

CULTURE-NATURE, RIVER, LAKES AND WATER

Case Study Kiosk 1

IDENTIFYING AND SAFEGUARDING NATURAL - CULTURAL RESOURCES IN *PANCHKROSHI PARIKRAMA*:

PART OF THE NARMADA RIVER *PARIKRAMA*

Author of the Paper: Ar. Shubhashri Upasani

Abstract

While focusing on indigenous form of culture at India level, each and every aspect of ancient Hindu Culture ensures strong connectivity with nature. Intangible (E.g. rituals, traditions) & tangible (E.g. architectural manifestations of the intangible) forms of Hindu culture reflect inseparable role of nature associated with it. *Tirthsthanas* are the examples of combination of tangible and intangible forms in Hindu Culture closely connected with the surrounding environment. Among these *Tirthsthanas*, Rivers are awarded sublime existence as a cultural property and natural elements. These rivers as the lifeline have motherly place in the society with their own characteristics and importance. Among the most holy rivers, River Narmada has important place with reasons like sacred values, number of *Tirthsthanas*, separate Narmada *Puraan* and the unique way of tenacity, worshipping in its own kind – the complete *Parikrama* of River Narmada.

River Narmada is explored by many scholars in different ways as the mysterious, spiritual, geological, geographical aspects and references from ancient scriptures. But the ‘Narmada *Parikrama* Path’ needs to be explored through the angle of cultural landscape also. The path of ~thirty-six hundred km on both banks is full of natural (huge variety of flora-fauna) and man-made cultural properties with mythological, historical associations. Along the whole path, nature and culture are each other’s shadows.

Hence considering the huge biodiversity, identifying cultural resources around Narmada *Parikrama* Path and safeguarding them by strategies, policies, guided development is my proposal. But considering the vast area (thirteen hundred and thirteen km length of the River), I have focused on smaller area of ‘*Panchkroshi Parikrama*’ starting from Garudeshwar (Gujarat, India) which can be considered as miniature of complete *Parikrama* and also includes *Uttara-Vahini* Narmada, one of the most sacred part of the Narmada River. This can be seen as a pilot project for the whole path with contextual changes at different levels.

Key words: Biodiversity, Tangible-Intangible, Cultural-natural resources, Guided development

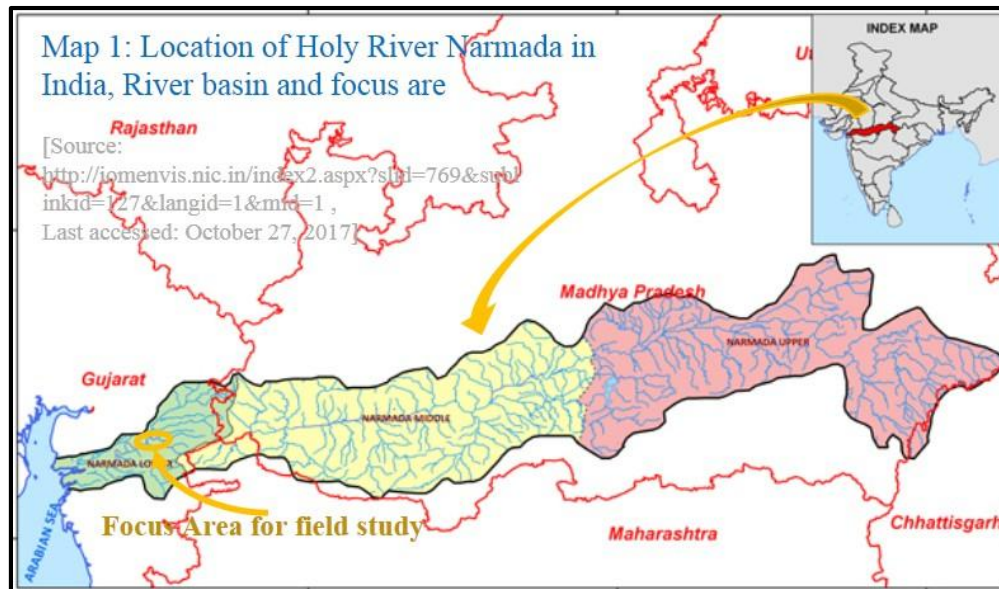
Introduction

The concept of *Dharma* is very comprehensive, touches every dimension of Indian life. It can be better understood by main aspects as ancient scriptures like *Vedas*, *Upanishads*, *Puranas*; architectural manifestations (Temples, *Ashram*, *Dharmashala* etc.); sacred, holy places – water being inseparable part (*Tirthsthan*); intangible expressions - Cultural traditions, rituals. Indian culture awards sublime existence to rivers among the *Tirthsthan*. Sacred values assigned to rivers are the reasons for worshipping and looked as a source of positive energy. In India, there’re seven main sacred rivers including the Narmada. Not only in the ancient period but rivers played very important role in a historical period which is continued in present.

Importance & brief information of River Narmada:

River Narmada is very special among the sacred rivers and *Tirthsthans* because of the number of holy places, separate *Puraan* wrote for it, sacred bathing and the unique way of worshipping i.e. Narmada *Parikrama* – circumambulation to the whole river.

- *Parikrama* Path is one of the highest spiritually important area for tenacity as per Hindu beliefs.
रेवातीरे तपः कुर्यात् || [Pronunciation: Revateere tapah kuryaat || Meaning: Narmada banks are best for tenacity.]
- Narmada *Puraan*: There's 18 main and 18 sub-*Puraanas*. Among all the sacred rivers, only River Narmada is blessed with separate *Puraana*, a part of *Skand Puraan* (*Reva Khand*).
- Geological location and history of Narmada river basin – River Narmada is bounded by Mountain Vindhyaachal on North and Satpuda on South where it flows quite forcefully until Gujarat State. Total Length is 1312 km. Source of River Narmada is in Amarkantak on Mount Mekal, part of the mountain Vindhyaachal, MP states. It pours itself in the Arabian Sea named as Reva-Sagar in Bharuch district, Gujarat. History of Narmada Basin is quite vast, directly related to remains of built heritage.
[Please refer 'Annexure A' for details.]
- Mythological Story 'the birth of River Narmada' – As per the *Puraana* and narratives, the Narmada is born from the sweat of Lord Shankar during the *Taandav* or the tenacity. Hence the slogan '*Narmade-Har!*' Few folklores depict that the Narmada was the Princess of King Mekal of the area.
- While traveling through the path, many mysterious stories can be heard like sighting Ashwathama (An immortal character from the great epic Mahabharata), Goddess Narmada as a girl, etc.



Map 1: Location of Holy River Narmada (India), River basin and Focus area for field study (India, 2015)

River Narmada and basin area as an important natural resource: Author referred <<Narmada Ki Kahani>>¹ and similar books for this study. [Refer 'Annexure B' for related maps.]

1. River Narmada is an important water-source for 3 states in India.
2. The Narmada valley can be counted as an extremely important resource for paleontological studies.
3. Huge biodiversity: Some of the important national parks and wildlife sanctuaries like Kanha National Park, Shoolpaneshwar Sanctuary, Satpura National Park, Bori and Panchmarhi Sanctuaries in the valley are one of the unique central Indian Highland ecosystems. Forest areas outside protected areas are also quite rich in floral-faunal diversity. The fauna consists of many wild animals and the flora mainly of sal, teak, tendu, aonla, mahua, bael, bamboo, and a variety of grasses and medicinal plants.
4. Minerals found in areas like Amarkantak (Bauxite), Kabir-Chabutara (Dolomite), Mugdara (Calcite), Maharajpur (Bauxite), Mohpani - Shahpur - Parseeya (Koala), Jabalpur (Iron, Lime), Tendukheda

¹ (Prasad D. D., 2008)

(Iron), Bhedaghat (Marble, Slate stone), Barmaanghat (Copper Ore), Ankleshwar (Crude oil) need more attention and research.

Brief about Narmada *Parikrama*:

Circumambulation around the deity or source of positive energy keeping the deity on right-hand side is known as *Parikrama* or *Pradakshina*.

The Narmada is the only river in India which is worshipped by the unique way of its whole circumambulation. There're many types of *Parikrama* such as – *Rudra*, *Somsutri*, *Jalhari*, *Hanumant*, *Khandit Parikrama*. The miniature types are *Uttara-Vahini* (flowing towards North – most auspicious part), *Panchkroshi-Parikrama* (nearby settlements or important *Tirthsthans*).

The Narmada *Parikrama* Path is threaded with many mysteries, spiritual stories, and socio-cultural reflections. But they're not only the important aspects. This path possesses potential to explore its heritage values through the concept of cultural–natural resources.

Rituals of worshipping (Intangible cultural resource):

Common Ways of worshipping River Narmada throughout the path:

- *Deep-Daan*: Lighting *Diyas* and offering into the river
- *Kumarika- Poojan*: Worshipping Vestals
- *Anna-Daan*: Food bestowal
- *Kadhai*: Making sweet *Prasaad* from wheat flour, Ghee & Jaggery in the pan.
- *Oti/Godi Bharana*: With cloth piece, coconut and other holy things as a womanhood worshipping of a goddess.
- Offering *Sari* to goddess Narmada.
- Holy bath, huge gatherings in the form of festive fairs (*Yatra*, *Mela*) on auspicious days as per Hindu calendar. eg. Full moon night, No moon night, *Ashtami*, *Chaturthi*, festive times, *Narmada Jayanti* and specific days with respect to places.

Rituals performed during *Parikrama*:

- *Sankalp Poojan*: Resolution of *Parikrama*
- *Kupi Poojan*: Narmada water is always carried in a small container and worshipped during circumambulation ensures nearness with the River.
- *Aarati*, daily worshipping
- *Kumari Poojan & Kadhai*
- *Prayashchitta Poojan*: Atonement for some wrong deeds or mishaps during circumambulation
- *Oti/Godi Bharana*

Table 1: Relation between tangible and intangible cultural-natural resources in *Parikrama*-path

Rituals associated with the River - Intangible form of Culture	Architectural Manifestation – Tangible form of Culture	Natural Resources involved
Holy Bath, <i>Oti Bharane</i> , <i>Sari Chadhana</i> , <i>Sankalp Poojan</i> , <i>Prayashchitta Poojan</i> , <i>Kadhai</i>	<i>Ghats</i>	Narmada River, Estuaries, Confluences
Association of Narmada and Lord Shankar	Temples	Stones from the river bed as Shivlinga and Narmad-Ganapati
Food bestowal	<i>Dharmashala</i> , <i>Math</i> , <i>Ashram</i>	Riverbanks
<i>Kumari Poojan</i>	Temples, <i>Ghats</i> , <i>Math</i> , <i>Ashram</i>	River Narmada
<i>Yatra</i> , <i>Mela</i> i.e festive fairs	Always connected with <i>Ghats</i> , temples, <i>Math</i> etc.	Open spaces, grounds, dry river bed, trees



Fig 1: Common Rituals associated with River Narmada (Google Images, By Mrs. Bhagavat, and Shree VishnuGiri Maharaj)

Area delineation of Pilot Project for Proposal: The natural and cultural resources together wave important blend of tangible-intangible heritage which needs careful identification, conservation, and guided development. In present scenario first step will be listing and creating awareness towards these valuable resources. Considering the huge scale of the whole path and limitations of time and other resources, the scope of the study is focused to *Panchkroshi-Parikrama* between Garudeshwar and Karnali (Gujarat state). Key aspects to choose this *Panchkroshi-Parikrama* are *Uttara-Vahini* Narmada, feasibility of site visits and author's personal inclination towards Garudeshwar–*SamadhiSthan* of P.P. Shree Tembe Swami.

Field study included personal visits to all *Tirthsthanas* documentation through –

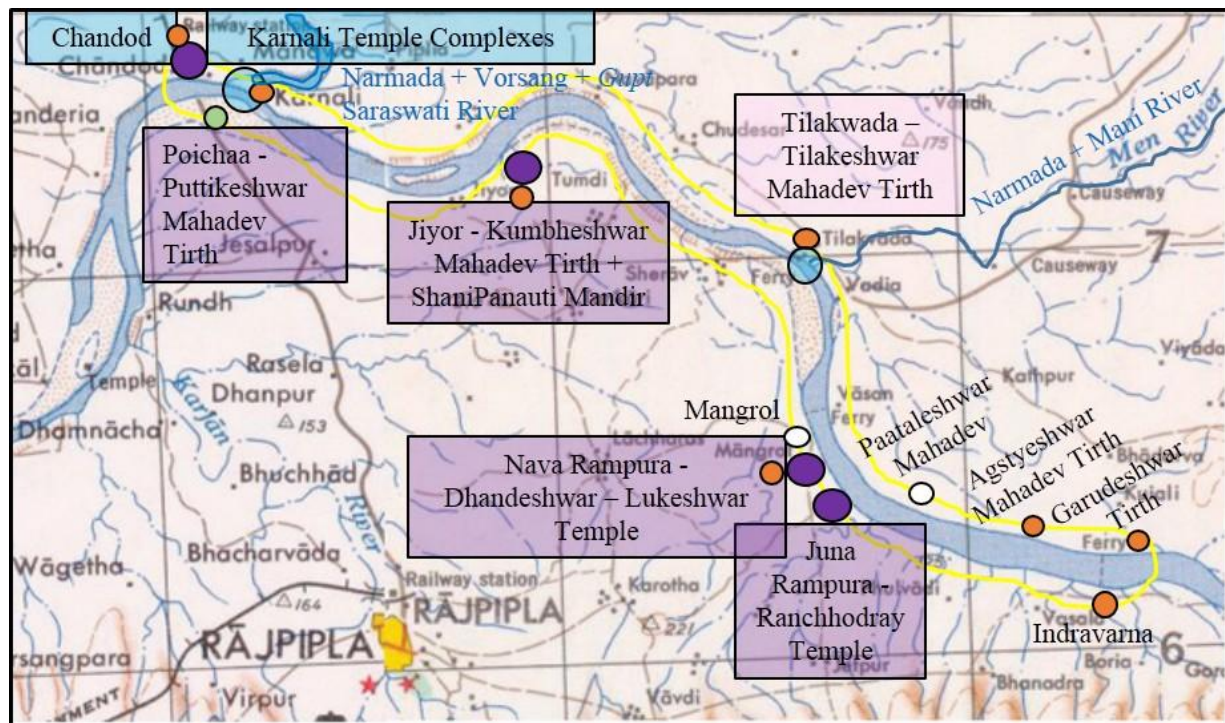
- Photographs,
- Measuring old temples to create authentic drawings,
- Traditional knowledge systems,
- Place-specific rituals and traditions,
- Inventory fillings in proper formats. Questionnaire for pilgrims, residents, *Mahant* of temples

The extensive field-study resulted in large primary data collection. Analytical-study of the data leaded author towards 4 levels of categorization which could justice the heritage-potential of the place; make the planning of the proposal feasible as well as could be replicated for rest of the path with contextual changes.

From macro to micro; identifying cultural resources: man-made and natural through these levels are:

[Please refer Annexure – C for details]

- I. Tangible-intangible heritage typologies and listing of the whole path, *Panchkroshi-Parikrama* Path between Garudeshwar and Karnali-Chanod, Narmada Dist. Gujarat.
- II. Historical-settlements and traditional knowledge systems, Tilakwada village – Art of Pottery making famous from ancient time up to late eighteenth century Gaikwad rulers.
- III. Heritage Temple complexes - Kuber Bhandari Temple complex and Somathan Temple Complex of thirty-five Shiva Temples in Karnali.
- IV. Standalone small temples/structures having heritage potential. Puttikeshwar Mahadev Temple, Poicha; Ranchhodray Temple, *Naya* Rampura; Dhanadeshwar-Lukeshwar Mahadev Temple, *Juna* Rampura; four floored deep *Vaav* (well) at Harsidhhi Mata Mandir, Chanod.



Index			
○	Renewed Temple	□	I - Parikrama Path
●	<i>Tirthsthan</i> as per <i>Puraana</i>	□	II – Heritage settlement
●	Natural CR in terms of Hill or island	□	III - Heritage Temple Complexes
●	Confluence of tributaries with Narmada	□	IV - Standalone heritage structures

Map 2: Location of Cultural-Natural resources in Panchkroshi-Parikrama, Not to scale (Part of US Army map - <http://www.lib.utexas.edu/maps/ams/india/> added by author)

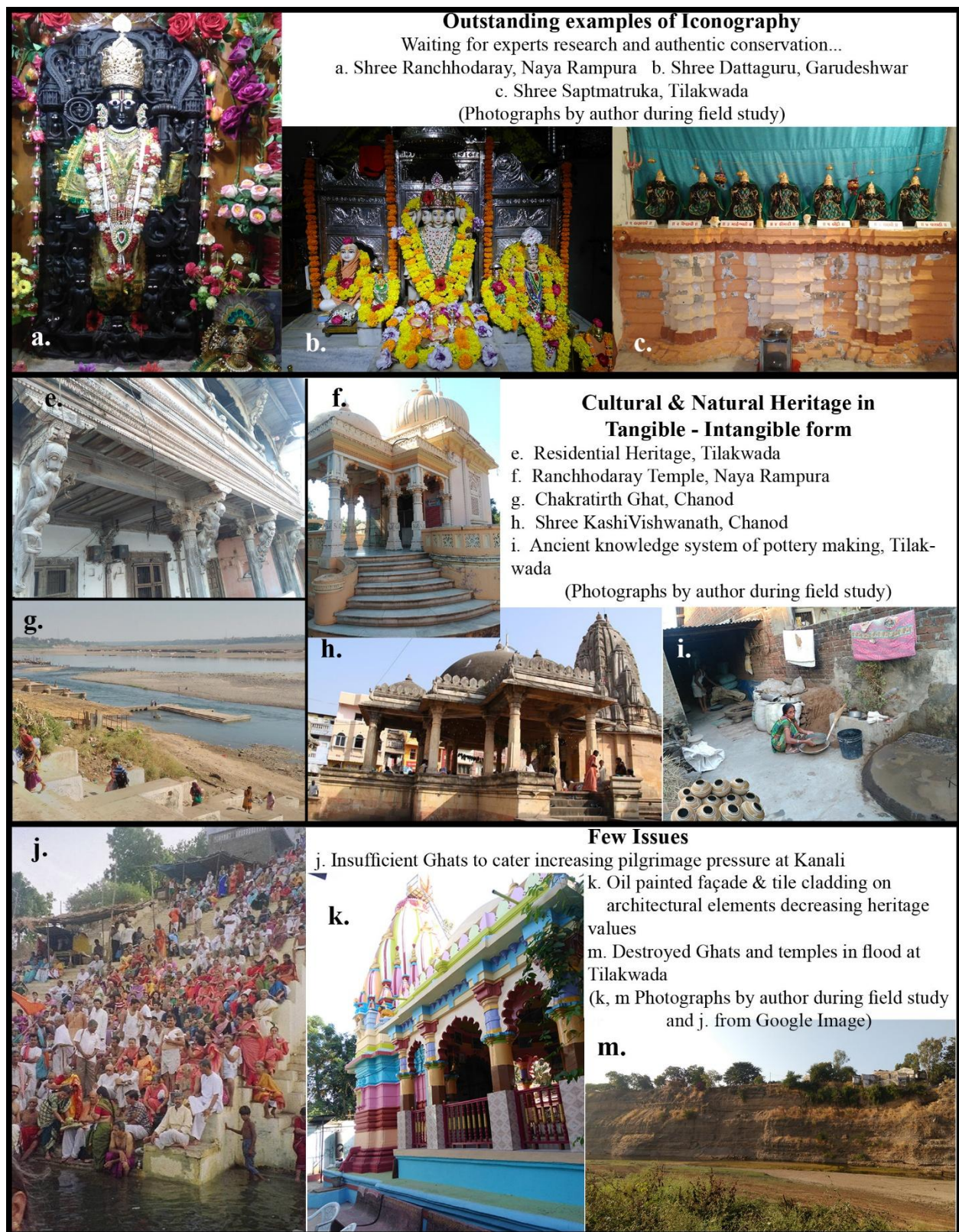


Fig 2: Image by combining multiple photographs to demonstrate heritage potential and issues (By author during field study)

Heritage Significance:

Cultural Values:

- ❖ Architectural, archaeological, antiquity: - Analysis of collected data proved extra-ordinary architectural elements-techniques, use of traditional materials. Along with the known archaeological sites, many other places carry historical remains, ruins, and antiquities eg. Tilakwada, Dhanadeshwar-Lukeshwar temple precincts.
- ❖ Historic: Existing historic structures supported by study of historians mentioned in Annexure A.
- ❖ Ecological/landscape: Natural properties, stones, river banks, confluences, hills, and hillocks etc. with scenic beauty, mythological associations and huge ecosystems.

Use Values:

- ❖ Functional – Most of the places, *Tirthsthan*, *Ghats*, the River itself possessing high functional values. Eg. Karnali village famous for ancestral worshipping since ages and still continued
- ❖ Economical - Religious tourism is growing faster and attracting number of tourist from nearby tourist places. May not be applied to complete *Parikrama* path but few *Tirthsthans*’ economy is growing faster like Karnali.
- ❖ Socio-cultural – The culture to cater *Parikramavasi* is deeply rooted on the whole path. Living tradition of connection with Narmada Maiyya from birth to death creates specific culture wrapping every layer of society.

Emotional Values

- ❖ Spiritual/sacred – The first and the most important dimension of the Narmada Basin.
- ❖ Associational – Places associated with sages - Garudeshwar, different rulers – *Rani Ahilyabai*, and esteemed personalities.
- ❖ Continuity Values – The ancient tradition of *Parikrama* is in function for hundreds of years. Weight is added by traditional knowledge systems of art and artifacts.

Issues

Overall Management Issues:-

1. Lack of awareness about the important existing heritage.
2. No governing authority or heritage cell for identification, conservation and periodical check for natural-cultural properties.
3. No strong legal constraints, rules/regulations.

Issues at different levels

Level-I: *Panchkroshi-Parikrama* Path

1. The path being deserted at places, lack of basic amenities.
2. Lack of awareness towards conserving eco-system, natural shade, and connected cultural resources.

Level-II: Tilakwada settlement

1. No connectivity between *Tirthsthans* in Tilakwada village itself.
2. Historic identity lost and declining pottery making art.
3. Losing tangible heritage by contemporary renovations, intangible still followed.

Level-III: Temple complexes, Karnali Village

1. Insensitive additions/alterations in heritage structures to cater present needs. eg. Sun-shades, railings, extensions.
2. New constructions in the vicinity unsuitable to the context.

Level-IV: Individual temples/structures.

1. Lack of knowledge and scientific procedures to maintain precious idol - an important cultural aspect carrying number of secrets from the past to reveal.
2. Un-attended archaeological remains.
3. New materials like tiles, oil-paint on older-one; failing to gel with the existing fabric.

Conservation Proposal of Cultural Resources in *Panchkroshi-Parikrama* Path

A. Management Level policy planning

- a. Identification, ownership, locations of cultural-natural resources in tabular form.
- b. Legal Status: Identify existing legal status/by-laws applied.
 - Classification under following categories -
 - National Treasures/Monuments under the 'Protection of Cultural Properties' law
 - Important Cultural Properties
 - Historic Sites
 - Places of Scenic Beauty
- c. Recommendations for categorization for proposal
 - Identification of the Character, significance, and values of sacred places
 - The places itself - *Tirthsthan*
 - Sacred association – *P.P. Tembe Swamiji SamadhiSthan*
 - Sacred objects – *Paduka*, things used by sages etc.
 - Sacred deeds, rituals performed
 - Cultural Heritage Values
 - Tangible cultural values – Architectural manifestations for rituals, worshipping such as temples, *Ghats*, *Ashram* etc.
 - Intangible Cultural Values – Continuity, Myths, Practices, Fame
 - Natural Heritage Values
 - Bio-diversity along the river-banks
 - Hills/hillocks with associational values
 - Forests
 - Stones
 - Rivers
 - Traditional art/knowledge system
- d. Conservation cell with professional Conservation Specialist for following aims –
 - Cultural Property Prefecture Instructors has to be appointed to make periodical rounds, advice for day-to-day care to maintain their values.
 - Policies-Programs related to the conservation-promotions of the Property
 - Sources and levels of finance for protective measures and implementations.
 - Sources of expertise and training in conservation and management techniques
 - Pilgrimage-religious Tourism Management

Factors Affecting the Property

- Development Pressure
- Environment Pressure
- Natural Disaster and preparedness

- Visitor/pilgrimage pressure
- Regular Monitoring

B. Guided Development

Level-I: *Parikrama*-Path

- Basic facilities through humble structures suitable to the natural settings.
- Signage.

Level-II: Tilakwada historical settlement

- Art school and information center for pottery making.
- Heritage-trail connecting *Tirthsthan* and monuments/structures.

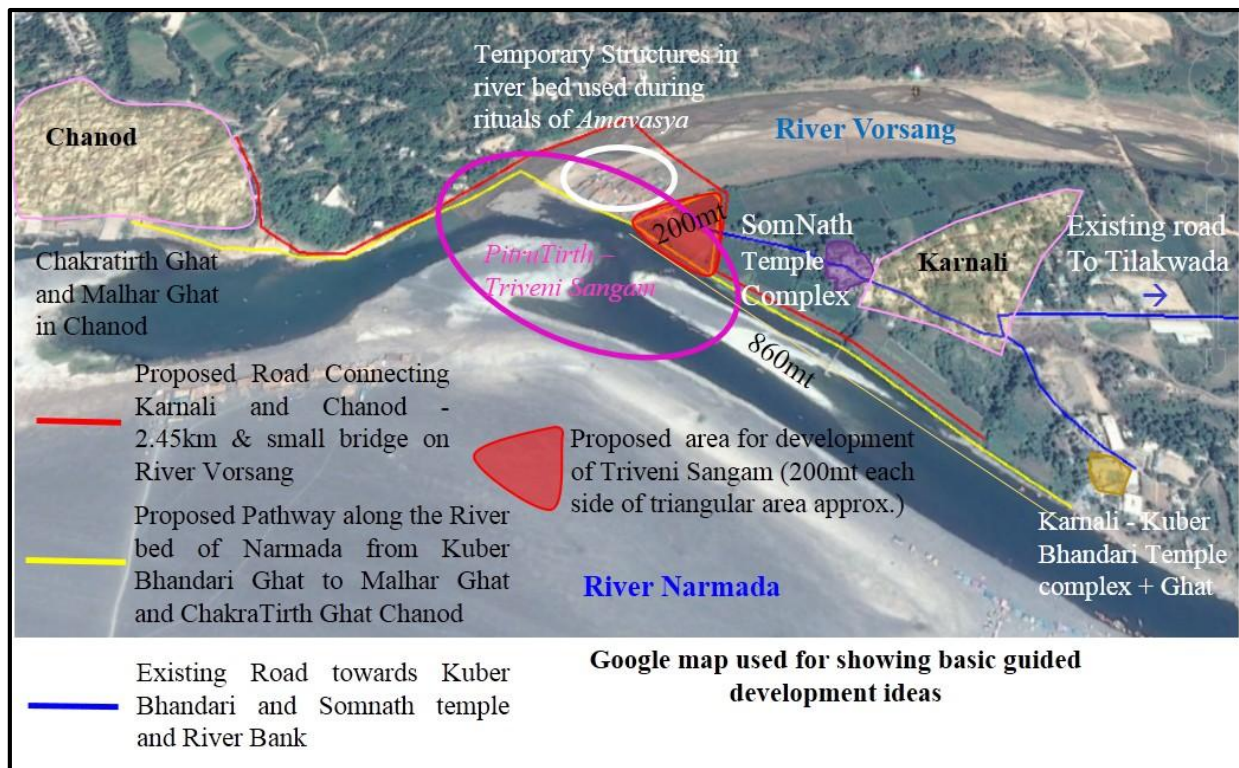
Level-III: Karnali Temple Complexes

Conservation should be done at three parts –

- Village Development Plan & Pilgrim Management Plan
- Conservation/Management proposal for Kuber-Bhandari & Somnath Temple Complex
- Scientific river-front development of *Triveni-Sangam* to cater religious and present needs in context with the cultural properties in vicinity as specified in the Map3.

Level-IV: Standalone heritage structure/monuments/temples

- Case-specific building level conservation plans has to be prepared
- Awareness between stake-holders about heritage potential of the structure/monuments/temples.



Map 3: Basic guided development ideas at Triveni-Sangam, Karnali (Proposal highlighted by author on Google map)

Brief description of work done: Based upon the study at different levels, one module has been created as a pilot project for the conservation of cultural-natural resources lying in the Narmada *Parikrama* Path which needs to be repeated throughout the path with contextual changes.

Objectives:

- ❖ The research was started with identifying the cultural-natural properties in and around the Narmada *Parikrama* Path focusing on *Panchakroshi-Parikrama* between Garudeshwar–Karnali as focus area which was achieved by identification, listing, documenting heritage potentials in detail.
- ❖ This research was a conscious effort to create awareness towards natural and man-made heritage at tangible and intangible levels in the Path which ended up with four hierarchical categories.

Methodology Adopted:

- ❖ Secondary data collection through archival studies for area delineation for field study.
- ❖ Primary data collection by field visit, surveys, inventory/questionnaire fillings, documentation to create authentic drawings, photographs
- ❖ Proposal based on analytical study of secondary and primary data.

Conclusion:

- ❖ The thrust and impact of contemporary development must be channelized in context with the heritage, the river and the sanctity of the place; before it's too late.
- ❖ **Thus, the research helped to state that “Anything (monuments/artifacts/sites) that are tagged with ‘heritage’ is always blended with its natural settings and conservation of one is always depended on another. So the process should go hand in hand.”**

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Glossory

Ashtami, Chaturthi: Name of the dates as per the Hindu Calender

Jayanti: Birth date of important person, deity

Mahant: Head care taker of the monastery, temple etc.

PanchaKroshi – *Panch* = 5 & *Kroshi* = earlier unit of distance. i.e. within certain area

Parikrama: Circumambulation / revolving around positive source of energy or deity

P.P.: Abbreviation of *Param-Poojya* i.e. most sublime

Parikramavasi: The one who is doing *Parikrama*

Paduka: Footwares of sublime deity, sage/Rishi

Puraan: One of the types of ancient Hindu literature/scripture

SamadhiSthan: The sacred place where sages leave earthly life and enters into immortal stage.

Tirthsthan: Holy places – water being inseparable part

Triveni-Sangam: Confluence of 3 rivers

Taandava: Furious dance of Lord Shiva at the time destruction

Types of *Parikrama* -

Rudra Parikrama: Circumambulation with starting from one place and ending at the same, by keeping the river on right hand side.

Somsutri Parikrama: Circumambulation with all the tributaries

Jalhari Parikrama: Circumambulation through water

Hanumant Parikrama: Circumambulation with crossing river bed and visiting opposite side
Tirthsthanas

Uttara-Vahini: Part of the river flowing towards North – most auspicious as per Hindu Mythology

Biography of Author

Education:

- Completed M. Arch. (Conservation) in June 2017 from SCoA - Pune, India.

Background of topic selection and Acknowledgement:

Personal inclination of spiritual reading and architectural conservation background led author towards Narmada Parikrama Path. This research paper, though not completely but, based on authors' final year M.Arch thesis with the title 'Heritage conservation proposal for *PanchKroshi Parikrama*: Part of the Narmada Parikrama'. During this thesis, valuable guidance was received from Dr. Vaishali Latkar, HOD, M.Arch. Conservation Department, SCoA, Pune and other faculty members. Prof. C. Kataria helped to channelize the work. Author got the strong backing from *Gurumauli*, family members, and so many well-wishers. Author takes this opportunity to thank all from the bottom of heart.

Thank You!

Annexure A.

More information about Geology and History

Geology: Water catchment area of Narmada River is 98796 sq. km. with 41 main tributaries. River basin lies between East longitudes 72 degrees 32' to 81 degrees 45' and North latitudes 21 degrees 20' to 23 degrees 45' lying on the northern extremity of the Deccan Plateau. River Narmada flows from East to West in the Central India. Approximately 88% of Narmada flows through Madhya Pradesh state and 12% through Gujarat state. Very rare part of the Narmada touches North Maharashtra border. Due to River Narmada, India is divided into Northern and Southern parts that's why the Narmada is visualized as 'Kati-Mekhala' (waistband) of Bharat-Mata (personification of India).

Brief about the time period and ruling dynasties in Narmada Valley (Summarised in tabular form by author from the book <<Narmadanchal ka Dharmik Evam Sanskrutik Itihaas>>²)

Time Period	Dynasty and King / Ruler	Patronage/ Architecture/ Brief information/ special features / other information / Main spread of reign
150 B.C.E	Shunga Dynasty - Agnimitra	Capital Vidisha (today's BesNagar). Vaishnav influence Yunanai Ambassador Heliodar accepted Vaishnavism and built the Vishnu temple in BesNagar which can be still traced by plinths and GarudStambh still standing. One the most ancient Vishnu temple. (150 B.C.E.)
4 C.E. to 6C.E.	Gupta dynasty – SamudraGupta, Chandragupta, KumaarGupt	533 C.E. Yashodharman defeated Hun completely and Malavaa with Southern and Eastern Narmada valley captured completely.
560 to 606C.E	Vardhan Dyansty- Harshavardhan	Malava and Narmada Valley captured. Complete North till Narmada valley was below his rule. Huge army. Stopped by Chalukyan Samrat Pulakeshin upto River line – as per Chinese tourist Huetsang. Harsud / Harshpur village named after Harshvardhan in Khandawa District now covered under water in Narmada Sagar Dam region.
Early 8 th C.E.	Gurjar Pratihaara – King Naagbhatt	Protected from Arab invaders.
778 C.E	Rashtrakut – Govind Trutiya	Complete Malava under the rule of Rashtrakut
Till 946 C.E.	Pratihaara – Mihit Boj	Back to Gurjara-Pratihara, grandson of Naagbhata.
In 11 th C.E.	Rashtrakuta – Krushna III	Pratihara defeated and Malava conquered. Gujarat – Chalukya, Bundelkhand – Chandela Eastern valley of Narmada – Kalchuri Dynasty
750 – 1087 C.E.	Rashtrakuta dynasty	Satpuda ranges.
9 th C.E.	Parmaar of Dhaar	Northern part of Narmada, Mandhata rock edict 1055, Harsud rock edict 1218 C.E. Parmaar king Devpaaldev.
9th to 13th	Parmaar dynasty	Malava rulers.
Between 675 – 700C.E.	Kalchuri	Founder king Vaandev. Capital Tripuri.
7 th C.E start.	Kalachuri	Kokaldev 850 – 890 C.E., Gangaydev 1015 C.E., Karn – 1052 C.E.
1083 – 1181	Parmara – Lakshmandev and other kings	Major loss of strength and power Bronze edict in Dhanauli for donation of land. Descendants of Kalchuri
1398 C.E	Gond rulers – Narsinhraay	Ruling from Mandala to Mandhata. Conquered by Hoshangshah.
1406	Malava Sultan	Dilavar Khan Ghori – Aalam Khan – named himself Husangshah.

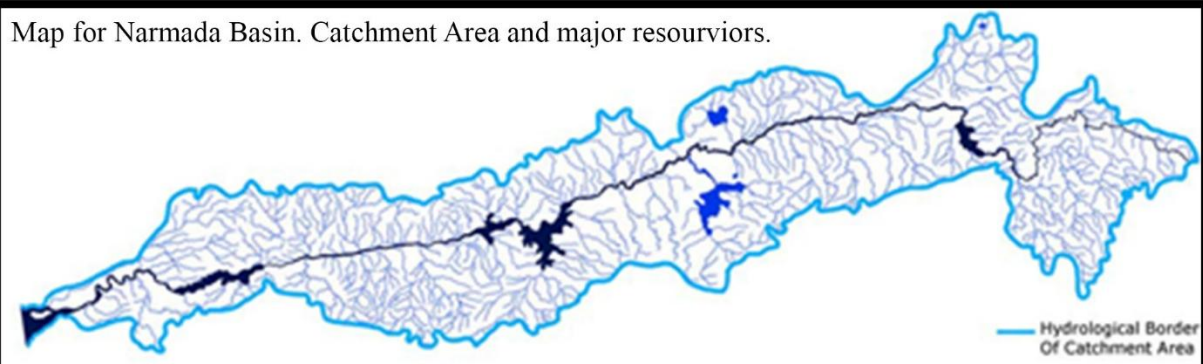
² (Prasad D. , 2009)

1545 C.E	Gond rulers, Rani Durgavati	Martyred during the battle against Mughal.
1699 – 1706 C.E.	Maratha efforts	Maratha damaged Mughal to great extent. Maharashtra – Marathe, Rajputana – Gurgadaas Bundelkhand – Chhatrasaal
18th C.E.	Maratha Peshawa Bajirao I	Narmada Valley conquered by Maratha Gujarat region – Gaekwad, Malava Region – Holkar – Mandaleshwar capital.
1765 – 1795	Rani Ahilyabai Holkar	Indore region, Maheshwar Capital. Deep follower of Lord Shiva. Constructed, renovated and maintained many Shiv-Temples, Ghats throughout India
1818	Fall of Maratha	British Rule
1947 Onwards	Indian Government	ASI and State Archeological Dept. etc.

Annexure B

Maps giving details about Narmada River Basin

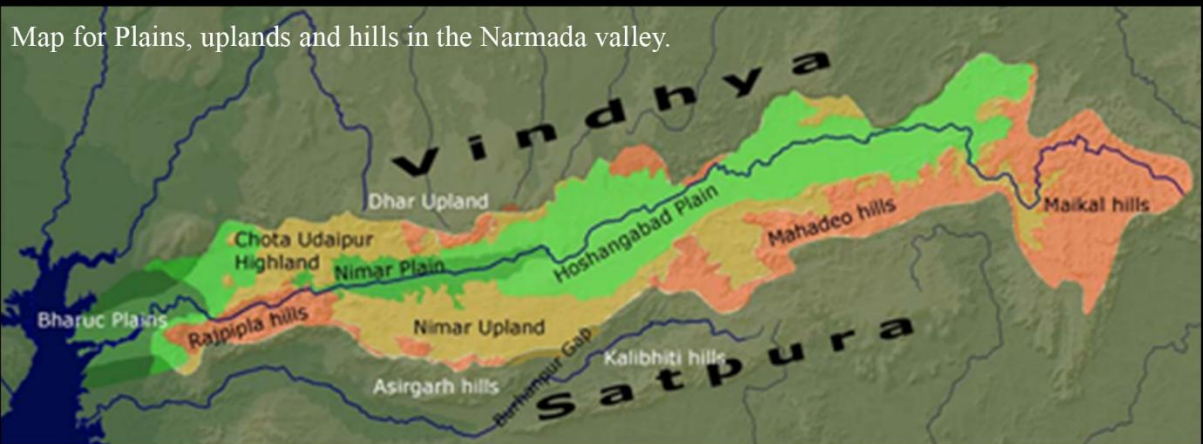
Map for Narmada Basin. Catchment Area and major resourvioris.



Map for Location of major reservoirs and forests.



Map for Plains, uplands and hills in the Narmada valley.



[Source for Maps:

Dissertation (Dr. phil.), Jorgen Neua , At the Institute for the Languages and Cultures of South Asia.

In the Faculty of History and Cultural Studies. The Free Univercity Berlin, Page 4, 7, 9 respectively]

Annexure C

Details of cultural–natural resources identified and listed at different levels.

Natural resources and rituals remains same at all levels hence listed only once.

Level I (Regional Level) - Identifying cultural resources through man-made and natural; tangible and intangible heritage typologies and listing of the whole path			
Tangible	Resource Type	Classification	List Of Resources
Natural	River	Main River	River Narmada - It becomes main source of cultural resource which has to be preserved at the highest priorities in all respects.
		Tributaries	River Mani River Vorasang / Vorganga
	Stones from flowing River		Each piece of stone is known to be Lord Shiva's Linga and worshipped with equal devotion. Also orange color stones as Narmad-Ganapati as Lord Ganesha.
	Embankment and surrounding Ecology		River Narmada and the forests around its both banks create huge ecological systems. Eg. Plants, flora – fauna, trees, Fishes, alligators and other underwater living beings. Old trees like Kabir vad,
	Hillocks and Hills		Vyas-Bet near Poicha in Narmada River, Shukdev Bet (island) Vorangana river
	River	Confluence	<i>Pitru-Tirth: TRIVENI</i> Sangam (Narmada, Vorsang and <i>Gupt Saraswati</i>)
Man-Made	Religious	Tirthkshetra	<ol style="list-style-type: none"> 1. Garudeshwar 2. Indrawarna – Tenacity by God Indra. 3. Mangalor – Mangaleshwar Mahadev 4. Dhandeshwar-Lukeshwar Mahadev, <i>Naya</i> Rampura 5. Kumbheshwar Mahadev 6. Puttikeshwar Mahadev, Poicha 7. Karnali – Kuber Bhandari 8. Chandod - Kashivishwar 9. Tilakeshwar Mahadev, Tilakwada 10. Paataleshwar Mahadev 11. Agasteshwar Mahadev
		Standalone Temples/structures	Ranchhodray Temple, Dhandeshwar – Lukeshwar Temple, Puttikeshwar Mahadev, Kumbheshwar Mahadev
		<i>Ghats</i>	<ul style="list-style-type: none"> • Karnali – Kuber Bhandari <i>Ghat</i> • Chanod – Chakratirth <i>Ghat</i>, Mihar <i>Ghat</i>, MuktiTirth <i>Ghat</i>
		<i>Ashram</i>	<ol style="list-style-type: none"> 1. Raamanand <i>Ashram</i>, Guvar 2. Vasudev <i>Kuti</i>, Tilakwada 3. Pradnyan Tirth <i>Ashram</i>, <i>Juna</i> Rampura 4. Kapileshwar Mahadev <i>Ashram</i>, Tilakwada

Level – II: Identifying historical settlements and traditional knowledge systems - Tilakwada Village with identification of Cultural Resources (Natural resources similar as level I)			
Tangible	Resource Type	Classification	List Of Monuments
Man-Made	Religious	Tirthkshetra	<ol style="list-style-type: none"> 1. Tilakeshwar Mahadev 2. Gautameshwar Mahadev

			3. SaptMatruka Mandir 4. Shree Narmada Mata Mandir 5. ManiNageshwar Temple
		Temples	1. Tilakeshwar Mahadev 2. Gautameshwar Mahadev 3. SaptMatruka Mandir 4. Shree Narmada Mata Mandir 5. Maninageshwar temple
	Public	Wadi	Community hall
		Ashram	1. Vasudev Kuti 2. Chandramauli Swami's Ashram
	Residential	Wada	Many heritage structures can be identified on Kummarsari (Potters' lane)
		Traditional, wooden grid structure	Total 27 structures identified through field study which possess traditional heritage values.
Intangible	Resource Type	Classification	Ritual / Traditional Knowledge System
	Rituals	Monthly	<i>Purnima – Amavasya holy Bath</i> <i>Ashtami – Chaturthi Poojan</i>
		Yearly	Holy Bath in the month of Shravan <i>Narmada Jayanti</i> <i>Akshayya Trutiya Poojan</i> Diwali Celebrations
		Not definite	As per some Navas, Birth and death rituals
	Tradition		Food donation as per one's convenience or on some special occasions as Birthday etc.
Art and craft	Commercial	Pottery making	Special clay from Sompura lake and Narmada river along with other ingredients makes the process of pottery making unique.

Level – III: Heritage Temple complexes with recognized or non-recognized Tirthsthan

Tangible	Resource Type	Classification	List Of Monuments
Man-Made	Religious	<i>Tirthsthan</i>	Kuber Bhandari Temple Complex
		Temples	Someshwar Mahadev Temple Complex

Level – IV: Individual standalone temples/structures having heritage potential.

Tangible	Resource Type	Classification	List Of Monuments
Man-Made	Religious	<i>Tirthsthan</i>	Dhanadeshwar – Lukeshwar Mahadev Temple, Juna Rampura Puttikeshwar Mahadev Temple, Poicha Kumbheshwar Mahadev Temple, Jiyor
		Temples	Ranchhodray temple, Naya Rampura
		Non-religious	Four floor deep Vaav (well), Chanod