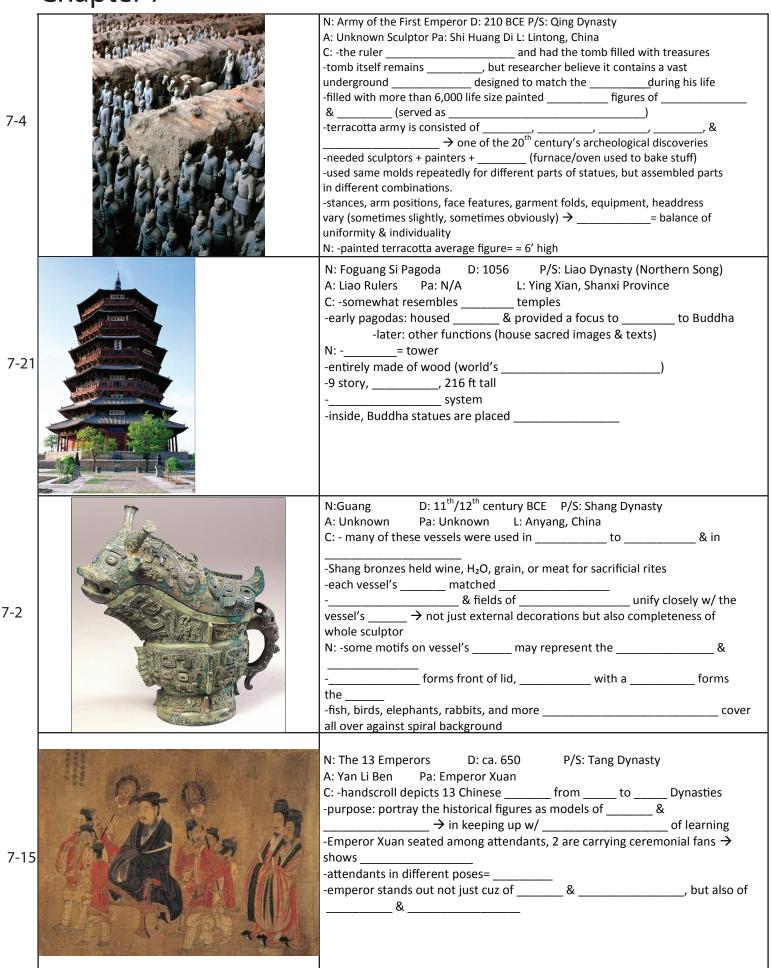
6-9	N: Meditating Buddha D: 2nd century P/S: Buddhist Pa: Unknown A: Unknown L: Gandhara, Pakistan C: - Shows seated cross-legged in a monk robe - Hand positioning in dhyana mudra, a gesture of - Greco-Roman in style, as seen in the treatment of body forms (profile of forehead and nose, arching brows) of robe similar like that of a toga's
6-4	<ul> <li>N: Lion Capital of Column Erected by Ashoka D: 250 BCE</li> <li>P/S: Mauryan Pa: Ashoka A: Unknown L: Sarnath, India</li> <li>C: <ul> <li>Ashoka spread Buddhism through sculptures and the arts</li> <li>Ashoka's columns were usually aroundtall and capped with elaborate</li> <li>Two pairs of back to back lions stand on an acbacus, four animals symbolized four of the world</li> <li>Lions originally carried a wheel of (aka Wheel of the Law), declared Ashoka</li> <li>Form of yet had distinct iconography</li> </ul> </li> </ul>
6-16	<ul> <li>N: Dancing Many-Armed Shiva D: Late 6th Century</li> <li>P/S: Post Gupta A: Unknown Pa: Unknown</li> <li>L: Cave Temple in Badami, India</li> <li>Various dynasties arose after the defeated the Gupta empire</li> <li>Decuan (central Indian plateau) ruled by kings</li> <li>Sculptors curved in the walls of halls cut into the cliff above the city</li> <li>Relief displays, Shiva</li> <li>Shown dancing the; 18 arms swing rhythmically in an arc</li> <li>Drummer accompanies dance on the right, son (elephant-headed Ganesha) mimics Shiva, Nandi (Shiva's bull mount) at his left</li> <li>Composite figures (with animal parts) stood for disparity (difference) from the; gods with supernatural powers</li> </ul>
6-18	N: Vishnu Temple at Deogarh D: Early 6th Century P/S: Gupta Pa: Unknown A: Unknown L: Deogarh, North Central India C: - temples constructed with (stone blocks), generally a simple square building atop stone (base) decorated doorway in the front that are protected by couples - transition point between (sacred interior) and dangerous "outside" - relief in a niche on other sides (3 sides) - culminates (highest point) in a

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6-21	N: Rajarajeshvara Temple D: 1010 P/S: Early Southeastern Medieval Period A: Unknown Pa: Cholas L: Thonjavur, India C: - Dedicated in 1010 toas the Lord of Rojaraja - Largest and tallest temple in India in its time,high - The temple is situated inside a walled - Temple consists of a stairway that leads to two, the larger havingpillars - Also led to the in the base of the the enormous that is the emblem of the Cholas' secular power as well as their devotion to Shiva		
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1-7			

**N** = name **D** = date (century) **P/S** = Period/Style **A** = artist or architect **Pa** = Patron **L** = original location **C** = context **N** = notes of importance



	Chapter 7		date (century) <b>P/S</b> = Period/ = original location <b>C</b> = contex	
7-20		A: Unknown C: -some ceramics re form of Shang & Zho  -during Northern Sor techniques of (clay + water mixture -tightly	Pa: Unknown flected patron's interests in a u bronze; however, & ng period, Chinese gengraving the d e, like fine thin mud)]	ntiquities & imitate powerful _ ceramics more commonly had _ _ developed the subtle esign thru a colored/black slip motifs on vase closely embrace
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		C:		
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1-11		N:		
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		A: C:	Pa:	L:
1-7		N:		

N = name  $\,D$  = date (century)  $\,P/S$  = Period/Style  $\,A$  = artist or architect  $\,Pa$  = Patron  $\,L$  = original location  $\,C$  = context  $\,N$  = notes of importance

		N:		D:	P/S:
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	Constants	C:	Middle Jomon		
			Made many "vessels" (big clay	pots) used for	storage, cooking,
			bone burial, and some may h		
8-1			purposes.		
0-1		N:	Huge contrast from China's Ne	olithic note wh	ich word light
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			and thin.		
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8-4					
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**N** = name **D** = date (century) **P/S** = Period/Style **A** = artist or architect **Pa** = Patron **L** = original location **C** = context **N** = notes of importance

