Books for purchase:
Stephen Bokenkamp, *Early Daoist Scriptures* (California, 1997)

* available on Blackboard under assignments
• electronic reserve reading, Burke Library webpage
Δ JSTOR articles can be accessed through the online Databases link on Hamilton library webpage
† important background reading to be read before other assigned readings

I. DECENTERING RELIGION, RITUAL, AND GODS 1/22
* Talal Asad, “Toward a Genealogy of the Concept of Ritual,” *Genealogies of Religion* (Johns Hopkins, 1993), 55-79

II. GREECE 1/27

Jan. 30 Friday WRITING ASSIGNMENT DUE: submit as email attachment: 1000-1400 word essay on readings by 3:00

A. APOLLO OF DELPHI 1/29
• John Pedley, *Sanctuaries and the Sacred* (Cambridge, 2005), 135-153
  “Hymn to Apollo,” *The Homeric Hymns*, 35-53

B. ELEUSINIAN MYSTERIES: DEMETER 2/3
* Zaidman & Pantel, *Religion in the Ancient Greek City*, 132-140
  “Hymn to Demeter,” *The Homeric Hymns*, 17-34

C. PERFORMING CULT 2/5-2/10
Reenactment of rites based on remaining hymns in *The Homeric Hymns*

D. THE GREEKS AND MODERN THEORIES OF GODS, CULTS, AND RELIGION 2/12-17

*Feb. 13 Friday* **WRITING ASSIGNMENT DUE** submit by 3:00 as email attachment

### III. Rome


  **A. Imperial Cults 2/19**
  * Mary Beard et al., *Religions of Rome Vol. 2 – A Sourcebook* (Cambridge, 1998), 78-165
  [John Ferguson, “Roman Cults,” in Michael Grant and Rachel Kitzinger, eds., *Civilizations of the Ancient Mediterranean* (Scribner’s), 909-923]

  **B. Roman Cults I 2/24-2/26**
  Individual student presentations (approx 15 mins.) on a cult based on the following source book, on reserve in Burke Library:

### III. India


  **A. Vedic Rites: Agni 3/3**
  *The Rig Veda*, 23-40, 59-83, 97-138


  **B. Bhakti Devotionalism 3/10**

  [Films available in Media Library
  [“Bearing the Heat: Mother Devotion in South India.” (45 min.) Center for South Asia, University of Wisconsin, 1995
  [Darubrahma (Wooden Lord): Jagannatha’s Recreation in Puri, India.” (43 min.) Center for South Asia, University of Wisconsin, 2000
  [“Given to Dance: India’s Odissi Tradition.” (58 min.) Center for South Asia, University of Wisconsin, 1986
  [“An Indian Pilgrimage: Ramdevra.” (25 min.) Center for South Asia, University of Wisconsin, 1999
  [“Wedding of the Goddess.” (70 min.) Center for South Asia, University of Wisconsin, 1987]
IV. INDO-EUROPEAN RELIGION? 3/31
• Henri Hubert and Marcel Mauss, Sacrifice: Its Nature and Functions (Chicago, 1964), 1-60

V. CHINA
A. ANCIENT SHAMANISM 4/2
• Robert Eno, “Deities and Ancestors in Early Oracle Inscriptions,” Religions of China in Practice (Princeton), 41-51
• “Jiu ge ‘Nine Songs,’” The Songs of the South: An Anthology of Ancient Chinese Poems by Qu Yuan and other Poets, Trans. David Hawkes (Penguin, 1985), 95-122
• “Zhao hun ‘Summons of the Soul,’” Songs of the South, 219-231

B. CONFUCIANISM AND THE IMPERIAL CULTS 4/7
• Michael Puett, “The Offerings of Food and the Creation of Order: The Practice of Sacrifice in Early China,” Of Tripod and Palate: Food, Politics, and Religion in Traditional China, ed. Roel Sterckx (Palgrave, 2005), 75-95
Wilson, “Sacrifice to spirits as living: A Confucian Theory of Gods and the Rites that Venerate Them,” Confucian Gods and the Rites that Venerated them in Late Imperial China (forthcoming), 1-33
[Miaw-fen Lu, “Religious Dimensions of Filial Piety as Developed in Ming Interpretations of the Xiaojing,” Late Imperial China 27 (Dec. 2006) 2: 1-37]

“The Autumnal Sacrifice to Confucius in Tainan” (film) 4/9
Δ Wilson, “Sacrifice and the Imperial Cult of Confucius,” History of Religions (2002) 251-287

C. CELESTIAL MASTERS DAOISM (TAOISM) 4/14
Stephen Bokenkamp, Early Daoist Scriptures (California, 1997), 1-29
Laozi/Daode jing, the Xiang’er commentary (Bokenkamp, Early Daoist Scriptures), 29-148
• Stephen Little, Taoism and the Arts of China (California, 2000), 189-225

D. NUMINOUS TREASURE DAOISM 4/16
The Wondrous Scripture of the Upper Chapters on Limitless Salvation (Bokenkamp, Early Daoist Scriptures), 373-438

E. TANTRIC BUDDHISM 4/21
• Charles Orzech, “The Scripture of Perfect Wisdom for Humane Kings Who Wish to Protect Their States,” Religions of Asia in Practice, 430-438
April 24 Friday Writing Assignment DUE submit by 3:00 as email attachment

VI. Discussion of Paper Topics 4/28
presentations stating tentative argument and primary sources on which next paper will be based

VII. Purity 4/30

VIII. Revelation 5/5

IX. Epiphany 5/7

May 9 Saturday Writing Assignment DUE submit by 12:00 P.M. as email attachment

Websites:
Asian Historical Architecture <http://www.orientalarchitecture.com/>
Theoi Greek Mythology <http://www.theoi.com/>

Philip Clart, Bibliography of Western Language Publications on Chinese Popular Religions
<http://web.missouri.edu/~clartp/bibliography_CPR.html>

Temple of the Cult of Confucius
<http://academics.hamilton.edu/Asian_Studies/home/TEMPLECulture.html>
Final course grade determined on the basis of the following:

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<th>Component</th>
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<td>five essays</td>
<td>75% (15% each)</td>
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<td>class participation</td>
<td>25% (10% for regular participation + 15% for presentations)</td>
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Grading criteria: A “good” (i.e., B) essay is clearly written and logically sound. An “excellent” (i.e., A) essay presents a compelling argument for a thoughtful and imaginative interpretation of the sources based on a thorough reading and re-reading of the sources and careful reflection upon the problems raised. A compelling argument meets three criteria: (1) a clear formulation of a problem, (2) analysis of the texts under scrutiny, and (3) a scrupulous use and citation of supporting evidence from the texts (i.e. “documentation,” see below). A thoughtful interpretation requires digging beneath the surface meaning of the texts to a subtler understanding of their connections to broader contexts. A “prose” grade of C– (i.e., less than “satisfactory”) is assigned to grammatically correct but informal and stylistically weak writing; and D+ or below for repeated infractions of basic rules of writing, depending upon frequency and egregiousness of such errors.

Nota bene: Present an argument based on your own interpretation of the sources. Document your claims. Develop your ideas fully. Your most important points should be clearly stated, explicated, and documented. When you quote a passage from the sources, provide enough information so that your reader does not need to consult the source for further clarification.

A thorough understanding of a text requires reading, reflection, and re-reading. A well written paper requires editing, self-critique, and re-writing.

Don’t simply summarize the content of your sources. Don’t assume that any major point you want to make is self-evident. In using evidence to support your argument, don’t assume that the facts speak for themselves.

Documentation: You must cite all sources of information used, even if you don’t quote a source directly. Cite relevant pages when you refer to specific passage in the text. Cite exact page numbers of any source from which you quote directly, although it is rarely necessary to cite the same source more than once in the same paragraph. Use proper citation forms (i.e., footnotes, end notes, in-text parenthetical notes) as described in the Hamilton College Style Sheet. Be consistent in the citation format used. If you do not cite the sources from which you derive information, or on which you base your description of an event, or interpretation of an idea, etc., the implication is that the idea is your own, or that it is based on your own primary research. Failure to cite such sources is plagiarism.