Geographically, the town of Anhilwad Patan (23.8°N, 72.4°E) is situated on the bank of river Sarasvati, which flows through Abu-Palanpur region of north Gujarat and looses its course at the little Rann of Kacchha. Anhilwad Patan or Naharwala of the Persian writers was a capital of the Chapotkatas or Chavadas dynasty of North Gujarat from the time of its first ruler Vanaraja who is credited to have built his palace here in V.S. 802 = 746 A.D. According to the tradition recorded in the Vividha–tirtha-kalpa Vanaraja Chavada founded the city of Anahilpur Patan in place of Lakharama located on the left bank of river Sarasvati in commemoration of his young friend, Anhila Shepherd.

The word Patan is derived from the Sanskrit word 'Pattana' which signifies a large city and it was also called the seat of the throne. It grew up as a capital town as well as centre of trade and commerce and learning during medieval Gujarat. Anhilpur Patan served as the capital of the three dynasties - The Chapotkatas or the Chavadas (74.6 A.D. to 94.2 A.D) the Chaulukyas (94.2 A.D to 1204 A.D) and the Veghelas (12.4 A.D. to 1304 A.D.). The town continued to be the capital till the beginning of 15th century A.D.

Anahilpur Patna faced three tragic set back during the glorious course of its history. First set back was the invasion of Mahmmud of Gahazna during the regime of Bhimdev I (1025 A.D). Mahmmud Ghazni invaded with a huge army and appeared before the gates of Patan and sacked it. In
another instance during long but weak rule of Bhimdev II (1178-1242), Sultan Muiz-ud-din of Punjab under the commandship of Qutbudin Aibak sent military invasion towards Gujarat. Aibak thoroughly plundered the capital of Patan and its surroundings. According to the Kanhade de Prabandha, the imperial army of Ala-ud-din Khalji of Delhi under Ulaghkhan and Nasrat Khan defeated Karna Vaghela the last Rajput king of the Vaghela Dynasty. The invaders looted and damaged its capital and established Khalji Sultanat over Gujarat in 1304 A.D.

As the medieval capital of Gujarat Anhilpur Patan is noted in different literary works. The commentator of ‘पदम चतुर्भ’ Mahakavya of Karnatak, written in 840-920 A.D. refers to Patan as अतिवरुध्द (Perhaps derived from Sanskrit Ativrudha). It means by tenth century A.D. Patan had already grew up as Metropolis and had achieved wide reputation even in the distant regions of Karnataka.

Anhilpur Patan has been vividly and graphically described in various Chaulukyan literary works such as Vividhatirthakalpa, Moharajaparajaya, a drama by Yasahpāla, Kumāraviharasataka, Dvayaśraya of Hemachandra, Kirtikaumudi written by Somesvara, Vasantavilāsa Mahākavya by Balachandrasuri and Sukrutasamkirtana of Arisimha.

The city grew in importance immediately after its foundation; ruler after ruler in Chaulukyan period embellished Patan and contributed to its grandeur by erecting fort, palaces, viharas, kirtistambha, lakes, gurdens, public and residential buildings.
According to the above said medieval literary tradition, Vanraja Chavada, the founder king of Anhilpur Patan is said to have built there the seven storeyed palace known as Dhavalagriha, Anahilesvara Niketana (community Building), Kanthesvari Prāśāda (temple) and a Chaitya of पञ्चासस्म पार्श्वनाथ. His successor Yogaraja (c. 805 – 814 A.D.) added there a temple dedicated to Bhattārikā Yogesvari. According to Merutungacharya, Mularaja (942-947 A.D.) the founder of Solanki line of Anhilpur Patan, built Vasahikā of Mularaja, temple of Muldevaswāmi and the Tripurusa prāśāda.

In the Prabandha cintamani it is recorded that Bhima - I erected the temples of Bhimesvara and Bhattarika Bhīruṇi at his capital town. The world famous queen’s step-well (Ranini vav) was built at the instance of Udayamati, the queen of Bhimdev-I. It is an apsidal subterranean temple of Mother Goddess decorated with innumerable sculptures of Hindu deities. Moreover, Dāmodar kupa (well) was built by his minister Damodar.

The author of Prabandhacintamani informs us that in Pattana Karna caused to be built the temple of Karnameru. Further, chronicles and legends of this region show that a lot of medieval work of architecture is ascribed to Jaysimha Siddharaja (1094-114.4 A.D.). Of these, the remains of Sahastralinga excavation show that it must have been a work of surprising size and richness, well deserving the little of Mahasara or great lake. The author of Sarasvati Purana graphically describes several tirthas (temples) around its bank. It included the shrines of Dasāvatāras of Visnu and Saura Tirtha on its northern embankment while there were shrines of Sakti (Sixty four Yoginis) on its western side. On its north-eastern embankment existed the ruins of Sahastralingesvara Sivalaya close to the gateways of Pattana which was leading to Rajgadhi via Queen’s stepwell. Interestingly, there was
a temple of Vindhyavāsinī amidst the lake which was approachable by beautifully constructed stone bridge. Moreover, this local Purāṇa describes the water channels (VisnuYana), silting chambers (Rudrakupa) and three inlet sluices.

Sahastralinga tank was originally built by Durlabharaja and due to various reasons this circular tadaga construction got silted up. It was re-excavated and renovated by Jaysinha Siddharaja as Sahastralingasara. It remained in use till 15th 16th century AD which is corroborated by the visit of Vallabhāchārya and the murder of Behramkhan (the uncle of Akbar) while alighting on the bank of this tank after a ride in a boat. According to the Pauranic account the tank was also studded with numerous Jaina monasteries, Vidyapithas, Toranas and a towering snow-white column of victory-Kirtistambha of which no traces are left. However only a fragment of its inscription which was composed by the court poet, Sripāl has been found from an area of Vijalkuṭ at Patan.

Kumarpal who, according to Hemachandra, is credited to have built temples of Kedarnath, Kumarvihar and several other at Anhilvad Patan followed Siddharaja.

From above all, so far described in the medieval traditional literature, ruins of fort Sahastraling tank, Ranini-vav, Damodar-kūpa (well), renovated form of Paṅcāśarā Pārśvanath temple, fragment of court poet Sripāl’s Sahasralinga Prasasti which was studded on Kirtistambha erected by Jaysinha Siddharaja and inumerable architectural fragments and images of Brahmanical and Jaina temples still survive.
In 1822 James Tod\textsuperscript{22} was the first to discover the ancient site of Anhilpur Patan (Nehrwaleh). Thereafter, Burgess and cousens\textsuperscript{23} brought to light architectural details of the site. However, Hiranand Shastri\textsuperscript{24} and A.S. Gadre initiated archaeological field work which began to reveal some details of its ancient townscape. In 1979 the Department of Archaeology M.S. University of Baroda and the Archaeological Survey of India, Western Circle, conducted joint excavation at a spot between Rani-ni-vav and the north–east border of Rajgadh\textsuperscript{25}.

Anhilpur Patan being situated on the bank of the river Sarasvati contained loamy sandy soil. For the proper study the town and its environs are topographically divided into the following divisions: (Figure: 42)

The oldest area of Anhilpur settlement is situated in the north-western direction of the present city. This area is located on the left bank of the river and at the outskirt of the village Anavada. Perhaps, this Anavada (Ancient Anhilwad) included Lakharam an old village settlement of the early medieval tradition. Interestingly H.Goetz\textsuperscript{26} brought to light some interesting rich sculptural and architectural pieces of post-Gupta period from Patan Anhilvada. All of them are of the same bluish-grey Dungarpur schist. However, these sculptures form the first archaeological evidence for that medieval Jain tradition according to which Patan - Anhilvad had been founded by Vanraja Chapotkata (Chavada).

Another ancient area i.e. Sahastralinga tadaga, occupies the north-western part of the city. The basin of the tanks having low-lying depression for accumulating water, is now converted into tilled fields. The great
embankment surrounding it appears to be composed throughout of earthen work and brick work.

The tank is marked by a series of mounds showing its circular form. While its central part shows a high earthen mound of Bakasthāna. This area was excavated by Hiranand Shastri which yielded the channels (Visnuyana) well (Rudrakupa or water filtering chamber) side elevation of the tank with steps, platforms (ovara) and a beautiful stone-bridge leading to the temple of Vindhyavāsini.

Another important relics of Anhilvad Patan is the Rajgadhi area situated to the north west of the modern city-fort. The mound of Rajgadhi is almost circular with a diameter of about 800 meters. Its fringe is about seven meters high but the inner part is low. This feature gives it an appearance of a bowl. In this lower area agricultural activity and the digging for leveling the fields have led to distortion of the landscape. Its pen-sketch is illustrated by James Todd in his work ‘Travels of Western India’. There are Rani-ni-Vav (named after queen Udaymati) and Damodarkua (named after his minister) (Kupa) in the northern most sector of Rajgadhi. This spot was excavated by the Department of Archaeology, M. S. University of Baroda in collaboration with the Archaeological Survey of India, Vadodara circle which yielded a terracotta seal inscribed with brahmi letter ‘yo’ and the local ceramic tradition of post-Gupta period27 (C 8th century A.D.)

The area located between Kanasda gate of the present town and Anawada are full of archaeological mounds and relics such as architectural fragments, loose sculptures, medieval ceramics, Kumbhi and remains of brick structures, converted tomb structures and graves. These features have
led Todd to call it part of medieval Anhilpur Patan. These mounds are highly damaged by agricultural activities as well as by brick robbers. The older structures of brick and stone are destroyed by this activity, the mounds are leveled and therefore it is not possible to study the old road pattern and townscape. However a few generalizations about the extent of the area are possible.

The Archaeological mounds occupy an area of about two square kilometers. It means Anhilwad Patan was almost double in size as compared to Chandravati (Capital of the Abu branch of the Parmaras, size 1 square kms) and Arthuna (The capital of Vagad branch of Parmaras, size : lightly smaller than a square kms.)

The study of the distribution of place names^28 of 18th century Patan are indicative of the continuity of medieval settlement pattern of medieval Patan. The present fort at Patan belonged to the time of the Gaekwad which has twelve city gates. It may be pointed out here that the Rajgadhi was circular around which developed the radiating settlement pattern during medieval period. Its circular royal enclosure (Rajgadhi) included palace, goddess-temple, gardens, royal courtiers and other dignitaries. Interestingly, close to the Rajgadhi is situated Tankwada which included converted Tank Rajputs. These Tank-Rajputs were in the royal services and defence system.

Ghee vato, Kela bazar, Zaveri-bazar, betal nut market etc. were the commercial markets. Close to these market areas lived Vaniavad, Brahman Pole, Doshi and Bhatia. While on the north of Kanasda – Bagwada area live the well known patola weavers of Patan, the Salavis live (Salavivid) its
neighbouring area was occupied by the dyers (Rangrej) and Chhipas (textile-printers).

The other significant place-name that find its presence in the east is 'Dhalgar-ni-pole'. This area indicates shield manufacturing and military hardware. At the periphery of the town had the Kumbharvad, Golvad Vagharivad, Untakhana, Hathikhana, Ghurgharbāvāni vadi and the 'Nathadāno akhado'.

The Khijadia Vir and places of cremation grounds located in the northern area, outside the town on the banks of Sarasvati, indicates the end of the medieval town.

**Town – Planning:**

The study of topography, toponomy (Place-names) and archaeological perspective of Anhilpur Patan revealed its extent as well as various aspects of its townscape. But its road-pattern and other infrastructure are blurred hence could not be distinctly seen on account of agricultural activities, brick and stone robbery of the structures and monuments once existed in different zones of medieval Patan. However, the medieval Jaina literary works furnish valuable information regard to various features of its town planning.

According to the medieval Jain literary tradition Patan grew up from a small mercantile settlement (of Lakharama) located near Anawada in post-Gupta period (during the regime of Vanraj Chavada). During subsequent years the construction of several palaces, temples of Hindu and the Jain pantheons commercial markets, multi-storyed buildings Vidyapithas, Sattra sālā Jainavihārās, Tankasālā queen's stepwell Dāmodarakūpa (well), Kirtistambha, Toranas, Natha-akhada (monastery) and a lot industrial
ANHILPUR PATAN

COURTESY: SURENDRAN YAS.
complexes not only show the faster development of Anhilpur Patan but also enhanced beauty of its townscape. Of these innumerable temples, palaces and buildings so far described in the Jaina literature archaeological ruins of circular Rajgadhi (with its fort line distinct by visible) Sahastralinga tadaga studded with a lot of tirthas (Shrines) on its circular embankment Rani - ni-Vav, Damodar-kupa and archaeological mounds have been noticed. Moreover an incomplete inscription discovered from a Siva temple in the Vijal kua street of Patan contains prasasti of Sripala which ascribes the construction of Sahastralinga tank to Siddharaja Jaysiniha. There was a lofty Kirtistambha and a torana on its bank. (Figure: 43)

The author of Prabandhachintamant furnishes that Anhilpur was strengthened with Prakar (Fort) by king Bhuyad (122-942- Ad.). The celebrated court poet and Jain acharya Hemachandracharya has also described that Prakar was of Swastika shape and had Salkot while the author of Kirtikaumudi describes the town circular like a necklace and is adorned with Gopurams (gates). Interestingly James Tod is said to have seen ornate gates and torana at Anhilpur Patan. Here it may be pointed out that similar ornate sculptured gates dalable to Solanki period existed at Dabhoi and Zinzuwada. Dvayasraya further describes that the circular fort of Anhilpur Patan was surrounded by deep moat presumably filled up with waters drawn from the river Saraswati.

The author of Kumarpalcharita narrates that the city was a great emporium of trade, there were as many as 84 marts in the city, each one being separately assigned to a different commodity. The export and import duties amounted to 1,000,00 tankas every day. Many muslim merchants
were domiciled there. This account indicates that Anhilpur was emerging as an international trade centre.

Mahmmud Nazim who accompanied Sultan Mahmud of Ghazna in his invasion to Somnath reported to have seen the gates of the city of Naharwal (Patan) col. J. Tod who visited Patan in 1822 illustrated a sketch map of medieval Patan based on its archaeological remains having curvature form. Much more revealing the circular features of its townscape is the old map of Gujarat illustrated by R. N. Mehta. This old map was copied in 1750 by the author of Mirat-i- Ahmed. It means this map was prepared in and around 14th – 15th cen A.D. It illustrates the circular fort of the city of Anhilpur Patan with royal enclosure and twelve city gates. It indicates the main royal route passing through the Mandapikā and other eleven mahapathas (main roads) and twelve different zones (Sectors) of the town. Here it may be pointed out that the circular fort usually contained a circular inner ring road along with fort-line for defence purpose. After the studies of several medieval towns of Guajrat R. N. Mehta confirmed the accuracy of the map displayed in the Baroda Museum. It may be pointed out that the curvature planning and the radiating pattern of the capital cities were also followed at Ghumali (the capital of the Saindhavas and the Jethavas) and Champaner.

From the all available data a conjectural map of medieval Anhilpur Patan has been prepared which reveals the following features of its town planning. In this area of Patan was divided into twelve wedge cut sectors. At nucleus point there was royal enclosure with palace (Dhavala Griha) and temple were situated it was protected by circular Rajgadhi.
The Visvakarma Vāstuśāstra has named Svastika type of town planning as circular and located on the banks of a river, fortified with a rampart, a moat and a palace in the centre. Interestingly similar description of Patan is given in Dvayasraya and Kirtikarmudi by Someśvara. Here it may be noted that Sutradhar Mandan who was resident of Anhilwad Patan and the author of Rajvallabh mentions Simha type of nagara having circular form. The above said discussion put together suggest that the Anhilpur Patan had circular town planning described as Svastika Simha form of circular tradition which was prevalent in this area. (Figure: 44)
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