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Language. The tribe have a language of their own, called after them Korkū, which belongs to the Mundā family. It was returned by 88,000 persons in 1901, of whom 59,000 belonged to the Central Provinces. The number of Korkū speakers is 59 per cent. of the total of the tribe, and has greatly decreased during the last decade.

Geographical extent and position. **Vindhya Hills** (*Ovindion* of Ptolemy).—A range of hills separating the Gangetic basin from the Deccan, and forming a well-marked chain across the centre of India. The name was formerly used in an indefinite manner to include the Sātpurā Hills south of the Nabadā, but is now restricted to the ranges north of that river. The Vindhya do not form a range of hills in the proper geological sense of the term, that is, possessing a definite axis of elevation or lying along an anti-clinal or synclinal ridge. The range to the north of the Nabadā, and its eastern continuation the Kaimur to the north of the Son valley, are merely the southern scarps of the plateau comprising the country known as Mālwā and Bundelkhand. The features of the Vindhya are due to sub-aerial denudation, and the hills constitute a dividing line left undenuded between different drainage areas. From a geographical point of view the Vindhyan range may be regarded as extending from Jobat ($22^{\circ} 27' N.$ and $74^{\circ} 35' E.$) in Gujarāt on the west to Sasarām ($24^{\circ} 57' N.$ and $84^{\circ} 2' E.$) in the south-western corner of Bihār on the east, with a total length of nearly 700 miles. Throughout the whole length as thus defined the range constitutes the southern escarpment of a plateau. The Rājmahāl hills, extending from Sasarām to Rājmahāl and forming the northern escarpment of the Hazāribāgh highlands, cannot be correctly considered as a part of the Vindhya.

Orographical features. The range commencing in Gujarāt crosses the Central India Agency from Jhābuā State in the west, and defines the southern boundary of the Saugor and Damoh Districts of the Central Provinces. From here the KAIMUR branch of the range runs through Baghelkhand or Rewah and the United Provinces into Bihār. The Kaimur Hills rise like a wall to the north of the Son valley, and north of them a succession of short parallel ridges and deep ravines extends for about 50 miles. At Amarkantak the Vindhya touch the Sātpurā Hills at the source of the Nabadā. Westward from Jubbulpore District they form the northern boundary of the valley of that river. Their appearance here is very distinctive, presenting an almost uninterrupted series of headlands with projecting promontories and receding bays like a weather-beaten coast-line. In places the

Narbadā washes the base of the rocks for miles, while elsewhere they recede and are seen from the river only as a far-off outline with the plains of Bhopāl or Indore spread out below them. The rocks are sandstone of a pinkish colour and lie in horizontal slabs, which commonly testify to their origin by curious ripple marks plainly formed by the lapping of water on a sandy shore. To the north of this escarpment lies the Bundelkhand or Mālwā plateau, with a length of about 250 miles and a width at its broadest part of about 225 miles. The plateau is undulating and is traversed by small ranges of hills, all of which are considered to belong to the Vindhyan system.

The most northerly of these minor ranges, called the Bind-^{Outlying}hāchal, cuts across the Jhānsi, Bāndā, Allahābād, and Mirzāpur Districts of the United Provinces, nowhere rising above 2,000 feet. The range presents the appearance of a series of plateaux, each sloping gently upward from south to north, and ending abruptly in the steep scarp which is characteristic of these hills. Many outlying isolated hills are found in these Districts standing out on the plains beyond the farthest scarp. One small hill, called Pabhosā, stands on the left bank of the Jumna, the only rock found in the Doāb. The Bhānrer or Pannā hills form the south-eastern face of the Vindhyan escarpment, and bound the south of Saugor and Damoh Districts and the north of Maihar State in continuation of the Kaimur, thus being a part of the main range. They run from north-west to south-east for about 120 miles. Their highest peak is that of Kalumar (2,544 feet). Two other branches of the range lie in Mālwā, starting respectively near Bhīlsa and Jhābuā with a northerly direction, and bounding the plateau to the east and west.

The general elevation of the Vindhyan range is from 1,500^{Elevation} to 2,000 feet, and it contains a few peaks above 3,000, none of^{and} which is of any special importance. The range forms with^{drainage.} the Sātpurās the watershed of the centre of India, containing the sources of the Chambal, Betwā, Sonār, Dhasān, and Ken rivers, besides others of less importance. The Son and Narbadā rise at Amarkantak, where the Vindhyan and Sātpurā ranges join. The rivers generally rise near the southern escarpment and flow north and north-east.

Geologically, the hills are formed principally of great massive^{Geological} sandstones of varying consistency, alternating with softer flags^{formation.} and shales, the whole formation covering an area not greatly inferior to that of England. The range has given its name to

the Vindhyan system of geological nomenclature. Over a great part of the Mālwa plateau the sandstone is covered by the overflowing Deccan trap, while from Ganurgarh fort in Bhopāl to near Jobat the range itself is of basaltic formation, and the last 60 miles to the west from Jobat to near Jambhughorā consist of metamorphic rocks. In the north the underlying gneiss is exposed in a great gulf-like expanse. Economically, the Vindhyan rocks are of considerable value, the sandstone being an excellent building material which has been extensively used for centuries; the Buddhist topes of Sānchi and Bharhut, the eleventh-century temples of Khajurāho, the fifteenth-century palaces of Gwalior, and numerous large forts at all important positions on the plateau having been constructed of this material. At Nāgod and other places limestone is found in some quantity, the pretty coralline variety, extracted from the Bāgh cretaceous beds, having been extensively employed in the palaces and tombs at Māndū; and at Pannā, in the conglomerate which underlies the shales, diamonds are met with, though none of any great value is known to have been extracted. Manganese, iron, and asbestos are also found in various parts of the range. The lofty flat-topped hills and bold scarps which are such a marked feature of this range were early recognized as ideal sites for fortresses; and, besides the historical strongholds of Gwalior, Narwar, Chanderī, Māndū, Ajaigarh, and Bandogarh, the hills are studded with the ruined castles of marauding Girāsia and Bundelā chiefs.

Forests.

The hills are generally covered with a stunted forest growth of the species found in the dry forests of Central India. Teak occurs only in patches and is of small size, while the forests are generally noticeable for their poverty in valuable timbers.

Mythological associations.

The term Vindhya in Sanskrit signifies 'a hunter'; and the range occupies a considerable place in the mythology of India, as the demarcating line between the Madhya Desa or 'middle land' of the Sanskrit invaders and the non-Aryan Deccan. The Vindhya is personified in Sanskrit literature, where they appear as a jealous monarch, the rival of king Himālaya, who called upon the sun to revolve round his throne as he did round the peak Meru. When the sun refused, the mountain began to rear its head to obstruct that luminary, and to tower above Himālaya and Meru. The gods invoked the aid of Agastya, the spiritual guide of Vindhya. This sage called upon the Vindhya mountain to bow down before him, and afford him an easy passage to and from the South. It obeyed and

Agastya passed over. But he never returned, and so the mountain remains to the present day in its humbled condition, far inferior to the Himālaya. Another legend is that when Lakshmana, the brother of Rāma, was wounded in Ceylon by the king of the demons, he wished for the leaves of a plant which grew in the Himālayas to apply them to his wound. Hanūman, the monkey-god, was sent to get it, and not knowing which plant it was, he took up a part of the Himālayas and carried them to Ceylon. He happened to drop a portion of his load on the way, and from this the Vindhyan Hills were formed.

Kaimur Hills.—The eastern portion of the Vindhyan range, commencing near Katangī in the Jubbulpore District of the Central Provinces ($23^{\circ} 26' N.$ and $79^{\circ} 48' E.$). It runs a little north of east for more than 300 miles to Sasarām in Bihār ($24^{\circ} 57' N.$ and $84^{\circ} 2' E.$). The range, after traversing the north of Jubbulpore District and the south-east of Maihar State, turns to the east and runs through Rewah territory, separating the valleys of the Son and Tons rivers, and continues into Mirzāpur District of the United Provinces and Shāhābād in Bengal. Its maximum width is 50 miles. In the Central Provinces the appearance of the range is very distinctive. The rock formation is metamorphic and the strata have been upheaved into an almost vertical position, giving the range the appearance of a sharp ridge. In places the range almost disappears, being marked only by a low rocky chain, and in this portion it never rises more than a few hundred feet above the plain. The range enters Central India at Jukehi in Maihar State ($23^{\circ} 29' N.$ and $80^{\circ} 27' E.$), and runs for 150 miles in a north-easterly direction, forming the northern wall of the Son valley and overhanging the river in a long bold scarp of sandstone rock, from which near Govindgarh a branch turns off to the north-west. The range here attains an elevation of a little over 2,000 feet. In Mirzāpur the height of the range decreases in the centre to rise again to over 2,000 feet at the rock of Bijaigarh with its ancient fort. Interesting relics of prehistoric man have been found in the caves and rock-shelters of the hills here, in the form of rude drawings and stone implements. In Shāhābād District the summit of the hills consists of a series of saucer-shaped valleys, each a few miles in diameter, containing a deposit of rich vegetable mould in the centre and producing the finest crops. The general height of the plateau is here 1,500 feet above sea-level. The sides are precipitous, but there are several

passes, some of which are practicable for beasts of burden. The ruined fort of ROHTĀS is situated on these hills. The rocks throughout consist principally of sandstones and shales.

Geographical
position.

Sātpurās (or Satpurās).—A range of hills in the centre of India. The name, which is modern, originally belonged only to the hills which divide the Narbadā and Tāpti valleys in Nimār (Central Provinces), and which were styled the *sātputra* or 'seven sons' of the Vindhyan mountains. Another derivation is from *sātpura* ('sevenfolds'), referring to the numerous parallel ridges of the range. The term Sātpurās is now, however, customarily applied to the whole range which, commencing at Amarkantak in Rewah, Central India ($22^{\circ} 41' N.$ and $81^{\circ} 48' E.$), runs south of the Narbadā river nearly down to the western coast. The Sātpurās are sometimes, but incorrectly, included under the VINDHYA range. Taking Amarkantak as the eastern boundary, the Sātpurās extend from east to west for about 600 miles, and in their greatest width, where they stretch down to Berār, exceed 100 miles from north to south. The shape of the range is almost triangular. From Amarkantak an outer ridge (see MAIKALA) runs south-west for about 100 miles to the Sāletekri hills in Bālāghāt District (Central Provinces), thus forming as it were the head of the range which, shrinking as it proceeds westward from a broad table-land to two parallel ridges, ends, so far as the Central Provinces are concerned, at the famous hill fortress of ASĪRGARH. Beyond this point the Rājpipla hills, which separate the valley of the Narbadā from that of the Tāpti, complete the chain as far as the Western Ghāts. On the table-land comprised between the northern and southern faces of the range are situated the Central Provinces Districts of Mandlā, part of Bālāghāt, Seonī, Chhindwāra, and Betūl.

Geological
formation.

The superficial stratum covering the main Sātpurā range is trappean, but in parts of the Central Provinces crystalline rocks are uppermost, and over the Pachmarhī hills sandstone is also uncovered. In Mandlā the higher peaks are capped with laterite. On the north and south the approaches to the Sātpurās are marked as far west as Turanmāl by low lines of foot-hills. These are succeeded by the steep slopes leading up to the summit of the plateau, traversed in all directions by narrow deep ravines, hollowed out by the action of the streams and rivers, and covered throughout their extent with forest.

Features
of the
plateau.

Portions of the Sātpurā plateau consist, as in Mandlā and the north of Chhindwāra, of a rugged mass of hills hurled together by volcanic action. But the greater part is an un-

dulating table-land, a succession of bare stony ridges and narrow fertile valleys, into which the soil has been deposited by drainage. In a few level tracts, as in the valleys of the Māchna and Sāmpna near Betūl, and the open plain between Seonī and Chhindwāra, there are extensive areas of productive land. Scattered over the plateau, isolated flat-topped hills rise abruptly from the plain. The scenery of the northern and southern hills, as observed from the roads which traverse them, is of remarkable beauty. The drainage of the Sātpurās is carried off on the north by the Narbadā, and on the south by the Waingangā, Wardhā, and Tāpti, all of which have their source in these hills.

The highest peaks are contained in the northern range, rising abruptly from the valley of the Narbadā, and generally sloping down to the plateau, but towards the west the southern range has the greater elevation. Another noticeable feature is a number of small table-lands lying among the hills at a greater height than the bulk of the plateau. Of these PACHMARHĪ (3,530 feet) and CHIKALDA in Berār (3,664 feet) have been formed into hill stations : while Raigarh (2,200 feet) in Bālāghāt District and Khāmla in Betūl (3,800 feet) are famous grazing and breeding grounds for cattle. Dhūpgarh (4,454 feet) is the highest point on the range, and there are a few others of over 4,000 feet. Among the peaks that rise from 3,000 to 3,800 feet above sea-level, the grandest is TURANMĀL (Bombay Presidency), a long, rather narrow, table-land 3,300 feet above the sea and about 16 square miles in area. West of this the mountainous land presents a wall-like appearance towards both the Narbadā on the north and the Tāpti on the south. On the eastern side the Tāsdin Vali (Central India) commands a magnificent view of the surrounding country. The general height of the plateau is about 2,000 feet.

The hills and slopes are clothed with forest extending over some thousands of square miles ; but much of this is of little value, owing to unrestricted fellings prior to the adoption of a system of conservancy, and to the shifting cultivation practised by the aboriginal tribes, which led to patches being annually cleared and burnt down. The most valuable forests are those of *sāl* (*Shorea robusta*) on the eastern hills, and teak on the west.

The Sātpurā Hills have formed in the past a refuge for aboriginal or Dravidian tribes driven out of the plains by the advance of Hindu civilization. Here they retired, and occupied the stony and barren slopes which the new settlers, with the

rich lowlands at their disposal, disdained to cultivate ; and here they still rear their light rains crops of millets which are scarcely more than grass, barely tickling the soil with the plough, and eking out a scanty subsistence with the roots and fruits of the forests, and the pursuit of game. The BAIGĀS, the wildest of these tribes, have even now scarcely attained to the rudiments of cultivation, but the GONDS, the KORKŪS, and the BHĪLS have made some progress by contact with their Hindu neighbours.

Communi-
cations.

The open plateau has for two or three centuries been peopled by Hindu immigrants ; but it is only in the last fifty years that travelling has been rendered safe and easy, by the construction of metalled roads winding up the steep passes, and enabling wheeled traffic to pass over the heavy land of the valleys. Till then such trade as existed was conducted by nomad Banjārās on pack-bullocks. The first railway across the Sātpurā plateau, a narrow-gauge extension of the Bengal-Nāgpur line from Gondīā to Jubbulpore, has recently been opened. The Great Indian Peninsula Railway, from Bombay to Jubbulpore, runs through a breach in the range just east of Asīrgarh, while the Bombay-Agra road crosses farther to the west.

Maikala (or *Mekala*).—A range of hills in the Central Provinces and Central India, lying between $21^{\circ} 11'$ and $22^{\circ} 40'$ N. and $80^{\circ} 46'$ and $81^{\circ} 46'$ E. It is the connecting link between the great hill systems of the VINDHYAS and SĀTPURĀS, forming respectively the northern and southern walls of the Narbadā valley. Starting in the Khairāgarh State of the Central Provinces, the range runs in a general south-easterly direction for the first 46 miles in British territory, and then entering the Sohāggpur *pargana* of Rewah State, terminates 84 miles farther at AMARKANTAK, one of the most sacred places in India, where the source of the Narbadā river is situated. Unlike the two great ranges which it connects, the Maikala forms a broad plateau of 880 square miles in extent, mostly forest country inhabited by Gonds. The elevation of the range does not ordinarily exceed 2,000 feet, but the Lāpha hill, which is a detached peak belonging to it, rises to 3,500 feet. The range is best known for the magnificent forests of *sāl* (*Shorea robusta*) which clothe its heights in many places. These are mainly situated in *zamindāri* estates or those of Feudatory chiefs and hence are not subject to any strict system of conservation, and have been much damaged by indiscriminate fellings. The hills are mentioned in ancient Hindu literature as the place of Maikala Rishi's penance, though Vyāsa, Bhṛigu, Agastya, and other sages are also credited with having

meditated in the forests. Their greatest claim to sanctity lies, however, in the presence upon them of the sources of the NARBADĀ and SON rivers. The Mārkaṇḍeya Purāna relates how, when Siva called successively on all the mountains of India to find a home for the Narbadā, only Maikala offered to receive her, thus gaining undying fame; and hence the Narbadā is often called Maikala-Kanyā or 'daughter of Maikala.' The Mahānadī and Johillā, as well as many minor streams, also have their sources in these hills. Local tradition relates that in the fourth and fifth centuries A. D., during the Gupta rule, this plateau was highly populated; and the Rāmāyana and the Purānas mention the Mekhalās as a tribe of the Vindhya range, the former work placing them next the Utkalas or people of Orissa. The Rewah State has lately begun to open up the plateau. Iron ore is met with in some quantity, and is still worked at about twenty villages to supply the local demand.

Sonār.—A river in the Central Provinces, the centre of the drainage system of the Vindhyan plateau comprising the Districts of Saugor and Damoh, with a northward course to the JUMNA. It rises in the low hills in the south-west of Saugor ($23^{\circ} 22'$ N. and $78^{\circ} 37'$ E.), and flowing in a north-easterly direction through that District and Damoh, joins the KEN in Bundelkhand, a short distance beyond the boundary of Damoh. Of its total course of 116 miles, all but the last four miles are within the Central Provinces. The river does not attain to any great breadth and flows in a deep channel, its bed being usually stony. It is not navigable and no use is made of its waters for irrigation. The valley of the Sonār lying in the south of Saugor and the centre of Damoh is composed of fertile black soil formed from the detritus of volcanic rock. The principal tributaries of the Sonār are the Dehār joining it at Rehlī, the Gadherī at Garhākotā, the Bewas near Narsingharh, the Koprā near Sitānagar, and the Beārma just beyond the Damoh border. Rehlī, Garhākotā, Hattā, and Narsingharh are the most important places situated on its banks. The Indian Midland Railway (Bina-Katni branch) crosses the river between the stations of Pathariā and Aslāna.

Son (Sanskrit *Suvarna* or 'gold'; also called *Hiranya-Vāha* or *Hiranya-Vāhu*; the *Sonos* of Arrian; also identified with the *Erannoboas* of Arrian).—A large river of Northern India, which, flowing from the Amarkantak highlands ($22^{\circ} 42'$ N., $82^{\circ} 4'$ E.), first north and then east, joins the GANGES 10 miles above Dinapore, after a course of about 487 miles.

The Son rises near the Narbadā at Amarkantak in the Maikala range, the hill on which its nominal source is located being called Son-bhadra or more commonly Son-mundā. It possesses great sanctity, the performance of *sandhyā* on its banks ensuring absolution and the attainment of heaven even to the slayer of a Brāhman. Legends about the stream are numerous, one of the most picturesque assigning the origin of the Son and Narbadā to two tears dropped by Brāhma, one on either side of the Amarkantak range. The Son is frequently mentioned in Hindu literature, in the Rāmāyanas of Vālmiki and Tulsī Dās, the Bhagwat, and other works.

Soon after leaving its source, the Son falls in a cascade over the edge of the Amarkantak plateau amid the most picturesque surroundings, and flows through the Bilāspur District of the Central Provinces till it enters Rewah State at $23^{\circ} 6' N.$ and $81^{\circ} 59' E.$ From this point till it leaves the Central India Agency after a course of 288 miles, the stream flows through a maze of valley and hill, for the most part in a narrow rocky channel, but expanding in favourable spots into magnificent deep broad reaches locally called *dahār*, the favourite resorts of the fisher caste. Following at first a northerly course, near its junction with the Mahānadi river at Sarsi it meets the bold scarp of the KAIMUR range and is turned into a north-easterly direction, finally leaving the Agency 5 miles east of Deorā village. In Central India three other affluents of importance are received: one on the left bank, the Johillā, which likewise rises at Amarkantak and joins it at Barwālū village; and two which join it on the right bank, the Banās at $23^{\circ} 17' N.$ and $81^{\circ} 31' E.$, and the Gopat near Bardī. In the United Provinces the Son flows for about 55 miles from west to east across Mirzāpur District, in a deep valley never more than 8 or 9 miles broad, often narrowing to a gorge, and receives from the south two tributaries, the Rihand and the Kanhar. During the dry season it is shallow but rapid, varying in breadth from 60 to 100 yards, and is easily fordable. The Son enters Bengal in $24^{\circ} 31' N.$ and $83^{\circ} 24' E.$, and flows in a north-westerly direction, separating the District of Shāhābād from Palāmau, Gayā, and Patna till, after a course within Bengal of 144 miles, it falls into the Ganges in $25^{\circ} 40' N.$ and $84^{\circ} 59' E.$

So far as regards navigation, the Son is mainly used for floating down large rafts of bamboos and a little timber. During the rainy season, native boats of large tonnage occasionally proceed for a short distance up stream; but navigation is then rendered dangerous by the extraordinary violence of the flood, and

throughout the rest of the year becomes impossible, owing to the small depth of water. The great irrigation system known as the SON CANALS is served by this river, the water being distributed west to Shāhābād and east to Gayā and Patna from a dam constructed at DEHRĪ. In the lower portion of its course the Son is marked by several striking characteristics. Its bed is enormously wide, in some places stretching for three miles from bank to bank. During the greater part of the year this broad channel is merely a waste of drifting sand, with an insignificant stream that is nearly everywhere fordable. The discharge of water at this time is estimated to fall as low as 620 cubic feet per second. But in the rainy season, and especially just after a storm has burst on the plateau of Central India, the river rises with incredible rapidity. The entire rainfall of an area of about 21,300 square miles requires to find an outlet by this channel, which frequently proves unable to carry off the total flood discharge, calculated at 830,000 cubic feet per second. These heavy floods are of short duration, seldom lasting for more than four days; but in recent years they have wrought much destruction in the low-lying plains of Shāhābād. Near the site of the great dam at Dehrī the Son is crossed by the grand trunk road on a stone causeway; and lower down, near Koelwār, the East Indian Railway has been carried across on a lattice-girder bridge. This bridge, begun for a single line of rails in 1855, and finally completed for a double line in 1870, has a total length of 4,199 feet from back to back of the abutments.

The Son possesses historical interest as being probably identical with the *Erannoboas* of Greek geographers, which is thought to be a corruption of *Hiranya-vāhu*, or 'the golden-armed' (a title of Siva), a name which the Son anciently bore. The old town of Pālibothrā or Pātaliputra, corresponding to the modern PATNA, was situated at the confluence of the *Erannoboas* and the Ganges; and, in addition, we know that the junction of the Son with the Ganges has been gradually receding westwards. Old channels of the Son have been found between Bankipore and Dinapore, and even below the present site of Patna. In the Bengal Atlas of 1772 the junction is marked near Maner, and it would seem to have been at the same spot in the seventeenth century; it is now about 10 miles higher up the Ganges.

Narbada (*Narmada*; the *Namados* of Ptolemy; *Namnadios* of the Periplus).—One of the most important rivers of India. It rises on the summit of the plateau of AMARKANTAK

($22^{\circ} 41' N.$ and $81^{\circ} 48' E.$), at the north-eastern apex of the Sātpurā range, in Rewah (Central India), and enters the sea below Broach in the Bombay Presidency after a total course of 801 miles.

Course of
the river.

The river issues from a small tank 3,000 feet above the sea, surrounded by a group of temples and guarded by an isolated colony of priests, and falls over a basaltic cliff in a descent of 80 feet. After a course of about 40 miles through the State of Rewah, it enters the Central Provinces and winds circuitously through the rugged hills of Mandlā, pursuing a westerly course until it flows under the walls of the ruined palace of Rāmnagar. From Rāmnagar to Mandlā town it forms, for some 15 miles, a deep reach of blue water, unbroken by rocks and clothed on either bank by forest. The river then turns north in a narrow loop towards Jubbulpore, close to which town, after a fall of some 30 feet called the *dhuāndhāra* or 'fall of mist,' it flows for two miles in a narrow channel which it has carved out for itself through rocks of marble and basalt, its width here being only about 20 yards. Emerging from this channel, which is well known as the 'Marble Rocks,' and flowing west, it enters the fertile basin of alluvial land forming the Narbadā valley, which lies between the Vindhyan and Sātpurā Hills, and extends for 200 miles from Jubbulpore to Handiā, with a width of about 20 miles to the south of the river. The Vindhyan Hills rise almost sheer from the northern bank along most of the valley, the bed of the river at this part of its course being the boundary between the Central Provinces and Central India (principally the States of Bhopāl and Indore). Here the Narbadā passes Hoshangābād and the old Muhammadan towns of Handiā and Nimāwar. The banks in this part of its valley are about 40 feet high, and the fall in its course between Jubbulpore and Hoshangābād is 340 feet. Below Handiā the hills again approach the river on both sides and are clothed with dense forests, the favourite haunts of the Pindāris and other robbers of former days. At Mandhār, 25 miles below Handiā, there is a fall of 40 feet, and another of the same height occurs at Punāsa. The bed of the river in its whole length within the Central Provinces is one sheet of basalt, seldom exceeding 150 yards in absolute width, and, at intervals of every few miles, upheaved into ridges which cross it diagonally, and behind which deep pools are formed. Emerging from the hills beyond Māndhāta on the borders of the Central Provinces, the Narbadā now enters a second open alluvial basin, flowing through Central India (principally the

State of Indore) for nearly 100 miles. The hills are here well away from the river, the Sātpurās being 40 miles to the south and the Vindhya about 16 miles to the north. In this part of its course the river passes the town of Maheshwar, the old capital of the Holkar family, where its northern bank is studded with temples, palaces, and bathing *ghāts*, many of them built by the famous Ahalyā Bai whose mausoleum is here. The last 170 miles of the river's course are in the Bombay Presidency, where it first separates the States of Baroda and Rājpipla and then meanders through the fertile District of Broach. Below BROACH CITY it gradually widens into an estuary, whose shores are 17 miles apart as it joins the Gulf of Cambay.

The drainage area of the Narbadā, estimated at about 36,000 square miles, is principally to the south and comprises the northern portion of the Sātpurā plateau and the valley Districts. The principal tributaries are the Banjār in Mandlā, the Sher and Shakkar in Narsinghpur, and the Tawā, Ganjāl, and Chhotā Tawā in Hoshangābād District. The only important tributary to the north is the Hiran, which flows in beneath the Vindhyan Hills, in Jubbulpore District. Most of these rivers have a short and precipitous course from the hills, and fill with extraordinary rapidity in the rains, producing similarly rapid floods in the Narbadā itself. Owing to this and to its rocky course, the Narbadā is useless for navigation except by country boats between August and February, save in the last part of its course, where it is navigable by vessels of 70 tons burden up to the city of Broach, 30 miles from its mouth. It is crossed by railway bridges below Jubbulpore, at Hoshangābād, and at Mortakka. The influence of the tides reaches to a point 55 miles from the sea. The height of the banks throughout the greater part of its course makes the river useless for irrigation.

The Narbadā, which is referred to as the Rewā (probably from the Sanskrit root *rev*, 'to hop,' owing to the leaping of the stream down its rocky bed) in the Mahābhārata and Rāmāyana, is said to have sprung from the body of Siva and is one of the most sacred rivers of India, local devotees placing it above the Ganges, on the ground that whereas it is necessary to bathe in the Ganges for forgiveness of sins, this object is attained by mere contemplation of the Narbadā. 'As wood is cut by a saw (says a Hindu proverb), so at the sight of the holy Narbadā do a man's sins fall away.' Gangā herself, so local legend avers, must dip in the Narbadā once a year. She

comes in the form of a coal-black cow, but returns home quite white, free from all sin. The Ganges, moreover, was (according to the *Rewā Purāna*) to have lost its purifying virtues in the year 1895, though this fact has not yet impaired its reputation for sanctity. At numerous places on the course of the Narbadā, and especially at spots where it is joined by another river, are groups of temples, tended by Narmdeo Brāhmans, the special priests of the river, where annual gatherings of pilgrims take place. The most celebrated of these are Bherāghāt, Barmhān, and Onkār Māndhāta in the Central Provinces, and Barwānī in Central India, where the Narbadā is joined by the Kapilā. All of these are connected by legends with saints and heroes of Hindu mythology, and the description of the whole course of the Narbadā, and of all these places and their history, is contained in a sacred poem of 14,000 verses (the *Narmadā Khanda*), which, however, has been adjudged to be of somewhat recent origin. Every year 300 or more pilgrims start to perform the *pradakshina* of the Narbadā, that is, to walk from its mouth at Broach to its source at Amarkantak on one side, and back on the other, a performance of the highest religious efficacy. The most sacred spots on the lower course of the river are Suklatīrtha, where stands an old banyan-tree that bears the name of the saint Kabīr, and the site of Rājā Bali's horse-sacrifice near Broach.

Historical
associa-
tions.

The Narbadā is commonly considered to form the boundary between Hindustān and the Deccan, the reckoning of the Hindu year differing on either side of it. The Marāthās spoke of it as 'the river,' and considered that when they had crossed it they were in a foreign country. During the Mutiny the Narbadā practically marked the southern limit of the insurrection. North of it the British temporarily lost control of the country, while to the south, in spite of isolated disturbances, their authority was maintained. Hence, when, in 1858, Tāntia Topi executed his daring raid across the river, the utmost apprehension was excited, as it was feared that on the appearance of the representative of the Peshwā, the recently annexed Nāgpur territories would rise in revolt. These fears, however, proved to be unfounded and the country remained tranquil.

Tāpti.—One of the great rivers of Western India. The name is derived from *tāp*, 'heat,' and the Tāpti is said by the Brāhmans to have been created by the sun to protect himself from his own warmth. The Tāpti is believed to rise in the sacred tank of Multai (*multāpi*, 'the source of the Tāpti') on the Sātpurā plateau, but its real source is two miles distant

($21^{\circ} 48'$ N. and $78^{\circ} 15'$ E.). It flows in a westerly direction through the Betul District of the Central Provinces, at first traversing an open and partially cultivated plain, and then plunging into a rocky gorge of the Sātpurā Hills between the Kālibhīt range in Nimār (Central Provinces) and Chikalda in Berār. Its bed here is rocky, overhung by steep banks, and bordered by forests. At a distance of 120 miles from its source it enters the Nimār District of the Central Provinces, and for 30 miles more is still confined in a comparatively narrow valley. A few miles above Burhānpur the valley opens out, the Sātpurā Hills receding north and south, and opposite that town the river valley has become a fine rich basin of alluvial soil about 20 miles wide. In the centre of this tract the Tāpti flows between the towns of Burhānpur and Zainābād, and then passes into the Khāndesh District of Bombay. In its upper valley are several basins of exceedingly rich soil; but they have long been covered by forest, and it is only lately that the process of clearing them for cultivation has been undertaken.

Shortly after entering Khāndesh the Tāpti receives on the left bank the Pūrna from the hills of Berār, and then flows for about 150 miles through a broad and fertile valley, bounded on the north by the Sātpurās and on the south by the Sātmālas. Farther on the hills close in, and the river descends through wild and wooded country for about 80 miles, after which it sweeps southward to the sea through the alluvial plain of Surat, and becomes a tidal river for the last 30 miles of its course. The banks (30 to 60 feet) are too high for irrigation, while the bed is crossed at several places by ridges of rock, so that the river is navigable for only about 20 miles from the sea. The Tāpti runs so near the foot of the Sātpurās that its tributaries on the right bank are small; but on the left bank, after its junction with the Pūrna, it receives through the Girnā (150 miles long) the drainage of the hills of Bāglān, and through the Bori, the Pānjhra, and the Borai, that of the northern buttress of the Western Ghāts. The waters of the Girnā and the Pānjhra are dammed up in several places and used for irrigation. On the lower course of the Tāpti floods are not uncommon, and have at times done much damage to the city of Surat. The river is crossed at Bhusāwal by the Jubbulpore branch of the Great Indian Peninsula Railway, at Savalda by the Bombay-Agra road, and at Surat by the Bombay, Baroda, and Central India Railway. The Tāpti has a local reputation for sanctity, the chief *tirthas* or holy places

being Chāngdeo, at the confluence with the Pūrna, and Bodhān above Surat. The fort of Thālner and the city of SURAT are the places of most historic note on its course, the total length of which is 436 miles. The port of Suvāli (Swally), famous in early European commerce with India, and the scene of a famous sea-fight between the British and the Portuguese, lay at the mouth of the river, but is now deserted, its approaches having been silted up.

Wardhā River.—A river in the Central Provinces, which rises in the Multai plateau of Betūl District, at $21^{\circ} 50' N.$ and $78^{\circ} 24' E.$, about 70 miles north-west of Nāgpur city, and flowing south and south-east, separates the Nāgpur, Wardhā, and Chānda Districts of the Central Provinces from Amraoti and Yeotmāl of Berār and Sirpur Tandūr of the Nizām's Dominions. After a course of 290 miles from its source, the Wardhā meets the WAINGANGĀ at Seonī in Chānda District, and the united stream under the name of the PRĀNHITA flows on to join the GODĀVARI. The bed of the Wardhā, from its source to its junction with the Pengangā at Jugād in the south-east corner of Yeotmāl, is deep and rocky, changing from a swift torrent in the monsoon months to a succession of nearly stagnant pools in the summer. For the last hundred miles of its course below Chānda, it flows in a clear channel broken only by a barrier of rocks commencing above the confluence of the Waingangā and extending into the Prānhita. The project entertained in the years 1866–71 for rendering the Godāvāri and Wardhā fit for navigation included the excavation of a channel through this expanse of rock, which was known as the Third Barrier. The scheme proved impracticable; and except that timber is sometimes floated from the Ahiri forests in the monsoon months, no use is now made of the river for navigation. The area drained by the Wardhā includes Wardhā District, with parts of Nāgpur and Chānda in the Central Provinces and the eastern and southern portion of Berār. The principal tributaries of the Wardhā are the Wunnā and Erai from the east, and the Bembla and Pengangā which drain the southern and eastern portions of the plain of Berār. The banks of the river are in several places picturesquely crowned by small temples and tombs, and numerous ruined forts in the background recall the wild period of Marāthā wars and Pindāri raids. Kundalpur (Dewalwāra) on the Berār bank opposite to Wardhā District is believed to represent the site of a buried city, celebrated in the Bhagavad Gīta as the metropolis of the kingdom of Vidarbhā (Berār). A large religious fair is