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4.696 A Global History of Architecture Writing Seminar
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Rock Cut Architecture Lecture

Building/Site List

I. Global and Historical Context.

1. Tombs of Khety and Baket, Beni Hasan
Central Egypt (south of Al-Minya), Middle Kingdom, c. 2000 BCE
2. The Great Temple of Abu Simbel
Lower Egypt / Upper Nubia, New Kingdom, 13th c. BCE
3. Lycian Tombs, Dalyan, Xanthus,
Southern Anatolia (now Turkey), c. 4th c. BCE
4. Uplistsikhe
Georgia, 5th c. BCE (active until the 10th c. CE)
5. Tomb of Darius, Naqs-I Rostam, Persepolis
Persia, 5th c. BCE
6. Treasury Building, Petra
Jordan, 3rd c. BCE
7. Selime Kalesi Monastery
Cappadocia, central Anatolia, c. 10th c.

II. Monastic Buddhist Architecture

8. Ajanta
Maharashtra, India, built between 2nd c. BCE-7th c. CE
9. Ellora
Maharashtra, India, 5th-8th c.
10. Kizil
Kucha (now Xinjiang, China), 4th-5th c.
11. Dunhuang
China, 5th-6th c.
12. Yungang
China, 5th - 6th c.

Key terms

Caitya - assembly hall / prayer hall

Vihara - monastic dwelling

Hinayana Buddhism - "Smaller vehicle" (in Sanskrit), more correctly called Theravada (Pali: "the teaching of the elders"), so called because its focus is on individual salvation. The oldest, most orthodox form of Buddhism, practiced from the time of the Buddha (6th c. BCE) to the present day. This school of Buddhism venerates the historical Buddha, Siddhartha Gautama, and his direct teachings. The art and architecture associated with this type of Buddhism at the time of the early excavations at Ajanta (c. 200 BCE) was simple and did not have painted or sculptural representations of the Buddha.

Mahayana Buddhism - "Greater vehicle" (in Sanskrit), so called because it is concerned with universal salvation. It first arose in the 1st century. This school of Buddhism sees the historical Buddha as the earthly manifestation of a celestial being, and venerates many such celestial Buddhas as well as Bodhisattvas, compassionate beings who delay their final attainment of nirvana (enlightenment) in order to help those in the earthly realm find their path to enlightenment.

Xuanzang - 7th century Chinese monk and pilgrim to Indian Buddhist sites

Suggested Reading

Tadgell, Christopher. *The East: Buddhists, Hindus, and Sons of Heaven*. New York: Routledge, 2008, pp. 20-54.

Ching, Francis D.K., Mark M. Jarzombek, and Vikramaditya Prakash. *A Global History of Architecture*. New York: Wiley, 2006, pp.

Ho, Puay-Peng. "The Symbolism of the Central Pillars in Cave-Temples of Northwest China," in Emily Lyle, ed., *Sacred Architecture in the Traditions of India, China, Judaism and Islam*. Edinburgh: Edinburgh University Press, 1992, pp. 59-70.

Whitfield, Roderick, Susan Whitfield, and Neville Agnew. "The Peerless Caves," in *The Temples of Mogao: Art and History on the Silk Road*. Los Angeles: The J. Paul Getty Museum, 2000, pp. 51-69.

Gordon, Stewart. "Monasteries and Monarchs," in *When Asia was the World*. Philadelphia: Da Capo Press, 2008, pp. 1-20.

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