

Chapter 1 : British India, 1757-1857

Bhutan has no railways, though it has entered into an agreement with India to link southern Bhutan to India's vast network by constructing an 18 kilometres (11 mi)-long 1, mm (5 ft 6 in) broad gauge rail link between Hashimara in West Bengal and Toribari in Bhutan.

Stone tools, weapons, elephants, and remnants of large stone structures provide evidence that Bhutan was inhabited as early as BC, although there are no existing records from that time. Historians have theorized that the state of Lhomon literally, "southern darkness" , or Monyul "Dark Land", a reference to the Monpa , the aboriginal peoples of Bhutan may have existed between BC and AD Buddhism was first introduced to Bhutan in the 7th century AD. Much of early Bhutanese history is unclear because most of the records were destroyed when fire ravaged the ancient capital, Punakha , in Various subsects of Buddhism emerged that were patronized by the various Mongol warlords. After the decline of the Yuan dynasty in the 14th century, these subsects vied with each other for supremacy in the political and religious landscape, eventually leading to the ascendancy of the Drukpa Lineage by the 16th century. Throne covers were placed atop the temple cushions used by high lamas. The central circular swirling quadrune is the gankyil in its mode as the "Four Joys". Until the early 17th century, Bhutan existed as a patchwork of minor warring fiefdoms , when the area was unified by the Tibetan lama and military leader Ngawang Namgyal, who had fled religious persecution in Tibet. To defend the country against intermittent Tibetan forays, Namgyal built a network of impregnable dzongs or fortresses, and promulgated the Tsa Yig , a code of law that helped to bring local lords under centralized control. Many such dzong still exist and are active centers of religion and district administration. They met Zhabdrung Ngawang Namgyal, presented him with firearms, gunpowder and a telescope, and offered him their services in the war against Tibet, but the Zhabdrung declined the offer. After a stay of nearly eight months Cacella wrote a long letter from the Chagri Monastery reporting on his travels. This is a rare extant report of the Zhabdrung. After a period of consolidation, Bhutan lapsed into internal conflict. In the year Bhutan went to war against the Mughal Empire and its Subedars , who restored the kingdom of Koch Bihar in the south. During the chaos that followed, the Tibetans unsuccessfully attacked Bhutan in A peace treaty was signed in which Bhutan agreed to retreat to its pre borders. However, the peace was tenuous, and border skirmishes with the British were to continue for the next hundred years. The skirmishes eventually led to the Duar War 1765 , a confrontation for control of the Bengal Duars. As part of the war reparations , the Duars were ceded to the United Kingdom in exchange for a rent of Rs. The treaty ended all hostilities between British India and Bhutan. During the s, power struggles between the rival valleys of Paro and Tongsa led to civil war in Bhutan, eventually leading to the ascendancy of Ugyen Wangchuck , the poenlop governor of Tongsa. From his power base in central Bhutan, Ugyen Wangchuck defeated his political enemies and united the country following several civil wars and rebellions during 1684-1704 In , he set up a Royal Advisory Council, and in he formed a Cabinet. In , Bhutan was admitted to the United Nations, having held observer status for three years. In July , Jigme Singye Wangchuck ascended to the throne at the age of sixteen after the death of his father, Dorji Wangchuck. Political reform and modernization[edit] Further information: King Jigme Singye Wangchuck transferred most of his administrative powers to the Council of Cabinet Ministers and allowing for impeachment of the King by a two-thirds majority of the National Assembly. On 14 December , he announced that he would be abdicating immediately. This was followed by the first national parliamentary elections in December and March

Chapter 2 : Bhutan - British Intrusion,

George Bogle was the first British envoy (and first British traveller) from India to Bhutan and Tibet in His letters home provide an exceptional account of British life in Calcutta of the s and a fascinating record of the first mission to Bhutan and Tibet.

Constitutional monarchy since King: Since 17 December Currency Ngultrum Nu. Bhutan is separated from Nepal by the Indian state of Sikkim. Bhutan used to be one of the most isolated nations in the world, but developments including direct international flights, internet, mobile phone networks, and cable television have increasingly opened the doors. Yet, Bhutan has balanced modernization with its ancient culture and traditions under the guiding philosophy of Gross National Happiness GNH. Rampant destruction of the environment has been avoided. The landscape ranges from subtropical plains in the south to the Himalayan heights in the north, with some peaks exceeding 7, metres 23, ft. The state religion is Mahayana Buddhism, and the population is predominantly Buddhist, with Hinduism being the second-largest religion. The capital and largest city is Thimphu. After centuries of direct monarchic rule, Bhutan held its first democratic elections in March History of Bhutan Stone tools, weapons, elephants, and remnants of large stone structures provide evidence that Bhutan was inhabited as early as BC, although there are no existing records from that time. The earliest transcribed event in Bhutan was the passage of the Buddhist saint Padma Sambhava also known as Guru Rinpoche in However, there is no sufficient information stating that all historical records were available before the fire. Various sub-sects of Buddhism emerged which were patronised by the various Mongol warlords. After the decline of the Mongols in the 14th century, these sub-sects vied with each other for supremacy in the political and religious landscape, eventually leading to the ascendancy of the Drukpa sub-sect by the 16th century. Until the early 17th century, Bhutan existed as a patchwork of minor warring fiefdoms, when the area was unified by the Tibetan lama and military leader Shabdrung Ngawang Namgyal who fled religious persecution in Tibet. To defend the country against intermittent Tibetan forays, Namgyal built a network of impregnable dzong fortresses , and promulgated a code of law that helped to bring local lords under centralised control. Many such dzong still exist and are active centers of religion and district administration. Taking advantage of the chaos, the Tibetans attacked Bhutan in , and again in with the help of the Mongols. Both assaults were successfully thwarted, and an armistice was signed in In the 18th century, the Bhutanese invaded and occupied the kingdom of Cooch Behar to the south. In , Cooch Behar appealed to the British East India Company which assisted them in ousting the Bhutanese, and later in attacking Bhutan itself in A peace treaty was signed in which Bhutan agreed to retreat to its pre borders. However, the peace was tenuous, and border skirmishes with the British were to continue for the next years. The skirmishes eventually led to the Duar War , a confrontation for control of the Bengal Duars. As part of the war reparations, the Duars were ceded to the United Kingdom in exchange for a rent of Rs. The treaty ended all hostilities between British India and Bhutan. During the s, power struggles between the rival valleys of Paro and Tongsa led to civil war in Bhutan, eventually leading to the ascendancy of Ugyen Wangchuck, the ponlop governor of Tongsa. From his power base in central Bhutan, Ugyen Wangchuck defeated his political enemies and united the country following several civil wars and rebellions in the period In , an epochal year for the country, Ugyen Wangchuck was unanimously chosen as the hereditary king of the country by an assembly of leading Buddhist monks, government officials, and heads of important families. The greatest impact of this treaty seems to be the perception that it meant Bhutan was not totally sovereign.

Chapter 3 : - Account of an Embassy to the Court of the Teshoo Lama in Tibet by Samuel Turner

Under the terms of the Treaty of Sinchula, signed on November 11, , Bhutan ceded territories in the Assam Duars and Bengal Duars, as well as the eighty-three-square-kilometer territory of Dewangiri in southeastern Bhutan, in return for an annual subsidy of 50, rupees.

The druk desi petitioned Lhasa for assistance from the Panchen Lama, who was serving as regent for the youthful Dalai Lama. Bhutan agreed to return to its pre boundaries, paid a symbolic tribute of five horses to Britain, and, among other concessions, allowed the British to harvest timber in Bhutan. Subsequent missions to Bhutan were made by the British in , , and , and commerce was opened between British India and Bhutan and, for a short time, Tibet. In the British turned over to Bhutanese control Bengal Duars territory, where boundaries were poorly defined. As in its other foreign territories, Bhutan left administration of the Bengal Duars territory to local officials and collected its revenues. Although major trade and political relations failed to develop between Bhutan and Britain, the British had replaced the Tibetans as the major external threat. Boundary disputes plagued Bhutanese-British relations. To reconcile their differences, Bhutan sent an emissary to Calcutta in , and the British sent missions to Thimphu in and . The mission was inconclusive. In an attempt to protect its independence, Bhutan rejected the British offer. Despite increasing internal disorder, Bhutan had maintained its control over a portion of the Assam Duars more or less since its reduction of Cooch Behar to a dependency in the s. After the British gained control of Lower Assam in , tension between the countries began to rise as Britain exerted its strength. Bhutanese payments of annual tribute to the British for the Assam Duars gradually fell into arrears, however. The British proceeded in to annex the formerly Bhutanesecontrolled Assam Duars, paying a compensation of 10, rupees a year to Bhutan. In Bhutan gave up control to the British of some of the troublesome Bengal Duars territory it had administered since . Charges and countercharges of border incursions and protection of fugitives led to an unsuccessful Bhutanese mission to Calcutta in . Among other demands, the mission sought increased compensation for its former Duars territories, but instead the British deducted nearly 3, rupees from the annual compensation and demanded an apology for alleged plundering of British-protected lands by members of the mission. Following more incidents and the prospect of an anti-Bhutan rebellion in the Bengal Duars, British troops deployed to the frontier in the mids. Bhutanese armed forces raided Sikkim and Cooch Behar in , seizing people, property, and money. The British responded by withholding all compensation payments and demanding release of all captives and return of stolen property. Britain sent a peace mission to Bhutan in early , in the wake of the recent conclusion of a civil war there. The dzongpon of Punakha--who had emerged victorious--had broken with the central government and set up a rival druk desi while the legitimate druk desi sought the protection of the ponlop of Paro and was later deposed. The British mission dealt alternately with the rival ponlop of Paro and the ponlop of Tongsa the latter acted on behalf of the druk desi , but Bhutan rejected the peace and friendship treaty it offered. Britain declared war in November . Bhutan had no regular army, and what forces existed were composed of dzong guards armed with matchlocks, bows and arrows, swords, knives, and catapults. Some of these dzong guards, carrying shields and wearing chainmail armor, engaged the well-equipped British forces. Under the terms of the Treaty of Sinchula, signed on November 11, , Bhutan ceded territories in the Assam Duars and Bengal Duars, as well as the eighty-three-square-kilometer territory of Dewangiri in southeastern Bhutan, in return for an annual subsidy of 50, rupees. In the s and s, renewed competition among regional rivals--primarily the pro-British ponlop of Tongsa and the anti-British, pro-Tibetan ponlop of Paro--resulted in the ascendancy of Ugyen Wangchuck, the ponlop of Tongsa. From his power base in central Bhutan, Ugyen Wangchuck had defeated his political enemies and united the country following several civil wars and rebellions in . His victory came at a time of crisis for the central government, however. British power was becoming more extensive to the south, and in the west Tibet had violated its border with Sikkim, incurring British disfavor. After 1, years of close ties with Tibet, Bhutan faced the threat of British military power and was forced to make serious geopolitical decisions. The British, seeking to offset potential Russian advances in Lhasa, wanted to open trade relations with Tibet. Ugyen Wangchuck saw the

opportunity to assist the British and in volunteered to accompany a British mission to Lhasa as a mediator. For his services in securing the Anglo-Tibetan Convention of , Ugyen Wangchuck was knighted and thereafter continued to accrue greater power in Bhutan.

Chapter 4 : Bhutan - Wikipedia

In Bhutan gave up control to the British of some of the troublesome Bengal Duars territory it had administered since Charges and countercharges of border incursions and protection of fugitives led to an unsuccessful Bhutanese mission to Calcutta in

Prehistory[edit] Neolithic tools found in Bhutan indicate that people have been living in the Himalayan region for at least 11, years. Origins and early settlement, â€”[edit] A state of Lhomon literally, southern darkness or Monyul dark land, a reference to the Monpa one of the Tibeto-Burman people of Bhutan , possibly a part of Tibet that was then beyond the pale of Buddhist teachings. Monyul is thought to have existed between AD and AD The names Lhomon Tsendenjong southern Mon sandalwood country and Lhomon Khashi southern Mon country of four approaches , found in ancient Bhutanese and Tibetan chronicles, may also have credence and have been used by some Bhutanese scholars when referring to their homeland. Variations of the Sanskrit words Bhota-ant end of Bhot or Bhu-uttan meaning highlands have been suggested by historians as origins of the name Bhutan, which came into common foreign use in the late 19th century and is used in Bhutan only in English-language official correspondence. The people of Monyul practiced a shamanistic religion, which emphasized worship of nature and the existence of good and evil spirits. During the latter part of this period, historical legends relate that the mighty king of Monyul invaded a southern region known as the Duars, subduing the regions of modern Assam , West Bengal , and Bihar in India. Instead, Buddhism absorbed Bon and its believers. As the country developed in its many fertile valleys, Buddhism matured and became a unifying element. It was Buddhist literature and chronicles that began the recorded history of Bhutan. After reportedly subduing eight classes of demons and converting the king, Guru Rimpoche moved on to Tibet. Upon his return from Tibet, he oversaw the construction of new monasteries in the Paro Valley and set up his headquarters in Bumthang. According to tradition, he founded the Nyingmapa sectâ€”also known as the "old sect" or Red Hat sectâ€”of Mahayana Buddhism , which became for a time the dominant religion of Bhutan. Guru Rimpoche plays a great historical and religious role as the national patron saint who revealed the tantras â€”manuals describing forms of devotion to natural energyâ€”to Bhutan. Instead, small independent monarchies began to develop by the early 9th century. Each was ruled by a deb king , some of whom claimed divine origins. The kingdom of Bumthang was the most prominent among these small entities. By the 11th century, all of Bhutan was occupied by Tibetan-Mongol military forces. Following a period in which Buddhism was in decline in Tibet in the 11th century, contention among a number of subsects emerged. The Mongol overlords of Tibet and Bhutan patronized a sequence of subsects until their own political decline in the 14th century. By that time, the Gelugpa or Yellow Hat school had, after a period of anarchy in Tibet, become a powerful force resulting in the flight to Bhutan of numerous monks of various minor opposing sects. Among these monks was the founder of the Lhapa subsect of the Kargyupa school, to whom is attributed the introduction of strategically built dzong. Although the Lhapa subsect had been successfully challenged in the 12th century by another Kargyupa subsectâ€”the Drukpa â€”led by Tibetan monk Phajo Drugom Shigpo , it continued to proselytize until the 17th century. The Drukpa spread throughout Bhutan and eventually became a dominant form of religious practice. Between the 12th century and the 17th century, the two Kargyupa subsects vied with one another from their respective dzong as the older form of Nyingmapa Buddhism was eclipsed. The theocratic government was founded by an expatriate Drukpa monk, Ngawang Namgyal , who arrived in Bhutan in seeking freedom from the domination of the Gelugpa subsect led by the Dalai Lama Ocean Lama in Lhasa. After a series of victories over rival subsect leaders and Tibetan invaders, Ngawang Namgyal took the title Zhabdrung At Whose Feet One Submits, or, in many Western sources, Dharma Raja , becoming the temporal and spiritual leader of Bhutan. Considered the first great historical figure of Bhutan, he united the leaders of powerful Bhutanese families in a land called Drukyul. He promulgated a code of law and built a network of impregnable dzong, a system that helped bring local lords under centralized control and strengthened the country against Tibetan invasions. Many dzong were extant in the late 20th century. They met with Ngawang Namgyal, presented him with firearms, gunpowder and a

telescope , and offered him their services in the war against Tibet, but the Zhabdrung declined the offer. This is a rare report of the Zhabdrung remaining. The invasions were thwarted, and the Drukpa subsect developed a strong presence in western and central Bhutan, leaving Ngawang Namgyal supreme. In recognition of the power he accrued, goodwill missions were sent to Bhutan from Cooch Behar in the Duars present-day northeastern West Bengal , Nepal to the west, and Ladakh in western Tibet. The ruler of Ladakh even gave a number of villages in his kingdom to Ngawang Namgyal. In , a joint Mongol-Tibetan force sought to destroy Nyingmapa refugees who had fled to Bhutan, Sikkim , and Nepal. The Mongols had seized control of religious and civil power in Tibet in the s and established Gelugpa as the state religion. Bhutanese rivals of Ngawang Namgyal encouraged the Mongol intrusion, but the Mongol force was easily defeated in the humid lowlands of southern Bhutan. Another Tibetan invasion in also failed. The Druk Desi was either a monk or a member of the laity “by the 19th century, usually the latter; he was elected for a three-year term, initially by a monastic council and later by the State Council Lhengye Tshokdu. The Zhabdrung was the head of state and the ultimate authority in religious and civil matters. The seat of government was at Thimphu , the site of a 13th-century dzong, in the spring, summer, and fall. The winter capital was at Punakha Dzong , a dzong established northeast of Thimphu in The kingdom was divided into three regions east, central, and west , each with an appointed ponlop , or governor, holding a seat in a major dzong. Districts were headed by dzongpon , or district officers, who had their headquarters in lesser dzong. The ponlop were combination tax collectors, judges, military commanders, and procurement agents for the central government. Their major revenues came from the trade between Tibet and India and from land taxes. The duties and virtues inherent in the Buddhist dharma religious law played a large role in the new legal code, which remained in force until the s. Initially, Ngawang Namgyal was said to have entered into a religious retreat, a situation not unprecedented in Bhutan, Sikkim, or Tibet during that time. They started their reigns as minors under the control of religious and civil regents and rarely exercised authority in their own names. For further continuity, the concept of multiple reincarnation of the first Zhabdrung“in the form of either his body, his speech, or his mind“was invoked by the Je Khenpo and the Druk Desi , both of whom wanted to retain the power they had accrued through the dual system of government. The last person recognized as the bodily reincarnation of Ngawang Namgyal died in the mid 18th century, but speech and mind reincarnations, embodied by individuals who acceded to the position of Zhabdrung Rinpoche , were recognized into the early 20th century. The power of the state religion also increased with a new monastic code that remained in effect in the early s. The compulsory admission to monastic life of at least one son from any family having three or more sons was instituted in the late 17th century. In time, however, the State Council became increasingly secular as did the successive Druk Desi, ponlop , and dzongpon , and intense rivalries developed among the ponlop of Tongsa and Paro and the dzongpon of Punakha , Thimphu , and Wangdue Phodrang. Internal opposition to the central government resulted in overtures by the opponents of the Druk Desi to Tibet and Sikkim. In the s, Bhutan invaded Sikkim in pursuit of a rebellious local lord. In , Bhutan again invaded Sikkim, and in Tibetan forces, aided by Mongolia , invaded Bhutan but were unable to gain control. Ladakh had earlier granted Bhutan several enclaves near Mount Kailash in western Tibet; these were monasteries of the Drukpa sect and so fell under the authority of the Bhutanese Je Khenpo and the Zhabdrung. These enclaves persisted under Bhutanese control even after the rest of western Tibet came under the control of the Dalai Lama and his Gelugpa sect. Not until were the Bhutanese enclaves seized by the Chinese. Regional rivalries contributed to the gradual disintegration of Bhutan at the time the first British agents arrived. The raja of Cooch Behar had sought assistance from Bhutan against the Indian Mughals in , and Bhutanese political influence was not long in following. By the mids, Thimphu considered Cooch Behar its dependency, stationing a garrison force there and directing its civil administration. Bhutan agreed to return to its pre boundaries, paid a symbolic tribute of five horses to Britain, and, among other concessions, allowed the British to harvest timber in Bhutan. Subsequent missions to Bhutan were made by the British in , , and , and commerce was opened between British India and Bhutan, and, for a short time, Tibet. In , the British turned over to Bhutanese control Bengal Duars territory, where boundaries were poorly defined. As in its other foreign territories, Bhutan left administration of the Bengal Duars territory to local officials and collected its revenues. Although major trade and political relations failed to develop

between Bhutan and Britain, the British had replaced the Tibetans as the major external threat. To reconcile their differences, Bhutan sent an emissary to Calcutta in 1773, and the British sent missions to Thimphu in 1774 and 1775. The mission was inconclusive. In an attempt to protect its independence, Bhutan rejected the British offer. Despite increasing internal disorder, Bhutan had maintained its control over a portion of the Assam Duars more or less since its reduction of Cooch Behar to a dependency in the 1760s. After the British gained control of Lower Assam in 1776, tension between the countries began to rise as Britain exerted its strength. Bhutanese payments of annual tribute to the British for the Assam Duars gradually fell into arrears. In 1779, Bhutan gave to the British control of some of the troublesome Bengal Duars territory it had administered since 1773. Among other demands, the mission sought increased compensation for its former Duars territories; instead the British deducted nearly 3,000 rupees from the annual compensation and demanded an apology for alleged plundering of British-protected lands by members of the mission. Following more incidents and the prospect of an anti-Bhutan rebellion in the Bengal Duars, British troops deployed to the frontier in the mid-1780s. Bhutanese armed forces raided Sikkim and Cooch Behar in 1784, seizing people, property, and money. The British responded by withholding all compensation payments and demanding release of all captives and return of stolen property. The dzongpon of Punakha, who had emerged victorious had broken with the central government and set up a rival Druk Desi, while the legitimate Druk Desi sought the protection of the ponlop of Paro and was later deposed. The British mission dealt alternately with the rival ponlop of Paro and the ponlop of Tongsa the latter acting on behalf of the Druk Desi, but Bhutan rejected the peace and friendship treaty it offered. Britain declared war in November 1789. Bhutan had no regular army, and what forces existed were composed of dzong guards armed with matchlocks, bows and arrows, swords, knives, and catapults. Some of these dzong guards, carrying shields and wearing chainmail armor, engaged the well-equipped British forces. Under the terms of the Treaty of Sinchula, signed on November 11, 1793, Bhutan ceded territories in the Assam Duars and Bengal Duars, as well as the eighty-three-square-kilometer territory of Dewangiri in southeastern Bhutan, in return for an annual subsidy of 50,000 rupees. From his power base in central Bhutan, Ugyen Wangchuck had defeated his political enemies and united the country following several civil wars and rebellions in 1790. His victory came at a time of crisis for the central government, however. British power was becoming more extensive to the south, and in the west Tibet had violated its border with Sikkim, incurring British disfavor. After 1790, years of close ties with Tibet, Bhutan faced the threat of British military power and was forced to make serious geopolitical decisions. The British, seeking to offset potential Russian advances in Lhasa, wanted to open trade relations with Tibet. Ugyen Wangchuck, on the advice of his closest adviser Ugyen Dorji, saw the opportunity to assist the British and in volunteered to accompany a British mission to Lhasa as a mediator. For his services in securing the Anglo-Tibetan Convention of 1793, Ugyen Wangchuck was knighted and thereafter continued to accrue greater power in Bhutan. Establishment of the hereditary monarchy, [edit] Further information: He had removed his chief rival, the ponlop of Paro, and installed a supporter and relative, a member of the pro-British Dorji family, in his place. When the last Zhabdrung died in 1792 and a reincarnation had not appeared by 1795, civil administration came under the control of Ugyen Wangchuck. Finally, in 1797, the fifty-fourth and last Druk Desi was forced to retire, and despite recognitions of subsequent reincarnations of Ngawang Namgyal, the Zhabdrung system came to an end. Ugyen Wangchuck was elected its first hereditary Druk Gyalpo "Dragon King" and subsequently reigned from 1797. The British, wanting political stability on their northern frontier, approved of the entire development.

Chapter 5 : History of Bhutan - Wikipedia

Friction between Bhutan and Indian Bengal culminated in a Bhutanese invasion of Cooch Behar in , followed by a British incursion into Bhutan, but the Tibetan lama's intercession with the governor-general of British India improved relations.

One of the openings is as a Country Coordinator for this country. Welcome to the BhutanGenWeb Project homepage. Please do not send me your queries. The BhutanGenWebProject is in need of volunteers to host query boards, provide look-up resources, transcribe data, help with archival research and more. General information about Bhutan Until the early seventeenth century, Bhutan existed as a patchwork of minor warring fiefdoms when the area was unified by the Tibetan lama and military leader Shabdrung Ngawang Namgyal. To defend the country against intermittent Tibetan forays, Namgyal built a network of impregnable dzong fortresses , and promulgated a code of law that helped to bring local lords under centralized control. Many such dzong still exist. Taking advantage of the chaos, the Tibetans attacked Bhutan in , and again in with the help of the Mongols. Both assaults were successfully thwarted, and an armistice was signed in One of the most famous Dzongs or Durbars was constructed at Saureni in Samchi district. As this Dzong was constructed by a reknowned person of Nepali origin, no effort was ever made to preserve this monument and has been completely wiped out today. In the eighteenth century, the Bhutanese invaded and occupied the kingdom of Cooch Behar to the south. In , Cooch Behar appealed to the British East India Company who assisted them in ousting the Bhutanese, and later in attacking Bhutan itself in A peace treaty was signed in which Bhutan agreed to retreat to its pre borders. However, the peace was tenuous, and border skirmishes with the British were to continue for the next one hundred years. The skirmishes eventually led to the Duar War â€” , a confrontation over who would control the Bengal Duars. As part of the war reparations, the Duars were ceded to the United Kingdom in exchange for a rent of Rs. The treaty ended all hostilities between British India and Bhutan. During the s, power struggles between the rival valleys of Paro and Trongsa led to civil war in Bhutan, eventually leading to the ascendancy of Ugyen Wangchuck, the ponlop governor of Tongsa. From his power base in central Bhutan, Ugyen Wangchuck defeated his political enemies and united the country following several civil wars and rebellions in the period â€” In , an epochal year for the country, Ugyen Wangchuck was unanimously chosen as the hereditary king of the country by an assembly of leading Buddhist monks, government officials, and heads of important families. The greatest impact of this treaty seems to be the perception that it meant Bhutan was not totally sovereign.

Chapter 6 : Bhutan - WorldGenWeb Project

changes Bhutan ceded parts of the Assam Duars, Bengal Duars, and Dewangiri to Britain The Bhutan War (or Duar War) was a war fought between British India and Bhutan in The fort, known at the time as Dewangiri, at Deothang was dismantled by the British during The British initially.

Chat Not much is known about the history of Bhutan before the 8th century, however, archaeologists have been able to ascertain that Bhutan was inhabited as early as BC due to stone tools, weapons and structures that have been discovered. The first notable event of the 8th century in Bhutan was the arrival of the Indian saint Guru Padmasambhava in AD. He was able to convert King Sendha, the ruler of the Bumthang Valley to Buddhism and gradually, the rest of the country followed. This alignment with Buddhism is still prevalent in Bhutanese social, political and cultural practices today. The ninth and tenth centuries saw religious persecution strike northern Tibet at the hands of an anti-Buddhist king, King Langdarma. Many monks and religious leaders fled to Bhutan which had been recognised as a Baeyul a sacred Hidden Land of Spiritual Treasures. They brought with them the teachings of several later schools of Buddhism which would go on to find followings in Bhutan. Medieval Bhutan developed in a stark contrast to Medieval cultures in other countries. It was feudalistic in nature, but Bhutan existed without the oppression and poverty that plagued other countries. There were three classes: Even the lowest part of society - the serfs - were allowed to marry and to own homes and were provided with food, shelter and clothing from the state. Democracy was also appearing as all officials, no matter what ranking, were elected by the public. Bhutan developed in isolation of other countries for many centuries with few countries knowing of its existence. It appeared on very few maps and usually only as a reference to a country north of India. It was not until the s that Bhutan came to the attention of Europeans. Bogle was detained for four months in Bhutan and during that time he began to understand that he was in a different country from Tibet with specific political, cultural and spiritual beliefs. Upon his return to Bengal he wrote a report to the Governor General asking for Bhutan to be recognised as a country separate from Tibet. The second half of the 19th century saw the British attempting to incorporate Tibet into their territory. This posed a threat to the Bhutanese people, however Penlop Ugyen Wangchuck, a political leader from Bhutan acted as a mediator between British India and Tibet and diffused the situation. This endeared him to a population who craved political stability and peace. In , the clergy, the government and the people unanimously elected Penlop Ugyen Wangchuck as the first hereditary monarch of Bhutan. He brought a central authority to the country and laid the foundations for a modern Bhutan. The s saw Bhutan begin to open to the rest of the world and the country joined the UN in While still very traditional people in Bhutan are required by law to wear clothing styled after the 14th century , they are taking steps into modernity with access to television being granted in as well as internet access and even some tourism ventures. The fifth and current reigning king, Jigme Khesar Namgyel Wangchuck has placed great importance in ensuring democracy in Bhutan as well as striving for better standards in education, business and civil service. Bhutan Travel Information At Goway we believe that a well-informed traveller is a safer traveller. The only way you could possibly learn more is by embarking on your journey and discovering Bhutan for yourself. Book your Bhutan tour with Goway! We want to be your first choice when next you go globetrotting to Bhutan.

Chapter 7 : India Bhutan Map

ended the First Bhutan War. The treaty of had already dependent on the Subah of Bengal (the paradise of nations) that they out possession of any part of.

Chapter 8 : Bhutan War | Military Wiki | FANDOM powered by Wikia

Bogle travelled only in a smaU part of Tibet the Anglo-Bhutan Treaty (); George Bogle" monopoly interests in the Tibet-Bengal trade thrÂ- ough Bhutan and.

Chapter 9 : Kingdom of Bhutan |

Since the 17th century the official name of Bhutan has been Druk yul (country of the Drukpa Lineage, the Dragon People, or the Land of the Thunder Dragon, a reference to the country's dominant.