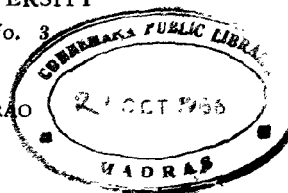


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# ŚAIVITE DEITIES OF ĀNDHRADĒŚA

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## P R E F A C E

Hindu Sculpture and Iconography are subjects of fascinating interest. Quite a wealth of sculptures and icons is found in the temples, particularly in those of South India. This wealth is yet to be fully exploited. A few texts dealing with these subjects have been published but many are still in the manuscript stage and many more are yet to be obtained from the family collections of Śilpis and libraries attached to religious institutions.

Since the publication of Gopinatha Rao's *Elements of Hindu Iconography*, in two big volumes, of two parts each, as early as 1909, not much attention has been paid to this very important subject. This pioneer writer has published, in the appendices to his volumes, relevant extracts relating to the descriptions of various Hindu deities and discussed them in the text. He has also added numerous photographs showing these deities. Even a cursory study of his volumes shows that in many cases the illustrations chosen by him do not agree with the descriptions given by the texts. These differences raise an important problem— are there more texts than we know of, with varying regional recensions? or are these differences due to the originality of the sculptors? The latter alternative does not seem to be probable because in the centuries gone by, the Śilpis were unsophisticated and did not dare to strike out paths radically different from those sanctioned by existing tradition. It is therefore necessary to collect examples from various regions and of various dynastic periods and make a thorough search for fresh texts.

The temples of Āndhradēśa, with all their architectural, sculptural and iconographic wealth, have not received the attention that they deserve. There has been an unbroken movement of temple building in this area from the 3rd century A.D. up to date and these temples require careful examination. During the course of my survey of the temples of Āndhradēśa, during the last ten years, I have studied over 500 rare sculptures and icons and included the descriptions of some of these in the monographs on some of the temples published by me so far

I have selected examples of sculptures and icons of the deities of the Śaivite pantheon for description in this work. Many of them are illustrated. These deities have been classified, for the sake of convenience, according to their postures as *Sihanaka* or standing, *Āsīna* or seated, *Nṛtta* or dancing, *Yānaka* or moving and *Dēvi-sahita* or with consorts. I have dealt with various forms of Śiva, Gaṇapati, Kumāra and Dēvi. Under each item there is a brief notice of the requirements of the main forms found in the texts. A tabular statement and Notes have been added at the end of this monograph in order to help a comparison of the examples described, with each other.

The examples described in this work have been selected so as to cover all parts of Āndhradēśa. They also belong to different periods. Those from Mogalrajapuram belong to the Viṣṇukunḍin period and the 6th century, those from Alampūr, Mahānandi and Satyavolu to the Early Cālukyan period and the 8th century; those from Guḍimallam to the late Pallava period and the 9th century, those from Bikkavolu, Drākshārāma, Chālukyabimavaram, Palakollu and Chēbrōlu to the late Eastern Cālukyan period and the 8th and 9th centuries; those from Panagal to the Later Cālukyan period and the 11th century; those from Mukhalingam to the Eastern Gāṅga period and the 11th and 12th centuries, those from Kālahasti, Jōgimallavaram and Tirupati to the Cōla period and the 9th century and those from Srīśailam, Tādpatri and Lēpākshi to the late Vijayanagara period and the 16th century.

It is hoped that this work will be of some use to students and scholars of Hindu Iconography and Sculpture.

I am grateful to Sri S. Govindarajulu, M.A., L.L.B., (Cantab) B.L., Bar-at-Law, the former Vice-Chancellor of the Śrī Venkatesvara University, for kindly encouraging me in the preparation of this monograph and to the Syndicate of the University for sanctioning its publication. I thank Sri V. Kamesvara Rao, Tutor in my Department and my former pupil, for helping me in reading the proofs.

Sri Venkateswara University,  
Tirupati,  
1st March 1966.

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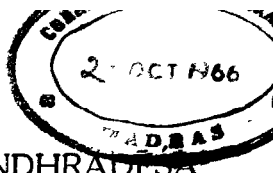


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# ŚAIVAITE DEITIES OF ĀNDHRADESA

Part I. ŚIVA

A. STHĀNAKAMŪRTI (Standing forms)

## 1. Lingōdbhavamūrti

This form of Śiva is described in several *Śilpa* texts. The *Aṁsumadbhēdagama* requires this form to be sculptured on the front of a linga as Candrasēkhara. The *Kāmikāgama* requires Brahmā in the shape of a *hamsā*, to be shown at top left and Viṣṇu, in the shape of a boar, to be shown at bottom right. As an alternative, Viṣṇu may be shown on the right side and Brahmā on the left, both standing with their hands in *aṅjalī* near the heart. The *Kāraṇāgama* and the *Uttara-Kāmikāgama* require that the portion below the knees should not be shown and suggest that the figures of Viṣṇu and Brahmā may be avoided and their symbols alone shown. The *Suprabhēdagama* follows the *Aṁsumadbhēdagama* but mentions that Viṣṇu must be shown with the boar's face. The *Śilparatna* and the *Śrītatvanidhī* lay down that the figures of Viṣṇu and Brahmā must be shown. According to the *Kāraṇāgama*, *Suprabhēdagama* and *Śrītatvanidhī*, Candrasēkhara must keep his lower hands in *abhaya* and *varada* and his upper hands must hold *paraśu* and *mrga*. The *Uttara-Kāmikāgama* requires the upper hands of the god to hold *ṭanka* and *mrga*. (Gopinatha Rao - *Elements of Hindu Iconography* Vol. II-1, pp. 103-111.)

1. On the front wall of the Svargabrahmā temple, Alampūr. The figure of standing Candrasēkhara is shown in an aperture on a linga with his legs below the knees not visible. He holds *paraśu* in the upper right hand, *triśūla* in the upper left and keeps the lower right in *abhaya* and the lower left at *kaṭi*. Brahmā is shown to the right in three stages, as flying, as standing with his hands in *aṅjalī* and as sitting in the *yōga* posture. Viṣṇu is shown to the left as standing with his hands in *aṅjalī* and as Varāha burrowing the earth.

2. In a *kōṣṭa* in the back wall of the *Garbhagrha* of the *Kalahastīśvara* temple, *Kalahasti*. Standing in an aperture on a *linga* with his feet not visible, *Candraśekhara* holds *paraśu* in the upper right hand and *śrīṅga* in the upper left and keeps the lower right hand in *abhaya* and the lower left at *kaṭi*. There is a *hamsā* to top right and *Varāha* to bottom centre. The deity wears *cakrakūṇḍalas*, three *hāras*, *yaññōpavīta*, *udarabāṇḍha*, *mēkhalā* of three strands and *ardhōruka*. (Pl. I-1)

3. In a panel on the south wall of the *Pacchala-Sōmēśvara* temple, *Pānagallu*. Standing on the face of a *linga* in *samabhaṅga*, this god holds *trīśūla* in the upper right hand and *nāga* in the upper left and keeps the lower right in *abhaya* and the lower left in *varada*. He wears an *ardhōruka* and is adorned with anklets, a girdle with pearl hangings, *yaññōpavīta*, *udarabāṇḍha*, two *hāras* and *kīrtīmakuta*. The legs of the deity are fully shown *Brahmā* with three faces and the swan above are shown to the right and *Viṣṇu* with the *Varāha* below to the left, both with their hands in *anjālī* (Pl. I-2).

4. In the same place in the same temple. The figure of *Candraśekhara* is shown on the face of a *linga* *Brahmā* with three faces and four hands is shown to the right and *Viṣṇu* with four hands and with the *Varāha* below to the left.

5. In a panel on the south wall of the same temple. There is a tall *linga* on *vēḍī* in the centre with *Brahmā* with three heads standing to right with hands in *anjālī* and *Viṣṇu* standing to left with two hands in *anjālī*. There is a boar below *Viṣṇu* at bottom left and *hamsā* at top right above *Brahmā*.

## 2. Kēvalamūrti

Descriptions of this form of Śiva are found in the *Aṃśumadbhēdāgama* and the *Uttara-Kāṃikāgama*. These texts require this deity to be shown as keeping the lower right hand in *abhaya* and the lower left in *varada* while the upper right holds *taṅka* and the upper left holds *mrga*. According to the *Śulparatna*, this deity must stand in *samapāda*. (*Hind. Ico.* II-2, App. pp. 56-57).

6. On a wall of the Rāmalingēśvara temple at Satyavōlu. Standing in *samabhaṅga*, this god holds *hāṇa* in the right hand and *ḍhanus* in the left. Flames issue from out of his body. He is adorned with *Jaṭamakuta*, *hāras*, *channavira*, *udarabaṅdha*, a girdle with *simhalalaṭa* buckle, *mēkhalā* and *pūrṇōruka*.

7. Inside a projecting *kōṣṭa* on the wall of the *garbhagṛha* of the Viśvabrahmā temple, Alampūr. Standing in *samabhaṅga*, this god holds *triśūla* in the upper right hand and *paraśu* in the upper left and keeps the lower right in *varada* and the lower left at *kati*. He is adorned with *cakrakunḍalas*, *gravēyaka*, triple *yajñōpavita* and a girdle with a buckle.

8. On the outer side of the wall of the Svargabrahmā temple in the same place. Standing in *samabhaṅga*, this god holds *triśūla* in the upper right hand and *akṣamālā* in the upper left and *khadga* in the lower right and keeps the lower left at *kati*. He is decorated with *gravēyaka*, *udarabaṅdha* and a girdle with a buckle.

9. In a *kōṣṭa* to the right of the entrance of the western *gōpura* of the Bhimēśvara temple, Drākshārāma. Standing on a lotus, this god holds *triśūla* in the upper right hand and *mṛga* in the upper left and keeps the lower right in *abhaya* and the lower left in *varada*.

10. On the north *gōpura* of the Rāmalingēśvara temple, Tādpatri. Standing in *samabhaṅga*, this deity holds *triśūla* in the upper right hand and *ḍamaru* in the upper left and keeps the lower right in *abhaya* and the lower left in *varada*.

11. On the same *gōpura* in the same temple. Standing in *samabhaṅga*, this deity holds *paraśu* in the upper right hand and *pāśa* in the upper left and keeps the two lower hands in *abhaya* and *varada*.

12. On the south *gōpura* of the same temple. Standing in *samabhaṅga*, this deity holds *triśūla* in the upper right hand and *ḍamaru* in the upper left and keeps the two lower hands in *abhaya* and *varada*.

13. On the south *gōpura* of the same temple. Standing in *dvibhaṅga*, this god holds *paraśu* in the upper right hand and *mṛga* in the upper left, arrow in the lower right and *ḍhanus* in the lower left.



14. In a niche in the south wall of the Madhukēśvara temple, Mukhalingam. Standing in *sambhaṅga*, this god holds *triśūla* in the upper right hand, *paraśu* in the upper left, *akṣamāla* in the lower right and keeps the lower left at *kaṭi* holding a bag. He wears a peculiar *makuṭa*, *graiṅyaka*, *yajñōpavīta*, *udarabandha* and double girdle. There is a man to bottom left

15. In the right side niche on the north wall of the Yamēśvara temple, Mukhalingam. Standing in *tribhaṅga*, with the right leg stiff and the left slightly bent and having another leg in the middle, this deity holds *paraśu* in the upper right hand *triśūla* in the upper left, and keeps the lower hands on the head of a man standing on either side at bottom. He wears a peculiar *makuṭa*, *graiṅyaka* of pearls, *yajñōpavīta* of two strings of pearls and a girdle of pearl hangings.

16. In a niche on the front wall of the north-east corner shrine of the Madhukēśvara temple, Mukhalingam. Standing with the left leg slightly bent, this god holds *triśūla* in the upper right hand, *paraśu* in the upper left, *akṣamāla* in the lower left and keeps the lower right on the head of a man standing to bottom right. (Pl. II - i)

17. In the right side niche in the north wall of the Śōmēśvara temple, Mukhalingam. Standing in *dvibhaṅga*, this god holds *triśūla* in the upper right hand, *akṣamāla* in the upper left, *paraśu* in the lower left and keeps the lower right in *varada*. He wears *jaṭamakuṭa*, *cakrakunḍalas*, *graiṅyaka* of beads, *yajñōpavīta* of beads and double girdle. There is a man on each side at bottom

18. In the central niche on the south-west corner shrine of the Madhukēśvara temple, Mukhalingam. This standing deity holds *paraśu* in the upper right hand, *mrga* in the upper left and *triśūla* in the lower left. He wears a peculiar *makuṭa*, *graiṅyaka* and *yajñōpavīta* of three strings of pearls.

### 3. Vṛṣavāhanamūrti

This form of Śiva is described in the *Aṁśumadbhēdagama*, *Uttara-Kārikāgama*, *Suprabhēdagama*, *Śūparatna* and *Pūrva-Karaṅgama*. Śiva is required to have four hands, one lower hand kept on the head of the bull, the upper left holding *mrga*, the

upper right holding *ṭaṅka* or *paraśu* and the other lower hand holding a curved stick. *Dēvī* may be to his right or left. Her right hand should hold *ulpala* and the left must be kept hanging. (*Hind. Ico.*, II-2, App. B., pp. 178-182)

19. In a niche on the south wall of the Rāmalingeśvara temple, Satyavolu. This deity holds *triśūla* in his right hand and keeps the left at *kaṭi*. He is adorned with *hārās*, *udara-baṅḍha*, *yajñōpavīta* of pearls, girdle, *makarakuṇḍalas* and *ardhōruka*. There is the bull behind the deity

20. On the outer side of the wall of the inner enclosure of the Bhīmeśvara temple, Drākshārāma. Śīva and *Dēvī* stand with the *nandi* behind them. The god places his right hand on the head of the bull and the left hand on the shoulder of *Dēvī*. *Dēvī* holds his left hand with her right hand and keeps her left hand at *kaṭi*.

21. Sculpture on the outer side of the north wall of the Svargabrahmā temple, Alampūr. Standing with the bull behind, with the left leg stiff and the right slightly bent, the god holds *triśūla* in the upper right hand and a broken round object in the upper left, keeps the lower right on the bull's neck and the lower left at *kaṭi*. A skull hangs from his girdle

## B. ĀSĪNAMŪRTI (Seated forms)

### 1. Sukhāsīnamūrti

This seated form of Śīva is described in the *Suprabhēdagama*, *Sulparatna* and *Pūrvakāraṇāgama*. The last two works require the left leg to be folded and rested on the seat and the right to be kept hanging. All the three texts are agreed in prescribing that the deity should hold *paraśu* in the upper right hand and *mrga* in the upper left and keep the two lower hands in *abhaya* and *varada*. The *Pūrvā-Kāraṇāgama* describes the sitting posture in the reverse order. (*Hind. Ico.*, II-2, App. B., pp. 63-65).

22. Sculpture in the Vijayavāda Museum. Seated with the right leg folded and resting on the seat and the left bent at the knee and hanging, this deity has two hands. The right hand holds *paraśu* and the left rests on the left thigh. *Jaṭas* emanate

to the sides. The god is decorated with *patra* and *nakra kuṇḍalas*, *hāra* and *mēkhalā* with a round buckle. There is nandi to bottom right.

23. Sculpture in the Gōlingēśvara temple, Bikkavōlu. Seated in *padmāsana*, this god holds *triśūla* in the upper right hand, *paraśu* in the upper left, *aṣṣamālā* in the lower right and a round object in the lower left. There is a *prabhā* of *jaṭas* behind. The god is decorated with *cakrakuṇḍalas*, *hāra*, *graiṇēyakas*, triple *yajñōpavita* and *udarabaṅḍha*. There is nandi below. (Pl. II-2)

24. On the south wall of the Bhīmalingēśvara temple, Satyavōlu. Seated in the *utkuṭṭikāsana*, with the left leg bent at the knee and upraised and the right kept hanging, this god holds *paśa* in the upper right hand, *ankuśa* in the upper left, *khaḍga* in the lower right and *aṣṣamālā* in the lower left.

25. On the south wall of the Rāmalingēśvara temp'le in the same place. Seated in the *utkuṭṭikāsana*, this deity holds flame in the upper right hand, *paśa* in the upper left, spear in the lower right and keeps the lower left in *tripataka*.

26. In the court yard of the Gōlingēśvara temple, Bikkavōlu. Seated in *vīrāsana* with nandi below, this god holds *aṣṣamālā* in the upper right hand, *triśūla* in the upper left and keeps the lower right in *karlarihasta* and the lower left resting on the left thigh.

27. On the architrave above the doorway of the Tripurāntakēśvara temple, Tripurāntakam. Seated in *vīrāsana*, this god holds *triśūla* in the upper right hand and *mrga* in the upper left and keeps the lower right in *abhaya* and the lower left resting on the left thigh.

28. On the north *gōpura* of the Rāmalingēśvara temple, Tādpatri. This deity holds *paraśu* in the upper right hand and *paśa* in the upper left hand and keeps the two lower hands in *abhaya* and *varada*.

29. On the north *gōpura* of the same temple. Seated in *Vīrāsana*, this god holds *triśūla* in the upper right hand and *ḍamaru* in the upper left and keeps the lower right in *abhaya* and rests the lower left on the left thigh.

30. On the south *gōpura* of the same temple. Seated on a hill with the right leg folded and the left bent at the knee and upraised, this deity holds *paraśu* in the upper right hand and *mrga* in the upper left and keeps the lower right in *abhaya* and rests the lower left on the left knee.

31. In the same place. Seated in *vīrāsana*, this god holds *paraśu* in the upper right hand, *pāśa* in the upper left and *śūla* in the lower right and keeps the lower left in *varada*.

32. In the same place. Seated in *vīrāsana*, this deity holds *paraśu* in the upper right hand and *mrga* in the upper left hand and keeps the lower hands holding round objects raised above the head.

## 2. Dakṣiṇāmūrti

The texts describe three forms of *Dakṣiṇāmūrti*-Jñāna, Vyākhyāna and Vinādhara. The *Uttara Kāmikāgama* requires Vyākhyāna—Dakṣiṇāmūrti to hold *akṣamālā* in the upper right hand, flame or *nāga* in the upper left and keep the lower right in *cinmudrā* and the lower left to be holding a book or *danda* or to be kept in *varada*. The *Śilparatna* mentions *mrga* in the upper left while the *Viṣṇudharmōttara* and *Pūrvakāraṇāgama* mention a book in the lower left. The Vinādhara form is described as seated in the *utkuṭika* pose and as holding a *viṇā* in the two lower hands in the *Aṁsumadbhēdāgama*. (*Hind. Ico.* II-2, App. B., pp. 137-142).

33. In the Alampūr Museum. Seated with the left leg folded and resting on the seat and the right bent at the knee and kept on the front of the seat, this god holds *paraśu* in the upper right hand, *akṣamālā* in the upper left and plays on the *viṇā* with the two lower hands. He has *jaṭas* forming a crown on the head and hanging to the sides and three *gravvīyakas* of beads. (Pl. III-1)

34. Inside the left side niche in the south wall of the Sōmēśvara temple, Mukhalingam. Seated in *padmāsana* on a lotus, this deity holds *akṣamālā* in the upper right hand, *triśūla* in the upper left, keeps the lower right in the *vyākhyānamudra* and catches that hand with the lower left. There is a *danḍa* resting on his left thigh and against the left shoulder. He wears

a *jaṭamakūṭa* with the *jaṭas* hanging, pendants on the ears, a *graiṅvēyaka* of beads, *yajñōpavīta* and a girdle with *nāga* buckle. There are two bearded sages and two attendants at bottom. (Pl. III-2)

35. In a niche in the wall of the inner enclosure of the Kaṭahastiśvara temple, Kālahasti. Seated in *vīrasana* with the right foot resting on *aśmāra*, this god holds *nāga* in the upper right hand and *trīśūla* in the upper left, keeps the lower right in *cīnmudra* and holds a book in the lower left hand. There is a bearded sage below on either side.

36. In a small shrine in the south verandah of the Bhīmeśvara temple, Chāḷukyabhīmavaram. Seated in *vīrasana*, this deity holds *paraśū* in the upper right hand, *akṣamālā* in the upper left, keeps the lower right in *cīnmudra* and holds a book in the lower left hand. He wears *jaṭamakūṭa* with *jaṭas* emanating to the sides, stout *yajñōpavīta*, *udarabāṅḍha* and a broad girdle.

37. In a niche on the south wall of the *garbhagrha* of the Paraśurāmēśvara temple, Guḍimallam. Seated under a tree, with the right leg hanging and resting on the back of *aśmārapuruṣa* and the left foot resting on the right thigh, this god holds *akṣamālā* in the upper right hand, *kamaṅḍalu* in the upper left and keeps the lower right in *cīnmudra* and holds a book in the lower left. *Jaṭas* emanate from his head on all sides. He is adorned with *makarakuṅḍalas*, five *graiṅvēyakas*, a long *hāra* of pearls, *yajñōpavīta*, *channavīra*, girdle, *maṅjiras* and *ardhōruka*. There is a bearded sage on either side at the bottom.

38. In a niche in the south wall of the *garbhagrha* of the Parāśarēśvara temple, Jōgimallavaram. Seated with the right leg slightly bent and resting on the shoulders of *aśmārapuruṣa* and the left foot resting on the right thigh, this deity holds *akṣamālā* in the upper right hand and *kamaṅḍalu* in the upper left, keeps the lower right in *cīnmudra* and holds a book in the lower left. *Jaṭas* emanate from the head and form a *prabhā* behind. He is adorned with *cakrakuṅḍalas*, *hāras*, *yajñōpavīta* and *udara-bāṅḍha*. (pl. IV-1)

39. In the big hall adjacent to the Kapileśvara shrine, Tirupati. Seated with the right leg bent at the knee and resting on *aśmārapuruṣa* and the left foot resting on the right thigh,

this god holds *nāga* in the upper right hand, *trisūla* in the upper left, keeps the lower right hand in *cinmudra* and holds a book in the lower right hand. *Jaṭas* emanate from the *makuṭa* which is adorned with the sun to right, crescent moon to left and *Gangā* in the centre. He wears *makarakuṇḍala* on the right ear, *cakra-kuṇḍala* on the left ear, *hāras*, *yaḅṅōpavīta*, *udarabāṅḁha*, *kēyūras* and *maṅḁiras*.

40. In a niche on the outer side of the third *prakāra* wall of the Kālahastisvara temple, Kālahasti. Seated with the right foot resting on *apasmārapuruṣa* and the left foot resting on the right thigh, this god holds *nāga* in the upper right hand, keeps the upper left in *Śukatunda*, the lower right in *cinmudra* and holds a book in the lower left. *Jaṭas* emanate from the head all round. He is decorated with *makarakuṇḁala* on the right ear, and *cakrakuṇḁala* on the left ear and has a third eye. He is seated under a tree.

41. In a niche in the left wall of the *garbhagrha* of the same temple. Seated with the right foot resting on *apasmārapuruṣa* and the left ankle resting on the right thigh, this god holds *damaru* in the upper right hand, *akṣamālā* in the upper left, keeps the lower right in *abhaya* and holds a book in the lower left hand. He is decorated with *jatāmakuta*, *nakra* and *patra kuṇḁalas*, three *hāras*, *yaḅṅōpavīta* and *udarabāṅḁha*.

42. Embossed on a metal plate which once adorned the *vimāna* of the Mallikārjuna temple, Śrīśailam. Seated on a lotus with his right leg hanging and its foot resting on *apasmārapuruṣa* and the left ankle resting on the right thigh, this deity holds *akṣamālā* in the upper right hand, *kalāṣa* in the upper left, keeps the lower right in *cinmudra* and the lower left in *varada*. There is a man with his hands in *aṅḁalī* to bottom right.

### C. DĒVĪSAHITAMŪRTI (forms with Dēvī)

#### 1. Umāmahēśvara

The *Aṁsumadbhēdagama* and the *Śilparatna* describe the combination of Śiva and Dēvī. It is clear from these texts that the *kēvala* type of Candrasēkhara along with Umā or Gaurī, separate from him but on the same seat, or on another, constitutes the Dēvīsaḁita form (*Hind. Ico.*, II-2, App B., p. 65).

43. Metallic images from the Mallikārjuna temple, Śrīśailam. Śīva stands in *sambhaṅga*, holding *paraśu* in the upper right hand and *mrga* in the upper left. His lower hands are in *abhaya* and *varada*. There is the third eye on the forehead. He is decorated with *mañjīras*, anklets, *mēkhalā*, *channavīra*, *hāras* and *kēyūras* and wears a *kirīṭamakūṭa* with *Gangā* to left and the crescent moon to right. Dēvī stands in *dvibhaṅga* with the left leg steady and the right slightly bent. She holds a *nīlōtpala* in the right hand and keeps the left hanging. She wears rings on the toes, *mañjīras*, *mēkhalā*, *hāra*, *grīvāvaka*, *kēyūras* and *caṅkṛakūṇḍalas*.

44. In the same temple. Candrasēkhara stands in *sambhaṅga* holding *paraśu* and *mrga* in the upper hands and keeping the lower hands in *abhaya* and *varada*. He wears anklets, girdle, *yajñōpavīta*, *hāras*, *kēyūras* and *kirīṭa* decorated with *Gangā* and the crescent moon. Dēvī holds *nīlōtpala* in the right hand and keeps the left hanging. She wears anklets, girdle, *grāvēyakas*, *kēyūras* and a *kucabaṅḍha*.

45. In the Paraśurāmēśvara temple, Gudimallam. Śīva holds *paraśu* and *mrga* in the upper hands and keeps the lower hands in *abhaya* and *varada*. Dēvī stands in *dvibhaṅga* holding *nīlōtpala* in the right hand and keeping the left hand hanging. She is decorated with anklets, girdle, *hāras*, *keyūras*, *grāvēyakas* and *ratnakūṇḍalas*.

## 2. Āliṅganamūrti

This Āliṅgana or embracing form of Śīva and Dēvī is described by both the *Aṃśumadbhēdagama* and the *Śilparatna*. The embrace is to be of three varieties — (1) the two deities standing in suitable *bhaṅgas* and going into complete embrace (2) the two deities seated, Śīva passing his left hand round Dēvī's left shoulder and keeping it in *varada* pose either on her left shoulder or below her breasts or on her *kati*. (3) Dēvī holding *utpala* in her left hand and passing her right hand round the back of the god. (*Hind. Ico*, II-i., pp. 120-123 and II-2, App. B., pp. 66-67).

46. In the *mukhamantapa* of the Gōliṅgēśvara temple, Bikkavōlu. Śīva stands holding *trīśūla* in the upper right hand and rests the upper left hand, bent at the elbow, on the right shoulder of Dēvī. His lower right hand is in *abhaya* and the

lower left is passed round the back of Dēvī resting on her *kaṭi*. Dēvī passes her right hand round the back of the god and keeps the left hand at *kaṭi*

47 Sculpture in the Hyderabad Museum Śīva stands in *tribhāṅga* with the right leg slightly bent and the left kept stiff. He holds *triśūla* in the upper right hand and *akṣamālā* in the upper left, keeps the lower right hand in *abhaya* and passes the lower left round the back of Dēvī, resting it on her left shoulder. Dēvī stands in *tribhāṅga* with her right leg slightly bent and its foot resting on Śīva's feet and the left leg slightly bent and its foot resting on the ground. She passes her right hand round the back of the god and keeps her left hand resting on the bend of her left leg

48. In the Alampūr museum. Seated in *virāsana*, this god holds *triśūla* in the upper right hand, *akṣamālā* in the upper left hand, keeps the lower right in *abhaya* and passes the lower left round the back of Dēvī, resting it on her left shoulder. He wears *cakrakūṇḍalas*, *hāras*, *gravvēyaka*, stout *yajñōpavīta*, *channavīra*, *udarabandha*, and girdle. Dēvī is seated on his left thigh with her knees bent and upraised, with her right hand round the god's back and holding *utpala* in her left hand. She wears *cakrakūṇḍalas*, *hāras* and *gravvēyaka* and her hair is done in the shape of a bun behind her head.

49. In the same place. Seated in *virāsana*, Śīva holds *triśūla* in the upper right hand, *nāga* in the upper left, keeps the lower right in *abhaya* and passes the lower left round the buttocks of Dēvī. He is decorated with *cakrakūṇḍalas*, two *hāras*, and triple *yajñōpavīta*. Dēvī sits on his left thigh with her right leg hanging and the left bent at the knee and resting on the thigh of the god. She passes her right hand round the back of the god and holds *utpala* in the left hand. She wears *cakrakūṇḍalas*, *hāra* and *mākhala* and her hair is done in the shape of a bun behind her head. There is nandi below the god and lion below Dēvī

50. In the same place. Seated in *virāsana*, Śīva holds *triśūla* in the upper right hand and *nāga* in the upper left hand *akṣamālā* in the lower right hand and passes his lower left hand round the buttocks of Dēvī, resting it below her left breast. He



wears a *kirīṭamakūṭa* with *jaṭas* emanating from behind. He is decorated with *nakrakunḍala* on the right ear and *cakrakunḍala* on the left ear and wears three *hāras*, *yajñōpavīta* of one string, *udarabandha*, a girdle with *simhalalāṭa* buckle and *ardhōruka*. Dēvī is seated on his left thigh with her right leg hanging and the left leg folded. She passes her right hand round the back of the god and holds *utpala* in the left hand. She wears *cakrakunḍalas*, two *hāras*, a girdle with a *simhalalāṭa* buckle and *pūrṇōruka* and her hair is done in the shape of a bun behind the head. There is *nandī* below.

51. In the same place. On the inner side of the wall of the outer *pradakṣiṇa* of the Bālabrahmā temple, Alampūr. Śiva is seated with both legs bent at the knees and resting on the seat and holds *triśūla* in the upper right hand and *paraśu* in the upper left hand and keeps the lower right hand in *abhaya*. He passes his lower left hand round the back of Dēvī. Dēvī sits on his left thigh with her right leg folded and the left hanging. She passes her right hand round the back of the god and holds *utpala* in the left hand.

52. On the front wall of the outer side of the inner *pradakṣiṇa* of the Bālabrahmā temple, Alampūr. Seated in *vīrasana*, the god holds *paraśu* in the upper right hand, *mrga* in the upper left hand and keeps the lower right hand in *cīnmurdra* and passes the lower left hand round the back of Dēvī, resting it on her *kaṭi*. *Jatas* emanate to the sides below his *makuṭa*. He wears *makrakunḍala* on the right ear and *cakrakunḍala* on the left ear. He is decorated with *grāvīyaka*, triple *yajñōpavīta*, *udarabandha* and girdle. Dēvī sits on his left thigh hanging both her legs, passing her right hand round the back of the god and holding *utpala* in her left hand. She wears *patrakunḍalas*, *grīvīyaka* and a girdle with pearl hangings.

53. Loose icon inside the *pradakṣiṇa* of the Bālabrahmā temple in the same place. Śiva holds *triśūla* in the two upper hands, keeps the lower right in *abhaya* and passes the lower left hand round the back of Dēvī. *Jatas* emanate to the sides behind the *makuṭa*. He wears *cakrakunḍalas* and *hāras*. Dēvī sits on his left thigh with her left leg hanging and the right folded. She passes her right hand round the back of the god and keeps the left hanging.

54. On the outer side of the wall of the second enclosure of the Bhimēśvara temple, Drākshārāma. The god holds *triśūla* in the upper right hand and *khatvāṅga* in the upper left and keeps the lower right in *abhaya* and holds Dēvi with the lower left hand. Dēvi holds *utpala* in her left hand and passes her right hand round the back of the god.

55. On a pillar in the *mukhamantapa* of the Rāmalingēśvara temple, Palakollu. Seated in *vīrasana*, Śiva holds *paraśu* in the upper right hand and *mrga* in the upper left and keeps the lower right in *abhaya* and passes the lower left round the back of Dēvi. He is adorned with *hāras* and *yajñōpavīta*. Dēvi sits on his folded left leg holding a mirror in her left hand and passes her right hand round the back of the god.

56. In the Subrahmaṇya shrine by the side of the Mūlasthānēśvara temple, Nellore. Śiva is seated in *vīrasana* with Dēvi by his side on the back of nandi. He keeps the upper right hand in *varada* and holds a bud in the upper left and *akṣamālā* in the lower right. He passes the lower left hand round the back of Dēvi. He is adorned with *patrakunḍalas*, *udarabandha*, *grāvīyaka*, triple girdle and *pūrṇōruka*. Dēvi sits keeping both her legs hanging holding *utpala* in her left hand and passing the right hand round the back of the god. She wears a *kucabandha*.

57. In the big *mantapa* adjacent to the Kapilvēśvara shrine, Tirupati. Seated with the left leg hanging and the right resting on the head of nandi, this god holds *aṅkuśa* in the upper right hand and *mrga* in the upper left, keeps the lower right in *abhaya* and passes the lower left round the back of Dēvi. He wears *mākarakunḍalas*, *hāra*, girdle of pearl hangings and *pūrṇōruka*. Dēvi sits on his folded left thigh holding lotus in the right hand and keeping the left hanging.

58. Sculpture on a rock outside the Maṅikaṅthēśvara temple, Kālahastī. Seated in *vīrasana*, Śiva holds *paraśu* in the upper right hand and *mrga* in the upper left, keeps the lower right in *abhaya* and passes the lower left round the back of Dēvi, resting it below her left breast. He wears *makara* and *cakra kundalas* on the ears, *grāvīyakas*, *udarabandha* and girdle. Dēvi is seated with both her legs hanging and passing her right hand round the back of the god.

59. On a pillar in the verandah of the Hyderabad Museum. Seated in *Virāsana*, the god holds *triśūla* in the upper right hand and *mṛga* in the upper left, keeps the lower right in *varada* and passes the lower left round the back of *Dēvī*. *Dēvī* is seated with her left leg folded and resting on the thigh of the god and the right leg hanging. She leans towards *Śiva* and salutes him with her hands in *aṅgali*.

60 In a shrine in the row of shrines to the north of the Mallikārjuna temple, Śrīśailam Both *Śiva* and *Dēvī* are seated on *nandi*. The god holds *paraśu* in the upper right hand and *mṛga* in the upper left. His lower right hand is in *abhaya* and the lower left is passed round the waist of *Dēvī* resting under her left breast. *Dēvī* sits on the folded left leg of the god with her left leg folded and the right hanging. She passes her right hand round the back of *Śiva* while the left is bent at the elbow and stretched forward holding a round object. The god wears a *jaṭamakuta* with *Gangā* to left and the crescent moon to right. (pl. V - 1)

61 In a shrine near the end of the steps leading to Pātālagangā at Śrīśailam *Śiva* and *Dēvī* are seated on an *āsana* with *nandi* below and *Ganapati* and *Kumāra* on either side. Sitting in *Virāsana*, the god holds *paraśu* in the upper right hand and *triśūla* in the upper left, keeps the lower right in *abhaya* and passes the lower left round the back of the *Dēvī*. He is adorned with *udarabandha*, *channavīra*, *yajñōpavīta*, *graiṇvīyakas* and *jaṭamakuta* containing a *triśūla* in its centre and a *linga* above it. *Dēvī* sits on the folded left leg of the god with both her legs hanging. She passes her right hand round the back of the god and keeps the left hanging by the side.

62. Embossed on a metal plate which once adorned the *vimāna* of the Mallikārjuna temple, Śrīśailam. Seated in *virāsana*, the god holds *paraśu* in the upper right hand and *mṛga* in the upper left, keeps the lower right in *abhaya* and passes the lower left hand round the buttocks of *Dēvī*. *Dēvī* sits on his folded left leg with both her legs hanging. There is *Caṇḍīśvara* holding an axe to the right and *Nandikēśvara* to the left at the bottom. There is *nandi* below the *pīṭha* and the sun and moon to left and right at the top.

63. On a pillar in the lion *maṅṭapa* on the way to the shrine of Bhramarāmbā at Srīśailam. Seated in *vīrasana*, Śiva holds *paraśu* in the upper right hand, *mrga* in the upper left, keeps the lower right in *abhaya* and passes the lower left round the back of Dēvī. Dēvī sits on his folded left leg passing her right hand round the back of the god and keeping the left hand hanging. Kumāra rides the peacock to one side below.

64. On the lintel of the *dvāra* of the Āgnēya shrine in the Madhukēśvara temple, Mukhalingam. Seated with the left leg bent and upraised and its foot resting on the buttocks of nandi below, and the right leg bent and resting on the seat, this god holds *triśūla* in the upper right hand, passes the upper left round the back of Dēvī, holds a lotus in the lower right and rests the lower left on the right thigh of Dēvī. He wears *jatamakūṭa*, *graiṅvēyaka*, *udarabandha*, and *kañkaṇas*. Dēvī is seated with her left leg bent at the knee and upraised with its foot resting on the seat and the right leg folded at the knee and resting on the seat with the foot touching the back of the lion below. Her right hand is on the god's left shoulder and the left bent at the elbow and held before the chest. Her hair is done in a knot above the head.

65. On the lintel of the central niche on the back wall of the Sōmēśvara temple, Mukhalingam. Seated with the left leg folded and resting on the seat and the right hanging, this god holds *triśūla* in the upper right hand, passes the upper left round the back of Dēvī, keeps the lower right in *abhaya* on his chest and offers *mōdaka* to Dēvī with the lower left. Dēvī is seated on his left thigh with her left leg bent at the knee and upraised and the right hanging. She passes her right hand round the back of the god and holds *utpala* in her left hand. There is nandi below Śiva and lion below Dēvī (pl. V - 2)

66. On a slab built into the north wall of the courtyard of the Madhukēśvara temple, Mukhalingam. Seated with the left leg folded and resting on the seat and the right hanging, the god holds *triśūla* in the upper right hand, keeps the lower right in *abhaya* on the chest and passes the lower left round the back of Dēvī resting its palm below her left breast. He is adorned with *kriṣṭamakūṭa*, *makarakuṇḍalas*, broad *graiṅvēyaka*, *yajñōpavīta* of

three strings of pearls, and girdle. Dēvi is seated on the god's left thigh with her left leg bent at the knee and upraised and its foot resting on the seat and her right thigh resting on the god's left thigh. She passes her right hand round the back of the god resting the palm on his right shoulder.

67 On the lintel of the central niche on the south wall of the Sōmēśvara temple, Mukhalingam. Seated with the left leg folded and resting on the seat and the right hanging, this god holds *trīśūla* in the upper right hand and passes the upper left round the back of Dēvi resting its palm against her left breast. He keeps the lower right in the *vyākhyānamudrā* and holds a round object in the palm of his lower left hand bent at the elbow and upraised. He wears *kirīṭamakuta*, *makarakuṇḍalas*, *grāvēyaka* of big beads, *yajñōpavīta* of beads, girdle, *phūrṇōruka* and *mañjras*. Dēvi sits on the angle of his left thigh with her left leg bent at the knee and upraised and resting on the seat and the right leg hanging. She passes her right hand round the back of the god and holds *utpala* in her left hand resting the elbow on the knee. Her hair is done in the shape of a bun behind the head and she wears *cakrakuṇḍalas*, *grāvēyaka*, *yajñōpavīta* of beads and a girdle. There is nandi below the god and lion below the Dēvi.

68. Icon originally kept on the steps of the Bhīmeśvara temple, Chēbrōlu. Seated with the left leg folded and resting on the seat and the right bent at the knee and upraised and its foot alone hanging, this god keeps the right hand in *kartarī* pose and passes the left round the back of Dēvi. He wears a tall *makūṭa* with *jatas* emanating to the sides and forming a *prabhā*, *grāvēyaka*, *hāra* with its pendant hanging, *udarabañḍha*, *yajñōpavīta* of pearls, girdle with *simhalalāta* buckle and *phūrṇōruka*. Dēvi sits on his left thigh with both her legs hanging, passing her right hand round his back and holding *utpala* in her left hand. Her hair is finely dressed and she wears *patrakuṇḍalas*, three *grāvēyakas*, girdle with hangings and *mañjras* (pl. VI - 1)

69 On the south wall of the Pacchalasōmēśvara temple, Pānagallu. Seated on a *padmapīṭha*, with the left leg folded and the right bent at the knee and upraised, Śiva keeps his right hand in the *Simhakarna* pose and passes the left hand round the back

of Dēvi. Dēvi sits on the folded left leg of the god with her right leg folded and resting on the god's left thigh and her left leg bent at the knee and resting on the *piṭha*. She holds *utpala* in the left hand and passes the right hand round the back of the god. The god is decorated with *hāras*, *udarabāndha*, pearl *yaññōpavita* and anklets. Dēvi is adorned with *kuṇḍalas*, *hāras* and anklets. (pl. IV - 2)

### 3 Sōmāskanda

70 Bronze kept in a *mantapa* to the north-east of the Mallikārjuna temple, Śrīśailam. Seated with the left leg folded and resting on the seat and the right hanging, Śiva holds *paraśu* in the upper right hand, *mrga* in the upper left, keeps the lower right in *abhaya* and the lower left in the *śukatūnda* pose. He wears a tall *kirīṭa* with Gangā to left, *makarakūndala* on the right ear and *patrakūndala* on the left, three *grāvēyakas*, *hāra*, *udarabāndha*, *yaññōpavita*, *channavira*, triple girdle with hangings, *ardhōruka* and *mañjīras*. Dēvi is seated with her right leg folded and resting on the seat and the left hanging. She keeps her right hand in the *śukatūnda* pose and the left in *varada*. She wears *makuta*, two *grāvēyakas*, *udarabāndha*, *channavira*, triple girdle, *pūrnōruka* and *mañjīras*. Kumāra stands between the two deities with his legs slightly bent at the knees, holding a flower in each hand. He wears *makuta*, *cakrakūndalas*, *grāvēyaka*, *udarabāndha* and *mañjīras* (pl. VI - 2)

71. Set of bronzes kept in the Paraśurāmēśvara temple, Guḍimallam. Śiva is seated with the left leg folded and resting on the seat and the right hanging. He holds *paraśu* in the upper right hand and *mrga* in the upper left and keeps the lower hands in *abhaya* and *varada*. He wears a tall *makuta*, *makarakūndala* on the right ear and *cakrakūndala* on the left ear, two *grāvēyakas*, *channavira*, *udarabāndha*, broad girdle, *ardhōruka* and *mañjīras*. Dēvi is seated with her right leg folded and resting on the seat and the left hanging, holding flower in the right hand and keeping the left hand in *varada*. She wears *makuta*, two *grāvēyakas* with a pendant hanging between the breasts and girdle. Kumāra, standing between the two deities, has his hair done in the shape of a *makuta* above the head, is fully decorated and holds a flower in each of his two hands,

## D. YĀNAKAMŪRTI (Riding forms)

## 1. Vṛsavāhanamūrti

This form of Śiva is described in the *Aṁsumadbhēdagama*, *Uttara-Kāmakāgama*, *Suprabhēdagama*, *Śilparatna* and *Pūrva-Kāranāgama*. Śiva is required to have four hands, one left hand kept on the head of the bull, the upper left holding *mrga*, the upper right holding *ṭanka* or *paraśu* and the other lower hand holding a curved stick. Dēvī may be to his right or left. Her right hand should hold *utpala* and the left must be kept hanging, (*Hind. Ico.*, II-2, App. B., pp. 178-182).

72. Sculpture on the outer side of the north wall of the Svargabrahmā temple, Alampūr. Standing with the bull behind, with the left leg stiff and the right slightly bent, the god holds *triśūla* in the upper right hand, and a broken round object in the upper left, keeps the lower right on the bull's neck and the lower left at *kaṭi*. A skull hangs from his girdle.

73. In a niche on the south wall of the Rāmalingēśvara temple, Satyavōlu. Śiva holds *triśūla* in his right hand and keeps the left at *kaṭi*. He is adorned with *haras*, *udarabāṇḍha*, *yajñōpavīta* of pearls, girdle, *makarakuṇḍālas* and *ardhōruka*.

74. On the outer side of the wall of the inner enclosure of the Bhīmēśvara temple, Drākshārāma. Śiva and Dēvī stand with the nandi behind them. The god places his right hand on the head of the bull and the left hand on the shoulder of Dēvī. Dēvī holds his left hand with her right hand and keeps her left hand at *kaṭi*.

## 2 Vṛṣabhārūḍhamūrti

75. In a niche in the west wall of the Bālabrahmā temple, Alampūr. Śiva and the Dēvī are seated on the bull. The god has two hands, the right holding *akṣamalā* and the left passing round the back of Dēvī and resting on her left shoulder. He is adorned with a peculiar *makuta*, *haras*, *yajñōpavīta* and *udarabāṇḍha*. Dēvī sits on his left leg with her right leg hanging and the left bent at the knee and upraised. She passes her right hand round the back of the god and holds *utpala* in the left hand.

76. In a panel on the south wall of the Pacchalasōmēśvara temple, Pānagallu. Śiva and the Dēvī are seated on a running bull. The god has two hands, the right held above the head of the bull and the left holding the rein of the animal. Dēvī sits with her legs hanging and passing her right hand round the god's back and holding *utpala* in the left hand. Śiva is adorned with anklets, *udarabandha*, *hāras*, *kundalas* and a long garland (pl. VII-I).

77. On the north *gōpura* of the Rāmalingēśvara temple, Tādpatri. Riding the bull, the god holds *triśūla* in the upper right hand and keeps the two lower hands in *abhaya* and *varaḍa*,

78. On a pillar in the Rāmalingēśvara temple, Pālakollu. Śiva and Dēvī are seated on the bull. The god holds a stick behind his head in the upper right hand, passes the upper left round the back of Dēvī, keeps the lower right in *abhaya* and holds the rein of the bull in the lower left. Dēvī passes her left hand round the god's back and holds *utpala* in the right hand.

### E. NRTTAMŪRTI

Nine varieties of this dancing form of Śiva are mentioned in the texts. According to the *Amsumadbhedāgama*, *Uttara-Kamkāgama*, and *Śilparatna*, the first variety shows a four handed form dancing in the *Bhujangatrāsa* pose or *Bhujāṅgalalita* pose. In these forms, the god should hold *damaru* in the upper right hand, flame in the upper left hand and keep the lower right in *abhaya* and the lower left in *karīhastā*. He must be accompanied by Bhṛṅgī or Bhadrakālī. (Hind Ico. II-1, pp. 223-270). The *Lalita*, *Catura* and *Kaṭṭisama* poses accord with the prescription of the *Natyasastra* (*Ibid* Pl. LXII, LXIII and LXIV)

#### 1. Examples without the *apasmārapurusa*

79. On a pillar in Cave No 2 at Mogalrājapuram. Standing with his legs apart, this god holds the right hand stretched to the right in *karīhastā* and places the left, bent at the elbow, on the left side of the chest near the arm pit. *Jatas* emanate from the head to the sides

80. On the outer side of the wall of the second enclosure of the Bhīmēśvara temple, Drākshārāma. Standing with the



right leg slightly bent at the knee and the left leg swung across to the right, this god keeps the right hand in *abhaya* and the left in *karihasta* across the chest

81 In the same place. Standing with the left leg bent and the right attached to the thigh, this deity holds the right hand up in *vismaya* and a *trīśūla* in the left hand

82. On the outer side of the wall of the Svargabrahmā temple, Alampūr. Standing with the *Jaṭas* spread out, this god holds a tree in the upper left hand. The remaining three hands are broken. There is Dēvī riding the bull to top right, an elephant to top left, a rsi with *kamandalu* held up and two women at the bottom left. The god is in a fine vigorous pose.

83. In a niche in the courtyard of the Bālabrahmā temple, Alampūr. Standing in the *bhujangatrāsa* pose, this deity holds *dhanus* in the upper right hand and keeps the lower right in *karihasta* across the chest. His lower left is in *abhaya*. *Jaṭas* emanate to the sides from the *makuta*. He wears *makarakuṇḍala* on the left ear and *cakrakuṇḍala* on the right ear. He is adorned with *gravēyaka*, *hāras*, *udarabandha* and triple girdle. There are two celestials above and a man beating the drum and a woman beating the cymbals at the bottom

84. In the Alampūr museum. Dancing in the *Lalita* pose, this god holds *khaṭvāṅga* in the upper right hand and *nāga* in the upper left. The lower right is in *karihasta* across the chest and the lower left in *cinmudra*. There is a *prabhā* of *jaṭas* behind. He is adorned with *makarakuṇḍalas*, *hāras*, *yaḷṅṅōpavīta*, a girdle with *simhalalāta* buckle and a long garland hanging up to the thighs. There are two flying deities on either side at the top, a man playing the flute to bottom right, man beating the drum to bottom left.

(85) In the same place. Dancing in the *Lalita* pose, this god holds *trīśūla* in the upper right hand, *nāga* in the upper left, and keeps the lower right in *karihasta* and the lower left in *abhaya*. He wears a *kirīta* with a *trīśūla* marked on it, *cakkrakuṇḍalas*, *hāra*, *yaḷṅṅōpavīta*, *udarabandha* and girdle with a buckle and *maṅjiras*. There are two celestials on either side above, a man seated on a stool with a pitcher before him to right and a man beating the cymbals sitting to left below.

86. In the same place. This deity, sculptured in the centre of a big slab with the *dikpālakas* on the sides, stands in the *catura* pose and holds *trīsūla* in the upper right hand, *nāga* in the upper left, keeps the lower right in *karīhastā* and the lower left in *abhaya*. There is a *prabhā* behind. He is adorned with *hāras*, *udarabandha*, *yajñōpavīta* and triple girdle.

87. In a niche on the outer side of the north wall of the dilapidated temple on the Vūlapalli road, Bikkavōlu. Dancing in the *catura* pose, this god holds *damaru* in the upper left hand, *sūla* in the lower right and keeps the lower left hanging on the chest, touching the navel.

88. Loose sculpture found under a tree in the same village. Standing in the *catura* pose, this deity holds *trīsūla* in the lower right hand and keeps the lower left in *karīhastā*. He is decorated with a *kapālamālā* reaching the knees.

89. On the outer side of the wall of the second enclosure of the Bhīmēśvara temple, Drākshārāma. Standing with both the legs bent at the knees, this god holds *khaṭvāṅga* in the upper right hand, *mrga* in the upper left, keeps the lower right hand in *abhaya* and the lower left in *karīhastā*.

90. In the same place. Dancing in the *Bhujangatrāsa* pose, this god holds *gadā* in the upper right hand, stretches the upper left and holds *sūla* in the two lower hands.

91. In a panel on the south wall of the Pacchchala-sōmēśvara temple, Pānagallu. Dancing on a lotus in the *Lalita* pose, this god holds *damaru* in the upper right hand, *khaṭvāṅga* in the upper left, *khadga* in the lower right and *nāga* in the lower left. He has matted hair and wears *hāras*, *udarabandha*, *yajñōpavīta* and a garland of skulls reaching up to the knees.

92. Bronze set up on a platform in the *mukhamantapa* on the first floor of the Bhīmēśvara temple, Drākshārāma. Standing in the *Bhujangalalita* pose, this god holds *damaru* in the upper right hand, vessel with flame in the upper left, and keeps the lower right in *abhaya* and the lower left in *karīhastā* across the chest. *Jaṭas* emanate to the sides. He is decorated with *makarakundalas*, *gravēyakas*, *udarabandha*, *hāras*, and girdle.

93. On the underside of the ceiling of the *mahāvāra* of the temple compound, Alampūr. Standing in *tribhāṅga*, with the

body leaning to the left and the head to the right, this deity holds *kuñṭa*, *khadga* and another object in the upper right hands and *damaru*, *dhanus* and *khadga* in the upper left hands. The two lower hands hold a *danḍa*. He is decorated with *hāras*, *grāvēyaka*, *yajñōpavīta*, and three girdles. There is a woman to left sitting cross-legged with dagger in the right hand and bow with a round object in the upraised left hand.

94. On the underside of the ceiling of the entrance to the inner *pradakṣiṇa*, of the Bālabrahmā temple, Alampūr. This standing deity holds *triśūla* and another object in two upper right hands and rests another on the right thigh with the thumb bent inside and holds *tañka* and another object in two upper left hands and keeps one in *kartari*, pointing down. The lower right hand is in *karihasta* thrown across the chest to the left and the lower left is in *tarjanī*. There are two celestials above and two musicians below.

95. On the fronticepiece of the *śukanāsa* of the *vimāna* of the Bhīmalingēśvara temple, Satyavolu. Standing in *tribhaṅga* with the left leg bent at the knee and the right foot upraised, this god holds *gada*, *dhanus* and *nāga* in the upper right hands and *paraśu*, *khēṭa* and *bāṇa* in the upper left hands. The lower right is in *karihasta* across the chest and the lower left is thrown to the left side.

96. On a sculptured slab in the courtyard of the Mahānandīśvara temple, Mahānandī. Standing with the left leg bent at the knee and the right foot upraised, this god holds *dhanus* and *hala* in two upper right hands and keeps the third in *karihasta* and holds *paraśu*, *khadga* and *damaru* in the upper left hands. The lower right is in *karihasta* across the chest and the lower left holds *bhikṣāpatra*. He is adorned with *cakrakūṇḍalās*, *yajñōpavīta*, girdle and a garland reaching up to the knees.

97. On the north *prakāra* wall of the Mallikārjuna temple, Śrīśailam. Standing with the right leg bent at the knee and resting on the ground and the left thrown across to the right in the *bhujāṅgatrasa* pose, this god holds dagger, *triśūla* and *paraśu* in the upper right hands and *tañka*, *nāga* and another object in the upper left hands. The lower right is in *abhaya* and the lower left in *karihasta*. Nandikēśvara plays the *mrdāṅga*, Viṣṇu plays the cymbals and Brahmā plays another *mrdāṅga*.

98. On the south wall of the *manṭapa* of the Madhukēśvara temple, Mukhalingam. Standing in the *Catura* pose with the right foot resting on the ground and the toes of the left foot touching the ground, this twelve handed deity keeps one upper right hand at *kati*, bends the three middle fingers of another in, keeps one in *vismaya* and raises another up. One upper left hand is bent at the elbow and rests on the left thigh, another has three fingers of the palm bent in, one is held up in *vismaya* and another holds *nāga*. The *tarjanī* and the thumb of the lower right hand are joined, the *kaṁṣṭhikā* is upraised and the other two fingers are folded in. The lower left hand is in *karihasta* before the chest. (Pl. VII-2)

99. On the outside of the wall of the Svargabrahmā temple, Alamṭūr. This god rests his stiff right leg on the ground and upraises the left leg which is broken. All his sixteen hands are also broken. There is a bull and a man dancing at bottom right and a ṛṣi with hands in *aiśvaki* standing on one leg and a woman to bottom left.

100. In the same place. Standing with the right leg stiff and resting on the ground and the left upraised but broken, this god has sixteen hands, all of them broken. There is a bull and musicians to bottom right, a man dancing in the centre and a woman to left at the bottom.

## 2. Examples with the *apasmārapuruṣa*

101. In a niche on the wall of the *garbhagrha*, of the Mahānandīśvara temple, Mahānandī. Standing with the right foot resting on *apasmāra* and the left leg in the *bhujangatrāsa* pose, this god holds *damaru* in the upper right hand, vessel with flame in the upper left and keeps the lower right in *abhaya* and the lower left in *karihasta* across the chest. *Jatas* emanate to sides. He is decorated with *haras* and a *kapālamāla* reaching up to the knees. There is a *prabhā* of flames around.

102. In a shrine in the inner enclosure of the Bhīmēśvara temple, Drākshārama. Standing with the right leg slightly bent and resting on the prostrate body of the *apasmārapuruṣa*, and the left swung across to the right in the *bhujangatrāsa* pose, this god holds *damaru* in the upper right hand, *kapāla* in the upper

left and keeps the lower right in *abhaya* and the lower left in *karīhastā*.

103. On a pillar in the *mukhamantapa* of the above temple. Standing on the *apasmārapuruṣa* in the *bhujangatrāsa* pose, this deity holds *damaru* in the upper right hand, flame in the upper left and keeps the lower right in *abhaya* and the lower left in *karīhastā*.

104. Sculpture on a rock outside the Maṇikanṭhēśvara temple, Kālahastī. Standing on *apasmārapuruṣa* in the *bhujangatrāsa* pose, this deity holds *damaru* in the upper right hand and flame in the upper left and keeps the lower right in *abhaya* and the lower left in *karīhastā*. He wears a *nāgavalaya* on the lower right hand, *mākara* and *cakra kundalas* on the ears and is decorated with *gravēyakas*, *udarabandha*, *mañjīras* and *ardhrōruko Jatas* emanate to the sides in four rows. He wears a *jaṭamakuta* with a *kapāla* in the centre. Viṣṇu stands to bottom right playing *mṛdanga* and Dēvī stands to bottom left with *nandī* behind her.

105. On a pillar in the *nātyamantapa* of the Virabhadra temple, Lēpākshī. Standing with the right leg bent at the knee and resting on the buttocks and the left leg bent and placed on the head of *apasmārapuruṣa*, this god holds *triśūla* in the upper right hand, flame in the upper left, *paraśu* in the lower right and *dhanus* in the lower left. He wears a *Jaṭamakuta* with *Gangā* in the centre, *channavira* and a long *hāra* resting on his knees.

106. On another pillar in the same place. Standing with the left leg resting on *apasmārapuruṣa* and the right bent at the knee and kept diagonally, this deity holds *damaru* in the upper right hand, flame in the upper left and keeps the lower right in *abhaya* and the lower left in *varada*, with the palm turned inwards.

107. On another pillar in the same place. Standing in the *bhujangatrāsa* pose, with the left leg resting on *apasmārapuruṣa*, this god holds *damaru* in the upper right hand, flame in the upper left and keeps the lower right in *abhaya* and the lower left in *karīhastā*. He wears a garland of skulls reaching below the knees.

108. On another pillar in the same place. Standing in the *bhujangatrāsa* pose with the right leg on *apasmārapuruṣa*, this

god holds *parasu* in the upper right hand, flame in the upper left and a *śūla* with the two lower hands, thrusting it into the body of the *apasmārapurusa*.

109. On the north *gōpura* of the Rāmalingēśvara temple, Tāḍpatrī. Standing on *apasmārapurusa* with the legs slightly bent, this god thrusts *trisūla* with the upper right hand into the body of *apasmāra* and holds *ṭanka* in the upper left hand, *nāga* in the lower right and keeps the lower left in *abhaya*.

110. On the south *gōpura* of the same temple. Standing in the *bhujāṅgatrāsa* pose with the right leg resting on *apasmāra*, this god holds *trisūla* in the upper right hand, *damaru* in the upper left, keeps the lower right in *abhaya* and raises the lower left up in *vismaya*.

111. On the north *gōpura* of the same temple. Standing in the *bhujāṅgatrāsa* pose on *apasmāra*, this deity holds *damaru* in the upper right hand, flame in the upper left and keeps the lower right in *abhaya* and the lower left in *karihasta*.

112. On the wall of the shrine near the Pāṭalagaṅgā, S'riśailam. Standing in the *bhujāṅgatrāsa* pose on *apasmāra*, this deity holds *damaru* in the upper right hand, flame in the upper left and keeps the lower right in *abhaya* and the lower left in *karihasta*. He wears a *jatāmakūṭa* with *jaṭās* flowing to the sides.

113. Metal image in the *mukhamantapa* of the Mallikārjuna temple, S'riśailam. Standing in the *bhujāṅgatrāsa* pose with the right leg resting on *apasmāra*, this god holds *damaru* in the upper right hand, and flame in the upper left. The lower right is in *abhaya* and the lower left in *karihasta*. He is adorned with *ardhōruka*, a girdle of three strings, *udarabandha*, *channavira*, two *grāivēyakas*, *makarakundala* on the right ear and *śamkha-patrakundala* on the left ear and an ornament with bead and crescent decoration on the forehead and another ornament with seven feathers and *Gangā* to right and the crescent moon to left on the *makūṭa*. Before the feathers is a *kapāla* with two snakes wound round it. There are five rows of *Jaṭās* issuing to the sides bound by three vertical bands on either side. There is a *prabhā* behind the deity. (pl. VIII-1)

114. In a niche on the south wall of the temple to the west of the High School, Bikkavōlu. Standing with both the legs bent at the knees, this deity holds *trīśūla* in the upper right hand, flame in the upper left, *paraśu* in the lower right and keeps the lower left in *karihasta*. He wears *kirita*, *cakrakuṇḍalas*, *gravēyaka*, *yajñōpavīta* and girdle.

115. Another bronze in the Śrīśailam temple. Standing in the *Bhujāngatrāsa* pose on *apasmāra*, this deity holds *damaru* in the upper right hand and flame in the upper left. The lower right hand is in *abhaya* and the lower left in *karihasta*. He is adorned with *manjīras* with bells, a girdle of four strings, *udārabandha*, *yajñōpavīta*, four *grāvēyakas*, double *valaya* on the hands, *kēyūras*, *nāgabandha* on the lower right hand and *makarakuṇḍala* on the right ear and *patrakuṇḍala* on the left ear. He wears a *nāgamakuta* with flames issuing out of it and containing Gangā to right and the crescent moon to left. On either side of the head are nine rows of *jaṭas* connected by six vertical bands. Gangā is located with her hands in *añjali* between the first and second rows of *jaṭas* on the right side. There is a decorated *prabhā* behind.

116. Bronze in the Paraśurāmesvara temple, Guḍimallam. Standing over prostrate *apasmārapuruṣa* in the *bhujāngatrāsa* pose, this god holds *paraśu* in the upper right hand, flame in the upper left, and keeps the lower right in *abhaya* and the lower left in *karihasta*. He wears *jaṭamakuta* with the crescent moon to right, *cakrakuṇḍalas*, *gravēyakas*, *valayas*, *ardhōruka* and *manjīras*. Five rows of *jaṭas*, decorated with flowers, emanate to each side and touch the *prabhā* which has a row of flames on its edge.

117. Bronze kept in the Kālahastīśvara temple, Kālahasti. Standing in the *bhujāngatrāsa* pose on the back of *apasmārapuruṣa*, this god holds *damaru* in the upper right hand, flame in the upper left, keeps the lower right in *abhaya* and the lower left in *karihasta*. He is adorned with a peculiar *makuta*, three *gravēyakas*, *udārabandha*, girdle, *ardhōruka* and *manjīras*. There is a row of flames on the *prabhā* behind.

118. In the Alampūr museum. Standing on the *apasmārapuruṣa* in the *Lalita* pose, this god holds *damaru*, *bhikṣāpatra* and *paraśu* in the upper right hands and flame, *nāga*, and *trīśūla*

in the upper left hands. The lower right is in *cinmudra* and the lower left in *karīhastā*. He wears a *jatamakūṭa* with crescent to left and *kapāla* in the centre, *mākarakundala* on the right ear, and *cakrakundala* on the left ear. He is adorned with two *hāras*, *grāvēyaka*, *udarabandha*, *yajñōpavita* and girdle with a buckle. There is a man to right playing the flute and a woman to left playing the *mrdāṅga*. (pl. VIII-2)

119 In a panel on the south wall of the Pacchalasōmēśvara temple, Pānagallu. Standing on the *apasmārapuruṣa* in the *svastikāpasrta* pose, this god holds *trīśūla* and *pāsa* in the two upper right hands and keeps the other in *muṣṭi* and holds *nāga* and flame in two upper left hands and keeps the other in *trpataka*. The lower right hand is in *abhaya* and the lower left in *karīhastā*. *Jatas* emanate to the sides. He is decorated with anklets, girdle with hangings, *hāras* and a garland reaching up to the knees.

120. On the angle of the south and west walls of the Pacchalasōmēśvara temple, Pānagallu. Seated on a lotus with the left leg folded and the right bent at the knee, this deity keeps the right hand in *abhaya* and the left in *varada*. There is a single breast on the left side.

## F. PRATYĒKAMŪRTIS (Special forms)

### 1. Ardhanārīmūrti

This peculiar form of Śiva is described in *Amsumadbhedāgama*, *Kamikāgama*, *Suprabhedāgama*, *Śilparatna*, *Vṛṣṇudharmōttara* and *Pūrva-Karaṇāgama*. The first text mentions a form with two and four arms while all the others mention a four handed form. Of the two hands, the right should be in *varada* and the left must hold a flower. Different descriptions are given of the contents of the hands in the other variety. Two texts mention that one of the left hands must be placed on the head of the bull. Others state that the left hands might hold a flower or a mirror or be kept in *kataka*. The right hands must hold *paraśu*, *kapāla* or *tanka* or *trīśūla* or *akṣamalā* or be kept in *varada* or *abhaya*. (*Hind. Ico.* II-2, Ap p B, pp. 164-168).

121 In a niche on the south wall of the Sōmēśvara temple, Mukhalingam. Standing in *tribhāṅga* with the right leg stiff and



the left bent, this deity holds a curved object in the upper right hand, *utpala* in the upper left, a round object in the lower right hand bent at the elbow and uplifted and a whip in the lower left. He is adorned with *makūṭa*, *cakrakūṇḍala* on the right ear and *makarakūṇḍala* on the left ear, *gravēyaka*, *yajñōpavīta* of beads, girdle with hangings and *maṅgyras*. The left breast is finely ornamented. There is *nandi* to bottom right and *kalāśa* to bottom left (pl. IX-I)

122. On the front wall of the *antarāla* of the Bālabrahmā temple, Alampūr. Standing in *dvibhanga*, this deity holds *naga* in the upper right hand, flower in the upper left and *triśūla* in the lower right and keeps the lower left hanging. He is adorned with a pendant on the right ear and *cakrakūṇḍala* on the left ear, *hara* and a broad band going down the left shoulder. There is a single breast on the left side of the chest.

123. On the east wall of the Gōlingēśvara temple, Bikkavōlu. Standing with the right leg slightly bent, this deity holds *triśūla* in the upper right hand, *khatvāṅga* in the upper left, *kapala* in the lower right and keeps the lower left at *kaṭi*. The right foot rests on a bull and the left on a lion. There is a single breast on the left side.

124. On a pillar in the *mukhamantapa* of the Rāmalingēśvara temple, Pālakollu. Seated in *vīrasana*, with one breast on the left, this deity holds *paraśu* in the upper right hand, *utpala* in the upper left and keeps the two lower hands in *abhaya* and *varada*.

125. On the wall of the shrine near Pātālagangā, Śrīśailam. Standing with the legs slightly bent at the knees, this deity holds *triśūla* in the upper right hand, *utpala* in the upper left and keeps the lower hands in *abhaya* and *varada*.

126. In a shrine to the north-east of the Mallikārjuna temple, Śrīśailam. Seated on a *vēdi* which contains a row of lions, this deity holds *triśūla* in the upper right hand, *utpala* in the upper left and keeps the lower hands in *abhaya* and *varada*. There is a single breast on the left side.

127. On a wall of the shrine near Pātālagangā, Śrīśailam. Seated on a hill in the *vyatyastapada* pose, this deity holds *naga* in the upper right hand and *triśūla* in the upper left.

The two lower hands hold a *vīṇa* resting on the chest. There is one breast on the right side.

128. On the north *gōpura* of the Rāmaṅgēśvara temple, Tāḍpatṛī Standing in *samabhaṅga*, this deity holds *mrga* in the upper right hand, *utpala* in the upper left and keeps the lower hands in *abhaya* and *varada*. There is a single breast on the left side.

129. In the side niche of the shrine in the south-west corner of the *maṅṭapa* of the Madhukēśvara temple, Mukhalingam. Standing in *dvibhaṅga*, this deity holds *aksamālā* in the upper right hand and mirror in the upper left, a round object in the lower right and keeps the lower left at *katrī*. He is adorned with *jatamakuta* on the right side and *krītamakuta* on the left side. There is a single breast on the left side. There are a man and *nandī* to bottom right and a man to bottom left.

130. In the right side niche on the back wall of the Sōmēśvara temple, Mukhalingam. Standing in *tribhaṅga*, this deity holds *trīśūla* in the upper right hand, flower in the upper left, mirror in the lower left and keeps the lower right in *varada*. There is a single breast on the left side and *nandī* to bottom right and lion to bottom left. This deity is adorned with *yajñōpavīta* of pearls, broad girdle and *maṅḡira* on the left foot. (Pl IX-2)

## 2. Gangādhara

This form of Śiva is described in the *Aṁśumadbhedāgama*, *Kamikāgama* and *Kāraṇāgama*. The god should stand holding his lower right hand near the chin of Umā, embrace her with the lower left, the upper right holding a *jata* and the upper left holding *mrga*. Bhagiratha should be shown to the left in the company of sages. In the alternative, the lower right hand should be kept in *abhaya* and the lower left in the *kataka* pose. The upper hands should hold *paraśu* and *mrga* and the former should hold the *jata* (*Hind. Ico.* II-1, pp. 313-317)

131. In the left niche on the south wall of the Dibbēśvara temple, Sārapalli. Standing in *dvibhaṅga*, this god holds *aksamālā* in the upper right hand, *Jata* in the upper left, *nāga* in the lower right and *kaṁḍalu* in the lower left. There is a man to bottom right and a woman *chaurī* bearer to bottom left.

132. In the right side niche of the south wall of the Sōmēśvara temple, Mukhalingam. Standing in *dvibhanga*, this deity holds *jaṭā* with the upper right hand, *trisūla* in the upper left, *kamaṇḍalu* in the lower left and keeps the lower right in *varada*. There is *Gaṅgā* with her hands in *anjali* to top right. The god wears *jaṭamakuta*, *paṭrakundalas* and *mañjiras*. There is *Bhagiratha* with his hands in *anjali* to bottom right and *Gaṅgā* on a crocodile to bottom left. (Pl.X-I)

### 3. Harihara

In this form, the Śiva part should be like the same part in the *Ardhanārī* form while the *Viṣṇu* part should hold *śaṃkha*, *cakra* and *gada* or keep a hand in the *kataka* pose. (*Hind. Ico.* II-1, pp. 332-334).

133. In the right side niche on the north wall of the Sōmēśvara temple, Mukhalingam. Standing in *dvibhanga*, this god holds *trisūla* in the upper right hand, *śaṃkha* in the upper left, *gada* in the lower left and keeps the lower right in *varada*. There is *nandi* to right and *garuda* to left below (Pl. X-2)

134. In a niche on the north wall of the *maṇṭapa* of the *Madhukēśvara* temple, Mukhalingam. This Standing deity holds *trisūla* in the upper right hand, *mrga* in the upper left, *akṣamālā* in the lower right and a round object in the lower left.

### 4. Ēkapādamūrti

The texts require this form of Śiva to hold *bāna*, *khatvāṅga*, *cakra*, *damaru*, *mudgara*, *akṣamālā* and *sūla* in the left hands and *dhanus*, *ghaṇṭā*, *kapāla*, *kaumudī*, *ghata*, *paraśū* and *cakra* in the right hands. (*Hind. Ico.* II-2, p. 388 and App. p. 193)

135. In the left niche on the north wall of the *Dibbēśvara* temple, *Sārapalli*. This deity holds *trisūla* in the upper right hand, *mrga* in the upper left and *akṣamālā* in the lower right. There is a bearded sage on either side at bottom

136. In a niche on the north wall of the Sōmēśvara temple, Mukhalingam. This fierce looking deity with two tusks protruding from the mouth, and with a *prabhā* behind the head, holds *trisūla* in the upper right hand, *nāga* in the upper left, *akṣamālā*

in the lower right and *kalāśa* in the lower left. He is adorned with *jaṭamakūṭa*, *cakrakunḍalas*, *nāgayajñōpavīta*, *nāgagravīṇyaka*, and girdle with a *nāga* buckle. There is a man to bottom right and woman with lotus in one hand and bag in another to bottom left. (Pl. XI-i)

137. In a niche on the south wall of the Gōlingēśvara temple, Bikkavōlu. This fierce looking god, standing below five cobra hoods, wears *jaṭamakūṭa*, *cakrakunḍalas*, broad girdle with pearl hangings, and a skull pendant. There is a sage on either side at the bottom.

## G. ANUGRAHAMŪRTI

### 1. Candīśānugrahamūrti

Among the anugrahamūrtis, Candīśānugrahamūrti is described in the *Aṃsumadbhedāgama*, *Uttara-Kāmkāgama Śilparatna* and *Pūrva-Kāraṇāgama*. In this form, Śiva and Pārvatī should be as in the Umāśahitamūrti form or Sōmāskanda form but without Kumāra. Śiva should keep his right hand in *varada* or *kaṭaka* and the left either on the head of Candī or in *varada*. (*Hind. Ico.* II-2., App. B., pp. 105-107).

138. On the wall of the shrine near the Pātālagangā, Śrīśailam. Seated on a *pīṭha* holding *paraśu* in the upper right hand and *mrga* in the upper left, this deity keeps his lower right hand on the head of Candī who stands with an axe on his right shoulder and holds the lower left hand in *cīnamudra*.

### 2. Viṣṇu-anugrahamūrti

This form is described in the *Uttara-Kāmkāgama*, *Śrītatva-ndhi* and *Uttara-Kāraṇāgama*. In this form, Śiva is to hold *ṭaṅka*, *mrga* or *paraśu* in the upper hands, keep one lower hand in *varada* and give *cakra* to Viṣṇu with the other hand (*Hind. Ico.* II-2., App. B., pp. 107-108).

139. In the same place. Śiva stands in the centre holding *paraśu* in the upper right hand and stretches the lower right towards Viṣṇu to his right and the lower left towards Devī standing to his left. Viṣṇu holds the *śaṅkha* and *cakra* in the two upper hands and beats the cymbals with the two lower hands.

Dēvi stands in *dvibhāṅga* holding *utpala* in the right hand and catching Śiva's left hand with her own left.

140 In a circle on the left wall of the Pacchalasōm:ēśvara temple, Pānagallu. Seated in *padmāsana*, this god holds *triśūla* in the upper right hand, *nāga* in the upper left, keeps the lower right in *varada* and catches the right elbow of Viṣṇu with his own lower left. He wears a *makuta* with *jatas* flowing to the sides, *makarakuṇḍalas*, broad *grāvēyaka*, *udarabāndha*, *channavira* and girdle. (Pl. XI-2).

## H. SAṂHĀRAMŪRTIS

(Destructive forms)

### 1. Gajahāmūrti

This form of Śiva is described in the *Aṁsumadbhēdagama* and *Śilparatna*. Both the texts require the left leg of Śiva to be on the head of the elephant below and the right to be lifted in the *utkutika* pose up to the *kaṅṣasūtra*, the skin of the animal to be spread behind as a *prabhā*, the legs protruding to the sides and tail located above the *makuta* of the god. This form may be shown with four or eight hands. In the former, the right hands should hold *pāśa* and *gajacarma* and the left hands the elephant's tusk and skin. In the eight handed form, the god should hold *śūla*, *khāṅga* and *dānta* in the right hands and *kapāla*, *khēṭa* and *ghaṅṭa*, in the left hands. The *Aṁsumadbhēdagama* mentions an alternative form in which the god holds *śūla*, *damaru*, *pāśa* and skin in three right hands and keeps the other in *vismaya*. According to the *Śilparatna*, the deity may hold *pāśa* in one left hand instead of keeping it in *vismaya*. (*Hind Ico.* II-2, App. B. pp. 76-78).

141. On a pillar in the *mukhamantapa* of the Rāmalingēśvara temple, Pālakollu. Standing in *dvibhāṅga* on the head of an elephant, with the skin of the animal spread behind like a *prabhā* and the legs protruding to the sides, this god holds *damaru* in the upper right hand, *mrga* in the upper left hand and keeps the lower hands in *abhaya* and *varada*. (Pl XII-1)

142. On the north *gōpura* of the Rāmalingēśvara temple, Tāḍpatrī. Standing with the left leg bent at the knee and resting on the elephant's head and the right leg bent at right

angles to the thigh, in the *Bhujāṅgalalita* pose, this god thrusts *triśūla* with the upper right hand and keeps the upper left in *vismaya*. He holds flower in the lower right hand and keeps the lower left in *karihasta*.

143. On a pillar in the *mantapa* of the Rāmalingēśvara temple, Pālakollu. Standing on the head of the elephant with its skin spread behind as *prabhā*, this deity holds *damaru* in the upper right hand, *mrga* in the upper left, keeps the lower right in *abhaya* and the lower left in *varada*.

144. On a pillar in the *Nātyamantapa* of the Virabhadra temple, Lēpākshi. Standing with the right leg resting on Gajāsura, shown as half man and half animal, and with the left leg in the *Bhujāṅgatrasa* pose, this six handed deity holds one upper right hand raised up in *vismaya* above the head and *damaru* hanging by a rope in another. One left hand is raised above the head and another holds flame. The lower right is in *abhaya* and the lower left in *karihasta* across the chest.

145. On a pillar in the Pachchalasōmēśvara temple, Pānagallu. Standing with the right leg bent at the knee and resting on the head of the elephant and the left bent and upraised in the *Bhujāṅgatrasa* pose, this god has eight hands. He holds *damaru*, *khatvāṅga* and *triśūla* in the upper right hands and flame, *khēṭa* and *pāśa* in the upper left hands. The lower left is in *karihasta*. He is adorned with *jaṭamakuta*, *patrakunḍalas*, *haras*, a girdle with pearl hangings and a long garland reaching the knees.

146. On the south *prakara* wall of the Mallikārjuna temple, Śrīśailam. This sculpture is in three sections. In the first, the god is shown as standing with his right leg slightly bent at the knee and the lower right hand kept in *abhaya* and the lower left resting on the left knee. The skin of the animal is spread behind him like a *prabhā*. In the next section, this god is shown as dancing with the right leg bent at the knee and the left kept in the *Bhujāṅgatrasa* pose. He has eight hands. The upper right hands hold *triśūla*, *nāga* and flame and two of the upper left hands hold *nāga* and *agni*. The lower right hand is in *abhaya* and the lower left in *karihasta*

## 2. Bhikṣāṭanamūrti

This form of Śiva is described in the *Aṃśumadbhēdagama*, *Uttara-Kāṃikāgama*, *Suprabhēdagama* and *Karaṇāgama*. The first three texts are agreed in requiring the god to stand on *pādukas* with the left leg steady and the right slightly raised, extending the lower right hand towards a dog or deer and holding *kapāla* in the lower left, *damaru* in the upper right and *śikhīpiñcha* in the upper left. The *Uttara-Kāṃikāgama* prescribes that the deity should hold *dhakka* in the upper left hand and *śikhīpiñcha* in the upper right. (*Hind. Ico.*, II-2., App. B., pp. 154-157).

147. In a niche on the south wall of the *maṅṭapa* of the Madhukēśvara temple, Mukhalingam. Standing in *tribhaṅga*, this god holds *akṣamāla* with *nāga* coming out of it in the upper right hand, *mayūrapīñcha* in the upper left, bowl in the lower left and keeps the lower right in *varada*. There is a man to bottom right and woman to bottom left.

148. In the right niche on the north wall of the Dibbēśvara temple, Sārapalli. Standing in *samabhaṅga*, this god holds *paraśu* in the upper right hand, *mayūrapīñcha* in the upper left, bowl in the lower left and keeps the lower right in *varada*. There is a man on either side at the bottom seated with the hands in *añjalī*.

149. On a pillar in the entrance *maṅṭapa* of the Rāmalin-gēśvara temple, Satyavōlu. Standing on *pādukas* with the right leg steady and the left bent, this god holds *triśūla* in the upper right hand, *damaru* in the upper left and bowl in the lower left and extends the lower right towards a deer.

150. On the east wall of the Gōlingēśvara temple, Bikkavōlu. Standing with the left leg slightly bent, this deity holds *bhikṣāpatra* in the upper right hand, *śūla* in the upper left resting on the shoulders, receives with the lower right alms being given by a woman standing to right and holds *mayūrapīñcha* with the lower left hand resting it against the chest. There is nandi at bottom.

151. On the south wall of the Pacchhalasōmēśvara temple, Pānagallu. Standing in *dvibhaṅga* on a lotus, this god holds *damaru* in the upper right hand, *triśūla* in the upper left, *khadga* in the lower right and *kapāla* in the lower left. He wears *jaṭamakūṭa*, *hāras* of pearls, girdle with strings of pearls and a

long garland reaching the knees. There is a dog to left trying to catch the skull hanging from the god's lower left hand.

152. On the south *gōpura* of the same temple. Standing in *dvibhanga* on *pādukas*, this god carries a *śūla* in the upper right hand, *damaru* in the upper left, feeds a deer to right with the lower right hand and holds a *bhikṣāpatra* in the lower left hand, bent at the elbow and upraised.

153. On a pillar in the *natyamantapa* of the Virabhadra temple, Lēpakṣi. Standing on *pādukas* with the right leg slightly bent and the left leg stiff, this god holds *damaru* in the upper right hand, staff in the upper left hand resting on the shoulders, feeds a deer with the lower right hand and holds *dhanus* with the lower left hand

154. On the south wall of the Śiva shrine near the Pātāla-gangā, Śrīśailam. Standing in *dvibhanga* with the upper right hand feeding a deer to right, the upper left holding *triśūla* horizontally on the shoulders, the lower right bent at the elbow and resting at *kaṭi* and the lower left holding a straight object, this god wears *jatamakuta* with Gangā to right and the crescent moon to left. To his right is a woman bending forward and presenting to the deity a child held in both her hands. To the left is another woman placing a shield on the head of a boy holding *pāsa* in her left hand.

155. On the east *prākara* wall of the Mallikārjuna temple, Śrīśailam. This standing deity holds a *triśūla* horizontally resting it on his shoulders with his upper right hand and carries a *bhikṣāpatra* in the upper left hand. He holds *paraśu* in the lower right hand and feeds a deer with the lower left hand. There is a woman to left offering something to the god

### 3. Kankālamūrti

This form of Śiva is described in the *Amsūmadbhēdagama*, *Uttara-Kārikāgama*, *Śilparatna* and *Pūrva-Kāranāgama*. All the texts are agreed in depicting him standing on *pādukas* with the left leg steady and the right slightly raised. The upper right hand should hold a *praharaṇa* and the upper left *damaru*. One right hand should be stretched in the *simhakarna* pose towards the



deer and the lower left should carry the *śikhīpīñcha* and the *kankāladanda*. (*Hind. Ico. II-2., App. B., pp 149-54*). -

156. In a niche on the south wall of the Gōlingēśvara temple, Bikkavōlu. Standing in *samabhanga*, this two handed deity carries the *kankāladanda* in the right hand and keeps the left hand in *karihasta*. *Jaṭas* emanate to the sides. He wears a long garland reaching the knees. There is an attendant to right bottom.

157 On the north wall of the shrine near the Pātālagāṅgā, Śrīśailam. Standing on *pādukas* in *dvibhanga*, this god holds *damaru* in the upper left hand, and the *kankāladanda* in the upper left across the shoulders. The lower right hand is stretched towards a deer to right while the lower left carries a snake. There is a deer to right and a boy blowing a bugle at the bottom. This god wears a *jaṭamakūṭa*, with *jaṭas* flowing to the sides with a *kapāla* in its centre.

#### 4 Bhairava

The *Viṣṇudharmōttara* describes this deity as wearing *kapāla-māla*, decorated with snakes all over and as having many arms and weapons. The Vatukabhairava form is described by the *Rūpamaṇḍana* as holding *khaṭvāṅga*, *śūla*, *damaru*, *kapāla*, *nāga* and *pāśa*. (*Hind. Ico II-2., App. B., pp. 92-93*)

158. In the Alampūr museum. Standing in *dvibhanga*, leaning to left with the left leg stiff and the right slightly bent, this deity holds *damaru* in the upper right hand, *bhikṣāpātra* in the upper left, *khaṭvāṅga* in the lower right and *nāga* in the lower left hands. *Jaṭas* emanate to the sides. There is a *nāga* below the *khaṭvāṅga*. He is adorned with *haras*, *gravēyaka*, *yajñōpavīta*, *udarabandha*, and *channavīra*. There is a *nāgabandha* below the pelvic girdle and he is nude.

159. In the Kālahastī temple. Standing with the left leg slightly bent, this nude deity holds *damaru* in the upper right hand, *pāśa* in the upper left, *khaḍga* in the lower right and *bhikṣāpātra* in the lower left. There is a dog to left bottom (Pl. XII-2)

160. In a shrine in the inner *prakāra* wall of the Bhimeśvara temple, Drāksharāma. This nude standing deity holds *triśūla* in

the upper right hand, *pāśa* in the upper left and *khadga* in the lower right. *Jatas* emanate to the sides. He wears a *kapālamāla* reaching up to the knees. There is a dog to right and devotee to left at the bottom.

161. On the *vimāna* of the Kālabhairava shrine in the north-east corner of the first enclosure of the Bhīmēśvara temple, Drākshārāma. This nude standing deity holds *pāśa* in the upper right hand *damaru* in the upper left, *triśūla* in the lower right and *kapāla* in the lower left. He wears a *kapālamāla* reaching up to the knees and stands before a dog.

162. In the Sahasralinga shrine inside the compound of the Mūlasthānēśvara temple, Nellore. Standing in *samabhanga*, this nude deity holds *triśūla* in the upper right hand, *damaru* in the upper left hand, *aksamāla* in the lower right hand and *bhikṣapātra* in the lower left. He wears *gravēyakas*, and triple *yajñōpavita*,

163. In the court yard of the Dēvī shrine inside the Mūlasthānēśvara temple, Nellore. This nude god stands before a dog with the legs apart and holds *triśūla* in the upper right hand, *damaru* in the upper left, *khadga* in the lower right and *bhikṣapātra* in the lower left hand. He wears *Jatamakuta*, *gravēyaka*, *haras*, *udarabāndha*, double girdle, *manjiras* and a long *kapālamāla*. Two tuks protrude from the mouth.

164. On the north *gōpura* of the Rāmalingēśvara temple, Tādpatrī. Standing on *padukas* with the legs bent at the knees, this god holds *triśūla* in the upper right hand, *pāśa*, in the upper left, *khatvānga* in the lower right and *bhikṣapātra* in the lower left. He wears *jatamakuta* with *jatas* flowing to the sides

165. On a pillar in the *manṭapa* in the north-west corner of the enclosure of the Virābhadrā temple, Lēpākshī. Standing in *samabhanga*, with the feet facing opposite directions, this god holds *damaru* in the upper right hand, *nāga* in the upper left hand, *khadga* in the lower right and *bhikṣapātra* in the lower left. There is a dog on either side at bottom.

166. A loose icon in the courtyard of the Mallikārjuna temple, Śrīśailam. This nude standing deity holds *damaru* in the upper right hand, *nāga* in the upper left, *triśūla* in the lower right and *kapāla* in the lower left. There is a dog to lower left. The

god wears a *jaṭamakūṭa* and two tusks protrude to the sides of his mouth.

167. In a wall to the south of the entrance of the Bhramarāmbā shrine, Śrīśailam. Standing on *pāḍukas* in *tribhaṅga*, this god holds *damaru* in the upper right hand, *triśūla* in the upper left, *khadga* in the lower right and bowl with a man's head hanging in the lower left. There is *nāga* to right and dog to left below. He wears a garland of skulls reaching up to the knees

168. Loose icon to the south of the Mallikārjuna shrine in the same place. Standing on *pāḍukas* and wearing a garland of skulls, this god holds *triśūla* in the upper right hand, *damaru* in the upper left *khadga* in the lower right and *kapāla* in the lower left. There is a *nāga* to right and dog to left.

169. Bronze in the Kālahastīvara temple, Kālahasti. Standing in *samabhaṅga* before a dog, this deity holds *damaru* in the upper right hand, *pāśa* in the upper left, keeps the lower right in *abhaya* and holds a vessel in the lower left. There is a flame above his head and many others round it. He wears *grāvīyaka*, *udarabandha*, *channavira*, girdle and a garland reaching the knees.

## 6. Virabhadra

This form is described in the *Śrītatvanīdhi* and the *Uttara-Kārikāgama*. The former requires this deity to be shown with four arms and three eyes and *jaṭamakūṭa*, and as wearing a garland of skulls and standing on *pāḍukas*. He should hold *dhanus* and *gada* in the left hands and *khadga* and *bāṇa* in the right hands. Dakṣa and Bhadrakālī should be also shown. The latter requires this god to be shown with tusks protruding out of the mouth, *Jaṭas* of fire emanating to the sides and as wearing a *kapālamāla*, *nāgayaiṇōpavīta*, a garland of bells and ornaments showing scorpions. His hands should hold *khadga*, *khṛeta*, *dhanus* and *bāṇa*. (*Hind Ico.* II-1, App B. pp 96-97)

The *Śrītatvanīdhi* describes this form with four hands holding *khadga* and *bāṇa* in the right hands *dhanus* and *gada* in the left hands and as standing on *pāḍukas*.

170. Metal icon in the Virabhadra temple, Lēpākshi. Standing in *samabhaṅga*, this deity holds *bāṇa* in the upper right

hand, *dhanus* in the upper left, *triśūla* in the lower right and keeps the lower left in *varada*.

171. On the *kavaca* of the entrance to the *mukhamanṭapa* of the same temple. Standing with the left leg slightly bent, this god holds spear in the upper right hand, *dhanus* in the upper left, *khadga* in the lower right and a skull hanging by a string in the lower left. There is *Dakṣa* standing at right bottom with his hands in *anjali*.

172. On the north *gōpura* of the *Rāmaṅgēśvara* temple, *Tādpatri* Standing in *dvibhaṅga*, this god holds *paraśu* in the upper right hand, *dhanus*, in the upper left, *khadga* in the lower right and *khēta* in the lower left.

173. On the South *gōpura* of the same temple. Standing in *dvibhaṅga*, this deity holds *triśūla*, *khadga* and *śūla* in the upper right hands and *dhanus* *damaru* and another object in the upper left hands. The lower right hand holds a bent sword and the lower left a *khēta*

174. In a shrine to the north of the *Mallikārjuna* temple, *Śrīśailam*. This deity stands in *sambhaṅga* holding dagger, *khadga*, *gadā*, *triśūla* and bent sword in the right hands and *dhanus*, *nāga*, *khaṭvāṅga*, and *khēta* in the left hands. He wears a garland of skulls reaching up to the knees and his hair flows in *jaṭas*.

175. In a shrine built against the inner enclosure wall of the *Bhīmēśvara* temple, *Drākshārāma*. This standing deity with ten hands holds *triśūla*, *gadā* and another object in three upper right hands and keeps the other in *karṇhastā* He carries *damaru*, *paraśu*, *dhanus* and *khēta* in the upper left hands. The lower right holds *khadga* and the lower left is held in *varada*.

176. In a shrine in the north corridor of the *Chālukya*-*bhīmēśvara* temple, *Bhīmavaram*. Standing with the right leg steady and the left placed a little forward and resting on *apasmārapurusa*, this god holds *triśūla*, *khadga* and *paśā* in three upper right hands and keeps the fourth in *sūci*. He carries *damaru*, *taṅka*, *dhanus* and *kapāla* in the upper left hands. The lower right hand holds a *khadga* and the lower left rests on a big *khēta*. He wears *nāgakundalas*, *haras*, *yajñōpavīta* and *udara-bandha*. Two tusks protrude from the mouth to the sides.

177. On a pillar in the *maṅṭapa* in the north-western corner of the first enclosure of the Bhīmeśvara temple, Drākshārāma. This deity, standing with legs apart, holds *triśūla*, *hala*, spear and *kheta* in the upper right hands and *kapāla*, *śakti*, *dhanus*, and *paraśu* in the upper left hands. To the right is a standing female deity with her hands held in *añjali* above the head and to the left is Dakṣa standing with his hands in *añjali*.

178. Icon set up against the front wall of the *antarāla* of the Mallikārjuna temple, Śrīśailam. Standing in *samabhaṅga*, this deity has thirty two hands. The right hands hold *khadga*, *gadā*, *damaru*, *pāśa*, *kunta*, dagger, *aṅkuśa*, dagger, curved sword, *triśūla*, *paraśu*, *pāśa*, *khaṭvāṅga*, *triśūla* and *śamkha*. The left hands hold *kamandalu*, *khadga*, *dhanus*, *pāśa*, *utpala*, *khadga*, curved sword, *gadā*, *aṅkuśa*, *khadga*, lotus with stalk, *hala*, *nāga*, *damaru*, and *nāga*. The lower right hand holds *triśūla* and the lower left *paraśu*. He wears a *kapālamāla* reaching the knees, a *siṃhalalāṭa* girdle, *grāvīyakas*, and a *kirīṭamakūṭa* with a *linga* in the centre. *Bhadrakālī* stands to his left in *dvibhaṅga* and Dakṣa to left.

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Part II  
GAṆAPATI

The texts mention several varieties of this deity. These forms can be generally divided into Sthānaka, Āsīna, Nr̥tta and Dēvisahita

1. STHĀNAKAMŪRTI (Standing forms)

179. In a niche in the south wall of the *garbhagr̥ha* of the Tripurāntakēśvara temple, Tripurāntakam. Standing with the right leg resting on the mouse and the left raised up, this deity holds *akṣamālā* in the right hand and *daṅṭa* in the left.

180. In a niche on the front wall of the south-east corner shrine in the Madhukēśvara temple, Mukhalingam. This standing deity holds *akṣamālā* in the upper right hand, *paraśu* in the upper left, *daṅṭa* in the lower right and keeps the lower left at *kaṭi*. (Pl. XIII-i).

181. At the top of the right pillar of the *dvāra* of the Yamēśvara shrine in the Madhukēśvara temple, Mukhalingam. Standing in *dvībhanga*, with the left leg slightly bent at the knee, this deity keeps the upper left hand hanging, the thumb and *tarjanī* of one hand together, bends the *madhyamā* and *anāmikā* of another and keeps the *kaṇiṣṭhikā* of the lower right hand upraised and keeps the lower left across the chest. The trunk is bent in the middle and rested against the left shoulder.

182. In a niche in the south wall of the Mūlasthānēśvara temple, Nellore. Standing with the right leg slightly bent, this deity has two tusks protruding and holds *aṅkuśa* in the upper right hand, *pāśa* in the upper left hand, *daṅṭa* in the lower right and *mōḍaka* in the lower left. He wears *ardhōruka* and a broad *udarabaṅḍha*.

183. On the north *gōpura* of the Rāmalingēśvara temple, Tādpatri. Standing in *samabhaṅga*, this god holds *pāśa* in the upper right hand, *paraśu* in the upper left, *daṅṭa* in the lower right and *khēta* in the lower left.

184. On a pillar in the Kalyāṇamaṅṭapa of the Virābhadrā temple, Lēpākshī. Standing with the left leg slightly bent, this

deity holds *paraśu* in the upper right hand, *paśa* in the upper left, *danta* in the lower right and keeps the lower left at *kaṭi*.

185. In a niche to the left of the entrance of the inner enclosure of the Bhīmēśvara temple, Drākshārāma. Standing with the right leg slightly bent and the left bent at the knee and its foot raised up in the *bhujāngatrāsa* pose, this god holds *paraśu* in the upper right hand, *akṣamālā* in the upper left, a round object in the lower right and *mōdaka* in the lower left.

186. In a niche to the left of the entrance of the west *gōpura* of the Bhīmēśvara temple, Drākshārāma. Standing with the left leg bent at the knee and uplifted and the right slightly bent at the knee and resting on the ground, this deity holds *paraśu* in the upper right hand, *triśūla* in the upper left hand and keeps the lower right hanging and holds *mōdaka* in the lower left. There is a female deity sitting to the left and a mouse to right.

187. On a pillar in the *Kalyāṇamaṅṭapa* in the Virabhadra temple, Lēpākshī. Standing with the right leg stiff and the left slightly bent at the knee, this god holds *paraśu* in the upper right hand, *paśa* in the upper left, keeps the lower right in the *sukatundā* pose and keeps the lower left at *Kaṭi*. The trunk is curled in the front.

188. On the north *gōpura* of the same temple. Standing with the legs slightly bent at the knees, this god holds *śūla* in the upper right hand, *paśa* in the upper left, *paraśu* in the lower right and *śakti* in the lower left.

## 2 ĀSĪNAMŪRTI (Seated forms)

189. In a niche near cave No. 4, Mogalrajapuram. This seated deity with a real elephant's head, has two hands. The left holds *mōdakas* on which the tip of the trunk rests.

190. In cave No. 2 in the same place. Seated with the left leg folded and resting on the seat and the right bent at the knee and upraised, this god, with a real elephant's head, rests the palm of his right hand on the right knee and holds *danta* in the left hand.

191. On a rock to the right of the Virabhadra temple, Lēpākshī. Seated with the left leg bent at the knee and upraised,

this god holds *paraśu* in the upper right hand, *pāśa* in the upper left, *daṅṭa* in the lower right and *mōḍaka* in the lower left. He is fully decorated and wears *channavīra*, *yaṅṅōpavīta* and *nāgabandha* on the stomache. There is a mouse below.

192 In the central niche on the south wall of the Dibbēśvara temple, Sārapalli. Seated in *padmāsana*, this god holds *cakra* in the upper right hand, *paraśu* in the upper left, rests the lower right on the right knee and holds *mōḍaka* in the lower left on which rests the tip of the trunk.

193. Inside a shrine built against the south wall in the courtyard of the Madhukēśvara temple, Mukhalingam. Seated with the left leg bent at the knee and resting on the seat and the right hanging, this god holds lotus in the upper right hand, *aṅkuśa* in the upper left and keeps the thumb and middle finger of the lower right joined. There is a mouse below and two celestials above.

194. In the central niche on the south wall of the Rājarājesvara temple, Bikkavōlu. Seated on a *padmapīṭha*, this god holds *daṅṭa* in the upper right hand, another object in the upper left, rests the lower right on the right knee and holds *mōḍaka* in the lower left hand on which rests the tip of the trunk. There is a mouse below.

195 In the *mukhamanṭapa* of the Gōlingēśvara temple in the same place. This god, with real elephant's head, is seated with the left leg folded and resting on the seat and the right bent at the knee and upraised. He holds *akṣamālā* in the upper right hand, *paraśu* in the upper left, *taṅka* in the lower right and vessel with *mōḍakas* in the lower left. He has a single tusk and wears a *makuta* with pearl hangings

196. In a niche near the southern entrance to the inner enclosure of the Bhīmēśvara temple, Drākshārama. Seated with the left leg folded and the right bent at the knee and upraised, this god holds *paraśu* in the upper right hand, *akṣamālā* in the upper left and *mōḍaka* in the two lower hands.

197. In a shrine built into the back wall of the southern corridor in the inner enclosure of the Bhīmēśvara temple.



Chalukyabhīmavaram. Seated on a lotus with a mouse below it, this deity folds both his legs and raises them up and rests them against the sides of his belly. He holds *paraśu* in the upper right hand, *triśūla* in the upper left and *danta* in the lower right and hangs the lower left against the belly. He wears a *nāgabandha* on the belly.

198. Icon set up to the right of the entrance of the *āntarāla* of the Parāśarēśvara temple, Jōgimallāvaram. Seated with the left leg folded and resting against the rear part of the belly and the right leg bent at the knee and upraised, this god holds *ankuśa* in the upper right hand, *pāśa* in the upper left, *danta* in the lower right and *mōdaka* in the lower left. He has a real elephant's head and two tusks protruding from the mouth.

199. On the inner side of the front wall of the *pradakṣiṇa* of the Balabrahmā temple, Alampūr. This god has a real elephant's head and holds *pāśa* and *ankuśa* in the upper hands and *ḍamaru* and *mōdaka* in the lower hands. He is adorned with *haras* and *yajñōpavīta*.

### 3. Nṛttamūrti (Dancing forms).

200. On a pillar in the *nāṭyamantapa* of the Virabhadra temple, Lēpākshī. Standing with the right leg bent at the knee and resting on the ground and the left bent at the knee and upraised, this deity holds *ankuśa* in the upper right hand, stretches the upper left to the side in *karīhastā*, and holds *danta* in the two lower hands. There is a tusk on either side of the mouth and the trunk is curled in the front.

201. On the east *prakāra* wall of the Mallikārjuna temple, Śrīśailam. Dancing with the right leg slightly bent and the left thrown across to the right side in the *bhujāngatrāsa* pose, this god holds *pāśa* in the upper right hand, *paraśu* in the upper left hand and keeps the lower right in *abhaya* and the lower left in *karīhastā*. There is a woman playing *mrdāṅga* on one side and another with her hand raised up in *vismaya* on the other side.

202. On a rock outside the Maṇikanṭhēśvara temple, Kāḷa-hastī. Dancing in the *catura* pose, this god holds *khadga*

and *aṅkuśa* in the upper right hands and lotus and *paśa* in the upper left hands. The lower right holds *daṅta* and the lower left *mōḍaka*.

#### 4. Dēvisahitamūrti (With Dēvi)

203. On the north *gōpura* of the Rāmalingeśvara temple, Tāḍpatrī. Seated with the left leg folded and the right bent at the knee and upraised, this god holds *cakra* in the upper right hand, *śankha* in the upper left, *daṅta* in the lower right and passes the lower left round the buttocks of Dēvī. Dēvī is seated with both her legs hanging and carrying *utpala* in her right hand and keeping the left hanging. (pl. XIII-2)

204. Sculpture in the Hyderabad museum. Seated in *Vīrasana*, this god holds *aṅkuśa* in the upper right hand, *paśa* in the upper left hand and passes the two lower hands round the backs of Dēvīs seated on either side of him. One Dēvī is seated with her right leg hanging and the left folded and resting on the folded thigh of the god holding an object in the left hand and passing the right round the back of the god. The other Dēvī is similarly seated passing her left hand round the back of the god.

205. On the front pillar of the *mantapa* in the north-west corner of the first enclosure of the Bhimēśvara temple, Drākshārāma. Seated on a lotus with the figure of a mouse on it, in *vīrasana*, this deity holds *triśūla*, *musala*, *dhanus* and *gada* in the upper right hands and *paśa*, *aṅkuśa* and two other objects in the upper left hands. The lower left hand passes round the waist of Dēvī sitting on his folded left leg. Dēvī holds *utpala* in her left hand and passes the right hand round the back of the god.

206. In the inner corridor of the Kālahastīśvara temple, Kālahastī. Seated in *vīrasana*, this god holds *cakra*, *triśūla* *aṅkuśa* and another object in the upper right hands and *aṅkuśa*, *paśa* and two other objects in the upper left hands, fruit in the lower right hand and passes the lower left hand round the back of Dēvī. Dēvī sits with her legs hanging and holding *utpala* in the left hand and passing the right hand round the back of the god.

207. In the inner corridor of the Kālahastiṣvara temple, Kālahasti. Seated with the left leg folded and resting on the seat and the right bent and upraised, this god holds *śūla*, *khadga*, *śūla* and *nāga* in the upper right hands and *śūla*, *pāsa*, *śūla* and another object in the upper left hands and fruit in the lower right. He passes the lower left hand round the back of Dēvī's buttocks. Dēvī is seated on his folded left thigh with her legs hanging and holding *ulpala* in the left hand and passing the right hand round the back of the god.

208. On the west *prākara* wall of the Mallikārjuna temple, Śrīśailam. Seated on a *piṭha* with the left leg folded and the right bent at the knee and upraised, this deity holds *pāśa*, *paraśu*, *nāga* and *dhanus* in the upper right hands and *kuṅṭa*, *śakti*, *nāga* and *dhanus* in the upper left hands. He keeps the lower right hand in *muṣṭi* and passes the lower left round the buttocks of Dēvī, seated on his folded left leg. Dēvī is seated with her left leg folded and the right hanging. She keeps her left hand hanging and embraces the god with the right hand. The god turns his trunk to the left and tickles the *yōni* of Dēvī with it (Pl. XIV-i).

## KUMĀRA

## 1. STHĀNAKAMŪRTI. (Standing forms)

209. On the left pillar of the right side niche on the north wall of the Sōmēśvara temple, Mukhalingam. Standing in *tribhaṅga*, with the peacock to right, this deity holds spear in the right hand and *kukkūṭa* in the left. He is adorned with *cakrakundalas*, *gravēyaka*, *yajñōpavita*, *udarabandha*, and girdle.

210. In a niche on the south wall of the *maṅṭapa* of the Madhukēśvara temple, Mukhalingam. Standing in *dvibhaṅga* with the peacock behind, this deity keeps the right hand hanging with the fingers folded in and holds the knot of the *kaṭvastra* with the left hand. He is adorned with *makara-kundalas*, *gravēyakas*, *yajñōpavita* of three strings of pearls, and girdle with pearl hangings (Pl. XIV-2).

211. In a niche on the outer side of the south wall of the outer *pradakṣiṇa* of the Bālabrahmā temple, Alampūr. Standing in *samabhaṅga*, this god holds *akṣamalā* in the right hand and *kukkūṭa* in the left keeping the hand at *kaṭi*.

212. In the museum in the same place. Standing in *samabhaṅga*, this deity holds *triśūla* in the right hand and *kukkūṭa* in the left hand. He wears *haras*, *yajñōpavita* of three strings, *udarabandha*, and girdle.

213. On the west wall of the Gōlingēśvara temple, Bikkavōlu. Standing in *samabhaṅga* before a peacock, this god holds *nāga* in the left hand and feeds the bird with the right hand. There is a female attendant to bottom right.

214. In a shrine near the second *gōpura* of the Kālahastīśvara temple, Kālahasti. Standing in *samabhaṅga*, this god holds a staff in the right hand and keeps the left at *kaṭi* holding *kukkūṭa*.

215. On a pillar in a *maṅṭapa* in the north-west corner of the enclosure of the Virabhadra temple, Lēpākshi. Standing before a peacock, with the legs crossed this god holds spear in the right hand and keeps the left at *kaṭi*.

216. In a niche on the west wall of the *garbhagrha* of the Svargabhṛmā temple, Alampūr. Standing with the peacock behind, this deity holds spear in the right hand and a round object in the left. He wears *cakrakunḍalas*, thick *yajñōpavita*, and two girdles.

217. In a niche in the west wall of the Padmabrahmā temple in the same place. Standing in *dvibhaṅga*, this god holds spear in the upper right hand, *akṣamālā* in the upper left, keeps the lower right at *kaṭi* and holds *kukkūṭa* in the lower left hand. There are a *prabhā* and a peacock behind.

218. In the *mukhamanṭapa* of the Gōlingēśvara temple, Bikkavōlu. Standing in *dvibhaṅga*, this deity holds *trīśūla* in the upper right hand, *pāśa* in the upper left, keeps the lower right in *abhaya* and the lower left on the throat of the peacock.

219. In a shrine near the *dhvajastambha* of the Gōlingēśvara temple in the same place. Standing in *dvibhaṅga* with the peacock behind, this god holds *trīśūla* in the upper right hand, *pāśa* in the upper left and keeps the lower right in *abhaya* and the lower left on the throat of the peacock.

220. In a shrine in the north corridor of the Bhīmēśvara temple, Chālukyabhīmavaram. Standing in *samabhaṅga* before a peacock, this god holds *vajra* in the upper right hand, *kukkūṭa* on a pillar in the upper left hand, keeps the lower right in *abhaya* and the lower left at *kaṭi*. He wears *hāras*, *channavīra*, broad girdle with *simhalalāṭa* buckle and waist cloth hanging to sides (pl. XV-1).

221. In a shrine built against the west wall of the inner enclosure of the Bhīmēśvara temple, in the same place. Standing in *samabhaṅga* with the peacock behind, this god holds *vajra* in the upper right hand, *kukkūṭa* on a pillar in the upper left, keeps the lower right in *abhaya* and the lower left at *kaṭi*. He is adorned with *makarakunḍalas*, *channvīra*, *hāras* and girdle with *simhalalāṭa* buckle.

222. In a shrine built against the inner enclosure wall of the Bhimēśvara temple, Drākshārāma. This standing deity holds *triśūla* in the upper right hand, *kukkuta* in the upper left and keeps the lower hands in *abhaya* and *varada*. There are five serpent hoods above him.

223. In the same place. Standing in *samabhaṅga* before a peacock, this god holds *akṣamālā* in the upper right hand and *vajra* in the upper left. The lower right is in *abhaya* and the lower left at *kaṭi*. He wears *cakrakuṇḍalas*, four *hāras*, *channavīra*, *yajñōpavīta*, *udarabāṇḍha*, girdle with pearl hangings and *pūrṇōruka* (Pl. XV-2).

224. Sculpture on a rock outside the Maṅikanṭhēśvara temple in the same place. Standing in *samabhaṅga* before a peacock, this god holds *vajra* in the two upper hands and keeps the lower right in *abhaya* and the lower left at *kaṭi*.

225. Icon set up near the entrance to the *antarāla* of the Kapilēśvara shrine, Tirupati. Standing in *samabhaṅga* before a peacock, this god holds *triśūla* in the upper right hand, *vajra* in the upper left, keeps the lower right in *abhaya* and the lower left at *kaṭi*. He wears *hāras*, *cakrakuṇḍalas* and *pūrṇōruka*.

### ĀSĪNAMŪRTI (Seated forms)

226. Inside the central shrine built against the west wall of the courtyard of the Madhukēśvara temple, Mukhalingam. Seated with the left leg folded and resting on the seat and the right hanging, this god holds *śakti* in the left hand and rests the right hand on the right thigh. He wears *cakrakuṇḍalas*, broad *grāvīyaka*, *yajñōpavīta*, *udarabāṇḍha* and *pūrṇōruka*. There is a *prabhā* behind the head and a flying celestial on either side above.

227. In the central niche on the west wall of the Dibbēśvara temple, Sārapalli. Seated with the left leg folded and resting on the seat and the right hanging, this deity holds *śakti* in the right hand and *kalāśa* in the left. He wears *patrakuṇḍalas* three *grāvīyakas*, *yajñōpavīta* of beads, triple girdle and

*ardhōruka*. There is a peacock below the seat and one celestial above on either side.

228. In a niche on the south wall of the Sōmēśvara temple, Mukhalingam. Seated with the left leg folded and resting on the seat and the right hanging with its foot resting on the back of the peacock, this god rests his right hand on the right knee. He wears a *makuṭa* with locks of hair hanging and touching the shoulder tips, a broad *grāvīyaka*, *udarabāṇḍha*, stout *yaḡṇōpavīta* and triple girdle. There is a celestial to top left (Pl. XVI-1).

229. In a niche in the east wall of the Rājarāḡēśvara temple, Bikkavōlu. Seated with the left leg folded and resting on the seat and the right hanging and resting on a peacock below, this god holds *śakti* in the right hand and fondles *kukkuṭa* standing on his left thigh with the left hand.

230. In the Ghaṇṭāmātha, Śrīśailam. This deity with six faces is seated on a *vēḍi* containing the figure of a peacock. His left leg is folded and rests on the seat while the right hangs and rests on the peacock. He holds *bāṇa*, dagger, *cakra*, *pāśa* and another object in the upper right hands and *dhanus*, *khēṭa*, *śaṁkha*, *nāga* and *damaru* in the upper left hands. The lower right holds *akṣamālā* and the lower left a *kamaṇḍalu*. This deity is decorated with *maṅḡiras*, anklets, girdle of three strings of pearls, *yaḡṇōpavīta*, *udarabāṇḍha* and *keyūras*.

231. In the same place. This seated deity has three faces in the front and three at the back and three eyes in each face. He is seated on a *vēḍi* with the figure of a peacock sculptured on it, holding a snake in its beak. He has twelve hands and holds lotus bud, *paraśu*, *khadga*, *bāṇa*, and a sword with six holes in the blade in the upper right hands and *triśūla*, lotus bud, *khēṭa*, *nāga* and *pāśa* in the upper left hands. The lower right is in *abhaya* and the lower left holds a rod like object. He is decorated with *channavīra*, three *haras* and *ratnakundalas*.

232. In a shrine in the western row of shrines in the courtyard of the Mallikārjuna temple, Śrīśailam. This deity is seated on a *vēḍi* which contains the figure of a peacock

piercing the body of a snake with its beak. This twelve handed deity holds *triśūla*, *pāśa*, *cakra*, *khadga* and *bāṇa* in the upper right hands and *damaru*, *nāga*, *śamkha*, *khēṭa* and *dhanus* in the upper left hands. The lower right holds *akṣamalā* and the lower left *kamaṇḍalu*.

### 3. YĀNAKAMŪRTI (Riding forms)

233. At the top of the left pillar on the *dvāra* of the Yamēśvara shrine in the Madhukēśvara temple, Mukhalingam. Seated on the peacock with legs askance, this god holds a pillar like object in the right hand and *kukkuṭa* in the left hand. He wears *makarakuṇḍalas*, *grāvīyaka* and girdle (Pl XVII-1).

234. Icon to the right of the entrance of the *antarāla* of the Kālahastīśvara temple, Kālahastī. Seated on a peacock in *virāsana*, this god holds *vajra* in the two upper hands and keeps the two lower hands in *abhaya* and *varada*. He is decorated with *cakrakuṇḍalas*, *haras*, *yajñōpavīta* and *udara-bandha*. There is the curled body of a snake in the beak of the peacock (Pl. XVI-2).

235. Icon in the inner corridor in the same temple. Seated on a peacock in *virāsana*, this god holds *vajra* in the upper right hand and *triśūla* in the upper left and keeps the lower hands in *abhaya* and *varada*. He is decorated with *cakrakuṇḍalas*, three *haras* and *udarabandha*. There is a snake in the beak of the peacock.

236. Bronze in the Kālahastīśvara temple, Kālahastī. Riding the peacock, this god holds *vajra* and another object in the upper left hands, *śakti* and another object in the upper right hands and keeps the lower right in *abhaya* and the lower left in *varada*. He wears *makuta*, two *grāvīyakas*, *channavira*, girdle and *ardhōruka*.

237. At the base of the north *gōpura* of the Rāmalingēśvara temple, Tādpatri. Riding the peacock, this deity with six faces and twelve hands is decorated with *grāvīyaka*, hanging *haras*, *udarabandha*, girdle and *pūrṇōruka*.



## 4. DĒVĪSAHITA (With Dēvi).

238. In the Alampūr museum. Standing with the right leg steady and the left slightly bent at the knee, this god holds *śakti* in the upper right hand, rests the lower right at *kaṭi* and passes the lower left hand round the back of Dēvi resting it on her left shoulder. He wears *kiriṭamakūṭa*, *śamkha* *kuṇḍalas*, three *hāras*, *yajñōpavīta* of three strings of pearls, *udarabāṇḍha*, girdle with pearl hangings and *ardhōruka*. Dēvi stands with her left leg stiff and slant and the right bent at the knee and taken back with the foot behind the left calf. Her left hand is kept hanging and the right passes round the back of the god. She wears *cakra* *kuṇḍalas*, two *hāras*, *grāvīyaka* and *pūrṇōruka*. Her hair is done in the shape of a bun behind the head. There is a peacock behind.

239. In the same place Standing with his left leg stiff and the right slightly bent, this god holds spear in the upper right hand, *pāśa* in the upper left, keeps the lower right in *abhaya* and passes the lower left round the back of Dēvi resting it on her left shoulder.

240. In a shrine to the left of the main *gōpura* of the Kālahastīsvara temple, Kālahastī. Standing in *samabhaṅga* before a peacock, this deity holds *akṣamālā* in the upper right hand, flower in the upper left, keeps the lower right in *abhaya* and the lower left at *kaṭi*. He is adorned with *patra* *kuṇḍalas*, five *hāras*, triple *yajñōpavīta*, *udarabāṇḍha*, *mekhala* and *pūrṇōruka*. There is one Dēvi to the right and another to the left, each carrying a flower in one hand and keeping the other hanging.

241. Icon in the north-western angle of the *pradakṣiṇa* of the Parāśarēśvara temple, Jōgimallavaram. Seated on the peacock with the right leg hanging on the side of the bird and the left bent at the knee and kept diagonal with the foot resting on the back of the bird, this God holds *vajra*, *bāṇa*, *khadga*, *cakra* and another object in the upper right hands and *triśūla*, *dhanus*, *śakti*, *kukkuta* on a pillar and *pāśa* in the upper left hands. The two lower hands are in *abhaya* and *varada*. He is adorned with *cakra* *kuṇḍalas*, *hāras*, *channavīra*, *udarabāṇḍha*,

girdle with pearl hangings and *ardhōruka*. There is a Dēvi on one side holding *utpala* in one hand and keeping the other hanging.

242. In a niche in the front verandah of the Parāśarēśvara temple, Jōgimallāvaram. Seated on a peacock with the left leg folded and the right hanging, this god with six faces and twelve hands holds *vajra*, *khaḍga*, *bāṇa* and two other objects in the upper right hands and *triśūla*, *dhanus* and three other objects in the upper left hands. The lower hands are in *abhaya* and *varada*. He wears *cakrakunḍalas*, *hāras*, and *ardhōruka*. There is a Dēvi on each side. (Pl. XXII-2)

## DĒVĪ

## 1. Pārvati

The *Uttara-Kāmkagama* describes Dēvī with four arms and three eyes. She should hold *pāśa* and *aṅkuśa* in the upper hands and keep the lower hands in *abhaya* and *varada*. A six-handed variety is also described and in this form the hands should hold *pāśa*, *aṅkuśa*, *śankha* and *cakra* and two hands should be kept in *abhaya* and *varada* (*Hind. Ico.* Vol. I, pt. 2, pp 360.)

243. To the right of the *sōmasūtra* in the *garbhagr̥ha* of the Bhīmeśvara temple, Drākshārāma. This deity is seated in *padmāsana* with both the hands in the lap with a circular object in the left palm.

244. Icon inside the *garbhagr̥ha* of the Rājarājēśvara temple, Bikkavōlu. Standing in *samabhaṅga*, this deity holds *paraśu* in the upper right hand, *pāśa* in the upper left, and keeps the lower hands in *abhaya* and *varada*.

245. Inside a side shrine in the Tripurāntakēśvara temple, Tripurāntakam. Standing in *samabhaṅga*, this deity holds *triśūla* in the upper right hand, *damaru* in the upper left and *utpala* in the two lower hands.

246. Built into the eastern wall of the verandah of the Bhramarāmbā temple, S'risailam. Seated on a pedestal with the left leg folded and resting on the seat and the right hanging, this six handed deity holds *pāśa* and *paraśu* in the upper right hands and *aṅkuśa* and another object in the upper left hands. The lower hands are kept in *abhaya* and *varada*.

## 2. DURGĀ

The texts require this goddess to stand on a lotus or on the head of a buffalo or on a lion. There are two varieties, four handed and eight handed. In the former, she is to hold *cakra* in

the upper right hand, *śamkha* in the upper left, keep the lower right in *abhaya* and hold *śūla* in the lower left or keep it in *kaṭaka*. In the eight handed variety, she must hold *śamkha*, *cakra*, *śūla*, *dhanus*, *bāṇa*, *khaḍga*, *khēta* and *pāsa*. (*Hind. Ico.* I-2., 341-345 and App pp. 105-109)

247. Sculpture in cave No. 4 at Mogalrājapuram. This deity stands facing proper right with her right foot resting on a small stool and the left leg stiff and resting on the ground. She holds *triśūla* in the upper right hand, rests the lower right on the bent knee and keeps the lower left at *kaṭi*.

248. In a niche in the north wall of the Parasurāmēśvara temple, Guḍimallam. Standing with the left leg slightly bent, this goddess holds *cakra* in the upper left hand, *śamkha* in the upper right and keeps the lower right in *abhaya* and the lower left at *kaṭi*. She is adorned with *cakrakunḍalas*, three *grāvīyakas*, *kucabāṇḍha*, girdle with pearl hangings, *mañjīras* and *pūrṇōruka*.

249. In a niche in the north wall of the *garbhagrha* of the Bālabrahmā temple, Alampūr. Standing in *samabhaṅga* with each foot on the back of a lion below, this deity holds *triśūla* in the upper right hand, bell in the upper left, *khaḍga* in the lower right and a round object in the lower left. There is a *prabha* behind. She wears *nāgakunḍalas*, *hāras*, *udarabāṇḍha* and double girdle.

250. In a niche in the north wall of the Bhīmalingēśvara temple, Satyavōlu. Standing in *samabhaṅga* with a lion behind, this deity holds *triśūla* and *cakra* in the upper hands and keeps the lower right hand and the lower left at *kaṭi*.

251. On the north wall of the *antārāla* of the Mūlasthānēśvara temple, Nellore. Standing on the head of a buffalo with the right leg slightly bent, this deity holds *cakra* in the upper right hand, *śamkha* in the upper left and keeps the lower right in *abhaya* and the lower left at *kaṭi*. She is adorned with *grāvīyaka*, *hāras*, and *kucabāṇḍha*.

252. On a pillar in the *mañṭapa* below the west *gōpura* of the Bhīmeśvara temple, Drākshārāma. Standing with a lion behind her, this goddess holds *śamkha* and *cakra* in the two upper

hands and keeps the lower right in *abhaya* and the lower left at *kaṭi*.

253. In a corridor in the Kālahastīśvara temple, Kālahasti. Standing in *samabhaṅga*, on the head of a buffalo, this goddess holds *cakra* and *śamkha* in the upper hands and keeps the lower right in *abhaya* and the lower left at *kaṭi*. She is decorated with *graiṇyaka*, *cakrakunḍalas*, girdle and *kucabandha* (Pt. XVIII-i).

254. In a niche in the right wall of the *aṅtarāla* of the Kālahastīśvara temple, Kālahasti. Standing in *samabhaṅga*, this deity holds *śamkha* in the upper right hand, *cakra* in the upper left and keeps the lower right in *abhaya* and the lower left at *kaṭi*.

255. In a corridor in the Kālahastīśvara temple, Kālahasti. Standing on the head of a buffalo, in *samabhaṅga*, this deity holds *śamkha* and *cakra* in the upper hands, *triśūla* in the lower right and keeps the lower left at *kaṭi*. She wears *kirita*, broad *graiṇyaka* and broad girdle.

256. In the Alampūr museum. Standing in *samabhaṅga*, this deity holds *cakra* in the upper right hand, *śamkha* in the upper left, *triśūla* in the lower right and keeps the lower left at *kaṭi*. She is adorned with *cakrakunḍala* on the right ear and a pendant on the left ear, *hāra*, *valayas* and *mēkhalā*. She stands on the head of a buffalo.

257. In the *ayatasra* shrine built against the north wall of the courtyard of the Madhukēśvara temple, Mukhalingam. Seated with the left leg folded and resting on the seat and the right hanging, this deity holds *cakra*, *khadga* and *bāṇa* in the upper right hands and *ghaṅṭā*, bow and *śamkha* in the upper left hands. The lower right hand rests on the thigh and the lower left holds *triśūla*. There is a lion to bottom right and a four handed female deity to bottom left.

258. In a niche on the south wall of the *mantapa* of the Madhukēśvara temple, Mukhalingam. Standing in *samabhaṅga*, this deity holds *kunṭa*, *khadga* and *śamkha* in the upper right hands, *triśūla*, *cakra* and *ghaṅṭa* in the upper left hands, *vajra* in the lower right hand and dagger in the lower left hand.

## 3. MAHIṢĀSURAMARDANI

This deity is described in the *Silparatna* with ten arms and in the *Viṣṇudharmōttara* with twenty hands. Under the name of Kātyāyani, she is required to hold *triśūla*, *khadga*, *bāna*, *cakra*, and *śakti* in the right hands and *kheta*, *pāśa*, *aṅkuśa*, *ghaṅṭā* and *paraśu* in the left hands. (*Hind. Ico.* I-2., 345-354)

259. In the same place Standing with the left leg resting on the ground and the right on the head of the buffalo, this deity holds *cakra* in the upper right hand, *śamkha* in the upper left, *triśūla* in the lower right and pulls out the animal's tongue with the lower left hand

260. In the same place. Standing with the left leg bent and the right bent at the knee and resting on the head of the buffalo, this goddess thrusts *śūla* into the body of the animal with her upper right hand, holds *śamkha* in the upper left, *cakra* in the lower right and catches the tail of the buffalo with the lower left. She wears *hāras*, *cakrakuṇḍalas* and girdle and her hair is done in the shape of a bun behind the head

261. Loose icon before a house in Jammidoddi, Vijayavāda Standing with the left leg stiff and the right bent at the knee and resting on the back of the buffalo, this deity holds *cakra* in the upper right hand, *dhanus* in the upper left hand, thrusts *śūla* into the back of the buffalo with the lower right and catches its horns with the lower left. There is a lion behind the deity

262. In the same place. Standing with the right leg stiff and the left resting on the buffalo's neck, this deity holds *cakra* in the upper right hand, *śamkha* in the upper left, thrusts *śūla* into the animal's body with the lower right and pulls out its tongue with the lower left. There is a *prabhā* behind her head

263. In a niche in the east wall of the Gōṅgeśvara temple, Bikkavōlu. Standing with the right leg stretched and the left resting on the buffalo, this six handed deity holds a sword above the head in one right hand and *khaṭvāṅga* in another. The third thrusts *śūla* into the body of the animal. A man armed with sword and shield, emerges out of the mouth of the buffalo. (Pl. XVIII-2)

264 On the north *gōpura* of the Rāmalingeśvara temple, Tādpatri. Standing with both legs bent at the knees and resting on the body of Mahiṣa, this goddess holds *cakra* in

one upper right hand and thrusts *śūla* into the body of the animal with another. The two upper left hands hold *ḍamaru* and *śamkha*. The lower right holds *khadga*.

265. In a niche in the north wall of the Rājarājesvara temple, Bikkavōlu. This standing deity with six hands holds one right hand up in *vismaya*, holds *khadga* in one and thrusts *śūla* with another into the body of the buffalo standing below. One left hand holds *khaṭvāṅga*, another *khēta* and the third holds the end of the sword held by Mahiṣa in human form. Above Dēvī are two celestials holding a crown.

266. In a niche in the courtyard of the Bālabrahmā temple, Alampūr. Standing with the right leg bent at the knee and resting on the buffalo's head and the left stiff and resting on the ground, this eight handed deity holds *bāna*, *cakra* and *śūla* in the Right hands and *khēta*, *dhanus* and *śamkha* in the Left hands. The lower right holds *khadga* and the lower left catches the tail of the animal.

267. On the inner side of the wall of the *prakāra* of the same temple. Standing with the right leg resting on the ground and the left resting on the head of the buffalo, this eight handed goddess holds *cakra*, *bāṇa* and *śūla* in the Right hands and *śamkha*, *dhanus* and *khēta* in the upper left hands. She thrusts *śūla* with the two lower hands and is adorned with *cakrakuṇḍalas*, *hāras*, *grāvīyaka* and girdle. There is a lion behind.

268. In the museum, Alampūr. Standing in *tribhaṅga* with the right leg bent at the knee and resting on the ground and the left leg resting on the back of prostrate Mahiṣa, this deity holds *śamkha*, *pāśa*, and *khadga* in the upper right hands and *khadga*, *śūla* and another weapon in the upper left hands. The lower right thrusts *śūla* into the body of Mahiṣa and the lower left pulls out the tongue from his mouth. Mahiṣa has buffalo's head and human body. There is a lion below biting the left foot of Mahiṣa.

269. In the Museum, Alampūr. Standing with the right leg resting on the ground and the left on the back of the buffalo, this deity holds *bāṇa*, *cakra* and *khadga* in the upper right hands and *dhanus*, *nāga* and *ghaṇṭā* in the upper left hands. The lower right thrusts *śūla* into the back of the human being emerging out of the mouth of the buffalo and the lower left rests on his head. There is a lion at the bottom.

270. In a shrine to the right of the entrance to the ground floor of the shrine of the Bhīmēśvara, Drakshārāma. This deity standing on the back of the buffalo, holds *śamkha*, *śūla* and *dhanus* in the upper right hands and *cakra*, *padma* and *gada* in the upper left hands. The lower right thrusts *śūla* into the head of the buffalo and the lower left catches the horns of the animal.

271. In a shrine in the inner verandah of the same temple. Standing with the legs resting on the body of Mahiṣa, this goddess holds *cakra*, *kapāla* and *khaḍga* in the upper right hands and *śamkha*, *khaḍga* and *dhanus* in the upper left hands. The lower right thrusts *śūla* into the body of the animal and the lower left catches the head of the human being issuing out of the animal's mouth.

272. On the east *prakāra* wall of the Malikārjuna temple, Śrīśailam. Standing with the left leg resting on the neck of Mahiṣa, this deity holds *cakra*, *paraśu* and *khaḍga* in the upper right hands and *śamkha*, *dhanus* and *khēta* in the upper left hands. The lower right thrusts *śūla* into the body of the animal and the lower left catches the head of the man coming out of its mouth.

273. Built into the wall of the *prakāra* of the Bhramarāmbā shrine, Śrīśailam. Standing with the right leg slightly bent at the knee and resting on the back of the buffalo and the left leg resting on the neck of the animal, this deity holds *cakra*, *khaḍga* and *paraśu* in the upper right hands and *śamkha*, *pāśa* and *khēta* in the upper left hands. The lower right hand thrusts *śūla* into the body of the buffalo and the lower left holds the head of a man coming out of the mouth of the animal. There is a lion to right bottom.

274. Built into the west *prakāra* of the Mallikārjuna temple, Śrīśailam. Standing with the right leg slightly bent at the knees and resting on the back of the buffalo and the left leg resting on the neck of the animal, this deity holds *cakra*, *khaḍga* and *paraśu* in the upper right hands and *śamkha*, *pāśa* and *khēta* in the upper left hands. The lower right hand thrusts *śūla* into the body of the buffalo and the lower left holds the head of a man coming out of the mouth of the animal. There is a lion to bottom right.

275. In the central niche on the north wall of the Dibbēśvara temple, Sārapalli. Standing with the left leg stiff and



resting on the back of the lion and the right bent at the knee and upraised, and resting on the head of the buffalo, this eight handed deity holds *khadga* above the head in one upper right hand, picks out an arrow from the quiver with another and holds *khēta* in the third. She holds *paraśu* and two bows in the upper left hands and thrusts *śūla* with the lower right hand and keeps the lower left in the lap. A human being comes out of the animal below and the lion bites the buttocks of the buffalo.

276. In a niche in the north-east corner shrine of the Madhukēśvara temple, Mukhalingam. This deity rests her left leg on the ground and the right bent at the knee on the back of the lion below. Mahiṣa below has the head of a buffalo and the body of a human being and holds sword in two hands. The goddess holds *khadga* above the head with one upper right hand and arrow and *triśūla* in the other upper right hands and *khēta*, *dhanus* and *ghaṇṭa* in the upper left hands, thrusts *śūla* into Mahiṣa's back with the lower right and holds his horns with the lower left.

277. In the Alampūr Museum. Standing with the left leg bent and the right bent at the knee and resting on the back of the buffalo, this eight handed deity holds a sword above the head in one upper right hand and *khēta*, and *dhanus* in the upper left hands, dagger in the lower right hand and presses the head of the animal with the lower left. Her hair is done in the shape of a bun behind the head. She wears *makarakuṇḍālas*, *gravēyaka* and girdle. There is a lion behind her, biting the buttocks of the buffalo.

278. In the Alampūr Museum. Standing with the left leg stiff and resting on the ground and the right bent at the knee and resting on the buttocks of Mahiṣāsura, this eight handed deity holds a sword above the head in one of the upper right hands and *cakra* and *bāṇa* in two others. She holds *khēta*, *dhanus* and *ghaṇṭā* in the upper left hands and thrusts *śūla* into the body of Mahiṣa with the lower right hand and presses his head with the lower left. Mahiṣa lies prostrate, holding a sword in both his hands. There is a lion behind the Dēvi biting the buttocks of the demon. Pl. IXX-1)

279. In a niche on the north wall of the Sōmēśvara temple, Mukhalingam. Standing with the left leg stiff and

resting on the ground and the right bent at the knee and resting on the animal part of Mahiṣa, this eight handed deity holds *cakra* with one upper right hand and pulls out an arrow from the quiver with another. She holds *khṛta* in the lower left hand and *śūla* in the lower right. There is a lion to bottom left biting the knee of the demon. (Pl IXX-2)

280. In the Bālabrahmā temple, Alampūr. Standing with the right leg stiff and the left bent at the knee and its foot resting on the neck of the buffalo, this ten handed deity thrusts *śūla* into the body of the animal with her lower right hand and catches the *makuṭa* of Mahiṣāsura coming out of the body of the animal with her lower left hand.

281. In the central niche on the north wall of the Sōmēśvara temple, Mukhalingam. Standing with the left leg kept in a slant position on the back of the lion and the right kept on the back of the buffalo, this ten handed deity holds *vajra* in one upper right hand, pulls out an arrow from the quiver with another and supports this hand with the third. She holds a crooked sword in one upper left hand and rests another hand on the head of a woman below. The lower right hand holds *cakra* and the lower left *khadga*.

#### Unidentifiable Examples

282. In a niche in the Sōmēśvara temple, Mukhalingam. Seated with the left leg folded and resting on the seat and the right bent at the knee and its foot resting on the seat, this four handed deity holds *aksamālā* in the upper right hand and *triśūla* in the upper left. Her lower right hand rests on the right knee with the palm open and the lower left rests on the left thigh with the palm open. Her hair is done in the shape of a knot above the crown of the head. She wears pendants on the ears, a *grāvēyaka* of large beads, double *yajñōpavīta* of beads and *valayas*. (Pl. XX-1)

283. In another niche in the same place. Seated with the left leg folded and resting on the seat and the right hanging diagonally, this deity holds *aksamālā* in the upper right hand, flower in the upper left, a vessel in the lower left and keeps the lower right in *varada* resting on the knee. She wears a low *makuṭa*, *makarakuṇḍalas*, two *grāvēyakas*, *yajñōpavīta* of beads and girdle. (Pl. XX-2)

TABULAR STATEMENT

| No.                     | Posture  | No | Hands       |            | Lower Right          | Lower Left           |
|-------------------------|----------|----|-------------|------------|----------------------|----------------------|
|                         |          |    | Upper Right | Upper Left |                      |                      |
| <u>Lingodbhavamūrti</u> |          |    |             |            |                      |                      |
| 1                       | Standing | 4  | Paraśu      | Trisūla    | Abhaya               | Kaṭi                 |
| 2                       | "        | "  | "           | Mṛga       | "                    | "                    |
| 3.                      | "        | "  | Trisūla     | Nāga       | "                    | Varada               |
| <u>Kēvalamūrti</u>      |          |    |             |            |                      |                      |
| 6.                      | "        | 2  | —           | —          | Bāṇa                 | Dhanus               |
| 7.                      | "        | 4  | Trisūla     | Paraśu     | Varada               | Varada               |
| 8.                      | "        | "  | "           | Akṣamāla   | Khaḍga               | "                    |
| 9.                      | "        | 4  | "           | Mṛga       | Abhaya               | "                    |
| 10.                     | "        | "  | "           | Ḍamaru     | "                    | "                    |
| 11.                     | "        | "  | Paraśu      | Pāśa       | "                    | "                    |
| 12.                     | "        | "  | Trisūla     | Ḍamaru     | "                    | "                    |
| 13.                     | "        | "  | Paraśu      | Mṛga       | Bāṇa                 | Dhanus               |
| 14.                     | "        | "  | Trisūla     | Paraśu     | Akṣamāla             | Kaṭi                 |
| 15.                     | "        | "  | Paraśu      | Trisūla    | On the head of a man |                      |
| 16.                     | "        | "  | Trisūla     | Paraśu     | Akṣamāla             | On the head of a man |
| 17.                     | "        | "  | Trisūla     | Akṣamāla   | Paraśu               | a man                |
| 18.                     | "        | "  | Paraśu      | Mṛga       | —                    | Varada<br>Trisūla    |



TABULAR STATEMENT—contd.

| No. | Posture  | Hands       |            |                      |            | Lower Right       | Lower Left |
|-----|----------|-------------|------------|----------------------|------------|-------------------|------------|
|     |          | Upper Right | Upper Left | Lower Right          | Lower Left |                   |            |
| 35. | Seated   | 4           | Nāga       | Trīṣūla              | Cinmudra   | Book              |            |
| 36. | "        | "           | Paraṣu     | Akṣamālā             | "          | "                 |            |
| 37. | "        | "           | Akṣmālā    | Kamaṇḍalu            | "          | "                 |            |
| 38. | "        | "           | "          | "                    | "          | "                 |            |
| 39. | "        | "           | Nāga       | Trīṣūla              | "          | "                 |            |
| 40. | "        | "           | "          | Śukatuṅḍa            | "          | "                 |            |
| 41. | "        | "           | Ḍamaru     | Akṣamālā             | Abhaya     | "                 |            |
| 42. | "        | "           | Akṣamālā   | Kalaśa               | Cinmudra   | Varada            |            |
|     |          |             |            | <u>Umāmahēśvara</u>  |            |                   |            |
| 43. | Standing | "           | Paraṣu     | Mṛga                 | Abhaya     | "                 |            |
| 44. | "        | "           | "          | "                    | "          | "                 |            |
| 45. | "        | "           | "          | "                    | "          | "                 |            |
|     |          |             |            | <u>Ālīnganamūrti</u> |            |                   |            |
| 46. | "        | "           | Trīṣūla    | On Dēvī's shoulder   | "          | Round Dēvī's back |            |
| 47. | "        | "           | "          | Akṣamālā             | "          | "                 |            |
| 48. | Seated   | "           | "          | "                    | "          | "                 |            |
| 49. | "        | "           | "          | Nāga                 | "          | Round Dēvī's back |            |
| 50. | "        | "           | "          | "                    | Akṣamālā   | "                 |            |

|     |          |   |         |                        |                    |                         |
|-----|----------|---|---------|------------------------|--------------------|-------------------------|
| 51. | Seated   | 4 | Trisūla | Paraśu                 | Abhaya             | Round Dēvī's back       |
| 52. | "        | " | Paraśu  | Mṛga                   | Cinmudra           | Book                    |
| 53. | "        | " | Trisūla | Trisūla                | Abhaya             | "                       |
| 54. | "        | " | "       | Khaṭvāṅga              | "                  | Holds Dēvī              |
| 55. | "        | " | Paraśu  | Mṛga                   | "                  | Round the back of Dēvī  |
| 56. | "        | " | Varada  | Bud                    | Akṣmālā            | "                       |
| 57. | "        | " | Aṅkuśa  | Mṛga                   | Abhaya             | "                       |
| 58. | "        | " | Paraśu  | "                      | Varada             | "                       |
| 59. | "        | " | Trisūla | "                      | Abhaya             | "                       |
| 60. | "        | " | Paraśu  | "                      | "                  | Round Dēvī's waist      |
| 61. | "        | " | "       | Trisūla                | "                  | Round the back of Dēvī  |
| 62. | "        | " | "       | Mṛga                   | "                  | Round Dēvī's buttocks   |
| 63. | "        | " | "       | "                      | "                  | Round the back of Dēvī  |
| 64. | "        | " | Trisūla | Round the back of Dēvī | Lotus              | On Dēvī's right thigh   |
| 65. | "        | " | "       | "                      | Abhaya             | Offers mōdaka to Dēvī   |
| 66. | "        | " | "       | "                      | "                  | Round the back of Dēvī  |
| 67. | "        | " | "       | Round the back of Dēvī | Vyākhyānamudra     | Round object            |
| 68. | "        | " | "       | "                      | Kartari            | Round the back of Dēvī  |
| 69. | "        | " | "       | "                      | Siṃhakarṇa         | "                       |
|     |          |   |         | <u>Vrsavāhanamūrti</u> |                    |                         |
| 72. | Standing | 2 | "       | "                      | Trisūla            | Kaṭi                    |
| 73. | "        | " | "       | "                      | On the bull's back | On the shoulder of Dēvī |

TABULAR STATEMENT—(Contd.)

| No.                             | Posture  | No | Hands       |                   |                    |                        |
|---------------------------------|----------|----|-------------|-------------------|--------------------|------------------------|
|                                 |          |    | Upper Right | Upper Left        | Lower Right        | Lower Left             |
| <u>Vrsavahanamūrti—(Con d.)</u> |          |    |             |                   |                    |                        |
| 74.                             | Standing | 4  | Trisūla     | Round object      | On the bull's neck | Kaṭi                   |
| 75.                             | Seated   | "  | —           | —                 | Aksamāla           | Round the back of Dēvi |
| 76.                             | "        | "  | —           | —                 | On the bull's head | Holding reins          |
| 77.                             | "        | "  | Trisūla     | —                 | Abhaya             | Varada                 |
| <u>Nṛttamūrti</u>               |          |    |             |                   |                    |                        |
| 78.                             | Dancing  | "  | Stick       | Round Dēvi's back | "                  | Karibhastā             |
| 79.                             | "        | 2  | —           | —                 | Karibhastā         | On the chest           |
| 80.                             | "        | "  | —           | —                 | Abhaya             | Karibhastā             |
| 81.                             | "        | "  | —           | —                 | Vismaya            | Trisūla                |
| 82.                             | "        | 4  | —           | Tree              | —                  | —                      |
| 83.                             | "        | "  | Dhanus      | —                 | Karibhastā         | Abhaya                 |
| 84.                             | "        | "  | Khaṭvāṅga   | Nāga              | "                  | Cinmudra               |
| 85.                             | "        | "  | Trisūla     | "                 | "                  | Abhaya                 |
| 86.                             | "        | "  | "           | "                 | "                  | "                      |
| 87.                             | "        | "  | Damaru      | —                 | Sūla               | Karibhastā             |
| 88.                             | "        | "  | —           | —                 | Trisūla            | "                      |
| 89.                             | "        | "  | Khaṭvāṅga   | Miṅga             | Abhaya             | "                      |
| 90.                             | "        | "  | Gadā        | Stretched         | Sūla               | "                      |

|      |   |  |  |                             |           |
|------|---|--|--|-----------------------------|-----------|
| 91   | " | Ḍamaru                                     | Khaṭvāṅga  | Khadga                      | Nāga      |
| 92.  | " | "  | Flame  | Abhaya                      | Karihasta |
| 93.  | " | Kuṅta, Khadga,<br>x                        | Ḍamaru, Dhanus<br>Khadga                         |                             |           |
| 94   | " | Triśūla on right<br>thigh, x               | Ṭanka, kartari, x                                | Danda                       |           |
| 95.  | " | Gadā, Dhanus,<br>Nāga                      | Paraśu, Khēṭa, Bāṇa                              | Karihasta                   | Tarjani   |
| 96.  | " | Dhanus, Hala,<br>Karihasta                 | Parasu, Khadga,<br>Ḍamaru                        | "                           | Stretched |
| 97.  | " | Dagger, Triśūla,<br>Paraśu                 | Ṭanka, Nāga, x                                   | Abhaya                      | Karihasta |
| 98.  | " | Kaṭi, bent<br>fingers Vismaya,<br>upraised | On left thigh, bent<br>fingers, Vismaya,<br>Nāga | Tarjani and thumb<br>joined | "         |
| 101. | " | Ḍamuru                                     | Flame  | Abhaya                      | "         |
| 102. | " | "  | Kapāla   | "                           | "         |
| 103. | " | "  | "  | "                           | "         |
| 104. | " | "  | "  | "                           | "         |
| 105. | " | Triśūla                                    | Flame  | "                           | "         |
| 106. | " | Ḍamaru                                     | "  | Paraśu                      | Dhanus    |
| 107. | " | "  | "  | Abhaya                      | Varada    |
| 108. | " | Paraśu                                     | "  | "                           | Karihasta |
|      |   |  |  |                             | Śūla      |



TABULAR STATEMENT--(Contd.)

| S. No.                | Posture  | No. | Hands                   |                        |              |            | Lower Right | Lower Left |
|-----------------------|----------|-----|-------------------------|------------------------|--------------|------------|-------------|------------|
|                       |          |     | Upper Right             | Upper Left             | Lower Right  | Lower Left |             |            |
| 109.                  | Dancing  | 4   | Trisūla                 | Tanka                  | Nāga         | Abhaya     | Abhaya      |            |
| 110.                  | "        | "   | "                       | Damaru                 | Abhaya       | Vismaya    |             |            |
| 111.                  | "        | "   | Damaru                  | Flame                  | "            | "          | "           |            |
| 112.                  | "        | "   | "                       | "                      | "            | "          | "           |            |
| 113.                  | "        | "   | "                       | "                      | "            | Karihasta  | Karihasta   |            |
| 114.                  | "        | "   | Trisūla                 | "                      | Parasū       | Abhaya     | "           |            |
| 115.                  | "        | "   | "                       | "                      | "            | "          | "           |            |
| 116.                  | "        | "   | Parasū                  | "                      | "            | "          | "           |            |
| 117.                  | "        | "   | Damaru                  | "                      | "            | "          | "           |            |
| 118.                  | "        | 8   | Damaru, bowl,<br>Parasū | Nāga, Trisūla, Flame   | Cinnudra     | "          | "           |            |
| 119.                  | "        | "   | Trisūla, Pāsā,<br>Musti | Nāga, Flame, Tripataka | Abhaya       | "          | "           |            |
| <u>Ardhanārīmr̥ti</u> |          |     |                         |                        |              |            |             |            |
| 120.                  | Seated   | 2   | —                       | —                      | Abhaya       | Varada     | Varada      |            |
| 121.                  | Standing | 8   | Curved object           | Utpala                 | Round object | Whip       | Whip        |            |
| 122.                  | "        | "   | Nāga                    | "                      | Trisūla      | Hanging    | Hanging     |            |
| 123.                  | "        | "   | Śūla                    | Khaṭvāṅga              | Kapāla       | Khēṭa      | Khēṭa       |            |
| 124.                  | Seated   | 4   | Parasū                  | Flower                 | Abhaya       | Varada     | Varada      |            |

|                            |          |   |          |         |                |              |              |
|----------------------------|----------|---|----------|---------|----------------|--------------|--------------|
| 125.                       | Standing | " | Trisūla  | "       | "              | "            | "            |
| 126.                       | Seated   | " | "        | "       | "              | "            | "            |
| 127.                       | "        | " | Nāga     | Trisūla | "              | Vinā         | "            |
| 128                        | Standing | " | Mṛga     | Flower  | Abhaya         | Varada       | Varada       |
| 129.                       | "        | " | Akṣamālā | Mirror  | Round object   | Kaṭi         | Kaṭi         |
| 130.                       | Standing | 4 | Trisūla  | Flower  | Varada         | Mirror       | Mirror       |
| <u>Gaṅgādhara</u>          |          |   |          |         |                |              |              |
| 131.                       | "        | " | Akṣamālā | Jaṭā    | Nāga           | Kamaṇḍalu    | Kamaṇḍalu    |
| 132.                       | "        | " | Jaṭā     | Trisūla | Kamaṇḍalu      | Varada       | Varada       |
| <u>Harihara</u>            |          |   |          |         |                |              |              |
| 133.                       | "        | " | Trisūla  | Śamkha  | Gadā           | Varada       | Varada       |
| 134.                       | "        | " | "        | Mṛga    | Akṣamālā       | Round object | Round object |
| <u>Ēkapādamūrti</u>        |          |   |          |         |                |              |              |
| 135                        | "        | " | "        | "       | "              | "            | "            |
| 136.                       | "        | " | "        | Nāga    | "              | "            | Kalaśa       |
| <u>Candīśānugrahāmūrti</u> |          |   |          |         |                |              |              |
| 138                        | Seated   | " | Paraśu   | Mrga    | On the head of | Cinmudra     | Cinmudra     |
|                            |          |   |          |         |                |              | Capdi        |

## TABULAR STATEMENT—(Contd.)

| No.                       | Posture  | No. | Hands                            |                    |               |                      |
|---------------------------|----------|-----|----------------------------------|--------------------|---------------|----------------------|
|                           |          |     | Upper Right                      | Upper Left         | Lower Right   | Lower Left           |
| <u>Viṣṇvanugrahamūrti</u> |          |     |                                  |                    |               |                      |
| 139.                      | Standing | 4   | Paraśu                           | —                  | Towards Viṣṇu | Towards Devī         |
| 140.                      | Seated   | "   | Trīśūla                          | Nāga               | Varada        | Catches Viṣṇu's hand |
| <u>Gajahāmūrti</u>        |          |     |                                  |                    |               |                      |
| 141.                      | Standing | 4   | Damaru                           | Mṛga               | Abhaya        | Varada               |
| 142.                      | "        | "   | Trīśūla                          | Vismaya            | Flower        | "                    |
| 143.                      | "        | "   | Damaru                           | Mṛga               | Abhaya        | "                    |
| 144.                      | "        | 6   | Vismaya,<br>Damaru               | Flame, Vismaya     | Abhaya        | Karihasta            |
| 145.                      | "        | 8   | Damaru,<br>Khaṭvāṅga,<br>Trīśūla | Flame, Khēṭa, Pāśa | —             | "                    |
| <u>Bhikṣātanamūrti</u>    |          |     |                                  |                    |               |                      |
| 147.                      | "        | 4   | Aksmālā                          | Mayūrapīficha      | Varada        | Bowl                 |
| 148.                      | "        | "   | Paraśu                           | "                  | "             | "                    |
| 149.                      | "        | "   | Trīśūla                          | Damaru             | Towards deer  | "                    |
| 150.                      | "        | "   | Bowl                             | Śūla               | Bowl          | Mayūrapīficha        |
| 151.                      | "        | "   | Damaru                           | Trīśūla            | Khaḍga        | Kapāla               |

|      |   |            |                     |              |                 |
|------|---|------------|---------------------|--------------|-----------------|
| 152. | " | Śūla       | Damaru              | Feeds deer   | Bowl            |
| 153. | " | Ḍamaru     | Staff               | "            | Dhanus          |
| 154. | " | Feeds deer | Trisūla             | Kati         | Straight object |
| 155. | " | Trisūla    | Bowl                | Paraśu       | Feeds deer      |
|      |   |            | <u>Kaṅkaḷadaṇḍa</u> |              |                 |
| 156. | " | —          | —                   | Kaṅkaḷadaṇḍa | Karihasta       |
| 157. | " | Ḍamaru     | Kaṅkaḷadaṇḍa        | Feeds deer   | Nāga            |
|      |   |            | <u>Bhairava</u>     |              |                 |
| 158. | " | "          | Bowl                | Khaṭvāṅga    | "               |
| 159. | " | "          | Trisūla             | Khadga       | Bowl            |
| 160. | " | Trisūla    | Pāśa                | "            | —               |
| 161. | " | Pāśa       | Ḍamaru              | Trisūla      | Kapāla          |
| 162. | " | Trisūla    | "                   | Aksamālā     | Bowl            |
| 163. | " | "          | "                   | Khadga       | "               |
| 164. | " | "          | Pāśa                | Khaṭvāṅga    | "               |
| 165. | " | Ḍamaru     | Nāga                | Khadga       | "               |
| 166. | " | "          | "                   | Trisūla      | "               |
| 167. | " | "          | Trisūla             | Khadga       | Kapāla          |
| 168. | " | Trisūla    | Ḍamaru              | "            | Bowl            |
| 169. | " | Ḍamaru     | Pāśa                | Abhaya       | Kapāla          |
|      |   |            |                     |              | Vessel          |
|      |   |            | <u>Virabhadra</u>   |              |                 |
| 170. | " | Bāṇa       | Dhanus              | Trisūla      | Varada          |

TABULAR STATEMENT—(Contd.)

| No.  | Posture  | Hands  |  |             |            | Lower Left |
|------|----------|--|--|-------------|------------|------------|
|      |          | Upper Right  | Upper Left   | Lower Right | Lower Left |            |
| 171. | Standing | 4 Spear  | Dhanus   | Khadga      | Kapāla     |            |
| 172. | "        | " Paraśu   | "  | "           | Khēṭa      |            |
| 173. | "        | 8 Trisūla, Khadga, Sūla  | Dhanus, Damaru, x  | "           | "          |            |
| 174. | "        | 8 Dagger, Gadā, Trisūla, Khadga  | Dhanus, Nāga, Khaṭvānga, Khēṭa   | —           | —          |            |
| 175. | "        | 10 Trisūla, Gadā, x, Karihasta   | Damaru, Paraśu, Dhanus, Khēṭa  | Khadga      | Varada     |            |
| 176. | "        | " Trisūla, Khadga, Pāśa, Sūci  | Damaru, Tanka, Dhanus, Kapāla  | "           | Khēṭa      |            |
| 177. | "        | " Trisūla, Hala, Spear, Khēṭa  | Kapāla, Śakti, Dhanus, Paraśu  | —           | —          |            |
| 178. | "        | 32 Khadga, Gadā, Damaru, Pāśa, Kunta, Gagger, Ankuśa, Dagger, Khadga, Trisūla, Paraśu, Pāśa, Khaṭ-vaṅga, Trisūla, Śaṁkha | Kamaṇḍalu, Khaḍga, Dhanus, Pāśa, Utpala, Khaḍga, Khadga, Gadā, Ankuśa, Khaḍga, Lotus, Hala, Damaru, Nāga | Trisūla     | Paraśu     |            |

Gaṇapati

|      |        |   |          |          |                                |           |
|------|--------|---|----------|----------|--------------------------------|-----------|
| 179  | "      | 2 | —        | —        | Akṣamāla                       | Daṅta     |
| 180. | "      | 4 | Akṣamāla | Paraśu   | Daṅta                          | Kaṭi      |
| 181  | "      | " | —        | Hang     | Fingers upraised               | Karīhastā |
| 182  | "      | " | Ankuśa   | Pāśa     | Daṅta                          | Mōḍaka    |
| 183. | "      | " | Pāśa     | Paraśu   | "                              | Khēṭa     |
| 184. | "      | " | Paraśu   | Pāśa     | "                              | Kaṭi      |
| 185. | "      | " | "        | Akṣamāla | Round object                   | Mōḍaka    |
| 186. | "      | " | "        | Trīśūla  | Hang                           | "         |
| 187. | "      | " | Paraśu   | Pāśa     | Śukātunda                      | Kaṭi      |
| 188. | "      | " | Śūla     | "        | Paraśu                         | Sakti     |
| 189. | Seated | 2 | —        | —        | —                              | Mōḍaka    |
| 190  | "      | " | —        | —        | On the right knee              | Daṅta     |
| 191  | "      | 4 | Paraśu   | Pāśa     | Danta                          | Mōḍaka    |
| 192  | "      | " | Cakra    | Paraśu   | On the right knee              | "         |
| 193  | "      | " | Lotus    | Ankuśa   | Thumb and Madh-<br>yama joined | —         |
| 194  | "      | " | Danta    | —        | On the right knee              | Mōḍaka    |
| 195  | "      | " | Akṣamāla | Paraśu   | Tanka                          | "         |
| 196  | "      | " | Paraśu   | Akṣamāla | Mōḍaka                         | —         |
| 197. | "      | " | "        | Trīśūla  | Daṅta                          | Hang      |
| 198. | "      | " | Ankuśa   | Pāśa     | "                              | Mōḍaka    |
| 199. | "      | " | Pāśa     | Ankuśa   | "                              | "         |
|      |        |   |          |          | Damaru                         | "         |

TABULAR STATEMENT—(Contd.)

| No.  | Posture  | No | Hands                            |                               |             |            | Lower Right             | Lower Left |
|------|----------|----|----------------------------------|-------------------------------|-------------|------------|-------------------------|------------|
|      |          |    | Upper Right                      | Upper Left                    | Lower Right | Lower Left |                         |            |
| 200  | Seated   | 4  | Ankuṣa                           | Karihasta                     | Daṅṭa       | Daṅṭa      | Daṅṭa                   |            |
| 201. | "        | "  | Pāśa                             | Paraśu                        | Abhaya      | Abhaya     | Karihasta               |            |
| 202. | "        | 6  | Pāśa                             | Paraśu                        | Abhaya      | Abhaya     | Karihasta               |            |
| 203. | "        | 4  | Cakra                            | Śaṅkha                        | Daṅṭa       | Daṅṭa      | Round Dēvi's back       |            |
| 204. | "        | "  | Ankuṣa                           | Pāśa.                         | —           | —          | Round the back of Dēvis |            |
| 205. | "        | 10 | Trisūla, Musala,<br>Dhanus, Gadā | Pāśa, Ankuṣa, x, x            | —           | —          | "                       |            |
| 206. | "        | "  | Cakra, Trisūla,<br>Ankuṣa, x     | Ankuṣa, Pāśa, x, x            | Fruit       | Fruit      | "                       |            |
| 207  | "        | "  | Sūla, Khaḍga,<br>Sūla, Naga      | Sūla, Pāśa' Sūla              | "           | "          | "                       |            |
| 208. | "        | "  | Pāśa, Dhanus,<br>Paraśu, Naga    | Kuṅṭa, Śakti, Nāga,<br>Dhanus | Muṣṭi       | Muṣṭi      | "                       |            |
| 209. | Standing | 2  | —                                | —                             | —           | —          | Knakuṣa                 |            |
| 210. | "        | "  | —                                | —                             | —           | —          | Holding cloth           |            |
| 211. | "        | "  | —                                | —                             | —           | —          | Kukuṣa                  |            |
| 212  | "        | "  | —                                | —                             | —           | —          | Kukuṣa                  |            |
| 213  | "        | "  | —                                | —                             | —           | —          | Kaṭi                    |            |

|      |    |  |                             |              |
|------|----|--|-----------------------------|--------------|
| 214. | "  | —  | Staff                       | Ḳaṭi         |
| 215. | "  | —  | Spear                       | "            |
| 216. | "  | —  | "                           | Round object |
| 217. | 4  | Akṣamālā   | Ḳaṭi                        | Kukkuṭa      |
| 218. | "  | Pāśa   | Abhaya                      | On peacock   |
| 219. | "  | "  | "                           | "            |
| 220. | "  | Kukkuṭa on pillar  | "                           | Ḳaṭi         |
| 221. | "  | "  | "                           | "            |
| 222. | "  | Trisūla  | "                           | Varada       |
| 223. | "  | Akṣamālā   | "                           | Ḳaṭi         |
| 224. | "  | Vajra  | "                           | "            |
| 225. | "  | "  | "                           | "            |
| 226. | 2  | —  | On the right thigh          | "            |
| 227. | "  | —  | Śakti                       | Kalaśa       |
| 228. | "  | —  | On the right knee           | —            |
| 229. | "  | —  | Śakti                       | Kukkuṭa      |
| 230. | 12 | Bāṇa, Dagger,<br>Cakra, Pāśa, x<br>Dhanus, Khēṭa,<br>Śamkha, Nāga,<br>Ḍamaru | Akṣamālā                    | Kamaṇḍalu    |
| 231. | "  | Bud, Paraśu,<br>Khadga, Bāṇa,<br>Khadga                                      | Trisūla, Bud, Khēṭa, Abhaya | Rod          |



TABULAR STATEMENT—(Contd.)

| No.  | Posture  | Hands       |   | Upper Left                                  | Lower Right | Lower Left             |
|------|----------|-------------|---|---|-------------|------------------------|
|      |          | Upper Right | Lower Right                             |   |             |                        |
| 232. | Seated   | 12          | Trisūla, Pāsa,<br>Cakra, Khadga<br>Bāṇa | Damaru, Nāga,<br>S'arṅkha, Khēṣa,<br>Dhanus | Aksamālā    | Kamandalu              |
| 233. | "        | 2           | Vajra                                   | Vajra                                       | Pillar      | Kukkuta                |
| 234. | "        | 4           | "                                       | Trisūla                                     | Abhaya      | Varada                 |
| 235. | "        | "           | "                                       | "   | "           | "                      |
| 236. | "        | "           | Śakti                                   | Cakra                                       | "           | "                      |
| 238. | Standing | "           | "                                       | "   | Kati        | Round the back of Dēvi |
| 239. | "        | "           | Spear                                   | Pāṣa  | Abhaya      | "                      |
| 240. | "        | "           | Aksamālā                                | Flower                                      | "           | Kaṭi                   |
| 241. | "        | 12          | Vajra, Bāṇa<br>Khadga, Cakra,<br>x      | Trisūla, Dhanus,<br>Śakti, Kukkuta,<br>Pāṣa | "           | Varada                 |
| 242. | "        | "           | Vajra, Khadga,<br>Bāṇa, x, x            | Trisūla, Dhanus, x,<br>x, x                 | "           | "                      |
| 243. | Seated   | 2           | —                                       | —   | In the lap  |                        |
| 244. | Standing | 4           | Parasū                                  | Pāṣa  | Abhaya      | Varada                 |
| 245. | "        | "           | Trisūla                                 | Damaru                                      | Utpala      | Utpala                 |

|      |          |   |                   |                  |              |                            |
|------|----------|---|-------------------|------------------|--------------|----------------------------|
| 246. | Seated   | 6 | Pāsa, Paraśu      | Aṅkuṣa, x        | Abhaya       | Varada                     |
| 247. | Standing | 4 | Trisūla           | —                | On the knee  | Kaṭi                       |
| 248. | "        | " | Cakra             | Śamkha           | Abhaya       | "                          |
| 249. | "        | " | Trisūla           | Ghaṇṭā           | Khadga       | Round object.              |
| 250. | "        | " | "                 | Cakra            | Kaṭi         | Kaṭi                       |
| 251. | "        | " | Cakra             | Śamkha           | Abhaya       | "                          |
| 252. | "        | " | Śamkha            | Cakra            | "            | "                          |
| 253. | "        | " | "                 | "                | "            | "                          |
| 254. | "        | " | "                 | "                | "            | "                          |
| 255. | "        | " | "                 | "                | "            | "                          |
| 256. | "        | " | "                 | "                | Trisūla      | "                          |
| 257. | Seated   | 4 | Cakra             | Śamkha           | "            | "                          |
|      |          | 8 | Cakra, Khadga,    | Ghaṇṭā, Dhanus,  | On the thigh | Trisūla                    |
|      |          |   | Bāṇa              | Samkha           |              |                            |
| 258. | Standing | " | Kunta, Khadga,    | Trisūla, Cakra,  | Vajra        | Dagger                     |
|      |          |   | Samkha            | Ghaṇṭā           |              |                            |
| 259. | "        | " | Cakra             | Śamkha           | Trisūla      | Pulls animal's tongue      |
| 260. | "        | " | Śūla              | "                | Cakra        | Catches tail of the animal |
| 261. | "        | " | Cakra             | Dhanus           | Śūla         | Catches horn of the animal |
| 262. | "        | " | "                 | Śamkha           | "            | Pulls animal's tongue      |
| 264. | "        | 6 | Cakra, Śūla       | Damaru, Śamkha   | Khadga       | —                          |
| 265. | "        | " | Vismaya, Khadga   | Khatvāṅga, Khēṭa | Śūla         | Catches sword of Mahiṣa    |
| 266. | "        | 8 | Bāṇa, Cakra, Śūla | Khēṭa, Dhanus,   | Khadga       | Catches tail of animal     |
|      |          |   |                   | Samkha           |              |                            |

TABULAR STATEMENT—(Contd.)

| No.  | Posture  | Hands                    |                           |             |            | Lower Right                       | Lower Left |
|------|----------|--------------------------|---------------------------|-------------|------------|-----------------------------------|------------|
|      |          | Upper Right              | Upper Left                | Lower Right | Lower Left |                                   |            |
| 267. | Standing | Cakra, Bāṇa,<br>Śūla     | Śamkha, Dhanus,<br>Khēṭa  | Śūla        |            |                                   |            |
| 268. | "        | Śamkha, Pāśa,<br>Khaḍga  | Khadga, Śūla, x           | Śūla        |            | Pulls out tongue of the<br>animal |            |
| 269. | "        | Bāṇa Cakra,<br>Khadga    | Dhauns, Nāga,<br>Ghañṭā   | "           |            | On the head of man                |            |
| 270. | "        | Śamkha, Śūla<br>Dhanus   | Cakra, Pāśa, Gaḍa         | "           |            | Catches horns of animal           |            |
| 271. | "        | Cakra, Kapāla,<br>Khadga | Śamkha, Khaḍga,<br>Dhanus | "           |            | Catches head of man               |            |
| 272. | "        | Cakra, Paraśu,<br>Khadga | Śamkha, Dhanus,<br>Khēṭa  | "           |            | "                                 |            |
| 273. | "        | Cakra, Khaḍga,<br>Paraśu | Śamkha, Pāśa, Khēṭa       | "           |            | "                                 |            |
| 274. | "        | Cakra, Khaḍga,<br>Paraśu | "                         | "           |            | "                                 |            |
| 275. | "        | Khaḍga, Arrow,<br>Khēṭa  | Paraśu, Dhanus,<br>Dhanus | "           |            | In the lap                        |            |
| 276. | "        | Khadga, Bāṇa,<br>Trisūla | Khēṭa, Dhanus,<br>Ghañṭā  | "           |            | Catches horn of the<br>animal     |            |

|      |        |    |                         |  |               |                               |
|------|--------|----|-------------------------|--|---------------|-------------------------------|
| 277  | "      | "  | Sword, Khēṭa,<br>Dhanus | "                                      | Dagger        | Presses head of the<br>animal |
| 278. | "      | "  | Khadga, Cakra,<br>Bāṇā  | "                                      | Śūla          | "                             |
| 279  | "      | "  | Cakra, Bāṇa, x          | Khēṭa, Ghaṇṭā, x                       | —             | —                             |
| 280. | "      | 10 | —                       | —                                      | Śūla          | Catches makuṭa of<br>Mahiṣa   |
| 281  | "      | "  | Vajra, Bāṇa, x          | Crooked sword, on<br>the head of woman | Cakra         | Khadga                        |
| 282  | Seated | 4  | Akṣamāla                | Trisūla                                | On right knee | On left thigh                 |
| 283. | "      | "  | "                       | Flower                                 | Vessel        | Varada                        |

## NOTES

*Lingōdbhavamūrti* — Of the examples described, nos. 1 and 2, not showing the legs below the knees, are in accordance with the requirements of the *Karaṇāgama* and *Uttara-Kārikāgama*. *Paraśu* and *mrga* in the upper hands and the lower right hand in *abhaya* of no. 2 are in accordance with the texts. *Trisūla* in the upper left hand of no. 1 and the lower left hand at *kaṭi* in both nos. 1 and 2 are not mentioned in the texts. Similarly, *trisūla* and *nāga* in the upper hands of no. 3 are also not mentioned in the texts, while the two lower hands as are required by them. No. 5 is peculiar because the figure of *Candraśekhara* is not seen on the *linga*. *Brahma* and *Viṣṇu* figure in four examples but in no. 2 they are represented by the *hamsa* and boar respectively and this is in accordance with the *Kārikāgama*.

*Kēvalamūrti* — Of the examples described, the lower hands are to be found in *abhaya* and *varada* only in nos. 9, 10, 11, and 12. *Mrga* in the upper right hand is found only in no. 9. In no example is *ṭaṅka* held in the upper right hand as required by the texts. *Trisūla* in the upper right hand is common to nos. 7, 8, 9, 10, 11, 12, and 14, but this is not mentioned in the texts. *Paraśu* is found in the upper left hand only in nos. 7 and 16 and in the upper right hand only in nos. 11, 13, and 15, and this too finds no mention in the texts. The *akṣamālā*, *khaḍga*, *bāṇa*, *dhanus* and *pāśa* which are found in the examples described are not mentioned in the texts. The same is the case with the lower left hand at *kaṭi*.

*Vṛṣavāhanamūrti* — Of the examples described, nos. 19 and 20 which show *Śiva* with two hands are not mentioned in the texts. The god places his lower right hand on the neck of the bull in no. 20 instead of the left as required by the texts. In no. 21 *trisūla* and a round object figure in the upper hands instead of *mrga*, *ṭaṅka* or *paraśu* as required by the texts. One left hand at *kaṭi* as in nos. 19 and 21 is not mentioned in the texts.

*Sukhasīnamūrti* — Of the examples described, only nos. 30 and 32 contain *paraśu* and *mrga* in the upper hands as required by the texts. The lower hands are in *abhaya* and *varada* only in nos. 28. The lower right in *abhaya* is to be found only in nos. 27, 29, and 30, and the lower left in *varada* is found only in no 31. *Paraśu* in the upper right hand only is found no 28 as required by the texts and the other hands are different. *Triśūla*, flame, *akṣamālā*, *pāśa* and *damaru*, found in the upper hands in these examples, are not mentioned in the texts. Similarly, the *akṣamālā*, spear and *śūla* in the lower right hand of some examples and the round object, the *tripatāka* pose of the lower left hand and its resting on the thigh or knee are unknown to the texts. No. 22, which is a two handed variety, is also unknown.

*Dakṣiṇāmūrti* — There are two main varieties in this form, with the *apasmārapuruṣa* and without him. The *Aṃśumadbhēḍa-gama* requires the *Vīṇādhara* form to be seated in *utkutika* pose but no. 33 is different. No. 34, an example of *Vyākhyānamūrti* does not conform to the requirements of the texts. Book in the lower left hand is common to nos. 35-41 and the lower right in *cinmudra* to nos. 35-40. *Nāga* and *triśūla* in the upper hands are to be seen in nos. 35 and 39 and *akṣamālā* and *kamaṇḍalu* in nos. 37, 38, and 42. The combination of *paraśu* and *akṣamālā* (no. 33) and *damaru* and *akṣamālā* (no. 41.) are peculiar. The same is the case with *abhaya* and book (no. 41) *cinmudra* and *varada* (no. 42). With the exception of *pustaka* and *cinmudra*, these examples differ from the descriptions given in the texts.

*Umāmahēśvara*—The three examples of this form described agree with the requirements of the texts.

*Āliṅgamūrti*—Examples nos. 46 and 47 belong to the standing variety of this form. Nos. 68 and 69 represent Śiva as two handed and are, as such, unknown to the texts. *Triśūla* in the upper right hand is common to 14 examples and the lower right in *abhaya* to 19 examples. The combination of *paraśu* and *mrga* in the upper hands is common to 5 examples and the *akṣamālā* figures in 3 examples.

*Vṛṣavahanamūrti*—No. 72 and 78, which are two handed varieties, are unknown to the texts. In no. 74 the lower right hand is kept on the bull's neck instead of the left hand as required by the texts.

*Nṛttamūrti*—Nos. 79, 80, and 81, which are two handed examples, are not mentioned in the texts. Nos. 90, 97, 101, 104, 107, 108, 110, 111, 112, 113, 115, 116 and 117 are in the *Bhujāṅga-trāsa* pose; no. 106 in the *Bhujāṅgalalita* pose, nos. 84, 85, 91, 95, 66, 118 and 114 are in the *Lalita* pose; nos. 98, 86, 87, and 88 are in the *Catura* pose; nos. 89, 105, 109 and 114 are in the *Kaṭisama* pose and no. 119 is in the *Svastikāpasṛta* pose. The number of hands and their positions and contents, in most cases, differ from the requirements of the texts.

*Gaṅgadhara*—In neither of the two examples described is *Dēvī* to be found, in association with the god. In no. 132 the upper right hand holds the *jaṭa* as required by the texts but in no. 131 the upper left holds the *jaṭa*. The contents of the other hands and their positions do not tally with the descriptions of the texts.

*Ēkapādamūrti*—The three examples described do not conform to the requirements of the *Śrutatvanidhi*. Only *akṣamālā* and *śūla*, required by the *Viśvakarmasūtra*, are found. The examples differ in other respects.

*Ardhanārīmūrti*—No. 120, a two handed variety, is unknown to the texts. The left hand in this example is in *varada* instead of holding a flower as required by the texts. In none of the examples does the bull figure with the deity. The flower in the upper left hand is common to nos. 121, 124, 125, 126 and 128, and mirror in the same hand to nos. 129 and 130, as required by the texts. The lower hands in *abhaya* and *varada* as mentioned in the texts, are common to only nos. 124, 125, 126 and 128. *Trisūla* required by the texts to be in the right hand is common to nos. 125, 126, 127 and 130 only. *Paraśu* is found only in no. 124, *Kapala* only in no. 123 and *akṣamālā* only in no. 129 in the right hands as required by the texts. *Nāga* and *Khaṭvāṅga* in the hands and the lower right hand at *kaṭi* are not known to the texts.

*Viṣṇu-anugrahamūrti*—No. 140, which is an example of this form, does not agree with the texts.

*Gaṇaḥamūrti*—No 144, a six handed form, is not mentioned in the texts. Regarding the eight handed forms, only *khṛta* in the upper left hand of no. 145 agrees with the texts. Only *śūla* in the upper right hand in no. 141 agrees with the alternative description given in the *Aṃsumadbhēdagama*. Almost all the examples described are different from the descriptions given in the texts.

*Bhikṣaṭanamūrti*—Only *ḍamaru* in the upper left hands in nos. 151 and 153 and *mayūranpīñcha* in the upper left hand in no. 151 are in accordance with the texts. Only *ḍamaru* in the upper left hand in nos. 149 and 152 is in accord with the *Uttarakāmikāgama*. In all other respects the examples differ from the descriptions given in the texts.

*Kaṅkalamūrti*—No. 150, a two handed form, is unknown to the texts. No. 157 agrees with the requirements of the texts except for *nāga* in the lower right hand.

*Bhairava*—*Damaru*, *triśūla*, *paśa*, *Khaṭvāṅga* and *Kapāla* found in the hands of the examples described are in accordance with the requirements of the *Rūpamaṇḍana*. All the other contents of the hands are new.

*Virabhadra*—*Khaḍga* and *bāṇa* in the right hands and *dhanus* and *gada* in the left hands only of the four handed varieties described, conform to the requirements of the *Śrītatvanidhi*. Other contents are different. The eight handed variety is not described by the texts.

*Gaṇapati*—The texts mention, among others, the *Haridrā* and *Vīra* forms of this god. Nos. 181, 189 and 190, which are two handed forms, are not mentioned in the texts. *Paśa* and *aṅkuśa* only which are common to the *Haridrā* and *Vīra* forms, are found in nos. 182, 198 and 199. *Paśa*, *aṅkuśa* and *danta* only of the *Haridrā* variety are found in nos. 182 and 198. No. 182 only tallies with the textual descriptions of *Haridrāgaṇapati*. In no. 199 there is *ḍamaru* instead of *danta*. The contents of the hands of the other examples are not mentioned in the texts. No. 205, a *Devīśahitamūrti*, is very peculiar. The deity has ten



hands like Mahāgaṇapati and the objects held in his hands correspond partly to those that should be held by Uchchiṣṭagaṇapati. This may, therefore, be a new variety of Śaktigaṇapati. (Cf. *Hind. Ico.* I-1. pp. 53-55) The eight hands of no. 206 and *cakra* in one hand are suggestive of Lakṣmīgaṇapati. No. 203, in which it is found in one hand is a four handed form and not an eight handed form as required by the texts. It may be that this is a new variety of Lakṣmīgaṇapati. No. 208 may be a new variety of Mahāgaṇapati.

*Kumāra*—Of the examples described, nos. 209, 211-216, 226, 227, 229 and 235 are two handed varieties, nos. 230, 231, 232, 237, 241 and 242 are twelve handed varieties; no. 236 alone is a six handed example and the others are four handed varieties. Spear is common to nos. 209, 215 and 216, Śakti to nos. 226, 227 and 229 and *kukkuta* to nos. 209, 211, 212, 214, 229 and 235 among examples of the two handed variety. Among examples of the four handed variety, nos. 218, 219, 220 and 222 agree with each other. Regarding nos. 223 and 224, the contents of only three hands are common while in nos. 225 and 234 and nos. 234 and 237, the contents of two hands are common. No. 229 is a correct example of Subrahmaṇya. Regarding no. 238, a six handed variety, only *śakti* and *abhaya* in the case of the right hands agree with the requirements of the texts. Among examples of the four handed variety, the contents of the right hands of nos. 223 and 241 and the contents of the left hands of nos. 220, 221, 217 and 234 alone tally with the requirements of the texts. All the other examples and the contents of their hands are new. Nos. 220 and 221 tally with Jñānaśakti—Subrahmaṇya but for the absence of *śakti*. No. 222 tallies with Gajavāhana but there is *triśūla* instead of *śakti*. No. 239 tallies with Sarvaṇabhava, in regard to *pāśa*, *dhanus* and *bāna* only.

*Durga*—Among the four handed examples described, nos. 251, 252 and 253 and 255 and 256 are alike. Regarding the other examples, *triśūla* is common to nos. 247, 249 and 250, *cakra* to nos. 248 and 250 and one hand at *kaṭi*

to nos. 247 and 248. No. 255 resembles Jayadurgā but one hand is kept at *kaṭi* instead of holding *khadga*. No. 258 resembles Vindhyavāsini but one hand is kept at *kaṭi* and not in *varada*. No. 258 has *samkha*, *cakra*, *khadga* and *śūla* only of the contents prescribed for Vanadurgā.

*Mahiṣamardani*—The examples described include the four handed, six handed, eight handed and ten handed varieties. of these *Cakra*, *bāna*, *triśūla* and *khadga* in the upper right hands found in most of the examples, and *pāśa* and *ghaṅṭā* alone in the upper left hands of nos. 269, 273, 274, 276 and 278 agree with the requirements of the form of Kātyāyani. All the other contents are different. *Samkha*, *dhanus* and *khṛta* figure in most examples

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# **ILLUSTRATIONS**

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(b) Lingodbhavamūrti — Pānagallu
  - II. (a) Śīva Standing — Mukhalingam  
(b) Āsinamūrti — Bikkavōlu
  - III. (a) Viṇādharamūrti — Alampūr  
(b) Dakṣiṇāmūrti — Mukhalingam
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  - V. (a) Ālinganamūrti — Śrīśailam  
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- XVIII. (a) Durgā — Kālahasti  
 (b) Mahīsamardanī — Bikkavōlu
- XIX (a) Mahīsamardanī — Alampūr  
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- XX. (a) Dēvī — Mukhalingam  
 (b) Dēvī — Mukhalingam
-

## GLOSSARY OF TECHNICAL TERMS

|                  |  |
|------------------|--|
| <i>Abhaya</i>    | Palm open with the fingers pointing up.  |
| <i>Añjali</i>    | Both palms joined in salutation.   |
| <i>Cinmudra</i>  | The thumb and index finger joined with the other fingers upraised.                               |
| <i>Karihasta</i> | Hand held stiff and stretched to a side or before the chest                                      |
| <i>Kartarī</i>   | The Index and Middle fingers upraised in the shape of a pair of scissors                         |
| <i>Kaṭakā</i>    | Palm with the tips of the fingers loosely applied to the thumb.                                  |
| <i>Kaṭa</i>      | The hand at the waist or on the loins.   |
| <i>Madhyamā</i>  | The middle finger  |
| <i>Sūci</i>      | Palm with the Index finger pointing forward.   |
| <i>Śukatiṅḍa</i> | Fingers so held as to suggest the beak of a parrot.  |
| <i>Tripātāka</i> | Palm with the three central fingers upraised and the others folded in.                           |
| <i>Varada</i>    | Palm with fingers pointing downwards.  |
| <i>Vismaya</i>   | The fore-arm upraised and the palm with all its fingers also upraised and with its back to view. |

|                       |  |
|-----------------------|--|
| <i>Ālingana</i>       | Embracing.   |
| <i>Bhujāṅgatrāsa</i>  | One leg bent at the knee and resting on the ground and the foot of the other leg lifted up and kept at level or below the knee of the leg resting on the ground. |
| <i>Bhujāṅgalalita</i> | Same posture as above but with the upraised foot kept above the level of the knee  |
| <i>Catura</i>         | The right foot resting on the ground and the left foot upraised with toes touching the ground  |
| <i>Dvibhāṅga</i>      | The body in two bends.   |
| <i>Lalita</i>         | Catura in the reverse order  |
| <i>Nṛita</i>          | Dance pose.  |
| <i>Padmāsana</i>      | Sitting with legs crossed.   |
| <i>Samabhāṅga</i>     | Body with no bends.  |
| <i>Tribhāṅga</i>      | Body in three bends.   |
| <i>Vīrasana</i>       | Sitting with the left leg bent at the knee and resting on the seat and the right leg hanging.  |
| <i>Vytyastapāda</i>   | Standing with the legs below the knee crossed.   |

|                |  |
|----------------|--|
| <i>Aṅkuśa</i>  | Elephant goad.                           |
| <i>Bāṇa</i>    | Arrow.                                   |
| <i>Danḍa</i>   | Stick or staff.                          |
| <i>Dhanus</i>  | Bow.                                     |
| <i>Gada</i>    | Club.                                    |
| <i>Hala</i>    | Plough                                   |
| <i>Khṛtā</i>   | Shield.                                  |
| <i>Khaḍga</i>  | Sword.                                   |
| <i>Musala</i>  | Pestle.                                  |
| <i>Paraśu</i>  | Axe.                                     |
| <i>Pāśa</i>    | Noose.                                   |
| <i>Śakti</i>   | Spear.                                   |
| <i>Śūla</i>    | Long weapon with a pointed end.          |
| <i>Ṭaṅka</i>   | Chisel.                                  |
| <i>Trisūla</i> | Three-pronged weapon with a long handle. |
| <i>Vajra</i>   | Thunderbolt.                             |

---

|                    |                  |
|--------------------|------------------|
| <i>Agni</i>        | Flame or fire.   |
| <i>Akṣamala</i>    | Rosary of beads, |
| <i>Bhikṣapatra</i> | Begging bowl,    |
| <i>Cakra</i>       | Disc.            |



|                     |   |
|---------------------|---|
| <i>Damaru</i>       | Hand-drum.  |
| <i>Danta</i>        | Tusk.   |
| <i>Ghaṅṭā</i>       | Bell.   |
| <i>Jaṭā</i>         | Plait of hair.                                      |
| <i>Kalaśa</i>       | Vessel.   |
| <i>Kamaṇḍalu</i>    | Vessel with a handle above and sprout in the front. |
| <i>Kapāla</i>       | Skull   |
| <i>Khaṭvāṅga</i>    | Long bone surmounted by human skull.                |
| <i>Kukkuṭa</i>      | Cock.   |
| <i>Mayūrapīṅcha</i> | Bundle of peacock's feathers.                       |
| <i>Mōḍaka</i>       | Ball of rice.                                       |
| <i>Mrga</i>         | Deer.   |
| <i>Nāga</i>         | Snake.  |
| <i>Padma</i>        | Lotus.  |
| <i>Śaṅkha</i>       | Conch.  |
| <i>Utpala</i>       | Lilly.  |
| <i>Viṅṣā</i>        | Indian lute.  |
| —                   |   |
| <i>Arādhōruka</i>   | Shorts.   |
| <i>Channavīra</i>   | Cross-belt.   |
| <i>Graivīyaka</i>   | Neck ornament.                                      |

|                    |   |
|--------------------|---|
| <i>Jatamakuta</i>  | Plaits of hair formed into a head ornament. |
| <i>Kankana</i>     | Wristlet.                                   |
| <i>Kapalamālā</i>  | Garland of skulls.                          |
| <i>Kucabāṅdha</i>  | Breast band.                                |
| <i>Kuṅḍala</i>     | Ear ornament.                               |
| <i>Mañjira</i>     | Ornament worn below the ankle.              |
| <i>Mekhale</i>     | Waiste ornament.                            |
| <i>Pūrṇōruka</i>   | Trousers.                                   |
| <i>Simhalalāṭa</i> | Lion's face.                                |
| <i>Udarabāṅdha</i> | Stomache belt.                              |
| <i>Yajñōpavita</i> | Sacred thread.                              |



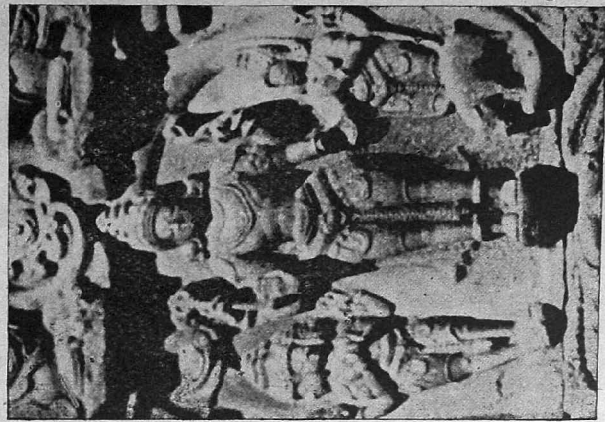
|                       |  |
|-----------------------|--|
| <i>Antarāla</i>       | Ante-chamber.  |
| <i>Garbhagṛha</i>     | Sanctum.   |
| <i>Kalyāṇamanṭapa</i> | Hall in which the marriages of deities are celebrated. |
| <i>Mukhamanṭapa</i>   | Entrance hall.   |
| <i>Nāṭyamanṭapa</i>   | Dance hall.  |
| <i>Pradakṣiṇa</i>     | Circum-ambulatory.                                     |

- Sōmasātra* Square or round object below a linga or image with an outlet to the left through which the water poured over the deity passes.
- Vādi* Low platform on which images are installed.
- Yōni* Hole in the centre of the Vādi into which the image is stuck.
-

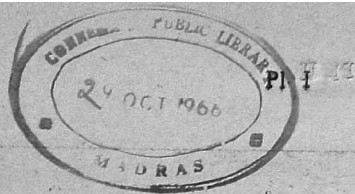
# PLATES



1. Lingodbhavamūrti — Kālahasti



2. Lingodbhavamūrti — Panagallu

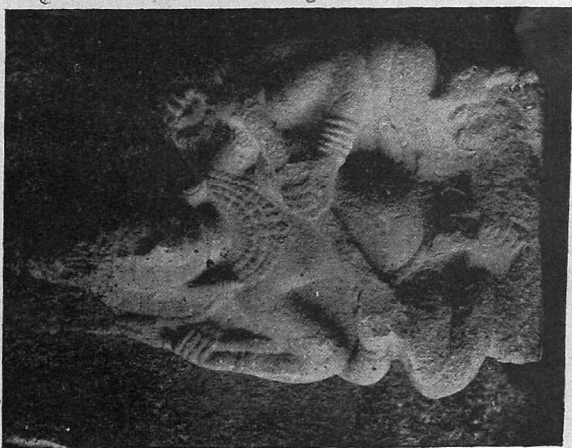




2. Āśnamūrti — Bikkavōlu



1. Śīva Standing — Mukhalingam



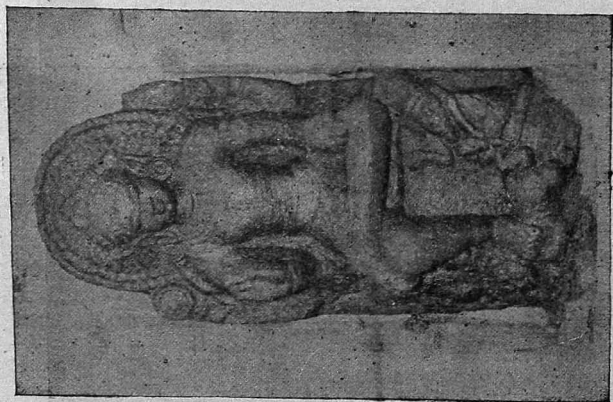
1. Vinadharamūrti — Alampūr



2. Dakṣiṇāmūrti — Mukhalingam

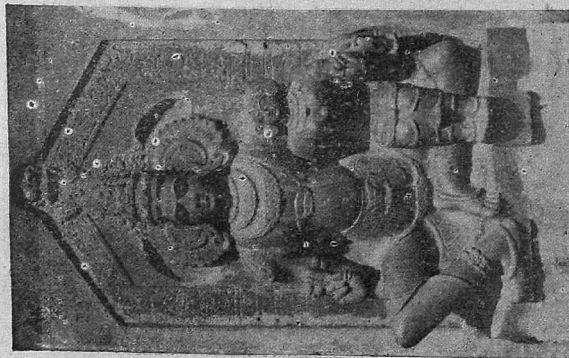


2. Alinganamūrti — Panagallu

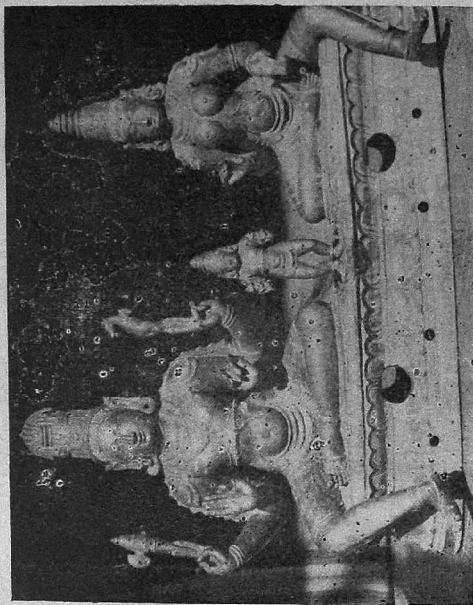


1. Dakṣiṇāmūrti — Jōgimallavaram





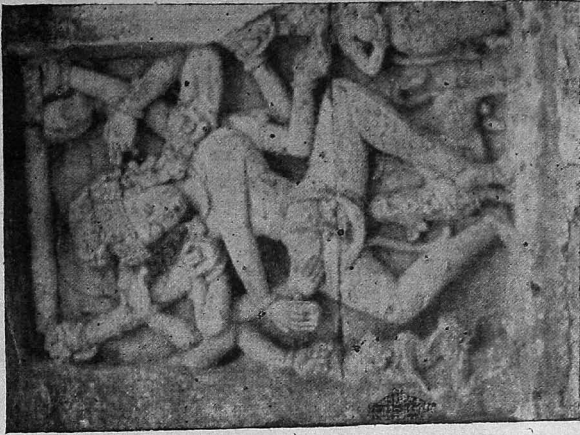
1. Āiinganamūrti — Chēbrōlu



2. Sōmāskanda — Śrīśailam



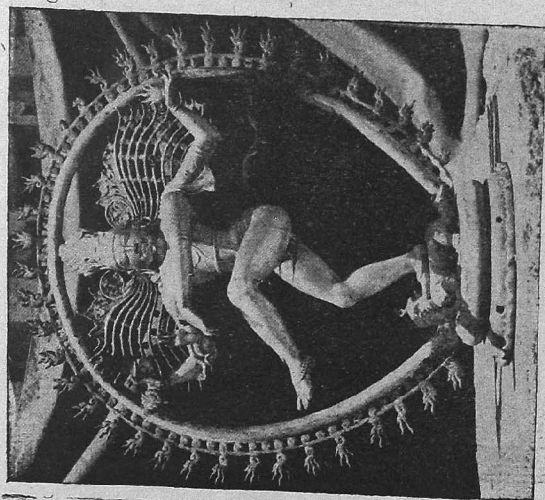
1. Viṣabharūḍhamūrti — Pānagallu



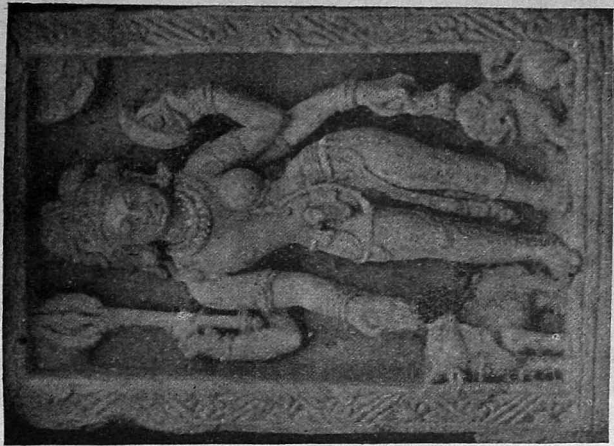
2. Natarāja — Mukhalingam



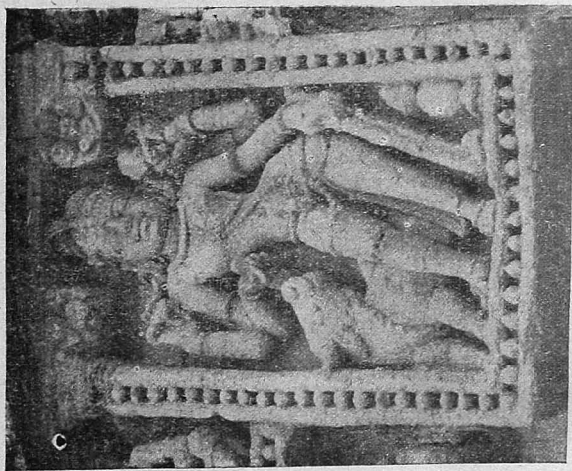
2. Naṭarāja — Alampūr



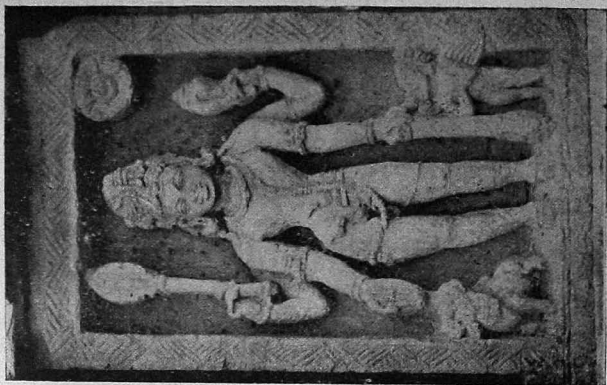
1. Naṭarāja — Śrīśailam



2. Ardhanarimūrti — Mukhalingam



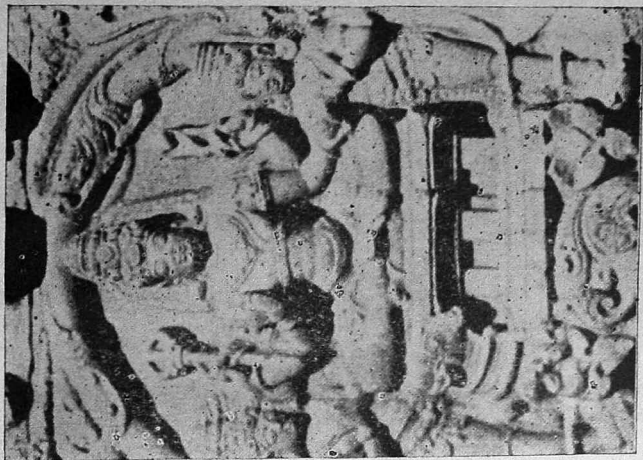
1. Ardhanarimūrti — Mukhalingam



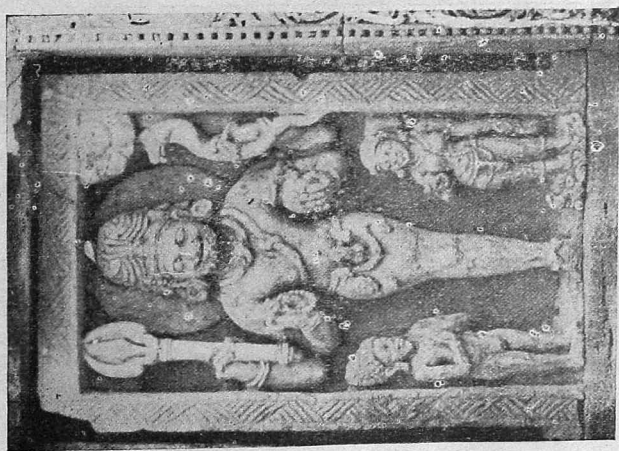
2. Haribara — Mukhalingam



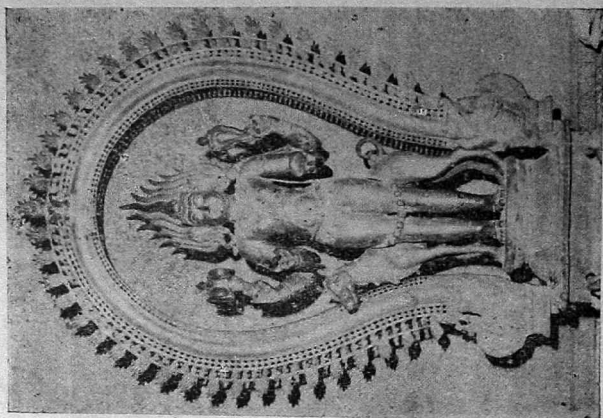
1. Gangadhara — Mukhalingam



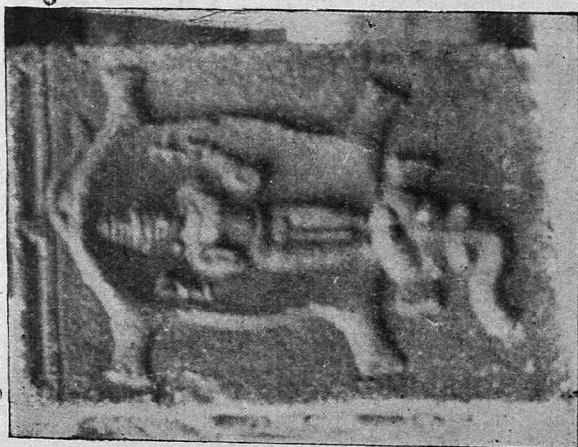
2. Viṣṇu - anugrahāmūrti — Pānagallu



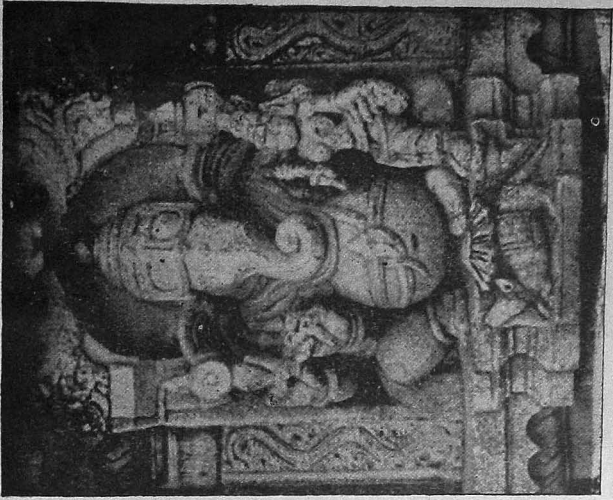
1. Ēkapādāmūrti — Mukhalingam



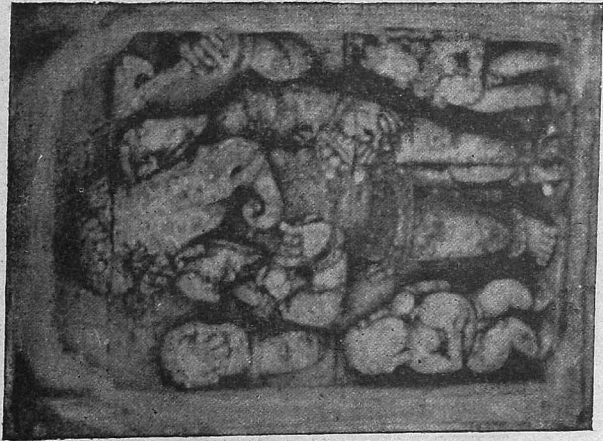
2. Bhairava — Kālahasti



1. Gajahamurti — Palakollu



2. Gaṇapati and Dēvī — Tāḍpatri



1. Gaṇapati Standing — Mukhalingam

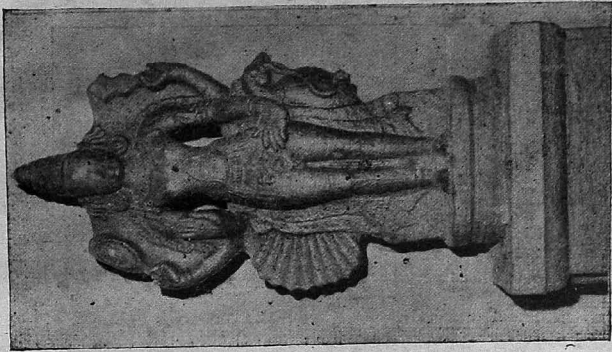




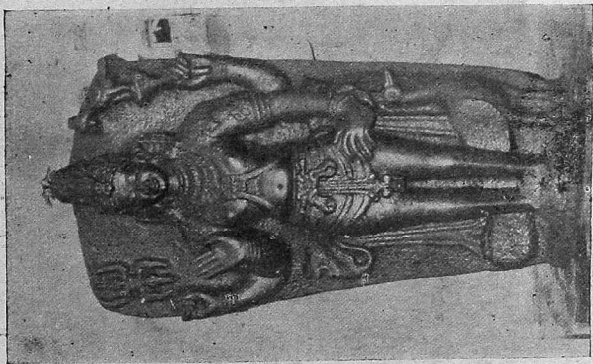
2. Kumara Standing — Mukhalingam



1. Gaṇapati and Devi — Śrīśailam



2. Kumāra Standing — Drāksharāma



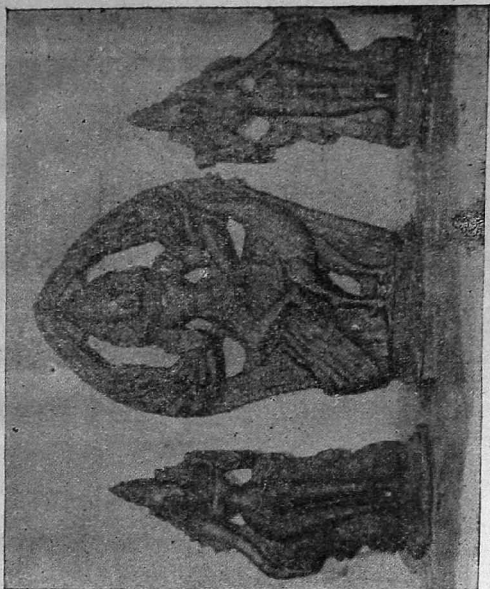
1. Kumāra Standing — Chālukyabhīmavaram



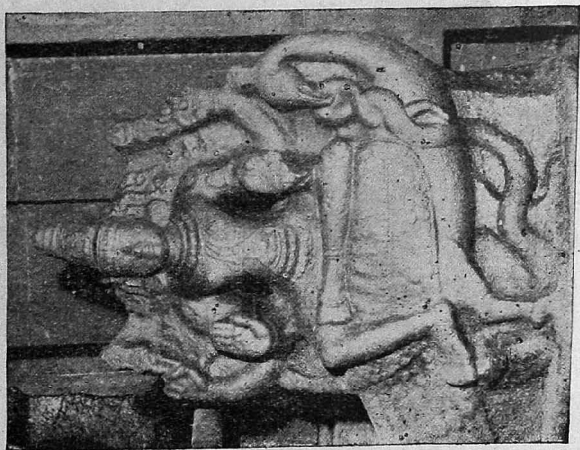
2. Kumāra Seated — Mukhalingam



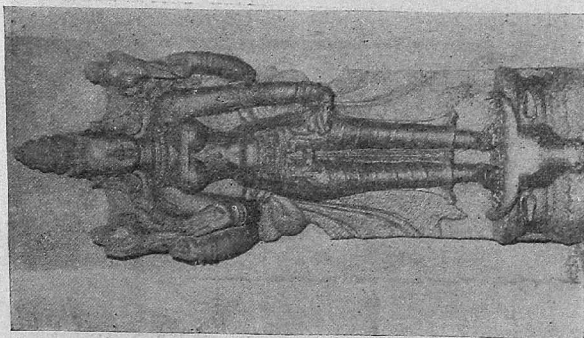
1. Kumāra Seated — Mukhalingam



1. Kumāra and Devis — Jōgimallavaram



1. Kumāra riding — Mukhalingam



1. Durgā — Kālahasti



2. Mahīśamardanī — Bikkavōlu



2. Mahiṣamardani — Mukhalingam



1. Mahiṣamardani — Alampūr



2. Dēvi — Mukhalingam



1. Devi — Mukhalingam