

Freer|Sackler Tour ** – National Museum of Asian Art (Smithsonian Institution) 2pts/image (60 total) & 20pts/commentary

BUDDHISM – Gal.22 Encountering the Buddha

name:

↓ insert ↓	accession	subject	provenance	date
	F1911.411	future <i>buddha</i> Matreya/ <i>Mile</i>	Quyang (Hebei)	550-577 CE Northern Qi Dyn.
	S1987.224	<i>bodhisattava</i> Avalokiteśvara/ <i>Guanyin</i>	Kuan-Yin (Henan)	952 CE Song Dyn.
	F1913.78	<i>arhat/luohan</i>		1368-1644 CE Ming Dyn.
	F1913.79	<i>arhat/luohan</i>		1368-1644 CE Ming Dyn.
	LTS1985.1.325.8	<i>śraman</i> (clergy)	Kizil Caves (Kucha, Xinjiang)	6 th CE
	LTS1985.1.325.13, 9, 11, 15, 4, 7	<i>devas</i>	Kizil Caves (Kucha, Xinjiang)	6 th CE
	LTS1985.1.325.5	assembly	Kizil Caves (Kucha, Xinjiang)	6 th CE
	F1914.86a-c	<i>stupa</i> reliquary	Chang'an (Xi'an, China)	7 th CE Tang Dyn.
	F1914.21a-h	historical Buddha with <i>bodhisattavas</i>	Daxing (China)	597 CE Sui Dyn.
	F1945.30a-b	2 <i>buddhas</i>	Luoyang (China)	609 CE Sui Dyn.
	S1991.157	1000 <i>buddhas</i>	Luoyang (China)	571 CE Northern Wei Dyn.
	S1987.951	<i>bodhisattava</i>	Gandhara (Afghan/Pakistan)	4 th CE Kushan Dyn

** NB the Sacklers have funded many museums and cultural institutions, but these donations have become tainted since their Purdue Pharma has profited excessively from OxyContin during the opioid crisis: www.newyorker.com/magazine/2017/10/30/the-family-that-built-an-empire-of-pain

	F2014.3	historical Buddha	Mathura (Uttar Pradesh)	150 CE Kushan Dyn (Kanishka)
	S1989.19	historical Buddha	Gandhara (Afghan/Pakistan)	250 CE Kushan Dyn

HINDUISM – Gal.26 Gods, Companions, and Devotees

↓ insert ↓	accession	subject	provenance	date
	S1987.907a-c	Shiva & Uma (Somaskanda)	Tamil Nadu (India)	15 th CE Karnata Dyn.
	S1987.911	Shiva	Tamil Nadu (India)	15 th CE Karnata Dyn.
	S1987.903	Shiva	Tamil Nadu (India)	12 th CE Chola Dyn.
	S1987.960	Ganesh	Halebidu (Karnataka, India)	12 th -13 th Hoysala Dyn.
	E1990.9	Garuda	Gauda?	12 th Pala-Sena Dyn.

YEMEN – Gal.27 Glimpse of Ancient Yemen

↓ insert ↓	accession	subject	provenance	date
	S1986.514	funerary statue	Timna'	2 nd CE Qataban
	S1986.513	funerary statue	Timna'	1 st CE Qataban
	S2013.2.165	face	Timna' (Wadi Bayhan)	1 st CE Qataban
	S2013.2.77.1-7	putti on lion	Timna'	1 st BCE/1 st CE Qataban
	LTS1992.6.49	plaque + phiale	Timna'	1 st BCE Qataban
<p>inscription: <i>Hamat'amm Dharhan of the tribe of Dharhan offered to his god and lord, the master of Yaghil, a hand which is illuminated with an oil lamp and a dedication, conforming to that which is promised and assured him. He committed to the master of Yaghil his faculties, his powers, and his offerings against anyone who changes its place. By Amm, Anbay, dhat-Himyam, and with the master of Salban.</i></p>				

PERSIA (Fars/Iran) – Gal.21 Feast Your Eyes: A Taste for Luxury in Ancient Iran

↓ insert ↓	accession	subject	provenance	date
	S1987.31	gazelle <i>rhyton</i>	Iran/Turkey?	500-300 BCE Achaemenid
	F1974.30	silver <i>phiale</i>	Iran?	465-425 BCE Achaemenid (Artaxerxes)
	S1987.148	gold <i>phiale</i>	Iran?	500-300 BCE Achaemenid
		lion-head finial	Iraq?/Iran?	800-500 BC Assyrian/Persian
	S1986.496	gold breastplate	NW Iran	800-500 BC Assyrian/Persian
	S1986.496	gold breastplate	NW Iran	800-500 BC Assyrian/Persian
	F1934.23	plate	Iran	4 th CE Sassanian (Shapur II)
		archive.asia.si.edu/explore/ancient-world/shapur-plate/sasanian-empire.asp		
	S1987.139	Disc	Iran	7 th CE Sassanian
	computer station: The Sogdians: Influencers on the Silk Roads (sogdians.si.edu/)			500 BCE-900 CE

Freer Staircases

↓ insert ↓	accession	subject	provenance	date
	F1936.5	semi-circular lunette (lion motifs)	Dagestan	14 th CE Qipchaq
	F1908.236	funerary relief	Palmyra	231 CE Roman
		inscription: <i>Haliphat, daughter of Ogalta, son of Harimai</i>		

Freer West Corridor

↓ insert ↓	accession	subject	provenance	date
	F1938.11	bust of a pharaoh	Egypt	2675-2130 BCE Dyn 5

CHINESE BUDDHISM – Gal.17: Promise of Paradise: Ancient Chinese Buddhist Sculpture

↓ insert ↓	accession	subject	provenance	date
	F1916.346	<i>bodhisattva</i> Mahasthamaprapta/ <i>Dashizhi</i>	Xiangtangshan Caves 4-6 (Hebei, China)	550-577 CE Northern Qi Dyn.
	F1921.1	<i>buddhas and bodhisattvas</i>	Xiangtangshan, Cave 2 (Hebei, China)	550-577 CE Northern Qi Dyn.
	F1921.2	Western Paradise of Amitaba/ <i>Amituo</i>	Xiangtangshan, Cave 2 (Hebei, China)	550-577 CE Northern Qi Dyn.
	F1968.45	standing <i>bodhisattva</i> (Avalokiteśvara/ <i>Guanyin</i> ?)	Xiangtangshan, Cave 2 (Hebei, China)	550-577 CE Northern Qi Dyn.
	F1913.134	disciple Ananda/ <i>Anan</i>	North Xiangtangshan, South Cave (Hebei, China)	550-577 CE Northern Qi Dyn.
	F1913.67	historical Buddha	North Xiangtangshan, South Cave (Hebei, China)	550-577 CE Northern Qi Dyn.
	F1923.15	cosmic <i>buddha</i> Vairochana/ <i>Pilushena</i> find detail: <i>nagas</i> wrapped around Mt. Meru	Henan (China)	550-577 CE Northern Qi Dyn.
	F1913.27	future <i>buddha</i> Matreya/ <i>Mile</i>	Quyong (Hebei, China)	565 CE Northern Qi Dyn.
	F1909.98	Avalokiteśvara/ <i>Guanyin</i> with 11 heads	Guangzhai Temple (Xi'an, Shaanxi, China)	703 CE Tang Dyn.
	F1914.55	Avalokiteśvara/ <i>Guanyin</i> with 11 heads	Guangzhai Temple (Xi'an, Shaanxi, China)	703 CE Tang Dyn.
	F1913.137	Western Paradise of Amitaba/ <i>Amituo</i>	Xi'an (Shaanxi, China)	8 th CE Tang Dyn.
	F1916.365	<i>bodhisattva</i>	Xi'an (Shaanxi, China)	8 th CE Tang Dyn.
	F1917.243	seated historical Buddha	Xi'an (Shaanxi, China)	8 th CE Tang Dyn.
	F1911.412	Matreya/ <i>Mile</i> and Vairochana/ <i>Pilushena</i>	Xi'an? (Shaanxi, China)	557-581 CE Northern Zhou

CHINESE BUDDHISM – Gal.16: Center of the World: China and the Silk Road

↓ insert ↓	accession	subject	provenance	date
	F1997.13	cup	Sogdia (Uzbekistan)	7 th CE Tang Dyn.
	F1931.8	cup	Xi'an (Shaanxi, China)	7 th -8 th CE Tang Dyn.
	F1930.39a-b	melon-shaped box	Xi'an (Shaanxi, China)	7 th -8 th CE Tang Dyn.
	F1915.109	funeral couch stretcher with Sogdian musicians/dancers	Henan (China)	550-577 CE Northern Qi Dyn.
	F1915.110	funeral couch base with Sogdian musicians/dancers	Henan (China)	550-577 CE Northern Qi Dyn.
	F1915.336	funeral couch stretcher with Sogdian musicians/dancers	Henan (China)	550-577 CE Northern Qi Dyn.
		cf. The Sogdians: Influencers on the Silk Roads		500 BCE-900 CE

HINDUISM & BUDDHISM – Gal.01-02 Body Image: Arts of the Indian Subcontinent

↓ insert ↓	accession	subject	provenance	date
	F1949.9a-d	scenes from the life of the historical Buddha	Gandhara (Afghan/Pakistan)	2 nd -3 rd CE Kushan Dyn.
		NB the scenes depicted correspond to pilgrimages sites visited by Xuanzang		
	S1932.26	stupa fence	Bharhut (Madhya Pradesh, India)	250 BCE Shunga Dyn
	F2003.2	Shiva Nata- <i>raja</i> ("Lord of the Dance")	Tamil Nadu (India)	990 CE Chola Dyn.
	F1997.28	Shiva Vinadhara ("Lute-holder")	Tamil Nadu (India)	950 CE Chola Dyn.

COLOR KEY

450-400 BCE Herodotus

300-250 BCE Megasthenes / Aśoka

100-150 CE Kanishka

600-650 CE Xuanzang (Chinese translation)

1000-50 CE al-Biruni

1300-50 CE Ibn Battuta

PICK ANY TWO *specific scenes for further commentary* (100 words / 20pts each - 40pts total)

four primary sites of Buddhist pilgrimage – *notes taken from NMAA / F|S*

F1949.9a	<p>Nativity (Lumbini/Kapilavastu)</p> <p>The Hindu god Indra, here proffering a swaddling cloth, attends the Buddha's miraculous birth from his mother's side. Queen Maya, who has the garments and hair style of a Roman matron, stands in an Indian posture associated with female nature spirits who grasp tree branches to make them bloom.</p> <hr/> <p>compare this carving to the story/stories recounted by Xuanzang ii.24-25:</p>
F1949.9b	<p>Enlightenment (Bodh Gaya)</p> <p>After meditating for forty days beneath a <i>pipal</i> tree, the Buddha approached the moment of omniscience. Demons, including two toppled soldiers beneath the Buddha's seat, have failed to distract him. Calmly lowering his right hand, the Buddha touches the earth goddess to witness his attainment of enlightenment. In Buddhist sculpture, the earth-touching gesture, or <i>bhumisparsha mudra</i>, signals the moment of enlightenment. He is also depicted with the characteristic forehead mole (<i>urna</i>) and cranial bump (<i>ushnisha</i>) that symbolize his immense spiritual capacity.</p> <hr/> <p>compare this carving to the story/stories recounted by Xuanzang ii.122-127:</p>
F1949.9c	<p>First Sermon (Deer Park in Sarnath/Varanasi)</p> <p>Surrounded by ascetics and deities, the Buddha raises one hand in the gesture of reassurance as he offers his first teaching. The wheel and animals on his throne represent, respectively, his teachings and the sermon's location in a deer park. His fine, symmetrical features, wavy topknot, and naturalistically draped monk's robe were adopted from the vocabulary of Greco-Roman art.</p> <hr/> <p>compare this carving to the story/stories recounted by Xuanzang ii.50-55:</p>
F1949.9d	<p>Final Nirvana (Kushinagara)</p> <p>According to Buddhist traditions, the Buddha, at the age of eighty, lay down between two <i>shala</i> trees and abandoned his physical body to enter the blissful state of nirvana. Only the first <i>shala</i> tree is visible here; the second was depicted on the now-missing right section. By depicting the Buddha lying on his side, artists clearly distinguished his liberation from the cycle of rebirth from an image of ordinary death.</p> <hr/> <p>compare this carving to story/stories story recounted by Xuanzang ii.37-41:</p>

S1932.26	<p>First Stupa (Balkh)</p> <p>This carving, from a <i>stupa</i> at the site of Bharhut in northwest India, provides an early document of Buddhist faith and art. Images of a man and a woman are repeated three times to represent their movement as they walk around the <i>stupa</i> and kneel before it in worship. Flying celestial beings above bear offerings of flower garlands with which to adorn the dome of the <i>stupa</i>. Handprints on the <i>stupa</i>'s base indicate worship by ritual touching.</p> <p>compare this carving to the first (model) <i>stupa</i> described by Xuanzang i.47:</p>
F1923.15	<p>cosmic <i>buddha</i> Vairocana (Khotan)</p> <p>According to the sacred text of the Lotus Sutra, when the historical Buddha delivered a sermon a vision of the entire cosmos often appeared before him, which is why he was sometimes called the Cosmological Buddha. The decoration on the front and back of this figure's monastic robe features scenes of the life of the historical Buddha and cosmic imagery. On the front chest of the robe, Mount Sumeru, a sacred Buddhist mountain believed to connect heaven and earth, is depicted with two <i>naga</i> entwined around it. Scenes below illustrate the historical Buddha as a prince before his enlightenment. The tortures of hell appear above the hem.</p> <p>compare to the account of Sumeru by Zhang Yue I.10-15 and/or of Vairocana by Xuanzang ii.312-313 cf. https://asia.si.edu/research/cosmic-buddha/</p>
S1989.19	<p>historical Buddha (Gandhara)</p> <p>This head of the Buddha, once framed by a halo and joined to a complete figure, would have been worshipped in a monastic shrine. The facial features and wavy hair show the Greek and Roman influences that arose through trade contacts with ancient Gandhara, an area now divided between Pakistan and Afghanistan.</p> <p>compare this to the account of Kanishka in Gandhara by Xuanzang i.99-101 and to Bamyian 1.50-53</p>