

PREFACE

Research is in the nature of the human being, though he does not follow any particular method, but keeps on doing it unconsciously. Whenever research becomes planned and purposeful, and a precise method is implemented the results are spectacular. Compared to other dynasties, the rule of the *Rāṭhor* dynasty in *Mārwār* has been the longest and its influence is visible in the region. The changes according to the time and circumstances affected the form and shape of their memorial monuments.

During research investigations, it has been observed that the memorial monuments have had a far-reaching impact on the psyche and fundamentals of the society of *Mārwār*. Literary sources like the ancient and medieval treatise on *Vāstuśilpa* and the creativity of the *Śhīlpaśāstrī* \ *Vāstupatī* leads the art forms to evolve through different styles. Various circumstances such as the choice of patron, allocation of funds, regional construction materials, and techniques are fundamental factors responsible for the variations in design parameters. The *Rājput*s have a tradition of building memorial monuments, often called *Chatarī*, but also various other forms such as the *Cabutarā*, *Dēval* and *Thaḍā* co-exist.

Architectural evolution could be critically decoded from structural forms and decorative motifs but significantly the traditional inherent are reflected in their souvenirs and symbols. The *Kamthā Bahīs* are the most authentic source to understand building activities and purchasing practices during construction activities in medieval *Mārwār*. The task was a bit complicated, as the available literary sources needed to be decoded and then their relevance has been consulted with experts and only after the appropriate words are kept in a thread.

Specially ruins of the memorials proved very helpful in understanding the technical aspects of construction, almost pretending like structural cross-sections. Architectural elements like pillars, brackets, domes, decorative motifs, etc. are important sources to understand identity shifts. The joinery techniques and clamping enabled the assembling of complex structures that helped in understanding the assimilation of indigenous and extrinsic styles.

The chronological pattern of monuments expressed stylistic influences, particularly those related to Islamic and British colonial styles based on a technical understanding of plans and patterns.

A critical comparative study of *Mārwār* with the selected *Rājput* kingdoms has conveyed an understanding of neo-perception. Despite belonging to identical cultural ethics, it is interesting to note that there are differences in the associated beliefs and the memorial monuments. The kingdoms selected for the analytical study are *Bikānēr*, *Jaisalmēr*, *Mēwār*, *Kotā* and *Būmdī*. To understand how a kingdom belief system reflects in their *Jāgīrs*, I preferred *Palāyathā Jāgīrī* of *Kotā*. Mostly evolved values reflected in signs, symbols, *Dēvalī*, and varied architectural forms help in understanding their affinities and distinctions, which has been proven to be a crucial discussion in knowing the respective cultural fabrics of the region.

During the field visit of the former *Jāgīrs* of *Mārwār*, the issue of negligence towards the memorial monuments and symbols came to notice. The principal cornerstone of historiography and its authenticity depends on the primary sources. Due to regional challenges, it was difficult to analyse the major factors of the art historiography confusion, even though I attempted to configure them. If the links of historical events are not linked, in such instances the historian can only rely on hypotheses based on limited sources, experiences and proverbs. The authenticity of such writings is always full of doubt if pertinent pieces of evidence are missed, and historiography cannot be justified on verification of veracity.

Mārwār kingdom had a tradition of writing and maintaining records of various events. The literary actions were employed in different ways, such as the daily events maintained in the *Rojnāmacā*. Historic events were written in the *Khyāts*, this text keeps the systematic details of the rulers of *Mārwār*, there were different *Khyāts* written from time to time, among them *Mārwār Rī Khyāt*, *Mumdiyāḍ Rī Khyāt*, *Rāṭhoḍā Rī Khyāt*, *Mumhatā Naiṇasī Rī Khyāt*, *Jodhpur Rājya Rī Khyāt*, etc. are prominent.

There was a tradition of writing *Vīgat*, which kept the records of annual payments (*Rēkh*), population, geographical pattern, nomenclature, etc. of the

Parganās and villages. A few examples of such records are *Mārwar Parganā Rī Vigat*, *Jālor Parganā Rī Vigat*, *Rāṭhoḍ Vamśa Rī Vigat*, *Mārwar Rā Ṭhikānā Rī Vigat*, etc. The accounts regarding the building construction were maintained in the *Kamṭhā Bahīs*, which kept a record of the purchasing of building materials, and the *Mahindārī* and *Rojīndārī* of artisans and laborers. Similarly, other types of *Bahīs* records are *Śokh Bahīs*, *Hakikat Bahīs*, *Rājya Dastūr Bahīs*, *Jodhpur Hukūmat Rī Bahīs*, *Darogā Dastārī Bahīs*, *Jamā Kharac Bahīs*, *Futkar Bahīs*, etc. are prominent. Besides these, as per executions and needs, there were other classifications like *Farasat*, *Yādadāst*, *Paṭṭā*, *Parwānā*, etc.

Inscriptions have been of utmost importance in this research, here mostly inscriptions were inscribed in the lower panel of the *Dēvalīs*, if inscriptions do not exist or missing from the monuments, it becomes a matter of confusion to identify to whom the monument is dedicated. Many such monuments are seen here which are structurally intact, but their inscriptions have been lost, so it becomes difficult to identify to whom the monument is dedicated. However, the available primary sources, i.e., *Bahīs*, inscriptions, souvenirs and memorial monuments have been proven crucial in the research investigation.

As per the article publication for the research requirement of this research, two research papers have been published and their topics have been written by considering chapter second and five as the base idea. They are the royal *Dagthasthala* of Marwar and secondly, the Memorial monuments and unpublished inscriptions of *Palāyathā Jāgirī*. I am sure that the results of this research will be proved useful for further research studies.

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