

Historical Record of the Visit of Dr. Hoffmeister and Prince Waldemar of Prussia to Lucknow and other Important Places of India in the Year 1845: A Resurgence – IIInd Part

NIRANJAN CHANDRA SHAH

A Retired Scientist from CIMAP (CSIR) Lucknow. E-mail: shahncdr@gmail.com

Abstract: *In the first part, we have seen his visit to Lucknow, describing its beauty, monuments, and people, the king's menagerie, and animal fights. We also experienced the festive dinner hosted by the king of Awadh, Nassurdin Shah of Lucknow. In the second part, his onwards journey from Delhi is being taken, reaching Meerut, Moradabad, and Kaldhungi and reaching Nainital, where he stayed for more than 20 days. What he and the prince did at Nainital during those leisure days has been discussed. In Dwarahat he described the Kedarnath temple. The temples mentioned by Atkinson and in Wikipedia have been added along with photos collected from the website. Similarly, the Adibadri temples met on the way have been described along with sketches of the prince and the photos from the websites. Similarly, the Kedarnath temple and the Gangotri temple have been described along with the sketches of the prince and with the photos collected from the websites. It has shown how gradually Kedarnath and Gangotri developed from lonely places to a towns. Not only this, the Kedarnath disaster has been also discussed briefly as being the part of the history. as how it happened and the losses. From Gangotri, the party entered into little Tibet and from there to Panjab (present-day Himachal Pradesh) and to Firozpur (now in Pakistan), where the Hoffmeister died and was buried.*

Keywords: *Butter tree, Jhula Devi, Mariana North, Mr. Fraser, Patal Devi, Sangho-bridges, Sir George Everest*

Received : 20 January 2025

Revised : 22 February 2025

Accepted : 28 February 2025

Published : 23 June 2025

TO CITE THIS ARTICLE:

Niranjan Chandra Shah 2025.
Historical Record of the Visit of Dr.
Hoffmeister and Prince Waldemar
of Prussia to Lucknow and other
Important Places of India in the Year
1845: A Resurgence – IIInd Part.
*South Asian History, Culture and
Archaeology*, 5: 1, pp. 35-95.

Summary of the First Part

Dr. Werner Hoffmeister, a personal physician and botanist-scientist to Prince Waldemar of Prussia, who came as a team leader and an artist of international repute, Bawa, Anandasingh (2017), accompanied by

the prince's ADC, Mr. Olec, and two other members as guides and assistants, a total of five members, reached Madras, India, on December 24, 1844, via Athens, Egypt, and Ceylon. The party lived in India for 306 days, and they spent their time travelling either on palanquins in the plains or on horses in the hills and staying in 90 important places. The important destinations of their travel and field studies in India were mainly Calcutta, Lucknow, Agra, Bharatpur, Delhi, Nainital, Dwarahat, Kedarnath, Gangotri, and Tibet, and then Shimla and Ferozpur (now in Pakistan). At Ferozpur, Dr. Hoffmeister died accidentally in a battle where he was just an observer. It is to be noted that this book was written posthumously by his brother A. Hoffmeister from his notes, diaries, and letters, and what a difficult and strenuous job it would have been for him.

Methodology (Material and Method)

The material taken for the study is the following, along with their sources

- (i) Mainly the book by Werner Hoffmeister entitled ' *Travels in Ceylon and Continental India; including Nepal and Other parts of the Himalayas, to the Border of Tibet,* ' published in the year 1858, was the main source for the work, (Hoffmeister, (1858). This book was studied, and the work was selected from the chapters of the books. This book is a travelogue of the places that the party visited in Indian cities and locations. Mainly the book describes the culture, flora, rocks, birds, and animals seen. In this discussion, the places visited were Nainital, Dwarahat, Adbadri, Kedarnath, and Gangotri. The author in the past also visited these places, and it helped in understanding the places mentioned in the travelogue.
- (ii) In the journey, the main leader was Prince Waldemar of Prussia, and he has sketched and painted the places where he halted for some time. The sketches were mainly collected from the Polish Museum; these were 86 in number. These were selected from the places where either notes were given by the prince in the sketches or by personal experience of the author as he had visited these places. The painted sketches and the lithograph paintings were mainly collected from Google with great effort.
- (iii) Not only this, but similar photos from Google and Wikipedia and a few of his own collection were obtained and also attached to testify to the places and high light.
- (iv) Further, information from other sources like Atkinson and others was taken to highlight the work.
- (v) The places (locations) discussed in the book and with the places actually present were tallied with personal experience, old pilgrim routes mentioned in literature, and described in Google Maps. The rest were obtained with great effort from Google. The material obtained from Google was the paintings and lithographs. A few were named from other artists, but these were identified with the experience and knowledge of the author. These were mostly the paintings and lithographs. It is to note that Prince Waldemar never put his signature on sketches and paintings.

Delhi to Nainital via Kaldhungi : The party left Delhi on 2nd May, 1845 reached Meerut on 3rd May and stayed at British Hotel Al 'Albion' On May 4th , they proceeded further towards 'Ganga Deval' and reached Moradabad and before reaching there the Prince received a four wheeler carriage driven by two horses and his journey onwards was now quick. The other members of the party was

using the traditional palanquins for their journey. **(Fig. 1&2). Palki & Four wheel carriage.** About eleven o'clock, they reached Kali-Dhungi (Kaladungi). After taking their own cooked breakfast, the party started on ponies (a type of horse) known as *Ghoonts*, the highland horses and from here the upward journey towards hills began. At that time Kaldhungi might have been a small village where the travellers going to hills use to halt. In the year 1880 there was an oil mill and now it has become a tourist centre due to the legendary tiger-hunter Jim Corbett, who lived in Nainital and at Kaldhungi in a cottage, which has turned into a museum after his name. **(Fig.3,4,5). Kaladhungi, Cobett's Museum, & Ghoonts.**

A Strange Way of Worship: They reached the village Simoria, where there were straw-built huts on a bare hill. Near this place, they observed a strange way of worship. There was a strange-looking, high frame, much resembling gallows, from which hung twisted chains, assuming, at a distance, the form of a gibbeted skeleton. Swinging is, in these parts, a mode of worshipping the gods, practiced by the pious undoes with as much devotion as Hoffmeister had witnessed in Nepal while they were turning their prayer wheels! Various indeed are the ways that man has devised to reach heaven, but such a thing he had never thought even in dreams that the people attempting to swing themselves into its precincts! This practice of worship not seen now anywhere in Kumaon. On way, they saw that the forest becomes thicker, with stems taller and more massive, and consists chiefly of lofty oaks (*Quercus tomentosa* and *semecarpifolia*), whose gnarled branches form a thick bower of foliage. Then they entered a dense forest of 'Banj' described by Hoffmeister as 'The Bhansh Oak', apparently the favourite of the Hanuman monkeys and they saw a herd of Hanuman monkeys (*Semnopitheous Entellus*) commonly known as *Langoor* they were jumping from one branch to the next and making every bough tremble. He described the monkey as having a face that bears a strong resemblance to an old man; it was, in this part of the country, peculiarly pale in its colour, often indeed perfectly white; and its black face, its long beard, and thick tuft of hair over the eyes give it a most extraordinary appearance. **(Fig.6). A heard of grey Langurs.**

Reaching Nainital: The ridge of the pass—full of precipitous ravines, abrupt declivities, and deep clefts cut by the rushing torrents—is **richly wooded**. There flourished the maple, the ash, the box, the poplar, the hornbeam, the walnut and the apricot trees. The plants that Hoffmeister saw reminded him of his German hills. The date was the 6th of May 1845 and they were descending the hill when they met the green oaks and luxuriant rhododendrons, which formed a frame for the picture—the dark and glassy surface of a lake, deep in the valley as they saw. **(Fig. 7,8 & 9). Old Naintital, Oak trees, Rhododendron trees**

Description of Nainital by Hoffmeister : While reaching Nainital, Prince Waldemar was received by the then commissioner of Kumaon, Mr. G.T. Lushigton, the vth commissioner of Kumaon, as a state -guest on behalf of the East India Company. Hoffmeister described the then Nainital in his own words as follows:

“A retired group of 4 (four) stone-built houses and three lowly cottages, clustered together under the name of 'NAINETHAL', stands on the margin of the lake, amid groves of splendid trees, on a spot where, but a few years ago, the bear, the leopard, and the *Jerow* deer reigned undisturbed. We dismounted and, winding through a deep dell, arrived at the dwelling of Mr. Lushington, who received us in the most friendly manner.” Nainital view sketches drawn by the Prince at Nainital as shown **(Fig.**

10, &11). Sketches of Nainital by the Prince. (Fig. 12, & 13).Photos of Nainital 2000 AD and 2020 AD showing increase of houses.

At Nainital their stay was made in Pilgrim's Lodge the owner was Mr P.Barrorn, who discovered Nainital in the year 1839. This Lodge used to be for the British officials, who visited Nainital, (Sah, Ganga Prasad (2013). Prince's party was the first tourist party to visit Nainital in 1845, when it was discovered in 1839 and started settling in 1842. Then, the forest around Nainital abounded with wild beasts; and day before Hoffmeister arrived , a leopard had seized the dog of his next-door neighbour. On the cliffs of the surrounding hills (now known as Snow- View, China Peak, and Dorothy Hill), two species of antelopes, *Antilope ghoral* are known as the Himalayan *Ghural* or the *Grey Ghural*, is native to the Himalayas. Now, these are the endangered species. Earlier, it was hunted for meat in the Himalayan hills. The other one *Antilope Thar* called 'Swrow', find their rocky home. According to Hoffmeister, 'Himalayan Thar, also called *swarrow* or *Jaria* of Genus *Hemitragus*, and species *jemlahicus*, was quite common in Nainital forests. *Muntjac* deer—also known as 'Barking deer' here known locally as '*Kakar*'. Hoffmeister had heard the barking of it while he was at Nainital. The Ghoral, Swarrow, Kacker Jerrow & Leopard were there.(Fig. 14, 15, 16,17&18). **Ghural, Thar, Muntjacs, & Leopards (2).**

Within a quarter of an hour's walk from the commissioner's house, there was a spacious cavern (speaking of Patal Devi), the bear's retreat; no bear was, however, at present to be seen, and unluckily the den is too deep for its inmate to be driven out by the fumes of sulphur. Even the tiger seems to fix upon this favourite haunt, and much is the dread among its retired dwellings on account of his bold and plunderous sallies. Not far from Nainital, four months ago, one of these bears attacked the pilgrims on their path and tore to pieces no less than ten or twelve pilgrims. Hoffmeister was not only a physician, botanist, zoologist, but also a geologist; above all, he was a good historian and what he said about the lake and its geology is, in his own words, " NAINETHAL signifies the lake of Naina, the latter name being that of a renowned heroine (Goddess).The lake lies between lofty cliffs of black limestone on the one and loose deposits of argillaceous schist on the other side; its depth is very considerable; the plumb line proved it, in several places, to be from sixty to seventy-five feet. Near its centre is a shallow spot, which, from the adjacent mountain summits, shines with an emerald hue. The narrow end of the lake is towards the south-west; the north-eastern extremity is broad and is the only place where, for a short distance, its margin is flat, scarcely raised above the level of the water. According to the measurements of Colonel Everest, its height above the sea is six thousand three hundred feet, and its circumference is three miles and one third. The calcareous spar, which appears on the highest point of the surrounding rocks of clay-slate, the greenstone trap, detached blocks of which lie upon its western side, and the broken, indented form of its shores would lead to the conclusion that this lake is of volcanic origin. Three others are situated in the neighborhood, within a circuit of from ten to fifteen miles". (He is stating about other lakes like BhimTal, Naukuchia tal, Sat tal,).

This shows that before 1843 *Sir George Everest*, a British surveyor and geographer, served as Surveyor General of India from 1830 to 1843 and took trigonometrical measurements and measured the height of Mt. Everest, the highest mountain peak of the world, and which was named after him. He also reached Nainital and took the measurement of the lake. The party had to stay long as their supply of horses, rations, and mainly the coolies for the onwards journey, which were to come from Almora,

was delayed. During this leisure time, the Prince was busy sketching the scenery of Nainital, while Hoffmeister was busy collecting the botanical specimens and zoological specimens by hunting the *Ghoral-Kakar*, *Thar and Antelope Swaro*, which the English call *Chamois*, and several specimens of skins of various species of pheasants from the surrounding hills of Nainital. Twenty days were enough for preserving the skins. He stated that the leopards in the vicinity of Nainital were in abundance but he failed to hunt a single one, and the bears he did not see any. He also collected a few specimens of insects, as these were not seen much. However, he collected a considerable number of butterflies on the Syringe bushes, of the most brilliant colours.

Note: During the British period, the wild animals in the forest were rapidly increasing and among the carnivorous animals were attacking humans and the cantles. Therefore, the United Provinces government gave awards for destruction of notorious and harmful animals. The following was the list of animals. Leopards given Rs. 10/- Wolves: Rs. 10/- Wild dogs: Rs. 10/- Hyenas: Rs. 2/— The proclaimed man-eater or cattle-eater given Rs 100/— In Kumaon and Garhwal Divisions for bears, the award was Rs. 5/- per bear, Murphy Appendix II, (1906).

After the independence, the poachers were at large in the hilly districts of Kumaon and Garhwal, and the wild animal numbers in the forest were declining, as these were hunted freely. In order to save them, the Indian government passed the Wild Life Protection Act in 1972, outlawing wild hunting. The purpose of the act was to safeguard the nation's ecological and environmental security by outlawing the hunting of wild animals, birds, and plants. In Nainital on the 23rd of May, 1845 the party observed a total lunar eclipse, during which the natives made a most fearful noise, howling and beating the drums, to drive away the dragon from the moon !

Departure from Nainital: From Nainital, the party set out on the 27th, May 1845 for Kedarnath and other places. The party started with 74 coolies, 8 horses, 4 tents and a flock of sheep for food. From Nainital, they went to Kosi (Khairna), Bhujan, and then climbed to Tipoli village and then came to Jhulga Devi.(Jhoola Devi). The headmen, "Pudwariee" (Patwaree) of the two adjacent villages, Thanda and Mum, came with many of their kinsfolk to receive the party. At that time, Ranikhet had not been established. It came in existence in the year 1857. Only, there existed a small temple, Jhula Devi, where pilgrims and the travelers, after a steep climb, could get a brief siesta. It is said that they used to take a brief halt near Ranikhet Treasury, when it did not exist, and then marched towards Dwarahat. This was revealed by information that the Britishers made a temporary shed for the pilgrims, and they were injected with cholera injections as a safeguard. Ranikhet-Treasury was the first building made by the Britishers, constructed in 1857. **(Fig.19) Present Jhula devi temple, and (Fig. 20). Treasury of Ranikhet**

Brief history of Ranikhe: Ranikhet was established in the year 1857 and the first building was erected. Then, present Ranikhet Mission School and the Sande's Soldier rooms were established in 1869 by Rev. Kennedy, who was doing missionary work at Ranikhet. This school was named as Anglo Vernacular Mission School. Earlier it was governed by the missionary people of India and the Principal used to be a Christian appointed by them. Now, the Government of Uttar Pradesh. Has converted Sandes Soldier Home into a Civil Hospital as Govind Singh Mehra Hospital Ranikhet, Shah, (2022). Then, the Cantonment authorities at Ranikhet also made provisions for the pilgrims passing through the town for Kedarnath and Badrinath. As per the '**Minutes of the Cantonment Board Ranikhet,**

11th March 1891, the Cantonment Magistrate applied to the district authorities for a site for a ‘Pilgrim Camp.’ On 14th April, sanction for the same was received from the forest officer for the campsite at Chilianola (sic). Another Cantonment Board Resolution dated 21st May 1906 lays out an emergency plan, which the concerned authorities were instructed to follow in case of a threat of disease (cholera) from these travellers. Cholera threat, Resolution (V): That pilgrims and through travellers be escorted through the Cantonment twice daily without stopping in the Cantonment.

Reaching Dwarahat: Next day, the 29th, April they crossed the Gagas river, and passing through several pleasant villages, proceeded to the valley of Dorahat. There they saw multitude of small temples, close to a grove of palms probably planted by the hand of man.

In Hoffmeister’s own words about Dwarahat temples. he stated,: “Our attention was here directed to a multitude of small temples, close to a grove of palms probably planted by the hand of man. These sanctuaries are said to have been erected, seven hundred years ago, by the Raajah of Kothaur, (A Katyuri king), who lived here for one year, and completed one temple, or “Deval,” on each day of that period (Total 365 temples) but he could built only 364 temples.(This story is knew to history). These buildings have the appearance of diminutive towers of various heights; quadrangular below, but terminating above in a pyramidal form, and surmounted by a knob or ball on the pointed top. In front, there is a small opening, protected by a very small portico resting on four pillars. Unfortunately, the base which represents elephants, closely crowded together, and seen in full front with their heads projecting, —has been grievously defaced by Mahometan zealots; Momeddians extremists, (The Rohellas) above it is a row of figures, both male and female, but not one of them many-armed. In the interior are several half-demolished sculptured figures, executed in demi -relief. This ancient monument is overshadowed by a Butter-tree, * (*Bassia butyracea*) and by groups of palms (*Phoenix sylvestris*) : close beside it, is a fine spring (in Kumaon called Naula), covered by a subterranean passage of solid masonry.” (This is confirmed in the painting by Ms. Mariana North) (**Fig.21**). **Temple painting at Dwarahat by Mariana North.** He further stated, “Another temple, a Brahminical shrine still inhabited by priests, stands at no great distance. The most considerable of its buildings is a **Deval** of great height and of extreme antiquity, which stands in a court surrounded by walls painted red and white, adjoining which are two small wooden temple-halls. This sanctuary is dedicated to the **Mallack** (Lord) of Kedarnath, and many pilgrims, shrinking from the length of the journey to the latter shrine, make **Dorahath** the end of the pilgrimage”. Hoffmeister described the plant *Bassia butyracea* from the Royle’s book, which is no longer exist in Dwarahat or its surroundings.

The butter tree at Dwrahahat: The produce of the *Bassia butyracea*,—the ‘butter or Ghee tree of the Almora and Nepal hills,—is described by Dr Royle as of delicate white colour, and of the consistency of fine lard, but without any disagreeable smell; it is highly esteemed as a liniment in rheumatism &c., and when used by natives of the tank is frequently impregnated with some fragrant attar. The fruit ripens in August; the kernels, about the size and shape of almonds, are easily extracted from the smooth chestnut-colored pericarp, when they are bruised and rubbed up to the consistency of cream, and subjected to moderate pressure in a cloth bag. The oil concretes immediately on being expressed and retains its consistency at a temperature of 95°. Shah (2014) presented a paper in a seminar that the travelogues’ could be a good source of ethno-biological information and he referred this travelogue in his presentation..

Description of the painting: In this painting it is a complete description whatsoever Hoffmeister wrote it is shown in the painting The Butter tree shadowing the temple or (monument) and the palm (Khajur) trees are seen at distance and the other temples are scattered. In backdrop Dunagiri hill is seen, which is famous shrine of local people. **(Fig.22).Khajur Tree Sketch**

A note on Mariana North: Marianne North (1830 – 1890) was a prolific English Victorian biologist and botanical artist, notable for her plant and landscape paintings, her extensive foreign travels, her writings, her plant discoveries and the creation of her gallery at the Royal Botanic Gardens, Kew. She travelled throughout the world as an artist and painted the landscapes. She also came to India in 1878 and stayed with Henry Ramsay, the commissioner of Kumaon at Binsar she travelled to a few important places of Kumaon. Like Naintital, Dwarahat, and painted the landscapes and flowers. Her all paintings which she made in Kumaon or elsewhere were donated by her to the Royal Kew Museum and here the gallery was built at her expense in 1882 to house the landscape and botanic paintings. She was a good friend of Lady Ramsay who lived in Binsar. Binsar was made the summer capital of Almora. **(Fig 23 & 24). Mariana North in painting and Binsar the Mahadev Temple.**

Dwarahat or Dorahat and its Temples: Dwarahat is an ancient town situated in the Almora district of Uttarakhand. Dwarahat in the local language means ‘A door to a bazaar’ It is situated at a distance of 34 km from Ranikhet and 77 km from Almora, with an elevation above the level of the sea of 5,031 feet. **(Fig.25). Dwarahat panoramic view.**

In ancient days, Dwarahat was a mere village and halting place for the pilgrims visiting Kedarnath or Badrinath or for the people going to Garhwal from Kumaon. Actually, it was a gateway. There were Dharamsalas to stay for the pilgrims and travelers. During the British period, it was turned into a village and a resting place with a rest house and a bazaar. In 1880, a missionary high school was established and later, an English American missionary school was opened for the British children. Up to 1940 or so, even the Ranikhet Mission School children were used to go either to Almora or Dwarahat for completing their high school studies. After Independence, it has become an intercollege and is known as Dwarahat Inter College. **(Fig. 26). Dwarahat Inter College.** Now Dwarahat, has developed into a well developed town with a municipal board and a number of educational institutions, such as; Kumaon Engineering College: A well-known engineering college that offers advanced technology engineering programs; Government Polytechnic Dwarahat: A polytechnic college that offers courses such as the After 10th Diploma, D.Pharm, and UG Diploma; Govt. P.G. College Dwarahat: A college that offers undergraduate and postgraduate courses and has a library, science labs, and computer lab; Bipin Tripathi Kumaon Institute of Technology: an institute that was founded in 1986 and offers a well-planned educational program for engineering education; Government Inter College Dwarahat: A college located on Ranikhet- Dwarahat Roa (Website).

The Rohilla also reigned in Dwarahat: Traill, as cited by Atkinson, (1883), mentions the existence of substantially built tombs of large tiles at Dwarahat, which he considers memorials of the Mughals located there during Timur’s invasion of India. This theory is supported by the fact that only the Rohella Musalmans in India planted the common date palm (Khajur) groves. The Rohellas lived and ruled Dwarahat so therefore, on the graves they planted Khajur trees so there were Khajur trees in Dwarahat. Now, no Muslamans are found in Dwarahat, as well as the Khajur trees have

also eloped. However, Khajur trees are depicted in Ms. Mariana's painting in Fig. 21. The people of importance being descendants of good official families of Hindu origin, like Chaudharis and Katyuri kings relations and other Kumaonies.

Dwarahat or Dorahat and its Temples: As there were no bazaars on the way from Kaladhungi to Dwarahat. Dwarahat was the only village with a bazaar or 'haat', so it was called 'a door for bazar'. It is situated at a distance of 34 km from Ranikhet and 77 km from Almora, with an elevation above the level of the sea of 5,031 feet. Dwarahat in former days was the residence of one branch of the Katyuri Rajas at Lakhanpur near Ganai. It is famous for its ancient temples, which were constructed mainly by the Katyuri kings and now, are maintained by Archaeological Survey of India. The temples are in eight groups of fifty (some say 100) but Hoffmeister reported many. According Dr. Hoffmeister a Katyuri King lived in Dwarahat for n year so he planned to construct a temple a day but he could make only 364 temples. These ancient temples have outstanding architectural design. Many temples are now of high archaeological significance and worth studying. In ancient days, Dwarahat was a mere village and halting place for the pilgrims visiting Kedarnath or Badrinath or for the people going to Garhwal from Kumaon. Actually, it was a gateway. There were Dharamsalas to stay for the pilgrims and travelers. During the British period, it was turned into a modern village and a resting place with a developed bazaar. In 1880, a missionary high school was established and later, an English American missionary school was opened for the British childrens only. Up to 1940 or so, even the Ranikhet Mission School children were used to go either to Almora or Dwarahat for completing their high school studies.

The Temples: However, Dr. Hoffmeister described little of Dwarahat temples; it was thought to be a brief account of the temples. Dwarahat is an ancient village full of beautiful temples and breathtaking scenery. It is a place of special inheritance and of religious importance. It is the home of many odd ancient temples built in the mediaeval ages by the Katyuri Kings. These temples were destroyed by the Rohillas in the years 1743-1744 and after that have never been reformed. However, these are divided into various groups as under:

Badrinath Group of Temples: It is the most important of those now in existence. In this there are three temples, of which the main temple is dedicated to Lord Vishnu, worshipped as Badrinath. Constructed in Sikhara style facing east, it consists of a garbhagriha, antrala, and mandapa. The old image was desecrated by the Rohillas, and later, the new black one was placed. Many stories are told about the Badrinath temple; one was that at its erection, a sixth worker was always visible, though only five were employed. The temple bears an inscription of Samvat 1105 or 1048 AD. The temple is surrounded by a courtyard in which a dharmasala, or resting place, is attached. All the principal temples are ascribed to Sankaracharya and are revered for their architectural grandeur and spiritual significance. Pilgrims from far and wide visit Badrinath, seeking blessings and solace in the divine atmosphere that envelops the sacred site. **(Fig. 27.). Badrinath group of temples at Dwarahat.**

Note: There is no actual Kedarnath temple found in Dwarahat. While Hoffmeister did not report the Badrinath temple but stated that the whole Deval is dedicated to Mahadeo. Further, he stated that the pilgrims who failed to proceed further for Kedarnath worshipped here and returned. Hoffmeister was proceeding to Kedarnath.

- (i) **Mahadeo temple:** In the upper bazaar a ruined temple which is designated to Mahhdeo exists. The idol of it have been removed to the Badrinath temple,
- (ii) **Mritunjaya temple:** It is just below the palace. Once, It is said to be the one of the most sacred groups of temples at Dwarahat, dedicated to Lord Shiva, known as Mritunjaya belongs to 11th-12th century AD. Now, it has been deserted sine long. The people say, because strange voices were heard within it, but really cause was that the establishment cannot afford to maintain the worship.
- (iii) **Katcherri Group of Temples:** There is a row of temples with pillared entrances called the 'Court-temples' (Kachari-ki-mandi). These temples are dated to 11th-13th century AD. These temples were dedicated to Lord Siva and Lord Vishnu. There is also a circular well made of stone blocks in the complex. **(Fig.28). Katchery Group of temples. Dwarahat**
- (iv) **Ganesh:** There is one dedicated to Ganesh. It dates same as others.
- (v) **Lakshmi temple:** There are two more miniature shrines in the group; one is dedicated to Goddess Laxmi, while the other is devoid of any idol. The idol of Lakshmi is in a small temple near which is a ruined temple known as 'Uner-Dewal.'
- (vi) **Kalika Devi Group:** Near the house of Shri Shiv Dutt Upadhyay (the private secretary of Pandit Jawahar Lal Nehru) and Poorna Nanda Upadhyaya, a vakil in Ranikhet, and Madan Mohan Upadhyay, a well known politician of Ranikhet, is a noted temple of Kalika Devi, to which the people visited, when any illness was foot. The temples altogether number 30;
- (vii) **Bhairava:** There is another temple dedicated to Bhairava, a local deity, in the same complex, while other shrines are devoid of any idol and are in ruined condition.
- (viii) **Sitala Devi:** Sitala Devi is worshipped in another temple near the 'Syaldeh Pokhar', where a fair is held on the 'Bikhoti Sankrant' a local festival celebrated in April, there are several partly-finished temples near the tank and a group of seven in the cultivated fields called 'Ratna-dewal', but none have any idols in them, and their origin is unknown.
- (ix) **Kalsain temple of Dom's:** The Doms have a temple dedicated to the worship of Kalsain their god.
- (x) **Haru temple :** At the 'Tharp-tilah', where there is a temple now devoted to the worship of the village deities 'Haru, adorned with iron lamps at each corner and two four-branched lamps of the same metal; whilst an iron spade and a number of scourges are placed in the room, and on festal occasions, the persons possessed by these gods dance, and whilst in a state of frenzy from their exertions are supposed to reveal the future all used as wood and hay-stores.
- (xi) **Maniyan Group of Temples:** It is a group of nine temples. Four shrines are built in such a way that they constitute a single component with a common courtyard in front. Images of the Jain 'thirthankara' on the lintel of three shrines suggest that these shrines are dedicated to the Jain sect, which is generally not found in this region. However, the remaining shrines seem to be dedicated to Brahmincal deities. This group of temples is assigned to the 11th–13th century period. Rahul Sankratayan (1958) states that in these temples there was one stone

idol and a brass idol of Mahabir, but he did not find any Buddha idols. It is to be known that he was a Buddhist. And, states there were total 30 temples.

- (xii) **The Ratan Deo Temple Complex** : It comprises of nine shrines, however, presently only six temples are intact. Three temples stand on a common platform preceded by a north facing common 'mandapa' each dedicated to god Brahma, Vishnu and Siva.
- (xiii) **Gujar Deo** : Gujar Deo Temple can be described as a master piece of temple architecture. On the basis of architecture and sculptural art. It is dated to 13th century AD. Now, the temple is in dilapidated condition. It is said that Brahm Deo and Dham Deo also worshipped as Gods. These were not the Katyuri kings however, may be a social or religious persons of the past. (**Fig.29 &30). Gujar Dev. temple**
- (xiv) **Bandeo Temple** : It is standing in the middle of cultivated fields on the banks of a small stream, known as 'Khiru Ganga'. This pyramidal shrine represents the earliest extent developed temple of central Himalaya. Though, in archaeology, there are many figures carved of Vandeveta, this single temple is seen in Dwarahat. This the first temple seen of Vandevta in India otherwise only it is sculptured as Vandevi or Vandevta in temples only. Gupta (1971) has presented the sculptures of trees, which were worshipped in India in the past. This is to note that forest are not worshipped in India by in German mythology there is a record of its worshipping, Hacken, R. (2022). (**Fig.31 & 32). Van Devta carvings.**
- (xv) **Brahama Deo and Dham Deo**: Brahm Deo and Dham Deo, are said to be the Katyuri Rajas, are also worshipped here. There are several partly-finished temples near the tank and a group of seven in the cultivated fields called 'Ratnadewal,' but none have any idols in them, and their origin is unknown.
- (xvi) **The Chaudharis' Kot Kangra Devi Temple**: The Chaudhris households of Kumaon, who moved from Kangra during the reign of the Katyuri Kings, mostly used the Kot-Kangra Devi as their Kula Devi. Some of them reached to the position of Commander in the king's army. This temple is located on the tank's north side. Living in Haripura, the Chaudhris themselves hired priests to keep the temple in good condition. The temple and the rest house have now been restored by the Chaudharis. The temple has now been updated with a contemporary design by the Chaudharis of Kumaon. It is worthwhile to locate and recognise their original temple within the clusters of temples. (**Fig.33). the Chaudharis Temple.**

Onwards March: Hoffmeister and his party halted only for a night and a half day, and the next day, they started for the onwards journey. During his stay at Dwarahat for a short period, he even collected the information about the Kedarnath temple at Dwarahat and about the 'Chiura' tree. The Chiura trees are not recorded from Dwarahat now.

Onward journey from Dwarahat and observing the iron and copper smelting processes at Kacherry and Agoor: Proceeding ahead of Dwarahat towards Adibadri, on 30th April, 1845, he reported the production of iron from the iron ore found in the river referred to by him as Kotelal. After crossing the Ramganga, into which the Kotelal River flows, and in the valley of the Katcherri (river), which runs for a time parallel to that of the Ramganga. There they saw the very primitive operations

of the smelting carried on there. A pair of bellows, with a mouthpiece fastened on by cement, leads down into a small pit, rudely constructed of stone, under which a space has been hollowed out, which is connected with the shaft with a mouthpiece fastened on by cement. In the upper part, the pounded ironstone is mixed with an equal quantity of charcoal and brought to a state of glowing heat. The slag sinks down through the air hole, and the welded iron forms into masses, which are from time to time drawn out and hammered. After seeing this, they moved forward, and in the backdrop, Dunagiri Hill was seen.

Dunagiri Hill, a broken piece of Dronachal Parvat: According to legend, when Hanuman transported the Dronachal mountain with the Sanjivini herb, a fragment of the mountain dropped here, and it has been referred to as Dronagiri ever since. The author has examined the herbs present on this hill along with its entire history and geography (Shah, 1973). See Fig, 23 for Dunagiri.

Kapas or Gossypium growing and meeting with the people returning from Kedarnath: As they proceeded further and crossed the Ramganga, they found the Gossypium (kapas or cotton) plants were growing. On the way they met a multitude of pilgrims, chiefly women, returning from Kedarnath; they declared themselves to be natives of Bundelkhand, and the women were all clad in garments of dark blue cotton, bordered and tricked out with red.

Copper mine at Agor: A forest of rhododendron and of various species of oak bestowed on them its welcome shade, and a few solitary pines appeared upon the opposite ridge. Near the little village of Agoor, where he again descended to the water's edge, a precipitous face of rock of greenish blue caught his eye; the mouths of three different shafts and a great quantity of lumps of ore and slags made it evident that a copper mine was worked at that place. The beautiful, green cupriferous schist is worked in a simple manner, exactly similar to that which they had witnessed in the ironworks of the valley of Katcherri.

Halt at Commissioner Lushington's bungalow: On the night of 1st June 1845, they halted at night in a bungalow owned by the commissioner, Lushington. At such a lonely place, it was a lovely bungalow with a beautiful lawn and a garden full of flowers like wallflower, hearts-ease, carnations, roses, and coreopsis, and it was in a picturesque place. (This bungalow has not been located—Author).

The entire region is referred to as Shimolteka, and reaching Adibadri: The entire level creek among the hills, forming the valley, was referred to as Shimolteka, (After the presence of Semal tree) also known as the pass of Ponduakhal. After crossing the dense forest of Jungle Chatti, he reached Adibadri, where he saw many temples. Near the temples, they encamped in the shade of tall mulberry trees. He stated lower down the temples there was a stream with sweet water called by him as Narung, also known here as the Adibadri-Naddi—abounding in trout and in little waterfalls. He did not describe the temples of Adibadri. (Fig. 34-35 & 36) Sketches of Adibadri temples

The same route was also described from Dwarahat to Adibadri by Atkinson as follows: The road passes by the villages of Chiiteli, where there are quarries of blue slates and iron mines; Bireti, Mehal-chours, and Chhani, sometimes called Chabani Semal, from a Semal tree of great size standing near the village. At Ganai there is a bridge. The village is situated at the intersection of the valleys of the Ramganga, running from northwest to southeast, and that of two of its tributaries, one running from the northwest (the Khetshar) and the other from the southeast (the Kothlair). The country around is highly cultivated and dotted over with numerous villages. The road is prettier and the hills better

wooded than the stages near Almora; about three miles to the northeast is the Tarag Tal, a pretty lake embosomed in mountains. Some two miles from Chanhi are the traditional remains of what is now known as Lakhanpur or Bairat, which is supposed to have been once the capital of the earlier Rajass in Kumaon. (The Katyuri Kings),(Atkinson,1883).

Atkinson's description of Adibadri temples: The name Adi Badri is derived from the 'Adibadridham' group of temples, located approximately 25 kilometers from Karanprayag on the way to Dwarahat in Kumaon. Adibadri, also known in revenue records as Helisera, is set in beautiful surroundings, and the road from Lohba to Adibadri passes through scenic terrain. Just above Adibadri is the small Lake of Benital. At Adibadri are the remains of sixteen temples similar to those found at Dwarahat (in district Almora), and the one dedicated to Badrinarayan is still used for worship, as are the others, but to a lesser degree. The local people have a superstitious belief that in a few years the road from Joshimath to Badrinath will be closed by the meeting of the hill near the temple that stands opposite each other and that then this temple will become a place for pilgrimage. There are remains of sixteen small temples, of which seven are more ancient with flat roofs belonging to the late Gupta period. Local tradition assigned the building of the temples to the Shankracharya, the celebrated reformer and philosopher of the eighth century. All the temples are crowded together into a small space (12.5 m x 25 m) and vary in height from 2 to 6 m. **(Fig. 37). Photo Adibadri temples.** The main temple of Badri-Narayan is distinguished by a raised platform in the front, roofed in and leading to the small enclosure of the pyramidal form, where the idol is enshrined. The idol of Vishnu is a meter high, sculpted out of black stone. Vishnu is, of course, another name of Badrinath, and so this temple is also known as Adibadri. It is one of the five Badris (Panch Badris), the others being Vishal Badri, Yog-Dhyan Badri, Vriddha Badri, and Bhavishya Badri. All five shrines are situated in close proximity. (Atkinson 1883, p.229).

Onward journey from Adibadri to Kedarnath: Adibadri is situated in a valley; after it, they crossed a hill and came again to the valley of Kursali Naddi (Kurasali river) and to the village of Kursal after crossing the two passes. Tilleianniehal and the Khonka-lakhal reached a large village of Dhun poor, which was described by him as neat and clean, built with stone houses, roofed with slate. They took a day of repose at Dhun Poor on the 5th of June and enjoyed hunting with a muskdeer and a jerow-deer. From this place they proceeded along the valley of the Diide-Gaon Naddi, which, higher up, before its confluence, at the village of Sedoli, with another small stream, bears the name of the Sedoli gar (Sedoli-brook). On the rocky bank of Didegaon Naddi, the village of Diidegaon is situated on a steep rocky hill; below are frightfully steep and wild, where the ferocious, roaring Alaknanda flows. They came to the village Bamoth, where they found the Sangho bridge to cross. Sangho Bridge is the rope bridge that leads across. Earlier, these bridges were in universal use; now these have become obsolete. These consist of two strong grass ropes, tightly stretched across the river from side to side, to which are suspended, so as to hang perpendicularly, short grass ropes, not thicker than a finger, bearing transverse pieces of wood, fastened at right angles to their lower extremity; over these horizontal sticks are laid lengthways, split bamboos, which, properly speaking, form the bridge. As its width is scarcely one foot, and these bamboos do not afford a very substantial footing, the passenger, who ventures to traverse this primitive suspension bridge, must be free from all tendency to vertigo. Their horses were obliged to swim through the stream, a rope being fastened round their necks, by means

of which they were drawn over to the opposite bank. (**Fig.: 38 Sangho bridge in Alakhnanda river**) They further moved to Kuinegar, a brook in the village of Pokur, and entered the pass of SihalekhaL, beyond the village of Matchkinda. A second pass, the Khallikhal, or Muckwakhal, for every place in these parts has more than one name, which we ascended, after crossing the Jaumenighar brook, proved a most toilsome climb, the path being slippery from the decayed leaves thickly strewn on it. The only habitations we passed were those of the miserable hamlet of Djude (Duns), beyond which, from our encampment at Chobeda (Chopta).

Kedarnath Priest comes to receive Prince Waldemar at Deori Tal: On the 11th of June, 1845 after descending by very steep and difficult paths, winding above the banks of the Aues-gusca, the party reached the lovely and mirror-like lake of Durithal (Deorital). The high priest of Kedarnath had come to this place to meet the prince and present his salutations, and he then requested to know whether he might have the honor of waiting upon His Royal Highness and in what manner. Soon afterwards, his approach was heralded by the sound of a frightful kind of music, produced by long, trumpet-like wind instruments. After half an hour had elapsed, the high priest himself appeared, a handsome man, in the prime of life, with noble features marking him as a Hindoo of the purest race; he distributed a multitude of presents, consisting of pastry, confectionery, Cashmere shawls, yak-tails(Called chawar), musk, and a bowl full of rupees. His magnificent attire presented a curious contrast to our simple traveling guise.

At Okhimath grand reception of the Prince and his members: After that the priest accompanied the party, and the next day they reached Okhimath. A large quadrangular edifice, with a temple standing in the middle of a court surrounded by galleries, contains the dwelling of the high priest. The high priest of Kedarnath, who lives in Okhimath, received the party at the door and touched the prince's hat, as if to bestow a blessing upon him, and led us across the court, into an open hall, where a divan and two chairs were placed, on which we took our seats. Before the conversation began, two small canes were handed to each of us; the ends of them were wrapped in cotton and steeped in a most exquisite perfume, a mixture of sandalwood oil and the fragrance of roses. The high priest spoke very quickly and with much animation and seemed delighted with the present of a ring, which he received in return for his fragrant gift; his hands trembled as he added it to the many others on his little finger. He appeared, when we took leave, somewhat embarrassed as to whether he should hold out his hand by way of salutation or not. This hesitation recalled Hoffmeister's hearty embrace of Martabar Singh, an illustrious person. of Nepal, who had recently been murdered at the instigation of the king. They soon proceeded on their journey and, below Okimuth, reached the banks of the wild Cali-Gi: Mos, (Kaliganga) which, roaring and foaming, dashes on between its rocky banks. **Fig. 39. Present Photo of Okhimath Temple**

Crossing again, Sangho Bridge at Masta: A very loose and tottering "Sangho," formed of slender bamboos bound together with grass ropes, spans its angry whirlpool in the wildest part, at an elevation of from forty to fifty feet. At Masta, they entered the glen of the Mundagri (Mandkini), which river we afterwards crossed at a bridge beyond Naiwixota, (?) a sacred spot, marked by a temple of great size.

On way visit to Trijugi Narain Temple: Before visiting Kedarnath, the party also visited Trijugi Narayan, another shrine of Hindus, There is a Vishnu temple at Trijugi Narayan, but Google states that there are idols of deities including Shiva, Vishnu, Brahma, Krishna, and Lakshmi, while Hoffmeister

reported the idol of Vishnu, but he mistakenly, annexed the story of the Pandavas with Vishnu. Actually, this place is famous for the marriage of Shiva and Parvati. Trijugi Narain came into the news in 2018, August 18, when Mukesh Ambani's son made Trijugi Narain the venue of his marriage.

March to Kedarnath:: Early in the morning the party marched towards Kedarnath on way they saw Gaurikunda. It is said that in Gaurikunda, Parvati used to take a bath. **(Fig. 40: A Dharamshala at Jirohbeda the place could not be identified)**

At Mundagiri (Mandkini) valley, the party is joined by the British hunters: In the neighborhood of a small village, in the valley of the Mundagri, he saw for the first time a Deodara Cedar (Pinta: Deodara); it had probably been planted there. Their party was, from this point, increased by the addition of an Englishman, who lives in these wild mountain regions, by the chase of musk-deer, which he finds a lucrative occupation. He is a delicate, almost feeble-looking man, on whom the invigorating effects of mountain air, or of the life of a hunter, are not at all perceptible; in short, by no means the Nimrod that we had fancied him. Above Jilmiistr-Tam (Sonprayag), the Mundagri (Madakini), here a wild mountain torrent, makes a great bend; its banks become more and more rugged, in some parts rising in precipitous cliffs, to the height of more than a thousand feet. It receives, just at this time, the waters of the Bassughi Naddi (Vasuki-ganga). At this point too, they beheld the magnificent falls of the latter river; their deafening thunders, reverberating in the narrow glen, seem to make the very air tremble. On higher up climbing they reached Tapta Kunda (Taptakunda is in Badrinath), but he meant Gauri Kunda, where the pilgrims were bathing. The temperature of the spring is 41.5° (125° Fahrenheit). It is to note that the party was bearing with them every geographical instrument with them available at that time. Hoffmeister keenly watched the persons bathing and noted that they immerse three times, and while washing their clothes, they make prayer. He was not permitted to descend to the margin of the pond or kunda to estimate the temperature of its holy source. It is distant only about fifteen paces from the Mundagri, into which river the basin empties its descending stream, which forms a hot marsh on the bank, where, in spite of a temperature of 36° (113° Fahrenheit), nettles and docks thrive to perfection. Sixty paces from the first basin, and somewhat farther from the river, is the second spring—a cold one, known by the name of Getrarcurrn. Its temperature is 17° 7 (about 72° Fahrenheit); the water is far more strongly impregnated with carbonate of iron than that of the hot spring; its basin is also resorted to by the pilgrims for bathing. On ways to Kedarnath the prince sketched a Dharam Shala at Jirohbeda (probably at Sirantok). On the backdrop the Kedarnath mountains are seen...

Reaching of Kedarnath: The party reached the Kedarnath temple, their first goal in the Himalayas, on 16th June, 1845. But he did not describe the beauty of the place. What he described was:

“We arrived at the great object of pilgrimage, the templed shrine of Kedarnath, renowned for ages on account of its peculiar sanctity. There the sacred corpse of *Vishnu* (Shiva or Mahadev) is said to have been deposited, after having been, when in the form of a bull, seized and put to death by the “five *Pardiks*” or holy brethren.”

The fact is this: this temple is dedicated to Mahadev with a peculiar linga in the shape of the back of a bison. (Note: Hoffmeister brother, who wrote the book was confused in the temples Trijugi Narain and Kedarnath, Actually, the party reached first Trijugi Narain where he saw Gauri Kund and early

in the morning they marched to Kedarnath. **Fig. 41 Trijugi Narain temple and village Fig. 42, 43: Kedarnath temple Sketch and Lithograph paintings by Prince Waldemar**

Actual description of Kedarnath Sanctuary as called by Hoffmeister: The sanctuary of Kedarnath is a scenic place in the background are the Kedarnath peaks, which he measured the height 22,500 ft. His beautiful description on Kedarnath temple; “On a gentle eminence in the moorland bottom of the valley, surrounded by a profusion of beautiful flowers, and especially of the most lovely Auriculas (*Primula auricular*), of deep violet hue, stands the far-famed temple of Kedarnath. It is upon the whole well built, but has no marks of great antiquity: of the original structure, not a vestige now remains save its basement,—built, according to tradition, by the gods themselves, and a few ancient, much decayed capitals of pillars, which lie scattered around, half sunk in the moor. He further stated, “The temple was renovated in its present form by the High Priest of Okimuth only three years ago” (i.e., in 1842). The temple was built by the Gorkhas, when they ruled Kumaon and Garhwal from 1790-1820, Murphy (1906).

A Note on Kedarnath Temple : Kedarnath is the oldest shrine in the Himalayas, described in Kedar Khand under the Manaskhanda of Skanda Purana. It has the unique Jyotrilinga of Siva among the twelve established in India. Kedarnath temple is geographically situated in Uttarakhand in the district of Rudraprayag in the Himalayas at 11,000 ft a.s.l. It has scenic beauty as in the backdrop is the Kedarnath dome (peak), 6,940 m or 22,769.03. As per the records, both the peaks were first climbed together in the year 1947 by a Swiss team led by André Roch. The temple has inside a rump of bull-shaped linga, not the usual linga, which is commonly seen in the temples. In the past, the pilgrims used to visit the shrine in great numbers and used to live in the huts in Kedarnath as shown in the Prince sketches; these seem to be 10-12. **Figs: 44. Mt Kedarnath peak. Figs :. 45, 46, 47, 48, 49, 50 & 51. Photographs of Kedarnath temples from different angles. Fig. 52: The linga of Shiva in form of hump of a bison is worshipped.**

Chorabari Tal the Glacial Lake: About 6 km from Kedarnath existed a glacial lake known as Chorabari Tal or Vasukital. This lake was visited by the author in 1966; the name of the lake was named after a spice plant of the Uttarakhand region known as Gandreni, which is used mainly for seasoning purposes, botanically known as *Angelica glauca*, Shah, Mitra & Kapoor (1974).

Kedarnath Disaster: On June 16, 2013, due to a cloudburst, the Chorabari glacial lake overflowed and burst out and caused immense devastation in Kedarnath and in the route area, sweeping away and causing immense human loss and property loss. It is estimated this disaster resulted in a human loss of about more than 6000 lives. The property loss included thus the connecting route roads, about 200 bridges, 30 hydroelectric projects, and about 30 governmental establishments. Over 5000 Hill villages, about 30 urban establishments, and many shops, hotels, and houses were destroyed. It was estimated a loss of about 24014 million rupees. When Modi ji visited Kedarnath for the inauguration of the Shankaracharya statue behind the Kedarnath temple. It is to be known that Shankaracharya died in Kedarnath after returning from Badrinath. Modi also inaugurated and laid the foundation stone of projects worth Rs. 409 crore at Kedarnath, months before Uttarakhand goes to the polls. It was his fifth visit to Kedarnath after becoming Prime Minister and the first of his second term. The actual story about Kedarnath temple: The five Pandavas came in search of Mahadev to Kedarnath, but Mahadev, for unknown reasons, did not want to meet the Pandava five brothers, so he transformed himself into

a bison. Bheem, one of the brothers, recognised him and caught hold of his hind leg, and Mahadev, or Shiva, left his hind body and disappeared. and since then his hind body in the shape of linga in rock form is worshipped as Jyotirlinga. **Figs., 53: The scene of Kedarnath town before and after the disaster and at present. Fig. 54 & 55 Kedarnath temple bazaar.**

Kedarnath to Gangotri: After Kedarnath the party moved to wards Gangotri and they must have travelled through Sonprayag, Ukhimath, Sari, Augustmuni, Jakholibadna, Ghansali, Pratapnagr, Chilyani Saur, Uttarkashi, Bhatwari, Ganganani, Harsil, Dharali, and then would have reached Soneprayag and to Trijugi Narayan, where they camped in the village and next day moved to. Gangotri. But, these names have no mentioned. Hoffmeister had described the place and rivers as given in **annexure .I**. While on way to Gangotri he had to cross a Sangho Bridge, which he had sketched it on which the Sadhus were crossing. What a terrific crossing the Sangho bridge must have been for the prince and the party members and the coolies. **Fig. 56: Sangho bridge crossed by the Sadhus on river Bhagirithi.** On way Prince sketched a place named Hakba and titled it 'on way to Gangotri' but this place was not found in any of the **Annexures** list but under the name Mukhba is found in all the Annexures. It is assumed that the prince missed the correct name and it would have been Mukba instead of Hakba. It is a well developed town now. **Fig. 57: On a way to Gangotri a place shown in sketch by the Prince as Hakba but no name is there it should be Mukhba, which is a well Developed town on way to gangotri.** At Gangotri what he saw he described in his own words, "In a word I must confess that I had expected something more at Gangotri than two half ruined deal houses, a diminutive temple, and a few ancient cedars, torn and battered by the storms. As to distant landscape, nothing of the sort is to be seen."

About the temple of Gangotri and the idols he wrote,-

"The temple, a small stone structure destitute of all external ornament, measures scarcely forty paces in circumference, including the whole surrounding wall. Fakeers may be seen squatting around it on every side, under the projecting cliffs. A few poplars, birches and sturdy cedars, stand near the sacred edifice. It is necessary, before permission can be obtained to enter the shrine, to bathe in the holy stream. The water of the Ganges has, however, here a temperature of only 3° 2 (39° Fahrenheit) rather too cool for me at least to be willing to join the rest of the party in their dip; especially as I was informed that there was nothing to be seen within the temple except a small silver image of *Gunga*, and a few rude stone figures. *Siva* and *Bhairam* (Bhairon Devta) are the gods, and *Gunga* the goddess, to whom the sanctuary is dedicated; *Ganga* is merely an accessory object of adoration."

Dr. Hoffmeister quoted the visit of Mr. J. Fraser, who visited Gungotri in 1816, as the first European who penetrated thither; even among the devout Hindoos, this pilgrimage is considered an exertion so mighty as to redeem the performer from troubles in this world and to ensure a happy transit through all the stages of transmigration. He described about three pools. Surya Coond (the Sun pool), Vishnu Coond, and Brahma Coond are said to be of pure Ganges water, unpolluted by any confluent stream. This holy water was taken under the inspection of a Brahmin, who is paid for the privilege of taking it, and much of it is carried to Bengal and offered at the temple of Baidyanath. The temple is in Madhya Pradesh. This system is not carried now. Mr. Fraser was sent by the East India Company to find the actual source of the Ganga, as the Hindus believed that the Ganga originates from Lake Mansarovar and comes to the Himalayas underground, as written in various Puranas (Hindu Scriptures) and in

Manas Khanda, the geography book of Northern India. The Britishers could not believe this theory. And they sent a team to find the actual source of Ganga, and they reached Gangotri and then, the actual source of Gaumukh. **Fig. 56 & 57 of Sangho Bridges on way to Gangotri Fig.58 : A sketch of the place on way to Gangotri named Hakba but actually it is Mukhba. (Sketched by Prince Waldemar (Courtsey of Warsaw Museum, Poland).**

Hoffmeister Description from Kedarnath to Gangotri Is Difficult to Understand : He described the places as follows in which he described the places, rivers, mountains as as follows which is difficult to understand on 16 th June he reached stayed there for night and and 18th June left Kedarnath and on way he mentioned in annexure -1.

Fig. 59: The present day iron bridge at Lanka on way to Gangotri.(Website)

Fig. 60 : Bhagirathi river near Gangotri (Sketched :Prince Waldemar)

Fig. 61: Bhagirathi river, on right side hut village of Gangotri are seen and on right side the Gangotri temple temple is seen (Sketched :Prince Waldemar).

Fig. 62 : Photograph about the same location but just nearer to temple the Bhagirathi river. On left the houses of Gangotri are seen, and on right side the temple is seen. (Website)

Fig. 63 : A pencil sketch of Gangotri temple, showing Naga sadhus at the temple. (Sketched :Prince Waldemar, Source: Warsaw Museum)

Fig. 64.: Same sketch with water colour painting. (Source: website)

Fig. 65: Same painting with a lithograph painting of Gangotri temple Without clothes at such a cold condition Gangotri temple. See the photographic effect (Website)

Fig. 66: Gangotri temple about 1860 when camera and photography reached India. (Website)

Fig. 68 : Present day Gangotri temple and the pilgrims outside. (Website)

Fig.69 :Gangotri now developed into a town like Kedarnath (Website)

Death of Dr. Hoffmeister the Real Author: After visiting Gangotri, the party moved towards little Tibet and then to Panjab. In Punjab they visited Shimla and then went to Ferozpur (now in Pakistan), **These have not been taken in the description though the author in the past had visited Nelung and Jadh - Ganga near Tibet.**

Dr. Hoffmeister died in an accident with a grapeshot in the Anglo-French War in Ferozpur. The account given by his brother is as follows: "On the 21st of December, the British army advanced towards Ferozpoor and encountered the Sikh forces at Ferozeshah, their main body being drawn up in a thick jungle. A bloody battle ensued. The British troops, marching in close array, attacked the enemy, but the murderous fire of artillery and grape shot brought them to a stand. At this critical juncture, the Governor-General, Lord Hardinge, himself rode along the front ranks, encouraging them to the onset. Prince Waldemar accompanied him, surrounded by his fellow travelers. While riding close beside the Prince, whom, in this moment of extreme danger, he refused to quit, Dr. Hoffmeister was struck by a grape shot, which entered his temple. He fell forward to the ground. The prince instantly sprang from his horse and raised him, but the vital spark had already fled; at the same moment, the advance of the forces rendered it necessary to move on. Unavoidably, the slain remained on the battlefield. Not until two days had elapsed was it possible to inter them. He was laid in the same tomb with several of the soldiers who fell on that bloody day, and a simple monument in the burial ground at Ferozpoor

(Pakistan), erected by the prince to the memory of his faithful physician and beloved companion, records his tragic fate and marks his journey's utmost bourn."

The First Anglo-Sikh War: was fought between the Sikh Empire and the East India Company between 1845 and 1846. It resulted in partial subjugation of the Sikh kingdom and cession of Jammu and Kashmir as a separate princely state under British suzerainty (Ency. Brit.) **Fig. 70. An extraordinary painting of Anglo Sikh War made by Prince Waldemar of Prussia in which he has shown himself, Dr Hoffmeister, and the Governor-General Lord Hardinge, and Prince ADC.**

Discussion & Conclusion

This article is based on a travelogue written posthumously by his brother under his name. Werner Hoffmeister. Dr.W. Hoffmeister was a German botanist- scientist and a personal physician, who accompanied Prince Wildemar of Prussia, who was an artist of international repute and visited India in the year 1845 and travelled to many important places. In this part, his visit to Nainital is described. That while reaching Nainital from Kaldhungi, he described a strange type of worship near the village of Simoria, which is not found anywhere in Kumaon. In Nainital he described the wild animals that were then there. Not only this, he shot all the animals described by him and took their skin with him. Patal Devi, which is a temple, now used to be the den of the bears in Nainital. In 1843 *Sir George Everest* also came to Nainital and took the measurement of the lake. This fact is not recorded anywhere. He stated when he reached Nainital, there were only four stone-built houses and three cottages of Britishers that existed then. He also discussed the geology of the lake, that it is a glacial lake. But it has been proved to be a tectonic lake by Prof. Waldiya, a geologist, who lived in Nainital. He mentioned the Jhuladevi temple of Ranikhet, when it was not in existence. Hoffmeister, after reaching Dwarahat, described the temples. These temples are said to have been erected, seven hundred years ago, by the Raajah of Kothaur (a Katyuri king), who lived here for one year and completed one temple on each day of that period (a total of 365 temples), but he could build only 364 temples. This story is new to the mythic stories of Dwarahat. He mainly spoke of the Kedarnath temple, and on the way he met the pilgrims returning from Kedarnath. One thing important about the pilgrims he noticed was that they always travelled in multitudes, i.e., more than twenty. It is to note he had never spoken anywhere about the Badrinath temple. It seems that the Badrinath temple was not important then. It came to importance in the 20th century.

In Dwarahat he observed the 'Chiyura tree' and date-palm trees, 'Khajur,' which are not found now. **However, after his visit, Ms. Mariana North, a British artist of flora, also visited Dwarahat. Mariana North was a world-class, reputed artist who visited India and made a sketch of Dwarahat and depicted the 'Butter tree and 'Date-palm' trees in the sketch. Further, in the history of Dwarahat described by E.T. Atkinson, have been added for further information. While travelling ahead of Dwarahat, he described the Kapas, or Gossypium, cultivation, when it is not grown now. and he saw the iron mines and copper mines in action. He spoke of the commissioner Lushington's bungalow, but there are no such records of such a bungalow. When he reached, Adibadri described the temples. Very briefly. Further details about Adibadri temples, like the Dwarahat temples, have been included for the benefit of the readers. On the way, he stated about the most fearful Sangho bridges. At Okhimath the priest of Kedarnath welcomed the prince and blessed him by touching his**

hat, and the ceremony was given in detail as to how the VIPs were welcomed at that time. Apart from the description by Hoffmeister, new interesting information has been added about Kedarnath and its disaster and development. At Kedarnath only 10 to 12 huts were there it is shown in the sketches of the prince Waldemar. Now, it has been developed into a town with every facility. Hoffmeister had described Mr. Fraser's description at Gangotri of the priest filling water from the holy pools and, after locking and sealing the utensil, used to send the container to the Baidyanath temple. It has been stated that Fraser for the first time broke the myth that Ganga originated from Lake Masarovar. In the end, the tragic death of Hoffmeister is given along with the painting of the prince of the Anglo-Sikh War in which Hoffmeister died. In the last, the pilgrimage routes and places mentioned by Dr. Hoffmeister and party have been listed as annexure I. Side by side, the old pilgrimage routes and villages have been listed in annexure II. The last, annexure-III, is of the routes shown as by Google is presented.

In annexure I the names seem to be different. The cause could be either that they were known by the same names as listed by Hoffmeister and later changed to new ones, or there might be a phonetic mistake. No doubt that the prince had brought in his team, a guide also, who had visited India, and it is presumed that he used to dictate the names of the villages heard from the local men to Hoffmeister and in this phonetic transfer the names have been changed. However, it is not known how far these are phonetically correct or not. Many important names, like Karnprayag, Nandaprayag, Chamoli, and Gopeshwar, are missing from the list. This is a matter of further research whether those names have changed now, and it is certain that these were not missing. It is a matter of further research to know the changing names of places. It is certain that this travelogue will inspire the researchers in sociology, history, tourism to probe into the matter that names of remote places have changed within a century. For example Gang-dwar is changed to Hari-dwar, why? There are many examples in this travelogue.

Acknowledgement

The author is grateful to the Curator, Polish Museum, Poland, and Curator, Chandigarh Museum for the sketches and paintings and lithographic paintings of Prince Waldemar and to Ms Lotte Burkhardt of Germany who helped me in many ways.

References

- Atkinson, E.T. (1883). *The Himalayan Districts of North West provinces of India*, 1 – 3, New Delhi : Cosmo. Publ. (Reprinted in 1973).
- Bawa, Anandasingh, (2017). Prince Waldemar's view of India. *Pioneer* (Delhi), 07 Nov., Tuesday.
- Gupta, Shakti, M. (1971) *Plants Myths and Traditions in India*. Leiden: E.J.Brill,
- Hacken, R. (2022). *Worship of the German Forest: An Historical Overview*. *Academi*
- Hoffmeister, W. (1858). *Travels in Ceylon and Continental India; Including Nepal and Other parts of the Himalayas, to the Border of Tibet.*
- Murphy, C.W 1906 *A Guide to Nainital & Kumaon* .Printed at Pioneer Press Allahabad.
- Rahul Sankrtayan (1958) *Kumaon* .Gyan Mandal Ltd. Varanasi-1
- Sah, Ganga Prasad (2013) *Nainital ke kuch Pramukh Bhawan*. Patrika Sah Samaj II part.Feb.2013.pp.10-11. (in Hindi).

- Shah,(1973).Medico-botany of Dronagiri-The Mythic Hill in Kumaon (Uttar Pradesh)*Jour. of Res. in Ind. Medicine* -Vol. 8, No. 1, pp. 47-59, 1973.
- Shah,N.C. (2014). The Old Travalogues as a source of Ethno-biological information. Paper presented in Seminar entitled, '*Glimpses of Research work in Taxonomy and Ethnobotany*'. Held at the National Botanical Research Institute , Lucknow on 15.11. 2016
- Shah,N.C. Mitra,R. & Kaor,L.D.(1974). Pharmacognostical Studies of Angelica galuca Edgew. Bull.Bot.Surv. India 16(1-4): 40-47.
- Shah,N.C., (2022) Ranikhet a township of Britons when they ruled India. Families in British India Society Journal Number 48: pp.3-10 (Autumn 2022)

ANNEXURE 1

The actual Pilgrims route and the names of places which Hoffmeister wrote in his travelogue from Nainital to Kedarnath and Kedarnath to Gangotri are shown along with therivers, rivulets, passes, etc. as under :

Nainital to Kedrnath the Places Recorded

1. KOSILA
2. BHUJAN
3. USIGACKA NUDDY
4. CHU/IOLA,
5. TIPOLI
6. JOOLEGA DEBI, (Jhhola Devi)
7. THANDA and MUM
8. GAGAS river
9. DORA Hem & DORA Hath
10. KOTELAL, (river)
11. KATCHERRI, (valley)
12. SHIMOLTEKA; (valley)
13. PONDUAKHAL, (pass)
14. RAMGUNGA
15. AGOOR, (VILLAGE) Copper mines Halt at Lushington Bungalow could not be traced.
16. ADABADRI
17. NARUNG (steam) also called by him ADBADRI NUDDY
18. KURSALI NUIDDY
19. KIRSAL (village)
20. TILLEIANNIEHAL (pass)

21. KHONKA-LA KHAL, KHONI CALA(Pass)
22. DIIHINPOOR; (village)
23. DIIDEGAON NODDY (river)
24. SEDOLI, (village)
25. ALAKNANDA, (river)
26. DIULEH(steam)
27. KUINEGAR (Glen) or cave
28. POKUR,
29. SIHALEKHAL(pass)
30. MATCHKINDA (village)
31. KHALLIKHAL,-OT MUCK WAK HAL (pass)
32. JAUMENIGHAR (Brook)
33. DJUDE, (Duns0 (Hamlets)
34. CHOBEDA referring Chopta
35. Aues-Gusca (bank)
36. DURITHAL(lake) Deorital
37. OKIMUTH
38. AGAS (valley)
39. CALI-GuNGA (valley)
40. MASTA, (
41. MIINDAGRI
42. NAIWIXOTA (a sacred spot) a village
43. MUNDAGRI,
44. BASSUGHI NIIDDY (rivert) (Probalby he meant Vasuki river)
45. TOPTACUND, (Hot spring) Taptakunda.
46. GETRARCURRN. (HOT SPRING)

Kedarnath to Gangotri the Places Recorded:

1. KEDARNATH
2. TIRJOOGIII,
3. TSORIKHAL
4. GAURICUND
5. BRIM ODIAR (Camping site)
6. Mundagri. RETIOUND,(hot spring)
7. TIRJOOGIII, (Village)

8. TSORIKHAL (a pass)
9. PEAK OF BUDRINATH (they saw on way)
10. PEAK OF KEDARNATH (they saw on way on the left)
11. PEWEM DANDA. (*Pawanli danda*)
12. BITHARBE (village)
13. GODH-GADH RIVULET
14. TIARRI, mentioned by Hodgson as TEWABRI.
15. RANAL or Neon
16. LIINEGADH river
17. SOOKHEE a village
18. PIIRALI, little village
19. SEANEGADH, (*Sian*)
20. GOOMTY river
21. HERSILE (*Hursi*)
22. DHERALEE village
23. MOOGBA, village
24. BHAIR0GETHI river
25. GANGOTRI

ANNEXURE-II. This is an old pilgrim route in which the pilgrims used to travel Kedarnath.

1. Nainital

Khairna
Tipoli
Jhula Debi

2. Jhula Devi (Ranikhet) -

Kotuli (Pant Kotuli)- 3
Valna - 1
Dadmar - 1 (shop, pony)
Sunoli - 2 (shop)
Kafra - 1
Chandeshwar - 3 (shop)

3. Dwarahat - 3 (Dharamsala, bazaar, rest house, post office, hospital)

Khanardhar - 2
Chitreshwar - 2 (temple, shop)
Mahakaleshwar- 2 (temple, shop)

Gwali - 2

4. **Ganai (Choukhutia)** [3200ft]- 3 (Road from Ramnagar)

Digot

Brikheshwar - 2

Rampur - 1

Vijrani

Simalkhet - 2

Mailchauri - 2

5. **Mailguwar** - 3

Sainji - 1

Darimdali

Dhunarghat - 1 (post office)

Gwargadhera - 1

Rasia - 1

Kalimati

Gandabanj - 1

Jangal Chatti - 1

Kheti - 1 (dharmashala, temple, post office)

6. Adibadri - 3

Bhatoli - 4

Saroli - 1

Simli - 2 (dharmshala)

7. Karnapryag [2307ft]- 3

Jakandi - 4

Langasu - 2

Sola - 3

8. **Nandpryag** [2880ft]- 3 (bazaar, post office, Dharasala)

Maithana - 2

Kumar - 1

Kothial Se.n

8. Chamoli (DharamSIs)

Gopeshawar

Mandal

Baniyakund

Dogalbette

Chopta (Dharam Sala)

Okhimath (Dharam sala)

9. Guptakashi (6 km)-

Phata (12 km) –
 Rampur (10 km)-
 Sonprayag (4 km)
 -Gaurikund (6 km)-
 Rambara (8 km)
 Garud Chatti (5 km)
 Kedarnath (4 km).

10. Kedarnath

Gaurikund
 Sonprayag
 Phata
 Guptkashi
 Kund
 Agastyamuni
 Tilwara
 Mayli
 Ghansali
 Chamiala
 Dikholi Band
 Kuteti Devi Temple
 Uttarkashi
 Bhatwadi
 Sukhi
 Jhala
 Harsil
 Dharali
 Bhairon Valley
 Gangotri

ANNEXURE 3 . Google-route Ranikhet to Kedarnath and to Gangotri

https://www.google.com/maps/@29.78852,79.4252807,15.75z?entry=ttu&g_ep=EgoyMDI0MTAyMS4xIKXMDS0ASAFQAw%3D%3D

Ranikhet to Kedarnath and Gangotri as route shown Google Map, which shows the actual present road-route

1. Jhula Dev (Ranikhet)
2. Airoli
3. Kilkot

4. Pantkotuli
5. Darmar
6. Dwarahat
7. Chaukhutia Ganai
8. Semalkhet
9. Panduakhal
10. Mehalchauri
11. Malasi
12. Jangle chatty
13. Kheti
14. Adbadri
15. Chamola
16. Simli
17. Sundargaon.
18. Kaleshwar
19. Jaikandi
20. Langasu
21. Sonela
22. Nanda Prayag
23. Maithana
24. Chamoli
25. Kothalisen
26. Gopeshwar
27. Bairagna
28. Mandal
29. Pangarvasa
30. Baniya kund
31. Chopta
32. Dugalbeta
33. Karokhi
34. Pathali
35. Ukhimath
36. Guptakashi
37. Phata
38. Gaurikunda
39. Kedarnath

Kedarnath to Gangotri

1. Kedarnath
2. Khumera
3. Nala
4. Narayankoti
5. Phata
6. Rambara
7. Rampur
8. Rudraprayag
9. Sarantok
10. Sitapur
11. Sonprayag
12. Tilwara
13. Augustmuni
14. Tilwara
15. Sunagar
16. Sukki
17. Srikot
18. Sangrali
19. Pratapnagar
20. Nachiketa
21. Mayawali
22. Malada
23. Lanka
24. Jhala
25. Jamak
26. Jakhyali
27. Jakholi'
28. Harsil
29. Hariyali
30. Goti
31. Gona
32. Ghansali
33. Gangotri



Fig. 1: A. Palki (Palanquin lifted by four persons. All the members of the party (Palanquin) the used Palki journey from Calcutta to Lucknow to Kaladhungi. This was the only means for rich and old people in India. (Website)



Fig. 2: A Carriage of four wheels with two horses. This type carriage was common for transportation in cities like Calcutta, Bombay, Madras and Delhi. A horse- carriage was brought for the Prince near Moradabad in which he travelled upto Kaladhungi. (Website)



Fig. 3: Kaladhungi was a small village when Hofmeister visited in the year 1845 but in the year 1880 there existed an oil mill; still, it was a stopping station for the people going to Nainital or Kumaon. (Website)



Fig. 4: Kaladhungi is now an important tourist centre due to the legendry Jim Corbett, a tiger-hunter who resided in Kaldhungi and Nainital. The cottage in which he lived has been developed into ‘Corbett’s Museum and a lot of tourists now visit Kaldhungi (WEBSITE).



Fig. 5: Ghhoonts. From Kaladhungi, the party travelled onwards to Nainital on these animals known as ghhoonts, a special kind of horse called a pony. These are used mostly in the hills where there are no motor roads. Here these are used to carry loads and humans. (Website)



Fig. 6: A herd of Grey langoors, or sacred langoors, Indian langoors or Hanuman monkeys and Hanuman langoors are referred to by Hoffmeister as (*Semnopithecus Entellus*). (Wikipedia).



Fig. 7: An old Nainital painting shows a dense forest around the lake. This painting seems to be from before 1880. Hoffmeister visited Nainital when such a forest existed. Now, Nainital has very much changed; there are only houses and hotels and the trees are seldom seen. (Website)



Fig. 8: Oak trees of Nainital. Earlier, it was so dense, as seen in the early figure. In early days, Oak was an important fuel plant, and was used to make charcoal. This picture taken by an unknown photographer after 1880 land slide of Nainital. (Website.)



Fig. 9: First statement of Hoffmeister seeing the lake from above was, “between the green oaks and luxuriant rhododendrons, which formed a frame for the picture, the dark and glassy surface of a lake, deep in the valley at our feet.” (Website)

The oldest sketch of Naini. Done in 1845 by Waldemar Von Hohenzollern and now in Warsaw Museum under the title "Miasto Nainee-tal u Podnóża Himalajów - 1845".



Fig.10: A lithographic sketch of Nainital from the mid-lake on a boat. On May 26, 1845, showing the Lushington bungalow and China Peak. Possibly, this is the first sketch of Nainital as the prince's party was the first to visit Nainital as a foreign tourist and as a state guest. Courtesy by Polish Museum, Warsaw.



Fig. 11: An sketch showing in the top Lushington bungalow which is quite visible and a few houses seen This sketch was drawn on 26th May, 1845. By the Prince : Courtesy by Polish Museum, Warsaw.



Fig. 12: A photograph somewhat near to the above sketch after 165 years showing an increase of the houses. Photo: Kartik Shah



Fig. 13: A photograph taken from the same spot after 20 years in 2012 showing further increase of the houses. Photo: Kartik Shah



Fig.14: The Himalayan *Ghural* or the *Grey Ghural*, is native to the Himalayas. It is an endangered species. Earlier, it was hunted for meat in the Himalayan hills. Hoffmeister took its skin as a zoological specimen.(Wikipedia).



Fig.15: According to Hoffmeister, ‘Himalayan Thar, also called swarrow or Jaria of Genus *Hemitragus*, was quite common in Nainital forests. Hoffmeister hunted the animal and took its skin as a zoological specimen. (Wikipedia).



Fig. 16: Muntjacs are also referred to as barking deer. These were common in Nainital and locally called as *Kakar*. Hoffmeister had heard the barking of it while he was at Nainital. He hunted this animal and took its skin as a zoological specimen. (Wikipedia).



Fig.17: According to Hoffmeister, Leopards are plentiful in Nainital and its surroundings. But he could not hunt a single. In the hills, leopards are referred to as ‘Bagh’ (Photo: What’s App.)
“Bagh.” (e: From Whats App.)

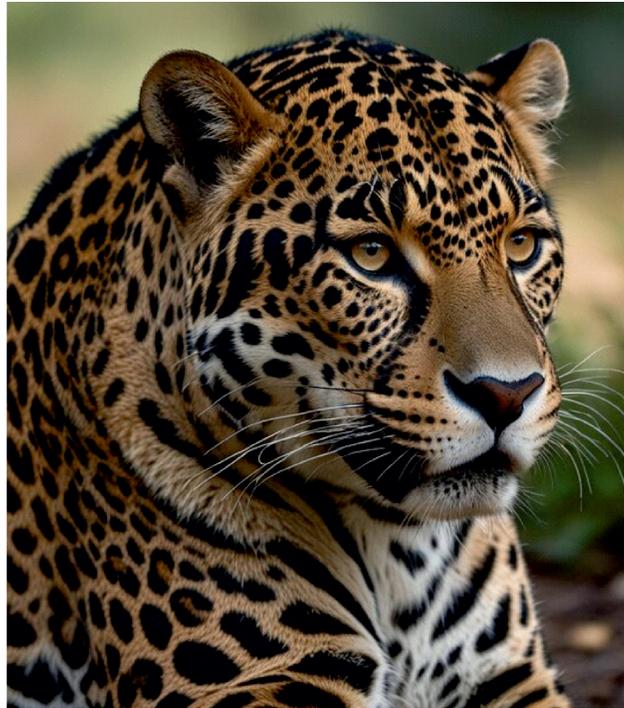


Fig. 18 : ‘Bagh’ scientific name is *Panthera pardus*. During the British era, these were widespread; their numbers were increasing day by day. In the year 1906, there was an award for killing Bagh and Rs. 10/- was awarded for one kil. After 1970, their numbers were declining as these were hunted freely. In order to save them, the Indian government passed the Wild Life Protection Act in 1972, outlawing wild hunting. The purpose of the act was to safeguard the nation’s ecological and environmental security by outlawing the hunting of wild animals, birds, and plants. (Website.)



Fig. 19 : Jhoola Devi Temple in 1974. Earlier, at this place, there was a flat big plain meadowy ground and a small temple in which the Goddess Jhoola Devi was kept in a swing (Jhoola). Here the pilgrims, who used to be many more than twenty to fifty for Kedarnath or Badrinath, used to sit here for a siesta, after the steep climb from Bamsiyun. Then, used to move to the present Ranikhet treasury building site and then they continued their journey for Dwarahat, which was only 12 miles away. (Photo :Author N.C.Shah)



Fig. 20: Ranikhet Treasury the first building constructed in Ranikhet by the Britishers onwards after 1857. It is said near this treasury building there was a halting shed made for the pilgrims visiting Kedarnath and Badrinath. (Photo :Author N.C.Shah)



Fig. 21: An old painting of Dwarahat probably made 1880 by an artist showing tree the tree of *Bassia butyracea* ‘Chiura tree’ shadowing the temples as described by Dr. Hoffmeister, Other few temples are seen scattered. Actually there was a multitude of temples as stated by Dr. Hoffmeister. There were about 364 small and big temples in Dwarahat. Phoenix trees are also seen. After Hoffmeister in 1845, a british artist Mariana North visited Dwarahat in the year 1878 madethis historical painting in whcihDunagiri peak also seen in the back ground. (Website).

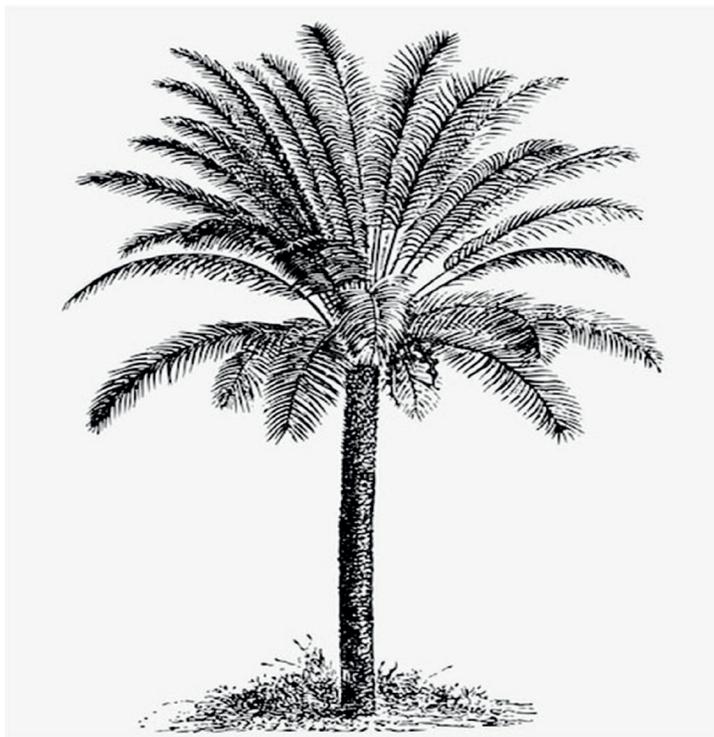


Fig. 22: *Phoenix sylvestris* also known as silver date palm, This palm was in Dwarahat st stated by Hoffmeister These trees are well depicted shown in a painting by Mariana North Indian date, sugar date palm or wild date palm. The sap is tapped and drunk fresh or fermented into toddy. The fresh sap is boiled to make palm jaggery in number of places in the east of India.(Website).



Fig.23: Mariana North was botanical painter of excellence. She visited the Important cities of the world and maid thousands of paintings of Places, wild flowers, forest scenes and sceneries. Her all life time work is exhibited in Kew. (Photo: Website).



Fig. 24: Mahadev temple at Binsar . At Binsar, Mariana North for quite a long time with Sir henry Ramsay and painted the Binsar Mahadev temple along with a numbers of other painiting housed at Kew, England in the year 1878.(Photo: Website).



Fig. 25: A panaromic view of city of Dwarahat from a distance. The temples are seen scattered. A group of three temples is seen at the centre were described by Dr. Hoffmeister. No Phoenix or Bassia trees sre now seen. Photo : the author N.C.Shah (1967).



Fig 26: In the year 1860 The British Govt. opened a Dwarahat Mission High School and after Independence it was made Dwarahat Inter college. (website)



Fig. 27: At Dwarahat, Badrinath Temple Badrinath Group of Temples has three temples, of which the main temple is dedicated to Lord Vishnu, worshipped as Badrinath. Constructed in Sikhara style facing east, it consists of garbhagriha, antrala and mandapa. The black stone image of Vishnu is placed in the sanctum. The temple bears an inscription of Samvat 1105, suggesting the date of the construction of the temple as 1048 AD. (Website).



Fig. 28 : Kacheri Group of Temples has 12 shrines, five each living in two rows, while the remaining two stand separate on a higher terrace. These temples are dated to 11th–13th century AD. These shrines have a common portico with a series of free-standing pillars with plain shafts and brackets in front. These temples were dedicated to Lord Siva and Lord Vishnu. (Website).



Fig. 29: Gujar Deo Temple can be described as a master piece of temple of architecture. This temple represents the most developed type of Nagara temples of Central Himalayan region. It is dated to 13th century AD. Now, the temple is in dilapidated condition. (Website).



Fig. 30 : Another view of Gujar Dev Temple. It is known for its architectural beauty. As stated above and it is viewed as the best temple in Dwarahat (Website).



Fig.31: Vandevta offering food and drink to a man, Bharut, c. 2nd century B.C. (Source: Book of Shakti Gupta, Shakti, M. (1971))

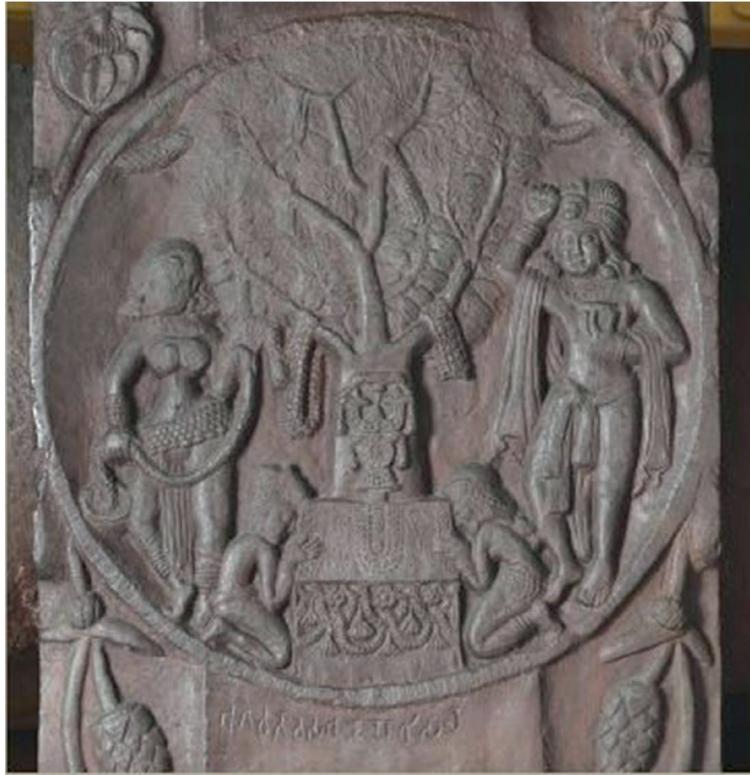


Fig. 32 : Van devta in the form of a Gular tree is shown venerated by the devotees. Bharut, c. 2nd century B.C. (Source: Book of Shakti Gypta Gupta, Shakti, M. (1971. In Dwarahat probably it is the first Van Devta temple.



Fig.33 : Recently built temple of Chaudharis in Dwarahat. Now found in various states, the Chaudharis of Kumaon also make visits to Kot Kangra to pay homage to their 'Kul Devi.' It is required for the Chaudharis or soe interested to identify the original temples of Chaudharis among the groups of temples.'(Photo:Whats App)



Fig. 34: Adbadri painting made by Prince Waldemar



Fig. 35: Same painting turned into a pencil sketch at Adi-Badri temple on way to Kedarnath
(Source: Warsaw Museum)



Fig. 36: A lithograph of a pencil drawing made by Prince Waldemar. At that time, the route from Ranikhet to Karnprayag used to go through the temples. Subsequently, when a motor road was constructed, it was redirected to run beneath the temples for technical reasons. (Source: website)



Fig. 37 : This is the nearest matching photo from the website with the Prince Waldemar sketch shown above. BadriNarain temple is the raised temple. . (Website)



Fig. 38 : Crossin^g Alakhnanda river by rope- bridge. See the horses are being crossed the river by tying with ropes. This is described by Hoffmeister.



Fig. 39:. Present day Okhimath temple, where high present day priest of Kedarnath still lives. The highpriest of Okhimath blessed Prince Waldemar by touching his hat and offered each member with a small stick wrapped with cotton and steeped with scented aromatic oils of sandal oil and rose oil. This was the temple tradition to honour high officials and in return the Prince presented him a ring.



Fig.40 : On way to Kedarnath in a Dharamsala (Jirhobeda). This place could not be identified by the author. In the back drop Kedarnath peak is seen. Sketch: Prince Waldemar



Fig 41 : At Trijugi Narain Temple, where Shiva and Parvati were married, was conducted, on 18th August 2018, the marriage of Mukesh Ambani's son Akash Ambani with Shloka was conducted. The temple was decorated at that occasion. (Website).



Fig. 42 : Maha Deo temple sketched and captioned by Prince Waldemar through the courtesy of Warsaw Museum, Poland



Fig. 43 : Above sketch in Lithograph painting of Kedarnath(Panjab now Chandigrah Museum, (Website)

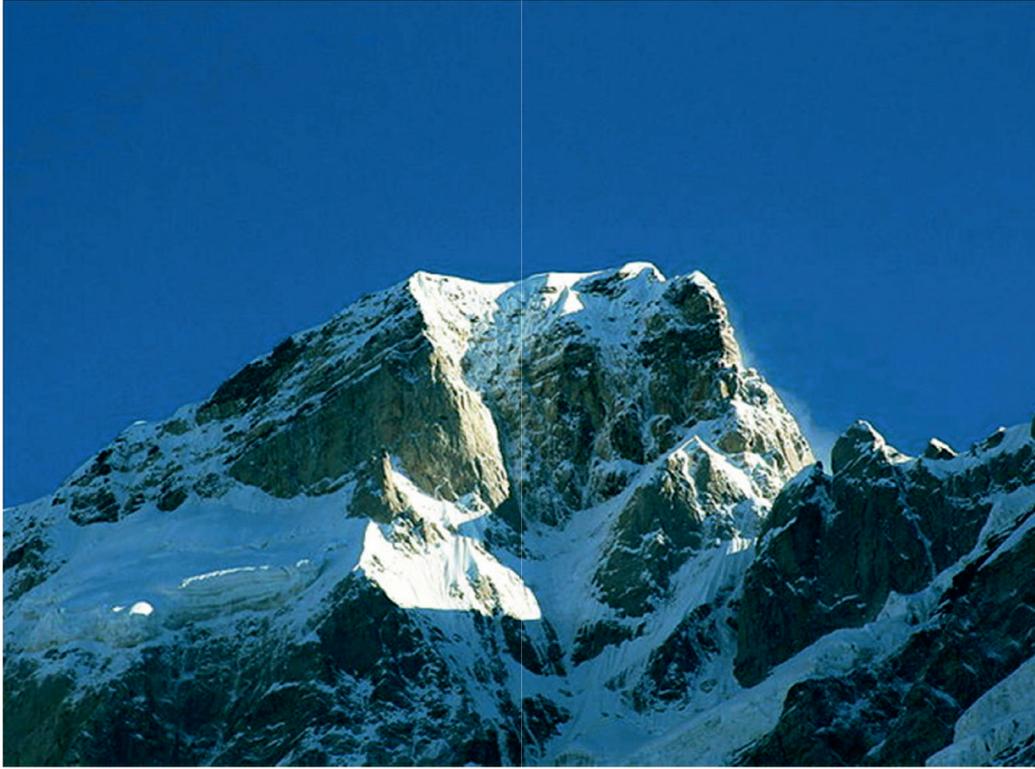


Fig. 44 : Mt. Kedarnath peak in the backdrop of Kedarnath temple, It is 6,940 m or 22769.03 high. This dome with two peaks were first climbed together in the year 1947, by a Swiss team led by André Roch.(Website)



**Fig. 45: First photograph of Kedarnath temple taken in 1882 by Roger Wilhelm.
Source: (Website)**



Fig. 46: Showing the southern face of the temple of Kedarnath temple taken in 1882 by Roger Wilhelm.
Source; . (Website)



Fig. 47 : Kedarnath temple in about 1900 showing the western side of the temple (What's App).



Fig. 48 : Kedarnath temple in about 1900 showing the eastern side of the temple (Website).

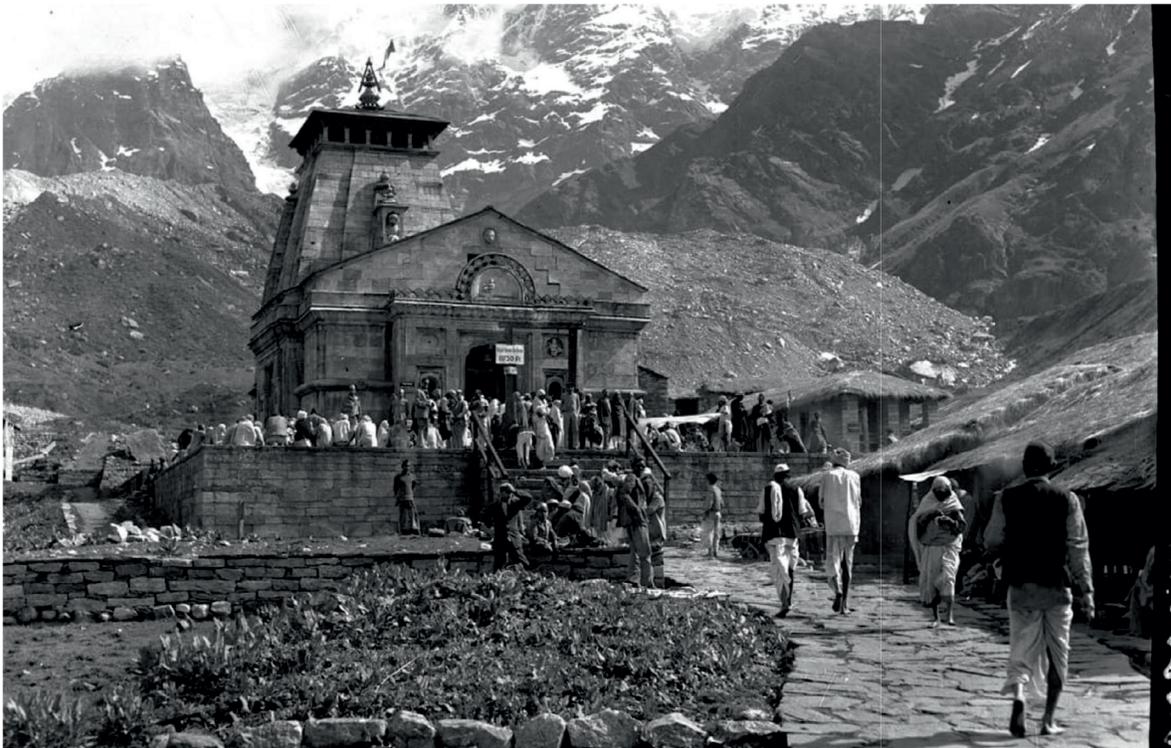


Fig. 49: Kedarnath temple in 1954 (Source: Website).

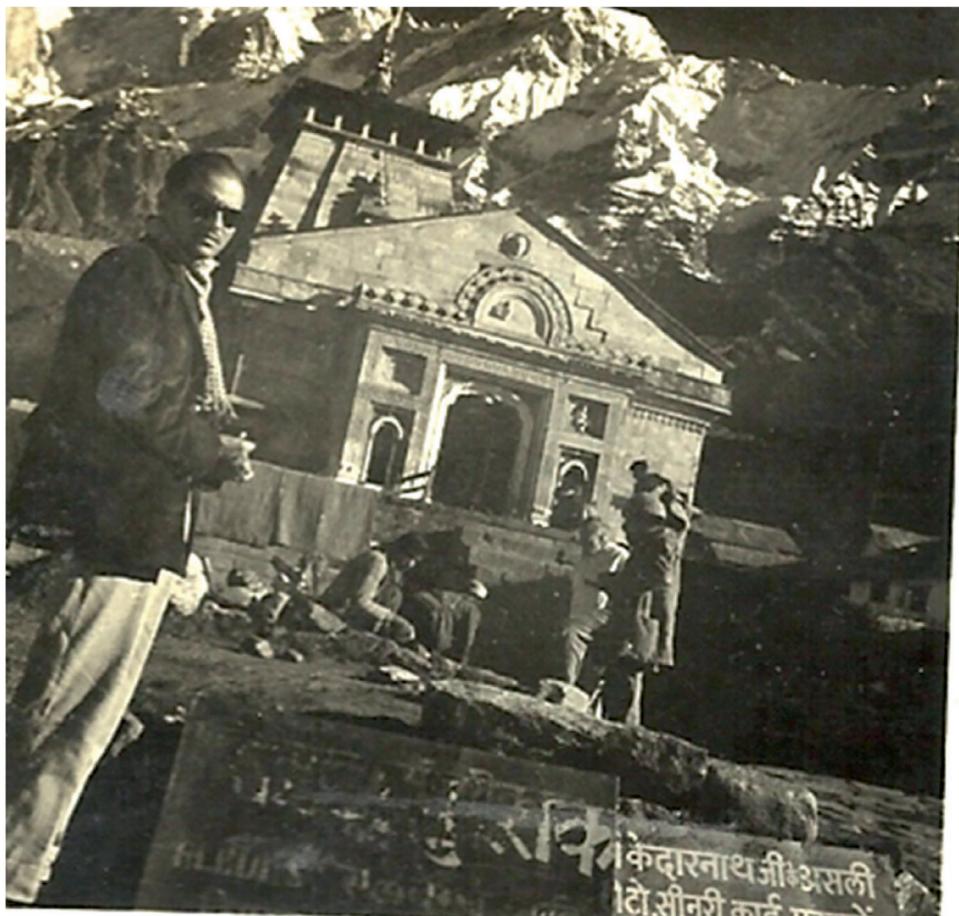


Fig. 50: Author at Mahadeva temple, Kedarnath in 1966.



Fig. 51: Author at Kedarnath in the backdrop Mt. Kedarnath with its two peaks are seen on left side is seen in 1966.



Fig. 52 : When the author visited Kedarnath in the year 1966, there was nothing inside the temple, except the unique linga of Mahadeva, undecorated. There was no such silver platform as the structure as seen around the Linga of Mahadeva. There were no earthen lights, and the walls were oily, and there was a peculiar smell, which we generally smell coming from an old temple. The only light was coming from the door, and there was no decoration of linga; it was only black. I caressed the linga, as we do to the cows. This is a unique linga of Mahadeva. Prince Waldemar & Dr. Hoffmeister must have seen the same view; only the linga might be polished by oil to shine, and many earthen lights might be to light the Mahadeva idol. As he was the state guest, the head Pujari (the priest) was with him, as we have seen in the text. (Photo:Website)



Fig. 53: Before and after Outburst of lake. On June 16, 2013, due to a cloudburst, the Chorabari glacial lake overflowed and burst out and caused immense devastation in Kedarnath and in the route area, sweeping away and causing immense human loss and property loss. It is estimated this disaster resulted in a human loss of about more than 6000 lives.



Fig. 54: The bazaar of Kedarnath adjoining to its temple begins in



Fig. 55: The Bazaar of Kedarnath in backdrop you can see the themplw and Mt. Kedarnath peaks.



Fig. 56 : Crossing river Bhagirathi Ganga by a Sangho bridge on way to Gangotri. The prince captured the hardest portion of journey, where the Sadhus were crossing the river. The steep mountains are also seen in the nearby.
(Source: Warsaw museum, Poland)



Fig. 57: Ona way to Gangotri a place shown in sketch by the Prince as Hakba but no name is there it should have been as Mukhba, which is a well developed town on way to Gangotri.



**Fig. 58: A bridge at Lanka, which has been sketched by the prince as Bhaironghati bridge.
(Sketched :Prince Waldemar)**

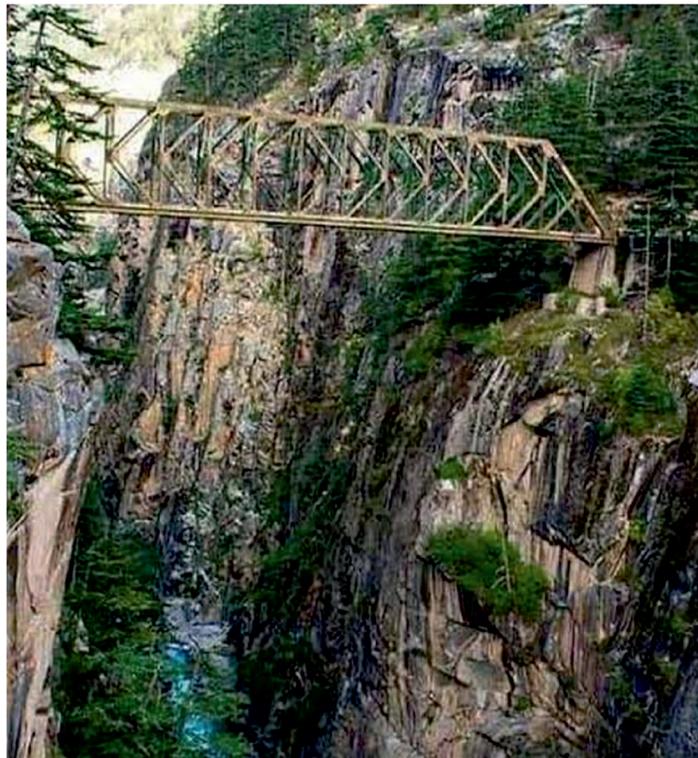


Fig. 59: The present day iron bridge at Lanka on way to Gangotri. (Website)



Fig. 60 : Bhagirathi river near Gangotri (Sketched :Prince Waldemar)



Fig. 61: Bhagirathi river, on right side hut village of Gangotri are seen and on right side the Gangotri temple temple is seen (Sketched :Prince Waldemar).



Fig. 62 : Photograph about the same location but just nearer to temple the Bhagirathi river. On left the houses of Gangotri are seen, and on right side the temple is seen. . (Website)



Fig. 63 : A pencil sketch of Gangotri temple, showing Naga sadhus at the temple.
(Sketched :Prince Waldemar, Source: Warsaw Museum)



Fig. 64.: Same sketch with water colour painting. (Source: website)

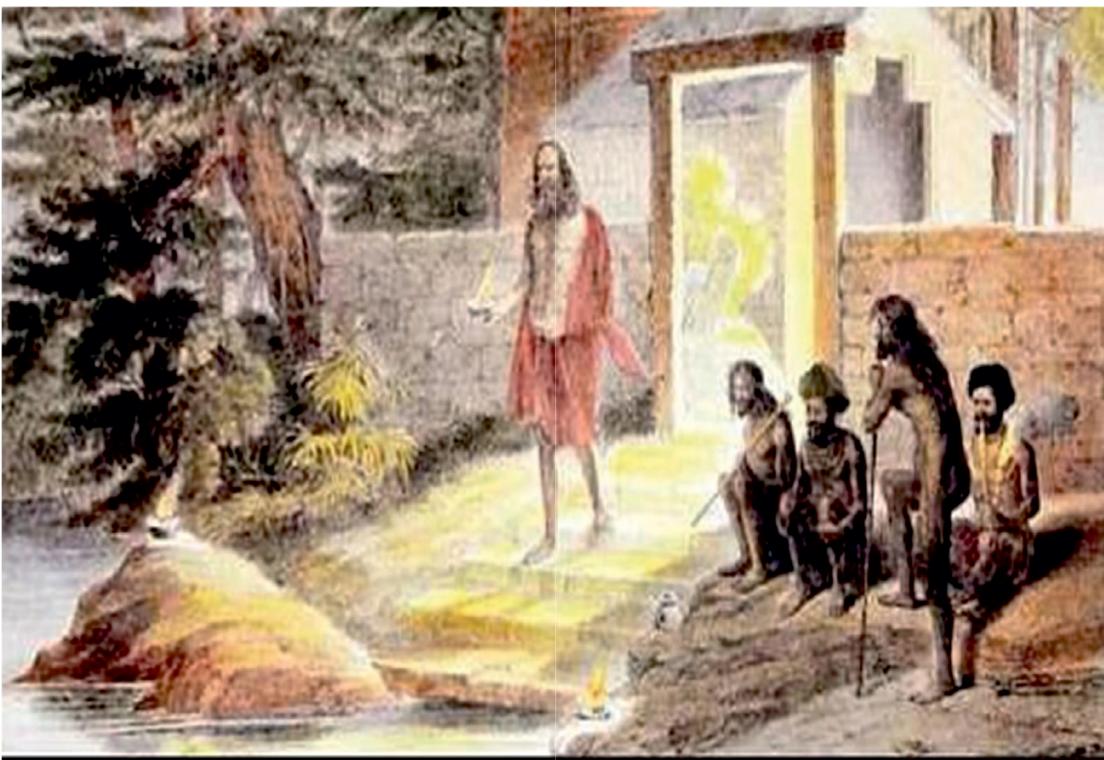


Fig 65: Same painting with a lithograph painting of Gangotri temple Without clothes at such a cold condition Gangotri temple. See the photographic effect (Website)

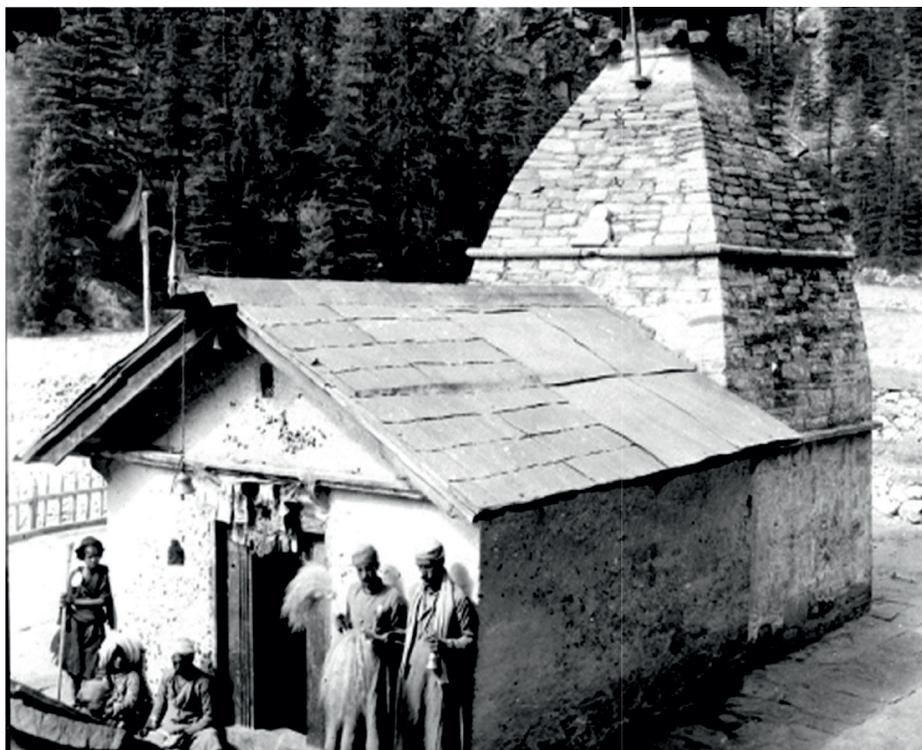


Fig. 66: Gangotri temple about 1860 when camera and photography reached India. (Website)



Fig. 67 : Pilgrims outside the Gangotri temple about 1860. They seems to be the local people. . (Website)

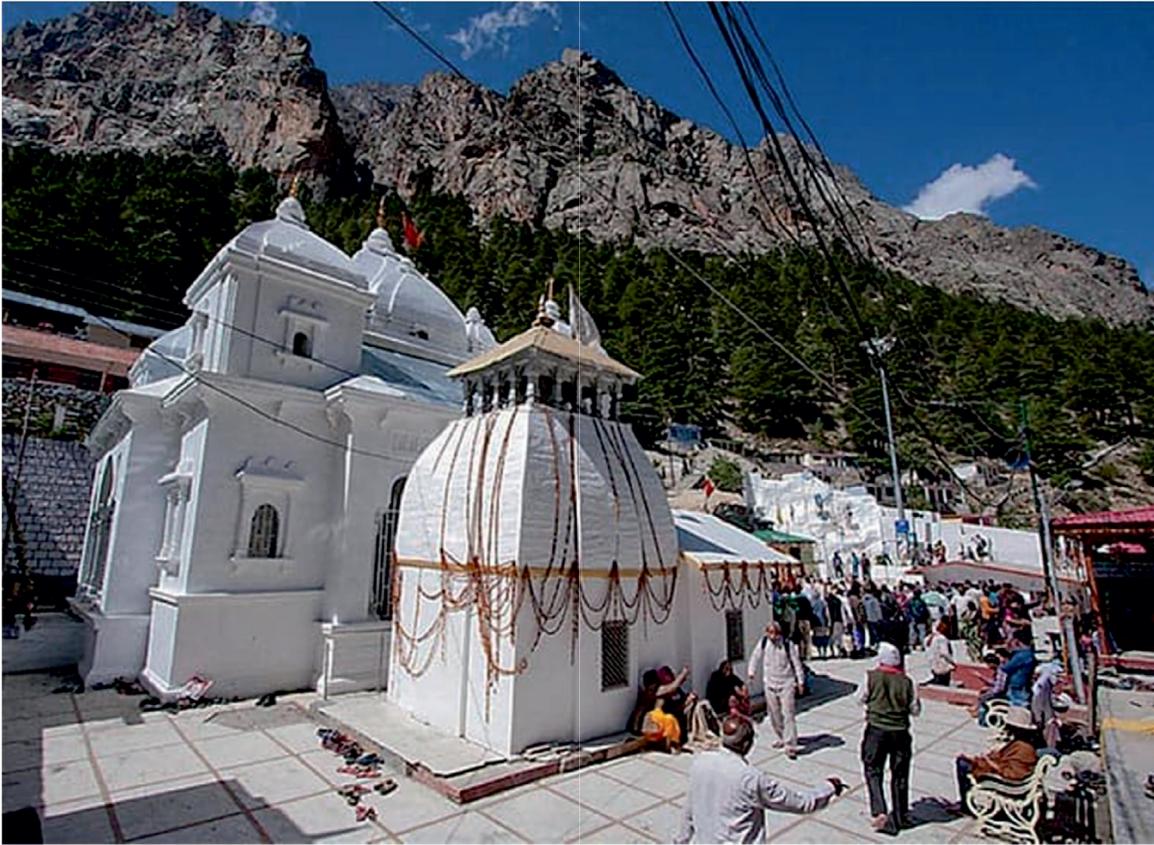


Fig. 68 : Present day Gangotri temple and the pilgrims outside. (Website)

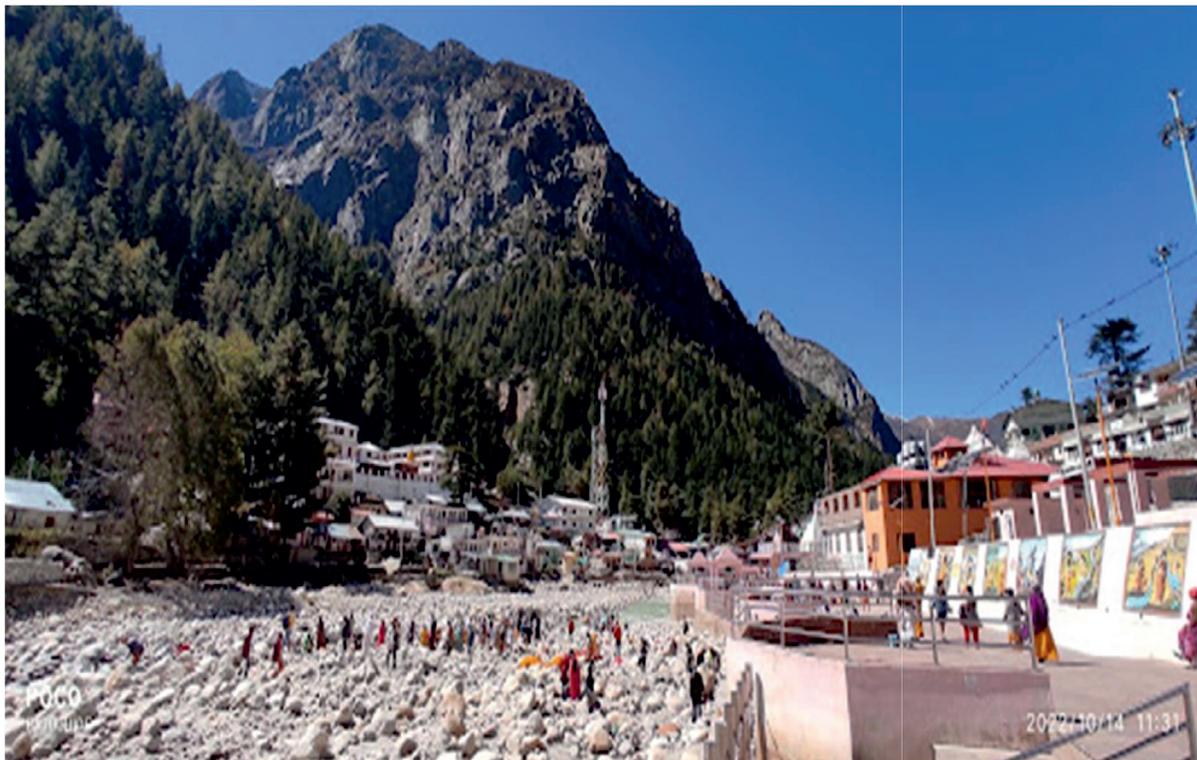


Fig. 69 : Gangotri now developed into a town like Kedarnath (Website)



Fig.70 : It is an extraordinary lithographic painting of the Anglo-Sikh battle made by Prince Waldemar of Prussia in which he has shown himself (with white hat), in front the Governor-General, Lord Harding, Dr. Hoffmeister, and the Prince's ADC (pointing with his right hand). (Website)