Midterm Review Sheet – Anthro 169/ IS 179  
Fall 2012
Please bring scantron from # F-288 to the exam as well as a couple of pencils and an eraser. The exam is scheduled for Thursday, Oct. 25, 2012. You will have until 8:30 pm (90 minutes) to complete the midterm.

Please also refer to the "Barong Dance", “Key Terms” and "Hinduism & Buddhism" handouts that I passed out in class as you review for this midterm. If you have lost the handouts, they are available on the class website. Also, please do study over both your reading and lecture notes!

Readings – The exam will include questions on the following readings (Classes 2 – 5):

1. *Looking at Southeast Asian History.* D.G.E. Hall
2. *A New Look at Old Southeast Asia.* Craig J. Reynolds
3. *Conceptions of State and Kingship in Southeast Asia.* Robert Heine-Geldern
4. *The Syncretism of Religions in Southeast Asia, Especially in the Khmer Empire.* Lawrence Palmer Briggs
5. *Buddhism and Popular Religion in Medieval Vietnam.* J. C. Cleary
6. *Adam and Eve and Vishnu: Syncretism in the Javanese Slametan.* Andrew Beatty

**Common western theoretical approaches to the state:**
Marx – Conflict Theorist – state is built on relations of class conflict. Alienation is the norm. The state seeks to “manage” this conflict and continue to exploit lower classes. Social alienation is the norm.
Durkheim – Stasis Theorist – societies are normally cooperative and in a state of balance. Anomie or alienation is the exception, not the norm. The purpose of the state is to safeguard the interests and values of the society.
Weber – States maintain a monopoly on the use of force. States are legitimated by society for the purpose of allowing force to be used to “keep” order when needed.

**Alternative theoretical approaches to Southeast Asian states:**
“State-as-mandala” – state is built on Buddhist principles of harmony and balance. The role of the state was to create a harmonious society (a microcosm of heaven).
State as Negara – Southeast Asian states were “theater” states. These states showed their power more through symbolic displays of power than explicit force. This idea was popularized by the anthropologist Clifford Geertz in the 1970s.

**Religious Terms**

**Animism** – spirit worship and ancestor worship were the “original” forms of religion throughout Southeast Asia.

**Naga worship** – animist snake spirits as protective guardians of the land. Angkor kings claim to be descended from Soma, the daughter of the Naga king and an Indian prince. Barong dance of Bali – The animist Barong spirit protects the village against the evil Rangda (widow-witch). This local animist tradition is incorporated into the Hindu Mahabharata epic.

**Indian Influence** – Emerging empires in Southeast Asia began to emulate the religions of India. India was looked to as a source of cultural, political and religious inspiration. Indian Brahmins were brought into the royal courts of Southeast Asia. Hinduism, Buddhism and Islam all eventually came to Southeast Asia via Indian cultural and economic influence.
**Barong Dance** – As we saw in the video, the Barong Dance of Bali combined ancient animistic traditions with Hindu traditions from the Mahabharata story. This syncretism of these two religions meant that religion in SE Asia was uniquely different from the practices and beliefs found in India or elsewhere.

**Hinduism** – Brahm, the ultimate reality, is unknowable to the human mind. The goal of Hinduism is to escape the cycle of reincarnation (samsara) and be re-united with Brahman. Brahman is also said to be the source from which all things are created. Because Brahman is incomprehensible to humans, he also appears in three more knowable forms – Brahma, Shiva and Vishnu.

**Trimurti** (Hindu Trinity): Brahma (creator), Shiva (destroyer), Vishnu (preserver) – these three are generally considered to be representations of the Hindu godhead (Brahman).

**Maya** – According to Hinduism, the way we experience our current earthly lives is merely an illusion or “maya.” Ultimately all things are said to be made of Brahma and it is to Brahma that humans need to return in order to experience true divine consciousness or enlightenment.

**Samsara** – the repetitive cycle of death and rebirth. Hindus’ goal is to escape the cycle of samsara and be united with the ultimate “Brahma” reality.

**Karma** – the determining force of samsara; your karma determines into what state you will be reborn

**Dharma** (dhamma) – right or proper living, effects one’s karma

**The Four Purushartha**s – the four things people want in life according to Hinduism

1. **Kama** – Pleasure of the senses
2. **Artha** – earthly success, power, material gain
3. **Dharma** – the striving for virtue or righteousness
4. **Moksha** - liberation from samsara

**Samadhi** – a deep meditative state whereby one seeks enlightenment

**Ahimsa** – to do no harm to others

**Saivism** – Shiva worship

**Vaishnavism** – Vishnu worship. Vishnu was believed to have appeared on earth in several various incarnations or avatars. These avatars include Krishna and Rama. Vishnu is said to come to earth whenever dharma need to be restored.

**The Vedas** – “The Truths” are ancient Hindu texts from about 1500 BC making them the oldest known religious texts in existence today.

**The Churning of the Cosmic Sea of Milk with the Naga King** – As depicted on the walls of Angkor, the deus and demons churned the ancient cosmic sea of milk (what we would call the “Milky Way”) by pulling on the opposite ends of the Naga King. The elixir of immortality rose from this churning and wars between the deus and demons have been fought over this fabled elixir.

**Mahabharata** - Epic Hindu story of the was for power between the “good” Pandavas family and their cousins, the “bad” Kauravas family. Krishna, an avatar of Vishnu, is a cousin of the Pandavas.

In the **Baghavad-Gita** Krishna explains dharma or “right-living” to Arjuna, one of the Pandavas brothers. The Mahabharata is incorporated into many Southeast Asian cultures and practices, such as the Baron Dance of Bali.

**Mt. Meru and the Microcosmos** - The Aryans brought the myth of Mt Meru to India. Mt. Meru was the home of the deus or gods. The Funan and Angkor kings built their cities to resemble Mt. Meru and the cosmos of the gods, even choosing to have their number of ministers reflect the 33 major gods of the Hindu cosmology. These kings were trying to build heaven on earth, or to create the “state-as-mandala.”

**Ramayana** – Epic Hindu story of the incarnation of Vishnu as the hero Rama. Rama’s wife, Sita, is captured by the demon lord, Ravana. With the aid of the flying monkey-king, Hanuman, Rama eventually rescues Sita from Ravana. Again, the emphasis of this tale is on dharma or right-living and duty. This story is also incorporated and celebrated throughout much of Southeast Asia even today, though Hinduism is no longer the dominant religion in the region.

**Dewaraja** – God kings – the kings of the Funan, Chenla and Angkor Empires claimed to be dewarajas, usually incarnations of Vishnu or Shiva, but sometimes other Hindu deities such as Indrus (“the king of heaven”).

**Shivaraja** – a “god-king” said to be the earthly incarnation of Shiva. This belief was widespread in ancient empires of SE Asia.
Vishnuraja – Some later Angkor kings focused on the worship of Vishnu rather than Shiva. These kings claimed to be earthly incarnations of Vishnu, just as Rama and Krishna were said to be such in the old Hindu stories.

Siddhartha Gautama – The founder of the Buddhist religion who lived @ the 5th century BC. This royal prince was said to have become “awakened” and taught out the eightfold path to Nirvana.

Buddharaja – some Angkor kings, beginning with Jayavarman VII in the late 12th & early 13th centuries (1181 – 1220 A.D.) preferred Mahayana Buddhism to Hinduism; these kings claimed themselves to be Bodhisatvas or “helping” enlightened beings. These kings claimed to be reincarnations of Bodhisattvas such as Lokesvara, the Bodhisattva of compassion and “lord of the world” (associated with the four-faced Bayon in Angkor).

Mahayana Buddhism – The more recent major form of Buddhism, but arrived in Southeast Asia first. King Jayavarman VII made Mahayana Buddhism the state religion of Angkor in the late 13th century. Mahayana Buddhism claims that Bodhisattvas and buddhas may live and be repeatedly born in this world to help others gain enlightenment (Nirvana).

Some forms of Mahayana Buddhism:

1. **Zen Buddhism** (focuses on contradictions). Popular in Vietnam in the Medieval period. Zen Buddhist masters give their students a “koan” or “irrational,” unsolvable question in order to pursue the path towards enlightenment.
2. **Tantric Buddhism** - follows secret, mystical practices and chants such as found in Tibetan Buddhism
3. **Vajrayana Buddhism** (focuses on chanting, meditation and esoteric practices similar to those found in Tibetan-style Buddhism or Tantric Buddhism). This form was popular at one-time in many parts of Southeast Asia, but has today been replaced by Theravada Buddhism.
4. **Pureland Buddhism** - there is a Bodhisatva who became the Amitabha Buddha (or Amida Buddha), who rules over the Pure Land where earthly worshippers aspire to be reborn and continue their quest for enlightenment. All that is required is faith in the Amitabha in order to be reborn into this celestial Pure Land. Meditating simply on the name of the Amitabha Buddha is believed to bring salvation. Like Zen Buddhism, Pureland Buddhism was popular in Vietnam and continues to be practiced today.

Tipitakas - The Oldest Buddhist scriptures, only these are considered true revelation by the Theravada Buddhists (the oldest tradition of Buddhism).

Sutras – the later texts of Buddhism used by Mahayana Buddhists (but generally disregarded by Theravada Buddhists). Sutras can also refer to some later Hindu sacred texts as well.

**Some Classical Southeast Asian History**

Ban Chiang – One of the oldest cities in Southeast Asia dating from at least 3600 BC (located in modern Thailand).

Funan Empire – Oldest known empire in Southeast Asia lasting from the 1st century until 613 A.D. Strongly influenced by Indian cultural and religious values and incorporated Hinduism with animism. Funan claimed to be founded by the marriage of Soma, the daughter of the Naga (cobra) king to an Indian Brahmin. The Funanese brought Brahmin priest to their royal courts to teach Hinduism.

Chenla Empire - Originally a vassal state of Funan, gaining independence in 550 AD. By 613 AD the Chenla Empire replaced Funan as the dominant power in the region. It was a powerful naval empire, but in the 8th Century, the Java Empire drove the Chenlanese inland.

Angkor or Khmer Empire – The Chenla Empire moved inland away from the attacks of he Javanese and formed the Angkor Empire. The Angkor Empire was the pre-eminent empire of the classical period lasting
from 802 – 1431 AD. This empire covered modern day Laos, Cambodia, Thailand, parts of Burma and Southern Vietnam. Jayavarman II built the first Angkor capital and claimed himself to be a dewaraja or god king, an incarnation of Shiva. Angkor architecture tried to replicate a microcosmos of Mt. Mehru. Each king built a temple to himself as a divine god, either Shiva, Vishnu or a Buddha or Bodhisattva. The Angkor empire also built massive wet-rice farming technologies that allowed multiple rice crops to be produced and generated vast wealth for the empire. Although the Khmer fought a number of wars with the Champa empire (in today’s central Vietnam) it was the Thai kings who finally replaced the Khmer as the dominant power in the region in the 14th and 15th centuries. The introduction of Theravada Buddhism also probably influenced the decline of Angkor power, for the kings were no longer considered to be deities.

**Vietnam** – the northern portion of modern Vietnam had become a vassal state of the Ch’in (Qin) Emperor in 221 BC. Although the Truong sisters temporarily threw off Chinese rule and were “queens” of Vietnam from 39 AD to 43 AD, Vietnam was retaken by the Chinese empire. Vietnam did not become an independent kingdom until 939 AD. (However, parts of modern day central and southern Vietnam had been independently ruled by the Cham throughout much of this same period and the Champa kingdom had been enemies of the Angkor empire). The Vietnamese empire was strongly influenced by the Chinese because of its former position as a vassal state and emulated the trappings of Chinese imperial society. Confucianism and Chinese-style Buddhism were mixed with Vietnamese animism and ancestor worship. The Chinese bureaucratic system of statehood was copied by the Vietnamese. Vietnamese emperors did not consider themselves to be god-kings, however, they did claim to rule by “the mandate of heaven.”

**Java Kingdom** – The Kingdom of Java had risen in about the 7th century AD. It was originally founded on Hinduism mixed with animism, but by about 800 AD it had incorporated a form of Vajrayana Buddhism (similar to the type of Buddhism practiced by Tibetan monks today). The Java kingdom was a powerful naval power and drove the Chenla empire inland in the 9th century. (The Chenla then founded the Angkor empire). In the 13th and 14th Century, Islam is introduced into Java and the island eventually becomes predominately Muslim along with many other parts of Indonesia. However, the conversion to Islam is not a result of religious wars but rather a result of the growth of trade with current Muslim rulers in Asia. As protocapitalism and trade links grow in Southeast Asia, Islam and Theravada Buddhism replaced earlier religious forms. However, both Islam and Theravada Buddhism mixed heavily with animist and Hindu beliefs in Southeast Asia. This religious syncretism is still heavily in evidence today. The Islam of SE Asia developed in a manner decidedly different from the Islam of the Middle East. Numerous local practices and beliefs as well as the influence of animist and Hindu traditions can be readily seen in SE Asian Islam. Islam was frequently blended with local SE Asian traditions and practices.

**Protocapitalist Period – Islam and Theravada Buddhism**

**Ayyuthaya Empire** - The Ayyuthaya empire (1351-1767) led to the fall of the Angkor empire. The Ayyuthaya also absorbed the earlier Sukhothai kingdom, that had been a vassal state of Angkor until it became independent in 1238. The Sukhothai and Ayyuthaya kingdoms were both founded on Theravada Buddhism. The Ayyuthayans adopted much of their culture from the Angkor. This is one key reason why the Thai today often consider themselves to also be descended from the Angkor kingdom. After the capital of Ayyuthaya was sacked by the Burmese in 1767, the Thai moved their capital to Bangkok.

**Majapahit Kingdom** – This was a powerful maritime kingdom that dominated the region of modern day Malaysia and Indonesia. It lasted from about 1300 to the early 16th century. It was a Hindu-Buddhist kingdom. However, in the 1500s the power of Majapahit had declined and Malacca became the dominant maritime power of the region.

**Malacca** – In the 1390s, Malacca was transformed into a powerful trading center. The Ming Dynasty in China was looking for a trading partner in Southeast Asia who would counter the growing power of Thailand. Malacca and China formed a powerful alliance which set up Malacca as a dominate maritime state in Southeast Asia. In the early 1400s the Malaccan ruler converted to Islam, which further helped to cement trade relations with Moghul rulers of India at that time.
Rise of Literacy, Commerce, Protocapitalism and Individualism under Islam and Theravada Buddhism. In the 1300s and especially 1400s, protocapitalism was developing throughout Southeast Asia (and across all the continents of the Old World). The shift to Islam and Theravada Buddhism seemed to accompany these economic changes. Both of these religions focused on the disciplining of the individual to achieve personal salvation and both of these religions also encouraged the rise of literacy throughout the region. Study of the Koran or of Theravada scriptures was essential to these religions. Schools were established for the pursuit of religious study. Personal responsibility was emphasized by these religions and the individual had to work on his or her relationship with the divine through personal study and devotion. (Similar ideas emerged in Europe with the spread of Protestantism in the 1500s).

However, as both Theravada Buddhism and Islam spread in Southeast Asia, they both mixed with the religions that were already there. One type of this syncretic mixing is exhibited by the slametan ritual. More orthodox Muslims in Indonesia are referred to as “santris.” Indonesians who practice a mix of Islam with either animist or Hindu-Buddhist beliefs are known as “kejawens.” Slametan feasts as practiced today in Indonesia are a mixture of Islamic, Hindu, Buddhist and animist beliefs.

Some Guiding Questions

1. Some scholars, as well as nationalists, have tried to claim that it is necessary to sweep away the historical influences of India and China from Southeast Asian history to reveal what is “uniquely” Southeast Asian. Based on what we have studied, does this make sense? Is it feasible to separate out Indian and Chinese influences from Southeast Asian cultures and history? What would be left if we tried to do so?

2. Based on what you have learned about Southeast Asian history so far, which theoretical perspectives of the state do you think would be most applicable to describing the state structures of classical Southeast Asia? Why?

3. Explain the notion of the microcosmos and Mt. Meru. How was it used by SE Asian empire builders? How would this help support the rule of kings in Southeast Asia?

4. Explain the different religious traditions in SE Asia and where these traditions came from.