



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

Course ID: ARCH 380D
July 19-August 18, 2021

FIELD SCHOOL DIRECTORS

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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, inscription 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 on the basis of textual sources alone. There is an absence of early historic excavated sites in the valley, therefore, a historical archaeology 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 time horizons 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 2021 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 by the 2019 season by exploring new temple complexes in the valley. Please note: This is not a field archaeology program; we will not conduct survey or excavation 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 grading assessment and matrix). This field school provides a minimum of 160 direct instructional hours. 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.

DISCLAIMER – PLEASE READ CAREFULLY

Our primary concern is with education. Traveling and conducting field research involve risk. Students interested in participating in IFR programs must weigh whether the potential risk is worth the value of education provided. While risk is inherent in everything we do, we do not take risk lightly. The IFR engages in intensive review of each field school location and programming prior to approval. Once a program is accepted, the IFR reviews each program annually to make sure it still complies with all our standards and policies, including those pertaining to student safety.

The IFR does not provide trip or travel cancellation insurance. We encourage students to explore such insurance on their own as it may be purchased at affordable prices. insuremytrip.com or [Travelguard.com](https://travelguard.com) are possible sites where field school participants may explore travel cancellation insurance quotes and policies. If you do purchase such insurance, make sure the policy covers the cost of both airfare and tuition.

We do our best to follow a schedule of activities, methods training, and programming as outlined in this syllabus. However, this schedule can be easily disrupted by any number of unforeseen circumstances, including revised decisions by local permitting agencies, political unrest, and changes in the weather. While this schedule represents the best of the director(s) intentions, we—students and staff alike—need to be adaptable and tolerant of necessary alterations. This adaptability is an intrinsic part of all field research.

Students are required to come equipped with sufficient excitement and adequate understanding that fieldwork requires real, hard work – in the sun, and on your feet. The processions of local deities to be tracked by participating students are oftentimes unpredictable as to when they occur; our schedule may have to be adjusted at times to accommodate these local happenings in the villages around the area.

If you have any medical concerns, please consult with your doctor. For all other concerns, please consult with the program director and staff.

COURSE OBJECTIVES

This project aims to train students with 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 their metaphors derived from textual resources. Students will use ground plans and collect specific data relating to architecture and motifs. *How?* Reading of translated texts and visit to sites to focus on details, which will allow a better understanding of architectural elements and their chronological interplay within individual temple complexes. 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 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. *How?* Site visits to various temple sites to document and map using some or all of the above technologies.

- Students will learn the 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.
How? Observation of rituals and customs at temples and religious sanctuaries and interviews using video footage and voice recorders reflecting both on participating (*emic*) and nonparticipating (*etic*) 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 so different from closer quarters.
- 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 categorize qualitative information along with material evidence. Once the data is at hand, students are in a position to analyze collected data using different 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 contrast the differences or similarities between spaces in light of geographical, climatic, functional and customary principles.
- Engraving of ancient motifs found 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.
- Using statistics for purposes of data analysis by converting qualitative into quantitative data helps in making proper 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 locate key sites in order of importance relating to a specific research perspective. Navigating the terrain using digital tools reveals information on why and where certain temples and sacred spaces are located, their relationship with each other and other areas, tracking of pathways to understand continuity and change over a period of time. An analysis of the landscape and pathways 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 and world filled with social media, making a short film allows condensing layers of information using a visual medium and team building skills. 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 of choice 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 going from theory to method and back. Application of such theories, their application, and critique are essentials which help in structure and execution.
- 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 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, the myths associated with daily lives and how culture is perceived and understood by the locals. The interviews will figure in the short films as content.

The paper will be written and submitted post field school. The papers are 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 on their acumen in using digital tools for their projects.

Statistical analysis will test the students in the manner they have incorporated quantitative methods for their specific project.

Wood engraving will test the students on their artistic capabilities along with their understanding of the nuances of wood craft in both form, meaning and expression.

TRAVEL, ROOM & BOARD, & SAFETY LOGISTICS

Disclaimer for 2021 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

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 arrival at the destination 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

Non-Indian citizens attending this program are required to enter India on a student visa.

Indian Student Visa may be obtained in the United States through VFS Global Services (VFS Global), the Government of India official visa contractor. The site is challenging, and data is updated as you go through the application process. Please be patient and follow the steps in the order presented on the page, from top to bottom. Please make sure that you apply for a visa **less than 180 days**. (If you get a visa for more than 180 days, you will have to register with the Foreign Registration Office (FRRO).)

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 police. The program director will facilitate this office visit.

Citizens of other countries are asked to check the Indian embassy website at their home country for any additional visa requirements.

TRAVEL (TO AND DURING THE PROGRAM)

We suggest you hold off purchasing your airline ticket until six (6) weeks prior to departure date. Natural disasters, political changes, weather conditions and a range of other factors may require the cancellation of a field school. The IFR typically takes a close look at local conditions 6-7 weeks prior to program beginning and make Go/No Go decisions by then. Such time frame still allows the purchase deeply discounted airline tickets while protecting students from potential loss if airline ticket costs if we decide to cancel a program.

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 19th, 2021. 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.

Currently owing to COVID-related quarantine measures tourist visas have been suspended. The government has made strict rules due to the mutated UK strain of COVID. Please keep visiting the Indian embassy website for updated rules <https://www.indianembassyusa.gov.in/extra?id=77>

We expect the current circumstances will change as the vaccination program progresses and travel opens up. We are hopeful that by April the country will open to international travel in all respects. Our field school is in July, so we are very hopeful for a stress-free season.

- All travelers currently permitted to travel to India have to fill a self-declaration form on the online portal (www.newdelhiairport.in) at least 72 hours before scheduled travel or physically after arrival at the respective health counters.
- Travelers can request for exemption from institutional quarantine by submitting a negative RT-PCR test. This test should have been conducted 72 hours prior to undertaking the journey and should be uploaded to the portal above for consideration.
- All those with negative PCR test shall undertake to self-monitor their health and will be exempted from quarantine.
- Students will be required to take a COVID-19 RT-PCR (or other) test on arrival at the first port of entry if they arrive without COVID-19 RT-PCR tests. The cost for the test at the airport is about \$100 USD .
- On arrival in New Delhi, students will have to go to the Himachal Pradesh State medical counter to register themselves and get stamped for exemption from quarantine on the basis of a negative report.
- 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 may be high.

- Students and staff will travel from the field camp to the field site on a daily basis 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

- Currently, in view of the mutated UK version of COVID, foreigners entering the country, passengers are subjected to the COVID RT-PCR test on arrival if they arrive without a test. If a passenger tests positive, they are sent to a self-paid COVID facility (Hotel) for a period of 7-14 days based on the symptoms.
- Each passenger has to 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. The temples aren't much frequented by people, but there will be opportunities when students get 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 maintain the required 6-foot/2-meter physical distance, wear masks, and ideally be outside.

All students are to wear facemasks and carry sanitizers at all times. 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 ensure a COVID-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. Sun glasses
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 field workdays, students will be taken around 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
19 th July Monday	Pick up from airport		Lunch +Rest	Orientation	Rest		Dinner
20th July	Day off						

21 st July	Breakfast	Visit to the Manali, Hadimba, Ghatotkach Jagatsukh	Lunch +rest	Geology of the Himalayas	Basic Hindi conversation & writing	Study/work	Dinner
22 nd July	Breakfast	Field work Dashaal, Nature walk Beas	Lunch +rest	Geology of the Himalayas & evolution of man Practical: Geology	Basic Hindi conversation & writing	Study/work	Dinner
23 rd July	Breakfast	Field work Gauri Shankar Castle Shanaalti Vishnu	Lunch +rest	Evolution of man	Basic Hindi conversation & writing	Study/work	Dinner
24 th July	B	Roerich, Tripura Sundari, Narsingha	Lunch +rest	History of Indian Archaeology	Basic Hindi conversation & writing	Study/work	Dinner
25 th July	B	Kailashan Devi	Lunch +rest	Colonialism, Caste and the Modern India	Basic Hindi conversation & writing	Study/work	Dinner
26 th July	B	Field work Krishna, Arch site, Sheshnaag, Narsingha, Shanaag	Lunch +rest	History of Kullu and surrounding region	Basic Hindi conversation & writing	Study/work	Dinner
27th July	Day off						
28 th July	Breakfast	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
29 th July	Breakfast	Field work Documentation of stone and deities	Lunch +rest	<ul style="list-style-type: none"> ● The Hindu deities ● Research methods ● Data collection & Statistics 	Basic Hindi conversation & writing	Study/work	Dinner
30 th July	Breakfast	Field work Documentation of stone and deities	Lunch +rest	<ul style="list-style-type: none"> ● Myth or reality ● Legends & Folk tales ● Ramayana & Mahabharata ● Symbolism ● Qualitative Data collection & Statistics 	Basic Hindi conversation & writing	Study/work	Dinner
31 st July	Breakfast	Field work	Lunch +rest	<ul style="list-style-type: none"> ● North Indian Classical Architecture & stone temples 	Basic Hindi conversation & writing	Study/work	Dinner
1 st Aug	Breakfast	Field work	Lunch +rest	<ul style="list-style-type: none"> ● Motifs and meaning 	Basic Hindi conversation & writing	Study/work	Dinner

2nd Aug	Breakfast	Field work	Lunch +rest	<ul style="list-style-type: none"> • 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 <i>Myths as a connection with the past in Royal families</i>	Dinner
3rd Aug	Day off						
4 th Aug	Breakfast	Field work	Lunch +rest	<ul style="list-style-type: none"> • Space objects/artifacts & Archaeology of Death 	Basic conversation & writing	Study/work	Dinner
5 th Aug	Breakfast	Field work <i>Local visit to religious sanctuary & Blatonia</i>	Lunch +rest	Anthropological Archaeology field methods: Ethnography & handling of video camera and ethnoarchaeology	Basic Hindi conversation & writing	Study/work	Dinner
6 th Aug	Breakfast	Field work	Lunch +rest	Visual anthropology & filming practical	Basic Hindi conversation & writing	<i>Study/work</i>	Dinner
7 th Aug	Breakfast	<i>Field work</i>	Lunch +rest	Visual anthropology & filming practical	Basic Hindi conversation & writing	Study/work	Dinner
8 th Aug	Breakfast	Field work	Lunch +rest	Himalayan Secular Architecture & Film editing	Basic Hindi conversation & writing	<i>Study/work</i>	Dinner
9 th Aug	Breakfast	Visit to Rohtang pass /Drone application	Lunch +rest	Film editing & statistics practical	Basic Hindi conversation & writing	Study/work	Dinner
10th Aug	Day off						
11 th Aug	Breakfast	<i>Field work & wood carving with Guest Craftsperson</i>	Lunch +rest	Film editing & statistics practical	Basic Hindi conversation & writing	Study/work	Dinner

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