CHAPTER 11

PĀVAKDŪRGA

The Pavagadh (Pavakdurga) (22°28’ N; 73°35’E) is situated at a distance of about 47km to the east of Baroda. It is rising in distinct steps with massive but clear cut outline of about 830 mts, above the plain. This trap hill of black dolerites volcanic ash tufa and rhyolite etc, has streams flowing in all directions. Its northern and western hill-sides are too steep for accession while its eastern side is naturally protected by thick jungles. The hill rises in five successive plateaus and separated by almost vertical cliff.

Pavagadh is a famous hill fortress¹ and place of pilgrimage. It has been referred to in the inscriptions and manuscripts as Pavakdurga-‘Fort of fire’. The oldest monument at Pavagadh, which is known amongst the scholars as Lakuliśa Paśupata Śiva temple², is located on the bank of Chhasia tank. It has been dated to the end of tenth century AD beginning of eleventh century AD and believed to have been built during the regime of the Parmars.³ Evidently Pavagadh and its environs remained under Siyak II of the Parmar line. Due to its strategic location, Pavagadh served as a very useful observation post. During medieval period Pāvakdūrga remained under the dominance of the Parmaras (c. 10th–11th cent. AD), Solankis of Anhilpur Patan (c.11th cent.- 13th cent. AD) and the Chauhans (c.13th cent. AD –15th cent. AD). Thus, it had gained military importance right from the time of the Parmaras. Here it may be noticed that the coins of Sarva Bhattaraka⁴ found from Vada Talav area and Maitrak coins⁵ discovered from Bhadrakali valley from the vicinity of Pavagadh are significant. Perhaps, there could be an
TEMPLE OF KALIKA ON MAULIYA ON PAVAKDURGA

courtesy: M.S. University
FORT OF KALI TEMPLE
early settlement of Gupta -post Gupta period at Pavagadh. It is interesting to note that the early settlement on Pavagadh hill widely known as Champaner was named after the name of Champa Shresthin\textsuperscript{6} -the minister of king Vanraj Chavada(c.AD 840-846). Gunasagar Suri consecrated images of Jiravala Pārśvanāth and Abhinandan jina at Pavagadh\textsuperscript{7}. The temple of Neminātha was built in V.S. 1113 (1057 AD) and the image was consecrated in V.S. 1135 (1079AD)\textsuperscript{8}. Some temple repairing works also have been executed here in V.S. 1115(1059AD)\textsuperscript{9}. Some residents of Anhilpura Patan erected a Jain temple here. Vastupal-Tejpal (c. 1220-1240AD) said to have built temple of Mahavir Swami on the Pavagadh hill\textsuperscript{10}. Jain scriptures describe Pavagadh as 'Siddha Kshetra'. It seems, during Chalukyan dominance large number of Jain temples were built here.

Pavakdurga has been described in the Pithanirnaya\textsuperscript{11} and other scriptures as the powerful Śaktipitha. According to the Pauranic account, "the Daksapadanguli of Sati" fell at this place which in course of time emanated as centre of Sakti (Śaktipitha) (Figure: 53). Moreover, the cult-literature further describes Lakulīśa as the Bhairava of this Kalipitha. Evidently there is a temple of Lakulīśa below the cliff of the Goddess Kali\textsuperscript{12}. Which is stylistically dated to the regime of the Parmaras\textsuperscript{13}, (end of 10\textsuperscript{th} century AD/beginning of 11\textsuperscript{th} century AD). Moreover, Lakulīśa being the Bhairava of Kāli is also mentioned in Gaṅgadāsaprataṃśaṇḍa sāttaka of 1450AD. Thus, the 'Kalipitha' (Figure: 54) of Pāvakdūrga was a well known centre of Sakti at least from the regime of the Parmar Siyak II (c.10\textsuperscript{th} century AD).
The Nahani Umarvan inscription\textsuperscript{14} gives the genealogy of Chauhan rulers of Pavagadh-Champaner. It is the only documented evidence so far the Chauhans's of Pavagadh is concerned. Recently fragment of a stone inscription discovered from Champaner\textsuperscript{15} refers to the Pavagadh as Pavakdurga and king Gāngadāsa as Gangesvāra, the father of Jayasingh Dev, the last Rajput ruler of Pavagadh.

The traditional history, particularly of the Chaulukya period is narrated in the 'Rāsmālā'\textsuperscript{16} and in the Jain literature. Similarly 'Gāṅgadāsa Pratap Vilas',\textsuperscript{17} a Sanskrit drama written by Gangadhara gives an authentic description of Pavagadh fort and bardic narration about the contemporary political power.

The mention of Pavagadh given in the 'Prithviraja Rāso' written by Chand Bardai refers to Ram Gaur of Tuar family who styled himself as 'Pāvāpati'\textsuperscript{18} (the lord of Pavagadh). After occupying Ranthambhor in Khichiwada by army of Ala-Ud-Din Khilji, large groups of the Chauhans emigrated to Gujarat and established their rule at Pavagadh in the early 15\textsuperscript{th} century AD. This Chauhan family of Pavagadh was also known as Khichi Chauhans after their progenitors of Khichiwada\textsuperscript{19}.

The inscription found from Nahni Umarvan\textsuperscript{20}, about 6 km to the south-east of Pavagadh, is one of the most authentic evidence for tracing the history of Pavagadh rulers. It records the name of thirteen Chauhan chiefs beginning with Ramdeva and ending with Jayasimhadeva. The fifth chief Palansih, who is said to have established the Chauhan power at Pavagadh in 1300AD. This inscription also refers to Prithviraja Chauhan as the chief

Out of thirteen, last three can be compared with other contemporary records which furnish some information about the political activities of these rulers, Sultan Mahmmud Begda defeated Jayasimhadeva (Patai Raval) and became master of Pavagadh (Champaner) in 1404 AD. He founded new town ‘Mahammadabad’ at foot hill of Pavagadh.

TOPOGRAPHY:

Pavagadh was a volcanic mountain. On the top of mountain there is flat terrace composed of natural lakes known as Dudhiya Talav and Chhasia Talav. From this plain terrace at the end is about 150 meters high. On the top of this volcanic plug Mahakali temple is situated. Approach to top of this rock is possible from Dudhiya Talav. This place is known as Maulia Medan, having remains of town and few settlements. This hill is composed of natural lakes. It is cut from surrounding lower hills through natural ditch. This area is considered as upper town area. At the middle of Pavagadh there is terrace with two tiers, and with natural lakes and streams. Water was collected through the seasonal streams in such lakes. This flat area is known as Māñčikā (Machi) and ideal for habitation purpose. Bhadrakāli hill is the part of Machi area where palace of Chauhan rulers was founded, with two large water cisterns. This palace is middle town of Champaner of Chauhan
rulers. Champaner town represents uneven rock land gradually sloping towards east and north-east. This uneven ground can be marked by number of streams. These main streams are known as ‘Jorvan’ and ‘Dev’. Third stream is behind Navlakha kothar which is known as Vishvamitri. From the valley of Pavagadh, the main stream falls in successive stages of hill which has cut a fine gorge. From this valley the stream had cut its own shallow bed indicating land surface of black cotton soil, yellow silt, large gravels, sandy gravels and loose cemented gravels. Another stream starts its course from the south-west corner of the Khapra Kodia no Mahal and moves towards east and south-east in curvilinear may leaving small beds on either sides. Both sides of this stream are covered with thick forest of various kinds of trees.

TOPONYM:

Champa was the minister to Vanraj Chavda of Anhilpur Patan who is said to have founded this hilly town of Champaner. Its yellow colour is clearly visible at Pavagadh in its Champak colourd rhyolite rocks. Perhaps, the word Champaner also indicates to the land and its colour. The Pāvakadūrga so Pavagadh is taken to mean the fort that purifies. Champaka or golden colour from Sanskrit term Champaka nagar means golden coloured or say golden-town.

‘Atak’ means to stop, so first Atak-gate meaning first fort wall, was built for defence. Champaknagar word is mentioned in Gaṅgadāsaprātpilas historical drama. “Champarani no Mahal” or seven storyed palace or “Makai’ Kothar”, Medhi talav, Annapurna talav, Telia Talav, Large size gate (Buland Darwaza). Place names provided unique information about middle town at “Machi”. Patiya pool darvaja indicates
temporary bridge between upper town and middle town. Which was lifted up at night time. Bhadrakali hill and Kālika Saktipith indicate exact place as per history. On the upper storey of Nagarkhan, a darvaja drums was played in the morning and evening. The names of Jain temples, which are also indicated in the history of Jain tirtha’s, mention Pavagadh as ‘Siddhakshetra’. In the historical drama Gangadas Pratapvilas, several place names are mentioned. Siva temple at Ramgangesvar means Lakulisha temple at Chhasia talav. Sudhadhaval Vari word was used for Dudhiya talav. Makai Kothar and Navalakhs Kothar indicate store houses for grains. Ganga, Jamana and Saraswati indicate well built water tanks at upper towns. Thus place name plays an important role in tracing out local history of this hilly town.

Pavagadh hills are surmounted by fort walls with reference to the contours of hills. This fort consists of various gates (Figure: 55). They are;

(1) Atak darwaja  
(2) Budhiya darwaja  
(3) Sadansha darwaja  
(4) Lali darwaja  
(5) Buland darwaja  
(6) Makai darwaja  
(7) Patiyapul darwaja  
(8) Tarapor darwaja  
(9) Nagarkhana darwaja.

All gates are planned in such a way so that one can be over looked by another gate. Pavagadh is one of the famous and strongest historical hill fort of Gujarat. It had well planned fort line one above the other. Hindu fort at Pavagadh was restricted to hill area. At Mauliya, at Machi and below Machi the fort is known as upper fort middle fort and lower fort, while fort at the foothill, on plains was Sultan Mahmud Begda’s fort with Muhammadabad town.
Lower Fort (Atak) (Figure: 56)

It is the lowermost fort of the hill adorned with Atak darvaja, rhomboidal in shape, but runs on the irregular eascarpments between the Bhadrakali and Khunesvar Mahadev valleys. The main access is through Atak darvaja, which is on the east. But it has two other smaller gates also on north-east and south-east fronts, the ditch in front of Atak darvaja and the natural steep hill slopes on the south-east, east and north sides provided natural protection to this lower fort. This fort seems to be rebuilt during the time of sultan Mahmud Begda after conquering the fort. It had a row of about 81 catapult stands of stone structures now in various state of preservation, but once guarding different directions. Discovery of many round balls of rhyolite and sand stone indicate that they were the missiles, hurled by catapults. Thus, reference of 'Makarayantra' (Catapult stand or Manzanika) occurring in the 'Gangadasa Pratapvilas' drama is testified by the archaeological evidence.

Middle Fort (Machi)

The real strong hold of the Chauhan Rajputs, however, was the middle fort at Machi. As this fort lies on the cliffs of considerable height a long flight of steps had to be cut in the natural rock. The original old Chauhan gate is no more in existence, but it might have occupied the present outlet Budhiya darwaja. Behind this gate on the top of the slope, above the cliff there follows another fortification line ending on the west in the seven storied (Sat Manzil) building. Not far from this place is Sadansha darwaja, where a steep passage protected by a wide projecting bastion leads through a fine gateway, Sadansha darwaja is the finest Chauhan military structure of Pavagadh. The bastion, slightly tapering is constructed of large, well dressed
stone blocks and projects round the entrance in a parabolic curve. It contains two underground casements. The upper one leading to a small semicircular platform overlooking the entrance to the passage. Inside the gate, there are again several guard rooms. Its gate is similar to Dabhoi gate way, but without any sculptures. Not far beyond the Sadansha gate, there is one more Chauhan gate which leads to Machi area proper.

Upper Fort (Maulia)

From Machi one road leads to the slopes of the upper fort on the place of Almighty (Arabic word 'Maulia' and Sanskrit word 'Sakti'). This was cut by a natural ditch (partly filled up) over which a bridge gives access to the gate of 'Patia pool'. This Chauhans gate was damaged in muslim attack and was repaired later on. Another beautiful gate in the Rajput style known as Tarapor or Tarapura darwaja is at the foot of the cliffs of the fourth plateau. From this gate, the way to the Mauliya rises up till the Nagarkhana or Takorkhana gate, which marks the north-eastern corner of the Mauliya. This gate is a two storied, double gate way, having gates in eastern and southern walls. The fort line of this gate runs along the top of the fourth plateau. Most of these fort walls though strong are constructed out of well dressed stones of Nathkuva mines. Most of the Chauhan regime constructions got repaired with modification and alteration during the muslim period, for strengthening. These later constructions are also the admixture of the earlier architectural traditions.

TOWN PLANNING

Lower Town at Atak:

This place is more like a military complex. It had 81 catapult stands. Evidence of barracks existed in this area. Medi talav existed in this area
1. Atak Darwaja
2. Med Talav
3. Dudhiya Darwaja
4. Sadansha Darwaja
5. Lali Darwaja
6. Buland Darwaja
7. Khapra Darwaja
8. Annapurna Talav
9. Telia Talav
10. Makai Darwaja and Kothar
11. Palace
12. Bhadrakali Hill
13. Patiyapul Darwaja
14. Tarapor Darwaja
15. Nagarkhana Darwaja
16. Saraswati Tank
17. Ganga and Jamuna Tank
18. Viswamitra Sarovar
19. Navlakha Kothar
20. Jain Temples
21. Chhasa Talav
22. Lakulish Temple
23. Jiravala Parsvanath
24. Dudhiya Talav
25. Kalika Temple

Courtesy: Surendra Vyas
which fulfils the requirement of water. There are several other tanks where water of streams diverted to these tanks. Though pedestrian track and afterwards with flight of steps lead to the second defensive fort wall to Budhiya darwaja (actually Badhiya means better darwaja). After 24 steps again you approach to the gate known as Motina. This place was also damaged in war so exact town pattern can not be traceable.

**Middle Town at Machi** (Figure: 57)

Through Sadansha gate we enter to the town at Machi area which is the middle part of the hill. In this Chauhan ruler’s town Lal darwaja, Buland darwaja and Makai darwaja existed. Structural remains of the residential structures are traced at the Pavagadh hill as the remanants of the Chauhan settlements. These residential structures seem to have occupied mainly the area around the Medi (Mehdi) talav below Machi and around other tanks at Machi. From these remains, it seems that most of these buildings were constructed out of local stone and lime. They seem to have occupied the Machi and Maulia area also. The drama Gangadasa Pratap vilasa\(^{23}\) gives detail description of the Chauhan settlement of the Pavagadh hill. It refers to the temples of Hindu and Jain faith. The fort is full for those who had come there to seek shelter. It further states that there are houses of all varieties of king’s realtives and other native people. The fort had inexhaustively stock of grass, wood and corn. It is evident by the remains of the building called Makai-Kothar and Navlakha-Kothar and similar other big storage structures. The drama also refers to the wells of oil and ghee and other buildings containing sufficient stock of clothes, weapons and other things of human requirements. There are numerous lakes and wells constructed by Chauhan authorities for common masses. Stables, horses and cows are also there, as
historical drama indicates. The wide street of this fort, connected with residential areas and defence lines are paved with stones, which could be traced right from the foot of Pavagadh hill till the upper plateau. This vivid description of the residential structures situated at Pavagadh hill gives interesting picture of the Chauhan settlement. Some of these things like roads, tanks, wells, residential structures, public buildings, temples, store houses etc. described in drama, are still existing in various state of preservation, while others might have been destroyed in course of time and some of them might have been converted into later buildings.

Champa Ranino Mahel or seven storied building or Khapra Kodia ni Place was situated on second fortification at the west side end near the valley of Khunia Mahadeva. At present upper stories were ruined but two basement storey can be seen projecting over beautiful valley. Remains of Mint house with 25 rooms existed at Machi area. Through Buland darwaja, one can enter in the plain levelled Machi area. At this place maximum remains of various structures located. Machi area consists two large tanks, Teliya talav and Annapurna talav. There are several other small tanks and wells also Makai (Maize) is main product of this region, which can be stored for longer period. On the way to the palace there is store house known as Makai Kothar existed near Makai darwaja of fort.

As described in historical drama, to the highest building having white wash and golden pitcher on its top is seen on the south eastern spur of Bhadrakali hill. The remains of the palace 24 of Champaner rulers are lying on the abutting spur of the Bhadrakali hill scraped by rocks atleast 500 meters in height and accessible by a narrow neck from the main mass of the
Plan of Palace

AT MAGHI

COURTESY: M.S. UNIVERSITY

FIG: 58
Pavagadh hill. The main entrance is from the west, through a rectangular opening. The north-western corner of the palace compound is protected by a high bastion. In the same corner two underground rectangular water cisterns are noticed, which seems to be the main water source of the palace. To the south of this is well built palace structure (Figure: 58) raised on a low plinth. It has open courtyard in the centre and rectangular structures to its east and west. The whole unit is approached from north. The eastern and western rectangular structures, having common open courtyard between them, consists of central big hall and five rooms along three sides of it. This western unit has long narrow open lobby towards the south, which leads towards further eastern structure. The central one is also rectangular double storied structure running north-south. It has 10 smaller compartments to the south of the entrance and five towards north.

Upper Town at Mauliya

From Makai darwaja one road leads to the Bhadrakali hill towards the palace of Chauhan kings, and second road leads to the upper town through Patiyapul gate, Tarapor gate and Nagarkhana gate. This top hill is separated by natural ditch from the Machi and Bhadrakali hill areas. In this place highest peak is formed in the form of volcanic plug where Kalika temple-Sakti Pitha existed\textsuperscript{25}. Chauhan rulers were worshipers of Kāli goddess. Traditionally this place is a famous pilgrimage place among hindus\textsuperscript{26}. The Kalika temple consists of a garbhagriha, mandap and a porch. Shikhar is completely destroyed, but a small cell with hemispherical dome is left. This cell is known as shrine of Sadansha Pir. Temple style seems to belong to the Vaghela period, but there might be a temple prior to this date on the same place.
At the foot of volcanic plug Dudhiya tank is situated. Around this lake remains of ancient settlement are found. There are Jain temples belonging to 11th century AD. The Jain temples at Pavağadh could be classified into three main groups. The first group stands near the Nagarkhana gate, known as Bavandevi temples. The second group comprising of Chandraprabha and Supårśvanāth temples, situated to the south-east of the Chhasia tank, while third group stands by the side of Dudhiya tank and south-west of the cliffs is known as Pārsvanātha temple. Pavagadh seems to have been already a Jain centre since 11th century and known as Siddha Kshetra as per Jain literature. The flight of steps leading to the Kalika Mata temple seem to have been built during the time of Sindhias. Many architectural and sculptural fragments of ruined Jain and Hindu temples are found to be utilized for the construction of these steps. It simply indicates that Jain temples were ruined before the Sindhias rule at Champaner.

There is a Lakulisa temple in Parmar style located on the bank of Chhasia tank. Lakulish has been described in the Pitha-Nirmaya text as the Bhairav of goddess Kalika. Entire area of Maulia idicates remains of ancient town with lakes, wells and tanks. Dudhiya tank, Chhasia tank, well built up tanks with full water storage capacity, known as Ganga tank, Jamuna tank and Saraswati tank, Visvamitra sarovar existed and survive even today. Around the lake and tanks large settlements existed. The author of Gągadāsapratāpvilas drama also described that there was a deep settlement on the both side of the road which led to Kalika temple. He stated that this place is highly populated with Hindu and Jain temples and lakes. This area was protected by strong fort with Nagarkhana gate. Navlakha kothar is on
PAVAKDURGA (CHAMPANER)

Palace Complex

COURTESY: M.S. UNIVERSITY

FIG: 60
the north-west corner to the Kalika temple. It was used for storage of grain. The tradition conveys the information regarding Royal palace. This was the place where once palace existed. After ruin of palace, on the same place Navalakha Kothar was constructed. During the muslim invasion lots of destruction had been done in upper and middle towns. Following the medieval text on Durgavidhana, all the architectural monuments components of hilly townscape and other facilities required in the hill-fort are found at Pavagadha. According to Rajvallabha Pavakdurga- Champaner is identified as ‘Divya nagar.

Sultan Mahmud Begda founded the town of ‘Muhammadabad’ (Figure: 59) at the foothill of Pavagadh. During the war with Patai Raval of Champaner, he built a Jumma mosque. After getting victory over Chauhan ruler of Champaner-Pavagadh, he built palace with enclosure Jahapanah (Figure: 60). He followed the town planning pattern of Anhilpur Patan and Ahmedabad. Ahmedabad was on the bank of river Sabarmati, while this town was located at the foothill of Pavagadh. Jumma mosque was the centre of the town as at Ahmedabad. Main roads from the gates were leading towards Jumma mosque. Muhammadabad was protected by ‘Shahar Panah’- the fort wall. This town was in bow shape, which resembles to Ahmedabad. Its road pattern was in radial manner concentrating Jumma mosque, dividing town into various sectors. Courtiers and commanders lived near royal enclosure on right side. On the left side of it resided officers, service class and other communities. Market area around Jumma mosque was replica of Ahmedabad. This town was developed with beautiful building, gardens and fountains. There were mosque i.e. Nagina, Kevda, Interi (of bricks) Lila
gumbaj and Saherni mosque. This town survived for 75 years only and again Ahmedabad became centre of political power.

According to Mandan Sutradhar the author of Rajvallabha describes this town as Snaha type of Parvatiya nagar (Figure: 61)
REFERENCE


4. Mehta R. N. 1979, ‘Champaner Ek Adhyayan’ (Gujarati), M. S. University, Baroda P. 16.


8. ibid, P. 121.

9. ibid,

10. Nyavisaya-‘Jain Tirth no Itihas’ P. 260


15. The Fragmentary inscription is now in the Department of Archaeology and ancient History, M. S. University of Baroda.


17. Sandesara B. J., ibid.


22. H. Goetz, ‘Pavagadh-Champaner’


