

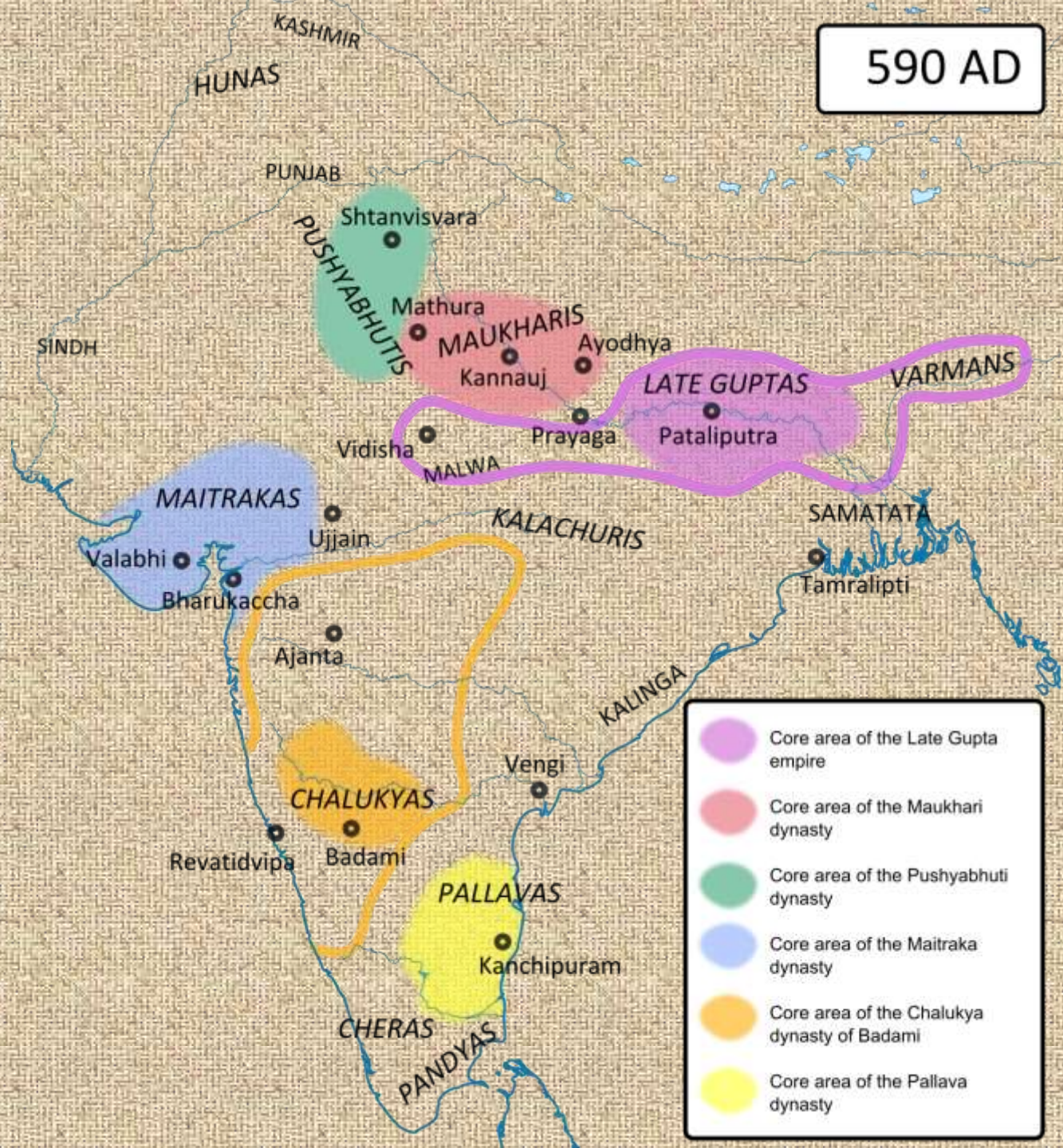
# Temple Architecture of Chalukya Period

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# General Introduction

- From the 5<sup>th</sup> century CE onwards (535-757CE), the Chalukyas of Badami were the leading force in Deccan. They were indigenous Kannara family with Kannaras as mother tongue.
- Their early inscriptions indicate that they worship both Vaishnavite and Shaivite deities.
- The temple architecture of Chalukya Period is actually the mixture of Nagar and Dravida styles. However, this style has been termed as Besar style.
- This style originate and flourished at Aihole, Badami and Pattadakal of Karnataka state between 5<sup>th</sup> to 7<sup>th</sup> century CE.
- These temples are located in Hungund taluka of Bagalkot district.
- The Chalukya kings shifted their capital from Aihole to Badami and again from Badami to Pattadakal hence, the temples were also constructed in same chronological sequence.
- These three places provide the various stage of development of Chalukyan temple architecture .
- Raw material – Sandstone
- Most of the temple are located near the Malprabha river
- Many temples have been listed in UNESCO list of World Heritage Monuments

590 AD



- Core area of the Late Gupta empire
- Core area of the Maukhari dynasty
- Core area of the Pushyabhuti dynasty
- Core area of the Maitraka dynasty
- Core area of the Chalukya dynasty of Badami
- Core area of the Pallava dynasty

# KARNATAKA



# Aihole group of Temples

- Aihole is a small town about 46 km n.e. of Badami. It was the capital for about 200 years. Originally there were 125 temples in the area of 3 sq. mile, hence considered as the '*cradle of Indian temple architecture*'
- In old inscriptions it is known as 'Aryapura' and 'Ayyavole'
- Now only 60-70 temples are lying in various state of preservation in which 30 temples are located within an enclosure wall.
- Most of the temples are Brahmanical but there are few Jain temples also
- Blocks of stone were used for vertical construction
- Here one can see the temples with a simple structure having crudely made cella in veranda like construction to the mature temple with *mukhmandap*, *sabhamandap*, *pradakshinapath* and *garbhagriha*
- From the simple beginning in Ladh Khan, Konti-gudi group to more evolved form at Durga temple, Huchimalli-gudi and Gadagnath
- The curvilinear and pyramid like shikhar developed here not in the south

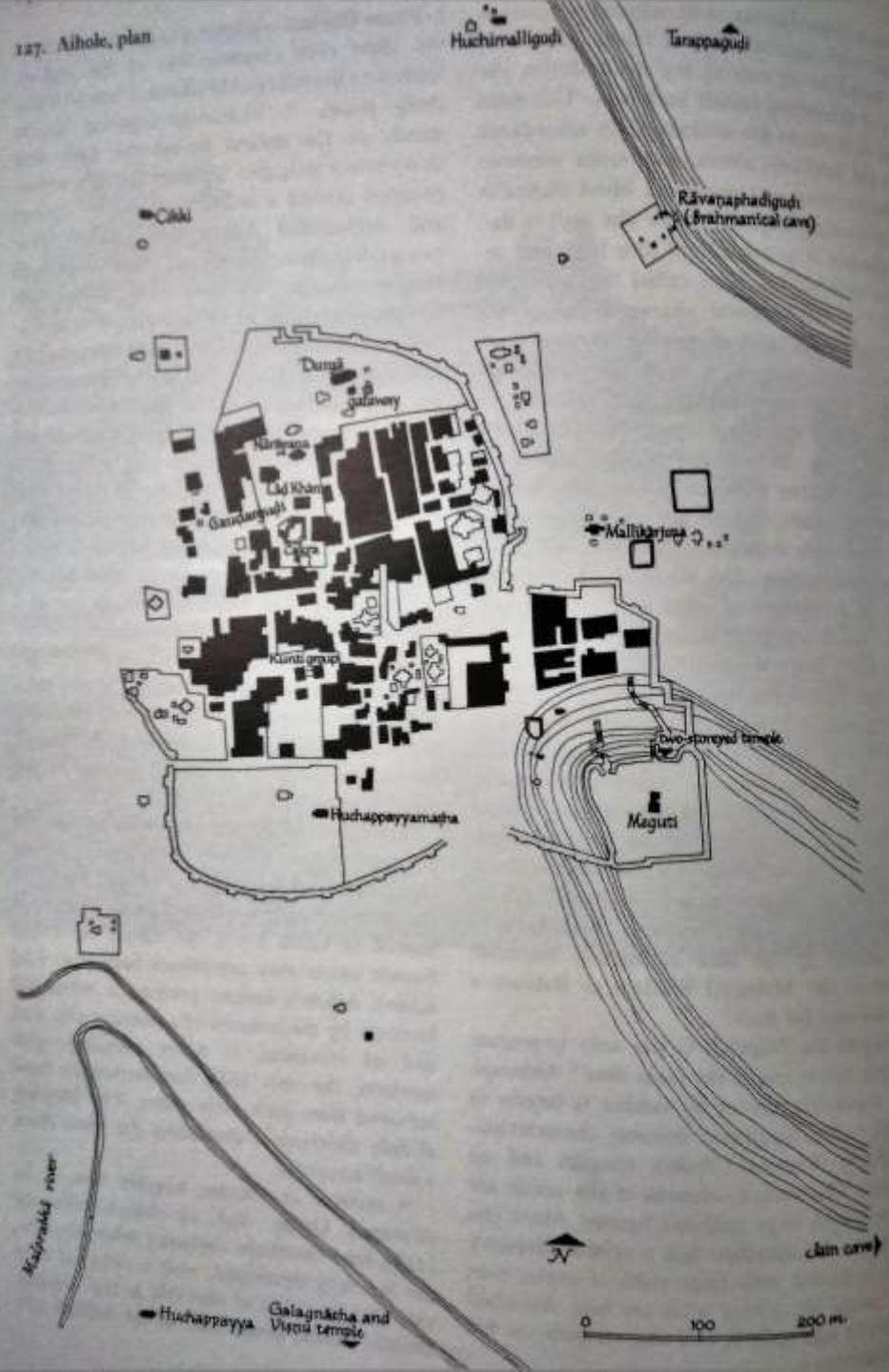
# Aihole group of Temples

- Ladh Khan temple is considered as the earliest temple of Aihole group, while the Konti-gudi group is of little late date, consist of three temples located in the heart of village
- In late publications, on the basis of ground plan of Konti-gudi group temples, many scholars accepted them as the earliest temple. However, in the text of earlier writers (Percy Brown, Henry Cousens) the Ladh Khan temple is mentioned as oldest temple.
- Out of three shrines of Konti-gudi group, two are attached with each other by a pillared portico and facing each other in east west direction
- The first temple shrine of Konti-gudi group is placed in an open verandah and the shrine set in the back wall
- The idea of central enclosed mandap had not yet evolved. The idea of temple yet to evolve.
- At the entrance there are six pillars while eight more pillars inside supporting the ceiling and between the two back pillars at centre are shrine
- The arrangement of pillars at Konti-gudi also represent primitive design
- The entire temple movement at Aihole mainly flourished from the reign of Pulkeshin I (553-67 CE), to Pulkeshin II (609-42 CE). However, the temples of Konti-gudi groups were built during Jaysimha & Ranrag









# Ladh Khan Temple

- This temple takes a step further forward in the evolution Named after its former owner
- Though it is simple but certainly better than Kontigudi group temples
- It has *mukhamandapa* and *sabhamandapa*
- The mukhmandapa is supported on 12 pillars in three rows in which side pillars joined with low parapet wall
- The *sabhamandapa* is a square hall rest on 12 pillars
- A small sanctum against the back wall with lingam
- On the roof of the mandapa is another shrine with images carved on it three exterior walls; image of Surya on western wall
- On roof the stone logs placed on joints of slabs indicates the imitation of older wooden architecture
- Some scholars suggests that originally it was community house , later converted in a temple

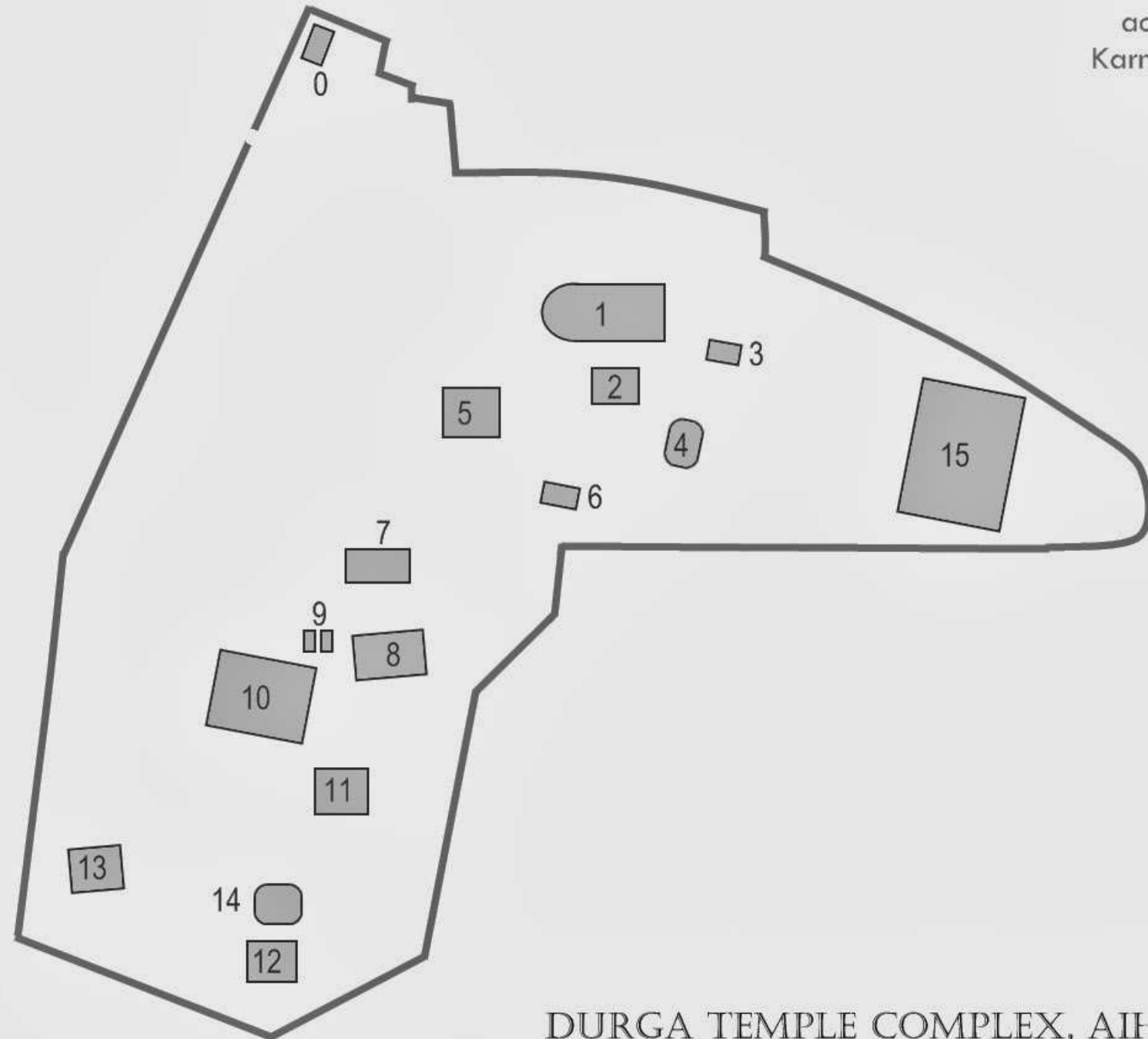




I N D E X

- 0. Ticket booth
- 1. Durga Gudi
- 2. Dwarabagilu
- 3. nameless temple
- 4. Kalyani
- 5. Chappara Gudi
- 6. nameless temple
- 7. Nadyar Gudi
- 8. Suryanarayana Gudi
- 9. nameless twin temples
- 10. Ladkhan Gudi
- 11. Gaudara Gudi
- 12. Chakra Gudi
- 13. Badiger Gudi
- 14. Kalyani
- 15. Archaeological Museum

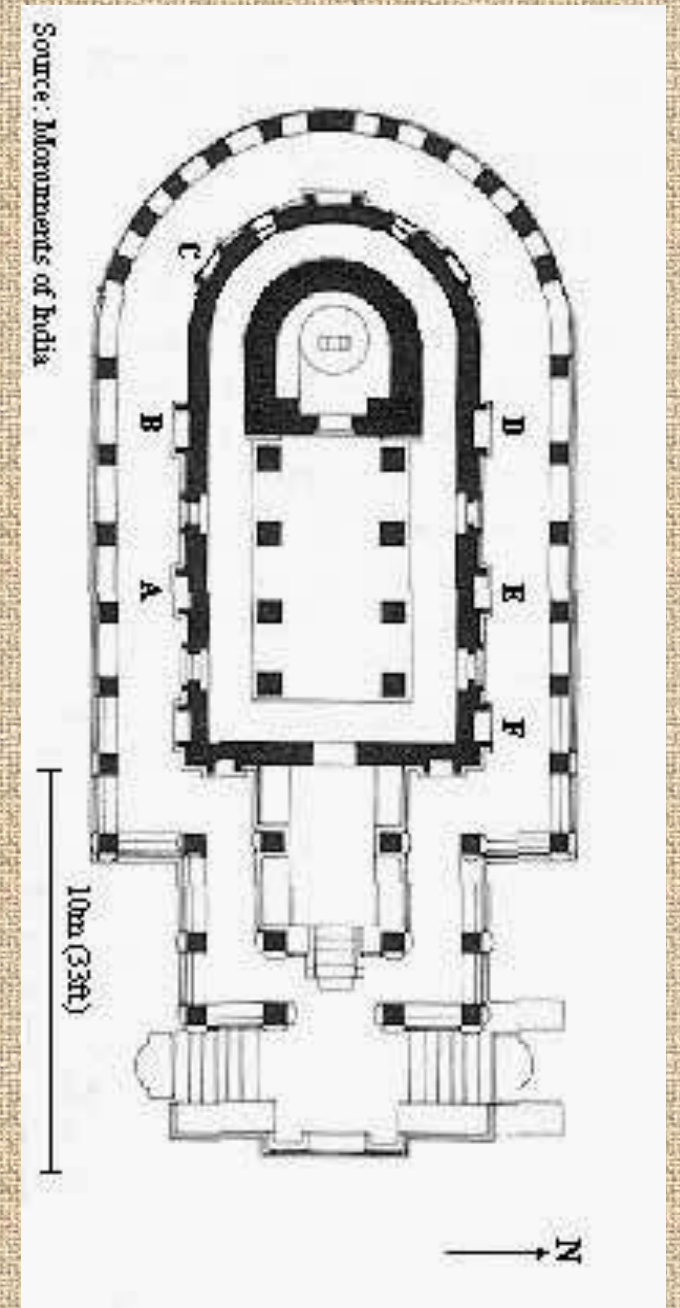
'Gudi' means temple



DURGA TEMPLE COMPLEX, AIHOLE

# Durga Temple Complex

- One of the finest temple of Aihole, Durga Temple dominates among 14 other temples lying within an enclosure. It represents later construction
- Apsidal in plan this Brahmanical temple seems to influence with buddhist chaitya plan
- No cementing mortar was used , stone were fixed by making grooves and offsets
- The temple rests on high moulded *adhithana* with curvilinear shikhar and impressive portico which pillars are striking also forming pillared corridor. Externally all these pillars are caved with beautiful sculptures
- It has *mukhmandap*, *sabhamandap*, *garbhgriha* and *pradakshinapath*
- In main hall a well carved man –Garuda is shown in flying posture
- The pillars and slabs of ceilings are impressively decorated, pillars are square in section with two sided or three sided capitals
- The main hall is divided in central nave and two sided aisles by two rows of colonnades
- The roof is made of four tiers one upon another
- Percy Brown – 6<sup>th</sup> CE, Saundarajan- 7<sup>th</sup> CE. There is an inscription which states the donation of Vijayaditya



# Aihole : Durga Temple



A View of the Semi-Circular Sanctuary of the Durga Temple



**Naga Ceiling**  
A Ceiling panel in the mandapa depicts a naga with a coiled serpent body.



The Entrance Porch has columns embellished with intricate carvings



**Column Carving**  
This depiction of an amorous couple carved on one of the columns in the porch is a masterpiece of chalukyan art.



**Durga**  
This niche shows a multi-armed durga slaying the buffalo demon.



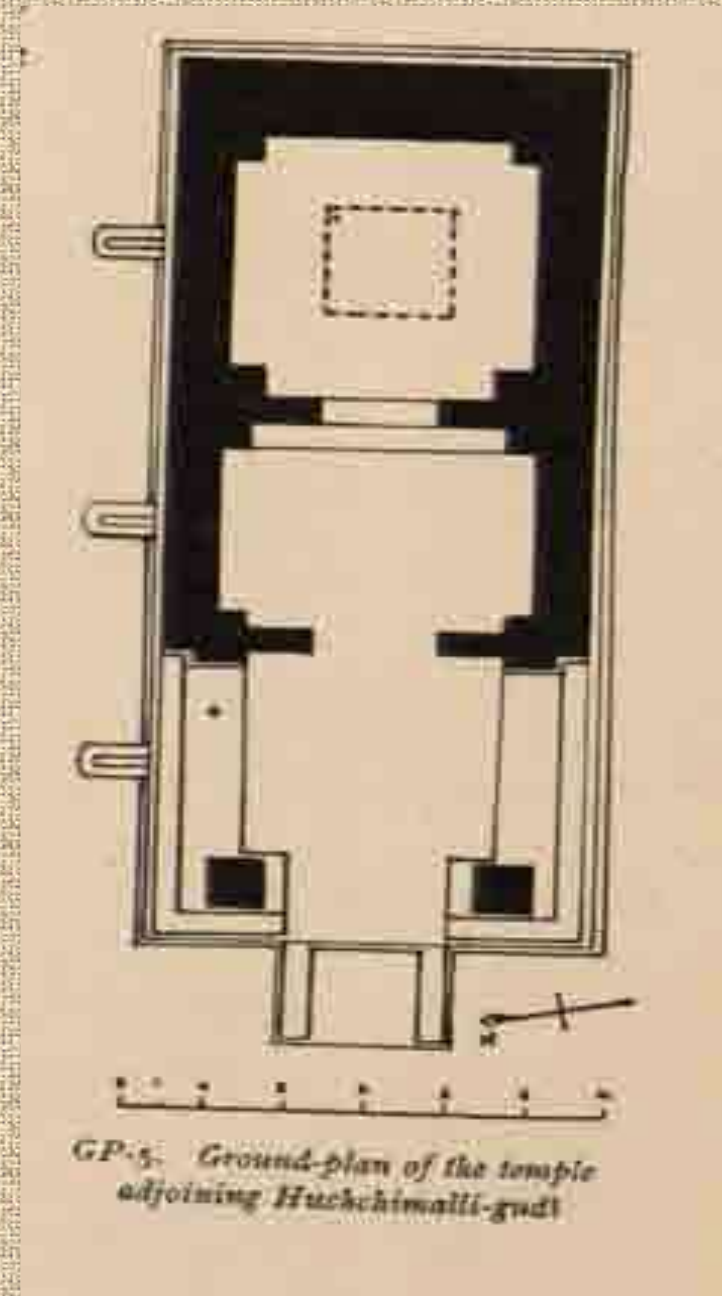
**Shikhara**  
Little remains of the Tower that once rose above the inner sanctum.





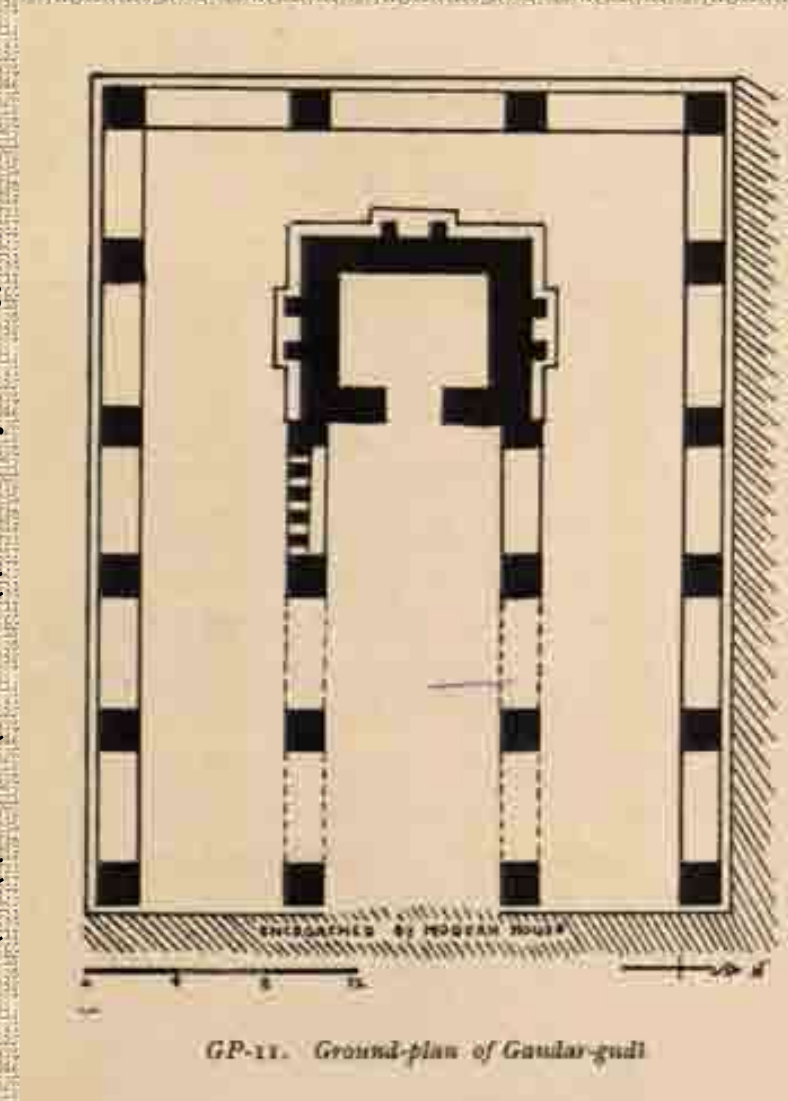
# Adjoining temple, Huchchimalli-Gudi

- In next plan of evolution the shrine became detached from *sabhamandapa* and this feature first time evident from a temple located adjoining to Huchimali-gudi group of temples
- This first example of this is a small temple (25 x 11 feet) which exterior resembles Tigawa temple but in plan there are some difference
- At Tigawa the portico opens directly straight into the shrine but here it opens in small *sabhamandapa*
- The shrine/sanctum is detached and larger than *sabhamandapa*
- The another important feature is the total absence of pillars in *sabhamandapa* so it became small in size
- The outer wall of sanctum and *sabhamandapa* are plain, due to four offsets at the corner the sanctum is not perfect square
- There is no shikhar either above the *sabhamandapa* or sanctum; the ceiling is flat
- In later temples this experiment was carried out more successfully
- These type of temples were made during middle of 6<sup>th</sup> century CE



# Gaudar-gudi Temple

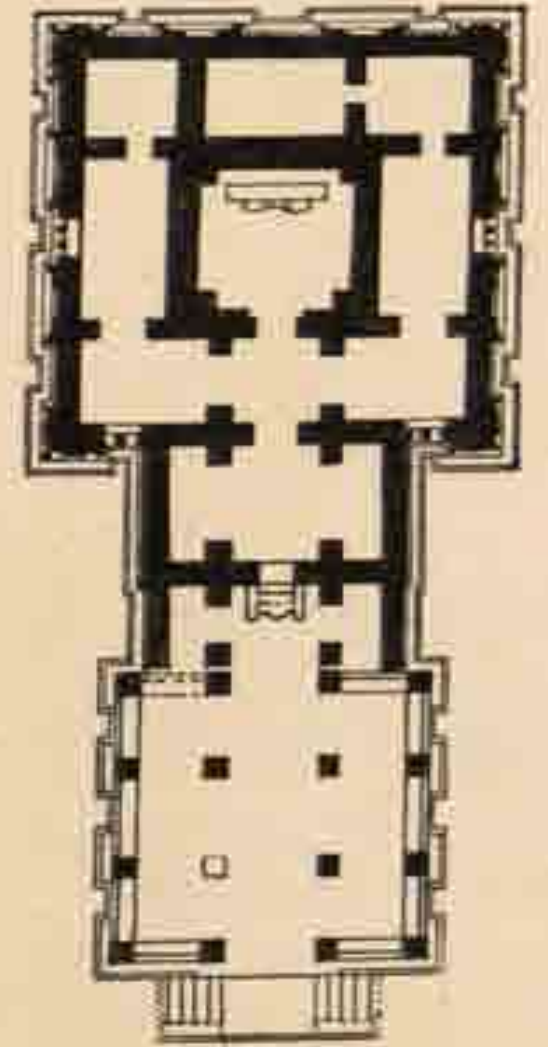
- Gaudar-gudi temple is the first temple which introduces the circumambulatory passage (*pradakshina path*)
- This important feature was absent from all earlier constructions
- This temple is located south-east of Ladh Khan
- Another peculiar feature of this temple is its pillar support. Like the Ladh Khan, the ceiling of this pillar is supported by heavy pillars all round. Sixteen pillars are built all round the temple to support the sloping roof
- The doorway of the shrine is beautifully decorated with floral carving and other figures
- Upto the linter, the charming figure of Garuda in human form with spread out wings
- It has Dravidian type of shikhar which is topped by beautifully carved amlaka with kalash on top
- The shikhar is seen in such developed form here that one gets impression that it evolved here in Deccan itself; in front of shikhar are chaitya arches in which carved female figures can be seen
- The shrine itself is rectangular in shape and there is no image or linga





# Meguti Temple

- The final phase of Temple development is represented by Meguti Jain Temple , stands on Meguti hill
- Built during the reign of Pulkeshin II and his famous Aihole inscription is fixed on the eastern wall of this temple with date of 634-35 CE. This is the earliest inscriptional reference to poet Kalidas and Bharavi. Written by Ravikirti.
- It stands on high plinth facing north and having the plan of *mukhmandapa*, anti-chamber (*antarala*) and sanctum/shrine inside a large hall
- A number of cross walls and pilasters divide the circumambulatory passage in to small chambers. On the back a cross wall closing the passage which seems later activities
- Close to the back wall , on a rectangular slab is the crudely carved image of Tirthankara
- The pillared *mukhamandapa* has a stone staircase leading to the roof above where is another shrine just above the shrine of ground floor. This also contains a Jain image. The *shikhar* of upper shrine is now in ruins.
- By this time the art of construction and dressing stone had been perfected



GP-16. Ground-plan of  
Meguti temple



# Summary : Aihole group

- The entire temple movement at Aihole was confined to the reign of Pulkeshin I (553-67 CE), Kirtivarman (567-97 CE), Manglesh (597-609 CE) and Pulkeshin II (609-42 CE).
- The evolution of architectural styles can be marked in following stages :
  - The verandah shaped temple with the sanctum built in the back wall
  - The temple with the addition of pillared portico and pillared mandapa ; sanctum in back wall
  - The sanctum detached from the main hall, a pillared portico and pillared mandapa, presence of Shikhar
  - The temple with or without portico but having a main mandapa in which sanctum with passage around
  - The temple with pillared portico, a main hall, an anti-chamber and sanctum, with or without passage
- The temples of first two groups (Konti-gudi, Ladh-khan) were made before the reign of Pulkeshin I.
- The *pradashin path* first time appeared in Gaudar-gudi, Durga Temples and many other temples, which indicates that now the rituals related to Hindu worship were gradually being evolved
- Besides temples many caves (Ravanphadi cave- Brahmanical temple) were also excavated

# Badami Group of Temple