

**A STUDY OF RELIGIOUS AND DECORATIVE MOTIFS AND  
SYMBOLS OF BUDDHIST PERIOD OF SINDH.**

Asoka (272-232) B.C is credited with the erection of 84,000 Stupas, and countless monasteries, official art of Asokan region is mainly represented by the monolithic pillars. Sarnath (varanasi, banaras) was the site, where first turning of the wheel of the law, the shaft is of plain polished sand stone, circular in section and slightly tapering. The capital consists of four adorsed loins which originally supported a Dharma Chakkra or wheel of the law, below which is the inverted lotus forming the "bell", a single bull, horse, elephant, or wheel of law. In Sindh there is no evidence of Asokan pillars or Stupas. It is due to that Asoka made pillars on all that paths or roots from where Buddha passed on. But, lotus bell shape, wheel of law (Dharma chakra) elephant face is found from Kahu-Jo-Daro, elephant face from Sirni Kot. A very long time is between Asokan and Kahu-Jo-Daro period. But Thull Mir Rukan, thul of Brahmanabad are commemorative pillars are actually a continuity of that culture.

The Buddha himself appears in history a home less, quite literally home less, life, throughout his preaching career, having neither a fixed dwelling nor any possessions acquiring his food by begging and spending his night under trees or by road sides with stone for a pillow. His disciples, who grew in number with the passage of time, lived life modelled on his. As Sramanas (ascetics), as parivrajakas (wanderers), they too were quite literally homeless, the wandering how ever, was not with out interruption. Every fortnight there was convocation, called uposatha, a meeting at which the monastic rules, going back to the

Buddha himself, were recited, thus furnishing the monks with an occasion for reflection on their conduct and on their own lives. Apart from this since wandering was impossible during the rainy seasons, which lasted three or four months, there was an annual retreat from the rains, during which they were obliged to remain in single place, there two circumstances first the choice of a convenient meeting place, then the erection of small huts, each to house a single monk during the rains and to be dismantled by him when the rains had ended. The retreat from the rains was common to all Indian ascetic communities of the time, but the Buddhists were unique in respecting the strict rules by which the place of retreat was selected, the first donation of land to the order had a limited purpose that of an assembly ground on which make shift huts. In addition to the name viharas, the huts were given the names Avasa (residence) or more specifically Vassavasa (dwelling). Permanent buildings seem not to have been donated, if any in fact were, it was probably to accommodate the uposatha the most important function of the monastic community as a community. Thus, the assembly hall (Upathanasala in Pali, Upasthanasala in Sanskrit) may well have been the first building that was later to be a monastery complex. Gradually monks changes their way of life, from wanderer to dweller. Buddha's life also was, from first to last a wandering mendicant. Finally, the Buddha achieves nirvana in the open Air, between two Sala began to show a new face, a systematically regulated living system "the monastery, or the vihara," for the first time, also a limit has to be set on the size of the order, since the monks have now to be housed. Like wise, the fixed monastery for officials and subordinates. The first Stupa eight in number, are reported by tradition to have been erected by eight kings after they had divided the Buddha's relics among them. King Asoka increased their number to 84,000. For the Buddhists, the Stupa as the Buddha himself, worshiping it as they would a Yaksha (servant) for the mounds on the other hand, the Stupa was simply a monument to a

great man, in which, in their view, no excess of zeal should be invested. In the history of Buddha image first appears in the first century in Gandhara, then almost immediately thereafter, in Mathura. (Gadjin Naga 1980). Before that, the Buddha was not concretely depicted. He was merely symbolized, the symbol being a Bodhi tree, a Stupa, a foot print, the first appearance of the Buddha image is and an illustration accompanying such stories as that of the Buddha's life, eventually, when the Buddha image becomes an object of worship, it becomes larger in size. The evolution of the Buddha image is analogous to that of the Stupa. (Stupa was kind of tumulus or sepulchre built to enshrine relics of the Buddha or a Buddhist saints). In form, it is said to consist of a mound or dome called anda (egg) surrounded by a railed pathway with gates at the four cardinal points. In religious function the Stupa is said to have been a memorial to the Buddha or to the saints of Buddhism whose remains enshrined.

There are different patterns or motifs found from the Sindh's Stupas, tiles, bricks pieces, bands and cornices.



**Figure 106: Moulded Bricks from Kahu-jo-Daro**



**Figure 107: Carved Bricks from Kahu-jo-Daro**



**Figure 108: Carved Bricks from Sudheran-jo-Daro**

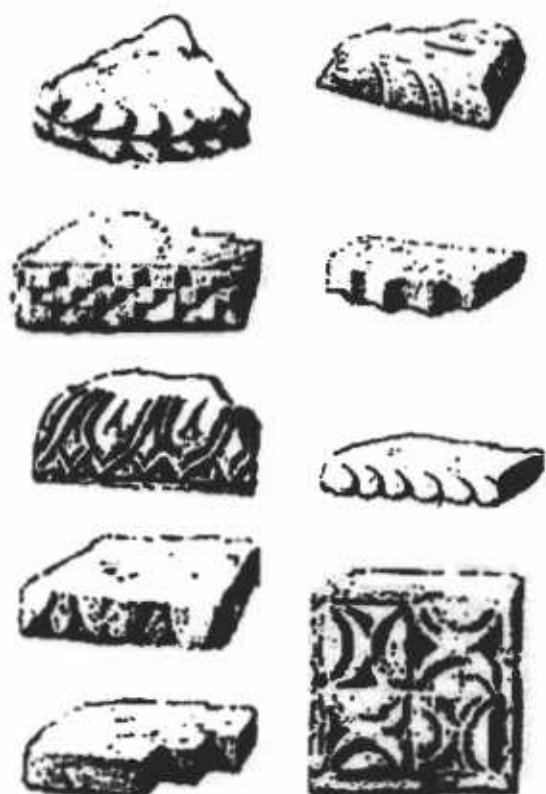


Figure 109: Carved bricks from the thul of Brahmanabad (Mansura)

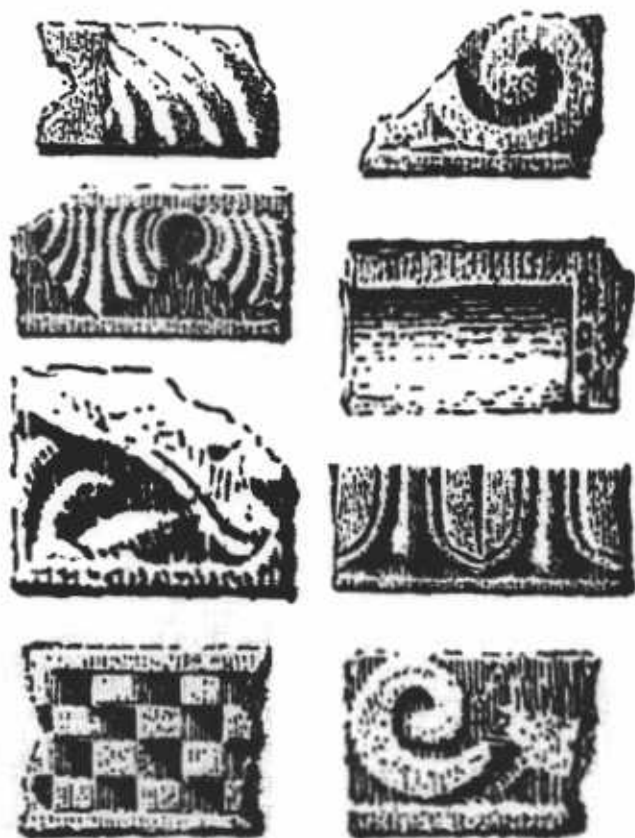


Figure 110: Carved bricks from Jhirak



Figure 111: Carved and Moulded Bricks from Sirni Kot

1. Acanthus Leaf Pattern, this is clearly a Greek introduction, beginning on the pillar. It found from the Gandhara art. Acanthus leaf pattern also from Devni Mori Gujrat.
2. Checquer, in Gandhara occasionally triangular, but normally and elsewhere square. It is finding in seven or eight sites in Gandhara (period III and IV; twice at Butkara). It next appears in the 5<sup>th</sup> century, Ajanta (Konald, 1997). At Mathura checquer is at the top of an elaborate pillar. It is also used in Kahu-Jo-Daro, Mirpur Khas, Thul Mir Rukan, and Siraj-Ji-Takri.
3. Lotus Leaf Pattern, this type of motif, carved leaf pattern found from all Buddhist period sites, mostly on large bricks which are used like cornice, border or band in sculptures. From Kahu-Jo-Daro Sirni Kot, Dhamrah-Jo-Daro, Bambhore, Brahmanabad, Laila-Ja-Aatan, Siraj-Ji-Takri, Gujjo, AROR, Depar Ghanghro.
4. Large plain bricks. The most important feature of Buddhist period in Sindh is the large bricks, In Mansura large bricks like big blocks in situ found like a floor setting.
5. Animal Motif, Animal and birds' motifs, elephant faces from Kahu-Jo-Daro, Sirni Kot, birds stamped blocks from Sirni Kot, Kahu-Jo-Daro, and Thull Mir Rukan. Lion face or (Mara) Kriti Mukhta pattern from Kahu-Jo-Daro, Sirni Kot, Devni Mori, Gandhara, Gujjo, Manjirah, Siraj-Ji-Takri.
6. Avery important pattern in rosette pattern, some line around the circle like sun motif. This type of pottery found from Nara, Thari, Misri Shah, Laila-Ja-Aatan, Siraj-Ji-Takri, Taulamba (Multan).
7. Geometrical pattern like wavey lines, grooved pottery from Khijrari, Misri Shah, Siraj-Ji-Takri.
8. Votive palaque, from Kahu-Jo-Daro, Thull Mir Rukan, Mohan-jo-Daro, Gul Muhammad Jamro, Siraj-Ji-Takri.
9. Incised lines, vertical, horizontal.

10. Dhamrah-Jo-Daro is a satellites town of Buddhist period. Monastery, a Stupa found there, type of Stupa is like Mohan-jo-Daro, Sirni Kot, Kahu-Jo-Daro are same type domed Stupas.
11. Thulls or Pillars were also erected in Sindh, Thul Mir Rukan, Thul at Mansura, Thul at Depar Ghanghro one of Thul is reported in Badin District.
12. Now the most of the Stupas are destroyed, and in proper shape, but their shape found form old book in resembling with Gandhara period Stupas.

From all over the Sindh, present author explored the Buddhist period sites and observed that, there were stupas in good number, most of them are to be seen as main object of worship. The full-fledged stupas consist of parts; drum, dome, capital and umbrella, the proportion in the dimensions of these different parts in individual stupas often reveal one part, or the other. This is not easy to make out and clear classification of stupas reported in Sindh, like North West Frontier province, on the basis of other associated elements one element present or other absent. Here every stupa forms a type by itself. There is consistency in the occurrence of double drum. Here in Sindh all stupas made, raised on bricks, sun dried bricks, burnt bricks, and mud bricks.

The dome and drum constructed but no any evidence of umbrella. At present only one stupa is well preserved and in better condition, that is Thul Mir Rukan, in Daulat pur. Here drum, dome and capitals are found but umbrella disappear.

Following are few stupas reported in Sindh. They can be classified as mud bricks, and burnt bricks.

## TYOLOGY

### STUPAS

#### **STUPA OF KAHU-JO-DARO**

1. Platform made up of solid burnt/baked bricks.
2. Circular tower/Thul/Dome of the stupa of sundried/unbacked bricks.
3. Basement of stupa is square
4. Single dome found.
- 5.

#### **STUPA OF THUL MIR RUKAN**

1. Platform is made up of mud/unbacked bricks.
2. Slightly tapering upward part of the stupa is circular in shape, made up of burnt / backed bricks.
3. Basement of stupa is square.
4. Single dome found.

#### **STUPA OF SUDHERAN-JO-DARO**

1. Platform made up of unburnt/unbacked bricks.
2. Tower built with sundried/unbacked bricks.
3. Faced built with burnt/backed bricks
4. Base was oblong in shape. Made up of sundried/unbacked bricks.

#### **BUDDHIST STUPA NEAR JHIRAK**

1. Square basement constructed of large heavy mud brick.
2. Ornamental parts of some character found from other Buddhist stupas of Sindh. Her tower or Thul is disappeared.



3. Evidences showed the single dome.
4. Here found heaps of bricks, mouldings and cornices, beautifully carved and with designs.

#### **STUPA OF DEPAR GHANGHRO**

1. Basement or plat is square in shape.
2. Base made up of two type of bricks, lower phase made up of burnt / backed bricks and upper phase made up of mud or / unbacked bricks.
3. Tower or Thul or dome of stupa is circular and made up of burnt / backed bricks.
4. Single dome found here.

#### **STUPA OF DHAMRAHO JO DARO**

1. The square basement made up of mud / sundried / unbacked burnt bricks.
2. Upper portion or Thul of stupa is also made up of unbacked bricks.
3. Single dome structure.
4. A very large stupa consisted with a small stupa remains.

#### **STUPA OF SHAH SHAKAR GANJ**

1. Its basement or lower part built with unburnt /mud/unbacked bricks.
2. Single dome.
3. The dome of stupa built by burnt/backed bricks.
4. Plate from and dome disappear at present.

### **STUPA OF SIRAJ-JI-TAKRI**

1. The basement of stupa is made up of stones.
2. Square plat from with stone foundation.
3. The dome made up of burnt / backed bricks.
4. Here found a huge complex, comprising upon stupa, monastery and living rooms.

### **STUPA OF SIRNI KOT**

1. Square platform with unbacked /un burnt bricks. At present square base is not visible it is encroached by owner of land.
2. The double dome visible
3. Domes made up of mud/unbacked/unburnt bricks.
4. Here found a very large bricks and beautifully cornices and other material.

### **STUPA OF KORIANI (BADIN)**

1. A large square basement, still survival burnt with un burnt /unbacked / mud bricks.
2. The tower or dome made up backed / burnt bricks.
3. A single dome found here.
4. Converted bricks and a terracotta Buddha face found from here.

### **STUPA OF MARI SABAR**

1. The square base built with unbaked/ unburnt bricks.
2. Stupa built with burnt / backed bricks.
3. Single dome found once. At present no any remains visible.
4. Fragments of carved bricks discovered.

### **STUPA OF BADAH-JO-DARO**

1. Small stupa built with unburnt or mud bricks.
2. From this site Kushan coins were collected.
3. Here are the evidences of fire activity.
4. At present no structural remains survives.

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### **STUPA OF BOTHRO-JO-DARO**

1. An evidence of mud stupa.
2. No any square base or dome visible now.
3. Only a large brick found here.

### **STUPA OF MOHAN-JO-DARO**

1. A square, a spacious quadrangle made up of burnt / baked bricks.
2. A lofty tower, Thul or dome of stupa made up of burnt bricks or baked bricks.
3. Single dome visible.

### **STUPA OR THUL IN JOHI TOWN**

1. Basement is squared and still survived.
2. Thul or dome is made up of mud / unbaked bricks.
3. Once there was an evidence of stair case.

### **STUPA OR THUL OF GOLO FAQIR RODHNANI**

1. The square base made up of stones.

2. The dome made up of with burnt bricks, the outer casing of stupa made with very fine yellow clay.
3. Once there was an evidence of monastery and living rooms at present nothing is survive.
4. Small portion of stupa and base is visible.

#### **STUPA OR THUL OF VILLAGE HYRO KHAN**

1. The square base, made up of very large bricks.
2. The bricks or used here baked or sundried or mud bricks.
3. Dome of stupa is also made up of baked bricks.
4. The yellow clay used on the stupa as pilaster

#### **MONASTERIES**

##### **MOHAN-JO-DARO MONASTERY**

1. Monasteries were built with burnt bricks and laid in mud.
2. Traces of upper story or Verandah survived.

##### **MONASTERY OF SIRNI KOT**

1. Completely deprived.
2. The monastery built with mud/unbaked bricks clay used as mortar.
3. Here found stone as foundation or base of the monastery building plastered with mud.

## **VIJNOT MONASTERY**

Across the centre of the ruins run a large open area or square from 200 to 300 yards long north and south, and about 1/3 as wide.

1. The West side of the square is occupied by the principal mound of debris, which were probably monastery, probably the houses of chief persons of the place, and in their centre was the temple, the ruins of which have been excavated more completely than the rest; for not only was the temple more solidly built, but from the pieces of stones still lying about, it appears to have been faced with carved stones brought across the desert from Jesalmer.

## **MONASTERY OF DHAMRAH**

1. The site showed it self a great institution at that time.
2. The ruins of monasteries / or a huge large monastery with ruined walls.
3. There are built with unbaked /sundried/or mud bricks.

SURVEY DATA ON ANCIENT SITES/MONUMENTS OF SINDH

Site No: 02

Site Name Mohen-Jo-Daro

Religious Affiliation Buddhist

Hinayana ✓

Mahayana X

Stupa ✓ Vihara ----

Monestery X Buddha image:

Material used in Stupa/Vihara/Monestery Bricks

Height of stupa. \_\_\_\_\_

Dome: Single/Double Single Stone X brick ✓

Brick sun dried/Baked

Bricks. Both

Motifs \_\_\_\_\_ Animal \_\_\_\_\_ Flowers

Primary position of site. Once a splendid stupa when discovered

Present position. Stupa exist but ruined condition

Terracotta Plaque. ----

Coranthian Pillars. ----

Bands. \_\_\_\_\_

Site No: 03

Site Name Mohen-Jo-Daro

Religious Affiliation Buddhist

Hinayana ----

Mahayana ----

Stupa ---- Vihara ---

Monestery ✓ Buddha image:

Material used in Stupa/Vihara/Monestery Burnt Bricks

Height of Stupa. -----

Dome: Single/Double ----- Stone ----- brick ✓

Brick sun dried/Baked Bricks. Backed

Bricks -----

Motifs ----- Animal ----- Flowers -----

Primary position of site. One hall 4 x 26 feet

Present position. Same

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands. -----

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Site No: 04

Site Name Dhamrah-Jo-Daro

Religious Affiliation Buddhist

Hinayana ✓

Mahayana ----

Stupa ✓ Vihara ---- Monestery ----

     Buddha image:

Material used in Stupa/Vihara/Monestery Bricks

Height of Stupa. 12 Meter

Dome: Single/Double Single Stone      bricks ✓

Brick sun dried/Baked Bricks.      Backed

Bricks

Motifs ✓ Animal ✓ Flowers

✓

Primary position of site. A very huge and large stupa with stereo stupas

Present position. Shows that once there was a huge complex

Terracotta Plaque. ----

Coranthian Pillars. ----

Bands. ✓



Site No: 05

Site Name Badah-Jo-Daro

Religious Affiliation Buddhist

Hinayana -----

Mahayana -----

Stupa ✓ Vihara ---- Monestery ----

       Buddha image:

Material used in Stupa/Vihara/Monestery Mud/Sun-dried/Unbaked bricks

Height of Stupa. 10 meters

Dome: Single/Double Single Stone ----- brick -----

Brick sun dried/Baked Bricks. Sun dried or mud Bricks

Motifs ----- Animal ----- Flowers -----

Primary position of site. Small stupa of mud bricks

Present position. No architecture remain

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands. -----

Site No: 06

Site Name Bothro-Jo-Daro

Religious Affiliation Buddhist

Hinayana -----

Mahayana -----

Stupa ✓ Vihara ---- Monestery -----

       Buddha image:

Material used in Stupa/Vihara/Monestery Burnt Bricks

Height of Stupa. -----

Dome: Single/Double ----- Stone ----- brick ✓

Brick sun dried/Baked Bricks. Backed

Bricks

Motifs ----- Animal ----- Flowers -----

Primary position of site. A very small remains of a stupa

Present position. Only heaps of bricks. A large brick evidence

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands -----

\_\_\_\_\_

Site No: 07

Site Name Jatan-Jo-Daro

Religious Affiliation Buddhist

Hinayana -----

Mahayana -----

Stupa ✓ Vihara ---- Monestery -----

       Buddha image:

Material used in Stupa/Vihara/Monestery Bricks

Height of Stupa -----

Dome: Single/Double Single Stone ---- brick

✓ Brick sun dried/Baked Bricks. Backed

Bricks

Motifs ----- Animal ---- Flowers ----

Primary position of site. Small mound or stupa

Present position. Now there is a grave yard

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands. -----

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Site No: 08

Site Name Chanhar waro Daro

Religious Affiliation Buddhist

Hinayana ----

Mahayana ----

Stupa ✓ Vihara ---- Monestery ----

----- Buddha image:

Material used in Stupa/Vihara/Monestery Burnt Bricks

Height of Stupa. -----

Dome: Single/Double Single Stone ---- brick

✓ Brick sun dried/Baked Bricks. Backed

Bricks

Motifs ---- Animal ---- Flowers ----

Primary position of site. Evidence of disturbed stupa

Present position. Half a side as graveyard a half still a mound

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands. -----

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Site No: 10

Site Name Shah pur Jamali Mound

Religious Affiliation Buddhist

Hinayana ----

Mahayana ----

Stupa ✓ Vihara --- Monestery ----

     Buddha image:

Material used in Stupa/Vihara/Monestery Burnt Bricks

Height of Stupa. -----

Dome: Single/Double Single Stone ---- brick

✓ Brick sun dried/Baked Bricks. Backed/Burnt

Bricks

Motifs ----- Animal ----- Flowers -----

Primary position of site. A huge settlement evidence

Present position. Disturbed. Pir tomb on site

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands. -----

\_\_\_\_\_

Site No: 17

Site Name Shah Shakar Ganj

Religious Affiliation Buddhist

Hinayana ✓

Mahayana ----

Stupa ✓ Vihara ---- Monestery ----

       Buddha image:

Material used in Stupa/Vihara/Monestery Bricks

Height of Stupa. -----

Dome: Single/Double Single Stone ----- brick

✓ Brick sun dried/Baked Bricks. Backed

Bricks

Motifs ---- Animal ---- Flowers ----

Primary position of site. Small stupa in a better condition

Present position. No stupa exist

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands -----

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Site No: 33

Site Name Tahir Faqir-Jo-Daro

Religious Affiliation Buddhist

Hinayana ----

Mahayana ----

Stupa  Vihara  Monestery

     Buddha image:

Material used in Stupa/Vihara/Monestery Huge broken Bricks

Height of Stupa. 30 m from ground- a high mound

Dome: Single/Double Single Stone  brick

Brick sun dried/Baked Bricks. Backed/Burnt

Bricks

Motifs  Animal  Flowers

Primary position of site. ----

Present position. A disturbed but huge stupa. at present there is a  
graveyard

Terracotta Plaque. ----

Coranthian Pillars. ----

Bands. ----

Site No: 40

Site Name Siraj-Ji-Takri

Religious Affiliation Buddhist

Hinayana ✓

Mahayana ----

Stupa ✓ Vihara ----

Monestery ✓ Buddha image:

Material used in Stupa/Vihara/Monestery Stone and Bricks

Height of Stupa. ----

Dome: Single/Double Single Stone ✓ brick ✓

Brick sun dried/Baked Bricks. Backed

Bricks -----

Motifs ✓ Animal ✓ Flowers

✓

Primary position of site. A huge complex, evidence of stupa also

Present position. Evidence having settlement

Terracotta Plaque. ✓

Coranthian Pillars. ----

Bands. ✓

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Site No: 41

Site Name Gul Mohammad Jamro

Religious Affiliation Buddhist

Hinayana -----

Mahayana ✓

Stupa ----- Vihara ✓ Monestery -----

Buddha image:

Material used in Stupa/Vihara/Monestery -----

Height of Stupa. -----

Dome: Single/Double ----- Stone ----- brick -----

Brick sun dried/Baked Bricks. -----

Motifs ----- Animal ----- Flowers -----

Primary position of site. -----

Present position. -----

Terracotta Plaque. ✓

Coranthian Pillars. -----

Bands. -----

Site No: 52

Site Name Sirni-Kot

Religious Affiliation Buddhist

Hinayana ✓

Mahayana ----

Stupa ✓ Vihara ---- Monestery ----

       Buddha image:

Material used in Stupa/Vihara/Monestery Mud Bricks

Height of Stupa. 55.7 m

Dome: Single/Double Double Stone ---- brick Mud Bricks

Brick sun dried/Baked Bricks. Mud

Bricks

Motifs ✓ Animal ✓ Flowers

✓

Primary position of site. Site is much better position

Present position. Stupa still survive, ruined, covered from four sides by

local people

Terracotta Plaque. ----

Coranthian Pillars. ✓

Bands. ✓

Site No: 53

Site Name Thul Mir Rukan

Religious Affiliation Buddhist

Hinayana ✓

Mahayana ----

Stupa ✓ Vihara ---- Monestery ----

     Buddha image:

Material used in Stupa/Vihara/Monestery Bricks

Height of Stupa. ----

Dome: Single/Double Single Stone ---- brick

✓ Brick sun dried/Baked Bricks. Backed

Bricks     

Motifs ---- Animal ---- Flowers ----

Primary position of site. Stupa in very good condition

Present position. Still in a good position (only one stupa)

Terracotta Plaque. ----

Coranthian Pillars. ✓

Bands. ✓

Site No: 54

Site Name Bothro-Jo-Daro

Religious Affiliation Buddhist

Hinayana ----

Mahayana ----

Stupa ✓ Vihara --- Monestery -----

       Buddha image:

Material used in Stupa/Vihara/Monestery Burnt Bricks

Height of Stupa. -----

Dome: Single/Double ----- Stone ----- brick Carved Bricks

Brick sun dried/Baked Bricks. Unbacked

Bricks

Motifs ----- Animal ----- Flowers -----

Primary position of site. A mud brick stupa

Present position. Nothing Now

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands. -----

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Site No: 56

Site Name Kumb Lema Mound A

Religious Affiliation Buddhist

Hinayana ----

Mahayana ----

Stupa ✓ Vihara --- Monestery -----

     Buddha image:

Material used in Stupa/Vihara/Monestery Burnt Bricks

Height of Stupa. 125 m

Dome: Single/Double Single Stone ---- brick

✓ Brick sun dried/Baked Bricks. Backed/Brunt

Bricks

Motifs ✓ Animal ✓ Flowers ✓

Primary position of site. -----

Present position. Badly disturbed

Terracotta Plaque. ----

Coranthian Pillars. -----

Bands. -----

\_\_\_\_\_

Site No: 57

Site Name Thul in Johi Town

Religious Affiliation Buddhist

Hinayana ----

Mahayana ----

Stupa ✓ Vihara ---- Monestery ----

       Buddha image:

Material used in Stupa/Vihara/Monestery Burnt Bricks

Height of Stupa. 50 feet

Dome: Single/Double ---- Stone ---- brick ✓

Brick sun dried/Baked Bricks. Backed

Bricks

Motifs ---- Animal ---- Flowers ----

Primary position of site. Once there was stupa and evidence of staircase

Present position. Only square platform survived

Terracotta Plaque. ----

Coranthian Pillars. ----

Bands. ----

Site No: 58

Site Name Thul of Golo Faqir Rudhnani

Religious Affiliation Buddhist

Hinayana -----

Mahayana -----

Stupa ✓ Vihara ---- Monestery -----

       Buddha image:

Material used in Stupa/Vihara/Monestery Burnt Bricks with Mud Plaster

Height of Stupa. 50 feet

Dome: Single/Double Single Stone ✓ brick ✓

Brick sun dried/Baked Bricks. Burnt

Bricks

Motifs ----- Animal ----- Flowers -----

Primary position of site. A splendid stupa

Present position. A few portion survive with base

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands. -----

Site No: 59

Site Name Thul of Village Hyro Khan

Religious Affiliation Buddhist

Hinayana -----

Mahayana -----

Stupa ✓ Vihara ---- Monestery -----

       Buddha image:

Material used in Stupa/Vihara/Monestery Very large burnt bricks

Height of Stupa. 40 feet

Dome: Single/Double Single Stone ----- brick

✓ Brick sun dried/Baked Bricks. Backed

Bricks

Motifs ----- Animal ----- Flowers -----

Primary position of site. A medium size stupa

Present position. An autaro of Nafaf Shah upon square platform of stupa

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands. -----



Site No: 60

Site Name Stupa of Kingrani

Religious Affiliation Buddhist

Hinayana -----

Mahayana -----

Stupa ✓ Vihara ----- Monestery -----

----- Buddha image:

Material used in Stupa/Vihara/Monestery Bricks, coated with yellow Johi clay

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Height of Stupa. 50 feet

Dome: Single/Double Single Stone ----- brick Mud brick

Brick sun dried/Baked Bricks. Sun dried

Motifs ----- Animal ----- Flowers -----

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Primary position of site. Stupa with staircase

Present position. Converted into graveyard

Terracotta Plaque. -----

Coranthian Pillars. -----

Bands. -----

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Site No: 61

Site Name Depar Ghanghro

Religious Affiliation Buddhist

Hinayana ✓

Mahayana ----

Stupa ✓ Vihara ---- Monestery ----

       Buddha image:

Material used in Stupa/Vihara/Monestery Both mud and burnt bricks

Height of Stupa. 80 m

Dome: Single/Double Single Stone ---- brick

✓ Brick sun dried/Baked Bricks. Base made-up with mud

bricks and the dome made-up of burnt

bricks

Motifs ✓ Animal ✓ Flowers

✓

Primary position of site. A very huge and splendid stupa

Present position. Only evidence of a stupa

Terracotta Plaque. ----

Coranthian Pillars. ----

Bands ✓

Site No: 62

Site Name Mansura

Religious Affiliation Buddhist

Hinayana

Mahayana

Stupa  Vihara  Monestery

Buddha image:

Material used in Stupa/Vihara/Monestery Burnt bricks

Height of Stupa. \_\_\_\_\_

Dome: Single/Double Single Stone  brick

Brick sun dried/Baked Bricks.  Backed bricks/Burnt

bricks \_\_\_\_\_

Motifs  Animal  Flowers

Primary position of site. They was a very impressive stupa reported

Present position. At present few piece of base and a Thul survived

Terracotta Plaque.

Coranthian Pillars.

Bands.

\_\_\_\_\_

Site No: 63

Site Name Sudheran-Jo-Daro

Religious Affiliation Buddhist

Hinayana -----

Mahayana ✓

Stupa ✓ Vihara ---- Monestery ----

----- Buddha image:

Material used in Stupa/Vihara/Monestery Dome with burnt bricks, base with mud/unbaked bricks

Height of Stupa. -----

Dome: Single/Double Single Stone ----- brick

✓ Brick sun dried/Baked

Bricks. Both

Motifs ✓ Animal ✓ Flowers ✓

Primary position of site. There was reported a very huge, impressive stupa

Present position. Still there is a square platform with few portion of dome looks a like Thul is present there

Terracotta Plaque. ✓

Coranthian Pillars. -----

Bands. ✓

## DECORATIVE MOTIFS

Decorative motifs or designs are translated from the German word Ornament .Ornamentation on any art and architecture each and every distinctive period recognized by its typical decoration Or designs.

The differentiation between Muslim-Hindu, Buddhist-Jain art and architecture is understandable because of their degree of format, and the iconographical context. In which they are applied, could be interpreted as cultural motifs of the representative architecture. Motifs which according to formal structure and the context of application are to be interpreted as motifs taken over from the local or folk cultural tradition.

### **THERE ARE THREE GROUPS OF MOTIFS**

1. Motifs based on a conception of geometrical lines.
2. Motifs based on a conception of a floral or natural form of vegetation.

Motifs based on faunal art or animal designs.

Different patterns or motifs are typical for the stupas of Sindh. They are found on pottery, tiles, and bricks. Moulded and carved bricks are also present. The most distinctive decorative characteristics are below.



**Figure 112: Carved Brick with Sitting Buddha Posture**

## **FLORAL MOTIFS**

### **ACANTHUS LEAVES**

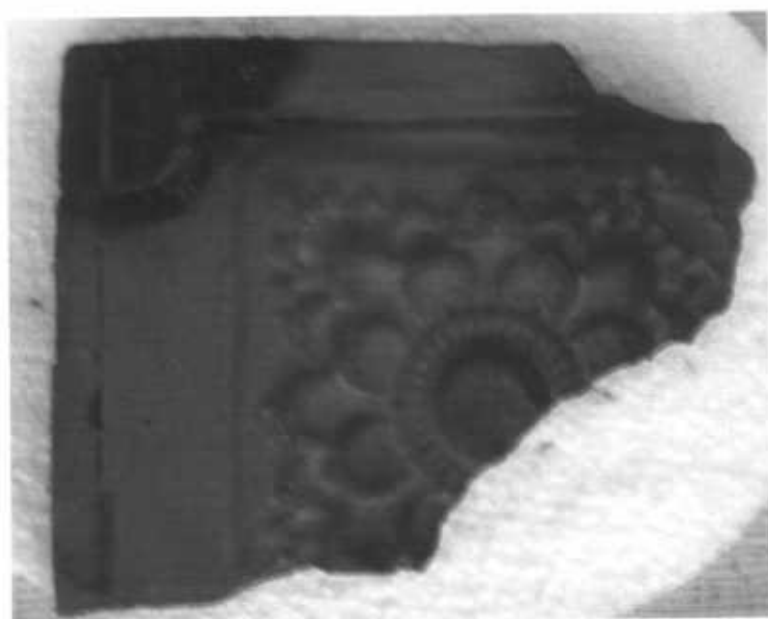
The bricks are decorated with acanthus leaves. This is clearly a Greek introduction, found first on pillars. The acanthus leaf is also treated in several ways. The first type is deeply channelled comprised of three leaves. The second has the channelled and angular leaves arranged on either side a central stamp. The third type is acanthus twig enclosed within denticulate border. The fourth type of a acanthus leaf is associated with a cone.



**Figure113: Acanthus leaves Pattern Bricks**

## **LOTUS FLOWERS**

The lotus flower pattern is a common decorative motif from all Buddhist period sites, mostly on large bricks that are used like cornice, border or band in sculpture. From Kahu-jo-Daro, Sirni kot, Dhamrah-jo-Daro, Bambore, Mansura, Laila-Ja Aatan, Siraj-Ji-Takri, Gujjo, Aror, Depar Ghanghro. There are different varieties of rosettes ranging from simple to more complex types. In the simple type the grooved petals are either pointed or rounded. In another type the spaces between the petals are filled with sepals. In some pieces, the pod, and filaments occupy the centre. Another variation of the same type is the rim of the lotus medallion.



**Figure 114: Lotus Flower Pattern Bricks**



## ROSETTE PATTERN

A very important pattern with some small carved lines around the circle like a sun motif. This type of pottery is found from Nara, Thari, Misri shah, Siraj-ji-Takri, Dubi, Tali, Jamal Shah, Lagharian- jo- Goth, Kartar Bhit, Mamro, and Deararo.

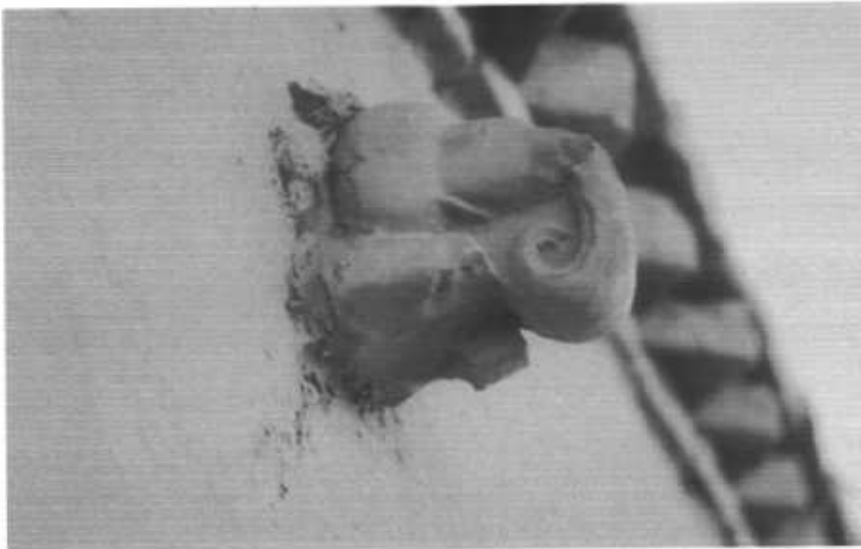


**Figure 115: A Terracotta Piece with Rosette Pattern**

## ANIMAL AND BIRDS MOTIFS

### ELEPHANTS

Large numbers of elephant brackets are included in the finds from Mirpur Khas (Kahu-jo-Daro). The common type has short ears, screwed neck and lowered down or re-carved trunk. The second type with an upraised trunk holds some objects. The third type consists of stupas decorated with circles, common features of elephant decoration in the Kushan period. Elephant faces are known from Kahu-jo-Daro, Sirni Kot, and Thul Mir Rukan.



**Figure116: Lion's Head from Sirni Kot  
(Fixed in House Wall of Land owner)**

### LIONS

The figures of the lions are highly stylised. At Kahu-jo-Daro one lion has open, googly eyes, moustaches, and open mouth showing the bare fangs. Another small, lion headed mask has a lolling tongue.

Serrated leaves and floral motifs are visible in the foreground. This type of mask is attested at Simi Kot and shanisha (NWFP).



**Figure117: Lion Face Bricks**

## GEESE

Geese with floriated tails are part of a frieze. One goose has a floriated tail and open beak, following another which pecking at its tail. The space in the foreground is filled with palmate (from Kahu-jo-Daro and Thul Mir Rukan). A goose with open beak, floriated tail from Sirni Kot.



**Figure 118: Geese Patterned Brick**

## GEOMETRICAL MOTIFS

Chequer pattern are known in Gandhara, occasionally triangular but normally squared. In Gandhara they are found in seven or eight sites belonging to period 111 and 1v (twice at Butkara).It appears also

in Akanta. At Mathura a chequer is located at the top of an elaborate pillar. In Sindh chequer seen also in Indus period. This chequer used at Buddhist period sites like, Kahu-jo-Daro, Thul Mir Rukan, Siraj-ji-Takri, Sirni kot. Other geometrical motifs like wavy lines, grooved lines, incised lines, vertical, horizontal lines.

Triangles are attested from Khijrari, Siraj-ji-Takri, Aror,(shah shaker Gunj), Koriani(Badin), Sudheran-jo-Daro. In Sindh the most important feature related to the Buddhist period is represented by the common bricks.