

UTTARAKHAND JUDICIAL AND LEGAL ACADEMY

POWER POINT PRESENTATION

PRESENTED BY-

SHRISTI SHUKLA

NANCY RAHEJA

SHAIFALI CHANDRAVANSHI


SONAM RAWAT

**HISTORY OF
KUMAON
REGION OF
UTTARAKHAND**







CONTENTS

- INTRODUCTION**
 - HISTORY**
 - POLITICAL MOVEMENT**
 - GEOGRAPHY**
 - KUMAON COMMUNITY**
 - ADMINISTRATION OF JUSTICE**
 - CULTURE**
 - UTTARAKHAND STATEHOOD MOVEMENT**
 - CONCLUSION**
- 

Divisions of Uttarakhand

-  Garhwal Division
-  Kumaon Division



INTRODUCTION

- **Kumaon** is one of the administrative divisions of **Uttaranchal, India**.
- It includes the districts of **Almora, Bageshwar, Champawat, Nainital, Pithoragarh,** and **Udham Singh Nagar**. It is bounded on the north by **Tibet**, on the east by **Nepal**, on the south by the state of **Uttar Pradesh**, and on the west by the **Garhwal** region.
- The people of Kumaon are known as *Kumaonis*. Important towns of **Kumaon** are **Haldwani, Nainital, Rudrapur, Almora, Pithoragarh, Mukteshwar** and **Ranikhet**. Nainital is the administrative centre of Kumaon Division.

KUMAON MANDAL

- Historically known as **Manaskhand** and then **Kurmanchal**, the Kumaon region has been ruled by several Hindu dynasties over the course of history; most notably the Katyuris and the Chands.
- The Kumaon division was established in 1816, when the British reclaimed this region from the Gorkhas, who had annexed the erstwhile Kingdom of Kumaon in 1790.
- It was formed into a division of what was then called Ceded and Conquered Provinces, later known as United Provinces. In independent India the state was called Uttar Pradesh. In 2000, the new state of Uttarakhand was carved out of Uttar Pradesh, including Kumaon.

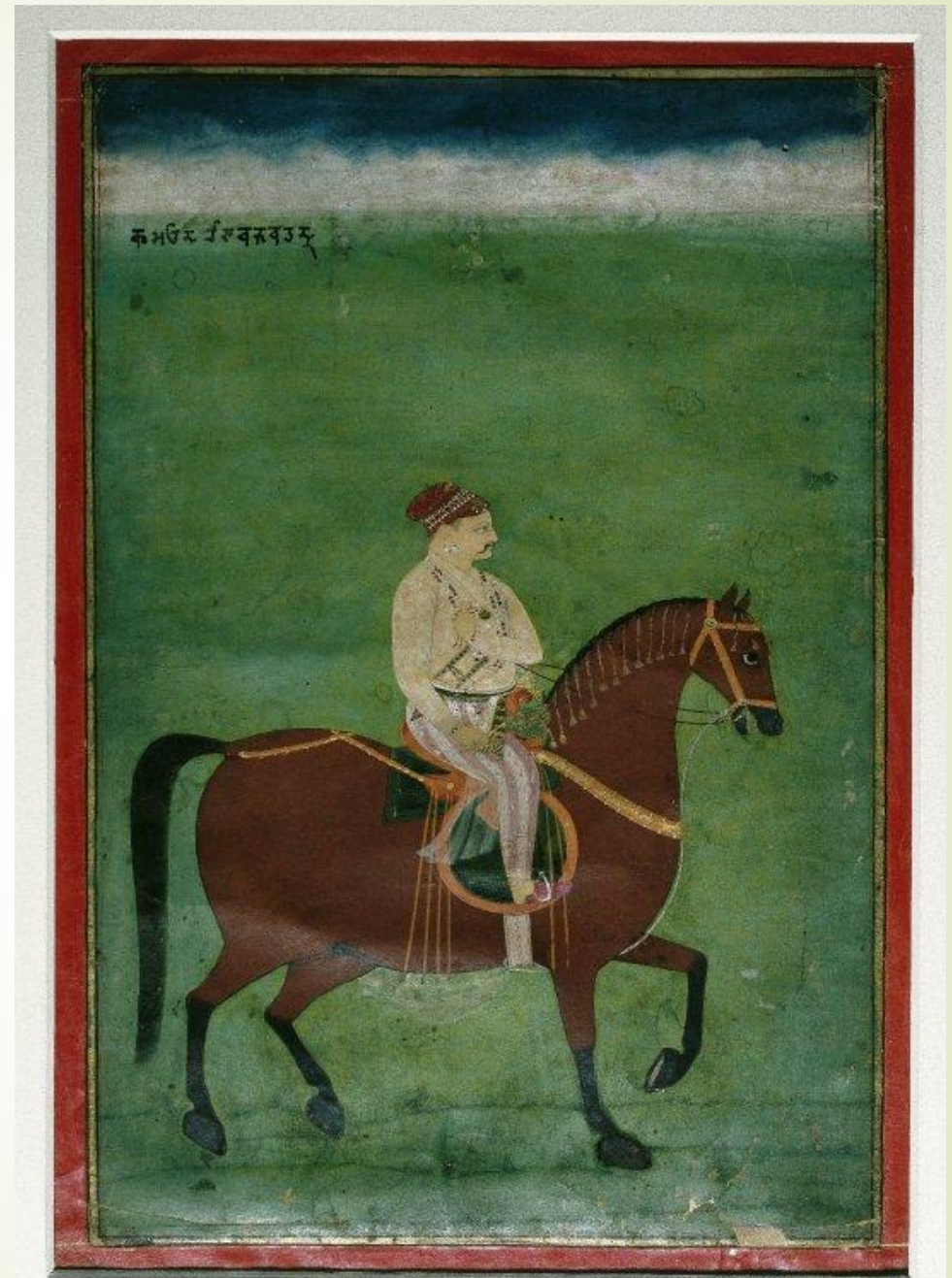
ETYMOLOGY

- Kumaon is believed to have been derived from *Kurmanchal*, meaning the land of the Kurmavatar (the tortoise incarnation of Lord Vishnu, the preserver according to Hinduism). The region of Kumaon is named after as such. [\[9\]](#)[\[10\]](#)
- According to another theory the word Kumaon can be traced back to the 5th century BC. The Kassite Assyrians left their homeland Kummah, on the banks of river Euphrates, and settled in the northern part of India.
- During this time of the British control of the region, between 1815 and 1857 it was also known as *Kemaon*. [\[6\]](#)[\[7\]](#)[\[11\]](#)

Kurmavatar
incarnation of
Lord Vishnu




DYNASTIES





THE KUNINDAS

- From 500 BC to 600 AD the Kunindas ruled the Kumaon region.
 - It was the first known ruling dynasty of Kumaon region.
 - They reigned for almost 11 centuries at a stretch.
- 

KATYURI RAJ

- The Katyuri dynasty was of a branch of Kunindas origin and was founded by Vashudev Katyuri.
- Originally, from Joshimath, during their reign they dominated lands of varying extent from the 'Katyur' (modern day Baijnath) valley in Kumaon, between 7th and 11th centuries AD, and established their capital, at Baijnath in Bageshwar district, which was then known as Kartikeyapura and lies in the centre of 'Katyur' valley.
- Brahmadev mandi in Kanchanpur District of Nepal was established by Katyuris king Brahma deo.

KATYURI RAJ

- It extended from Nepal in the east to Kabul, Afghanistan in the west, before fragmenting into numerous principalities by 12th century.
- They were displaced by the Chand Kings in 11th century AD.
- Architectural remains of the Katyur dynasty's rule can be found in Baijnath and Dwarahat.
- The Rajbar dynasty of Askot in Pithoragarh, was set up in the 1279 AD, by a branch of the Katyuri Kings, headed by Abhay Pal Deo, who was the grandson of Katyuri king, Brahm Deo .
- The dynasty ruled the region till, it became part of the British Raj through the treaty of Sighauli in 1816.

CHAND RAJ

- ➔ The Chand kingdom was established by Som Chand, who came here from Kannauj near Allahabad, sometime in the 10th century, and displaced the Katyuri Kings.
- ➔ He continued to call his state Kurmanchal, and established its capital in Champawat in Kali Kumaon, called so, due to its vicinity to river Kali.

CHAND RULERS

- One of most powerful ruler of Chand dynasty was Baz Bahadur (1638–78) AD, who met Shahjahan in Delhi, and in 1655 joined forces with him to attack Garhwal, which was under its king, Pirthi Sah, and subsequently captured the Terai region including Dehradun, which was hence separated from the Garhwal kingdom.
- Baz Bahadur extended his territory east to karnali river.
- In 1672, Baz Bahadur, started a poll tax, and its revenue was sent to Delhi as a tribute.
- Towards the end of 17th century, Chand Rajas again attacked Garhwal kingdom, and in 1688, Udyot Chand, erected several temples to mark his victory over Garhwal and Doti, the Pabateshwar temple was renamed twice, to become the present Nanda Devi temple.
- Later, Jagat Chand (1708–20), defeated the Raja of Garhwal and pushed him away from Srinagar, and his kingdom was given to a Brahmin. However, a subsequent king of Garhwal, Pradip Shah (1717–72), regained control over Garhwal and retained Doon till 1757, when Rohilla leader, Najib-ul-Daula, established himself there, though he was ousted soon by Pradip Shah.

RAIKAS OF DOTI

- Niranjan Maldeo was the founder of Doti Kingdom around 13th century after a fall of Katyuris Kingdom.
- He was the son of Last Katyuris of united Katyuris kingdom.
- Kings of Doti were known as Raikas.
- Latter on Raikas, after overthrow Khas Malla of Karnali Zone, were able to form a strong Raikas Kingdom in Far Western Region and Kumaun which was called Doti.

GORKHA RULE AND ITS DEFEAT

- The region was ruled by the Gorkhas but People of Kumaon fought them valiantly with their courage, wisdom and their ever indomitable spirit.
- According to folklore when a British official was saved from the prison by some Kumaonis he pursued their case and helped them to attack the Gorkhas in Kumaon.
- 4000 Kumaoni braves under Harash Dev Joshi , son of Shiv Dev Joshi a chieftain of the Chand King (who was initially held responsible for the Gorkha invasion) joined the British.

GORKHA RULE AND ITS DEFEAT

- The joint forces of Kumaonis and British struck the Gorkhas.
- Battle of Syahidevi resulted in a complete route of the Gorkhas at the hands of the British assisted by the Kumaonis, the Gorkha Subba (Governor) fled and so did their commanders. Col Gardener and Cap Hearsey led the Britisher army against Gorkhas.
- The Gorkhas, who earlier seemed invincible, were finally defeated and the way for the liberation of Garhwal from the oppressive Gorkha rule was opened.
- Inspired by their bravery the British granted on the people of Kumaon the title of martial race.
- They heavily recruited from them and the result was the Kumaon Regiment (Earlier the Hyderabad Regiment which consisted mostly of Kumaonis).

BRITISH RAJ

- The region was annexed by the British in 1815, and was governed for seventy years on the non-regulation system by three administrators, Mr. Traill, Mr J. H. Batten and Sir Henry Ramsay.
- E Gardener was appointed as a Commr. Of Kumaon region.
- There were widespread opposition against British rule in various parts of Kumaon. The Kumauni people especially Champawat District rose in rebellion against the British during the Indian Rebellion of 1857 under the leadership of Kalu Singh Mahara.

BRITISH RAJ

- Gandhiji's advent sounded a death knell for the British in Kumaon.
- Gandhiji was revered in these parts and on his call the struggle of Saalam Salia Satyagraha led by Ram Singh Dhoni was started in which many people lost their lives in the Saalam Satyagraha due to police brutality.
- Many Kumaonis also joined the Azad Hind Fauj led by Netaji Subhash Chandra Bose

CAPITALS OF KUMAON

- BAIJNATH- (600 TO 1200) A SMALL TOWN ON BANKS OF GOMTI RIVER IN BAGESHWAR DISTRICT
- CHAMPAWAT- (1200 – 1563) IT WAS THE CAPITAL OF KALI KUMAON WHICH WAS RULED BY CHAND DYNASTY.
- ALMORA –WHEN CHAND DYNASTY EXPANDED THEIR KINGDOM AFTER DEFEATING KATYURIS, BHOTIYAS AND KHASAS. IT WAS DONE FOR BETTER ADMINISTRATION BY BAL KALYAN CHAND.



POLITICAL MOVEMENT

- **Revolution of 1857** – this movement had little impact in Uttarakhand because british imperialism seemed more reformist than the Gurkha rule.
- **KALU SINGH MAHARA** of Bisung village in champawat district started a **KRANTIVIR ORGANISATION** in Kumaon region and launched a movement against britishers. He is also known as first freedom fighter of Uttarakhand.
- On September 17, 1857, more than one thousand revolutionaries took control in haldwani. And many lost their lives
- A **DEBATING CLUB** at Almora was established in 1870 AD and Almora Newspaper started from 1871.
- In 1903 AD Happy Club was founded by Pandit Govind Ballabh Pant.
- Almora congress was established in 1912 to organise ongoing movements in the state.



POLITICAL MOVEMENT

- ▶ Many people of Kumaon participated in Non-Cooperation Movement (1920) and thousands of people swore not to do KULI BEGAR on the banks of river Saryu in Bageshwar and the related registry was flung into river.
- ▶ In 1929 Gandhiji and Nehru held meetings in Haldwani, Bhawali, Almora, Bageshwar and Kousani, during which Gandhiji wrote a commentary on the Gita under the name AVASHAKTI YOGA.
- ▶ In 1942 during Quit India Movement, in SULT, DEGHAT and SALAAM movement was led by Madan Mohan Upadhyay and he got arrested, as a result a meeting was called on. British officer Johnson open fired on the crowd and Gangaram and Khimdev lost their lives. Gandhiji named the SALT REVOLT as KUMAON KI BARDOLI.
- ▶ Bishni Devi Shah, born 1902 at Bageshwar hoisted the Indian flag at Almora Municipality office in 1930 and got arrested for it. She was FIRST WOMEN OF UTTARAKHAND to be arrested during freedom struggle.

GEOGRAPHY



GEOGRAPHY

- The Kumaon region consists of a large Himalayan tract, together with two submontane strips called the Terai and the Bhabar.
- The submontane strips were up to 1850 an almost impenetrable forest, given up to wild animals; but after 1850 the numerous clearings attracted a large population from the hills, who cultivated the rich soil during the hot and cold seasons, returning to the hills in the rains.
- The rest of Kumaon is a maze of mountains, part of the Himalaya range, some of which are among the loftiest known. In a tract not more than 225 km in length and 65 km in breadth there are over thirty peaks rising to elevations exceeding 5500 m.

GEOGRAPHY

- The chief trees are the chir pine, Himalayan cypress, pindrow fir, alder, sal and saindan. Limestone, sandstone, slate, gneiss and granite constitute the principal geological formations. Mines of iron, copper, gypsum, lead and asbestos exist, but they are not thoroughly worked. Except in the submontane strips and deep valleys, the climate is mild.
- Except in the submontane strips and deep valleys, the climate is mild. The rainfall of the outer Himalayan range, which is first struck by the monsoon, is double that of the central hills, in the average proportion of 2000 mm to 1000 mm. No winter passes without snow on the higher ridges, and in some years, it is universal throughout the mountain tract. Frosts, especially in the valleys, are often severe.

RIVERS

- Rivers such as Gori, Dhauli, and Kali rise chiefly in the southern slope of the Tibetan watershed north of the loftiest peaks, amongst which they make their way down valleys of rapid declivity and extraordinary depth.
- The principal is the Sharda (Kali Ganga), the Pindari and Kailganga, whose waters join the Alaknanda.
- The river Sharda (Kali Ganga) forms the international boundary between India and Nepal. The pilgrim route currently used to visit Kailash-Mansarovar goes along this river and crosses into Tibet at Lipu Lekh pass.

KUMAONI COMMUNITY





MAKING OF THE KUMAONI COMMUNITY

Despite Kumaon being an integral part of the Indian mainstream, it has often **experienced sociological and historical phenomena** which are at variance with those in the rest of the country. This may be because of the distinctive geographical features of the region. In the last 4000 years, Kumaon has given shelter to and is, consequently, **an amalgamation of various people** who have migrated here from all places.

KUMAONI COMMUNITY

- The original inhabitants of Kumaon are said to have been **the Kols** (also related **to the Mund, ethnic group**).
- One of their groups migrated to Kumaon after they had been defeated by the Dravidians. The **Shilpkars of Kumaon** are said to be the descendants of the Kols. **The Kirats** are believed to have been the ancestors of the tribes which are today known as **Shaukas, Banrajis and Tharus**. While the Shaukas were active from the Tarai region to Tibet, the Tharus and Boksas confined themselves to the Tarai, and the Banrajis had always lived in 'splendid' isolation.

HOW COMMUNITY KEPT GROWING

- ➔ Later on, the Khasas came from West Asia and settled down in many parts of Himalaya. A major portion of the population of Kumaon is said to have descended from the Khasas. After an indepth study of the languages, social traditions and customs of Kumaon, scholars have come to the conclusion that before the advent of the Khasas and the Kirats, Kumaon was inhabited by the kols.
- ➔ The Kols eventually surrendered to the Khasas.
- ➔ . After the Khasas, who can be called pre - Rigvedic Aryan tribes, the Vedic Aryans also came to Kumaon.

LANGUAGE OF KUMAON REGION

- The people living in Kumaon region of Uttarakhand , are often referred as **to KUMAONI**. The language spoken by these people is known as KUMAONI LANGUAGE.
- **THE SCRIPT used for kumaoni is DEVNAGARI. It is one of the 325 recognised languages of INDIA.**

RELIGION

- There's no doubt that religion is something that Indians can't live without. Though **Hindus constitute the majority of Uttarakhand's population**, the state also features many different faiths or systems of beliefs. The percentage of Hindus in the state is **around 92%. The remaining population is comprised of people belonging to religions like Sikhism, Christianity and Islam among others**. No wonder, all these people that follow different faiths live quite harmoniously with one another, which makes Uttarakhand one of the most beautiful and peaceful states in the country.

Apart from these major religions, you'll also notice some other forms of worships. Uttarakhand is also home to **many different ethnic groups or sects that follow their own folk forms of worship. Some of these include Snake Worship, Karna Worship, Duryodhana Worship and Mahasu worship among others.**

RELIGION AS PART AND PARCEL OF LIVES

- ▶ WORSHIPPING **VISHNU and SHIVA** is predominant in the region.
- ▶ According to **SKAND PURANA**, Kumaon is believed to be the birth place of **KURMA AVTAR** of Hindu god **VISHNU**.
- ▶ Religion is a very integral part of Kumaon. Every river, lake, or mountain is of some religious significance, as they are associated with a god or a goddess or a mythological figure.



In between

- NAGAS

- SHAKA

- HUNA

- YAVANS

- Have invaded this tract. Later all these were defeated by the ARYANS and then all these began to live together. ARYANS have been stated to be educated, charitable, benevolent, gentle and fair- skinned.

**KUMAONI
WOMEN:
UNSUNG
HEROINES
OF THE
HILLS**



KUMAONI WOMEN: UNSUNG HEROINES OF THE HILLS

- Due to Heavy recruitments into British and Indian armies and an exodus towards plains for livelihood, it was left to the women to maintain agricultural lands and care for the old and the young.

JIYA RANI also known as RANI LAKSHMI BAI of Kumaon hailed from kheragarh, wife of KATYURI KING PRITAM DEV who defeated Tamurlung at RANIBAGH. Thereafter she ruled the katyuri kingdom on behalf of her son. She is considered as CULTURAL HERITAGE OF KUMAON and on eve of MAKAR SAKRANTI people gather around GAULA river and sing JAGAR AND she is considered Deity of Justice.



GODDESSES OF KUMAON

- ▶ The goddesses of Kumaon are not the docile Devis of the Northern plains, but fiercely individualistic, 'Ugra' manifestations of pure energy. The temple of Naina Devi in Nainital marks the spot where Goddess Sati's eyes fell to the earth. Pashan Devi - the goddess of rock - is an incarnation of the primeval earth mother. Nanda and Sunanda, the sister-goddesses of Kumaon, symbolise strength, sorority, and independence.

A HISTORICAL RETROSPECT OF THE ADMINISTRATION OF JUSTICE

In 26th April, 1815, Almora was captured by the British forces, and under **the treaty of Sigauli in 1816**, Nepal formally ceded the territory now comprised in the Kumaun and Uttarakhand Divisions, district of Dehra Dun, and certain other areas to the East India Company. **A province of Kumaun was formed consisting of the erstwhile districts of Almora, Garhwal and Naini Tal. Garhwal was separated from Kumaun under Act X of 1838.**

On the absorption of Kumaun with the rest of British India, the then Governor-General appointed one Hon'ble E. Gardner to assume the office and title of Commissioner for Affairs of Kumaun and Agent to the Governor-General on 3rd May, 1815.

Administration (cont.)

- ▶ The administrative history of Kumaun Division, in the words of Whalley in his "Law of Non-Regulation Provinces" divides itself into three periods **"Kumaun under Traill; Kumaun under Batten and Kumaun under Ramsay."** The regime in the first period was essentially paternal, despotic and personal. It resisted the centralising tendency which the policy of the Government had developed. It was at the same time, though arbitrary a just, wise and progressive administration. Mr. Traill's administration lasted from 1815 to 1835.
- ▶ "Mr. Batten ruled Kumaun during 1836-56, but the early stages of his rule were marked by an influx of codes and rules and a predominance of official supervision .
- ▶ In Sir Henry Ramsay's administration we see the two currents blended. The personal sway and unhampered autocracy of the first era, combining with it the orderly procedure and observance of fixed rules and principles which was the chief feature of the second."

CIVIL SUITS

Suits for division of property or settlement of accounts are commonly referred to arbitrators selected by the parties.

- ➔ **In the issue and execution of decrees,** the established forms were followed, but the leniency of native creditors renders imprisonment and sales in satisfaction of decrees uncommon. At present only one court (Commissioner's court) exists in the province for cognizance of civil cases, and the absence of fees and simplicity of forms as therein practised, have hitherto tended to prevent any inconvenience being experienced from want of mofussil courts.

RULES FOR CIVIL ADMINISTRATION OF JUSTICE

There were no lawyers and no one was permitted to act as an agent of the contending parties, and the maximum duration of a suit was twelve days.

. Incidentally it may be stated that Mr. Traill also conducted the first 'Nazarandazi' survey of Kumaun in Samvat 1880 (commonly known as "Sal assi") which still continues to form the basic document for determining village boundaries.

Actual survey operations in most of the areas of Kumaun were undertaken for the first time by Mr. Beckett in 1856.

CIVIL ADMINISTRATION (CONT.)

In Civil Administration, **Kumaun Province was placed under the jurisdiction of Sudder Dewani Adalat in 1838** and remained subject to its jurisdiction till 1864.

The Assam Rules with certain modifications were adopted for the administration of civil and criminal justice in 1839.

These rules were superseded in 1863, by a set of civil and revenue rules known as Jhansi Rules.

Statutory authority was given to these rules by section 2 of the Non-Regulation Districts Act (Central Act XXIV of 1864), under section 4 of which Civil Procedure Code was also made applicable

Thereafter, a **new set of rules were promulgated** under which the **Commissioner was constituted as the High Court of Kumaun** except in the cases under Succession Act, in which he acted as a District Judge and an appeal lay to the High Court of Allahabad against his decision.

The Government had however been given power to make reference to the High Court of Allahabad against the decision of the Commissioner sitting as the High Court of Kumaun, and thereafter to decide the case in accordance with the opinion of the High COURT.

CRIMINAL JUSTICE

- As regards administration of criminal justice, criminal jurisdiction was conferred on Kumaun officers in July 1817 under Regulation X of 1817 except in certain serious offences like murder, robbery, treason, etc. for the trial of which a Commissioner had to be specifically appointed by the Governor-General in Council.
- The Commissioner, so appointed, after recording evidence in the case, used to submit his report to the Nizamat Adalat which passed the final sentence. It seldom became necessary to appoint a Commissioner under this provision. This Regulation was subsequently repealed by Act X of 1838, as a result of which criminal courts in Kumaun came directly under the control of Nizamat Adalat. Rules were made under the Act for administration of criminal justice which were later on superseded by the Criminal Procedure Code under which the Commissioner of Kumaun was appointed as the Sessions Judge.

CULTURE OF KUMAON

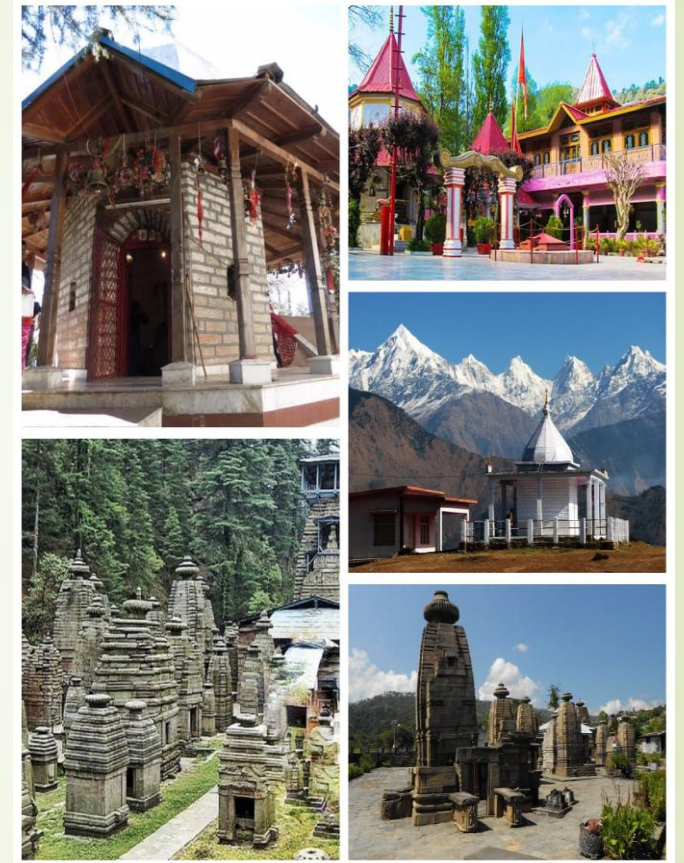


CULTURE OF KUMAON

- Kumaon is believed to have been derived from ‘Kurmanchal’, meaning land of the Kurma Avatar (the tortoise incarnation of Lord Vishnu, the preserver according to Hinduism). The region of Kumaon is named after as such. During the time of the British control of the region, between 1815 and 1857 it was also known as “Kemaon”.
- The culture of present Kumaun region is a blend of influences from indigenous population and immigrants.
- ‘kumaunis’ also known as kurmiye or kumain are Indo Aryan groups who speak Kumauni language as their first language and live in the Kumauni region and part of western Nepal.
- It is one of the most culturally rich region of Uttarakhand.
- It is well known for it’s rich culture, heritage and traditions and rituals..
- The people living in Kumaun are known as “Kumaunis”.
- They speak Kumauni language.

TEMPLES IN KUMAUN REGION

- Naina devi temple, Nainital
- The Baijnath Temple Compound
- Katarmal sun temple , Almora[katyuri dynasty]
- Bhadrakali Temple, Bageshwar
- Nanda Devi Temple, Almora
- Jageshwar Temple, Almora[chand dynasty]
- Mukteshwar Dham, Nainital
- Kalipad Shakti Temple, Bageshwar
- Hanuman garhi, Nainital
- Kainchi dham mandir, nainital



TRADITIONAL ATTIRE OF KUMAUN PEOPLE

Women's Traditional Attire

- The women in the Kumaon region of Uttarakhand can usually be found wearing a ghagra along with a kameez (shirt) as a blouse.
- Kumaoni women also wear **pichoras**, a type of garment common during weddings and ceremonies. Traditionally this was dyed and made at home and was yellow. Even today, women don this traditional pichora on their wedding day. Pichhauras are available in red and saffron.
- Local designs made in Almora, Haldwani and other parts of Kumaon use silk fabric and accessories made of pearl. It is also contemporarily made using machines.
- In Kumaon region, married women wear big naths made from gold covering their entire cheek, **hansuli**, black beaded necklace or chareu, bichuye (toe rings) made from silver, and sindoor. These were considered mandatory.



Men's Traditional Attire

- The regular clothes of the men of Kumaon region resemble that of Garhwali.
- They too wear kurta and pyjama along with a turban or topi.
- However, they can be found wearing jewellery on their necks or hands. Something which is specific to the Kumaon region.
- Kumaoni men wear Kumaoni cap, which is a black colour headgear. Apart from it, white colour Kumaoni cap is used during festivals, especially, during Kumaoni holi.



FOLK ART

Aipan is the most famous folk art of Kumaon. This art is done mainly during special occasions, household ceremonies and rituals. Practitioners believe that it invokes a divine power which brings about good fortune and deters evil. The art is special as it is done on empty walls, which are brick-red in color, called *Geru*. The actual art is done with a white paste made of rice flour. The art is frequent to floors and walls of Puja rooms and entrances of homes. Aipan are used as ritual designs for pujas, festivals, ceremonies connected with birth, janeu (sacred thread ceremony), marriage and death.

It flourished during the rule of Katyuri dynasty. Aipan is not only an important folk art of Kumaoni community but other ethnic groups of Kumaon, like Shaukas and Rungs, as well. Hence it also acts as a cultural link between different ethnic communities of Kumaon, therefore has significant importance.



FOLK DANCES OF KUMAUN

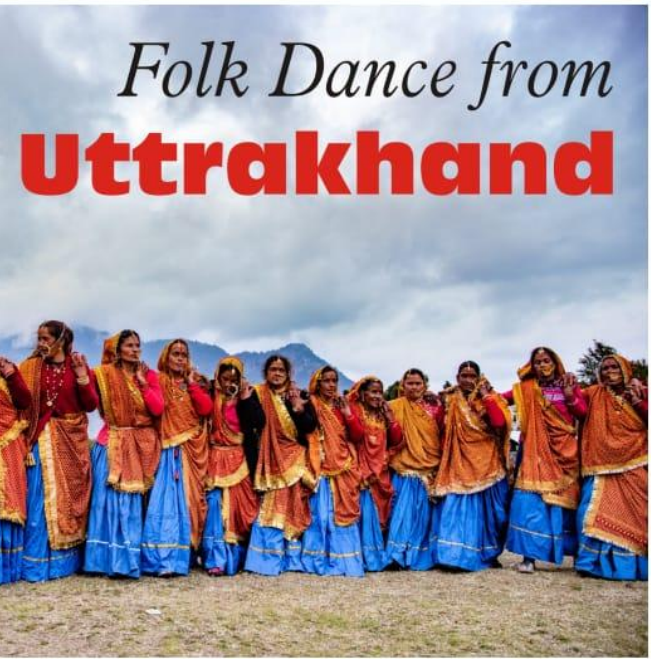
Ramola dance - is a popular dance form in the state and is mainly performed as worship to Lord Krishna. It is celebrated during the festival of Holi where people come together to celebrate and the festivity lasts for more than a month.

Jagars dance- The instruments used are a big drum (Dhol), a smaller drum (Damua), Hurka and Thall.

Jhora dance - is mainly performed to ensure peace between communities. Jhora is performed along with the music of various instruments.

Chancheri dance- Chancheri is danced in a semi circle in a very slow tempo but it follows the traditional group dance by unconfined joy.

Chholiya Dance - is a Rajput dance form which is mainly performed during the marriage ceremonies. The dance is performed with sword and shield in pairs, the drummers are usually Harijans called Dholies, while the Turi and Ransing are played by Bairagis, Jogis or Gosains.



FOLK MUSIC

- Kumaoni folk music had its root in the lap of nature. There are many kinds of folk songs from the area, including ceremonial mandals, martial panwaras and melancholy khuded, thadya and jhoda.
- Musical instruments used in Kumaon music include the dhol, damoun, turri, ransingha, dholki, daur, thali, bhankora and masakbhaja. Tabla and harmonium are also used, but to a lesser extent.
- Bajuband - This is a folk song of love and sacrifice between the shepherds. It is a love dialogue between the man and woman or between a boy and girl which is sung in the form of a folk song.
- Basanti- 'Basanti' folk songs are composed for the coming spring season when flowers bloom and new life spring in the valleys of the hills of Garhwal. The folk song is sung individually or in groups.
- Chhura- 'Chhura' folk songs are sung among shepherds in the form of advice given by the old to youngsters, having learnt it out of their experience, particularly in grazing sheep and goats.
- Chhopati- These are the folk songs popular in Rawain-Jaunpur area of Tehri Garhwal. 'Chhopati' are the love songs sung between the men and women in the form of questions and answer.


FESTIVALS

- Kumaoni holi
- Harela .
- Bat Savitri
- Janopunyu
- Basant Panchami
- ghughutiya/ Uttarayani
- Phool dei
- Hill jatra



UTTARAKHAND STATEHOOD MOVEMENT

- First demand of Uttarakhand arose in 1897.
- In September 1916, the '**Kumaon Parishad**' was founded by some young enthusiasts—mainly Pt Hargovind Vallabh Pant, Govind Ballabh Pant, Badri Datt Pandey, Indralal Shah, Mohan Singh Damarwal Chandra Lal Shah Prem Ballabh Pandey, —with the main objective to solve social and economic problems of the hill region.
- In 1926 Kumaon Parishad was merged in the Indian National Congress.
- Anusuya Prasad Bahuguna proposed the formation of Kumaon - Garhwal as the separate units.



In 1954 the Uttar Pradesh Legislative Council member Indra Singh Nayal demanded the separate development plan for the highlands to then Chief Minister of Uttar Pradesh, Govind Ballabh Pant. In 1955 the Justice Fazal Ali commission recommended the Government of India, formation of hill region as a separate state.

In 1994, students all over the region participated in collective movement for separate statehood.

in 1998 the BJP-led coalition government in the center sent the 'Uttaranchal Bill' to the Government of Uttar Pradesh through the President of India. With 26 amendments the Uttaranchal Bill was passed by the Uttar Pradesh Assembly and sent back to the Central Government.

The Central Government on 27 July 2000, presented the Uttar Pradesh Reorganisation Bill 2000 in the Parliament of India. It was passed by Lok Sabha on 1 August 2000, and the Rajya Sabha passed the bill on 10 August 2000. Then President of India, K. R. Narayanan approved the Uttar Pradesh Reorganisation Bill, on 28 August 2000, and then it turned into Act and on 9 November 2000 the new state Uttaranchal came into existence as the 27th state of India now known as Uttarakhand.

Uttarakhand, which consists of Kumaon and Garhwal, was carved out of the state of Uttar Pradesh and given the status of an independent state on 9th November, 2000, at the time called Uttaranchal. There are numerous reasons for the separation of Uttarakhand from Uttar Pradesh. Gradually because of the differences in beliefs, traditions, culture and lifestyle of the people of the hills, as compared to the plains of Uttar Pradesh, the demand for statehood gained momentum.


The identity, ethnicity and language of the Pahadis are different from that of Uttar Pradesh which shared more in common with Bihar.

Uttarakhand in 2000 was made 17th state, which consists of Kumaon and Garhwal, was carved out of the state of Uttar Pradesh and given the status of an independent state on **9th November, 2000**, at the time called Uttaranchal.

The state was renamed as “Uttarakhand” on **1 January, 2007**. [Uttarakhand alteration of name acct, 2006]

CONCLUSION


- Mythology suggests that 'Kumaon' is derived from Kurmanchal the land (anchal) of the Kurma avatar of Lord Vishnu, which gives the history of Kumaon a context predating recorded history.
- It is believed that the earliest settlers in the region were the Kols, who occupied the area after being ousted from the southern part of the country by Dravidians.
- Then Vedic Aryans.
- Kunindas and Paurav Varmans.
- The two main dynasties of kumaon kingdom were – katyuri dynasty and chand dynasty.

- 
- During the medieval period, the region was consolidated under the Katyuri rulers of Kumaon and known as Kurmanchal. After the fall of Katyuris, the region was divided into the Kumaon Kingdom and the Garhwal Kingdom.

Pandit Harshdev Joshi is an important name . He wanted to destroy Chand dynasty and with the help of Gorkhas, he defeated Raja Mahendra chand.

Later on he helped britishers to conquer Kumaon.

In 1816, most of the area of modern Uttarakhand was ceded to the British as part of the Treaty of Sugauli. Although the erstwhile hill kingdoms of Garhwal and Kumaon have been traditional rivals, the nature of influences: ethnicity, geography, economy, culture, language .



THANK YOU !

**FOR YOUR ATTENTION AND PATIENT
HEARING.**

**HOPE WE WERE ABLE TO CONVEY THE
LITTLE KNOWLEDGE WE HAD.**