

1: Maharashtra Splendor: Mumbai-Mumbai by Luxury Deccan Odyssey Train

The Indian Antiquary by James Burgess, Richard Carnac Temple, John Faithfull Fleet, Royal Anthropological Institute of Great Britain and Ireland., Stephen Meredyth Edwardes, Charles Evelyn Arbuthnot William Oldham, , Education Society's Press, Byculla [etc.] edition, Hardcover in English - Vol. XXII,

History[edit] Map of Ajanta Caves The Ajanta Caves are generally agreed to have been made in two distinct periods, the first belonging to the 2nd century BCE to 1st century CE, and a second period that followed several centuries later. The later identified caves have been suffixed with the letters of the alphabet, such as 15A, identified between originally numbered caves 15 and This grouping, and their belonging to the Hinayana Theravada [25] tradition of Buddhism, is generally accepted by scholars, but there are differing opinions on which century in which the early caves were built. According to Spink, once the Satavahana period caves were made, the site was not further developed for a considerable period until the mid-5th century. For a long time it was thought that the later caves were made over an extended period from the 4th to the 7th centuries CE, [32] but in recent decades a series of studies by the leading expert on the caves, Walter M. Most of the caves of the second period were made under the rule of the Vakataka king Harishena. Caves 19, 26, and 29 are chaitya -grihas, the rest viharas. The most elaborate caves were produced in this period, which included some refurbishing and repainting of the early caves. The Archaeological Survey of India website still presents the traditional dating: According to Spink, the construction activity at the incomplete Ajanta Caves was abandoned by wealthy patrons in about CE, a few years after the death of Harishena. However, states Spink, the caves appear to have been in use for a period of time as evidenced by the wear of the pivot holes caves constructed close to CE. The caves were well known by locals already. Since he stood on a five-foot high pile of rubble collected over the years, the inscription is well above the eye-level gaze of an adult today. Within a few decades, the caves became famous for their "exotic" setting, impressive architecture, and above all their exceptional and unique paintings. A number of large projects to copy the paintings were made in the century after rediscovery. In this became the nucleus of the new Archaeological Survey of India. These efforts resulted in early mismanagement, states Richard Cohen, and hastened the deterioration of the site. Post-independence, the state government of Maharashtra built arrival, transport, facilities and better site management. The modern Visitor Center has good parking facilities and public conveniences and ASI operated buses run at regular intervals from Visitor Center to the caves. The caves are carved out of flood basalt rock of a cliff, part of the Deccan Traps formed by successive volcanic eruptions at the end of the Cretaceous geological period. The rock is layered horizontally, and somewhat variable in quality. The inhomogeneity in the rock have also led to cracks and collapses in the centuries that followed, as with the lost portico to cave 1. Excavation began by cutting a narrow tunnel at roof level, which was expanded downwards and outwards; as evidenced by some of the incomplete caves such as the partially-built vihara caves 21 through 24 and the abandoned incomplete cave The caves from the first period seem to have been paid for by a number of different patrons to gain merit , with several inscriptions recording the donation of particular portions of a single cave. The later caves were each commissioned as a complete unit by a single patron from the local rulers or their court elites, again for merit in Buddhist afterlife beliefs as evidenced by inscriptions such as those in Cave The majority of the caves are vihara halls with symmetrical square plans. To each vihara hall are attached smaller square dormitory cells cut into the walls. These caves are often called monasteries. The central square space of the interior of the viharas is defined by square columns forming a more-or-less square open area. Outside this are long rectangular aisles on each side, forming a kind of cloister. Along the side and rear walls are a number of small cells entered by a narrow doorway; these are roughly square, and have small niches on their back walls. Originally they had wooden doors. The viharas of the earlier period are much simpler, and lack shrines. Many others, such as Cave 16, lack the vestibule to the shrine, which leads straight off the main hall. Cave 6 is two viharas, one above the other, connected by internal stairs, with sanctuaries on both levels. Cave 1 plan, a monastery known for its paintings. Interior of Ajanta chaitya hall, Cave 26, photo by Robert Gill c. James Fergusson painting of Cave 19 worship hall. The other type of main hall architecture is the narrower

rectangular plan with high arched ceiling type chaitya -griha "literally, "the house of stupa". This hall is longitudinally divided into a nave and two narrower side aisles separated by a symmetrical row of pillars, with a stupa in the apse. Some of the caves have elaborate carved entrances, some with large windows over the door to admit light. There is often a colonnaded porch or verandah , with another space inside the doors running the width of the cave. The oldest worship halls at Ajanta were built in the 2nd to 1st century BCE, the newest ones in the late 5th century CE, and the architecture of both resembles the architecture of a Christian church , but without the crossing or chapel chevette. All follow the typical form found elsewhere, with high ceilings and a central "nave" leading to the stupa, which is near the back, but allows walking behind it, as walking around stupas was and remains a common element of Buddhist worship pradakshina. The later two have high ribbed roofs carved into the rock, which reflect timber forms, [72] and the earlier two are thought to have used actual timber ribs and are now smooth, the original wood presumed to have perished. In the second period columns were far more varied and inventive, often changing profile over their height, and with elaborate carved capitals, often spreading wide. Many columns are carved over all their surface with floral motifs and Mahayana deities, some fluted and others carved with decoration all over, as in cave 1. Painted ceiling depicting Life circle of Lord Buddha. The paintings in the Ajanta caves predominantly narrate the Jataka tales. These are Buddhist legends describing the previous births of the Buddha. These fables embed ancient morals and cultural lores that are also found in the fables and legends of Hindu and Jain texts. The Jataka tales are exemplified through the life example and sacrifices that the Buddha made in hundreds of his past incarnations, where he is depicted as having been reborn as an animal or human. The latter group were thought to be a century or more later than the others, but the revised chronology proposed by Spink would place them in the 5th century as well, perhaps contemporary with it in a more progressive style, or one reflecting a team from a different region. They are luxurious, sensuous and celebrate physical beauty, aspects that early Western observers felt were shockingly out of place in these caves presumed to be meant for religious worship and ascetic monastic life. We know from literary sources that painting was widely practised and appreciated in the Gupta period. Unlike much Indian mural painting, compositions are not laid out in horizontal bands like a frieze, but show large scenes spreading in all directions from a single figure or group at the centre. The scenes depict the Buddha as about to renounce the royal life. It was never finished by its artists, and shows Vidhura Jataka. The prince Prince Vijaya is seen in both groups of elephants and riders. Spink has over recent decades developed a very precise and circumstantial chronology for the second period of work on the site, which unlike earlier scholars, he places entirely in the 5th century. This is based on evidence such as the inscriptions and artistic style, dating of nearby cave temple sites, comparative chronology of the dynasties, combined with the many uncompleted elements of the caves. This changed during the Hindu emperor Harishena of the Vakataka Dynasty , [33] who reigned from to his death in , who sponsored numerous new caves during his reign. According to Spink, Harisena encouraged a group of associates, including his prime minister Varahadeva and Upendragupta, the sub-king in whose territory Ajanta was, to dig out new caves, which were individually commissioned, some containing inscriptions recording the donation. This activity began in many caves simultaneously about This activity was mostly suspended in because of threats from the neighbouring Asmaka kings. In the situation was such that work was suspended completely, in a period that Spink calls "the Hiatus", which lasted until about , by which time the Asmakas had replaced Upendragupta as the local rulers. In the years " CE major excavation by important patrons was replaced by a rash of "intrusions" " statues added to existing caves, and small shrines dotted about where there was space between them. These were commissioned by less powerful individuals, some monks, who had not previously been able to make additions to the large excavations of the rulers and courtiers. They were added to the facades, the return sides of the entrances, and to walls inside the caves. Spink does not use "circa" in his dates, but says that "one should allow a margin of error of one year or perhaps even two in all cases". According to Spink and other scholars, not only the Ajanta Caves but other nearby cave temples were sponsored and built by Hindus. History and Development, Cave by Cave, [98] The role of Hindu artisans is confirmed by archaeological excavations across the river from the Ajanta caves. The caves must have employed a large workforce of artisans who likely lived for extended period of time nearby, across from the river near the site. Excavations

have uncovered extensive brick structures for workers and visiting elite sponsors, along with Shaiva and Shakta Hindu deities such as a red sandstone image of Durga Mahishasuramardini. According to Yuko Yokoschi and Walter Spink, these excavated artifacts of the 5th century near the site suggest that the Ajanta caves deployed a huge number of builders. The caves are numbered from right to left, except for the later discovered cave 29, located high above Cave 1. Also, cave 30 is located between caves 15 and 16, nearer the river bed cave invisible here. Chatya halls are boxed 9,10, 19, 26, and minor caves are indicated by a smaller type. Front of Cave 1. Cave 1, interior Cave 1 was built on the eastern end of the horse-shoe-shaped scarp and is now the first cave the visitor encounters. This cave, when first made, would have been a less prominent position, right at the end of the row. According to Spink, it is one of the last caves to have been excavated, when the best sites had been taken, and was never fully inaugurated for worship by the dedication of the Buddha image in the central shrine. This is shown by the absence of sooty deposits from butter lamps on the base of the shrine image, and the lack of damage to the paintings that would have happened if the garland-hooks around the shrine had been in use for any period of time. There was originally a columned portico in front of the present facade, which can be seen "half-intact in the s" in pictures of the site, but this fell down completely and the remains, despite containing fine carvings, were carelessly thrown down the slope into the river, from where they have been lost. There are scenes carved from the life of the Buddha as well as a number of decorative motifs. A two-pillared portico, visible in the 19th-century photographs, has since perished. The cave has a front court with cells fronted by pillared vestibules on either side. These have a high plinth level. The cave has a porch with simple cells on both ends. The absence of pillared vestibules on the ends suggests that the porch was not excavated in the latest phase of Ajanta when pillared vestibules had become customary. Most areas of the porch were once covered with murals, of which many fragments remain, especially on the ceiling. There are three doorways: Two square windows were carved between the doorways to brighten the interiors.

2: William Henry Lyttelton papers

This Dipankar tradition seems to be linked to the yearly Newar festival involving the hero of the Simhalavadana festival (as discussed below). 26 Lamotte, p. 27 Jan Fontein, The Sculpture of Indonesia (New York: Abrams,), pp. 28 L. Augustine Waddell, "Note on Some Ajanta Paintings," Indian Antiquary 22 (1): 9. 29 D. D.

Eventually he left the monastery to study medicine, and moved to the French city of Lyon in 1532. There he wrote *Gargantua and Pantagruel*, a connected series of books. They tell the story of two giants—a father Gargantua and his son Pantagruel and their adventures—written in an amusing, extravagant, and satirical vein. Most critics today agree that Rabelais wrote from a Christian humanist perspective. Rabelais believed that men who are free, well born and bred have honour, which intrinsically leads to virtuous actions. When constrained, their noble natures turn instead to remove their servitude, because men desire what they are denied. Rabelais has been variously credited with the creation of the philosophy [30] of Thelema, as one of the earliest people to refer to it, [31] or with being "the first Thelemite". Ordo Templi Orientis Grand Lodge has stated: Saint Rabelais never intended his satirical, fictional device to serve as a practical blueprint for a real human society. Crowley said the work he had received was deeper, showing in more detail the technique people should practice, and revealing scientific mysteries. He said that Rabelais confines himself to portraying an ideal, rather than addressing questions of political economy and similar subjects, which must be solved in order to realize the Law. John Wilkes, George Dodington and other politicians were members. Towers, the group derived more from Rabelais than the inscription over the door. Daniel Willens argued that the group likely practiced Freemasonry, but also suggests Dashwood may have held secret Roman Catholic sacraments. He asks if Wilkes would have recognized a genuine Catholic Mass, even if he saw it himself and even if the underground version followed its public model precisely. Aleister Crowley Thelema was founded by Aleister Crowley—who was an English occultist and writer. In 1904, Crowley claimed to have received The Book of the Law from an entity named Aiwass, which was to serve as the foundation of the religious and philosophical system he called Thelema. This small book contains three chapters, each of which he claimed to have written in exactly one hour, beginning at noon, on April 8, April 9, and April 10. Crowley claims that he took dictation from an entity named Aiwass, whom he later identified as his own Holy Guardian Angel. Crowley claimed that "no forger could have prepared so complex a set of numerical and literal puzzles" and that study of the text would dispel all doubts about the method of how the book was obtained. True Will According to Crowley, every individual has a True Will, to be distinguished from the ordinary wants and desires of the ego. This brings them close to the position that Crowley held just prior to 1904. The Thelemite is a mystic. The highest deity in the cosmology of Thelema is the goddess Nuit. She is the night sky arched over the Earth symbolized in the form of a naked woman. She is conceived as the Great Mother, the ultimate source of all things. Hadit symbolizes manifestation, motion, and time. He is symbolized as a throned man with the head of a hawk who carries a wand. He is associated with the Sun and the active energies of Thelemic magick. Magick Thelema and Thelemic mysticism Thelemic magick is a system of physical, mental, and spiritual exercises which practitioners believe are of benefit. He recommended magick as a means for discovering the True Will. He also discussed sex magick and sexual gnosis in various forms including masturbatory, heterosexual, and homosexual practices, and these form part of his suggestions for the work of those in the higher degrees of the Ordo Templi Orientis. The emphasis of Thelemic magick is not directly on material results, and while many Thelemites do practice magick for goals such as wealth or love, it is not required. Thelemites, both independent ones and those affiliated with an order, can practice a form of performative prayer known as Liber Resh. If the aspirant is unprepared, he will cling to the ego instead, becoming a Black Brother. Rather than becoming one with God, the Black Brother considers his ego to be god. Crowley stated that his work and that of his followers used "the method of science; the aim of religion", [77] and that the genuine powers of the magician could in some way be objectively tested. This idea has been taken on by later practitioners of Thelema, chaos magic and magick in general. They may consider that they are testing hypotheses with each magical experiment. The difficulty lies in the broadness of their definition of success, [78] in which they may

see as evidence of success things which a non-magician would not define as such, leading to confirmation bias. Crowley believed he could demonstrate, by his own example, the effectiveness of magick in producing certain subjective experiences that do not ordinarily result from taking hashish, enjoying oneself in Paris, or walking through the Sahara desert. The primary of these is "Do what thou wilt" which is presented as the whole of the law, and also as a right. Some interpreters of Thelema believe that this right includes an obligation to allow others to do their own wills without interference, [81] but Liber AL makes no clear statement on the matter. Crowley himself wrote that there was no need to detail the ethics of Thelema, for everything springs from "Do what thou wilt". Liber Oz enumerates some of the rights of the individual implied by the one overarching right, "Do what thou wilt". For each person, these include the right to: Your Duty to Self: Your Duty to Others: An admonishment to eliminate the illusion of separateness between oneself and all others, to fight when necessary, to avoid interfering with the Wills of others, to enlighten others when needed, and to worship the divine nature of all other beings. Your Duty to Mankind: States that the Law of Thelema should be the sole basis of conduct. That the laws of the land should have the aim of securing the greatest liberty for all individuals. States that the Law of Thelema should be applied to all problems and used to decide every ethical question. It is a violation of the Law of Thelema to use any animal or object for a purpose for which it is unfit, or to ruin things so that they are useless for their purpose. Natural resources can be used by man, but this should not be done wantonly, or the breach of the law will be avenged. The Message of the Master Therion, the Law of Thelema is summarized succinctly as "Do what thou wilt" then do nothing else. It is Nirvana but in a dynamic rather than static form. However, beyond this, there exists a very wide range of interpretation of Thelema. Modern Thelema is a syncretic philosophy and religion, [87] and many Thelemites try to avoid strongly dogmatic or fundamentalist thinking. Crowley himself put strong emphasis on the unique nature of Will inherent in each individual, not following him, saying he did not wish to found a flock of sheep. Others take only specific aspects of his overall system, such as his magical techniques, ethics, mysticism, or religious ideas, while ignoring the rest. Holidays[edit] The Book of the Law gives several holy days to be observed by Thelemites. There are no established or dogmatic ways to celebrate these days, so as a result Thelemites will often take to their own devices or celebrate in groups, especially within Ordo Templi Orientis. These holy days are usually observed on the following dates: The Feast of the Supreme Ritual, which celebrates the Invocation of Horus, the ritual performed by Crowley on this date in that inaugurated the New Aeon. Although the equinox and the Invocation of Horus often fall on the same day, they are often treated as two different events. This date is the Autumnal equinox in the Southern Hemisphere. April 8 through April 10. These three days are commemorative of the three days in the year during which Aleister Crowley wrote the Book of the Law. One chapter was written each day, the first being written on April 8, the second on April 9, and the third on April 10. Although there is no official way of celebrating any Thelemic holiday, this particular feast day is usually celebrated by reading the corresponding chapter on each of the three days, usually at noon. The Feast of the Prophet and His Bride. Rose was a key figure in the writing of the Book of the Law. The Feast for Life, celebrated at the birth of a Thelemite and on birthdays. These feast days are usually taken as being when a child hits puberty and steps unto the path of adulthood. The Feast for Fire is celebrated for a male, and the Feast for Water for a female. The Feast for Death, celebrated on the death of a Thelemite and on the anniversary of their death. During his time, there were several who wrote on the subject, including U. He wrote several short works during his lifetime, some later collected as Freedom is a Two-edged Sword. He died in as a result of an explosion, and while not a prolific writer himself, has been the subject of two biographies; Sex and Rockets by John Carter, and Strange Angel by George Pendle. Other notable contemporary writers who address Thelema include Allen H. There are also journals which print original Thelemic writing. When the boy Bastian becomes supreme ruler, he finds the consequences of his wishes and what his strongest wish really is. Organizations[edit] Several modern organizations of various sizes claim to follow the tenets of Thelema. The two most prominent are both organizations that Crowley headed during his lifetime: Other groups of widely varying character exist which have drawn inspiration or methods from Thelema, such as the Illuminates of Thanateros and the Temple of Set. Thelemites can also be found in other organizations. A significant minority of other CAW members also identify as Thelemites.

3: Memorandum Books,

Fontein *The Sculpture of Indonesia* 28 L. Augustine Waddell, "Note on Some Ajanta Paintings," *Indian Antiquary* 22 (): 9. Waddell 9 22 *Indian Antiquary* 29 D. D. Kosambi, *Ancient India: A History of Its Culture and Civilization* (New York: Meridian,), p.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries. We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes. Read more about Early Journal Content at [http: JSTOR](http://JSTOR) is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. Notes on, Buddhist Art. Petersburg, and was published by the Imperial Academy of Sciences at St. My attention was first called to it by a brief report of its results in *JRAS*. I had long been collecting materials for an orderly report upon the identifications of the Jataka-sculptures ; and this fact made me desirous to see in English dress the results of Dr. My wish was seconded by Dr. Oldenburg, who very kindly sent me a reprint of his paper. What better vouchers could we have for the antiquity of the Jataka stories than are the stone-cut illustrations of them which adorn the rails of the Bharhut tope? The paper covers pages of the quarto from which it is reprinted. I have indicated the beginning of each page of the Russian original by giving its number in Clarendon type in square brackets in the translation. The paper consists of two parts. The prior and more import- ant one, pages , is entitled " On some sculptures and pic- torial representations of the Buddhist Jatakas at Bharhut, Ajanta, and Boro-Boedoer. The thanks of the Society, and my personal thanks as well, are due to my colleague, Mr. Wiener, who with the greatest kindness volunteered to make an English version of the essay. The caves, stupas, and temples are covered with numerous representa- tions of this kind ; but only a part of these treasures is acces- sible to us in trustworthy reproductions ; and of these, only a small part has been satisfactorily explained. In the course of my Buddhistic studies, I have had frequent occasion to refer to these extra-literary monuments, and have succeeded in ascertaining the meaning of certain representations, especially of the Jatakas. I here offer some of these observations, and hope in time to give a more systematic and complete investigation of the material at hand so far as it bears on the relation of Buddhist art to Bud- dhist teaching and legends. In these notes I shall touch on the stupa of Bharhut, the caves of Ajanta, and the temple of Boro- Boedoer. Before passing over to the discussion of the representations themselves, I shall make a remark of a general character in regard to such deductions concerning the antiquity of Buddhist sacred literature as are based on the extra-literary monuments and the inscriptions frequently found [] upon them ; I shall dwell upon the latest statement of the kind by Professor Buhler in his excellent article on the origin of the Indian alphabet known as Brahmli lipi. And then he assumes that the Pali collection of the Jatakas formed, as early as the third century B. C, part of the "Buddhist canon " which he evidently identifies with the Pali canon , and that the latter was then " fully settled. Minaev, who has made a minute investigation of this opinion, and who, it seems to me, has conclusively overthrown it. The only- quotation known to us from the Jataka on a Bharhut inscription 1 is the beginning of a verse. Comparisons with Sanskrit Jatakas containing verses the number of such Jatakas now accessible to us is very limited prove that the Jatakas are almost identical in the poetical part, but that they differ widely in the prose parts in the different redactions. All that the presence of a Jataka on a bas-relief conclusively proves is that the subject or the fable was known at a given time ; but it is impossible to say what the form was, or whether it coincided with the text that we possess ; the representations give us only a small number of details; and besides we do not know how closely the artists of that time were in the habit of following the text which they illustrated. Probably we have here really an illustration to a somewhat different text ; and that such a one may have existed we see from a Tibetan text, evidently translated from the Sanskrit, 4 which resembles essentially the Pali version, but differs from it very much in particulars. An incontestable proof that the Bharhut representations of the Jatakas do not

form illustrations to the canonical text of the Pali Jatakas 6 we find in the following: Minaev 6 was the first to show, there is in the Maha-ummagga-jataka an episode similar to the one represented in the bas-relief. The difference in naming one and the same Jataka may not be a conclusive proof, since sometimes even the Pali Jataka-manuscripts themselves give different names 1 Hultsch, E. In the first version of this story, Fausboll, i. Petersburg, , pages The supposition that the Yava-majhakiya may be the name for the whole Maha-ummagga-jataka appears to me entirely incredible. Sacred books, no doubt, existed among the Buddhists in very remote times ; inscriptions and extra-literary monuments sufficiently prove this, but only this. We have no definite ancient indications of a canon or canons. We cannot regard the collections of Buddhist books [] which have come down to us in Chinese and Tibetan translations as- "disjecta membra of ancient tradition," 3 because we do not know with what whole collection to compare them, since the composite Pali canon, many parts of which are undoubtedly of late origin, can in no way in its entirety be the original old Buddhist canon, if such a canon ever existed. It will be useful at this point, I think, to give the literature of the subject so far as I know it. The stupa of Bharhut: Buddhist birth stories ; or Jataka tales. See Introduction, pages cii- ciii. Catalogue and hand-book of the archaeological collections in the Indian Museum. Pages xii-xx key to the Bharhut stupa , and gateway and railing of the Bharhut stupa. Copies- ton, Lord Bishop of Colombo. Bharhut- skie obraza i nadpisi. Two bas-reliefs of the stupa of Bharhut, explained by S. For the references to Mr. Of all Buddhist sacred edifices, so far, at least, as they have been up to the present time investigated, undoubtedly the oldest is the Bharhut Stupa, which was probably built in the third or second century B. In some representations the medallions , several distinct scenes are combined in one sculpture ; and these we must carefully separate and analyze when we wish to explain them. So, for example, the coping-sculpture of the Uda-jataka below, p. Similarly in the medallion of the Isi-simgiya-jataka see below, No. The doe is licking up the semen of the hermit which has fallen to the earth ; 2. The birth 1 Cunningham, 1. The hermit is lighting a fire. In the representation of the Miga-jataka see below, No. The Ruru doe swims across a river with a man on her back ; 2. The king starts out to hunt the doe ; 3. The king speaks respectfully to the doe. I thought it would be most convenient to make a table of all the Jitaka-sculptures and then to explain such as need any explanation. List of bas-reliefs -with Jatakas on the Bharhut Stupa. The third column gives the inscriptions where there are any. The fifth column gives the names, as printed by Fausboll, of the several Jatakas with which the sculptures referred to in column 1 are now identified. Stars placed before the numbers in the first column indicate that there is a note referring to that number in the Notes which follow the List. Vitura Punakiya j atakam W. Cunningl lam , I. Notes to the starred numbers in the foregoing list. This Jataka was for the first time explained by I. Minaev, who gave a translation of the corresponding text. Having informed the king, and taking with her the four jewels together with the four wise men, she went into the castle of the king, bowed before the king, and then stood still. This is, as has already been pointed out by Cunningham and Rhys Davids, the Muga-pakkha-jataka, i. I cannot refrain from pointing out the incontestable connection of this Jataka with the story of the prince, in the Arabian-Persian version of Barlam and Joasaf. Compare "Persidskij izvod povesti o Varlaame i Ioasafe," Z. Hultsch was the first to point out Ind. See the translation below. I am not quite sure of its identification, as I cannot understand why the jackal is represented with one foot in the snare. This Jataka has been explained in three ways: The first and second explanations, however, are quite probable ; only it is impossible to say with entire confidence which one of the three is the correct one, as the representation is not at all characteristic, and lacks all details in execution. I must here say that only a drawing and not a photograph of it is accessible to me. I am not convinced of the correctness of this identification, and I regard the bas-relief as unexplained. The bas-relief represents in two scenes the Camma-sataka-jataka see below, p. It is curious that on the bas-relief the monk is represented with a burden ; this corresponds to the verses of the Jataka, but not to the commentary in prose. The latter not only does not say anything about the burden, but even says explicitly that the monk was begging alms, that is, that he went with a bowl. I connect the bas-reliefs 2 and 8, and regard them as two scenes of the Miga-potaka-jataka see translation, p. In view of such an explanation, I cannot agree with the identification of Hultsch, who himself, by the way, hesitatingly suggests the Nigrodhamiga-jataka Fausboll, No. I see in the given bas-relief the Kapota- jataka see page , below , other versions of which are found also in the Jataka,

Numbers and and Here is represented the scene in which the crow flies to the dove which 8. A great number of the Jatakas which had been explained here- tofore had at the very start been pointed out by Cunningham with the aid of Subhtiti ; these are those numbered in my table 1, 2, 4, 6, 7, 8, 9, according to I. I was the first to point out 12? The greatest merits in the explanation of the Bharhut Stupa belong to Cunningham ; and, next after him, unquestionably to Hultzsch, who was the first to give reliable reproductions and readings of the inscriptions. Oldenburg next gives translations of the following four Jataka- tales: Of the second and fourth of these, Morris has given easily accessible translations references below ; and the fourth may also be found in The Jataka, translated under the editorship of E. For the sake of space, we omit these two. Once during the reign of Brahmadata at Benares, the Bodhi- satta, who was his son, having studied at Takkasila, came to rule [] the kingdom after the death of his father. At that time a shepherd was herding some cows in the forest. When he was about to return home, he overlooked one cow which was with calf, and, leaving her, he returned home.

4: Mauryan art - Wikipedia

28 L. Augustine Waddell, "Note on Some Ajanta Paintings," *Indian Antiquary* 22 (1903): 9. Fig. 1. "Hanging painting illustrating the moment when all merchants."

A railroad journey like no other, in a land like no other, we welcome you aboard the Deccan Odyssey. Extend your journey in Mumbai with a stay at our fabulous Virtuoso partner hotel: Nashik Today you arrive in the holy city of Nashik, which is quickly gaining status as the wine capital of India. Along the way, you will witness several important Hindu rituals. Continue your walk through the lively market of the Ghats, which sells everything from vegetables and lentils, to dried seafood and cow dung cakes, and many things in between. Walk through vines laden with Chenin, Chardonnay, and Shiraz grapes. After a sumptuous lunch, return to the Deccan Odyssey and set forth for Aurangabad. From here, a scenic drive takes you to the Ellora Caves, a World Heritage Site, carved into the side of a basaltic hill 30 km about 19 mi from the city. The finest specimen of cave-temple architecture in India, the site encompasses 34 rock-cut shrines representing Buddhist, Jain, and Hindu art dating from the 4th to 5th century AD. The 12 caves to the south are Buddhist, the 17 in the center are Hindu, and the 5 caves to the north are Jain. It is the best example of rock-cut architecture and an engineering marvel. Later, savor a leisurely lunch on board as the hinterland of Maharashtra sweeps past, with its ever-changing colors and landscape. In the evening, sit back, unwind, and enjoy cocktails fixed by our bartender on board, followed by a magnificent dinner and well-deserved rest as the Deccan Odyssey proceeds toward Jalgaon to visit the exquisite Ajanta Caves. After breakfast on board, you will disembark and drive to the Ajanta Caves, another World Heritage Site and an architectural marvel. The 30 rock-hewn Buddhist caves at Ajanta have been masterfully carved and are adorned with sculptures and paintings of Buddhist religious art, depicting universal pictorial art and are known to depict the fusion between Buddhist and Hindu faiths. Lunch will be on board the Deccan Odyssey as it continues on to the multifaceted city of Kolhapur. The rest of the day is at leisure for you to relax and enjoy some of the activities available on board. In the evening, watch the tapestry of rural India unfold as you sip a sun downer before dinner. After an early lunch on board, you will disembark for a tour of the city. Visit the New Palace Museum, a lovely basalt and sandstone octagonal Palace from the 19th century. Admire its beautiful architecture and memorabilia of the Kolhapur rulers. Continue to the Town Hall Museum, a somber neo-Gothic building, with its tower-flanked front porch and steeply pyramidal metal roofs. Explore the local markets for a pair of beautifully handcrafted Kolhapuri chappals, which you can carry back with you as a souvenir, before you proceed to a special venue for tea, followed by Lavanya Sandhya, a vibrant folk performance. You will then visit the year-old Mahalakshmi temple, also called Shakti Pethas, or place associated with the Goddess Shakti, who is said to be the consort of Lord Vishnu. It has strong Portuguese influences, having been a colony of Portugal until 1612. After breakfast, you will disembark and drive to Fontainhas, the Latin Quarters in Panjim, which still has some well-preserved houses built in Portuguese-style architecture. Continue to Ribandar, the former capital of Goa, for a walk through ancient churches and the ruins of the once lofty St. Augustine tower that continues to valiantly withstand the vagaries of nature. Drive to the Sahakari spice plantation for a traditional Goan feast, a meal that has Hindu origins but is heavily influenced by years of Portuguese rule. It pays homage to the fruits of the Arabian sea: After lunch, enjoy a Goan folk performance and a tour of the plantation. Complete your day in Goa with a visit to an old Portuguese house and get another peek into Goan life. Return to the Deccan Odyssey for dinner as it departs for Sindhudurg. Take time to appreciate the Konkan, one of the most scenic railway routes in the country. Sindhudurg Arrive in Sindhudurg, which lies on a rocky island just off the coast of Malvan. Get a glimpse of the traditional Thakar folk arts and crafts at the local museum, then head towards the Sawantwadi Palace for a delicious luncheon. Enjoy dinner on board as the Deccan Odyssey makes its way back to Mumbai Day 8: Bid farewell to the Deccan Odyssey as your royal passage through the grand vistas of India comes to an end. Extend your time in Mumbai – please inquire for options.

5: Ajanta Caves - WikiVisually

Search the history of over billion web pages on the Internet.

We are grateful for the opportunity to work with all those who value making a difference here and now so our community can become stronger over time. He is still a very strong part of our lives. Reynolds High School basketball star tragically killed during a home invasion in Durham more than a decade ago. Just 26 years old at the time of his death in , Jonathan was one semester shy of graduating from St. The young man who received numerous athletic awards during his high school days, including Co-Player of the Year in the Central Piedmont Conference, was planning to become a physical education teacher. The Skinners live in Raleigh now, but they consider Winston-Salem home. They met in at Winston-Salem State University, where both majored in business education, and they decided the city would be a great place to raise their family. Both went to work for the local school system. Claudia taught business classes at Parkland and Glenn high schools; Linwood became a job development counselor at the Central Office. The couple moved in when Claudia accepted a job with the N. Department of Public Instruction, but they have every intention of returning to the Twin City down the road. After spending so many years in Winston-Salem and raising the family here, with our church and friends and the university, it feels like home. He works at the university and lives here with his wife, Tamika. The pain caused by the loss of Jonathan seems as palpable today as it was that day in when the Skinners arrived at the crime scene in Durham. Philanthropy remained important to Mike as he moved into adulthood, but he preferred life away from the limelight. Smart, thoughtful, and a man of few words, he settled in Davie County and remained a bachelor well into his 50s. That all changed when Mike crossed paths with Wendy, an energetic mother of two with a background in social work who served with him on the board at Temple Emanuel. They tied the knot 12 years ago. My original thought was to make big gifts at the time of my death through my estate plan. But Wendy and I decided it was more important to support community projects now, while we can see the impact of our giving. They meet periodically with staff to learn about new projects in the community, and they support a broad range of charitable interests, including the arts and education. This year, for the first time, the couple made a substantial gift to Winston-Salem State University to support the establishment of a professorship and committed to a recurring annual gift to fund campus priorities such as undergraduate research stipends and internships. They are Legacy Society members and also have named the Foundation as a beneficiary in their estate plans. I really want the kids to understand how lucky they are and how much it means to give back. It really helps to have a broader view of what is going on. Then they ended up working side-by-side as leaders of what came to be known as Kaleideum, the product of their two nonprofits that merged in . The joint executive directors made the merger look seamless, but in truth they had to summon the same qualities they seek to instill in every child who walks through the doors of Kaleideum: Collaboration is much more difficult, but ultimately, much more fruitful. Kaleideum employs 53 part- and full-time employees year-round, a number that jumps to 75 during its busiest summer months. Initially there was a feeling that if we were collaborating, we were changing. But, in fact, it was the collaboration that made the organization stronger. These days Dampier is the sole executive director of Kaleideum. She recently oversaw the completion of a new strategic plan for the museum, which will move from its two existing locations into a new building on county-owned land downtown at Third Street and Town Run Lane, near Merschel Plaza. We worked the other half. I always wanted to go to school more. Reynolds High School in , the school named its gym after him. It was a fitting tribute to the revered football coach who led the Demons to three straight Central 4-A championships back in the s. But Herman was more than a coach—he and his wife Mildred dedicated their lives to educating the next generation. And their rewarding careers were made possible only because of the help they received along the way. The eighth of 11 children, Mildred was three years old when her mother died during childbirth. But he did have a trade worth more than gold to an orphanage with some children. Herman, whose mother also died during childbirth, moved there when he was . Like all the other children, they had to pitch in to help the operation run smoothly. Mildred worked in the kitchen with a team of four girls, cooking three meals a day. With all those mouths to feed, she

awoke at 4: When they were old enough, they both began attending classes at Reynolds. The two were just friends then, but reconnected after high school when Herman returned from a stint in the Navy. The couple married in , and Herman received a scholarship to play football at Appalachian State. By then, both had decided to become educators, but times were tough financially. Mildred and Herman Bryson attended Appalachian State University in the s after receiving student aid from the Foundation. We went to Northwestern Bank in Boone to try to get a loan. The couple worked multiple jobs to repay their financial aid. And over the course of three decades as teachers, Mildred and Herman touched the lives of countless children. I still see some of the boys and girls I taught. In recent years its leaders decided the time had come for a fundamental strategic change. Toward that end, Sunnyside rewrote its mission statement and created new programming to focus on financial education. The rigorous, week financial literacy class seeks to help Sunnyside Ministries provides assistance to families living in southern Winston-Salem and northern Davidson County. Students also learn how to pay off and avoid costly debt. They do it because it is a better way of living. He served in the U. Army and Navy as a young man, then enjoyed a second career at American Express. But at age 55, after raising four children, he found himself on disability and unable to make ends meet on his fixed income. The owners of Cover Story Media, Inc. Not only was the decision tax-advantageous, it also simplified their philanthropic planning. That is the reward. Alex is also partial to National Public Radio, which he began listening to as a child after his family moved from Switzerland to California. The couple met in in Los Angeles, where Alex worked as a web developer and Michelle worked in marketing for Mattel. But a job offer from Sara Lee lured Michelle back to North Carolina two years later, while Alex followed his dream of returning to his native country. Michelle threw herself into life in Winston-Salem, buying a house, adopting a dog, and meeting new friends. As for Alex, he missed Michelle and followed a few months later. The two now work together running Cover Story Media, which Alex founded in We are being more thoughtful about our giving. Our circle of friends blossomed. It makes it that much more special to be a part of. So do time was staffed solely by volunteers. It quickly thousands of everyday school supplies that became a hit with its target audienceâ€”serving many students need, but cannot afford to buy teachers in its first year to 1, teachers for themselves. A must-have for every child in her class is a one-inch notebook. Her kids enjoy writing stories about the stuffed animals, reading to them, and ultimately taking them home to stay. These are just a few of the many ways the Educator Warehouse is helping our teachers make magic happen in the classroom. The Heart of Community [31].

6: Annual Report of the Secretary of the Navy -

Some slightly creative copies of Ajanta frescos, especially the painting of the Adoration of the Buddha from the shrine antechamber of Cave 17, were commissioned by Thomas Holbein Hendley () for the decoration of the walls of the hall of the Albert Hall Museum, Jaipur, India.

The collection is open for research. Copyright status is unknown Processing Information: Correspondence and Documents Series II: Lyttelton attended Eton and St. Mary Hall, Oxford, where he studied law. Eschewing a career as a lawyer, Lyttelton entered politics in as a member of Parliament representing Bewdley. Through the influence of friend William Pitt, Lyttelton was appointed governor of South Carolina in Though he departed for the colony later that year, French privateers captured his ship and held him prisoner in Brest. He finally arrived in South Carolina in June of After decades of growing tension between settlers and the Cherokee, Lyttelton lead a colonial force against them. The result was the Anglo-Cherokee war, a bloody conflict between the British and Native Americans in the South Carolina frontier that lasted from through In , the British government appointed Lyttelton to serve as governor and chief executive of Jamaica. He briefly returned to England that year to marry Mary Macartney of Longford, Ireland, and traveled to Jamaica in He clashed with the local assembly over their alleged rights of judicial immunity, and resigned in His next appointment was as British ambassador to Portugal from , after which he returned to England. He married his second wife, Caroline Bristow of Quidenham, Norfolk, in Lyttelton died at Hagley in The collection consists of letters including 26 letters from Lyttelton , documents, 37 financial records, four letter books, and one personal account book. These items primarily relate to colonial administration of South Carolina and Jamaica, and military engagements with Native Americans on the frontier and against the French in the West Indies. Document types include intelligence reports, orders, treaties, drafts of acts, pardons, and speeches; financial documents consist of disbursements, payment and supply receipts, and government and military expenses. Some of the most important items are 37 letters, reports, and enclosures from Agent Edmond Atkin on Indian relations, and 21 letters from Jeffery Amherst that describe his activities against the French at Fort Carillon Ticonderoga and Crown Point. Topics of note include: Construction of new forts and reports on the condition of forts and other defense efforts Taxes, trade, tariffs, and embargoes concerning South Carolina Relations and conflicts with various tribes, including the Catawba, Chautauqua, Cherokee, Chickasaw, Coweta, Creek, Shawnee, and Savannah tribes The escalating Anglo-Cherokee war Cherokee Rebellion and French efforts to ally with the Cherokee during the French and Indian War The postage system connecting the southern provinces Smallpox and diseases among settlers, troops, and Native American populations Intelligence on French military activities, including many intercepted French letters In addition to communications between colonial officials regarding trade policies, peace treaties, boundary agreements, and military conflicts, the collection also contains letters and speeches from various Native American leaders including: Highlights of the South Carolina material include: Instructions to end communications with the French in South Carolina and to stop supplying them with provisions or arms September 15, Conflicts between the Upper Creek and the colonial settlements at Ogeechee November 8 and 12, Daniel Pepper to Lyttelton with remarks on the Creek Nation []: Proposal to improve fortifications at Charleston and Fort Johnson April 24, Minutes of a meeting of governors from Maryland, North Carolina, Pennsylvania, and Virginia concerning southern defenses May Proposed Asylum Act for the settlement of Georgia September 12, Intelligence from three French deserters from forts in French Louisiana July 27, Intelligence from Samuel Wyly on a Cherokee attack on colonial settlers May 17, Advertisement warning against illegal trading with Native Americans July 27, Copy of a treaty between Great Britain and the Choctaw Nation with a list of Choctaw towns and prices for trade goods September 4, Letter from James Wright to Lyttelton enclosing copies of two letters from Benjamin Franklin concerning the postal system October 12, List of Cherokee living in Charleston [October]: A letter from King Hagler and other Catawba leaders voicing their friendship with the colonists and describing an outbreak of smallpox in their community with signatures from chiefs November 30, Edmond Atkin letter with enclosures regarding negotiations with Creek, Choctaw, and Cherokee tribes, as well as intelligence []: Extracts of letters

concerning murders and outrages committed by Cherokees February 7, These consist primarily of letters from various naval officers, army officers, and British agents serving in the West Indies. Lyttelton also received letters from the Jamaica Committee of Correspondence, and local planters. Mary Parish in Jamaica in Volume 1 pages and Volume 2 76 pages are a copy books containing letters from Lyttelton to British government and military officials, covering August to March , while Lyttelton was governor of South Carolina. These provide answers to many of the incoming letters from the Correspondence and Documents series. Both volumes have alphabetical indices of letter recipients. Volume 3 pages is a copybook containing two sets of letters. In the first group pages are secret and private dispatches between Lyttelton and British military leadership related to coordinating attacks on French forts in Alabama, Mobile, and Florida The second group pages 1aa consists of miscellaneous letters labeled "Omitted in the Former Books," Several of the letters concern prisoners of war. All letters are in French.

7: Thelema - Wikipedia

ROMULUS - Helen L. Waddell, 88, passed away peacefully on Thursday (June 11,) at home. In honoring her wishes, there will be no calling hours. A celebration of life will be held at a later date.

Shows how archaeology can help both academic and non-specialist readers to comprehend the lives of even the most unfortunate. Colonialism in the British Atlantic With one million dead and just as many forced to emigrate, the Irish Famine 1845-52 is among the worst health calamities in history. In this first bioarchaeological study of Great Famine victims, Jonny Geber uses skeletal analysis to tell the story of how and why the Famine decimated the lowest levels of nineteenth-century Irish society. A volume in the series Bioarchaeological Interpretations of the Human Past: The book thoroughly covers the details of the lunar missions and describes how many key landmarks, such as launch pads and other facilities, may no longer exist because of damage and neglect. The Final Mission explores these key locations, reframes the footprints and items left on the moon as cultural resources, and calls for the urgent preservation of this space heritage. He is chairman of the national Advisory Council on Historic Preservation and the former state historic preservation officer for the State of California. There is a fantastic wealth of information for every family and every species. Florida has the third most diverse vascular plant flora of any state in the United States, and the Flora of Florida volumes include all indigenous and naturalized taxa currently known to occur within its borders. With keys to family, genus, and species, and with genera and species within each family arranged alphabetically for easy reference, these volumes are the standard reference for botanists, researchers, consultants, and students alike. Wunderlin and Bruce F. Each species is presented with color photographs, key characteristics for identification, comparisons to similar species, habitat descriptions, and dot distribution maps. This guide also features three species native only to Florida—the Seminole Killifish, Flagfish, and Okaloosa Darter—and the smallest freshwater fish in North America, the Least Killifish. Ranging from the panhandle to the Everglades, their habitats include springs, creeks, rivers, lakes, ponds, swamps, marshes, and man-made canals. Noss weaves a deep synthesis of what is known about fire, its interaction with plants and animals, and how land management affects their shared future. Reviewing fossil evidence, Noss shows that fire has been important to the southeastern Coastal Plain for tens of millions of years. But urbanization has recently reduced the frequency and range of these fires in profound ways. Noss believes the practice of controlled burns can and should be improved in order to protect fire-dependent species from extinction. Noss argues that fire managers should mimic the natural fire regimes of an area when conducting controlled burns. Based on what the species of the Southeast experienced during their evolutionary histories, he makes recommendations about pyrodiversity, how often and in what seasons to burn, the optimal heterogeneity of burns, mechanical treatments such as cutting and roller-chopping, and the proper use of fuel breaks. In doing so, Noss is the first to apply the new discipline of evolutionary fire ecology to a specific region. This book is a fascinating history of fire ecology in Florida, an enlightening look at why fire matters to the region, and a necessary resource for conservationists and fire managers in the state and surrounding areas. He is the author of several books, including *Forgotten Grasslands of the South: Natural History and Conservation*. Rohli, and Charles H. Hafen, and Gary T. Crystal River was once among the most celebrated sites of the Woodland period ca. But a lack of research using contemporary methods at this site and nearby Roberts Island limited a full understanding of what these sites could tell scholars. Thomas Pluckhahn and Victor Thompson reanalyze previous excavations and conduct new field investigations to tell the whole story of Crystal River from its beginnings as a ceremonial center, through its growth into a large village, to its decline at the turn of the first millennium while Roberts Island and other nearby areas thrived. Carr, coeditor of *Contemporary Lithic Analysis in the Southeast: Problems, Solutions, and Interpretations* Bringing together major archaeological research projects from Virginia to Alabama, this volume explores the rich prehistory of the Southeastern Coastal Plain. They highlight demographic changes and cultural connections across this wide span of time and space. New data are provided here for many sites, including evidence for human settlement before the Clovis period at the famous Topper site in South Carolina. Contributors track the progression of sea level rise that gradually submerged shorelines and landscapes, and

they discuss the possibility of a comet collision that triggered the Younger Dryas cold reversion and contributed to the extinction of mammoths and mastodons. Essays also examine the various stone materials used by prehistoric foragers, the location of chert quarries, and the details stone tools reveal about social interaction and mobility. Addressing many controversial questions in the archaeology of the early Southeast, this volume adds new evidence to the ongoing discussions and debates. A volume in the Florida Museum of Natural History: McGrew, author of *The Cultured Chimpanzee: Argues most convincingly that insects were an important food source during human evolution.* Schoeninger, University of California San Diego Researchers who study ancient human diets tend to focus on meat eating, since the practice of butchery is very apparent in the archaeological record. In this volume, Julie Lesnik brings a different food source into view, tracing evidence that humans and their hominin ancestors also consumed insects throughout the entire course of human evolution. Lesnik investigates the role of insects in the diets of hunter-gatherers and our nonhuman primate cousins in order to deduce what insect consumption looked like in the past. She approaches the question from the perspectives of primatology, sociocultural anthropology, reproductive physiology, and paleoanthropology. Lesnik posits that women would likely spend more time foraging for and eating insects than men, arguing that this pattern is important to note because women are too often ignored in reconstructions of ancient human behavior. Because of the abundance of insects and the low risk of acquiring them, insects were a reliable food source that mothers used to feed their families over the past five million years. Although they are consumed worldwide to this day, insects are not usually considered to be food in Western societies. Tying together ancient history with our modern lives, Lesnik points out that insects are a highly nutritious and very sustainable food. Lesnik believes that if we accept that edible insects are a part of the human legacy, we may have new conversations about what is good to eat—both in past diets and for the future of food. Redfern, author of *Injury and Trauma in Bioarchaeology: Incorporates a diversity of contributions that provide novel or updated methodological and theoretical approaches and concepts under a biocultural and life course perspective.* Contributors draw on fields including skeletal biology and physiology, archaeology, sociocultural anthropology, pediatrics, and psychology to show that a diversity of research methods is the best way to illuminate the complexities of childhood. Time periods range from the Neolithic to the Industrial Revolution. Leading experts in the bioarchaeology of childhood investigate breastfeeding and weaning trends of the past 10, years; mortuary data from child burials; skeletal trauma and stress events; bone size, shape, and growth; plasticity; and dietary histories. It points the way forward to a better understanding of childhood as a dynamic lived experience both physically and socially. She is also co-editor-in-chief of the journal *Bioarchaeology International*. This book represents the first systematic description and analysis of this center and is a significant contribution to Mesoamerican archaeology. *Pathways to Complexity* will help set the agenda for investigation of ancient Maya origins for many years to come. Mandatory reading for anyone interested in the early Maya kingdoms of southeastern Mesoamerica. They also discovered cacao residues in ceramic vessels. Because the southern Maya region was likely the origin of Maya hieroglyphic writing and the Long Count calendar, scholars have long suspected the area to be important. A volume in the series *Maya Studies*, edited by Diane Z. Chase and Arlen F. Demarest, Ingram Chair in Anthropology, Vanderbilt University *Pathways to Complexity* synthesizes a wealth of new archaeological data to illuminate the origins of Maya civilization and the rise of Classic Maya culture. In this volume, prominent Maya scholars argue that the development of social, religious, and economic complexity began during the Middle Preclassic period — BC , hundreds of years earlier than previously thought. Contributors reveal that villages were present in parts of the lowlands by BC. They show that communities evolved in different ways due to influences such as geographical location, ceramic exchange, shell ornament production, agricultural strategy, religious ritual, ideology, and social rankings. These varied pathways to complexity developed over half a millennium and culminated in the institution of kingship by the Late Preclassic period. Presenting exciting work on a dynamic and misunderstood time period, *Pathways to Complexity* demonstrates the importance of a broad, comparative approach to understanding Preclassic Maya civilization and will serve as a foundation for future research and interpretation. An original and significant contribution. I look forward to seeing this model used by archaeologists worldwide. Urban, coeditor of *Resources, Power, and Interregional Interaction* This volume

introduces the Cross-Cultural Interaction Model CCIM , a visual tool for studying the exchanges that take place between different cultures in borderland areas or across long distances. The model helps researchers untangle complex webs of connections among people, landscapes, and artifacts, and can be used to support multiple theoretical viewpoints. They adapt the model to best represent their data, successfully plotting connections in many different dimensions, including geography, material culture, religion and spirituality, and ideology. The model enables them to expose what motivates people to participate in cultural exchange, as well as the influences that people reject in these interactions. These results demonstrate the versatility and analytical power of the CCIM. Bridging the gap between theory and data, this tool can prompt users to rethink previous interpretations of their research, leading to new ideas, new theories, and new directions for future study.

Waselkov, author of *A Conquering Spirit: Fort Mims and the Redstick War of 1813* While the military features of historic forts usually receive the most attention from researchers, this volume focuses instead on the people who met and interacted in these sites. Contributors to *British Forts and Their Communities* look beyond the defensive architecture, physical landscapes, and armed conflicts to explore the complex social diversity that arose in the outposts of the British Empire. Locations in this volume include New York state, Michigan, the St. Lawrence River, and Vancouver, as well as sites in the Caribbean and in Africa. Using archaeological and archival evidence, these case studies show how forts brought together people of many different origins, ethnicities, identities, and social roles, from European soldiers to indigenous traders to African slaves. Characterized by shifting networks of people, commodities, and ideas, these fort populations were microcosms of the emerging modern world. This volume reveals how important it is to move past the conventional emphasis on the armed might of the colonizer in order to better understand the messy, entangled nature of British colonialism and the new era it helped usher in. David Dalton takes a close look at how authors, artists, and thinkers—some state-funded, some independent—engaged with official views of Mexican racial identity from the 1850s to the 1950s. Dalton surveys essays, plays, novels, murals, and films that portray indigenous bodies being fused, or hybridized, with technology. Incorporating the perspectives of posthumanism and cyborg studies, Dalton shows that technology played a key role in race formation in Mexico throughout the twentieth century. This cutting-edge study offers fascinating new insights into the culture of *mestizaje*, illuminating the attitudes that inform Mexican race relations in the present day. The combination of quantitative analysis and fieldwork in three countries makes it a worthy contribution to the literature.

Weeks, author of *U.S. Interviews with Authorities in Mexico* reveal that migrants have inspired a demand for increased government accountability. Surveys from Colombia show that neighborhoods that have seen high degrees of migration are more likely to participate in local politics and also vote for a wider range of parties at the national level. In Ecuador, he observes that migration is linked to more competitive local elections as well as less support for representatives whose policies censor the media.

8: Full text of "Newar Tibetan Trade And The Domestication Of Simhasarthabahu by Todd Lewis"

Lt Col Sir Francis Edward Younghusband, KCSI, KCIE (31 May - 31 July) was a British Army officer, explorer, and spiritual writer. He is remembered chiefly for his travels in the Far East and Central Asia; especially the British invasion of Tibet, which he led, during which a massacre of Tibetans occurred, and for his writings on Asia and foreign policy.

Iconography as a field of study[edit] Foundations of iconography[edit] Early Western writers who took special note of the content of images include Giorgio Vasari , whose *Ragionamenti*, interpreting the paintings in the Palazzo Vecchio in Florence , reassuringly demonstrates that such works were difficult to understand even for well-informed contemporaries. Gian Pietro Bellori , a 17th-century biographer of artists of his own time, describes and analyses, not always correctly, many works. Altogether 25 scenes, not all involving the Virgin, are depicted. Twentieth-century iconography[edit] In the early-twentieth century Germany , Aby Warburg “ and his followers Fritz Saxl “ and Erwin Panofsky “ elaborated the practice of identification and classification of motifs in images to using iconography as a means to understanding meaning. The period from can be seen as one where iconography was especially prominent in art history. Technological advances allowed the building-up of huge collections of photographs, with an iconographic arrangement or index, which include those of the Warburg Institute and the Index of Christian Art at Princeton which has made a specialism of iconography since its early days in America. With the arrival of computing, the Iconclass system, a highly complex way of classifying the content of images, with 28, classification types, and 14, keywords, was developed in the Netherlands as a standard classification for recording collections, with the idea of assembling huge databases that will allow the retrieval of images featuring particular details, subjects or other common factors. These are available, usually on-line or on DVD. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. May Learn how and when to remove this template message

Iconography in religious art[edit] Religious images are used to some extent by all major religions, including both Indian and Abrahamic faiths, and often contain highly complex iconography, which reflects centuries of accumulated tradition. Iconography in Indian religious art[edit] Central to the iconography and hagiography of Indian religions are *mudra* or gestures with specific meanings. Other features include the *aureola* and *halo* , also found in Christian and Islamic art, and divine qualities and attributes represented by *asana* and ritual tools such as the *dharmachakra* , *vajra* , *dadar* , *chhatra* , *sauwastika* , *phurba* and *danda*. The symbolic use of colour to denote the Classical Elements or *Mahabhuta* and letters and *bija* syllables from sacred alphabetic scripts are other features. Under the influence of *tantra* art developed esoteric meanings, accessible only to initiates; this is an especially strong feature of Tibetan art. The art of Indian Religions esp. Hindus in its numerous sectoral divisions is governed by sacred texts called the *Aagama* which describes the ratio and proportion of the icon, called *taalmaana* as well as mood of the central figure in a context. For example, *Narasimha* an incarnation of *Vishnu* though considered a wrathful deity but in few contexts is depicted in pacified mood. Although iconic depictions of, or concentrating on, a single figure are the dominant type of Buddhist image, large stone relief or fresco narrative cycles of the Life of the Buddha, or tales of his previous lives, are found at major sites like *Sarnath* , *Ajanta* , and *Borobudur* , especially in earlier periods. Conversely, in Hindu art, narrative scenes have become rather more common in recent centuries, especially in miniature paintings of the lives of *Krishna* and *Rama*. Christian art , Eastern Orthodox iconography , and Marian art in the Catholic Church After an early period when *aniconism* was strong , [15] surviving Early Christian art began, about two centuries after Christ, with small images in the Catacombs of Rome that show orans figures, portraits of Christ and some saints, and a limited number of "abbreviated representations" of biblical episodes emphasizing deliverance. From the Constantinian period monumental art borrowed motifs from Roman Imperial imagery, classical Greek and Roman religion and popular art “ the motif of Christ in Majesty owes something to both Imperial portraits and depictions of *Zeus*. In the Late Antique period iconography began to be standardised, and to relate more closely to Biblical texts, although many gaps in the canonical Gospel narratives were plugged with matter from the apocryphal gospels. Eventually the Church would succeed in weeding most of these out, but some remain, like the ox and ass in

the Nativity of Christ. The Theotokos of Tikhvin of ca. After the period of Byzantine iconoclasm iconographical innovation was regarded as unhealthy, if not heretical, in the Eastern Church, though it still continued at a glacial pace. More than in the West, traditional depictions were often considered to have authentic or miraculous origins, and the job of the artist was to copy them with as little deviation as possible. The Eastern church also never accepted the use of monumental high relief or free-standing sculpture, which it found too reminiscent of paganism. Most modern Eastern Orthodox icons are very close to their predecessors of a thousand years ago, though development, and some shifts in meaning, have occurred – for example the old man wearing a fleece in conversation with Saint Joseph usually seen in Orthodox Nativities seems to have begun as one of the shepherds, or the prophet Isaiah, but is now usually understood as the "Tempter" Satan. Especially important depictions of Mary include the Hodegetria and Panagia types. Traditional models evolved for narrative paintings, including large cycles covering the events of the Life of Christ, the Life of the Virgin, parts of the Old Testament, and, increasingly, the lives of popular saints. Especially in the West, a system of attributes developed for identifying individual figures of saints by a standard appearance and symbolic objects held by them; in the East they were more likely to be identified by text labels. From the Romanesque period sculpture on churches became increasingly important in Western art, and probably partly because of the lack of Byzantine models, became the location of much iconographic innovation, along with the illuminated manuscript, which had already taken a decisively different direction from Byzantine equivalents, under the influence of Insular art and other factors. Developments in theology and devotional practice produced innovations like the subject of the Coronation of the Virgin and the Assumption, both associated with the Franciscans, as were many other developments. Most painters remained content to copy and slightly modify the works of others, and it is clear that the clergy, by whom or for whose churches most art was commissioned, often specified what they wanted shown in great detail. The theory of typology, by which the meaning of most events of the Old Testament was understood as a "type" or pre-figuring of an event in the life of, or aspect of, Christ or Mary was often reflected in art, and in the later Middle Ages came to dominate the choice of Old Testament scenes in Western Christian art. Whereas in the Romanesque and Gothic periods the great majority of religious art was intended to convey often complex religious messages as clearly as possible, with the arrival of Early Netherlandish painting iconography became highly sophisticated, and in many cases appears to be deliberately enigmatic, even for a well-educated contemporary. When Italian painting developed a taste for enigma, considerably later, it most often showed in secular compositions influenced by Renaissance Neo-Platonism. From the 15th century religious painting gradually freed itself from the habit of following earlier compositional models, and by the 16th century ambitious artists were expected to find novel compositions for each subject, and direct borrowings from earlier artists are more often of the poses of individual figures than of whole compositions. The Reformation soon restricted most Protestant religious painting to Biblical scenes conceived along the lines of history painting, and after some decades the Catholic Council of Trent reined in somewhat the freedom of Catholic artists. Secular Western painting[edit] Secular painting became far more common from the Renaissance, and developed its own traditions and conventions of iconography, in history painting, which includes mythologies, portraits, genre scenes, and even landscapes, not to mention modern media and genres like photography, cinema, political cartoons, comic books and anime. Renaissance mythological painting was in theory reviving the iconography of the ancient world, but in practice themes like Leda and the Swan developed on largely original lines, and for different purposes. Personal iconographies, where works appear to have significant meanings individual to, and perhaps only accessible by, the artist, go back at least as far as Hieronymus Bosch, but have become increasingly significant with artists like Goya, William Blake, Gauguin, Picasso, Frida Kahlo and Joseph Beuys. Iconography in disciplines other than art history[edit] Iconography, often of aspects of popular culture, is a concern of other academic disciplines including Semiotics, Anthropology, Sociology, Media Studies and Cultural Studies. These analyses in turn have affected conventional art history, especially concepts such as signs in semiotics. Discussing imagery as iconography in this way implies a critical "reading" of imagery that often attempts to explore social and cultural values. Iconography is also used within film studies to describe the visual language of cinema, particularly within the field of genre criticism. Articles with iconographical

analysis of individual works[edit] A non-exhaustive list:

9: Laurence Waddell | Revolv

Note you can select to send to either the @www.enganchecubano.com or @www.enganchecubano.com variations. '@www.enganchecubano.com' emails are free but can only be sent to your device when it is connected to wi-fi. '@www.enganchecubano.com' emails can be delivered even when you are not connected to wi-fi, but note that service fees apply.

Presented w a V. Stacy commander of the John C. Lee chapter of the V Dj C. Joseph Hurithal was appointed to ac t with the P. A- R- committee in the me- morial services to be held at Evergreen cemetery May Circle one of the missionary ocly of Calvary -Houston Square Baptist church met Tuesday afternoon at the home of Mrs. The circle decided to continue regular meetings during the summer and began plans for the summer ac- tiity. Blankenshp was elected the leader of the circle for the summer work. A social hour followee the business and refreshments were served by the hostess. Those present were Rev. Slaughter of Tucum-cari- D. Thomas entertained the members of circle five of tho mission It was the social meeting of the circle and games of. C Stauss won the first prize in playing the games and Mrs. Valentine re- ceived the second prize. A color ptaa of pink and -white was used carried out in sweet peas nasturtiums and ver- benas. There were nine tables of guests with a Judge at each table. The Judges were Mesdantee J. EL It Mc- Clintock. Miss Alice Graham and Mrs. Jones the president of the circle. After the games a salad course was enjoyed. There were present Mesdaraes J. Kerr William O Olson. Hervey Misses Alice Gra- ham. Plumb was the chaperon. The young people included Mary Nafe. Hilda Light dred Bishop. Ruth Myers Carroll Minette Watson. The ceremony will be a simple one and no invitations are being issued ss all the friends of the young couple are expected to attend. Our blood is rilled with uric acid which the kid- neys strive to filter out. Rpr- senUtlons have been made by the state department to the British gov- ernment it was learned today in be- half of J. Starr-Hunt an American citizen formerly of San Antonio. Tex- held at Singapore.

Post-movimento : the contemporary (re)generation of Chicano/a art Tomas Ybarra-Frausto What is stakeholder theory The experience of politics: you and American Government. 7 Practical Measurements Caldecott award winners list Christmas angel Shannon Waverly Camouflage Cuisine Wild Game Seafood Cookery of the South V. 4. Saint Denis. ACP Medicine, 3rd Edition (Acp Medicine) Pdr Guide to Drug Interactions, Side Effects, Indications, Contraindication S, 1997 (51st ed, 1997) Remembering the kanji 6th edition vol 4 heisig Dynamics of growth in worldwide satellite communications capacity Split and merge filehippo Acura nsx owners manual Books without registration Konica minolta bizhub c252 user manual Living With Sarcoidosis Other Chronic Health Conditions Growing Every Day (A Little Critter Collection) Professor mesfin woldemariam books U.S. China policy and the problem of Taiwan Vol. 7. Greenes tu quoque John Cook Neglect, revival, and controversy : the Passion in performance. Henry IV. (pt. II) Lets Not Tell Our Mums Elements of power electronics krein Puppet patterns for all seasons Proceedings of an All-Union School on the Theory of Functions (Miass, July 1989) The crime picture Descendants of Capt. Hugh Mason in America Marketing concepts and strategies 5th edition The troubled birth of Russian democracy Functions of real variables The War of 1812 timeline Ch. 9. Deep trouble Research related to multi degree of freedom magnetic suspensions Guide to Locales Connected With The Life of Zanabazar Cypress whisperings Finding your childs way on the autism spectrum Disabled people and social policy from exclusion to inclusion How to build earthquake, weather, and solar flare monitors