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Art and Culture

Abhishek Srivastava



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TRAVEL**



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Dial

“TT100”

Visual Art	Performing Art	Culture
Architecture	Music & Dance	Literature
<i>Forts/Palaces</i>	Theatre & puppetry	Religion
<i>Caves</i>	Circus	Philosophy
<i>Stupas</i>	Martial Arts	Jainism & Buddhism
<i>Pillars</i>		Bhakti & Sufi
<i>Temple Architecture</i>		Science & Tech
<i>Temple Architecture Annexure</i>		Cinema
<i>Indo Islamic Architecture</i>		Calendar
<i>INDO-SARACENIC ARCHITECTURE</i>		Festivals
<i>Sculpture</i>		
Paintings & WHS		
Pottery		
Handicrafts		

Material
Technique

- .
- .

Religious
Secular
Political

- .
- .

Patronage
Location

Durability
a building should stand up robustly and remain in good condition

Utility
it should be suitable for the purposes for which it is used

Beauty
it should be aesthetically pleasing

Color
Elements
Pattern
Symmetry
Light usage
Water usage
Folk tale/Jataka
Emotions
Motifs
Polish

- .
- .

PILLAR ARCHITECTURE IN INDIA

- Monolithic
- Composite
- Independent
- Part of Architecture



STUPA ARCHITECTURE IN INDIA

Before Christ (B.C.)							
2.5 mn PALEOLITHIC LPA MPA UPA	10,000 Meso lithic	6,000 Neolithic	4,000 wheel	4000	3000 T	2000	1000
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				3600	2600 S	1600	600
				3500 Pre	2500 Indus	1500	500 Mahajanapada
				3400 Harappan	2400 Valley	1400	400 MAURYAS
				3300 S	2300 Civiliza	1300 Rigvedic	300
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Buddha 568 - 483 BC**

Haryana Dynasty 544 - 413
Sisunaga 413 - 345
Nanda 345 - 321
Mauryas (320 - 180 BC)

Alexander Invasion 327 - 325 BC

we are here!!



Indian Context

Neolithic = 6,000 - 1,000 BC

Chacolithic = 3,500 - 1,200 BC [Jorwe - 700 BC]

HARAPPAN PILLARS

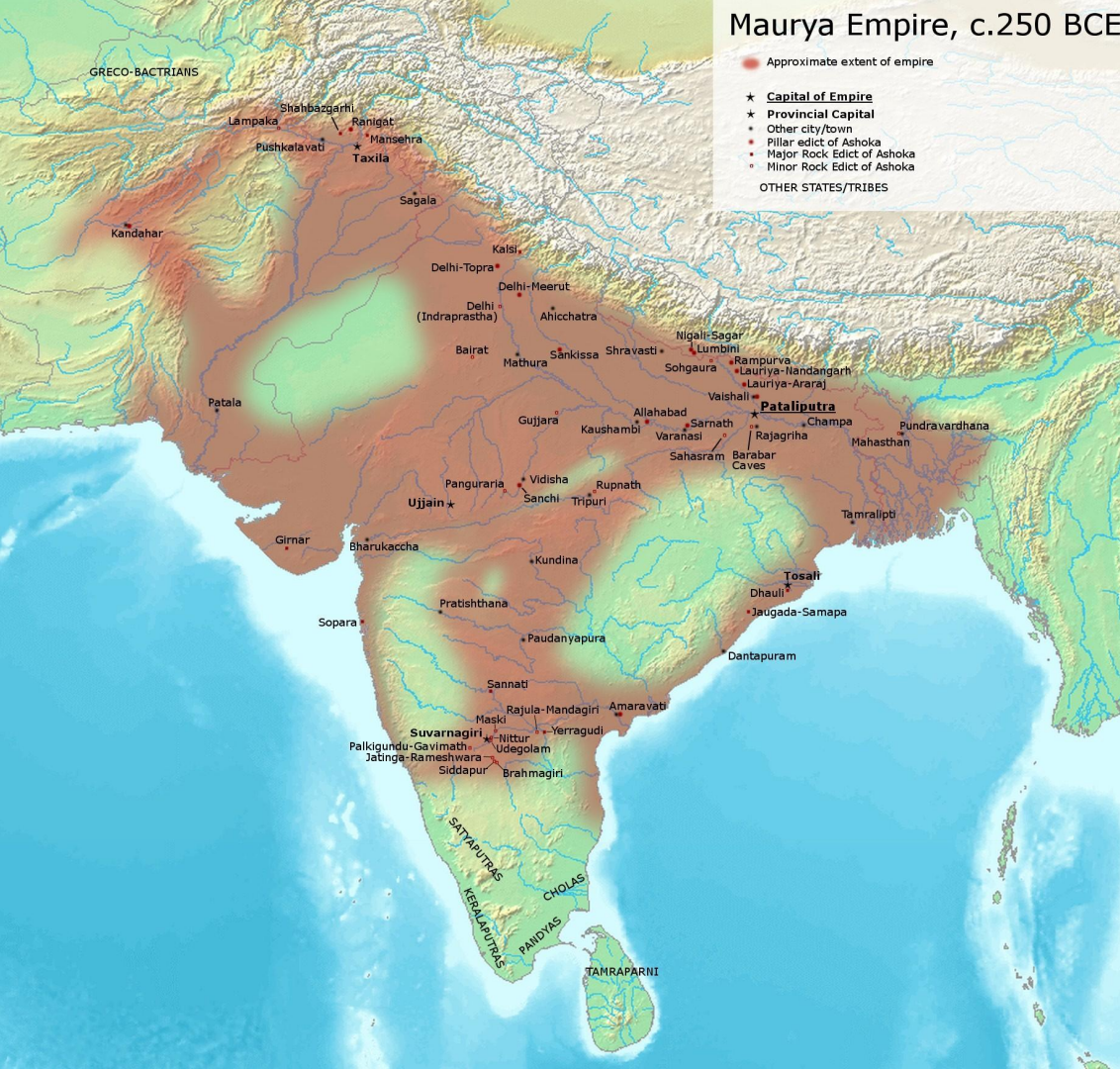
- A stone pillar belonging to Harappan civilization has been found at **Dholavira**.
- This pillar was actually a **measurement tool** because it has measurement marks on it and it appears to have been used to ascertain level of water in a reservoir by the people of Dholavira.
- Also, found as part of the architecture made of burnt bricks + other materials
- Found in Assembly hall near Great Bath [**Mohenjo Daro**]
[5 pillars X 4 rows]
- In houses as well used to support the second storey

Were these inspired from Mesopotamian?

Indian pillars were square/rectangle plan but Mesopotamian was circular.



Maurya Empire, c.250 BCE



Mahajanapadas: May have been developed as part of architecture in forts and palaces

MAURYAN PILLARS

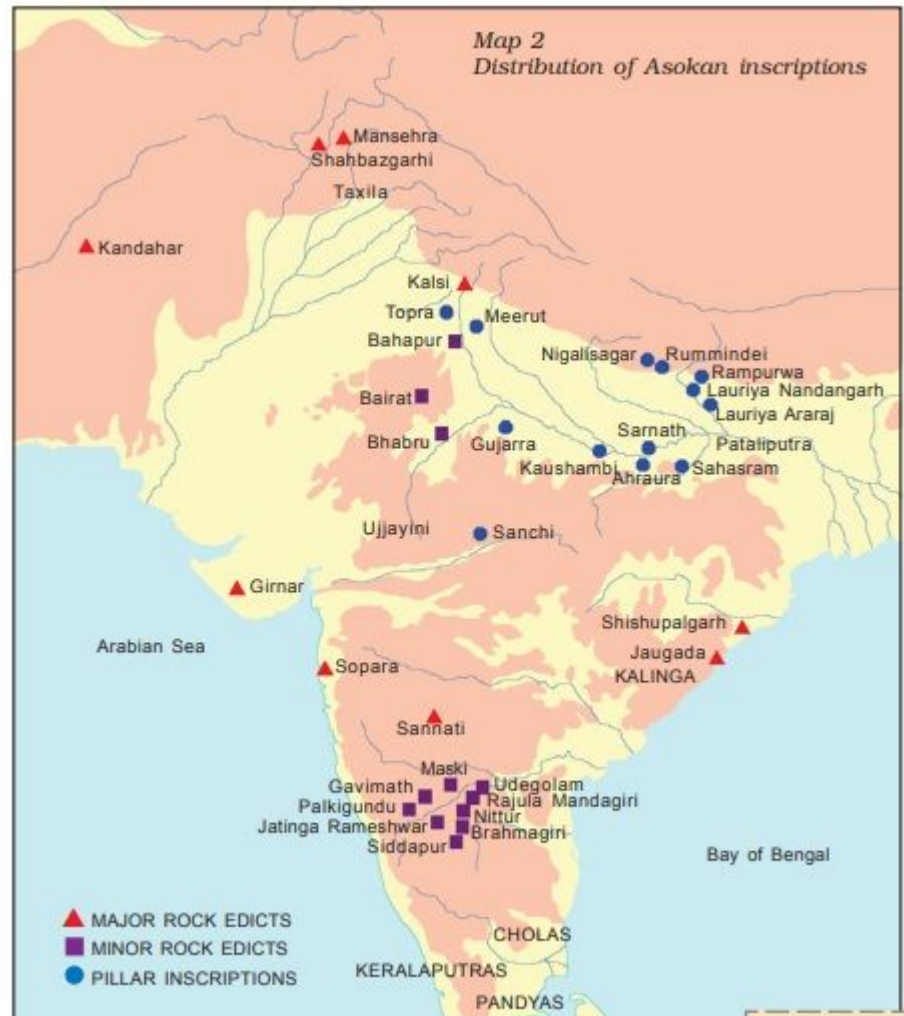
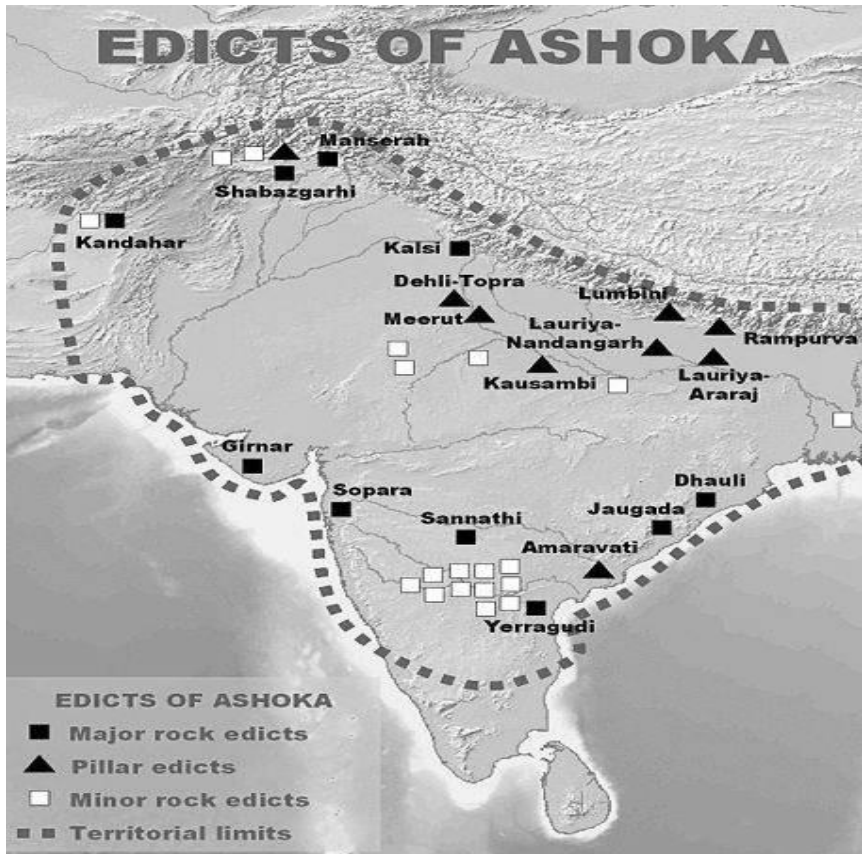
- Development in the field of pillar architecture in a proper way commenced during the Mauryan age.
- Mauryan pillars can be divided into two broad categories.
 - The first category has pillars which were part of **palaces** and
 - the second category is of those pillars which were erected by **Ashoka** independently. This category is of greater importance to Indian history.

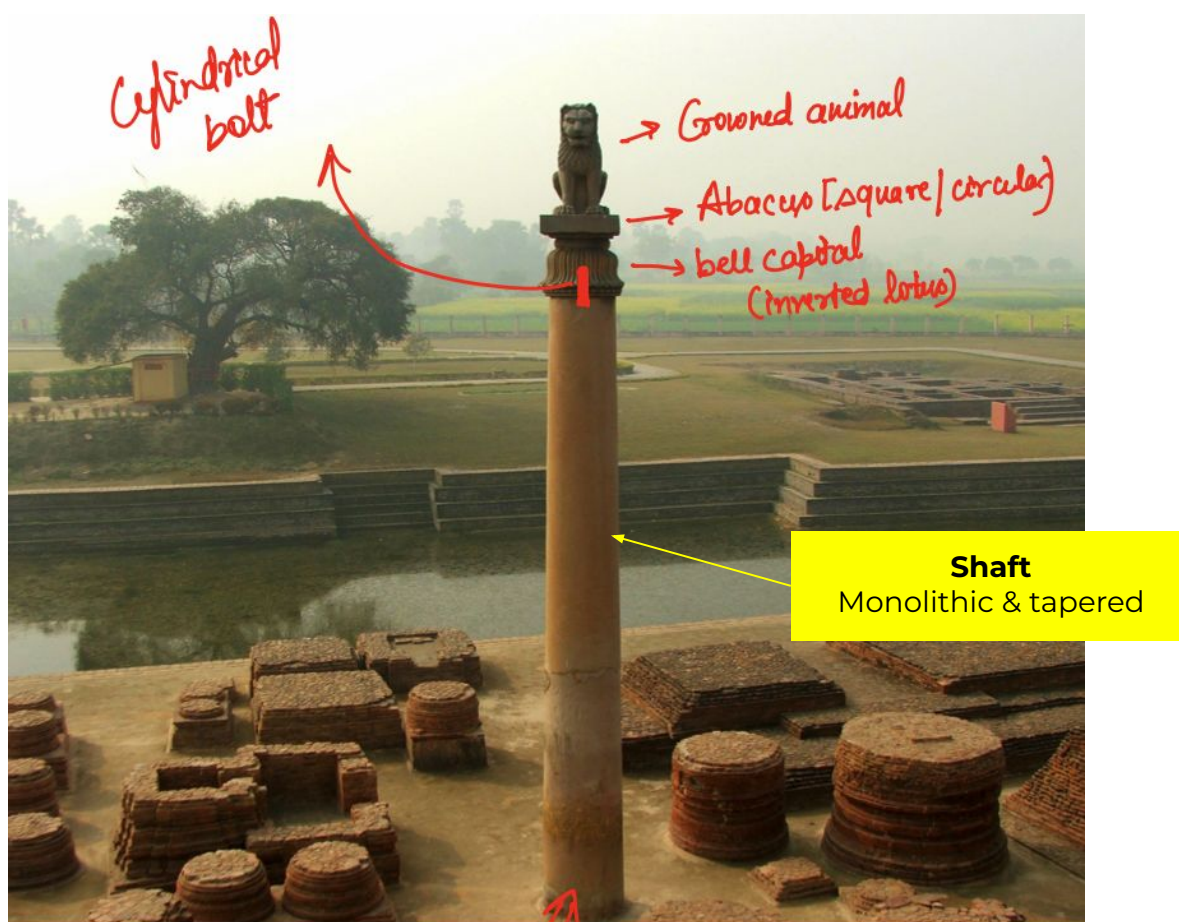
Pillars in palaces

- **Wooden pillars** were used in the palace of Chandragupta Maurya.
- Pillars were also used in wooden palisade (fence) erected by Chandragupta Maurya around his capital city Pataliputra.
- **Monolithic stone pillars** were used in the stone palace built by Ashoka. They tapered from bottom to top. They had a glossy polish on their surface.

Ashokan Pillars [Independent]

- A large number of stone pillars were erected by Ashoka throughout his empire.
- So far **20 such pillars** have been discovered beginning from Kandahar in Afghanistan in north-west to Amaravati in Andhra Pradesh in south.
- These Ashokan pillars were carved out at
 - **Mathura** - *White-spotted red sandstone* was used
 - **Chunar (near Varanasi)** - *Black-spotted buff-coloured stone (cream)*
- Transported to place of installation
- These pillars were termed as **Dhamma Sthambha (pillars of the Dharma)** by emperor Ashoka.
- Language: Prakrit
Script: Brahmi





Cylindrical belt

→ Crowned animal

→ Abacus (square/circular)

→ bell capital (inverted lotus)

Shaft
Monolithic & tapered

↗
No base

During the reign of Ashoka, the inscription on pillars - as a **symbol of the State** or **to commemorate battle victories** - assumed great significance.

He also used pillars to propagate imperial sermons as well. On an average of 40 ft. height, the pillars were usually made of **chunar sandstone** and comprised of **Shaft and Capital**.

- **Shaft** : A long Shaft formed the base and was made up of a single piece of stone or monolith.
- **Capital** : On top of it lay the capital, which was either lotus shaped or bell shaped. The bell shaped capitals were influenced by the Iranian pillars, as was the highly polished and lustrous finish of the pillars.
- **Abacus**: Above it, there was a circular or rectangular base known as the **abacus** on which an **animal figure** was placed.
 - Lauria Nandangarh Pillar in Champaran
 - Sarnath Pillar near Varanasi, etc.



1. Shaft

- generally monolithic but not always.
- The shaft of Vaishali, Lauriya-Araraj and Lauriya-Nandangarh pillars was made of several pieces of stone joined together.
- round in shape & tapered from bottom to top.
- used to inscribe Ashokan edicts (royal orders).
- Contents of these edicts deal with Dhamma or righteousness and its spread among the masses.

2. Bell-shaped portion

- placed over the shaft.
- often termed as 'inverted lotus' by historians.

3. Abacus

- Abacus was a platform on which the crowning animal was placed.
- It was square or rectangular in earlier pillars.
- In later pillars Abacus was circular in shape.

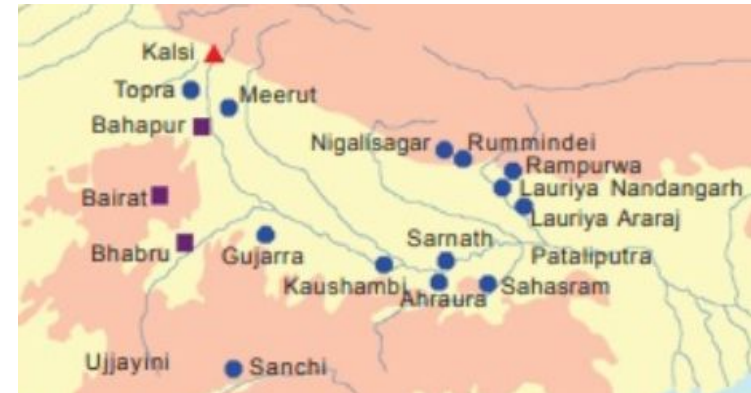


4. Capital:

- The capital or the crowning animal was the topmost component of Ashokan pillars.
- The capital varied from place to place are:
 - **Single lion capital** - Vaishali, one of the two Rampurva pillars, Lauriya Nandangarh pillar
 - **Four lions** sitting back to back - **Sanchi and Sarnath pillars**
 - **Bull capital** - Second Rampurva pillar
 - **Elephant capital** - Sankisa pillar, Farrukhabad district (UP)
- **The Four Lion Capital of Sarnath Pillar of Ashoka** was adopted as the **national emblem of India by the Indian constituent assembly.**

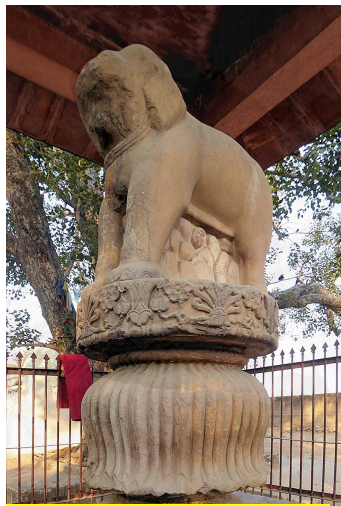


- All these four components (shaft, bell-shaped portion, Abacus and capital) were in two pieces because **the upper three pieces were carved out of one single stone piece.**
- They were joined together with each other by using **socket and thick copper bolt.**
- These pillars were erected by **digging them in earth.** They did not have any base.

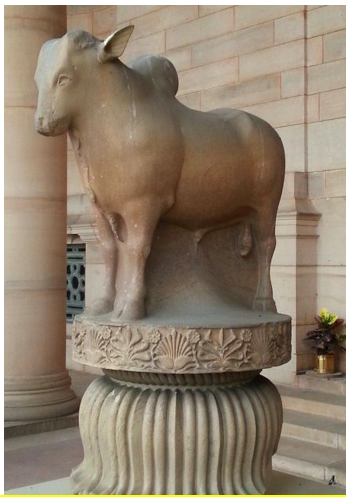




Vaishali lion



Sankissa elephant



Rampurva zebu bull original (now in Rashtrapati Bhavan, New Delhi).



Lauria Nandangarh lion



Rampurva lion



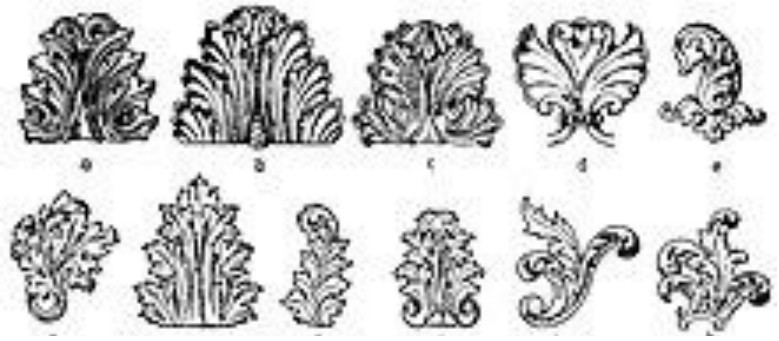
Four lions, once possibly crowned by a wheel, from Sanchi.



The "Lion Capital of Ashoka", from Sarnath.



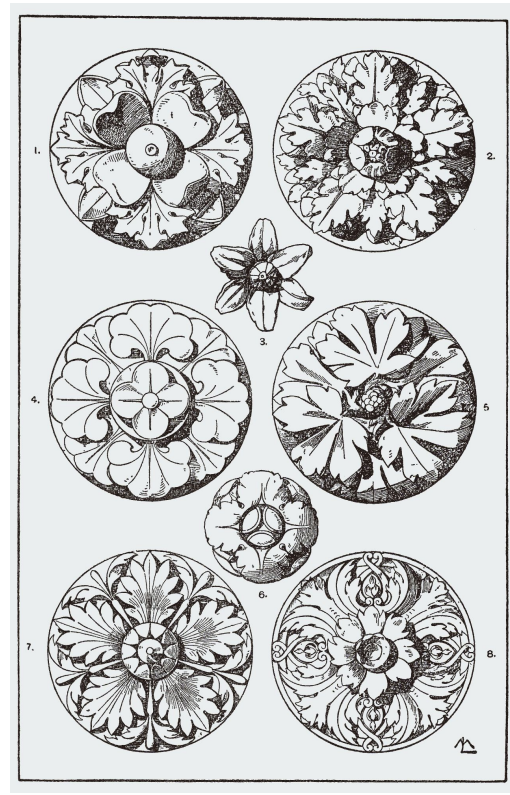
Rummindei



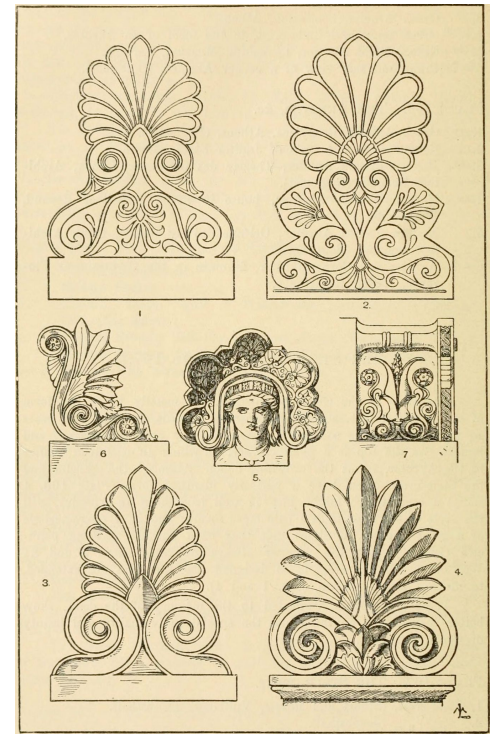
Acanthus



honeysuckle



Rosette



Palmette

MINOR PILLAR EDICTS

- **Nigali Sagar:** (or Nigliva, Nigalihawa), near Lumbini, Nepal. Pillar **missing capital**, one Ashoka edict. Erected in the 20th regnal year of Ashoka (249 BCE). It mentions that Asoka increased the height of stupa of Buddha Konakamana to its double size.
- **Rummindei:** near Lumbini, Nepal. Also erected in the 20th regnal year of Ashoka (c. 249 BCE), to commemorate Ashoka's pilgrimage [**King Devanampriya Priyadarsin**] to Lumbini & exemption of Lumbini from tax. Capital missing, but was apparently a horse. +
- **Allahabad pillar:** Uttar Pradesh (originally located at Kausambi and probable moved to Allahabad by Jahangir; Pillar Edicts I-VI, Queen's Edict, *Schism Edict*).
- **Sanchi**, near Bhopal, MP, four lions, *Schism Edict*.
- **Sarnath**, near Varanasi, UP, four lions, Pillar Inscription, *Schism Edict*. This is the famous "Lion Capital of Ashoka" used in the national emblem of India.
- **Vaishali**, Bihar, single lion, with **no inscription**
- **Rampurva**, Champaran, Bihar. $\frac{1}{2}$ **columns**
 - a bull **without inscriptions**.
 - The abacus of the bull capital features *honeysuckle* and *palmette* designs derived from Greek designs.

MAJOR PILLAR EDICTS

- **Delhi-Topra:** Feroz Shah Kotla, Delhi (Pillar Edicts I, II, III, IV, V, VI, VII; moved in 1356 CE from Topra Kalan in Yamunanagar district of Haryana to Delhi by Firuz Shah Tughluq.
- **Delhi-Meerut:** Delhi ridge, Delhi (Pillar Edicts I, II, III, IV, V, VI; moved from Meerut to Delhi by Firuz Shah Tughluq in 1356.
- **Allahabad pillar:** Uttar Pradesh (originally located at Kausambi and probable moved to Allahabad by Jahangir; Pillar Edicts I-VI, .
- **Rampurva**, Champaran, Bihar. **Two columns:**
 - a lion with Pillar Edicts I, II, III, IV, V, VI;
- **Lauriya-Nandangarh**, Champaran, Bihar, single lion, Pillar Edicts I, II, III, IV, V, VI
- **Lauriya Araraj**, Champaran, Bihar (Pillar Edicts I, II, III, IV, V, VI)

Minor Pillar Edicts

- **Sanchi**, near Bhopal, Madhya Pradesh, four lions, Schism Edict.
- **Sarnath**, near Varanasi, Uttar Pradesh, four lions, Pillar Inscription, Schism Edict. This is the famous "Lion Capital of Ashoka" used in the national emblem of India.

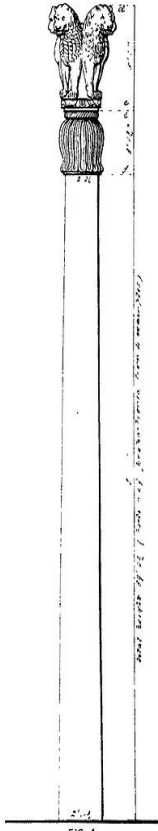


The "Lion Capital of Ashoka", from Sarnath.



Four lions, once possibly crowned by a wheel, from Sanchi.





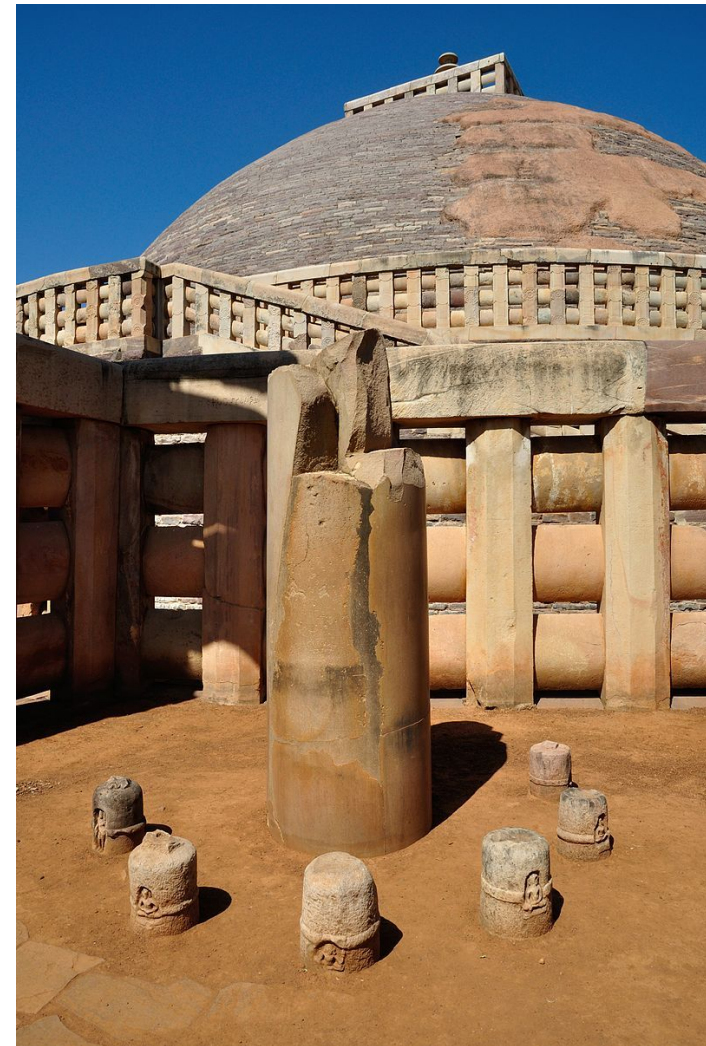
**Ashokan
Pillar**

Ashokan Pillar at Sanchi

The great stupa has decorative Ashokan pillar erected. It is erected on the side of the main **Torana** gateway.

This pillar consists of **four lions**, which probably supported a Wheel of Law.

The pillar has an Ashokan inscription and an inscription in the ornamental **Sankha Lipi** from the Gupta period.



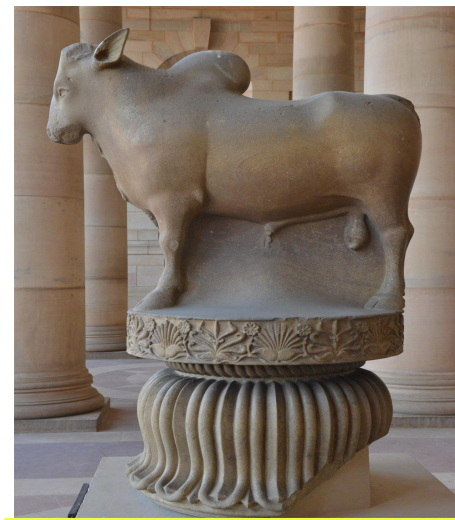
Lion Capital, Sarnath -

- The Lion Capital discovered more than a hundred years ago at Sarnath, near Varanasi, is generally referred to as Sarnath Lion Capital.
- This is one of the finest examples of sculpture from the Mauryan period. Built in commemoration of the historical event of the first sermon or the Dhammachakrapravartana by the Buddha at Sarnath, the capital was built by Ashoka.
- The capital originally consisted of five component parts:
 - Monolithic shaft (which is broken in many parts now)
 - A lotus bell base
 - A drum on the bell base with four animals proceeding clockwise - a Galloping Horse, a Bull, an Elephant and a Lion
 - The figures of four majestic addorsed (placed back to back) lions
 - the crowning element Dharamchakra, a large wheel



Bull Capital, Rampurva - No inscription

The bull capital of Ashoka from Rampurva, Bihar, belongs to the third century B.C. It is a mixture of Persian and Indian elements. The lotus capital is entirely formalistic. It is made up of light coffee coloured sandstone. The motifs on the abacus are beautiful decorative elements like the rosette, palmette and the acanthus ornaments, none of them Indian. However, the crowning element of the bull capital, that is the bull proper, is a masterpiece of Indian craftsmanship.



Bull Capital, Rampurva

Asoka's 6 Major Pillar Edicts have been found at

- Kaushambi (Allahabad),
- Topra (now Delhi),
- Meerut (now Delhi),
- Lauriya-Araraj,
- Lauriya-Nandangarh,
- Rampurva (Champaran), and a
- 7th one on the Delhi-Topra pillar.



Inscriptions

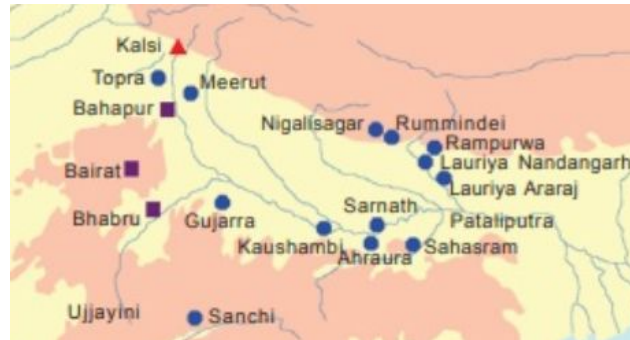
- **Pillar Edict I:** Asoka's principle of protection to people.
- **Pillar Edict II:** Defines Dhamma as the minimum of sins, many virtues, compassion, liberality, truthfulness, and purity.
- **Pillar Edict III:** Abolishes sins of harshness, cruelty, anger, pride, etc.
- **Pillar Edict IV:** Deals with duties of Rajukas.
- **Pillar Edict V:** List of animals and birds which should not be killed on some days and another list of animals which have not to be killed at all.
- **Pillar Edict VI:** Dhamma policy
- **Pillar Edict VII:** Works done by Asoka for Dhamma policy.

Only one language was used on the pillars: Prakrit in the Brahmi script. A few derived inscriptions were made on rock in Aramaic, in areas of Afghanistan.

Allahabad pillar: Uttar Pradesh (originally located at Kausambi and probable moved to Allahabad by Jahangir; Pillar Edicts I-VI, Queen's Edict [dedicated to Ashoka's queen Tisrakshita], Schism Edict).

Samudragupta-Akbar-Jahangir

- **Allahabad-Kosam Pillar** was originally located at Kaushambi. It was shifted to Allahabad by Mughal emperor Akbar who built a fort there.
- Apart from the schism edict of Ashoka, it has the famous **Allahabad or Prayag Prashasti of Samudragupta bu Harisena (court poet)**.
- Inscription of the Mughal emperor Jahangir is also there on this pillar which records 12 royal orders issued by him after he sat on the throne.
- Also, called Queen's edict [dedicated to Ashoka's queen Tisrakshita]



- **Delhi-Topra:** Feroz Shah Kotla, Delhi (Pillar Edicts I, II, III, IV, V, VI, VII; moved in 1356 CE from Topra Kalan in Yamunanagar district of Haryana to Delhi by Firuz Shah Tughluq.
- **Delhi-Meerut:** Delhi ridge, Delhi (Pillar Edicts I, II, III, IV, V, VI; moved from Meerut to Delhi by Firuz Shah Tughluq in 1356.

Firoz Shah Tughlaq

- Two Ashokan pillars were shifted to Delhi from **Topra** (near Yamunanagar, Haryana) and erected on Mosque at Firoze shah Kotla and from **Meerut** (UP) installed at Wazirabad hills by Sultan **Firoz Shah Tughlaq**



Lauria Nandagarh Pillar, Champaran -

It is a single block of polished sandstone over 32 feet (10 m) high. The top is bell-shaped with a circular ornamented abacus supporting the statue of a lion. The pillar is inscribed with the edicts of Ashoka in clear and beautifully cut characters. The lion has been chipped in the mouth and the column bears the mark of time just below the top which has itself been slightly dislodged. Signs of vandalism over the years are clearly visible.



Lauria Nandagarh Pillar, Champaran

A few more possibly Ashokan capitals were also found without their pillars:

- **Kesariya (capital):** Only the capital was found in the Kesaria stupa. It was discovered by Markham Kittoe in 1862, and said to be similar to the **lion of the Lauriya Nandangarh pillar**, except for the hind legs of the lion, which did not protrude beyond the abacus. This capital is now lost.
- **Udaigiri-Vidisha** (capital only at the Udayagiri Caves, visible here). Attribution to Ashoka however is disputed (ranging from the 2nd century BCE Sunga period, to the Gupta period).
- **Mahabodhi Temple:** known from various ancient sculptures (reliefs from Bharhut, 100 BCE), and later narrative account by Chinese pilgrims (5-6th century CE), that there was a pillar of Ashoka at the **Mahabodhi Temple founded by Ashoka**, that it was crowned by an **elephant**.
- The same Chinese pilgrims have reported that the capital of the **Lumbini pillar was a horse** (now lost), which, by their time had already fallen to the ground

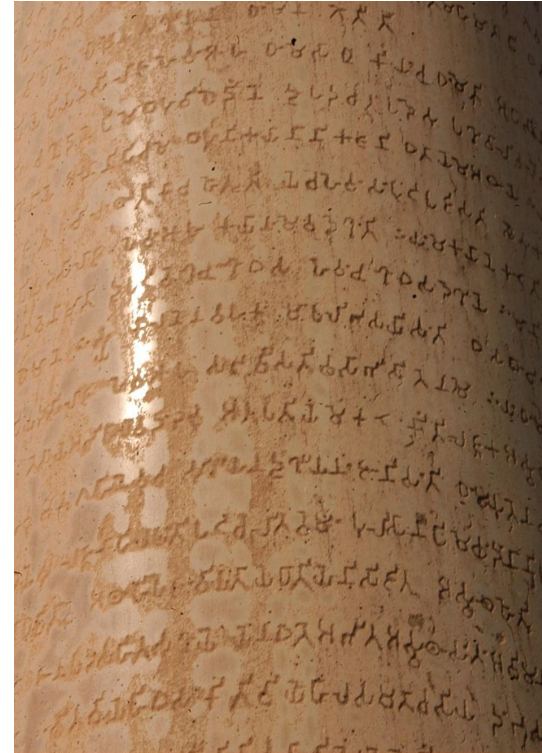
Pillars without capital:

- Allahabad
- Amaravati
- Nigali Sagar
- Lauriya Aeraaj
- Fatehabad



Ashoka inscriptions

- Ashoka used inscriptions in his pillars to attract people from far away.
- This mechanism was adopted by Ashoka deliberately to communicate with his subjects (people) directly. He was the first ruler in Indian history to do so.
- Ashoka spoke to his people directly in their language. He used **Prakrit language**, which was the most common language of the masses at that time.
- These Ashokan edicts also performed the **role of modern constitution** because they contained duties and responsibilities of state officers. By reading these edicts people could get to know what they could expect from state officials.



Western origin??**

Achaemenid/Sargonid (Persian)

where the column capitals supporting the roofs at Persepolis have similarities, and the "rather cold, hieratic style" of the Sarnath Lion Capital of Ashoka especially shows "obvious Achaemenid and Sargonid influence". India and the Achaemenid Empire had been in close contact since the Achaemenid conquest of the Indus Valley, from 500 BCE to 330 BCE.

Hellenistic influence

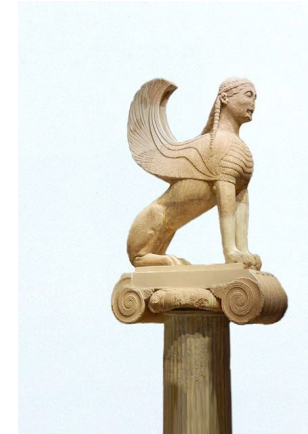
In particular the abaci of some of the pillars (especially the Rampurva bull, the Sankissa elephant and the Allahabad pillar capital) use **bands of motifs**, like the **bead and reel pattern**, the **ovolo**, the **flame palmettes**, **lotuses**, which likely originated from Greek. Such examples can also be seen in the remains of the Mauryan capital city of Pataliputra.

6th century Greek columns such as the Sphinx of Naxos, may have been an inspiration for the pillars of Ashoka.

The Greek sphinx, a lion with the face of a human female, was considered as having ferocious strength, and was thought of as a guardian, often flanking the entrances to temples or royal tombs



Highly polished Achaemenid load-bearing column with lotus capital and animals, 5th-4th BCE



Sphinx of Naxos, Delphi
a 12.5m Ionic column crowned by a sitted animal in the religious center of Delphi

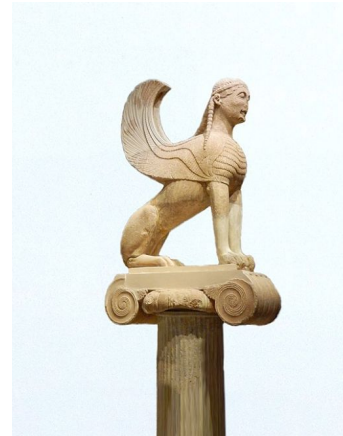
Do you agree with the view that Mauryan Pillars an Example of Alien Grafting?

- On the basis of similarities between Ashokan pillars and **Achaemenian pillars (Persian)**, a section of historians such as **John Marshall** have opined that Mauryan rulers adopted the tradition of erecting pillars from Persia.
- These historians emphasize the similarities between Ashokan pillars and Persian pillars to support their theory of foreign influence on Mauryan art.

Similarities between Ashokan Pillars and Persian Pillars

- Both pillars were made of stone.
- Both had shaft.
- Both pillars had the bell-shaped portion.
- Abacus and capital were used in both pillars.
- Both had glossy polish on their surface.

Persian pillars were far older than Ashokan pillars. Persian pillars were constructed in 6th century BC whereas Ashokan pillars were erected in 3rd century BC.



Highly polished Achaemenid load-bearing column with lotus capital and animals, 5th-4th BCE

Achaemenid pillars

“The early history of India”

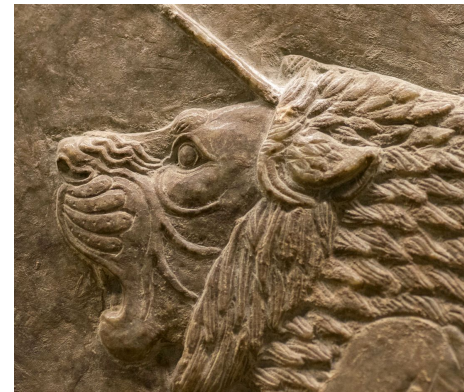
Vincent Arthur Smith

Critical Examination: Some of the differences were:

- **The shaft** of Ashokan pillar was generally **monolithic** but the shaft of Persian pillars was made of **stone pieces joined** together.
- The shaft of Ashokan pillars **tapered from bottom to top whereas that of Persian pillars was cylindrical.**
- The shaft of Ashokan pillar was smooth on its outer surface whereas that of **Persian pillars had grooves on its outer surface.**
- In Ashokan pillars, the bell-shaped structure was used only at top; they were erected by digging in the ground without any base. In Persian pillars, bell-shaped structures were present at both top and bottom. **The pillars were erected on the bell-shaped bases.**
- The purposes behind Ashokan and Persian pillars were also different. Ashokan pillars were independent constructions whereas Persian pillars were part of palaces.

Conclusion

- Since the design and purposes behind Ashokan and Persian pillars were fundamentally different, they cannot be considered as part of the same tradition.
- That is why, Mauryan pillars were not an example of alien grafting.
- Since the Mauryan empire and Persia had close economic and cultural contact, some elements of cultural interaction would have taken place between them and their progress could have influenced each other.



Assyrian relief of a lion at Nineveh (640 BCE). Many stylistic elements (design of the whiskers, the eyes, the fur etc...) point to similarities with Lion at Vaishali



Achaemenid / Persean influence

have base shaped like a bell or a plain rectangular or circular block

no base at the bottom



- similar to Persean King Darius inscription
- words lipi and dupi occur in both.
- both starts with III person and then move to I person.
- both have polished surfaces & animal capital.



fluted surface
abacus is absent.

smooth surface

at top.
shape of lotus is different & bulging



→ No base.

Difference between Ashokan Pillars and Achaemenian Pillars

Basis	Ashokan pillars	Achaemenian pillars
Composition	The shaft of the Ashokan pillars were monolithic , i.e. they were inscribed from a single piece of stone (mainly chunar sandstones).	The shaft of Achaemenian pillars were made up of various pieces of sandstone cemented together.
Location	The Ashokan pillars were independently erected .	The Achaemenian pillars were generally attached to state buildings.

**Mercantile Age
200 BCE - 300 CE**



POST-MAURYAN PILLAR

Heliodorus Besnagar Pillar

- During the post-Mauryan age, one stone pillar was erected by **Heliodorus** at **Besnagar (near Vidisha or Bhilsa)**.
- He was a **Greek ambassador** in the court of **Shunga** king **Bhagbhadra**.
- This pillar was made of **red sandstone** and has an inscription which informs that Heliodorus was a follower of **Bhagvatism**.

Similar Pillar at Sanchi

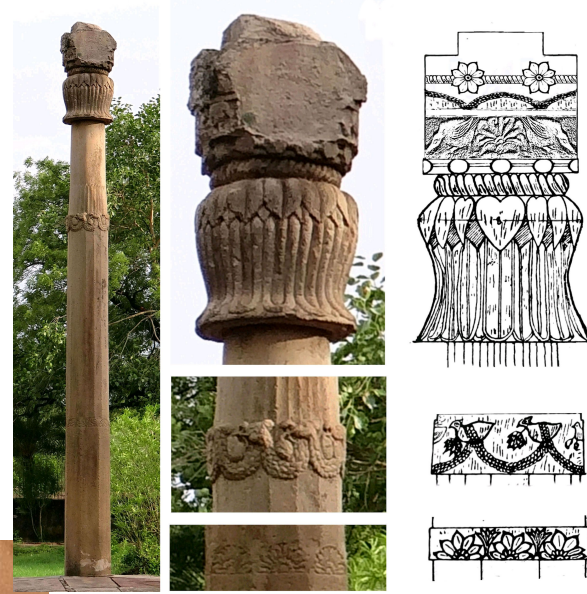


Very little can be said with great certainty. However, what does appear clear is that the two realms appeared to have established normalized diplomatic relations in the succeeding reigns of their respective rulers.

Indo-Greeks and the Shungas seem to have reconciled and exchanged diplomatic missions around 110 BCE, as indicated by the Heliodorus pillar, which records the dispatch of a Greek ambassador named Heliodorus, from the court of the Indo-Greek king Antialcidas, to the court of the Shunga emperor **Bhagabhadra** at the site of Vidisha in central India.

HISTORY OF THE PILLAR.

THIS COLUMN IS LOCALLY CALLED KHAMB BĀBĀ AND IS WORSHIPPED ESPECIALLY BY FISHERMEN. IT BEARS TWO INSCRIPTIONS IN BRĀHMĪ CHARACTERS AND PRĀKRIT LANGUAGE. ONE OF THESE INSCRIPTIONS RECORDS THAT THE COLUMN WAS SET UP AS A GARUDA PILLAR IN HONOR OF GOD VĀSUDEVA (VISHNU) BY HELIODOROS A GREEK INHABITANT OF TAXILA WHO HAD COME TO THE COURT OF BHĀGABHADRA KING OF CENTRAL INDIA AS AN AMBASSADOR FROM ANTIALCIDAS AN INDO-BACTRIAN KING OF THE PUNJAB. HELIODOROS HAD EVIDENTLY ADOPTED HINDUISM AS HE HAS STYLED HIMSELF A BHĀGAVATA *i.e.* A FOLLOWER OF THE VAISHNAVA SECT. THE APPROXIMATE DATE OF THE COLUMN IS 150 BEFORE CHRIST.

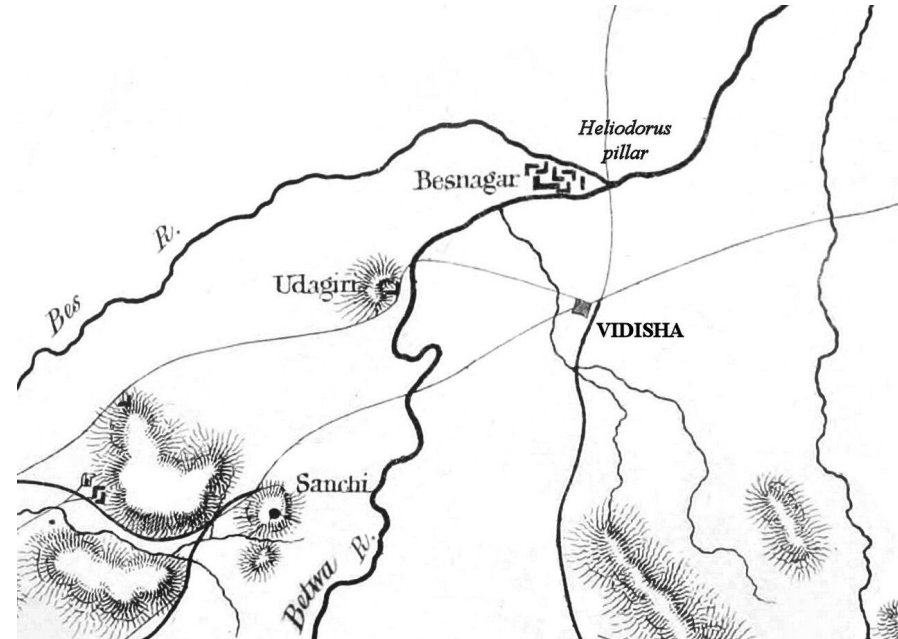




Sunga Pillar at Sanchi

- Sunga pillar No 25 with own capital on the side.
- attributed to the Sungas, in the 2nd–1st century BCE, and is considered as similar in design to the **Heliodorus pillar**,
 - locally called *Kham Baba pillar*, dedicated by Heliodorus, the ambassador to the Indo-Greek king Antialkidas, in nearby Vidisha 100 BCE.
- is clear alike from its design and from the character of the surface dressing.

Satavahana Pillars - in cave architecture -
Octagonal in shape along with square
shaped plinth pillars



TORANA @ SANCHI

- The four toranas of the Great Sanchi Stupa were added in the 1st century BC.
- Each gateway is made up of
 - **two square posts**
 - topped by **capitals of sculptured animals or dwarfs**,
 - surmounted by three beams, which **end in spirals**.
 - On the **topmost crossbar** were placed originally the **trident-like symbol of the triratna** and the **wheel of the law**.
- **The crossbars and the intervening square** dies between them are covered with relief sculpture depicting
 - the **events of the Buddha's life**,
 - legends of **his previous births (Jataka stories)**
 - scenes **important to early Buddhism** (such as the emperor **Asoka's visit to the Bodhi tree**)
 - **auspicious symbols**.
- **Inscriptions give the names of the donors of the relief**;
 - one commemorates the gift of the **ivory workers** of Vidisha
 - the tradition of working in ivory may have been translated into stone.
- **The reliefs are deeply carved.** The panels, which employ the **device of continuous narration**, are **crowded, rich, and brimming with life**.
- **Buddha depicted in symbolic form - wheel, an empty throne, footprints.**



Intervening squares between crossbars.



Eastern Gateway

Pillars in Caves

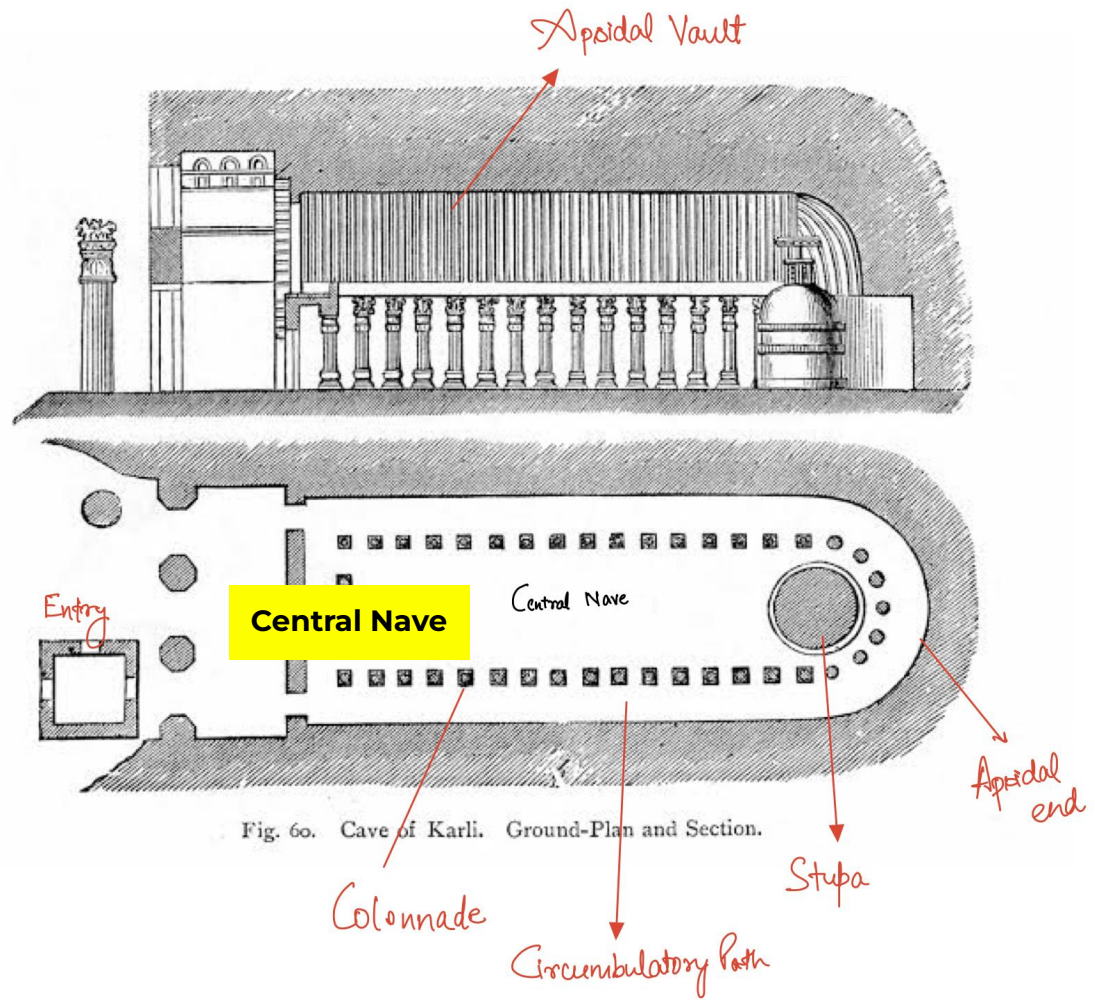
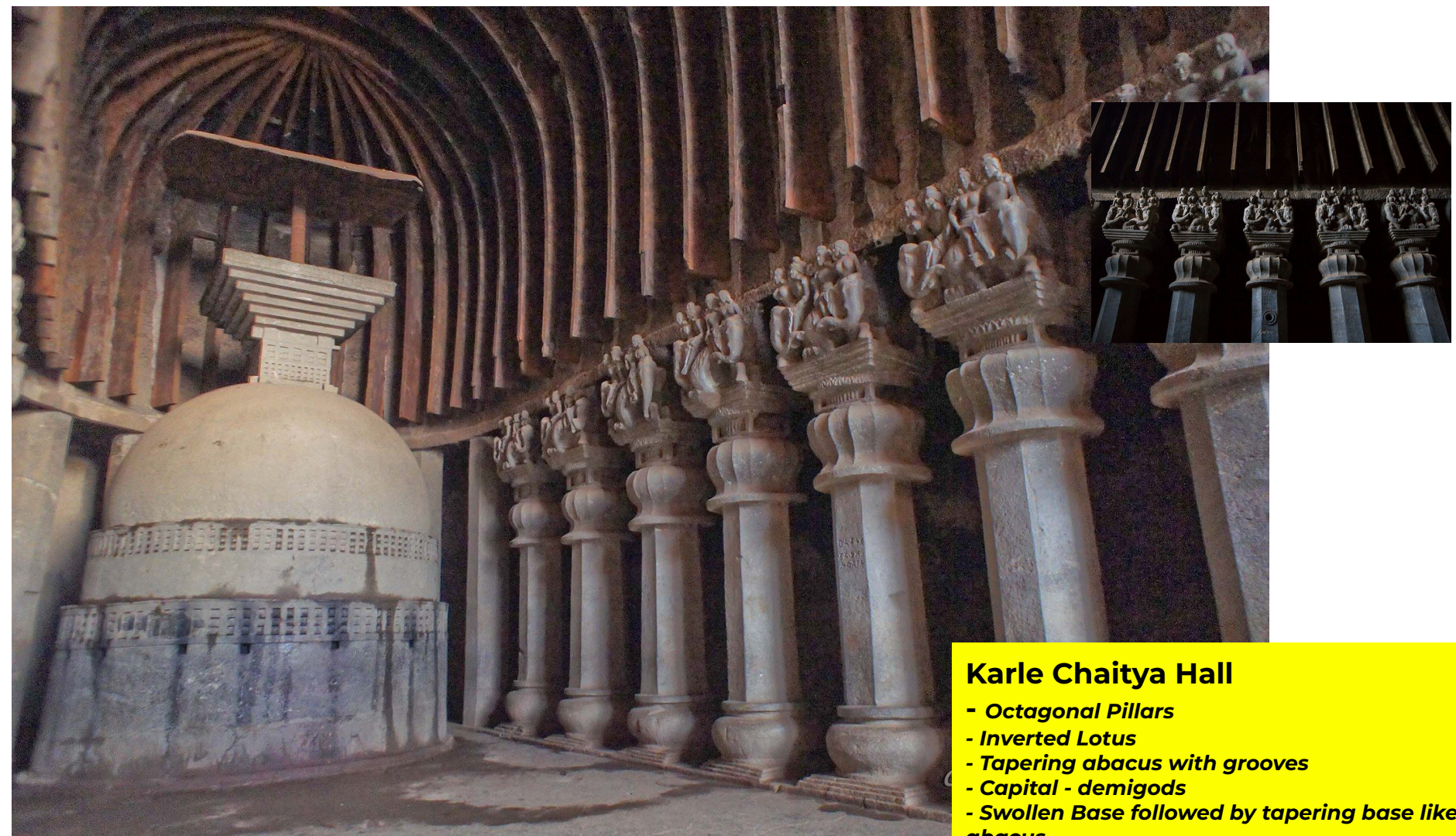


Fig. 60. Cave of Karli. Ground-Plan and Section.



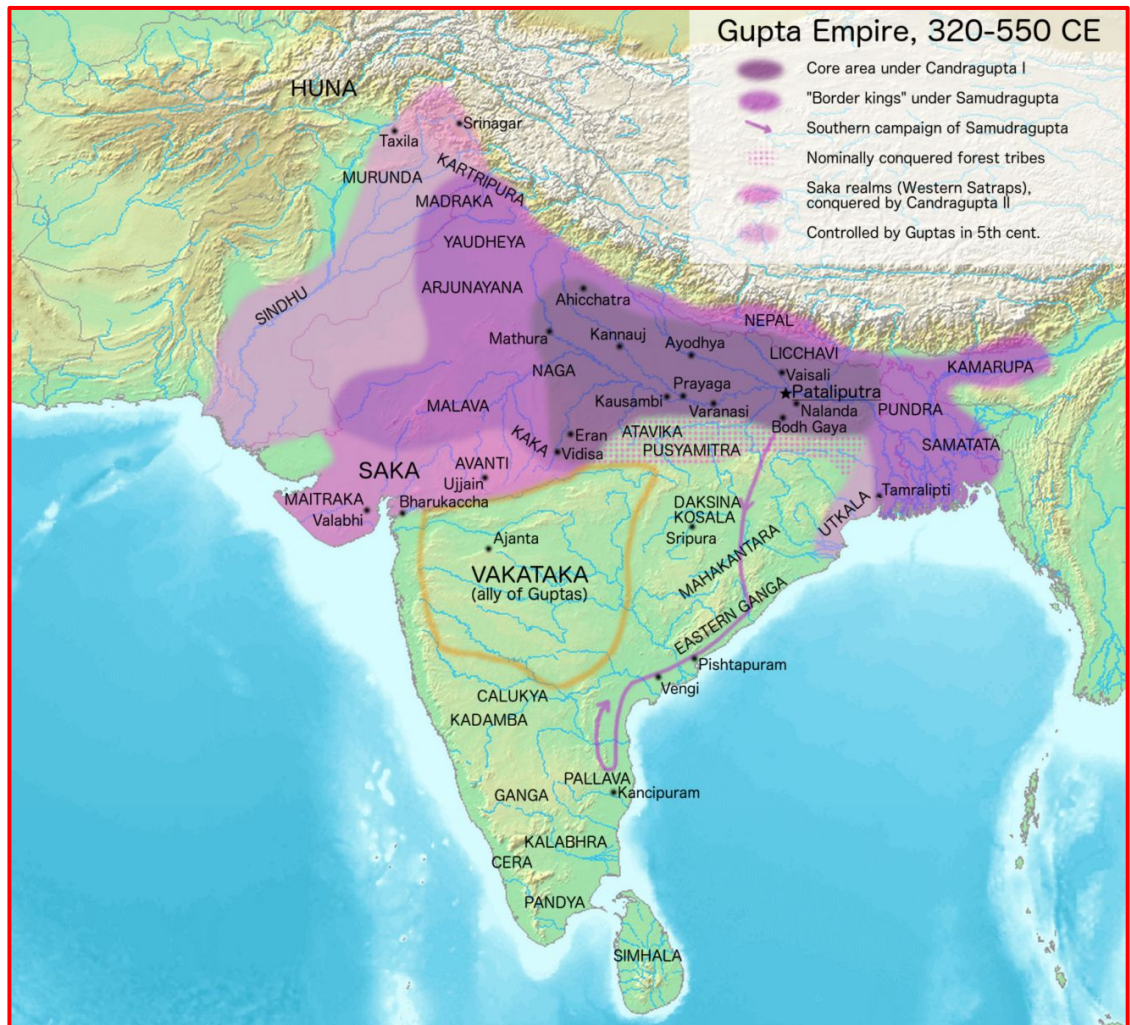
Pitalkhora caves
Painted pillars



Karle Chaitya Hall

- *Octagonal Pillars*
- *Inverted Lotus*
- *Tapering abacus with grooves*
- *Capital - demigods*
- *Swollen Base followed by tapering base like chaitya*

GUPTA ERA



GUPTA PILLARS

Mehrauli Iron Pillar

- **The Mehrauli Iron Pillar** is the only example of pillar architecture belonging to the Gupta period. It is about 7 metres in height. Wt - 3 ton
- This **kirti stambha** (victory column) was originally erected by the Gupta ruler **Chandragupta II (Chandragupta Vikramaditya)** at **Udaygiri** (Madhya Pradesh). It was dedicated to the Hindu deity **Lord Vishnu**. It describes achievements of King Chandra identified with Chandragupta II (Chandragupta Vikramaditya).
- This pillar was brought to Delhi by **Sultan Iltutmish or Qutubuddin or Tomar King Anangpal** and was erected by him near **Qutub Minar**.



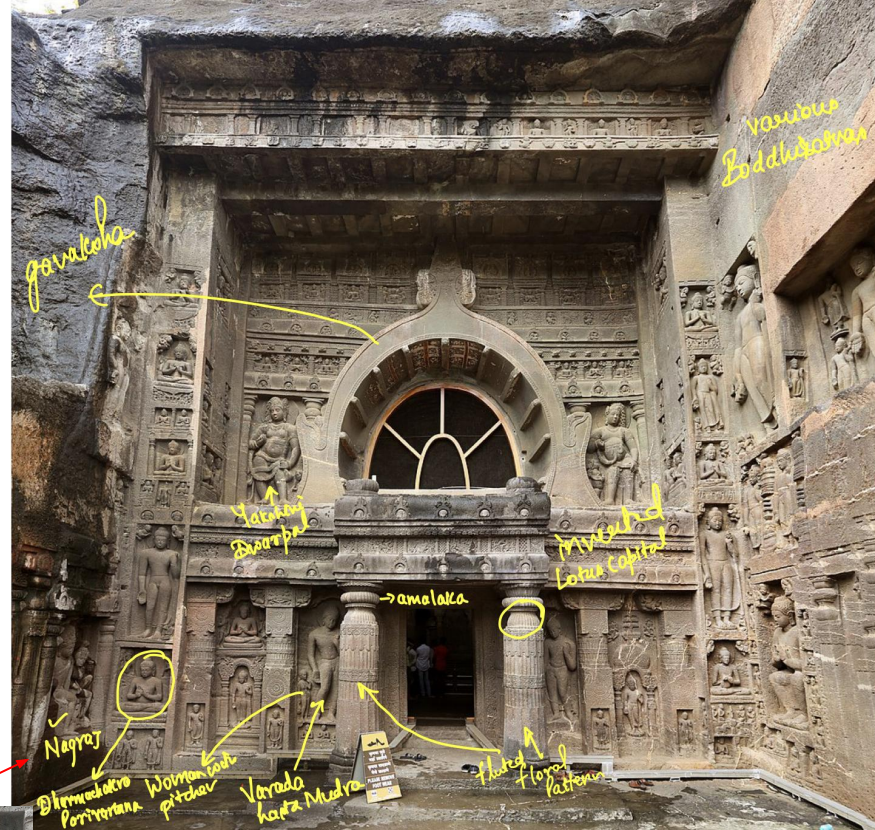
Ajanta caves | Vakatakas phase

Cave 19

- 5th century CE.
- drew upon on the plan and experimentation in Cave 9 - major departure from the earlier Hinayana tradition, by **carving a Buddha into the stupa**
- The worship hall is **apsidal**, with 15 pillars dividing it into two side aisles and one **nave**.
- **round pillars**
 - **have floral reliefs**
 - **fluted (ridged) shaft**
 - **topped with Buddha in its capitals.**
 - **Next, to the Buddha in the capitals are elephants, horses and flying apsara friezes reflecting the style of the Gupta Empire artwork.**
- The walls and the ceiling of the side aisles inside the worship hall are covered with paintings.



- Entrance facade is ornate. Two round pillars with fluted floral patterns and carved garlands support a porch.
- Its capital is an inverted lotus connecting to an amalaka.
- To its left is standing Buddha in varada hasta mudra with a devotee prostrating at his feet.
- On right is a relief of woman with one hand holding a pitcher and other touching her chin.
- A figure with begging bowl is the Buddha, watching him are his wife and son.
- known for its sculpture.
 - Naga figures with a serpent canopy protecting the Buddha,
 - includes Yaksha dvarapala images on the side
 - flying couples,
 - sitting Buddha, standing Buddhas
 - its ceiling was once painted



**Nagaraja in
ardhaparyanka asana, with
his wife holding lotus and
wearing mangalasutra**

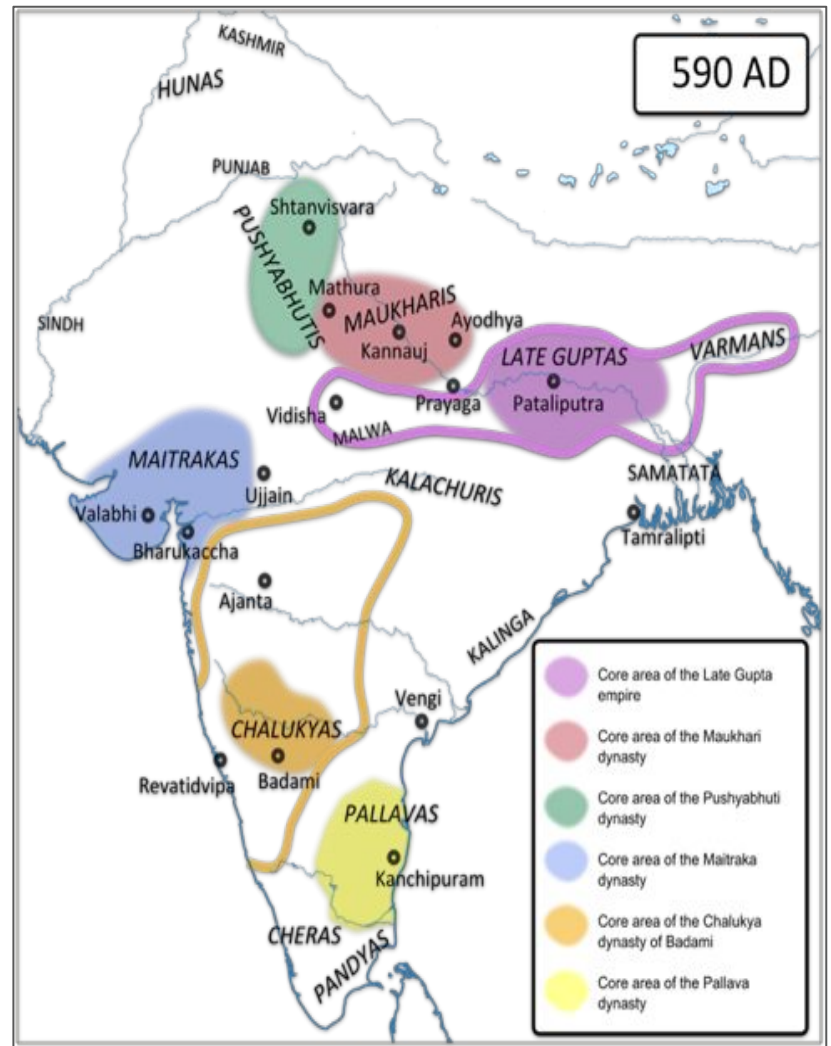


Sophisticated pillars of Cave 24 with embedded loving couples; evidence of parallel work

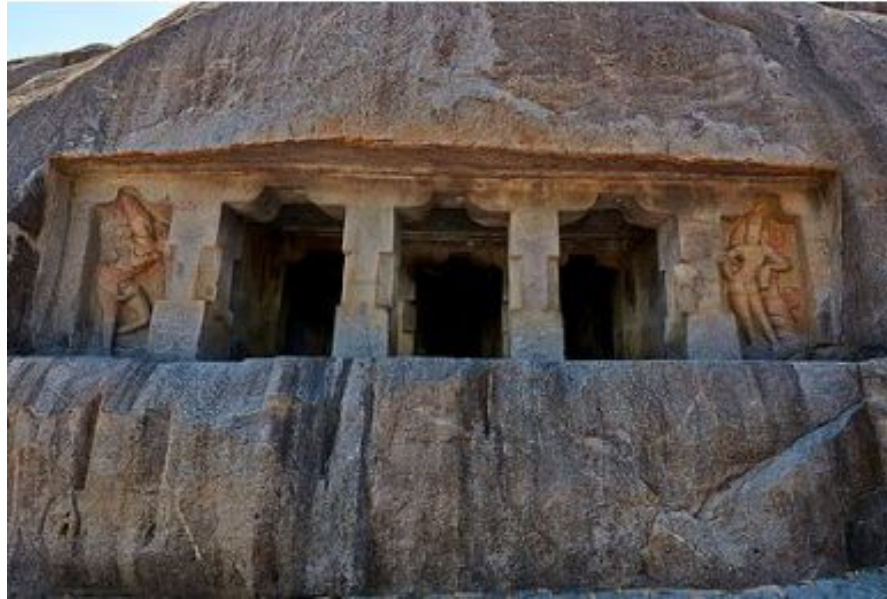
Cave 4: Buddha preaching

POST-GUPTA CAVE ARCHITECTURE

- Harsha - No contribution
- Chalukyas - Badami, Aihole and Ajanta
- Pallavas



Cave temples



Mandagapattu temple

dedicated to **Brahma-Shiva-Vishnu**.

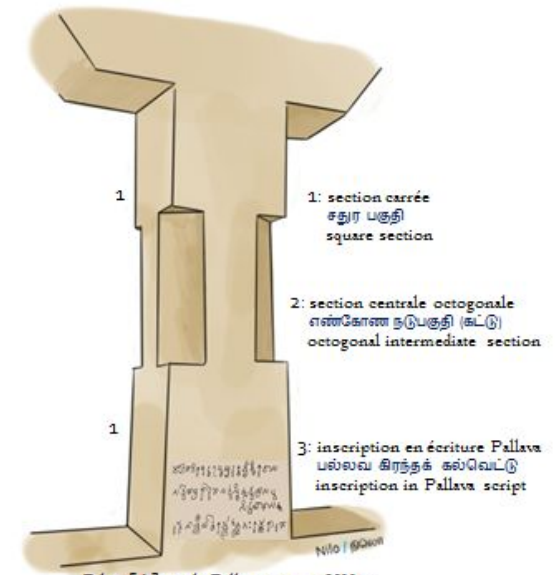
Inscription : Sanskrit - Grantha Script



Varaha Cave Temple at Mamallapuram.

Pallavas Rock cut caves

- **massive pillars** are square at the bottom and top, and chamfered into an octagonal shape in between.



- pillars are carved in such a way that they stand on the heads of lions.



Pilier [A], style Pallava ancien, VII^e s.

7ஆம் நூ. ஆ. பல்லவ காலத்து தூண் [அ]

Pillar [A], early Pallava style, 7th c.

Before Christ (B.C.)

3000	2000	1000	
2900	1900	900	later
2800	1800	800	vedic
2700	1700 no idea!!	700	era
2600	1600	600	
2500 Indus	1500	500	Mahajanapada
2400 Valley	1400	400	MAURYAS
2300 Civiliza	1300 Rigvedic	300	
2200	1200 era	200	
2100	1100	100	Dark Age

we are here!!

100		1100	2100
200		1200	2200
300	Guptas	1300 Delhi Sultans	2300
400		1400	2400
500		1500	2500
600	Harsha V	1600 Mughals	2600
700	Pragbh	1700	2700
800		1800	2800
900	Palas /Rashtra/Prati	1900	2900
1000	& Cholas	2000	3000
<i>Anno Domio (A.D.)</i>			



Age of three empires

Palas | Pratiharas | Rashtrakutas

A number of powerful empire arose in north India and deccan between north and south India (between 750 and 1000AD).

- 1) **Pala empire** (dominated eastern India) till 850 AD.
- 2) **Pratihara empire** (dominated western India and the upper gangetic valley) till 950s AD
- 3) **Rashtrakuta empire** (dominated the Deccan).

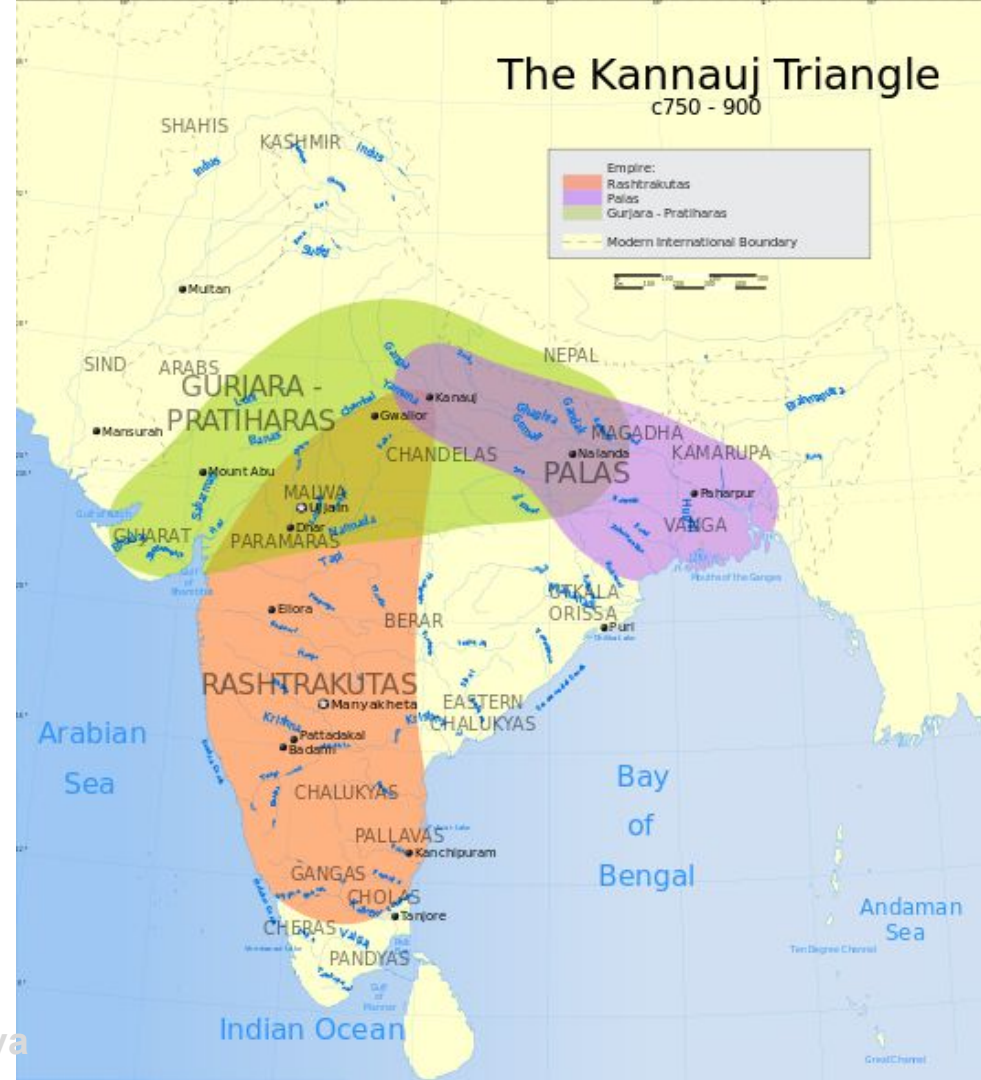
They fought among themselves.

provide stable condition of life over large areas.

Triparite struggle:

Kanauj was considered the symbol of the sovereignty of north India.

Control of Kanauj implied control of the upper Gangetic valley.



Rashtrakuta Dynasty

Krishna III defeated Cholas (Parantaka I) and erected a pillar at Rameshwaram.

Rajputs 1000 - 1200 CE

Under Parmar Dynasty

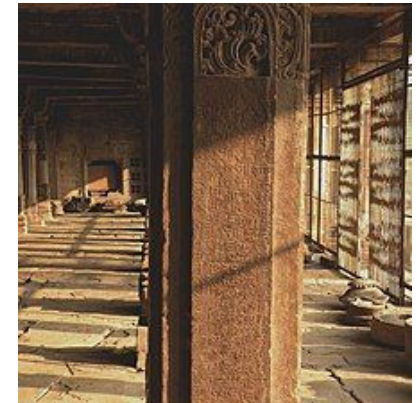
Later on various fragmentation takes place

Yukti Kalpataru is a famous treatise in Sanskrit principally on ship building in ancient Hindu world. It was written and compiled by king **Bhoja of Dhara (C 1000 – 1055 CE)** of the **Paramara dynasty**. And therefore it is also known as **Yukti Kalpataru Of Bhoja**.

There are references to shipping and shipbuilding in other languages of the world but **Yukti Kalpataru** is the oldest book which deals with shipbuilding in such exhaustive detail.



Dhar Iron Pillars



Pillar in the Bijamaṇḍal, Vidisha with an inscription of Naravarman

Medieval India

Mostly part of the Architecture

Kakatiya Kingdom Shiva Temple - 1000 Pillars

Vijaynagar

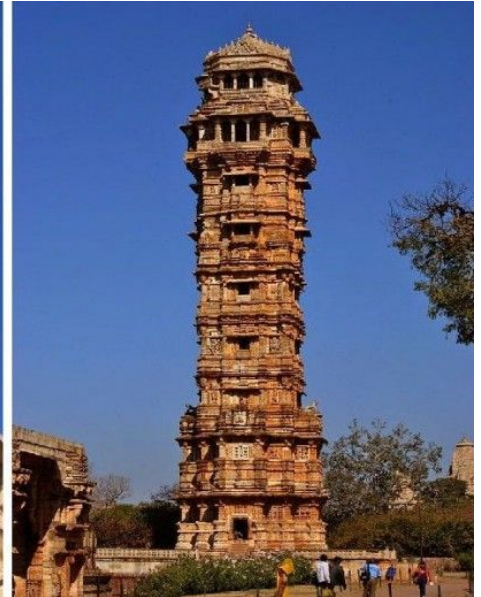
- Carved pillars with charging horses and yali (hippogriffs)



Provincial Kingdoms during Delhi Sultanate

Mahmud Khilji - 7 story tower at Mandu

Vijaya Stambha at Chittorgarh fort was constructed by King Rana Kumbha. The imposing victory tower at Chittor Fort is a must see monument in Rajasthan.



Kirti Stambha is a 12th-century tower situated at Chittor Fort in Chittorgarh town of Rajasthan, India. The 22 metres (72 ft) tower was built by a **Jain merchant Jeeja Bhagerwala** during the reign of **Rawal Kumar Singh** in c.1179–1191 CE



The **Fateh Burj** - the tallest minar in India, is situated in the historical village of Chappar Chiri in the SAS Nagar district (Mohali district) of Punjab state. It was completed in 2011.

The 328 feet (100 m) tower is dedicated to establishment of the Sikh Misls in a large part of Punjab in 1711.

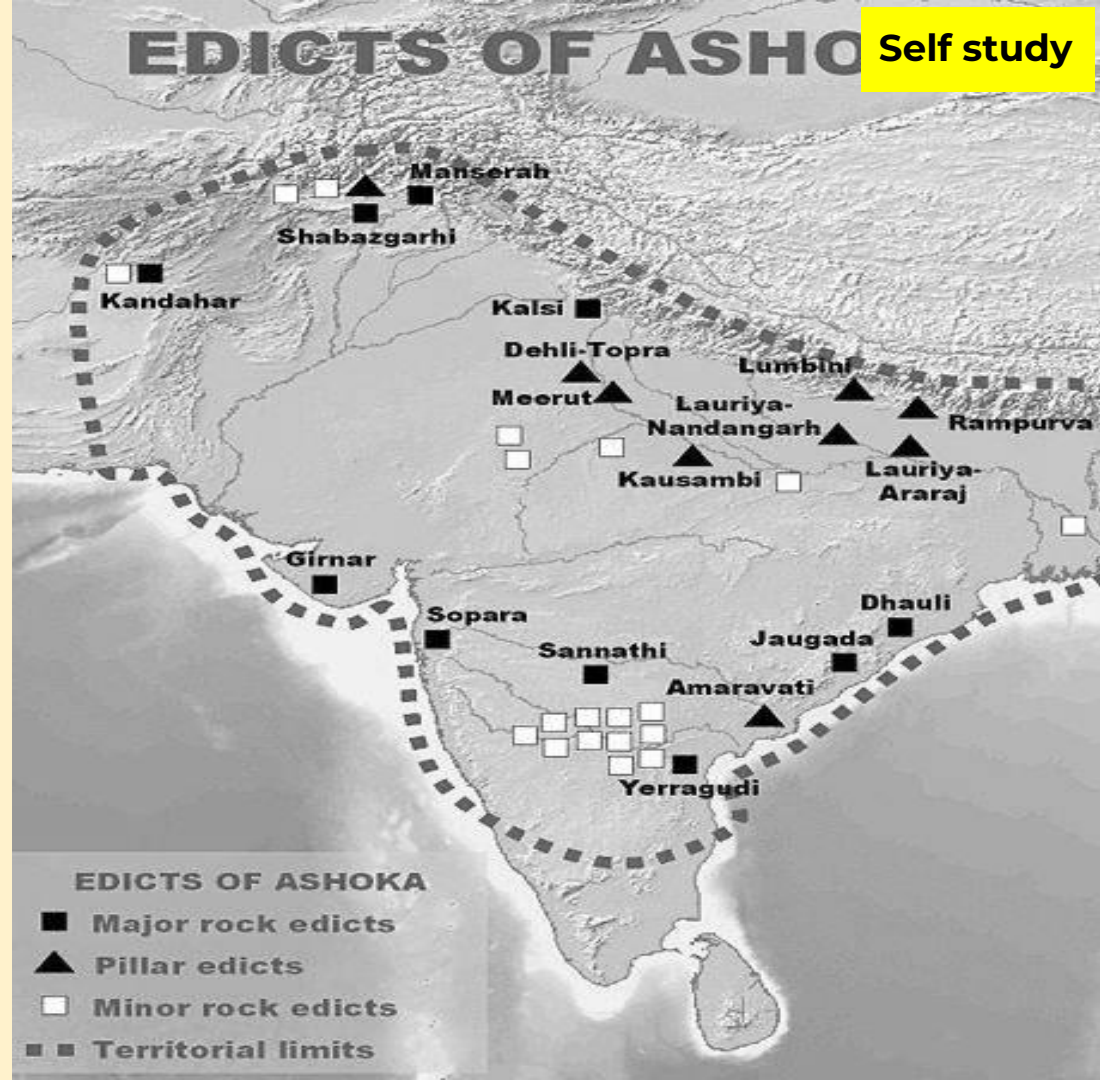
It was here that Banda Singh Bahadur, won a decisive battle against Wazir Khan, commander of the Mughal army



The different categories of Ashokan inscriptions and their location :

The set of **14 major rock edicts** (or portions thereof) occur at:

- 1) Kandahar
- 2) Shahbazgarhi (Peshawar district, Pakistan)
- 3) Mansehra (Hazara district, Pakistan)
- 4) Kalsi (Dehradun district, Uttarakhand)
- 5) Girnar (Junagadh district, Gujarat)
- 6) Bombay-Sopara
- 7) Dhauri (Puri district, Orissa)
- 8) Jaugada (Ganjam district, Orissa)
- 9) Erragudi (Kurnool district, AP)
- 10) Sannathi (Gulbarga district, Karnataka)



The minor rock edicts (MREs) occur at:

1. Bahapur /Srinivasapuri in New Delhi
2. Bairat (Jaipur district, Rajasthan)
3. Ahraura (Mirzapur district, UP)
4. Sahasram (Rohtas district, Bihar)
5. Gujara (Datia district, MP)
6. Rupnath (Jabalpur district, MP)
7. Panguraria (Sehore district, MP)
8. Maski (Raichur district, Karnataka)
9. Gavimath (Raichur district, Karnataka)
10. Palkigundu (Raichur district, Karnataka)
11. Nittur (Bellary district, Karnataka)
12. Udegolam (Bellary district, Karnataka)
13. Rajula-Mandagiri (Kurnool district, AP)
14. Erragudi (Kurnool district, AP)

15. Brahmagiri (Chitradurga district, Karnataka)
16. Siddapura (Chitradurga district, Karnataka)
17. Jatinga-Rameshvara (Chitradurga district, Karnataka)

As for the minor pillar inscriptions, versions of the schism edict have been found at Sanchi (Raisen district, MP), Sarnath (Varanasi district, UP), and Kaushambi (Allahabad district, UP).

Commemorative inscriptions occur at Nigali Sagar and Rummindei (both in Bhairwa district, Nepal). Three cave inscriptions of Ashoka's time have been found in the caves in the Barabar hills (Gaya district, Bihar). A donative edict of one of Ashoka's queens is inscribed on the Allahabad-Kosam pillar.

Some Important Inscriptions:

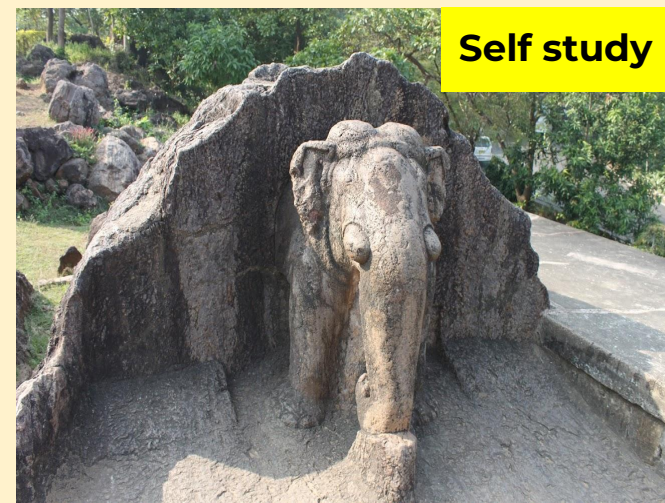
1. Dhauli Inscription

Dhauri is located in the ancient territory of Kalinga, now the state of Orissa, which the emperor Ashoka Maurya (reign 272-231 BC) conquered with appalling loss of life in about 260 BC.

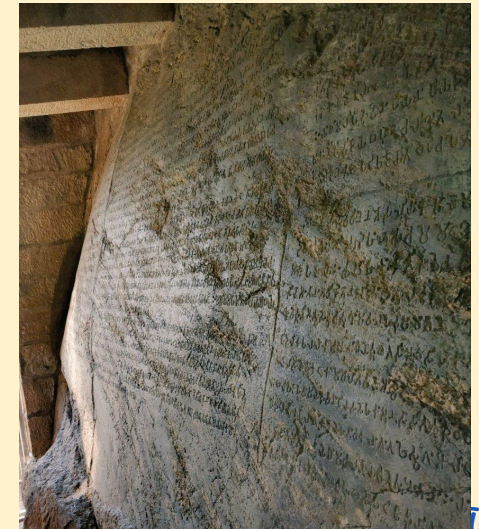
Thereafter, Ashoka repented of the violence which he had done and converted to Buddhism. He expressed his remorse, and his intention to govern the kingdom according to the principles of his new faith, in a series of rock-cut edicts that he caused to be inscribed on over 100 monuments throughout his vast kingdom.

The importance of Ashoka's conversion to Buddhism in the 3rd century BC can only be paralleled, in the West, by Constantine's conversion to Christianity in the 4th century AD.

The Dhauri monument is seen in this photo. Its sculpted elephant faces east. Ashoka's inscription is cut into the north face of the rock, below the sculpture.



Self study



2. Girnar Junagadh Rock Edict

The earliest inscriptions on the rock are from the 3rd century BC with an edict of the Ashoka. This rock edict is a huge stone and the carving in Brahmi script in Pali language mention the resistance to greed and animal sacrifice and also moralize the principles of purity of thought, secularism in thinking, kindness and gratitude.

The edicts were engraved in 257 BC. On the same rock were also engraved two subsequent inscriptions, each by a significant king of India.

The first is the **Girnar Prasasti**, a eulogy in praise of the Sudarshan Lake, by Mahakshatrap Rudradaman 1, written in about 150 AD. The other is a **prasasti of Skandagupta**, written in about 457 AD, which also refers to the restoration of the embankment of the Sudarshan Lake.

These inscriptions presuppose a flourishing centre of learning and culture at Girinagara. The area is sacred to both Buddhists and Jains; there are monastic complexes excavated into the rocks and a collection of Jain temples, from the 12th to 15th centuries, built on a ridge at Mount Girnar.

