge, vol. II, (Delhi, 1973), p.35.

According to Tabaqat-i-Akbari¹ the Mughal forces encountered the Afghans near the Shiwalik hills, and gained a victory.

Manikya Chandra died in 1570 A.D. and was followed by Jai Chandra. Soon after his accession Jai Chandra for reason unknown, incurred Akbar's suspicion. An order was issued for his arrest, which was effected by Raja Ram Chandra of Guler and he was put in confinement in Delhi.² His son Budhi Chandra, thinking his father as dead, assumed the rule of the state and broke out into a revolt.³ In 1572 A.D. an army under Khan-i-Jahan Hussain Quli Khan was sent to take the Nagarkot fort. On reaching Dhameri '(Nurpur)' he captured Kotla fortress and encamped near Nagarkot on 8 November 1572 A.D.⁴ At the first attack a party of the Rajput fought more desperately till they were cut down. The outer fortifications having fallen, the building were destroyed and were made as a camping ground. Some large guns were also placed upon neighbouring hills and were shot fired severals times a day upon the fort and the residence of Raja.⁵ The siege

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1. Nizamuddin Ahmad, Tabaqat-i-Akbari, tr. Elliot & Dowson, op.cit., Vol.V, p.248.
 2. Ibid., p.357.
 3. Hutchison & Vogel, op.cit., p.140.
 4. Nizamudin Ahmad, Tabaqat-i-Akbari tr. Ellison & Dowson, op.cit., vol.V, p.357.
 5. Nizamuddin Ahmad, op.cit., vol.V, p.358.

was nearly abandoned when the news came about Hussain Mirza's attack on the Punjab.¹ Because of this disturbance many royal officers were of the opinion that Nagarkot affairs should be settled by peaceful talks. A mosque was founded in front of the palace of Raja Jai Chandra and Hafiz Muhammad Bakir read the Khutba in the name of emperor on Friday 19th Feb. 1573 A.D.²

As a result of this campaign at Nagarkot, Hussain Quli Khan received as peshkash among other things, five mounds of gold tila³ which amounted to one year's income from the temple of Kangra. It was probably after this expedition that emperor Akbar sent Todar Mal to Kangra in order to create a settlement by confiscation of territory from the hill states.⁴ In 1589 and 1595 an open revolt broke out among the hill chiefs but Akbar sent a force under Zain Khan Koka (Akbar's foster brother) and then under Shaikh Farid, the emperor's Bakshi, to suppress the rising.⁵

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1. Abul Fazl, Akbar Nama, op.cit., vol.III, p.52.
 2. Nizamuddin Ahmad, Tabaqat-i-Akbari, tr. Elliot & Dowson, op.cit., vol.V, p.359.
 3. Ibid., p.359.
 4. Todar Mal was a Lahori Khatri. He was an able accountant, and attained the rank of 4,000 in 30th year of Akbar's reign. In 1582 he was honoured as the chief Diwan. Shahna-waz Khan, op.cit., vol.II, p.951.
 5. Faizi Sarhindi, Akbar nama, tr. Elliot & Dowson, op.cit., vol.VI, p.125.

B EMPEROR JAHANGIR AND KANGRA FORT

One of the few achievements of which emperor Jahangir could proudly claim was the capture of the fort of Kangra. The fort was even then regarded as so old that no one can tell at what period it was built. The emperor writes in his autobiography Tuzuk-i-Jahangiri that "from the time when the voice of Islam and the sound of the established religion of Muhammad reached Hindustan, not one of the Sultan of lofty dignity had obtained victory over it". When Jahangir ascended the throne on 24th October 1605 A.D., Trilok Chandra was the raja of Kangra.

In March 1615 A.D. emperor Jahangir commissioned Shaikh Farid Murtaza Khan, governor of Punjab and Suraj Mal, son of Raja Basu of Nurpur to reduce the fort of Kangra.¹ Suraj Mal did not wish that Jahangir should annex Kangra as he anticipated his own hold over Kangra. That is why he did not cooperate with Murtaza Khan. Suraj Mal had great influence with prince Khurram. In March 1616 A.D. he was attached along with prince's force to proceed towards the Deccan. After the death of Murtaza Khan, Raja Man of Gwalior was in command. Unfortunately he never reached his destination.

Meanwhile Suraj Mal had returned from Deccan along with prince. He gave an undertaking to capture the fortress

1. Jahangir, Tuzuk-i-Jahangiri, tr. Rogers and Beveridge, vol.I, (Delhi, 1968), p.283.

within a year and assigned this task to prince Shahjahan.¹ Raja Suraj Mal was selected to command the expedition in association with Shah Quli Khan Muhammad Taqi, the Bakshi. Having succeeded in his aim Raja Suraj Mal began to quarrel with Shah Quli Khan and wrote against his incapability. Emperor therefore, recalled Muhammad Taqi and Raja Bikramajit (one of the nobles of the empire) was sent at the head of the reinforcements.² But Raja Suraj Mal revolted against the Mughals and plundered many parganas at the foothills. Bikramajit personally supervised the entire military operations to the minutest details.

The fort of Kangra however, was well fortified. It was only after several repeated attacks on the fort and the bravery with which royal forces fought especially the Rajputs, a breach in the walls of the fort was forced, giving a passage to the royal forces to enter into the fort.³ The fort of Kangra was subdued on 16 Nov. 1620 A.D. after a siege of fourteen months.

Raja Bikramajit entered the fort triumphantly at the head of the victorious forces and immediately started making political, administrative and military arrangements for further concentrating the gain during the war. The Raja took possession of all the treasures which had been

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1. Jahangir, op.cit., pp.388, 89.
 2. Jalal Tabatabai, Shash Fateh-i-Kangra, tr. Elliot & Dowson, op.cit., vol.VI, Appendix p.521.
 3. Jalal Tabatabai, op.cit., vol.VI, p.524.

amassed by the Rajas of Kangra from ancient times. When this news reached the emperor at Lahore on 20th Nov. 1620 A.D., the emperor was very much pleased by the victory of Raja Bikramajit.¹

With the conquest of the fort of Kangra, the emperor's fondness to visit the impregnable fort increased. But he got his first chance to go there in January 1622 A.D.² When he was going to Kashmir, Jahangir left the camp in the way and himself started for Kangra with a few attendants. Emperor visited the fort of Kangra along with learned men the Qazi and chief Justice Mir Adil and ordered him to carry out all ceremonies according to the Islamic law. The Khutba was read and a bull was killed in the fort for the first time in the history of Kangra. An order was issued for a mosque to be built in the fort.³

C SHAHJAHAN AND KANGRA FORT

The victorious army of the Mughals and the officers who had displayed praise worthy actions in this operation were well rewarded according to their achievements through increase in their mansabs. Abdul Aziz Khan Naqshbandi was

1. Ibid., p.525.

2. G.C.Barnes, Kangra Settlement Report of 1889, (Lahore, 1889), p.8.

3. Waqiat-i-Jahangiri, tr.Elliot & Dowson, op.cit., vol.VI, pp.382-83.

appointed the faujdar of Kangra. He was assisted by many other administrators such as Shaikh Faizullah, the son-in-law of late Murtaza Khan, the subedar of Punjab. After the capture of the Kangra fort by emperor Jahangir the state of Kangra was annexed by the Mughals along with the fort.¹ The district of Rajgir² only was assigned to Raja Hari Chandra as a Jagir for the maintenance of royal family.

Raja Hari Chandra was naturally dissatisfied with this and broke out into rebellion. He continued his guerilla warfare and caused the Mughal governor of Kangra much trouble all through his reign till he was captured and killed probably in about 1627 A.D.

Raja Hari Chandra died childless. He was therefore succeeded by Bhan Chandra in 1627 A.D. He continued plundering the country. An army was sent against him from Delhi and consequently he was compelled to retire from the lofty hills on the outskirts of Dhaula Dhar hills.³

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1. M.S.Ahluwalia, History of Himachal Pradesh, (Delhi, 1988), p.99.
 2. The Jagir of Rajgir is situated on the right bank of Beas above Alamgir including Lambagraon, Jaisinghpur and Byapur. It is often called Rajgir, Hutchison & Vogel, op.cit., vol.I, p.173.
 3. This hill is on the 900 ft. high on the outskirts of the Dhaula Dhar and is half way between Dharamshala and Palampur. It is still known as Chandra Bhan Ka Tila. Ibid., p.172.

He was however, captured and taken to Delhi as a prisoner. Emperor Shahjahan granted him a Jagir on a condition of his submission which gradually accepted.

D AURANGZEB AND KANGRA FORT

When emperor Aurangzeb succeeded to the throne in 1658 A.D., Bhan Chandra ¹ was still continuing the guerilla warfare against the Mughals. He was finally captured by Aurangzeb's forces in 1660 and put to death. Vijay Ram Chandra succeeded him in 1660 A.D.² He was summoned by the emperor but on his refusal to appear the Raj Tilak³ was conferred on his younger brother, Udai Ram Chandra alongwith the Jagir of Rajgir and further Taluqas of Nadaun, Palampur, Mahal Sarai Jai Sukh and Malhar.

During the reign of Udai Ram Chandra the guerilla warfare had ceased and the Kangra chiefs had quietly settled down as a tributary of the Mughals and obeyed them as a loyal subjects. In 1690 A.D., his son Bhim Chandra was recognised as his successor by emperor Aurangzeb.⁴ During Aurangzeb's reign Kangra fort successively remained under the charge of Sayyid Hussainulla Khan, Hasain Abdulla Khan Pathan and Nawab Sayyid Khalil Ullah Khan

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1. Bhan Chandra was the son of Kalyan Chandra who was the younger brother of Raja Dharam Chandra of Kangra. Hutchison & Vogel, op.cit., vol.I, p.172.
 2. Ibid., p.173
 3. Raj Tilak is the mark of investiture and is necessary for every Hindu sovereign.
 4. Ibid., p.173.

respectively. It seems that Raja Bhim Chandra refused the pay of annual tribute. He was probably provoked by such intolerant attitude and therefore, rose in protest and leagued with Guru Govind Singh in order to repel an invasion of his country by the Raja of Jammu and Mughal chief named Mian Khan. In this war he was successful.¹

Raja Bhim Chandra thereafter, followed a pacific course only to gain the favour of the Mughals and in consequence he was given the title of Diwan which he held till death in 1697 A.D. After him, Alam Chandra came to throne but he died in 1700 A.D. and was followed by Hamir Chandra. The later continued his father's friendly policy with Mughals. He lived long enough to see the appointment of Nawab Saif Ali Khan who was destined to be the last Mughal commander of the Kangra fort.²

Hamir Chandra's successor Abhaya Chandra ruled only three years after his death. Ghamir Chandra ruled only one year and died in 1751 A.D. Leaving behind his eleven sons who were disliked by the officials and the people. They were, therefore, bypassed and Ghamand Chandra captured the fort, a little before the Gurkha's attack and continued to rule till his death in 1774 A.D.

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1. Princep, History of the Punjab, (Delhi, 1970), vol.I, p.103.
 2. Hutchison and Vogel, op.cit., p.175.

GURKHAS AND MAHARAJA RANJIT SINGH AND KANGRA FORT

From emperor Akbar to Aurangzeb's period Kangra acknowledged the suzerainty of the Mughal emperors. Long after Aurangzeb's death in 1707 A.D., Mughal governors continued to administer the Kangra. Nawab Saif Ali Khan was appointed as governor in 1743 A.D. After his death Zulfiqar Ali Khan controlled the affair of Kangra. But the Mughal's hold over the hill areas was practically broken and the hill chief Ghamand Chandra lost no time in extending his hold. He thus paved the way for his illustrious grandson, Sansar Chandra.

Ghamand Chandra started efforts to regain the possession of Kangra fort from the Mughal governor Nawab Saif Ali Khan only after his death. Before the death of Ghamand Chandra he built some new forts i.e. Rah, Pathiar, and Tira Sujampur which were later on was completed by Sansar Chandra. In 1774 A.D. Teg Chandra became the ruler of Kangra after Ghamand Chandra but only for few months and was followed by Sansar Chandra.

It was the Katoch chief Sansar Chandra who taking full advantage of the decaying Mughal empire gradually regained an independent status. The whole period of Sansar Chandra may be divided into four parts 1775 to 1786, 1786-1806, 1806-1810 and 1810 to 1813 A.D. The first period begins with his struggle for the possession of the Kangra

fort wherein Sansar Chandra was obliged to take outside assistance from Sardar Jassa Singh Rangarhia, who belonged to Rangarhia misl.¹ Second period is marked by the annexation of the Kangra fort and his hold over the area extending from Jammu to Ravi. In third and fourth phase he is engaged in a conflict with the hill chieftains under the leadership of the Gurkhas commander Amar Singh Thapa and seeking Maharaja Ranjit Singh's assistance in meeting the invading Gurkha forces.

After an effective check in the east marked by the treaty of Amritsar in April 1809 A.D.,² Ranjit Singh turned his attention towards Kangra. But the account of his conquest of Kangra must be prefaced by a description of the advance of the Gurkha power. The united forces comprising of the Gurkhas and chieftains, defeated Sansar Chandra at Mahal Morian in May 1806 A.D. and pressed on for Kangra. The same year Amar Singh Thapa crossed Sutlej and laid siege at Kangra fort. As a result of the long siege by the Gurkha forces, the Katoch chief saw his apparent weakness and held consultation with his brother and the army chiefs.

Ahmad Shah Batalvi states that it was better if the fort goes to the Sikhs who were our countrymen rather

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1. S.S.Sital, Sikh Mislans, in (Punjabi), (Ludhiana, 1968), pp.15,16.
 2. Khushwant Singh, A History of The Sikhs, (Delhi, 1977). Appendix, p.6.

stated to have exchanged turbans in token of brotherhood with heir of the tributary Katoch. In the same year Britishers increased their power and after the Anglo-Sikh wars. By the middle of the twentieth century the Britishers had become the undisputed masters of India. The only parts of the country yet lying outside their jurisdiction were Sindh and Punjab.¹

From 1826 A.D. onward the British policy toward Maharaja Ranjit Singh began to change, although outwardly, it continued to be the same up to the Anglo-Sikh wars. The British did not restore the ceded hill territories to their legitimate chiefs and instead retained the portion between Sutlej and Ravi as their own territory. The rest were restored to Maharaja Gulab Singh of Jammu. Thus the hill states of Kangra, Guler, Jaswan, Datarpur, Nurpur, Suket, Mandi and Kulu came under the British control.²

After a few years the British attitude towards the hill chiefs changed. Instead of having a casual and intermittent relationship they now got themselves consolidated as the Paramount Power. The salient features of the British overlordship included granting of Sanads through which the hill chiefs were given possession over their lands but were required to fulfil certain obligations. It is interesting to note that the Mughals

1. Fauja Singh, Punjab: Past and Present, (Patiala, 1980), p.174.

2. M.S. Ahluwalia, op.cit., p.169.

did not in general, resume the lands of the chiefs in Himachal.¹

On the termination of the Sikh war, hill tracts between the Sutlej and Beas under the treaty of 9th March 1849, were ceded to British and Kangra thus came directly under the British control. The entire area comprising Kangra proper, Kulu, Seraj and the tracts of Lahul and Spiti was now constituted into the Kangra district with its headquarters at the Kangra.² Raja Parmod Chandra, son of Anirudh Chandra become the chief of Kangra in 1847. After death, Ranbir Chandra, his brother was confirmed by the British government in possession of his jagir of Mahal Mori.

Towards the end of 1848 A.D., Katoch chief Parmod Chandra revolted against British domination. He collected eight hundred Katoch soldiers and attacked the British encampment at about 10 miles from Tira. But Parmod Chandra was defeated and taken prisoner along with scions of his race.

The Raja of Jaswan and Datarpur was sent to Almora and detained as a political prisoner. There he died

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1. Kavita Handa, British Government and Erstwhile Princely State of Himachal: A Study Based on Treaties and Sanads. H.P.University, M.Phil Dissertation, 1984, (Unpublished), p.62.
 2. Punjab Districts Census Handbook No.7 Kangra District, (Punjab, 1970), p.17.

in 1851 A.D. childless and in exile.¹ Sir Henry Lowrence, and Kangra district collector Mr. Barnes, suppressed the Katoch rebellion. After the death of Parmodh Chandra, Luder Chandra son of Fateh Chandra² was followed by Partap Chandra who died in 1864 after whom his son Colonel Maharaja Sir Jai Chandra became the head of the Katoch clan.³

Kangra fort at that time was still under the possession of Sikh commander Desa Singh Majithia who refused to hand over the fort to British to whom the transfer was not carried out without difficulty. When all means of persuasion had failed, a British force with heavy artillery was sent from Ludhiana to compell the Sikhs to surrender.

At the end of the two months the commandant of Kangra agreed to evacuate the fort on condition of a free and honourable retirement for himself and the garrison. Native infantry regiment was sent to garrison it and this arrangement continued till sometime before the earthquake of 4th April 1905 A.D., when the stronghold was almost demolished. On 7th April, 1909 A.D., the ruined Kangra fort was taken by the Archaeological Survey of India under Chandigarh Circle, through Ancient Monument Preservation

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1. Jagdev Singh, The Katoch Saga, op.cit., p.144.
 2. Fateh Chandra was the brother of Sansar Chandra.
 3. Jag Mohan Blokhra, op.cit., p.130.

Act VII of 1904 A.D. vide notification No.33 section 3.¹
Till today this ancient monument is protected by
Archaeological department and an Assistant Conservation
Office has been established here to look after and
maintain this old and ruined fort.

1. See notification of preservation of Appendix I at the end of
the chapter.

Index - I

Appendix No. 1

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PUNJAB GAZETTE, APRIL 23, 1909.

[PART I.]

DEPARTMENT OF REVENUE AND AGRICULTURE.

GENERAL.

Appendix No. 1

The 17th April 1909.

17 April 1909

No. 344.—*Notification*.—In exercise of the powers conferred on the Local Government by section 3(4) of the Ancient Monuments Preservation Act, VII of 1904, it is hereby declared that the undermentioned monuments are protected monuments within the meaning of the Act:—

Locality.	Description of ancient monument.
<i>Rodwahindi district.</i>	
Maakya, 5 miles north-east of Thanda Riwat	..... Teppe or stupa.
Balar, 5 miles north of Shahderi	..... Teppe
Shahderi, 1 mile north-east of Kalakka, 25 miles	..... Site of Taxila.
<i>Attock district.</i>	
Baoli, Hind, 5 miles east of Hassan Abdal	..... Teppe and monastery.
<i>Dhelum district.</i>	
Malot, 10 miles north of Lilla	..... Temple (ruined).
Katas, 14 miles north of Pind Dandan Khan	..... Satchara group of temples.
Siv Ganga, 3 miles east of Malot	..... Buddhist temple.
Baghawala, 11 miles north-east of Jalapur	..... Buddhist temple.
<i>Shahpur district.</i>	
Bhera, 30 miles north-east of Shahpur	..... Site of ancient city.
Vijhi, 22 miles south-west of Malal	..... Ditto.
Amb, 5 miles south of the Sakerar Peak	..... Three temples inside the fort.
<i>Sialkot district.</i>	
Sialkot city	..... Tibba Jolian.
<i>Kangra district.</i>	
Mangra city	..... Ruined fort.
Balgaah	..... Temples of Rajnab and Sidh- gath.
Tira Sujanpur	..... Katenr Palace.
Nagpur	..... Ruined fort.
Harhi	..... Masonry tank.
Kottah	..... Fort.
Chowry, 6 miles from Balgaou	..... Buddhist stupa known as Bim Tilo.
Bajaura (Kaly)	..... Temple of Rajnab and Sidh- gath.

17/12/09 Final notification and A.P. take full possession

Locality.	Description of ancient monument.
<i>Karnal district.</i>	
Thanesar	Ruined fort.
<i>Ambohra district.</i>	
Kapil Mochan, 12 miles north of Jagadhri	Ruined temple.
<i>Rohtak district.</i>	
Khokra Kot	Site of ancient city.
Mohan Basi, 20 miles south-west of Jhajjar	Bitte ditto.
<i>Ludhiana district.</i>	
Suget, 4 miles south-west of Ludhiana	Ancient site of Sunet.
<i>Delhi district.</i>	
Delhi city	Asoka's pillar on bridge at Ferozabad.
Old Delhi (Kutub)	Iron pillar; Hindu remains.
<i>Shang district.</i>	
Sherkot	Ancient mound.

ied to be true copy

H. P. Tollinton
 Asstt. Archivist.
 Punjab State Archives.
 7/12/09

H. P. TOLLINTON,

Off. Secretary to Government, Punjab.

FOREST DEPARTMENT.

The 20th April 1909.

No. 239.—*Notification.*—His Honour the Lieutenant-Governor of the Punjab is pleased in accordance with section 29 (2) of Act VII of 1878 (The Indian Forest Act), to declare the areas described in the statement given below to be closed against such rights of private persons as are specified in the remark column of the statement for a period of 20 years from the date of this notification or for such shorter period as may be found sufficient.

And he is further pleased, in accordance with section 29 (c) of the said Act, to prohibit the collection and removal from these areas of any forest produce to which rights

CHAPTER

3

CHAPTER - 3

DEFINITION CONCEPT AND EVOLUTION OF THE FORT

DEFINITION: The meaning of the fort, implies stronghold, offering protection and security to the inhabitants sheltered in it. In ancient Sanskrit literature 'fort' was known as Durg, meaning hard to approach or difficult to overcome. In Vedic Literature, Vishnu Purana¹ it was referred to as Pura or Nagara meaning a defensive city, thus equating a city with a fort. Its corresponding Pahari term is Garh or Killa.

CONCEPT Primarily the term 'Fort' denotes defence i.e. defence not only from the rain and sun but also protection from enemy's attack. Forts were often built in times of peace designed to protect political institutions etc. They were isolated trading stations.² Their importance is chiefly strategic as they were erected for the purpose of strengthening a place or position for the safety of those living inside. Forts and fortifications are of two kinds, Permanent Fortification and Field Fortification. The earlier implies a fortress protecting or enclosing a centre of population and the later is occupied only by soldiers defending a position primarily strategic during warfare.

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1. H.H.Wilson, The Vishnu Purana, A System of The Hindu Mythology and Tradition pp.40, FN.6.
 2. Collins Dictionary and Encyclopedia (London, 1969), p.207.

Thus the concept of fortification implies dual purpose: to afford protection from the enemy's offensive and to make defence effective. Forts are useful in offensive as well as defensive warfare. They are excellent means of retarding, embarrassing and annoying an enemy's army. A good fort is that which is provided with an exterior, which keeps the enemy at a distance, has a fortified garrison to defend its approaches, without the fear of the rockets and bombs of the invaders. These are the predominant characteristic features of the fort.

Before proceeding to deal with the ancient fortification and the evolution of forts upto medieval period in India, it will not be out of place here to examine the various factors that prompted the birth and development of fortification system right from very ancient period. The growth of forts as a defensive structure depended to a large extent on warfare trends, meaning the method of attack and defence, how to use weapons and, how to organise military. This concept will become clear only when we understand the various factors regarding the fortification.

FACTORS Right from the dawn of civilization, man had a feeling of self protection for his own survival from the natural calamities, wild animals and other rival human agencies. This prompted them to construct the ramparts

fortification and forts around their residence.¹ The literature also proves the existence of forts and fortification around the village which were protected by high walls and ditches and were considered to be secure.² It is evident that from very early age the cities and palaces were surrounded by walls and ditches and these were raised in accordance with the natural topography of the place.

During pre-historic phase a fort was constructed within a boundary covering the whole fort from all around to prove its importance. Forts were the important parts of town or state, which played a vital role to protect the state. The discovery of impressive citadels at the centre of the Harappan civilization suggests the presence of a ruling aristocracy³ which was provided security and comfort by fortification.

Fort grew as a corridor to the existing trends of warfare which started right from that period when we found man's feet on the land for first fight.⁴ The art of warfare was evolved from the earliest times. Attention was paid to both its offensive and defensive

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1. A.P.Singh, Forts and Fortification in India, (Delhi, 1987), p.1, Ch.III.
 2. H.H.Wilson, op.cit., p.40, F.6.
 3. Sarva Daman Singh, Ancient Indian Warfare, (Delhi, 1989), p.135, Ch.7.
 4. Ibid., p.7, Ch.I.

aspects and it continued to be the most dominant and persistent feature of Indian history. The fortification and warfare arose out of two basic instincts one of these is self preservation and the other is self expansion.¹

Due to warfare and other activities the system of defence in the form of forts and fortification was started. Fighting had already become a profession² keeping an army became an important factor in the life of the wealthy communities. Fortification played an important role to protect soldiers fighting from rampart, parapet, tower and bastions during the Indus valley period.³

During the earliest period cattle raiding and robbery of surplus food were the main causes for intergroups or tribals clashes. In the Vedic period these quarrels of the tribes were the results of personal or tribal jealousies.⁴

Sometimes a powerful king of one tribe cherishing the ambition of extending his domination over the neighbouring tribes also contributed in a large measure for the increase in warfare activities. Since they desired to enlarge the boundaries of the state it led to

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1. P.C.Chakravarty, The Art of War in Ancient India (Delhi, 1972), Ch.I., p.1
 2. Sarva Daman Singh, op.cit., p.7.
 3. Ibid., p.8.
 4. Abinas Chandra Das, Rigvedic Culture, (Varanasi, 1979), p.352.

an increase in warfare. During this period a number of smaller states or petty principalities like Janpadas or city states termed as rashtra were in existence. The highest rank was the king rajanya¹ ruling over the rashtra and below rashtra was the grama or village under monar² laterly known as gramani who was the head both for civil purposes and for military operations. So it was the duty of the monar, gramani and the rajanya not only to govern their subjects but also to protect them from the attacks of neighbouring tribes.

The existence of several petty principalities brought into operation the instinct of self expansion, which gave rise to a series of battles among several Janpadas or tribal states. They started paying great attention to fortification because it was the main object of an invading army to demolish the forts and fortifications first of all before any attempt was made to penetrate into the country.³

In the subsequent period there came about a new political idea that was the concept of digvijaya in which the ambitious kings tried to be all powerful by extending their sway over neighbouring kingdom⁴ which accounted in

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1. Purushottam Lal Bhargava, India in the Vedic Age. (Lucknow, 1972), p.261.
 2. Ibid., p.261.
 3. Abinas Chandra Das, op.cit., pp.352, 53.
 4. Purushottam Lal Bhargava, op.cit., p.260.

large measure for the increase in warfare among several kingdoms.

Besides these there are several other causes of warfare like boundary disputes, succession struggles, lust for personal gains, and religious fanaticism, both in the ancient as well as medieval period, which in turn gave birth to the system of defence in the form of forts and fortification. It is clear that the system of fortification came into existence primarily due to warfare. Warfare and forts were interdependent, each changing with the improved methods of attack and defence.

ANTIQUITY AND EVOLUTION OF FORTS

In the history of self-protection or defence and warfare, forts and fortification have played a key role. The invention of the modern engineering techniques have reduced their efficacy. However, they continue to remain great reminders of bygone battles.¹ Forts sheltered towns and villages and all that they contained, commanded roads and rivers as well as the adjacent territory and served as refuge against the pressure of raiders and invaders.

During the earliest time fortification was considered essentially for self protection, and subsequently as habitations progressed and prospered

1. Sarva Daman Singh, op.cit., p.119., Ch.6.

because of the possibility of hostile attacks. The proliferation in the art and science of forts and fortification provides an index to the political and military climate.¹

In Himachal Pradesh during the various periods of its history, while tracing the most distinguishing features of the canons of town planning in the form of forts in ancient and medieval period, it is necessary for us to study the basic settlement and habitation patterns in pre and post historic time.

The Neolithic age brought for the idea of settled habitation and domestication of animals for agricultural and pastoral economy which gave the origin of dwelling structure in a small group of families who built their huts with low walls and rop thatched with palm leaves.² They also made temporary living places with huts or shelters. But at a later period of these developments is the construction mud brick forts, as defences of the house or cities.³

This may be sufficient to explain the presence of great walls around Kot-Digi and Kalibanga which served the purpose of discouraging human or animal intrusion into

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1. Bedge, V.Frabhakran, Forts and Palaces in India, (Delhi, 1982), Intr. p.
 2. Bridged and Raymond Allchin, The Birth of Indian Civilization, (England, 1968); p.234.
 3. Ibid., p.215.

fortification.¹ At a later period the people preferred hills for their settlement and the places which contained suitable caves or rock shelters were used for habitation. Thus we learn that defence was one of the main considerations in the pre-historic period.

The tradition of house plans at the sites thus established continue into the Harappan civilization where both dried bricks and stones were used, domestically and for the town fortification as the evidence supplied by archaeological excavations shows.

The information furnished by archaeological digging out right from the Indus valley sites² whose fortification walls was as cardinal direction showed the art of fortification and the early historic sites in the Gangetic basin to enable us to trace the antiquity and beginnings of fortification in India, which exist in the form of structural evidence like rampart walls, towers, bastions, gateways and material used to construct the forts.

Harappan uniformity begins with the basic conception of city fortification at Harappa Mohenjodaro and Kalibanga.³

The most remarkable feature of the citadel is the great

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1. Bridged and Raymond Allchin, op.cit., p.237.
 2. D.F.Aggarwal, The Archaeology of India, (Delhi, 1989), p.151.
 3. Bridged and Raymond Allchin, op.cit., p.238.

bath built of brick structure measuring 39 feet by 23 feet and 8 feet deep from the surrounding pavement.¹ The regional houses and settlement patterns of the cities reveal a measure of autocracy and the citadels propose a regular organization of defence which is marked by an identical fortification during the Indus valley period.

Similarly the Gangetic valley gives us information about the fortifications of the period. A famous site of Kaushambi² was also inhabited in fortified area whose walls, length and breadth and its gateways were fully arranged by certain strong walls for defence.

A

FORTIFICATION DURING VEDIC PERIOD

Given the vulnerability of Hindustan to successive waves of invasions,³ it is not surprising to discover an ancient tradition of the fortification for the protection of settlement against hostile attacks. The origin of some forts is lost in the mists of time and many were transformed or reconstructed after the Turkish invasions during the 12th century A.D.

In the literature of the Vedic period mention is found of Pur or fort with hundred walls Satabhuji and they

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1. Bridged and Raymond Allchin, op.cit., p.246.
 2. A.P.Singh, op.cit., p.57, Ch.3.
 3. Philep Davies, The Penguin Guide of Mountains of India, (Delhi, 1985), p.63, Ch.6.

were erected always in the internal parts of hills.¹ Ordinarily a fort or a stronghold was capable of withstanding a sudden attack and was generally occupied by the king for several purposes viz., storing all the valuable things belonging to royal household consisting of hoards of gold, silver, jewels and probably large granaries. Such fortifications must have occasionally been of considerable size as called broad Prthvi and wide Uryi i.e. it was sometime like a fortified town.²

Such forts were usually made of stone and hard materials. The later probably refers to the strength of the fort as against the literal meaning seasonal or Autumnal Saradhi Forts belonging to the Dasas were occupied to provide protection against Aryans attacks, or against inundations caused by overflowing rivers.

The Rigvedic times were full of unrest and wars were constantly going on among all the tribes. 60 Vedic and non Vedic forts or fortified towns were permanently constructed for safety and protection against enemy raids. The stone walls and stone forts undoubtedly point to the fact that they were intended for permanent occupation.³

1. Ibid., p.40, Ch.7.

2. शक्रभुजिभिः क्वत्भिः मृते रथात् पूर्वैरश्वा भरतो यक्रवतः अन्नेगुणन्तमहंस उरुयो जैनयात्पूर्मिण्यसीमि ।।
Abinas Chandra Das, op.cit., p.186.

3. Ibid., p.107.

FORTS AND FORTIFICATIONS DURING EPIC PERIOD

The two great epics the Ramayana and the Mahabharata also refer to the forts and fortification. As we have already noticed in the preceding pages forts of stone and sometimes of sun dried bricks stood on the Indian soil right in the time of the Vedas and perhaps even earlier. The history of fortification dates back to 6th or 7th century B.C. The metropolis in ancient India were invariably surrounded by strong fortification, either natural or artificial.¹ Valmiki writes in the Ramayana that a fort was considered to be an unailing form of defence. In a passage occurring in Uttara Kand he stated "On occupying the citadel of Lanka you will become invincible to foes and capable of destroying them and showed lively picture of the fort of Lanka guarded and protected by the Rakshasas."²

In Lanka Kand Hanuman also described about the fortification of Lanka.³ Lanka which was the capital of Ravana was a typically mixed fort, furnished with 4 huge gates and 4 bridges across the moat running around the town. At the entrance huge rocks were heaped and the

1. Ramashraya Sharma, A Socio-Political Study of the Valmiki Ramayana (Delhi, 1971), p.410.

2. Ibid., p.410.

3. Ibid., p.410.

bands of heroic Rakshasas arrayed with their hundered of dreadful yantras or missiles or Shalaghnia were positioned.¹

Based on the nature of defence, the Ramayana speaks of four types of forts, i.e. Nadeva fort, on the basis of its situation in the midst of sea, a Khanitra fort one having the natural protection Amba fort defended by Sea water and Giri fort also known as Parvata fort as it stands on the mountain. The capital towns Madhumatta and Kusavati were, for instance, built on mountains provided with several artificial fortifications.²

The Mahabharata also refers the forts as Pura or a fortified capital city which is the centre of administration and is built on a site where all types of provisions and amenities were available and is surrounded with moat and ramparts.³ The Epics refer to forts which were well fortified such a Davaraka in Saurashtra. Hastinapura,⁴ which were protected by a wide moat, lofty walls and several gateways.

The Mahabharata refers six types of forts⁵ The Dhanvadurga Mahidurga, Giridurga, Manushya durga, Abdurga

1. Ramashsaya Sharma, op.cit., p.412.
2. Ibid., pp.410-11.
3. Braydeo Prasad Roy, Political Ideas and Institutions in The Mahabharata, (Calcutta,1975), pp.101,2.
4. Ibid., p.102.
5. Ibid., p.100.

and Vanadurga. A reading of the ancient literary works makes it abundantly clear that the forts and cities were well fortified and served as successful means for the defence of the country.

FORTIFICATION DURING JAINISM AND BUDDHISM

Jain literature also makes stray references to forts and fortified capital cities of India like Rajagriha, Champa, Mathura, Varanasi, Aavanti, Kampila and Kaushambi ¹. The fortifications at Mahavira's time consisted of moat, parapet, walls and gateways. Similarly the fortification of Kaushambi was built in the Harappan pattern with a rampart, mud burnt brick wall and with gates and watch towers,² while Rajagriha was surrounded on all sides by hills.

The Buddhist literature like Jatakas, also refer to forts and fortifications. Suttapitaka mentions a bound city defended by strong ramparts and towers and provided with a single gate leading us to believe that border cities of strategic importance were strongly fortified. Rajagriha was the famous city capital of Magadha which was strengthened by substantial fortifications.

The Buddhist sculptures shows that several forts were built by Ajatshatru. During Buddhist period Vaishali

1. Kailash Chand Jain, Lord Mahavira and his Time, (Delhi, 1974), pp.316-17.

2. Ibid., pp.317,18.

was well fortified which was encompassed by triple walls having three gates with watch tower. During this period the most important parts of a city were moat (Parikh) rampart (Prakara) and gates (dwarah) which were used for defence.

FORTS AND FORTIFICATION IN PURANAS

The classification of forts and fortification also finds mention in the Puranas i.e. Vishnu Purana, Agni Purana, Matsya Purana, Skanda Purana, Devi Purana, Brahmanda Purana, and Brahma Vaivarta Purana. The Vishnu Purana refer to Durg or strongholds and an inaccessible plan.¹ Agni Purana describes many excellent fortifications. It laysdown the rule that the king should make his residence in a fort² which should be impossible for enemy's army and free from rogues and thieves. The forts were inhabited by the Vaisyas, the Sudaras and Dasas during Aryans attacks. They were guarded by archers, land man, forests, water and hills. There were six kinds— of forts viz.: Dhanurdurga, Mahidurga, Naradurga, Yarkshvadurga, Ambudurga and Giridurga. The excellent among these was the Giridurga which was erected on the hills. It is indestructible.³

1. H.H.Wilson, Vishnu Purana, op.cit., p.40, FN.6.

2. N.Gangadharan, The Agni Purana, Part-II (Delhi, 1985) Eng. tr., Ch.222, pp.576,77.

3. N.Gangadharan, op.cit., p.5777.

The Matsya Purana also gives the same classification of the forts, except for the difference in the names of the two forts i.e. Naradadurga and Ambudurga which are referred to as Nardurga and Jaladurga.¹ A hill fortress is preferred to all other types of fortress. The king is advised that he should have his fortress in such a place which is surrounded by a ditch and rampart and where there is absolutely nothing to agitate him.² Regarding the security of the fort the Matsya Purana states that number of men should not be allowed to enter in the fortress. Fort should be guarded by canons and weapons. The Skanda Purana gives a reference of forts by using the term Durga which is highly eulogised by the sagas as a sources of strength to the State.

Skanda Purana compares that a fort has thousand elephants and one million horses's strength.³ In Skanda Purana fort was regarded as an important organ of the state as it aimed at the security of the king and was well provided with many types of contrivances and weapons. So the forts and fortified places were divided into two categories namely naturalakritrima and artificial

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1. Sri Ram Sharma, The Agni Purana, (Bareilly, 1973) p.395, Ch.222.
 2. Satya Vrat Shastri, The Sacred Books of the Aryans, Eng. tr. Matsya Purana, vol.I, (Delhi, 1972), Ch.217, p.226.
 3. A.B.L.Awasthi, Studies in Skanda Purana, (Lucknow, 1976), p.258.

kritrima.¹

SMRITI SHASTRAS AND FORTIFICATIONS :

With the advancement of civilization the importance of fort was also appreciated for providing shelter and security to various administrative establishment and protecting wealth. The Smriti Shastras encouraged the use of forts by a king whose treasure was protected by an able officer in the fort. Manu said that fortresses were highly esteemed for the purpose of defence and also preferred hill forts which were used by king always built for his safety a fortress protected by a desert, water, trees and by armed men.²

Manu lists six types of forts as Dhanurdurga, Mahidurga, Ambudurga, Yarkshydurga, Nrudurga and Giridurga. Dhanurdurga occupied the terrain which was devoid of any water resources. This is thus called desert fort. Mahidurga is earth fort with fortified walls, Ambudurga or Jaladurga are protected by water on all sides, Yarkshydurga is the forest fort while Nrudurga or Baladurga are protected by four fold army consisting of elephants, cavalry and infantry. Giridurga is the mountain fort which is always situated on the top of a hill having one narrow path leading to it and fortified

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1. Bedge V.Prabhakran, op.cit., p.12.
 2. Ramesh Chander Dutt, A History of Civilization in Ancient India, (Delhi, 1972), vol.II, Ch.10, p.103.

having a large number of brooks and rivers for the supply of water. The mountain forts continued to flourish and even now it can be seen that the some few mountain-forts in Himachal Pradesh are self sufficient in water requirements.

The Shilpa Shastras classified there is not much difference between a village, town and a fort all are fortified places intended to be the residences of the people.

The Narada Shilpa Shastra one of the oldest text on Vastu Vidya refers to five kinds of forts: vanadurga, giridurga, jaladurga, vahinidurga, yuddha durga, and also mentions the principal elements which are necessary for fortification. These are (Prakara), a (Prapets), (Parikha), (moat), (rampart) and (deep ditches) devara and gate attalakas a towers,¹ Vastu Shastra divided forts into two kinds: natural and artificial. While natural are divided into six categories Water Fort, Mud Fort, Forest Fort, Desert Fort, Mountain Fort and Cave Fort also called Guhadurga, which is inaccessible to hostile encroachments. Some forts like Sibira, Vahininukha, Sthaniya, Dronaka, Samviddha, Kolaka, Nigama and Skandhavara fall into artificial category.²

1. D.N.Shukla, Vastu Shastra, Hindu Science of Architecture, Vol.1, (Lucknow, 1960), p.287.

2. Ibid., pp.228.87.

Visvakarma Vastu Shastra¹ mention 12 kinds of forts; they are giridurga, vanadurga, sathala durga, jaladurga, Irinadurga (desert fort) daivatadurga (natural fort) ekmukha durga (fort having one gate), dvimukha durga (fort with two gates), chaturmukhadurga (having four gates), kurmadurga (tortoise fort) Paravatadurga, Yuddhadurga and Prabhadurga.

Mostly these types of forts were erected according to the site chosen. They were especially intended as places of safety from which attack could be launched on enemy. They had structures for offence and defence with various weapons.

Sukraniti another important work on NitiShastra gives us the pictures of the forts which are made inaccessible through ditches, thrones, rocks and deserts. It further states that it is the well ordered military system and government machinery which alone can place the forts in interdependent relations.² The fortress with soldiers is the best of all since it is they who can provide the most formidable defence to the king. Sukraniti showed the importance of forts but it also stressed that it is the inward strength of a man that is his real fort.³

1. Ibid., p.256.

2. Benoy Kumar Sarkar, op.cit., p.215, Ch.IV.

3. Ibid., p.215.

(B)

**FORTIFICATION IN THE EARLY
HISTORIC PERIOD**

With the passage of time, the importance of the forts and fortification increased. During the period of imperial Mauryas of Magdha the art of fortification came to be practised on a larger scale. The invasions from Greeks, the Bactrians and Scythians made it imperative for the various rulers of the period to strongly fortify their cities. Magadha and northern India was well fortified during these invasions because from their strongholds they compelled Alexander to return to his homeland.¹ The art of fortification during the Mauryas was improved and forts were systematically designed with ditches, ramparts, battlements, covered ways (tunnels) and water gates.²

Apart from the evidences of structural remains of fortifications which help us to have the idea of the fortification around the city and the forts the fortification of Pataliputra was a great aid for housing the troops during the Mauryan period.³ After Mauryas the Sungas dynasty captured the major portion of the Mauryan empire. The tribal states seem to have reassemble themselves under Sungas. For instance the Audumbara,

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1. A.P.Singh, p.cit., p.67.
 2. A.Nilakant Sastri, Age of The Nanda and Mauryas (Delhi, 1967), p.189.
 3. A.P.Singh, op.cit., p.67.

CLASSIFICATION OF FORTS

From the study of various works on the subject like Kautilya's Arthasastra, Manusmriti, Epic, Manasara, Vastu Shastra of Visvakarma, Puranas, Sukruti Shastra and Niti Shastra we find the following classification of different forts on the basis of their situation, plan, shape and material used for constructions.

The Sanskrit literature as we have seen above put more emphasis on six major types of forts under different headings and also paid more stress on the techniques of raising them around the cities or villages.

Kautilya's Arthasastra¹ is one of the most important ancient Indian treatises on polity. Kautilya also deals with the subjects such as fortification and distribution of forts throughout the kingdom. He states that there are eight types of forts which are important in the surrounding area of kingdom or Janapada. The most important features are listed below:-

- 1- Devadurga, divine fort which is directly protected by God.
- 2- Abdurga, Jaladurga which is encircled by water.
- 3- Gufa Fort, situated in the basement of a mountain.
- 4- Mountain Fort, erected on the top of the hill.

T.Ganapati Sastri, Arthasastra of Kautilya Part-I. (Varanasi, 1984), p.119.

देवकृतं, औदकं, पास्तरं, पार्वतं, मिरदकं, धानवनं, खअनीदकं व वनदुर्गम् !

- 5- Without Water Fort , also known as land fort.
- 6- Dhanyana Fort, desert fort.
- 7- Khanjnodaka Fort, Zigzag fort which is tough to approach.
- 8- Vanadurga Forest fort, Covered by thick thorns and trees. In these eight types of forts only four considered to be good i.e. Abdurga, Parvatadurga, Dhanvanadurga and Vanadurga.

Manusmriti¹ draws our attention which classifies only six types of forts not only on the basis their situation but also on the basis of the materials used for construction and the different methods adopted for protecting these forts.

1- DHANURDURGA It is also called Dhanurveda, Marudurga, Nirudurga or Lirinadurga meaning the desert fort, which must be situated in the midst of a desert devoid of any water resource up to a limit of approximately 20 kms. Hence it is called desert fort within a radius of 5 Yojanas.²

2- MAHIDURGA Also known as Parigha, Panka, Mahidurga built of either stone or brick rising upto 12 cubits and provided with entrance gates, spacious, courtyards and surrounded by rampart and is known as earth fort.

1. Laxmi Dutt Thakur, Study of Main Samritis (Lucknow, 1965, pp.292, 93.

2. A.P.Singh, op.cit., p.165.

3- ABUDURGA OR JALADURGA Which is always situated within water body and its access rendered difficult on account of its typical positioning. It is further divided into Anthardvipa (island fort), Sthaladurga (land fort) and Ambudurga known as (water fort).

4- YARIKSHA DURGA It is always situated in the midst of a dense forest or such other natural camouflage upto at least four Kms in all directions. It is surrounded by high trees, wild and thorny bushes, creepers etc.

5- NARADURGA OR BALA DURGA Troop fort is protected by chaturangini vahini a four fold army consisting of elephants, horses, chariots and infantry.

6- GIRIDURGA, PARVATDURGA Situated in the mountain terrain mostly over the top of a hill which is inaccessible. It must have ample supply of water through the natural streams and artificial sources like deep wells, boillis and tanks. The fort is approachable by a zig zag narrow road. Giridurga is further divided into three parts:¹ Prantara built on the top of mountain with a flat topped area. Giriparva situated on the slope of a mountain while third was Guha fort situated in a valley secluded and made inapproachable.

Manu regarded Giridurga the best of all the forts and hence it is regarded as most suitable fort for

1. A.P.Singh, p.cit., pp.167, 168.

security.¹

Epic literature also classified forts into different kinds. The Mahabharata² refers to six types of forts namely the Dhanvan^{durga}, Mahidurga, Giridurga, Manushyadurga, Ambudurga and the vanadurga. They were mostly constructed on suitable places and were provided with defensive measures like the moats on all sides. The first three types were built in deserts, on the plain land and on mountain while Manushyadurga was a fort or military establishment formed with four fold army providing protection to it. While Ambudurga and Vandurga were built on island or were surrounded with water. The Ramayana³ refers four types of forts Devdurga which is considered as dangerous 'भयावहा' river fort or Jaladurga 'नादिय' or Giridurga and fourth is 'पार्वती' artificial kritirmadurga 'कृत्रिमदुर्ग'.

From the above study of different works on polity, we find in the Epics the forts are broadly divided into four kinds. Sthaladurga which was mostly situated on a plain terrain, Giri a hill fort, Vana a forest fort and Jala a water fort. From the various references found in different works it is obvious that the Giridurga gained universal respect in view of its superior strength. Further subdivisions of Giridurga are listed below.

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1. Laxmi Dutt Thakur, op.cit., p.273.
 2. Braydeo Prasad Roy, op.cit., p.100.
 3. ——— Satkari Mukhopodhyaya, Ramayana of Valmiki, Vo.1.6, Yudha Khanda (Delhi, 1983), p.2050.

1-Bhadradurga which is situated on circular smooth and high mountain top. Adequate provision of natural water is essential.

2-Atibhadradurga The mountain terrain on which this type of fort was situated and always square in shape and having level ground at the top.

3-Chandradurga: which is situated in a shaft like rocky eminence which forms the bottom of the hill.

4-Ardhachandradurga: In this fort the half moon like crescent shape of the hill continues from the base to the top, with contains a rich source of perennial water.

5-Nabhadurga is situated on the hill which has a narrow base and a broad top.

6-Sunabhadurga: has a broad base and a narrow top which is covered by and crowned by strong fortification.

7-Ruchiradurga: this type of fort is situated on the top of a very high mountain with natural water

8-Vardhamanadurga: which is situated on the top of a hill and is oval shaped.

This type of classification is based on the general shape or plan. It is found in several treatise on architecture. Among the architectural works that deal with this aspect of classification are Manasara and Vastu Shastara.

The Manasara¹ directly deals with grama and nagra, town and city and the architectural classification of forts and fortification. Eight kinds of fortified cities have been described in Manasara were named Rajadhaniya which means capital, Nagara Kevala means ordinary which was without the royal residence. These were nagara, Pura strongly protected with ramparts, ditches, gates and towers.

All the places mentioned as nagara may also be called forts for all practical purposes.² These kinds of forts were always situated at central points in the kingdom to meet its military requirements in times of need while frontier outposts on the borders of the kingdom were meant to prevent intrusions of the enemies.

Manasara discusses seven types of forts: are erected from military point of view. These are:-

- 1- Giridurga or Mountain fort: It has three offshoots namely the fort built on the top of a mountain, near a mountain and surrounded by a mountain.
- 2- Vanadurga or the forest fort: It has water connection at the bottom and the entrance at the top of the place.
- 3- Jaladurga or water fort: The fort which is

1. Prasanna Kumar Acharya, Architecture of Manasara, Eng. tr. Vol.IV, (Delhi, 1980), pp.95, 96,97.

2. Prasanna Kumar Acharya, op.cit., p.95.

surrounded by sea and a river is called an island fort.

- 4- Pankadurga or clay fort: It is connected with mountain caves and is inaccessible to the enemy. This type of fort was built only for the security of the king.

- 5- Rathadurga or the chariot fort: It was used for the detention of enemies isolated from the village it has all the defects of vast expansiveness of wilderness around it.

- 6- Divyadurga or the Divine fort: A fort so built as to throw stones etc, towards the entrance and exists when the enemies attack.

- 7- Misradurga or mixed fort: Misra fort is always situated in a place which is mixed with various mountains and forests.

All these types of forts were surrounded by walls and ditches and furnished with strong and vast gates at the entrance and exit, were always built of bricks and stones, which bear the real characteristics of a fort, and are built for the protection of a king from the enemy kings.¹

1. Prasanna Kumar Acharya, op.cit., vol.IV, p.97.

Visvakarama VastuShastra¹ is another treatise that deals with the subject of classification of forts. According to this work there are 12 kinds of forts. They are:-

- 1- Giridurga, is the hill fort which is situated either on the slopes of a hill or in their midst or at their foot.
- 2- Vanadurga, is protected by forests and is divided into three sub types: Urdhava situated on naturally high land, Bhudurga situated on ordinary plain land and Antastha which is underground secret ways.
- 3- Jaladurga, which is situated either in the midst of the sea or large rivers.
- 4- Lirinadurga, is the desert fort surrounded by waterless tract.
- 5- Daivtadurga, is a natural fort i.e. a place in which rampart like projections have been formed by nature. That is why this type of fort is called Daivta fort.
- 6- Ekmukhadurga, is having only one gate.
- 7- Dvimukhadurga, is having two gates.
- 8- Chaturmukhadurga This kind of fort was built on the banks of rivers or at the sea coast and was

1. D.N.Shukla, op.cit., pp.256-57 see also Prabhakar V.Begde, Ancient and Medieval Town Planning in India, (Delhi, 1978), p.82.

protected by a single gate, two gates or four gates. it had a deep moat, unfordable for the soldiers, and strong rampart. In the midst of the fort a palace was always constructed for the safety of the king.

- 9- Kurmadurga The tortoise fort which was erected in the midst of a forest or on the slopes of hills, built of either brick or wood or cloth and provided with underground passage was temporary in nature. This type of fort was generally constructed at a short notice to trap the enemy and was demolished soon after the purpose is over.
- 10- Paravatadurga, which was a well-defended place of safety for temporary rest in the midst of fierce battle.
- 11- Prabhudurga, is a well-provided fort situated either in the midst of a forest or a hill. It has a single entrance and is protected by a series of a dozen prakaras walled enclosures.
- 12- Yudhadurga, or war fort, it is especially intended to be a place of safety from which enemy can be attacked. it has all the structures for offence and defence, hidden pathways and underground passages with stair cases abound. This type of fort was sometime allowed to be used

by citizens for residence.¹ According to Yastu Shashtra, the place of construction of a fort may be either triangular, square, circular, rectangular or it should resemble a segment or sector.

The next class of works that comes up for study is the Puranic literature. Among them the Matsya Purana² mentions that king should live with his assistants in such a place which is surrounded by ditches and ramparts. These are six different kinds of forts which are mentioned in Matsya Purana. They are:

- 1- Dhanurdurga, a castle which is surrounded by desert.
- 2- Mahidurga, is popularly known as earth fort.
- 3- Naradurga, a place of safety formed by placing the army in a particular position.
- 4- Varkshvadurga, a fort which is densely surrounded by trees and is impossible to approach.
- 5- Ambudurga, a fort which is surrounded by water.
- 6- Giridurga, a hill fortress situated at the top of a hill. The same types are mentioned in Agni Purana.³ Giridurga is accorded the greatest importance and is considered indestructible. Vishnu Purana⁴ says that the

1. D.N.Shukla, op.cit., p.257.
2. Satya Vrat Shastri, op.cit., p.226.
3. Sri Ram Sharma, op.cit., p.395, Ch.222.
4. H.H.Wilson, op.cit., p.40, F.N.6.

fort be constructed as to provide foot proof refuge. It should be protected by trees by mountains and by water. It should be surrounded by a ditch or a wall. Out of the four kinds of forts three are natural and fourth is the artificial one Markandeya Purana¹ mentions four kinds of fortresses of which three occur naturally in inaccessible regions such as deserts, mountains and caves. The fourth kind of fort is artificial.

Sukraniti Shastra² makes valuable deviation from the earlier works and adopts an eight types classification taking into account the different parts of the fort. According to it they are:

- 1- Parikhadurga which is surrounded on all sides by great ditches.
- 2- Vanadurga (forest fort) is one which is encircled by huge thorns and clusters of trees.
- 3- Dhanvadurga which has no water around it.
- 4- Jaladurga is that which is surrounded by great sheets of water.
- 5- Giridurga or hill forts which is on a high level and is supplied with plenty of water.
- 6- Sainyadurga or troops fort is that which is defended by forces through military tactics.
- 7- Sahayadurga or help fort which belongs to the valorous

1. F.E.Pargiter, The Markandeya Purana (Bengal, 1962), p.240.

2. Benoy Kumar Sarkar, op.cit., p.214.

and friendly kings.

8- Parighadurga is known to be that which is protected by walls of bricks stones and mud.¹

METHODS OF ATTACK AND CAPTURE OF A FORT

When we discuss all the works regarding polity and military science, it is only Kautilya's Arthashastra which provides us with sufficient information regarding the methods which are employed for attacking a fort and capturing it. Kautilya enumerates that there are five types of methods to capture a fort. They are 'उपजाय' Upajaya, intrigue with enemies 'अपसर्य' Apsarya, pretending retreat. 'वामन' Vamana winning over people by using 'पर्युपासन' Paryupasan siege enemy from all sides and 'अवमर्द' Avamarda general assault.²

When a king wants to capture an enemy's fort, the first method to be employed is showing seeds of dissension in the rival camp by giving publicity to his own power of omniscience and close association with deities. It would threaten the enemy camp. The intrigue i.e. proclamation of his divine nature may be done through a body of spies, who pretend to be gods. By conversing with them by

1. Ibid., p.214, F.N.4.

2. Udaivir Shastri, Kautilya Arthashastra Part III Adhikarana, 13, Adhya, 4 (Delhi, 1970), p.251.

उपजायाथ सपश्च चः वामन पर्युपासनम अवमर्दं यञ्चैते दुर्गलिभ्यश्च हेतवः 82.

employing secret machanical contrivances like underground tunnel, a false impression may be created. It is also possible to take advantage of the natural calamities like famine, fear of thieves or wild tribes or general unrest prevailing in the enemy's camp and thus force them to seek his help.

The next method suggested by Kautilya is pretending a temporary retreat and attacking the enemy with renewed vigour and taking him unawares.

In a country where forts were so common siegecraft must have formed a regular part of military science.¹ The next method of siege is resorted when the other method i.e. first and second methods fail to evoke a favourable result. The siege adopt direct attack against enemys fort is preceded by some preliminary preparations. The most usual tactic employed by an attacking army in such a case, was to cut down supplies of provisions² and arms of the sieged enemy by stationing posts at all the overt passages of the fort. But the condition to succeed is this tactic the conqueror should first satisfy himself about the plentiful availability of his own stores³ like,

1. Ramashraya Sharma, op.cit., p.415.

2. Ibid., p.415.

3. Udaivir Shastri, op.cit., p.241, Sharloka.

प्रभूतगुरावद्वाप्य कुप्यन्त्राशास्त्रावरण विषरक्षिमसमग्र मे
सैन्यमृपुत्रा पुरस्तात्, आपर्तुपरस्य ०यधद्वीभक्तानि चयरद्वादाय
कृतिष्ठा निवैदो मित्रबलनिवैदश्चेति पर्युपासीत् !

raw materials, machines, weapons, dresses, ropes.

According to Kautilya the attack should be launched in a favourable season. While the enemy is in a miserable condition due to lack of transport supplies and roads and facilities of communication. After this the conqueror has to raise a temporary fortification around his camp by digging a moat and raising a rampart. Then he should try to empty the moat and ditches around the fort of the enemy if it is filled with water and cross them by way of erecting raw bridges. After doing this work the besieger has to assail the rampart and parapets by making use of underground tunnels.

When gradually the provisions run short in the fort the enemy is obliged to throw open the gate of the fort. In case they were not thrown open, ordinary elephants could be employed on such occasions for battering the gate of the fort¹ and then crushing the enemy's forces inside the fort.

Sometime fire was also used as a means to capture enemy fortress by destroying his fortification and compelling him to come out of his citadel. As referred in Ramayana that Hanuman set fire to lanka with the specific

1. Ibid., p.415.

motive of destroying its fortifications and the Vanner Sena set fire to the lanka fort by means of fire brands.¹ All the same subdual of an enemy fortified in his citadel must have been a difficult task for a king specially in an age in which even gunpowder was not known.²

Kautilya further informs that birds like Vulture, Crow Parrot, Maina and Pigeon have their nests in the fort walls by trying to their tails inflammable power like agniyoga and allowing them to fly to the forts.³ They could effectively set the fort to fire. Similarly that the spies acting as watchman of the fort may tie inflammable material to the tails of Mangoose, Monkeys, Cats and Dogs and thus set fire to the thatched roofs of the houses.⁴

Among other fire weapons that Kautilya referred to small balls prepared from the mixture of Sarala Pinus Longifolia Sarala (Pinus longifolia) devodani (Deodar) Shrinkingres (grass) bushes and the juice of saffa (volica Rolusta) and laksha (Lac) combined with the dungs of Ass, Sheep and Goat which are inflamable.⁵

1. Ram Shraya Sharma op.cit., p.415.

2. Ibid., p.415.

3. Ibid., p.415. श्येन काळ नक्षत्र भास्वरुग्णारिको लुकम्पोराग्णैरिवा युद्धोद्भवक्रियोग युक्तान्पर दुर्ग विस्त्रजेयुः
Udai Vir Shastri, op.cit., p.243 (Sutra 15).

4. Ibid. (Sutra 18). गुह्यभूषणः शान्तादुर्गपालकाः नकुले वानर विडालशुनः पुच्छोद्भवक्रियोग माद्यथ काळीनचय रक्षाविद्यानवेमय विस्त्रजेयुः

5. सरलदेवदा रुम्ति तृणा गुल्माग्नी वैष्वक्स ऊरे सलाहगुलिका खरोद्वा जावोना लंठ यागि चारमय

5. Ibid. p.244, (19 Sutra)

प्रियालचुणामिव रगुजमघीम धूर्च्छिधूम खरोद्वागोलडीमित्येष दोषोडिगियोगः

Kautilya further prescribes that the use of a mixture of priyala (*Chiranjia sapida*) the charcoal of avalguja, madhuchhista and the dung of Horse, Ass, Camel and Cow. ¹ Poisonous powder was also prepared out of melting metals (Sarvaloha) as red as fire and mixed with the powder of Kumbri (*gnelia arberia*) Sisa (lead), traph (zinc) charcoal of paribhadhraka (deodar) palasa (lutca from dosa) and hair and with oil wax and turpentine.² The next method of siege is storming. Kautilya states that when the besieger is fully satisfied about the availability of weapons and forces and when the enemy is in distress, through unfinished fort,³ defficient stores and absence of allies, then it is the most oportune (moment) to storm the fort by stopping all supplies and forcing the enemy to surrender the fort.

The next method employed for capturing a fort is general assault by moving in the forces in large numbers and taking the enemy unawares and ensuring that their

1. Ibid. p.244, (20 Sutras).

सर्वलोह दूर्णाम् गिघरणा वा कुम्भीससि त्रयुद्युणा वा पारिभद्रकप
लाश मुष्पकेशमर्षा सैल मधुच्छिषूक ड्री वेष्टकयुक्तोडिगयोगोः

2. Ibid. p.244 (21 Sutras).

सवरिभौपकरणा विष्टिसपत्नोडिसिमे!

3. Ibid. p.245 (28, 29 Sutras).

०थधित! पर उपधविरुद्दु प्रकृतिर कृतदुर्ग कर्म निचयो!

defence preparation is low. Reducing the enemy garrison by killing or taking them prisoners is the next logical step.

Finally Kautilya states two methods of attack, both from the front by dividing his forces into two parts and taking help of an ally and then attacking the enemy fort from both sides and forcing the enemy to surrender.

With the above survey commencing with the definition, concept and to the evaluation of fort, we come to know that the concept of forts has its roots deep down since the Vedic and Puranic periods. In those days also a fort held a very important and significant role to perform. An attempt has also been made to throw light on some other aspects such as attacks and capturing of forts which were of prime importance. In fact these attacks led people to bring out changes in the architectural designs of forts.

CHAPTER

4

CHAPTER - 4

STRUCTURE OF FORTS DURING MEDIEVAL PERIOD

During the medieval period we find a large number of forts and fortifications, spread throughout India including Himachal Pradesh. During this period, the importance of a fort as a politico-military institution came to be realized on a wide scale. Hence the large number of forts and their political or military importance came to be realised, depending of course upon their strategical situation and invulnerability from outside attacks. This increase in the number of forts is mainly due to the increase in warfare, and a changed battle scenrio on a large-scale with improvised /improved methods of attack and defense due to induction of advanced equipments and machinery.

Forts which remained sublime in the early period built of perishable materials like brick and mud, began to occupy a place of prime importance in the medieval period in the field of warfare and became the chief objective of attacks for the capture of a fort which meant that during this period, the virtual occupation of the entire land under its command by the victorious king. Hence few forts as a matter of military expediency were large in size, complex equipped with upto-date material, machinery and arsenal. Added to this were the natural potentialities offered by the steep rocks and the availability of strong

building material like granite, besides plain level grounds.

With this brief outline about the nature and importance of a fort, we shall now examine the structure of a fort as seen through the contemporary literature and extinct archaeological remains. Broadly speaking the structure or the idea of a fort as a place of refuge in the times of danger remains more or less the same as in ancient period. But during this period, the importance of a fort increased and it became the chief centre of warfare, attracting the attention of the invaders to besiege it for long periods. In the ancient period while a fort and city were one and the same, it was not the case in medieval period. In this period, forts came to be built away from the cities which did not cover the village population and cities were necessarily fortified.

To take up first, the evidence available from contemporary writings, we find basically that there was not much of change or difference about the importance of a fort. Almost all the contemporary writers as policy followed the earlier practice and advised the contemporary rulers about the importance of a fort.

Ramayana describes the different parts of the forts as prakara, agadta, shata, yapra and yakiti, which shows only a slight change in terminology. It also says that a fort should be equipped with yantras (missiles) ayudhas (weapons) elephants, horses, chariot and

soldiers.¹

From the above description, it is clear that a fort is important for a king, howsoever, strong he might be. Further it is also becomes clear that the terminology applied for the different parts of the fort, does not differ much, from the earlier Sanskrit works.

SHAPE The main shapes prescribed by Kautilya for a fort, are circular, square or rectangular.² It also says that forts in the shape of a triangle or oval, are of no avail, semi-circular or disc shaped forts are to be avoided. Semi circular or crescent shaped forts are useful. Only in the case of forts situated on river banks. Vastu Shastra or architected plans prescribes 8 kinds of forts based on their shape. They are Dandaka, Saryatobhadra, Nandyavarta, Bhadra or Padmaka, Svastika, Prastara, Karmuka and Chaturmukhs. While the above are prescribed for a capital city of a king or rajadhani and apply largely to land forts Sthaladurga, conspicuously enough. In this context, it may be noted that forts of Himachal during medieval were not always the capital cities of the kings. The shapes prescribed on architectural basis however, are not strictly followed by the forts in medieval Himachal. Secondly, unlike a

1. Bhaskara Ramayana, Bhaskara Ramayanamu, (Delhi, 1960), p.15.

2. Kautilya's Arthashastra, (Delhi, 1970), Ch.III, p.50.

religious structure as a temple, the fort being secular and military in nature, did not always adhere to the Canonical principles laid down in the texts on architecture. Moreover, the plan or shape of a fort, depends to a large extent on the site, where it is built and its contours, and other military exigencies. That is the plan or shape of a site always determines the plan or shape of a fort. However, there appears to be some semblance of adherence to the rules laid down above by Kautilya and others as most of the forts built during this period confirm to one or other of the shapes prescribed. Moreover, the shape or plan of a fort can be determined only in the case of Sthaladurga or land forts and not in the case of Giridurgas or hill-durgas. Where due to geographical condition it is not possible to have such plans.

STRUCTURE OF A FORT

While the idea of a fort as a defensive structure remained constant, the fort as a military structure appears to have undergone several changes from time to time in its size, methods of construction, disposition of various structures, addition of defensive equipment etc, depending on contemporary trends of warfare, methods of attack defense, weapons and armory of warfare. Beginning from hedges, cattle pennon, and palisades of tree trunks, the construction of forts gradually grew

complex in size and strength.¹ Later on construction material were replaced by earthen ramparts and masonry walls. This process of evolution of the fort as a structure appears to be the same throughout the country. But forts in ancient and medieval Himachal Pradesh are mainly built of perishable materials like mud, bricks and stones which became the cheap material of construction in medieval India. This period there also developed a new masonry technique called cyclopean in which large blocks of stones were piled one above the other and tightly fitted together.

The joints of the stone were perfectly chiselled and then laid one above the other being kept together only by their enormous weight. After the advent of Muslims, a vigorous style of military architecture grew up and the use of guns under the Turkish officers and engineers in the later half of the 14th century brought about still further improvements in the design and materials used for building.

Another aspect of the fort during this period is the additions made in their size and nature. Forts of this period are characterised by their large size and imposing nature, with the addition of several other parts to the fort complex like barbican, loopholes, machicolation etc., and the enlargement of the existing

1. G.N.Pant, Studies in Indian Weapons and Warfare, (Delhi, 1965), p.20.

ones like the gateways, walls, bastions towers, turrets, which in height and thickness resembles with structural features of Himachal's forts especially Kangra fort.

According to Sidney Toy "Medieval fortifications in India occupy a distinct position in the history of military architecture from the sequence of development.¹ Apart from design and defense, they impress observer or the enemy with their imposing and formidable aspect as well as depict the power, affluence and style of the ruler. The walls of the forts of this period were constructed so thick and its height were strengthened at short intervals by massive towers and the gateways. Other important additions made to the fort during this period were parapets for defense musketry and heavy guns concentric. Certain walls forming circuits many miles round and bastions of enormous size and height, which according to Henry Cousens 'were square in form with battlements loopholes, machicolations, barbicans and pasterns or sally ports'.²

SELECTION OF SITE

(i) **SELECTION** The first criterion that governs the construction of a fort is the selection of site. Great

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1. Sidney Toy, Strongholds of India, (Bombay, 1956), Ch.I, p.201.
 2. Henry Cousens, List of Antiquarian Remains in His Highness Nizam's Dominions, (London, 1962), p.51.

care were taken during medieval period to see that it is not exposed to external threats and is not easily accessible. The suitability or strength of a site is often determined by its strategical importance and the availability of building material in close proximity and the availability of water resources in plenty.

(ii) **AVAILABILITY OF BUILDING MATERIAL** The second criterion that governs the construction of a fort is the availability of strong building material available locally or in close proximity. This is amply proved by the fact that several hill forts in Himachal Pradesh are built on high rocks, where granite or igneous rock is easily available.

(iii) **STRATEGY** The third and most important criterion is the strategical importance of a site both from political and military aspects. According to R.R.Seelman one of the main function of a fort was to cover land and water routes. Another and the most important object was the defence of military stores or naval dockyards from sudden seizure by a surprise attack by enemy, long enough for relief forces to arrive.¹ A fort should be built at such a place where it enjoys maximum strategical advantage and is capable of protecting frontiers or borders of kingdom, either on land or water and other important political and military centres, besides being impregnable

1. R.R.Seelman, Castles and Fortresses, (Delhi, 1975), p.1.

to the besieger. It is difficult exercise to determine the strategical importance of each fort and also to what extent these criteria were followed by the builders of various forts.

(iv) **OTHER POTENTIALITIES** The last criterion that governs the construction of forts is the availability of other potentialities offered by the hills. We also find from an examination of several fortified places and their situation that the main consideration that led the builders of forts was the availability of water resources. Most of the hill forts situated in Himachal Pradesh are fed by several natural springs and natural tanks found in the cliffs of the rocks which are invaluable for any fort. The fort of Kangra is thus the most natural fort which is said to possess two vast water tanks i.e. Kapur Sagar and Sukha Talab and large number of wells.

(v) **PARTS OF THE FORT** Having studied the main principles that govern the construction of forts, we shall now proceed to examine the structure of a fort and its various component. The main parts of fort are moat, rampart, gateways, bastions, towers, turrets, secret passages besides stables for horses and elephants, magazines, granaries, barracks for soldiers, civilian quarters and finally the royal palace or citadel. It will not be out of place here to explain each one of these in detail as they form an integral part of the fort.

a. **MOAT** It is termed as Parikha in Sanskrit literature. According to Kautilya a fort should have 3 ditches with an intermediary distance of 1 danda or 6 ft. The main purpose of a moat has to make the approach of the enemy difficult. Hence Kautilya prescribed not less than 3 moats one behind the other. These moats are of two kinds viz. a dry moat and wet moat. The dry moat is also known as ditch, which is filled up with stocks of hay, wild thorns, creepers, concealing underneath and poisonous weapons. The other i.e. wet moat is filled with deep pools of water up to the brim with crocodiles and other poisonous creatures.

The sthala-durga or land durgas are invariably provided with a moat generally one outside the prakara or rampart but some times two. There is no instance of a fort provided with a triple or quadruple moat. Although it is not essential in the case of jala or water forts situated on the banks of rivers and hill or Giri durgas, yet it became customary practice to provide one either on the side where there is no river at the foot of the hill. These moats often proved impossible barriers to the besieger and had to be crossed by way of draw-bridges erected for the purpose.

(b) **RAMPART OR FORTIFICATION WALL (PRAKARA)**

Rampart is the other important part without which a fort cannot be truly called a fort. Kautilya

prescribes it to be erected at a distance of 4 dandas i.e. 24 ft. height, from the innermost ditch about 8 danda 36 ft. height and twice as much broad i.e. 72 ft. height by heaping up mud upwards and by making it square at the bottom and oval at the centre, pressed by trampling of elephants and bulls.¹ It should be of sufficient thickness and height, which vary according to the contours of the ground. Since it is the main target of attack by the besieger great care should be taken to see that it does not suffer from breaches and thus give way into the fort.

Kautilya also warns that gaps (if any) shall be immediately filled up with fresh earth.² The main material for building these ramparts are mud, brick and stone. In ancient period we find largely the mud and brick fortifications, whereas in the medieval period stone became the chief material. Another important feature of these ramparts in the medieval period is their formidable and imposing appearance. Generally formidable and impregnable forts are said to possess as many as 7 lines of walls. That is the strength of a fort is determined by the number of ramparts it possesses and their height and width. As improved methods of attacks like artillery and mining came into vogue it became necessary to increase the

1. Kautilya, Artha Sastra, op.cit., p.51

2. Ibid., p.51

height and thickness of existing fort walls or ramparts. The effectiveness or the strength of a fort may be said to lie largely in the strength of the rampart. Hence every care should be taken to see that it does not fall an easy prey to the attacks of the besieger.

(c)GATEWAYS (dvarah) form an important obstacle in the structure of the fort, in preventing enemy next to the rampart. According to Kautilya an entrance gate to the fort should be 1/6th as broad as the width of street, writing about medieval fortifications Sidney Toy remarks "The gateways differ in strength but are often very powerful, and are defended by barbicans, which sometimes- take the form of two powerful walls that extend out beyond the gates with towers at the end and sinuous roads in between and roads being defended by box machicolations jutting out from the parapets"¹. At forts the gateways are stretched with courtyards in between they are generally very large from 12 to 18 ft. wide and 25 ft. high up to the point of arch or the underside of the lintel.

This description of the gateways in medieval forts is confirmed by the actual remains available in the forts. A verse from Niti Sara says that it is impossible even for Lord Indra, the lord of Heaven to rule a city which is not

1. Sidney Toy, op.cit., Ch.1, p.202.

provided with well guarded entrances or gateways.¹

The next important aspect of the gateway is their plan which grew complex with sinuous curves and angles in the medieval times. The medieval gateways on the other hand are provided with a stately carved pathway flanked by a semi-circular screen wall on the left on the exterior and massive and huge entrances with two or more courtyards in the interim. Separated by barbicans and approached by turns towards left and right alternately at right angles.

(d) **BASTIONS** are also known as buruzu in Persian, where as in Arthasastra they are described as Attalaka meaning a tower. It should be square throughout and provided with a moveable staircase or ladder equal to its height.

Next to the rampart, and gateways, the value of a bastion is of immense importance in fort architecture for it is mainly meant to reinforce the strength of the fort wall which run for long distances continuously spaced at regular intervals of distance and at corners. According to world encyclopedia a true bastion is pentagon shaped (with 5 sides and 5 angles) with one side of the pentagon placed along the wall of the fortification, called 'salient'. The two sides adjoining the 'salient' are known as faces and the sides connecting the faces with the wall are called

1. Madiki Singana, Sakalaniti Sammatamu (Allahabad, 1971), p.60.

flanks.¹ A line of these bastions connected by a protective curtain is known as bastion system.²

This system of bastion defense is said to have been developed in Europe.³ This type of system of defending forts by means of bastions appears to have been in existence even in the Indus civilization and Vedic period and was a well recognised practice which continued from time to time. The structure and plan of the bastions in Himachal Pradesh find two main categories bearing on their shape in Kangra fort these are rectangular and round or semi-circular. The rectangular bastions are believed to be Hindu structure while the latter i.e. circular or Semi-circular have come into existence only after the advent of the Muslims when they became polygonal (many sided) and finally round. This type of the bastions we can see in Nurpur fort in district Kangra Himachal Pradesh.

Further both the types co-existed in several forts during one and the same period. It may also be noted that the shape or design of a bastion depends not exclusively on the fancy or preference of builders but on the nature of the site on which it is built and the principles of

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1. Kautilya, op.cit., p.51.
 2. World University Enclopaedia, (Delhi, 1942), p.6.
 3. Straith Hector, Treatise on Fortification and Artillery, (Bombay, 1971), Para 375, p.5., p.5.

construction in vogue in a particular period. Percy Brown remarks that "the Indigenous architecture of India was of 'trabeate order' that is placing stones one above the other and spacing the gaps by means of beams laid horizontally thus making the pressure vertical and directly onwards involving no structural problems. But the Muslims, on the other hand brought a new scientific and mechanical formula of arcuate that is arch system as a method of bridging space. Such formula when put into practice is applied to counteract the effects of oblique or lateral, thrust and resist the forces, stress and strain by means of which greater strength and stability were obtained, materials were economized and a wide range and flexibility given to the builders art.¹

This view from the angle of superior defense technique and functional utility coupled with economy, round or circular bastions appears to bear improvement over the earlier practice of square or rectangular bastions. This can also be explained by the fact that in earlier times the Hindus did not know or use artillery and mining and their warfare was confined to infantry only using bow, arrow and swords as the main weapons for long. This system continued in besieging and defending forts square or rectangular bastions did not face danger. But when improved methods of attack like mining and artillery

1. Percy Brown, Indian Architecture Islamic Period, (Delhi, 1992) Vol.I, Ch.I, p.2.

by way of cannons and heavy guns came into vogue it became necessary for the bastions of the old order to give way to the new ones i.e. round or semi-circular.

(e) **PARAPET WALL** The next important part of a fort that demands consideration is the parapet wall. Described by Kautilya as Vish Kambha it stands over the rampart, built in odd or even numbers with an intermediary space of 12 to 24 hastas from each other and raised to a height twice their breadth.¹

Next to the bastions it is these parapets that provide additional security to the inmates of the fort and enable them to face the attacks of the besieger from a vantage position. Some times they are continuously built a long outer edge of the rampart, sometimes broken by means of intermittent opening in between and consist of solid rectangular structures with a downward slope on the top towards front and some times by means of upright stones erected at several places leaving wide gaps in between. Lastly the most common parapets seen on several fort walls is a chain of arched hood stones, built horizontally along with entire length of the wall, leaving a very narrow space in between.

These parapets are often pierced with several loop holes in several rows one above the other and side by side both horizontally and vertically thus enabling the

1. Kautilya, Arthasastra, op.cit., p.52.

defenders of the fort to peep through them. The approach of the besieger to insert weapons of smaller size and fire without being seen. These loopholes again are of different kinds like horizontal, vertical and cross sectioned in the interior thus providing sufficient angles to the inmates to fire from different angles ranging from 90° , 45° to 60° when seen from outside.

Apart from the above mentioned structures, there are the usual stables for horses and elephants, magazines for storing arsenal and military equipment, the jail, granary, the barracks for soldiers, quarters for the civilians, the treasury and finally the citadel or the palace complex of the ruler or commander of the fort.

(vi) **FORT ARCHITECTURE** The architecture of forts depends to a large extent upon the building materials and methods used for construction in vogue in a particular period. It may be noted that no strict principles or rules were laid down by the works on architecture i.e. vastu in the matter of construction forts except in regard to their plan for a fort is primarily a military and secular structure and not a religious. Even the rules regarding the shape or plan were not strictly adhered to in the construction of forts for a variety of reasons such as the nature of the site, its strategical importance. However, a general study of Kangra fort reveals that there are clear phases of architectural evolution on the basis of the materials of construction used which can be

termed as early, medieval and late medieval.

(a) **EARLY** This is the earliest phase of fort architecture built of mud, morum, brick and stones. In earlier period there were three popular methods applied for construction of the forts. the first built of heaped up mud, brick and the 2nd of rubble and the third of stones. The mud and brick continued to be used even in the medieval and later medieval period.

(b) **MEDIEVAL** The earlier traditions of using mud and brick in fort constructions continued upto 7th century A.D. Afterwards new building material and methods of construction were used. These included the use of heavy blocks of stone of irregular size and form, crude in shape laid horizontally and vertically one above the other without any binding material as Chuna and mortar to fill the joints.

The beginnings of a new type of architecture called cyclopean masonry technique is a typical characteristic feature of all Hindu style of fort constructions. The main reason for ascribing this architectural style to Hindus is the existence of several sculptural carvings on the walls of the fort, intact till date and the use of Hindu temple pillars with all their architectural and sculptural embellishment in several gateways of forts. Another and the most important reason is the nature of Pillar-beam lintel style a characteristic feature of all the Hindu buildings.

In the stone walls of Kangra fort we find neatly dressed cut stones arranged on either side i.e. exterior and interior with the hollow space inside being filled up with earth. The nature of stones varied from irregular and crude to elegant and neatly cut blocks of stones with their edges arranged vertically in symmetrical fashion and also significant feature of the military architecture until the advent of the Muslims.

(c) **LATE MEDIEVAL** This phase is also known as Indo-Muslim and Indo-Sarcenic in which are perceptible several foreign influences as Persian and Turkish. This is the period which witnessed several Muslim constructions. During this period developed a vigorous style of military architecture. Its chief feature lies in the use of line and mortar as joining material besides bricks and tiles to serve as decorative or ornamental devices in the superstructures over the gateways and ramparts.

The most important feature of the period is the new device of arcuate order as against the indigenous order of trabeate i.e. pillar beam lintel style. During this period the Islamic buildings gave preference to arch shape as a method of bridging the space.¹ This was achieved by the use of mortar masonry which appears for the first time. This is supported by the fact that all

1. Percy Brown, op.cit., intr. Ch. p.2.

Muslim constructional activity is confined only to the upper levels of the fort walls and gates.

DATING AND DEFENCE OF FORT

VII METHODS OF DEFENCE The main basis for dating forts is their architectural style comprising its shape, material and methods of construction. We have already studied that cyclopean masonry is the chief key to date a fort to the Hindu period whereas the use of lime, mortar and brick to the Islamic period. But it should be noted that no fort retains all its original features intact that can be termed as strictly Hindu or Muslim for they were the chief targets of attack and destruction by invaders and were frequently repaired and renovated. Thus they present a blend of both Hindu and Islamic features, some times making it difficult to clearly differentiate them.

The Hindu architectural pillars extant in several gateways in the Kangra fort provide clues to the beginnings of the fort. This is proved by the fact that the fort still has its Hindu gateways on all sides in the stone wall with all the architectural requirements such as pillar, beam-lintel, order, and carvings of Hanuman, and Bhairava etc. Which can still be noticed on the Ranjit Singh gate in Kangra fort. Further the Hindu nature of construction is also attested by the carvings of images like Durga and Ganesha on a rock boulder stone in the defence tower number 3, 4, in Kangra fort. Similarly Darshani Darwaza of Kangra fort show evidences of Hindu

gateways with all the architectural motifs. The Muslims super-structure in the interior are several gateways and pillars belonging to Muslim period.

(b) **DEFENCE OF FORT** Kautilya does not prescribe any specific methods for defending a fort. But we find a good deal of information in Sanskrit works on polity and contemporary literature about the several measures to be taken for protecting a fort. We also find during different periods a vast improvement in the field of military engineering by means of new devices and methods of construction. Before proceeding to study in detail, it may be noted that the strength of fort or its capacity to defend lies primarily in its natural situation new military devices incorporated into it and a strong garrison consisting of abundant stocks of men material wealth, weapons, water, food and other essential requirements. With this brief outline, we shall now examine the defence of a fort in a little more detail.

Firstly the defence of a fort requires strict guarding of its approaches on all sides. Kautilya prescribes 3 moats or ditches one after another filled with water to the full and poisonous creature or concealed weapons under stocks of hay or thorny bushes. He also refers that a knee breaker called Janubaniani should be erected.¹ This devise has been strictly followed by almost all the

1. Kautilya, op.cit., p.53.

holders of forts by guarding all the approaches to the fort. In the medieval period counter mining by means of planting inflammable material under the earth was resorted to counter act the sap and mining of the besieger.¹

Next to the approaches comes the gateways or entrance that should be effectively protected. The importance of gateways in a fort in no way be minimized, for it is the most vital part of a fort and is the target of attack for a besieger. Fort should be defended by means of strong gateways placing armed barracks at appropriate places. Guarding of all approaches and patrolling the entire fort area around including the gates by appointing sentries and sepoy both day and night.

Fort should be properly repaired and renovated by raising watch towers, over the bastions and uprights in the parapets along the entire wall fixing a beam across the entrance, filling the moats with water making arrangements for lighting acquiring stone balls or slings and fire balls in plenty. Strengthening the gateways by means of heavy door frames fitted with sharp and pointed iron spikes and by setting up barracks at appropriate places and by collecting weapons and missiles in large quantities.

The advent of Muslims brought about new changes not only in the methods of attack but also in defence as

1. J.N.Sircar, Siegecraft in Medieval India, (Delhi, 1970), p.106.

well. During this period new methods of construction, building material and innovations in military engineering, has given greater strength to fort.

(a) **Barbican** is an outer gate or structure meant to protect the main entrance. In the interior it also exists in the form of a cross wall, projecting from the main one with the object of preventing the ambush of the enemies.

(b) **Machicolation:** According to Sidney Toy "it originated in the west". It is a hole formed in the roofs of passages through the gateways projected out on corbels from the parapets of walls and gateways¹ through which boiling oil, water, stones and other missiles were thrown down the enemy below.²

(c) **Loopholes** Another device of military engineering is the loopholes arranged in several tiers either 2 or 3 vertically or horizontally. These are meant for inserting fire weapons of smaller nature like guns and pistols and enable the defenders to peep through them, whereabouts of the enemy. In the interior they look lateral but when seen from outside they slope downwards with angles of 45°, 60° and 90°, projecting vertically down below. Some of these loopholes have cross sections in the interior by means of a small dividing wall of bricks thus making it possible for the defender to change the direction of his

1. Sidney Toy, op.cit., p.205.

2. Ibid.

gun in any manner he likes either towards left or right angularly.

(d) Garrison is the most important aspect of a fort that deserves consideration. It means the abundant availability of all sorts of material like food, grains, wealth, men, material, weapons and missiles etc, without which a fort cannot be effectively defended. Almost all the works on polity lay emphasis upon this. Manusmriti in verse 75 inform us that "a fort should be supplied with weapons, money, grain, and beasts of burden with brahmanas, artisans, engines, foddors and water."¹

The importance of a strong garrison is realised by forts and is proved on the basis of granaries, barracks, stables, treasury and magazine which are used for storing food grains, keeping armies, horses, elephants, wealth, weapons and arsenal safely.

The foregoing study of the structure of forts during medieval period leads us to draw certain inferences. This study not only gives us an idea about the structure of fort in general. The fort of Kangra in particular as a case study will be undertaken in the next chapter in which deals with different structures popularly prevalent during medieval period.

The forts during medieval period occupied a place of eminence for various purposes it served. We have seen

1. G.Buhler, Law of Manu, (Bombay, 1960), Ch.VII, V.75, p.228.

how with the passage of time, there is a gradual change in the general structure of fortification. The material used were also changed with the change of place and the type of fort constructed. Medieval period brought about several warfares for expansion of territory and material wealth. This also encouraged forts inhabitants priority for a secured and safe place to live in, resulting in the development of fort architecture keeping in view the defence mechanism in such a way so as to strengthen it from any untoward incidents leading its destruction. This gave way to form several means of defenses which have been already discussed in the present chapter. Now our focus of attention is being diverted from general to particular i.e. Kangra fort which we shall be dealing in our next chapter from architectural point of view, and all points discussed above with regard to Kangra fort.

CHAPTER

5

CHAPTER - 5

GEOGRAPHICAL AND ARCHITECTURAL DESCRIPTION OF KANGRA FORT

A. GEOGRAPHICAL DESCRIPTION OF KANGRA FORT

The fort of Kangra though a heap of desolate ruins today was acknowledged as invincible ever since the beginning of history of Kangra rulers. Nagarkot remained the capital of Kangra and part of Jalandhar rulers down to 1620 A.D. The general antiquity of the modern settlement of Kangra and Kangra fort is a question which no archaeologist working in that area can escape. The local people take considerable pride in the general historical importance of the place and are never tired of boasting of their most ancient palace in the whole of that region.

In fact as one looks up at the towering mass of the fort and listens to the constant gurgling of water and the whistling of wind in the Banganga defile below, one cannot help regretting that little should be specifically known of one of the most impressive structural ruins in the country,¹ located in an island like mound formed by Banganga and Manjhi rivers. It stands even today as an unsurmountable citadel preserving in itself several episodes of its venerable past.

1. D.K.Chakrabarti, The Antiquities of Kangra (Delhi, 1984), p.23.

The Kangra fort occupies the south western corner of the modern settlement of Kangra. The area below the fort may be roughly called the southern boundary of Purana Kangra or 'Old Kangra'. The settlement of old Kangra which faces east and overlooks the Banganga river is spread on the slopes of a ridge. The earthquake of 1905 badly damaged this settlement. In some level areas, the outlines of buried structures are clearly visible. Some clearance work is obviously possible at these spots, although the work is likely to be very labour-intensive as it will mean handing large blocks of stone as 'debris'. Besides, there is no assurance that these buried structures are ancient. It is still possible, however, to pick up some evidences of the general antiquity of this older section of Kangra.

So much so it is a contended that the kingdom of Kangra itself derived the name from the fort only in this context Hutchison and Vogel in History of Punjab Hill States have stated that "despite the fact that the name of Kangra is uncertain derivation, nevertheless it is of great antiquity and "may have been applied originally to the fort."¹

Alexander Cunningham on the basis of the Jalandhar Purana and local traditional documents contends that Titen's head was cut off by Siva in order to save Vishnu

1. Hutchison and Vogel, History of Punjab Hill States, (Shimla, 1982), vol.I, p.107.

who tried to seduce Vrinda, the wife of danava Jalandhar and a woman of spotless purity by impersonating as her husband. When the head was cut off, it fell to the north of the Beas, with his mouth at Jawla Mukhi, while his body covered the whole extent of country lying between the Beas and the Sutlej.

It is further believed that it was on the ear of the fallen head of Titan the Nagarkot fort emerged and the name of fort or kingdom has much to do with this part of the body of Titan. The popular derivations attached to the word seemed to further sustain the legend.¹ For example the word ear in vernacular is pronounced as Kin or Kangarh (कानगढ़) and the later means: The fort of the Ear.² As such the place and the fort that emerged on it, came to be associated with this Titan's body part, which itself had huge dimension. Moreover, the configuration of the ground fort covered too had a striking resemblance to the shape of a human 'ear'.

Before discussing about the architectural detail of the Kangra fort, we have to discuss about the different historical references given by various writers. First of all a reference to the Kangra fort is found in Alexander Cunningham's Archaeological Survey Reports which is as under:

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1. Hutchison and Vogel, op.cit., pp.107, 9.
 2. Kangra Gazetteer of Years 1883-84, (Hoshiarpur, 1977), Vol.I, p.67.

"The Kangra fort or Nagar-Kot occupies a long narrow strip of land in the fort between the Manjhi and Banganga rivers. Its walls are of two miles in circuit, but its strength does not lie in works but in the precipitous cliffs overlooking the two rivers which on the side of the Banganga rise to a height of about three hundred feet. The only accessible point is on the land side is towards the town but here the ridge of rock which separates the two rivers narrow to a few hundred feet, across which a deep ditch has been formed at the foot of the walls. The long works of any consequence are at this end of the fort, where the high ground appears to be an offshoot from the western end of the hill which divides the town of Kangra from the suburb of Bhawan.

According to Cunningham the highest point is occupied by the palace, below which is a courtyard containing the small stone temples of Laxmi Narayan and Ambika Devi temple and a jain temples with a large figure of Adinath. The courtyard of the temples is closed by a gate called Darsani Darwaza or the gate of Worshipping and the gate leading from it to the palace is called the Mahalon Ka Darwaza or 'Palace Gate'. Below the temple gate is the upper gate of the fort called Andheri or Hendeli Darwaza.

This is now a mere lofty arch, but formerly it was long valued passage, which on account of its darkness received the name Andheri or 'Dark Gate'. The next gate,

which is at the head of the ascent is called the Jahangiri Drawaza. This is said to have been the outer gate of the fortress in the Hindu times but original name is unknown. Below this are the Amiri Darwaza or Nobles Gate and the Ahani Darwaza an 'Iron gate', which received its name from being covered with plates of iron. Both these gates are attributed to Nawab Alif Khan the first Mughal governor under emperor Jahangir. At the foot of the ascent and the edge of the scraped ditch, there is a small courtyard with two gates called Phatak or gate, which is occupied by the guard.¹ The opening gate called the Ranjit Singh Gate.

Another survey of Kangra fort we find in the interesting description of the Maasir-Ul-Umara of the time of Shahjahan which runs like this:

"The Fort of Kangra is situated on the summit of the high mountain. It is extremely strong and possesses 23 bastions and seven gateways. The interior circumference is one KOS and 15 chains, the length, one fourth of a KOS plus two chains. The width between 15 and 25 chains its height 114 cubits within the fort are two large tanks"² one is Sukha Talab and second Kapur Sagar Tank.

The following reference to the fort from the Shah-Fateh-I-Kangra by Jalal Tabatabai (probably written in the reign of Shahjahan) gives the description of the fort as

1. Alexander Cunningham, op.cit., vol.V, pp.162, 63.
2. Shahnawaz Khan, Maasir-Ul-Umara, tr. Elliot and Dowson, op.cit., Vol.11, pp.184, 90.

under:

"The fort of Kangra is very lofty and stands on a very high hill. Its buildings are very beautiful. It is so old that no one can tell at what period it was built. This fort is so much strong that no king was ever able to conquer it, and it is unanimously declared by all persons acquainted with the history of the ancient rajas that from the beginning upto this time, it has always remained in possession of one and the same Hindu Shahi family. The fact is confused by the historian of the Muslim kings, who have reigned in this country from (1320 A.D.) or from the commencement of Sultan Gias-ud-din Tughluq's power to the year (1556 A.D.) when emperor Akbar ascended the throne and gradually occupied whole of Hindustan.

The fort has been besieged no less than 52 times by the most powerful rulers and kings but no one had been able to take it. Feroz Shah Tughluq who was one of the greatest king of Delhi once laid siege to this fort but it baffled all his efforts, for at least he was contented with having an interview with the Raja and was obliged to return unsuccessful.

In the reign of emperor Akbar one of the greatest nobles Hasan Kuli Khan Turkoman entitled Khan-I-Khan had also attacked this fort at the head of a numerous army after he was appointed to the governorship of the Punjab. But not withstanding a long siege he also failed to take it to be successful in such a great and difficult task was

beyond all expectations.¹ It was destined to fall into the hands of the mighty army of different rulers under the influence of whose prosperous stars, all difficulties were overcome and all the obstacles removed.²

Situated to the south west of the old Kangra town (1st 32° 5' long 76° 15') Kangra fort is built on the top of the hill on the confluence of the Banganga and Manjhi or Patel Ganga rivers which also served as the moat of the fort. Access to the fort from the town at this place is through the ridge of rock which separates the two rivers and is narrowed to a mere neck of about 50m across which a deep ditch has been made at the foot of the walls.³

B

B KANGRA FORT AS SEEN THROUGH SCALES

Accounts of various sources so far collected beginning from prehistoric period, enable us to gather certain facts and figures about Himachal Pradesh in general and Kangra and Kangra fort in particular. The fort that existed and witnessed several attacks, now in its present plight, gives a hoary look. This chapter is very important from the point of view of the study

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1. Jalal Tabatabai, Shah-Fateh-I-Kangra, tr. Elliot and Dowson, op.cit., Vol.VI, pp.526, 27, Appendix
 2. Ibid., p.527.
 3. World Heritage Week (1988), Kangra Fort: Archaeological Survey of India, pp.2,3.

undertaken. To have a comprehensive idea, it becomes all the more important to throw light on about location and architecture of Kangra fort.

Kangra fort is situated 4 km. away from Kangra city on Jwala Mukhi-Hoshiarpur road. On the way towards south across the Banganga river, there is a place called Chandi from where a narrow road leads westward for about 1½ Km. to reach Kangra fort. There is another route that passes through old Kangra. Both the roads are at equidistance and reach at the main gate of the fort. Rest of the sides are covered by the rivers namely Banganga and Manjhi flowing near the fort.

On the left side of the entrance, the office of the Archaeological Survey of India is located. On the east side of the entrance there are two rooms measuring 11.00 metres in length and 9.00 metres width. One of them is a retiring room which houses the office of the Foreman and Assistant Conservation Officer. On the other side of the gate, there exist a pipal tree, a temple and a British cemetery. At a distance of 55 mts toward east, the office of the Archaeological Survey of India a shed measuring 29 mts by length and 8 mts width is located. Old sculptural pieces have been kept in this shed (See plate No.2). Some of these pieces carry an undeniable stamp of the sculptural idiom of the post-Guptas period. These structural pieces do not probably belong to a period earlier than 12th or 13th century A.D. This dating

derives support from the date of an inscription that we find on the stone shed at the ASI office. The inscription is carved on the base of a broken sculptural pieces and carries a date from 12th/13th century A.D. This is one of the most significant direct pieces of evidence that has come to light regarding the antiquity of remains of Kangra fort.

In the west there is apparently a ruined temple about 20 mts. away from Jain Dharamshala near the fort. An image of a goddess having multiple arms is seen lying on the ground. Local people worship this image. This image is too eroded to reveal specific iconographic details.¹ A second image is also detected, the major part of which lies buried in the ground. Not much can be made out about this image. In addition to these images we found a decorated stone block which looks like the base of an ornamental pillar. There are also two reasonably stylised animal riders. The head of one of the animals is detached which is clearly that of a horse. Although it is difficult to pinpoint the precise data of this temple or the loose sculptural pieces, yet it is clear that they do not belong to a period earlier than 12th or 13th century A.D. When one enters the gate one finds a bathing place and an open pond called Khula Talab and Haman.

1. D.K.Chakrabarti, op.cit., p.23.

A Bawari- looks like a cows mouth shaped tap is also called as gomukh. People use water flowing out of this tap for drinking and bathing purposes. The nearby bathing pond and the open pond have unique architectural designs. It bears unmistakable traces of Mughal architecture. The external and internal dimensions of the open bath tub are 7.90 x 5.40 mts in length and width and 6.30 x 3.90 mts respectively. Its depth is 3.85 mts. and made of hand chiseled stone. Its walls are made of stone rubble masonry. Lime is seen to have been used in the construction work.

The dimension of its floor is 6.30 x 3.90 mts long and wide. It is made of herring bone bond stone masonry. Its wall are made of flemish bond stone masonry. To approach the bath tub from the retaining wall 4 flights of stairs have to be used. Each flight (step) has a rise of 0.25 mt., and a tread of 0.30 mt and a width of 1.00 mt. The retaining wall is 3.40 mts. high and 6.85 mts. The wall has beautifully carving. In its centre is located a temple measuring 0.55 x 0.80 mts.

On its right and left side there are 6 shelves measuring 0.60 mts. long by 0.70 mts wide and are 0.70 mts. in height. They are attached to the walls. The thickness of the wall is 0.75 mts. They are made of stone masonry and are attached to the bathing place i.e., (Hamam). On the other side there is a bigger bathing place measuring 28.90 mts. long by 15 mts wide. Its wall

is 0.75 mts. thick and is made of english bond stone course. The gate at the entrance of the bathing place is made of wood. It measures 0.90 x 0.20 mts. length and wide.

On taking a right turn one comes across a room measuring 3.20 mts in length by 2.5 mts wide. It has a rectangular water tank. It measures 1.25 x 0.75 mts in length and is 0.40 mts depth. It is an arched flat room which has sky light window. On the right side there are three windows measuring 0.75 x 1.20 mts. in length and have iron grills. (See plate no.4). It has two doors measuring 0.75 mts in length by 1.50 mts in wide. One leads to the bathroom and the other to another room. It has three bathrooms two of them measure 1.50 mts length 1.50 mts wide and the third measures 1.95 mts. length by 1.50 mts. wide. All the three have a height of 3.00 mts. The walls are .20 cm thick. The back wall is 0.75 mts thick and is made with coursed rubble masonry. Room no.2 has a total internal, dimensions of 3.30 mts by 2.15 mts. in length and width. It has two doors which are made of square pillars with Venetian arch doors and also having three central arch roofs called elliptical arch.

The doors measures 0.75 mts length by 1.50. mts. wide. On the back side of room no.2 there are three bathrooms. On the front side there are 3 rooms of the same size. They have two windows measuring 0.45 mts by 0.60 mts, and wall thickness is .75 cm and .20 cm. The

doors measure 0.90 mts. in length by 1.50 mts. width. Room no.3 measures 6 mts in length by 3.65 mts. wide . It has two windows measuring 0.50 mts. length by 1.00 mts. wide. Beside the window there is a pit which measures 1.80 mts. in length by 1.60 mts wide and has a depth of 1.00 mts. (See plate No.5). In front of this room there are two thick walls which measure 0.50 mts in length by 0.90 mts. wide. Between these walls there is a cavity which is divided into three parts. They measures 1.00 mt. by 1.70 mts, 1.00 mts. by 2.50 mts. and 1.00 mts. by 1.25 mts. in length and width respectively. The partition walls have a thickness of 0.20 mts. The total number of rooms in this Hamam are three, and other are bath tubs each having different dimensions. (See plate No.3,4,5). Total plinth area of Hamam is 100.10 square mts. (See plate No.3).

In the two rooms of the Hamam domes are found which are made in drop arch. They have two holes meant for smoke and light. The holes are properly covered with stones so that they continue to function for which they are meant by provide protection from rain water. The Hamam was used to boil water to be used by sepoys, and even by high ranking officials stationed in the fort. Architecturally the Hamam is made in the Mughal arch style.

One can approach Kangra fort through the main entrance at the north eastern corner. The approach way is

made of racking bond stone masonry. The approach to this entrance is now over a level tract of land. Residential quarter of Assistant Conservation Officer cut by a small bridge is located here. The lane (gully) below the bridge is now dried up but represents the shrunken line of a ditch which joined the two rivers and threw a barrier across the only possible approach to the fort. It is 8 mts from left side and 17 mts from right side of Ranjit Singh gate has a depth of 3.50 mts was an important obstacle in the structure of the fort in preventing army. It is made of stone masonry. The bank of the ditch on the fort side is hemmed by a fortification wall. It lies 27.75 mts from the left side of the gate. The top width of the ditch is 3.90 mts, its heights are 11 mts and 12 mts respectively. It has platforms for the defenders and slits for the marksmen at its back side.

As one passes through the gate now associated with Ranjit Singh's name, one finds oneself in a protected enclosure. Ranjit Singh Gate is flanked by hexagonal pillars on both sides. (See plate no.6). Their height from the road level is 7.30 mts. These are made of coursed rubble masonry. The total number of courses is 73 are visible and the length of the base is 0.80 mts. The gate is 7.30 mts high and has semi-circular and drop arches. It has a 100 mm thick wooden door which is 2 mts. wide. The gate has a watch window enforced with iron strips measuring 0.60 mts. by 0.75 mts. On the both sides

of the gate pillar small images of Mahavira and Bhairva engraved in 0.40 x 0.40 mts. enclosure.

In the centre of the gate 45 stone course in semi circular arch is visible and at on for face is 80 course of stone are visible. On the upper part of the gate there is a stone block measuring 0.40 mts by 0.20 mts.in length and width on which is inscribed 'Ranjit Singh Gate' is written in Gurumukhi. Every pillar has three gun points. In the front portion there are 8 gun points. The gate is protected with a defense wall which has a Venetian arch placed at equal distance. On both sides of the gate two rivers, Manjhi and Banganga flow that was the sole way leading to the fort. This gate attributed to Ranjit Singh was built during his reign over Punjab Hill States in 1809-1842 A.D. Architectural design and stone masonry work show that the ascent is not ancient but belongs to the medieval period. The upper part of its hexagonal pillar is empty which was used by sepoys. The range of the gunpoint lies directly over the ditch. (See plate No.6,7,8). The ascent to the upper section of the fort begins beyond this.

On entering the Ranjit Singh Gate there is a gate enclosure beside the hill its walls are 11 mts and 12 mts high and have parapet and equilateral arches. The walls are 1 mt. wide on which a man can move freely. During an attack a defender can easily move on them with a gun. (See plate No.8). Inside the Ranjit Singh Gate there is

another gate which is surrounded by thick walls. It is gate no.2. (See plate No.7).

The distance between gate No.1 and gate No.2 is 9.50 mts. If one moves towards the fort, one finds that the left stone wall is 6.40 mts high and right side wall having 5.00 mts height. On the right hill side of the fort Manjhi river flows. The wall is 9.75 mts. long from the gate. Its height from the hills base is 2.80 mts.

The distance of this wall from gate No.2 is 5.25 mts. After a slight turn and at a distance of 5.00 mts. The gate has made of semi-circular arch and has venetian arch of stone masonry is 6.40 meter high. On both sides of the gate there are stone steps on the left side is 5.00 mts long and has a thickness of 0.90 mts. On the right side also there is stone masonry steps whose length is 5.00 mts from this gate a passage leads to Amiri Darwaza. This rock cut way is 3.0 mts wide, which is made of diagonal bend/rock cut stone masonry. On the right side of this way there is a Shiv temple measuring 2.00 mts by 2.50 mts in length and wide. Besides this temple there is a water trough, which has been closed by the Archaeological Department. The way leads to the tunnel and the steps to Amiri Darwaza. The hilly tract is 3.00 mts wide. It is like a narrow alley (See plate No.9).

On the right hand side there is a stone retaining wall which is used to cover the base. On both sides of the way drains are constructed which drain the water of

the upper storey of the fort and through out of the Ranjit Singh gate. The bank of the ditch on the fort side is hemmed by fortification wall complete with the defenders platform and slits for the marksmen at the back. (See plate No.8). As one passes through the gate now associated with Ranjit Singh's name one finds oneself in a protected enclosure. This ascent is protected by another line of gateway fortification called Amiri Darwaza followed by a narrow path. This Amiri Darawaza is attributed to Nawab Alif Khan, the first Mughal Governor of Kangra. Amiri Darwaza is 8 feet high and has a width of 2 mts. This gate (Amiri Darwaza) is in a state of ruin. It had domes arches and is made of dressed stone.

On the left side of the gate the approach way to fort has a damaged defense tower which is 3.00 mts high and 2.50 mts wide. Beside the defence tower, there is a 2.50 mts. high dressed stone wall which was meant to defend the road (See plate No.9). Beside the hill and on the right hand side of Amiri Darwaza there is a 1.50 mts high wall which goes upto 6.00 mts along the hill and acts like a retaining wall. Step stairs on the way measuring 1.35 mts length by 3.50 mts. wide connect Amiri Darwaza. Amiri Darwaza is the way to approach Ahani Darwaza. A stair which is a set of steps leading from Amiri Darwaza to the entrance of the fort. The stairs are constructed of hard, strong and wear-resistant stone. Stones are not only durable but also has fire resistant capacity.

From these gun points on the wall and defence tower it was possible to have a look at the attackers approach from a distance. In ancient times it may have been used for arrow shooting. From the gunpoint the wall rises to a height of 1.40 mts. Its top width is 1.00 mts. (See the cross section of the wall). On the way to Jahangir Gate there is another defence tower which is double-storeyed. It is 0.30 x 0.20 mtrs in length and width and has a height of 3.00 mts (See plates 10,11,12. The room down below has neither a window nor a door. It was probably used by sepoys defending the fort.

The rooms has a drop arch with 35 english bond stone courses. it is empty and has two stone gunpoint measuring 1.20 mts, long 0.65 mts wide and edge point measuring 5 cm. The total dimension of gun points are 0.30 x 0.40 mts in length and width. The wall and the room have approximately 6 inches stone pieces. The upper room has a height of 3.00 mts out of which 1.50 mts height is above the wall. It has Ogee arch face in which 35 stone courses are visible. Stone measuring 0.14 x 0.40 mts. length and width and stone wall is 1.50 mts width, which has a stone envelop on which 1875 AD is engraved. That means this defence tower was renovated in 1875 A.D. by local Katoch ruler (See plate No.13).

On the right side of the- upper storey of defence tower, there are 15 small stone stairs. From stairs to the top of the tower there are 50 stone course

having the approximate dimension of 6 inches. Linked to the tower are stairs having a dimension of 1.70 cm by 10 cms length in size. Adjacent to this is the next tower. On the left side is a high wall whose top width is 1.35 mts. On the upper part, there are six gun points. The wall is 1.35 mts. wide on which one can easily move. From the passage one can enter the upper part of the tower.

In the lower part of the wall there are also six gunpoints (See Sketch graph No.4 and cross section of the wall) In every gunpoint 2 course of 6 inch stone are visible. In defence towers no 1 to 3 there are step wise stairs and wall. (See plate no 11,12,13). While approaching Ahani Darwaza on left hand side there is another defence tower numbers 3 measuring 3.00 mts. by 5.00 in length and width. It is also double-storeyed. Wall thickness is 3.0 mts. The lower room of defence tower measures 0.40 mts by 0.30 mts. Total height of the tower can be measured 6.00 mts. It has 43 stone courses of 6 inch stone are visible. The door of the lower room is made of 1.50 mts in width drop arch in which 22 stones of 6 inch courses are visible. The images of Lord Ganesh on the front part, Durga on the right side and Hirana in the middle are carved in this room. (See Plates 11,12). Detailed descriptions of the religious aspects of these images is available in the same chapter of part C.

The upper part of defence tower has Venetian arch in which 54 stones of 6 inches courses are visible. Connect

arch has two blocks in the centre of which stone image of Mahavir is engraved. On the top of the defence tower, one can walk easily. This tower was erected to check the progress of the invaders as well as to ensure the security of the fort. Its design is deeply influenced by Islamic architecture. On the right side, there is a high wall which is made of stones masonry. It has 3 stone gunpoints. In the upper part of defence tower 3 there are 3 stone blocks of 0.40 x 0.40 mts. length and width on which the images of Durga, Ganesh and Mahavir are engraved. While approaching Ahani Darwaza on right side there is a well, measuring 0.45 mts high from ground level and total diameter is 1.00 mts and depth is 6.00 mts approximately. (See plate no.15).

A retaining wall is built near the well having a length of 15.00 mts. and a height of 8.00 mts. is made of coarse rubble masonry. The retaining wall was made to protect the land slide of the hill fort. This ascent is protected by another line of fortification wall although this now survives only in places called iron gate. (Ahani Darwaza). Ahani Darwaza is also attributed to Nawab Alif Khan, the first Mughal Governor of Kangra. Looking back from Ahani Darwaza a long strip of land enclosed with high rampart and walls built in ashler masonry is 2.00 x 3.50 mts seen, (See plate No.16).

The upper section of the Jahangiri gate begins beyond this. Ahani Darwaza measures 2.00 mts x 3.50 mts and is

4.00 mts high and has a large drop arch. This gate is approached by stairs which lead up to Jahangiri Gate. Besides Ahani Darwaza there is a passage which is surrounded by high walls. There are three pillars having diameter 2.40 mts and height is 7.00 mts from ground level. There is a wall whose height is 2.60 mts. Next to it is defence tower no.4 which measure 1.50 mts. by 2.00 mts. length and width.

There is a 8.00 mts long and 7.00 mts high wall which provides reinforcement to the main palace. On the outer surface there is an 8.30 mts high wall, top thickness is 0.45 mts. This wall curves at an angle and toughness the Jahangiri gate measuring height in different angle is 8.75 mts. 9.15 mts from ground level. On the right side of Ahani Darwaza there is a high retaining wall which is 11.20 mts. 10 mts. and 9.50 mts high and having width in 1.00 mts. Ahani Darwaza is also made of drop arch. 20 stone masonry course of 15 cm size stones are visible from ground level up to the arch. In drop arch english bond standing stone is used and in the arch 34 stone courses are visible. From the edge of arch there are three gunpoints, the face wall attached with Darawaza is made of english bond stone in which 48 chiseled stone courses are visible. The right side wall has 40 stone courses of 15 cm size. The face wall which covers Jahangiri gate has height of 11.20 mts and 10.00 mts. 73 stone courses and 64 courses from ground level are visible. This wall is also

made of gardenal wall of english bond masonry of 15 to 23 cm stone size. (See Sketch no.5 and plate no.17).

On entering Ahani Darwaza one reaches Jahangiri Gate. The ascent takes one to a plateau on the top of a hill. At the edge of the plateau, along the line of ascent, is a gate called the Jahangiri Darwaza or the Gate of Jahangir. Inside the Ahani Darwaza there are round circle stairs which are covered with walls whose heights are 8.30, 8.75 mts. and 9.15 mts. On the left side the first wall is .60 mts. high. Its top is flatly wide and one can easily move on it. Above this there is another wall which has gunpoints. On the top there is an arched defence line. After a slight turn there is a high wall above which is located a defence tower, inside of defence tower attached with Ahani gate, a coursed random rubble stone pavement is visible.

Near pavement a wall measuring 2.00 x 1.50 mts length and width and height 7.00 mts is made of elliptical arch, attached with Jahangiri gate from where we can see stairs in arch round circle approach to Ahani gate. (See cross section) Cunningham stated that this part of Ahani gate is said to be the outer gate of fort in Hindu time and its original name is unknown.¹ This plateau section is enclosed by a third line of fortification wall. The approach to this enclosure is from the western side

1. D.K.Chakrabarti op.cit., p.25.

through a gate and then there are a series of steps leading to the level ground above. Jahangiri Gate is attributed to Mughal emperor Jahangir.

There are three gates having a width of 2.00 mts and a height of 4.00 mts up to the drop arch. (See plate No.17). A stone wall stands adjacent to the arch; however, its upper portion is damaged. Total height of gate wall is 9.00 mts, upper width 5.00 mts. with pillars having a width of 0.85 mts. (See cross section and sketch no.6) A passage 2.00 mts wide connect Jahangiri gate to Andheri gate.

Near Jahangiri gate towards Andheri gate there is a retaining wall 7.40 mts. high from ground level. Its first step measures 3.10 mts in height and 1.20 mts in width. The next step of retaining wall is 3.00 mts. high, while the third steps rises to 9.00 mts high from the ground level. On the end of the retaining wall there is a pillar measuring 2.40 mts. diameter. The first part of the foundation steps of the retaining wall is not old as it was got built by an Archaeological Survey of India around 1982 A.D. (See plate 18), so this ascent is not ancient.

Above a series of stone course random rubble masonry, there are stone flooring steps which provide an approach to damaged Andheri gate. Presently Andheri or Anehri Darwaza is in a state of disrepair. Now it is only 10.00 mts. high. Nearby there is a 11.30 high monastery wall

with a narrow, dark path forked into two different directions. One of them is towards Darsani Darwaza and the other is towards Kapur Sagar and goes further towards the village of Nandrul. Right side wall of Andheri Darwaza is in a damaged condition. Left ascent remains visible with 54 stone masonry courses. (See plate no.19). The approach path to Andheri Darwaza is 8 mts in length. The damaged wall of the gate is measuring 6.50 mts height made of dressed stone masonry. The stone used in this wall are measuring 1.25 cms in size.

From Andheri Darwaza, there is a way towards Tof Khana ' Artillery House ' measuring 4.00 mts. by 3.00 mts. length and width. Today it is in a state of ruin but in the past it was used to stop the invaders, invading from the northern side. Near the Tof Khana there is a ruined boundary wall with a width of 1.00 mts. (See plate no.20). From the Jahangiri gate to Andheri Darwaza the way measures 200 mts lengthy of stone flooring runs, its width is 2.00 mts. and is made of course random rubble masonry. Remains of wall showing the height of Andheri Darwaza. (See plate no.19 and sketch no.7).

The ascent wall boasts of ashler masonry. This type of masonry consists of stones dressed with fine bed and end joints. The blocks are usually over 30 cms in length and have joints of not more than 3 mm thickness. The ashlar masonry may be plain, rebated or chambered. Occasionally it is arranged in courses such that the thickness of

courses diminishes from the base upward. Ashlar masonry has been abundantly used in the Kangra fort. From Andheri Darwaza the path is forked into two different directions. The path through Darsani Darwaza is 43.00 mts. away from Andheri Darwaza. It is 2.00 mts. wide and provides a third line of fortification. It is this section which forms the core of the structural complex inside the fort.

The approach to this enclosure is from the western side through a gate called Darsani Darwaza. Climbing up a series of steps one comes to the ground level. Near the series of steps there is an enclosure of wall which is 8 mts high and 1.10 mts. wide made in ashlar stone masonry. This is a horizontal way and turned 90° degree angle while approaching Darsani Darwaza. Near the way of Darsani Darwaza a small drain passing is measuring 0.65 mts high by 0.65 mts wide and 3.00 mts depth from ground level falling up to Manjhi river. The series of steps up to Darsani Darwaza are fifteen in number having a rise of 0.50 mts. and tread of 0.60 mts made of stone block in horizontal. Darsani Darwaza is a very typical Hindu structure. It is 4.00 mts high; and wall of the gate is 6.70 mts high. The width of Darsani Darwaza is 2.00 mts. upto 4.00 mts high it has stone face and also has stone lintels. Stone lintels is easy to build and so its use is beneficial to the main design of the fort.

Both the stone pillars flanking the Darsani Darwaza have beautifully carved images which, however,

with the passage of time have become almost invisible. The ascent however, still has the picture of a lady (See sketch no.8). When one enters the palace from the gate on the right side one comes face to face with a wall marking Diwan-i-Aam. Length-wise it measures 32.20 mts (See plate No.21, 22). From ground level it has different heights beginning in the 12.20 mts, 8.80 mts in the middle and 10.60 mts on the edge. It touches a polygonal pillar 10.60 mts high and made of ashlar stone masonry. On the top of the wall there are six rooms measuring 4.20 mts by 4.30 mts. length and width. The rooms which were used by soldiers are in a ruined state. In front of these rooms there is an open verandah having damaged parts of pillars which are 10 in number and which measure 0.55 mts by 0.60 mts. length and width.

Nearby is a big Diwan-i-Aam court measuring 20.00 mts by 20.00 mts. length and width. In Diwan-i-Aam court from right at the beginning and nearby the Darsani Darwaza, there is a small platform measuring 4.50 mts. by 5.50 mts length and width. In the centre of the platform is an old peepal tree. Diwan-i-Aam royal court is surrounded by u-shaped row of small rooms. (See plate no.21). Right from Darsani Darwaza a row of six rooms begins, measuring length and width is 4.20 x 4.30 mts of erected vertically. Other series of five rooms are measuring 4.40 x 4.30 mts length and width.

Room no.6 measuring 5.50 mts by 4.50 mts length and width is locked by the Archaeological department total length of the area covered by these rooms is 32 mts. length from south direction of the rooms wall height from hill surface is 22.00 mts in length on the edge of the wall defended by polygonal pillar measuring 7.00 mts heights from ground level. All rooms are covered with stone slab roofs and have open doors and windows. In front of this line of rooms Archaeological Survey of India has laid stone rubble masonry floor. Rest of the part of Diwan-i-Aam is an open space.

On the way towards Shish palace a small out let drain measuring 0.35 mts. wide passing from top area of palace towards western direction falling into Manjhi river. Near the Diwan-i-Aam there is a structural complex in the fort. At present this is dominated by 4 temples and the broken section of Laxami Narayan temple a damaged complex. There is a stone platform measuring 7.70 mts by 5.70 mts length and wide. It has two steps, each one of them 0.75 mts high. Next to the platform on the northern side is an obviously later and much renovated temple with a mandapa and garbhagriha (See plate no.23). This contains a large Adinath figure in stone dated about 15th century A.D. (See plate No.1). The Ambika Mata temple (a mandapa and a garbhagriha) lies a little further to the north. Rooms of Ambika temple length 4.00 by 4.50 mts.

The front portion of the temple is having 12 pillars, of stone, each pillar having 0.60 mts diameter is an ornamental pillars and beautifully decorated are dedicated to different goddesses like 'Amba', 'Ambalika', 'Ambika', 'Sanjivani', 'Sandyapani' and 'Sanyogani'. 5 stone pillar are devoted to 'Gain Shakti', 'Kriya Shakti', 'Ichha Shakti' and 'Karam Shakti', and 'Artha Shakti' 5 pillars are dedicated to 'Karam Indreians' and 2 to 'man' and 'buddhi' all pillars have beautiful carvings (See plate No.29,30). The domes of this temple is obviously a later addition. The pointed arch- of the dome is architecturally a Muslim concept, the lotus has the Buddhist and Hindu. The dome arch closely connected with the symbolism of the lotus was that of the water pot. The Kalasha or Kumbh which held the creative element or the nectar of immortality churned by gods and demons from the cosmic ocean.¹ After these dome arches were employed as symbols in Indian architecture and art, both structurally and decoratively in an infinite variety of ways.

A small blind from east and west alley having 1.00 mts width takes off from the front of the Ambika Mata temple and on the northern side of this are two small temples measuring length and breadth 2.00 mts by 5.00 mts. (See photo plate No.24). The temple of Ambika Devi which is still used for worship is a much plainer structure,

1. E.B.Havell, Indian Architecture, (Delhi, 1975), pp.14-15.

evidently of no great age. A small stone pindi and image of goddess Ambika were installed in the temple during the reign of Sansar Chand I. The only ancient position seems to be the pillars and to the south of the Ambika Devi temple are two small jain shrines facing one of them is plain pedestal, decorated from inside by sculptural frieze dating from 9th , 10th centuries A.D.

These temples contain only a small square room each and bear their original form. Images of gods and goddesses are still found in the temple of smallsize. The following images are found in the temple: Brahamani followed by Mahavira, Varaha, Lord Indra, Padmavati Devi, Kartikya and Shiv Parvati. On the pillars of room there are 15 small jain Mahavira's (Adinath) images are also engraved there. The tapering faces of the Shikharas of the unattached end temples were ornamented with the horse shoe pattern of architecture. The sculptural friezes inset in the walls of these temples are obviously of much later period (See plate no. 26,27, 28 and sketch No.11,12) Ruined structure of the temples of Adinath and Ambika Devi are of medieval periods is evident from their structure. The former has a stone statue of Adinath dated back to Samvat 1523 A.D. 1466 and latter is supposed to have been built by Sansar Chand II.¹

1. Laxman S.Thakur, The Architectural Heritage of Himachal Pradesh (Delhi, 1996), p.73.

The surviving walls of the broken temple called Laxami Narayan temple stand on a later platform. In that case it is virtually impossible to understand the original plan without some clearance work. Close to this temple one finds a number of amalakas lying as debris on the ground (See plate No.32). The two names Laxami Narayan and Sitala Mata given to the temples in Kangra fort were first used by Cunningham and subsequently repeated by other scholars.

There is no clear picture or proof to show to which deities these temples were actually dedicated since no sculpture or tradition has been attached to them. It seems extremely difficult to ascribe them to any particular deity Cunningham was the first scholar to have made a references to these temples. He remarked that these temples are beautifully decorated outside by they are without pillars and pilasters. However, they were once supported by four pillars of 0.60 mts diameter philosophically devoted to Antakarn Chaturtha: 'Mana' 'Buddhi', 'Ahankar' and 'Mahatatv'a, they seemed to have been completely ruined by the earthquake in 1905 except for the back wall up to the kantha level and the foundation.

Temple no 1 of Laxami Narayan is a square shaped internally measuring length and wide is 5.50 x 4.50 mts across. In elevation, the Vedi bandha mouldings consist of the jadyakumbha, kumbha, kalasa, pattika band and

lastly a kapatati. The jangha walls have five niches on their three sides surmounted by small shrines curved in relief. The janghas are decorated with scrolls, confronting hamsas ardhapadma and human figures which are totally defaced. The roof is of the stepped pyramidal type as evidenced by a single row of stones over the Kantha. The four bases of round pillars in the sanctum clearly indicate that the ceiling of the temple was of the lintern type. The doorway faces east and is approached by several flights of steps. A pair of stone pillars flank the entrance, Besides, the remains for the square bases clamped with iron nails are intact. (See plate no.31).

Temple no.2 measures length and width 5.00 x 5.00 mts across internally. It also faces east in elevation the vedibandha mouldings consist of a kumbha, kalasa two pattikas and a kumuda 'Torus' a round moulding which regularly appears beneath the mancika of the Chamba temple, and then an upturned kapotoli. The most pertinent questions associated with these shrines are; were these structures originally intended for religious purposes, were they originally covered by the stepped pyramidal roofs and when were they constructed is not clear. The identity of these building as temples has been doubted by Vogel. The reason why he questions their identity is due to the fact that they look more like mandapa type shrines than like temples.

Undoubtedly the mulaprasada has performed the dual function that of a mandapa as well as a garbhgriha. Probably the principal image was enshrined on a stone pedestal against the rear wall, as in the case of the Adinath temple. There is no indication of separate mandapas attached to them. The wall mouldings niches decorated carvings unmistakably prove that they were designed for religious purposes. Hence their identity as temple should not be doubted.

Kangra fort was plundered and ransacked many times. These onslaughts caused considerable damage to the buildings and temples, particularly those built within the enclosures. It is very likely that the shikharas of these temples were pulled down the fact corroborated by the fluted amalakas still lying scattered in the temple premises. The pyramidal roofs were provided in the eighteenth century when Kot Kangra was recapture by the Katoch rulers.

No inscriptional evidence has so far come to light regarding the construction period of these temples accurately. The style of decoration, the beautiful arrangement of wall mouldings and their architecture help us a bit in this regard. The wall mouldings of temple no 1 are comparable to the mouldings of The Gauri Sankara temple Dashal in Kulu district of Himachal Pradesh. However, the moulding of temple no.2 their decorative style is reminiscent of the tenth century temples of

Chamba town. Two square pattika bands above the Kalasa vis Kumuda (torus) and upturned Kapoali have been designed on the pattern which resemble the Chamba temples.

The decorative details are, to some extent, superior to those of the Vaidyanath temple at Baijnath which dates back to 1204 A.D. Thus within these parameters they can be ascribed to the second half of the eleventh or early twelfth century A.D. Kangra remained in the hands of the Trigarta rulers for nearly centuries from 1043-1337 A.D. On the right side of the temple there is a damaged shed measuring length and wide is 15.00 mts. by 8.50 mts. On the extreme back wall of Laxami Narayan temple is an open space which has no roof, (See plate No.31), it is covered on one side by the temple and on the other by wall platform of Shish Palace with heights 7.30 mts and 9.00 mts. (See plate No.32). The width of the wall is 0.60 mts and it is made of ashlar stone masonry. The boundary wall of Diwan-i-Aam connected with damaged shed up to Shish Palace is 36 mts.in length and has a width of 1.00 mts and measuring 11 mts. 9.00 mts. 17.00 mts. 17.30 mts and 17.00 mts height in different angles. Wall connected with boundary wall is made hard stone block masonry steps by steps from ground level.

On the left side while approaching towards Ambika temple from Darsani Darwaza a monastery covers a large part of the fort. The monastery was ravaged by the earthquake which hit Kangra in 1905 A.D. It had many

rooms, but now little remains. The monastery can be approached from the Ambika temple and the Darsani Darwaza. There is a way made of stone flooring without stairs having 1.30 mts width and 2.00 mts height from the main way toward the palace. Architectural design of the way shows that this way without stairs, was made to carry heavy goods to the monastery. This way is strengthened by a wall of 1.50 mts width, and 2.00 mts height. The wall is 3.00 mts. high from the beginning near the Ambika temples. Along this wall a deep drain was built and on top of the way towards western side a water shed measuring 1.00 mts by 1.00 mts in length is made, which was once used to store water. This water shed is 1.00 mt. deep. It is made of stone.

On the western side the way is connected with stone stairs. This part of the fort is known as monastery or big store. It covers a large part of the fort having high stone walls which have different heights from different angles from the ground level. Boundary wall of monastery beginning from Darsani Darwaza goes for 5.00' mts length. It has a height of 4.50 mts. Next 15.00 mts length of wall has a height of 14.00 mts. For another 12.50 mts length the wall is 14.00 mts high. It goes up to that section of the fort where the path forks into two directions. The way joined towards Darsain Darwaza has a wall running along it. It is 14.00 mts high and it runs for 11.00 mts high. For the next 10.00 mts. length the

wall is 11.00 mts high. For the next 19.00 mts length the wall height is 12.00 mts.

The last leg of the 23.00 mts long wall has a height of 12.00 mts. The wall is made of beautiful ashler stone masonry. The wall width is 3.00 mts. The top part of the wall has beautiful carvings. This wall faces the place. The masonry boundary wall also has different heights at different points. For 25.00 mts. distance the wall has a height of 11.75 mts and a width of 2.00 mts. It is made of stone ashlar masonry. This boundary wall with same height and width has stone stairs leading towards Shish Palace and acts as another section of fortification.

There are abundant traces of other structures near the Ambika temples. One can notice a stone-lined well and the shapes of some multi-roomed structure. There are two free-standing stone, pillars having a height of 3.90 mts. and 1.00 diameter. One of the pillars has inscription near the base (See plate No.33,34). The stratigraphy of this section of the fort is fairly interesting and needs to be studied (See plate No.34) which show the inscription on the base of the pillar. The top part of the two pillars is beautifully decorated and is made of one stone. This ornamental carving has a height of 3.90 mts with 1.00 mt diameter. (See plate no.33). Only two pillars stand intact; the others have fallen down three steps of stone are visible near the pillar. The pillars plinth of the damaged room measuring 6.50 mts length by 5.00 mts wide

is also seen, top stairs connect the room to the palace. Next to the room, there is another big room attached with the boundary wall having dimension of 21.50 mts length by 6.50 mts wide. It is also damaged and only plinths measuring 1.00 x 1.00 mts length are visible from ground level. The wall around this room is made up of stone having a width of 2.00 mts.

Near this big room there is a big monastery hall having small and medium sized rooms. This monastery hall is a square, each side of which is 22.50 mts. long. The monastery has 20 rooms. The internal dimension of the hall are 14.00 mts by 13.00 mts in length and width. The first room which comes while approaching monastery hall from Ambika temple measures length and width is 4.50 mts by 2.00 mts. Room no 2 and 3 have the same size Room No.4 measures 3.50 mts length by 3.50 mts wide. One side of the room which is towards the inner portion is open. Next series of rooms from the hill side (north direction) are four in number. They are of the same size and each measures 4.00 mts length by 2.50 mts. wide. Next covers a series of six rooms of almost same size. The first room measures 3.00 mts length by 2.00 mts wide. Rest of the rooms measure 2.00 mts length by 2.00 mts wide.

Next series of rooms have different dimensions. First rooms measures 2.50 mts length by 2.50 mts width. Room number 2,3,4 have the same size but room number 5 measures 1.75 mts long by 1.75 mts wide next room measures

3.00 mts length by 3.00 mts. wide. All the rooms are interconnected. Presently the rooms are in bad shape except the basement are visible. Adjacent to the rooms a Kumbha type storwell with 4.00 mts depth and 2.20 diameter. (See plate no.35). It was once used as granery. Near the well there is another room measuring 4.00 mts length by 4.00 mts wide. On the base of the particular room, the image of the goddess of sex is placed.(See plate no 28) the room is mandapa shaped.

There is another dry storewell made near the hall. It has a depth of 5 mts and 3.00 diameter. There are two big rooms near the platform of the Ambika temple measuring 12.00 mets x 7.50 mts. Internal size of room no.1 is 4.50 x 4.50 mts and room no 2 is 4.50 mts length by 3.30 mts wide. In the middle of both rooms there are two stone pillars measuring 1.00 mts length by 1.00 mts. wide. The rooms are badly damaged; they have no roof. Only their base is still visible. Damaged structure of the complex shows that these rooms were used as store-houses.

Next section of the fortification deals with Shish Palace and upper portion of the fort up to the polygonal watch tower. The pathway starting from Darsani Darwaza and leading to Ambika temples has stone flooring. Step stairs connect Ambika temple to Shish Palace. 33 flights of steps like Laxami Narayan temple to the upper portion of the palace. Linking these 33 steps are another series of steps. From the steps base there is a platform with a

height of 8.70 mts. near the platform there are two temples measuring 2.10 mts long by 3.00 mts wide. Next to these is a room 2.00 mts long by 2.00 mts wide protected by a wall of 1.00 mt width.

Near the base of the temple a beautiful ornamental pillar still stands (See plate no.36) though it is badly damaged. This alley built with brick masonry is covered with a protective wall width is 1.50 mts. After 33 steps two steps turn to different directions towards Shish Mahal. While enter the Shish Mahal a gate of Mahal measuring 5.30 mts height is visible (See plate no.32 and sketches no 13) Shish Palace gate no 1 is made of Venetian arch connected with another line of gateways covered with arch roof. The top part of the gateway is damaged. On the right side of the gate there is a door which is 1.00 mt high. It leads to a damaged shed measuring 20.00 mts length by 8.50 mts wide and having height of 7.00 mts. It is attached to the boundary wall. The wall has no roof and has a width of 1.00 mt.

On the left side of the Shish Mahal there is a series of 3 rooms. Attached with the stair is a door 2.10 mts high. Each room is connected with its adjoining room. They are covered with an elliptical roof arch which is made of brick masonry. There are three rooms each one 2.10 mts high. Room no 1 and 2 measures 3.50 mts length by 4.00 mts wide while Room no.3 measures 3.00 mts long by 4.00 mts wide. Door size of each room is equal. Room No.1

and 2 have four gunpoints. From the gunpoints to the Darsani Darwaza there is a clear approach, the wall width of the room is 1.00 mt. (See plate nos. 37, 38). These rooms are also protected by a defense wall 1.50 mts wide.

Climbing a few steps on the stair, one approaches gate no.2, Height of the gate is 5.10 mts. On the left side of the gate there is an open gallery with dimensions 9.00 mts length by 3.00 mts wide. Moving a few steps up one reaches gate no.3 which again is 5.10 mts high. On the left side of gate no.3 is a room measuring 6.50 mts length by 5.00 mts wide. It is protected by a wall of 1.00 mt width. These section of rooms of fortification are built of brick masonry with drop and elliptical arch roof and door arch. All these rooms have doors and windows towards the gate and two windows towards the gallery. The structural complex of these rooms was used by soldiers providing protection to Shish Palace. Structuring from gate no 1 to Shish Palace this complex is tunnel-shaped which is covered by elliptical arch roof made of brick masonry. The staircase from gate no.3 leads up to an open terrace (See plate no.39). There is another way to approach the palace from monastery hall.

On the right side of the palace the way leading to the huge hall four ornamental pillars with a height of 3.90 mts and 1.00 mt. diameter support the structure. This room is attached to the boundary wall 17 mts long and 1.50 mts high. Nearby there are some steps leading upto Shish

Mahal. Temple like room structure whose arch roof is in a damaged condition is still partially visible. The steps of the staircase rise up to the palace and connect with the gallery near Shish Mahal's gate no.2. The staircase is attached with the boundary wall, which is 16.00 mts long, has a height of 1.50 mts from the ground level and top width of 1.00 mt. At a distance of 5.50 mts this wall turns at an angle of 60° towards the hill side measuring length and width is 425 mts. x 1.00 mts.

Then again this boundary wall runs for 10.00 mts long and turns towards the palace. This wall is connected with terrace roof of Shish Mahal's gateway. The boundary wall from the hillside again goes to the damaged portion of Shish Mahal complex. It is 36.00 mts. long and 5.00 mts high from the hills ground surface. It has a width of 1.00 mts and is made of stone masonry. Having run for 36.00 mts long the boundary wall turns to polygonal watch tower.

On crossing Shish Mahal's gates one can see the open terrace, which, in fact, covers only the gate-rooms. Above this is a 1.50 mts high wall. On the northern side is a 1.50 mts. high wall which is connected to the terrace. A drain runs along Shish Mahal's staircase. The stairs go up to Shish Mahal's platform. These are dog-legged staircase. It is possible to reach the platform from three sides by the three staircases. There are some damaged pillars nearby and a stair moves down from those pillars

and reaches the main palace hall. There are two staircase platforms. Platform no.1 is located on the right side. One has to climb eight steps to reach the top. These stairs are made of stones in an arch of 6 sq. mts. The platform measures 5.50 mts length 5.50 mts. wide, wall width is 0.60 mts. It has two damaged pillars having dimensions 1.00 mts long by 1.00 mts wide. Platform no.2 on the left side measures 8.00 x 5.00 mts length and width. The stairs linking platform number 2 also has eight steps. The wall width is 0.60 x 8.00 mts by length is attached with the main boundary wall. There is a gateway which connects stairs of platform no.1 to Shish Mahal.

Climbing down a few steps one comes across on open stone flooring area, which was totally damaged in the earthquake in 1905 A.D. Present condition of Shish Mahal cannot reveal many stories that lie buried there. At a distance of about 50 mts there is a ruined structure. In the south of the boundary wall there is a watch window. The boundary wall is 14.00 mts long and it touches the polygonal tower of an angle of 95° with the horizontal way. From this watch window one can clearly watch the hill area and the Banganga river.

A ruined structure complex measuring 15.00 mts long by 4.00 mts wide having three rooms of different sizes lies close to the watch window. Room no 1 of size 2.00 mts long by 2.50 mts wide is separately placed. Room no.2

measuring 3.50 mts length by 2.50 mts wide has one door which opens towards Shish Mahal's area. Third room is bigger in size (6.00 mts by 2.50 mts) in length whose two doors open towards the Shish Mahal area.

On the south side is a boundary wall which is on the hill. Looking out from the window deep down (250 mts) Banganga river is visible. This structure complex is made of an arch wall width is 1.00 mt (See late no.40). Close to this complex the boundary wall is made on a hill. At an angle of 45° to this structure an 18.00 mts long wall is erected. The boundary wall inclined at an angle of 50 degrees runs for 11.50 mts distance. The wall width is 1.00 mt. The wall further inclines at an angle of 50 degrees and goes for 5.00 mts in length. After 10.00 mts. length wall touches the polygonal watch tower. Near to polygonal tower there are few damaged gate pillars measuring dimensions 1.20 mts by 1.20 mts in length and width are made of bricks. The approach way to the tower is 3.00 mts. away from the pillars. The approaching way starts from Shish Mahal. Presently nothing remains of that passage only a katcha way is existing. The neck of the watch tower is defended by pillars. Presently there are four damaged pillars, each one of them is 8.00 mts high. The present ruined structure is 4.00 mts high and is made of bricks and covered with a boundary wall. The total length of the boundary wall from Shish Mahal to polygonal watch tower is 62 mts.

At this point wall is turns at an angle of 90° top width of the boundary wall is 1.50 mts. Next joint of the wall measuring 2.50 mts in length is 75° degree in horizontal angle. Than again next approach of wall is 75° degree upto 7.00 mts length. Here exactly below the wall, and above the hill ground base there is a door measuring 1.20 mts wide by 3.00 mts. long and its height is 6.80 mts. This was an underground passage which went up to Baradari. The watch tower was built on the top of the hill to keep a watch on all sides. Having run for 7.00 mts long the 1.50 mts wide wall turns at an angle of 60° degrees. Afterwards the 3.00 mts long wall is bent at an angle of 70 degrees.

From the ground level the height of the wall is 15.00 mts. Subsequently 14.00 mts long wall makes an angle of 40 degrees. From this elevation the wall height is 14.00 mts then again it turns at an angle of 40° . It is 5.00 mts long at this angle the wall height is 14.00 mts. This wall again turns at an angle of 50 degrees this angle its length is 6.50 mts and height is 11.00 mts from the ground level. It further bends at an angle of 45° degrees for a length of 4.50' mts with a wall height at this angle is 13.00 mts. Next it turns for 12.00 mts distance at an angle of 40 degrees, with a wall height of 12.90 mts, at 40° degrees the wall length 5.70 mts. Next it runs outwardly at an angle of 90° degrees and goes for 14.00 mts long. Here the wall height is 5.00 mts. 2.00 mts away

the wall bends at an angle of 40 degrees. At 80° degrees it is 7.00 mts long. At 110° degree it is 3.50 mts long. Further at an angle of 90° degrees it is merely 1.90 mts long. This is attached to the damaged gate. Total length of the boundary wall surrounding the watch tower at different angles is 75.50 mts. Its width is 0.60 mts. inner part of the tower is 18.00 mts long by 10.00 mts. wide and is made of stone quarries.

In the western direction below the wall there are some staircases. They were used as the underground passage. The wall of the polygonal watch tower is made of ashlar stone masonry. This watch tower was used by the rulers to keep a vigil on the invaders. On the southern side of the stone cliff Banganga river flows. In front of this are Jawalaji-Hoshiarpur road and Bathu khud from where stone were quarried from this khud to build the fort are also visible. Only this part of the fortification constitute the polygonal watch tower. Originally this was the only part which remained unaffected by the earthquake of 1905 A.D. (See plate no.41).

The next ascent to another section of the fort begins near the Andheri Darwaza. It is this section which forms the core of the structural complex from the Andheri Darwaza the path bifurcates. The path to the structure on the top deserves special notice. The other part leads to the portion containing the mehrab of a Mosque built in Jahangir's time. Jail Khana, Wells, Sukha Talab,

Underground Tunnel, Magazine, Kapur Sagar tank and the Gateways of western side are some of the constituents of the structure complex.

The approach way to the Mosque is not well-laid. It is made of coursed random rubble masonry. On the right side and in the north direction there is a mehrab of mosque which was built by Janangir, a Mughal emperor in 1622 A.D. When he was on his way to Kashmir, Jahangir left his camp and turned towards Kangra. He set up his camp on the bank of the river Banganga. King of Chamba came to him and paid his homage to Emperor Jahangir. Next day Jahangir visited the fort of Kangra along with a Qazi and his chief justice and performed some ceremonies in accordance with the Islamic law., Khutba was read out in the name of the emperor and a bull was killed in the fort for the first time in the history of Kangra. And an order was issued for a mosque to be built in the fort.¹

The mosque is made of heavy block stones, size of 20 cms. The mosque measures 12.00 mts length by 4.00 mts. wide It has three rooms the first room measures 4.00 mts x 4.00 mts in length and width) having the wall width of 0.60 mts; second room has dimensions of 3.60 mts length by 4.00 mts. wide and the third one measures 2.80 mts by 4.00 mts. This ruined structure complex is 5 mts high and has

1. Jahangirs Memories, Vol.2; p.223. Quoted from the Punjab under the Mughhals Muhammad Akbar, Idarah-i-Adabiyat, (Delhi, 1974), p.57.

three arch windows which are not open. The semi circular arch outside and the drop arch inside are made of stone masonry.

The roof of the mosque is badly damaged (See sketches and plate number 42). Drop arch in the inner part and semi circle arch in the outer part are the places which were used for worship. In the present ruined structure only the back side wall of three rooms where different architectural arch mihrab are visible. The mosque is situated 55.00 mts away from the place where the way dirverted towards western direction.

41 mts down towards western direction a Fansi Ghar measuring 5 mts length by 4.30 mts wide and the wall width of 70 cm is seen. It is made of heavy block stone and is 7.20 mts high. It is supported by a pillar of 1.00 diameter. (See plate number 43). Fansi-ghar had two stories, but presently it is in a pretty bad condition. On its back side towards north there is a semi circular wooden arch door of dimensions 1.20 mts length by 3.00 mts wide.

At a height of 3.00 mts there are wooden lintels. Generally wooden lintels are not used because they cannot take heavy loads, are costly especially where the wood is not easily available, and are subject to decay with the passage of time. It is probably due to these factors that we find so few wooden lintels in Kangra fort (See plate no.43). This structure is defended with a retaining

wall 8.00 mts high and 36.50 mts in length. The wall made of block stone masonry starts at the mosque and goes up to the fansi ghar. It continues even beyond fansi ghar and touches Kapur sagar. Its length is 40.00 mts. width is 1.00 mts and height from the ground level is 2.00 mts.

A drain emerging from the palace and moving towards Manjhi river runs for a length of 92.00 mts. It provides an outlet to the palace and fort water, more especially the rain water. Adjacent to the drain is a well of 3.00 diameter and 12.00 mts depth. The wall width of the well is 0.45 mts. from the ground level the wall height of 1.00 mts is visible (See plate no 44).

Towards Kapur sagar tank and at a distance of 143.00 mts long from the fansi ghar a Magazine is located. Its outer size is 5.50 mts length by 10.50 mts wide, inner size is 300 x 7.50 mts and the wall width is 1.00 mts. On the door is a semi-circular archare visible. The magazine is decorated with a dome type architecture (See plates no.45 and 46). Inside this structure is a window measuring 1.50 mts length by 1.00 mt wide. It is covered with an elliptical arch. The magazine has plastered floor and walls. On all sides of the wall are elliptical mehrab arches and in the centre is a dome. One can enter the magazine from a door 2.00 mts wide and 4.00 mts high and having a stone lintel made of rectangular stone block masonry. For a clear view of the magazine (See plate no.45) and for window (See plate no.46). It was used as

store to keep ammunition for warfare activities in ancient and medieval period.

Near the magazine is a dry water tank known as Sukha Talab (See cross section of the tank). The tank sized 34.20 mts length by 24.40 mts wide is made of stone garden-wall and english stones bone masonry. In front of this two rooms are built in the two corners. The left side room measures 3.40 mts long by 4.70 mts wide and the other on the right side measures 2.30 mts long by 2.65 mts wide. To enter into the Sukha Talab there are stone steps with different rise and tread are 1.40 x 1.30, and 1.20 x 1.65 mts and smallsize 1.10 x 0.75, 0.85 x 0.45, 0.45 x 0.40, and 0.25 x 0.30 mts. There are 24 steps in all. There is a rectangular water through which is 3.95 mts length by 3.95 mts wide. The rectangular well is 11.00 mts deep and 2.00 mts away from the Sukha Talab (See Cross Section A.B.).

At a distance of 222.50 mts long from the magazine an Underground Tunnel is located 17.00 mts away from the main way towards Kapur sagar is kacha rasta connected with hill side. A damaged underground tunnel measuring 7.50 mts length by 7.00 mts wide was traced as a result of land slide. The wall width of the tunnel is 0.90 mts. Then comes room no.1 which is 2.30 mts wide. Then a wall 0.90 mts wide covers the next room which is 3.00 mts wide. There are small doors, each one of the size 0.80 mts length by 1.40 mts wide open towards the western part of

the hill (See plate no.47) To have a close view of the open door having 8 stone course of stone size 0.20 mts length by 0.23 mts wide are visible (See plate no.48). Some of the hill tracts are fairly wooded, and at least one of them is used by the Gaddis (Shepherd) as their winter camping ground. One can detect structural ruins on these level tracts.¹ This tunnel^{was} once used as secret passage during warfare. Ruin structure showed that this secret passage was once connected with main palace of fortification and goes upto Manjhi river, where still staircase of this structure touching the Manjhi river is seen (See plate no.56). It is so spacious that even horse rider can move easily.

At a distance of 120 mts long from the magazine the same path turns towards the hill side and leads to a part which contain a part of Baradari, a ruined structural complex measuring 12.70 x 12.70 mts in length and width. It has a 9 rooms each one of size 2.80 mts length by 2.80 mts wide and a height of 3.00 mts. All the rooms are interconnected. Having 15 doors measuring 1.20 x 2.10 mts length and width is 0.75 x 1.00 mts door arch covered 2.90 mts area, decorated Venetian arch of 2.10 x 0.40 mts length and width at a height of 2.10 mts there is a Venetian arch of width 0.20 mts. There are nine rectangular windows of size 0.75 mts. long 1.10 mts wide.

1. D.K.Chakrabarti, p.cit., p.26.

The rulers used to play cards and chaucer and discuss matters relating to warfare in the Baradari. The Baradari is located on the south west side, exactly below the polygonal watch tower. Baradari is square-shaped, each side having a dimension of 12.70 mts length. It has a 9.40 mts long wall and a 1.20 mts wide window. The wall width is 2.10 mts (See plate no.49) and also see door arch in (See plate no.50).

A path starts from Andheri Darwaza and goes towards western Darwaza and Kapur Sagar tank. On the way there is another structural complex in the form of Kapur Sagar tank and western Darwaza 450 mts long away from this point the path diverges into two directions- one towards the Kapur Sagar tank and the other towards Western Darwaza. On the right side of the western Darwaza is a boundary wall which is 15.00 mts high from the hill ground level. On the other side deep below the Manjhi river flows. Top width of the boundary wall is 1.00 mts. For 28.00 mts away the way is flanked by boundary wall on one side, and afterwards it runs along the way on both sides. On the right side it is 10.00 mts on the long and on the left it is 12.00 mts long. Then onwards it is 11.00 mts long on the right side and 10.50 mts long on the left side. The left side wall bends at an angle of 90° degrees towards south and runs for 12.50 mts long. On the right side the wall fortifies the way and goes up to the side room of the western gate.

The way approaching the western gate is 1.50 mts wide. To approach close to the gate the way takes a circular turn-outside it takes U shape and inside it acquires V-shapes. The pathway is fenced with a wall 1.00 mt wide and 8.00 mts long. This wall touches Western Darwaza no.2. Height of the gate is 6.00 mts and its width is 2.40 mts. Gate no.2 has a wooden door having a size of 2.00 mts long by 3.00 mts width. This is also a ruined structural complex whose upper part is damaged. On the left side of the gate is a damaged room measuring 4.00 mts long by 4.00 mts wide. it has one window and the wall width of the room is 0.50 mt. On the right side also there is a similar room. The front and back side walls of the room are 6.75 mts long and 5.00 mts wide respectively. In the corner of the room located on the right side, there is a gutter on the top of the edge and has strong round pillars of heavy block stone (See plate no.51).

On entering gate no.2 there comes a staircase having 41 steps, each step having a rise of 0.25 mts and tread of 0.60 mts. The staircase is also fenced by a wall 0.50 mts wide. In the wall on the left side there are 3 gunpoints. This wall is 29.00 mts in length and made of monk bound stone masonry. Near the wall there are steps having width of the is 2.00 mts. (See plate no.52). Climbing down 41 steps of the staircase and taking a turn of 120° degrees one comes across another staircase, which has a rise of 0.25 mts. and tread of 0.70 mts. It is

2.00 mts wide and has 35 steps. On the right side the staircase is fenced with a 24.50 mts long fortification wall having six gunpoints facing towards. 'Manjhi or Patal Ganga river'.

The last section of the Kangra fort fortification structural complex is Western Darwaza having a height of 7.80 mts. It has an arch door whose dimension are 0.90 mts wide by 2.10 mts long and which is made of english cross bond stone masonry. On the top of the gate structure are a room and a watch tower, which however, are in a ruinous condition. Gate no.1 measuring 1.20 x 1.60, 1.60 x 1.70 mtrs and towards south are 1.00x1.50, 1.00 x 1.50 mts. The face of gateway measuring 1.50 x 1.50, and 1.50 x 1.10 mts made of stone masonry. It is worthwhile to add that there are some level tracts of ground along the present approach to the village of Nandrul through the fort. Heavy stone blocks have been generally used in this particular section of fortification. Western Darwaza is fortified with a boundary wall and staircases (See plate no.54). The space was used to shelter the soldiers. The gate in the western direction provides outlet from the fortification (See plate no.53 & 55).

Another ruined structure of the Kangra fort in the form of Underground Tunnel and the staircase of this structure touching the Manjhi river (see plate no.56). This structure is presently ever grown with bushes, the tunnel

and the steps of the staircases are only practically visible. This tunnel was once connected with the main structure of the fortification. Little remains of it now as it was heavily damaged in the devastating earthquake.

Towards the south-west area of Kangra fort lies Kapur Sagar water tank. Kapur Sagar tank is situated 270.0 mts. away from the main way which goes towards western Darwaza. The path however, is not well-laid and is merely a Kacha rasta. Special mention may be made to the drains which run along the way on both sides. It is 0.50 x 0.50 mts wide and has a depth of 0.50 mts. This drain starts from the main structural complex. A part of it is cemented but the rest of it going up to the main structure of the fort is in its natural form. Near the Kapur Sagar water tank it runs underground.

Later on it connects to the spillway. The outer dimensions of the spillway are 3.00 mts length by 3.00 mts wide and the inner dimensions are 2.00 x 2.00 mts respectively. It has a spillway gate which was used to control water. The drain then goes westward and reaches the inlet of the main water tank. Outer dimensions of the inlet are 3.00 mts long by 2.00 mts wide, while the internal dimensions are 2.00 mts length by 1.00 mts wide. Its depth is 5.80 mts (See plate no.57). The special water filtration technique was employed in its construction. Kapur Sagar is 40.00 x 40.00 mts in length and width and its depth is 3.50 mts.

In every corner of the tank there are gate pillars made of stone masonry having dimensions 0.60 mts length by 0.60 mts wide and a height of 1.50 mts. In the south side corner of the Kapur Sagar there is a gate (See plate no.59) of 0.60 mts long by 0.60 mts wide. There is a staircase by which one can descend into the tank. The staircase has 15 steps, each having a tread of 0.35 mts. The platform of the staircase is 3.20 mts long by 2.30 mts wide. The wall along the water tank has a width of 1.00 mts. The spillway running towards the western side and going up to Kapur Sagar has a width of 1.40 mts. In the other corner of the tank (western side) there is a gate 0.60 mts long by a 0.60 mts wide and its height is 1.50 mts.

On crossing the gate and taking 9 steps one comes to the filtrationwell which is polygon-shaped (See photo plate no.60). The depth of this well is 5.35 mts and its diameter is 1.00 mts. Manjhi and Banganga rivers are 250 mts below this tank. The tank still retains some water. 10.00 mts away from the filtration well are the bifurcated stairs. The wall length is 11.00 mts. At a distance of 10.00 mts are 13 steps which lead up to the tank. In the next 11.00 long there are 13 steps, and in another 5.50 mts away there are 10 steps. (See plate no.58). The exterior decoration of Kapur Sagar tank is worth appreciating. At 200 mts away from here there is a Noah Gazi Majar is 350 mts high from here is the confluence of

Manjhi and Banganga river. As per local belief at this point king Ban Bhatt used to loom the cotton. This was the hallmark of his honesty.

The main parts of the Kangra fort are moat, rampart, gateways, bastions, towers, secret passageways besides stables for the horses & elephants, magazine, granaries, barrack for soldiers, civilian quarters and finally the royal palace or the citadel, all of which have been discussed according to the ground plan. After measuring Kangra fort it becomes abundantly clear that it is semi-circular or crescent shaped.

Besides it is situated on the banks of Banganga and Manjhi rivers. One gathers an impression that if some systematic and controlled clearance work is undertaken inside the fort, its antiquity may be established and estimated. The present fortification wall made of stone masonry may not belong to a period earlier than the Muslim period because the present work demands an understanding of the plans of different structure in different level, orthodox excavations are unlikely to be effective, some of the images found in the fort date back 11th or 12th centuries, if not to an ancient period.

So far our discussion mainly focussed on the historical geographical, architectural and other related information about the fort. Now one of the main aspects the fort associated with is the religion-cultural importance, which shall be our focus of attention is part 'C' of this

section. Religion plays a very significant role in the life of the Indian and this fact has its roots way back from the times of Indus valley civilization. No one in India is supposed to be an atheist and the Rajas of bygone ages are not without the touch of it.

The architectural design of fort has ample evidences to show the dwellers religious links and their love and inclination and religious out look and way of life. Each idol installed here has a very interesting story to tell about. And these aspects can not be denied on the grounds of superstitions as in the beginning itself it is stated that religion plays very important role. This gives us an idea about the religious importance and stories these sculptures have in store.

C

DESCRIPTION OF SCULPTURE AND RELIGIOUS ASPECTS OF IMAGES IN KANGRA FORT

SCULPTURE

Sculpturally, the monument (Kangra fort) belongs to a mature, but not an elaborate period of Indian plastic ornamentation. Sculptures kept in Kangra fort are subordinate to structure. Every carvable space, the shikhara faces, niches, lintels with their architectures, Friezes pillars has been moulded into leafy traceries, floral motifs, geometrical designs, animal and divine figures, carved little consisting of broken animal and

divine figures and temple parts is everywhere inside the compound of the Kangra fort.

Our evaluation of the work depends upon what is extent. The remains of the sculptures of the main shrine testify to their classical proportions. The plinths of structure are ornamented designs, toruses with floral forms, shafts are classical in form, circular with octagonal endings and are shaped in the pot and foliage manner. The lintels of the shrines in small temples of Kangra fort near Ambika Devi temple also show seated divinities.

Iconography has the images of Shiva Parvati, Goddess Brahamani, Indra, Varaha (Vishnu), Narsingha, Aditi, Durga, Ganesha and others including 15 small figures of Adinath. Arts critics have rated these carvings as exceptional and excellent. The figures of all sculptures found in the fort are well proportioned, smoothy drawn, finely finished off, round limbed and bringing with youthfulness stylistically. They belong to to the later phase of classical Indian tradition and this fact has enabled us to determine the period in which the sculpture was built.

But in our present study undertaken, have a philosophical idea of images of different God and Goddess kept in the Kangra fort.

RELIGIOUS ASPECTS OF IMAGES

Rishabhdev (Adinath)

In India Sanatan Dharma is considered a synonym of Vedic dharma. Vedic literature is in fact, believed to be the most ancient literature. In Vedic literature the concept of Unitheism, tri-theism, thirty-three theism or multi-theism had become prevalent in the Rigvedic period itself. They look shining objects as signifying divinity. For instance, the sun, the light, the universe and the fire were regarded as the gods of the earth (Prathiviloka).¹

The trio of Brahma, Vishnu and Mahesh had acquired a place of prominence since the most ancient times. Brahma was regarded as creator, Vishnu the preserver and Mahesh was regarded as the destroyer of the Srishti created and preserved by Brahma and Vishnu respectively. In Nath sect, out of these three gods, the dweller of the crematorium, Shiv was named as Aadinath. Afterwards a tradition of eighty-four Nathas such as Jalandharnath, Gorukhnath, Bahaninath, Charpatnath, etc., was established. But out of these eighty-four Nath none except Shiv was acceptable to people in general.

1. आदित्यं ध्रुवस्थानीयं विद्युदन्तरिक्षस्थानीयं; अग्निं पृथिवीस्थानीयं निरुक्तं १३/१

As extremism entered Sanatan Dharma in India, it resulted in the emergence of Jainism and Buddhism. Although both the Jains and the Buddhists adopted the principle of non-violence as the corner-stone of their philosophies, yet the Jains made this principle the very life of their religion. Just as it is impossible to live without air, it is unimaginable to visualize Jainism without the cardinal principle of non-violence.

From the literature available on Jainism, it becomes clear that Rishabhdev was its propounder. IN order to know as to when and where Rishabhdev was born, the investigators have to go back to the Puranas. However, modern historians who allow themselves to be swayed by the misleading propaganda by the Western historians regarding the historicity of the Puranas refuse to accept them as historical documents. But at the same time it is extremely difficult to have any worthwhile information regarding the various facts of ancient Indian history without their help. So the Puranas are treated as the primary source of information relating to ancient Indian history.

Of all the Puranas, Srimadbhagvat is regarded as the best one. The way worthless grass gets transformed into milk inside the body of a cow and the milk further undergoes several conversions like curd, butter and ghee, the collective knowledge of the ancient Indian sages gets manifested in the Vedas, the Brahmans, the Upanishads, the

Puranas and finally in the Bhagvats. That is why it is often said that the knowledge of the scholars is tested when they are face to face with the Bhagvats.

In the fifth part (Skanda) of the Bhagvat Purana a reference is made regarding the birth of Rishbhdev. When Brahma's Manasputra failed in his effort to create Srishti, he produced Manu and Ida through a Yanja. They were married and given reproductive powers. Ten sons were born to them. The eldest of them was Aagnigraha who ruled for several years. He, too, had ten sons, the eldest of whom was Nabhi. Nabhi carried out penance and fasting and entreated the 'Almighty' to give him a son like 'Him'. As a result of his asceticism he was bestowed with a son, who bore Vishnu marks on his body. This is how Rishbhdev was born. Rishbh means Sareshtha Sanda (fine bull) and Sareshtha Sanda means religion.

Nabhi was delighted to have a son of his choice. He believed that Rishbhdev was dear to one and all, and so he gave him an official position to protect the dignity of religion. Alongwith his wife, Merudevi, Nabhi retired to Badri Narayan.¹ God Rishbhdev accepted his country as his sphere of duties and received his education in a gurukula. He married, Jayanti, a girl offered by Lord

1. Shri Mada Bhagwata Purana, Part I, Sanskaran, (Gorukhpur, 1933), p.477.

विदितानुराग मापौरप्रकृति ज्ञनपतो राजा नाभिरात्मजं समयं खेतुरदा भामाभ
क्विव्य ब्राह्मणेधूमनिधाय सह मेरुदेव्या विद्यालायां प्रसन्तनिपुणेन तपस्या
समाधियोगेन नरनाराणारण्यं भगवत्त वासुदेवमुपासीतः कालेन तन्महिमानभवाय।

Indra. Bharatvarsha Rishbhdev and Jayanti had a son named Bharata after whose name the country came to be called Bharatvarsha.

Rishbhdev enjoyed perfect freedom and followed no tradition. He had many divine traits. He preached the unenlightened to follow the path of religion. He taught people to cultivate peace of mind, tolerance and compassion. He told them that they could enjoy Artha, Yash, Kama and other luxuries of life and yet lead a disciplined marked life and even attain moksha. Of the eighty-four asanas he adopted Badhapadmasana. He mastered it and closed his adhodwar with its help. He released his prana through brahamrandhra and achieved moksha.

In a temple so located inside the Kangra fort that it is visible while entering or leaving the fort, a stone statue of Rishbhdev is found placed beside the statue of Ambikamata, a goddess adorable to the Trigarta kings. In this statue Rishbdev is shown sitting in padmasana, both his feet pointing upwards. This indicates that the devotee has to move in life towards heaven and not hell. Hands are so positioned that they indicate that Rishbhdev is entreating 'God' to grant him truth, non-violence and nirvana. His entire body is in Degambara's state. By doing this he wants to convey his message to his followers that the real achievement lies in making sacrifices. In other words if one wishes to find God one needs to give up all thy were objects. If one had to take anything at all,

one must take the poison for destroying devils and demons as Shiv did. Only by doing this a dev could hope to become mahadev.

To disseminate this message amongst the kings Rishabhdev was portrayed as Bhekhanath near the Mahamaya temple, Bhekhanath is worshipped as Aadinath and lord Shiv both by the Hindus and the Jains in the Kangra fort.

BRAHAMANI GODDESS The power must rest with the powerful. The powers of the Brahma, Vishnu and Mahesh are known as Saraswati, Akbhmi and Parvati. Only Brahma's power, Saraswati is called Brahamani. It is known by many other names such as 'Mayavidhya', 'Mahavani', 'Bharati', 'Vak Saraswati', 'Arya', 'Brahmi', 'Kamini Devi', 'Ved Garbha' and 'Dhishwari'.¹All the three forms of power have their detailed characterization in Markendya Purana. Fed up with the atrocities of demons Shumb-Nishumb, the Gods, the Sages, the kinnars and the Gandharvas went to the Himalayas and prayed to the goddess to put an end to their sorrows.²

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1. Shri Durga Sapatasati Paradhanikam Rahasayam, (16 Salokas), (Gorkhapur, 1994), p.194.

महाविद्यामहाबाणी, भारती, वाक सरस्वती,
आर्य, ब्राह्मी, कामधेनु, वेदगर्भा च धिष्ण्वी !!

2. Ibid., Adhaya 5 Shaloka 9, p.110.

नमो देवैः महानैः शिवायै संस्त नमः
नमः प्रकृत्यै मद्रायै नियताः प्राणताः समताम !!

Pleased with their devotion Saraswati emerges from the body of Mahakali and enquires from the devotees the reason for their sorrows. She assures her devotees and sends them back. Around that time Shumb-Nishumb's servant Chandmund sees the goddess and is struck by her beauty. He asks her to accompany him to his master. The goddess then informs Chandmund that she has vowed to marry the person who defeats her in battle. On hearing this announcement Shumb-Nishumb sent their commander, Drumlochand, with armed forces to bring the goddess.

The goddess killed Drumlochand and all his forces. Then Chandmund himself intervened. When all of them were killed Raktbija also got killed. In the battle with the goddess, Nishumb too lost his life. Then Shumb accompanied by his forces confronted the goddess and accused her of fighting on other's strength. Then the goddess invoked all the other goddesses in her body,¹ and eliminated Nishumb along with his entire forces. This power is called Brahamani and it eliminates all the demons born of evil deeds.

The idol of Brahamani branded in Kangra fort gives the message that by killing their enemies the kings amass

1. Ibid., Adhaya 10 Shaloka 6, p.154.

ततः समस्तारता देव्यो ब्रह्मी प्रमुखाद्यम् !
तस्या देव्यास्तनो जग्मुरे क्वेवासीन्तदाम्बिका ॥

evil karma while by looking after their subjects they earn good karma. Both types of Karama bind them to this world. If a king has a glimpse of Brahmani, he will be freed from the bonds of karma and the king like a nishkam yogi will be eligible to attain moksha. On the path leading to Ambika temple the idol of Brahmani is installed beside the idols of Varaha, Indra, Shiva and Parvati.

VARAHA GOD Lord Vishnu is regarded as the preserver of Srishti. The Srishti is made of 24 elements and to preserve these 24 elements Vishnu had to take 24 incarnations. Of these Vishnu's first incarnation is Brahma. When Manu under instruction from Brahma started creating the Srishti, he asked Brahma to make available a place for the offsprings.

When Brahma looked at the inundate earth he was deeply worried. he prayed Vishnu to help him out of this difficult situation. As a result of the prayer a small varaha appeared from his nose and steadily increased in size in water. It killed Hirayankasha and separated earth from water. The statue of Varaha is installed beside Brahmani devi in the fort so that the king could preach (instruct) his sons that the king must kill and such persons who despite the existence of nature and do not allow people to use it freely.¹

1. Shrimada Bhagwata, 3/13/18, op.cit., p.226.

इत्याभिधायतो नासाविवरत्सह सानद्य
वराहातेको निरबाद कु-घृ परिमाणात् ॥ (18)

LORD INDRA In addition to the idols of Brahmani and Varaha the idol of the king of gods, lord Indra, is engraved in stone. In this idol Indra is shown seated on elephant Eravat and embellished with a conch shell, Chakra, Yajr and several other types of weapons, which means that the title of Indra can be acquired by the kings by first liberating Brahmani existing as expansive Srishti and then killing greedy enemies, ministers and commanders-through a particular use of language.

So those kings who wish to enjoy the fruits of kingdom like Lord Indra did have to spill blood to acquire wealth earn karma, share their wealth with their people, only then they can hope to earn the title of 'Ajat Shatru.'

NARSINGHA In the fourth place god Narsingha is shown killing, Haryankaspu. Since Ditti's (Kashyap's wife) sons were born in the evening, they became the demons named Haryanaksapu and Haryanaksha. They were devoid of mercy and the sense of religion. Prakriti gave them a son named Prahlad. But Haryanakshapu sought existing the boon of immortality from Brahma's Srishhi in the form of 'Jarayuj', 'Andaj', 'Swajad' and 'Udabhij'. For this reason Vishnu had to create Narsingha type Srishti (Human-lion) in order to protect Bakht Prahlad.

The message why this image of Narsingha placed in the Kangra fort is that when the citizen's happiness (Prahlad) is attacked by some enemy, the king while

maintaining the sense of a human being has to function as a lion so that his subjects may live peacefully, well protected from the evil eyes of the enemies.

SHIV PARVATI Shiv Parvati are inextricably linked to Trigarta is capital in Kangra. Wherever Parvati Shiv is bound to be there. Without Parvati Shiv becomes 'Shav' (dead body). In his immortal literary work Raghuvansha, Kalidas has expressed his feeling about the couple. That "Shiv and Parvati are as inseparably linked as words and their meaning".¹ Before explaining the meaning of 'Kangra' it is necessary to know that 'Jalandhar Peeth' covers in its sweep Jwala Mukhi Peeth' which is one of the most important of the eighty four peeths of goddess Bhagvat. Here the flames appeared because the angry mata wanted to burn to ashes the demon, Jalandhar who had acquired siddhi and become the king of trilok. So the gods prayed to the goddess to destroy Jalandhar. In the meantime Naradji described in graphic details the beauty of Parvati.

Deeply impressed Jalandhar made a move towards the mountains to possess Parvati. Lord Shiva also goes there to defend his wife. Lord Shiva fights with Jalandhar and chops off his head with his trident, but he is intrigued

1. Kali Dass, Raghuvansha Mahakavya (Gorkhapur, 1976), p.1.

वाग शक्तिव संयुक्तौ वागर्थो प्रतिपत्तये ।
जगतः पितरो बन्दे पार्वती परमेश्वरी ॥

to find the head connecting with the trunk again and again. The desperate Shiv then invites Parvati to assist him in his efforts. He asks her to prepare a pit to bury the head of the demon.

Parvati shots an arrow to make the pit. Shiva then cuts the demon's head, buried it in the pit and the goddess closed it with a rock. Fearing that the head may come out of the pit, she herself sat on the rock and transformed herself into Vrijeshwari. The river which appeared as a result of the shooting of the arrow still follows as Banganga. The whole episode makes the word 'Kangra' meaningful. In Sanskrit Kam means head and garvate means a pit. Hence, Kangra means a place where the head of Jalandhar lies buried.

Besides keeping alive the historical traditions the Kangra fort highlights the spiritual mysteries as well. Trigunatmak Prakriti does wordly acts only when it is made conscious by Shiva. Unconscious Prakriti is incapable of doing anything on its own, and even Shiva himself cannot manifest himself withut Prakriti. So, the symbol of world 'defence' 'fort' is similar to human body which needs to be well protected. And that protection can be provided by none else than Shiva, or in other words by one's parents. Hence to deliver the vedic message मातृदेवो भवः पितृदेवो भवः (parents are one's gods) the idols of Ambika and Shiv are installed in the fort.

GODDESS AMBIKA The way the trinity of Brahma, Vishnu and Mahesh is famous in the pantheon of gods, three powers Amba, Ambika and Ambalika are accorded a high place in Shakti sect. The way three herbs 'sandhapani', 'sanjivini' and 'sanyojni' have invaluable medicinal properties, the three goddesses are also vitally important for the good of the world.

Of these goddess Ambika Devi corresponds to Sanjiyni and in the scheme of srishti, she is regarded as the form of Mahalaxami. It protects man's fame, prestige, wealth, education, gotra, friends, cattle, sons and wife. These things bind man in wordly bonds. When he is freed of these bonds he becomes invincible like the fort. In the word 'prakriti' 'pra' and 'ti' (have no meaning without 'kri' (the power to act); so to impress upon the employees living in Kangra fort the significance of Karma the picture of goddess Amba must have been engraved on the walls of the fort. This goddess fundamentally represents the power of Radhika and incorporates and gives birth to two other powers while itself remaining unborn. Lord Krishna made the following observation while interpreting sankhya elements:

अजामेका लौहित कृष्णशुक्ला ब्रह्मयिताः सृजमाना नमामः

His Radhika on division in satlaj and lain forms becomes Saraswati, Laxami and Kali, which later become Navkali

based on the nine letters in the following mantra:¹ 'सुखी कली
 चापुडायै विर्ये' Human body becomes incomplete if it is deficient
 in either trigunatmak wisdom or any of the nine
 gates/senses of the body, viz. two eyes, two nostrils, two
 ears, mouth, air and upastha (उपस्थ). The way, the
 body and the fort lacking in any of these above mentioned
 features becomes unworthy of worship, a fort lacking in
 any of the nine organs of the state cannot be worthy of
 living. So ministers, commanders and spies, etc. are some
 of the nine organs of the state which are mutually
 dependent and which make the fort impregnable. Hence the
 idol of goddess Ambika instructing to reinforce the walls
 is installed at the main entrance of the fort.

ADITI GODDESS To initiate the creation of Srishti, Daksha
 Prajapati brought to life one hundred sons named Hari
 Ashva who worshipped Shiv in Bindusar. Under the
 influence of Naradji, they lost attachment to all wordly
 objects. Then Punshaka also produced one hundred sons
 who, too, developed desirelessness due to Narad's
 preachings. Then Daksha cursed Narad that he would never
 be able to stay at a place for more than two moments.
 Narad, in turn, granted Daksha sixty daughters in boom.
 Of Daksh's sixty daughters four of them 'Aditi', 'Diti',
 'Vanita' and 'Kadru' were married to Sage Kashyap. By
 orders of her husband Aditi observed Payovarta and gave

1. Sankhya Tatava Kamudi, (Gorkhapura, 1961), I, Karika, p.1.

birth to gods. She gave birth to lord Indra as well as Vaman who annexed Valika kingdom. Aditi besides being mother to gods, also represents the three worlds.

Thus Aditi has been referred to as the heavens, earth either regions, mother and father¹ because all the gods are born of her womb. The idol of this goddess is installed in the fort so that Trigarta soldiers may remain full of hope both in victory and defeat. They must exhibit divine elements and not allow devilish traits to overpower them. Only in that case, can they (soldiers) repay their debt to their motherland.

GODDESS OF SEX (Fulfilment of Desire) Ten meters behind the temple of Ambika mata, a symbol of goddess of wish fulfilment (Icchapurti Devi) is installed in the fort. Icchapurti Devi is known by another name, kamakhya in Assam. In Siddha vaman Piths its most important place is in Kamakhya in Assam, and men and women have always been worshipping it. That is why in literature Kamadeva is called the God of sexual desire.

No human being in the world harbours the wish that he should not exist. On the other hand every living being is desirous of existing and that too for a long time. When he contemplated the problem of existing for ever, it was considered necessary to think of the woman who was responsible for the creation of Srishti. A woman cannot

1. Yask, Niruk, I Part 1/3 Adhaya (Delhi, 1971), pp.35, 36.

अदिति धौः अदिति अन्तरिक्षम् अदिति पृथिवी सा माता पिता चः

produce an offspring without a man; so when she with the idea "I exist" accepts a man as her husband, she comes to be known as Kamani (who is the object of her desire).

The way by which a man and woman can produce their own versions is considered to be the path of wish fulfilment. Lest the fear of war should spread mental depression and hopelessness among those living inside the fort, the idol of goddess of wish fulfilment (Icchapurti Devi) was installed in the fort.

GODDESS DURGA, HIRANA AND GANESHA

On the watch tower and on the walls of the defence gates the idol of Durga with eight arms (Ashtabhuja Durga) is engraved because only Durga can defend a fort. And even Durga has to attain some supernatural powers such as anima, mahima, lagima, garima, prakamaya, ishtav, and yashitav, etc. before it can protect a fort.

On attaining supernatural powers Durga develops eight arms, and with these arms she is bound to protect the eight sides of the fort. 'Mahishasur Charitra' in Markandeya Purana ascribes the origin of Ashtabhuja Durga to the energy radiating from all the gods. It means that if the various organs of the state co-exist in harmony, it is like giving birth to goddess Durga who symbolizes unity. This also ensures that all the eight sides of the fort will be well-protected and enemy will be defeated and killed. The installation of the idol of goddess Durga is

meant to educate the fort dwellers of the importance of unity.

HIRANA (Dear) Besides goddess Durga picture of Hirana is painted in the middle of the wall. Hirana is regarded as the symbol of peace. Hirana is famed for not resorting to revenge even if it has to bear with the lion's terror in the jungle or has to flee forest fire. It simply escapes to save its life. When two stones are rubbed together fire is generated, and this fire consumes everything including what gives birth to it. Hence the message Hirana primarily gives is complete aversion of violence and struggle.

And if as a result of struggle one becomes victorious, the defeated persons has to calm himself by putting out the fire. This is the second message Hirana offers. With this purpose in mind that the dwellers of the fort may also remember this message, the pictures (statues) of Harina and the omnipotent Durga are installed side by side in defence tower no.3.

LORD GANESHA

On the right side of the wall the picture of Lord Ganesha, benefactor and remover of all obstacles, is painted. In India there is a tradition that Ganesha is worshipped at the beginning of all types of works. It is not easy to become Ganesha. Only he who is ready to lose one's head for his motherland and can obtain from his

father a head similar to an elephant's will be the Lord of elephants. Of all the living creatures the head of an elephant is supposed to be the largest.

The senses of the elephant are considered to be larger and superior to other creatures. That is why Shiva removed Ganesha's smaller head and fitted his trunk with the head of an elephant. The way Ganesha, fitted with the head of an elephant, became the lord of Shiva's elephants, similarly one who makes sacrifices for one's motherland and acquires knowledge and experience will be the master of all the organs of the state and can also marry.

So to introduce the dwellers of the fort to the teachings of Ganesha a picture of Ganapati is painted on the wall.

MAHAVIRA AND BHAIRAVA:

At Kangra fort's Ranjit Singh Gate two idols are installed in 40x40 stone block. These are of Mahavir and Bhairava. Like any other mother who takes pride in the company of her sons, Durga Mata is also escorted by her two sons. Anjani putra Mahavir bears flags for victory-giving Durga; he removes the obstacles the demons and ghosts create in the path of the braves. Durga Mata is followed by Batuk Bhairava who clears the path of the dead bodies of those killed by the goddess. Besides this he defends his country by killing the remaining wicked creatures. Both these brave sons of goddess Durga perform

the function of the bulldozer & the road-roller. Just like a road built with these instruments is well-laid and smoothen the road prepared by Mahavira and Bhairava in. The battlefield is loved by goddess Durga. To highlight precisely this two idols are installed at the main entrance of the fort. The idols of these two warriors are considered as two security guards by the Hindu kings. All these idols have been given great importance in Kangra fort.

CONCLUSION

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The present study entitled, **FORTS AND THEIR IMPORTANCE IN THE HISTORY OF HIMACHAL DURING THE MEDIEVAL PERIOD**, has been undertaken with a view to have a comprehensive idea of the history, antiquity, geography, topography and the related issues concerning the Kangra, its fort and its rulers during the ancient and medieval period. The main objective of the present study is to ascertain the issues and attempt an answer to the related problems.

Before going into details, it would be appropriate here to know about the geography, topography and history of Himachal Pradesh, where the celebrated Kangra fort still exists in its ruined form. Himachal Pradesh has a hilly and mountainous tract. Geographically it forms part of the Punjab Himalayas and thus presents an intricate pattern of mountain ranges, hills and valleys.

Himachal known as 'Dev Bhumi' to the ancients, is situated in the heart of western Himalayas. To the north lies the state of Jammu and Kashmir, Uttar Pradesh in the south-east, Haryana on the south and Punjab on the west, whereas on the east it forms India's border with Tibet. It is bound between $30^{\circ} 20''$ to $30^{\circ} 12''$ north latitude and $75^{\circ} 45''$ to $79^{\circ} 4''$ longitude. The territory is almost mountainous with altitudes ranging between 350 to 7000 mts. above sea level.

Geographically, the territory can be divided into three zones : (i) The Outer Himalaya (ii) The lesser Himalaya, and (iii) the Great Himalaya. The first zone consists of low hills of the Shiwalik, extending from Ravi river to Yamuna in the south of the region. The second zone consists of the higher mountains on the height of 1200 to 1500 feet cut into deep ravines and precipitous defiles. This zone includes the Dhauladhar and Pir Panjal ranges. The third and very important zone is the Great Himalayas or Northern zone. It consists of high mountains and ranges. These ranges are snow clad at a height of 500 to 6000 mts above sea level. The great Himalayan ranges separate the drainage of the Spiti from that of the Beas. The Zaskar range separates Spiti and Kinnaur from Tibet.

While discussing the geographical conditions of Himachal, the rivers of the Pradesh can not be avoided. The whole drainage system in the plains mostly depends upon Himachal Pradesh. Because of the snow-clad ranges of Himachal, the rivers are full of water throughout the year.

The main channels of drainage in the region are the Chandra-Bhaga, Ravi, Beas, Sutlej and the Yamuna. The unique distinction of Himachal region is that it provides water both to the Indus and the Ganga basins. These rivers play most important part in the Indian geography. These rivers also help us to understand the drainage system of the Pradesh much better.

There is much diversification in the climate of Himachal Pradesh. In this state, some areas are coldest whereas the others are warm like the plains of Punjab. There is also great diversification in the distribution of rainfall in the Pradesh. In Himachal there are three seasons in the year. First of all it is Barsat or rainy season. It starts from July to September month. Second season is the cold season called Hyund which starts from December and ends in the last week of February. The third season is hot season called Jaunda and it starts from March and ends in the month of June.

Several studies have been undertaken relating to the history and antiquity of the fort of Kangra and its history, both of specialized as well as of general category. However, most of these are concerning history or travel accounts. The available sources include religious literature, Persian histories, numismatic sources, epigraphs, travellers' accounts and modern works.

The modern state of Himachal comprises the former hill states and the areas ceded by the Punjab. Himachal Pradesh first came into being as centrally administered territory on 15th April, 1948 by the integration of about 30 former Punjab Hill States. The Pradesh had an area of 28, 102 kms until October, 1966.

On 1st November, 1966, as a result of the reorganization of the state of Punjab, certain parts of Punjab were transferred to Himachal Pradesh under the

"Punjab Reorganisation Act of 1955". These comprised the districts of Kulu, Shimla, Kangra, Lahul and Spiti, and parts of Hoshiarpur, Gurdaspur and Ambala districts. Himachal Pradesh in its present form has an area of 55,673 sq. kms and is bigger than the modern states of Punjab, Haryana and Kerala etc.

The kingdom of Jalandhar, Trigarta or modern Kangra was originally a large state with an area of 18 miles long and 35 miles wide. The strongest point of present Kangra valley is its fort, known with different names such as Jalandhar, Trigarta, Bhimnagar, Susarnapur, Nagarkot, Kot Kangra, Katoch and Kangra etc.

The fort of Kangra was the centre of warfare activities and is said to have been invaded from time to time, which included the Turks, the Mughals, Sikhs, Gurkhas and the British. In the early medieval period, Kangra's limits were restricted by the foundation of new principalities or independent states like Suket and Bhangal in the east and Pathankot and Nurpur on the west. Situated on island type mound formed by Banganga and Manjhi rivers, the fort stands even today as an unsurmountable citadel, preserving in itself several episodes of its hoary past and still bears testimony of its once glorious past.

The earliest rulers of Kangra are said to be hailing from the Katoch dynasty founded by Susarma Chandra of the Mahabharata period. Cunningham was the first to

draw our attention to the antiquity and history of the royal family of Jalandhar Trigarta based on the Puranic literature. The first historic reference is found in Al Utbi's Tarikh-i-Yamini which gives a detailed account of Mahmud Ghazanavi's invasion of Kangra during the eleventh century A.D. Subsequently the fort frequently changed hands between the Katoch rulers and the outside powers till the final occupation by the British in the nineteenth century.

Among the various rulers who attempted to annex the fort during the pre-Mughal period, the most important were Muhammad Tughluq and Sultan Feroze Tughluq, whereas during the Mughal rule, emperors Akbar, Jahangir, Shahjahan and Aurangzeb are recorded in the Persian histories to have sent various campaigns to Kangra with a view to annex the fort. However, of these emperors, only Jahangir claims to have met with success. He boasts of being the first Muslim ruler to obtain victory. In his autobiography the Tuzuk-i-Jhangiri, he writes "From the time when the voice of Islam and the sound of the established religion of Muhammad reached Hindustan, not one of the Sultans of lofty dignity had obtained victory over it."

Although Kangra and its rulers have been referred to as tributary to the Mughals, the various accounts give an impression that guerilla warfare was continued against the Mughals by the Katoch rulers such as Hari Chand and

Bhan Chandra etc., till the close of the seventeenth century. The Mughal hold over Kangra and its adjoining areas was practically broken in the middle of the eighteenth century during the period of Raja Ghamand Chandra, who was the first to take possession of the fort soon after the death of Nawab Saif Ali Khan, the last Mughal governor.

However, it was the Katoch chief Sansar Chandra (the illustrious grandson of Raja Ghamand Chandra) who took full advantage of the decaying Mughal empire and gradually regained an independent status. The whole period of Maharaja Sansar Chandra may be divided into four parts: 1775 to 1786, 1786 to 1806, 1806 to 1810 and 1810 to 1813 A.D. The first period begins with his struggle for the possession of the Kangra fort wherein he was obliged to take outside assistance from Sardar Jassa Singh Ramgarhia. The second period is marked by the annexation of the fort and his hold over the area extending from Jammu to Ravi. In the third and fourth phase he is engaged in a conflict with the hill chieftains under the leadership of Gurkha commander, Amar Singh Thapa and seeking Maharaja Ranjit Singh's assistance in expelling the Gurkha forces. The military help sought from Maharaja Ranjit Singh, however, cost Sansar Chandra the fort of Kangra. As per the agreement with the Sikh ruler, Sansar Chandra had to vacate it in 1809 A.D., whereafter the Sikh ruler annexed the fort and appointed his own Qiladars.

Kangra fort subsequently passed on to the Britishers (as a result of the defeat of the Sikhs in the Anglo-Sikh wars) who consolidated their hold over the entire hill territories as a Paramount Power. The British did not restore the ceded hill territories to their legitimate chiefs and instead retained the portion between Sutlej and Ravi as their own territory. The rest were restored to Maharaja Gulab Singh of Jammu. Thus the hill states of Kangra, Guler, Jaswan, Nurpur, Suket, Mandi and Kulu came under the British control.

The new arrangement continued till sometime the earthquake of 4th April, 1905, A.D., when the stronghold was almost demolished. On April 7, 1909 A.D., the ruined Kangra fort was taken by the Archaeological Survey of India under Chandigarh Circle, through "Ancient Monuments Preservation Act" VII of 1904, vide notification No.33, Section 3. Till today this monument is protected by the archaeological department and an Assistant Conservation Officer has been established to look after and maintain the old and ruined fort.

No study of Kangra fort will be complete without the definition, concept and evolution of the forts in general. The meaning of the fort implies stronghold, offering protection and security to the inhabitants sheltered in it. Primarily, the term 'fort' denotes defence i.e. defence not only from the rain and sun but also protection from enemy's attacks. Forts were often

built in times of peace designed to protect political institutions etc. Thus various factors prompted the birth and development of fortification system from the very ancient period.

During the historic phase, a fort was constructed within a boundary covering the whole fort from all around to prove its importance. Forts were the important parts of a town or a state, which played a vital role to protect the state. The discovery of impressive citadels at the centres of Harappan civilization suggests the presence of a ruling aristocracy which was provided security and comfort by fortification.

In the Vedic period a powerful king of one tribe cherishing the ambition of extending his domination over the neighbouring tribes also contributed in a large measure for the increase in fortification and warfare activities. Several Janpadas or tribal states started paying greater attention to fortification. It was always the main object of an invading army to demolish the forts and fortifications first of all before any attempt was made to penetrate into the country. Gradually the construction of ramparts, forts and fortification played significant role in the history from the very ancient period. The proliferation in the art and science of forts and fortification provides an index to the political and military climate. The Gangetic valley gives us information about the fortification of the period.

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In the literature of the Vedic period mention is made of Pur or fort with hundred walls (Satabhuji) which were erected always in the internal parts of hills. Further forts of stone and sometimes of sun-dried bricks

stood on the Indian soil right in the time of the Vedas and perhaps even earlier. The history of fortification dates back to 6th or 7th century B.C. The metropolis in ancient India were invariably surrounded by strong fortification, either natural or artificial.

In the epic period, the Mahabharata also refers the forts as Pura or a fortified capital city which was the centre of administration. Jain literature also makes stray reference to forts and fortified capital cities of India like Rajagriha, Champa, Mathura, Varanasi, Aavanti, Kampila and Kaushambi etc.

During Puranic period, Agni Purana describes many excellent fortifications. It lays down the rule that the king should make his residence in a fort which should be impossible for enemy's army and free from rogues and thieves. Further, the Skanda Purana compares that a fort has thousand elephants and one million horses' strength.

The Smriti Shastras encouraged the use of forts by a king whose treasure was protected by an able officer in the fort. Manu said that fortresses were highly esteemed for the purpose of defence and also preferred hill forts which were used by the kings.

The various literary sources, notably Arthasastra, Manusmriti, Yastu Shastra etc. have classified different forts on the basis of their situation, plan, shape and material used for construction. Kautilya's Arthasastra is most important amongst several treatises on the subject,

which classified a forts into eight categories, Devadurga, Abdurga, Gufadurga, Giridurga Jaladurga, Dhanvanadurga, Khanjinodakadurga and Vanadurga. As against this, Manusmriti and Mahabharata classified forts into six types on the basis of material used for construction and methods adopting for protecting these forts. Of these forts manu regarded Gridurga as the best of all forts and most suitable fort for security.

Further subdivision of Giridurga included Bhadradurga, Atibhadradurga, Chandradurga, Ardhachandra-
durga, Nabhadurga, Sunabhadurga, Ruchiradurga and Vardhamanadurga. The places mentioned as nagara may also be called forts for all practical purposes. These kinds of forts were always situated at central points in the kingdom to meet its military requirements in times of need while frontier outposts on the borders of the kingdom were meant to prevent intrusions of the enemies. Manasara discussed seven type of forts, whereas, Visvakarama's Vastu Shastra classifies the fort into twelve kinds.

The Sukrmiti Shashtra, makes valuable deviation from the earlier works and adopts an eight types classification, taking into account the different parts of the fort such as; Parikhadurga Vanadurga, Dhanvadurga, Jaladurga, Giridurga, Sainvadurga, Sahavadurga and Parighadurga.

Another important aspect relating to forts is methods of attack and its capture. Kautilya enumerates

that there are five types of methods to capture a fort. They are Upajaya, 'उपजाय' Asparpa, 'अपसर्प' Yamana, 'वामन' Paryupasan 'पर्युपासन' and Avamarda 'अवमर्द' .

During the medieval period we find a large number of forts and fortifications, spread throughout India including Himachal Pradesh. The importance of a fort as a politico-military institution came to be realised on a wide scale. Hence few forts as a matter of military expediency were large in size, complex and equipped with upto date materials machinery and arsenal.

While the idea of a fort as a defensive structure remained constant, the fort as a military structure appears to have undergone several changes from time to time in its size, methods of construction, disposition of various structures, addition of defensive equipment etc, depending on contemporary trends of warfare, methods of attack and defence and weapons and armory of warfare.

The first criterion that governs the construction of a fort is the selection of site. The second is the availability of strong building material available locally or in close proximity. The third and most important criterion is the strategical importance of a site both from political and military aspects. The last criterion that governs the construction of forts is the availability of other potentialities offered by the hills, like the availability of water resources.

The main parts of fort included moat, rampart, gateways, bastions, towers, turrets, secret passages besides stables for houses and elephants, magazines, granaries and barracks for soldiers. The architecture of forts depends to a large extent upon the building material and methods used for construction in vogue in a particular period. Strict principles or rules were laid down by the works on architecture in the matter of construction of forts except in regard to their plan.

During the late medieval period we witness several Muslim constructions. During this period there developed a vigorous style of military architecture. Its chief feature lay in the use of lime and mortar as joining material, besides bricks and tiles to serve as decorative or ornamental devices in the super-structure over the gateways and ramparts. The most important feature of the period is the new device of arcuate order as against the indigenous order of trabeate i.e. pillar beam lintel style.

The main basis of dating forts is their architectural style comprising its shape. The strength of fort or its capacity to defend lies primarily in its natural situation, new military devices incorporated into it and a strong garrison consisting of abundant stocks of men material, wealth, weapons, water, food and other essential requirements. This is more true with regard to Kangra fort.

Among the famous forts of the erstwhile kingdom of Kangra, the fort of Kangra is super in architecture and topography. Kangra fort is situated 4 km. away from Kangra city on Jwala Mukhi-Hoshiarpur road. On the way towards south across the Banganga river, there is a place called Chandi from where a narrow road leads westward for about 1½/km to reach Kangra. There is another route that passes through old Kangra. Both the roads are at equidistance and reach at the main gate of the fort. Our evaluation of work depends upon what is extent. Some of the important buildings and parts of the fort, whose measurement have been attempted for the first time in this study is the main contribution for the importance of Kangra fort, include: moat, rampart, gateways, bastions, towers, secret passageways, besides stable for the horses elephants, magazine, granaries, barrack for soldiers, civilian quarters and finally the royal palaces of the citadel.

The important gates of Kangra fort have been named as Ranjit Singh Gate, Ahani Darwaza or Iron gate, Amiri Darwaza or Nobles gate, Jahangiri Darwaza, Andheri or Darkgate, Darshani Darwaza or Mahalon Ka Darwaza and Western Darwaza.

The antiquity of the fort is further established on the basis of a large number of temples and images of various gods and goddesses within its walls. The most celebrated temple is that of Laxami Narayan temple. The

others are, Ambika Deve temple, Jain Adinath temple and a small Shiva temple. The images installed within the fort are those of, Ambika Devi, Adinath, Shivaparvati, Brahamani Devi, Indra, Varaha, Narsingha, Aditi Devi, Durga, Ichhapurti Devi, Ganesha, Hirana, Bhairava and Mahavira.

The account of Kangra and its celebrated fort may not prove as a conclusive study but it is a first serious attempt to present a comprehensive view of history of Kangra, its antiquity, early political history, geographical description and fortification, classification structure, methods of defence of forts during the various phases of history, with special emphasis on the geographical and architectural description of Kangra fort on the basis of field survey, measurements and photo plates the Kangra fort which till today stands as one of the most impressive structural ruins in Himachal Pradesh.

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PHOTO PLATES OF KANGRA-FORT

IMAGE OF AMBIKA DEVI IN AMBIKA TEMPLE
KANGRA-FORT.



AMBIKA-DEVI

GENERAL VIEW OF KANGRA-FORT
KANGRA





PLATE No-1

IMAGE OF ADINATH

DATED SAMVAT 1523

i.e. 1466 A.D.

PLATE No-2

SCULPTURAL SPECIMENT KEPT IN SHED



PLATE No-3.

VIEW OF HAMAM IN KANGRA FORT



PLATE No-34

INTERNAL ARCH AND IRON WINDOW OF HAMAM





PLATE NO-5
RECTANGULAR WATER TANK (HAMAM)
STEPPED 1.25 X 0.75 MTRS 0.40 MTRS DEPTH.

PLATE NO-6.
FRONT VIEW OF RAJA RANJIT SING GATE





PLATE NO.7.
INNER PART OF RANJIT SINGH GATE.

PLATE NO-8.
DEFENCE WALL LINE OF FORTIFICATION NEAR
RANJIT SINGH GATE



PLATE No-9
VIEW OF AMIRI DARWAZA OF KANERA FORT



PLATE No 10
DROP ARCH OF DEFENCE TOWER No.2.
ARCH OF LOWER ROOM





PLATE NO-11
DEFENCE TOWER
NO-3

PLATE NO-12,
LOWER PART OF DEFENCE TOWER NO-3





PLATE NO 13
GENERAL VIEW OF
DEFENCE TOWER NO-2

PLATE NO-14
VIEW OF AHANI DARWAZA





PLATE NO 15.

WATER- WELL 0.45 X 1.00 ϕ DEPTH 6.00 MTRS.



PLATE NO.16.

INTERNAL VIEW OF
AHANI DARWAZA



PLATE No 17.

JAHANGIRI GATE

PLATE No 18
RETAINING WALL





PLATE No-19

DAMAGED PART OF
ANDHERI DARWAZA

PLATE No 20
DAMAGED PART OF
BOUNDARY WALL NEAR
TOF KHANA





PLATE NO. 21

VIEW OF DIWAN-I-AAM COURT AND DARSANI DARWAZA

PLATE NO 22.

DAMAGED ROOMS OF DIWAN-I-AAM COURT





PLATE No 23.
TEMPLE OF AMBIKA



PLATE No 24.
NARROW PATH TO SMALL
TEMPLES NEAR AMBIKA
DEVI TEMPLE.

PLATE NO 26.
IMAGES OF BARAHMANI DEVI, VARAHA MAHAVIRA
AND LORD INDARA



PLATE NO 26

IMAGES OF LORD KARTIKYA AND SHIVA PARVATI.





PLATE NO 27
IMAGE OF LORD NARSINGHA NEAR MAHAYITRA



PLATE NO 28.
IMAGE OF ICCHA PURTI DEVI
GODDESS OF SEX



PLATE NO 29

ORNAMENTAL-PILLAR
OF SMALL TEMPLE NEAR
AMBIKA DEVI TEMPLE

PLATE NO 30.

SMALL IMAGES OF
ADINATH ON ORNAMENTAL
PILLARS NEAR AMBIKA
DEVI TEMPLE





PLATE NO 31
RUINED WALL BACK PORTION OF LAKSMI NARAYANA
TEMPLE

PLATE NO 32
FRONT VIEW OF SHISH MAHAL AND DAMAGED PORTION
OF LAKSMI NARAYANA TEMPLE





PLATE NO 33.

DAMAGED-PILLARS STRUCTURES
BACK SIDE OF AMBIKA DEVI TEMPLE
AND DAMAGED PORTION OF
MONASTRY HALL

PLATE NO 34

FREE STANDING PILLARS ONE
WITH AN INSCRIPTION NEAR THE
BASE PILLAR IN DAMAGED POSITION

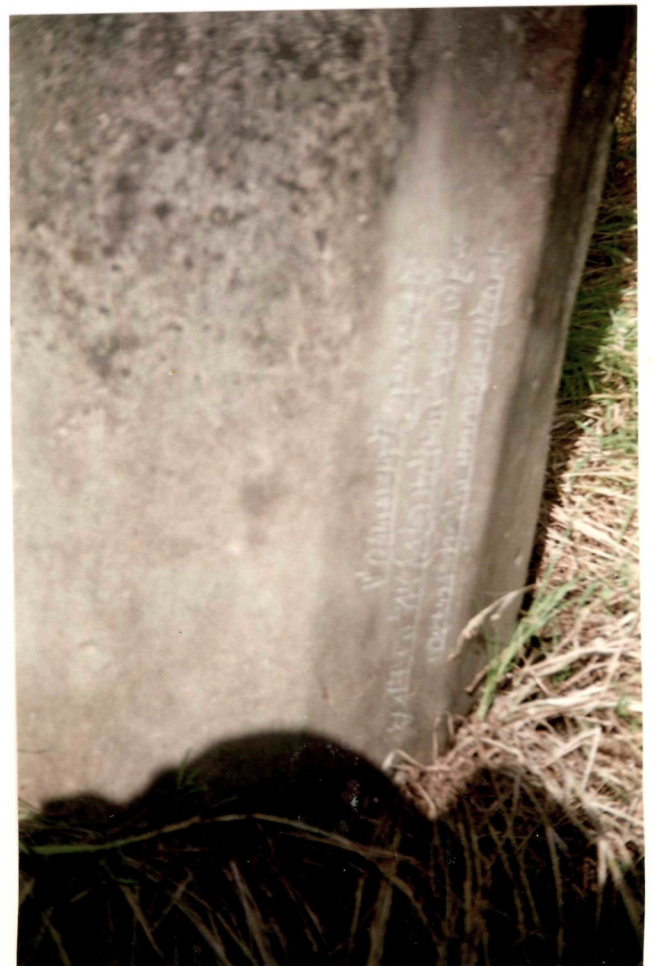




PLATE NO 35

STORE WELL WIDTH 4.00 MTRS
2.50¢ NEAR MONASTRY HALL

PLATE NO 36

ORNAMENTAL PILLARS
RUINED TEMPLE NEAR
SHISH MAHAL





PLATE NO 37

RUINED ROOMS NEAR
SHISH MAHAL

PLATE NO 38

ARCH DESIGN OF RUINED
ROOMS PORTION OF THE WAY
TO
SHISH MAHAL



PLATFORM AND GATEWAY OF SHISH MAHAL
AND STAIRCASE TO THE SHISH MAHAL



PLATE NO 40

RUINED ROOMS STRUCTURE OF SHISH MAHAL





PLATE NO 41

POLYGONAL WATCH TOWER IS IN SOUTH-WEST
AND RUINED WALL OF GATEWAY TO LEAD ~~UP~~ TO WATCH TOWER.

PLATE NO-42.

INNER RUINED PORTION OF MOSQUE BUILT BY MUGHAL
EMPEROR JAHANGIR ON 1622 AD





PLATE NO 43
ARCH GATE AND DOOR
OF JAIL KHANA NEAR
MOSQUE
DOOR 1.20 X 3.00 MTRS.
DOUBLE STORY IN
RUIINED CONDITION

PLATE NO 44

WATER-WELL DEPTH 12.00 MTRS 3.00 ϕ WELL WALL IS
0.45 MTRS



PLATE NO 45

FRONT PORTION OF MAGAZINE IS 10.50 X 5.50 MTRS.



PLATE NO 46

ARCH DOOR AND WINDOW INSIDE ROOM OF
MAGAZINE





PLATE NO 47
DAMAGED STRUCTURAL
OF
UNDERGROUND TUNNEL

PLATE NO 48
DOOR 0.60 X 1.40 METERS OF
UNDERGROUND TUNNEL OF
STONE MASONRY





PLATE NO 49

RUINED STRUCTURE OF
BARADRI IS 12.70 X 9.40 MTRS.
IN SIZE
IS
DAMAGED POSITION

PLATE NO 50

DOOR 1.20 X 2.10 MTRS AND
WIDTH SIZE 0.75 X 1.00 MTRS.
OF
BARADRI





PLATE NO 51
RUINED STRUCTURE OF
WESTERN DARWAZA NO-I
HAVING 6.00 MTRS HEIGHT SIZE

PLATE NO 52
STAIRCASE TOWARDS
WESTERN DARWAZA GATE
NO2 HAVING 40 STONE STEPS
WITH
RISE 0.25 MTRS TREAD 0.60 MTRS





PLATE NO- 53

STAIRCASE RISE 0.25 TREAD 0.70MTRS.
ARE 35 IN NUMBERS AND RUINED
STRUCTURE OF WESTERN DARWAZA.

PLATE NO- 54

INNER GATEWAY AND
ARCH DOOR OF WESTERN
DARWAZA.





PLATE NO-55
GATEWAY OF WESTERN
DARWAZA NO-I
HEIGHT OF GATE IS 7.80 MTRS.
DOOR SIZE 0.90 X 2.10 MTRS.

PLATE NO-56
TUNNEL AND STAIRCASE TOUCHED WITH MANJHI RIVERS





PLATE NO 57
UNDERGROUND SPILLWAY DRAIN OF WATER
OF JKAPOOR SAGAR TANK.

PLATE NO 58
40.00 X 40.00 MTRS WATER TANK OF JKAPOOR SAGAR
DEPTH OF TANK IS 3.00 MTRS.





PLATE NO-59.

SMALL GATES AND STAIRCASE
TO LEAD DOWN KAPOOR SAGAR
TANK

PILLARS SIZE 0.60 X 0.60 MTRS
AND HEIGHT IS 1.50 MTRS.

PLATE NO-60

SPILLWAY WATER FILTER OF KAPOOR SAGAR TANK
FILTRATION WELL IS 1.00 MTRS ϕ DEPTH 5.35 MTRS.



GROUND PLAN OF KANGRA FORT

GROUND PLAN OF HAMAM AND

KHULA-TALAB

(Kangra-Fort.)

CROSS SECTION OF SUKHA TALAB

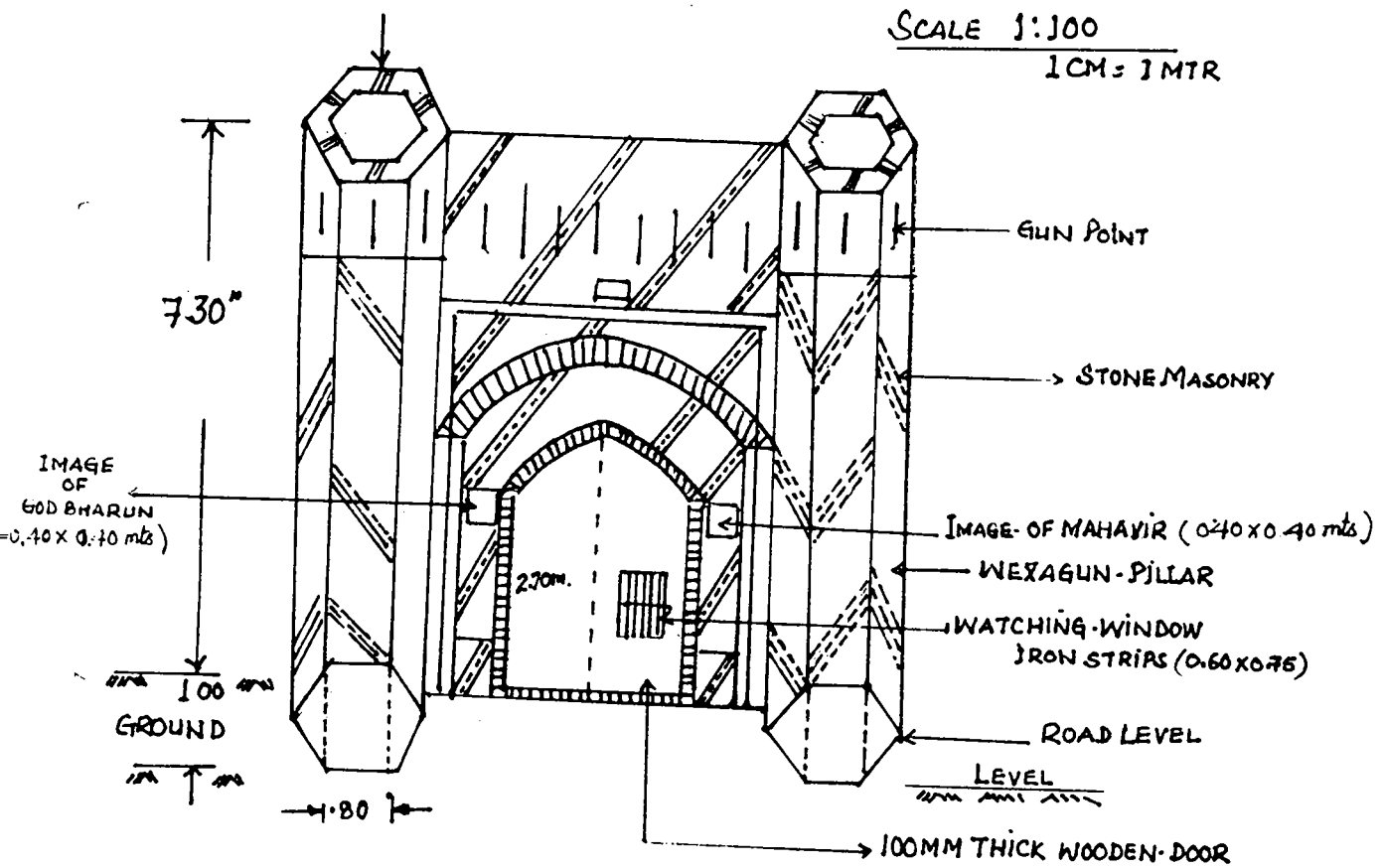
(Kangra Fort)

RANJIT SINGH GATE

CROSS SECTION

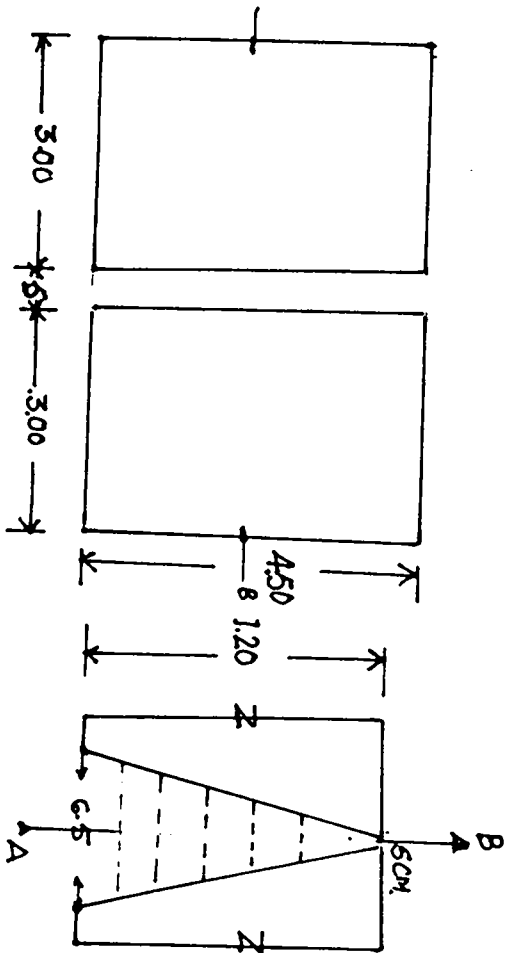
HEXAGONAL PILLAR

SCALE 1:100
1CM = 1MTR

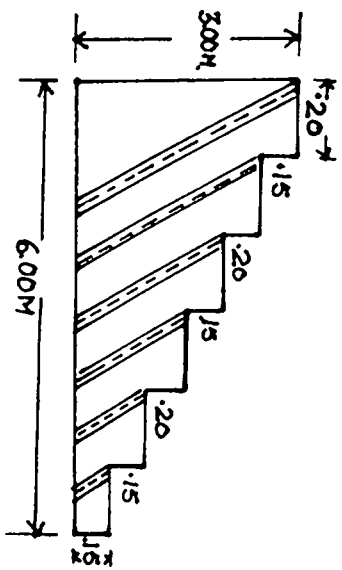


X SECTION OF RAJA RANJIT SINGH GATE
KANGRA FORT

CROSS SECTION - VII.

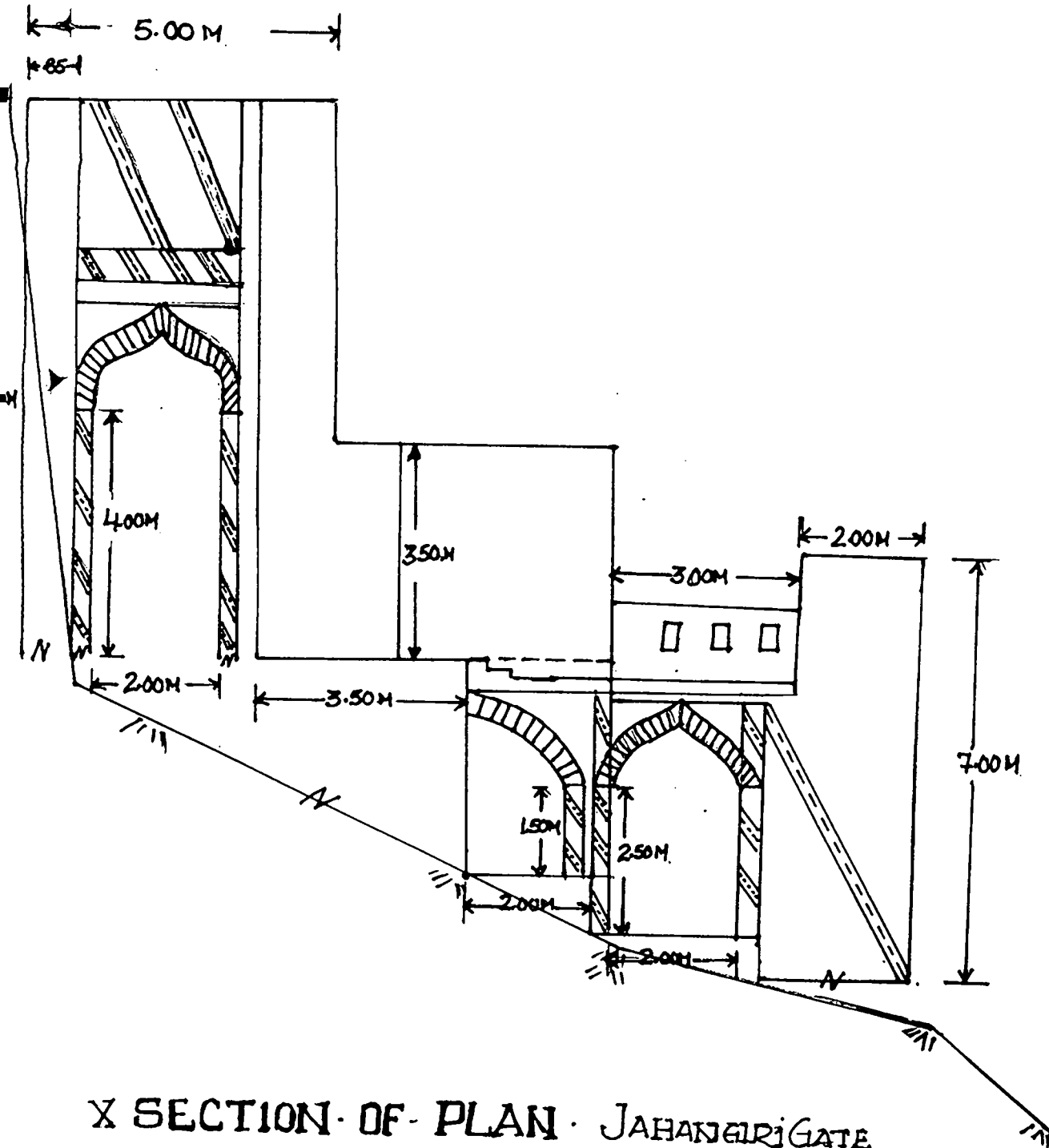


FRONT - ELEVATION
OF GUN POINT



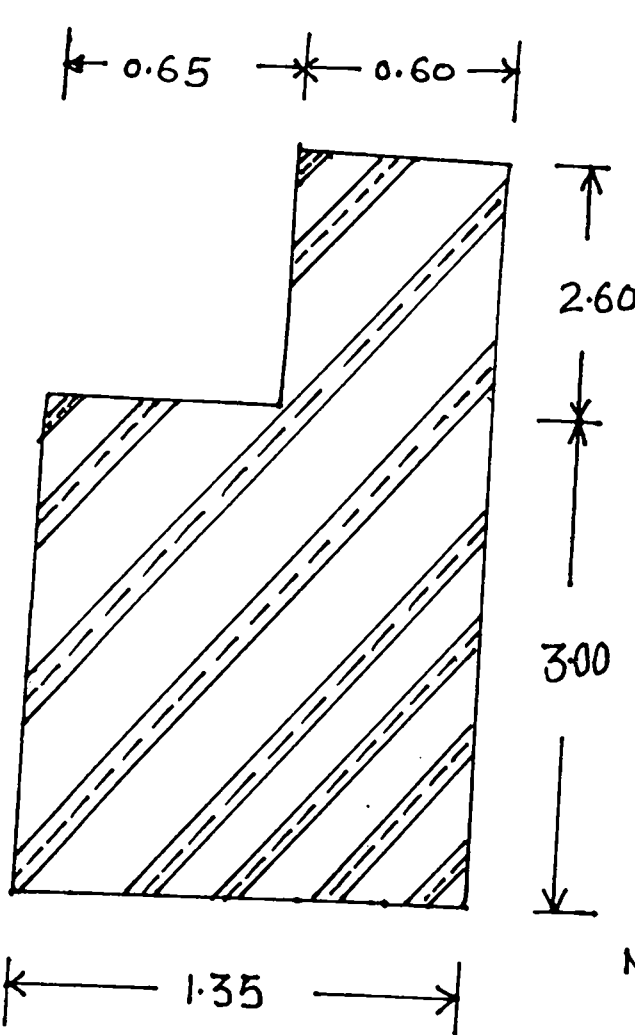
X SECTION A.B.

CROSS SECTION JAHANGIRI GATE



X SECTION- OF- PLAN · JAHANGIRI GATE
AT. C.D.

CROSS SECTION OF WALL



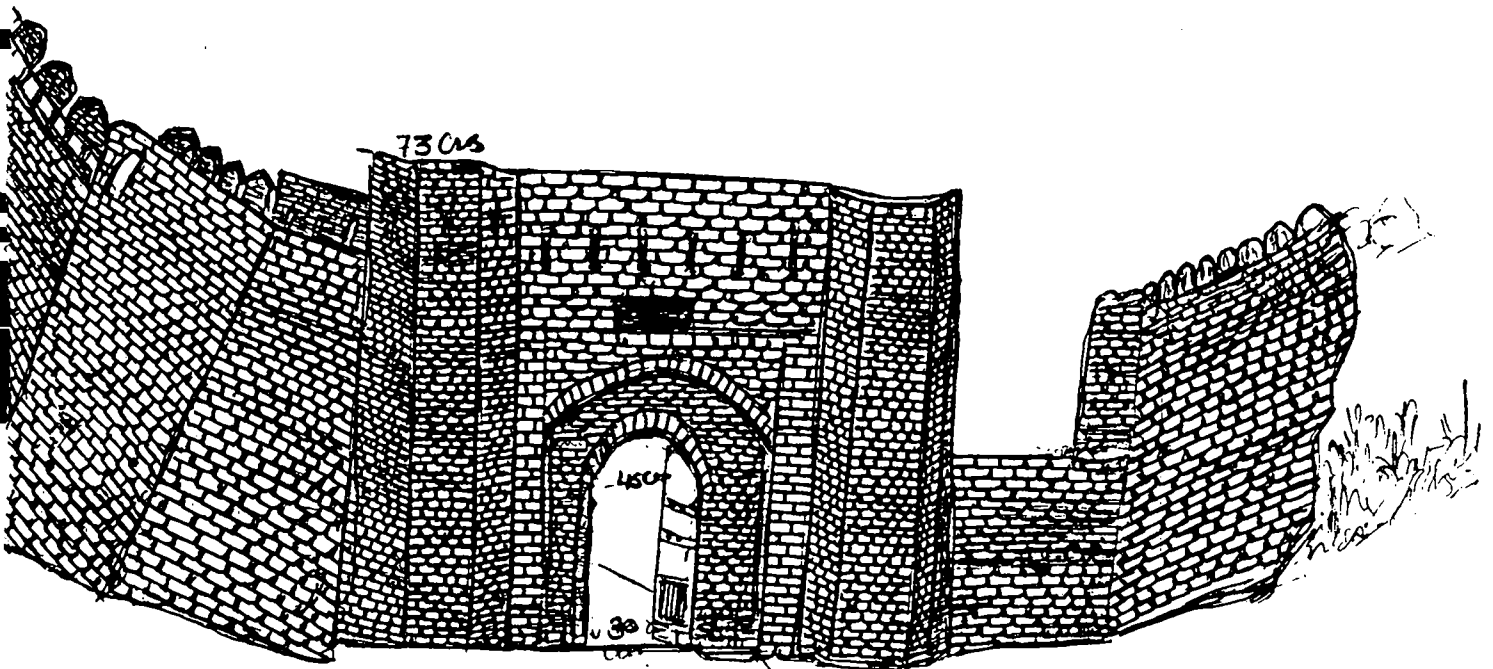
NOT TO SCALE

NOTE:- ALL DIMENSIONS IN MTRS.

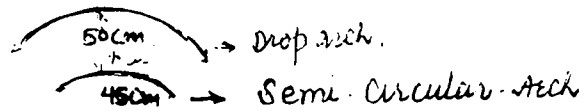
X-SECTION OF WALL NEAR DEFENCE TOWER. AT. A-B.

RANJIT SINGH GATE

VIEW OF ENTRANCE GATE KANGRA FORT

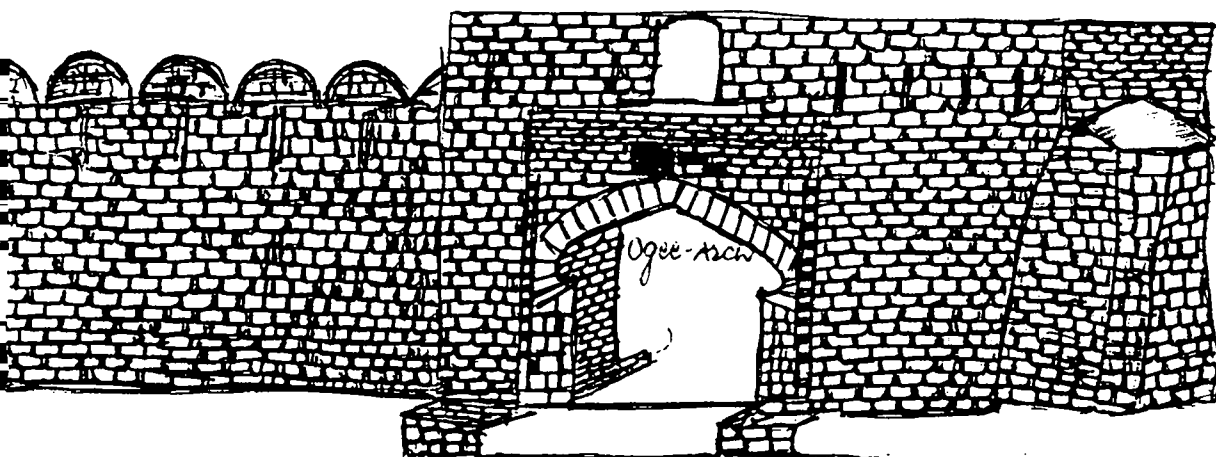


RANJEET SINGH GATE
KANGRA-FORT 107000 sqm.



SKETCH NO 2

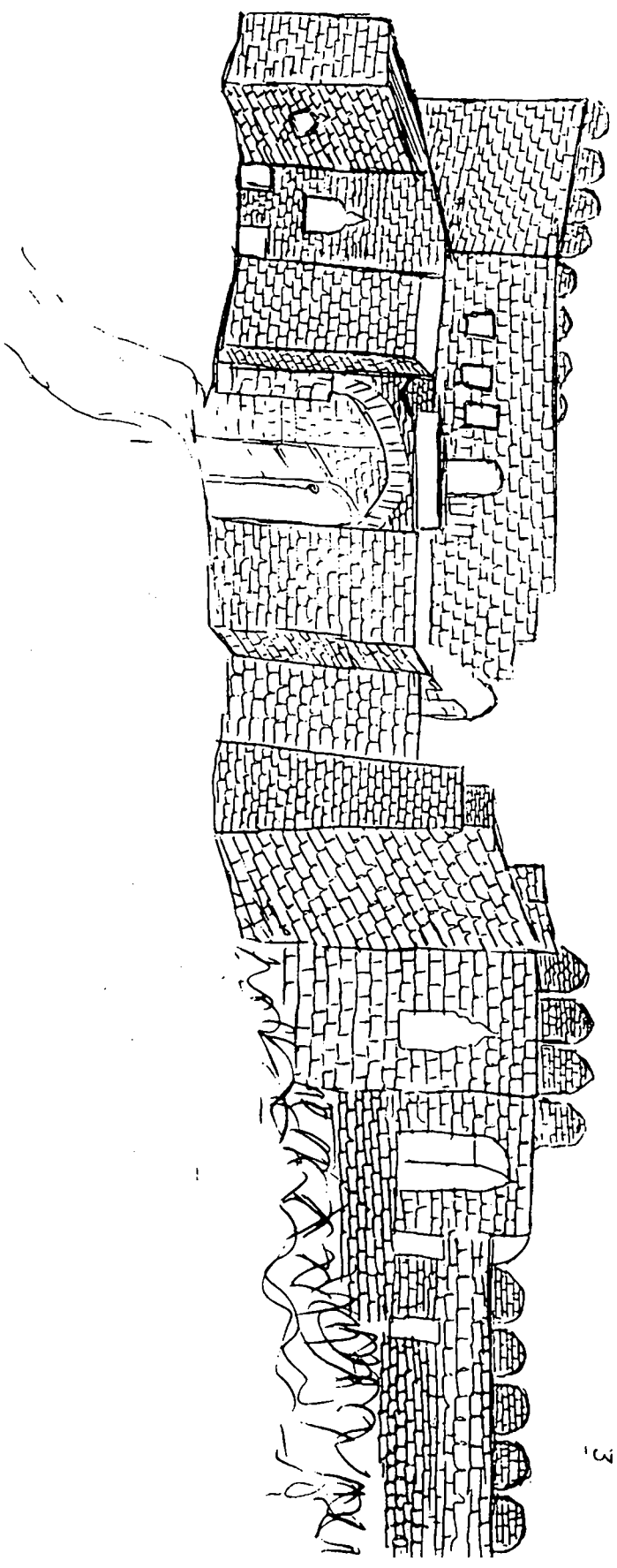
VIEW OF INTERNAL PART OF RANJIT SINGH GATE



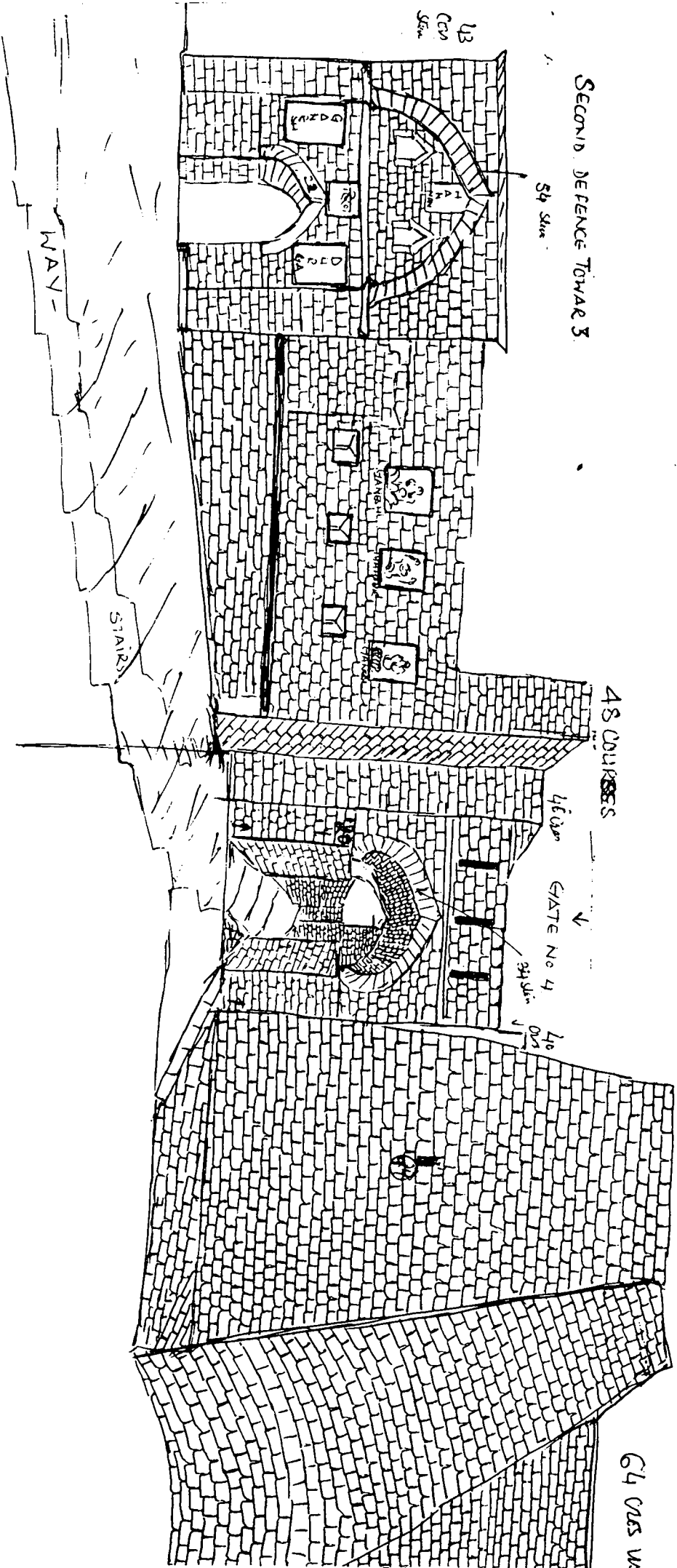
INTERNAL PART OF RANJEET SINGH GATE

SKETCH No. 3.

BACK PORTION AND FORTIFICATION
WALL OF RANJEET SINGH GATE
KANARA-FORT

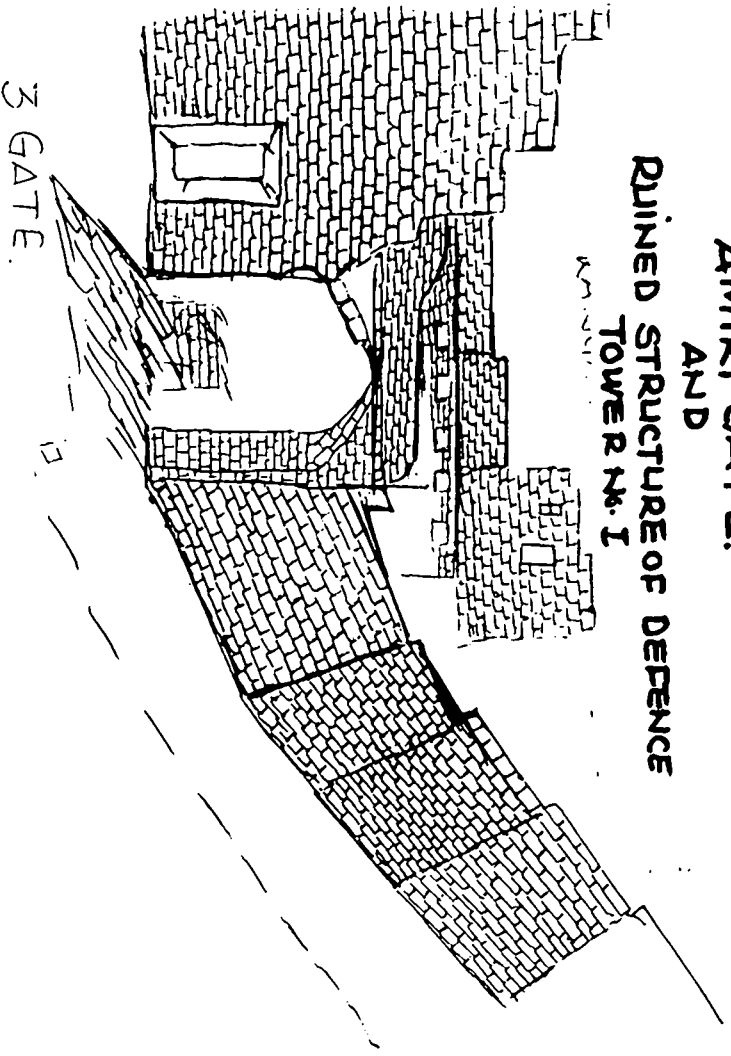


SKETCH NO. 5
 VIEW OF DEFENCE TOWER NO. 3. AND-ENTRANCE OF
 AHANI DARWAZA.



SKETCH No. 6.
DAMAGED STRUCTURE OF
AMIRI GATE.

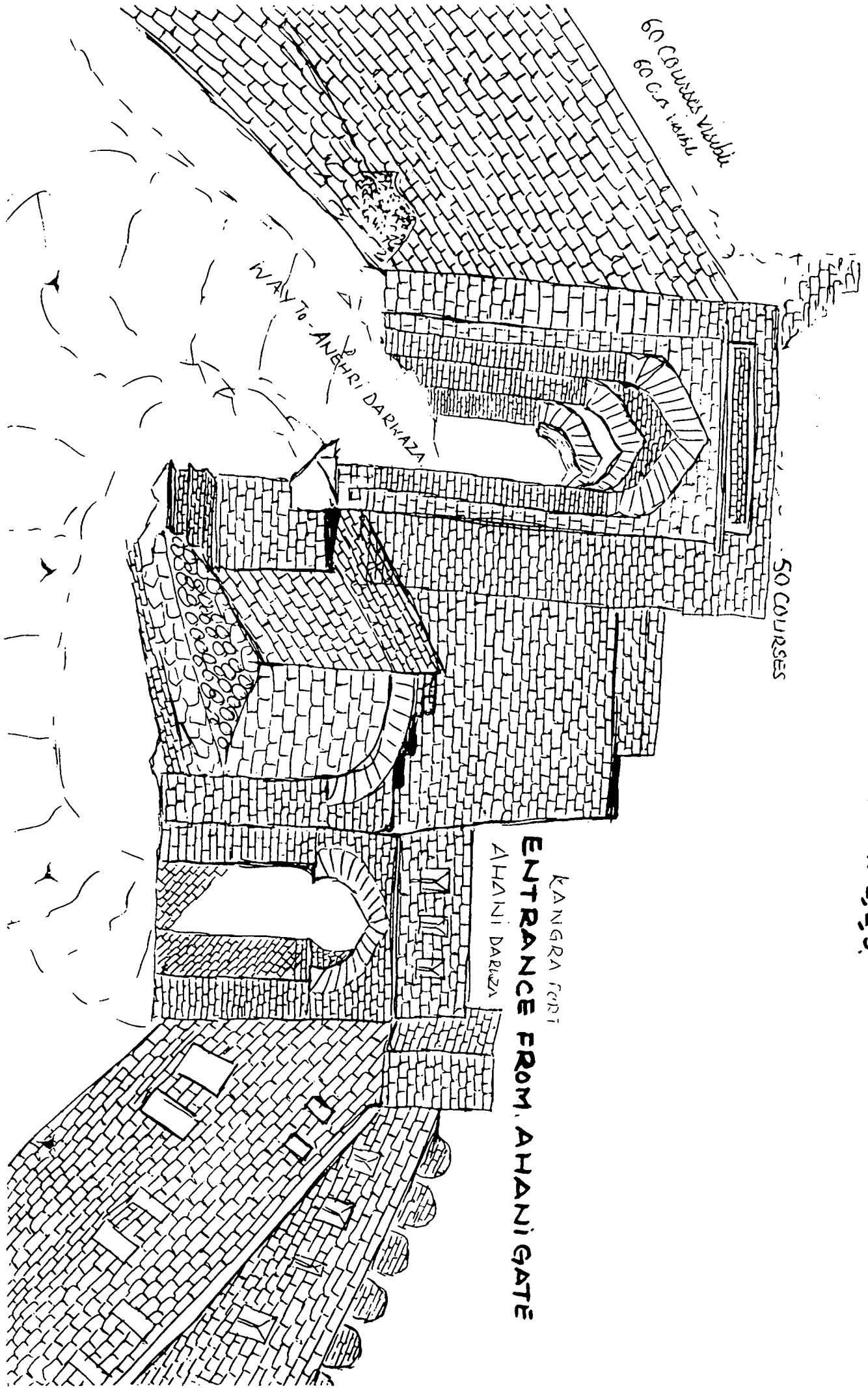
AND
RUINED STRUCTURE OF DEPENCE
TOWER No. I



3 GATE

SKETCH No. 7.

VIEW OF JAHANGIRI GATE No. 1, 2, 3.



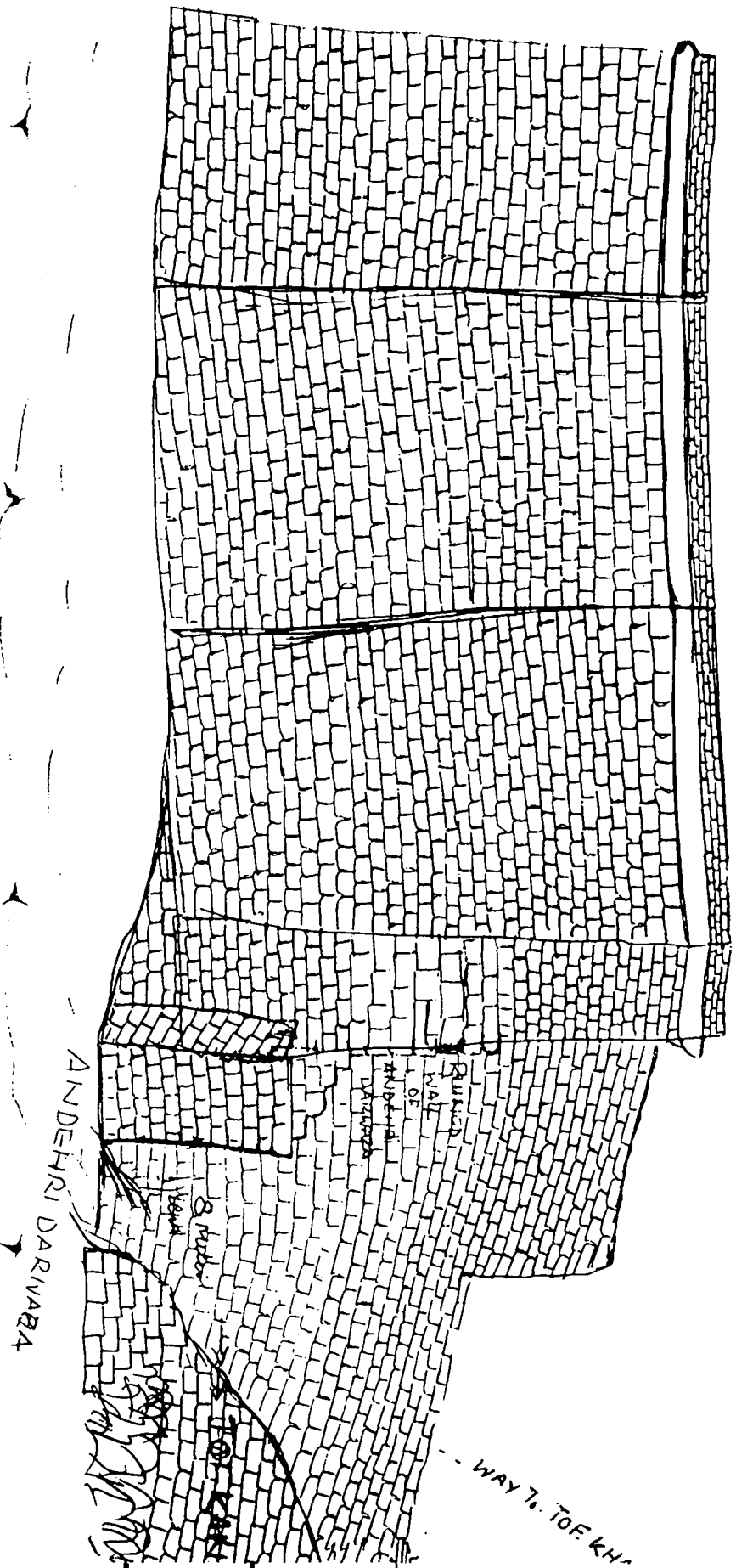
SKETCH No. 8

BACK SIDE WALL OF MONASTERY-HALL
AND RUINED STRUCTURE OF ANDHERI DARWAZA
OF
KANGRA-FORT.

WALL OF STONE MASONRY.

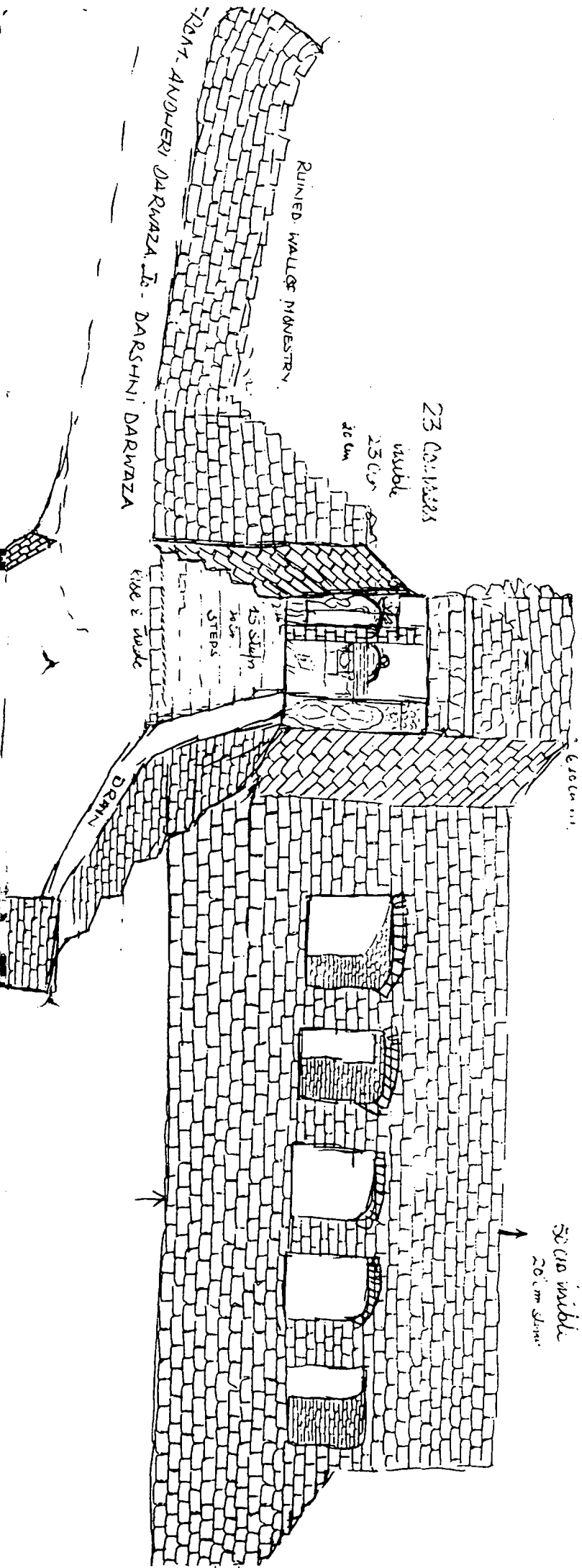
HEIGHT OF WALL. 12.60 METRES

54 STONE COURSES VISIBL.



7

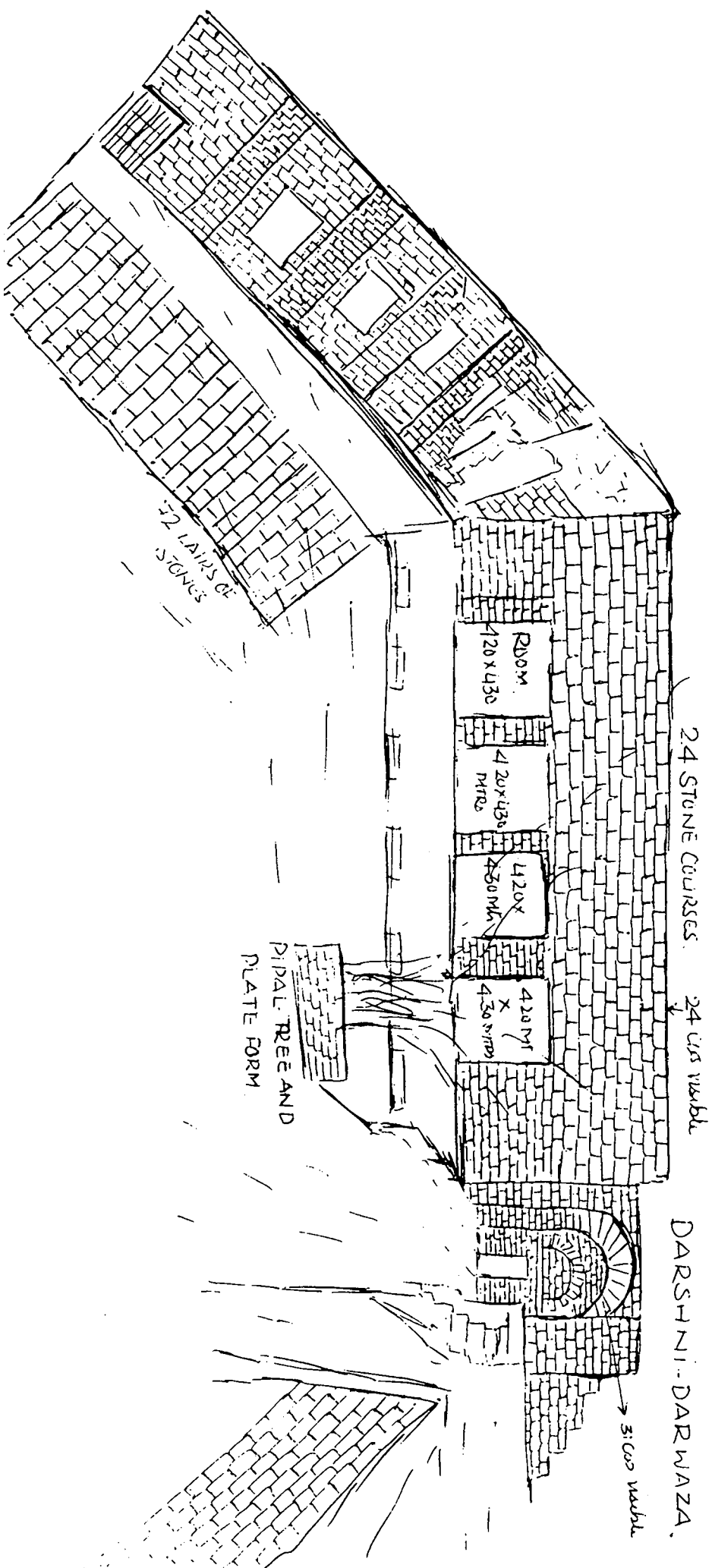
SKETCH NO 8.
 VIEW OF DARSANI DARWAZA.
 AND BACK-PORTION OF DIVANI-1-DAM'S
 ROOM.



SKETCH NO 9

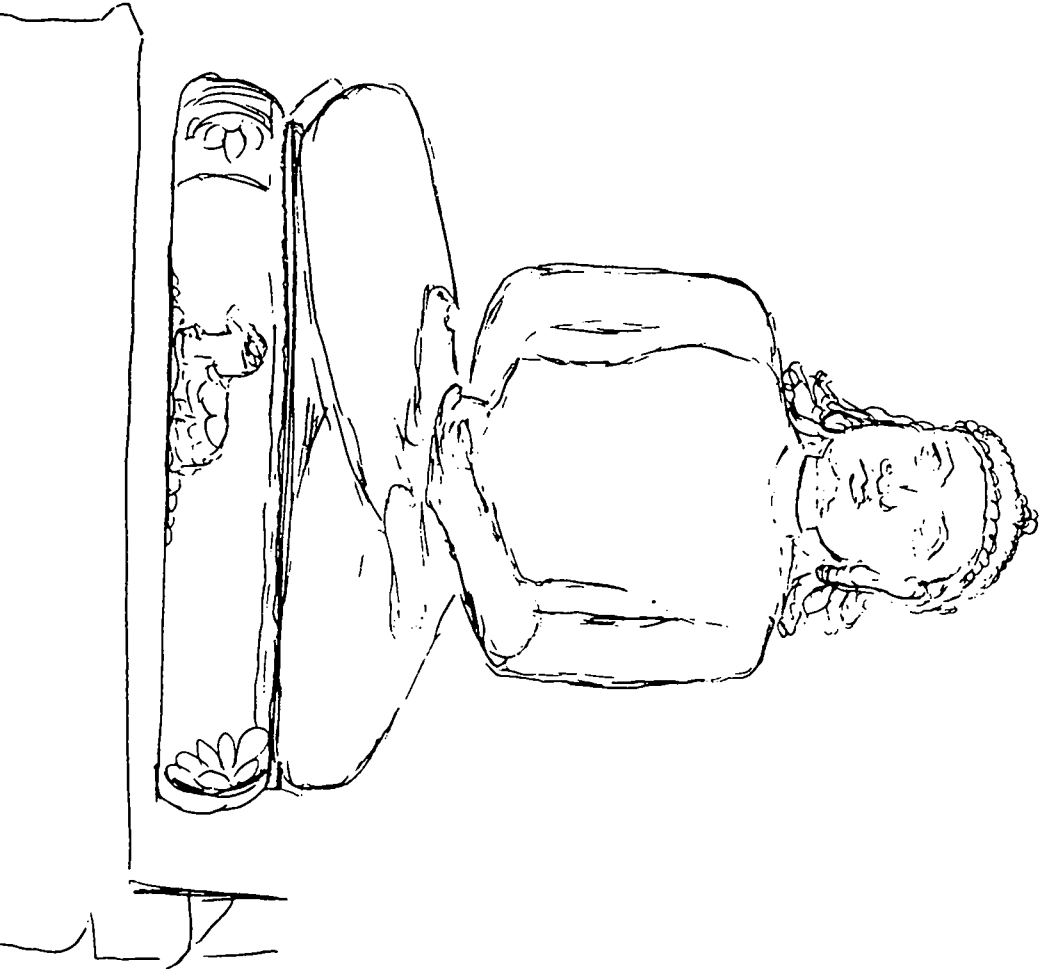
VIEW OF COURT OF DIWAN-I-AAM.
AND ENTRANCE FROM DARSHANI DARWAZA.

DIWAN-I-AAM
KANERA-FORT.

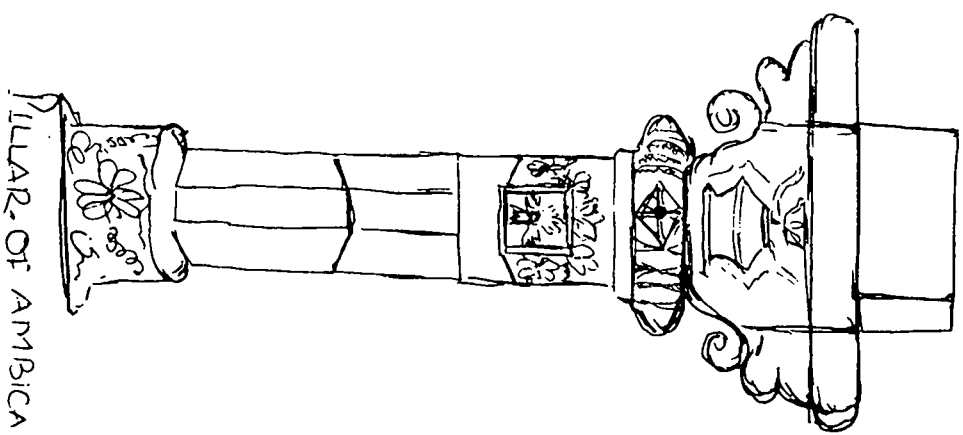


SKETCH. No. 10.
IMAGE OF ADINATH DATED. Samvat 1523 i.e. 1466 AD.

BHAGWAN ADINATH JI
KANIGRA. FORT

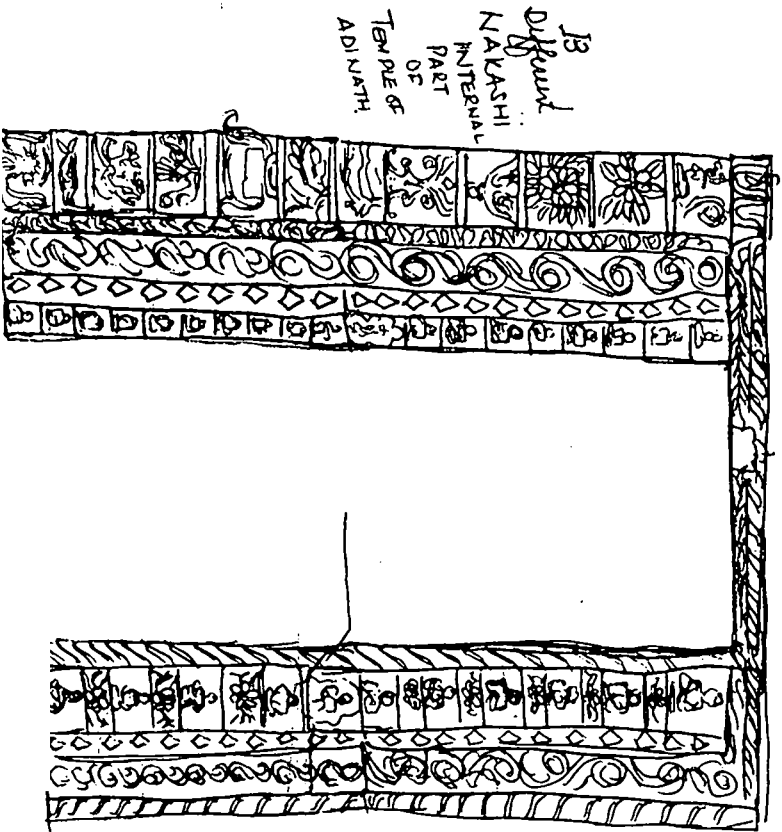


ORNAMENTAL-PILLAR
OF AMBICA. DEVI TEMPLE.



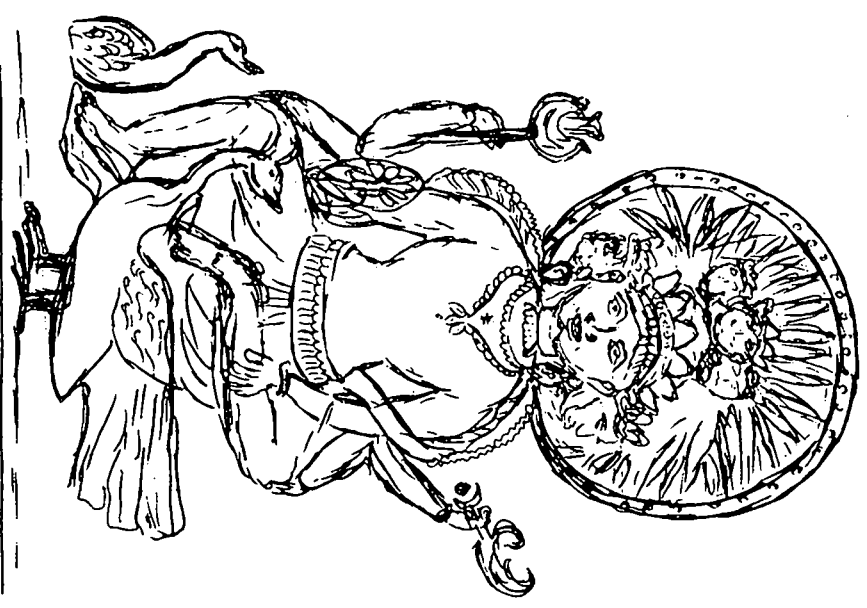
PILLAR OF AMBICA TEMPLE

SKETCH No. 11
 ORNAMENTAL - PILLAR
 OF TEMPLE.



13
 D. K. S. S.
 NALASHHI
 INTERVAL
 PART
 OF
 TEMPLE OF
 ADINATH.

SKETCH N. 12
 LORD. KARTIKEYA

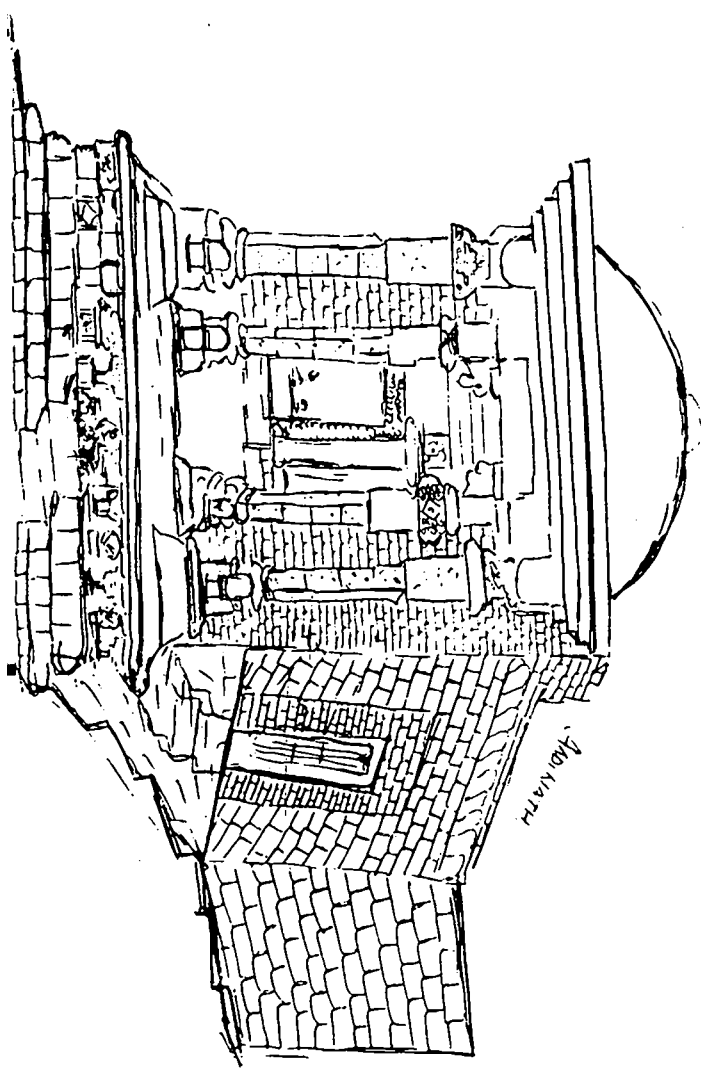


BHAGWAN. LORD KARTIKEYA.
 OLD. FORT. JEANERA.

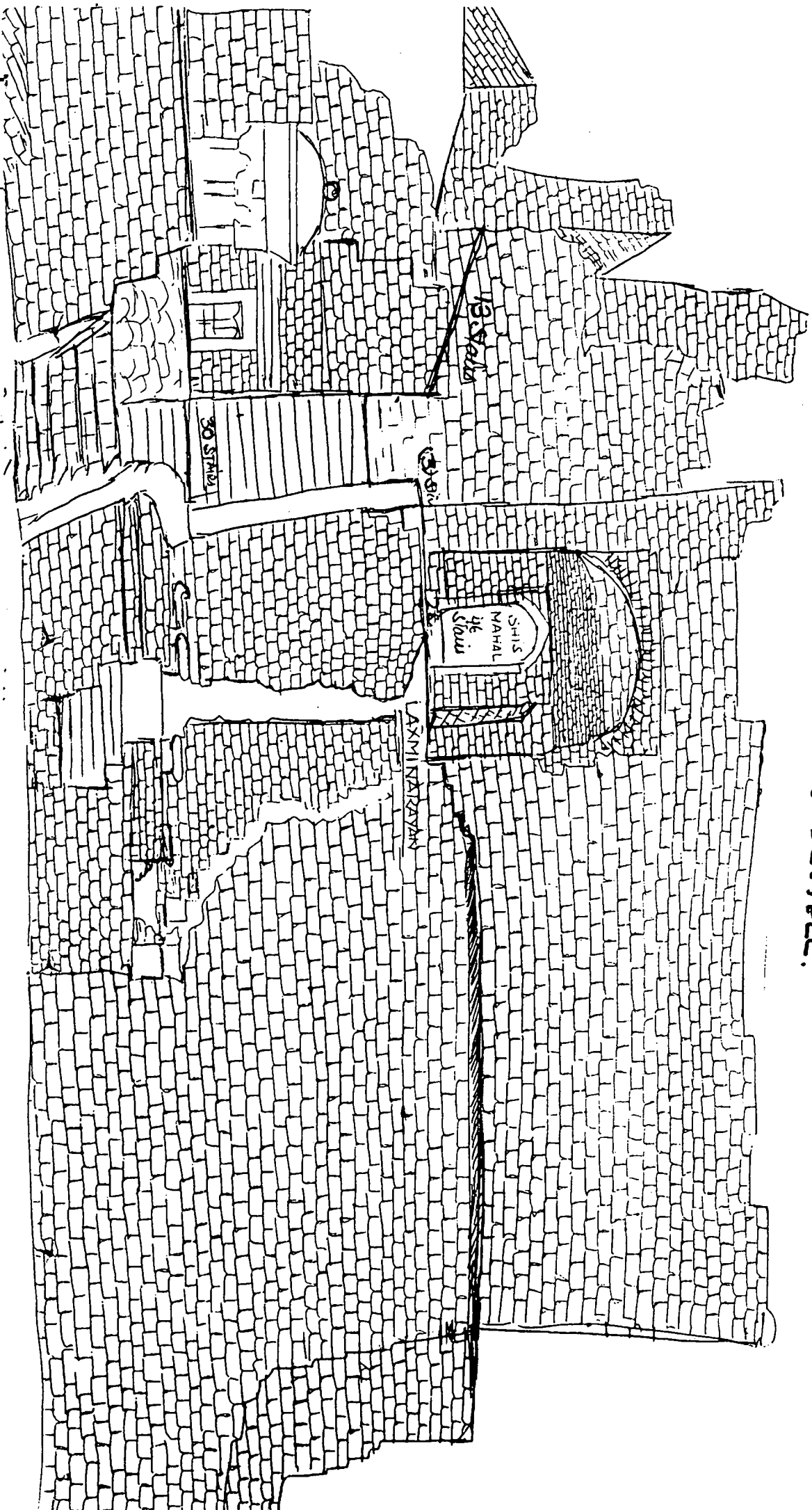
SKETCH NO. 12.

VIEW OF AMBIKA. DEVI TEMPLE
KANGRA- FORT

TEMPLE KANGRA FORT
AMBIKA. GODDES



SKETCH · No 13
VIEW OF SHEESH (SHISH) MAHAL
AND RUINED STRUCTURE OF
LAXMINARAYAN TEMPLE.

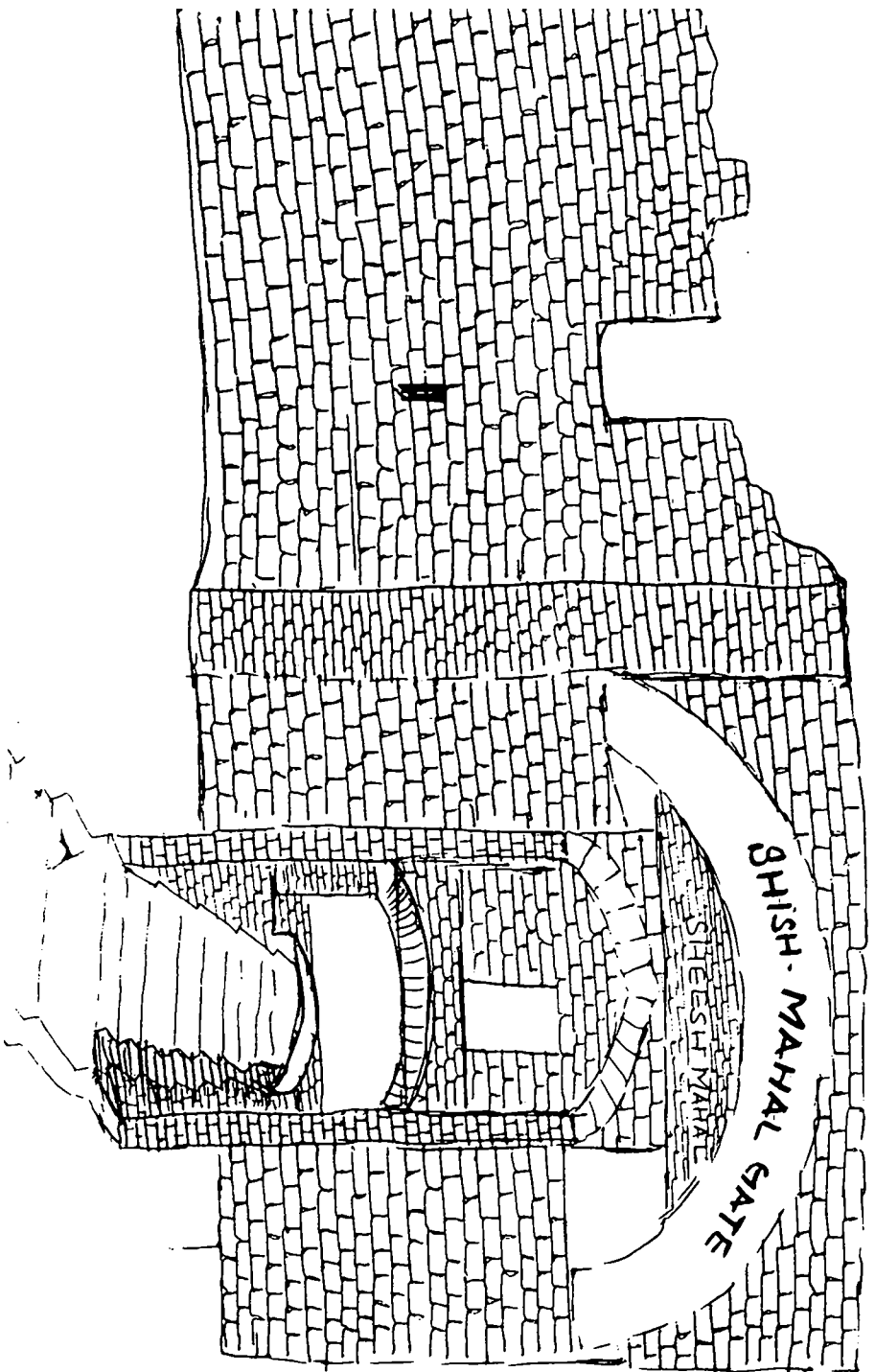


SKETCH. 14.

VIEW OF SHISH MAHAL GATE
ENTRANCE-TO PALACE.

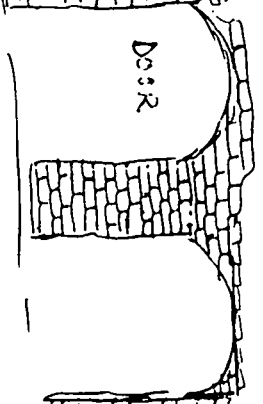
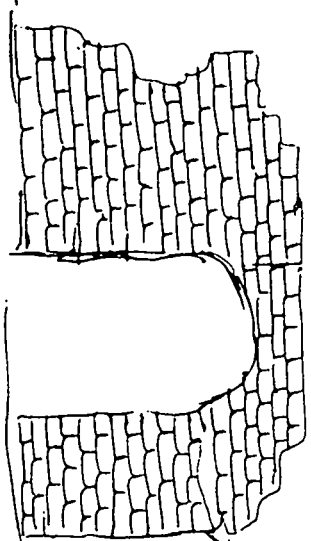
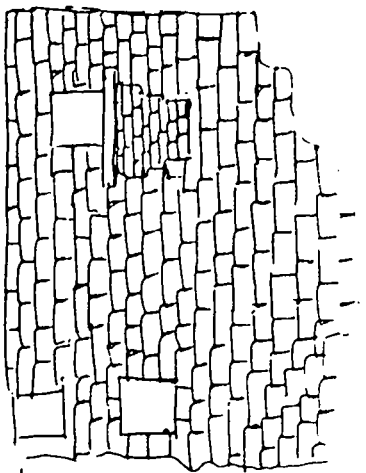
JANGRA. FORT

SHESH MAHAL TO MAHAL. (Palace way)

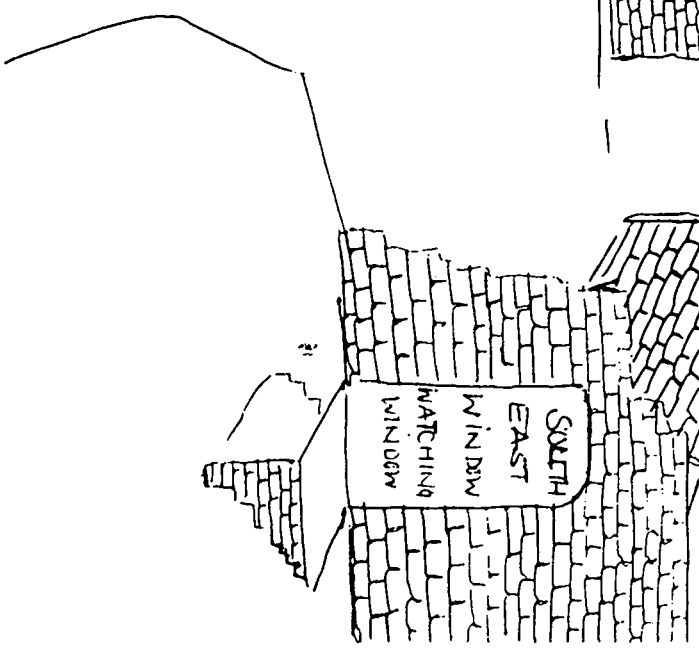


SKETCH NO. 15

RUINED. STRUCTURE OF
SHISH MAHAL.
AND
DAMAGED. WATCHING WINDOW SOUTH-EAST.



DAMAGE PART OF SHEESH MAHAL
KANIGRA PART.



SOUTH
EAST
WINDOW
WATCHING
WINDOW

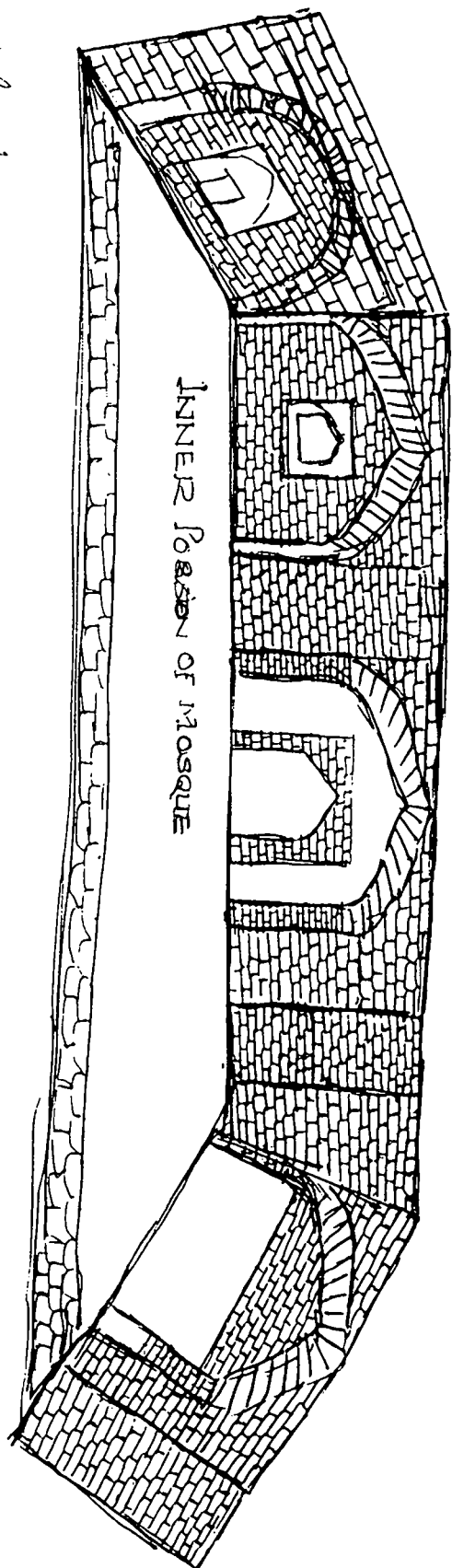
View of Samda village Kangra.
Ruci Banganga.

SKETCH No. 16.

MIHRAB OF A MOSQUE BUILT IN JAHAANGIR'S TIME
IN 1622 AD.

MOSQUE

Masjid Kangra Fort.



In 1622 Mughal ruler Jahangir was on the way to Kashmir has left the camp and turned towards Kangra. The Emperor fixed his camp on the bank of the river Banganga where king of Chambe had paid homage to Emperor. Next day he visited the fort of Kangra where he was received by the king of Chambe and all the nobles. Next day he visited the fort of Kangra. The Khutba was read in the name of Emperor Jahangir and a bull was killed in the fort for the first time in the history of Kangra. And an order was issued for a mosque to be built in the fort.

1 Jahangir's Memoirs 10:2:8. 213. Cited from The Punjab under the Mughals - Muhammad Athar. *Delhi*. 1974. PP 157.

2 Muhammad Athar. The Punjab under the Mughals. (Delhi: 1974) Page 157.

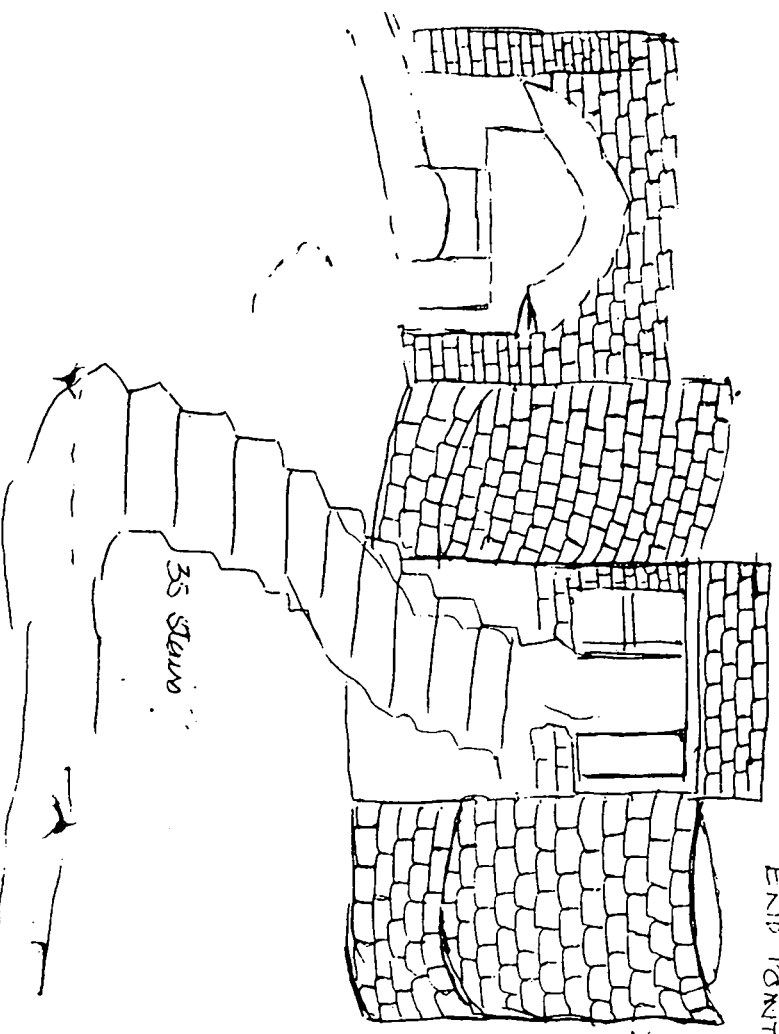
SKETCH No. 17.

VIEW-OF. WESTERN. DARWAZA.

GUTTER WAY LOOT DARWAZA.

WAY TO. WESTERN. DARWAZA.

END POINT OF KANARA. FORT.



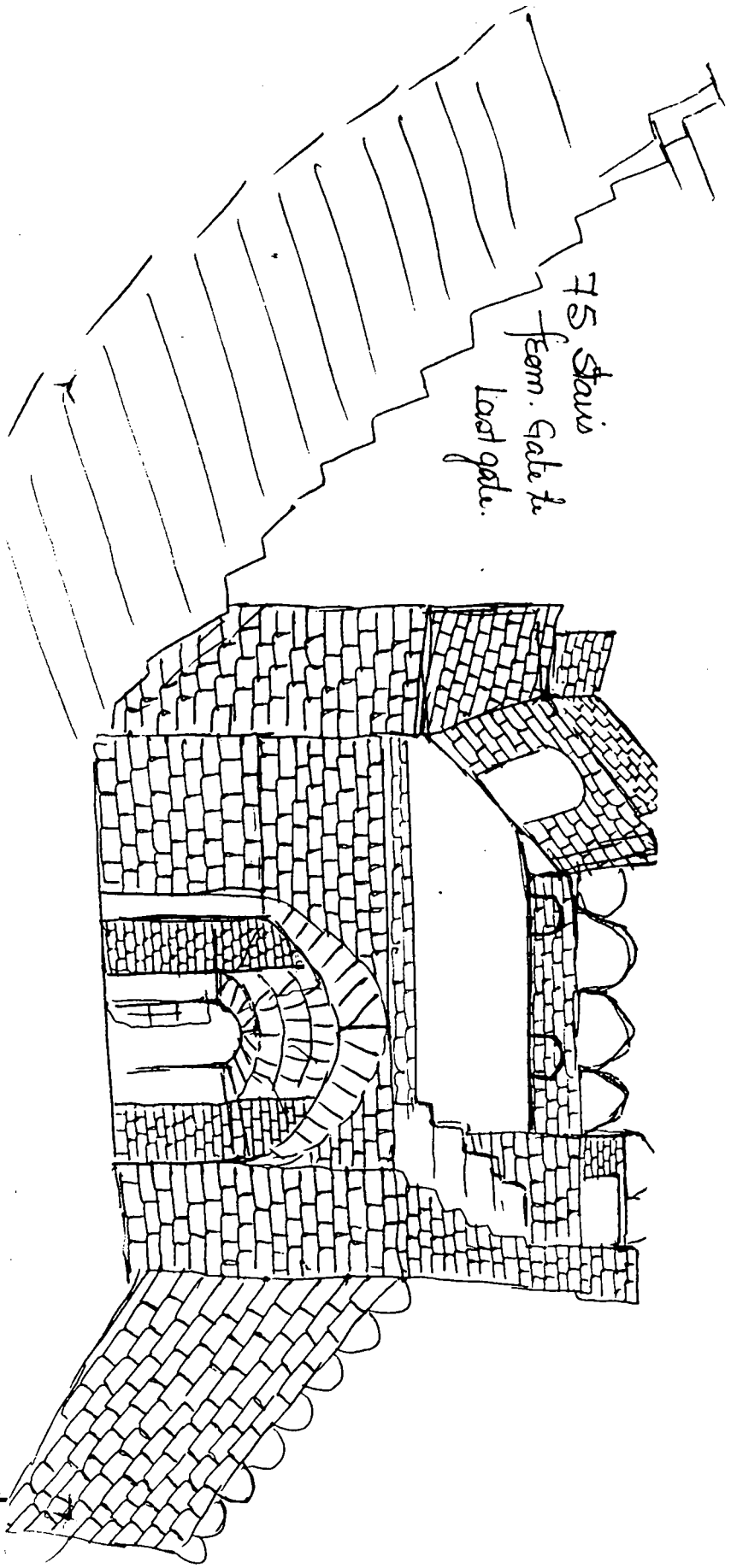
25 CORSE WORK
25 STONE COURSES VISIBLE.

35 STAIRS

Muz. Pir. x.

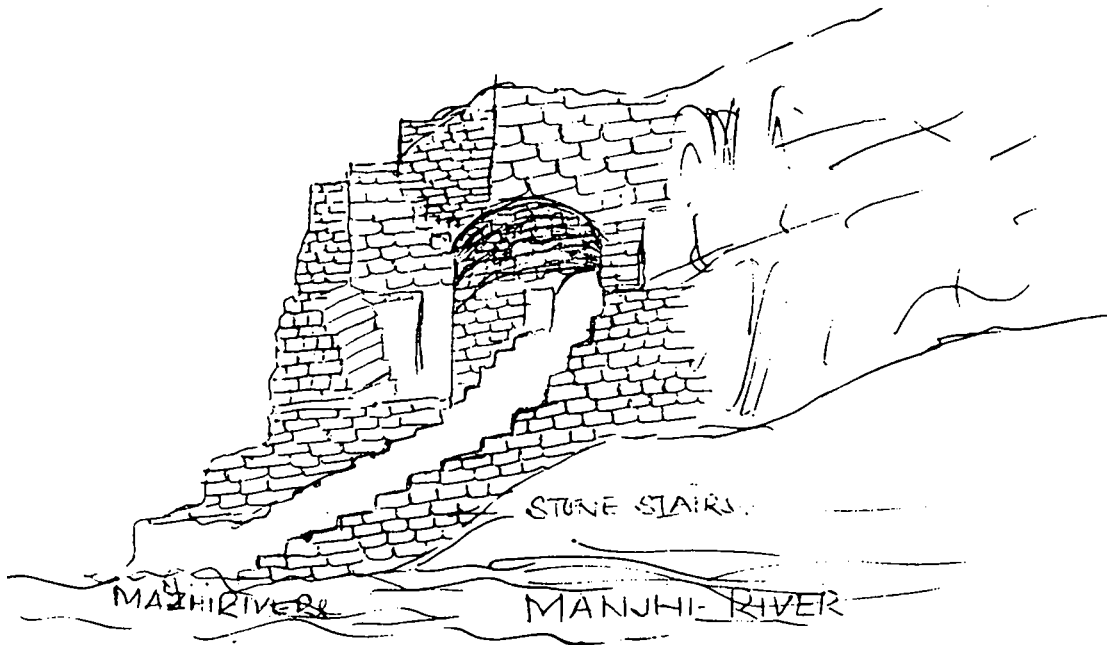
SKETCH NO 18

VIEW OF WESTERN DARWAZA



SKETCH NO 19

VIEW OF UNDERGROUND TUNNEL
AND
STAIRCASE TOUCHING THE MANJHI RIVER



Genealogy of Katoch Dynasty

- | | |
|--------------------------------------|-------------------------|
| 1. Bhumi Chandra | 30. Vijay Chandra |
| 2. Som Chandra | 31. Harish Chandra |
| 3. Susharm Chandra | 32. Purushotam Chandra |
| 4. Braham Chandra | 33. Vishnu Rup Chandra |
| 5. Dharama Chandra | 34. Yagyadatta Chandra |
| 6. Indra Chandra | 35. Shivir Chandra |
| 7. Pryag Chandra | 36. Tirath Chandra |
| 8. Dev Chandra | 37. Ganpati Chandra |
| 9. Trilok Chandra | 38. Vidhya Chandra |
| 10. Kedar Chandra | 39. Megh Chandra |
| 11. Bidhi Chandra (Varah
Chandra) | 40. Vasudev Chandra |
| 12. Ram Chandra | 41. Sudama Chandra |
| 13. Rup Chandra | 42. Bhagya Chandra |
| 14. Hari Chandra | 43. Gorakshak Chandra |
| 15. Kishan Chandra | 44. Bhagat Chandra |
| 16. Shiv Chandra | 45. Navrang Chandra |
| 17. Kalyan Chandra | 46. Matsyaputra Chandra |
| 18. Vidhya Chandra | 47. Sidh Chandra |
| 19. Narayan Chandra | 48. Vibhanu Chandra |
| 20. Ram Dev Chandra | 49. Arun Chandra |
| 21. Paras Ram Chandra | 50. Kuber Chandra |
| 22. Srirang Chandra | 51. Hemsan Chandra |
| 23. Sathir Chandra | 52. Vyas Chandra |
| 24. Bhajmel Chandra | 53. Sehdev Chandra |
| 25. Narsimh Chandra | 54. Sudershan Chandra |
| 26. Jai Chandra | 55. Varah Chandra |
| 27. Atharav Chandra | 56. Veragya Chandra |
| 28. Duryodhana Chandra | 57. Anant Chandra |
| 29. Varun Chandra | 58. Pratap Chandra |
| | 59. Mukhmal Chandra |

JAGDEV SINGH, Kanya: The Katoch Saga, (Delhi, 1993) pp 147-153

60. Galab Chandra
61. Sumekhal Chandra
62. Yugal Chandra
63. Kamal Chandra
64. Navel Chandra
65. Neer Chandra
66. Keshav Chandra
67. Ravi Chandra
68. Pradip Chandra
69. Bhagirath Chandra
70. Vikaram Chandra
71. Anirudh Chandra
72. Gupta Chandra
73. Prasann Chandra
74. Balimardan Chandra
75. Pavan Chandra
76. Simhblen Chandra
77. Kuber Chandra
78. Raghu Chandra
79. Vimal Chandra
80. Bhagirath Chandra
81. Padam Chandra
82. Gaj Chandra
83. Sri Hom Chandra
84. Suvir Chandra
85. Manika Chandra
86. Harihar Chandra
87. Surya Simha Chandra
88. Lakshman Chandra
89. Deep Chandra
90. Chander Chandra
91. Ranmal Chandra
92. Yog Chandra
93. Madan Chandra
94. Shakti Chandra
95. Bhakti Chandra
96. Premark Chandra
97. Purav Chandra
98. Surat Chandra
99. Gajpati Chandra
100. Kirti Chandra
101. Udyā Chandra
102. Pitroj Chandra
103. Maluk Chandra
104. Jai Singh Chandra
105. Bhumipal Chandra
106. Raghupati Chandra
107. Bhupati Chandra
108. Asavpati Chandra
109. Lakshman Chandra
110. Kalyan Chandra
111. Mahadev Chandra
112. Pradip Chandra
113. Kali Chandra
114. Banpal Chandra
115. Gauripati Chandra
116. Gangadhar Chandra
117. Jagan Nath Chandra
118. Govardhan Chandra
119. Kapoor Chandra
120. Ratnakar Chandra
121. Bishram Chandra
122. Ishwar Chandra
123. Darupud Chandra
124. Gajmel Chandra
125. Jai Chandra
126. Gasu Chandra
127. Paryag Chandra
128. Dev Giri Chandra
129. Amrit Chandra
130. Mukund Chandra
131. Dinkar Chandra
132. Girimel Chandra
133. Darajai Chandra
134. Pundrik Chandra
135. Sumer Chandra
136. Jagdish Chandra
137. Trilok Chandra
138. Karishan Chandra
139. Sri Ashavpati Chandra
140. Sangram Chandra
141. Varun Chandra
142. Vayay Chandra
143. Manumel Chandra

144. Randhir Chandra
145. Banbir Chandra
146. Dashrath Chandra
147. Dash Shir Chandra
148. Ganga Ram Chandra
149. Hemant Chandra
150. Sarvang Chandra
151. Purendra Chandra
152. Rajmal Chandra
153. Simha Chandra
154. Saras Chandra
155. Jai Chandra
156. Vidhya Chandra
157. Daryandhar Chandra
158. Bajad Chandra
159. Avdal Chandra
160. Yashodhar Chandra
161. Lakshmi Chandra
162. Sharmsetu Chandra
163. Avtar Chandra
164. Sharav Chandra
165. Vidam Chandra
166. Jitmel Chandra
167. Gajpati Chandra
168. Kshar Chandra
169. Rattan Chandra
170. Parshu Chandra
171. Ishmel Chandra
172. Srimel Chandra
173. Man Singh Chandra
174. Ban Rai Chandra
175. Ajay Pal Chandra
176. Vedodwar Chandra
177. Narendra Chandra
178. Biryā Chandra
179. Swachhann Pal Chandra
180. Amarketu Chandra
181. Sravan Chandra
182. Brish Dhvaj Chandra
183. Baman Chandra
184. Triveni Chandra
185. Narpati Chandra
186. Bhagpati Chandra
187. Lātam Chandra
188. Vishambhar Chandra
189. Ransthangar Chandra
190. Devgan Chandra
191. Jainād Chandra
192. Shāhan Chandra
193. Kandhar Chandra
194. Prithodak Chandra
195. Brihaspati Chandra
196. Bhagwat Chandra
197. Chakarvarti Chandra
198. Kirti Chandra
199. Harish Chandra
200. Surat Ran Chandra
201. Swarup Pal Chandra
202. Ram Bhadra Chandra
203. Basant Chandra
204. Rup Chandra
205. Bhairav Chandra
206. Birpal Chandra
207. Sangram Chandra
208. Saras Chandra
209. Hasipat Chandra
210. Yash-Hasav Chandra
211. Dashrath Chandra
212. Birbal Chandra
213. Sangram Chandra
214. Sharamshah Chandra
215. Divakar Chandra
216. Hamir Chandra
217. Matal Chandra
218. Matsyapal Chandra
219. Goraksh Chandra
220. Ravi Lochan Chandra
221. Kailash Chandra
222. Hoshiar Chandra
223. Ajmer Chandra
224. Anand Chandra
225. Jagan Nath Chandra
226. Vishaveshwar Chandra

227. Parduman Chandra
228. Alam Chandra
229. Uger Sen Chandra
230. Batsal Chandra
231. Vairagya Chandra
232. Asha Shri Chandra
233. Virya Chandra
234. Susharam Chandra
235. Sripati Chandra
236. Deep Chandra
237. Madhav Chandra
238. Parvat Chandra
239. Bidhata Chandra
240. Madhusadan Chandra
241. Prasann Chandra
242. Jagdish Chandra
243. Bhagirath Chandra
244. Karam Chandra
245. Trilok Chandra
246. Devang Chandra
247. Narayan Chandra
248. Kalayan Chandra
249. Sringer Chandra
250. Harish Chandra
251. Sansar Chandra
252. Bhag Chandra
253. Kul Chandra
254. Nal Chandra
255. Agni Chandra
256. Gaurh Chandra
257. Balabh Chandra
258. Shalah Chandra
259. Shawad Chandra
260. Sugriv Chandra
261. Narpati Chandra
262. Dharam Chandra
263. Jai Chandra
264. Vijay Chandra
265. Ishwar Chandra
266. Abhey Chandra
267. Ganga Ram Chandra
268. Jai Ram Chandra
269. Kirti Chandra
270. Jawala Chandra
271. Praja Pati Chandra
272. Pratap Chandra
273. Vishambhar Chandra
274. Shyam Chandra
275. Trilok Chandra
276. Gopi Chandra
277. Sarvat Chandra
278. Chandrbhanu Chandra
279. Sudershan Chandra
280. Malayguru Chandra
281. Narsimh Chandra
282. Bahadur Chandra
283. Chatur Chandra
284. Shiv Das Chandra
285. Bhutar Chandra
286. Udvinn Chandra
287. Gupta Chandra
288. Shardul Chandra
289. Yashodhar Chandra
290. Lambodhar Chandra
291. Damodar Chandra
292. Gautam Chandra
293. Narotam Chandra
294. Purshotam Chandra
295. Bairagya Chandra
296. Ratnakar Chandra
297. Nagar Chandra
298. Nag Nath Chandra
299. Ganpati Chandra
300. Parma Nand Chandra
301. Pryag Chandra
302. Kalyan Chandra
303. Vishambhar Chandra
304. Vipalav Chandra
305. Adhipati Chandra
306. Bairarishal Chandra
307. Amarshal Chandra
308. Uttam Chandra

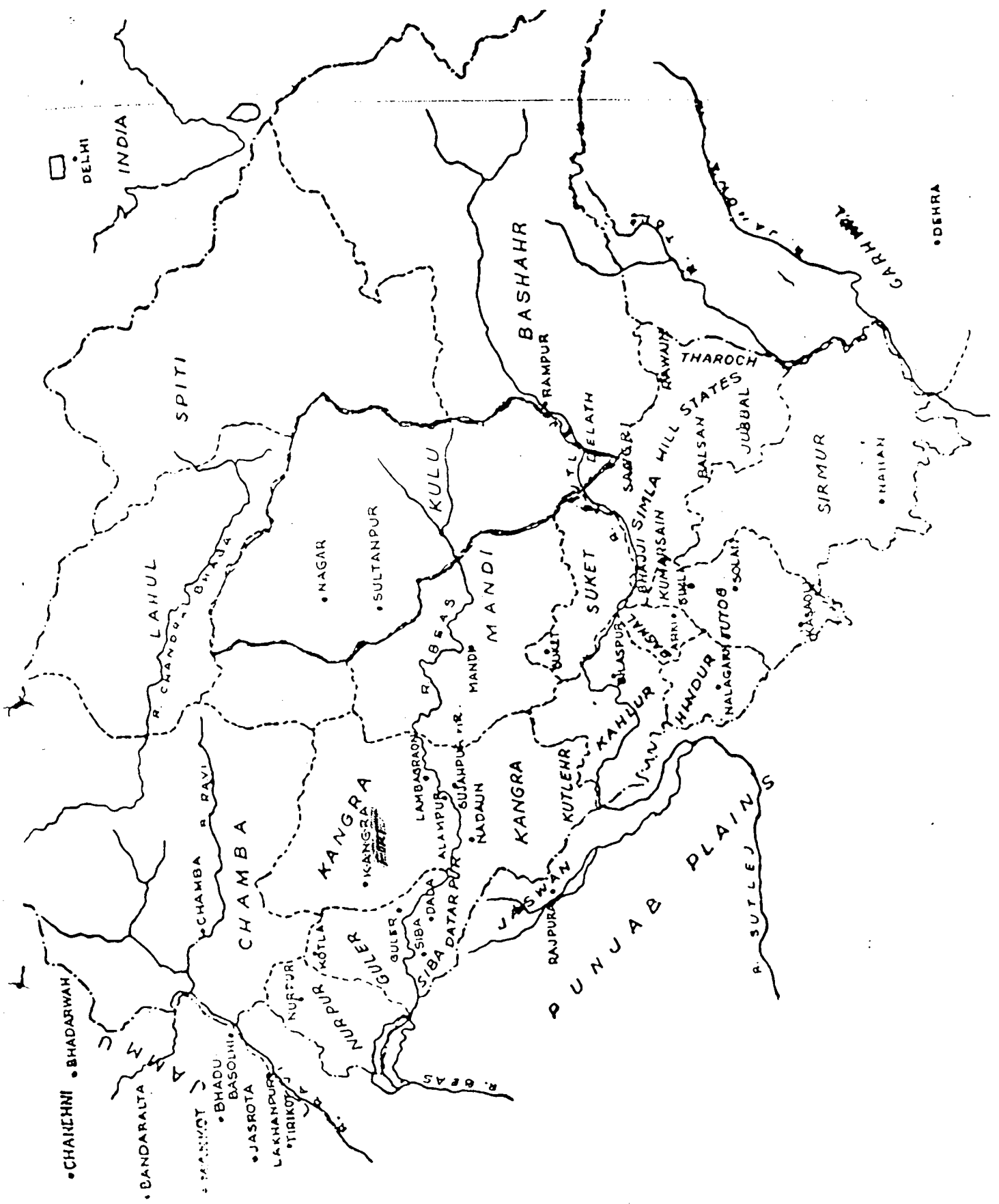
309. Madan Chandra
310. Vyomark Chandra
311. Lakshman Chandra
312. Gyan Prakash Chandra
313. Amrit Chandra
314. Vigam Mel Chandra
315. Kantik Chandra
316. Sringer Chandra
317. Khagpati Chandra
318. Ram Chandra
319. Shatbahadur Chandra
320. Shakti Chandra
321. Bharat Chandra
322. Harish Chandra
323. Vidari Chandra
324. Shekhar Chandra
325. Gajpati Chandra
326. Bharat Chandra
327. Mati Dev Chandra
328. Vishwanti Chandra
329. Ajay Pal Chandra
330. Surpal Chandra
331. Janamajay Chandra
332. Raman Chandra
333. Ravan Chandra
334. Vedodraavan Chandra
335. Parshu Chandra
336. Chakarpani Chandra
337. Durga Dass Chandra
338. Tripur Chandra
339. Anil Chandra
340. Nirakar Chandra
341. Hitkar Chandra
342. Sri Harash Chandra
343. Puran Chandra
344. Jagmel Chandra
345. Kumbhakaran Chandra
346. Janardhan Chandra
347. Bhairav Chandra
348. Ajar Chandra
349. Chakarvarti Chandra
350. Vairaygar Chandra
351. Shyam Chandra
352. Ram Chandra
353. Raj Chandra
354. Ashubal Chandra
355. Ishan Chandra
356. Nishisen Chandra
357. Pushkar Chandra
358. Ashubal Chandra
359. Sripati Chandra
360. Basant Chandra
361. Trilok Chandra
362. Raghun Chandra
363. Simh Chandra
364. Harihar Chandra
365. Parlok Chandra
366. Narsimh Chandra
367. Gandh Prassan Chandra
368. Chakarvarti Chandra
369. Sri Rajkar Chandra
370. Avgat Chandra
371. Gajmel Chandra
372. Ram Chandra
373. Ganga Chandra
374. Bairagar Chandra
375. Ram Chandra
376. Ganga Ram Chandra
377. Sangram Chandra
378. Gopi Chandra
379. Daruped Chandra
380. Anant Chandra
381. Varanasi Chandra
382. Raghupati Chandra
383. Narpati Chandra
384. Darupad Chandra
385. Lakshman Chandra
386. Hanumat Chandra
387. Yashashvat Chandra
388. Sampuran Chandra
389. Bhupati Chandra
390. Biryatma Chandra

1 Hero of Mahabharata.

391. Basuki Chandra	421. Madhav Chandra	1315
392. Mal Chandra	422. Bishambhar Chandra	1530
393. Adam Chandra	423. Vidhi Vishnu Chandra	1345
394. Manorath Chandra	424. Keshav Chandra	1360
395. Surat Chandra	425. Vikaram Chandra	1375
396. Shaktiran Chandra	426. Jawân Chandra	1390
397. Madan Chandra	427. Bhimsen Chandra	1405
398. Gian Chandra	428. Karuna Chandra	1420
399. Barah Chandra	429. Kuber Chandra	1435
400. Jaimal Chandra	430. Arun Chandra	1450
401. Biram Chandra	431. Mahesh Chandra	1465
402. Harit Chandra	432. Karishan Chandra	
403. Rattan Chandra	433. Arjun Chandra	
404. Ashav Chandra	434. Kirti Chandra	
405. Haldhar Chandra	435. Kanti Chandra	
406. Mubarak Chandra	436. Jagdish Chandra	
407. Rudra Chandra	437. Bhagwan Chandra	
408. Parshu Ram Chandra	438. Lakshami Chandra	
409. Govind Chandra	439. Vighat Padam Chandra	
410. Balbadra Chandra	440. Yog Chandra	
411. Hartar Chandra	441. Narayan Chandra	
412. Datar Chandra	442. Vishanu Chandra	
413. Tatar Chandra	443. Shiv Chandra	
414. Abhey Chandra	444. Dev Chandra	
415. Rup Chandra	445. Ishwar Chandra	
416. Kehri Chandra	446. Kedar Chandra	
417. Bhagvat Chandra	447. Kalyan Chandra	
418. Indu Chandra	448. Kaul Chandra	
419. Surya Chandra	449. Gambhir Chandra	
420. Harish Chandra		
450. Jai Singh Chandra		
451. Prithavi Chandra		
452. Purav Chandra		
453. Rup Chandra		
454. Sringar Chandra		
455. Megh Chandra		
456. Harish Chandra		
457. Karam Chandra		
458. Sansar Chandra		
459. Davang Chandra		
460. Narendra Chandra		

461. Subir Chandra	1480
462. Prayag Chandra	1495
463. Ram Chandra	1510
464. Dharam Chandra	1528
465. Manikya Chandra	1563
466. Jai Chandra	1570
467. Budhi Chandra	1585
468. Trilok Chandra	1610
469. Hari Chandra	1630
470. Chandra Bhan Chandra	1650
471. Vijay Ram Chandra	1670
472. Udri Chandra	—
473. Bhim Chandra	1687
474. Alam Chandra	1697
475. Hamir Chandra	1700
476. Abhey Chandra	1747
477. Gambhir Chandra	—
478. Sringar Chandra	—
479. Ghamand Chandra	1761
480. Teg Chandra	1774
481. Sansar Chandra	1775
482. Anirudh Chandra	1823
483. Ranbir Chandra	1828
484. Promod Chandra	1847

Himachal Pradesh (Before 1947)



Himachal Pradesh (After Reorganisation)

