

II. Papers

Archaeology and religious landscapes in India: a case study

Robert Harding

Institute of Archaeology, University of London

Religious and archaeological understandings of topography are usually understood in terms of different spheres of knowledge; where they intersect, it is when one becomes the object of analysis for another. But each is a way of making meaning in the landscape, of relating past and present through identify events with features of this landscape. Each is therefore a cultural activity and product. This is no more clear than when religion and archaeology build upon the work of each other.

The modern town of Rajgir in the eastern state of Bihar has a population of roughly 10,000. But although it is now just a provincial centre, Rajagriha was for centuries one of the largest cities in the Gangetic valley. It was the capital of the kingdom of Magadha, one of the most important of India's major states, of the mid-first millennium B.C. It is mentioned frequently in a number of ancient Hindu texts, including the two epics (*Ramayana* and *Mahabharata*) and the *Puranas*. The founders of two other religions, Mahavira and the Buddha, also spent much of their careers here. Eventually Magadha came to dominate the rest of the Gangetic valley, and to form the nucleus of the Mauryan Empire, though by this time, Rajagriha had been eclipsed by Pataliputra (modern Patna) to the north. But Rajagriha continued to be an important centre, important enough for the Mauryan Emperor Ashoka to place one of his pillars here, though no trace of it remains. Modern interpretations of the site divide it into two parts, Old and New Rajgir, with the old city located in a valley surrounded by the Rajgir Hills.

Its past has made it a pilgrimage site for nearly all India's religions – in particular, Hindus, who consider its hot springs there sacred; Jains, whose temples dot the hilltops; and Buddhists (largely from East Asia), who come to visit places mentioned in their scriptures. It is Buddhist conceptions of Rajgir that are most prominent in archaeological work.

The first phase of this topography is to be found in the Buddhist Canon, dating to the later first millennium B.C. – which, according to the Canon itself, was first compiled on the outskirts of the city. The city is mentioned in one of three ways. The first is when a place-name is directly referred to e.g. when a figure such as King Bimbisara donated the Venuvana garden to the Buddhist Order. The second is when the place is given as part of the framing narrative for the particular teaching, and is thus incidental. The third is when the Buddha recites what seems to be a standard topographical list when he is about to leave the city for the last time.

For authors and readers (or hearers) of these texts, therefore, the city was a set of place-names connected with the Buddha and his teachings; an identification was made between event and place. There was little interest here in building a precise description of the city or relating these places to each other geographically. It is unsurprising also that this Buddhist topography excludes that of other groups. When one looks at those place-names woven into Mahavira's biography in the Jain sutras one finds almost no overlap between the two. For instance, the most important place in Rajgir as far as Mahavira and his disciples were concerned was the park and shrine of Gunashila; yet it is never mentioned in the Buddhist texts.

Archaeology As Anthropology A Case Study

A Loxley



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America The Search for Pattern and Process is composed of three parts namely Strategies and Methods Site Formation Structure and Pattern and Artifact Analysis and Interpretation The Strategies and Methods section centers on the general questions asked by urban archaeologists as well as on the ways they design their research to elucidate those questions The Site Formation Structure and Pattern section is generally comprised of chapters classified as test cases emphasizing the approaches interpretation and even direct extension of larger research designs Lastly the Artifact Analysis and Interpretation

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Archaeology David L. Clarke,2014-10-24 This major study reflects the increasing significance of careful model formation and testing in those academic subjects that are struggling from intuitive and aesthetic obscurantism toward a more disciplined and integrated approach to their fields of study The twenty six original contributions represent the carefully selected work of progressive archaeologists around the world covering the use of models on archaeological material of all kinds and from all periods from Palaeolithic to Medieval Their common theme is archaeological generalisation by means of explicit model building testing modification and reapplication The contributors seek to show that it is the use of certain models in particular ways that defines archaeology as the practice of one discipline with a set of general tenets that are as applicable in Peru as in Persia Australia as Alaska Sweden as Scotland on material from the second millennium B C to the second millennium A D They assert that careful model formulation within archaeology and the cautious exchange and testing of models within and beyond the discipline provides the only route to the formation of the common internationally valid body of theory which defines a vigorous and coherent discipline and distinguishes it from being a collection of merely regionally applicable special cases

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