HIMALAYAN MYTH & REALITY: ETHNOGRAPHY & ETHNOHISTORICAL ARCHAEOLOGY IN THE HIMALAYAS, INDIA

Course ID: ARCH 380D
July 18 – August 17, 2022
Academic Credits: 8 Semester Credit Units (Equivalent to 12 Quarter Credit Units)

FIELD SCHOOL DIRECTORS

Dr. Sonali Gupta, Himalayan Institute of Cultural and Heritage Studies (HICHS, Kullu):
sonaliga@ucla.edu
Dr. Parth Chauhan, Indian Institute of Science Education and Research (IISER, Mohali)

OVERVIEW

Historical archaeology studies material culture with the aid of historical records. Written records contextualize materiality but may or may not corroborate archaeological evidence. In this field school, students will explore how historical records – monuments, inscriptions and texts – interact with mythologies to assess the relationship between reality and cultural narratives. Students will explore these complex and entangled relationships at the Kullu Valley, a rich cultural heritage region at the heart of the Himalayas. Questions of historical "truth", ideological interpretation and human agency will all be evaluated to understand how myths are created, sustained and propagated.

The Kullu Valley lies in the hill state of Himachal Pradesh. It is rich in archaeological heritage and historical records relating to sites of temple and sacred landscapes. The valley is a focal point for many ancient Himalayan myths. As texts were frequently revised and chronologically problematic, an

assessment of myths, their evolution and relation to historical events cannot be done based on textual sources alone. There is an absence of excavated, early historic sites in the valley that have been excavated; therefore, a historical archaeological and visual anthropological approach is useful for the study of religious art, architecture and oral traditions within the context of landscape.

The research methods will focus on myths in the Kullu Valley and their relationship to sacred architecture, space and rituals. Students will examine these changing relationships across long periods of time and attempt to decipher how contemporary myths and physical structures interact in the lives of contemporary people in the valley. This study will allow students to examine the processes of continuity and change.

Limited anthropological or archaeological work has been conducted in the area to date. The 2022 field season, the second stage of the Himalaya Myth & Reality Project, will employ non-invasive historical, archaeological and anthropological techniques, including film making. We will build on the database created during the 2019 season by exploring new temple complexes in the valley. Please note: This is not a field archaeology program; we will not conduct surveys or excavations in this field school.

ACADEMIC CREDIT UNITS & TRANSCRIPTS

Credit Units: Attending students will be awarded 8 semester credit units (equivalent to 12 quarter credit units) through our academic partner, Connecticut College. Connecticut College is a private, highly ranked liberal arts institution with a deep commitment to undergraduate education. Students will receive a letter grade for attending this field school (see assessment, below). This field school provides a minimum of 360 hours of experiential education. Students are encouraged to discuss the transferability of credit units with faculty and registrars at their home institution prior to attending this field school.

Transcripts: An official copy of transcripts will be mailed to the permanent address listed by students on their online application. One more transcript may be sent to the student home institution at no cost. Additional transcripts may be ordered at any time through the National Student Clearinghouse: http://bit.ly/2hvurkl.

PREREQUISITES

There are no other prerequisites for this field school, although a background in anthropology is preferred. This program entails hands-on, experiential learning, and students will learn how to conduct field research. This will not be the typical university or college learning environment. Fieldwork involves frequent physical exertion and exposure to the elements. You will get sweaty, tired and have to work in the outdoors.

COURSE OBJECTIVES

This project aims to train students in various methods used in historical archaeology, cultural anthropology, and visual anthropology.

● Students will closely examine architecture, decorative motifs, compositions, inscriptions and sculptures at different sites to aid in understanding the representations of myths and metaphors derived from textual resources. Students will examine translated texts and visit temples and other sites to study architectural elements, including chronological changes of individual temple complexes. Students will use ground plans and record specific data relating to architecture and motifs. Wood carving will be offered for students to gain first-hand and authentic understanding of construction methods, challenges and manifestation of architectural and religious motifs.
● Students will document, map and digitally analyze the layout of both archaeological and secular sites within the landscape of the Kullu Valley using Google Earth, Google sketch up, GPS and a DJI- Mavic Pro Quadcopter.
● Students will learn ethnography and observation methods to engage with archaeological questions. Students will document visuals and rituals, including trance rituals related to shamans and priests in local temples and sanctuaries. Interviews and observations of rituals and

customs at temples and religious sanctuaries will be conducted using video footage and voice recorders, reflecting both on participating and nonparticipating methods.

● Students will learn how to interact with ethnoarchaeological and historical archaeology material. Using data collected in the field, students will use statistical packages – either GIS or stand-alone software such as SPSS – to better understand the relationships between qualitative and quantitative data.

LEARNING OUTCOMES

● Knowledge of translated Sanskrit texts and myths used for the purposes of the project. This will allow students to recognize the importance of sacred texts and understand the construction of ideas which are embedded in material culture.

● Anthropological field methods such as ethnographic and ethnoarchaeological methods in particular, will allow students to engage and relate with local people, which may help the students in understanding a culture potentially so different from their own.

● Fieldwork to understand the ethnographic manifestation of texts with heritage areas and material culture. The experience is crucial as it allows one to classify and to categorize qualitative information along with material evidence. Once the data is at hand, students are in a position to analyze data using various statistical methods to assess patterns. The qualitative to quantitative approach allows one to view emic categories from a non-partisan perspective.

● Understanding of the principles of sacred and secular architecture and sacred sanctuaries allows students to compare and to contrast the differences or similarities among spaces in light of geographical, climatic, functional and customary principles.

● Engraving replicas of ancient motifs in wood using tools used by ancient craftspeople will allow identification of important symbols of Himalayan culture in this region, a study into their origin, evolution, style and the technological knowhow. An analysis of which helps in understanding what is important to the culture what is not, myths and legends behind use of certain motifs, decision making of engravers, and building categories and classifications crucial for understanding patterns.

● Conducting statistical analysis of data and converting qualitative data into quantitative data, which helps determine appropriate categories for analysis.

● Digital analysis using Google Earth, GPS and mapping of heritage sites relating to the myths using DJI- Mavic Pro drone. It will allow students to understand landscapes in this region and to locate key sites and to rank their importance, according to a specific research perspective. Navigating the terrain using digital tools reveals information about where certain temples and sacred spaces are located and why, spatial relationships among these sites, as well as continuity and change across time. An analysis of the landscape using such tools can help theorize and throw light on aspects of a culture which may otherwise be hidden.

● Editing video footage to make a short film using basic editing software such as Windows Moviemaker or iMovie. Being in a digital world filled with social media, making a short film builds team skills and allows for the condensing of layers of information using a visual. Such information may be disseminated to friends and family making research more approachable.

● An understanding of heritage management and community interaction with ancient sites in semi-urban areas allows students to summarize, report issues, build relationships, relate to issues and help locals in problem solving. Such training may help students in any career in the future.

● Theories forming the basis of historical, landscape, anthropological archaeology and cultural transmission. While in the field, students get an excellent opportunity to employ field methods.

transitioning from theory to method and back. Application of such theories and critique are essential to provide structure and to allow for the execution of field methods.
- Basic Hindi conversation and writing. By the end of the course, students will be able to speak important phrases in Hindi, read words in Hindi with ease and feel much closer to the local culture than they did in the beginning.

ASSESSMENT

Field work participation	30 points
Short film & interviews	30 points
Paper	15 points
Digital analysis	10 points
Statistical analysis	10 points
Wood engraving	5 points
Total points	**100**

Field work participation allows the student to have an up-close-and-personal experience with locals, their material culture, ways of thought and perspectives. Such an engagement is crucial in a field such as anthropology and archaeology. Observation and participation allow students to process and condense information. They further learn to document what they see and experience in an academic manner, which allows them to give meaning to their experience.

Short films help students to present their research in a visual format. This further engages the locals and fosters ties and building relationships with heritage as a focus. Interviews are ethnographic in format and help students to get local knowledge and oral stories. The method is important in understanding relationships of present-day people to sacred spaces, in other words, the myths associated with daily lives and how culture is perceived and understood by the locals. Interviews will be included in students' short films.

The paper will be written and submitted after the field school ends. The paper is reflective in nature and will be written in an academic format, incorporating theories in the specific topic of research with a thesis, theory, method and conclusion.

Digital analysis will test the students' acumen in using digital tools for their projects.

Statistical analysis will be evaluated according to the manner students have incorporated quantitative methods for their specific project.

Wood engraving will help students understand the nuances of wood craft in both form, meaning and expression.

TRAVEL, ROOM & BOARD, & SAFETY LOGISTICS

Disclaimer for 2022 Season. The logistics outlined below for this IFR field school were written according to the most current and accurate information available to IFR. We recognize that the best practices for preventing the transmission of the coronavirus may change in the coming months. The IFR will be revisiting program-specific plans periodically throughout the enrollment period and will update program details according to new developments, such as the presence and availability of a vaccine, new travel protocols, and updated local policies.

An IFR field school is designed to provide positive, constructive experiences for communities, students, and researchers. Amid the COVID-19 pandemic, the following protocols have been developed based on the assumption that any participant in an IFR field school may be an asymptomatic carrier of SARS COVID-19. Our goal, with these protocols, is to reduce the possibility for COVID-19 transmission among participants, staff, and local community members. IFR depends on the complete and sustained commitment of all students to stay healthy and to help others stay healthy. On enrollment, students commit to comply with all aspects of the IFR COVID-19 avoidance policy as well as any/all policies specific to their respective IFR field school.

PRIOR TO TRAVEL

We ask that all students participating in IFR programs be fully vaccinated prior to travel. Students must arrange a test for current infection for COVID-19 through a RT-PCR test for themselves in their home location within 72 hours prior to the start date of the program and upload proof of negative result to their IFR application portal.

After demonstrating they tested negative, students must take all precautions possible to ensure they remain COVID-19 free prior to and during travel to the field school. Students should plan to travel in the safest manner that they are able (e.g., avoid flights with long layovers and multiple connections). In addition, we require the following from all students: use of a face mask during travel to, from, and on airlines, ferries, trains, busses, and the like; regular washing of hands; and, in so far as possible, maintain social distancing of 6 feet / 2 meters in airports and other spaces.

VISA REQUIREMENTS

Students attending this program can come on an e-Tourist visa.

Indian Tourist e- Visa may be obtained by going to the following site:
https://indianvisaonline.gov.in/evisa/tvoa.html

U.S. citizens of Pakistani or Bangladeshi descent are subject to administrative processing and should expect additional delays when applying for Indian visas.

On reaching the field school site, the student has to register with the local foreign registration office (The field Directors will facilitate the office visit).

Citizens of other countries are asked to check the embassy website page at their home country for specific visa requirements.

TRAVEL (TO AND DURING THE PROGRAM)

Due to ongoing uncertainties regarding the travel regulations related to COVID-19, IFR will assess the local conditions closer to the travel date (5–6 weeks prior to the program beginning) and will make Go/No Go decisions then. We urge you to participate in the mandatory orientation meeting when we will discuss the latest travel information and regulations. We also suggest you consider postponing the purchase of your airline ticket until after the program orientation.

This program is based in Jonga, India. Students traveling from the United States should purchase a ticket to New Delhi which is about a one-hour flight (or a 12-hour drive) from Kullu (Bhuntar). On arrival in New Delhi, students are permitted to travel to Kullu via a one-hour direct flight from IGI Domestic Airport, New Delhi, to Bhuntar, Kullu

Please arrive at the Kullu-Manali airport (KUU) on **July 18th**, 2022 Program staff will meet arriving students at the airport. Students will then be driven to the housing facilities located at Jong Village, Katrain, approximately a 45-minute drive. Please wait at the airport until a project member comes for you. We will have separate cars and two students per car. The windows will be kept open, and students will wear face masks at all times.

A summary of current travel requirements (as of December 2021) are provided below. However, students should consult the US Embassy in India for up-to-date requirements for travelers to India: https://in.usembassy.gov/covid-19-information/.

- As of February 22, 2021, all international travelers arriving in India, regardless of vaccination status, must upload a negative RT-PCR report to the Air Suvidha portal taken within 72 hours of the start of their journey. Additional testing on entry/quarantine may apply depending on nationality or country of embarkment/transit.
- All international passengers must visit newdelhiairport.in/airsuvidha/allairports and submit a self-declaration form **at least 72 hours prior to departure** for India. Travelers who are fully vaccinated and wish to partake of quarantine relaxations must also upload a copy of their vaccine certificate to the Air Suvidha Portal.
- Health screening procedures are in place at airports and other ports of entry. The type of screening depends upon where the traveler is coming from and/or transiting through and their vaccination status.
  - All travelers, regardless of point of origin, will undergo thermal screening upon arrival. Symptomatic travelers will be isolated and re-tested.
  - Travelers from most countries, regardless of vaccination status, will be permitted to depart the airport without further screening and shall self-monitor their health for 14 days post arrival.
  - Travelers coming from or transiting through locations listed as "Countries At-Risk", which do not have a vaccination agreement with India, will have to undergo another COVID-19 test (rapid or PCR) upon arrival to India. Travelers with negative tests will be required to home quarantine for seven (7) days, retest on the eighth day, and continue to self-monitor for an additional seven (7) days. Travelers who test positive will be held in stringent isolation.
  - The list of "Countries At-Risk" and those that have an agreement with India are updated regularly. Travelers should confirm the status of the country they are traveling from/transiting through prior to travel.
- If an arriving passenger is found to be COVID positive, they will be sent to 14 days institutional quarantine. The student will call the Director using the local call facility available at the Institutional Quarantine Center.

Contact information for the Director and program staff will be shared during the pre-travel program orientation.

It is recommended that the students only come by flight or cab and not by bus where the risk of contracting COVID-19 may be high.

Students and staff will travel from the field camp to the field site daily in separate vehicles. We will have

7-seater SUV's and will have 4 students in each vehicle. Occupants will wear facemasks at all times. Staff will be in the vehicle behind.

If you missed your connection or your flight is delayed, call, text or email the project director immediately. A local emergency cell phone number will be provided to all enrolled students.

LOCAL PROTOCOLS, REGULATIONS, & EXPECTATIONS

- If a passenger tests positive, they are sent to a self-paid COVID-19 facility (Hotel) for a period of 7-14 days based on the symptoms.
- Each passenger must download "*Arogya Setu*", an app for contact tracing when they land in India.
- Students must wear facemasks at all times during this program. It is also imperative that students abide by all social distancing protocols.
- During this field school, students will work in temples. People do not frequently visit the temples, but there will be opportunities for students to interact with members of the local community. The students will conduct ethnographic interviews while maintaining a minimum of 6 feet from other people at all times.

Interaction with the local community must be limited to situations where everyone can wear masks and, ideally, be outside.

All students are to wear facemasks and always carry sanitizers. Students will be subjected to thermal temperature scanners and be sanitized with the sprayer each time they enter the property/housing facilities (see below) from the field to help ensure a COVID-19-free environment.

FACE MASKS / FACE COVERINGS
All students, faculty and staff are expected to wear face coverings. Face masks, along with social distancing, are among the most effective ways of minimizing the spread of the coronavirus.

The objective of wearing a mask is to capture potentially infectious droplets from the wearer. Therefore:
- Masks or respirators that are equipped with an "exhalation valve" are not permitted, unless covered by another mask.
- Neck fleeces (gaiter masks) are considered the least effective form of facemasks and are not permitted. (The material found in gaiters tend to break down larger droplets into smaller particles that are more easily carried away in the air.)
- Folded bandanas and knitted masks are ineffective and are not permitted.
- Masks must be worn so as to cover both the mouth and nose. If your mask becomes loose, it can be tightened by twisting the ear loops.

ACCOMMODATIONS

The housing facilities are comfortable. The location is nestled in Jonga, a beautiful village set against the backdrop of the Dhauladhar and Pirpanjal mountain ranges in the Himalayas. The property is bounded by Himalayan cedar and fruit trees. Students will be housed in spacious cottages, where each cottage can accommodate 2 individuals. The cottages are large enough, most having separate sections

to allow social distancing. The cottages are situated on a hill with an enclosed peripheral wall away from the community.

Each cottage has internet connectivity, television, a kitchen with a burner, a tea facility, bottled water, a refrigerator, and solar powered hot water. The beds are comfortable, and bedding/linens will be provided. The classroom is a traditional Himalayan-style structure built with Himalayan cedar and a splendid view. The classroom also houses a vast library to support students research, as well as a printer and internet service. The field school will ensure regular cleaning of the housing facility at least twice a day to ensure safety and cleanliness.

Breakfast, lunch and dinner on workdays will be served in the common dining area at designated hours. The dining chairs will be spaced out following COVID Protocol. Utensils will be disposable allowing less contact and contamination. The cooks are equipped to cook a variety of food options both vegetarian and non-vegetarian, local and international cuisine and can easily accommodate vegans or lactose intolerant meals. The cooks would need to know dietary restrictions and preferences beforehand to accommodate diets. Beef is the only item which will **not be** provided.

Tuesdays being days off, students may order reasonably priced food at the facility. Laundry services are available at nominal cost. The local market and cafes are located at walking distance with beautiful hikes and trails nearby.

MANAGING COVID-19 CASES & OUTBREAKS

- In the event that a member of the project presents with mild COVID symptoms, they will be relocated to a separate cottage for a 10-14 day quarantine. Quarantines towards the end of our program can still be accommodated, but the cost for keeping students for extra days will be incurred by the student.
- If project participants present with more serious symptoms, they will be transported to the nearest intensive care unit (ICU), about 20 kilometers (a 30-minute drive) away.
- In India, the local health workers move from village to village disseminating information on health concerns, quarantine facilities and an app that allows contact tracing. All students have to have the "Arogya Setu" contact tracing app activated on arrival to India. The village grassroot level Panchayat works very closely with us; hence communication is open at all times.
- Laundry services are available for a nominal sum. Services will be available to each student on specific days so as to minimize mixing of laundry. Laundry for people exhibiting COVID-19 symptoms will be processed separately.
- In the event that COVID cases increase in the community, the field school director will cancel all in-person interviewing and establish alternate interview method (e.g., video calls).
- The field school is equipped to adapt to a crisis within the housing facility relating to COVID with ease. If a student exhibits COVID symptoms, they will be isolated to a separate cottage which is situated on the property away from other students. All other cottages are also situated far from each other.
- The field school has a sanitizing machine, or a mechanical pump and nozzle that sprays sanitizer on the body and belongings in order to disinfect them. The sanitizing machine has the same contents as a typical hand sanitizer and is mandated by the government .
.

EQUIPMENT LIST

Laptops and smartphones are important equipment for this field school. However, if you do not have one or both, please contact the field school directors so we can work out a solution. Lack of ownership of these items is not a hindrance for your participation in this field school.

1. Laptop with iMovie (for Mac users) or Moviemaker (for Window users)
2. Smartphones for voice recordings and video footage
3. Digital camera
4. SD card
5. Sunscreen
6. Non-leather shoes
7. Hat
8. Sunglasses
9. Insect repellent
10. Statistical Package for the Social Sciences (SPSS software student trial version-free)
11. Munsell viewer app
12. Altimeter app
13. GPS app
14. Google Earth
16. Sanitizers in pump bottles at all times

COURSE SCHEDULE

All IFR field schools begin with a safety orientation. This orientation includes a discussion about expected behavior while conducting field research, culturally and environmentally appropriate clothing, local cultural sensitivities and sensibilities, potential fauna and flora hazards, IFR harassment and discrimination policies, and the IFR Student Code of Conduct.

* Course schedule is subject to being adapted in view of the COVID situation
    **On certain fieldwork days, students will visit different sites to get an idea of the landscape and culture of the region. These will be walking trips maintaining social distancing.
*** Relevant pages of readings will be posted on drop box before the field school starts

Week	8:00	9:00-2:00	2:30-4:30	4:30-6:00 Lecture	6:00-6:30	6:30-7:30	8:00
18th July Monday	Pick up from airport		Lunch +Rest	Orientation	Rest		Dinner
19th July	Day off						
20st July	Breakfast & Yoga	Visit to the Manali, Hadimba, Ghatotkach Jagatsukh	Lunch +rest	Geology of the Himalayas	Basic Hindi conversation & writing	Study/work	Dinner

Date							
21st July	Breakfast & Yoga	Field work Dashaal, Nature walk Beas	Lunch +rest	Geology of the Himalayas & evolution of man Practical: Geology	Basic Hindi conversation & writing	Study/work	Dinner
22nd July	Breakfast & Yoga	Field work Gauri Shankar Castle Shanaalti Vishnu	Lunch +rest	Evolution of man	Basic Hindi conversation & writing	Study/work	Dinner
23rd July	Breakfast & Yoga	Roerich, Tripura Sundari, Narsingha	Lunch +rest	History of Indian Archaeology	Basic Hindi conversation & writing	Study/work	Dinner
24th July	Breakfast & Yoga	Kailashan Devi	Lunch +rest	Colonialism, Caste and the Modern India	Basic Hindi conversation & writing	Study/work	Dinner
25th July	Breakfast & Yoga	Field work Krishna, Arch site, Sheshnaag, Narsingha, Shanaag	Lunch +rest	History of Kullu and surrounding region	Basic Hindi conversation & writing	Study/work	Dinner
26th July	<td colspan="7" align="center">Day off</td>
27th July	Breakfast & Yoga	Field work Divide teams, ground plans Trash exercise	Lunch +rest	Material culture in the archaeological context, evolution of writing & Historical Archaeology	Basic Hindi conversation & writing	Study/work	Dinner
28th July	Breakfast & Yoga	Field work Documentation of stone and deities	Lunch +rest	● The Hindu deities ● Research methods ● Data collection & Statistics	Basic Hindi conversation & writing	Study/work	Dinner
29th July	Breakfast & Yoga	Field work Documentation of stone and deities	Lunch +rest	● Myth or reality ● Legends & Folk tales ● Ramayana & Mahabharata ● Symbolism ● Qualitative Data collection & Statistics	Basic Hindi conversation & writing	*Study/work*	Dinner
30th July	Breakfast & Yoga	Field work	Lunch +rest	● North Indian Classical Architecture & stone temples	Basic Hindi conversation & writing	Study/work	Dinner
31st July	Breakfast & Yoga	Field work	Lunch +rest	● Motifs and meaning	Basic Hindi conversation & writing	Study/work	Dinner

1st Aug	Breakfast & Yoga	Field work	Lunch +rest	● Himalayan Sacred & secular wood architecture ● Archaeology & anthropology of memory	Basic Hindi conversation & writing	Guest Lecture (online) Erstwhile Royalty from a Himalayan state: Rupendra Pal on *Myths as a connection with the past in Royal families*	Dinner
2nd Aug	Day off						
3rd Aug	Breakfast & Yoga	Field work	Lunch +rest	● Space & objects/artifacts ● Archaeology of Death	Basic conversation & writing	Study/work	Dinner
4th Aug	Breakfast & Yoga	Field work *Local visit to religious sanctuary & Blatonia*	Lunch +rest	Anthropological Archaeology field methods: Ethnography & handling of video camera and ethnoarchaeology	Basic Hindi conversation & writing	Study/work	Dinner
5TH Aug	Breakfast & Yoga	Field work	Lunch +rest	Visual anthropology & filming practical	Basic Hindi conversation & writing	*Study/work*	Dinner
6th Aug	Breakfast & Yoga	*Field work*	Lunch +rest	Visual anthropology & filming practical	Basic Hindi conversation & writing	Study/work	Dinner
7th Aug	Breakfast & Yoga	Field work	Lunch +rest	Himalayan Secular Architecture & Film editing	Basic Hindi conversation & writing	*Study/work*	Dinner
8th Aug	Breakfast & Yoga	Visit to Rohtang pass /Drone application	Lunch +rest	Film editing & statistics practical	Basic Hindi conversation & writing	Study/work	Dinner
9th Aug	*Day off*						
10th Aug	Breakfast & Yoga	*Field work & wood carving with Guest Craftsperson*	Lunch +rest	Film editing & statistics practical	Basic Hindi conversation & writing	Study/work	Dinner

11th Aug	Breakfast & Yoga	Field work & *wood carving with Guest Craftsperson*	Lunch +rest	Film editing & statistics article	Basic Hindi conversation & writing	Study/work	Dinner
12th Aug	Breakfast & Yoga	Study/work *Field work & wood carving with Guest Craftsperson*	Lunch +rest	Digital Mapping *Practical:* Digital analysis	Basic Hindi conversation & writing	*Study/work Guest*	Dinner
13th Aug	Breakfast & Yoga	Study/work	Lunch +rest	Study/work	Basic Hindi conversation & writing	Study/work Guest	Dinner
14th Aug	Breakfast & Yoga	Study/work	Lunch +rest	Study/work	Basic Hindi conversation & writing	Study/work Guest	Dinner
15th August	Breakfast & Yoga	Visit to Jana village & Kullu to see traditional secular architecture	Lunch +rest	Presentations			Dinner
Tues 16th Aug	Day off & fun stuff						
17th Aug	Drop off at airport						

REQUIRED READINGS

The readings will be posted of a Dropbox shared folder with an access to all enrolled students.

Chakrabarti, Dilip
2001 *India-An Archaeological History: Paleolithic beginnings to Early Historic Foundations.* Oxford University Press, New Delhi (Chapters 1 & 7)→ **Read by 23rd July**

Dirk, Nicholas
2003 *Castes of Mind: Colonialism and the making*. Princeton University Press, Princeton→ **Read by 25th July**

Hall, Martin, and Stephen W. Silliman
2006 *Historical archaeology.* Blackwell. Malden. MA. (chapters 1, 3, 4) → **Read by 26th July**

Handa, O.C.
2015 *Kullu, Its early History, Archaeology and Architecture*. Pentagon Press, New Delhi (Chapter 1 & 2)→ **Read by 1ST August**

Lal, B.B.
2013 *Historicity of the Mahabharata: Evidence of Literature, Art and Archaeology*. Aryan Books International. (Chapters 1,5,6 & 7)→ **ready by 29th July**

RECOMMENDED READINGS

Berger, P.
2012   Theory and ethnography in the modern anthropology of India. *Journal of Ethnographic theory 2(2):* 325-57 (Read for methods in ethnography)

Bourdieu, P.
1977 *Outline of a Theory of Practice*. Cambridge: Cambridge University Press. (Read parts highlighting the role of Habitus)

Doniger, Wendy
2010 The Hindus: An Alternative History. Oxford University Press. (Read for religion)

Freund, Richard
2009 Searching for Jesus in Galilee and Babylonia in *Digging through the Bible*. pp. 147-182. Rowman and Littlefield, Lanham MD.

Ganguli, K.M.
1893 *Mahaprasthanika Parva*. *The Mahabharata*, Translation

Gupta, S. P.
1996   If only the court had examined the evidence. In Dasgupta, Swapan. *The Ayodhya Reference: Supreme Court Judgement and Commentaries*. Voice of India.

Handa, O.C .
2009 Himalayan Traditional Architecture. Rupa & Co, New Delhi

Lal B.B.
2008 Rama, His *Historicity*, *Mandir* and *Setu*: Evidence of Literature, Archaeology, and other Sciences. Aryan Books.

Patton, Laurie and Wendy Doniger
1996 *Myth and Method*. University of Virginia Press, 1996

Sinha, Amita
2011 *Landscapes in India: Forms and Meanings*. Asian Educational Services Press, New Delhi