## DHARAMSALA

Dharamsala is the headquarter of district Kangra which lies between 31°40′-32°25′ East longitudes and 70°35′-77°05′ North latitudes and is bounded on the South-West by Una district, on the North-West by district Gurdaspur of Punjab, on North by Lahoul-Spiti and Chamba districts, on the East by Kullu and Mandi districts, while on the South it touches Hamirpur district. The elevation generally varies from 500m to 5,50m from the mean sea level. According to the Surveyor General of India, the area of Kangra district is 5,739 square kilometers. The district of Kangra is criss-crossed by mountain ranges and valleys. The terrain varies from the Dhauladhar range, which looks like a big giant in a sitting posture to the wide open and fertile valley in Palampur and Kangra in front is the most important mountain range which falls in the district. Kangra valley is the Eastern and Western monsoon. This causes the high rainfall in Dharamsala.

The present district of Kangra came into existence on 1st September 1972 consequent upon the reorganisation of districts by the Govt. of Himachal Pradesh. It was the largest district of the composite Punjab. In terms of area till it was transferred to Himachal Pradesh on 1st November 1966 and had six tehsils, namely Nurpur, Kangra, Palampur, Derhagopipur and Hamirpur. Kullu was also a tehsil of Kangra district upto 1962 and Lahoul-Spiti, which also formed a part of Kangra, were created as a separate district in 1960. On the reorganisation of composite Punjab on 1st November 1966, the areas constituting Kangra district were transferred to Himachal Pradesh along with the district of Shimla, Kullu and Lahoul-spiti and tehsil of Una and Nalagarh and three villages of Gurdaspur district. Thus, till
the reorganisation of districts, on 1st September, 1972, Kangra comprised of Nurpur, Kangra, Palampur, Dehragopipur, Hamirpur, Una, Amb and Barsar tehsils. It was the largest district of Himachal Pradesh in terms of population. The district now consists of 14 tehsils, three sub-tehsils and eight towns including one cantonment board.

HISTORICAL BACKGROUND OF DHARAMSALA

Dharamsala came into being in 1849, when it was selected as a site to accommodate a native regiment that was being raised in the town. Dharamsala originally formed a subsidiary cantonment for the troop stationed at Kangra was fully occupied by its garrison and there was insufficient space for civil station, a search for an alternate location was made. The ideal location for the cantonment was found at the slopes of the Dhauladhar, upon which stood an old Hindu sanctuary or "Dharamsala" the name adopted for the town.

Finally in 1855, the new station was recognized as headquarter of the district. At this stage, apart from the cantonment building and market, there were about eight European houses located at the elevation of the Bhagsu hill. Enchantingly tucked away in dense deodars, upper Dharamsala comprised for Forsythganj, St. John’s church and McLeod Ganj. The place was named McLeod Ganj in honour of Sir D. McLeod, former Lieutenant Governor of province.

Dharamsala, overlooking the Kangra valley, used to be hot weather seat of the commissioner of Jullundhur (now Jalandhar) division during the British Raj. A faint colonial aura still lingers around cottages which were built by the English settlers.

Dharamsala, McLeod Ganj: The major focus on Tibetan refugee’s religious and national sentiments is Dharamsala, the present residence of His Holiness of the Dalai Lama and the seat of many institutions serving the interest and cohesion of the thousands of
Tibetans dispersed over the Indian subcontinent. While Lhasa is nostalgic memory for the older generation and a vague of dream for those who left Tibet as children, Dharamsala is concrete centre of pilgrimage within reach of most Tibetans living in India and Nepal. The main Tibetan settlement in Dharamsala is located in township of McLeod Gang.

GEOGRAPHY OF THE AREA

McLeod Gang is a small hill station situated in the lap of Himalayan range. It falls in the town of the Dharamsala in Kangra district of Himachal Pradesh. It is situated in the Western part of the state surrounded by the district of Kullu, Hamirpur, Chamba and Lahul-Spiti. Dharamsala is the district headquarters of Kangra district in Himachal Pradesh. It is about 266 Km away from the state capital Shimla. From Chandigarh it is about 300 Km in distance. The nearest city from the town is Pathankot in Punjab at a distance of 88 Km and the nearest railway station is the Kangra Mandi Railway station. Most of the parts of the state is well connected by roads. The height of the Dharamsala is about 200m above the sea level. The climate is cool throughout the year and this area is surrounded by Dhauladhar ranges.

TIBETAN REFUGEES IN DHARAMSALA

A generous and farsighted decision of Government of India allowed the Dalai Lama and his entourage to take possession of this hill-station of British days, and to create a small township of distinct Tibetan character. Located in the northern India, the cool climate and the background of towering mountains often covered in snow serve to make Tibetans feel at home, and the large number of monks and Tibetans in traditional attire create an atmosphere which gives Indian tourists and foreign tourist the impression of being on the threshold of
1. Palace of His Holiness the Dalai Lama
2. Central Cathedral (Main Temple).
3. Namgyal Monastery
4. Buddhist School of Dialectics
5. Tibetan Nunnery
6. McLeod Ganj
7. Tibetan Institute of Performing Arts
8. Dal Lake
9. Tibetan Children's Village (SOS Village)
10. TCV Handicraft Training Centre
11. Delek Hospital
12. Central Tibetan Secretariat
13. Library of Tibetan Works and Archives
14. Nechung Monastery/State Oracle Monastery
15. Tibetan Medical Institute & Astro Medical College
16. Tibetan Cultural Printing Press
17. Kotwali Bazaar (Lower Dharamsala)
18. Bus Station
19. District Civil Hospital
20. Police Station
21. Main Post & Telegraph Office

scale 0 500 1000 1500 2000 m.
Plate 3: A Bird's eye view of Tibetan settlement, Mcleod Ganj (Dharamsala)

Plate 4: Tibetan settlement at Manali with prayer flags signifying protection of home
Plate 5: Tibetan ladies at their readymade garment shop, Kullu

Plate 6: A Tibetan male at his readymade garment shop, Dharamsala
the Tibetan culture sphere. According to Tibetan Demographic Survey 1998, there are about eight thousand Tibetans who live more or less permanently in Dharamsala. To them it has replaced Lhasa as the ‘Holy city’ for wherever the Dalai Lama resides, in their view, is the seat of Tibet’s government, even if it is in exile. Incidentally the region has an aura of sanctify also in Tibetan literature for it figures in the lineage of the teachers of the Tibetan saint and poet Milerepa.

**Religious Centres At McLeod Ganj:** The majority of Tibetans stay in the crowded settlement, known since British time, as McLeod Ganj. The religious centre is the *Tsuglag khang*, the Cathedral, designed as a replica of the central Cathedral of Lhasa of the same name. A spacious and elegant building, situated opposite the residence of the Dalai Lama, the *Tsuglag khang* houses large images of the Buddha, Padmasambhava and Avalakiteshvara (the bodhisathva or saint of compassion, also called Chenresig) made of gilded bronze. The Avalokiteshvara image had been made for the central Cathedral of Lhasa, but at the time of Cultural Revolution Red Guards dragged it out and left it lying in a street. Pious Tibetans managed to smuggle it via Nepal to Dharamsala where it was incorporated into a newly sculptured image and ultimately erected in the central Cathedral. The new image, which was consecrated in 1970, is made of silver and has eleven faces and a thousand hands and eyes. The Cathedral’s large collection of books includes entire sets of *Kagyur* (teaching attributed to the historical Buddha) and *Tengyur* (discourses on the Kagyur), some three hundred and twenty-five volumes in all.

Most of the days the Cathedral is crowded with monks and laymen assembled for prayers and the performance of rituals. If there is no room on the floor of the main hall, devotees sit on the verandah surrounding the core of the building and watch the services through
open doors and windows. The Dalai Lama frequently walks from his residence to the Cathedral and leads the prayers.

Close to the Cathedral and the residence of the Dalai Lama is the Namgyal monastery, an institution founded in the 16th century in Lhasa by the third Dalai Lama and characterised by the Catholicity, which allows prayers and rites of all Tibetan sects to take place within its walls. This monastery, whose monks used to be housed in the Potala Palace but was driven out by the Chinese, was also recreated in Dharamsala. Not far from the Cathedral and Namgyal monastery stands a nunnery known as Ganden Choling, founded in 1972 by two Tibetan nuns, Ngwang Chozin and Ngwang Peldon. The initial twelve nuns have grown in number to seventy, and the nuns are now well known and highly respected. Tibetan girls from many settlements in India have joined the nunnery and donations offered by Tibetans with requests for the performance of special prayer rites help to support the nuns.

In 1973, the Buddhist School of Dialectics was opened at McLeod Ganj and attracts monks from all Buddhist sects. Mongolians, Indians and numerous Buddhist from western countries are among the student body. In addition to a general course on Buddhist philosophy, the school offers a seven-year course on Prajna-paramita (the six perfections) and a three year course on the Indian Buddhist philosopher Nagarjuna’s ‘Treatise on the middle way’. The presence of students from Britain, Germany, France, United states and other European and Western countries lends Dharamsala an international character unusual among religious institutions in India.

Different in many ways is the Tushita Retreat Centre-founded in 1972 by Lama Thubten Yeshi- located in the hills above McLeod Ganj amidst caves occupied for many years by Tibetan Lamas and yogis
who founded the seclusion and peaceful atmosphere which they needed for meditation and general spiritual exercises in such hermitages. In and around Dharamsala various institutions have been created with the express purpose of assisting the preservation and revival of Tibetan culture. The Tibetan Institute of Performing Arts (TIPA) is the home of actors, dancers and singers engaged in mounting theatrical performances in traditional style. TIPA maintains its own costume tailoring shop, mark-making workshop and instrument making section, and there are trained instructors who regularly visit Tibetan schools outside Dharamsala to spread the knowledge of theatrical arts. On national holidays and other propitious occasions, members of TIPA perform dances and contemporary plays. Folk operas, dance programmes and concerts are staged in suitable places every April. The institutes also presents Tibetan theatrical art to audience in India and Nepal and occasionally even in western countries. Wherever Tibetan refugees have settled, handicrafts and particularly weaving and carpet making are foremost among the activities serving their maintenance, and in Dharamsala too a major centre is devoted to the production of carpets, textiles and Tibetan woolen wearing apparel.

**Gangchen Kyishong:** What is popularly referred to as Dharamsala is not a compact conurbation but a hilly area where clusters of buildings including the residence of the Dalai Lama and the Central Cathedral are scattered over a rugged and still partly wooded terrain. Within this, only two localities—McLeod Ganj and Gangchen Kyishong—have the appearance of a planned settlement, with McLeod Ganj having by far the larger population. Built on a steep hill side, Gangchen Kyishong, on the other hand, can boast the more remarkable buildings designed in Tibetan style with decorative bands of red and black framing the
white-washed walls. The cluster known as the Central Secretariat houses all departments of the Administration-in-exile. Close by is the office of the Assembly of Tibetan People’s Deputies, which functions as the Parliament of the Tibetan population in exile. The most impressive and lavishly decorated building in the cluster, the Library of the Tibetan Works and Archives contains a large collection of Tibetan printed works and manuscripts, as well as books in western languages relating to Tibet and other Buddhist countries. Generally referred to as ‘the library’, this building also serves as museum containing Asian valuable objects and pictures. Moreover, teams of Tibetan scholars, engaged in a research, translation and documentation have their offices and lecture room in this building. Research scholars from other countries work here too, and occasionally religious rituals performed and attended by such students take place some of the large halls of the library building. The staff are engaged also in the publication of Tibetan scholarly books and a periodical published in English under the title *Tibet Journal*. Printing presses located in Gangchen Kyishong have produced many Tibetan language publications including text books for Tibetan schools in India and Nepal. The library has the reputation of being a centre of Tibetan studies accessible to and frequented by numerous foreign students. According to the statistics compiled by the staff, more than a thousand scholar from twenty countries have pursued studies in Tibetans language and philosophy there.

From the library it is only a few steps to the magnificent Nechung Monastery, which is the seat of Nechung oracle, one of the most important state oracles of Tibet and traditionally closely associated with the Dalai Lama. This oracle’s secret rituals are believed to go back to the eighth century and to the great Guru
Rinpoche (Padmasambhava). The Nechung Gompa is one of the finest buildings, lavishly decorated outside as well as in the large hall where the oracle is supposed to fall into a trance and pronounce his prophecies which have played a role in the search for the new incarnation of a Dalai Lama in the past.

The Nechung oracle is the most important but not the only state oracle in the area of Dharamsala. The Gardhong state oracle is also in Gangchen Kyishong, with a Gompa of its own that is well furnished and decorated though not as grand as the Nechung Gompa. The medium through whose mouth the prophecies are communicated was, in 1985, still a young man who lived in a house close to Gardhong Gompa. He stated that he was too young and inexperienced to act as oracle for important official decisions, and therefore he kept in the background.

Efforts to prevent a decline of the traditional skills in the visual arts include the maintenance and funding of a small school of Thanka painting where young monks are being trained as painters by an old and knowledgeable Tibetan Thanka painter. There is also a parallel small school of wood carvers. Thus the visual aspects of Tibetan cultural life are being carefully nurtured. Considering the narrow economic basis of Tibetan communities in India, the determination to keep alive even non-perfect cultural activities is all the more admirable. Yet it is consistent with the general policy to preserve not only Buddhist religion but also most aspects of traditional Tibetan culture.

The purpose is served too by the publication of the considerable number of journal and magazines in Tibetan and English. The information office publishes a monthly news magazine called Sheja (knowledge) which is read by most literate Tibetans. Another periodical in Tibetan called Chaksam Tsekpa, published by the Institute of
Buddhist Dialectics, is meant to interact western ideas and political trends to literate Tibetans. Publications in English introduce Westerns to the Buddhist spiritual world as well as the present social and political problems of refugees engaged in rebuilding Tibetan culture outside Tibet.

**Tibetan Children's Village**: Many children were separated from their parents during the exodus from Tibet, or became orphaned altogether because their fathers were killed in encounters with pursuing Chinese soldiers and their mothers did not survive the hardship of trek across snow covered Himalayan passes. Arrangements were made in Dharamsala as well as in some settlements in south India for children who could not find protection and maintenance in the families of relatives. The largest and best organized of these orphanages is the Tibetan Children’s Village situated on the top of a hill range some nine kilometers from the main part of Dharamsala. Hostels individual houses, school buildings, staff quarters and handicraft training have been created, and a dedicated staff, occasionally augmented by foreign volunteers, has been looking after children of all ages ever since the foundation of the village in 1960. The Tibetans Children’s Village also served as a model for similar institutions in south India and Ladakh. It is estimated that some 5000 Children have passed through the TCV at Dharamsala, some of whom later joined more advanced boarding schools and colleges in various parts of India.

The great attraction of Dharamsala is not only the personality of the Dalai Lama but also by the presence of numerous Buddhist devotees from many countries of East and West who assemble there for the purpose of acquiring knowledge of Buddhist doctrine and Tibetan culture. In addition to Indians, Nepalese, Burmese and Asians from other regions, young men and women of many western countries...
Plate 7: Prayer flags signifying protection of home

Plate 8: Tibetan house with prayer flags on the roof
come to Dharamsala to study and meditate. Their active participation in rituals and prayer sessions is undoubtedly an inspiration for young Tibetans to concentrate on the study of scriptures and on research about the nature and history of their own religion. The worldwide admiration for Buddhist religion and practice stands in striking contrast to the contempt expressed by the Chinese rulers.

**Other Religious Centres Around Dharamsala:** In addition to the *Tsuglag khang* and Namgyal monastery attached to the cathedral, there are several minor monasteries and other religious centres in the area of Dharamsala. The Great Tibetan Monastery of Ganden—maintains two branch colleges, called Shartse and Jangtse, in Mcleod Ganj. Branches of Gyuto and Gyume Tantric colleges are also located in Mcleod Ganj. Two high ranking Lamas have their residence in Dharamsala: Ling Labrang, the residence of Kyabje Ling Dorje Chang, the late senior tutor to the Dalai Lama, and Trichang Labrang, the residence of Kyabje Dorje, the junior tutor. Their prestige as eminent scholars has made them focal points of interest for visiting lamas and devotees. The centres for specific ritual performances are the *Nyungne Lhakang* and the *Lhagyal-ri*. The former has the responsibility of organising the *nyungne*, a ritual connected with an annual period of fasting, and the latter is a place where a Tibetan performs propitiation rites for the protecting deities and guardian gods.

In view of other religious institutions at Bodhnath in Kathmandu- have been established at very centre of Tibetan Buddhist life in India. The reason for this apparent neglect of an opportunity is perhaps the lack of a large population whose efforts and financial resources can support relatively large monastic communities. Dharamsala has a population of only not all of it Tibetan or in economic circumstances capable of funding the construction of large monastery buildings and maintaining
hundreds of monks such as those supported by the substantial population of Kathmandu and the many Buddhists of various origin settled in the Nepal Valley.

**DEMOGRAPHIC PROFILE OF TIBETANS IN DHARAMSALA**

According to Tibetan Demographic Survey 1998, the total Tibetan population in Dharamsala is 8694. Out of the total population 4711 are males and 3983 are females. It has been observed in Dharamsala that most of the people i.e. 63% are engaged in petty business like readymade garment shops, hotels and restaurants, tourist guides and small gift shops etc, 4% are in monasteries, 3.50% in nunnery, 2.23% in other residential schools, and about of 26.38% are in TCV (Table 3.1).

**Table 3.1 TYPES OF INSTITUTIONS AND POPULATION BY SEX IN DHARAMSALA**

<table>
<thead>
<tr>
<th>Type of Institution</th>
<th>No. of institutions</th>
<th>Population</th>
<th>Total</th>
<th>Percentage of total population</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monastery</td>
<td>8</td>
<td>342</td>
<td>4.00</td>
<td>321</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Nunnery</td>
<td>5</td>
<td>305</td>
<td>3.50</td>
<td>19</td>
<td>286</td>
<td></td>
</tr>
<tr>
<td>TCV</td>
<td>3</td>
<td>2297</td>
<td>26.38</td>
<td>1296</td>
<td>1001</td>
<td></td>
</tr>
<tr>
<td>Residential School</td>
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<td>0</td>
<td>0.00</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Other Institutional</td>
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<td>194</td>
<td>2.23</td>
<td>123</td>
<td>71</td>
<td></td>
</tr>
<tr>
<td>Non Institutional</td>
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<td>5556</td>
<td>63.00</td>
<td>2952</td>
<td>2604</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1815</td>
<td>8694</td>
<td>99.11</td>
<td>4711</td>
<td>3983</td>
<td></td>
</tr>
</tbody>
</table>

(Source – TDS, 98)

**KULLU**

Kullu district is located between 31°58’ 00 North latitude and 77°64’ East longitude. On the North and NorthEast, Lahoul –Spiti and Kangra districts, on the East and South –East by Kinnour and Shimla districts. Kullu was once a big state next in importance only to Kashmir.
Plate 9: School children at TCV, Kullu

Plate 10: A class in progress at TCV, Kullu
Plate 11: Morning assembly session at TCV, Dharamsala

Plate 12: Children who have recently escaped from Tibet at their hostel, Dharamsala
and Kangra. After the British occupation of Punjab Hills in 1846, it formed a part of the British territory. The state under the Rajas included the upper Beas valley from the Rohtang Pass to Bajoura. Lahoul and portion of Satluj valley and consisted of seven Wazirs (provinces) which were as under:

1. Waziri Parol (Kullu proper)
2. Waziri Rupi, the tract between ‘Parbati; and ‘Sainj Nullah’ on the left bank of the Beas including the hills of the upper ‘Parbati Valley’ track known as ‘Kanwar.
3. Waziri Lag Maharaja, the ‘Right Bank of Sarvari nullah’ and ‘Sultanpur’ and of the Beas from there to Bajaura.
4. Waziri Saraj, the northern portion of the state, divided into outer and inner Saraj by the Jalauri-range.
5. Waziri Lag Saraj, the tract between the Phojal and Sarvari nullah on the right bank of he Beas
6. Waziri Bangahal, a portion of chhota Bangahal.
7. Waziri Lahoul, the tract of South-eastern Lahoul.

The climate of the district is cool and dry. The district receives moderate rainfall and bulk of it is received during the months of July, August, December and January. From the climatic point of view, the most enjoyable altitude is between 500 to 1800 meters as this range is neither too hot nor too cold. The district Kullu forms a transitional zone between the lesser and greater Himalayas and presents a typical rugged mountainous terrain with moderate to high relief. The altitude varies from 1,300 meters to over 6,000 meters from the sea level. The Satluj and the Beas are the principal rivers of the district and these two rivers receive the entire drainage of the district. The main tributaries of the Beas in the district are the Solang, Manalsu, Sujaoin, Phozal
null ah and the Sarvary. On the east of Bhuntar comes in the Parbati which at its junction is as large as the Beas itself.

**History:** Historically, Kullu is the oldest principality of Himachal Pradesh. Named as Kuluta or Kulaautapitha the region was founded by Behangamani Pal of Tripura in the first century of Christian era, and his descendants ruled uninterruptedly from 80 generations upto 1450 from North or Jagatsukh, and later from Naggar and Sultanpur. During the reign of Raja Vasudh Pal the capital was shifted to Naggar which Moorcroft in 1819 had the opportunity to see the site of this ancient city (Harcourt, 1871). It seems that Thakurs and Ranas of Spiti captured power again from the Pals for an interlude of 50 years when Raja Sidh Singh (Sidh Pal) re-established the Pal dynasty in 1500 A.D. The fact is well supported by the inscription on the mask at Sajla village. He drove away the Tibetans who made permanent settlements on the trade rout that passed through the Kullu valley. Though no concrete evidence is available, it is however believed that the Mughals in Akbar’s time subjugated Kullu in 1556 A.D. (Census handbook Kullu:1981). During the reign of Jagat Singh the capital shifted to Sultanpur(Kullu)in 1660 from Naggar.

Raja Jagat Singh, a follower of Shiva and Shakti cult, installed the idol of Ragunathjee on his throne and declared himself as the first servant of the lord- an event that would have a far reaching impact on the religio-cultural ethos of the Kullu valley giving birth to grandiose Kullu Dushehra when all the gods and godliness of Kullu would pay either homage to Ragunath in Dhalpur maidan. Kullu touched its acme during Man Singh’s reign (1688-1719) covering a territory of 25,600 Sq. km; including Kullu proper, Lahoul and Spiti, Bara and Chhota Bhangal, besides jurisdiction over Mandi town. Later Gorkhas, after the decline of Mughal authority, created trouble and finally Sikhs
Plate 13: A traditional Tibetan Kitchen

Plate 14: Tibetan children wearing traditional Tibetan robes
Plate 19: Tibetan market, Kullu

Plate 20: Respondent answering the investigator's queries at Kullu
overpowered Ajit Singh in 1840, and in 1846 Kullu ceded to Britishers along with other trans-Sutlej estates. Since then Kullu became a subdivision of Kangra district. It became a separate district in 1963 when it was in old Himachal, a status which it still enjoys (Singh Tej vir 1989:50-51).

**Kullu A district Headquarter**: Kullu town is situated at an elevation of 1219m between latitude 30°38’ N and longitude 77°6’E. It is the headquarter and the biggest town of the district, spreading an area of 6.6 sq. km. It has a small airport in Bhunter, 10 km. away from Kullu town and receives flights from Delhi, Chandigarh and Shimla. Kullu town is about 280 km. away from Chandigarh. Claiming some antiquity, Kullu has always been a nerve center of trade, commerce and cultural activities. There is a small Tibetan settlement in the bank of river Beas. Most of the houses in this colony are of kachha houses, which is made up of mud bricks. There is a small Tibetan market, which consists of 20-15 shops, which sell ready-made garments like sweaters, t-shirts etc. A small Tibetan school is also situated in center of the settlement. The Tibetan market is also considered as a center of main shopping complex in Kullu town. During tourist sessions this market remains full of Indian as well as foreign tourists. Most of the Tibetans here in Kullu get their livelihood from this business. During off sessions these people go to other places like Delhi and Bangalor for business purposes. Thus in winter most of the Tibetans stay out of the town. Only the children and aged people stay here during this period.

**DEMOGRAPHIC PROFILE OF TIBETANS IN DISTRICT KULLU**

According to Tibetan Demographic Survey 1998, the total Tibetan population in district Kullu is 1934. Out of the total population 988 are males and 946 are females. It has been observed in district Kullu that most the people i.e. 91.67% are engaged in petty business.
like readymade garment shops, hotels and restaurants, as tourist
guides and small gift shops etc, 1.65% are in monasteries, nuns in
nunnery and other residential schools, and about of 6.67% are in
TCVs (Table 3.2).

**Table 3.2 TYPES OF INSTITUTIONS AND POPULATION BY SEX IN DISTRICT KULLU**

<table>
<thead>
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<th>Type of Institutions</th>
<th>No. of institutions</th>
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<th>Percentage of total population</th>
<th>Males</th>
<th>Females</th>
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<tbody>
<tr>
<td>Monastery</td>
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<td>32</td>
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<td>12</td>
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<tr>
<td>Nunnery</td>
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<td>0</td>
<td>0.00</td>
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<td>0</td>
</tr>
<tr>
<td>TCV</td>
<td>1</td>
<td>129</td>
<td>6.67</td>
<td>80</td>
<td>49</td>
</tr>
<tr>
<td>Residential School</td>
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<td>0.00</td>
<td>0</td>
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<tr>
<td>Other Institutional</td>
<td>0</td>
<td>0</td>
<td>0.00</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Non Institutional</td>
<td>488</td>
<td>1773</td>
<td>91.67</td>
<td>888</td>
<td>885</td>
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<tr>
<td>Total</td>
<td>491</td>
<td>1934</td>
<td>99.99</td>
<td>988</td>
<td>946</td>
</tr>
</tbody>
</table>

Source- TDS, 98

**PATLIKUHAL AND 15 MILE CAMP**

Patlikuhal is situated on the right back of river Beas. The
distance of this place from Kullu is about 30 km. and about 15 km.
from Manali. It lies in-between Kullu and Manali national highway. The
altitude of this place is about 4500 feet above the sea level. Patlikuhal
is a small place, and has a few shops and some small way-side
dhabas. It is also considered as a shopping centre for surrounding
villagers who come here to buy necessary items of daily use. On the
bank of river Beas there is a big school building which is called as
‘Tibetan Children’s Village’. The school has hostel facility and Tibetan
students from other Tibetan settlements from all over India as well as
from other countries come here to get education. Surrounding this
school building there is a small Tibetan colony. Towards Naggar road
there is also a small Tibetan market that has readymade garment
shops selling sweaters, T-shirts, and shirts etc.
Some Tibetans also run small *dhabas* which serve special food like *thukpa* and *momo*. Most of the houses of these Tibetans are of small mud houses. Each house has not more than two rooms. In the centre of the settlement there is a small *gompa*. Two Lamas take care of this monastery. Tibetans come here for prayers in the morning as well as in the evening. There is a small room attached to this monastery where old-aged people live. It is run by a NGO from Germany. There are six aged people who are staying here in this old age home.

Just three km. away from Patlikuhl towards Manali, there is a beautiful place called as 15 Mile Camp. Two decades ago this place was a barren land. But gradually people from surrounding villages and from other places have started settling at this place. Tibetans also started settling here from last ten to fifteen years. These Tibetans gradually established their own colony in the right bank of river Beas. The houses are made up of mud bricks and have one or two rooms each.

One of the characteristic features of these Tibetan houses is having a small worship room with Dalai Lamas portrait in each house. In the center of this colony there is an old age home which is run by a NGO from France. About 25 old aged people get food three times par day. There is a large dining hall where these old aged people gather daily. One of the characteristic feature of this old age home is that the aged people do not leave permanently, but come from their own houses located in the same colony. This old age home provides food only but not an accommodation. Elders from this settlement go to nearby areas for their daily work and children go to school at Patlikuhl. Those small children who not go to school, stay with their

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grandparents at home. Thus, these old age people take care of their houses and their grandchildren.

MANALI

The heritage route along the beauteous Beas leads to the Himalaya’s most nascent tourist resort-Manali. Shot up into prominence, within half a generation, Manali as a place-name was not to traced on maps of the region until the fifties. Two names characterised the place—Dunbar and Dana, the former was the official name, given after the illustrious Scottish forester, Duff Dunbar, who having fallen in love with the alpine environment had a house built here for his residence. Dana (grain) was the local place-name as explorers and tradesmen on mules and ponies collected fodder for their onward journey to Ladakh. There were hardly a few houses in the name of hamlet amidst forest, field and farm. Thus Manali lived a humdrum life of a barrier settlement for long until Captain A.T. Banon settled down in Manali near the northern end of the valley. Banon enthusiasts earned a reputation for themselves as orchardist who could explore market for Kullu apples outside the inaccessible valley, and thus Manali came to be known.

Manaligarh, now known as old Manali, is a village of legendary origin, going back to mythical times, when sage Manu, the first law-giver of Aryans, established his abode here after the ‘Great Deluge’. A shrine after Manu is still found in the old Manali village, situated about 2 km. northwest of the present resort, over a bridge, overlooking the Manalsu Nallah. The village still maintains its rural character, apparently unconcerned with tourism that has overtaken the Manali bazar, on the right bank of the Beas. Manali received its first dose of publicity as a place of relaxation and recreation when late Mr. Jawahar Lal Nehru, India’s first Prime Minister, stayed here a month long in
1958 and waxed eloquent in its praise, having discovered a place of exceptional calm and natural beauty. Manali is situated on the right bank of the river Beas between latitude 32°15’30” and longitude 77°10’35” E at an average height of 1829m. It spreads into an area of 3 km².

The valley narrows down in Manali to form a beautiful enclosure, encircled by high mountains, clothed in green and capped with glaciers. Manali, for its proximity to snow clad mountain peaks of Deotibba, Indrasen, Hanuman Tibba, Makar Beh and Sakhar Beh has been metaphorically called the ‘Chamonix of India’. Many of the peaks can be sighted from the Manali Bazar on any sunny day. The resort offers ideal climatic comforts except in winter when snow falls. Summer months of tourist peak have a maximum temperature range between 27°c to 31.4°c and the minimum never goes down below 2.2° c. Rains come in intermittent showers; it mostly drizzles and never pours. Thus Manali offers recreational climate and weather regimes that are neither too hot, nor too cold and wet, besides being uplifting and invigorating. Manali Bazar is a small universe of tourists that offers major support services, hotels, dhabas, restaurants, bakery, grocery, photoshops and video parlours—all lined up along the 24m wide road. Most of the settlements have come up on the western side, the eastern flank is decorated with stately deodars and cedars, the insure visual amenity and ecological security of the town.

The Beas, which had been the constant companion of the visitor on his motorcade yields place to these Reserved Forests as one enters the town. To the West have some unsightly shanties of Tibetan squatters who have now overpowered the beautiful monastery and the chorten(stupa). In recent years, these Tibetan settlers have come up in rows of small gift shops offering souvenirs, ranging from fish-bone
carvings to trekking boots–Manali mini Singapur. A big Tibetan shopping complex is situated under the Hotel Ibex. It is considered as the nerve centre of market for Indian as well as foreign tourists. These shops contain mostly readymade garments of imported as well as exported brands. Thus during the peak seasons these shops remain jam packed with tourists. Those who visited Manali and not gone to this market for shopping considered their trip as a flop trip to Manali. There is a beautiful Buddhist monastery behind the market. In this monastery there is a giant idol of Lord Buddha, which is about 30 feet in height. Tibetans go to this place daily for worshipping.