9/5: Goals, structure, and themes of the course:  textual vs. archaeological approaches to Buddhism;  monastic purity vs. “vulgar practices” of the laity;  from relic to image;  methodological sampling.
READ: extract from Mahāparinibbāna-sutta (handout)

9/12: The three jewels:  Basic teachings, institutional organization, and historical context of early Buddhism (class presentations/discussion)
READ: Richard Gombrich, Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo, chapters 1-5 (pp. 1-136)

9/19: Settlement archaeology:  India’s “second urbanization” and the experience of dukkha (class presentations/discussion)
READ:  F.R. Allchin et al., The Archaeology of Early Historic South Asia: The Emergence of Cities and States, Part II, pp. 75-183.
Trevor Ling, “Monarchy, the City and Individualism,” ch. 4 of The Buddha: Buddhist Civilization in India and Ceylon, pp. 50-63 (Moodle)
Colin Renfrew and Paul Bahn, “How were Societies Organized? Social Archaeology”, pp. 165-174 in Archaeology: Theories, Methods, and Practice (Moodle)

9/26: The monastery in society:  archaeological approaches to lay/monastic interaction at Thotlakonda (class presentations/discussion)
READ: Lars Fogelin, Archaeology of Early Buddhism, pp. 44-203.


*10/3: The vihara:  Monastic life, normative literature, and the archaeological record (group exercise/discussion)
READ: Mohan Wijayaratna, Buddhist Monastic Life (entire book)
Susan Huntington, The Art of Ancient India, pp. 74-85;  100-104;  163-174 (Moodle)
Vinaya extract on the uposatha and patimokkha (Moodle)
*Paper #1 assigned

10/10: Deya-dhamma:  Lay/monastic interaction as revealed through donative inscriptions (group exercise/discussion)
READ: Vidya Dehejia, “The Collective and Popular Basis of Early Buddhist Patronage” (Moodle)
Gregory Schopen, “Two Problems in the History of Indian Buddhism: The Layman/Monk Distinction and the Doctrines of the Transference of Merit”, and “Filial Piety and the Monk in the Practice of Indian Buddhism” in Bones, Stones, and Buddhist Monks, pp.23-71
Gregory Schopen, “The Ritual Obligations and Donor Roles of Monks in the Pali Vinaya” in Bones, Stones, and Buddhist Monks, pp. 72-85.

10/17: The cult of bodily relics (sarira, dhatu):  Theological and Ritual considerations (class presentations/discussion)
READ: Michael Willis, Buddhist Reliquaries from Ancient India, pp. 12-17. (Moodle)
Kalinga-bodhi-jataka excerpt (Moodle)
A.B. Griswold, Wat Pra Yun Reconsidered, xeroxed excerpts, pp. 10-14; 21-23; 27; 40-44. (Moodle)
brief excerpt from Gregory Schopen, “Ritual Rights and Bones of Contention: More on Monastic Funerals and Relics in the Mulasarvastivada-vinaya”, pp. 45-48, on the death of Sariputra and the disposition of his relics (Moodle)

Mahaparinibbana Sutta, recitations 5 & 6 (Walshe, Thus Have I Heard, pp. 262-277) (Moodle)


*10/20 MONDAY: Paper #1 due

*10/24:  The stupa: relics, architecture, and cosmology (class presentations/discussion)
READ:  Gregory Schopen, “On the Buddha and his Bones” and “An Old Inscription from Amaravati”, in Bones, Stones, and Buddhist Monks, pp. 148-203. 
Michael Willis, Buddhist Reliquaries from Ancient India, pp. 17-23 (Moodle)
Susan Huntington, The Art of Ancient India, pp. 61-63; 91-100. (Moodle)
“Stupas and their Relic Deposits”, from Elizabeth Errington et al., The Crossroads of Asia: transformation in image and symbol in the art of ancient Afghanistan and Pakistan pp. 172-197 (Moodle)
John Irwin, “The Stupa and the Cosmic Axis: The Archaeological Evidence”, and “‘Asokan’ Pillars: A Reassessment of the Evidence, part 1” (Moodle)

*paper #2 assigned

10/31:  Sculptural ornament and iconography: Buddhism and the cult of yaksas (class presentations/discussion)
READ:  A.K. Coomaraswamy, Yakshas, excerpts (Moodle)
F.D.K. Bosch, The Golden Germ, excerpts. (Moodle)
Andre Grabar, Christian Iconography, excerpts. (Moodle)

11/7:  Early Narrative Sculpture: ‘aniconism’, pilgrimage, and ‘multivalent emblems’. (class presentations/discussion)
READ:

*11/10 MONDAY: Paper #2 due

11/14:  From Relic cult to Image cult (class presentations/discussion)

11/21: Buddhism and the State: the enigma of Asoka’s dhamma (*formal debate and discussion*)

READ: N.A.Nikam and Richard McKeon, trs., *The Edicts of Asoka*
Frank Reynolds, “The Two Wheels of Dhamma: a Study of Early Buddhism” (Moodle)

(11/28: THANKSGIVING RECESS)

*12/5: Presentation and discussion of Site Reports, phase II
*Site Reports, Phase II due at start of class

Course Description:

This seminar investigates the archaeology and social history of early Indian Buddhism, from its origins in the sixth and fifth centuries BC through the period of the Kushan empire (first to third centuries AD). The course begins with an introduction to the basic teachings of Buddhism as presented in canonical texts, and consideration of the organization and functioning of the early Buddhist community or sangha. The focus of investigation then shifts to the popular practice of Buddhism in early India, and the varied forms of interaction between lay and monastic populations. Although canonical texts also provide important data, primary emphasis is given to the archaeology and material culture of Buddhist sites and their associated historical inscriptions. Specific topics to be covered include: the architectural setting of Buddhist monastic ritual, the cult of the Buddha’s relics, the Buddhist appropriation and reinterpretation of folk religious practices, the rise and spread of image worship, and Buddhism in the service of the early Indian state.

1. Course format

   For most weeks, the seminar will take the format of CLASS PRESENTATIONS AND DISCUSSION. For sessions in this format, the topic will be briefly introduced at the end of class the week before, and you will be given detailed written instructions for the assignment. Typically, these assignment handouts will explain the general problems we will be addressing in the session, and then divide these problems into aspects or components to be assigned to various members of the seminar. Some additional readings will be indicated under each assigned aspect of the problem; these are not required for the entire class, but only for those individuals working on the problem in question. In most cases, you will work on these assignments in small groups; this small-scale collaboration is essential to the success of the seminar, as prior discussion of the problems will help develop your understanding (and also help identify unresolved problems that need to be addressed by the whole group). Each group will be required to draft a written statement summarizing their findings and post it to the course Moodle so all have access to it before the presentation. The group will be given a brief period (5-8 minutes) to present their findings to the class, followed by several minutes for other members of the seminar to ask clarificatory questions. After all presentations are completed, a period of general round-table discussion will follow.

   Two sessions will take the form of GROUP EXERCISE AND DISCUSSION. For these sessions, necessary materials (excerpts from canonical texts, inscriptions, site plans, architectural drawings, etc.) will be distributed via Moodle one week in advance, and you will be charged with a clearly defined problem that can be approached through analysis of this material. It will be necessary to begin digesting and analyzing this material on your own during the week before class. Then, in class, we will divide into two or more smaller working groups to continue working collectively toward a resolution of the problem. After working collectively on the problem for some period, each group will present a progress report to the rest of the class, and then return with vision refreshed by the group’s feedback. After a further period of work, there will be final presentations and general discussion. Our ultimate concern in these exercises will be as much with methodology as with the substance of the specific problems.

   One class session will take the form of a formal DEBATE, in which the class will be divided into two teams to argue pro and con the resolution that “The Mauryan emperor Asoka can be meaningfully considered a “Buddhist ruler”.

2. Classroom etiquette:

   ● please arrive on time
   ● please turn off your cell phone before you come into the classroom
   ● please do not get up and leave the room before class is over (except during the break)
   ● if you bring food or beverages, please throw your trash away when class is over
3. Written assignments

You will have a total of four graded writing assignments, 2 short essays (no more than 3-5 concise, tightly written pages), and a "Site Report" (see details below) which will be broken into two separate parts to be submitted at different points in the semester. All papers are due by 11:59pm on the due date, unless otherwise noted, and may be submitted either in hard copy or electronically as an email attachment (either DOCX or PDF format). If you opt for hard copy, please place your paper in my mailbox in the Art History Program office (41 Wyllys Ave., third floor). Please do not put them in the boxes numbered by course that are next to Esther Moran’s desk; these are where your graded work is returned and may be picked up. Please note that all papers are to be printed/formatted in a 12 pt. font, double-spaced, with 1-inch margins, and pages numbered. Work that does not adhere to these guidelines will be returned with a letter grade but with no comments or suggestions.

Fuller details and instructions will be provided at the time each assignment is made, but the general nature of the assignments is as follows:

Papers

Paper #1: 3-5 pages, Due Monday, October 20th. Analysis of the ritual use of space, by members of the monastic community and by the laity, at the chaitya hall at Karli. This paper will be based on your synthesis of three different categories of evidence: the physical architectural evidence of the hall (its spatial layout and siting); prescriptions of the Pali vinaya or monastic code; and the epigraphic evidence of donative inscriptions. This paper will follow upon the two group exercises done in class on October 3rd and October 10th.

Paper #2: 3-5 pages, due Monday, November 10. Iconographic analysis of a single sculptural relief, discussing its functions in the larger work of architecture or object which it adorns, and assessing it as evidence of the Buddhist appropriation and reinterpretation of folk religious practices. This paper will be based on your in-class presentations on October 24th and October 31st.

Site Report: To provide an opportunity for individual research, to promote collaboration, and to build our collective knowledge base and richen our discussions, the members of the seminar will be broken into pairs, and each will be assigned responsibility for developing and sharing authoritative factual, historiographic, and interpretive information relating to one major site of importance to early Indian Buddhism. The available sites represent both the regional diversity of early India and the range of different types of sites, from monastic complexes and sites of pilgrimage, to regional urban centers and capital cities, to centers of trade and artistic production. In different ways, each of these sites has spawned different debates and controversies over its interpretation.

Site Report, Phase I: 2-3 pages, due Monday September 29th. The first phase of the report concentrates on factual information, chronology, and bibliography.

Site Report, Phase II: 8-10 pages, due Friday December 5th (at the START of class). This will expand on your phase I report by adding a section discussing important issues in interpretation, debates or controversies in the historiography, and the overall importance and significance of the site as.

4. Evaluation and Grading:

For the criteria used to evaluate your written work, see the attached page, “Criteria for Grading of Papers”. In addition to your written work, the level and quality of your participation in this seminar will also be graded. “Participation” is broken into two categories: attendance and contribution. If you have perfect attendance and miss no classes, you will receive an “A+” for attendance. If you miss one class (for whatever reason), you will receive a “B –”. If you miss two or more classes, you will receive an “F” for attendance. If this sounds draconian, please remember that one class of a seminar equals an entire week, or approximately 1/12th of the semester. “Contribution” refers to both the frequency and the quality of your in-class contributions to the success of the seminar — which includes both formal presentations and discussion. Every member is expected to prepare carefully for each week’s activity — whether that involves discussion, presentations, or a group exercise — and to remain focused, engaged, and responsive to the contributions of other members of the seminar.
Your final grade for the course will be calculated according to the following formula:

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<tr>
<td>Participation</td>
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<td>Attendance</td>
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<td>Paper #1</td>
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<td>Paper #2</td>
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<td>Site report</td>
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5. **Assigned Readings:** Assigned readings for the course include six books, which are available for purchase at Broad Street Books. There are additionally a number of required readings that take the form of articles, chapters, or brief excerpts from books, and which are available on Moodle.

The books available for purchase are:

- Richard Gombrich, *Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo*
- Lars Fogelin, *Archaeology of Early Buddhism*
- Mohan Wijayaratna, *Buddhist Monastic Life According to the Texts of the Theravada Tradition*
- Gregory Schopen, *Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*

Reserve readings: Copies of any additional books (as opposed to Moodle readings) that are recommended for individual class presentation assignments, as well as a number of handy sources for reference, will be available at the Reserve Desk of Olin Library (see attached Reserve Reading List). Please note that these may take several weeks to become available.

6. **Policy on extensions & rescheduling of exams:** There will be no extensions given for any paper, except in the case of a medical or personal emergency supported by a written communication from your class dean. If papers are turned in after the due date, your grade will be reduced by one letter grade for each day or fraction of a day that the paper is late.

⇒ There will be no rescheduling of quizzes and exams except in the case of a medical or personal emergency supported by a written communication from your class dean. Otherwise, if you are not present for the exam at the scheduled time, your grade for that exam will be 0 (zero).

7. **Honor Code and Plagiarism:** Please be sure you have read and understood the section in the current Student Handbook or Wesleyan Catalogue describing the Honor Code and Plagiarism. In particular, pay special attention to the section on plagiarism, which describes the acceptable ways of quoting, paraphrasing, and citing the works of others, and acknowledging the ideas of others. Any suspected violations of the honor code will be reported to the Honor Board.

8. **Students with Disabilities:** Wesleyan University is committed to ensuring that all qualified students with disabilities are afforded an equal opportunity to participate in and benefit from its programs and services. To receive accommodations, a student must have a documented disability as defined by Section 504 of the Rehabilitation Act of 1973 and the ADA Amendments Act of 2008, and provide documentation of the disability. Since accommodations may require early planning and generally are not provided retroactively, please contact Disability Resources as soon as possible. If you believe that you need accommodations for a disability, please contact Dean Patey in Disability Resources ([http://www.wesleyan.edu/studentaffairs/disabilities/index.html](http://www.wesleyan.edu/studentaffairs/disabilities/index.html)), located in North College, room 021, or call 860-685-2332 for an appointment to discuss your needs and the process for requesting accommodations.

If you require accommodations in this class, please make an appointment with me as soon as possible [before the end of add-drop period], so that appropriate arrangements can be made.
Criteria for Grading of Papers

A/A-: Excellent in all or nearly all aspects. The interest of the reader is engaged by the ideas and presentation. Effective organization and writing. Paper marked by originality of ideas.

B+: Clear argument, clear writing, good evidence, appropriate response to assignment.

B/B-: Technically competent, with perhaps a lapse here and there. The thesis is clear, properly limited, and reasonable, and the prose is generally good but not distinguished. Use of evidence is sufficient.

C+/C: A competent piece of work but not yet good. More or less adequately organized along obvious lines. Thesis may be unclear or over-simple. Development is often skimpy. Use of evidence may be inadequate. Monotony of sentence structure is apparent and errors may be sprinkled throughout.

C-/D/D-: A piece of work that demonstrates some effort on the author’s part but that is too marred by technical problems or flaws in thinking or development of ideas to be considered competent work.

E/F: Failing grade. Essay may not respond to assignment. Essay may be far too short. Grammar and style may be careless.

Books on Reserve in Olin Library


Sites for Site Reports:

Ajanta (Maharashtra):
A rock-cut monastic complex consisting of over 30 separate caves, with an early phase dating to the first century BCE through first century CE, and a later phase to the fifth century CE. The site has the best preserved corpus of mural paintings to survive from early India, and provides important documentation on the nature of architectural and iconographic changes brought about by the emergence of Mahayana Buddhism. (Walter Spink, Ajanta, History and Development: Vol. 2, Arguments about Ajanta; Vol. 5, Cave by Cave, Leiden and Boston, Brill, 2005-; Sheila Weiner, Ajanta: Its Place in Buddhist Art, Berkley: University of California Press, 1977)

Amaravati (Andhra Pradesh):
Most important stupa site in southern India, with phases dating from the 3rd C BCE to the 4th C CE. The site has given its name to the distinctive Amaravati style of sculpture that was dominant in the south. Although the stupa was dismantled in the 18th and 19th centuries, its sculptural ornament has been preserved in several public museum collections. The site’s modern history highlights various issues relating to the politics of excavation, preservation, colonial collecting, and cultural heritage issues. (Robert Knox, Amaravati: Buddhist Sculpture from the Great Stupa, London: British Museum, 1992; Upinder Singh, The Discovery of Ancient India: Early Archaeologists and the Beginnings of Archaeology, especially chapter 8 “The Dismembering of the Amaravati Stupa”, Delhi: Permanent Black, 2004)

Begram (Afghanistan):
A regional capital of the Kushans, excavated between 1936 and 1946. Among the finds are portions of a citadel, a bazaar, and a palace complex, two rooms of which yielded the important “Begram treasure.” This has been interpreted as a royal collection of luxury objects obtained via the Silk Road from Rome, China, and India, but other interpretations have also been offered. (Fredrik Hiebert and Pierre Cambon, eds., Afghanistan: Hidden Treasures from the National Museum, Kabul, ch. 6 “Begram: At the Heart of the Silk Roads”, Washington DC: National Geographic Society; Elizabeth Rosen Stone, “Some Begram Ivories and the South Indian Narrative Tradition”, https://isaw.nyu.edu/publications/jiaaa/RosenStone.pdf/view

Bharhut (Madhya Pradesh):
Important site of a now vanished stupa, from which the railing sculptures (c.150 – 100 BCE) were salvaged and reerected in their original order in the Indian Museum in Kolkata. Bharhut is the type site representing the style of sculpture that flourished in north India under the Sungas. The sculptural programme features a large number of panels and roundels narrating scenes from stories of the Buddha’s previous births (Jataka). There are also many donative and label inscriptions carved onto the stones. (Ananda K. Coomaraswamy, La Sculpture de Bharhut, Paris: Vanoest, 1956; Jason Hawkes, “The Wider Archaeological Contexts of the Buddhist Stupa Site of Bharhut”, in Buddhist Stupas in South Asia: Recent Archaeological, Art Historical, and Historical Perspectives, Jason Hawkes and Akira Shimada, eds. New Delhi: Oxford, 2009; Heinrich Luders et al., Bharhut Inscriptions, Corpus Inscriptionum Indicarum vol. 2, pt.2, New Delhi: Archaeological Survey of India, 1998)

Bodh Gaya (Bihar):
Site of the Buddha’s enlightenment, this is the most important center of Buddhist pilgrimage. The central complex of the Mahabodhi temple is many layered, preserving portions of structures and finds dating from shortly after the time of the Buddha to the 20th century. The site provides important documentation of the transformation of a center of the old relic cult into a temple dedicated to the image cult. Important descriptions of the site are preserved in the accounts of Chinese pilgrims from the 4th

Lumbini (Nepal):
The birthplace of the Buddha and an important center of Buddhist pilgrimage. Recent excavations by R. Coningham et al. have revealed traces of an ancient wooden structure which has been interpreted as the oldest surviving Buddhist shrine, dating back to the lifetime of the Buddha. This interpretation has been questioned by others, and the site raises important questions of method and interpretation. (R.A.E. Coningham et al., “The Earliest Buddhist Shrine: Excavating the Birthplace of the Buddha, Lumbini (Nepal),” Antiquity 87(2013): 1104-1123; Ananda K. Coomaraswamy, “Early Indian Architecture, II: Bodhigharas”, Eastern Art 2:225-35.

Mathura (Uttar Pradesh):
Major city and religious center in north India, serving as second capital of the Kushans. Various sectors of the city have been excavated, yielding remains of a Kushan dynastic shrine (with preserved portrait statues of Kushan emperors), as well as Hindu shrines and Buddhist and Jain monastic sites with the remnants of stupas and other structures. A major center of sculptural production during the Kushan and Gupta periods, the site appears to have been at the center of the shift from a relic-cult to an image-cult. (Sonya Rhie Quintanilla, History of Early Stone Sculpture at Mathura, c. 150 BCE -100CE, Leiden and Boston: Brill, 2007; Upinder Singh, “Cults and Shrines in Early Historical Mathura (c. 200 BC-AD 200)”, World Archaeology, Vol. 36, No. 3, (Sep., 2004), pp. 378-398; R.C. Sharma, Buddhist Art of Mathura, Delhi: Agam, 1984; Doris M. Srinivasan, Mathura: The Cultural Heritage, New Delhi: Manohar and All, 1989; Herbert Hartel, Excavations at Sonkh: 2500 Years of a Town in Mathura District, Berlin: D. Reimer, 1993)

Pataliputra (Bihar):
Excavations here at the site of the capital of the Mauryan empire have revealed wooden palisades protecting the city, as well as a hall of 80 stone columns that some have interpreted as the remains of an audience hall, and others as the assembly hall in which the Mauryan emperor Asoka convened the third Buddhist council. Excavations at various other locales around the present day city of Patna have yielded terracotta figurines, Kushan period coins, a few specimens of stone sculpture, and other assorted artifacts. (D.B. Spooner, “Mr. Ratan Tata’s Excavations at Pataliputra”, Annual Report of the Archaeological Survey of India for 1912-13, Calcutta, pp. 53-86; A.S. Altekar and V.K. Misra, Report on Kumrahar Excavations (1951-53), Patna: K.P. Jayaswal Research Institute, 1959)

Sanchi (Madhya Pradesh):
An important monastic site located close to the regional capital city Vidisa. Three main stupas, as well as many smaller stupas, monastic residences, and other assorted structures have been excavated and reconstructed. Together with Bharhut and Amaravati, Sanchi is one of the most important sites for the development of early Buddhist sculpture. The surrounding region has in recent years been the focus of a regional archaeological survey, which has yielded important data on lay-monastic interaction and on the involvement of monasteries in agricultural development. (Sir John Marshall, A. Foucher, and N.G. Majumdar, The Monuments of Sanchi, 3 vols. Calcutta: Government of India, 1947, reprint Delhi: Swati Publications, 1982; Julia Shaw, Buddhist Landscapes in Central India: Sanchi Hill and Archaeologies of Religious and Social Change, c. Third Century BC to Fifth Century AD, London: British Association for South Asian Studies, 2007)
Taxila (Punjab Province, Pakistan):

An important, well-excavated, and well-published site that was a major city in northwestern India (now Pakistan) with several distinct occupational phases. In addition to three main city mounds representing various periods of occupation from the 6th C BCE to 5th C CE, and different traditions of urban planning from the early historic Indian to the Greek and the Central Asian, there are also a number of excavated monastic sites on the adjacent hills, with stupas and monastic dwellings. (Sir John Marshall, Taxila: An Illustrated Account of Archaeological Excavations Carried out at Taxila under the Orders of the Government of India between the Years 1913 and 1934, 3 vols., Cambridge: Cambridge University Press, 1951, reprint Varanasi: Motilal Banarsidass, 1975; Gerard Fussman, “Taxila: The Central Asian Connection”, in Urban Form and Meaning in South Asia, eds. Howard Spodek and Doris M. Srinivasan, Washington DC: National Gallery of Art, 1993; Ahmad Hasan Dani, The Historic City of Taxila, Tokyo: Centre for East Asian Cultural Studies, 1986)