

UCL INSTITUTE OF ARCHAEOLOGY

G277 Archaeology of Buddhism

Course Handbook for 2015-2016

Masters Option, 15 credits (TERM 2)

Turnitin Class ID: 2971214

Turnitin Password IoA1516

Course Co-ordinator: Julia Shaw

julia.shaw@ucl.ac.uk

Office: 407a

Tel: 0207 679 4753

Office hours: Mondays and Wednesdays 12-1 pm; Fridays by appointment

Other contributing lecturers: Zijie Zhuang (IoA); Robert Harding (IoA), Gai Jorayev (IoA)



Class Time: Term 2, Fridays 12-2 pm
Classroom: Institute of Archaeology, R.412

***Please see the last page of this document for important information about submission and marking procedures, and links to the relevant webpages.*

1 OVERVIEW

Short description

This course focuses on the archaeological sources for studying the history and development of Buddhism, whilst taking into account the problems and tensions between text and material-based frameworks of analysis. It tracks the early origins of Buddhism in the Gangetic valley of India during the mid' first millennium BC, and its spread to other parts of South Asia and subsequently to Asia as a whole. It will introduce students to the main architectural and sculptural manifestations of the Buddhist tradition, discussing key themes such as the history and chronology of monasteries and monasticism, the stupa and relic cult, Buddhist temples and shrines, devotion and ritual, the various schools of Buddhism, and the development of patronage networks. In addition to thematic and region-by-region lectures, there will be three seminars aimed at discussion of issues that are relevant for the Buddhist world at large: monasticism and the insitutionalisation of Buddhism; models of religious change / Buddhist economics, and decline and transformation.

The course will consider the various transformations that Buddhism underwent from region to region over the time period covered by the course, but it also examines the divergent religious, social, economic and political contexts into which Buddhism situated itself and the degree to which they were altered by the introduction of Buddhist monasticism. A central theme as far as the course's treatment of early Indian Buddhism is concerned, for example, is that Buddhism should not be studied in isolation from contemporary religious developments within the Orthodox Brahmanical sphere, or from broader scholarship on state formation and urbanisation. A central tenet of Buddhism, that is the recognition of the ever present reality of suffering and the quest to alleviate its causes, grew out of a particular set of social, religious and political conditions in the Gangetic valley. The changing relationship between Buddhism and society over the regions into which it spread is thus a major focus of the course.

Chronologically the main focus is the period between the mid' first millennium BC and mid' first millennium AD, although later periods are also discussed. The first half of the course will focus predominantly on the Indian origins of Buddhism, whilst lectures and seminars in the second half will draw on case-studies from Central Asia, China and Southeast Asia.

****Please note that the course DOES NOT aim towards comprehensive coverage of the Buddhist world as a whole, but rather takes a selective approach to both thematic and regional case-studies.**

Week-by-week summary (all lectures by Julia Shaw unless indicated otherwise)

Spring Term 2016 (Fridays 12-2 pm, r. 412)

1. Fri 15 Jan - Introduction to the course (Julia Shaw)

- ⤴ Asian archaeology
- ⤴ Archaeology of Buddhism

2. Fri 22 Jan - Early Indian Buddhism I (Julia Shaw)

- ⤴ Gangetic valley
- ⤴ Buddhism, urbanism and the state

3. Fri 29 Jan - Early Indian Buddhism II (Julia Shaw)

- ⤴ Central India
- ⤴ Monasteries and Monasticism

4. Fri 5 Feb - Early Indian Buddhism III (Julia Shaw)

- ⤴ The Buddhist stupa and relic cult
- ⤴ SEMINAR 1: Patronage

5. Fri 12 Feb - Early Indian Buddhism IV (Robert Harding)

- ⤴ Northwest India and the Gandharan style
- ⤴ The evolution of the Buddha image

Fri 19 Feb - READING WEEK (no class)

****6. Tues 23 Feb (2-4 pm)– South India and Southeast Asia(Robert Harding)**

- ⤴ South India
- ⤴ Sri Lanka

7. Fri 26 Feb – Western Central Asia (Gai Jorayev)

- ⤴ Western Central Asia
- ⤴ Western Central Asia

8. Fri 4 March - China (Yijie Zhuang)

- ⤴ Chinese Buddhism
- ⤴ Chinese Buddhism
- ⤴

9. Fri 11 March – Other themes 1 (Julia Shaw)

- ⤴ SEMINAR 2: Spread and transmission: models of religious change
- ⤴ Buddhism, ecology, and environmental ethics

10. Fri 18 March – Other themes 2 (Julia Shaw)

- ⤴ Pilgrimage, politics and sacred landscapes
- ⤴ SEMINAR 3: Later histories of Buddhism: decline and transformation

** Please note the different day and time for session 6 (Tuesday 23 February, 2-4 pm) to take account of the fact that term ends on a Thursday.

BASIC TEXTS

Buddhism precepts and history

- Bailey, G., and I. Mabbett, 2003. *The Sociology of Early Buddhism*. Cambridge: Cambridge University Press. **ANTHROPOLOGY D 195 BAI; TC 3478**
- Chakrabarti, D.K. 1995. 'Buddhist sites across South Asia as influenced by political and economic Forces', *World Archaeology* 27: 185-202. **Available online:**
<http://www.jstor.org/stable/125081>
- Heirman, A., and S.P. Bumbacher. 2007. 'Introduction: the spread of Buddhism', in A. Heirman and S.P. Bumbacher (eds.) *The Spread of Buddhism*. Leiden. Brill. **Available online:**
<http://www.watflorida.org/documents/The%20Spread%20of%20Buddhism> HDO Vol.16 2007.pdf
- Gombrich, R. 1988. *Theravada Buddhism: a social history from ancient Benares to modern Colombo*. London: Routledge. **ANTHROPOLOGY D 195 GOM**
- Skilton, A: 2001. *A Concise History of Buddhism*. Birmingham: Windhorse Publications. **ANTHROPOLOGY D 195 SKI**
- Zürcher, E. 2007. *The Buddhist Conquest of China: the spread and adaptation of Buddhism in early medieval China* (3rd edition). Leiden: Brill. **INST ARCH DBL ZUR**

Buddhist archaeology and art

- Allchin, F.R. (ed.). *The Archaeology of Early Historic South Asia: the emergence of cities and states*. Cambridge: Cambridge University Press. **DBM ALL (1 Week); Issue Desk IOA ALL 5 (3 hour)**
- Barnes, G. 1995. 'An introduction to Buddhist archaeology', *World Archaeology* 27: 165-182. **INST ARCH PERS; Available online: <http://www.ucl.ac.uk/library/ejournal>.**
- Brancaccio, P. (ed.). 2013. *Living Rock: Buddhist, Hindu and Jain Cave Temples in Western Deccan*. Mumbai: Marg Publication. **INST ARCH DBMA 398 BRA**
- Coningham, R. 2001. 'The Archaeology of Buddhism', in T. Insoll (ed.), *Archaeology and World Religion*. London: Routledge, 60-95. **INST ARCH FA INS; TC 3337**
- Dallapiccola A.L. (ed.), 1980. *The Stūpa: its religious, historical and architectural significance*. Wiesbaden: Steiner. **INST ARCH DBMA 398 DAL.**
- Dehejia, V. 1972. *Early Buddhist Rock Temples: a Chronological Study*. London: Thames and Hudson. **INST ARCH DBMA 398 DEH (1 week)**
- Dutt, S. 1962. *Buddhist Monks and Monasteries of India: their History and their Contribution to Indian Culture*. London: Allen and Unwin. **INST ARCH DBMA 200 DUT (1 week)**
- Fogelin, L. 2006. *Archaeology of Early Buddhism*. New York: Altamira Press. **INST ARCH DBMA 17 FOG (Issue desk)**
- *Fogelin, L. 2015. *An Archaeological History of Buddhism*. Oxford: Oxford University Press. **Available online:**
<http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199948215.001.0001/acprof-9780199948215>
- Hartel, H. 1991. 'Archaeological Research on Ancient Buddhist Sites', in H. Bechert (ed.), *The Dating of the Historical Buddha*. Gottingen, 61-89. **SOAS Library**
- Huntington, S. L., and J. 1985. *The Art of Ancient India: Hindu, Buddhist, Jain*. New York and Tokyo: Weatherhill. **INST ARCH DBMA 390 HUN**
- Kieschnick, J. 2003. *The Impact of Buddhism on Chinese Material Culture*. Princeton University Press. **ANTHROPOLOGY RC 9 KIE**
- Rhie, M. M. 1999-2010. *Early Buddhist Art of China and Central Asia*, vols. 1 & 2. Leiden: Brill. **INST ARCH DBK RHI**

- Mitra, D. 1971. *Buddhist Monuments*. Delhi: Munshiram Manoharlal. **INST ARCH DBMA 398 MIT (1 week)**
- Neelis, J. 2011. *Early Buddhist Transmission and Trade Networks: mobility and exchange within and beyond the Northwestern borderlands of South Asia*. Leiden: Brill. **INST ARCH DBM NEE**
- Ray, H.P. 2007. *Narratives of Faith: Buddhism and colonial archaeology in monsoon Asia*. Asia Research Institute Working Paper Series No. 99. **Available online: www.ari.nus.edu.sg/docs/wps/wps07_099.pdf**
- Schopen, G. 1997. *Bones, Stones, and Buddhist Monks: collected papers on the archaeology, epigraphy, and texts of monastic Buddhism in India*. Honolulu: University of Hawaii Press. **INST ARCH DBMA 100 SCH**
- Sharf, R. 2002. *Coming to Terms with Chinese Buddhism*. Honolulu: University of Hawai'i Press. **SOAS Library**
- Shaw, J. 2007. *Buddhist Landscapes in Central India: Sanchi hill and archaeologies of religious and social change, c. 3rd century BC to 5th century AD*. London: British Association for South Asian Studies/ Leftcoast Press. **INST ARCH DBMA 15 Qto SHA; ISSUE DESK IOA SHA 9 (3 hour)**
- Shimada, A., and Hawkes, J. (eds.). 2009. *Buddhist Stupas in South Asia: recent archaeological, art-historical, and historical perspectives*. New Delhi: Oxford University Press. **INST ARCH DBMA 398 HAW; ISSUE DESK IOA HAW 1 (3 hours)**
- Trainor, K. 1997. *Relics, Ritual, and Representation in Buddhism: rematerializing the Sri Lankan Theravada tradition*. Cambridge: Cambridge University Press. **INST ARCH DBMB TRA**
- Willis, M., with J. Cribb and J. Shaw. 2000. *Buddhist Reliquaries from Ancient India*. London: British Museum Press. **INST ARCH DBMA 390 WIL**

South Asian archaeology

*Chakrabarti, D.K., and M. Lal (eds.), 2013. *History of Ancient India*, vol. 4. New Delhi: Vivekananda International Foundation and Aryan Books, 388-427. **Issue Desk IOA CHA 24**

*Coningham, R., and R. Young, 2015, *The Archaeology of South Asia: From the Indus to Asoka, c. 6500 BCE –200 CE*. Cambridge: Cambridge University Press. **Available online: <http://ebooks.cambridge.org/ebook.jsf?bid=CBO9781139020633>**

Methods of assessment

This course is assessed by means of two Standard Essays: one short essay (**950-1,050** words) and one long essay (**2,850-3,150** words), to be submitted during the week after Reading Week (Term II) and the beginning of Term III respectively.

The first essay is worth 25%, and the second worth 75% of the final mark. If students are unclear about the nature of an assignment, they should discuss this with the Course Co-ordinator.

The Course Co-ordinator is willing to discuss an outline of the student's approach to the assignment, provided this is planned suitably in advance of the submission date.

Teaching methods

The course is taught through 10 x two-hour sessions. The course is taught by a mixture of lectures and seminar-style discussion.

It is strongly **recommended** that students attend ALL lectures and seminars.

In addition, at least one gallery visit will be arranged to give students greater familiarity with the material covered in the course. Timings will be confirmed during the Introductory lecture of the course.

Workload

There will be 17 hours of lectures and 3 hours of seminar for this course. Students will be expected to undertake around 100 hours of reading for the course, plus 30 hours of preparing for and producing the assessed work. This adds up to a total workload of approximately 150 hours for the course.

Prerequisites

There are no formal prerequisites for this course. However, those who are completely unfamiliar with Asian archaeology should aim to read a selection of the recommended introductory references included on the reading list in this handbook.

2 AIMS, OBJECTIVES AND ASSESSMENT

Aims

The course seeks to provide:

- An introduction to the archaeology of Buddhism, and its relationship to textual and art-historical sources.
- A comparative approach to Buddhism as a linking factor between the various regions of Asia.
- Insights into Buddhist propagation through assessments of various models of religious, social and economic change in Asia.

****Please note that comprehensive global coverage of the entire Buddhist world is NOT the aim of the course but rather the examination of key issues based on selected case-studies predominantly from South Asia, and to a lesser extent, Central Asia, China and Southeast Asia.**

Objectives

On successful completion of this course students should:

- Show familiarity with the religious, social and political background of the early teachings of the historical Buddha in the Gangetic valley of ancient India.
 - Show familiarity with the basic precepts of Buddhism.
 - Recognise the key artistic and architectural manifestations of Buddhist ritual and monasticism, during the periods and regions covered by the course
 - Show familiarity with the tensions and debates between text-, and material-based frameworks of analysis.
 - Grasp the regional variations across the Buddhist world, as well as the points of comparison between the areas discussed.
 - Be aware of the broader archaeological context of Buddhism beyond the strict boundaries of ritual spaces and structures.
 - Be familiar with patterns and models of religious change with regards the spread of Buddhism
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Learning Outcomes

On successful completion of the course students should be able to demonstrate/have developed:

- Analysis and presentation of complex arguments and theories about the issues being discussed.
 - Ability to compare and analyse data and material across regional and subject-specific boundaries
 - Application of acquired knowledge to individual sites and bodies of material
 - Written and oral presentation skills
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Coursework

Assessment tasks

The course is assessed by means of two Standard Essays: one short essay (**950-1,050** words) and one long essay (**2,850-3,150** words). The first essay is worth 25%, and the second worth 75% of the final mark.

Essay 1: due Friday 26 February 2016 (Term II, week following Reading Week)

1. Describe the main features of Indian Buddhist archaeology during the Mauryan and post-Mauryan periods. Why is there a lack of archaeological visibility of Buddhism during the pre-Mauryan period?
2. What contribution has archaeology made to debates regarding the history and chronology of Indian Buddhist monasticism? How does the archaeological picture differ from traditional, text-based models of 'domestication'?
3. Discuss the role of the stupa and relic cult in the spread of Indian Buddhism. Why does the archaeological and epigraphical evidence sit so uncomfortably with Theravada Buddhist theology?
4. How important is the aniconism / iconism debate for understanding the origins and evolution of the Buddha image? What other factors are there to consider?

5. Discuss the economic, social and political background out of which Buddhism arose in the Gangetic valley of north Indian during the mid' first millennium BC. How does archaeology contribute to our understanding of the relationship between urbanisation, state-formation and religious change?
6. Discuss the impact of changing patronage networks on the spread of Indian Buddhism and the proliferation of monastic sites between the Mauryan and post-Mauryan periods. What were the incentives for the laity's support of the *sangha*?

Essay 2: due Monday 25 April 2016 (first day of Term III)

1. Review theories regarding the origins of the 'Gandharan style'. Is the question of origins fundamental to understanding Buddhist art in the region?
2. How did the spread of early Indian Buddhism impact on patterns of land-use and water management? Drawing on specific archaeological examples, discuss the dynamics of monastic landlordism in ancient India and Sri Lanka.
3. Discuss 'Indianisation' with special reference to the spread of Buddhism in Southeast Asia. What does the term mean and how useful is it in describing the spread of Buddhism to the region?
4. Explore the evidence for the spread of Buddhism into Central Asia: does long-distance trade supporting long-distance transmission provide an effective paradigm?
5. How has archaeology contributed to models of religious change, transmission and reception with regards to the spread of Buddhism out of its original heartland? Discussing both 'ritual' and 'practical' models of religious change, draw on examples from at least two of the regions covered in this course (South, Southeast, East and Central Asia).
6. Discuss the evidence for the later decline of Buddhism in at least two of the regions covered by this course. In addition to changing inter-religious dynamics, what other factors relating to the monastery's economic and social function need to be considered?

If students are unclear about the nature of an assignment, they should discuss this with the Course Co-ordinator.

Students are not permitted to re-write and re-submit essays in order to try to improve their marks. However, students may be permitted, in advance of the deadline for a given assignment, to submit for comment a brief outline of the assignment.

The Course Co-ordinator is willing to discuss an outline of the student's approach to the assignment, provided this is planned suitably in advance of the submission date.

Word counts

The following should not be included in the word-count: title page, contents pages, lists of figure and tables, abstract, preface, acknowledgements, bibliography, lists of references, captions and contents of tables and figures, appendices, and wording of citations in the text.

Essay 1: 950-1,050 words (previously 1,000)

Essay 2: 2,850-3,150 (previously 3,000 words)

Penalties will only be imposed if you exceed the upper figure in the range. There is no penalty for using fewer words than the lower figure in the range: the lower figure is simply for your guidance to indicate the sort of length that is expected.

3 SCHEDULE AND SYLLABUS

Teaching schedule

Classes will be held on Fridays 12-2 pm in Room 412 (IoA).

Please note that session 6 will be held on **Tuesday 23 February, 2-4 pm (r. 412)**

Except in the case of illness, the 70% minimum attendance requirement applies to the lectures / seminars.

Syllabus

The following is an outline for the course as a whole, and identifies essential and supplementary readings relevant to each session. Information is provided as to where in the UCL library system individual readings are available; their location and Teaching Collection (TC) number, and status (whether out on loan) can also be accessed on the eUCLid computer catalogue system. For each lecture / seminar, students are required to read at least five of the listed 'Key readings' which are considered essential to keep up with the topics covered in the course. In most cases, copies of individual articles and chapters identified as essential reading are in the Teaching Collection in the Institute Library (where permitted by copyright) or are available online

1: INTRODUCTION TO THE COURSE (Jan 15)

LECTURE 1.1 Asian archaeology

Introduction to course. Asian, and South Asian archaeology: historiography, theory and method. Chronological frameworks. History of the archaeology of Buddhism.

Key reading

Allchin, F.R. (ed.). *The Archaeology of Early Historic South Asia: the emergence of cities and states*. Cambridge: Cambridge University Press. (esp. 222-73) **DBM ALL (1 Week); Issue Desk IOA ALL 5 (3 hour)**

Coiningham, R., and R. Young, 2015, *The Archaeology of South Asia: From the Indus to Asoka, c. 6500 BCE –200 CE*. Cambridge: Cambridge University Press. Chapter 3. **Available online: <http://ebooks.cambridge.org/ebook.jsf?bid=CBO9781139020633>**

Fuller, D., and N. Boivin. 2001. 'Beyond description and diffusion: a history of processual theory in the archaeology of south Asia', in S. Settar and R. Korisettar (eds.), *Indian Archaeology in Retrospect. Vol. IV: History, Theory and Method*. New Delhi: Manohar. **ISSUE DESK IOA SET**

Fuller, D., and N. Boivin. 2001. 'Looking for post-processual theory in South Asian archaeology', in S. Settar and R. Korisettar (eds.), *Indian Archaeology in Retrospect. Vol. IV: History, Theory and Method*. New Delhi: Manohar. **ISSUE DESK IOA SET**

Johansen, Peter. G. 2003. 'Recasting the foundations: new approaches to regional understandings of South Asian archaeology and the problem of culture history', *Asian Perspectives* 42(2): 193-206. **INST ARCH PERS; Available online: http://muse.jhu.edu/journals/asian_perspectives/v042/42.2johansen.pdf**

Trautmann, T.R., and C.M. Sinopoli. 2002. 'In the beginning was the word, excavating the relations

between history and archaeology in South Asia', *Journal of the Economic and Social History of the Orient* 45 (5). **Available online - <http://www.jstor.org/stable/3632874>**

Further reading

Allen, C. 2003. *The Buddha and the Sahibs: the men who discovered India's lost religion*. London: John Murray. **INST ARCH DBMA 100 ALL**

Chakrabarti, D. K. 1997. *Colonial Indology: sociopolitics of the ancient Indian past*. Delhi: Munshiram Manoharlal. **INST ARCH DBMA 200 CHA (1 week)**

Chakrabarti, D.K. 1999. *India, An Archaeological History: palaeolithic beginnings to early historic foundations*. Delhi: Oxford University Press. **DBMA 100 CHA (Standard; 1 Week); Issue Desk IOA CHA 18 (3 hour)**

Guha-Thakurta, T. 2004. *Monuments, Objects, Histories: Institutions of Art in Colonial and Postcolonial India*. New York and Chichester: Columbia University Press. **ANTHROPOLOGY RA 9 GUH**

Leoshko, J. 2003. *Sacred Traces: British Explorations of Buddhism in South Asia*. Ashgate: Aldershot Publishing Company. **SOAS Library**

Ray, H.P. 2007. *Narratives of Faith: Buddhism and Colonial Archaeology in Monsoon Asia*. Asia Research Institute Working Paper Series No. 99. **Available online: www.ari.nus.edu.sg/docs/wps/wps07_099.pdf**

Ray, H.P., and C.M. Sinopoli, (eds.) 2004. *Archaeology as History in Early South Asia*. New Delhi: Aryan Books International, 12-33. **INST ARCH DBMA 100 RAY**

Padayya, K. 1995. 'Theoretical perspectives in Indian archaeology: a historical review', in P.J. Ucko (ed.), *Theory in Archaeology: A World Perspective*; 110-149. **INST ARCH AH UCK (1 week); Issue Desk UCK 5 (3 hour)**

LECTURE 1.2 Archaeology of Buddhism

Archaeology of Indic religions. Social and religious context for the early history of Indian Buddhism. Sources for studying Buddhism; precepts of Buddhism; the Buddhist narrative. Schools of Buddhism; Buddhist geography. Introduction to Buddhist art and architecture: *stupa, caitya, vihara*, pillars.

Key Reading

Barnes, G. 1995. 'An introduction to Buddhist archaeology', *World Archaeology* 27: 165-182. **INST ARCH PERS; <http://www.tandfonline.com/doi/abs/10.1080/00438243.1995.9980301>**

Fogelin, L, 2006. *Archaeology of Early Buddhism*. New York: Altamira Press (ch. 3). **INST ARCH DBMA 17 FOG(1 week; standard; Issue Desk)**

Gethin, R., 2012. 'Was Buddhaghosa a Theravadin? Buddhist identity in the Pali commentaries and chronicles', in P. Skilling, J.A. Carbine, C. Cicuza, S. Pakdeekham (eds.), *How Theravada is Theravada: exploring Buddhist identities*. Chiangmai: Silkworm Books. **On Order / SOAS library**

Harle, J. 1994. *The Art and Architecture of the Indian Subcontinent*. New Haven; London; Yale University Press (esp. pp. 15-42). **INST ARCH DBMA 390 HAR**

Mitra, D. 1971. *Buddhist Monuments*. Delhi: Munshiram Manoharlal (pp. 1-7 for life of Buddha; 8-56 for architecture). **INST ARCH DBMA 398 MIT**

Shaw, J. 2007. *Buddhist Landscapes in Central India: Sanchi hill and archaeologies of religious and social change, c. 3rd century BC to 5th century AD*. London: British Association for South Asian Studies, The British Academy. London. Chapters 1- 2. **INST ARCH DBMA 15 Qto SHA**

Further reading

Craven, R. C. 1997. *Indian Art*. London: Thames and Hudson, 35-66. **INST ARCH DBMA 390 CRA '**

Gombrich, R. 1988. *Theravada Buddhism: a social history from Ancient Benares to Modern Colombo*. London: Routledge. **ANTHROPOLOGY D 195 GOM**

Gupta, S. P. 1980. *The Roots of Indian Art*. New Delhi: B.R. (cf Ray 1945 for debate regarding Imperial v. 'indigenous' art of the Mauryan period). **INST ARCH DBMA 390 GUP**

Lahiri, N. and E.A. Bacus, 2004. 'Exploring the archaeology of Hinduism'. *World Archaeology* 36:3, 313-325. <http://www.tandfonline.com/doi/abs/10.1080/00438240420000282768>

Mitter, P. 2001. *Indian Art*. Oxford: Oxford University Press, 13-32 (for introduction to 'Buddhist art'). **INST ARCH DBMA 390 MIT**

Ray, N. 1945. *Maurya and Sunga Art*. Calcutta: University of Calcutta **INST ARCH DBMA 390 RAY (a revised edition called *Maurya and Post-Maurya Art* in SOAS Library)**

Skilton, A: 2001. *A Concise History of Buddhism*. Birmingham: Windhorse Publications. **ANTHROPOLOGY D 195 SKI**

2: EARLY INDIAN BUDDHISM I (Jan 22)

LECTURE 2.1 Gangetic valley

The problems of identifying Buddhism in the archaeological record during the time of the historical Buddha. Key sites in Bihar and Uttar Pradesh. Recent debate regarding Buddha's birthplace, Lumbini.

Key reading

Aboshi, Y., K. Sonoda, F. Yoneda and A. Uesugi, 1999. 'Excavations at Saheth Maheth 1986-1996'. *East and West* 49 (1/4), 119-73. **Available online - <http://www.jstor.org/stable/29757424>**

Coningham, R. 2001. 'The Archaeology of Buddhism', in T. Insoll (ed.), *Archaeology and World Religion*. London: Routledge, 60-95. **INST ARCH FA INS; TC 3337**

Coningham, R.1998. 'Buddhism 'rematerialized' and the archaeology of the Gautama Buddha',

Cambridge Archaeological Journal 8: 121-26. **INST ARCH PERS;**
<http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=2838696>

Coningham, R.A.E., K.P. Acharya, K.M. Strickland, C.E. Davis, M.J. Manuel, I.A. Simpson, K. Gilliland, J. Tremblay, T.C. Kinnaird and D.C.W. Sanderson, 2013, 'The earliest Buddhist shrine: excavating the birthplace of the Buddha, Lumbini (Nepal)', *Antiquity* 87 (338): 1104–1123.
<http://antiquity.ac.uk/ant/087/ant0871104.htm>

Gombrich, R., 2013. 'Pseudo-discoveries at Lumbini', *Oxford Centre for Buddhist Studies News*, December 2013. <http://www.ocbs.org/lectures-a-articles-ocbsmain-121/written-article-layout/330-coningham-refuted>

Hartel, H. 1991. 'Archaeological research on ancient Buddhist sites', in H. Bechert (ed.), *The Dating of the Historical Buddha*. Göttingen, 61-89. **SOAS Library.**

Further reading:

Aboshi, Y. and Sonoda, K. 1997. *Excavations at Jetavana (Sāheth): a Buddhist site in Uttar Pradesh (1986-89)*. Osaka: Kansai University. **SOAS Library**

Cunningham, A. 1892. *Mahabodhi, or the Great Buddhist Temple under the Bodhi tree at Buddha-Gaya*. London: W.H. Allen and Co. **INST ARCH DBMA 14 CUN**

Hargreaves, H. 1920. 'Excavations at Sārnāth', *Archaeological Survey of India – Annual Report 1914-15*: 97-137.

Mitra, D. 1971. *Buddhist Monuments*. Delhi: Munshiram Manoharlal (pp. 57-90 for Bihar). **INST ARCH DBMA 398 MIT**

Marshall, J. 1906. 'Rajagriha and its remains', *Annual Review of the Archaeological Survey of India 1905-6*: 86-106. **TC 3336**

Schmidt, A.R., R.A.E. Coningham, K.M. Strickland, and J.E. Shoebridge, 2011. 'A pilot geophysical evaluation of the site of Tilaurakot, Nepal', *Ancient Nepal* 177: 1-16. **Available online:**
https://www.academia.edu/5951102/A_pilot_geophysical_evaluation_of_the_site_of_Tilaurakot_Nepal

LECTURE 2.2 Socio-economic, political and religious background

Theories regarding the social, religious and economic background of the rise of Buddhism in the Gangetic valley. Relationship to orthodox Brahmanical religious frameworks. Relationship to urbanisation and state formation.

Key reading

Allchin, F.R. 1995. 'The Mauryan state and empire', in F.R. Allchin (ed.), *The Archaeology of Early Historic South Asia: the emergence of cities and states*. Cambridge: Cambridge University Press, 187-221. **INST ARCH DBM ALL or Issue Desk IOA ALL 5.**

Bailey, G. and I. Mabbett, 2003. *The Sociology of Early Buddhism*. Cambridge: Cambridge University

Press (Introduction and chapter 1). **ANTHROPOLOGY D 195 BAI; TC 3478**

Chakrabarti, D. K. 1995. *The Archaeology of Ancient Indian Cities*. Delhi: Oxford University Press. (pp. 242-262, and description of individual sites in rest of ch. 5). **INST ARCH DBMA 100 CHA (1 week); Issue Desk IOA CHA 17 (3 hour)**

Erdosy, G. 1995. 'City states of North India and Pakistan at the time of the Buddha', in F.R Allchin (ed.), *The Archaeology of Early Historic South Asia: the emergence of cities and states*. Cambridge: Cambridge University Press, 99-122. **INST ARCH DBM ALL (1 week), or Issue Desk: IOA ALL 5 (1 hour)**

Takahashi, T., Yamaoka, F. Yoneda, and A. Uesugi, 1999-2000, 'The ancient city of Sravasti: its significance on the urbanisation of North India', *Puratattva* 30: 74-92. **Available online - [http://wisc.academia.edu/AkinoriUesugi/Papers/707055/The Ancient City of Sravasti its Significance on the Urbanisation of North India](http://wisc.academia.edu/AkinoriUesugi/Papers/707055/The_Ancient_City_of_Sravasti_its_Significance_on_the_Urbanisation_of_North_India)**

Further reading (urbanisation)

Chakrabarti, D.K. 1985. 'Iron and urbanisation: an examination of the Indian context', *Puratattva* 15: 68-74. **INST ARCH PERS; TC 2820**

Chakrabarti, D.K. 1976. 'Rajagriha: an early historic site in east India', *World Archaeology* 7(3): 261-68. **Available online - <http://www.jstor.org/stable/124022>**

Chakrabarti, D. K. 1992. *The Early Use of Iron in India*. Delhi: Oxford University Press. **INST ARCH DBMA 100 CHA**

Erdosy, G. 1988. *Urbanisation in Early Historic India*. Oxford: BAR International Series 430. **INST ARCH DBMA 100 Qto ERD (standard)**

Erdosy, G. 1995. 'The prelude to urbanization: ethnicity and the rise of late Vedic chiefdoms', in F.R. Allchin (ed.), *The Archaeology of Early Historic South Asia: the Emergence of Cities and States*, 75-98. **INST ARCH DBM ALL (1 week), or Issue Desk: IOA ALL 5 (1 hour)**

Gupta, S.P. 1974. 'Two urbanisations in India: a study of their social structure', *Puratattva* 7: 53-60. **INST ARCH PERS**

Lal, M. 1984. *Settlement History and the Rise of Civilisation in the Ganga-Yamuna Doab (from 1500 BC-AD 300)*. Delhi: B.R. Publishing Corporation. **INST ARCH DBMA 14 LAL**

Olivelle, P. (ed.), 2006. *Between the Empires: Society in India 300 BCE to 400 CE*. New York: Oxford University Press. **INT ARCH DBMA 200 OLI (Standard; Issue desk; Also available as e-book: <http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780195305326.001.0001/acprof-9780195305326>)**

Ray, N.R., 1978, 'Technology and social change in early Indian history: a note posing a theoretical question', *Puratattva*. 8: 132-8. **INST ARCH PERS**

Sharma, R.S. 1995 (2nd edition). *Perspectives in the Social and Economic History of Early India*. Delhi: Munshiram Manoharlal. **DBMA 200 SHA; Another copy at the Issue Desk (3 hour)**

Tewari, R. 2003. 'The origins of ironworking in India: new evidence from the central Ganga Plain and the eastern Vindhyas', *Antiquity* 77: 536-544. **INST ARCH PERS; Available online - <http://antiquity.ac.uk/ant/077/Ant0770536.htm>**

Thapar, R. 1984. *From Lineage to State: Social Formations in the Mid-First Millennium BC in the Ganges Valley*. Delhi: Oxford University Press (especially chapters 2-4). **INST ARCH DBMA 200 THA or Issue Desk IOA THA**

Thapar, R. 1998 (2nd edition). *Asoka and the Decline of the Mauryas*. Delhi: Oxford University Press (see also Afterword, pp. 271-322, for approaches to the *Arthashastra*) **INST ARCH DBMA 200 THA**

Thapar, R. 2000. 'Ethics, Religion and Social Protest in the First Millennium BC in Northern India', in R. Thapar, *Cultural Pasts*. Delhi: Oxford University Press, 856-875. Also found in *Ancient Indian Social History* (Orient Longman, 1978). **INST ARCH DBMA 200 THA**

Thapar, R. 2002. *Early India: from the origins to AD 1300*. London: Allen Lane. **INST ARCH DBMA 200 THA (1 week)**

Upreti, G.B. 1997. *The Early Buddhist World Outlook in Historical Perspective*. Delhi: Manohar. **INST ARCH DBMA 200 UPR**

3: EARLY INDIAN BUDDHISM II (Jan 29)

LECTURE 3.1 Central India

We will examine key Buddhist sites in central India including Bharhut and Sanchi, the latter representing a kind of 'blueprint' for Indian architecture from c. 3rd century BC to 12th century AD. We will also look at neighbouring Buddhist sites first documented in the mid' 19th century, as well as the early historic city site of Vidisha, situated approximately 8 km to the north of Sanchi. Discussion will also draw on recent survey work in the area that has sought to relate Buddhist sites to their broader social and economic setting.

Key Reading

Agrawal, R.C. 1997. 'Stupas and monasteries: a recent discovery from Satdhara', India. *South Asian Archaeology* 1995: 403-15. **INST ARCH DBM ALL (1 week)**

Hawkes, J. 2009. 'The wider archaeological contexts of the Buddhist stupa site of Bharhut', in J. Hawkes and A. Shimada (eds.) *Buddhist Stupas in South Asia*. New Delhi. Oxford University Press. **INST ARCH DBMA 398 HAW; ISSUE DESK IOA HAW 1 (3 hour)**

Marshall, J., A. Foucher, and N.G. Majumdar. 1940. *The Monuments of Sanchi*. London: Probsthain (reprinted 1983, Delhi: Swati Publications). **INST ARCH DBMA 15 MAR**

Mitra, D. 1971. *Buddhist Monuments*. Delhi: Munshiram Manoharlal (esp. pp. 92-98). **INST ARCH DBMA 398 MIT**

Shaw, J. 2009. 'Stupas, monasteries and relics in the landscape: typological, spatial, and temporal patterns in the Sanchi area', in A. Shimada and J. Hawkes (eds.), *Buddhist Stupas in South Asia:*

recent archaeological, art-historical, and historical perspectives. New Delhi: Oxford University Press. **INST ARCH DBMA 398 HAW; ISSUE DESK IOA HAW 1 (3 hour)**

Shaw, J. 2007. *Buddhist Landscapes in Central India: Sanchi hill and archaeologies of religious and social change, c. 3rd century BC to 5th century AD*. London: British Association for South Asian Studies, The British Academy. London (chapter 11). **INST ARCH DBMA 15 Qto SHA**

Further reading

Cunningham, A. 1879. *The Stupa of Bharhut*. London: W.H. Allen and Co. **INST ARCH DBMA 15 CUN**

Cunningham, A. 1854. *Bhilsa Topes*. London: Smith, Elder & Co. **Stores FLS L 123 CUN**

Misra, P. K. 2001. 'Excavations at the Buddhist site of Deor-Kothar (Barhat), District Rewa, Madhya Pradesh, India, 1999-2001', *Circle of Inner Asian Art Newsletter* 13: 3-13. **SOAS library**

Shaw, J. 2013. 'Sanchi as an archaeological area', in D.K. Chakrabarti and M. Lal (eds.), *History of Ancient India*, vol. 4. New Delhi: Vivekananda International Foundation and Aryan Books, 388-427. **Issue Desk IOA CHA 24**

Willis, M., 2000. 'Relics and reliquaries', in M. Willis, with contributions by J. Cribb and J. Shaw. 2000. *Buddhist Reliquaries from Ancient India*. London: British Museum Press, 12-26 (see other sections in catalogue too). **INST ARCH DBMA 390 WIL**

LECTURE 3.2 Monasteries and monasticism

During this lecture we will discuss the evidence for the history and chronology of monastery architecture; from simple adapted rockshelters and makeshift dwellings, to permanent monumental monastery complexes, and the relevance of such evidence to broader scholarship on the 'institutionalisation' or 'domestication' of Buddhism. We will explore the textual and archaeological evidence for the development of systems of exchange between monks and the laity, and the way in which the history and chronology of monastery architecture has been used by textual historians to provide a chronological framework for developments attested in the texts. We will draw in particular on examples from the rock cut monasteries of the Deccan.

Key reading:

Chakrabarti, D.K. 1995. 'Buddhist sites across South Asia as influenced by political and economic forces', *World Archaeology* 27: 185-202. **INST ARCH PERS; Available online - <http://www.tandfonline.com/doi/abs/10.1080/00438243.1995.9980303>**

Dehejia, V. 1972. *Early Buddhist Rock Temples: a chronological study*. London: Thames and Hudson. **INST ARCH DBMA 398 DEH**

Mitra, D. 1971. *Buddhist Monuments*. Delhi: Munshiram Manoharlal (pp. 30-40, and ch 8 for Deccan caves). **INST ARCH DBMA 398 MIT**

Schopen, G. 1994. 'Doing business for the lord: lending on interest and written loan contracts in the

Mulasarvastivada-Vinaya', *Journal of the American Oriental Society* 114(4): 527-554 (for arguments regarding links between monastery design and institutionalisation of the Sangha). (Reprinted in Schopen 2004, *Buddhist Monks and Business Matters: Still More Papers on Buddhist Monasticism in India*. Studies in the Buddhist Traditions. Honolulu: University of Hawaii Press, 45-90). **INST ARCH DBMA 200 SCH (standard); INST ARCH DBMA 200 SCH (1 week); available online: http://www.jstor.org.libproxy.ucl.ac.uk/stable/606161?sid=primo&origin=crossref&seq=1#page_scan_tab_contents**

Strenski, I. 1983. 'On generalised exchange and the domestication of the Sangha', *Man* 18: 463-77. **Available online - http://www.jacklaughlin.ca/readings/spiritual_life/strenski_sangha_domestication.pdf**

Further reading

Ali, D. 1998. 'Technologies of the self: courtly artifice and monastic discipline in early India', *Journal of the Economic and Social History of the Orient* 41 (2): 160-84. Available online - **<http://www.jstor.org/stable/3632263>**

Brancaccio, P. 2010. *The Buddhist Caves at Aurangabad: transformations in art and religion*. Leiden: Brill. **INST ARCH DBMA 398 BRA**

Brancaccio, P. (ed), 2013. *Living Rock: Buddhist, Hindu and Jain cave temples in Western Deccan*. Mumbai: Marg Publication. **INST ARCH DBMA 17 Qto BRA**

Brekke, T. 1997. 'The early sangha and the laity', *Journal of the International Association of Buddhist Studies* 20(2): 7-32. **SOAS Periodicals (Class List)**

Burgess, J. 1876-79. *Report on the Buddhist Cave temples and their inscriptions*. Archaeological Survey of Western India, vol. IV. Reprinted by ASI, New Delhi 1994. **INST ARCH DBMA 100 BUR**

Deshpande, M.N. 1959. 'The Rock-Cut caves of Pitalkhora', *Ancient India* 15. **Store Pers**

Dutt, S. 1962. *Buddhist Monks and Monasteries of India: their history and their contribution to Indian culture*. London: Allen and Unwin. **INST ARCH DBMA 200 DUT**

Ray, H. P. 1986, *Monastery and Guild: commerce under the Satavahanas*, Oxford University Press, Delhi. **INST ARCH DBMA 17 RAY**

Schopen, G. 1996. 'The lay ownership of monasteries and the role of the monk in Mulasarvastivadin monasticism', *Journal of International Association of Buddhist Studies* 19: 81-126 (Reprinted in Schopen 2004, *Buddhist Monks and Business Matters: still more papers on Buddhist monasticism in India*. Studies in the Buddhist Traditions. Honolulu: University of Hawaii Press, 219-59). **INST ARCH DBMA 200 SCH (standard); INST ARCH DBMA 200 SCH (1 week); Available online: https://www.google.co.uk/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0ahUKEwijnOGSi6TKAhWCyhoKHVqWB4MQFgggMAA&url=https%3A%2F%2Fjournals.ub.uni-heidelberg.de%2Findex.php%2Fjfiabs%2Farticle%2FviewFile%2F8843%2F2750&usq=AFQjCNH5wNj2ZpAI_x5Czqvex0ecJYniHg&sig2=p0pUw8EsWr5mCwIBbWcb8A**

Spink, W. M. 2005. *Ajanta: history and development*. Leiden: Brill. **INST ARCH DBMA 17 SPI**

4: EARLY INDIAN BUDDHISM III (Feb 5)

SEMINAR 4.1 The Buddhist stupa and relic cult

Origins, ritual function and symbolism of the Buddhist *stupa*, and the history and chronology of the relic cult. Contradictions between ritual practice and the Theravada theological position on relic worship and devotion in general. The *stupa* as mortuary monument and its relationship to contemporary and earlier mortuary traditions. Stupas, and the formation of the Buddhist landscape. Burial *ad sanctos*. Prosyletisation.

Key reading

Roth, G. 1980. 'Symbolism of the Buddhist stupa', in A. L. Dallapiccola (ed.), *The Stupa: its Religious, Historical and Architectural Significance*. Wiesbaden, 183-217. **INST ARCH DBMA 398 DAL; TC 3348**

Schopen, G. 1997. 'Archaeology and Protestant presuppositions in the study of Indian Buddhism', in G. Schopen, *Bones, Stones, and Buddhist Monks: collected papers on the archaeology, epigraphy, and texts of monastic Buddhism in India*. Honolulu: University of Hawaii Press, 1-22. **INST ARCH DBMA 100 SCH**

Schopen, G. 1987. 'Burial 'ad sanctos' and the physical presence of the Buddha in early Indian Buddhism: a study in the archaeology of religions', *Religion* 17: 193-225 (reprinted in Schopen 1997, *Bones, Stones, and Buddhist Monks: collected papers on the archaeology, epigraphy, and texts of monastic Buddhism in India*. Honolulu: University of Hawaii Press: 114-147). **INST ARCH DBMA 100 SCH; TC 3342; Available online - <http://www.sciencedirect.com/science/article/pii/0048721X87901163>**

Shaw, J. 2015. 'Buddhist and non-Buddhist mortuary traditions in ancient India: stūpas, relics and the archaeological landscape', in C. Renfrew, M. Boyd, and I. Morley (eds.), *Death Rituals and Social Order in the Ancient World: Death Shall Have No Dominion*. Cambridge: Cambridge University Press. **Available online: <http://libproxy.ucl.ac.uk/login?url=http://ebooks.cambridge.org/chapter.jsf?bid=CBO9781316014509&cid=CBO9781316014509A040&tabName=Chapter>**

Trainor, K. 1997. *Relics, Ritual, and Representation in Buddhism: rematerializing the Sri Lankan Theravada tradition*. Cambridge: Cambridge University Press, 1-65. **INST ARCH DBMB TRA**

Willis, M. 2009. 'Relics of the Buddha', in J. Hawkes and A. Shimada (eds.) *Buddhist Stupas in South Asia*. New Delhi. Oxford University Press. **INST ARCH DBMA 398 HAW; ISSUE DESK IOA HAW 1 (3 hour)**

Further reading

Irwin, J. 1987. 'Buddhism and the cosmic pillar', in G. Gnoli, and L. Lanciotti (eds.), *Orientalia Iosephi Tucci Memoriae Dicata*. Roma: Serie Orientale Roma, LVI (2), 635-660. **STORE 08-0729**

Law, B.C. 1931. 'Cetiya in Buddhist literature', in Von W. Wust (ed.), *Studia Indo-Iranica Ehrengabe fur Wilhelm Geiger*. Leipzig: O. Harrassowitz, 42-8. **SOAS Library**

Schopen, G. 1996. 'Immigrant monks and the proto-historical dead: the Buddhist occupation of

early burial sites in India', in, F. Wilhelms (ed.), *Festschrift Dieter Schlingloff*. Reinbek: Verlag für Orientalistische Fachpublikationen, 215-238. (Reprinted in Schopen 2004, *Buddhist Monks and Business Matters: still more papers on Buddhist monasticism in India*. Studies in the Buddhist Traditions. Honolulu: University of Hawaii Press). **INST ARCH DBMA 200 SCH.**

Shimada, A and J. Hawkes, eds., 2009. *Buddhist Stupas in South Asia: recent Archaeological, art-historical, and historical perspectives*. New Delhi: Oxford University Press. **INST ARCH DBMA 398 HAW; ISSUE DESK IOA HAW 1 (3 hour)**

Snodgrass, A. 1985. *Symbolism of the Stūpa*. Ithaca: Cornell University. **ARCHITECTURE G 96.1 SNO**

Strong, J., 2007. 'The Buddha's funeral', in B.J. Cuevas and J.I. Stone (eds.), *The Buddhist Dead: practices, discourses, representations*. Kuroda Institute: Studies in East Asian Buddhism, 20. Honolulu: University of Hawai'i Press, 32-59. **Available online - <http://www.uhpress.hawaii.edu/books/cuevas-intro.pdf>**

Strong, J. S. 2004. *Relics of the Buddha*. Princeton. Princeton University Press. **INST ARCH DBMA 200 STR**

Van Kooij, K. R. 1995. 'Remarks on festivals and altars in early Buddhist art', in K.R. Van Kooij, and H. Van der Veer (eds.), *Function and Meaning in Buddhist Art*. Groningen: Egbert Forsten, 33-44. **INST ARCH FR Qto KOO**

Willis, M., 2000. 'Relics and reliquaries', in M. Willis, with contributions by J. Cribb and J. Shaw. 2000. *Buddhist Reliquaries from Ancient India*. London: British Museum Press, 12-26 (see other sections in catalogue too). **INST ARCH DBMA 390 WIL**

Further reading (non Buddhist mortuary traditions)

Bakker, H.T., 2007. 'Monuments to the dead in ancient north India', *Indo-Iranian Journal*, 50: 1, 11-47. **Available online - <http://www.springerlink.com.libproxy.ucl.ac.uk/content/h50t14w145004716/>**

Flügel, P. 2010. 'The Jaina cult of relic stupas', *Numen* 57 (3). 389-504. **SOAS library**

Mohanty, R.K. and V. Selvakumar, 2002. 'The archaeology of megaliths in India: 1947-1997', in S. Settar and R. Korisetar (eds.), *Indian Archaeology in Retrospect*. Vol. III: Prehistory. New Delhi: Manohar, 313-352. **INST ARCH Issue Desk SET 4**

Pant, P.C. 1978. 'The megaliths of Jangal Mahal and the Vedic tradition', in V.N. Misra and P. Bellwood (eds.), *Recent advances in Indo-Pacific prehistory*. Oxford and IBH. **INST ARCH DB REC**

Sayers, M.R., 2006. 'Death and dying in Indian religions: a bibliography', *SAGAR: A South Asian Graduate Research Journal* 16: 79-93. **Available online - <http://www.academicroom.com/bibliography/death-and-dying-indian-religions-bibliography>**

Singh, P., 1970. *Burial Practices in Ancient India: A study of the eschatological beliefs of early man as revealed by archaeological sources*. Varanasi: Prithivi Prakashan. **INST ARCH DBMA 100 SIN**

SEMINAR 4.2 Patronage

We will examine archaeological and epigraphical evidence for changing patronage networks during the late centuries BC. How satisfactory are frameworks of analysis which emphasise the ritual element of gift giving over and above more pragmatic concerns? Single v. collective patronage, water management and irrigation in ancient India, and its role in agrarian change as well as broader religious and social transformations. 'Monastic landlordism'. Case studies: Sanchi, Thotlakonda, Sri Lanka. Deccan.

Reading (to be divided between class)

General

Coningham, R. 1995. 'Monks, caves and kings: a reassessment of the nature of early Buddhism in Sri Lanka', *World Archaeology* 27: 222-42. **INST ARCH PERS; Available online - <http://www.jstor.org/stable/125083>**

Dehejia, V. 1992. 'Collective and popular bases of early Buddhist patronage: sacred monuments, 100 BC - AD 250', in B. Stoler-Miller (ed.), *The Power of Art: patronage in Indian culture*. Delhi: Oxford University Press, 35-46. **DBMA 200 MIL**

Schopen, G. 1996. 'What's in a name: the religious function of early donative inscriptions', in V. Dehejia (ed.), *Unseen Presence: the Buddha and Sanchi*. Mumbai: Parg Publications, 58-73. **INST ARCH DBMA 398 Qto. DEH**

Singh, U. 1996. 'Sanchi: the history of the patronage of an ancient Buddhist establishment', *Indian Economic and Social History Review* 33 (1): 1-35. **SOAS Periodicals. Available online - <http://ier.sagepub.com/content/33/1/1.extract>**

Case studies

Coningham, R. Gunawardhana, L. Manuel, M. Adikari, G. Katugampola, M. Young, R. Schmidt, A. Krishnan, K. Simpson, I. McDonnell, G. and Batt, C. 2007. 'The state of theocracy: defining an early medieval hinterland in Sri Lanka'. *Antiquity* 81: 699-719. **Available online - <http://antiquity.ac.uk/ant/081/ant0810699.htm>**

Fogelin, L. 2006. 'Thotlakonda monastery in its local landscape', ch. 8, in, *Archaeology of Early Buddhism*. New York: Altamira Press. **INST ARCH DBMA 17 FOG(Standard; Issue Desk)**

Morrison, K. 1995. 'Trade, urbanism, and agricultural expansion: Buddhist monastic institutions and the state in early historic Western Deccan', *World Archaeology* 27: 203-21. **INST ARCH PERS; Available online - <http://www.tandfonline.com/doi/abs/10.1080/00438243.1995.9980304>**

Shaw, J. 2011. 'Monasteries, monasticism, and patronage in ancient India: Mawasa, a recently documented hilltop Buddhist complex in the Sanchi area of Madhya Pradesh', *South Asian Studies* 27 (2): 111-130. **Available online - <http://www.tandfonline.com/doi/full/10.1080/02666030.2011.614409>**

Shaw, J., and J.V. Sutcliffe, 2001. 'Ancient irrigation works in the Sanchi area: an archaeological and hydrological investigation', *South Asian Studies* 17, 55-75. **Available online -**

<http://www.tandfonline.com/doi/abs/10.1080/02666030.2001.9628592>

Shaw, J., and J. V. Sutcliffe 2003. 'Water management, patronage networks and religious change: new evidence from the Sanchi dam complex and counterparts in Gujarat and Sri Lanka', *South Asian Studies* 19: 73-104. **INST ARCH PERS; TC#3340. Available online - <http://www.tandfonline.com/doi/abs/10.1080/02666030.2003.9628622>**

Further reading

Gilliland, K., I.A. Simpson, W.P. Adderley, C.I. Burbidge, A.J. Cresswell, D.C.W. Sanderson, R.A.E. Coningham, M.J. Manuel, K. Strickland, P. Gunawardhana, and G. Adikari, 2013. 'The dry tank: development and disuse of water management infrastructure in the Anuradhapura hinterland, Sri Lanka', *Journal of Archaeological Sciences* 40: 1012-1028. **Available online - <http://www.sciencedirect.com/science/article/pii/S0305440312004360>**

Gunawardana, R.A.L.H. 1971. 'Irrigation and hydraulic society in early medieval Ceylon', *Past and Present* 53: 3-27. **Available online: <http://www.ucl.ac.uk/library/ejournal>.**

Shaw, J. 2006. 'Landscape, water and religion in ancient India, c. 3rd century BC to 6th century AD', *Archaeology International*, 2006. **INST ARCH PERS. Available online - www.ajournal.com/article/download/ai.0912/102**

Shaw, J. 2007. *Buddhist Landscapes in Central India: Sanchi hill and archaeologies of religious and social change, c. 3rd century BC to 5th century AD*. London: British Association for South Asian Studies, The British Academy. London (ch. 14). **INST ARCH DBMA 15 Qto SHA; ISSUE DESK IOA SHA 9 (3 hour)**

Shaw, J. and J.V. Sutcliffe, 2005. 'Ancient dams and Buddhist landscapes in the Sanchi area: new evidence on irrigation, land use and monasticism in central India', *South Asian Studies* 21, 1-24. **INST ARCH PERS; Available online - <http://www.tandfonline.com/doi/abs/10.1080/02666030.2005.9628641>**

Trainor, K. 1996. 'Constructing a Buddhist ritual site: stūpa and monastery architecture', in V. Dehejia (ed.), *Unseen Presence: the Buddha and Sanchi*. Mumbai: Marg Publications, 18-35. **INST ARCH DBMA 398 Qto. DEH**

Further reading (Asokan edicts)

Online resource - <http://www.cs.colostate.edu/~malaiya/ashoka.html> (for English translation of Asokan edicts)

Allchin, F.R., and K.R. Norman. 1985 'Guide to the Asokan inscriptions', *South Asian Studies* 1: 43-50. **INST ARCH PERS; TC-3479**

Falk, H., 2006. *Asokan Sites and Artefacts: a source-book with bibliography*. Mainz: Philipp von Zabern. **INST ARCH DBMA 100 Qto FAL**

Fussman, G. 1987-8. 'Central and provincial administration in ancient India: the problem of the Mauryan empire', *Indian Historical Review* 14: 43-72. **SOAS periodicals**

Hultzsch, E. 1925 (1991 reprint). *Inscriptions of Aśoka*. Corpus Inscriptionum Indica. Delhi: Archaeological Survey of India. **INST ARCH DBMA 200 Qto HUL**

Norman, K.R., 2012, 'The language of composition and transmission of the Aśokan inscriptions', in P. Olivelle, J. Leoshko, H.P. Ray (eds.), 2012. *Reimagining Aśoka: memory and history*. Oxford: Oxford University Press. **INST ARCH DBMA 200 OLI**

Salomon, R., 2006. *Indian Epigraphy: a guide to the study of inscriptions in Sanskrit, Prakrit and the other Indo-Aryan languages*. New York: Oxford University Press. **COMP. PHIL. B 9;8 SAL**

Sugandhi, N. 2003. 'Context, content, and composition: questions of intended meaning and the Asokan edicts', *Asian Perspectives* 42(2): 224-246. **INST ARCH PERS; Available online - <http://web.ebscohost.com.libproxy.ucl.ac.uk/ehost/pdfviewer/pdfviewer?sid=03b02af2-3289-4e45-9d8a-4bd878850a8d%40sessionmgr112&vid=2&hid=120>**

5: EARLY INDIAN BUDDHISM IV (Feb 12): Robert Harding

LECTURE 5.1 The Indo-Greeks and the Gandharan style

This lecture will consider the way in which Buddhism and Buddhist iconography was affected by South Asia's contacts with the wider Eurasian world. In the early centuries A.D in what is now Pakistan there developed a synthesis of Indian, Mediterranean and Parthian forms known as Gandharan. It made important contributions to Buddhist art, in particular the depiction of the Buddha and bodhisattvas. We will consider the origins of the style, its periodization and its legacy both for Indian art and for Buddhism.

Key reading

Behrendt, K. 2004. *The Buddhist Architecture of Gandhāra*. Handbook of Oriental Studies Vol. 17. Leiden: Brill **DBMA 398 BEH** (first few chapters)

Bernard, P. 1967. 'Ai Khanum on the Oxus: a Hellenistic city in Central Asia', *Proceedings of the British Academy* 53: 71-95. **HUMANITIES Pers**

Nehru, L. 1989. *Origins of the Gandharan Style: a study of contributory influences*. Delhi: Oxford University Press. **DBMA 390 NEH**

Schlumberger, D. 1961. 'The excavations at Surkh Kotal and the problem of Hellenism in Bactria and India', *Proceedings of the British Academy* 47: 77-97. **HUMANITIES Pers**

Zwalf, W. 1979. *The Shrines of Gandhara*. London: British Museum Press **DBMA 12 ZWA**

Further reading

Bernard, P. 1982. 'An ancient Greek city in Central Asia'. *Scientific American*. Vol. 246. 126-135. **Available online -**

<http://www.nature.com.libproxy.ucl.ac.uk/scientificamerican/journal/v246/n1/pdf/scientificamerican0182-148.pdf>

Bopearachchi, O. 1989. 'Monnaies Indo-Grecques sur frappées', *Revue Numismatique* 31 : 63-4. **SOAS Periodicals**

Errington, E., and J. Cribb (eds.). 1992. *The Crossroads of Asia*. Cambridge: Ancient India and Iran Trust. **DBMA 11 CRO**

Holt, F. 1999. *Thundering Zeus: the making of Hellenistic Bactria*. Berkeley: University of California Press. **P 17 HOL**

Narain, A.K. 1980. *The Indo Greeks*. Delhi: Oxford University Press. **DBMA 200 NAR**

Zwalf, W. 1996. *A Catalogue of the Gandharan sculpture in the British Museum*. London: British Museum Press **DBMA 390 ZWA** – (browse through the pictures).

LECTURE 5.2 The evolution of the Buddha image

This lecture will deal with the ongoing debate regarding the origin and evolution of the Buddha image which does not appear in the artistic record until comparatively late in the history of Buddhism.

Key Reading

Cribb, J. 1984, 'The origin of the Buddha image: the numismatic evidence', in B. Allchin (ed.), *South Asian Archaeology 1981*. Cambridge University Press, 231-44. **INST ARCH DBM ALL**

Dehejia, V. 1990. 'On modes of visual narration in early Buddhist art', *Art Bulletin* 72: 347-92. **Available online - <http://www.jstor.org/stable/3045747>**

Huntington, S.L. 1992. 'Aniconism and the multivalence of emblems: another look', *Ars Orientalis* 22: 111-156. **Available online - <http://www.jstor.org/stable/4629428>**

Linrothe, R., 1998. 'Inquiries into the origins of the Buddha image: a review', *East and West* 43 (1-4). **Available online - http://www.academia.edu/1001780/Inquiries_into_the_origin_of_the_Buddha_image_a_review**

Schopen, G., 1988-9, 'On monks, nuns and "vulgar" practices: the introduction of the image cult into Indian Buddhism', *Artibus Asiae* 49: 153-68. **<http://www.jstor.org/stable/3250049>**

Further reading

Ahuja, N. 2013. *The Body in Indian Art and Thought*. Catalogue of an exhibition held at the Centre for Fine Arts, Brussels, October 5, 2013-January 5, 2014, Brussels: Europalia international. **On order / SOAS Library**

Czuma, S. J., R. Morris, et al. 1985. *Kushan Sculpture: Images from Early India*. Cleveland, Ohio: Cleveland Museum of Art in cooperation with Indiana University Press. **INST ARCH DBMA 390 CZU**

Hartel, H. 1993. *Excavations at Sonkh*. Berlin: Dietrich Reimer Verlag. **DBMA 14 Qto HAR]**

Huntington, S.L. 1990. 'Early Buddhist art and the theory of aniconism', *Art Journal* 49: 401-8.

Available online - <http://ccbs.ntu.edu.tw/FULLTEXT/JR-ADM/huntin.htm>

Lancaster, L., 1974. 'An early Mahayana sermon about the body of the Buddha and the making of images', *Artibus Asiae* 36: 287-91. **Available online - <http://www.jstor.org/stable/3249700>**

Rosenfield, J. M. 1967. *The Dynastic Art of the Kushans*. Berkeley; Los Angeles. **DBMA 390 ROS**

Srinivasan, D. 1989. *Mathura: the cultural heritage*. New Delhi: American Institute of American Studies (especially chapters by Chattopadhyaya, Fussman, and Bajpai). **DBMA 14 SRI**

Trainor, K. 1996. 'Constructing a Buddhist ritual site: stupa and monastery architecture', in V. Dehejia (ed.), *Unseen Presence: the Buddha and Sanchi*. Mumbai: Marg Publications, 18-35. **INST ARCH DBMA 398 Qto. DEH**

READING WEEK (Feb 19): No class

6. SOUTH INDIA AND SOUTHEAST ASIA (Tues 23 February, 2-4 pm): Robert Harding**

LECTURE 6.1 South India

Key Buddhist sites in South India, particularly Andhra Pradesh: Amaravati, Nagarjunakonda

Key reading

Fogelin, L, 2004, 'Sacred architecture, sacred landscape: early Buddhism in northern coastal Andhra Pradesh', in H.P. Ray and C.M. Sinopol (eds.), *Archaeology as History in Early South Asia*. New Delhi: Aryan Books International, 376-91. **INST ARCH DBMA 100 RAY**

Knox, R. 1992. *Amaravati: Buddhist sculpture from the Great Stupa*. London: British Museum Press. **INST ARCH DBMA 390 KNO**

Mitra, D. 1971. *Buddhist Monuments*. Delhi: Munshiram Manoharlal (chapter 10). **INST ARCH DBMA 398 MIT**

Shimada, A. 2013. *Early Buddhist Architecture in Context: the Great Stupa at Amaravati*. Leiden: Brill. **INST ARCH DBMA 390 SHI**

Shimada, A. 2013. 'Guntupalle: the oldest rock-cut Buddhist Monastery in the East Deccan', in P. Brancaccio (ed.), *Living Rock: Buddhist, Hindu and Jain cave temples in Western Deccan*. Mumbai: Marg Publications, 60-75. **INST ARCH DBMA 17 Qto BRA; Available online - https://www.academia.edu/8087889/Guntupalle_The_Olderst_Rock-cut_Buddhist_Monastery_in_the_Eastern_Deccan_in_P._Brancaccio_ed._Living_Rock_Buddhist_Hindu_and_Jain_Cave_Temples_in_the_Western_Deccan_Mumbai_Marg_2013_**

Shimada, A., 2012. 'The formation of Andhran Buddhist narrative: a preliminary survey', in P. Skilling and J. McDaniel (eds.), *Buddhist Narrative in Asia and Beyond*, Volume I, Bangkok: Institute

of Thai Studies, 17-34. **INST ARCH FR Qto SKI**

Further reading

Burgess, J. and J. G. Buhler 1887 (reprint 1970). *The Buddhist Stupas of Amaravati and Jaggayyapeta, with translations of the Asoka inscriptions at Jaugada and Dhauli, by G. Bèuhler*. London. **SOAS Library**

Fogelin, L. 2006. 'Thotlakonda monastery in its local landscape', ch. 8, in, *Archaeology of Early Buddhism*. New York: Altamira Press. **INST ARCH DBMA 17 FOG (and Issue desk)**

Longhurst, A. H. 1938. *The Buddhist Antiquities of Nagarjunakonda*. Delhi. **SOAS Library**

Rea, A., 1912, 'Excavations at Amaravati', *Annual Review of the Archaeological Survey of India* 1908-9: 88-91. **SOAS Library**

Roy, A. 1994. *Amaravati Stupa: a critical comparison of epigraphic, architectural and sculptural evidence*. Delhi: Agam Kala Prakashan. **SOAS Library**

Sivaramamurti, C. 1956. *Amaravati Sculptures in the Madras Government Museum*. Madras: Thompson & Co. **INST ARCH DBMA 390 SIV**

Subrahmanyam, R. 1975. *Nagarjunakonda (1954-60)*. Delhi. **SOAS Library**

LECTURE 6.2. Southeast Asia

This lecture will cover some of the key themes in the archaeology of Buddhism in Southeast Asia. These will include; state formation and early Indian influence; placing Borobudur in its Javanese context; interpreting the devaraja cult of the Khmer empire; and the role of political patronage in the rise and fall of Burmese pilgrimage sites. This lecture will also touch upon the archaeology of Buddhism in Sri Lanka and its relationship to developments in Southeast Asia.

Key reading

Gombrich, R. 1988. *Theravada Buddhism: a social history from ancient Benares to modern Colombo*. (esp. ch. 6) London: Routledge. **ANTHROPOLOGY D 195 GOM**

Moore, E., 2013, 'The sacred geography of Dawei: Buddhism in peninsular Myanmar (Burma)', *Contemporary Buddhism* 14 (2): 298-319. **Available online - <http://www.tandfonline.com.libproxy.ucl.ac.uk/doi/full/10.1080/14639947.2013.832084>**

Moore, E. 2009. 'Archaeology of the Shan Plateau, the Bronze to Buddhist Transition.' *Contemporary Buddhism* 10 (10): 83-102. **Available online - <http://www.tandfonline.com.libproxy.ucl.ac.uk/doi/abs/10.1080/14639940902969044>**

Ray, H.P. 2014. 'Multi-religious linkages across the Bay of Bengal during the first millennium CE', in N. Revire, and S. Murphy (eds.), *Before Siam: essays in art and archaeology*. Bangkok: River Books/Siam Society, 134-151. **INST ARCH DBNA REV**

Revire, N. 2014, 'Glimpses of Buddhist practices and rituals in Dvāravatī and its neighbouring cultures', in N. Revire, and S. Murphy (eds.), *Before Siam: essays in art and archaeology*. Bangkok: River Books/Siam Society, 240-71. **INST ARCH DBNA REV**

Stadtner, D., 2002., *Ancient Pagan: Buddhist plain of merit*. Bangkok: River Books. **INST ARCH DBNA STA**

Further reading

Coningham, R. 1995. 'Monks, caves and kings: a reassessment of the nature of early Buddhism in Sri Lanka', *World Archaeology* 27: 222-42. **INST ARCH PERS; Available online - <http://www.jstor.org/stable/125083>** (this reading is from Week 4 so students should already be familiar with it)

Frasch, T. 1998 'A Buddhist network in the Bay of Bengal', in C. Guillot (ed.) *From the Mediterranean to the China Sea: miscellaneous notes*. Wiesbaden: Harrassowitz, 69-92. **SOAS Library**

Gomez, L., and Woodward, H. (eds.), 1981. *Barabudur: history and significance of a Buddhist monument*. Berkeley: Asian Humanities Press. **INST ARCH DBNB GOM**

Kulke, H. 1978. *The Devaraja Cult*. Ithaca: Dept of Southeast Asian Studies, Cornell University. **Soas Library**

Kulke, H. 1993. 'Max Weber's contribution to the study of 'Hinduization' in India and 'Indianization' in Southeast Asia'. In H. Kulke (ed.), *Kings and cults: state formation and legitimation in India and Southeast Asia*. Delhi: Manohar, 240-61. **ISSUE DESK IOA KUL**

Miksic, J. 1990. *Borobudur: golden tales of the Buddhas*. London: Periplus/Bamboo. **SOAS Library**

Moore, E., and P. Stott. 1996. *Ancient Capitals of Thailand*. River Books, Bangkok: Thames and Hudson, London. **SOAS Library**

Tarling, N. 1999. *The Cambridge History of Southeast Asia* Vol. 1(1). Cambridge: Cambridge University Press (for general history and bibliography). **INST ARCH DBN TAR and online**

Stargardt, J. 2005. 'The Hindu-Buddhist period', in *Southeast Asia: A Historical Encyclopedia from Angkor Wat to East Timor*. ABC-Clio. **SOAS Library**

Stargardt, J. 2000. *Tracing Thought through Things: the oldest Pali Texts and the early Buddhist archaeology of India and Burma*. Seventh Annual Gonda Foundation Lecture 1999; [revised and expanded] Monograph of the Royal Netherlands Academy, Amsterdam. **SOAS library**

WESTERN CENTRAL ASIA (Feb 26): Jai Gorayev

LECTURE 6 Archaeology of Buddhism in Western Central Asia (2 hours)

This lecture will explore the impact of Buddhism on urbanism and state formation across the western Central Asian region. Drawing on excavation and survey data, together with historical

evidence, we will examine the spread of Buddhism into the region, and the archaeological evidence for its impact on societies. The form of Buddhist architecture in the region will be examined, not just in terms of development but also as an indicator of political and economic patronage along the Silk Roads.

Key Reading

Elverskog, J. 2010. *Buddhism and Islam on the Silk Road*. Philadelphia: University of Pennsylvania Press. **British Library m10/.17703 DSC**

Foltz, R. 2010. *Religions of the Silk Road: premodern patterns of globalization*. (2nd Edition) Basingstoke: Palgrave Macmillan. **INST ARCH DBK FOL**

Hansen, V. 2012. *The Silk Road: a new history*. Oxford: Oxford University Press. **HISTORY 82 z 10 HAN**

Neelis, J. 2011. *Early Buddhist Transmission and Trade Networks: mobility and exchange within and beyond the Northwestern borderlands of South Asia*. Leiden: Brill. **INST ARCH DBM NEE**

Ray, H. P. 2006. 'The axial age in Asia: the archaeology of Buddhism (500 B.C.-A.D.500)', in M.T. Stark (ed.), *Archaeology of Asia*, 303-323. Oxford: Blackwell. **INST ARCH DBM STA**

Zieme, P. (ed). 2008. *Aspects of Research Into Central Asian Buddhism: in memoriam Kogi Kudara*. Turnhout: Brepols. **INST ARCH DBK ZIE**

Further reading

Beckwith, C. I. 2012. *Warriors of the Cloisters: the Central Asian origins of science in the medieval world*. Princeton, N.J.: Princeton University Press. **British Library General Reference Collection YC.2013.a.6966**

Gaulier, S., Jera-Bezard, R., & Maillard, M. 1987. *Buddhism in Afghanistan and Central Asia*. Leiden: Brill. **British Library Asia, Pacific & Africa V 20689**

Ghose, R. (ed.). 2008. *Kizil on the Silk Road: crossroads of commerce and meeting of minds*. Mumbai: Marg Publications on behalf of National Centre for the Performing Arts. **INST ARCH DBL Qto GHO**

Jayaswal, V (ed.). 2012. *Glory of the Kushans: recent discoveries and interpretations*. New Delhi: Aryan Books International. **INST ARCH DBMA 100 Qto. JAY**

Pugachenkova, G. A. & Usmanova, Z. I. 1995. 'Buddhist monuments in Merv', in Invernizzi, A. (ed.) *In the Land of the Gryphons: papers on Central Asian archaeology in antiquity*, 51-81. Firenze: Le Lettere. **British Library General Reference Collection YA.1996.b.3665**

Puri, B. N. 1987. *Buddhism in Central Asia*. Delhi: Motilal Banarsidass. **British Library Asia, Pacific & Africa ORW.1989.a.5**

8: ARCHAEOLOGY OF CHINESE BUDDHISM (Mar 5): Yijie Zhuang

From the Eastern Han Period (25 AD - 220 AD) onwards, and reaching a peak under the Tang Dynasty (618 – 907 AD), Buddhism and Buddhist practices became intricately intertwined with social change, national propaganda and concepts of life and death in Chinese society. But this was not always a steady and smooth process, and official attitudes towards Buddhism oscillated enormously over this timeframe. The archaeology of Buddhism in China has traditionally been focused on the paintings and scrolls at Dunhuang and related grotto temples.

In this lecture, we will try to extend attention to some other important aspects, including temples discovered in major cities and their archaeological contexts; Buddhism in daily life; burial goods and mortuary ceremonies associated with contemporary Buddhism practices. In addition, we will also examine how Buddhism is reflected in the economic activities through time and how it was intertwined with other indigenous religions.

Key reading

Hansen, V. 2012. *The Silk Road: a new history*. Oxford University Press. **HISTORY 82 z 10 HAN**

Kieschnick J. 2003. *The Impact of Buddhism on Chinese Material Culture*. Princeton University Press. **INST ARCH DBL KIE**

Rhie, M. M. 1999-2010. *Early Buddhist Art of China and Central Asia*. Leiden: Brill. **INST ARCH DBK RHI**

Zürcher, E. 2007. *The Buddhist Conquest of China: the spread and adaptation of Buddhism in early medieval China* (3rd edition) Leiden: Brill. **INST ARCH DBL ZUR**

Watson, W. 1995. *The Arts of China to AD 900*. New Haven: Yale University Press (chapter 19: 'Architecture from Han to Tang'). **INST ARCH DBL Qto WAT**

Wong, D.C. 2004. *Chinese Steles: pre-Buddhist and Buddhist use of a symbolic form*. University of Hawai'i Press. **INST ARCH DBL WON (standard, and one week loan)**

Further reading

Bunker, E. 1993. 'Gold in the ancient Chinese world: A cultural puzzle', *Artibus Asiae* 53 (1/2): 27-50. **Available online - <http://www.jstor.org/stable/3250506>**

Rawson, J. 2012. 'Inside out: creating the exotic within early Tang dynasty China in the seventh and eighth centuries', *World Art* 2(1): 25-45. **SOAS Library**

Seckel, D. 1980. 'Stupa elements surviving in East Asian pagodas', in A. Dallapiccola (ed.), *The Stūpa: its religious, historical and architectural significance*. Wiesbaden: Franz Steiner Verlag, 249-59. **INST ARCH DBMA 398 DAL**

Wu, H. 1995. *Monumentality in Early Chinese Art and Architecture*. Stanford University Press. **INST ARCH DBL Qto WU**

Zürcher, E. 2012. 'Buddhism beyond boundaries: the foreign input', *Sino-Platonic Papers* 222: 1–25

(Downloadable from <http://www.sino-platonic.org/>). Reprinted from E. Zürcher, L. Sander *et al.*, *Collection of essays 1993: Buddhism across boundaries: Chinese Buddhism and the western regions*. Sanchung, Taiwan: Fo Guang Shan Foundation for Buddhist & Culture Education. **SOAS Library**.

9: FURTHER THEMES I (March 12)

SEMINAR 9.1 Spread and transmission: models of religious change

We will discuss various models of religious change in relation to Buddhism. We will look at studies that have focused solely on the ritual-based element of religious change: how for example did incoming monastic communities relate to contemporary religious traditions? And others that have taken a more integrated approach to socio-religious transformations. For example, to what degree can changes in food preferences be linked to religious factors? We will discuss theories for and against Buddhism's active role in the implementation of wider economic and social changes, examining evidence for Buddhist monks' involvement in the spread of 'non religious' knowledge systems, such as medicine, irrigation technology, new agricultural practices, and new attitudes to food, diet and the body.

Key reading (to be divided between class)

'Local' v Pan Indian religion

Bloss, L.W. 1973. 'The Buddha and the naga: a study in Buddhist folk religiosity', *History of Religions* 13(1): 37-53. **Available online -** <http://www.jstor.org/journals/00182710.html?origin=UCP>.

Cohen, R. S. 1998. 'Naga, Yaksini, Buddha: local deities and local Buddhism at Ajanta', *History of Religions* 37: 360-40. **Available online -** <http://www.jstor.org/journals/00182710.html?origin=UCP>

Dalton, J. 2004. 'The early development of the Padmasambhava legend in Tibet: a study of IOL Tib J 644 and Pelliot tibetain 307', *Journal of the American Oriental Society* 124 (4): 759-72. **Available online -** <http://www.jstor.org/stable/4132116>

Kulke, H. 1993. 'Max Weber's contribution to the study of 'Hinduization' in India and 'Indianization' in Southeast Asia'. In H. Kulke, *Kings and cults: state formation and legitimation in India and Southeast Asia*. Delhi: Manohar, 240-61. **ISSUE DESK IOA KUL**

Shaw, J. 2004. 'Naga sculptures in Sanchi's archaeological landscape: Buddhism, Vaisnavism and local agricultural cults in central India, first century BCE to fifth century CE', *Artibus Asiae* LXIV(1): 5-59. **Available online -** <http://www.ucl.ac.uk/library/ejournal/index.shtml>

'Practical' models of religious change

Chakrabarti, D.K. 1995. 'Buddhist Sites across South Asia as influenced by political and economic forces', *World Archaeology* 27: 185-202. **Available online -** <http://www.jstor.org/stable/125081>

Damon, F. 2007. 'A stranger's view of Bihar: rethinking religion and production', in W. Pinch (ed.),

Speaking of Peasants: Essays on Indian History and Politics in Honor of Walter Hauser. New Delhi: Manohar Publisher, .249-276. **SOAS Library** (available also as pdf from course coordinator on request)

Heitzman, J. 1984. 'Early Buddhism, trade and empire', in K.A: R Kennedy and G.L. Possehl (eds.), *Studies in the Archaeology and Palaeoanthropology of South Asia*. New Delhi. **INST ARCH DBMA 100 KEN**.

Neelis, J., 2011. *Early Buddhist Transmission and Trade Networks: mobility and exchange within and beyond the Northwestern borderlands of South Asia*. Leiden: Brill. **INST ARCH DBM NEE**

Shaw, J. 2013. 'Archaeologies of Buddhist propagation in ancient India: 'ritual' and 'practical' models of religious change', in, J. Shaw (ed.) *Archaeology of Religious Change*. World Archaeology 45.1, 83-108. **Available online -**
<http://www.tandfonline.com/doi/abs/10.1080/00438243.2013.778132?journalCode=rwar20>

Shaw, J., and J. V. Sutcliffe 2003. 'Water management, patronage networks and religious change: new evidence from the Sanchi dam complex and counterparts in Gujarat and Sri Lanka', *South Asian Studies* 19: 73-104. **INST ARCH PERS; TC#3340. Available online -**
<http://www.tandfonline.com/doi/abs/10.1080/02666030.2003.9628622>

Zysk, K. 1998. *Asceticism and Healing in Ancient India: medicine in the Buddhist monastery*. New Delhi: Motilal Banarsidass. **SOAS Library**

Further reading

Coomaraswamy, A. K. 1980 (reprint). *Yaksas*. Delhi: Munshiram Manoharlal. **Stores FLS C 71 COO; SOAS Library**

Eaton, R.M. 1993. 'Mass conversion to Islam: theories and protagonists', in R.M. Eaton (ed.), *The Rise of Islam and the Bengal Frontier, 1204-1760*. Berkeley: University of California Press, 113-34. **ANTHROPOLOGY RA 505 EAT; TC-3488**

Heirman, A., and S.P. Bumbacher. 2007. 'Introduction: the spread of Buddhism', in A. Heirman and S.P. Bumbacher (eds.) *The Spread of Buddhism*. Leiden. Brill. **Available online -**
http://www.watflorida.org/documents/The%20Spread%20of%20Buddhism_HDO_Vol.16_2007.pdf

Kieschnick, J. 2003. *The Impact of Buddhism on Chinese Material Culture*. Princeton University Press. **ANTHROPOLOGY RC 9 KIE**

Kosambi, D. D. 1962. 'At the crossroads: a study of Mother Goddess cult sites', in D.D. Kosambi (ed.), *Myth and Reality: studies in the formation of Indian culture*. Bombay: Popular Prakashan, 82-109. **STORE 09-0522**

Misra, R. N. 1981. *Yaksa Cult and Iconography*. Delhi: Munshiram Manoharlal. **INST ARCH DBMA 200 MIS**

Mitterwallner, G. von. 1989. 'Yaksas of ancient Mathura', in D. Srinivasan (ed.), *Mathura: the cultural heritage*. Delhi: American Institute of American Studies, 368-82. **INST ARCH DBMA 14 SRI**

Shaw, J. 2013. 'Archaeology of religious change: Introduction', in, J. Shaw (ed.) *Archaeology of Religious Change*. World Archaeology 45.1: 1-11 (Routledge). **Available online -** <http://www.tandfonline.com/doi/abs/10.1080/00438243.2013.783968?journalCode=rwar20>

Shaw, J. and J.V. Sutcliffe 2001. 'Ancient irrigation works in the Sanchi area: an archaeological and hydrological investigation', *South Asian Studies* 17, 55-75. **Available online:** [doi:10.1080/02666030.2001.9628592](https://doi.org/10.1080/02666030.2001.9628592)

Rees, G., 2013. 'Celibate monks and foetus-stealing gods: Buddhism and pregnancy at the Jetavana Monastery, Shravasti, India', *World Archaeology* 45(2): 252-71. **Available online -** <http://www.tandfonline.com/doi/abs/10.1080/00438243.2013.820140>

Srinivas, M. N. 1967. 'The cohesive role of Sanskritization', in P. Mason (ed.), *India and Ceylon: unity and diversity*. London: Oxford University Press. **ANTHROPOLOGY RA 16 MAS**

Zürcher, E. 2007. *The Buddhist Conquest of China: the spread and adaptation of Buddhism in early medieval China* (3rd edition) Leiden: Brill. **INST ARCH DBL ZUR**

LECTURE 9.2 Buddhism, ecology, and environmental ethics

Leading on from the foregoing seminar, we will discuss further the ecological motif in early Buddhist thought and how a concern with 'nature' and the environment can be identified in a range of textual and archaeological evidence. We will also draw on a growing body of literature (in Anthropology, Religious Studies and the Environmental Humanities) which seeks to promote Buddhism as the epitome of 'Eco dharma', and discuss some of the tensions and problems therein.

Key reading

Ali, G. 2003. 'Gardens in early Indian court life', *Studies in History* 19(2): 221-52. **Available online:** <http://sih.sagepub.com.libproxy.ucl.ac.uk/content/19/2/221.full.pdf+html>

Mcdermott, J.P. 1989. 'Animals and Humans in Early Buddhism', *Indo-Iranian Journal* 32: 269-280. **Available online:** <http://link.springer.com.libproxy.ucl.ac.uk/article/10.1007%2FBF00203863>

Schopen, G., 2006. 'The Buddhist "monastery" and the Indian garden: aesthetics, assimilations, and the siting of monastic establishments', *Journal of the American Oriental Society* 126 (4), 487-505. **Available online:** <http://www.jstor.org/stable/20064539>

Schmithausen, L. 1997. 'The Early Buddhist Tradition and Ecological Ethics', *Journal of Buddhist Ethics* 4(1): 1-74. **Available online:** <http://blogs.dickinson.edu/buddhistethics/?s=Schmithausen>

Shimada, A. 2012, 'The use of garden imagery in early Indian Buddhism', in D. Ali and E. Flatt (eds), *Garden and Landscape practices in Pre-Colonial India: histories from the Deccan*. London: Routledge, 18-38. **INST ARCH DBMA 17 ALI (standard loan); Available online -** https://www.academia.edu/2411574/The_Use_of_Garden_Imagery_in_Early_Indian_Buddhism

Zimmermann, F. 1992. *The Jungle and the Aroma of Meats. An Ecological Theme in Hindu Medicine*. Berkeley. SOAS Library. **Partially available online:**
https://books.google.ch/books?id=V1o_PRCL0eMC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Further reading

Dorje, O. T. (H.H. 17th GYALWANG KARMAPA), 2006. 'Walking the path of environmental Buddhism through compassion and emptiness', *Conservation Biology* 25(6): 1094-1097.
<http://onlinelibrary.wiley.com.libproxy.ucl.ac.uk/doi/10.1111/j.1523-1739.2011.01765.x/abstract>

Harvey, P. 2007. 'Avoiding unintended harm to the environment and the Buddhist ethic of intention', *Journal of Buddhist Ethics* 14. **Available online:**
<http://blogs.dickinson.edu/buddhistethics/files/2010/05/harvey-article1.pdf>

Jacobsen, K. A. 1994. 'The institutionalization of the ethics of 'Non-injury Towards All Beings' in ancient India', *Environmental Ethics* 16(3): 287-301. Available online: DOI:
10.5840/enviroethics199416318

Olivelle, P. 2006. 'The beast and the ascetic: the wild in the Indian religious imagination', in P. Olivelle, *Ascetics and Brahmins: Studies in Ideologies and Institutions*. Florence, University of Florence Press: 91-100. **Available online:**
<http://www.utexas.edu/cola/asianstudies/faculty/profile.php?id=olivelle#publications>

Shaw, J. and J.V. Sutcliffe, 2005. 'Ancient Dams and Buddhist Landscapes in the Sanchi area: New evidence on Irrigation, Land use and Monasticism in Central India', *South Asian Studies* 21, 1-24.
Available online: doi:10.1080/02666030.2005.9628641

Shaw, J., J. V. Sutcliffe, L. Lloyd-Smith, J-L. Schwenninger, and M.S. Chauhan, with contributions by E. Harvey and O.P. Misra, 2007. 'Ancient Irrigation and Buddhist history in Central India: Optically Stimulated Luminescence and pollen sequences from the Sanchi dams', *Asian Perspectives* 46(1): 166-201. **Available online: <http://scholarspace.manoa.hawaii.edu/handle/10125/17262>**

Sutcliffe, J., J. Shaw, and E. Brown, 2011. 'Historical water resources in South Asia: the hydrological background', *Hydrological Sciences Journal* 56 (5): 775-788. **Available online:**
doi:10.1080/02626667.2011.587425

Wasson, G. G. 1982. 'The last meal of the Buddha with Memorandum by Walpola Rahula and Epilogue by Wendy Doniger O'Flaherty', *Journal of the American Oriental Society* 104(4): 591-603.
Available online: <http://www.jstor.org/stable/601968>

Zysk, K. G. 1982. 'Studies in traditional Indian medicine in the Pali Canon: Jivaka and Ayurveda', *Journal of the International Association of Buddhist Studies* 5: 70-86. **Available online:**
<https://journals.ub.uni-heidelberg.de/index.php/jiabs/article/view/8563/2470>

10: FURTHER THEMES II (March 19)

LECTURE 10.1 Pilgrimage, politics and sacred geography

Like other religions, Buddhism had to find a place for itself within the landscape. Natural features were re-interpreted in Buddhist terms and sacred sites were created by the construction of stupas and other religious structures. These in turn would become part of pilgrimage networks and for India much of the information about sacred geography is contained in the accounts of Chinese monks who visited India in the mid-first millennium A.D. This lecture will consider issues of Buddhist sacred geography, including the accounts of Faxian and Xuanzang, that are of particular importance. The main case-study here is Rajgir in Bihar. We will also look at Bodh Gaya and the Tooth Temple in Sri Lanka where conservation measures, and archaeological research have been dictated by sectarian concerns.

Key reading

Coningham, R. and Lewer, N. 2000. 'The Vijayan colonization and the archaeology of identity in Sri Lanka', *Antiquity* (Special edition: *Archaeology and Identity in South Asia*, edited by R.A.E. Coningham and N. Lewer) 74 (285): 707-12. **Available online -**
<http://journals.cambridge.org.libproxy.ucl.ac.uk/action/displayAbstract?fromPage=online&aid=9428598&fulltextType=RA&fileId=S0003598X00060105>

Geary, D., M. Sayers, A. Singh Amar (eds.), 2012. *Cross-disciplinary Perspectives on a Contested Buddhist Site: Bodh Gaya Jataka*. Routledge South Asian Religion Series (Part I). **INST ARCH DBMA 14 GEA**

Harding, R. 2010. 'Cunningham, Marshall and the monks: an early historic city as a Buddhist landscape', in S. Guha (ed.), *The Marshall Albums: photography and archaeology*. New Delhi: Mapin and Alkazi Collection, 202-227. **INST ARCH DBMA 100 Qto GUH**

Lahiri, N. 1999. 'Bodh-Gaya: an ancient Buddhist shrine and its modern history (1891-1904)', in T. Insoll (ed.), *Case Studies in Archaeology and Religion*. Oxford: Archaeopress, 33-43. **FA Qto INS; TC3343**

Walters, J.S. 1997. 'Stūpa, story and empire: constructions of the Buddha biography in early Post-Aśokan India', in J. Schober (ed.), *Sacred Biography in Buddhist Traditions of South and Southeast Asia*. Honolulu: University of Hawai'i Press, 160-192. Reprinted A. Shimada, and Hawkes, J. (eds.), 2009. *Buddhist Stupas in South Asia: recent archaeological, art-historical, and historical perspectives*. New Delhi: Oxford University Press (ch. 14). **INST ARCH DBMA 398 HAW; ISSUE DESK IOA HAW 1 (3 hours)**

Further reading:

Birnbaum, R. 'Secret halls of the mountain lords', *Cahiers d'Extreme-Asie* 5: 115-140. **SOAS Library**

Coningham, R., and N. Lewer, 1999. 'Paradise lost: the bombing of the Temple of the Tooth: a UNESCO world heritage site in Sri Lanka', *Antiquity* 73: 857-66. **Available online-**
<http://journals.cambridge.org.libproxy.ucl.ac.uk/action/displayAbstract?fromPage=online&aid=9430374&fulltextType=RA&fileId=S0003598X00065595>

Foucher, R. 2003. *The Life of the Buddha According to the Ancient Texts and Monuments of India*, Trans by Simone Boas. Delhi: Munshiram Manoharlal. **SOAS Library**

Grapard, A.G. 1982. 'Flying mountains and walkers of emptiness: toward a definition of sacred space in Japanese religions', *History of Religions* 21: 195-221. **Available online - <http://www.jstor.org/stable/1062158>**

Grapard, A. 2004. 'Sacred space', in R. Buswell (ed.), *Encyclopedia of Buddhism*. New York: Macmillan Reference, 788-794. **SOAS Library**

Harding, R. 2004-5. 'The Buddhist landscapes of Rajgir, Northern India', *Archaeology International* 8: 48-51. **INST ARCH PERS; Available online - <http://www.ai-journal.com/article/view/ai.0813>**

Li Rongxi, 1995. *The Great Tang Dynasty Record of the Western Regions*. Berkeley: Numata Centre for Buddhist Teaching and Research. **SOAS Library**

Mabbett, I.W. 1983. 'The symbolism of Mount Meru', *History of Religions* 23: 64-83. **Available online - <http://www.jstor.org/stable/1062318>**

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Robson, J. 2009. 'Buddhist sacred Geography', in, J. Lagerwey and L. Pengzhi (eds.), *Early Chinese Religion. Part Two: The Period of Division (220-589 AD)*: Vol. 2. Leiden: Brill, 1353-1397. **SOAS Library**

Sen, Tansen 2003. *Buddhism, Diplomacy, and Trade: the realignment of Sino-Indian relations, 600-1400*. Honolulu. AAS/University of Hawai'i Press. **SOAS Library**

Sharf, R.H. 1999. 'On the allure of Buddhist relics', *Representations* 66: 75-99. **Available online - <http://www.jstor.org/stable/2902880>**

Trainor, K. 2007. 'Sacred places', in D. Keown and C.S. Prebish (eds.), *Encyclopedia of Buddhism*. London: Routledge, 633-642. **SOAS Library**

Walters, J. S. 2002. 'Mapping Sāñchi in a whole Buddhist world', in P.D. Premasiri-Peradeniya (ed.), *Buddhist Studies in Honour of Professor Lily de Silva*. Peradeniya: University of Peradeniya, Dept. of Pali and Buddhist Studies, 1-14. **SOAS Library**

Zurcher, E. 2007. *The Buddhist Conquest of China: the spread and adaptation of Buddhism in early medieval China*. 3rd ed. Leiden. Brill. **INST ARCH DBL ZUR**

SEMINAR 10.2 Later histories of Buddhism: decline and transformation

In this seminar we will review current theories regarding the factors behind the decline of Buddhism across the regions covered by this course, with special reference to inter-religious dynamics and transformations.

Key reading:

Bronkhorst, J, 2011. *Buddhism in the Shadow of Brahmanism*. Leiden: Brill, 2011. **INST ARCH DBMA 200 BRO (standard loan)**

Singh Amar, A. 2012. 'Buddhist responses to Brāhmaṇa challenges in medieval India: Bodhgayā and Gayā', *Journal of the Royal Asiatic Society* (Third Series) 22: 155-185. **Available online - <http://journals.cambridge.org.libproxy.ucl.ac.uk/action/displayAbstract?fromPage=online&aid=8509269>**

Shaw, J. 2013. 'Sanchi as an archaeological area', in, D.K. Chakrabarti and M. Lal (eds.), *History of Ancient India*, vol. 4. New Delhi: Vivekananda International Foundation and Aryan Books, 388-427. **Issue Desk IOA CHA 24**

Verardi, G. 1996. 'Religion, rituals and the heaviness of Indian history', *Annali* (Istituti universitario Orientale) 56: 215-253. **SSEES LIBRARY Periodicals; SOAS Library**

Verardi, G., 2011. *Hardships and Downfall of Buddhism in India*. New Delhi: Manohar. **INST ARCH DBMA 200 VER**

Willis, M.D., 2013. 'Avalokiteśvara of the six syllables: locating the practice of the 'Great Vehicle' in the landscape of central India', in *Evo śuyadi: essays in Honor of Richard Salomon's 65th Birthday*, *Bulletin of the Asia Institute* 23, eds. C.A. Bromberg, T.J. Lenz, and J. Neelis, 221-230. **Available online- https://www.academia.edu/5371200/Avalokitesvara_of_the_Six_Syllables_Locating_the_Practice_of_the_Great_Vehicle_in_the_Landscape_of_Central_India**

Further reading

Choudhary, R.K. 'Decline of the University of Vikramasila'. *Journal of Indian History* 56: 214-35. **SOAS library**

Holt, J.C., 2004. *The Buddhist Visnu: religious transformation, politics and culture*. New York. **Science Library: ANTHROPOLOGY D 195 HOL**

Jaini, P.S. 1980. 'The disappearance of Buddhism and the survival of Jainism: a study in contrast', in A.K. Narain (ed.), *Studies in the History of Buddhism*. Delhi. **SOAS Library**

Joshi, L.M. 1970. *Brahmanism, Buddhism and Hinduism: an essay on their origins and interactions*. Kandy. Buddhist Publication Society. **SOAS library**

Mitra, R.C. 1954, *The Decline of Buddhism in India*. Calcutta. **SOAS library**

Omvedt, G., 2013. *Buddhism in India: challenging Brahmanism and caste*. London: Sage. **INST ARCH DBMA 200 OMV**

Verardi, G. 2003. 'Images of destruction: an enquiry into Hindu icons in their relation to Buddhism', in G. Verardi and S. Vita (eds.), *Buddhist Asia I: Papers from the first conference of Buddhist*

4 ONLINE RESOURCES

Moodle

All class notices will be posted via Moodle, so please ensure that you have registered via Portico and that you check regularly your registered email address or that you set up email forwarding if you don't check that address regularly. Powerpoint presentations will be uploaded in PDF format after each lecture. You will need the access code ARCLG277. If you need help with anything related to Moodle, please contact Charlotte Frearson in room G4 (c.frearson@ucl.ac.uk) for advice.

5 ADDITIONAL INFORMATION

Libraries and other resources

Most of the essential readings - books, journal articles, photocopies in the Teaching Collections (TC) - required for the course are held in the Institute of Archaeology Library. For books or book chapters the relevant shelf marks are given if they are in the Institute Library. Periodical articles are not marked.

Some of the books on the reading list are marked as being 'on order'. Please check with the library staff for details. If you are experiencing problems with obtaining any of the reading in this handbook please contact the Course Co-ordinator as soon as possible. **It is important that you don't wait until the end of the course to report such problems!**

In addition to the Library of the Institute of Archaeology, other libraries in UCL with holdings of particular relevance to this degree are:
Science Library (DMS Watson Building).

Libraries outside of UCL which have holdings which may also be relevant to this degree are:
SOAS Library.

At the end of this Handbook, you will find an extensive bibliographic list. Please don't let its length alarm you. It is intended to provide students with the necessary bibliographic background to the history and archaeology of South Asia and to provide additional resources for students with an interest in specific topics (particularly useful for students writing South Asia-related dissertations). It is not intended to be comprehensive and in some cases does not fully replicate readings listed in the lecture descriptions above.

Information for intercollegiate and interdepartmental students

Students enrolled in Departments outside the Institute should obtain the Institute's coursework guidelines from Judy Medrington (email j.medrington@ucl.ac.uk), which will also be available on the IoA website.

APPENDIX A: INSTITUTE OF ARCHAEOLOGY COURSEWORK PROCEDURES

General policies and procedures concerning courses and coursework, including submission procedures, assessment criteria, and general resources, are available in your Degree Handbook and on the following website: <http://wiki.ucl.ac.uk/display/archadmin>. It is essential that you read and comply with these. Note that some of the policies and procedures will be different depending on your status (e.g. undergraduate, postgraduate taught, affiliate, graduate diploma, intercollegiate, interdepartmental). If in doubt, please consult your course co-ordinator.

GRANTING OF EXTENSIONS: .

New UCL-wide regulations with regard to the granting of extensions for coursework have been introduced with effect from the 2015-16 session. Full details will be circulated to all students and will be made available on the IoA intranet. Note that Course Coordinators are no longer permitted to grant extensions. All requests for extensions must be submitted on a new UCL form, together with supporting documentation, via Judy Medrington's office and will then be referred on for consideration. Please be aware that the grounds that are now acceptable are limited. Those with long-term difficulties should contact UCL Student Disability Services to make special arrangements.

APPENDIX B: SUPPLEMENTARY COURSE READING LIST

1. Some useful online resources

ASI online library: <http://www.ignca.nic.in/asp/searchBooks.asp>

Grove Art Online (a very useful resource for art and architecture worldwide):
<http://www.groveart.com/>

Huntington art database: <http://huntingtonarchive.osu.edu/database.php>

American Institute of Indian Studies digital South Asia library database:
<http://dsal.uchicago.edu/images/aiis/>

2. Archaeology of Chinese and Central Asian Buddhism

Beckwith, C. I. 2012. *Warriors of the Cloisters: The Central Asian Origins of Science in the Medieval World*. Princeton, N.J.: Princeton University Press.

Bunker, E. 1993. 'Gold in the ancient Chinese world: A cultural puzzle', *Artibus Asiae* 53 (1/2): 27-50.

Elverskog, J. 2010. *Buddhism and Islam on the Silk Road*. University of Pennsylvania Press.

Franz, H. G. 1980. 'Stūpa and Stūpa-Temple in the Gandhāran Regions and in Central Asia, in A. Dallapiccola (ed.), *The Stūpa: Its Religious, Historical and Architectural Significance*. Wiesbaden: Franz Steiner Verlag, 39–58.

- Gaulier, S., Jera-Bezard, R., & Maillard, M. 1987. *Buddhism in Afghanistan and Central Asia*. Leiden: Brill.
- Ghose, R. (ed.). 2008. *Kizil on the Silk Road: crossroads of commerce and meeting of minds*. Mumbai: Marg Publications on behalf of National Centre for the Performing Arts.
- Hansen, V. 2012. *The Silk Road: A New History*. Oxford: Oxford University Press.
- Hedin, S. 2009. *The Silk Road: Ten Thousand Miles through Central Asia*. Tauris Parke Paperbacks.
- Fairbank, J.K. & Goldman, M. 2006. *China: A New History*.
- Jayaswal, V (ed.). 2012. *Glory of the Kushans: Recent Discoveries and Interpretations*. New Delhi: Aryan Books International. Foltz, R. 2010. *Religions of the Silk Road: Premodern Patterns of Globalization*. (2nd Edition) Basingstoke: Palgrave Macmillan.
- Kieschnick J. 2003. *The Impact of Buddhism on Chinese Material Culture*. Princeton University Press.
- Knobloch, E. 2001. *Monuments of Central Asia: A Guide to the Archaeology, Art and Architecture of Turkestan* (Part III: 'Xinjiang or Eastern Turkestan, pp. 167–184). New York: I.B. Taurus.
- Ledderose, L. 1991. 'Chinese influence on European art: Sixteen to eighteen centuries', In T. H.C. Lee (ed.) *China and Europe*. Hong Kong.
- Neelis, J. 2011. *Early Buddhist Transmission and Trade Networks: Mobility and Exchange within and beyond the Northwestern Borderlands of South Asia*. Leiden: Brill.
- Pugachenkova, G. A. & Usmanova, Z. I. 1995. Buddhist monuments in Merv, in Invernizzi, A. (ed.) *In the land of the gryphons: papers on Central Asian archaeology in antiquity*. 51-81 Firenze: Le Lettere.
- Puri, B. N. 1987. *Buddhism in Central Asia*. Delhi: Motilal Banarsidass.
- Rawson, J. 2012. 'Inside out: creating the exotic within early Tang dynasty China in the seventh and eighth centuries', *World Art* 2(1).
- Ray, H. P. 2006. The axial age in Asia: the archaeology of Buddhism (500 B.C.-A.D.500), in Stark, M. T. (ed.) *Archaeology of Asia*. 303-323. Oxford: Blackwell.
- Rhie, M. M. 1999-2010. *Early Buddhist Art of China and Central Asia*. Leiden: Brill
- Seckel, D. 1980. 'Stupa elements surviving in East Asian pagodas', in A. Dallapiccola (ed.), *The Stūpa: Its Religious, Historical and Architectural Significance*. Wiesbaden: Franz Steiner Verlag, 249-59.
- Watson, W. 1995. *The Arts of China to AD 900*. New Haven: Yale University Press
- Wong, D.C. 2004. *Chinese Steles: Pre-Buddhist and Buddhist Use of A Symbolic Form*. University of Hawai'i Press.

- Wu, H. 1995. *Monumentality in Early Chinese Art and Architecture*. Stanford: Stanford University Press.
- Zieme, P. (ed). 2008. *Aspects of Research Into Central Asian Buddhism: In Memoriam Kogi Kudara*. Turnhout: Brepols.
- Zürcher, E. 2007. *The Buddhist conquest of China: the spread and adaptation of Buddhism in early medieval China* (3rd edition) Leiden: Brill.
- Zürcher, E. 2012. 'Buddhism beyond boundaries: the foreign input', *Sino-Platonic Papers* 222: 1–25 (Downloadable from <http://www.sino-platonic.org/>). Reprinted from E. Zürcher, L. Sander *et al.*, *Collection of essays 1993: Buddhism across boundaries: Chinese Buddhism and the western regions*. Sanchung, Taiwan: Fo Guang Shan Foundation for Buddhist & Culture Education.

3. Southeast Asian Buddhism

- Gomez, L., and Woodward, H., eds., 1981. *Barabudur: History and Significance of a Buddhist Monument*. Berkeley: Asian Humanities Press.
- Kulke, H., 1978. *The Devaraja Cult*. Ithaca: Dept of Southeast Asian Studies, Cornell University.
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- Miksic, J., 1990. *Borobudur: Golden Tales of the Buddhas*. London: Periplus/Bamboo.
- Moore, E., 2013, 'The sacred geography of Dawei: Buddhism in peninsular Myanmar (Burma)', *Contemporary Buddhism* 14 (2): 298-319.
- Moore, E. 2009. 'Archaeology of the Shan Plateau, the Bronze to Buddhist Transition.' *Contemporary Buddhism* 10 (10): 83-102.
- Moore, E., and P. Stott. 1996. *Ancient Capitals of Thailand*. River Books, Bangkok: Thames & Hudson, London.
- Ray, H.P. 2014. 'Multi-religious Linkages across the Bay of Bengal during the First Millennium CE', in N. Revire, and S. Murphy (eds.,) *Before Siam: Essays in Art and Archaeology*. Bangkok: River Books/Siam Society, 134-151.
- Revire, N. 2014, 'Glimpses of Buddhist Practices and Rituals in Dvāravatī and Its Neighbouring Cultures', in N. Revire, and S. Murphy (eds.,) *Before Siam: Essays in Art and Archaeology*. Bangkok: River Books/Siam Society, 240-71.
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- Stargardt, J. 2000. *Tracing Thought through Things: the Oldest Pali Texts and the Early Buddhist Archaeology of India and Burma*, Seventh Annual Gonda Foundation Lecture 1999; [revised and expanded] Monograph of the Royal Netherlands Academy, Amsterdam.
- Tarling, N. 1999. *The Cambridge History of Southeast Asia* Vol. 1:1. Cambridge: Cambridge University Press, 1999

4a. South Asian Archaeology and Geography

- Agrawal, D.P. 1982. *The Archaeology of India*. Copenhagen: Scandinavian Institute of Asian Studies: Monograph Series No. 46
- Allchin, F.R. (ed.). 1995. *The Archaeology of Early Historic South Asia: the Emergence of Cities and States*. Cambridge: Cambridge University Press.
- Allchins, Bridget and Raymond 1982. *The Rise of Civilization in India and Pakistan*. Cambridge: Cambridge University Press
- Ibid.* 1997. *Origins of a Civilization: The Prehistory and Early Geography of South Asia*. New Delhi: Viking
- Chakrabarti, D. K., and M. Lal (eds.). *History of Ancient India, five volumes* (esp. vol. 4). New Delhi, India: Vivekananda International Foundation and Aryan Books.
- Chakrabarti, D. K. 1995. *The Archaeology of Ancient Indian Cities*. Delhi: Oxford University Press.
- Chakrabarti, D.K. 1999. *India: an Archaeological History: Palaeolithic Beginnings to Early Historic Foundations*. Delhi: Oxford University Press
- Ghosh, A. (ed.) 1989. *An Encyclopaedia of Indian Archaeology*. New Delhi: Munshiram Manoharlal.
- Spate, O.H.K. 1967. *India and Pakistan: a general and regional geography*. London: Methuen, 3rd edition.

4b. Indian history

- Chattopadhyaya, S. 1976. *Early History of North India (from the fall of the Mauryas to the death of Harsa)*. Delhi:
- Thapar, R. 2002. *Early India*. Delhi: Oxford University Press.
- Keay, J. 2000. *India: A History*. London: Harper Collins Publishers.
- Kulke, H. 1995. *The State in India, 1000-1700*. Delhi: Oxford University Press.
- Kulke, H. and D. Rothermund. 1986. *A History of India*. London: Croom Helm.
- Majumdar, R. C. and A. D. Pusalker. 1954. *The Classical Age*. Bombay: Bharatiya Vidya Bhavan.

4c. Early (colonial) archaeological reports

- Archaeological Survey of India Reports*. vols. I- XXIII (1861/2 – 1883/4). For the original archaeological reports by Cunningham and others.
- Archaeological Survey of India Annual Report* (from 1902 onwards).
- The Imperial Gazetteer of India*: Oxford: Clarendon Press (1908). Separate volumes for different regions. Contains useful information on archaeology, geography, economic conditions etc.

4d. Inscriptions

- www.cs.colostate.edu/~malaiya/ashoka.html (for English translation of Asokan inscriptions)
- Corpus Inscriptionum Indicarum*. Vols. I-III. Calcutta: Superintendent of Government Printing, India.
- Epigraphica Indica*, from 1892. Calcutta: Government of India Press
- Allchin, F.R., and K.R. Norman 1985. 'Guide to the Asokan Inscriptions', *South Asian Studies* I: 43-50.
- Hultzsch, E. 1925 (1991 reprint). *Inscriptions of Aśoka*. *Corpus Inscriptionum Indica*. Delhi: Archaeological Survey of India.
- Paranavitana, S. 1970. *Inscriptions of Ceylon*. 2 vols. Colombo: Department of Archaeology, Ceylon.
- Salomon, R. 1998. *Indian Epigraphy: a Guide to the Study of Inscriptions in Sanskrit, Prakrit and other Indo-Aryan Languages*. Oxford: OxfordUniversity Press.
- Sircar, D. C. 1965. *Select Inscriptions Bearing on Indian History and Civilization*. Calcutta: University of Calcutta.
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- Trivedi, H.V. 1991. *Inscriptions of the Paramaras, Chandellas, Kachchhapaghatas and two minor dynasties. CII, Vol 7 (1978-1991)*. New Delhi.
- Willis, M. 1996. *Inscriptions of Gopaksetra: Materials for the History of Central India*. London: British Museum Press.

4e. Coins

- Allan, J. 1936. *Catalogue of Coins in the British Museum, Ancient India*. London: British Museum.
- Bopearachchi, O. and W. Pieper 1998: *Ancient Indian Coins*. Brepols: Turnhout
- Bopearachchi, O. 1989. 'Monnaies Indo-Grecques sur Frappées', *Revue Numismatique* 31: 63-4:
- Guillaume, O (translated from French by O. Bopearachchi). 1990. *Analysis of Reasonings in Archaeology: the case of Graeco-Bactrian and Indo-Greek numismatics*. Oxford: Oxford University Press.
- Gupta, P.L. 1996. *Coins*. Delhi: National Book Trust of India (4th edition).
- Trivedi, H. V. 1957. *Catalogue of the Coins of the Naga Kings of Padmavati*. Gwalior: Department of Archaeology and Museums, Government of Madhya Pradesh.

4f General works on art and architecture

- Allchin, F.R. 1995. 'Mauryan Architecture and Art' in F.R. Allchin, (ed.), *The Archaeology of Early Historic South Asia: the Emergence of Cities and States*. Cambridge: Cambridge University Press. ch. 11.
- Agrawala, P.K. 1968. *Gupta Temple Architecture*. Varanasi: Prithivi Prakashan
- Ahuja, N. 2005. Changing gods, enduring rituals. In *South Asian Archaeology 2001*. Volume 2. *Proceedings of the sixteenth international conference of the Association of South Asian Archaeologists, held in College de France, Paris, 2-6 July 2001*. Paris: Editions Recherche sur les Civilisations. 345–54.
- Bachhofer, L. 1939. *Early Indian Sculpture*. London: Pegasus Press.
- Bautze, J. 1991. *Early Indian terracottas*. Leiden, New York: E.J. Brill.
- Becker, C. 2010. 'Not Your Average Boar: The Colossal Varaha at Eran, an Iconographic Innovation,' *Artibus Asiae* LXX
- Bhattacharya, D.K. 1989. 'Terracotta worship in fringe Bengal', in I. Hodder (ed.), *The Meaning of Things: material culture and symbolic expression*. London: Unwin Hyman.
- Branfoot, C. 2007. *Gods on the Move: architecture and ritual in the south Indian temple*. London: Society for South Asian Studies.
- Chandra, P. 1970. *Stone sculpture in the Allahabad Museum*. Pune: American Institute of Indian Studies.
- Craven, R. C. 1997. *Indian Art*. London: Thames and Hudson, 35-66
- Czuma, S.J. 1985. *Kushan Sculpture: Images from Early India*. Cleveland: The Cleveland Museum of Art.
- Desai, D. 1996. *The Religious Imagery of Khajuraho*, Mumbai: Franco-Indian Research
- Desai, M. 1958. *The Gupta Temple of Deogarh*. Bombay: Bulabhai Institute (a pamphlet with some nice pictures).
- Deva, K. 1995. *Temples of India*. Delhi.
- Errington, E., and J. Cribb. (eds.) *The Crossroads of Asia*. Cambridge: Ancient India and Iran Trust.
- Ghosh, A. (ed.) 1974. *Jaina art and architecture*. Delhi.
- Gupta, S. P. 1980. *The Roots of Indian Art*. New Delhi: B.R.
- Harle, J. C. 1974. *Gupta Sculpture*, Oxford: Oxford University Press
- Ibid. 1994. *The Art and Architecture of the Indian Subcontinent*. New Haven; London; Yale University Press

- Huntington, S. 1985. *The Art of Ancient India*. New York: Weatherhill.
- Jayaswal, V. 2001. *Royal Temples of Gupta Period: Excavations at Bhitari*. New Delhi: Aryan Books International,
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- Meister, M. W., K. D. Dhaky and K. Deva.(eds.) 1988. *North India: Foundations of North Indian Style, c. 250 BC - AD 1100: Encyclopaedia of Indian Temple Architecture*; Delhi.American Institute of Indian Studies; Oxford University Press.
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- Willis, M. D. 1996. 'Architecture in central India under the Kacchapaghata rulers', *South Asian Studies* 12: 13-32.
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- Zwalf, W. 1979. *The Shrines of Gandhara*. London: British Museum Press.
- Ibid. 1996. *A Catalogue of the Gandharan Sculpture in the British Museum*. London: British Museum Press.

5a. Historiography, theory and politics of archaeology

- Allen, C. 2002. *The Buddha and the Sahibs*. London: John Murray.
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- Ibid. 1991. 'Ayodhya: a Hindu Jerusalem: an investigation of 'Holy war' as a religious idea in the light of communal unrest in India', *Numen* XXXVIII(1): 80-109.
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- Ibid. 'The development of archaeology in the Indian subcontinent', *World Archaeology* 13 (3): 326-43.
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- Coningham. R.A:E and N. Lewer (eds.) 2001. Archaeology and Identity in South Asia: Special edition of *Antiquity* 74.
- Coningham. R. and Lewer. N. 'The Vijayan colonization and the archaeology of identity in Sri Lanka', *Antiquity* (Special edition: *Archaeology and Identity in South Asia*. edited by R.A.E. Coningham and N. Lewer) 74(285): 707-12.
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- Lahiri. N. 1996. 'Archaeological Landscapes and Textual Images: a Study of the Sacred Geography of Late Medieval Ballabgarh', *World Archaeology* 28: 244-64.
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- Mandal. D.1993. *Ayodhya: Archaeology after demolition*. Tracts for the Times. no. 5. New Delhi: Orient Longman.
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13. Periodical resources

AFGHANISTAN

Afghanistan is a journal which has occurred sporadically over the years. It contains several key papers on Afghan prehistory.

BANGLADESH

Bangla Desh Archaeology has appeared in one issue.

INDIA

Ancient India is the Bulletin of the Archaeological Survey of India. This journal contains both articles of a synthetic nature and reports on excavation and exploration.

Indian Archaeology, A Review is an annual report of the Archaeological Survey of India: It contains summaries on field work, epigraphy, treasure trove and other topics.

Man & Environment is the organ of the Indian Society for Prehistoric and Quaternary Studies.

Puratattva is the Bulletin of the Indian Archaeological Society and is one of the key archaeological journals in India.

Bulletin of the Deccan College Research Institute has a number of papers and reports on the archaeological work done by the faculty at Deccan College.

Journal of the Oriental Institute of the M. S. Univ. of Baroda contains many fine articles on prehistoric research, especially in Gujarat.

Pragdhara is the journal published by the Department of Archaeology of Uttar Pradesh. A very well produced, regular publication; an important source of recent excavation reports.

PAKISTAN

Pakistan Archaeology is a publication of the Pakistan Dept. of Archaeology. Volumes 1-10 have appear(ed.) There are several key site reports in this journal.

Ancient Pakistan is the journal of the Dept. of Archaeology at the Univ. of Peshawar. Five volumes were published before publication ceased.

Journal of Central Asia is a publication from the Quaid-i-Azam Univ. with some articles on South Asian prehistory.

SRI LANKA

Ancient Ceylon is the organ of the Sri Lankan Dept. of Archaeology.

Spolia Zeylanica has occasional papers on Sri Lankan prehistory, especially dealing with the Stone Age.

14. Other journals

East and West is the periodical for IsMEO in Rome. Key articles on Italian research in Swat and Iran will be found here.

Silk Road Art and Archaeology. Journal of the Institute of Silk Road Studies, Kamakura

South Asian Studies. Annual publication of the Society for South Asian Studies (British Academy). The main publication for South Asian archaeology in UK.

South Asian Archaeology, while this is not strictly speaking a periodical, these publications contain the papers delivered at the bi-annual conference of the Western European Society for the Promotion of South Asian Archaeology.

The following Journals are useful for South Asian archaeology and anthropology.

Asian Perspectives, Journal of the Economic and Social history of the Orient, Man in India, Eastern Anthropologist, Iran, Iraq, Journal of Oman Studies, Palaeorient, Proceedings of the Seminar for Arabian Studies, Sumer

Some relevant Art-History journals: *Lalit Kala, Ars Orientalis, Artibus Asiae, Marg*

Of the more general archaeological and anthropological journals the following frequently contain articles relating to South Asia:

American Antiquity; Annual Review of Anthropology; Antiquity; Journal of Social Archaeology; World Archaeology.

15. Bibliographic resources

Those wishing to go beyond the reading list and explore other works will find the following publications useful:

ABIA (Annual Bibliography of Indian Archaeology). An excellent web-resource providing a searchable bibliography (publications from 1996 onwards) which is updated every year: <http://www.ias.nl/host/abia/>

Bhatia, Kanta 1978. *Reference Sources on South Asia*. Philadelphia: University of Pennsylvania South Asia Regional Studies No. 77.

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Ibid. 1986. *Indian Archaeology A Review: Guide to Excavated Sites, 1953/54 through 1983/84*. Occasional Paper of the Asia Section. Philadelphia: The University Museum.

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APPENDIX C: Guide to Pronunciation and Diacritical Marks

a, ā – Indian language differentiate between long and short vowels and the longer version is marked with a macron. ā sounds something like the a in *can't*

au, ai – in Sanskrit, *au* is pronounced as in *now*, in Hindi as in *soar*. *ai* in Sanskrit as in *aye*, in Hindi as in *say*. This can lead to some contradiction, especially when you hear the Sanskrit *Maurya* pronounced differently to the Anglicised *Mauryan*.

u, ū – the long vowel is something like the oo in *good*; *u* is never pronounced as in *pun*.

i, ī – something like the ee in *ghee*

ś – as in French, pronounced as sh.

ṭ, ḷ, ṣ etc. – these are known as retroflex consonants and are gifts to Sanskrit from Dravidian. They are pronounced with the tip of the tongue pointing upwards towards the palate. Although to the untrained ear they may sound little different to "normally" produced consonants they operate as different sounds in Indian languages. The ṣ sounds like sh.

th, ph etc. Pronounced not as in *there*, but like a *t*, though with an extra exhalation of breath – known in linguistics as an aspirated consonant.

ṁ - nasalised, sounding something like the French *son*. When "converted" into English it is very often represented by *n* – eg *sangha*

Historical works tend to use diacritical marks; archaeological ones tend to avoid them. If you wish to use them in your essays and have access to your own computer, you can download the Indic

Times font from the Web; there a number of sites that you can search for in Google (ā, ī and ū are available on Word via Insert – Symbol).

Otherwise, be consistent; it is fine to use either *Shiva* or *Siva* instead of *Śiva*, but not both in the same essay!

APPENDIX D: A Selection of Useful Terms

- *Adivāsi* – member of tribal group speaking language belonging to Dravidian or Austro-Asiatic
- *apsarās* – female sky divinities, often portrayed playing instruments or dancing.
- *Aryans* – a term found in Vedic and ancient Iranian texts with the implication of “noble” and which may or may not have been used to indicate ethnic affiliation. The term “Indo-Aryan” is used to describe the north Indian languages of Sanskrit and its descendants.
- *āśrama* – the four stages of life laid down in early brahmanical law codes – student: householder: hermit: ascetic
- *bhikṣu* – Buddhist or Jain mendicant.
- *Bodhisattva* – an enlightened being, a Buddha-to-be who becomes important in Mahāyāna as a being who puts off nirvāṇa until he has saved others. Avalokiteśvara, the bodhisattva of compassion, becomes the most popular.
- *Brahmā* – nominally one of the three main gods in the Hindu Triad, with the status of Creator; though in fact there are only two temples dedicated to him in the whole of India. He has four heads and is married to the goddess of wisdom Sāraswātī.
- *brāhmaṇas* – the priestly class. In English, the word is often written as *brahmin*.
- *Buddhas* – each age is meant to have five who achieve Enlightenment and revive Buddhist teaching (the Dharma). Śākyamuni or Gautama is the fourth of the present age, with Maitreya, the fifth, to come at a usually unspecified future time.
- *Buddhism* – a religion developing from the ferment of the mid-first millennium B.C. Its founder’s dates are now subject to debate. It has developed into a number of sects, the most basic divisions being Hinayāna (Lesser Vehicle) found in Sri Lanka and Southeast Asia; and Mahāyāna (Greater Vehicle) in Tibet, China and Japan. It is based on the institution of the monastery and decline of official patronage of monastic foundations is largely responsible for its decline in India. It survived longest under the Pāla dynasty in eastern India until the twelfth century. Recently it is enjoying a revival.
- *caste* – although there are thousands of castes (jāti) in India, the term (incorrectly) often refers to the four main classes or varṇas – brāhmaṇa (or Brahmin), the priestly class: kṣātriya, the noble or ruling class: vaiśya, originally the people, but coming to be the trading and well-to-do agricultural class: and the śūdras, the farming/labouring class. Outside the varṇas are the “outcastes”. *Outcastes* are those who fall below the varṇas, but it is only the first three classes that are considered high-caste. These are the ones who are “twice-born” and who wear (if male) the sacred thread.
- *dating* – one of the thorny issues in Indian history and archaeology. Often dates are given as though they are reliable, yet their basis is often flimsy. For instance, the *Rig Veda’s* dates are often cited as 1500-900 B.C. – yet the process of composition could have stretched from 2000 B.C. (or earlier) to the mid-first millennium B.C.
- Carbon dating is a handle on absolute chronology, but it ought to be remembered that many sites only have a single date, the range of variation is often not cited and the quality of the sample has not been cross-checked. Recently, a good number of AMS dates from reliable samples are becoming available.
- Indian archaeologists are usually happy to work with the B.C./A.D. system and so it is followed in this course; but please feel free if you wish to use BCE/CE.
- *dharma* – law, social and ritual code, differing according to one’s caste and life-stage.
- Epics – the Mahābhārata and the Rāmāyaṇa, both starting off as bardic narratives and then elaborated over centuries into storehouses of stories, religion and philosophy. The Bhāgavad Gīta is a section of the Mahābhārata.
- *grāma* - village
- Hinduism – a complex term that encompasses religious developments over 4000 years. In its recent form it is monotheistic; though it recognises millions of gods all are aspects of the

divine. However, one alone (if any) is the most perfect manifestation. Its earliest appearance is in the hymns of the Rig Veda.

- Jainism – a religion founded probably in the mid-fifth millennium B.C. by a sage known as Mahāvīra (Great Soul), although the religion recognises 23 predecessors – the 24 together are known as *Tīrthāṅkaras*. Jainism was a product of eastern India, but eventually came to be strongest in the west. It is known for its emphasis on non-violence (ahimsa).
- *janapada* – at first a people, came to designate an ethnic or territorial group. The early kingdoms and republics in the first millennium B.C are known by this name.
- *Jātakas* – literally “birth stories”. A series of stories from the many lives of the Buddha prior to his final birth. Many of them are drawn from a stock of folk stories and
- *karma* – action. In developed Hinduism, one’s actions determine one’s fate and karma from previous lives have consequences for the present one. The elimination of karma – good and bad – is what allows one to achieve liberation.
- *Mahāyāna* – the “Greater Vehicle”, a branch of Buddhism that developed in the early centuries A.D. It is characterised by an emphasis on compassion for all sentient beings and for salvation for all. The Bodhisattvas are beings who have many of the characteristics of gods, but who are men who have put off entering nirvāṇa until all beings are saved.
- *maṭha* – Hindu monastery
- Mauryans – dynasty that came to power in the fourth century B.C. and over the next century became the first India-wide empire. Their founder was Chandragupta, but the most famous ruler was his grandson Aśoka, who was responsible for the spread of Buddhism.
- *mudrā* – one of a number of hand gesture, each one having a particular significance. For instance, *abhayamudrā* is the hand held up with the palm outwards and indicates protection. *Añjalimudrā* (two hands together, pointed upwards) symbolises respect.
- *nāga* – serpent deity, prominent in early Jainism and Buddhism. The female equivalent is *nāgiṇi*
- *nāgara* – a town or city, also known as *pura*. A ward or other subdivision is known as *nigama*. *Nāgara* also refers to the north Indian style of temple architecture.
- *Pāli* – the language of Buddhist texts. It seems never to have been spoken but was a literary construct that shows an origin point somewhere in western India.
- *Prākṛits* – the middle stage of Indo-Aryan linguistic development, a variety of dialects that eventually evolve into modern Indo-Aryan languages in the medieval period. Aśoka’s edicts are mostly in a Prākṛit as are the Jain texts (Māgadhi, from eastern India). Pāli is also considered a *Prākṛit*, though an artificial one.
- *Purāṇas* – medieval compendia of history and myth. Supposedly 18 major and 18 minor. The sections of most historical interest are the accounts of dynasties known as *itihāsa*
- Sanskrit – the language from which all Indo-Aryan languages e.g. Hindi and Bengali are descended. Its first manifestation is as the language of the *Rig Veda*, composed during the second millennium B.C. and was codified by the grammarian Pāṇini in the mid-first millennium B.C. as classical Sanskrit.
- *Śiva* – the Destroyer in the Triad, and one of the two main gods in classical and modern Hinduism. His consort is Durga, Kālī or Pārvatī and his main symbols are the trident and the phallic *liṅga*.
- *śramaṇa* – an ascetic or monk from outside the brahmanical tradition
- *stūpa* – dome-shaped monument associated particularly with Buddhism and containing relics of the Buddha or a Buddhist saint. Larger *stūpas* will typically have a central dome surmounted by umbrellas and surrounded by a railing, within which is a space (*pradākṣina*) in which monks processed around the monument. Associated with these could be many smaller ones, known as votive *stūpas*.
- *Tantra* – Tantric practices are found in both the Buddhist and brahmanical traditions. Broadly speaking, they are associated with magical ritual practices, sometimes sexual, and in the case of Buddhism a de-emphasis on the position of the monk.

- *Theravāda* – branch of Hinayāna which has survived in Sri Lanka and Southeast Asia. It is characterised by its use of Pāli for its sacred texts.
- *Vajrayāna* – Tantric Buddhism, one of the three main strands of the Indian Buddhist tradition
- *Vedas* – early sacred texts of Hinduism, the oldest being the hymn collection in 10 books known as the Rig Veda. *Vedas* often refers to the four oldest “books”, the Saṃhitās, but more correctly also refers to three other strata; the Brāhmaṇas, commentaries that contain much ritual material but also give clues to developments in polity and society; the Aranyakas, texts that reflect a growing ascetic tradition; and the Upaniṣads, advanced philosophical texts that stand at the apex of the Vedic tradition. These roughly date to the mid-first millennium B.C.
- *vihāra* – Buddhist monastery
- *Viṣṇu* – one of the main gods of classical and modern Hinduism. In the Triad he is the Preserver. His consort is Śrī or Lākṣmī and his symbols include the discus, the sceptre and the conch shell. He became associated with the theory of avatāras, by which he has appeared in nine incarnations and will appear in the future in a tenth. The most important of these incarnations are Krishna (Kṛṣṇa) and Rāma, both of whom have separate cults. His ninth incarnation was the Buddha.
- *yakṣa* – demi-god or spirit, prominent in early Jain and Buddhist texts. The female equivalent is *yakṣiṇī* or *yakṣī*