

S T A T E M E N T : I

Statement regarding discovery of new facts etc.

MEWAR, is the full of sculptural wealth, however, till recent time Iconographical study of the images was sporadically studied and as a result, some stray articles, research papers etc. have been published by the scholars working in the field of Archaeology, History, Iconography and Art-history. But a systematic survey and sustained study of images particularly Brahmanical, was a link felt need. Hence this study of :- "CHITTOR FORT AND SOME OTHER IMPORTANT (BRAHMANICAL) ICONOGRAPHICAL CENTRES OF MEWAR : THEIR IMAGE CONTENT AND ITS SIGNIFICANCE: ", was taken up to fill up the gap. This study revealed the following new facts.

- (1) For the first time the subject has been treated as a whole.
- (2) The Brahmanical images, from Chittor Fort and some other important centres of Mewar, have been classified and arranged in sequence to present the collective and conclusive thoughts regarding the iconographic evolution and development took place in Mewar, specially in and around Chittor.

- (3) Numerous specimens of Vidhata form of Brahma have been studied.
- (4) A form of Brahma with Lakhani (pen), has been identified as Vidhata in the light of popular belief.
- (5) Two new forms of Brahma, created with the attributes, those of his consorts viz. Saraswati and Savitri have been noted for the first time. Those are identified in the light of iconographic feature, display and regional traditions.
- (6) Among the special forms of Brahma: Viranchi Murti, Yagna Murti, Veda Murti, Vidhata and Vishvakarma have been discovered and reinterpreted in the light of iconographic feature.
- (7) The study of Brahma with Hammer in his hand, is remarkable.
- (8) Six handed form of Brahma named as Viranchi Murti, representing a beautiful combination of the attributes of Shiva, Vishnu, Surya and Brahma, is studied.
- (9) Matsya and Kurma Avataras (of Vishnu) representing realistic fish and tortoise forms are noted.
- (10) An image representing Nrsimha with six hands and fourteen hands are of iconographic interest.
- (11) Numerous images representing Caturvimshati Murtis, except Adhokshaja, all forms with different types have been discovered.

- (12) An image representing Buddha as an incarnation of Vishnu, named as 'Budhadev' is noted,. It represents unique combination of Buddha and Vishnu through the attributes i.e. Yoga Mudra, Mace and Disc. Moreover such form of Buddha is also depicted in the Dasavatara panels from Achalgarh.
- (13) Images representing Vaikuntha Murti (Vishnu) with four hands; & Jayant Nararyana-Vishnu with six hands are of iconographic variety. Vaikuntha Murti with four hands is interpreted as Vaikuntha-Shridhar form.
- (14) Images of Vaikuntha Murti (Vishnu) with eight hands but with only one face have been discovered from Chittor Fort and Achalgarh.
- (15) Numerous icons of Vishnu with two, four, six, eight, ten, twelve, fourteen, sixteen, and twenty hands are explored. Of those, forms with six, ten and fourteen hands are of iconographic interest. Moreover, Vaikuntha Murti, Ananta Murti, Trailokyamohan Murti and Vashvarupa Murti are also discussed.
- (16) An image representing Hyagriva, a minor incarnation of Vishnu is noted.
- (17) Images representing Saumya forms of Shiva viz. Vinadhara Murti, Vyakhyana Daxinamurti, Yogeshwara, Lakulisha Murti, Nrittamurti are recorded, of which Yogeshwara with Caturmukha and Lakulisha with four hands are noted.

- (18) Images representing Samhara forms of Shiva viz. Gajahamurti and Andhakasuravadha-Murti, discussed are of iconographic interest.
- (19) Numerous images representing various forms of Bhairava are noted from the region. Of which, forms representing four handed Bhairava with two dogs are interesting.
- (20) Images representing various types of Rudras and Shiva-Pratiharas (Ganas) are discussed. Three images of Bhringi-Gana with the different attributes and the inscribed name, are of iconographic interest.
- (21) Images of comparatively rare forms of Shiva like Mahesamurti and Ishwaramurti are noted in this work.
- (22) Images representing Ganapati and Skanda-Karttikeya are discovered in considerable number. The Nritta-Ganapati is beautifully represented in the images.
- (23) Numerous images display the composite forms like Ardhanarishvara, Harihara, Hariharapitamaha, Chandrakapitamaha, or Yagnapitamaha, Surya-Shiva, Hariharahiranyagarbha or Surya-hariharapitamaha, Vishnu-Viranchi and Varuna-Krishna are of iconographic interest and those are interpreted in the light of religious philosophy. The depiction of Harihara in seated pose is rare as compared to that of other regions of the country.

- (24) Numerous images of Dikpalas have been discussed. Of which bi-handed and six handed varieties, and Purandar form of Indra are traced in the area of study.
- (25) The study of Surya images and Navagrahas is presented. Of which, one interesting complete set of twelve Adityas, two images of Revanta and one image of Chandra are of iconographic values.
- (26) Many varieties of Goddesses viz. Lakshmi, Parvati, Durga, Mahishasuramardani and Saraswati have been discussed.
- (27) One set of Panch Lilas, one of Navadurga and one of Dvadash Parvatis described in the present work are of iconographic interest.
- (28) Various new forms of Saraswati have been discovered.
- (29) The images representing Goddesses, associated with Dikpalas as their consorts, Dikpalinis in considerable numbers are noted for the first time from the region of study.
- (30) A set representing a group of Pancha Matrikas is noted.
- (31) The sculptures of Virabhadra (Shiva) are found as Guardian deity of the Saptamatrika group, however in one panel of Saptamatrika Virabhadra is depicted in the centre of the group.

- (32) A new set of Saptamatrikas having nine different members viz. Virabhadra, Ghantakarni, Vijayantika, Shivaduti, Chandraduti, Tripurasundri, Usha, Siddhi and Ganesha has been discovered.
- (33) Three interesting panels representing Astamatrikas, wherein Mahakali is added, has been discussed.
- (34) A group of Navashaktis is noted.
- (35) Images representing Matrikas, marked by the presence of both, the attributes of their male counterpart and the child, have some remarkable iconographic feature.
- (36) Alongwith the images representing the various Godheads with their consorts, the images depicting Dikpalas with their consorts, are also discussed.
- (37) Sculptural representations of marriage of Divine personalities viz. Kalayanasundra Murti, Krishna-Rukmini Vivah, Madhava-Tulasi Vivah, are described.
- (38) Miscellaneous images of different Brahmanical characters viz. Pandavas, Rivers, Seasons, Gandharva, Goddess Shitala, have been discovered.
- (39) A beautiful sculptural representation of Churning of ocean is discussed.

- (40) Numerous images, from the Vijayastambha, Ratneswar temple, Kalika Mata temple, Kumbhashyam temple at Chittor Fort and some ruined temples found at the different places, have been photographed and illustrated for the first time.
- (41) The Brahmanical images from the Jain temples and monuments have been also studied.
- (42) The worship of Shiva, Vishnu, Surya and Devi was fairly widespread in this area.

Over and above these, several other identifications have been rectified and reinterpreted in the light of new researches and texts on religious and Iconography.

Thus, the Iconographic study of the several known and unknown images from Chittor Fort and some other important centres of Mewar, has been presented in this Thesis. It has provided fresh knowledge to the historians as well as archaeologists.