

Fusion of Two Bodies

THE FUSION of bodies is the main characteristic of the iconography of Ardhanārīśvara and Harihara, but the theme of the doubling of figures is found in different icons of Buddha and Bodhisattva Siddhārtha, Kubera or Scythian men. Another interpretation of the fusion of bodies is expressed in the icons of Bharhut where *yakṣas* are joined with each other with a part of the body. This partial fusion as well as the doubling of figures do not imply an important transformation of the anatomy. These different examples introduce the problematic of fusion of bodies, fully developed in the iconography of Ardhanārīśvara and Harihara, where two distinct bodies are fused in one unique body.

AROUND THE THEME OF FUSION OF BODIES

The Gandhāra art has provided us with an icon depicting an association of Buddha and Bodhisattva Siddhārtha, with the heads back to back and a common body (Fig. 97). The heads are in fact separated by a thin halo but the impression of fusion of heads is intact. Both the heads are depicted in a realistic style with a short neck joining the torso, but the halo, seen from a side view, establishes a separation between the necks. The body, from which only the torso is preserved, is not doubled, but the roundness of the back of the shoulders of Buddha gives some volume to the torso of the Bodhisattva Siddhārtha.

In the context of Gandhāra art, this double-faced icon may be inspired by the theme of Janus, from the Roman mythology, frequently depicted with two faces looking in opposite directions.

Another interpretation of the theme of double faces is found in an engraving depicting Gaṇeśa with two heads back to back, published by Alice Getty.¹ According to the author, this icon may be in relation with the cult of Gaṇeśa

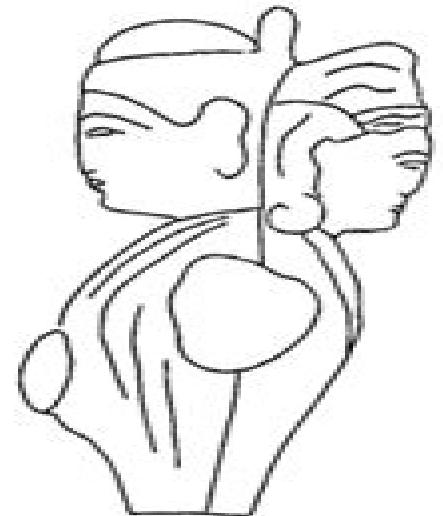


Fig. 97
Double sculpture of Buddha
and Siddhartha Bodhisattva

Phantasmic Anatomy Of The Statues Of Mathura

Mark Steyvers



Phantasmic Anatomy Of The Statues Of Mathura:

Phantasmic Anatomy of the Statues of Mathura Sandrine Gill, 2000 *Problems of Chronology in Gandhāran Art* Wannaporn Rienjang, Peter Stewart, 2018-03-14 Since the beginning of Gandhāran studies in the nineteenth century chronology has been one of the most significant challenges to the understanding of Gandhāran art. Many other ancient societies including those of Greece and Rome have left a wealth of textual sources which have put their fundamental chronological frameworks beyond doubt. In the absence of such sources on a similar scale even the historical eras cited on inscribed Gandhāran works of art have been hard to place. Few sculptures have such inscriptions and the majority lack any record of find spot or even general provenance. Those known to have been found at particular sites were sometimes moved and reused in antiquity. Consequently the provisional dates assigned to extant Gandhāran sculptures have sometimes differed by centuries while the narrative of artistic development remains doubtful and inconsistent. Building upon the most recent cross disciplinary research debate and excavation this volume reinforces a new consensus about the chronology of Gandhāra bringing the history of Gandhāran art into sharper focus than ever. By considering this tradition in its wider context alongside contemporary Indian art and subsequent developments in Central Asia the authors also open up fresh questions and problems which a new phase of research will need to address. *Problems of Chronology in Gandhāran Art* is the first publication of the Gandhāra Connections project at the University of Oxford's Classical Art Research Centre which has been supported by the Bagri Foundation and the Neil Kreitman Foundation. It presents the proceedings of the first of three international workshops on fundamental questions in the study of Gandhāran art held at Oxford in March 2017. *Journal of the American Oriental Society*, 2003. List of members in each volume *International Journal of Communication*, 1996

Le temple indien miroir du monde Bruno Dagens, 2009 English summary The aim of this work is to offer readers an overview of Indian temples of every origin and era. In striving to identify what reciprocal contributions the cultures present have made to these temples design the author constantly compares theoretical data to India's actual monuments from the most ancient to the contemporary thus exploring the continuity and vivacity of the Indian traditions they symbolize. French description Miroir du monde le temple indien est d'abord celui de l'Inde qui l'a créé et celui du cosmos où vivent ses dieux. À travers lui architectes et sculpteurs inspirés par les théologiens ont su reinventer l'Espace et le Temps les conjuguant dans un spectacle continu où la création toujours recommencée de l'univers est sans cesse répétée par les cérémonies quotidiennes et les fêtes solennelles. Pour garantir la permanence du spectacle ils l'ont pétrifié dans le décor du temple comme ils ont inscrit le cosmos et son agencement dans son architecture et le panthéon et sa mythologie dans les images de ses murs. Ce temple indien comme l'église la mosquée ou même le temple grec qu'il a parfois croisés d'ailleurs a essaimé à travers le monde à la suite des doctrines qui l'ont suscité. Il est ainsi devenu le miroir des multiples cultures qui l'ont interprété chacune selon son génie mais toujours en lui conservant fidèlement ses traits essentiels qui définis dans des

traitements d'architecture permettent de retrouver son unité. À date ancienne le temple après s'être épanoui en Inde passe en Asie du sud-est en particulier au Cambodge et en Indonésie où il connaît certaines de ses plus somptueuses manifestations ainsi Angkor Vat. Plus récemment depuis près de deux siècles c'est sur tous les continents que des Indiens le construisent. Le présent ouvrage veut réunir dans un même discours ces temples indiens de toutes origines et de toutes dates. S'attachant à cerner les apports réciproques des cultures en présence dans leur élaboration il s'appuie sur une constante mise en parallèle des données théoriques et des monuments bien réels des plus anciens à ceux d'aujourd'hui dans la continuité et la vivacité des traditions indiennes dont ils témoignent. Historien, archéologue et sanskritiste Bruno Dagens, professeur émérite à l'université Paris III, a pu au cours de longs séjours en Asie au Cambodge et en Inde et mais aussi en Hollande au Laos et en Afghanistan consacrer de nombreuses années à ces temples fréquentés souvent quotidiennement en des lieux très divers.

Indian Books in Print, 2002 **Semiotics of Language, Literature, and Cinema** Harish Narang, 1990. Contributed articles. Festschrift for Harjeet Singh Gill b. 1935 on his nomination as Professor Emeritus Jawaharlal Nehru University.

L'âge d'or de l'Inde classique Galeries nationales du Grand Palais (France), 2007. Présentation de l'art Gupta une période considérée comme l'âge d'or de l'art indien durant laquelle la pensée religieuse, les sciences, la littérature et le théâtre atteignent un raffinement qui rayonnera jusqu'au Nalpa de l'Asie du Sud-Est et l'Asie centrale. Présentation chronologique de ce grand moment travers plus de 120 notices décrivant des sculptures des terres cuites ou des monnaies.

International Books in Print, 1986 Mathurā Sculptures Nilakanth Purushottam Joshi, 2004. The Government Museum of Mathura has the unique privilege of exhibiting a fine collection of that school of Indian art which flourished in Mathura right from the early centuries of Christian era radiating its influence far and wide. This volume contains over 100 plates illustrating select pieces from the Mathura Museum which will be interesting not only to the students but also to the scholars because they will find something unpublished or illustrated with new angles.

Pre-Kushana Art of Mathura Vasudeva Sharana Agrawala, 1984 **Masterpieces of Mathura Sculpture** Vasudeva S. Agrawala, 1965 *Pre-Kushāṇa Art of Mathurā* Vasudeva S. Agrawala, 1933 **The Mathura School of Sculpture** Jean Philippe Vogel, 1909 **The Splendour of Mathurā Art and Museum** Ramesh Chandra Sharma, 1994. The book presents various stages of development of Mathura art from its earliest times and in the process gives a valuable account of the archaeological explorations and expeditions in the region since 1836.

Pre-Kushana Art of Mathura Vasudeva Agrawala, 1986-05-01 **Mathurā Kalā** National Museum of India, Shashi Asthana, 1999 Two Notes on Mathurā Sculpture Johanna Engelberta van Lohuizen-de Leeuw, 1947* **Sculptures of Mathura and Sarnath** Usha Rani Tiwari, 1998. An attempt has been made to make a comparative estimation of the images of Buddha and Bodhisattva as produced at both the centres in a chronological sequence dating from the Mauryan period to the Gupta period.

Mathura Museum and Art Mathura Archaeological Museum, Ramesh Chandra Sharma, 1976.

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