

The Old Hindustan Tibet Road and Kotgarh: 1815-1947

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Abstract

The year 1815, is a watershed in the history of Shimla Hill States because, in this year, the British established their control over the region and opened a new chapter in the relationship between the Shimla Hill States and the British Government. After winning the war the British restored the petty hill kingdoms to their legitimate rulers, except retaining small tracts, detached plots situated on the hills for establishing the Military cantonments in these regions. These isolated patches scattered at considerable intervals among the hill states were formed into Shimla District, under the direct administration of the British Government. This made the British Government the paramount power in relation to these states and it exercised paramountcy over the hill states from 1815 till independence in 1947. The territory of Sadoch/Kotgarh was also among the British territorial acquisitions within the hills which belonged to the small principality of Kotkhai. British troops continued to stay there until 1843 when the detachment was finally withdrawn and handed over to missionary activities. The retention of Sadoch/Kotgarh was due to the fact that it contained some good military posts and forts. This led to the construction of Old Hindustan Tibet road which changed the socio-economic and religious spheres of this region. The chief importance of Kotgarh was that it holds an advanced post towards the Punjab and Tartary probably the farthest in the north.

Keywords: Old Hindustan Tibet Road, Kotgarh, Christian Missionaries.

Introduction

The intervention of the British in Indian socio-economic evolution during the colonial period was due to the overall European influence which operated in three different spheres simultaneously - economic, religious and political. In the starting, the trade and commerce which the Europeans carried on, had no direct bearing on the social life of the people but with the

growth of their political domination, the economic impact proved disastrous both for social as well as economic spheres. Indian traditional economic fell to pieces and with it, its socio-economic structure also crashed. Even William Bentinck wrote in 1834, “The misery hardly finds a parallel in the history of commerce.¹” Bipan Chandra has also elaborated this, “as a result of British rule, India was transferred by the end of 19th century into a classical colony..... Indian economy and social development were completely subordinated to the British economy and social development.” This worse socio-economic scenario affected the psyche of the masses, which gave fertile ground for the British for their vigorous activities. Through their political, economic and religious activities, they came very close to the Indian ways of life, or more precisely, they broke through the seclusion of Indian society for the purpose of preaching their own way of life. In this process of interaction, they understood India and India too understood them (the west.) The impact was not merely an imposition, but it was in the nature of an accommodation.

The Historicity of Old Hindustan Tibet Road:

Routes are the sequence of pathways associated to supply places and public markets which are used for the commercially motivated transport operation and non- commercial activities. There has been a network of tracks and paths in Himachal Pradesh interconnecting different villages and trade centers since the earliest times. These have been the life-line for the economy of the region. Through these routes generations of traders, travelers and pilgrims travelled. These very trade routes were later on developed and improved into roads by local rulers and Britishers to boost the trade activities in their kingdoms to increase their income.

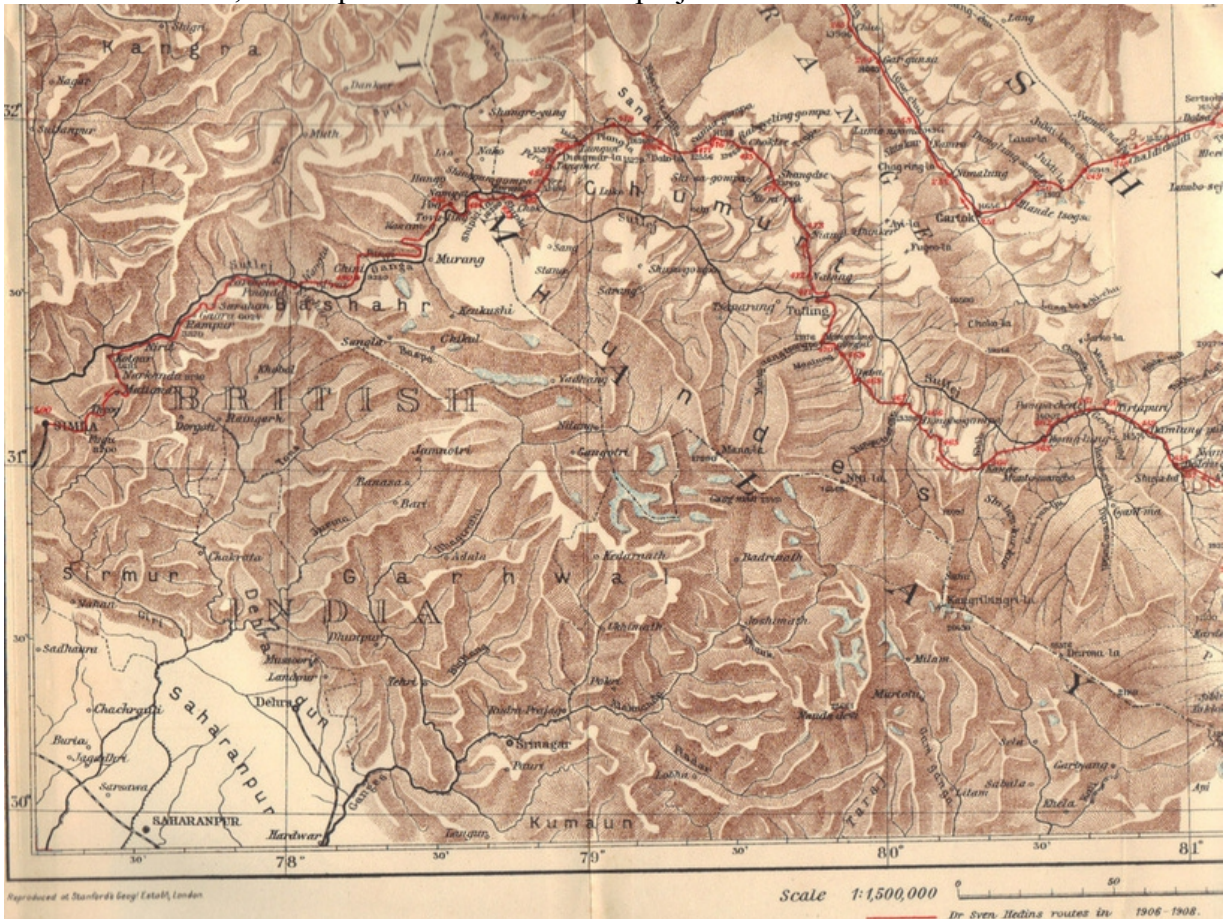
With the establishment of the regular dynastic feudal system under the British paramountcy, the trade, and commerce activities of the region were given special attention by the British overlords. There were both internal and external trade within Himachal and with the market in the plains, and goods were carried generally manually or on mules, ponies, and goats. Sometimes asses, camels and bullocks were also employed for this work.

In 1814 British adopted a new policy of Himalayan trade and commerce and by this policy; they became interested in that highly profitable trade besides having a strategic point of view. After the conclusion of the Anglo-Gurkha war of 1814-15, the hill states spread between the Yamuna and Satluj rivers came under the direct control of the British government and they restored the most of the state to their traditional rulers under the British over lordship. The chief of those states have to allow free passages to British merchants in their territories and they have to give the beggar (free labors)

and also to construct roads in their territories. To ensure the safety, from robbers, drought, famine and wild beasts the large groups of traders were formed. During the pre-independence period trade was carried along narrow paths in the valley and High Mountain passes and for the night and safe stay of the traders' posts were maintained at different places. Local rulers have to build shelter huts, the *sarais* (rest house). European travelers and adventurers have given vivid accounts of trade routes in Himachal. In the late 18th and early 19th centuries, Gurkhas took control of the passes and trade routes in the Himalaya to Tibet and Ladakh. British were forced by them to restrict their trade activities in the hill markets. In the Western Himalayas, the valley of river Satluj provided a safe and age-old route directly linking Punjab plains with the plateau of western Tibet. Mainly external trade through Himachal was with Tibet and the season was between May and October as after that period the routes generally remained snowbound. Rampur Bushahar became the central point for trading with Tibet, Ladakh, Kashmir and Yarkand. It was along the Satluj valley that most of the Indian Merchants traveled to the famous annual fair at Gartok, the commercial capital of Tibet. The Hindustan road was the most used tradition highway from Punjab Plains to the international border in the Bushahar state started from Pinjor. Rampur the capital of Bushahar state was the main center for trade through this road. Many roads branched off to the various destinations from this road.

The first European to travel through this road was the surveyor of East Indian Company Alexander Gerard, who travel to Shipki pass on the Indo-Tibetan border and also went to Shealkpur the last post on the border with Ladakh. In 1850 A.D. Hindustan – Tibet road was widened by Major Brigs. Lord Dalhousie (1848-1856) the British Governor-General of India ordered to commission the work of constructing Hindustan Tibet Road in June 1850 and also traveled through this road up to Kalpa. He wanted to explore the possibilities of a trade to Tibet. Commander-in-chief Sir Charles Napier designed the map of road and immense machinery at the disposal of the East India Company was pressed into service. In 1850-51 Hindustan Tibet road was realigned to pass through Dharampur, Solan, Kandhaghat and Tara Devi to reach Shimla. It came to be used for wheeled traffic in 1860. The road beyond Shimla was just seven or eight feet wide, zigzagging from Shimla to Theog, Narkanda, Kotgarh, and with the right bank of river Satluj to Rampur and from Wangthu it followed the left bank to Chini across a bridge on Satluj. The road brought the route into focus; the area had long been on one of the peripheral trade circuits of the legendary Silk Route. The path that passed the tract carried goods like musk, borax, wool, livestock, dry fruits, precious and semiprecious stones to and from Tibet, Kashmir, Ladakh, and Yarkand. Allan Michell I.C.S, the manager of Bushahar state mentioned

in his report on “External trade report of the Shimla District 1914-15” that this road was used for both import and export. In 1929 Sir Edward Wakefield, was deputed to look after and project the Indo-Tibetan trade.



Source: *Trans Himalaya Discoveries and Adventures in Tibet* by Sven Hedin 1913 MacMillan London

Historical Background of Kotgarh:

Kotgarh (31° 19' 0" North, 77° 29' 0" East²) is a famous enchanting ancient village on the northern spur of the Hattu range³ on the left bank of river Satluj, where Missionary intervention started very early⁴. The valley is a ‘U shaped valley’ which adds to the exceptional beauty of the area. It offers a beautiful panoramic view of the snow-clad Greater Himalayas. About 1800 meters down flows the turbulent Satluj fed by the melting glaciers of the Greater Himalayas. Its snaky and glistening appearance adds enormous beauty to the view of the valley area. On the right bank of this river, northward and westward are the old states of Kullu⁵, Suket⁶, and Mandi⁷. The culturally rich Kotgarh valley is also the apple heartland of

Himachal. Rudyard Kipling had called it the “Mistress of the Northern Hills”⁸ and mentioned it in one of his short story ‘Lispeth’⁹.

The Kotgarh territory is situated in district Shimla of Himachal Pradesh, It is at a distance of 22 miles north-east as crow flies, but by road 50 miles from Shimla city on the Old Hindustan-Tibet road¹⁰ and 6,500 feet above sea level. Kotgarh is also known as *Kotguru* or *Gurukot* which was originally called *Sandoch*¹¹. It is a spur of the Hattu Mountain. It was the part of a small principality of Kotkhai¹², which was one of the, Shimla Hill State¹³, but owing to its outlying position it was entirely separated from the remaining possessions of that state¹⁴. The history of Kotgarh for many generations was the history of continuous petty warfare. It was the region that was continuously attacked and exploited badly by the ruler of Bushahr, Kumarsain, and Kullu from eastern, western and northern sides for decades, resulting in lawlessness and mass poverty in this area¹⁵. Gurkhas also seized the territory for some time in the first decade of 19th century¹⁶ which further worsened its position. In the area of study, Kotgarh minor economic activity started after 1815 as it was an advance military base (1815 to 1843) having some economic and political importance to the company and after 1843 it was handed to the Missionaries.

Kotgarh after 1815: First Stage of Evolution

Prior to the Gurkha invasion the history of the hill states, for many generations appear to have been one of continuous petty warfare among them. These States had no influence on the history of northern India as a whole, they were neither economically and politically viable to be captured, but Gurkhas had an interest in this territory as they had an ambitious military programme of bringing the entire western Himalayas under their sway¹⁷. This led to the clash of interest between the Gurkha and the British which further led the Anglo-Nepalese war in 1814-1816. When the war was declared between the British Government and the Gurkha in 1814, most of the Hill States assisted the British forces, to the best of their ability, in driving the Gurkha from Shimla Hills. British Government also required the active cooperation of the Hill Chiefs to make their campaign successful. The year 1815, is a watershed in the history of Shimla Hill States, because in this year, the British established their control over the region and opened a new chapter in the relationship between the Shimla Hill States and the British Government. After winning the war the British adopted a liberal attitude and restored the petty hill kingdoms to their legitimate rulers¹⁸, except retaining small tracts, detached plots situated on the hills for establishing the Military cantonments in these regions¹⁹. These isolated patches scattered at considerable intervals among the hill states were formed into Simla District²⁰ and were put under the direct administration of the British

Government. After the process of restoration and reorganization, *Sanad*²¹ were issued individually to each ruler, but the conditions laid down were almost similar. Non-compliance with the provisions was to be considered a violation of the agreement and the chiefs were to be disposed of and states annexed to the British Empire²². This made the British Government the paramount power in relation to these states and it exercised paramountcy over the hill states from 1815 till independence in 1947. The British Government also exercised its right to interfere in the internal administration of these states; whenever it felt it necessary to do so.

Territory of Sadoch/Kotgarh was also among the British territorial acquisitions within the hills which belonged to the small principality of Kotkhai. British troops continued to stay there until 1843, when the detachment was finally withdrawn²³. The retention of Sadoch was due to the fact that it contained some good military posts including the fort of Hattu, Shilajan, and Baghee²⁴. This led to the socio-economic and religious evolution of this area and slowly and slowly its importance in Northern India also grew. The chief importance of Kotgarh was that it holds an advanced post towards the Punjab and Tartary²⁵. Archdeacon Pratt wrote on 8 Aug.1849, "Kotgarh has risen much in importance since Punjab has been to British territory. Its value will be great as a center from which other stations in the plains may be commenced"²⁶. The first Cantonment was established in Kotgarh in 1825 with Major Boileau as an army commander and Garton as a civil administrator. Over the years Kotgarh became a trading center²⁷ as well, probably the farthest in the north. During this period there was peace for a long time, proper administration system was set up, and overall the economy started growing, which led to the first socio-economic change in this area.

Christian Missionaries and Mission Station of Kotgarh: Second Stage of Evolution:

The second stage of evolution of Kotgarh started when the cantonment was withdrawn by the British and the buildings and property were handed over to missionaries²⁸. It was here that the Kotgarh Mission, the oldest mission of the Church Missionary Society in Punjab was established in 1843 by Rev. J.D. Prochnow and A. Rudolph. Later on the Missionary Church Society (CMS)²⁹, London and other societies from the West established Mission stations and constructed Churches in various parts of Simla³⁰, Punjab Hill states and in the North-Western Himalayan region. This step led to the socio-religious change in these areas. Before even the missionaries had started their activities The Gorton Mission School was founded in 1843 at Kotgarh by the British authorities and by 1847 under the able guidance of a resident European teacher Mr. Voss the number of boys

increased to 21 and in the girl's school the strength rose to 19 girls. This interest of the locals toward the western education and Christianity led to the growth of these schools that had far-reaching effects on the populace.



Source: *Trans Himalaya Discoveries and Adventures in Tibet* by Sven Hedin 1913 MacMillan London

For the next more than sixty years, several Missionaries came and did their best in spreading the education and the Gospel. People from far places come to this mission station for learning and for trade³¹ Rev. J.D. Prochnow has reported that “there were many visitors here in our solitude during this session among them His Royal Highness Prince Waldeman of Prussia, coming from the border of Tibet, spent a Saturday and Lord’s day here, say the school and attended divine service³².” During the winters of 1864-65, 11 youth from the upper reaches of Kinnaur were lodged and boarded to read the Bible, which they took with them on their return to their home³³. In many of the villages scattered over the surrounding hills and valleys, Christian schools were established.

These schools were Dalan 1865, Bhutti 1865, Shawat, Pamlali 1866, Shatla & Baraga in 1873. St Mary’s Church was built-in Kotgarh in 1873

which proves that by this time missionary activities were on full swing and was supported up the masses of this area too. The conversion was very few and the process was slow. The first conversion took place in 1848 when Rev. Wilkinson baptized two school girls of 12 and 16 years.

By 1890 Kotgarh Mission Station was put under Rev. H.F. Beutal at that time it had a fully functional school where orphans were also provided shelter and trained by the mission. With the assistance of a few local helpers' mission works were carried in different ways, not only through school but also by the direct preaching of the Gospel to the people³⁶. Extension tours were occasionally undertaken into the neighboring territories of Bushahr, Jubbal, Keonthal, Kumarsain, Suket, Mandi and Kullu. Though on the whole there were not many converts the Baptist register shows 184 names of which 60 were adults³⁷. Under Rev. H.F. Beutal and Mrs. Beutal a new life was enforced into the mission due to their service, dedication and missionary work. Rev. H.F. Beutal mentioned that "a considerable degree of scarcity prevailed during the famine period in 1897 at Kotgarh and the hill district in general³⁸." He opened relief work and employed 50 to 80 people for a time in recovering wasteland. He also planted about a thousand fruit trees. According to the church record, Rev. H.F. Beutal carried on the work of Pastor, preacher, teacher, doctor, judge, builder, farmer, gardener, accountant, and correspondent, etc³⁹. It was under him that a flourishing orchard came up at Kotgarh and the sale of apples helped the missionary activities.

The medical mission was started in May 1903 in Kotgarh by the Church Mission Society and for this, Dr. A. Jukes was appointed here, and he provided a great service to the masses as a few months later cholera⁴⁰ broke out and this newly established medical mission provided full help to the locals. The paucity of missionary labor not only prevented the community from making much progress, it in fact hindered and ever nullified the success which had been actually obtained.

Kotgarh and Samuel Evans Stokes: Third Stage of Evolution:

The missionary who made an impact on the socio-economic life of the region initiated the third stage of evolution in this area, he was **Samuel Evans Stokes**⁴¹ (1882-1946), an American Missionary who later came to be known as Satyanand Stokes, arrived in India from Philadelphia (U.S.A.) on 9th Jan. 1904, at the age of twenty-one years only. He started his work as a missionary and social worker, but later on took a different path, totally different from other missionaries. He fought relentlessly against impressed labor 'Begar' (forcible labour), joined the Indian National Congress and participated in our freedom struggle. He was elected a member of the All India Congress Committee, member of the Punjab Provincial

Congress Committee and represented Punjab in all India Congress Committee. He was arrested on 3 December 1921, charged with sedition and promoting hatred against the British government and finally sent to six months of imprisonment. Mahatma Gandhi was touched and moved by Mr. Stokes imprisonment. In one of his articles, Mahatma Gandhi praised the efforts of Mr. Stokes and said that Mr. Stokes was the first American to go to jail for India's freedom struggle. When Gandhi went to England in 1931 to take part in discussions with British officials, he was asked how an Englishman going to India could serve India. The Mahatma pointed to Andrews and Stokes as examples to emulate. Any Englishman contemplating such a course should first see Andrews and then go to the subcontinent intent on learning and not teaching. Let him "efface himself and merge himself with the Indians as, for instance, Mr. Stokes has done in the Simla Hills," he stated⁴², "Stokes merged himself into Indian society about as completely as any Westerner could, eventually converting to Hinduism"⁴³. He was a close friend of C.F. Andrews and of Richard B. Gregg, Gandhi Ji often referred to Mr. Stokes as an exemplary missionary. In Indian history, we find very few people who were not Indians by birth but contributed a lot to this nation and **Samuel Evans Stokes** was one of them⁴⁴. Mahatma Gandhi who wrote in *Young India*: "No Indian is giving such battle to the Government as Mr. Stokes. He has veritably become the guide, philosopher and friend of the hill men."

It was in 1904 that **Samuel Evans Stokes** first visited Kotgarh and was moved as much by the extreme poverty of the villagers and the bleakness of their lives as by the scenic beauty of the region. At that time Evangelical work was at its peak in Kotgarh where almost all the converts came from the higher caste in the area and the mission workers were living a life of bounty and had forgotten the real aim of the mission. **Samuel Evans Stokes** stayed here for some time then left with Sadhu Sardar Singh⁴⁵ on a tour to Kishtwar in J&K. **Samuel Evans Stokes** wandered for nearly seven years in different parts of India but was repeatedly drawn to the beautiful valley of Kotgarh. He eventually decided to make India his home and purchased the property of Mr. Batesat at Baro Bag⁴⁶. He built a house there and called it Harmony hall, in the name of his ancestral home in Pennsylvania, USA. Stokes married Agnes Benjamin (Priya Devi) a local girl in 1912. He lived among the people of Kotgarh as one of them, occupied their lifestyle, custom, and traditions as his own and shared equally in their joys and sorrow.

Stokes' efforts to try and improve a lot of the people among whom he lived had led to various experiments with crops that he felt could grow in the area and which had a good market. The rugged topography, narrow terraced fields that depended on the elements for irrigation and less than fertile soil

did not make it the best place for farming. He had tried tea bushes but these did not take too well here. The biggest contribution of Stokes was the apple revolution which started from Kotgarh. He brought delicious varieties of apple almost at the same time they were being introduced in the US in 1919. He planted a number of varieties- Winter Banana, Jonard, Summer Queen and Golden Delicious, etc.⁴⁷ Stokes began the scientific and commercial cultivation of the fruits, especially apple – an endeavor which has today revolutionized the entire economy of Himachal Pradesh and earned for it the title of the Apple state of India. This revolution has not only changed the socio-economic position of these areas but also has transformed the entire economy of the hill states of India, Bhutan and Nepal.

Mr. Stokes was not only a social worker but also a great educationalist. He was of the firm opinion that without education a nation cannot progress. He opened a school in 1923 in his estate and encouraged the unlettered farmers of Kotgarh to send their children to this school. He laid great emphasis on the education of girls. Mr. Stokes who had planted the first Red Delicious apples in 1916 encouraged the students of his school to learn the cultivation of apples. Every senior student was required to take part in practical horticulture demonstrations, which gave birth to the first generation of apple growers, able and true horticulturists of Kotgarh.

Stokes later decided to renounce Christianity and converted to Hinduism on Sunday, 4th September 1932 and came to be known as Satyanand Stokes. He also converted his wife Agnes Benjamin and gave her the name Priya Devi. His children who were baptized Christians were also converted to Hinduism. This brought the missionary activity in this region to an abrupt halt, but by this time the missionaries had contributed what they can. They have reformed the socio- economic and the religious spears all together and at last, have shown the way to the masses to go their own religion.

Conclusion

In the olden times the sole mode of communication was the roads and the mode of transport on the road were mostly ponies and mule, while inflated skins and rafts were for crossing of rivers and streams. Mostly the people travelled on foot and merchandise were carried on mules, sheep and goats. Trade-routes have intimate relationship between trade and politics due to which socio-economic and political condition are affected by these routes in the area from where they pass. This effect is clearly visible when we study the relationship between Old Hindustan Tibet Road and Kotgarh. Old Hindustan Tibet Road has played an important role in the evolution of Kotgarh, which was a neglected part of one of the Simla Hill state, where poverty was at its worse and people had to live under the constant threat of

plunder from all sides. This place was a bone of contention for three neighboring states and there was no administration system of any kind. British Government, Christian Missionaries and at last Samuel Evans Stokes, "Satyanand Stokes" did their best in the evolution of this area and this all was only possible due to the Hindustan Tibet trade route.

End Notes:

1. Sen, S.N., *History of the Freedom Movement in India (1857-1947)*, Wiley Eastern Ltd (1994) p.4
2. <http://www.kotgarh.in>
3. Hatu (10673feet) was also known as Wartoo, is one of the lofty stations on the old Hindustan- Tibet Road which was selected by Captain Hodgson & Lieutenant Herbert for prosecuting their great Trigonometrical operations, in order to determine the heights of the snowy peaks of the Himalayan Chain. It was also famous for the Gurkha Fort which British acquired after Anglo-Nepalese War 1815-16. Lloyd William & Alexander Gerard, *A Narrative of the journey from Caunpoor to the Boorendo Pass in the Himalaya Mountain 1821-22*, National Archive of India (Archives in India historical reprint), 2010, Asian Educational Services, India, New Delhi, pp. 160-63.
4. It was in 1843 when Kotgarh Mission the oldest Mission of Church Missionary Society in the Punjab was established here.
5. Hutchinson,J. *History of Punjab Hill States, Vol-II*, Department of Language and Culture, Himachal Pradesh, 2000, pp.413-473.
6. Ibid, *Vol-I*, pp.340-372, also see *Gazetteer of the Suket State 1927*, Indus Publishing Company, New Delhi. 1997.
7. Hutchinson,J. op.cit, pp.373-412, also see Mark Brentnall, op.cit, Pp.79-93
8. ebookbrowse.net, Kipling. Rudyard, *Plain Tales From The Hills*, PDF created by pdf books.co.za, p. 3
9. Ibid. Pp 2-6.
10. Minhas, Poonam, *Traditional Trade And Trading Centers In Himachal Pradesh*, Indus Publishing Company, New Delhi,1997, pp.82-84, See also. *Gazetteer of the Shimla Hill States 1904*, Indus Publishing Company, New Delhi, 1997, p.1.
11. Verma. V, *Simla Hill states in the 19th Century*, B.R. Publishing Corporation, New Delhi,2008, pp.61-62.
12. Brentnall, Mark. *The Princely and Noble Families of the Former Indian Empire Vol- I*, by, Indus Publishing Company, New Delhi.

2004. Pp.327-332, also see, *Gazetteer of the Shimla Hill States 1904*, op.cit, p.1.
13. The Shimla Hill States were a collection of small and tiny States surrounding Simla and extending between 30° 46' and 32° 05' North and 72° 28' and 79°14' East. 28 in numbers they occupied an area of about 4800 sq. miles.
 14. The Kotkhai territory is entirely surrounded by Hill States, and is cut off from the tract Kotguru by 10 miles (as the crow flies) of hills. *Gazetteer of the Shimla Hill States 1904*, op.cit, p.1.
 15. Ibid. Pp.12-13.
 16. Ahluwalia, M.S. *History Of Himachal Pradesh*, Intellectual Publishing House, New Delhi,1983, pp 155-158
 17. Ibid, p. 154, "In 1805, the Gurkhas got another opportunity for expansion between the Satluj and Yamuna.....by 1812 they captured Bushar, and the conquest of the country between Yamuna and Satluj was complete.
 18. C.U. Aitchison, *A collection of Treaties, Engagements and Sanads, Relating to India and Neighbouring Countries, Vol IX*, Calcutta 1892, p.70.
 19. Military cantonments were needed for consolidating their own position in the hills. The territories retained were Bharoli (which consisted of Subathu, Siwah and Bharoli) Malawn, Sadoch (now known as Kotgarh) and nine parganas of Keonthal .
 20. The portion of Shimla Hill States under British administration was about 90 sq. miles. *Gazetteer of the Shimla Hill States 1904*, op.cit.
 21. *C.U. Aitchison*, op.cit, p. 70, also, see, G.R. Negi, op.cit, pp. 71-107 "In the process of restoring as well as in establishing closer but well defined ties between the British Government and the Shimla Hill States these sanads had an important place, as they defined the boundaries of various states of Shimla Hills"
 22. Ibid, pp. 71-107.
 23. *Punjab District Gazetteers. Vol VIII-A, Shimla District 1904*, pp. 18. Also, see G.R. Negi, op.cit p. 80.
 24. Ibid, p.108. Also see G.R. Negi, op.cit p. 147.
 25. G.R. Negi,op.cit, p. 80., Also see, *Proceeding of the Church Mission Society for Africa and East*, 1849-50, London 1850, p.cxxxvi.
 26. Ibid, p. 81.
 27. Minhas, Poonam, op.cit, p. 134.
 28. The British government encouraged missionary work in Kotgarh to enhance its influence in the area
 29. Negi, G.R, op.cit, p 146. Church Missionary Society (CMS) was established in 1799 by Church of England Independent and

- Presbyterian ministers to strengthen missionaries activities in Africa, Indian sub-continent, Middle East and Far east.,
30. The Missionaries of Church Missionary Society London and other societies from the west established Mission stations in various parts of Simla, Kangra, Chamba, Lahaul and Poo, in the erstwhile Simla and Punjab Hill States, now part of Himachal Pradesh.
 31. Minhas, Poonam, op.cit, p. 134.
 32. Negi, G.R, op.cit, p 146.
 33. Ibid, p, 146.
 34. Name of some small villages in and around Kotgarh
 35. *Proceeding of Church Missionary for Africa and the east, 1849-50*, London 1850, pp, cxxxvii., Also see G.R. Negi, op.cit, p 150
 36. *Gazetteer of the Shimla Hill States 1904*, Indus Publishing Company, New Delhi, 1997, p.118.
 37. Ibid, p, 118
 38. *Proceeding of Church Missionary for Africa and the east, 1897-98*, London 1898, p, 244, Also see G.R. Negi op.cit, p.156.
 39. *Proceeding of Church Missionary for Africa and the east, 1898-99*, London 1899, p, 236, Also see G.R. Negi op.cit p. 156.
 40. *Proceeding of Church Missionary for Africa and the east, 1904-04*, London 1904, pp, 243.also see G.R. Negi op.cit, p. 155.
 41. Born in Philadelphia, (Pennsylvania) USA on 16-08-1882 in a rich, illustrious American family. Some of his ancestors had participated in the Boston Tea Party. A Conscience which could not compromise with freedom was part of his family heritage.
 42. Gandhi, "*Speech at Indian Majlis*," Nov. 1, 1931, in *Collected Works*, XLVIII, 265
 43. Kenton J. Clymer., *Samuel Evans Stokes, Mahatma Gandhi, and Indian Nationalism*, *Pacific Historical Review*, Vol. 59, No. 1 (Feb., 1990), pp. 51-76
 44. The only Americans who approached Stokes in their knowledge of India and their acquaintance with Indian nationalism were American missionaries, some of whom spent most of their adult lives in India. Such a man was Sam Higginbottom, whose career in India from 1903 to 1945 paralleled that of Stokes.
 45. Sadhu Sardar Singh was a devoted Missionary and a good friend of Samuel Evans Stokes, who was baptized in St. Thomas Church at Simla by Rev. Redman on 03-09-1905.
 46. Name of a small village in Kotgarh.It was not as if Stokes had brought the first apple plants into India. In Kashmir, there was an indigenous variety Ambri— which was never developed nor had more than a limited local market. In the second half of the 19th

century came the English varieties — mostly Pippins, a few Granny Smiths and the like; these were also introduced in the hills of Himachal Pradesh. The turning point came, when the famous Stark Brothers' Nurseries of Louisiana began developing and patenting the "Delicious" variety of apple. In 1921, the first batch of Golden Delicious saplings arrived in Kotgarh

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11. Mian, Goverdhan. Singh, History of Himachal Pradesh. Delhi:,Yugbodh Publishing House, 1982.
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